

VOLUME 6, NO. 13

MARCH 26, 2015

פ ר ש ת צ ו

ו' ניסן תשע"ה

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FJJ

FLATBUSH JEWISH JOURNAL

BORO PARK

FIVE TOWNS

FLATBUSH

LAKEWOOD

QUEENS

FREE!

בס"ד

כל בית ישראל יבכו את השריפה



TRAGEDY IN FLATBUSH BRINGS MOURNING TO THE ENTIRE JEWISH WORLD - COVERAGE PAGES 5-21

New Urgent Care Clinic Opens For Community

QualityFirst Urgent Care is opening in Flatbush and is bringing New York City level medical care to the community. The clinic is a 6,000-square-foot facility at 6010 Bay Parkway in the, multi-specialty, Calko medical building. "We actually aim to be an ER alternative," said Jacob Gerlitz, the clinic's director, who outfitted the facility with a hospital-grade lab, digital X-rays, ultrasound, access to MRI and CT scan, IV therapy, and spacious treatment rooms. He said QualityFirst offers many benefits including relationships with medical specialists, and from arranging follow-up home visits through Doctors on Call, an affiliate compa-



CONTINUED ON PAGE 101

Holocaust Education Center Groundbreaking

On a crisp, sunny Sunday afternoon in Brooklyn, two weeks before Pesach and with the community waiting for the recent snow to melt and Spring flowers to bloom, the weather was perfect for the Kleinman Family Holocaust Education Center's Groundbreaking ceremony.



But despite the cloudless skies, it seemed as though a pall had descended on the large Jewish community here. Mere blocks away, preparations had begun for the levayas of the seven Sassoon children killed in

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Why is this *fever* different
from all other fevers?
When chicken soup
just isn't enough



QualityFirst
COMPREHENSIVE URGENT CARE

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6101 Bay Parkway, Brooklyn

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Rav Pam on the Parsha

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



Parshas Tzav: A Lemon for an Orange

If he shall offer it for a thanksgiving offering . . . (Vayikra 7:12).

The *korban todah* is offered as an expression of thanksgiving to Hashem by someone who has been saved from a life-threatening danger. As noted in the Gemara (Berachos 54b), the *korban* is brought by one who either: was seriously ill and recovered; safely crossed an ocean; was freed from prison, or safely crossed a desert.

When a person lives through a traumatic experience, it is vitally important to analyze the situation and discern the merciful Hand of Hashem in it. Then he can truly be grateful for the salvation he experienced and properly express his gratitude.

One of the fundamental principles of Jewish life is the realization that Hashem deals with His creations, measure for measure. At times this conduct is obvious, while often it is subtle.

The following Midrash (Bamidbar Rabbah 34:2) illustrates this point: A poor, starving man wanted to buy a small roll which cost ten pennies, but could not; all he had was nine pennies. Someone came along and gave him a penny. The poor man bought the roll and ate it, and the food nourished his body, thereby saving his life. What is the donor's reward? Hashem says, "You helped the poor man in his time of need. I will reward you for this at a time when your soul is about to depart your body."

CONTINUED ON PAGE 120



Publisher's Message

MORDY MEHLMAN, PUBLISHER



"Love Your Children, Love Your Students"

This week, all of Klal Yisroel experienced a tragedy of epic proportions. Its epicenter was Rav Gabriel Sassoon, who tragically lost seven precious children in the fire that swept through his home last Shabbos. During the Levaya, as he prepared to bury his seven angels, as his wife and daughter lay in hospitals with burns over much of their bodies, Rav Gabriel conveyed a plea we will never forget: "Love your children. Love your students."

The least we can do is follow his wishes. Rav Gabriel and his wife showered their children with love, warmth, and a vibrant Yiddishkeit while the children were alive – but do we all do the same?

He continued: "Until now I had everything, now I have nothing." The Sassoons' realized they "had everything," and spent their lives raising, inspiring, and perfecting their precious jewels.

Do we do the same? Do parents and teachers *really* show their love to their children?

If we don't love our children, if teachers don't love their students – who will? Children need love – that's what really makes them "grow." If we don't feed them that nutrient, they will acquire it elsewhere.

As parents, we must shower our children with love, time, attention, and meaningful direction. Despite our busy schedules and hectic lives, our children must be the focus of our attention – we must *show* them our love. Our cell phones should not compete with our children, and a text message to them does not replace true love.

We must be accepting of our children, and not deal with them in frustration. Sometimes it's easier said than done, but perhaps that's our purpose in life. The story is

told of a couple with three easy and three difficult children who complained to a Godol: "Why did I need all six children – Why couldn't Hashem just give me the three easy ones?" To which the Godol answered: "Your tskid in life may be to deal with the difficult children; it's just that Hashem lovingly gave you the other three as a bonus."

As teachers, we must live with the message of Rav Pam, zt"l, who said: "Don't teach Chumash, don't teach Mishnayos, don't teach Gemarah – just teach children." If all Rabbeim and teachers would "teach children" – with all the love and attention imbedded in the word – the world would be a better place to live in! There would be fewer kids at risk, fewer depressed adults, and fewer parents grappling in the dark, without proper positive assistance from the school.

Just last week, a young Yeshiva Bochur I know, who suffered from a number of uncaring and uninvolved Rabbeim, sent me the following text about his current Rebbe: "I love my Rebbe. He is amazing. I will grow the rest of my life through him." How great it would be if every educator could affect children this way.

Rav Gabriel – Rest assured that your brothers and sisters in Klal Yisroel will take your message to heart. We *will* show our love to our children, we *will* show our love to our students!

May Hashem console you as only He can. May Hashem send a quick and complete refuah to your beloved wife and daughter. Surely Hashem hears your cries and feels your pain, for your heart is so big and your pain is so great. In Shemoneh Esrai we say: "V'hoser Mimeni Yogoim V'anocho, U'Meloich Oleinu Atoch Levadecha." – May Hashem speedily remove your sadness, and may Moshiach come speedily in our time – when your family will be reunited once again.

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FJJ SCHEDULE, RATES & DISTRIBUTION LOCATIONS: INSIDE BACK COVER



ZMANIM

FOR THE FLATBUSH AREA

THURS
26

6:50 Neitz | 9:55 Latest Shema | 7:14 Shekiah | 7:54 Tzeis

1
ניסן
כתובות נב

FRI
27

6:48 Neitz | 9:54 Latest Shema | 7:15 Shekiah | 7:55 Tzeis

1
ניסן
כתובות נג

6:56 הדלקת נרות

שבת
28

6:46 Neitz | 9:53 Latest Shema | 7:16 Shekiah | 7:56 Tzeis

2
ניסן
כתובות נד

מוצ"ש (ר"ת) 8:28

SUN
29

6:45 Neitz | 9:52 Latest Shema | 7:17 Shekiah | 7:58 Tzeis

3
ניסן
כתובות נה

MON
30

6:43 Neitz | 9:52 Latest Shema | 7:18 Shekiah | 7:59 Tzeis

4
ניסן
כתובות נו

TUES
31

6:41 Neitz | 9:51 Latest Shema | 7:19 Shekiah | 8:00 Tzeis

5
ניסן
כתובות נז

WED
1

6:40 Neitz | 9:50 Latest Shema | 7:20 Shekiah | 8:01 Tzeis

6
ניסן
כתובות נח

FLATBUSH JEWISH JOURNAL

A Citicom! Publication

www.flatbushjewishjournal.com

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22,000 Distributed Weekly to
Homes, Shuls, Stores in:
Flatbush • Boro Park • Five Towns
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Wake-Up Call

A palpable sense of sadness, heartbreak, and melancholy has gripped our family since we heard about the devastating and overwhelming Sassoon tragedy.

As a grown middle-aged man, I have shed many a tear these past 24 hours. And although this catastrophe has deeply impacted me, I am wondering whether - as the news cycle of this calamity passes - we as a community will hear from our Rabbonim and leaders as to possible “Takanos” and/or amends we should take upon ourselves. **Is this incident just an isolated horrific accident or a wake-up call for all of us? (and not just a wake-up call to check our smoke detectors!!!!)**

If I think back to other unfortunate devastation’s that have befallen our community in past years, *it didn’t take more than a week or two before it was back to business as usual.* I for one sincerely hope that something positive can emerge from this atrocious and inconceivable destruction of life.

May Hashem console the Sassoon family among the other mourners of Zion and Yerushalayim.

Moshe Mosessohn

A Mini Holocaust

As the Sassoon family tragedy (very slowly) begins to fade from our minds, one has to wonder why this mini holocaust happened right in the heart of Flatbush. I am assuming whether you are Sefardic, Ashkenazik, Chassidshe, Litvish, Yeshivish, Mizrachi, Zionist, Orthodox, Conservative, Reform, etc. you were deeply touched by this misfortune that befell this beautiful and special family. In my small mind I am assuming that Hashem sent this catastrophic event as a message for our community.

As Shabbos approaches I will be anxiously awaiting our Rav’s message on the “what, how, when, and where,” as to how we should be redirecting our lives so that we should not be the beneficiaries of further wake-up calls from Hashem!

Yisroel Yankelowitz

Words Can Kill

What happened over this past Shabbos is something we must never forget. We have to all take action over this tragedy and do something about it. What do I mean? I mean that obviously Hashem is sending us a sign that we need to correct ourselves in certain specific areas. The fact that it was a fire could mean a lot of things. Personally I think this means we have to watch the way we talk. What’s the connection? We all know that when someone embarrasses someone or speaks *loshon hara* he causes untold damage to that person. Fire can do the same thing. Fire can destroy. Fire can kill. Fire can cause UNTOLD DAMAGE. So can words. Words can destroy. Words can kill. So maybe Hashem is showing us we have to watch our mouths better and not to speak *loshan hara* and not to embarrass people. And use our words properly because words can also build, create and help. A nice word can change someone’s life. A not nice word can destroy it. Just as fire destroys lives. Sticks and stones can break my bones BUT WORDS WILL KILL ME.

A.S.

The Shechina in Pain

The pain is paralyzing. The tears flow. There are no words. As a father of 8 children myself - each of them trying in their own way to accept this harsh decree from Hashem which happened only a few blocks from our home - I look for all of the advice and assistance I can get to console them and be there for my children. As a family we will not allow this horrific tragedy to just come and go without looking within our own home on how we can become closer to our Avinu Shebashomayim. There are no reasons. There is no blame. This is only our loving father in Heaven speaking directly to us and the only thing we can do is look within ourselves and not be foolish by looking elsewhere.

I don’t really know why, but I found myself on Motzoei Shabbos and Sunday morning jumping

CONTINUED ON PAGE 126

TEHILLIM LIST

חוליים:

ר' מתתיהו חיים בן עטל
 אברהם בן לאה
 משה נחמן בן מלכה מרים
 משה זאב בן רחל
 רפאל בצלאל מרדכי בן חנה רייזל
 גולדה בת מרים
 חיים ברוך יהודה בן הינדא שרה
 ר' שלמה חנו בן חנה זיסל
 יצחק שמואל בן פשע שרה
 נחמה בת שושנה גאלדא
 צירל בת רבקה
 יואל בן יטל
 רפאל חיים ישעי בן חיה
 מושקט לאה בת מלכה מירל
 ר' שמעון בן ליזה לוסייה
 רבקה לאה בת חנה מנוחה
 מושולם נתן יהודה בן טשארנה
 יצחק בן דבורה
 רפאל חיים צבי בן לאה
 חיה אסתר בת פייגא יענטא
 ר' ישראל אברהם בן שיינא רחל
 ר' ישעי יעקב בן רייזעל
 ר' יגל בן יעל
 אליעזר בן רחל
 שמחה בת מרים
 מנחם מנדל בן פערל דינה
 חיים עזריאל בן דבורה
 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 פשעא 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:

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

WEATHER FORECAST

THURSDAY

March 26

Showers

60° 47°



FRIDAY

March 27

AM Showers

51° 33°



SATURDAY

March 28

Partly Cloudy

43° 32°



SUNDAY

March 29

Mostly Sunny

46° 40°



MONDAY

March 30

Partly Cloudy

52° 36°



TUESDAY

March 31

Sunny

50° 38°



WEDNESDAY

March 1

Mostly Sunny

52° 38°



Rabbinic Message

A WEEKLY DRASHA FROM
FLATBUSH RABBONIM

HaRav Eliezer Ginsburg shlita

Rov, Agudas Yisroel Zichron Shmuel; Rosh Kollel Mirrer Yeshiva

Cleaning Our Homes

As we prepare for the Yom Tov of Pesach, by cleaning out the *chometz* from our homes which is referred to by our Chazal as “seor shebiseh” which means the *yetzer hara*, are we cleaning out the *yetzer hara* from our internet, from our computers from our cellphones and smartphones? If we think that we can handle this *yetzer hara* without putting a filter on our computer and our smartphones etc. then what about our homes? What about our children? We shield them from the dangers of the street, and therefore we feel it so important that they should have a cell phone on them when leaving the home. But are we forgetting to shield them from the most dangerous danger as the *yetzer hara* which can destroy the

whole *ruchniyus* of our children and of course therefore cause a broken home and so much pain and stress. Let us this Pesach, after being awakened by something that cannot be described, as the destruction of such a beautiful home, let us see to clean our house and this will be a protection for our homes for our community and Klal Yisroel, in the whole world at large. If I may in a humble way ask all Rabbonim to join together influencing this suggestion in all our *kehilos hakedoshos*.

Thank you for listening and thank you for understanding.



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

Out of the Box

MUSINGS ON TIMELY ISSUES



RABBI YAAKOV
SALOMON

The Worst Job...

Amazing, Hashem finds someone for every job in the world. No matter how challenging or how repelling. So, what is the absolute worst job in the world? (There is no right answer to this question.) Absorbing the venomous wrath as a meter maid? Staying awake as a toll collector on the Bayonne Bridge? Sifting through the blue recycling bags to discover “bootleg” or “felonious” trash? My personal vote goes to the uniformed “SECURITY” folk who shoo cars away from the Arrivals depot at the airports. Snarling at befuddled motorists, there to retrieve weary loved ones from 14 hour flying ordeals with disoriented children, they must resort to desperate threats of towing, imprisonments, and whatnot, to prevent these felons from idling more than 3 ½ seconds. “MOVE THAT CAR,” they bark hundreds of times a day, sometimes while a few dozen overweight valises are being crammed into the rear of an old Subaru.

I say, “Give these guys a raise!”

DON'T MISS YOUR CHANCE TO ADVERTISE IN THE
FJJ PESACH ISSUE - APRIL 2
 AD DEADLINE MONDAY, MARCH 30



על שמועה כי באה ונמס כל לב

בראש חודש ניסן ושבת החודש
יום שמחה כיום בריאת שמים וארץ
נהפך לאבל מחולינו

על שריפה שהגיע אל בנינו, שבעה אחים
אשר נגעה בהם יד ה', ונלקחו מאתנו
הבל תינוקות של בית רבן שאין בו חטא
שהעולם מתקיים בהם

איך נבכה ואיך נתנחם
איפה נעצור כח לדבר

מודהמים ומזועזעים מהאסון הכבד
וזועקים למרום, אמור לצרותינו די

גודר פרצות הוא יגדור הפרצה הזאת מעלינו

ויתן כח ואמץ לשארית הפלטה במשפחה
לעמוד בנסיון המר הזה

ישיבת עטרת תורה

כל בית ישראל יבכו את השריפה

TRAGEDY IN FLATBUSH BRINGS MOURNING TO THE ENTIRE JEWISH WORLD



HELP SAVE LIVES

Smoke/Carbon Monoxide detectors that are properly installed and maintained play a vital role in reducing deaths and injuries. In light of the recent tragic event that occurred in our community, COJO Flatbush will be providing

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SMOKE/CARBON MONOXIDE DETECTORS
to anyone in need. No appointments necessary.

COJO

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If you have difficulty installing the smoke/carbon monoxide detector, please call Peter Fradman 718-377-2900 ext. 7617 to arrange for installation free of charge.



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MORE THAN FOUR DECADES OF SERVICE
MET COUNCIL
JEWISH COUNCIL OF METROPOLITAN AREA

The
Goldenberg
Family

לעילוי נשמות

The Sassoon Children

אליען, דוד, רבקה, יהושע, משה, שרה, יעקב

Seven Jewish Children Killed In Fire

JNS

A fire in the kitchen of an Orthodox Jewish home in the Midwood section of Brooklyn on Shabbos killed seven children between the ages of 5 and 16. The mother, Gayle Sassoon, and one of her daughters, 15-year-old Tzipporah, were the only family members who were able to survive the blaze by jumping out of second-floor windows.

The New York Times reported that authorities attributed the fire to an unknown

malfunction in an electric hot plate. The Sassoon family's victims included Eliane, 16; Rivkah, 11; Sara, 6; David, 12; Yeshua, 10; Moshe, 8; and Yaakov, 5. Their father was away at a conference for Shabbos.

"This is an unbelievable tragedy," said New York City Mayor Bill de Blasio, who visited the scene of the fire. "Every New Yorker is feeling this pain right now."

It was New York City's deadliest fire since March 2007. The seven children will be buried in Israel.

Father Of 7 At Jerusalem Funeral: 'We Cannot Understand The Master Plan'

JNS

The seven children of the Sassoon family who died over the weekend in a fire at their home in Brooklyn were laid to rest at Jerusalem's Har Hamenuhot Cemetery on Monday.

"I paid the ultimate sacrifice. Here before you are seven innocent lambs," their father, Gabriel Sassoon, who was away at a conference at the time of the fire, said at their funeral service.

"They were such innocent children. This was a sacrifice for the Jewish people. I thought about my children's future, I was looking forward to their mitzvot, I wanted grandchildren, but the Lord thought otherwise—to take them as a

sacrifice at the height of their beauty. In the end it is for their benefit and for our benefit, but we cannot understand the master plan," he said.

The Sassoon family had lived in Israel until moving to Brooklyn a year-and-a-half ago. Gabriel's wife, Gayle, and daughter Siporah, 15, escaped the fire by jumping from a second-floor window. They remain in critical condition at a New York hospital. Authorities attributed the fire to an unknown malfunction in an electric hot plate, which is used by observant families to keep food warm on Shabbat. The Sassoon family's victims included Eliane, 16; Rivkah, 11; Sara, 6; David, 12; Yeshua, 10; Moshe, 8; and Yaakov, 5.

A Letter to Talmidim

RABBI BARUCH M. HILSENATH,
MENAHEL, YESHIVA KETANA OF PASSAIC

This past Friday in the shul where I daven, I felt an urge to check the battery in the defibrillator that is placed atop a bookshelf towards the back of the room. Rather than viewing the assumed green pulse of a properly charged battery, the glass circle was a lifeless black. As I took the defibrillator out of the metal case, I noticed a spare battery lying on its side. Opening up the back of the life saving device to replace the battery, I was horrified to discover that the battery compartment was empty! As I placed the "reserve" battery in its place, the defibrillator began a self-test and responded with a series of loud beeps followed by a piercing message of "low battery, low battery." The message did not cease until the battery was removed. I was aghast that someone had heard the "low battery" message from the original battery and had not bothered to inform anyone that a replacement battery was necessary. G-d forbid that someone would have relied upon a defibrillator with no lifesaving ability. Without question, the person did not value the consequences of his actions and should be judged for no ill.

As we heard the news of this weekend's tragedy in Brooklyn, the loss of seven precious innocent souls, all of us experienced the instant sense of a drained essence, our energy was for a moment depleted. As we have penned during previous tragedies, we

ultimately remain silent towards the ways of Hashem. We dare however not allow the momentary shock to our system be set aside as if no alarm was heard. To do so would leave us with an empty opportunity to elevate these holy children.

As part of his eulogy, the father, may he be consoled among the mourners of Tzion and Yerushalayim, pleaded;

Please everybody, love your child, love your children, love other's children, understand them, don't negate them.

Rather than spend today, and days yet to come, focusing upon the details of this horrific event, begin today to choose a child, a grandchild, a student in your classroom, and use your heartfelt words to energize a soul that is screaming "low battery." I need your hug, your warmth, your love.

Not only today, during the next few weeks before Pesach, choose seven different children in memory of Eliane16; David12; Rivka 11; Yehoshua 10; Moshe 8; Sarah 6 and Yaakov 5, and offer words of encouragement, words of empowerment.

Write down a list of seven children: your own, your relatives, your friends, your own students. Little children, adult children. Offer your heart, whisper a word.

Daven for the mother: Gila Gayle bas Tziporah.

Daven for the daughter: Tziporah bas Gila Gayle.

Please everybody, love a child. Today.

כל בית ישראל יבכו את השריפה

TRAGEDY IN FLATBUSH BRINGS MOURNING TO THE ENTIRE JEWISH WORLD

F L A T B U S H

H A T Z O L O H

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BEINISH MANDEL
AVROHOM RUBIN

During this very difficult time for our community, Flatbush Hatzoloh wishes to acknowledge the response and assistance of several key city agencies and communal partners, who responded with valor and heroism to the tragic fire this past Friday night.

Over the past years, extensive efforts and many hours of collaborative meetings has created an unprecedented level of coordination and cooperation between our organization and our city partners. On behalf of the Flatbush/Midwood Jewish community we extend our personal appreciation to the members of:

**Fire Department City of New York
Office of the Fire Marshal and Fire Investigators
FDNY EMS Division**

**NYPD Patrol Borough Brooklyn South
NYPD 70th Precinct and 70th Precinct Detectives Squad
Office of the NYC Medical Examiner**

We thank them for their continued partnership and exemplary service to our community.

Hatzoloh of Flatbush offers our gratitude and appreciation to the members of Misaskim and Chessed Shel Emes for their continued partnership and immediate response to the fire.

An organization is only as strong and capable as its members and Flatbush Hatzoloh is extremely fortunate to have skilled, experienced and extraordinary EMTs and Paramedics who respond with dedication to every kind of emergency- day and night. We are deeply grateful to our members and the neighbouring Hatzoloh divisions who responded immediately to the call for assistance this past Friday night.

May our community only know joyous times and may those in mourning be comforted.

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V O L U N T E E R E M E R G E N C Y A M B U L A N C E C O R P S

כל בית ישראל יבכו את השריפה

TRAGEDY IN FLATBUSH BRINGS MOURNING TO THE ENTIRE JEWISH WORLD



OH-EL Provides Help to Those Touched by Brooklyn Fire Tragedy

Following the Brooklyn fire tragedy in which seven children died, Dr. Norman Blumenthal, OH-EL's Director of Trauma, Bereavement and Crisis Response Team, has been tirelessly providing care and words of comfort and support at various community-wide events.

These have included Saturday evening at Congregation Shaare Zion, Brooklyn, Sunday morning at Yeshiva Ateret Torah, Brooklyn and Sunday evening at Congregation Magen David, West Deal, New Jersey.

Dr. Blumenthal provides a number of insightful trauma related videos, such as "Talking to Children After Tragedy" which can be viewed at <http://www.ohelfamily.org/trauma>

Key Points Shared With The Community from Dr. Norman Blumenthal:

- 1) All feelings are legitimate. There is no right or wrong when it comes to emotions.
- 2) Feelings expressed most often are likely to be of fear and grief.
- 3) It is important to express feelings into words.
- 4) Encourage children to share feelings with adults, preferably parents without shame or perception of weakness.
- 5) Parents should give affection and assurance - but only tell the truth.
- 6) Parents need to speak in concrete terms with pre-school aged children. They do not grasp the concept of "rare occurrences".
- 7) Young children are reading your voice tone and body language sometimes even more than your words. Be sure you know what you want to tell them.
- 8) Adults can cry in the presence of children.
- 9) Pre-school children may demonstrate distress through play and fantasy and sometimes somatic complaints or misconduct.
- 10) Pay attention to children's play.
- 11) Pre-school aged children don't fully understand death, and are more reactive to trauma than they are to loss.
- 12) If your child asks to go to bed with you, let them. Preferably sleep in their room but let them know this is only for a day or two.
- 13) Elementary school-aged children understand the concepts of a "rare occurrence" and understand death.
- 14) Elementary school-aged children are often interested in facts, especially boys. It is difficult to hide or distort information since children have access to information and feel entitled to know.
- 15) Elementary school-aged children can sympathize but not empathize.
- 16) Elementary school-aged children are responsive to themes of hereafter, *neshama* and *tchias ha'maysim*.
- 17) Adolescents can empathize and may do so especially in groups of peers. They may also have a contagious response that may need to be contained.
- 18) Adolescents may struggle with theodicy - why bad things happen to good people...
- 19) It is generally felt that children 8 and older can go to a funeral. 6-8 depends on maturity and closeness.
- 20) One should prepare children for what they will see especially caskets and outpourings of grief, and should be accompanied by "dispensable adult" at a funeral who can leave with them if necessary.
- 21) Prepare children for the meaning of *shiva*.
- 22) Tell parents who are sitting *shiva* for their child, stories about their child.
- 23) Don't run away from mourners or treat them differently if you meet them on the street. Greet them normally and warmly.
- 24) It is especially important to continue to talk about children who passed away, because a parent's greatest fear is that their child/children will be forgotten.
- 25) As difficult as it is to understand, people do cope, and survive tragedies - each person in their own way.

Let's Get Real

MRS. LEBA SCHWEBEL

I had a column prepared for this week's issue that was timely, discussing pre-Pesach planning. However, over last weekend it became clear to me that I could not avoid the events of this past Shabbos. Our community and *klal yisroel* suffered a huge loss, one that touched each and every one of us. The pictures of the Sassoon family that emerged portrayed beautiful *neshomos*, each face shining with a light that reflected happiness and purity. The details engulfed our minds and hearts.

I had the *zechus* to attend the *levaya* (funeral) of the 7 *kedoshim*, and what I witnessed tore my heart. Throngs of people from all walks of life attended, with crowds spilling out onto the streets. The speeches were gut-wrenching. The crowds were quiet and respectful, totally immersed in the sorrow. How could they not be?

For when the father, R' Gabriel Sassoon spoke, it became apparent that he is an "*adam gadol*", a great man. This is a man who has, obviously, been working on his *emunah* and *bitachon* for many, many years, flexing his spiritual muscles and strengthening himself, which seems to enable him to bear the weight of this burden. With conviction, his pained voice reached into all our hearts. His message bore a call to action for us all to take heed, and to "surrender our will to the will of Hashem". He implored us to love each other, appreciate our loved ones, and rise above pettiness and seeming inconsistencies, for what we see with our limited human vision is only part of the big picture. Hashem conceals Himself in this world, as we often mention, the word for world "*olam*", comes from "*heelam*", connoting His hiddenness in physicality.

Hashem has a master plan, and as we approach Pesach, it is so clear and profound, today more than ever, that we can't possibly see and understand it all.

We must continue to pray for the brave and courageous mother, an "*isha chashuva*", Gilsom Gila Gayle bat Tziporah Frances and the daughter Tziporah bat Gayle. May Hashem give the father, the grandparents, the family and the entire *Clal Yisroel* strength to withstand this test. We are all meant to be touched by this. May we all use this opportunity to grow one step closer to Hashem through our efforts at bettering ourselves and our *tefillot*.

I'd like to share a prayer that was sent to me a few years ago. It's not a formal prayer, and I have no idea who wrote it, but if you read it you will be able to reframe your attitude as the preparations escalate. Perhaps now, more than ever, we could use it to be *mechazek* ourselves.

I cut it out, hung it on my bulletin board, and read it often. Perhaps you will want to do the same! Hashem, You see from the beginning of time to the end of time and You see what is inside a person. You know a person's life, personality traits, and particular situation- since they are all determined by You.

Hashem help me know that all of the circumstances in my life- from the moment I was born, now, and for all of my future- are all directed from You. I know that You love me and Your only desire for me is to become closer to You.

Please help me remember, Hashem, that I am just passing through this world.

Please don't let me get dragged down by all the little details in my life- help me to keep my focus on the larger picture and on the blessings that You have bestowed upon me ...especially now, at this time, as I attempt to prepare myself for Pesach.

Please help me to remember what the most important thing in my life is- my relationship with You, with those around me, and with myself. Help me, Hashem, keep and hold tight to my connection with You, even in times- *especially* in times- when I am so busy and when my to-do list is so long that I feel that I will never finish!

Help me let go of control- to do my best, but to let go of the results. Help me influence others positively when I can, but not to attempt to dominate them. Help me have compassion and patience with myself and with those around me. Gently remind me, guide me and inspire me, Hashem, each and every day, towards Your will and towards Torah. Open the path for me to Your pure Torah and help me truly live and serve You according to Your will.

Hashem You do not sleep, nor do You feel tired or weak. Please Hashem, especially in those times when I have little strength left in me, please help me. Please guide me, with love, to do only that which is best for myself and my family in my service of You. Hashem I want to serve You in happiness. Hashem you know me as no human being does- You know what is inside my heart. Therefore, Hashem, please remove the hurdles that are blocking me from serving You with joy.

It is written that Your paths are paths of pleasantness- help me to serve You and to prepare for the holiday of the Geulah (redemption) with joy and not sadness, with strength and not weakness, with clarity and not doubt. Help me to know what my *hishtadlus* (effort) is- to know what and how much to take upon myself and what to let go of or delegate. Help me understand clearly what is necessary and what is not necessary, both in Pesach preparations, and in all of the *mitzvos* that I undertake.

Help me, most of all Hashem, to have *emunah* in You- real inner knowledge in my heart of hearts that everything that happens is only from You and only for my good. Even if I am in pain or if things don't go the way I want them to go, help me accept them as Your will and feel safe in the knowledge that this, too, is from You. Especially at those times, open my heart to You in prayer that I may understand Your will for me.

Hashem, please help me pace myself in my Pesach preparations so that I do not get worn down. Help me bring joy into my preparations. Let us welcome Pesach on the *seder* night, with joy and gladness, 100% ready in all respects to welcome the Geulah.

Dear readers, I wish you a meaningful and enjoyable Pesach. May Hashem bring much needed *nechamos*, and may He enable you to celebrate Pesach in a *real* way!

כל בית ישראל יבכו את השריפה

TRAGEDY IN FLATBUSH BRINGS MOURNING TO THE ENTIRE JEWISH WORLD



The entire Flatbush community has been thrown into mourning after the tragic fire on Friday night.

We pray that the family and those effected by this overwhelming tragedy stay strong during this extremely difficult time.

The FJCC is grateful to the many Rabbonim, Klal organizations, and individuals from across the Jewish community that have reached out to us in an effort to assist the family.

On behalf of the Flatbush community, we appreciate the tremendous outpouring of support from around the world.

The Community is deeply grateful to the FDNY, NYPD, Flatbush Hatzoloh, Misaskim, Chesed Shel Emes, Amudim and grief counselors from Chai Lifeline, OHEL, and Sephardic Bikur Holim for their immediate and heroic response to this tragedy.

The FJCC wishes to thank the NYC Mayors office, our local elected officials and Flatbush Shomrim for their leadership and assistance.

Community Rabbonim requested that Tehillim be said after Tefillah l'zechus Gila Bas Francis Tzipporah and Tzipporah Bas Gila

May we only share Besuros Tovos.

- **Important notice: The family has established The Sassoon Children Memorial Fund. To donate go to <https://private.jewishcommunal.org/JCFDonate/PreDonation.aspx> or call 866-580-4523. No other fund is established or authorized to collect money.**
- **The FJCC is working with the Fire Department and elected officials to disseminate fire and appliance safety instruction throughout the community on an ongoing basis.**



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Vechol Beis Yisroel Yivku Es HaSeraifah Asher Saraf Hashem: Divrei Hespel For The Niftarim In The Tragic Fire

RABBI MOSHE BOYLAN

Introduction: All of Klal Yisroel was shocked, pained and horrified by the tragic fire on Friday night Parshas Vayikra, in the Flatbush community. Sadly and tragically, seven children were killed in this incident. In addition, the mother of the children (Gilah Bat Frances) and one of the children (Tziporah Bat Gilah) were injured. The following includes some of the Divrei Hespel which were said at the levayah.

Rabbi Sasson Shlita (father of the niftarim): The niftarim were a special Korbon Tzibur (a sacrifice of the community), to help defend and guard Klal Yisroel. Keeping this in mind, we can understand why we are saying Hespel today, even though it is Chodesh Nisan, and this is usually forbidden. The fact that the niftarim were a Korbon Tzibur gives them the Maalah of a Talmid Chochom, on whom it is permitted to say a Hespel even during Chodesh Nisan.

The day that the Seraifah, inferno, happened, was on Rosh Chodesh Nisan, which is the day in which the Mishkan was inaugurated in the second year from Yetzias Mitzraim. We know that on this day (of Chanukas HaMishkan), Nadav and Avihu were both niftar. The petirah of these great tzadikim helped to inaugurate the Mishkan, not only here in Olam Hazeh, but also in the Mishkan Le'ayla (the Mishkan in Shamayim).

The fact that this took place on Rosh Chodesh also can be related to the Korbonos of Rosh Chodesh. One of these Korbonos is an Olah (which is totally consumed by fire). {Similarly, the niftarim were niftar through a fire.} Just as there were Shiva Kevasim Temimim offered on Rosh Chodesh (in the Bais HaMikdash) so too there were seven special and pure Korbonos offered in this Seraifah.

What should our reaction be to this Seraifah, which is similar to the Mishah of Nadav and Avihu? We can answer that just as the Torah tells us that "Vayidom Aharon", Aharon was quiet, so too our reaction must be one of being quiet and accepting the Din Shamayim without question.

As mentioned previously, the tragedy happened on Rosh Chodesh. There is a famous statement of Chazal about Rosh Chodesh. During Berias HaOlam, the Torah tells us that there were Shnei Meoros HaGedolim, two great light-giving beings. Later on, the Torah said that there was a Maor HaGadol and a Maor HaKatan. The obvious question is why at first the Torah refers to the Meoros as being equal, and later they are referred to as being of different levels? Rashi quotes Chazal as answering that at first the Meoros were equally big. However, the Levanah, moon, complained that it is impossible for two kings

to use one crown. How then can the two Meoros be equally big? Hashem answered the Levanah that he was right, and therefore he should make himself smaller.

The Levanah felt bad about this, and in order to be Mefayes it (cause it to be appeased), Hashem gave it stars and also let the moon sometimes show itself in the day. Still the moon felt bad, and Hashem, Kiveyachol had to offer a Korbon Chatas to "atone" for the fact that He made the moon smaller. {This can only be understood on a very deep level and not Kipeshuto, as mentioned by Meforshei HaShas.}

The moon, as it is now, is a representation of the sun, as its light comes from the sun. This represents total Bitul and self abnegation to others. Through this Bitul, the moon helps to create the Chodoshim (months) and give light even in the darkness.

Klal Yisroel also is compared to the Levanah, and has a great sense of Bitul to Hashem, which is related to "Vayidom Aharon" which happened on Rosh Chodesh. This helps us to create greatness in Olam Hazeh and to give light even through the bitter and dark times that Klal Yisroel has gone through.

Chazal tell us in Pirkei Avos that if one makes his Ratzon (will) like Hashem's will, then Hashem Kiveyachol will make His Will like your will. {This means that if you are mevateil your will to Hashem's will, then middah keneged middah Hashem will fulfill your will as if it is His will.} Thus, it is a gevaldige zechus for us to be like the levanah, in being mevateil our Ratzon to Hashem, and accepting Hashem's will, just as Aharon HaKohen accepted Hashem's will without any questions, in the bechina of "Vayidom Aharon".

There is a famous story with the Chofetz Chaim ZT"l, which occurred when his son died at the young age of 16. At the levayah, the Chofetz Chaim said a story which occurred many hundreds of years earlier. A woman lost her son, and afterwards spoke to Hashem. She said that until now she divided her love between Hashem and her son. Now, however, she will transfer the love she had for her son to Hashem. The Chofetz Chaim said that similarly he will transfer the love he had for his son to Hashem.

We must surrender our will to the will of Hashem. We should love each other, appreciate our loved ones, and rise above pettiness and seeming inconsistencies, for what we see with our limited human vision is only part of the big picture. Hashem conceals Himself in this world, as we often mention, the word for world "olam", comes from "heelam", connoting His hiddenness in physicality.

In my personal instance, I feel that until now I have had love for my children which is related to the love of Hashem. Now, I will have to find another way to express and feel the love of Hashem that

I had through my children, in a different manner.

As part of the Bitul to the Ratzon Hashem which has been discussed, we can all work on treating our children as is the Ratzon of Hashem, without letting our personal Retzonos get in the way. For instance, we should not get angry at children unless this is really the will of Hashem (it will be the best for the children), and not merely because we are in a bad mood or upset about something. We must realize that the will of Hashem is the only thing that is important, and everything else is Hevel.

I am mispallel for the Refuah Shelaimah of Gilah Bat Frances and Tziporah Bat Gilah Besoch She'ar Cholei Yisroel.

Rav Dovid Ozeri Shlita: Our community has undergone a Tsunami, through this recent tragedy. Mah Nomar U'Mah Nedabeir. The tragedy occurred on Rosh Chodesh Nissan, which is the yahrtzeit of Nadav and Avihu. When these two tzadikim were niftar (through fire), the Torah tells us that the response of their father Aharon HaKohen was "Vayidom Aharon". {Similarly, the death of the innocent children on Rosh Chodesh Nissan through fire requires us to similarly react through the middah of "Vayidom Aharon".}

Chazal tell us that there were a number of great tzadikim that had a Pelach of Shetikah. {They had the middah tova of being quiet.} Binyamin knew that his brother Yosef HaTzadik was sold, yet he kept this quiet and didn't mention anything to his father. Shaul HaMelech was anointed and yet did not tell others about this. Esther HaMalkah didn't reveal her identity for a long time (as was requested from her from Mordechai HaYehudi). Similarly, Aharon HaKohen had the middah tova of Shetikah, as he was quiet when he discovered the tragic deaths of his righteous sons and was mevateil himself to the will of Hashem.

The Sasson family has reacted with this middah tova of "Vayidom Aharon" in accepting the Din Shamayim Be'Ahavah.

In our tefillos, we say, "Elokai Neshama Shenasata Bi Tehorah Hi... Veatah Asid Litlah Mimeni Ulehachazirah Bi Leasid Lavo". The neshamos that were taken on Shabbas were Tehorim, pure.

Now there will be seven empty desks in our Yeshiva, that were previously filled by Neshamos that were Tehorim. The special children that were niftar, shined in their special taharah, due to their upbringing in Yerushalayim Ir HaKodesh. They had a special hashpaah on the children in their classes, which will now be missing.

The pain that is felt due to this tragedy is not limited to the family or even the immediate Kehilah. I have heard that even in distant Haifa, when one of the shuls heard about this tragedy, the entire kehilah cried after Shabbas.

Truly we are Imo Anochi Betzarah with the Mishpachos that were affected by this terrible tragedy.

Vechol Bais Yisroel Yivku Es HaSeraifah Asher Saraf Hashem.

Chacham Yosef Raful Shlita: Vechol Beis Yisroel Yivku Es HaSeraifah Asher Saraf Hashem. Vataizai Eish Milifnei Hashem... Vayamusu Lifnei Hashem... Bikrovay Ekadeish. {The Rosh Yeshiva Shlita is referring to the way in which this tragedy mirrors the tragedy of Misas Nadav and Avihu. Just as Nadav and Avihu died through fire on Rosh Chodesh Nisan, so too the Kerovim whose levayah we are attending died through fire on Rosh Chodesh Nisan.

Just as the response to Misas Nadav V'Avihu was "Vayidom Aharon", so too the response to this tragedy is "Vayidom Aharon", quietly accepting the Din Shamayim Be'Ahavah.}

Part of the tragedy that occurred can be understood by pondering upon the statement of Chazal that the entire world rests upon the zechus of the Tinokos Shel Bais Rabban. Chazal ask why the world doesn't rest on the zechus of the Torah learned by great and virtuous tzadikim? The answer is that since these tzadikim have some sort of Chataim (sins), therefore the level of their Torah is somewhat limited and cannot maintain the world to the same extent that the Torah learned without any connection to sin (such as the Torah of the Tinokos Shel Bais Rabban). Certainly it was a great tragedy that seven such Tinokos Shel Bais Rabban were niftar, and this was a kiyum of Bikerovai Ekadeish, as they were specially close to Hashem.

We are mispallel that Hashem should grant strength and guidance to the mishpachos of the niftarim. They should be able to continue on with strength, and overcome this difficult nisayon.

We should all be zoche to gain whatever we were supposed to through this gezairah, and likewise be zoche to Siyata Dishmaya to grow and do whatever is called for in such a situation, R"l.

At the end of the levayah, it was announced that the family is makir tov to the officials of New York City, including Mayor DeBlassio (who went down to the scene of the tragedy), the N.Y.C. Fire Department, Police Department, and many other city agencies.

The family is also makir tov to the many Mosdos of Chesed that helped dealing with this tragedy, including Hatzalah, Chesed Shel Emes, Chai Lifeline, and Bikur Cholim.

Goder Pirtzos Yisroel Hu Yigdor Es HaPirtzos HaAilu Maialeinu U'Maial Kol Bais Yisroel. Lo Yishama Od Shod Vashever Bigvulainu. Bila Hamaves Lanetzach Umacha Hashem Elokim Dimah Maial Kol Panim.

יהי זכרם ברוך



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FLATBUSH JEWISH JOURNAL

כל בית ישראל יבכו את השריפה

TRAGEDY IN FLATBUSH BRINGS MOURNING TO THE ENTIRE JEWISH WORLD

Gaining Light, Not Darkness, From A Tragedy

ELI VERSCHLEISER

According to the 2012 New York Jewish Population study, 32 percent of the New York area's 1.54 million Jews – or some 492,800 people – identify as Orthodox.

That means that in tens of thousands of homes, perhaps more than 100,000 in the New York area alone, observance of Shabbat and major holidays means candles burning and likely some kind of cooking or heating device in use for a prolonged period of time.

In response to the horrifying deaths of seven children in a cooking-related Friday night fire in Brooklyn, a former Fire Department of New York lieutenant tells the Wall Street Journal he saw “four or five” hotplate related fires leading to death (not necessarily in Jewish homes) in the course of a 42-year career.

“A deadly plague of Shabbat fires,” blares a headline in The Forward, which mentions four fires in 15 years that killed 11 people, tied to such cooking devices.

The New York Times warns that “Shabbat routine [of extended food warming is] a risky practice” according to officials.

Make no mistake: There is absolutely no acceptable number of fire deaths, no percentage of collateral damage to justify any risky behavior. Every possible aggressive effort should be made to reduce accidental deaths of all kinds to zero.

The Sassoon family, devastated by the Brooklyn fire, came from Israel, where smoke alarms are not as widely encouraged or used. That may be why they didn't think to install them in their home.

A campaign to maximize home safety is welcome and necessary.

But for some, the tragedy offers an opportunity to reinforce a narrative that Orthodox Jews are somewhat backward and reckless, placing too much faith in G-d to protect them from themselves, obsessing too much over Torah study at the expense of real-world lessons.

This is a patently offensive takeaway.

Between 2007 and 2011, cooking equipment was the number one cause of home fires in the U.S, amounting to 43 percent of blazes, according to the National Fire Prevention Association. Those figures will surely include people who left the oven un-

attended, left food on the stove, kept flammable material too close or used defective equipment. Given this volume, and the small Jewish population, observant Jews cannot be considered any more prone to such accidents than others, and statistically very likely responsible for far fewer per capita. Any truly observant Jew knows that preserving life and limb trumps any other day-to-day religious practice.

Would critics consider Sabbath-observant Jews who use warmers non-risky, or prone to a “plague” only with an absolute zero incident rate? That's a standard not applied to any other group, including skiers, subway riders, airline passengers or motorists, all of whom regularly and sadly encounter fatal mishaps.

An electric hotplate is generally intended to be used for extended periods, and each one sold must be approved for safety. Other devices routinely approved and allowed to be sold, but can be known to cause fires, include TVs, toasters, dryers, dehumidifiers and, lately, electronic-cigarette chargers.

It is the responsibility of every person who uses these devices to use them responsibly, in accordance with user manuals and to make sure they are maintained in safe operating condition. But mishaps are a sad part of life.

It compounds these tragedies when people heartlessly suggest, even before all the facts are out, that victims are somehow to blame for their fate. People with too much time on their hands reveal their true agenda when they try to stigmatize religious people who perish under these circumstances.

Would they blame X-mas for a blaze that started from faulty wiring on a tree? Or patriotism for a fireworks display or barbecue gone awry on July 4th?

It's natural for human beings to want to attach a greater meaning to a tragedy so that it seems less likely to happen to them. It's also natural for journalists to seek out the “trend story” to take the coverage beyond the initial reportage.

But what if this incident instead allowed for a deeper understanding of what Shabbat actually brings to the world? Thousands fewer cars on the road, reducing pollution

and accidents. Lower electric use in tens of thousands of homes. Less crowding in stores and on public transportation.

And stronger, more functional families.

For those who accept this blessing in their lives, it's a time of refocusing. In a universe where we are always connected, reachable and on the move, Shabbat offers relief from it all, a day to share and be with

family. It's a day that we have sit-down long meals together, where we are at peace with all that is around us.

Even in the darkest of tragedies some light can be found. Better education about fire safety to preserve life can be one source. So could an opportunity for better understanding, rather than a rush to quick and often ugly judgments.

SASSOON CHILDREN MEMORIAL FUND

Sassoon Children Memorial Fund
is part of the Jewish Communal Fund.

The family of the fire victims has established a charitable fund that will assist parents struggling under extreme financial burden with Yeshiva tuition. The Sassoon Children Memorial Fund has no overhead or expenses and will be guided by community Rabbonim.

Checks may be made payable to JCF
(Sassoon Memorial Fund name should be in the memo or note)
and sent to: Jewish Communal Fund:
575 Madison Avenue, Suite 703, New York, NY 10022

SEFER TORAH CAMPAIGN

The Sefer Torah fund which
has been approved by the family
is being written by the Misaskim Organization
as an everlasting tribute to the Sassoon children Z”L,
and as a zechus for Refuah Shelaima for
Gila bas Francis, and Tziporah bas Gila.

To donate please visit: www.Misaskim.org





Practical Suggestions for Parents:

HELPING CHILDREN AFTER A FIRE

Naomi L. Baum, Ph.D., Senior Consultant, Project CHAI

The professionals at Project CHAI are available to answer questions and provide personalized assistance to parents, educators, and community leaders following this weekend's tragic fire. Please call 855-3-CRISIS or email CRISIS@CHAILIFELINE.ORG. In addition, a short presentation on speaking to your children can be viewed at www.chailifeline.org.

A fire is a particularly traumatic event as it is both dramatic and fast. While most children will bounce back and show no reactions, some children may feel vulnerable and experience some anxiety or symptoms. The aftermath of such an event may include fear, nightmares, anxiety, and difficulty being alone. Remember that exposure does not have to be direct in order to affect children.

A child's response will depend on a number of factors: age, personality, the severity and proximity to the event and the level of support received from family and friends. The single most important resource for children after exposure is the network of adults in their lives. Most children will recover from exposure to trauma with the aid of those close to them, including parents and teachers, and without the need to turn for professional help.

Below, we offer a number of practical suggestions for helping children cope with exposure to fire:

- 1. Be aware of your own reactions to the event.** Children work out how to react to a situation by watching the significant adults around them, particularly parents and teachers. Try, if at all possible, to behave in a calm and controlled manner.
- 2. Be prepared to speak about the event with your child.** Your child may want to speak about the event at great length, or may prefer not to talk about it at all. Feel free to ask questions, but do not force your child to speak if he or she does not want to. If the child wants to talk about feelings, be supportive and encouraging. Show your understanding and acceptance of these feelings by explaining that feelings such as fear, anger and guilt are all normal reactions to such an "abnormal" event.
- 3. Be sensitive to your child's reactions.** Some children may have difficulty falling asleep, may be afraid of the dark, or refuse to be alone. All these are normal reactions after a difficult event. Be understanding and accepting. These symptoms usually disappear within a few weeks.
- 4. Encourage alternatives to talking.** Drawing, writing, drama and music are all wonderful creative outlets that can be introduced to help children share their experiences.
- 5. Try to maintain a normal routine, and provide children with reassuring and realistic messages about their safety.** Talk about what steps you have implemented in the home to ensure safety, and to prevent fires in the future. This will strengthen the children's sense of safety and control.
- 6. Be attentive to your child's behaviors that may signal distress.** An event like the recent fire can trigger reactions in the immediate aftermath and for the next several weeks. These behaviors are normal after a traumatic event, and are the child's way of coping with the trauma. However, if there is no change in the intensity and frequency of these behaviors after a month, or if they intensify, please contact us at Project CHAI. Call 1 855 3-CRISIS or email crisis@chailifeline.org.

SOME DO'S AND DON'TS

DO:	DON'T:	Project CHAI was established by Chai Lifeline in 2000 to help children, families, and communities heal after traumatic loss. It is the largest and oldest full-service crisis and trauma intervention service dedicated to the Jewish community. Since its inception, more than 3,500 interventions in schools, community organizations, camps, and with the families themselves have helped more than 15,000 children and families cope with the emotional and social turmoil that surrounds crisis and untimely death. For more information or immediate assistance, call 855 3-CRISIS or email crisis@chailifeline.org .
<ul style="list-style-type: none"> Do ask your child if he or she has any questions and answer them in a forthright, matter-of-fact manner. Do convey confidence and reassure to children that they can rely on adults to be responsible for their safety. Do encourage your child to share his or her distress with you at any time. Do allow for minor changes in your child's behavior in the coming weeks. Anxiety about being alone or difficulties falling asleep are all normal reactions. 	<ul style="list-style-type: none"> Don't overwhelm your child with questions about what happened. Ask them once, and then leave it. Don't be judgmental about your child's reactions. Show respect for their feelings and thoughts. Don't expect all kids to respond in a similar manner. Remember that there are a wide range of reactions following a traumatic event. Don't hesitate to call Project CHAI and ask to speak to a professional. Feel free to consult with us even if you are uncertain whether your child needs help. 	

כל בית ישראל יבכו את השריפה

TRAGEDY IN FLATBUSH BRINGS MOURNING TO THE ENTIRE JEWISH WORLD

Crushing Pain SARA DEBBIE GUTFREUND/AISH.COM

The Jewish people ache with the Sassoon family. We cannot speak; we have no words.

"Ima, why did you have to tell me what happened?" one of my daughters asked me when I told her about the horrific Sassoon tragedy.

"Because you're going to be saying Psalms in school for the mother and daughter who desperately need our prayers right now," I said.

"But Ima," my daughter looked down at the kitchen table as tears filled her eyes. "Ima, seven children? Just like that? They're all gone?" Her lips trembled, and I suddenly regretted saying anything at all. "It's too much, Ima. It's really too much."

And we both began to cry.

I thought about my daughter's words as I watched the Sassoon funeral in New York even though every second of it was too much for me to watch. If it's too much for me to watch, I thought, then how can the Sassoon family take even a second of

leave us now at six years old. Hashem, please no! And Yaakov, you're only five. Your smile, your light is still needed here. Please, wake up! This is too much. How can all seven of you be gone? It must be a terrible nightmare, a mistake. Hashem, no!

But the hearses keep going, and no one wakes up.

I say Psalms. I pray for the injured mother and daughter. But the words are so hard because it is just too much. It's too much for us, Hashem. The photos of the children's angelic, beaming faces. The scope of the loss of these precious souls for Am Yisrael. The Jewish people are aching, trembling with this pain. We cannot speak; we have no words.

It is now, when we have no more tears, that we realize that we are not a divided nation. We share in each other's joy, and



the crushing pain that they must be feeling? How can they get through this?

And then the hearses came carrying the children's bodies. I heard the grandmother screaming out her grandchildren's names, like a voice holding all the pain that ever existed, rising towards the freezing, blank sky and shattering every Jewish heart. And I watched Rabbi Sassoon lean against the black hearse and sob. It was like a surreal nightmare that we wished would end. I wanted everyone to wake up and realize that it's just been a horrible mistake. All of it.

I wanted to weave through the crowded streets of Brooklyn where thousands of Jews were there to say good-bye, and I wanted to run up to the hearses and yank open the doors. Eliane! Wake up! Come back, you're only 16! It's all a mistake. It has to be a mistake. David! Please! Who leaves this world at the age of 12? Please, Hashem, no! Rivkah! Eleven is when you are just about to begin to live. It's too soon to say good-bye. Yehoshua, he's only ten! He needs more time. Moshe! Wake up! Eight years old... Sarah, you cannot

we hold each other in our grief. Without each other, we would not be able to go on. It is too much for any one to bear alone.

We need each other desperately now. And the Sassoon family needs us even more. They need our prayers. They need our help. And sometimes, when the pain is too much, our prayers don't need any words. Because God knows the language of a broken heart. He knows that when we can't sleep, can't breathe, can hardly speak about this ongoing loss that we are begging Him for comfort. That we are yearning for Him to heal. That we are crying for Him to bring us out of the darkness of a world where almost an entire family dies in one night. That we are banging on the hearses and screaming for the children to come back. Their children. The Jewish people's children. Our children. Hashem, no!

Please hold them. Please hold us. It is too much for us to go on without each other. It is too much for us to go on without You.

Please pray for the full recovery of Gila bas Francis and Tziporah bas Gila.

Remembering the Sassoon Children

RABBI DOVID ROSMAN/AISH.COM

I just returned from the saddest funeral I've ever attended – burying seven pure souls. These beautiful children were my next door neighbors until they moved to New York a year and a half ago. My children played with them all the time. Our girls went to the same school. I still can picture David and Shuey (the name affectionately given to Yehoshua) reading on my couch on Shabbat afternoon and little Sarah (she was 4 at the time) holding my daughter's hand and skipping.

I remember when David, Shuey, and my son received new walkie-talkies and intercepted some random person's conversation. Just this past Shabbat afternoon, a few hours before hearing the horrible news, my oldest daughter told my wife, "If Rivka would still be living on the block we would be making a camp together for the week before Pesach like we did two years ago."

I'm devastated. We are all devastated. There are no words to describe the pain; we cannot begin to wrap our heads around this. People on the block cannot look at each other in the face. The pain is too overwhelming.

Gabby and Gail Sassoon are incredible parents. These children received so much love and attention. Look at their beaming faces. They did a fantastic job ensuring that their children were healthy and thriving. The family was an incredible unit always playing together and enjoying each other's company. They were each other's world. But what was so unique was that the parents allowed everyone to be part of their unit, to the extent that Mrs. Sassoon bought a larger C shaped couch so that children outside of the family could have room to sit on it.

And the Sassoon children were extremely inclusive of others. They were always sharing their new books, toys, and games. Even when they weren't home, they would let their friends come over and read the new books. Every Shabbat, the Sassoon kids organized games for all the other kids on the block while Mrs. Sassoon was distributing cut-up fruit to all the children.

In his heartbreaking eulogy given with superhuman strength and faith, Gabby Sassoon charged us to recognize that the entire Jewish People are one unit and that we should all love one another.

At the end of Gabby's eulogy he said that it's too much for him to speak about each child individually and that someone else would do it. That didn't end up happening, so I asked some of the children on the block if they could share some thoughts about their wonderful friends.

Their daughter Eliane was always happy for others, never jealous, and made sure to show her happiness for her friends' accomplishments and successes. She went out of her way to help others, often behind the scenes and never expected any credit for it. She was a very loyal friend and everyone knew they could trust her with their secrets. She was extremely responsible, devoted to her siblings, and had a zest for life.

Rivka was full of life, fun, outgoing, and sensitive towards others. She used her positive energy to make others happy. My daughter said that Rivka was the one to introduce her to the other girls on the block when we moved here. She was always volunteering to look after the children when her mother would go out for errands. Very often the older sisters would join their mother for errands and Rivka would offer to stay at home to watch the other kids. She was sensitive and mature beyond her years.

David, the leader of the Sassoon brothers, was very mature and level headed. He was a peacemaker, always happy to help things work out. At the same time, he was a regular relaxed child who was able to be so good with much ease.

Yehoshua was incredibly creative and always carried himself with a smile. He would include all the other children in his newest creative idea or project.

Moshe was curious and sweet. He looked up to his big brothers and was always happy to join their adventures with the other boys on the block, but he was happy to play with anyone and therefore everyone felt comfortable playing with him.

All the little girls on the block loved playing dolls with Sarah. She herself was very much a doll of a little girl, sharing her toys with her friends. In fact, one neighbor commented how much she looked like a porcelain doll.

Although at the time that he lived next door Yaakov was only three years old, he stood with such a presence, straight and confident. And, just like his big siblings, he showed his politeness in other people's homes when playing with their children.

Everyone who knew the Sassoon family speaks so highly of them. They were a model family, a true Kiddush Hashem.

In the eulogy given in New York, Gabby asked of us, "Please everybody, love your child, love your student, love the other children. That's all that counts, understand that." Reflecting on the beautiful Sassoon children, we can realize just how much love and dedication can accomplish.

Please pray for the full recovery of Gila bas Francis and Tziporah bas Gila.

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TRAGEDY IN FLATBUSH BRINGS MOURNING TO THE ENTIRE JEWISH WORLD

8



Fire Department, City of New York
FIRE SAFETY EDUCATION

Bill de Blasio, Mayor
Daniel A. Nigro, Fire Commissioner

SMOKE & CARBON MONOXIDE ALARMS

WILL YOUR SMOKE ALARM WAKE YOU AND YOUR FAMILY IN THE MIDDLE OF THE NIGHT?



Most fire deaths occur in the middle of the night. A smoke alarm is the single most valuable lifesaving device you can have in your home.

An operable smoke alarm will reduce your chances of dying in a fire, nearly in half.

Smoke alarms are designed to detect and warn that silent, but deadly smoke is in the air. The early warning will wake you and your family, allowing time to implement your fire escape plan.

While 97 out of 100 homes have a smoke alarm, more than 33 percent of these homes are unprotected **because the smoke alarms don't work.**

When a smoke alarm fails to work, it is frequently because the batteries are missing. People often remove or disconnect batteries to prevent nuisance activation caused by bathroom steam or cooking vapors.

***Effective April 2014 all new and replacement smoke alarms in multiple dwellings and private homes must have a sealed 10 year battery that is non removable and non replaceable. It must also have an audible "end of life warning".**

How to Protect Yourself, Your Family and Your Neighbors

- Install smoke alarms that have the Underwriters Laboratories **(UL) Mark**. The **(UL) Mark** tells you that the alarm has been evaluated according to nationally recognized safety requirements. In New York City it should comply with **UL 217**.
- There are two kinds of smoke alarm sensors, **photoelectric** and **ionization**. **Ionization** technology is better at detecting flaming fires with very little smoke, while **photoelectric** technology is better at detecting smoldering fires with heavy smoke. In order to give your household the optimal protection, it is recommended you have both technologies in your home. This could be in the form of separate detectors or a combination alarm with both technologies.
- **One smoke alarm in the home is not enough.** Install a smoke alarm on every level, including the basement. Place a smoke alarm within 15 feet of all sleeping areas. New construction codes require an alarm in every sleeping area and they must be interconnected so if one is triggered they will all sound the alarm.
- Smoke alarms should be installed on the ceiling, preferably in the center of the room, but not less than 4 inches from a wall. If the smoke alarm is installed on a wall, it must be placed between 4 and 12 inches from the ceiling.



SMOKE ALARMS SAVE LIVES

CARBON MONOXIDE ALARMS SAVE LIVES

SMOKE ALARMS SAVE LIVES

A Public Fire Safety Message From The New York City Fire Department

**FD
NY**

YOUR SAFETY IS OUR MISSION

PROUDLY SERVING NEW YORK SINCE 1865



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- **Make sure everyone in your home can recognize and be awakened by the sound of the smoke alarm.**

Some children and the elderly may not readily awake to the sound of the smoke alarm. Consider installing interconnected smoke alarms so that when one alarm senses smoke and sounds, they are all triggered throughout your home. Installing an alarm in each bedroom increases each person's proximity to a sounding device. If someone in your home has a hearing loss, consider complementing your smoke alarm with a 520Hz beside fire alarm and bed shaker device and a high density (visual) strobe light.

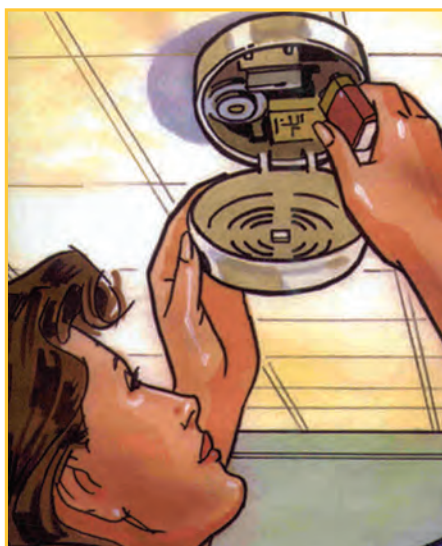
Nuisance Alarms

Smoke alarms frequently are set off by bathroom steam or cooking vapors. **Rather than take the battery out of your alarm, do the following:**

- Quiet the alarm by pushing the "HUSH" button, if equipped.
- Open windows and turn on vent fans to clear the air.
- Consider relocating the alarm farther away from the cooking area or bathroom.
- Consider installing a photoelectric alarm. The photoelectric type alarms are less sensitive to cooking smoke.

KEEP YOUR SMOKE ALARM WORKING!

IT IS UP TO YOU TO MAKE SURE YOUR SMOKE ALARM WILL PROVIDE A LIFESAVING EARLY WARNING IN THE EVENT OF A FIRE.



CO THE SILENT

Carbon monoxide (CO) is a colorless, odorless, tasteless and toxic gas. Nicknamed "**the silent killer**", carbon monoxide is totally undetectable by human senses. Hundreds of people are killed in their home each year by accidental carbon monoxide poisoning and thousands are permanently injured.

Since carbon monoxide is a by-product of incomplete combustion, any fuel-burning appliance, vehicle or tool that is inadequately vented or maintained can be a **potential source** of carbon monoxide gas. Examples of fuel-burning equipment include:

- Fuel fired furnaces
- **Gas fueled space heaters***
- Gas ranges and ovens
- Gas clothes dryers
- Charcoal grills
- Gas water heaters
- Wood burning fireplaces and stoves
- Gas fireplaces, both vented and ventless
- Gas lawnmowers and power tools
- Automobiles

***The use of kerosene or propane space heaters is strictly prohibited in NYC.**

People are at an increased risk of carbon monoxide poisoning during the winter months. Well-insulated, airtight homes (primarily newer construction) and **malfunctioning** heating equipment can produce dangerously high and potentially deadly concentrations of carbon monoxide.

Why is Carbon Monoxide Dangerous?

If there is carbon monoxide in the air you breathe, it will enter your blood system the same way oxygen does, through your lungs. The carbon monoxide displaces the oxygen in your blood, depriving your body of oxygen. When the carbon monoxide displaces enough oxygen, you suffocate.

WHAT ARE THE SYMPTOMS OF CARBON MONOXIDE POISONING?

Long-term exposure to **low concentrations** of carbon monoxide can gradually build up in the blood causing flu-like symptoms such as headaches, fatigue, nausea and drowsiness.

Since the symptoms of carbon monoxide poisoning are so common, and often misdiagnosed, carbon monoxide poisoning should be suspected if **more than one member** of the family feels ill and if they recover after being away from the home for a period of time. Also, illness in your pets preceding illness in a family member may suggest carbon monoxide poisoning.

Exposure to **high concentrations** of carbon monoxide will cause throbbing headaches, breathing difficulties, confusion and loss of consciousness, cardiac problems and/or death.

CARBON MONOXIDE ALARMS SAVE LIVES !

KILLER, CARBON MONOXIDE!

WHO IS AT GREATER RISK?

People may react differently to carbon monoxide exposure. Those particularly sensitive are:

- Senior citizens
- Infants
- Young children
- Pregnant women
- People with breathing or heart problems

The First Line of Defense is Prevention

Your first line of defense is to prevent or minimize the potential for exposure to carbon monoxide gas.

- Have your home-heating systems, fuel-burning appliances, flues and chimneys inspected, cleaned and tuned up annually by a qualified technician.
- Make regular visual inspections of fuel-burning appliances such as your gas dryer and hot water heater.
- Do not burn charcoal inside a home, cabin or camper.
- Do not operate gasoline-powered engines (generators, cutting saws) in confined areas such as garages or basements.
- Do not idle your car inside the garage.
- During and after a snowstorm, make sure vents for the gas dryer, furnace, stove and fireplace are clear of snow build-up.
- Never use gas ovens and ranges to heat your home!

The Second Line of Defense is a Carbon Monoxide Detector Alarm

Your second line of defense is to purchase and install a carbon monoxide detector alarm. A properly working carbon monoxide detector alarm can provide an early warning, before deadly gases build up to dangerous levels.

New York City law requires that every dwelling unit, including one and two family homes be equipped with carbon monoxide detector alarms, if there is fossil fuel (oil, natural gas/propane) burning equipment located in, or adjacent to, the building. Effective April 2012, new and replacement CO alarms must have an audible "end of life warning."

This life safety legislation:

- Requires that CO detector alarms have the Underwriters Laboratories (UL) Mark, complying with the requirements outlined in Standard UL-2034.
- Requires that existing dwellings install CO detector alarms that operate on batteries alone or on household electric by a plug-in type with a battery back-up,

or are hard-wired to your household electric with a battery back-up.

- Permits combination smoke and carbon monoxide detector alarms.
- Requires that CO detector alarms be installed within 15 feet of the primary entrance to all rooms used for sleeping purposes.

Note: If you intend to install a combination smoke and carbon monoxide detector alarm to replace your existing hard-wired smoke alarm, the combination detector alarm must be hard-wired.

In addition to complying with the requirements of Local Law #7 of 2004, and local Law #112 of 2013, further protect your family by installing a CO detector alarm:

- On each floor of your home.
- In bedrooms or sleeping areas if you sleep with closed doors.
- In the area of any fuel-burning appliance (more than five feet away) such as a furnace or water heater.
- With a digital display that indicates the CO level.
- These additional installations will ensure rapid detection of any potentially malfunctioning appliance.

However, **do not install** a CO detector alarm:

- Near ceiling fans.
- In bathrooms or other rooms with long term exposure to steam and humidity.
- In kitchens or within 5 ft of any cooking appliance.

Carbon Monoxide Detector Alarm



Installing a carbon monoxide detector alarm does not eliminate the need for a smoke alarm in your home. Carbon monoxide detector alarms do not sense smoke and smoke alarms do not sense carbon monoxide gas.

SMOKE ALARMS SAVE LIVES !

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What Should I do When My Carbon Monoxide Detector Alarm Goes Off?

If your alarm sounds, first and foremost, **STAY CALM**. Most situations resulting in activation of a carbon monoxide detector alarm are not life threatening, but an early warning of a potential problem. Carbon monoxide alarms are designed to sound before there is an immediate life threat. The alarm will also sound when the battery is low or the unit is malfunctioning.

FOR YOUR OWN PEACE OF MIND AND SAFETY YOU SHOULD FAMILIARIZE YOURSELF AND FAMILY MEMBERS WITH THE ALARM SOUND PATTERNS:

A LOW BATTERY or malfunction signal or warning will be a SINGLE "CHIRP" every 30 to 60 seconds. On some models there may also be a visual indicator, typically a flashing red light labeled Battery or Service. There should also be an audible end of life warning.

A CO ALARM will sound a PATTERN of FOUR SHORT BEEPS every 5 seconds. There is also a red flashing light on the face of the unit when CO has been detected.

IF THE CO ALARM IS ACTIVATED:

- Silence the alarm by pushing the reset/silence button.
- Ventilate the house or dwelling space by opening the windows.
- Check to see if any members of the household are experiencing flu-like symptoms.
- **Call 911 and evacuate the household to a safe location.**

When calling 911, be prepared to provide the following information:

- Your address.
- Whether anyone in the household is feeling ill with flu-like symptoms.
- The CO level reading on the detector, if equipped with digital display.

If your CO alarm reactivates within a 24-hour period, call 911 and move to fresh air. The source of the CO will need to be further investigated. Contact a qualified appliance technician to inspect all your fuel burning equipment and appliances for possible malfunction.

Exposure to the vapors of the following household substances may cause your CO alarm to sound falsely. Be sure to store and use these substances away from your carbon monoxide detector alarm or in a well-ventilated space. Paints and paint thinners, adhesives, hair spray, strong perfumes, plug-in and aerosol air fresheners and household cleaning solvents with strong odors such as pine.

Ventless Gas Fireplaces

Gas fireplaces are gaining in popularity based on their low cost, convenience and relative ease of installation. **Ventless or vent free** gas fireplaces are not vented to pipes or chimneys. The burned gases including carbon monoxide are put into the circulation of the air within your home.

BASED UPON THE HEALTH RISKS ASSOCIATED WITH THE USE OF VENTLESS GAS FIREPLACES, THEIR INSTALLATION IS ILLEGAL IN NYC.

How to Maintain Your Smoke and Carbon Monoxide Detector Alarms

TEST THE ALARMS (alarms have test buttons) at least once a month, even if your alarm uses a long-life battery or is powered by household electricity.

REPLACE BATTERIES TWICE A YEAR, in the spring and the fall when clocks are changed for daylight saving time. **(Change Your Clock, Change Your Battery).**

***Effective April 2014, all new and replacement smoke detectors must have a 10 year sealed battery, which does not require replacement.**

A "chirping" sound from the alarm is a warning that the battery is low. **REPLACE THE BATTERY** immediately.

- Never paint over alarms.
- Clean your alarms regularly by dusting or vacuuming.
- Replace smoke alarms at least every 10 years, or when the end of life warning sounds.
- Replace carbon monoxide detector alarms when the time elapsed since the installation exceeds the manufacturer's useful life of the alarm or when the end of the life warning sounds.

The sole function of smoke and carbon monoxide detector alarms are to sound a warning.

Develop and practice an escape plan to use this precious time.



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CITY OF NEW YORK**
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TRAGEDY IN FLATBUSH BRINGS MOURNING TO THE ENTIRE JEWISH WORLD



**We Would Like To Salute The Following Agencies
Who Provided Misaskim Much Needed Assistance
In The Wake Of The Terrible Tragedy
That Struck the Sassoon Family**

NEW YORK CITY POLICE DEPARTMENT

William J. Bratton
Honorable Police Commissioner Chief of Department

James P. O'Neill
Chief of Department

NYPD PATROL BOROUGH BROOKLYN SOUTH

Steven M. Powers
Assistant Chief

Charles Scholl
Executive Chief

Eric Rodriguez
Executive Chief

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**Deputy Inspector
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**Captain
Kenneth Quick**
Commanding Officer

FIRE DEPARTMENT OF NEW YORK CITY

Daniel A. Nigro
Fire Commissioner

James E. Leonard
Chief of Department

OFFICE OF THE MEDICAL EXAMINER, CITY OF NEW YORK

Dr. Barbara Sampson
Chief Medical Examiner, City of New York

Dr. Yvonne Milewski
Deputy Chief of Brooklyn Medical Examiner's Office

& their entire dedicated staff. Especially those members that came in
to the medical examiners office at 4:00 am to ensure that the 7 funerals can take place in a timely fashion.

**Thank You For Your Heroic Efforts
In Our Communities Time Of Need**

JOIN THE MOVEMENT!

בס"ד

Stop the Talking in Shul!

We join together Klal Yisroel

ששאר אבלי ציון וירושלים



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

JOIN THE MOVEMENT!

בס"ד

Stop the Talking in Shul!

Together with
all to mourn.

המקום ינחם אתכם בתוך



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

If your son is ready for shidduchim, Why Wait?



The Gedolei Hador of Eretz Yisroel and America have called on us to begin shidduchim for our sons at a younger age in order to alleviate the shidduch crisis in our community.

Starting shidduchim at the earliest appropriate time is a small step that will have a large impact.

So, if your son is ready, encourage him to begin shidduchim.

דבר בעתו מה טוב

TOGETHER WE CAN MAKE A DIFFERENCE

nasi
PROJECT

המראות
Departures →

graphi a 732 363 8837

If your son is ready for shidduchim
this bein hazmanim,

Why Wait?

The Gedolei Hador of Eretz Yisroel and America have called on us to begin shidduchim for our sons at a younger age in order to alleviate the Shidduch Crisis in our community.

If the bochurim who are back from Eretz Yisroel for the upcoming Pesach bein hazmanim would begin shidduchim while they are here, it would have a large impact.

So, if your son is ready, encourage him to begin shidduchim this bein hazmanim.

דבר בעתו מה טוב

TOGETHER WE CAN MAKE A DIFFERENCE

nasi
PROJECT



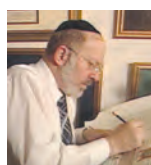
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SPECIAL FJJ PESACH SECTION



PERSPECTIVES IN JEWISH ART

A MONTHLY REVIEW OF THE MEANING IN JEWISH ART AND JUDAICA BY RABBI YONAH WEINRIB

Ten Makos: Building Hashem's Mastery Over the World

The Yom Tov of Pesach brings with it the messages of slavery and redemption. The *Makos* that were visited upon the *Mitzrim* were not merely punishments for the subjugation of the Jews, but rather it was a measure for measure, specifically designated set of actions, to show Hashem's mastery over the world and nature. This image, taken from **The Illuminated Haggadah** shows the step-by-step progression, as categorized by the Egyptian pyramid. From blood all the way through *Makos Bechoros*, Hashem's mastery over the elements is precisely delineated. As we prepare ourselves for the days of Pesach, we hope that the messages of Hashem's dominance over the world will resonate with us and our family.

The pyramid structure delineates the *Eser Makos* visited upon Egypt. The definitive shape points to the fact that there was a very orderly sequence to the plagues, in three well-ordered groups, rather than a haphazard set of punishments to an evil people. The letters are formed with the plague contained within them, as the formation of the *Eser Makos* begins to unfold.

Dom, *Tzefarde'a* and *Kinim* — which were earth-related — were brought on by Aaron. *Barad*, *Arbeh* and *Choshech* — which are air-related — were brought on by Moshe. *Arov*, *Dever*, and the *Makos Bechoros* were initiated solely by the Holy One.

There are many messengers for carrying out the will of Hashem, and many tools that are employed by them. Paroh was obstinate in not recognizing Hashem as the Supreme Being and Master of the Destiny of the Jewish nation and the world; therefore, he was forced to suffer plagues that would demonstrate Hashem's mastery. Moshe and Aaron were faithful messengers to deliver Hashem's words to Paroh, and each of those three — Hashem, Moshe, and Aaron — was instrumental in bringing the plagues upon Egypt.

The *Makos* are condensed by Rabbi Yehudah into three segments. Rabbi Yehudah used an abbreviation for the *Eser Makos*: *DeTzaCh*, *AdaSh*, *BeAChaB*. Rabbi Yehudah's mnemonic is more than a convenient memory device. The plagues were specifically designed to demonstrate to Paroh, the Jews, and mankind for eternity that Hashem rules the world. The first two *Makos* of each set occurred after am-

ple warning had been given, as is seen in *Dom* and *Tzefarde'a*, *Arov* and *Dever*, and *Barad* and *Arbeh*. The last plague of each set — *Kinim*, *Shechin*, and *Choshech* — came without any warning, a punishment for not having paid attention to the previous two *Makos* (Rav Shamshon Rafael Hirsch, *Malbim*).

With the Creation, Hashem put a perfect world into motion; the heavens, the earth, the galaxies, animals and mankind — all working together in magnificent harmony. The signature of Hashem's greatness was imprinted on creation at the beginning of time, had man not fallen short of his heavenly mission, this perfection would have lasted. Of man, the *posuk* tells us, "every creation of the thoughts of

his heart was always evil" (*Bereishis* 6:5). Man succumbed to his evil inclination, and the passing of each generation, with its precipitous moral decline, diminished the grandeur of Creation.

The *Eser Makos* peeled back layers of concealment, revealing the glory that had been obscured by man's misdeeds. Plague after plague, in ascending severity, demonstrated Hashem's mastery over the world, changing the course of nature at His will. Hashem's *Eser Ma'amaros* at the beginning of Creation correspond to the *Eser Makos*, though not necessarily in an exact inverse relationship (*Maharal*, *Gevuros Hashem*, chapter 57).

In this way, the *Eser Makos* restored the world's spiritual balance that had

originated during Hashem's *Asara Ma'amaros*. The global harmony that had once been so prevalent, but had been corrupted by evil was slowly reestablished. The world whose very existence had proclaimed, "Hashem is the Almighty G-d" would once again see the Omnipotence of the Creator revealed after the *Eser Makos*. This renewed pristine harmony between Creator and His creations, allowed His grandeur to prevail, as it had at the time of Creation.

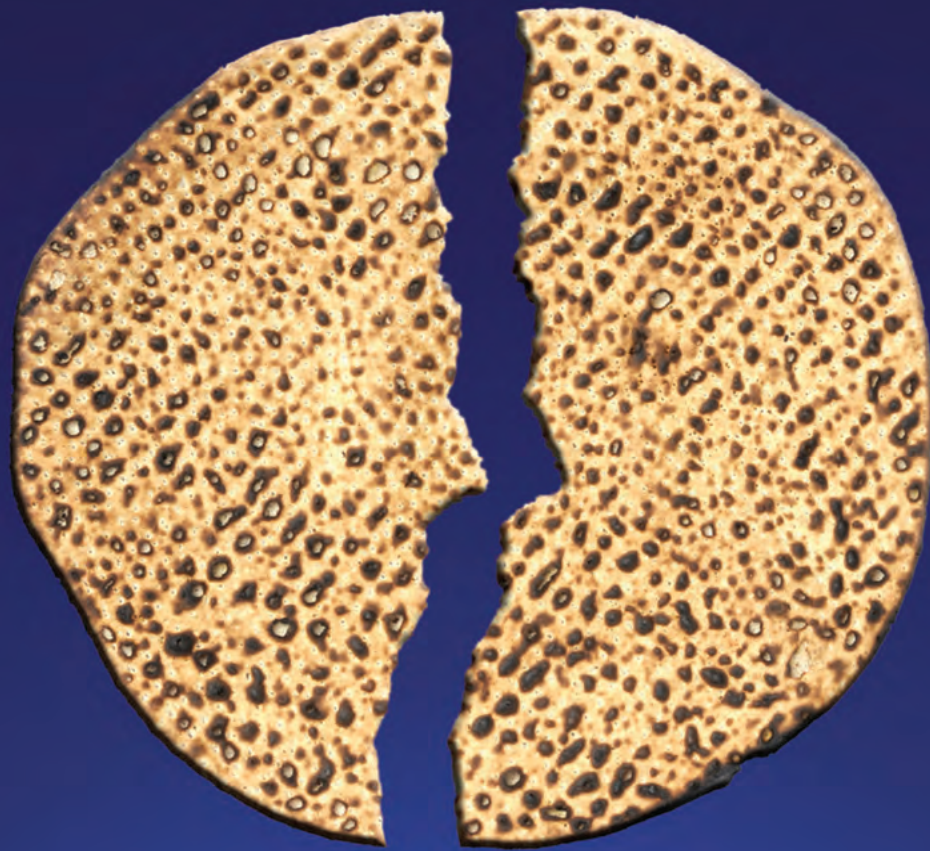
Displayed on the sand before the pyramid, and beneath the words *DeTzaCh*, *AdaSh*, *BeAChaB* are the drops of wine that are poured, or removed by one's finger as each drop is taken out. The *Maharil* posits that the cup of wine, a symbol of our joy, is somewhat diminished, as Hashem's handiwork had to be punished or killed for their misdeeds.

In looking at the *Eser Makos*, again and again one is struck by the dramatic contrasts between the life of the Egyptians, and that of the Jews. The *Midrash*, elaborated upon in *Maharal*, *Gevuros Hashem*, says that the Redemption from *Mitzrayim* was compared to taking a fetus from the womb of its mother. For 210 years, *Bnei Yisroel* lived as part of their host culture, and came precipitously close to becoming absorbed totally. Our nation was only able to minimally hold onto vestiges of our sacred heritage; in language, in name, and in our clothing. Similarly, a fetus has virtually no independent identity. Its nourishment and its very existence depend on its mother, and without her, it would cease to exist.

The Exodus from *Mitzrayim* was a process of disengagement, enabling the Jewish nation to maintain an independent existence. Throughout the *Makos*, there were marked distinctions made between the Egyptians and the Jews. Frogs swarmed over Egypt — and neighboring Goshen was untouched. Egyptian animals in a flock died of pestilence, while Jewish livestock in the same herd peacefully grazed in the field. Lines of demarcation between the two peoples were constantly being drawn, until the final act of separation. On the 15th of Nissan, the developing fetus finally emerged — and the Jewish nation established an independent identity.



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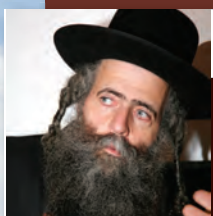
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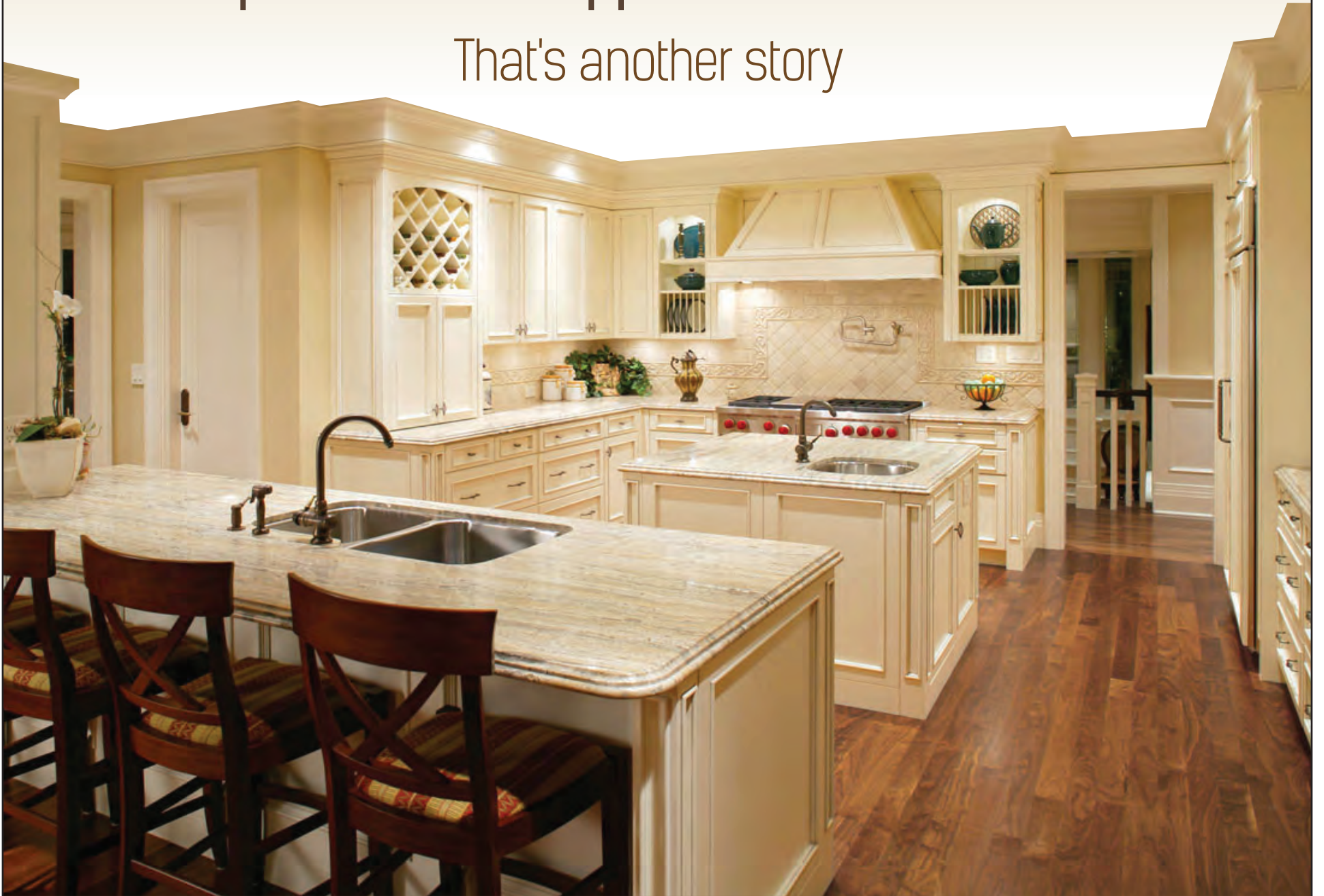
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But What Could Be the Problem With...

RABBI TZVI ROSEN, STAR-K KASHRUS
ADMINISTRATOR; EDITOR, KASHRUS
KURRENTS

As Pesach nears, the grocery bills mount and the bank account dwindles, the Jewish housewife courageously attempts to hold the household budget intact without compromising her strict standard of Pesach Kashrus. She asks: Are there products in the marketplace that live up to their claims of fresh, pure, natural, or additive-free that can be purchased worry-free without special Passover certification, or are there legitimate kashrus concerns that would require the product to carry reliable Kosher for Passover certification? Let us take a behind-the-scenes look at some of these potential products.

Supermarket Produce - Can the Passover consumer confidently purchase fresh fruits and vegetables without worrying about the wax coatings used to maintain the freshness of the fresh fruit and vegetables? Our research of food grade waxes has shown that soy proteins may be used as a thickener in some waxes. This means that the waxes may contain kitniyos derivative. However, since the soy protein would be batel b'rov, it is a minor ingredient, which would be permissible on Pesach, and would not pose a problem to supermarket fruits and vegetables.

Fresh Peeled or Value Added Vegetables Peeled potatoes, carrots, and celery in plastic pails, or in plastic bags, have become real favorites among housewives. They are fresh, clean, a time saver, and seemingly free of Kosher for Passover concerns. Save One. How do you retard browning, i.e. oxidation, so that the vegetables retain their fresh appearance? Some companies use metabisulfites, which are Kosher for Pesach, other companies use citric acid, which would require



Kosher L'Pesach certification. Companies packing their produce in vacuum packed barrier bags use citric acid in the wash water. These concerns must be clarified before purchasing pre-peeled produce. It goes without saying that leafy vegetables going through a clean and wash system would require strict hashgacha on their cleaning system ensuring the consumer that the system effectively removes insects which are forbidden year round.

Dried Fruits Dried fruits also require Passover certification. Some dried fruits and vegetables are naturally sun-dried without any additives or sulfur dioxide applied to them to prevent discoloration and inhibit bacterial growth. These naturally, sun-dried products would be Kosher for Pesach. However, fruits and vegetables may be dried in drying tunnels, often being treated with oil to facilitate drying or to act as a release agent. Certain sun-dried fruits are also coated with oil. Some dried fruit producers will commonly use rice or oat flour or chemical release agents to coat their cut up fruit pieces to prevent sticking, as they are being packaged. Potassium sorbate is used to standardize the moisture in dried fruit. In the past, potassium sorbate didn't present any Passover kashrus concerns. Recently,

potassium sorbate derived from grain products has been imported from China, hence dried fruits require reliable Kosher for Passover certification.

Canned Vegetables Canned vegetables packed in water and salt would also appear to have minimal kashrus concerns. That is true if the canning company only produces vegetables in salt and water. Many companies use the same equipment for saltwater brine as well as sauces and soups that may contain tomato, cheese, meat or chometz. Canned vegetables require reliable Kosher for Passover certification.

Frozen Vegetables Frozen vegetables require reliable Kosher for Passover certification since pasta blends are produced on the same equipment.

Frozen Fruit - There are many products that may be Kosher for Passover without special certification, yet have similar non-Pesach approved counterparts. Frozen Fruit is one such item. Plain, frozen, unsweetened fruit pieces would be acceptable without special Passover certification. Sweetened frozen fruit pieces could be sweetened with liquid sugar or corn syrup, requiring strict Passover supervision.

Fruit Juices - Like many other products, pure fruit juices, if determined to be a pure juice,

could be Kosher for Passover. However, pure juices undergo many different processes to get the best yield from the

pressed fruit and clearest color for attractive marketing. Enzymes and clarifying agents are commonly used. These products and the equipment used for processing must be approved Kosher for Passover.

100% Pure - Some assumed 100% pure products are not as 100% as they appear. Although unlikely, 100% pure honey could be adulterated with corn syrup without detection. It has been alleged that 100% pure olive oil can have less expensive seed oils that are blended undetected into the expensive olive oil product.

Coffee & Tea - There are products on the market that could undergo either Kosher for Passover or non-Kosher for Passover processes. Decaffeination is an excellent example. Some coffees are decaffeinated through a Swiss water method, a Kosher for Passover decaffeination process. Other companies use ethyl acetate as a decaffeinate. Ethyl acetate could be chometz. Since the beans are decaffeinated prior to roasting, decaffeinated coffee needs Kosher for Passover certification. If a coffee company roasts their regular and decaffeinated coffees on the same roasters, then the caffeinated coffee, regular and instant, would require Kosher for Passover certification. It goes without saying that flavored coffees require strict Kosher for Passover certification. Decaffeinated and flavored teas share the same Passover concerns as decaffeinated and flavored coffees.

Instant Coffee - Some coffee companies add maltodextrin to their instant coffees. Maltodex-

trin can be kitniyos or possibly chometz. Instant coffee requires reliable Kosher for Passover certification.

Instant Tea - Instant teas could be spray dried on the same driers as non-Passover approved products. 100% instant tea may have additives, such as flavorings or anti-caking agents added to the tea which may be a problem for Passover use.

Spices Spices could contain spice oils or anti-caking agents that may or may not be Passover approved. Spice blends that just list pure species in their ingredient declaration would also share the same concerns. Pure spices and spice blends could be made on equipment that was used for non-Pesach or non-Kosher spice blends with minimal cleaning between productions. With the advent of Chinese trade, more and more raw ingredients are appearing on the domestic scene from Mainland China. Today, Chinese garlic and onion powder are competing with their domestic counterparts. Since Chinese spices are more pungent than their American counterparts they may be modified. It has been alleged that modification can be made by blending the spice with flour and anti-caking agents. Therefore, pure spices and spice blends require Passover supervision.

Matzoh - Absurd as it may sound, not all matzohs sold in the marketplace are Passover approved. The conscientious Passover consumer must purchase matzohs with reliable Passover certification.

Some age old consumer tips The housewife should make sure that non-iodized table salt and pure granulated sugar are purchased for Passover use. Iodized salt is iodized with dextrose, confectioner's sugar and powdered artificial sweeteners contain cornstarch. These products are not Passover approved. Although Pesach preparation always seems insurmountable, invariably, all the sincere effort always pays off in the end. May all the meticulous preparation merit a Chag Kasher V'Sameach.



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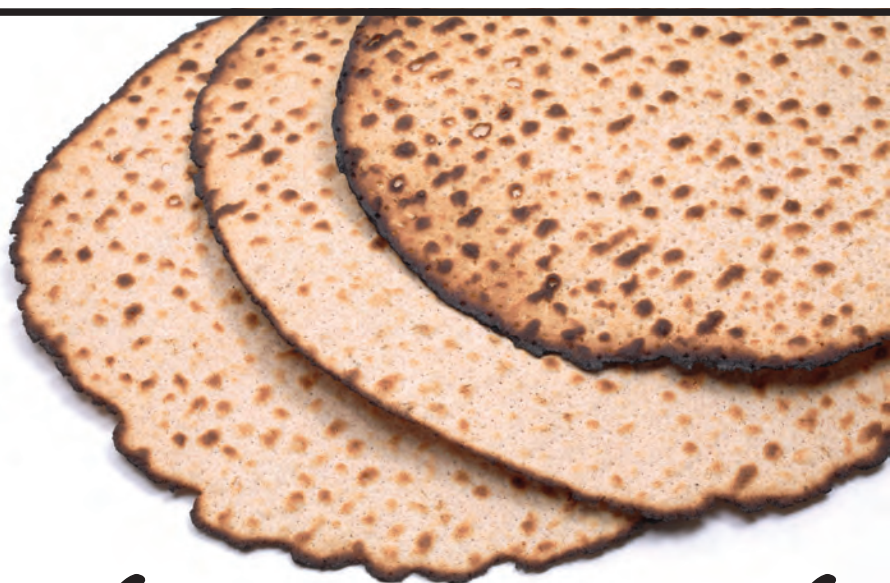
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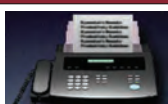


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Risks of the Pre-Pesach Rush

MORDY MEHLMAN

Pesach is in the air. Rebbeim are teaching *hilchos Pesach*, children are counting down to the *seder*, and people are rushing around baking *matzo*s and shopping.

Unfortunately, this sometimes results in reckless driving and a pressured atmosphere that can affect our *midos* and interpersonal actions with people in our community.

A while ago, I had an unfortunate experience in the bagel shop. As I was being served, someone from “our” community cut the line, ahead of two gentile women. One of them immediately turned to the other and said in anger, within my earshot: “If *they* do it, it’s ok”!

That got me thinking! Look at the *sinah* that rose to the surface, motivated by a careless move. Who knows how many times a day we offend “others”, through careless and trivial offenses, in our haste to accomplish the many tasks of each day.

This brought to mind a beautiful vort I saw in the Vayakhel-Pikudei issue of the “Torah Lodaas”, a masterful Torah compilation published weekly by Rav Matis Blum, shlita:

“*Leinei kol beis Yisroel b’chol maseiham*” (40, 35) Rashi notes: *M’kom chaniasan af hu koruy masah* – Even their places of encampment are called journeys.

The Yalkut Yehuda interprets the words of Rashi homiletically: Frequently, when Jews are at peace with their gentile neighbors, and are prosperous in their business ventures, they tend to lose sight of the fact that they are still in Golus, and that their situation could change for the worse, *chas v’sholom*, overnight. We must bear in mind that even in places of encampment – when we do not suffer the terrible *tzoros* of Golus – we are still only sojourners traveling the road of exile.

The importance of “*Sholom Bayis*” with our neighbors is vividly portrayed in a story that took place at the Shiva for HaGaon HaRav Yaakov Kamenetsky, zt”l, whose Yahrzeit we commemorated this week. A priest from the church near R’ Yaakov’s home in Monsey, NY, came to pay a Shiva call. The family was shocked and graciously enquired as to why the priest troubled himself to perform this “Mitzvah”. He answered “The Rabbi used to pass me each morning and always said ‘good morning, how are you’ to me first, before I had a chance to say anything. How could I not pay my last respects”! “*Havei Makdim Shalom L’chol Odom*”. If R’ Yaakov could do it, certainly we must emulate his ways - at the minimum avoid making a Chilul Hashem or arousing the animosity of our neighbors!

We as a community have so much to be proud of. So much Torah, so much Chesed and kindness. Let’s spread our kind demeanors and hearts to all who live around us. Everyone will benefit!

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Shared Love

In Parashas Vayeira, when the *mala-chim* came to Avraham, the Torah tells us (Bereishis 18:7), “And Avraham ran to the cattle, and he took a young bull, tender and good, and he gave it to the youth, and he hurried to prepare it.” Rashi identifies this youth as Avraham’s son Yishmael. And why did Avraham give the young bull to Yishmael to prepare it? Rashi says that it was in order to be *mechanech* him in *mitzvos*.

At the end of Parashas Vayeira, as Avraham and Yitzchak are going toward the Akeidah, the Torah tells us (Bereishis 22:6), “And Avraham took the firewood and put it on his son Yitzchak, and in his hand he took the fire and the knife, and they both went together.” Others say that here again Avraham’s intention in having Yitzchak carry the wood was for *chinuch*. Incidentally, we see from here that *chinuch* molds a person, and even though Avraham believed that Yitzchak was about to die, he felt it was important to guide him properly even in his last moments. An interesting thought. The Torah shows us here the ideal way of being *mechanech* our children. Avraham did not send his sons to do something in which he himself was not involved. Avraham ran to do the *mitzvah* of *hachnasas orchim*, hospitality, and he drew Yishmael into the *mitzvah* with him. And Avraham’s enthusiasm was contagious. Yishmael saw his father running to do the *mitzvah*, so when his turn to participate came, he also hurried to do his part.

Avraham placed the wood on Yitzchak, and he himself also had his hands full with the fire and the knife. Avraham’s devotion to the *mitzvah* drew Yitzchak into the same mood and spirit. It is not good *chinuch* to use your children to serve your needs. Children should only be asked to do things that are *mitzvos* or for their own benefit. If you need a child to do something for you, it is best to frame the request as an opportunity to fulfill the

mitzvah of *kibud av va’eim*. If a child feels he’s being used and exploited, he can become resentful.

But even when he is being told to do a *mitzvah*, the child needs to see the father doing the same thing for himself. If he thinks the father does not really care about the *mitzvah* and that he only want the child to do it, that is not good *chinuch* at all.

And even if the child knows that the father cares about his own *mitzvos*, it is still not advisable for the child to be sent to do the *mitzvah* by himself. The shared experience of doing a *mitzvah* together with his father is a tremendously important element in a successful *chinuch*. When the father and child share the effort, the enthusiasm, the passion and the excitement of doing a *mitzvah*, the spirit of love of the Ribono Shel Olam that motivates the father is transmitted to the child, and feelings of love are awakened in his own heart.

That is *chinuch* at its very best.

The Next World

We as adults know that life in this world is a fleeting dream. You come and you strive and you struggle, and then it’s all over, and what was it all about?

The only meaningful answer — and one of the most important tenets of our *emunah* — is that this entire life is just a preparation for the Next World, for Olam Haba.

We struggle here in this world, because we will receive our eternal reward in Olam Haba. We don’t really know what Olam Haba is, but we believe with all our hearts that it is a better place than this world. And we believe with all our hearts that Olam Haba is the ultimate reality while this world is no more than an illusion.

But what about for children? If Olam Haba is a difficult concept for adults, it is certainly even more difficult for young children. So should we speak to them about Olam Haba, and if so, when?

Times of Tragedy

Unfortunately, many children first hear about Olam Haba when there is a tragedy in the family. A loved one dies, and the children want to know what happened. So the parents tell them that this person went to Olam Haba, or up to *shamayim* or however it is phrased, and that he is very happy there because he is with the Ribono Shel Olam.

Children have been known to become very upset when told something like this. “Am I going to have to go there, too?” they say. “I don’t want to go to Olam Haba. I want to stay here. I like it here. I don’t want to go. And if Olam Haba is such a good place, why is everyone sitting and crying?”

Clearly, this is not a good time to introduce a child to the concept of Olam Haba. The best time to tell the child about Olam Haba, if you feel he is old enough to relate to the concept, is when everything is going well and everyone is happy. And it has to be explained in the most positive way.

The same applies, of course, to explaining the concept of the Ribono Shel Olam to a child. Some parents tell the child about the Ribono Shel Olam to frighten them into doing what they don’t want to do. This, of course, is a horrific mistake.

I’ve heard of a child who was afraid to walk into a room because he thought that “Hashem was in there.” How is this child ever going to have a loving relationship with the Ribono Shel Olam if he thinks of Him as some kind of bogeyman? The child has to be told that the Ribono Shel Olam is the source of all good things, that everything he enjoys in life comes to him from the Ribono Shel Olam. Only when he has come to know the Ribono Shel Olam in this way for a number of years can you tell him about reward and punishment, because then he will accept it in the right way. A difficult concept must be given over in the right way at the right time.

Regarding Olam Haba, it’s best to speak to the child about it as soon as possible, first, because it’s an important piece of knowledge and, second, because he should already have a positive notion of it before he encounters a tragedy. If he has already been educated about Olam Haba, he will still ask why everyone is crying if Olam Haba is such a wonderful place. Then you can tell him that we are crying because of the separation, because we will not be seeing this loved one again until we, too, come to Olam Haba. But in the meantime, we are sad, and we will miss him.

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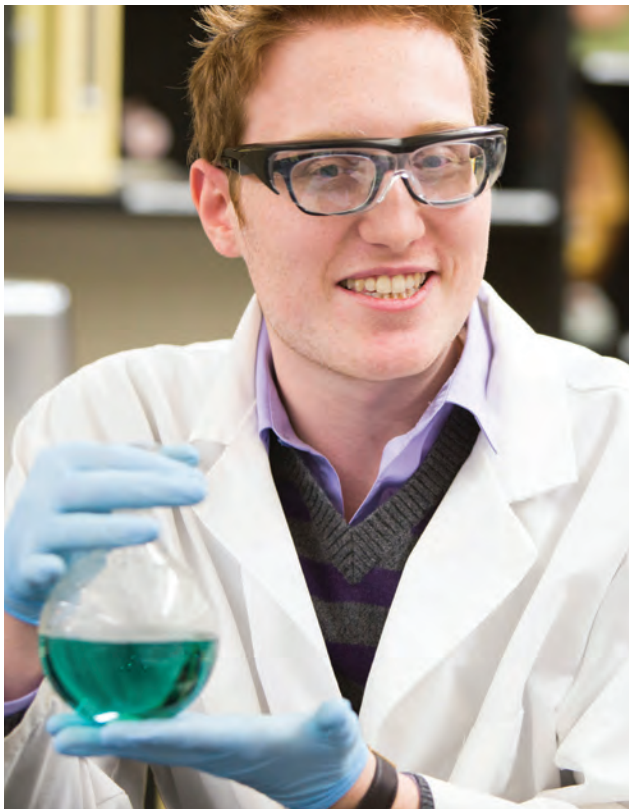
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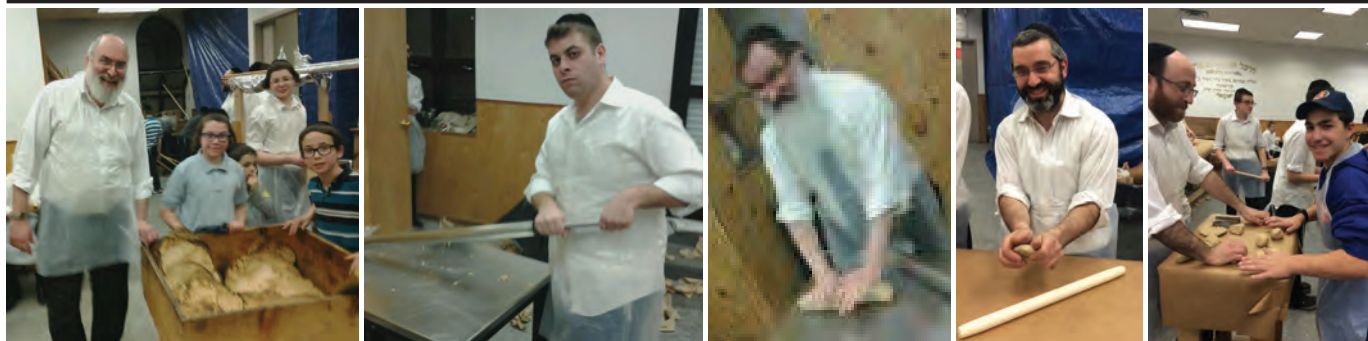
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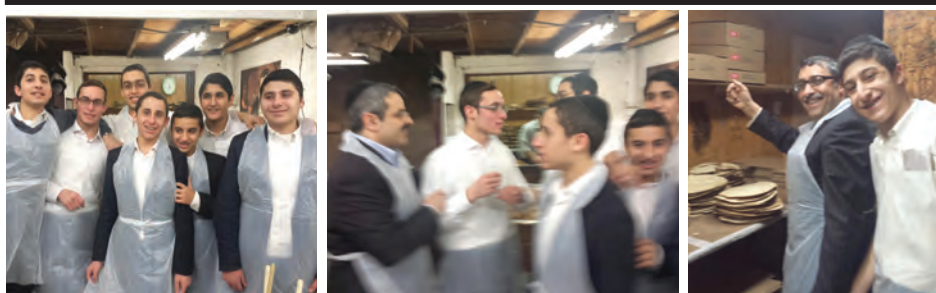


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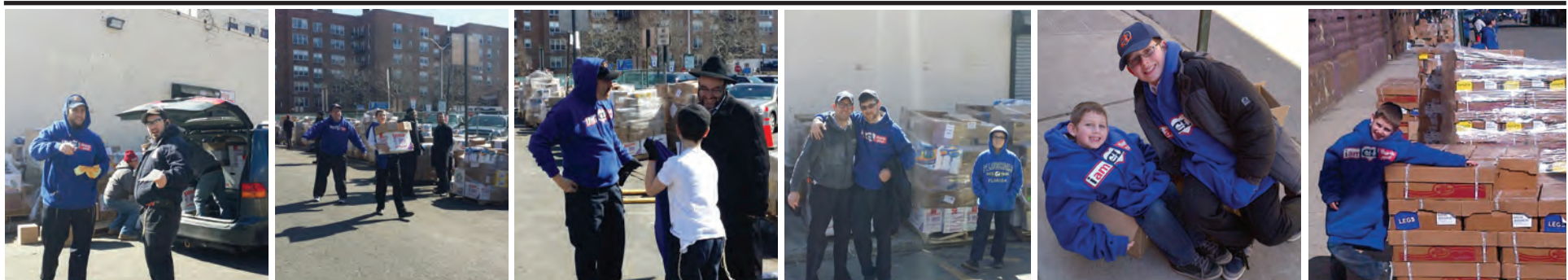
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Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC



“Why?” – NOT Part 1

As Pesach approaches, I am reminded of the perhaps apocryphal but nonetheless amusing story of the knighting ceremony for Sir Moses Montefiore. When Queen Victoria touched the sword to his shoulder and dubbed him “Sir Moses,” the expected Latin response escaped his mind. Panic stricken, he blurted out, “*mah nishtana ha-layla hazeh mikal ha-lailos.*” The puzzled Queen turned to her aide and asked, “Why is this knight different from all the others?”

I guess we shouldn’t be surprised that Queen Victoria translated the Hebrew sentence the way that she did. Many of us were taught to translate it this same way. I’m not sure this is an accurate translation. I am sure it can be a problematic one.

Mah tovu oholecha Yaakov clearly does not mean, “Why are your tents good, Yaakov?” In fact, it isn’t a question at all, it’s a statement of observation: how wonderful are your tents, Yaakov! It would appear more accurate, therefore, to also translate the famous expression

“Mah Nishtana” as a statement of observation: how different this night is from all other nights!

The following so-called “four questions” are actually the observations that explain the exclamation, “how different this night is!” In fact, the Hebrew/Yiddish term for these examples is not “the 4 *shailos*,” or “questions.” They are called “the 4 *kashyos*,” four things that are unusual or difficult to understand.

That’s why I believe the translation “why is this night different” is not as accurate. But even if it isn’t as accurate, what’s the problem? Is there any harm in translating it this way?

On all other nights, maybe not. But the Pesach *seder* is the quintessential *chinuch* opportunity and it’s important that we do it right. Everything about the Pesach *seder* informs parents how to teach our children. Let’s look at three fundamental lessons that the Seder teaches us about how to teach our children.

Teach by example. The Rambam tells us that we have to **show ourselves** that we

were freed from bondage. We do this by all of the behaviors we engage in the course of the Seder, and we invite our children to join us in what we are doing, rather than telling them what they should do.

Make sure that expectations are concrete, and celebrate success. We drink specific amounts of wine, and eat specific amounts of *matzo* and *maror*. Then, knowing that we have succeeded because we knew what the expectations were, we celebrate our success with *chasal siddur pesach*.

Talk about the elephant in the living room. When things are different, invite children to express their surprise rather than hoping they won’t notice, or saying to them, “Because I said so.” Teach children how to express themselves appropriately when they don’t understand something.

Which brings us to my problem with the word “why.” When a child looks at the anomalies of the Seder night and says, “Why are you doing all this?” the *haggada* labels him the *rasha*. That’s because the word “why” demands explanation and justification and puts the recipient on the defensive. While it is clearly inappropriate for a child to put a parent on the defensive, it is seldom helpful for a parent to put a child on the defensive. When instead, a child expresses puzzlement at the unusual foods and format of the Seder, and asks for additional information to help him or her understand it, *chinuch* begins, and you teach him everything right through the laws of the *afikomen*.

Similarly, when a child disappoints us, it is seldom helpful to ask the child why he or she did what they did. Often, their answer is, “I don’t know.” G-d willing, in a future article, we will explore what they really mean by that answer, and how to avoid getting it.

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Israeli Election Sees Highest Voter Turnout

JNS

The voter turnout to elect Israel's 20th Knesset was 71.8 percent, the highest figure since 1999, when 78.7 percent of eligible Israeli voters cast ballots.

For most of Election Day, the voter turnout percentage was nearly identical to what it had been in the 2013 Israeli election, which had a voter turnout of 67.8 percent. At 8 p.m., turnout stood at 65.7 percent, compared to 63.7 percent at the same time two years ago. By the time polls closed at 10 p.m. and Israelis were gathered around their televisions, the 2015 voter turnout had exceeded 70 percent. The Central Elections Committee believes that the increased voter turnout was the result of public service announcements encouraging people to vote as well as Israeli President Reuven Rivlin's urging of the public to head to the polls.

Gazans Export Produce to Israel for First Time in Nearly a Decade

JNS

Israeli authorities have allowed a limited amount of produce to be exported by Gaza into Israel for the first time in nearly a decade.

Palestinian officials said that approximately 27 tons of tomatoes and five tons of eggplants were cleared to enter Israel, the *Associated Press* reported.

"Exporting to Israel is better, but insufficient," one Gaza merchant said.

Before the Hamas takeover of Gaza in 2007, Gazans used to export hundreds of tons of vegetables to Israel on a daily basis.

Efforts to rebuild the Gaza Strip have been slow following last summer's war there, with some blaming the ongoing standoff between the Palestinian rival factions Hamas and the Fatah-controlled Palestinian Authority for hampering reconstruction. Many Arab countries, preoccupied with other domestic and regional concerns, have been slow to help Gaza. But Qatar said that it has started a project to rebuild 1,000 homes in Gaza as part of a \$1 billion aid package.

It was reported that Hamas, the terrorist group ruling Gaza, had rejected a proposal for a five-year truce with Israel that would have included the lifting of the blockade on Gaza.

The Israeli office of the Coordination of Government Activities in the Territories said that additional vegetables will be exported to Israel at a later date, with about 1,500 tons of Gazan produce expected to be imported by the Jewish state monthly at a value of \$770 per ton.



Ethiopian Runner Wins Jerusalem Marathon

JNS

Tadesse Yae Dabi, 26, of Ethiopia, won the fifth annual Jerusalem Marathon.

Dabi completed the 26.1-mile course in 2 hours, eighteen minutes, and 20 seconds, the *Jerusalem Post* reported. As many as 25,000 people participated in the marathon, with nearly 2,200 people from 60 countries other than Israel.

Jerusalem Mayor Nir Barkat, who participated in the race, wrote on his Facebook page, "Even if you're not taking part, come down to cheer on the runners in the streets of Jerusalem and to enjoy performances and bands along the route... and one big celebration throughout the city."

The Jerusalem Marathon is considered to be more difficult than the older and larger Tel Aviv Marathon due to the former's hilly terrain around the Israeli capital. Last year, Kenyan Ronald Kimeli Kurgat, 28, won the marathon with a record-setting time of 2 hours, 16 minutes and 9 seconds.



Kulanu Party Wins 10 Knesset Seats, Cements Role in Coalition-Building Process

JNS

Kulanu leader Moshe Kahlon, whose new centrist party won 10 Knesset seats in the Israeli election and is widely considered a deciding factor in the formation of the country's next government, said Kulanu "will sit in a government that will allow us to fulfill our promises."

"It was a historic election campaign that dealt with day-to-day problems," said Kahlon. "They tried diverting us left or right, Iran and Washington, and Gaza and Sinai, but we said our lives are no less important. Our children's chance to have an apartment is no less important, the chance to allow our parents to live with dignity and not on welfare is no less important. This was the first campaign since 1977 in which social issues were discussed, and this is because of us (Kulanu). Where others have given up, we vowed to fight and to win."

He added, "We embarked on a demanding journey and saw it through honorably. We have a responsibility, and we will take care of those who for many years have been abandoned—the middle class and the weaker sectors."

To create a government in Israel, the party leader appointed by the president must build a coalition of at least 61 of the 120 Knesset seats. Likud won the most 30 Knesset seats in the election—30—and the party's likely coalition partners include eight for Jewish Home (eight seats), Shas (seven), United Torah Judaism (six), and Yisrael Beit-einu (six). With Kulanu in the fold, a Likud-led coalition would have 67 Knesset seats.

Kahlon is a former Likud member, and served as both Minister of Communications and Minister of Welfare and Social Services under Netanyahu from 2009-13.

"I have no doubt Kahlon is a true Likudnik and he will join our coalition," said Deputy Foreign Minister Tzachi Hanegbi (Likud), *Israel Hayom* reported. "The prime minister will keep his word and Kahlon will be finance minister."



IDF Outlines Defense of Southern Airport, Braces for Islamic State-linked Attack

JNS

The Israel Defense Forces—which is said to be preparing for the possibility of an Islamic State-linked terror attack along the Israel-Egypt border—is outlining its defense of the Timna Airport, the new international airport that is currently under construction in southern Israel.

The airport is expected to become operational in 2017. As part of the planned defense, a roughly 18.5-mile fence is being designed to encompass the airport and its adjacent area.

Wilayat Sinai (formerly Ansar Bayt al-Maqdis), the largest Islamic State-affiliated jihadi group in the Sinai Peninsula, released a video in which its operatives claim to have fired three rockets at southern Israel's Eilat port. The group claimed it plans to fire up to 150 rockets daily at Egyptian security forces in Sinai and the Eilat port.

It is believed that Wilayat Sinai will attempt to target Egyptian security forces along Israel's southern border using what has become its signature modus operandi—surprise attacks by dozens of terrorists on several targets simultaneously. The IDF believes these terrorists will attempt to disguise themselves as smugglers, or perhaps even as Egyptian security forces, so they would be able to approach Israeli troops in the sector.

IDF Southern Border Brigade Deputy Commander Col. Arik Hen said the threat emanating from the Sinai was a priority for the Israeli military, and that it "affects military readiness for various scenarios that may develop" near or on the border.



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‘Religious Zionism Rallied to Save Netanyahu,’ Jewish Home Party Says

JNS

Despite dropping from 12 Knesset seats to eight seats in the Israeli election, the religious Zionist party Habayit Hayehudi (Jewish Home) took solace in the fact that the right-wing bloc maintained its strength and that Prime Minister Benjamin Netanyahu would likely lead the next government.

After the exit polls were made public, Netanyahu called Habayit Hayehudi Chairman Naftali Bennett, and the two leaders agreed to immediately begin forming a nationalist coalition. Bennett said, “We’re in it for the long haul. I was asked if I am disappointed. No, on the contrary, I am proud of religious Zionism. It was called on to act and answered the call in a big way.”

“It is hard on the personal level, but joyous on the national one,” said MK Ayelet Shaked, the third-ranked candidate on Habayit Hayehudi’s Knesset list. “Religious Zionism rallied to save Netanyahu.”

Habayit Hayehudi MK Uri Ariel said, “The nationalist camp won and it’s because our friends gave their votes to the Likud.”



Netanyahu Says No Palestinian State If He Forms Next Government

JNS

Prime Minister Benjamin Netanyahu vowed that he would not establish a Palestinian state if his Likud party forms the next Israeli government, reversing the support for a two-state solution that he expressed in a 2009 speech at Bar-Ilan University.

“I think that anyone who moves to establish a Palestinian state and evacuate territory gives territory away to radical Islamist attacks against Israel,” Netanyahu told the *NRG* news website.

“The left has buried its head in the sand time after time and ignores this, but we (Likud) are realistic and understand,” he added.

Also, the Zionist Union alliance’s Tzipi Livni said she would forgo a previous agreement to rotate the position of prime minister with Isaac Herzog if their party—a merger between the Herzog-led Labor party and the Livni-led Hatnuah party—forms the next Israeli government. Instead, only Herzog would be the prime minister.



Netanyahu Endorsed By 67 Knesset Members, Setting Coalition In Motion

JNS

Sixty-seven Knesset members endorsed Prime Minister Benjamin Netanyahu to remain the Israeli government’s leader, giving him enough support to form a governing coalition. The Israeli president (Reuven Rivlin) must consult with the representatives of all of Israel’s political parties before choosing a party leader to build the government and serve as prime minister. With Netanyahu’s Likud party winning 30 Knesset seats to the Zionist Union’s 24 seats in the recent election, the consultations were not much more than a formality.

As expected, the right-wing and religious parties—Likud, Habayit Hayehudi, Shas, United Torah Judaism, and Yisrael Beiteinu—recommended Netanyahu. The 10 Knesset seats of the centrist Kulanu party allowed Netanyahu to surpass the minimum 61 seats needed for a coalition.

“We accept the people’s decision,” Kulanu leader Moshe Kahlon said, according to Israel Hayom. “The people want Netanyahu to assemble the government, and I recommend Netanyahu.”



New Gaza War Report Praises Israel’s Efforts to Minimize Civilian Casualties

JNS

A new report on last summer’s Gaza war praises Israel’s efforts to minimize civilian casualties.

The report, titled “2014 Gaza War Assessment: The New Face of Conflict,” was commissioned by the Jewish Institute for National Security Affairs (JINSA) and featured a task force



of several retired American military officials—headed by General Charles Wald, former deputy commander of the United States European Command—as well as several legal and international affairs experts.

According to the report, Israel “systemically applied established rules of conduct that adhered to or exceeded the Law of Armed Conflict (LOAC) in a virtually unprecedented effort to avoid inflicting civilian casualties, even when doing so would have been lawfully permitted, and to satisfy the concerns of critics.”

Describing Hamas as having the “hybrid” capabilities of a non-state force equipped with advanced weapons, the report slammed the Gaza-based Palestinian terror group for endangering civilians and manipulating the international community to apply pressure on Israel “to terminate legitimate defensive military action.”

The report praised the IDF for taking “extraordinary and innovative methods” to minimize civilian casualties, including: “maximizing the use of precision-guided munitions; selecting the lowest acceptable yield explosives; warning civilians with leaflets, text messages, telephone calls and radio transmissions to leave a defined area of operations or to seek shelter; assisting with the evacuation of civilians; firing smoke and illumination rounds prior to the use of explosive munitions in order to encourage civilian evacuation; and most notably, dropping a small, non-lethal explosive at an unoccupied corner of a structure to provide a ‘knock on the roof’ warning of an impending strike.”

Israel’s military restraint “unintentionally empowered Hamas to distort both law and facts” to the “ultimate detriment of civilians’ safety,” the report stated.

Israeli-Issued Passover Travel Warnings Include Egypt And Turkey

JNS.ORG

In its biannual report for Israeli tourists, the Counterterrorism Bureau at the Israeli Prime Minister’s Office on Sunday warned that after Islamist terror attacks in Belgium, Canada, Australia, Denmark, and France over the past year, there is a possibility of further jihadist attacks against Israeli and Jewish sites in Western nations.

But despite mentioning the “global terror campaign of Iran and Hezbollah” against Jewish and Israeli targets, the Counterterrorism Bureau did not issue specific warnings against travel to any Western country during the upcoming Passover holiday. The report did warn against travel to 41 destinations that are either closed to or considered dangerous for Israelis—a list comprised of mostly Arab or Muslim-majority countries in the Middle East, Africa, and Asia.

The Israeli bureau issued a warning at its highest alert level against travel to Egypt’s Sinai Peninsula, citing a range of security concerns and emphasizing the risk posed by the Islamic State terror group’s “Sinai Province” branch. Additionally, the bureau warned against non-essential travel to Turkey. In February, an Israeli businessman was arrested and spent three days in a Turkish prison after the Turkish carrier Pegasus Airlines accused him of stealing a bag of dry soup mix on a flight from Tel Aviv to Istanbul. Turkish leaders have recently accused Israeli Prime Minister Benjamin Netanyahu of “crimes against humanity” and “state terrorism.”





ISRAELI ELECTIONS



In Jerusalem, Security-Focused Netanyahu Supporters Soak In Dramatic Win

DEBORAH FINEBLUM SCHABB/JNS

“Fantastic! Thank God! Bibi’s the best we’ve got. Now I hope he gets to work with a great team,” says Sonia Walters of Jerusalem, describing how she felt Wednesday after seeing that morning’s official Israeli election results, in which Prime Minister Benjamin Netanyahu’s Likud party won 30 Knesset seats to the Isaac Herzog-led Zionist Union’s 24 seats.

On Wednesday afternoon in Jerusalem, JNS.org caught up with Walters and a number of other Israelis who were fresh off casting a ballot the day before. Given that in the city of Jerusalem, the gap between Likud (24 percent of the vote) and Zionist Union (10 percent) was even more pronounced than the disparity between those parties in the rest of the country, it wasn’t surprising to see voters in the Israeli capital’s Old City celebrate the way Walters did.

Down at the Western Wall, tourists and citizens alike waited good-naturedly to catch a glimpse of the prime minister himself, who was scheduled to make a post-election visit to the holy site. After Likud defied pre-election polls in which the party trailed the socioeconomically focused Zionist Union, security was at the forefront of Netanyahu supporters’ minds after their candidate’s decisive comeback victory.

“Zeh Bibi!” exclaims Aaron Selam, meaning “That’s Bibi!” in Hebrew. Selam, who mans a table selling yarmulkes on

the landing overlooking the Western Wall courtyard, says, “Bitachon (security) is the most important thing. We know he won’t give away our land.”

“Sweet Bibi!” says a clearly delighted Sarah Eliav. “With him you get security and a good economy. He is the prime minister, with honor.”

Voting is just one way that Yarden Jira of Tel Aviv invests in her country. “I voted for Bibi because I have confidence in him,” says 21-year-old Israel Defense Forces soldier, who was visiting the Western Wall with her fellows. “I believe he will make the right decisions.”

Spending three years in the Israeli army has a way of changing one’s views, says 27-year-old Roy Levi of Jerusalem. “After fighting in the second Lebanese war, I stopped thinking of us as left and right but just Israelis, I fought for this country alongside soldiers all beliefs and I learned that we are all brothers,” Levi says.

But cross the patio from the ancient stones of the Old City and go down 23 stone steps to Mamilla Mall, where Cyn-di Lauper classics waft into the various stores, and you’ll hear a somewhat different reaction to the election. “Chetzi chetzi (half and half)” is the way 33-year-old Anat Kaufman describes her reaction to the results. “It seems like the right’s side is up now. But we don’t know what is coming next,” she says.

For Jonathan Levinstein of Tel Aviv, Kulanu party leader Moshe Kahlon “was

the lesser of the evils.” His reasoning: “Security-wise the candidates were all saying pretty much the same thing. So I wanted to pick someone who would pay attention to the economy.” Levinstein’s hope is that Kahlon, whose party won 10 Knesset seats, will emerge as the new government’s Minister of Finance.

Twenty-seven-year-old Anna Brockport of Jerusalem, who voted for the far-left Meretz, says, “I’m super super disappointed. They stand for peace and better relations with the world community. But now it’s back to business as usual.”

Yahly Kahanoff, a seventh-generation Israeli who voted for Zionist Union, says he fears the new government will refuse to tackle the problem of 4 million Arabs living on Israeli land. “I’m not concerned about security,” he says. “But Netanyahu ran a campaign on fear of Iran and the Arabs, and it worked.”

Yet Likud’s victory likely shows that security was a chief concern concern in the ballot box.

“Security, obviously,” says Michael Hessler on his way out of ulpan (Hebrew-language immersion) class in Maale Adumim on Tuesday, when asked for the issue he prioritized as a voter. Six years after making aliyah from Cleveland, Hessler says he believes the “real issue” is the danger of “giving away Israeli land.”

Like Levinstein, Hessler is excited that the new coalition could include Kahlon.



Prime Minister Benjamin Netanyahu visits the Western Wall in Jerusalem's Old City on March 18, a day after the Israeli election.

“It’s the best possible combination: Bibi on top of security and, in the new coalition, having greater freedom to negotiate from strength with the U.S. and others. And Kahlon, who’s already known as a monopoly buster, making great strides in affordability issues, particularly housing. I expect him to be given free reign to build our economy and help young people be able to afford to get ahead,” says Hessler.

Reuven Katz, who made aliyah from California 19 years ago, says he never felt his vote in the U.S. packed the wallop it does in Israel.

“Here, it’s such a small country that I feel my vote really counts,” Katz says at the top of the stairs leading to the Western Wall. “I certainly never felt that way in the States. And, with so much at stake here now, I think that with each vote we are able to create change.”

What Ordinary Palestinians Are Saying About The Israeli Election

ORIT ARFA/JNS

Near the entrance to the city of Ariel in the heart of Samaria lies an Arab strip mall of sorts where Jews and Palestinians alike can get fruits and vegetables, a car wash, pet supplies, hummus, and falafel. The former mayor of Ariel, Ron Nachman, used to joke that the area is Ariel’s “duty-free zone.” It’s located right on the border of Israeli-controlled and Palestinian-controlled territory, so no one really knows exactly to whom the shop owners pay taxes.

Abu Ali, a Palestinian man who owns the compound housing the businesses of the “duty-free zone,” isn’t interested in the results of Tuesday’s Israeli election. He only heard the news of the victory by Prime Minister Benjamin Netanyahu’s Likud party from casual conversations. He’s more concerned with running the mini-empire he started in the 1960s.

After the Likud win, chief Palestinian negotiator Saeb Erekat vowed to “intensify” Palestinian Authority efforts to prosecute Israel for war crimes in the International Criminal Court, and senior Palestine Liberation Organization official Yasser Abed Rabbo told AFP that Israel “chose the path of racism.” But what are “ordinary” Palestinians like Ali saying?

“We, the ordinary people, feel the true peace—not the political peace,” Ali told JNS.org in Hebrew on Wednesday outside the Arab strip mall’s falafel joint, which

was crowded with both Muslims and Jews enjoying a late lunch.

Across the way, another middle-aged Palestinian who asked to remain nameless also didn’t follow the election. “It doesn’t interest me at all,” he said in Hebrew. “They’re all Jews. No difference between Sharon, Shamir, Yitzhak. They’re all the same. They all want to expel Arabs from their land.”

His friend, Fadi from Marda, a village neighboring Ariel, agreed.

“They’re all the same. Bibi or Shas—they can’t help us with anything,” he said.

Nor does Fadi believe that the Joint Arab List, which won 13 Knesset seats on Tuesday to become Israel’s third-largest political party, could have any influence over what happens to Arabs living in Palestinian Authority-controlled territory. “The Arabs don’t want to vote for the Jews. But at the end of the day, they can’t accomplish anything because they can’t be in a coalition or become prime minister,” said Fadi, who cares little about which candidate may proclaim to advance any sort of “peace process.”

“There is no peace. There will be no peace,” he said, revealing yellow teeth clearly in need of more brushing and less nicotine. “Even if he wants to make a deal, the nation wouldn’t let him.”

Fadi’s reasoning: according to Judaism, Jerusalem can’t be divided—not that it would make much of a difference to him.

“It’s our land and one day we’ll take it,” he said, having no qualms going on record and even having his picture taken, before offering me some coffee. But Fadi’s view is not entirely black and white. “Here, Jews and Arabs are the same,” he said, looking around, calling the people of Ariel “good people” as compared to other “settlers.”

Yet the views of Fadi and his friend are not the consensus in this idyll of co-existence. (Or at least, idyllic on most days. The road nearby was the site of the 2013 Palestinian rock attack that eventually took the life of Adele Biton last month.)

Across the street, Faisel (a pseudonym given his request for anonymity) from the town of Salfit, less than a mile away, was actually glad Netanyahu won. “At first I wanted Kahlon. He helped everyone lower cell phone prices,” said Faisel, who then pulled out a picture from his smartphone of Haaretz’s election results chart. The hazel-eyed, college-educated Palestinian followed the election closely.

“Bibi speaks about defending your security—but that means he helps our security,” Faisel said. “The left is no good for us (Palestinians) or them (Jews).”

Fadi later told me that Faisel was lying when he said he liked Netanyahu, which is why, unlike Fadi, Faisel asked to remain anonymous. But they agree on one thing.

“We have an election once in a lifetime, and then it splits between their children. It’s not our wish,” Fadi said.

Faisel admires how Israel holds elections every few years. “By us, whoever is in power, only a bullet to his head will take him out,” he said. But he doesn’t necessarily feel at a loss that elections in the Palestinian Authority haven’t been conducted for about 10 years, even since (expired-term) President Mahmoud Abbas took the throne.

Faisel then directed me to Hassim, who was standing nearby, for a perspective of an Arab with a “blue card”—Israeli citizenship. Hassim lives in a village near Nazareth and voted for the Joint Arab List.

“All the [Arab party] leaders united for one purpose: to change the government from right to left so that there will be equality, rights, and land for Arabs,” he said in Hebrew. There will be no change at the top of the government, but Hassim is pleased with the Joint Arab List’s performance, whipping out his Facebook app to look at the results.

“I’m not disappointed. The nation made its choice. We must respect it,” he said.

Hassim said he bears no ill will towards Netanyahu. “Bibi’s a good man. Not a bad prime minister. A smart man. Fact is, he succeeded again,” he said.

While he thinks peace will never grace the Middle East no matter which Israeli leader is in power, Hassim ended the interview with his own overture: “Bibi’s invited here for falafel.”

Palestinian Terrorist Jailed in U.S. for Lying about Bombing Conviction in Israel

JNS

A Palestinian terrorist who served time in an Israeli jail for a 1969 supermarket bombing has now been sentenced to 18 months in prison by a Detroit-based U.S. federal court on immigration fraud charges.

Following her release from prison, 67-year-old Rasmieh Yousef Odeh will face mandatory deportation. Last November, Odeh was convicted of immigration fraud for failing to disclose to U.S. authorities a past conviction in Israel for the supermarket bombing, which killed two people.

"A light sentence in this case would be a signal to anyone who has fought overseas for ISIS (Islamic State) or a similar organization that there is not much risk in coming to the United States, hiding one's past, and seeking citizenship," prosecutors said, the *Chicago Tribune* reported.

Odeh immigrated to the U.S. in 1995. While in America, she had worked as the associate director of the Arab American Action Network, a community center in Chicago. Besides the supermarket bombing, she was convicted—along with terrorists from the Popular Front for the Liberation of Palestine—for placing a bomb at the British Consulate in Jerusalem.

Federal prosecutors accused Odeh of failing to disclose her past criminal history when she arrived in the U.S. from Jordan and became an American citizen in 2004.

Obama Takes Aim at Netanyahu Comments on Palestinian State & Arab Voters

JNS

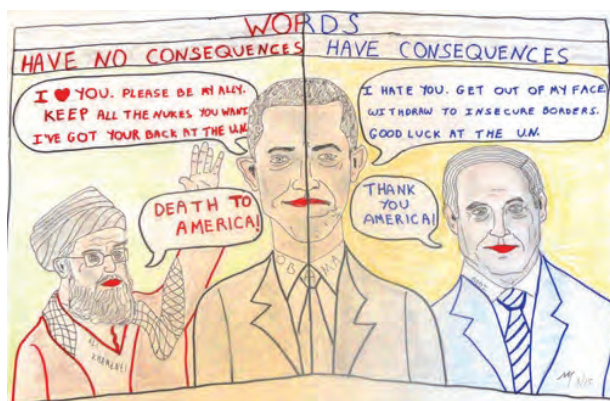
President Barack Obama said in an interview published by The Huffington Post on Saturday that his administration would "evaluate" its "options" in the Middle East due to Israeli Prime Minister Benjamin Netanyahu's recent comments on a two-state solution.

On Thursday, Netanyahu said he supports a demilitarized Palestinian state that recognizes a Jewish state—the same conditions he proposed for a two-state solution in a 2009 speech at Bar-Ilan University. But a day before the March 17 Israeli election, Netanyahu had said a Palestinian state would not be established under his watch.

"We take [Netanyahu] at his word when he said that [a Palestinian state] wouldn't happen during his prime ministership, and so that's why we've got to evaluate what other options are available to make sure that we don't see a chaotic situation in the region," Obama said.

Regarding Netanyahu's pre-election expression of concern about high Israeli Arab voter turnout, Obama said, "We indicated that that kind of rhetoric was contrary to what is the best of Israel's traditions. That although Israel was founded based on the historic Jewish homeland and the need to have a Jewish homeland, Israeli democracy has been premised on everybody in the country being treated equally and fairly. And I think that that is what's best about Israeli democracy. If that is lost, then I think that not only does it give ammunition to folks who don't believe in a Jewish state, but it also I think starts to erode the meaning of democracy in the country."

Obama vowed to continue working with Israel on military and intelligence operations, but declined to confirm if his administration would continue to block unilateral Palestinian efforts to secure statehood through the United Nations, according to The Huffington Post.



Swastikas Sprayed on Jewish Fraternity's House at Vanderbilt University

JNS

Vanderbilt University is investigating an incident in which three swastikas were found spray-painted on the chapter house of the Jewish fraternity Alpha Epsilon Pi (AEPi). The anti-Semitic graffiti was discovered after a party.

Vanderbilt Provost Susan R. Wentz wrote in an email to the student body that "the university condemns the reprehensible depiction of this symbol that since the time of Nazi Germany has come to be associated with hate, anti-Semitism, violence, death and murder."

"We understand the anguish and pain that this hateful symbol causes and we stand together to condemn any effort to intimidate or send an unwelcoming message to the Jewish members of the Vanderbilt community," she wrote. "We seek the perpetrators so that they may be held accountable and learn that this behavior is simply not tolerated at Vanderbilt."

Vanderbilt campus police, along with Office of the Dean of Students, are investigating the graffiti as a hate crime. In late January, swastikas were found spray-painted during Shabbat on another AEPi house, at University of California, Davis.



Senate Probes Possible Obama Link to Anti-Netanyahu Efforts

JNS

The U.S. Senate's Permanent Subcommittee on Investigations has launched a bipartisan probe into the Washington, DC-based OneVoice Movement's funding of efforts to oust Israeli Prime Minister Benjamin Netanyahu from power, *Fox News* reported.

According to the report, OneVoice received \$350,000 in recent tax-payer funded grants from the U.S. State Department. Ahead of the March 17 Israeli election, a subsidiary of OneVoice, the V15 group, has been campaigning in Israel against Netanyahu with a message of "simply replace the government."

A source familiar with the matter told *Fox News*, "It's confirmed that there is a bipartisan Permanent Subcommittee inquiry into OneVoice's funding of V15."

The probe will look into whether OneVoice, a registered non-profit in the U.S., violated its tax-exempt status by financing V15's electioneering activities in Israel. Jeremy Bird, who was Obama's national field director in the 2012 presidential election, has assisted V15 through his consulting firm, 270 Strategies.

Swarthmore Hillel Drops 'Hillel' Name After Disagreement on Pro-BDS Speakers

JNS

The Hillel chapter at Swarthmore College voted to drop "Hillel" from its name this week due to a disagreement with Hillel International over a speaker series that includes individuals who support the Boycott, Divestment and Sanctions (BDS) movement against Israel.

In 2013, Swarthmore's Hillel had aligned itself with the "Open Hillel" movement, which calls for a diversity of opinions on Israel at Hillel and has been criticized for promoting anti-Israel views.

In December of that year, Hillel International CEO Eric Fingerhut wrote a letter to Hillel's Swarthmore College chapter that criticized the decision by its student board to disavow the Jewish campus umbrella's guidelines forbidding engagement with groups or speakers that "delegitimize, demonize or apply a double standard to Israel."

This February, Swarthmore's Hillel opened a speaker series on the Israeli-Palestinian conflict that included Palestinian activists such as Ali Abu Awwad and

Israeli activists such as the co-founder of Israeli Jewish-Arab education center Yad B'Yad (Hand in Hand), Lee Gordon. Another event scheduled for next week will reportedly include civil rights organizers Ira Grupper, Mark Levy, Larry Rubin, and Dorothy Zellner, all of whom openly support BDS.

"If the students or speakers intend for this program to be a discussion in which the speakers present or proselytize their known anti-Israel and pro-BDS agenda," Hillel International legal counsel Tracy

Turoff wrote in a letter to the college that was obtained by the *Huffington Post*. "This would cross the clear line for programs that violate Hillel International's Standards of Partnership and could be reason for Hillel International to seek to protect its guidelines, name, and reputation."

"Hillel International cares about Jewish life on campus at Swarthmore and together with Hillel of Greater Philadelphia will continue to look for opportunities to serve Jewish students on the Swarthmore campus," Turoff told the *Huffington Post*.

Dewey Defeats Truman—This Time in Israel

RAFAEL MEDOFF/JNS

Israelis went to bed on March 17 thinking that the two main political parties in that day's election were tied and that their nation's future was unknown. They awoke the next morning to the news that Prime Minister Benjamin Netanyahu and his Likud party had decisively defeated his left-wing rivals. Several left-leaning Israeli newspapers went to press too soon, with headlines hopefully reporting that the Zionist Union party might yet be able to head the next government—or at least serve as an equal partner in a “national unity” government with Netanyahu.

Israeli electoral history now has a counterpart to the iconic photo of a beaming Harry Truman holding up the front page of the *Chicago Tribune*, with its infamously premature headline, “Dewey Defeats Truman.” Smiling Likud activists are now pointing to the headlines of the two newspapers that were the most passionate in their opposition to Netanyahu in this election: “Neck and Neck,” announced *Yedioth Ahronoth*; “Netanyahu, Herzog tied—[President] Rivlin demanding national unity government,” declared *Ha'aretz*. These newspapers' bewildered editors were left wondering how Israeli voters could have betrayed the media's expectations.

Two days before the vote, one Israeli commentator scornfully predicted that Netanyahu would, in the final 48 hours of the campaign, unleash all sorts of “trick-im v'shtickim”—colorfully spicing his Hebrew with English and Yiddish terms suggesting inappropriate tactics, but really missing the larger point. Israelis were not “tricked” by Likud's “shtick.” They responded to what they perceive as existential threats: a nuclear Iran (a danger that Netanyahu made the centerpiece of his campaign) and an armed Palestinian state just a few miles from Israel's population centers, which Netanyahu pledged to prevent.

Alternative explanations for the election results abound, of course. Among the least plausible is the notion, recently published on the op-ed page of *USA Today* by a clinical psychologist named Alon Gratch, that “the trauma of the Holocaust has penetrated every aspect of Israeli life,” filling Israelis with “anxiety and rage” over Jewish helplessness. This supposedly has created a “psychological burden” that shapes their attitude toward Iran and, presumably, influences their voting trends as well.

Thomas Friedman of the *New York Times* has made the same point, crudely describing Israel as “Yad Vashem with an air force” and complaining about the “Holocausting of the Israeli psyche.” As political analysis goes, this is pretty weak stuff. Most Israelis are not Holocaust survivors or children of survivors. The majority are immigrants, or the children of immigrants, from Arab or African countries. Their relatives were not gassed in Auschwitz.

Netanyahu occasionally invokes aspects of the Holocaust—typically to contrast the self-sufficiency of the State of Israel with the helplessness of Europe's Jews under Hitler, the repetition of which he has dedicated himself to prevent.

But there is another aspect of the Holocaust that Netanyahu has publicly cited, which is quite germane to understanding the Israeli election results. In his address to the 2012 American Israel Public Affairs Committee policy conference in Washington, DC, he held up a letter written by a Franklin D. Roosevelt administration official in 1944, rejecting a request by Jewish leaders to bomb Auschwitz or the railway lines leading to it. The decision to cite that historical episode does not mean Israel's prime minister is somehow “traumatized” by “Holocaust rage.” Indeed, President Barack Obama commented at the time, “I am deeply mindful of the historical precedents that weigh on any prime minister of Israel when they think about the potential threats to Israel and the Jewish homeland.”

It is precisely the Allies' abandonment of Europe's Jews that many Israelis today regard as relevant to their situation. Israelis do not imagine themselves as comparable to shaven captives being herded into gas chambers. But they have a legitimate concern that the international community could abandon Israel in some future hour of need.

The weak response of the West to contemporary instances of genocide, such as Cambodia and Darfur, has reinforced the understandable fear of many Israeli voters that various governments will find reasons not to intervene if Iran attempts to implement its vow to annihilate the Jewish state.

Coincidentally, new research on the abandonment of European Jewry was featured at a conference on the Allies' response to the Holocaust, which opened on election eve in Jerusalem's Menachem Begin Heritage Center, the Israeli equivalent of a U.S. presidential library. The venue happens to include a fascinating exhibit on Begin's first election as prime minister, in 1977, in an outcome as surprising to pollsters and pundits as the results of this latest race—or, for that matter, as stunning as Truman's defeat of Dewey in 1948.

The element of surprise, however, is not the most significant point of comparison between Israel's 2015 race and the American presidential campaign of 1948. Jewish fears of Israel being abandoned played a little-known role in that election as well—in this case, the fears of American Jewish voters. U.S. Jews were delighted by Truman's speedy recognition of newborn Israel in May 1948, but were profoundly alarmed by Truman's refusal to provide any military assistance to the Jewish state, even as it desperately fought off five invading Arab armies.

Former vice president Henry Wallace, running as a far-left third party candidate against Truman and Republican nominees Thomas Dewey, the governor of New

York, made the Israel embargo a campaign issue. Not only did the platform of his Progressive Party call for “lifting the discriminatory arms embargo,” but Wallace himself repeatedly brought it up in his campaign speeches, especially in New York. At one rally, he accused Truman of “playing politics with the lives of the people of Israel.” At another, he charged that “Jewish blood lies on the hands of Mr. Truman tonight.” Soon, the *New York Star* was predicting that many Jews “may even vote for Henry Wallace because of their dissatisfaction with Truman's record, particularly on Palestine.”

In the Brooklyn neighborhood of Brownsville, the most heavily Jewish neighborhood in the country at the time, Wallace received an astonishing 28 percent of the vote. He received similar levels of Jewish support in Coney Island, Borough Park, and Jewish sections of the Bronx such as the Grand Concourse and Mosholu Parkway, and Manhattan's Lower East Side and Upper West Side. Overall, Truman received only 50-55 percent of Jewish votes in New York, with Wallace winning about 25 percent and Dewey around 20 percent. That is the lowest share of the Jewish vote for any Democratic candidate in modern presidential election history, except for Jimmy Carter.

Truman lost New York—the largest prize in the race that year, with 47 electoral votes—by just 60,959 votes, less than 1

percent. In his memoirs, Truman blamed Wallace for drawing votes away from him. Wallace won 8.25 percent, 509,559 votes, in New York State—almost 10 times the size of Governor Dewey's margin over Truman.

Of course, not every Jewish vote for Wallace was motivated by anger at Truman over Israel. Some of Wallace's Jewish support came from ideological left-wing partisans who backed him because of other issues. But radical-left sentiment was rapidly diminishing the American Jewish community by the late 1940s. Most Wallace voters were former FDR supporters who would have voted for Truman if Wallace had not been in the race. And many of them were furious that as Israel was fighting for its very existence, Truman refused to supply even a single bullet. The Jewish protest votes for Wallace took enough traditional Democratic votes away from Truman to deliver the state to Dewey.

Thus Truman lost New York, and as a result nearly lost the election, in part because of Jewish concerns about the his stance on Israel. “Dewey Defeats Truman” came within a whisker of being accurate. On March 17, 2015, Israeli Jewish concerns about the current U.S. president's stance on Israel helped ensure that the premature Israeli newspaper headlines will join that infamous edition of the *Chicago Tribune* in the dustbin of journalistic misunderstanding of public opinion.

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Muslims Harass Mourners at Jewish Cemetery in Sweden

JNS

Police in Malmo, Sweden, have issued an order to post officers near a Jewish cemetery during funerals following a series of incidents in which Muslim youths gathered in a nearby building and harassed mourners.

The brother of a deceased Jewish man stayed at the cemetery to guard the body. A group of youths tried to break into the building.

"This is a difficult situation for us," the man said, *Israel Hayom* reported. "Instead of mourning, we have to deal with harassment from outside."

A spokesperson for the Skane County Police, which has jurisdiction over Malmo, said, "We are in constant dialogue with the Jewish community and trying to improve the situation so that members of the community feel safer."

There have been 137 anti-Semitic incidents reported to Skane County Police in the past two years, more than all other complaints in Sweden combined.

Iran Reportedly Deploys Rocket and Missile Batteries in Iraq

JNS



While the White House insists it is not co-operating with Iran in fighting the Islamic State terror group, *The New York Times* reported that Iran has deployed missile and rocket batteries to Iraq to help Iraqi government forces recapture the city of Tikrit from Islamic State.

According to the report, U.S. intelligence agencies observed the deployment of heavy weapons in recent weeks. Iraqi forces in the operation to wrest Tikrit out of Islamic State hands number 30,000, of which two-thirds are part of the Iraqi armed and trained Shi'a militias, the American sources said.

One defense official said in the report that Iran deployed Fajr-5 rockets and Fateh-110 missile batteries to the region, with another official saying there were other comparable Iranian weapons. The officials told *The New York Times* they believed Iran had brought in the heavier weaponry because after nearly eight weeks of fighting, Islamic State fighters were still entrenched in large parts of Tikrit. There have been reports that the Iraqi advance in Tikrit was recently halted due to roadside bombs.

America's Central Intelligence Agency did not comment on the report.

Israeli Ambassador Thanks Canada for Support at United Nations

JNS

Israeli Ambassador to Canada Rafael Barak thanked the Canadian government, led by Prime Minister Stephen Harper, for helping Israel improve its standing at the United Nations.

Barak said that Canada helped Israel gain admission to the U.N.'s group of Western nations about a year ago. Previously, Israel was barred from the Asian U.N. group, where it belongs from a geographical standpoint, due to opposition from Muslim nations.

As a result of being admitted to the Western group, Israel can better defend itself against anti-Israel resolutions at the U.N. and can run for seats in U.N. bodies, including in the Human Rights Council, which is currently investigating Israel's actions (but not those of Hamas) during last summer's Gaza war without the Israeli government's cooperation.

The Canadian government believes Israel "should be a player in an international forum and the multilateral community... so this makes a difference," Barak said in a story published by Canada's Global News.

"We are very, very thankful to Canada," he said.

Harper is known to be very friendly to Israel and critical of U.N. bias against the Jewish state. "Canada believes that Israel should be able to exercise its full rights as a U.N. member-state and to enjoy the full measure of its sovereignty," Harper said in a speech to the Israeli Knesset last year.



Paris Kosher Supermarket Reopens Two Months after Terror Attack

JNS



Hyper Cacher, the Paris kosher supermarket that was the scene of an Islamist terrorist attack in January, re-opened.

The store was badly damaged in the attack and has been fully renovated, and re-opened with new staff, *AFP* reported.

Muslim terrorist Amedy Coulibaly took nearly 20 Jewish shoppers hostage at Hyper Cacher and killed four of them. The attack came just days after the office of the French satirical magazine *Charlie Hebdo* was also attacked by a Muslim terrorist in a shooting that killed 12 people.

Palestinians' Erekat: PA to 'Intensify' International Criminal Court Effort After Likud Win

JNS

In the wake of the sweeping win by the Likud party, which is headed by Prime Minister Benjamin Netanyahu, in the Israeli elections, chief Palestinian negotiator Saeb Erekat said that the Palestinian Authority (PA) will push forward on war crimes charges against Israel in the International Criminal Court (ICC).

"It is clear that Prime Minister Benjamin Netanyahu will form the next government, and for that, we say clearly that we will go to the Hague Tribunal, we will accelerate, continue, and intensify [the effort to prosecute Israel]," Erekat told *AFP*.

PA President Mahmoud Abbas first formally applied for admission to the ICC in January, and the PA is expected to be admitted by April 1. In the meantime, the ICC has already initiated an investigation into Israel's actions during last summer's Operation Protective Edge in Gaza.

Erekat blamed the international community for the decisive victory by Netanyahu's Likud party. "Such a result would not have been possible had the international community held Israel to account for its systematic violations of international law," he said in a statement.



Iran Says Israeli Political Parties Are 'All Aggressors'

JNS

An Iranian official said the country isn't moved by the result of the Israeli election, in which Prime Minister Benjamin Netanyahu's Likud party soundly defeated Isaac Herzog's Zionist Union.

"For us there is no difference between the Zionist regime's political parties. They are all aggressors in nature," Iranian Foreign Ministry spokeswoman Marizeh Afkham told reporters in Tehran, Mehr News Agency reported.

Netanyahu has been a vocal critic of the nuclear negotiations between Iran and the P5+1 powers, arguing that a "bad deal" would threaten Israel's survival. March 24 marks a deadline for a "political framework agreement" in the nuclear talks.



Pesach Prep: Fending Off Food Cravings

ROCHELLE ROTHMAN

With *Pesach* around the corner, we are all busy shopping, cleaning and working to set our houses up for the switch to *Pesach*. If you're lucky to have room for a *Pesach* kitchen, you are already baking up a storm!

Being around food all day, even *Pesach* food, can cause your food cravings to magnify when you start a diet to lose weight. You start craving foods like chocolate, cookies, or other high-calorie, high-fat foods. "Food cravings can be both physiological and psychological," says Roberta Anding, MS, RD, sports dietitian at Memorial Hermann Sports Medicine Institute in Houston and a spokesperson for the American Dietetic Association. But you can beat both kinds. Here are 10 simple ways to fend off food cravings.

Watch the Clock

A physiological reason, such as hunger, can have you craving food. "If you go longer than five hours without food, your blood sugar will drop and your cravings will begin," Anding says. You can help avoid food cravings caused by hunger by not going more than five hours without eating something. If it's time for an allowed snack, choose food low in calories and fat. Options under 50 calories include a small peach, 15 grapes, 2 cups of light microwaved popcorn, or five pretzels. *Pesach* will be a more challenging time, but having lots of fruits and vegetables in your kitchen is a great help.

Eat Protein

To help fend off food cravings, every meal should include some source of lean *protein*, such as skinless chicken or turkey, fish, eggs, or low-fat cheese. "Protein helps to control blood sugar patterns and can help prevent food cravings," Anding says. Foods containing protein also help you feel fuller by stimulating production of cholecystokinin (CKK), a naturally occurring appetite suppressant. And by choosing lean sources, you put a cap on calories.

Wash Away Food Cravings

Dehydration can cause some people to crave salty foods. The solution is simple: Drink more water. An 8-ounce glass of refreshing water can also help you feel full and get your mind off your food cravings of the moment. In fact, what you think are food cravings may actually be thirst. Quench your thirst, and the food cravings will go away, too. I like to keep a water bottle handy throughout the day to make it easy to satisfy my fluid needs.

Find a Distraction

"When the craving is psychological, it is meeting a need different from hunger," Anding explains. The way to combat food cravings caused by boredom, anxiety, or other emotions is by finding an activity that will take your mind off your craving without adding calories. Call a friend. Go window shopping at the mall or make a virtual visit to

your favorite stores online, Anding suggests. On *Pesach*, our children will certainly keep us busy, but be careful of what you consume. Tune into a ballgame. Listen to music. Read a mystery. Watch a video.

Chew on It

Yes, chewing gum can help you lose weight. "Some recent studies suggest that chewing gum may reduce one's cravings for sweets and for snacks," Anding says. If you reach for a stick of gum, be sure it's sugarless, with zero or only a few calories. For variety, have an assortment of flavors you like available. A bit of caution is needed, Anding warns: The sugar alcohols in sugarless gum can cause gastric distress in some people, especially if you chew an excessive amount.

Pick Your Pleasure

Another way to beat food cravings when they are psychological is to replace eating with an activity you find pleasurable and emotionally satisfying, Anding says. Do something you really enjoy that doesn't involve an intake of calories: Take a bubble bath, read a fun magazine, do your nails. Or look for options that actually burn calories, like taking a long walk with a special someone. It's a way of being kind to yourself, without sabotaging your weight-loss efforts. If you love sports, join a group to make your commitment stronger.

Brush Up

Are you eyeing a bag of barbecue potato chips? Is your food craving for a sticky caramel candy bar? You can literally wash that taste right out of your mouth. Get up, go to the bathroom, and brush your teeth with minty toothpaste. Swish with a little minty mouthwash. Floss your teeth. As a final touch, apply some peppermint lip balm. Once your mouth is feeling clean and fresh, you won't want to spoil it with salty chips or sugary candy. This always works for me!

Spring Into Action

Feel like you could down that carton of ice cream in one fell swoop? Instead of heading for the freezer, head for the front door and go for a jog around the block. The fresh air and exercise will calm you down,

Pesach Farfel (Non-gebruks)

1 large potato peeled
1 beaten egg
pinch of salt

Grate potato finely. Beat eggs and add to potato with salt. Mix well. Drop 1/2 tsp. into boiling soup. CAUTION: If mixture curdles, in separate bowl, mix 1 egg and 2 TBS. oil very well. Add curdled mixture to egg and oil very slowly.

clear your head, and help quench any desire for overindulgence. If unpleasant weather is keeping you homebound, bound up and down the stairs for five minutes until the food craving passes. Rather than piling on the calories, you'll be burning them.

'Refine' Your Palate

Research suggests that some people can become addicted to refined foods, such as white bread, white pasta, and white sugar. The more you eat, the more you want. Break the cycle. Eliminate refined foods from your diet and you could curb your food cravings. Go the extra step and refine your diet by replacing the refined foods with whole grains and fiber — eat more nuts, beans, legumes, fruits, vegetables, and whole-wheat foods. Remember that fiber makes you fuller and is great for your digestion. I switched over to whole wheat several years ago and never looked back!

Skip the HFCS

When you're scaling back on refined sugars, be sure to target high fructose corn syrup (HFCS). HFCS is used as a sweetener in many foods, from bread to frozen dinners, because it's inexpensive and increases shelf life. New research shows that high fructose corn syrup can be a trigger food in animals — having even a tiny amount will make them want more. Scientists are studying whether HFCS may have the same effect in humans. Read food labels carefully to see whether the foods you are eating have HFCS and avoid them if you can. I use white sugar sparingly in recipes. If you're restricted to having sugar, Xylitol is available for *Pesach*.



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When Fashion, Creativity, & Inspiration Met: Ohr Naava Brooklyn MRKT 2015

What compelled hundreds of sophisticated *frum* women last week to stream from across the tri-state area to an architectural marvel in the heart of Brooklyn's hippest neighborhood? An unprecedented retail paradise known as the MRKT.

Masterfully produced by Ohr Naava, Brooklyn MRKT 2015 took place Sunday and Monday, March 15-16, at the all-new 28,000 square foot Brooklyn Convention Center in Greenpoint. A rarefied exposition magnificently staged in show-stopping hues, the event featured an exclusive selection of over 100 of New York's finest vendors, enabling discriminating shoppers to purchase fabulous items in an atmosphere that invited conversation and connection.

"It was outrageous," said one participant. "You walked in and felt like you were in the Javits center. I have never seen this kind of décor at a *frum* event."

With walls made of bubble wrap, rustic wood pallets erected to form booths, and flower-studded ropes and pallets suspended from the ceiling, the décor—designed and produced by Birch Events with furniture by Luxe Events—overtook your senses, giving off hip, urban vibes.

At the center of the massive hall was an elevated Breadberry bar, where participants indulged in a complimentary gourmet brunch, including a choice of fresh-roasted coffees. Guests also had a chance to relax at Ami Cafe couches and lounge chairs as they sampled gourmet tastings prepared by Heavenly Events and Catering. A beverage bar,

sponsored by Junee's, treated shoppers to an array of on-the-house drinks.

Surrounding the café area was a lineup of corporate sponsor booths, including Sary Wigs, Renaissance Wigs, Blossom Bleu, My Mother's Armoire, The Nuttury, and Silhouette Gowns. At the Not 2 Shabbey paint-your-own-art studio, shoppers both young and old relished the chance to sit and paint, creating stunning glass creations. At the Eyes & Optics booth, delighted kids enjoyed on-the-hour entertainment all Sunday, including a balloon artist, mini-concert and more.

But the MRKT was far more than a chic event benefiting a vital organization. In producing this expo, Ohr Naava's creative marketing team—headed by Anelis Design—gave dozens of *frum*, female entrepreneurs the opportunity to network, grow their businesses, and channel their creativity.

"I brought my daughters with me not because I want them to shop," noted one attending mother. "I want them to see that as a *frum* woman, there is so much you can do and be proud of. For a young girl, to see all these talented, ambitious vendors under one roof enjoying the fruits of their creativity...it's incredibly empowering."

Women who missed the live event can still get a taste of the electric energy by viewing photos at www.ohrnaavaevents.com. And individuals who want to support the cause—enabling Ohr Naava to continue transforming the lives of women and girls—can still purchase auction packages for one more month at www.ohrnaavaevents.com.

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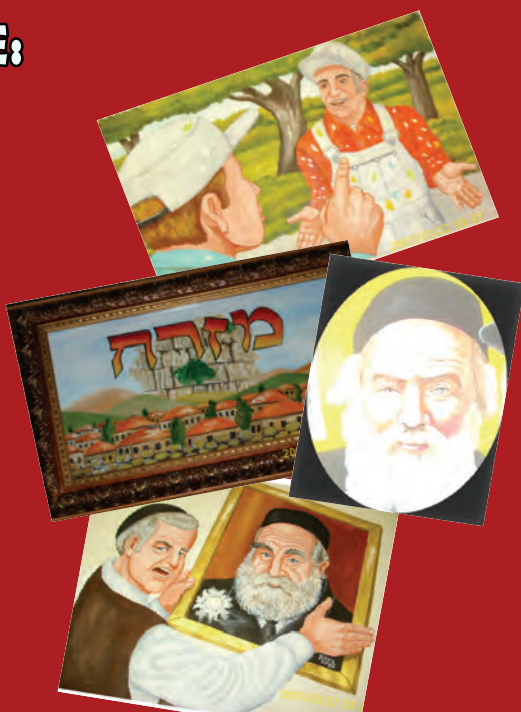
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FJJ Ladies Shiurim Directory

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

MAGGID SHIUR	TOPIC	TIME	LOCATION
AGUDAH WOMEN OF FLATBUSH	Parsha	Shabbos 3:00 PM	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 Tuesdays 9:35 PM	Young Israel of Ave K 2815 Ave K
RABBI DANIEL EISENBACH	Parsha	Shabbos 3:30 PM	Avenue N Jewish Center Corner Ave N & East 4th 718.339.7747
RABBI FISHMAN	Parsha	Friday 8 PM	Homecrest Shul 917.361.8268
RABBI FRIEMAN	Parsha & Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646-558-6338 Conference ID 648-4865#
RABBI AVROHOM GARFINKEL	Megilas Esther	Alternate Wednesdays 8:00 pm	Congregation Bnei Israel 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
RABBI DOVID GOLDWASSER	Derech Hashem	Wednesdays 8:30 PM	Avenue O Synagogue 808 Avenue O
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	Pirkei Avos	Thursday 11:00 AM	Homecrest Shul 917.361.8268
RABBI YY JACOBSON	Torah & Tea	Tuesday 9:10 PM	Mayan Yisroel 3307 Ave N 718.677.0030
MRS. CHAYA KALAZAN	Beur Tefilah	Monday 9:35 - 10:45 AM	Eisenberger Home 1334 East 27th St. (M-N)
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
RABBI YOSEF KIRSZENBERG	Parsha	Tuesdays 7:30 - 8:30 pm	Lubavitch Yeshiva 841 Ocean Parkway (I & H)
MRS. VICKY LEW	Sefer Shmos	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
MRS. SARAH MALKA	Beur Tefilah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
MRS. BREINDY REISS	The Shabbos Davening	Tuesday 8:00 - 9:15 pm	1552 East 21st Street (N&O)
MRS. SARAH SASSON	Chofetz Chaim & Parsha	Shabbos 11:00 AM	Homecrest Shul 917.361.8268
RABBI REUVAIN SCHARF	Orchos Tzadikim	Shabbos 5:00 PM	Nshei Lamed Hay 1456 E. 35 (KH - Flatlands)
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 Shabbos	Shabbos 4:00 PM	for location email: shaina22@aol.com
RABBI DAVID SUTTON	Inyanei D'Yoma	Sunday 1:00	Strettiner Bais Medrash Bay Pkwy & Ocean Pkwy
RABBI VIGLER	Torah & Tea	Wednesday 10 AM	Mayan Yisroel 3307 Ave N 718.677.0030
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesdays 9:30 pm	Ohr Naava 2201 East 23rd Street 718.647.6228
RABBI MOSHE BAREDES	Parsha & Hashkafa	Shabbos 45 min before mincha	Cong. Yam Hatorah 1573 East 10th Street
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Shuls & Speakers are welcome to submit shiurim to: info@thefjj.com

Heart Notes from Argentina

BY MORA LUNI



“Never Fall Down”

How are you? Believe me that this particular article is making me cry...And why? You know that I have no idea of how to write in a computer. Everything is done with my right hand and a few days ago, while staying in Israel, I had an accident on the road from Bnei Brak to Yerushalaim and I got a little finger bone broken precisely of that hand. The first thing I thought about, while I was being bandaged in the Hospital was how I would manage to write! I have my two middle fingers tied together and Baruch H' (and I can't believe it) making an effort, I am able to write. So I will ask the ones who are reading these words coming from my LEB, today, that from the heart of each of you, send me a BERACHA (although I can't listen to it) so that I could soon have my healthy right hand again to do Mitzvot. Thank you! And in fact, I have never thought that we ALSO have to ask Tfilah for all and each one of our fingers. We never realize until there is one missing. May it never happen to anyone! Amen!

This is a real intense teaching about what BITACHON ATSMO, is able to do in someone, especially in children. Everybody needs to be told that we have some sort of value but be careful; don't mistook this feeling with GAAVAH. On the contrary, one feels humbleness to know that whatever we can give, is only because we are allowed by Hashem and in order to do so, each one has his own potential to help others.

And now let's go to the story which will be told in two articles: A woman had to travel from Yerushalaim to Bnei Brak with her baby and of course with his stroller. So, she decided to wait for a big bus with enough room to keep baby strollers. Baruch H' the bus arrived and she got on and when she arrived at her destination she got off with her baby in her arms and went to get her stroller out of the bus boot. Feeling that she could not manage with her baby in her arms, she asked a DATIAH girl who was there, to hold her baby for a minute. Just as she was getting into the boot to get the stroller, the driver, without realizing, closed the boot door, leaving the poor mother inside, and left... Maddening situation, isn't it? She, almost suffocated closed in a boot and her baby in the arms of an unknown girl! (I imagine how must be feeling the mothers who are reading this). What could she do Hashem? She screamed but nobody could hear her. Her stroller was the last luggage and she thought that she would have to sleep there half-suffocated. At that moment, a terrible accident she had had some years before in her own car, came to her mind (tells this Tzaddeket), and that behind so much darkness she was feeling at that time, there was an awesome light when her insurance company, after many arguments, paid them such a sum of money which was exactly, the enough money they needed to remodel their house which was too damaged and needed reparation. So, this woman thought once again, 'Bore Olam! What is there behind this terrible distress? My baby! Where is he?' (Mamash, that this reminds me of the beautiful lyrics of the song VE AFILU VE ASTARAH...Nimza H'Itbarach!! Have you ever heard it? It is wonderful and it stirs my Neshamah.) And suddenly, this desperate mother realized that the driver had put the brakes on the bus violently and the Police and some ambulances could be heard from her suffocating boot. All of a sudden the boot door was opened and she went out, wet with tears and found out that somebody had called ECHED (the bus company) and... And now you will have to wait until next week, for the wonderful ending. And I leave you all puzzled so that you don't forget about me.

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Note: A current picture ID must be submitted with your documents.
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Comfort vs. Pleasure

Among all the counterfeit pleasures that divert our efforts at true pleasure-attainment, there is one that interferes with our process more than any other.

What is the opposite experience of “pain”?

When asked this question, about nine out of ten people will answer, “Pleasure.” Not only is this the wrong answer, but the belief that pleasure is the opposite of pain is, by far, the most destructive counterfeit concept that faces Western civilization! In truth, the opposite of pain is simply no pain, or comfort. And comfort is NOT at all synonymous with pleasure. Comfort is nice — it is a painless experience — but it is not pleasure, by any stretch.

In fact, pain and pleasure actually go hand in hand! Pain, or effort, is the price we pay to get pleasure. Think about it. To achieve anything in life that’s really worthwhile — good relationships, successful careers, the pursuit of meaning, all of life’s lasting pleasures — requires a lot of pain and effort. If you want to graduate from college so you can get a good job, you have to work hard, and sometimes study late into the night to pass your exams. If you want to keep fit so that you have the pleasure of running a marathon, you have to train; you have to experience the pain of sore muscles to attain that pleasure. If you want to be a gold-medal Olympic champion, only arduous, rigorous training will allow you to experience that incredible pleasure.

To better understand the relationship between pain and pleasure, let’s return to our original example: If you ask parents what is their greatest pleasure, they are most likely to answer, “My children.” If you then ask what their greatest pain is, they will probably give the very same response, “My children.” It is not simply coincidental that the object of our greatest pleasure, our children, also happens to be the source of our greatest potential anguish. Pleasure and effort are far from being opposite constructs — they actually work together.

To illustrate this point, I once asked a young lady if she knew what her parents’ greatest pleasure in life was.

“Sure,” she told me. “Their greatest pleasure is me!”

“Of course,” I said. “And what is their greatest pain?” I countered triumphantly.

“Oh, that’s easy. My sister!”

She got the point. A little too well, I think.

If all you seek is comfort, it is true you’ll be rid of pain, but you will also be robbed of almost any type of achievement. If you try to get at pleasure by spending your life avoiding pain, you will only end up with the world’s most prominent counterfeit — comfort. Without effort, you will never get real pleasure.

In summary, to get the full pleasure available at each level of pleasure:

You have to become a connoisseur of that pleasure;

You have to focus on the pleasure; and

You have to watch out for counterfeit experiences.

Let us now examine the five different levels of pleasure.

Fifth-Level Pleasure

The pleasures that are included in fifth-level pleasure are those that are most

basic and most accessible to mankind — physical and material pleasure. Examples contained within this category are good food, nice clothes, comfortable furnishings and appliances, music, art, a picturesque sunset, a great car, a sweet aroma, etc.

In short, any experience that involves any of the five senses belongs in the fifth-class pleasure category. Obviously, this category is practically limitless in scope and dimension. The physical attributes of this globe are so abundant that one could never fully exhaust all the fifth-class pleasure possibilities.

Throughout time, mankind’s position on physical pleasure has been as diverse as the pleasures themselves. Opinions of all extremes have always been prevalent. Western cultures, originating with Greek and Roman civilizations, have long championed the supremacy and preeminence of brute strength and ultimate comfort. Today, more than ever, hedonism rules among the masses in many societies. The ascendancy of physical pleasure as the primary goal of existence has been well documented throughout history.

On the other hand, renowned religions and many celebrated empires eschewed the worship of self-indulgence as a viable and venerated way of life. Asceticism and temperance became the respected vogue. “Life is all about restriction,” they preach. “There is nothing more primitive than surrendering to your base instincts.” As such, physical pleasure is looked upon with contempt and disdain.

There is, however, a third way to view physical or sensory pleasure that relates to neither extreme. And that is: physical pleasures, like all other levels of pleasurable opportunity, are Heavenly gifts to be enjoyed, like the appetizer of a really great meal. But they are clearly not the main course. The fruit cocktail or melon balls are a lovely way to whet your appetite, but never let them replace your duck à l’orange or red snapper almondine.

G-d did not create physical pleasures in order to frustrate you; He made them for you to enjoy. If Mom makes a new dish for dinner one night, she would be insulted if you didn’t at least try it. While G-d does not fall prey to the clutches of personal outrage, He does expect you to, at least, taste the myriad creations that He has prepared. Of course, parameters for pleasurable experiences do call for the exclusion of unhealthy and otherwise proscribed encounters. But the Talmud (Oral Law) states that if there exists a (permissible and healthy) fruit on this earth that you have not tried, you will, one day, be called upon to explain why.

Beware...

But while you set out to explore the enormous repertoire of sensory delights, remember that each level of pleasure can be swiftly polluted by the counterfeit experiences that appear authentic, but will ultimately doom your blissful endeavor. Pursuance of physical pleasure can easily lead you down a path of self-indulgence and decadence. This occurs when it is experienced in excess. Sensory overload of any kind is neither healthy nor enjoyable.

Wine is wonderful in moderation, but guzzling down a whole bottle or two or



Knowing an Angel

My dear friend Rabbi Boruch Levin of Detroit was a longtime *talmid* of Rabbi Elya Svei (1924-2009), Rosh Yeshiva of the Philadelphia Yeshiva. In a memoir, Rabbi Levin recalled a very significant, highly relevant insight of Rav Elya’s. Chazal (*Chagigah* 15b) teach, *If the teacher resembles an angel of Hashem, Master of Legions, then people should seek Torah instruction from him*. Rav Elya asked, “Has any of us ever seen an angel? Would we even recognize one if we saw one?”

How then can this determine our decision from whom to seek Torah?”

His answer is classic. The *Zohar* (*Hashmatos* to Vol. 1, note 61, see also *Ramban, Bereishis* 1:11 and 2:8) teaches that every blade of grass has an angel that protects it and calls out to it, “Grow.”

Therefore, if one has a teacher who, like an angel, constantly prods him to grow, develop, and flourish, that teacher is indeed one from whom to seek Torah. The transmission of genuine Torah is not merely an exercise in conveying facts or in enhancing the understanding of texts. It is much more. It is the teacher’s ability to inspire growth; it is the teacher challenging and inspiring the student to develop and advance in his *Ahavas Hashem* and *Ahavas Yisrael*.

A Mother’s Light

Aviel Michael Livian was known for his *hasmadah* (diligence) in learning and his punctiliousness in *mitzvah* observance. At his *bar mitzvah*, Rabbi Moshe Weinberger, of *Aish Kodesh* in Woodmere, New York, addressed Aviel’s parents, Yehoshua and Rivka, whom he had taught at Ezra Academy in Queens, when they and their families were becoming *baalei teshuvah*. The *rabbi* related this story.

Many years ago in the early 1950’s, a group of *yeshiva bachurim* came to the Tchebiner Rav, Rabbi Dov Berish Weidenfeld (1879-1965), in Jerusalem, to talk in learning. The *rav* discussed a *sugya* (topic) and posed a difficult question.

The *bachurim* were stumped! They tried to think of an answer but no one would dare venture a response to this Torah giant unless he was sure it was correct. A tall *bachur* in the back said he would like to answer the question. The *bachur* was Rav Moshe Sternbuch, who today is known as one of the *gedolei Torah* in Israel.

When the Tchebiner Rav heard his answer, the *rav* shook his head and said firmly, “This is not your own answer.”

The *bachurim* were taken aback by this seemingly strong statement. The Tchebin-

er Rav smiled and said, “Your answer is so good and so extraordinary that it is not possible that, at your age, you could have thought of it on your own. Rather, the answer most likely comes from your mother — from her prayers, her tears in crying to Hashem that her son be a *talmid chacham*!”

What Rabbi Weinberger was implying was obvious. True, Aviel was an extraordinary child, but he had become so because of the great sincerity and prayers of his parents, Rivka and Yehoshua, whom Rabbi Weinberger saw over the years develop into exceptional people.

Later that evening my son-in-law, Rabbi Shlomo Dovid Pfeiffer, told me an incident involving Rivka Livian as a teenager. Attending Ezra Academy, she became so inspired about Shabbos that she decided to light one candle every Friday night.

One Friday afternoon, while Rivka’s mother was preparing for Shabbos, she asked Rivka to watch a younger sibling. Rivka played with the child and then fell asleep. She woke up after Shabbos had started. She was devastated! She would not be able to light her Shabbos candle! She walked into the dining room, saw her mother, and began crying. “Momma, I can’t light my Shabbos candle! I feel terrible because I overslept!”

Suddenly, one of her mother’s candles fell out of its holder and landed alongside Rivka’s short candlestick, with its unlit candle still standing in its holder. The flame of the taller candle leaned against the wick of the smaller one and lit it! Both candles remained lit.

In this light, what Rabbi Weinberger said is noteworthy. In *Tanach*, Aviel was the father of Kish, who was the father of Shaul HaMelech (see *I Shmuel* 9:1,2). *Radak* points out that in *I Divrei HaYamim* (8:33), Shaul’s grandfather’s name was not only Aviel, it was also Ner (lamp). The *Talmud Yerushalmi* (*Sheviis* 3:7) explains that while Kish’s father’s real name was indeed Aviel, he was also given the name Ner, because it was his practice to light lamps in dark streets, so that people could be helped by their light. In the merit of his good deed, he was rewarded that his grandson became king.

It is remarkable that Shaul HaMelech’s grandfather, Aviel, had an additional name, Ner. The *bar mitzvah* boy Aviel Livian became who he is because of his mother’s prayers. The incident with the *ner* was an early indicator of her sincerity. Hence in the time of *Tanach* and in our time, the names Aviel and Ner are a perfect match.

three will probably make you violently ill and extinguish your fondness for alcohol for a good while. Salty foods may taste great, but make this your regular diet and you are likely to confront a host of unpleasant side effects.

The keys to maximizing your fifth-level pleasure are moderation and awareness.

When you partake of fifth-class pleasure without awareness, without savoring it, for the mere purpose of tantalizing your senses as an end unto itself, you will end up feeling

bloated, overstuffed, and drained of energy. After that sense of immediate gratification, you are likely to feel lowered by the experience. This is not an argument for asceticism or celibacy, for these same pleasures have the potential to leave you invigorated. The key, however, to avoiding the trap of self-indulgence is awareness. When you are aware, you do not allow your appetite to rule over you. Then, you are able to maximize your fifth-class pleasure experience.

To be continued

10 Minutes: Better Marriage

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER



Individual Therapy Can Help You Cope (Continuation)

Frieda

The reason Frieda first came to see me was for guidance regarding her at-risk, teenaged daughter. Frieda was perplexed by the disrespect, immodesty and overall rebellious behavior of her 15-year-old. Frieda's husband, Ezra, even came along a few times to fill me in on how really intolerable things were at home.

Eventually, Frieda started hinting at problems in her marriage. She did not come right out with it at first. Gradually, however, Frieda revealed that her marital problems were much greater than, and perhaps were causing, her daughter's behavioral problems.

Ezra was a short-tempered man who intimidated his entire family. No one would suspect him of this, however, as he came across as jovial and mild mannered outside of his home. Ezra was also quite manipulative and controlling. He always had to have his way at home. If he could not convince Frieda to go along with him on something, he would browbeat her, invoke guilt or, if all else failed, go berserk.

Frieda was no match for her husband. Although she could scream with the best of them, she always lost the arguments with her husband. She simply could not think as fast, organize her thoughts as well or focus as sharply as her high-powered bulldozer of a husband. Most often Ezra got in the last word because Frieda just did not know how to respond to Ezra's verbal assaults.

At times, Frieda took unilateral action and did not allow herself to be held back by Ezra's bullying tactics. At other times, she caved in and relented, feeling it was not worth the effort to maintain the struggle. At all times, however, Frieda felt overpowered and disadvantaged, with her needs disregarded and overlooked.

Once Frieda was able to acknowledge her real agenda in coming for help, she was able to begin the long process of building herself up to where she really wanted to be. She learned how to organize her thoughts more coherently. She learned how to refute her husband's transparent "logic." She learned how to identify his inconsistencies and double standards. And she learned how to get

Ezra to listen to her without her having to raise her voice.

Most of the time, Frieda knew how she felt and what bothered her about something Ezra did or said. She was at a loss, however, as to how to articulate her feelings clearly and effectively. In order to help her, I often utilized role-playing, in which I would speak as if I were her, so she could hear how it sounded when her own feelings were expressed in a more coherent, direct and lucid manner.

Ezra and Frieda still have a long way to go before they achieve their goals for a conflict-free and mutually satisfying marriage. But as a result of the work Frieda has done in her own therapy, she has made an enormous impact on Ezra's behavior. Perhaps the greatest evidence of that impact is that Ezra has begun to acknowledge his contribution to the tensions at home and has entered his own personal therapy, as a result.

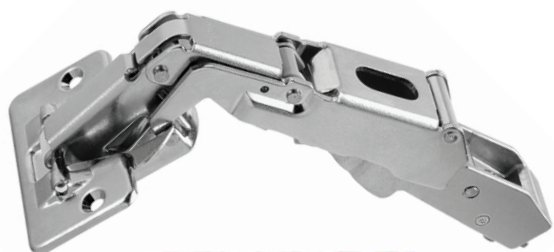
Not everyone who enters individual psychotherapy succeeds in improving his or her marriage the way Frumie, Jonah and Frieda did. Many factors contribute to the success or failure of any treatment experience.

The cases presented above are not intended to create the false impression that individual therapy is a panacea for all unresolved marital problems or a surefire solution to enhance your life with a difficult spouse. Rather, the cases above were offered to give you an idea of the *potential* of what can sometimes be accomplished by going to see a therapist, even if your spouse will not come along with you.

Unfortunately, there are times when going for your own individual therapy because your spouse is reluctant to come with you to counseling will just not be sufficient to tackle the problems. In such cases, you may be left with no alternative other than to consult someone together as a couple. Or your spouse may readily agree to join you in meeting a third party to help you resolve your differences.

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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Rav Yitzchok Zilberstein: *What if...*

RABBI MOSHE SHERROW, WITH PERMISSION FROM ARTSCROLL/MESORAH

One Dizzy Chicken

This is the law of the sin-offering (81:6)

Q: Yom Kippur was approaching, and Menachem had just finished circling a chicken around his head during the traditional *kapparos* ceremony. Menachem put the chicken down for just a second — or so he thought. The chicken, still traumatized from its recent harrowing experience, jumped into one of the nearby crates of chickens. Now Menachem had a big problem. No one would want to perform the ritual with a chicken that had previously been used for *kapparos*, and as soon as people realized what occurred, the owner of the chickens stood to suffer a great loss. Does Menachem have to pay for all the chickens in the crate in order to prevent that loss? *Mi'd'Oraisa* (based on the Torah), the used chicken would be nullified among all the other chickens. However, the Sages decreed that living beings or important objects cannot become nullified. Perhaps it is acceptable to do *kapparos* on a chicken that the Torah considers *batel* even though *mi'd'Rabbanan* it is not. If this would be the case, Menachem would be absolved from payment as there would be no loss.

In actuality, it seems that people would not want to rely on such an explanation because they would be apprehensive of taking the previously used chicken. Thus it would appear that Menachem is indeed liable for the loss.

Nevertheless, Rav Elyashiv ruled that the *kapparah* does not take effect until the chicken is slaughtered. Therefore, since the chicken escaped before it could be slaughtered, it is not considered a used chicken.

According to this reasoning, it would seem that Menachem could get his money back for his chicken, since he never used it for *kapparos*.

Rav Zilberstein added that the language of the *Shulchan Aruch* is explicitly in accordance with the ruling of Rav Elyashiv, as it describes the custom of *kapparos* as “slaughtering a chicken ...”

The *sefer Torah Lishmah* also follows this reasoning in its ruling that even if the chicken is found to be a *tereifah*, one does not have to do *kapparos* again, because the important part is the slaughtering.

Rav Chaim Kanievsky suggested another solution: perhaps one could nullify the *kapparah* the same way one could nullify a *neder*, by approaching three people to nullify it, and by doing so the chicken would revert to its original status.

No Time to Eat

If he shall offer it for a thanksgiving-offering (21:7)

Q: Ephraim’s custom is to do *kapparos* before Yom Kippur with a chicken. He then has it slaughtered and delivered to a poor person. One year it was already Erev Yom Kippur, and Ephraim was unsure if he should act in accordance with his regular custom, or perhaps, since the poor person probably has so many chickens by this time from the many people who performed this ritual, Ephraim’s chicken will go to the garbage instead of going to *tzedakah*. Should he do *kapparos* using money rather than risk his chicken going to waste? The Gemara in *Pesachim* states that that one does not

Parshas Tzav

bring a *todah*-offering on Erev Pesach, as it contains *chametz*, and will have to be eaten in a much shorter span of time than when brought on other days. Later commentaries point out that there seems to be a contradiction to this concept in the Gemara in *Shevuos*. There the Gemara says that one may bring a sin-offering on Erev Yom Kippur, even though the usual allotment for it to be eaten extends into the night, which is not possible on Erev Yom Kippur, as one may not eat on the evening of Yom Kippur.

The *Melech Betzalel* explains that since as long as one has not brought a sin-offering he is in danger of being subject to suffering, there is no greater benefit for the person than to bring this offering. In deference to such a benefit, the fact that the offering may not be eaten later is not a deterrent to bringing it. A thanksgiving-offering does not have this urgency, and it may thus be delayed until after Yom Kippur.

The *Eretz Tzvi*, in his glosses, brings an additional proof from the Gemara in *Kereisos* that records how Bava ben Buta would offer a conditional sin-offering every day, in case he had inadvertently sinned, with the exception of the day following Yom Kippur, as Yom Kippur would have already atoned for him. One may infer that on Erev Yom Kippur, he did bring the offering even though there was a time restriction for eating it. This shows again that an offering that is meant to protect its owner cannot be turned away by the fact that it may not be eaten for its full time.

Ephraim’s dilemma can perhaps be resolved with these sources as well. Since

Ephraim uses a chicken every year for *kapparos*, and this inspires him to do *teshuvah*, he should maintain his custom. He should not be concerned that the chicken may be wasted, just as there is no concern that the meat of the sin-offering may have to be burnt after it becomes unfit. However, if he only uses a chicken when it is convenient, then he should use money now as well, and distribute it to the poor.

Can You Take It With You?

It was a portion for Moshe (92:8)

Q: Abe was a guest at a wedding, and the waiter served him the main course. Abe was not particularly hungry, and asked for aluminum foil so he could take the portion home to his wife. May Abe take his portion home? The *Mahari't* raises a question as to whether food served to a guest belongs to the guest, or if it remains in the possession of the host until it is eaten.

Even according to the latter opinion, it would appear that Abe may take home his portion, as the *Tosefta* states, “What may one take home from the *simchah* hall? A piece of meat, a small roll, and a seasoned cracker. Rabban Shimon ben Gamliel says, in a place where the custom is to distribute nuts and toasted grains (ancient candies) he may take his children with him to the *simchah*.” The *Tosefta* delineates those foods that a host does not mind his guests taking home. If, however, there are not enough portions for all the guests, Abe would likely not be allowed to take his home as the host’s priority is to provide for those in attendance.

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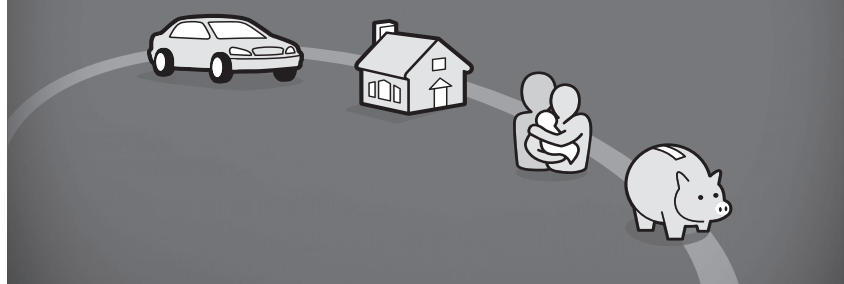
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Health & Wellness

JACOB GERLITZ



Preventing Pesach Preparation Injuries

PRE-PESACH FRENZY

Pesach is coming: in the midst of the panic and preparation comes a slew of potential accidents and injuries. It's been the same story for the past few thousand years - the frenzied pace bears down on our minds and bodies - but add to this sharp knives, rolls of industrial tinfoil, corrugated-plastic counter covers, new utensils, cleaning, moving, and carrying kitchen appliances and we have a recipe for increased trauma. We are so consumed with our preparations that injuries become inevitable. Besides the usual cuts from tinfoil, abrasions from potato graters and burns from hot water, there are other injuries: finger lacerations and fractures due to hand blenders, fingertip lacerations and avulsions due to mandolins and peelers, burns due to steam and oil, low back injuries due to carrying and bending, and, falls due to tripping over babies and little kids.

LACERATIONS

Hand blenders, that are bought for Pesach, are convenient; they quickly make baby food, pesto and smoothies, however they do not have safety switches. In the days leading up to Pesach, when people are making home-made foods and sauces, there is an uptick in blender lacerations and fractures. The first time I treated a finger blender laceration, I thought that they were rare injuries, but I have noticed the increase of these injuries in the days preceding Pesach. People leave the hand blender plugged in while they dip a finger into the food for a taste or clean the blades. The spinning blades lead to multiple parallel lacerations that circle the finger, nailed lacerations, and even fractures. Other common causes of lacerations include the sharp edges of tinfoil used for covering counters, and putting hands in boxes and drawers full of sharp utensils.

TREATMENT OF CUTS

Minor cuts can be treated at home. However, moderate-severe cuts need to be evaluated by medical staff. A basic guideline to help determine the severity is if the cut is small and the bleeding stops with moderate pressure and the edges stay together you can clean it with running water and place a band aid. It is ok to use antibiotic ointment, but only for a day or so. Betadine and peroxide are not recommended as cleaning agents. They do not penetrate deep enough to clean wounds, but they are strong enough to strip away the cells that lead to wound closure. To flush and clean a wound, all you need is potable water: if it is safe to drink, it is good enough to clean a wound. After 24 hours the edges of cuts will connect and make a waterproof seal. Depending on the location and depth of the laceration, it can take anywhere from 5 days (face, scalp) to 14 days (extremities) to heal. Keeping lacerations tightly bandaged with or without ointment can lead to

poorer cosmetic results. Keeping a wound clean and exposed to air is best. Once it is healing, after the first 48 hours, there is little need to specifically clean it. It's best to let the body heal itself. Signs of infection are redness, pain, swelling and pus. If any wound develops these symptoms, this indicates the wound needs to be professionally examined.

BACK PAIN

Back pain is a common enough year-round injury, but the pre-Pesach workload puts extra stress on bodies already ravaged by years of deconditioning and poor ergonomics. Schlepping boxes to and from stores, in-around-and-out of the house, kashering kitchens, toiveling crates of new utensils are some activities that can tweak an already tense neck, back and frazzled nerves. Most back injuries are caused by stressing an already tense back: an improper bend or twist causes the low back muscles to spasm. Bending forward at the waist while keeping the knees straight (locked), commonly performed when loading the trunk of car or bending to fold or pick up laundry, creates a fulcrum (like the bar that childrens' see saws totter on) on the lower back. It also puts tremendous pressure on that small area - instead of diffusing the pressure along the entire back, hips, buttocks and legs. This causes lower back strain. The body's response to such strain is muscle spasm in order to protect the spine. This spasm usually subsides by itself without the need for treatment, but the spasm can persist. It is this spasming that causes the pain and inability to move.

MUSCLE OR SPINE

How do you determine if the back pain is due to muscles and not spinal issues? If the spine is affected it will cause the following symptoms, any of which could be an emergency: loss of control of urination or bowel functions, loss of sensation of groin, legs or feet, and shooting pain down the legs. Any of these symptoms must be evaluated emergently. The severity and speed of the pain can be disconcerting. The lower back is used for postural support so it's difficult to rest it or find a natural position that relieves the discomfort.

BACK PAIN TREATMENT

People think they should rest their back, but the reality is, lying in bed for prolonged periods can lead to increased spasming of the back. The best practice is to perform your usual activities as tolerated. This allows blood flow to help soften and relax the muscles. First line of treatment for back pain is NSAIDS such as ibuprofen. Back pain is usually self-limiting and resolves in a few days. If it doesn't subside in a few days you need to seek professional medical care. If you have had multiple episodes of back pain you should also get medical evaluation.

Pesach preparation is a hectic and busy time: be vigilant and have a healthy, kosher Pesach!

Jacob Gerlitz is Medical Director of Quality First Urgent Care and a clinical instructor at Columbia University. He is a member of both the American Academy of Urgent Care Medicine (AAUCM) and the Urgent Care Association of America (UCAOA).



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New Urgent Care Clinic Opens For Community

CONTINUED FROM PAGE 1

ny of QualityFirst. While there are many urgent care clinics, QualityFirst is like a mini hospital that respects your valuable time. It's open every day 11am-11pm, even on Shabbos and Jewish holidays. Qualityfirst is a fully capable ER alternative for non-emergency situations.

ENHANCING PRIMARY CARE

Paul Rosenstock, MD, CEO and Director of Medical Affairs for Doctors on Call - New York City's largest home visiting medical service - wanted to create an urgent care clinic that supplemented the community's primary care services. As Dr. Rosenstock says "we are great for urgent matters, but we make sure you go back to your primary doctor for definitive care."

"QualityFirst saved my life!" says Rachel W. who was recently treated at the clinic. "It was Friday afternoon and while shopping on Avenue M I tripped and fell and hurt my ankle. I was in a lot of pain and wanted an x-ray, but didn't want to go to the ER and be stuck there for Shabbos. A friend told me about Qualityfirst. They saw me with no wait. I had a full medical exam, x-rays and they even wrapped my ankle and offered me crutches. I was back home in under an hour. They even arranged a ride for me to get back home and helped me get an expedited orthopedic appointment. I was so relieved, as was my family. It would've been devastating to be without my family for Shabbos."

COMFORTABLE EMERGENCY ROOM ALTERNATIVE

Brooklyn has had many hospital closures causing the remaining hospital ERs to get even more crowded. The recent closing of Long Island College Hospital has removed a precious resource, and for some, has raised anxieties about the level of care available. Yet, out of LICH's Emergency department comes Jacob Gerlitz, NP, an attending ER medical provider who is a talented clinician and understands the current healthcare environment. He spent formative years running the LICH emergency room fast track unit and is now the Medical Director of Urgent Care at QualityFirst.

The clinic is constructed with the fit and finish of a hospital ER. The building is built with industrial safety measures that can withstand hurricanes, floods and blackouts.

QualityFirst provides essential and urgent care in its spacious exam rooms that are big enough to accommodate not only patients but also their families. "The clinic is designed as an Emergency Department Fast Track," says Gerlitz, "you just walk in and get fast medical care with no appointment needed. Like an ER we feature large procedure rooms, private rooms for sensitive exams, hospital-grade laboratory, digital x-rays and ultrasound. We're also fully stocked with oral medications, injectable medicines, and we also perform IV therapy."

Other than cardiac emergencies, strokes, and abdominal surgical emergencies, QualityFirst can handle almost any other urgent care complaints. They also work with specialists, including Plastic

Surgery, Orthopedics and Ophthalmology. Dr. Rosenstock stresses the clinic's prime mission of continuity and coordination of care with a patient's primary care doctor.

CONVENIENT FOR ALL AGES

Qualityfirst treats people of all ages. From children to adults and the elderly: they can treat acute injuries or acute exacerbations of chronic conditions. All their medical providers are emergency medicine trained and can perform bedside evaluations and procedures.

"When we were planning QualityFirst, we took what we knew of current urgent care clinics, harvested the best parts and then proceeded to reinvent it" Gerlitz said. "Our team isolated the issues that make patients apprehensive, and we built Qualityfirst to ease those issues. What some see as trivial, we took to heart; for instance, we provide free indoor valet parking so you can drive up and leave your car with no worries," Gerlitz said. He also added that, "we even have an on-site pharmacy where you can pick up your prescriptions and medical supplies."

SPECIAL SHABBOS HOURS

QualityFirst Urgent Care is open on Shabbos and caters to the shomer Shabbos community with special Shabbos registration and treatments. The staff is sensitive to the needs and requirements of Shabbos observance. "It was wonderful," says Devorah C. of Boro Park. "My 6 month old was crying nonstop on Shabbos. She felt feverish and I was concerned. I heard from a neighbor that the new urgent care clinic on Bay Parkway was open on Shabbos so I sent my husband with my baby hoping they would accept them even though they did not have any ID or Insurance info. Not only did they take them in, they even had antibiotics on site so we did not have to fill any prescriptions on Shabbos. I was very grateful."

SENIOR TENDER CARE

For seniors, the one stop list of options can mean the difference between a short visit or a long day. "My elderly mother had been sick for weeks," says Rebecca W. of Flatbush. "She had been feeling tired and wasn't eating well. We didn't know what was wrong. We found out about the urgent care clinic on Bay Parkway. We figured anything would be better than the ER. The doctor at Qualityfirst saw my mother quickly. He suspected that she was dehydrated and ran lab tests. They got the results in a few minutes, which showed potentially dangerous electrolyte levels. They started her on IV fluids. She was able to be treated much faster than she would have been if we had stayed in the ER. They consulted with my mother's doctor and sent him the medical records."

Life in New York City is already hard enough, the last thing you should worry about is receiving proper urgent medical care. And that is what QualityFirst Urgent Care is here to bring you.



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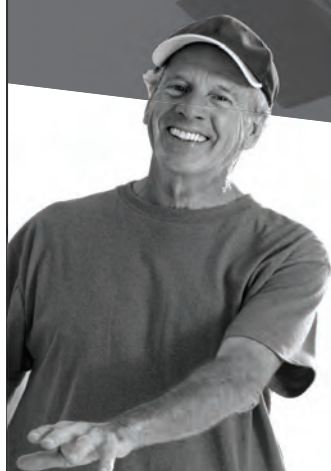
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You Have The Right to Be Wrong

There is an old truth that the psychologist office becomes busy around holiday time. For the outside world this happens from November to January.

They say that the pressure of the holidays and spending time with family brings out the troubled side of people. Stress, anxiety, neurosis. This is when it happens.

If there is one Jewish holiday that seems to trigger us most, it is *Pesach* (with *Tishrei* a close second). Let's look at some of the common issues that arise this time of year:

1. Perfectionism: As a little boy, I remember dreading *Pesach* cleaning. I found myself digging in the cracks of the chairs and scraping out grime from places that I didn't even know existed. We take *chometz* seriously and for good reason!

So we clean and we scrub and we do it again. What is interesting is that overrating the task can actually lead to a decline in performance. This means that if I tell myself that it is so hard to clean for *Pesach* and I have to get every single last crumb, I will unconsciously try to avoid tackling the task.

So let's remember that we are doing the *mitzvah* of *biur chometz* – not spring cleaning. Let's do this *mitzvah* with *zrizus* and with *simcha* knowing that we did a good job if we only did our best. Perfection is a category that belongs to G-d, not to humans.

2. Obsessive thoughts: To be glib about it, cleaning is generally a woman's problem, this one targets the men. With the *shiurei matzah*, *maror*, *arbah kosos*, and all the *seder* of the *Seder*, it is a time to obsess.

We can fret and worry and think and then rethink whether the *matzah* is kosher, whether we ate the *maror* fast enough or whether we drank the largest amount of wine. Now, nobody could compromise on *shmiras hamitzvos* with *hidur* and *dikduk*. But obsession is when we think about something, decide what to do but then rethink it again. Once our decision is made, second guessing is not *dikduk hamitzvos*! That is anxiety!

So, bake *matza mehudar*, eat the right *shiur* of *maror* and get a large *kos*. But do not think about it again. You have a house to clean and a *seder* to run. Let's get to it.

3. Machlokes: Now we come to the topic! Family! Of all the *yomtov* related problems, this one is the most common. Generally, *yomtov* is a time of good feelings, camaraderie and joyful reunion. But at times, some will not get along or are not nice, personalities clash, feelings are hurt, tempers triggered and fights pursued. It can leave us with a terrible feeling.

Let me tell you something that my *Rebbe* taught me about *machlokes*. He said, "*Shalom* is the attitude that you are different than me, but that is okay. I do not see the need to convert you to my way."

How brilliant! *Yomtov* is a time to bring out our best *middos bein adam lchaveiro* – relationship skills. We spend time with others who are different from ourselves. But it is okay to be different!! The fighting happens when I try to change you. *Shalom* is when I accept you.

I may think you are wrong, but let me grant you the right to be wrong. It will enhance my *yomtov* and my life.

Note: Labeling is Disabling.

How many times do we encounter people different than ourselves? They are all around. At work, at *shul* and, most of all, in the family.

Over *yom tov*, most of us will hear relatives say things that sound outlandish, self-centered, out-of-line and downright wrong! And, being human, it will bother us. Why is this? What is at play here?

There are many factors that contribute to interpersonal discord. But perhaps the best approach would be to avoid name-calling. Sitting at the *seder*, I can think "how can my brother be so *ye-shivish*!?" Or, "such an *am haaretz*?" My sister dresses like a "*neb*!" Or, a "*show-off*."

The labels are endless. And the result is ill-will, unhappiness and separation.

A wise woman once told me "the way to lead a miserable life is to look down on people." She is right! Looking down on others only serves to make me miserable.

Instead of judging and categorizing, let's accept differences and variation. It is the spice that gives life flavor. **That is Functional Psychology**

Yaakov Siegel, Psy.D., is a licensed psychologist with offices in Lakewood and Brooklyn, where he treats adolescents and adults. Dr. Siegel has held positions in Federal and State institutions where he provided 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 dr.yiegel@gmail.com

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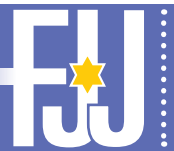
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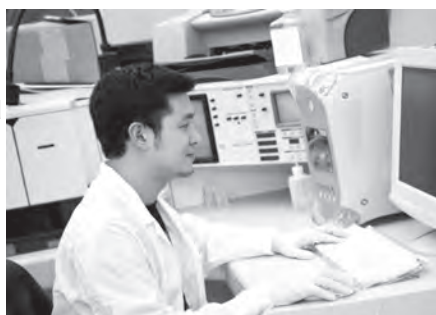
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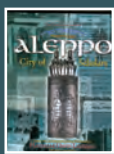
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A full six months after his arrival in the United States, R' Yaakob returned to Jerusalem, to his family and his colleagues. He was welcomed with royal honor. Everyone was delighted with the results of his mission, which had rescued several institutions from their financial difficulties.

When the rabbinical leaders of Jerusalem saw how successful R' Yaakob had been in collecting funds in New York, they prevailed upon him to travel to Egypt on a similar assignment. In Egypt, too, his mission was crowned with success, and there, too, he was offered a position — that of a *dayan* on the *Bet Din*. This office carried an excellent salary, since in those days the Jewish community in Egypt was among the most affluent in the world.

After his return to Jerusalem, he also received a letter of seven pages from the head of the Jewish community in Argentina, urgently requesting him to accept a position as rabbi, and offering very favorable conditions. Needless to add, R' Yaakob did not consider any of these propositions, for he remained firm to his commitment to the Syrian community of Brooklyn, that it would be the first congregation he would lead, should he decide at any time to officiate as rabbi.

In the twelve months that followed his return from New York, no less than ten letters were dispatched to R' Yaakob by the leaders of the Syrian community of Brooklyn, urging him, with all the eloquence at their command, to return to the community as its Chief Rabbi. They informed him of their deep affection for

him, and pointed out that they found separation from him very difficult.

The rabbis of Jerusalem of that time, with whom he consulted on this topic, recommended that he accede to their request. In doing so, they pointed out, not only would he be widening his horizons — for he had already achieved so much that there was little further scope for accomplishment in Jerusalem — but would also gain valuable experience in the field of the communal rabbinate. His revered father-in-law, R' Shalom Hedaya, also advised him to accept the post.

R' Yaakob saw the hand of Providence in his life, and without further ado, replied that he would officiate as their rabbi for the suggested period of one year. Ultimately, the year stretched out to a period of sixty two consecutive years as leader of the Syrian community in New York!

When he wrote to the leaders of the Brooklyn community informing them of his decision, R' Yaakob attached the draft of a proclamation declaring the community's acceptance of his rabbinical authority. The community leaders were to sign it, as was the custom in all congregations of integrity. The document was couched in exceptionally humble language, omitting all titles of honor. From here we can see signs of R' Yaakob's special approach to leadership, one which became more and more apparent throughout the years of his service.

The text of the proclamation follows:

"We, the managers and officials of the community of Syrian Jews in the city of glory, New York, whose signatures appear below, hereby declare and confirm in the name of our association,

Kassin, R' Yaakob (Continuation)

Magen David, and its auxiliary bodies, that it is the desire of us all to receive R' Yaakob S. Kassin of Jerusalem into our holy camp, as the one authorized to manage, control, and direct all the affairs of the community, both material and spiritual. He is empowered to enact decrees, initiate improvements, and exercise his leadership in any way which he considers to be for the public benefit (in consultation with the rabbis or with the council of the congregation). We willingly accept all this upon ourselves without any opposition. In true and just confirmation of the above, we affix our signatures hereto in the month of Adar, 5693, and all our words remain firm ..."

When the elders of the community received this document, they immediately signed it and returned it to R' Yaakob. Attached was a special letter of the rabbis, bestowing their blessings and confirming his appointment by the lay leadership. The rabbis endorsed wholeheartedly the conferring of the power on R' Yaakob to direct all the affairs of the community.

Thus it was that in the middle of Tammuz in the year 5693 (1933), R' Kassin and his family boarded a ship for the three-week voyage to America. The Jewish community of New York made extensive preparations to welcome the distinguished newcomer. As it happens, however, the ship dropped anchor in New York a day earlier than anticipated. Nobody knew about this except for two individuals, who learned of the early arrival from the shipping company. These two were the only ones on hand to welcome the rabbi and to assist him with his belongings and with the immigration formalities.

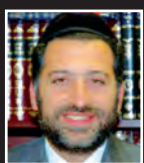
R' Yaakob's father-in-law, R' Shalom Hedaya, knew how difficult it was for his son-in-law to leave his native Jerusalem. R' Hedaya therefore hastened to dispatch a letter to the benefactor Mr. Isaac Shalom, informing him that the community's new rabbi and his family were on their way, and urging him to help them with all the resources at his disposal. He wrote, "A wise man will appreciate that their transition toward a happy life in your holy domain is as traumatic for them as the separation of the soul from the body. I therefore ask, after begging [your] pardon, that [you] stand at the right hand of the eminent Rabbi and *Gaon*, Yaakob S. Kassin, my son-in-law and the light of my eyes. I beseech you to extend your help to him at all levels, to satisfy all his needs, and to ensure that he be blessed with peace and tranquility under the wings of Divine Providence. As a reward for your help, may merit descend upon you and those like you. Happy are the mothers that bore you! May many more like you rise up in the land! May you enjoy many successes in the midst of wealth, honor, and good health."

Eventually, R' Yaakob and his family were received with great rejoicing. Thanks to the support and encouragement of the heads of the community and its members, the new arrivals were able to settle quickly into their new home. As the Kassin family had not yet mastered English, they were forced to remain at home for days on end, and would have been unable to make even the most routine arrangements, were it not for the help of their new friends in the city.

Rabbi Mansour: Parasha

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In Parashat Sav (6:6) the Torah states that the fire on the Altar of the Bet HaMikdash would burn constantly, without interruption. The Rabbis tell us that occasionally it would rain onto the Altar, which was located outdoors, in the courtyard of the Bet HaMikdash, but miraculously the fire continued burning.

What practical lesson is there for us to learn from this miracle? If G-d wanted to ensure that the fire would not be extinguished, He could have seen to it that it would never rain over that spot. Why did He perform this particular miracle, that the fire continued burning in the rain?

There is an answer to this question that is of great practical value to us. The fire on the Mizbe'ah (Altar) symbolizes the fire of enthusiasm and excitement within each and every Jew that motivates him to serve G-d, to perform *misvot*. There is a spark within each of us that inspires us to act as we should. But there are those who attempt to extinguish that flame, to put a damper on the fire of enthusiasm and inspiration within us. So often it happens that a person wishes to begin attending Torah classes, until a friend comments, "Why are you wasting your time?" or "They're just trying to indoctrinate you." Or a woman may decide

to dress modestly, only to hear a friend mocking her and telling her how drab she looks. These comments are the "rain" that comes down and tries to extinguish the spiritual flame.

The Torah therefore tells us that the rain could never put out the fire on the Altar. We, too, must never let the cynics, critics and naysayers put a damper on our inspiration and spiritual ambition. More often than not, the cynics make these disparaging remarks because they cannot bear to see others achieve more than they do. It is far easier to destroy than to build, and so rather than build themselves, they try to stoke their egos by destroying others. And in general, once the cynic has made this comment he returns to his own affairs and forgets what he had said. One must not lend more import to a cynical remark than the person who made it does.

Just like the fire on the Altar, we must ensure that our "fire" of excitement and fervor for *misvot* continues to burn even when others try to put it out.

Is it permissible to lure a customer away from a competitor?

May a storeowner walk into a competitor's store and attempt to lure customers into his store by offering special discounts and promotions?

Parashat Sav

"Don't Let The Rain Put Out The Fire"

Is this type of aggressive competition considered within the range of acceptable business practices, or do we consider the storeowner to be unlawfully infringing upon his competitor's business?

The Hatam Sofer, in one of his responsa (79), likened this situation to a case where a fisherman spread a net in the water and a school of fish entered the net. Even though he has yet to legally acquire the fish, *halacha* nevertheless forbids other fishermen from attempting to lure the fish to their nets. Once the fish have entered the net of one fisherman, others may not infringe upon his enterprise by trying to bring the fish into their own nets.

Similarly, the Hatam Sofer ruled, once a customer enters a storeowner's "net," by walking into his shop, competitors may not interfere by luring the customer away. If the customer has yet to enter one of the stores, then all may equally vie for his patronage. Once, however, a customer stepped into a store to purchase a product, other storeowners may not attempt to attract him to their shops.

A similar case arose in London where a certain bus company posted signs before the school year announcing that their buses would leave from a specific terminal at designated times to the Gateshead Yeshiva.

A wily cab driver drove to the terminal a few minutes before the designated times and offered to drive the students who had gathered there for less than the bus fare. The local Bet Din (Rabbinical Court) ruled that the taxi driver acted inappropriately, as the students had already entered the bus's "net" once they assembled at the terminal. The driver was permitted to wait a short distance away from the terminal and offer to drive the students, but it was forbidden for him to attempt to lure students who had already arrived at the terminal.

This *halacha* calls into question many of the common telemarketing campaigns, whereby businesses attempt to attract clients of competitors. For example, insurance companies often phone people and offer special discounts on insurance policies knowing full well that the people have already purchased a policy with a different company. At first glance, this appears to transgress the aforementioned *halacha* forbidding a business from luring customers who have already entered the "net," so-to-speak, of a different company. All the more so, one might argue, it would be forbidden to attract customers who already patronize a competitor. In all such cases, a competent *halachic* authority must be consulted for guidance.

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Shadchan

Mrs. Chana Rose

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Dear Mrs. Rose,

We are a group of young marrieds and given that we found our “*basherts*” early on, we wanted to “give back” and get involved in *redting shidduchim*. Easier said than done! Somehow we find that we can’t get to first base. What would you say are the main challenges today in being a successful *shadchan*? How can we keep at it, how can we make at least one Shidduch to keep us going?

Frustrated in Flatbush

Dear *Frustrated in Flatbush*,

Kudos to all of you for wanting to get involved. This alone will give our community much needed *chizuk*!! You get “*schar*” for the efforts along the way, not necessarily for the finished product. Let’s forget the word “successful”, that’s the Ribono Shel Olam’s decision. That is if you measure success with making a Shidduch.

Being a *shadchan* today is being a teacher, mentor, psychologist, social worker, friend, hand holder, negotiator, deal maker, financial analyst etc. There has *b’h* been an enormous increase in the Shidduch population and not a significant increase in new *shadchanim*. This has made the everyday job of doing *shidduchim* frustrating. I have tons of boys and girls on my list, I don’t have lots of time. People forget that *shadchanim* have lives of their own and many family obligations. As much as I would love to help every caller, time just doesn’t allow it.

Twenty-four years ago, I made three *shidduchim* in two weeks and that’s how I got started. The community was smaller and people returned phone calls. Today, just to get a boy’s and yes also a girl’s mother to call back with an answer is in itself a challenge. Remember, “no” is also an answer, so is “not now”. When I started *shidduchim*, I knew the makeup of the community. I knew peoples values, lifestyles etc. It takes awhile today for *shadchanim* to get to know the population. Who they are, what they are about. This process in itself is a major “*avoda*”. Overall today if people would be more cooperative, realistic, call back, be more gracious with their *hakoras hatov*, it would make more people join the ranks. What we need is more manpower. There are enough boys and girls, there are not enough *shadchanim*. And when that young married girl calls you to *redt* you a Shidduch, listen and take note. The Ribono Shel Olam sends the *shaliach*.

To *Frustrated in Flatbush*, keep trying. It’s a new Pesach Zman, may it be filled with much Brocho and Hatzlocho. Yes, there are challenges, but the *hishtadlus* and involvement is more than worth it. May you all be “*Zoche*”.

Reminder: Dor Yeshorim before a first date!!

Chana Rose

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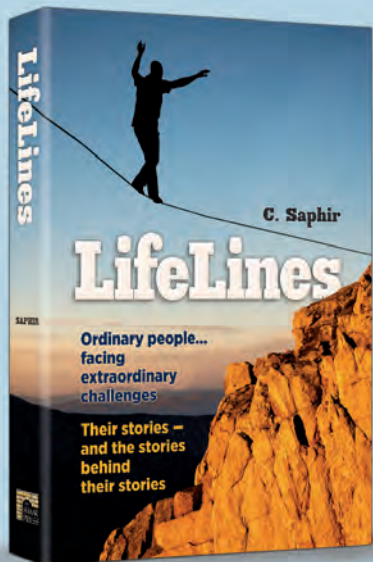
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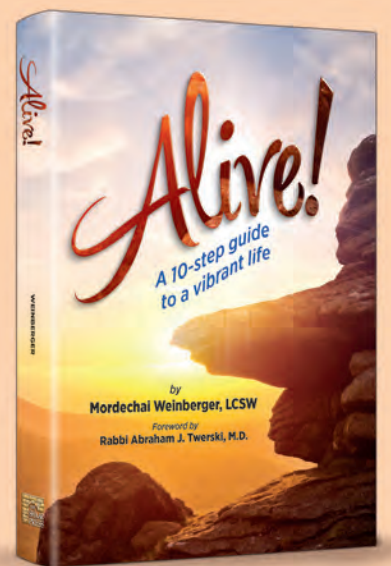
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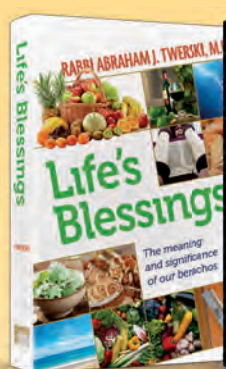
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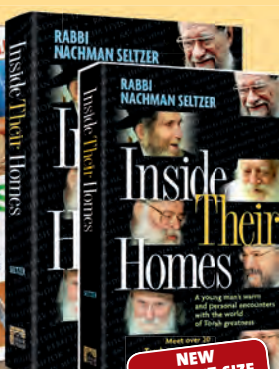
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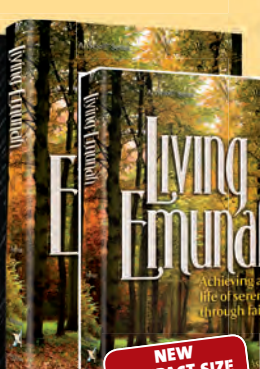
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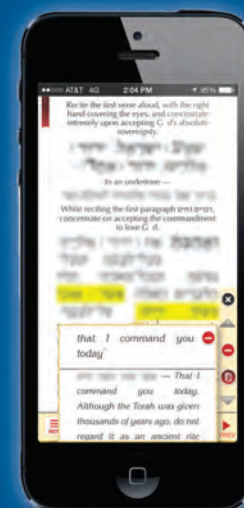


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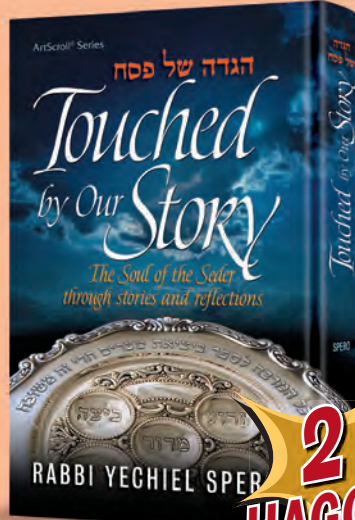
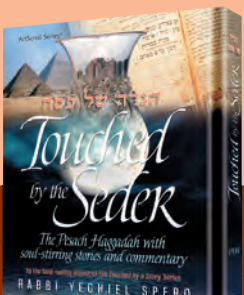
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הגדה של פסח מדור לדור

by **RABBI**

NOSSON MULLER

*"No Child Left Behind" —
especially on Seder night.*

Master *mechanech* **Rabbi Nosson Muller**, Menahel of Yeshiva Toras Emes, gives us the tools to make the Seder an event that will keep our children engaged and interested. With insightful explanations coupled with dozens of inspiring stories, Rabbi Muller gives us practical *chinuch* messages and lessons.

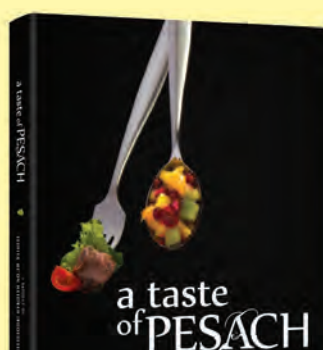
On Seder night every parent becomes a teacher. Rabbi Muller shows us how to do it right. The Seder lasts for a few hours — this Haggadah will help us and our children hear its vital message resound throughout the year.



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FJJ Flatbush Shul Directory

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TO UPDATE
PLEASE EMAIL:
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ADAS YESHURUN BAIS MOSHE RABBI AVROHOM KLEIN 3418 Avenue N 718.338.9414
► Shacharis 6:20 am ► Maariv 8:15 pm

AGUDAS ACHIM OF MIDWOOD RABBI YOSEF STERN 1564 Coney Island Avenue 718.252.7289 ► Shacharis 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 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: Bazman, 8, 9, 9:35, & 10 pm

AGUDAS YISROEL OF MIDWOOD RAV DOVID GIBBER 817 Avenue H ► Shacharis 6:30 am, Sunday 7:30 am ► Maariv 7:45 pm

AGUDAS YISROEL 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 6:00,7:00 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 718.252.6903 ► Shacharis 5:50, 6:30 am ► Mincha 15 minutes before Shkiah ► Maariv after Mincha

AHAVAS DOVID RABBI SHMUEL DOVID BECK 924 East 10th Street 718.252.6903 ► 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, 8 pm

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

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, 8am ► Mincha Bazman ► Maariv after Mincha

AVENUE O SYNAGOGUS (OHEL YESHUA V'SARA) 808 Avenue O ► Shacharis 6:45 ► Maariv 7:15 pm, 9:55 pm

AZ YASHIR 1301 East 18th Street 718.677.1665

BAIS ALEXANDER 1215 East 7th Street

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 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 Mon.-Thurs. after Shkiah, 9:00, 9:45 pm

BAIS EPHRAIM RAV YITZCHOK STEINWURZEL 2802 Avenue J 718.253.7572 ► Shacharis 6:15, 7:05, 8:00 am ► Mincha 15 min. before Shkiah ► Maariv 9:00, 10:15 pm

BAIS HAMEDRASH ISHEI YISROEL MODZITZ 1364 East 7th Street 718.338.5610

BAIS HAMEDRASH 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 7AM,SUN: 7:15 & 8:15AM ► Mincha 20 Min. Before Shkiah ► Maariv after Mincha,9:30 pm

BAIS MEDRASH ATERES SHLOIME RABBI MORDECHAI TWERSKY 2905 Avenue K 718.253.5265 ► Shacharis 6:30, 8:30 am ► Maariv 9:45 pm

BAIS MEDRASH BEIS Y'SHAYA RABBI FISHER Avenue I & East 22 Street 718.692.3414 ► Shacharis 6:50, 8:00 am ► 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 Bentching

BAIS MEDRASH YAAKOV MOSHE RAV NACHUM LEIB SACKS 1221 Avenue S 347.386.5371 ► Shachris 7am Sun.8am ► Mincha Sunday 15 min. before Shkiah ► Maariv 8pm Sun: Following Mincha

BAIS MOSHE SHMIEL RABBI ROTTENBERG 1782 East 28th Street 917.553.5353 ► Shacharis 6:45, 8:00 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 676 East 7th Street 718.633.5047 ► Shacharis 6:45 am ► Maariv 9:45 pm

BAIS YISROEL OF RUGBY 1821 Ocean Parkway 718.376.9689

BAIS YITZCHOK RABBI YERUCHUM LESHINSKY 1719 Avenue P 718.336.7655 ► Shacharis 6:40 am ► Mincha 10 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, 7:00, 7:30, 8:00 ► Maariv 10 min. after Shkiah, 7:45, 9:00, 9:30 pm

BEIS MEDRASH CHASDEI CHAIM 1575 Coney Island Ave ► Shacharis 8:15 am ► Mincha 2:00 pm ► Maariv 10:00, 10:30, 11:30 pm, 12:00 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 ► SHACHARIS 6:20, 7:15 AM ► MINCHA 10 min. before Shkiah ► MAARIV following Mincha, 8:45, 10:00 PM

BET SHAUL U'MIRIAM 1552 East 10th Street

BET YAAKOV 820 Avenue S

BETH AARON OF FLATBUSH RABBI SHLOMO DOVID KATZ 1670 Ocean Avenue 718.377.4016 ► Shacharis 7:30 am ► Mincha 10 minutes after Shkiah ► Maariv 40 minutes after Shkiah

BETH EL JEWISH CENTER OF FLATBUSH RABBI PINCHAS PERL 1981 Homecrest Avenue 718.375.0120

BETH EL OF FLATBUSH 2181 East 3rd Street 718.336.1926

BETH MORDECHAI RABBI MOSHE MANDEL 1358 East 13th Street 718.382.4563 ► Shacharis 6:15, 7:00, 7:45, 8:30 am ► Mincha 15 min. before Shkiah ► Maariv following Mincha and 10 pm in the summer

BETH TORAH RABBI Y. ARI AZANCOT 1061 Ocean Parkway 718.252.9840 ► Shacharis 6:00, 6:45, 7:00, 7:15, 8:00 am ► Mincha 20 min. before sundown

BETH TORAH RABBI NUTA WAI DENBAUM 3574 Nostrand Avenue 917.319.6317 ► Shacharis 8:45 am only Shabbos

BETH TORAH DAMESEK ELIEZER 403 Avenue I

BETH YOSEF 2108 Ocean Parkway 718.645.0448 ► Shacharis 5:45, 7:00 am ► Mincha 7:45 pm ► Maariv 8:00 pm

BNAI BINYOMIN RABBI SERUYA 727 Avenue O 718.376.3500 ► Shacharis 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 ► Maariv 9:00 pm

BNEI SHAARE ZION RABBI SAUL KASSIN 2030 Ocean Parkway 718.376.0009 ► Shacharis ► Mincha ► Maariv ShaarezionNY.com

BNEI SHLOMO ZALMAN RABBI YOSEF FRANKEL 1093 East 21 St 718.377.9689 ► Shacharis From 6:30, 7:00, 7:30, 8:00, 8:30, 9:00, 9:30 ► Mincha 20 min. after Shkiah ► Maariv 8:00, 9:00, 10:00 11:00 pm

BNEI TORAH RABBI SHLOMO CYNAMON 2917 Avenue K 718.252.7019 ► 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 6:30 am ► Maariv 9:15 pm

BNEI YITZCHOK RABBI DOVID GOLDWASSER 1143 East 19th Street 718.339.4582 ► Shacharis 6:25 am, Shabbos 8:45 am ► Maariv 9:00 pm

BNEI YOSEF RABBI HAIM BENOLIEL 1616 Ocean Parkway 718.627.9861 ► 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, 7:00 pm ► Maariv 8,9:15,10,10:30,11pm

CHASIDEI GUR OF MIDWOOD RABBI CHAIM KOHN 1937 Ocean Avenue ► Shacharis 7:00 am ► Maariv 9:30 pm

CHEVRA SHAS V'MISHNAYOS OF FLATBUSH 1564 East 7th Street

CHEVRA SHAS ZICHRON ELIEZER 1666 East 7th Street

CHIZUK HADAS RABBI GORNISH 1421 Avenue O 718.376.3755 ► Shacharis 6:15am ► 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 6:30am - Mon. & Thurs. 6:20am ► Mincha Shabbos 20 min. brfore Shkiah ► Maariv Following Mincha

CONGREGATION AVREICHIM RAV SHLOMO FEIVEL SCHUSTAL 1114 Avenue O

CONGREGATION BET YAAKOB RABBI ELI J. MANSOUR 1801 Ocean Pkwy (Ave R) ► Shacharis 6:45 am ► Maariv 9:45 pm

CONGREGATION BNEI AVRUM RABBI LICHTIG 917 Webster Avenue 718.871-5993 ► Mincha/Maariv 8:30 pm

CONGREGATION ISRAEL OF KINGS BAY 3903 Nostrand Avenue 718.934.5176 ► Shachris Mon.-Fri. 6:45, Sunday 8 am

CONGREGATION KEHAL IMREI SHAUL D'MODZITZ RABBI NEWMARK & RABBI STEIN 1542 Coney Island Ave.(Ave. L) ► Shacharis 7am ,Sunday-8am ► Maariv 8:45 & 10pm

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

CONGREGATION SFARD RABBI DOVID SCHWARTZ 1575 Coney Island Avenue ► Shacharis Shabbos 9:00 am, Sunday 8:00 am ► Mincha Erev Shabbos 6:30, Shabbos 2:15 ► Maariv Thursday 9:00 pm

DARCHEI YOSHER RABBI SHARF 1410 East 10th Street 718.998.5400 ► Shacharis 7:30 am ► Mincha 4:55 pm ► Maariv 6:45 pm

DERECH EMMUNA D'VIEN RABBI CHAIM SEGELBAUM 2305 Olean Street ► Shacharis 6:30, 7:00, 7:30 am

DERECH HASHEM SEPHARDIC 2600 Ocean Avenue

ETZ CHAIM OF FLATBUSH RABBI SHMUEL FRIEDLER 1649 East 13th Street 718.339.4886

FLATBUSH MINYAN RABBI MEIR FUND 1517 Avenue H 718.338.8442 ► Shacharis 7am Sun.8am ► Maariv 9:00 pm

GINZEI YOSEF RABBI YOSEF ROSENBAUM 1305 Avenue R 718.645.6605 ► Shacharis 7, 8, 9 am ► Maariv following Mincha & 9:00 pm

GVUL YAABETZ RABBI DOVID COHEN 1580 Coney Island Avenue 718.258.8023 ► Shacharis 6:50 am

HAYIM SHAAL 1123 Avenue N

HORODENKE RAV H. ASHKENAZI 3011 Avenue K 718.252.9494 ► Shacharis 8:00 am ► Mincha 4:15 pm ► Maariv 9:30 pm

IMREI SHAUL D'MODZITZ RAV ZVI NEWMARK 1542 Coney Island ► Shacharis 7:00 am

JEWISH CTR. NACHLATH ZION RABBI FRIEMAN 2201 East 23rd Street 718.648.4865 ► Shacharis 6:30 am ► Mincha 10 min. before Shkiah ► Maariv Following Mincha

KEHILAH OF MARINE PARK RABBI BARUCH P. MENDEL SOHN 3605 Quentin Road 718.645.1300 ► Shacharis 6:25, 7:00 am ► Mincha 10 minutes before Shkiah ► Maariv 9:30 pm

KEHILAS MORESHES YAAKOV RABBI AVRAHAM BINSKY 1749 Ocean Avenue ► Shacharis 7:00 am

KEHILAS ORACH CHAIM RAV MEIR SCHEINBERG 1002 Avenue M

KEREM SHLOMO 1880 East 27th Street

KESER YISROEL MORDECHAI RABBI MEIR PLATNICK 2016 Avenue L 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 6:15, 7:15 am ► Mincha 6:55 pm ► Maariv after Mincha

KETER TORAH RABBI AHRON/RABBI MOSHE HARARI-RAFUL 2220 Avenue L 718.377.4791 ► Shacharis 7, 7:45 am Sun. 7:30 & 8:30 ► Mincha 15 min. before Shkiah ► Maariv following Mincha & 10 pm

KHAL KINYAN TORAH 1570 Coney Island Avenue bet. Ave. J & K ► Shacharis 7:30 am ► Mincha 3:30 pm ► Maariv 9:00 pm

KHAL POZNA RABBI AVROHOM EISEN 2422 Avenue I 917.566.1023 ► SHACHARIS Sun. 7:15, 8, 9 AM, Mon.-Fri. 6:25, 7, 8, 9 AM ► MINCHA 10 min. before Shkiah ► MAARIV following Mincha & 30 Minutes after shkiah

KHAL TALMIDEI HAYESHIVOS 1213 Elm Avenue enter on E. 13th ► Early Shabbos Mincha 15 minutes before plag ► Shacharis Shabbos 8:30 am ► Mincha Shabbos 6:30 pm

KHAL TUKAI Avenue K & Ocean Parkway ► Shacharis 7:30 am

KHAL VERETZKY (LANDAU'S) RABBI LANDAU Avenue L corner East 9th Street ► Shacharis ½ hour until 11:00 ► Mincha starting w/ Mincha Gedola ► Maariv 15 min. til 1:00 am

KHAL ZICHRON AVROHOM YAAKOV RABBI LEIZER DOVID RAPPAPORT 3203 Bedford Avenue ► Shacharis 6:20 am

KHAL ZICHRON MORDECHAI RABBI SHIMSHON SHERER 2645 Nostrand Ave 718.692.3231 ► Shacharis 6:15, 7:45 am ► Mincha 15 minutes before Shkiah ► Maariv 9:45 pm

KINGSWAY JEWISH CENTER RABBI EITAN TOKAYER 2810 Nostrand Avenue 718.258.3344 ► Shacharis 6:30, 7:30 am ► Mincha 15 minutes before Shkiah ► Maariv 25 minutes after Mincha

KNESSES BAIS AVIGDOR RAV AHRON KAHN 1720 Avenue J 718.258.1380 ► Shacharis 7:30 am ► Mincha 12:45 pm ► Maariv 8:15, 10:00 pm

KOL ISRAEL RABBI RAYMOND HARARI 3211 Bedford Avenue 718.951.1417 ► Shacharis 6:45, 8:18, 9:00 am ► Mincha 15 minutes before Shkiah ► Maariv after Mincha

KOL TORAH RAV LIPA GELDWERTH 2022 Avenue M 718.232.4808 ► Shacharis 6:55 am, Sunday at 8:00 am ► Mincha 7:00 pm ► Maariv 9:45 pm

KOLLEL BNEI TORAH RABBI YOSEF EISEN 1323 East 32nd Street ► Shacharis Vasikin (30 minutes before Netz) ► Mincha 1:30 pm ► Maariv 9:30 pm

KOLLEL BNEI YESHIVOS RABBI MOSHE SCHEINERMAN 2402 Avenue P 718.692.3307 ► Shacharis 6:40, 7:20 am ► Mincha 10 min. before Shkiah ► Maariv Bazman, 9:30, 10:00 pm

LAKEWOOD MINYAN OF FLATBUSH RABBI MORDECHAI MARCUS 1495 Coney Island Avenue 718.252.5274 ► Shacharis Shabbos 8:30 am ► Mincha Mon.-Thurs. 4pm ► Maariv 10:00 pm

LAZEWNIS RABBI LAZEWNIK 1500 East 9th Street 718.376.8242 ► Shacharis 7, 8 am Shabbos 9am ► Mincha 10 min. before Shkiah ► Maariv 35 minutes after Shkiah, 8:45pm

LEV SOMEACH-ALESK 203 Avenue F 718.431.0002 call for zmanim

MACHNE ISRAEL 2413 East 23rd Street 718.332.8788 ► Shacharis Shabbos 9 am, Sun. 7:30 am ► Mincha Shabbos at sundown

MADISON TORAH CENTER RABBI SHMUEL ANI 2221 Avenue R 718.666.8742 ► Shacharis 7:00 am

MAGRIV BEIS ARYEH RABBI SHEA KATZ 1069 East 4th Street I & J 718.338.4925 ► Shacharis 7:10 am ► Maariv 9:00 pm

MAREH YEchezkel OF FLATBUSH RAV BINYOMIN RUTTNER 1016 East 15th Street 718.252.2521 ► Shacharis 6:45am Shabbos-9am ► Mincha 15 min. before Shkiah ► Maariv Followng Mincha & 9:45

MARLBORO JEWISH CENTER RABBI DOVID LANG 2324 West 13th Street 718.946.1413 ► Shacharis 7:30 am, Sunday- 8:00 am, Shabbos 9:00 am

MARPEH L'NEFESH RABBI SHMUEL ZEV FRIEDMAN 3017 Bedford Avenue 718.258.6239 ► Shacharis 7am Shabbos 8:45am ► Mincha Bazman ► Maariv Following Mincha,9pm

MAYAN YISROEL RABBI VIGLER 3315 Avenue N 718.677.0030 ► Shacharis 7:00, 7:45 am ► Mincha 5 min. before Shkiah ► Maariv 9:00 pm

MERKAZ HATEFILLAH RABBI HOROWITZ 1898 Bay Avenue 718.339.4117 ► Maariv 8:00 pm

MERKAZ YISROEL OF MARINE PARK RABBI ELISHA WEISS 3311 Avenue S 917.623.9754 ► Shacharis Sun. 8:30, Mon. & Thur. 6:15 am, Tues., Wed, & Fri. 6:25 am ► Mincha 15 minutes before Shkiah ► Maariv 8:00 pm

MEVAKSHEI HASHEM RABBI YEHUDAH LEVIN 3011 Avenue K

MIDRASH MOSHE BEN MAIMON RABBI ALFIA 59 Gravesend Neck Rd 718.336.2023 ► Shacharis 6:00 ; 7:00AM ► Maariv 10:00 pm

MIRRER YESHIVA 1791 Ocean Parkway 718.645.0536 ► Shacharis 7:30am ► Mincha 1:50 pm

MIRRER YESHIVA VASIKIN MINYAN RABBI SHOLOM STEINBERG 1791 Ocean Parkway 718.415.3845 ► Shacharis 30 minutes before Netz

FJJ Flatbush Shul Directory

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TO UPDATE
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NACHLAS DOVID RABBI LICHTENSTEIN 1589 East 28th Street » Shacharis 6:30 AM » Maariv 9:05 PM
NACHLAS LEVI YITZCHOK RABBI LEVI HENDEL 3040 Nostrand Avenue 718.207.0308 » Shacharis 6:20, 7:30, 8:20 AM » Maariv following Mincha
NACHLAS YEHOShUA RABBI DOVID TOIV 1655 East 24th Street 718.338.0500 » Shacharis 6:40, 7:00, 8:00 AM » Mincha 10 minutes before Shkiah » Maariv 8:30 PM
NACHLAS YITZCHOK RABBI AVROHOM YOSEF SEKULA 3418 Avenue L 718.377.6051 » Shacharis 6:40, 8:00 » Mincha 10 min. pre Shkiah » Maariv following Mincha, 9:00, 10:00
NAROLER BEIS HAMEDRASH RABBI SHAPIRO 2409 Avenue U 718.332.9100 » Shacharis 6:25, 7:15am Shabbos 8:45am » Mincha 10 minutes after Shkiah » Maariv Following Mincha, 9:15pm
NETIVOT ISRAEL 1617 Ocean Parkway 718.998.2534
NEVE YAAKOV 1359 East 9th Street
OHEL MOSHE LUBAVITCH RABBI MOSHE KORNBLOT 849 Ocean Parkway 718.437.0050 » Shacharis 7:00 AM
OHEL YITZCHOK RABBI AVROHOM KELMAN 1419 Dorchester Road 718.284.8032 » Shacharis 6:30am Shabbos 9am » Mincha 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
PRI EITZ CHAIM RABBI MELVIN BURG 2600 Ocean Avenue 718.743.5533 » Shacharis 6:30 AM » Mincha 10 minutes before sunset » Maariv following Mincha
PROSPECT PARK YESHIVA CONG. RABBI LEIB KELMAN 1609 Avenue R 718.376.4400 » Shacharis 7:00 AM » Mincha 30 min. before Shkiah » 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, & 9am » Mincha At Shkiah » Maariv Following Mincha 7 9pm
SEPHARDIC CONGREGATION RABBI MOSHE MAYOR 2831 Nostrand Avenue. 718.951.1300 » Shacharis 5:50 AM » Mincha 6:30 PM » Maariv 8:00 PM
SEPHARDIC HOME RABBI AVROHOM AMOR 2266 Cropsey Avenue 718-266-6100 » Shacharis 9am » Mincha 1:45pm Shabbos:4pm » Maariv 6:00 PM
SEPHARDIC LEBANESE CONGREGATION RABBI E. ELBAZ 805 Avenue T 718.627.5300 » Shacharis 6:15 AM » Mincha 7:30 PM » Maariv 10:00 PM
SEPHARDIC INSTITUTE AND SYNAGOGUE RABBI MOSHE SHAMAH 511 Avenue R 718.998.8171 » Shacharis 6:20, 6:50 & 8am
SHAARAY ZION 1659 East 13th Street 718.552.5553
SHAARE SHALOM RABBI YOSEF DWECK Corner of East 21st and Avenue S 718.376.6756 » Shacharis 7:00, 8:00 AM » Mincha 15 minutes pre Sunset » Maariv Immediately following Mincha
SHAAREI SHALOM RABBI RAPHAEL BERNSTEIN (NUSACH ASHKENAZ) 2961 Nostrand Avenue » 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, 7:45 AM » Mincha 8:15 PM, Tuesday-7:45 PM » Maariv 8:30 PM, Tuesday-8:45 PM
SHAAREI ZION 2022 Ocean Parkway 718.375.3834

SHALHEVES KODESH RABBI YEHUDA SHEINKOPF 2920 Avenue J 917.837.3354 » Shacharis 6:20am Sunday 8am » Mincha Shabbos-10 min. before Shkiah » Maariv 9:15pm, 55 min. after Shkiah
SHAREI ELIEZER RABBI YEHUDA HOROWITZ 1882 New York Avenue, 718.758.0449 » Shacharis 6:30, 8, 9am Shabbos 9am » Mincha 15 min. before Shkiah » Maariv Following Mincha, 8:15, 9, 10pm Shabbos 50min. & 72 min.
SHAREI HALACHAH RABBI ELIMELECH LEBOWITZ 3417 Avenue L 718.692.0981 » Shacharis 6:20, 7:10 AM
SHAREI ZION RABBI CHAIM HALBERSTAM 3210 Kings Highway 718.338.3545 » Shacharis 7:00 AM » Mincha 10 minutes before Shkiah, Friday-10 minutes after candle lighting
SHEVES ACHIM 1184 East 14th Street
SHEVET ACHIM 708 Avenue T
SHOMREI HADAS BIKOVSK 1340 East 9th Street
SKVERER BAIS MEDRASH 1657 Ocean Parkway 718.627.2918
STRETINER BAIS MEDRASH RABBI FLAUM 4609 Bay Parkway - Ocean Parkway off Ave I 718.258.9685 » Shacharis 6:45, 8am Shabbos 9am » Mincha 10 min. before Shkiah » Maariv Following Mincha
TALMUD TORAH RABBI YAAKOV SHULMAN 1305 Coney Island Avenue 718.377.2528 » Shacharis 6:00, 7:00, 8:00 AM » Mincha 10-15 min. before Shkiah » Maariv Immediately after Mincha
TALMUD TORAH AHAVATH ACHIM 1741 East 3 Street 718.375.3895
TEHILA LEDOVID RABBI BOAZ BAR-DEA 1950 East 21st Street 718.758.4989 » Shacharis 6:45 AM » Maariv 8:30 PM
TENKE RABBI YITZCHOK ISAAC FRIEDMAN 1643 East 21st Street 718.258.1643 » Shacharis 6:45am Shabbos 9am » Mincha Shabbos 10 minutes before Shkiah » Maariv Following Mincha
TIFERES AVROHOM ZIDITCHEV RABBI YECHESKEL EICHENSTEIN 4017 Avenue P 718.338.0298 » Shacharis 6:25, 7:00, 7:55, 8:30, 9:05 » Mincha 2:15 PM and 5 minutes before Shkiah » Maariv 8:20, 9:30 PM
TIFERES HATALMUD RABBI ELIAHU BRESSLER 1329 East 9th Street 718.787.9775 » Shacharis 9:00 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: 8:00 AM
TIFERES TZVI RABBI MICHOEL SPITZER 1307 East 8th Street 718.338.2771 » Shacharis 6:55 AM » Maariv 9:15 PM
TIFERES YAAKOV RAV AVROHOM SCHORR 1212 East 15th Street 718.377.1676
TOMCHEI TORAH RABBI FEIVEL COHEN 1966 Ocean Avenue 718.336.1953 » Shacharis 6:45, 7:58 AM » Mincha 20-25 minutes before Shkia » Maariv 10:00 PM
TOMOSHOV CONG. KOL ARYEH RABBI SIMCHA RUBIN 1212 Avenue I 718.258.1338 » Shacharis 6:30, 8:00 AM » Maariv 9:00, 10:10 PM
TORAH TEMIMAH 555 Ocean Parkway
TORAH UMESORAH 1090 Coney Island Ave (Foster & Ave. H), 3rd Floor » Mincha 2:00 PM
TORAH UTEFILAH RABBI SHIMON ALSTER 3304 Bedford Avenue 718.758.9359 » Shacharis 6:30 AM » Maariv 8:15, 10:00 PM
TORAH VODAATH DORMITORY MINYAN RABBI SCHORR 452 East 9th Street 718.284.4989
TORAS CHAIM D'FLATBUSH RABBI CHAIM YISROEL WEINFELD 2201 Avenue L 718.951.9389 » Shacharis 6:20, 8:00 » Mincha 10 min. pre Shkiah » Maariv 8, 9, 10:00
YAD YOSEF TORAH CENTER 1032 Ocean Parkway 718.677.3707

YAM HATORAH 1573 East 10th Street 718.376.3022
YAVNE MINYAN OF FLATBUSH 1277 East 14th Street 718.758.9359
YESHIVA BAIS YOSEF NAVARDOK 1502 Avenue N
YESHIVA CHOFETZ CHAIM 1271 East 35th Street 718.258.9006 » Shacharis 7:40am Shabbos 8:15am » Mincha 1:30, 2:15, 2:45 » Maariv 5:50, 9:45 PM
YESHIVA GEDOLA OHR YISRAEL RABBI AVROHOM N. ZUCKER 2899 Nostrand Avenue 718.382.8702 » Shacharis 8:00 AM » Mincha 2:45 PM » Maariv 9:30 PM
YESHIVA MIKDASH MELECH 1326 Ocean Parkway 718.339.1090
YESHIVA SHAREI TORAH RAV HILLEL DAVID 1162 East 12th Street » Shacharis 6:00, 6:45 AM » Mincha 15 minutes before Shkiah
YESHIVA TORAH VODAATH 425 East 9th Street 718.941.8000
YESHIVA ZICHRON ELIEZER 1543 East 9th Street 718.336.9629
YESHIVAS OHR YITZCHOK 1214 East 15th Street 718.258.7007
YESHIVAT ATERET TORAH 901 Quentin Road 718.375.7100
YESHUOS CHAIM CHENTZKOVITCH RABBI SHMUEL TEITELBAUM 1167 East 13th Street » Shacharis 6:30 AM » Mincha Sunday-25 min. before Shkiah » Maariv 7:30, 9:15 PM
YESHURAN MUZHAI ROPSHITZ 1454 Ocean Parkway
YOUNG ISRAEL OF AVE J RABBI BARUCH DOV BRAUN 1721 Avenue J 718.338.2056/718.253.0969 » Shacharis 6:55 & 8am Mon & Thurs. 6:45 » Mincha 10 min. pre Shkiah » Maariv 1/2 hr. after Mincha & 10 pm
YOUNG ISRAEL OF AVENUE K RABBI ARYEH RALBAG 2818 Avenue K 718.258.6666 » Shacharis 5:55, 6:50, 7:55 AM » Mincha 15 min. before Shkiah » Maariv Following Mincha
YOUNG ISRAEL OF AVENUE U RABBI YISROEL FELDSTEIN 2119 Homecrest Avenue 347.576.9110 » Shacharis 6:15 AM
YOUNG ISRAEL OF BEDFORD BAY RABBI TZVI FRIED 2114 Brown Street 718.332.4120 » Shacharis 6:20am » Mincha 10 minutes before Shkiah » Maariv immediately following Mincha
YOUNG ISRAEL OF BRIGHTON BEACH RABBI EFRAIM ZALTZMAN 293 Neptune Avenue 718.648.0843 » Mincha 7:30 PM
YOUNG ISRAEL OF FLATBUSH RABBI KENNETH AUMAN 1012 Avenue I 718.377.4400 » Shacharis 6:45 & 8am » Maariv following Mincha, 10:00 PM
YOUNG ISRAEL OF KENSINGTON 305 Church Avenue 718.871.4543
YOUNG ISRAEL OF KINGS BAY RABBI DOVID SIMPSON 3007 Ocean Avenue 718.972.2100 » Shacharis 6:45 AM » Mincha 10 minutes before Shkiah » Maariv after Mincha
YOUNG ISRAEL OF MIDWOOD RABBI ELI BORUCH SHULMAN 1694 Ocean Avenue 718.692.2107 » Shacharis 5:50, 6:50, 7:30, 8:30 » Mincha 10 min. pre Shkiah » Maariv 1/2 hr. after Mincha, 9:15
YOUNG ISRAEL OF OCEAN PARKWAY RABBI STOLZENBERG 1781 Ocean Parkway 718.376.6305 » Shacharis 8am Shabbos 9am » 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
ZICHRON ALTER 1486 Ocean Parkway 718.627.6120 » Shacharis Su 6:55 AM/ Tu/We/Fri 6:45 AM » Maariv 10:05 PM
ZICHRON ARYEH LEIB RABBI YOSEF RABINOWITZ 2915 Avenue J 718.377.9652 » Shacharis 6:45 AM » Maariv 10:10 PM
ZICHRON MOSHE MIKOLAYEV RABBI Y. E. SCHNEEBALG 577 East 5th Street » Shacharis 8:00 AM » Maariv 9:30 PM



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- BURGERS PLUS** ▪ Vaad Harabonim of Flatbush
1878 East 4th Street | 718-339-1055
- CARLOS & GABBYS** ▪ Kehilah Kashrus
1376 Coney Island Ave | 718-337-8226
- CHAGALL BISTRO** ▪ OK Park Slope
Corner 5th st & 5th Ave | 718-832-9777
- CRISP** ▪ Kehilah Kashrus
3004 Nostrand Avenue | 718-758-4785
- ESSEN NY DELI** ▪ Kehilah Kashrus
1359 Coney Island Ave | 718-253-1002
- ESTIHANA BROOKLYN**▪Kehilah/ Vaad Flatbush
1217 Avenue J | 718-677-1515
- FUJI HANA** ▪ Rabbi Gornish
512 Avenue U | 718-336-3888
- FAMOUS PITA** ▪ Rabbi Gornish
935 Coney Island Ave | 347-789-5353
- GOURMET K**
1267 Coney Island Ave | 718-975-3999
- GOURMET ON J**▪Kehilah Kashrus/ Vaad Flatbush
1412 Avenue J (E 15th) | 718-338-9181
- HOLY SCHNITZEL** ▪ Kehilah Kashrus
819 Avenue U | 718-627-4659
- JERUSALEM STEAK HOUSE** Kehilah/ Vaad Flatbush
1319 Avenue J | 718-258-8899
- JERUSALEM STEAK HOUSE** ▪ Vaad of Flatbush
1316 Ave M | 718-376-0680
- JOSEPH BAR**
1906 Coney Island Ave | 718-998-3200
- KOLD KUTS** ▪ Kehilah Kashrus
3007 Ave K | 718-677-1200
- MABAT STEAK HOUSE** ▪ Rabbi Gornish
1809 East 7th Street | 718-339-3300
- MR. NOSH** ▪ Rabbi Yechiel Babad
3323 Avenue N | 718-253-1400
- NOSH EXPRESS** ▪ Kehilah Kashrus
2817 Nostrand Avenue | 718-677-3600

- OLYMPIC PITA** ▪ Kehilah Kashrus
1419 Coney Island Ave | 718-258-6222
- PITA OFF THE CORNER** ▪ Rabbi Navaro
1675 E. 2nd | 718-627-4122
- SCHNITZI** ▪ Rabbi Gornish
1299 Coney Island Ave | 718-338-4015
- SUBSATIONAL** ▪ Kehilah Kashrus
1928 Coney Island Ave | 718-998-4545
- T FUSION STEAKHOUSE** ▪ Rabbi Gornish
3223 Quentin Road | 718-998-0002
- THE SUSHI ROOM** ▪ Kehilah Kashrus
462 Avenue P | 718-787-4448
- TOV U'MAITIV** ▪ Rabbi Shlomo Mendelson
2668 Nostrand Ave | 718-258-7991
- WOLF & LAMB STEAKHOUSE** ▪OK
1635 Coney Island Ave | 718-627-4676
- YUMMY GRILL** ▪ Rabbi Navaro
543 Kings Highway | 718-375-7557
- YUN KEE / CHAP A NOSH** ▪ R' Reisman
1424 Elm Avenue | 718-627-0072
- WOK & GRILL** ▪ Rabbi Gornish
1987 Coney Island Ave | 718-627-4122
- DAIRY**
- AMAZON CAFÉ** ▪ OK
1123 Quentin Road | 718-382-8360
- AVENUE M BAGELS** ▪ Kehillah Kashrus
1712 Avenue M | 718-336-5139
- BACK TO NATURE**▪ Vaad of Flatbush
535 Kings Highway | 718-339-0273
- BAGEL HOLE** Kehilah Kashrus / Vaad of Flatbush
1431 Coney Island Ave | 718-377-9700
- BAGEL HOLE** Kehilah Kashrus / Vaad of Flatbush
1423 Avenue J | 718-258-4150
- BAGELS & GREENS** ▪ R' Yechiel Babad
1379 Coney Island Ave | 718-256-6656
- BENNY'S PIZZA** ▪ Rabbi Gornish
1418 Avenue J | 718-253-1894

- BENNY'S PIZZA** ▪ Rabbi Gornish
1802 Avenue M | 718-787-0050
- BON APPETIT** ▪ Kehilah Kashrus
1568 Coney Island Ave | 718-258-4888
- CAFÉ HADAR** ▪ Rabbi Gornish
2923 Ave N | 718-252-5146
- CAFE K** ▪ Star-K
1111 Avenue K | 718-677-3033
- CAFE RENAISSANCE** ▪ Rabbi Gornish
802 Kings Highway | 718-382-1900
- CAFE VENEZIA** ▪ Rabbi Gornish
1391 Coney Island Ave | 718-258-5400
- CHADASH PIZZA**▪ Vaad of Flatbush
1919 Avenue M | 718-253-4793
- DAY 5 SUSHI** ▪ Kehilah Kashrus
1724 Coney Island Ave | 718-513-6662
- DIVINE PIZZA** ▪ Vaad of Flatbush
1999 McDonald Ave | 347-554-8114
- GARDEN OF EAT IN**▪Kehilah/ Vaad Flatbush
1416 Avenue J | 718-252-5289
- JERUSALEM II PIZZA** ▪ Rabbi Gornish
1424 Avenue M | 718-645-4753
- JERUSALEM II PIZZA**▪Kehilah/ Vaad Flatbush
1312 Avenue J | 718-338-8156
- KAO SUSHI** ▪ Rabbi Gornish
1320 East 19th Street | 718-787-0080
- KOSHER HUT** ▪ Kehilah Kashrus
709 Kings Highway | 718-376-8996
- MY FAVORITE BAGEL**▪ Vaad of Flatbush
3053 Nostrand Ave | 718-998-5933
- ORIGINAL BROOKLYN BAGEL**▪Vaad Flatbush
2835 Nostrand Ave | 718-253-5928
- PALACE CAFE** ▪ Kehilah Kashrus
2603 Nostrand Ave | 718-338-9525
- PERIZIA KOSHER PIZZA** ▪ Kehilah Kashrus
1626 East 16th St | 718-513-4900

- PIZZA NOSH**▪ OK / Vaad of Flatbush
2807 Nostrand Ave | 718-253-3200
- PIZZA PLUS** ▪ Vaad Harabonim of Flatbush
1895 Coney Island Ave | 718-377-4992
- PIZZA TIME** ▪ Rabbi Dovid Beck
1324 Avenue J | 718-252-8801
- PIZZA WORLD CAFE** ▪ Kehilah Kashrus
1387 Coney Island Ave | 718-758-3572
- RAMI'S PIZZA** ▪ OK
3005 Avenue K
- READY TO ROLL** ▪ Rabbi Gornish
992 East 15th Street | 718-676-9860
- ROLLS SUSHI & SALAD** ▪ Kehilah Kashrus
2928 Avenue P | 718-998-2026
- SAVOR CAFE** ▪ Kehilah Kashrus
2925 Avenue P | 718-338-1353
- SLICES OF BROOKLYN** ▪ Rabbi Gornish
549 Kings Highway | 718-627-9668
- SOPHIE'S BISTRO** ▪ Kehilah Kashrus
1904 Coney Island Ave | 718-444-6222
- SPOONS** ▪ Kehilah Kashrus
2923 Avenue J | 718-377-7373
- SUNFLOWER CAFE** ▪ Rabbi Gornish
1223 Quentin Road | 718-336-1340
- SUSHI MESHUGAH** ▪ Kehilah Kashrus
1637 East 17th Street | 718-676-9484
- SUSHI TOKYO** ▪ Kehilah Kashrus
627 Kings Highway | 718-434-2444
- SUSHI TOKYO** ▪ Kehilah Kashrus
1360 Coney Island Ave | 718-434-2444
- TAAM MEVORACH CAFE** ▪ Rabbi Gornish
815 Ave U | 718-336-3368
- TEA FOR TWO LITE** ▪ Rabbi Gornish
2811 Nostrand Ave | 718-758-2900
- THE SUSHI SPOT** ▪ Kehilah Kashrus
2462 Nostrand Ave | 347-587-5100



Boro Park Restaurant Directory

MEAT

- BIG FLEISHIG'S EXPRESS** ▪Rabbi Yechiel Babad
5508 16th Ave. | 718-435-2779
- CHINA GLATT** ▪Rabbi Roth/Tatrikov Bais Din
4413 13th Ave. | 718-438-2576
- DELI 52** ▪Rabbi Beger/Mishkoltz
5120 13th Ave. | 718-436-4830
- EL GAUCHO GLATT** ▪Rabbi Yechiel Babad
4102 18th Ave. | 718-438-3006
- GLATT-A-LA'CARTE** ▪Rabbi Yechiel Babad
5123 18th Ave. | 718-438-6675

- SUBSATIONAL** ▪RVAAD of BP/ Rabbi Babad
4011 13th Ave. 718-483-8797
- THE LOFT STEAKHOUSE** ▪Rabbi Babad/Tartikov
1306 40th Street | 718-475-5600
- VIP GRILL** ▪Rabbi Beger/Mishkoltz
3715 13th Ave. | 718-847-3000
- DAIRY**
- BLUE DISH CAFÉ** ▪ Rabbi Eckstein
4905 13th Ave. | 718-437-1932
- CAFÉ K** ▪ Udavry/StarK
4110 18th Ave. | 718-438-1859

- CAFÉ PARIS** ▪ Rabbi Gornish
4424 16th Ave. | 718-853-2353
- CAFÉ SHALVA**▪Rabbi Yechiel Babad
1305 53rd Street | 718-851-1970
- CORNER CAFÉ** ▪Tatrikov Bais Din
2 Ditmas Ave. | 718-435-2233
- DAVINCI CONES**
2215 65th Street | 347-462-4415
- GOBO'S**
5425 New Urecht Ave. | 718-854-6267
- MILK 'N HONEY** ▪ Rabbi Eckstein
5013 10th Ave. | 718-871-4319

- NU CAFÉ 47** ▪ Rabbi Gornish
4709 New Utrecht Ave. | 718-871-4747
- ORCHIDEA** ▪ Rabbi Beck/ Rabbi Roth
4815 12th Ave. | 718-686-7500
- PERIZIA PIZZA** ▪ Kehilla Kashrus
1626 E. 16th St. | 718-513-4900
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COJO Flatbush Celebrates 36th Annual Legislative Breakfast

COJO Flatbush celebrated its 36th Annual Legislative Breakfast on Sunday, March 15, 2015. The event took place at Kol Yaakov Hall in Brooklyn, New York.

The Breakfast brought together an array of elected officials on national, state, and municipal levels, as well as members of law enforcement agencies, communal leaders, and community members. Uniting this diverse group was the strong support for the outstanding work that COJO Flatbush does.

That COJO Flatbush elicits such broad support is no surprise. It is well known that its multiple services are offered to every member of the community without regard to religion, race or ethnic background. This is evident on a daily basis within the agency, as well as at the breakfast where the varied backgrounds of COJO Flatbush’s supporters were in evidence.

The program opened with words of welcome by Mr. Louis Welz, the new CEO of COJO Flatbush. Mr. Welz stressed that although the organization has a new tagline which reads, “Help starts here,” it is actually no more than a succinct reiteration of the service COJO Flatbush has been known for within the community for over three and a half decades. His remarks were followed with an introduction by Mr. Moshe Zakheim, President of the organization, who noted that in addition to COJO of Flatbush’s existing programs, it has recently expanded the scope of its services in a variety of ways including the new After School Program. After Mr. Zakheim’s address, Mr. B.Z. Weiss, Esq. came to the podium to conduct the balance of the program as Master of Ceremonies.

The first award was the Distinguished Statesmanship Award given Congresswoman Grace Meng, (NY-6th District). She was introduced by the NY Senator Charles E. Schumer, (NY). Senator Schumer, reminisced about his participation in the founding of COJO Flatbush at a time when it was thought that crime would undo the neighborhood. Senator Schumer credited the work of COJO Flatbush with transforming the neighborhood into “one of the shining centers of *Yiddishkeit* in all of New York and America.” While at the podium, Senator Schumer paid tribute to the work of Rabbi Yechezkel Pikus, former Executive Director of COJO Flatbush. Rabbi Pikus joined Senator Schumer at the podium and was applauded by those in attendance for the quarter century of service he has devoted to COJO Flatbush. In her remarks, Representative Meng echoed Senator Schumer’s sentiments regarding the vibrancy of Jewish life and the importance of the community in Brooklyn, thanking COJO Flatbush for all of its work. She also lauded Senator Schumer for his commitment to the security of Israel and being proud to offer her unwavering support to Israel.

Next, the Distinguished Freshman Leadership Award was given to NYS Assemblywoman Rodneyse Bichotte, (42nd District), introduced by Mr. Mitch Shpelfogel. Mr. Shpelfogel stood in for his father Mr. Sam Shpelfogel, an



(L-R) Leon Goldenberg, Vice Chairman, COJO Flatbush; NYS Senator Simcha Felder; B.Z. Weiss, Esq., Breakfast MC; NYS Senator Martin Golden, an Honoree; Louis Welz, COJO CEO; Moshe Zakheim, COJO President. (Photo Credit: Hiller Engel)



(L-R) NYC Councilman Mark Levine; Leon Goldenberg, Vice Chairman, COJO Flatbush; NYC Councilman Mark Treyger, an Honoree; Larry Spiewak, COJO Chairman; Louis Welz, COJO CEO; Moshe Zakheim, COJO President. (Photo Credit: Hiller Engel)

ardent supporter of COJO Flatbush. Assemblywoman Bichotte referred to COJO Flatbush as an organization which she could call family.

Following this, the Councilman of Distinction Award was presented to NYC Councilman Mark Treyger, (47th District), and Brooklyn Delegation Co-Chair. This award was presented by NYC Councilman Mark Levine, (7th District). Councilman Treyger, who chairs the Committee on Recovery and Resiliency, applauded the “lifesaving work” that COJO Flatbush did in being “first on the scene” and coming to the aid of Hurricane Sandy survivors prior to the arrival of large non-profits from across the country. Councilman Treyger added that COJO Flatbush has grown because “the needs of the community have grown, and you have responded to these needs.”

At this point in the program, Mr. Larry Spiewak, Chairman of the Board of COJO Flatbush, took to the podium to welcome various elected officials who made time in their busy schedules to participate in the Legislative Breakfast. He began by welcoming NYC Councilman Chaim Deutsch, his very own Councilman, whom Mr. Spiewak lauded as “the staunchest ally COJO has ever had on any level.” Mr. Spiewak’s was followed by Mr. David Heskiel, COJO Flatbush Board Member and NYPD Clergy Liaison who welcomed various members of the law enforcement community who were present.

The program continued with the Distinguished Community Service Award going to Mr. Farley Herzek, President of Kingsborough Commu-

nity College. It was presented to Mr. Herzek by NYC Public Advocate Letitia James.

The Lena Cymbrowitz Distinguished Legislator Award went to NYS Senator Martin J. Golden, (22nd District), and Assistant Senate Majority Whip. This awardee was introduced by NYS Senator Simcha Felder, (22 District). Senator Golden was lauded as a key architect of the Education Investment Tax Credit which already passed the State Senate and is awaiting Assembly approval. Both Sens. Golden and Felder urged all to reach out to their local Assembly representatives to press upon them to support this legislation which is vital to non-public school parents.

The Defender of Justice Award was given to NYS Attorney General Eric T. Schneiderman. It was presented to him by Ari Baum, Devoted Board Member at COJO Flatbush. Attorney General Schneiderman paid tribute to the work of COJO Flatbush saying, “It is an honor to be working with COJO every day. I have to say that COJO represents the best of what New York City has to offer. It does an incredible job in philanthropy and its dedication to community for...thirty-six years now. COJO has done all this work and I see it every day in my office. We see it because we’re out working when there are victims of Super Storm Sandy seeking help and we saw the work COJO did there. It was extraordinary.”

The Distinguished Medical Rofeh Award was presented to Mr. Barry Stern, President and CEO of New York Community Hospital by Mrs. Karen Westervelt, Senior Vice President and COO of New York-Presbyterian Healthcare System. Upon accepting the award, Mr. Stern announced the anticipated expansion of the Hospital’s Emergency Department and Urgent Care area in the coming months. This will more than double the space currently available. Mr. Stern also acknowledged Mr. Louis Welz and Rabbi Yechezkel Pikus, saying that “great leadership continues at COJO.”

NYC Commissioner Bill Chong, of the New York City Department of Youth and Community Development (DYCD), was presented with the Distinguished Public Service Award by the NYC Councilman David Greenfield, (44th District). Councilman Greenfield lauded COJO Flatbush as “the flagship organization” in the community, while Mr. Chong credited COJO Flatbush for the help it gives to DYCD in supporting emerging communities within a changing and diverse New York City.

The Golden Benefactor Award was presented by Mr. Larry Spiewak, Chairman of the Board of COJO Flatbush, to Mr. David Oved, CEO of Oved Apparel. Mr. Oved is an upstanding member of the Sephardic Syrian Community.

The program closed with the Volunteer of the Year Award being given to Mrs. Agi Goldenberg, a dedicated COJO Flatbush volunteer, by Dr. William Gold, President of Gold Health Strategies and Clinical Professor of Public Health at Columbia University. This honor was accepted by Mrs. Goldenberg on behalf of the hundreds of volunteers who serve hundreds of homebound and elderly clients of the Pikus Senior Enrichment Programs.

The Honorees and Presenters paid tribute to the lasting effect COJO Flatbush has had on the community. Its accomplishments have touched the lives of over 24,000 clients with over 55,000 services in the past year alone. COJO Flatbush’s programs include general social services, case management, legal assistance, an employment center, youth services, career preparation, financial services, the Pikus Senior Enrichment Programs, the Super Storm Sandy Relief program, and the Affordable Care Act Enrollment Program.

The program ended on a high note with supporters of COJO Flatbush enthused and motivated to continue supporting the organization as it expands its services to the community in the year to come.

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Government Spotlight

EXCLUSIVE FJJ ANALYSIS BY DAVID J. ROSENBERG



Pre-K for All: Just Not Yeshivas

A few weeks ago, I wrote about de Blasio's pre-K program and how he still has a way to go towards making it truly universal – especially when it comes to Jewish schools.

Just as the FJJ went to print, the Mayor's office announced changes designed to make the program more accommodating to Jewish schools. Now that pre-K enrollment has begun, let's take a look at those changes and what they mean for schools and families.

Here's a refresher: Jewish schools were mostly unable to provide city-funded pre-K seats last year because of the requirement of six hours and twenty minutes of continuous secular instruction. Advocacy groups, including Agudath Israel and the Orthodox Union, were hoping to see an expansion of the half-day pre-K program, which could be easily implemented by many Jewish schools. Under de Blasio's tenure, the number of half-day seats was cut by more than 30%.

The mayor did not expand the number of half-day seats, however. Instead, the changes create a complex hour-shifting scheme designed to better accommodate *yeshiva* schedules.

These changes were met with mixed results. While they were met with sharp criticism from the Orthodox Union and some elected officials, Agudath Israel and others celebrated the announcement as a demonstration of de Blasio's willingness to work with the Jewish community (though that willingness seems to have its limits).

The new changes have three basic components:

Changing *daily* hour requirements to *weekly* hour requirements, which would theoretically allow schools to shift lost instruction time from Fridays and *Erev Yom Tov* to other days during the week (including Sundays). Total instruction time would stay the same.

Allowing providers to use legal holidays to make up for lost instruction days (e.g., *yom tov*).

Creating a "short break" during the day that can be used for religious activities (e.g., *bentsching*).

Although these changes will help in theory, they may prove to be unworkable for Jewish schools and families in practice. Let's take them one by one:

Hour shifting: When you do the math (which I'll avoid here, just trust me), the shifting requirement ends up with four-year-olds spending as much as eight hours in school on Sundays.

This becomes problematic: First, not all schools are open on Sundays (particularly girls' schools). The cost of opening just for pre-K may prove to be prohibitive for many programs. Second, this may just be too much time in school for most four-year-olds—even the ones in schools that are open on Sundays.

Legal holidays: Before these changes were announced, providers were already able to use Sundays to make up lost days. The Sunday option worked for some schools, but not all of them. There's no reason to think that schools that could not use Sundays will be able to use legal holidays.

The Break: This "short break" may not be able to accomplish much. It's highly unlikely that the city would allow a break of more than thirty minutes, which won't have much value in terms of religious instruction. The break also presents a bureaucratic nightmare. Providers utilizing the break need to create adequate alternative programming for children whose parents opt out of the break. This dual programming may adversely affect the educational experience for all children.

The break has also come under legal scrutiny from groups like the American Civil Liberties Union, and, according to prominent legal experts, could subject Jewish schools to numerous lawsuits from non-Orthodox parents whose children are placed in Orthodox pre-K programs. The mayor's counsel contends that the break would be 100% legal, but that has never stopped lawsuits before.

There is no way to overstate the importance of Jewish schools having access to city pre-K funds. Not only would it save families thousands of dollars, it also allows teachers to access professional development programs, which are vital to student success.

As I've written before: In government, it's not just about getting things done; it's about getting them right.

That the mayor reached out to Jewish groups is an important step. But good words and intentions must be met with good actions.

Perhaps most telling are comments made by Maya Wiley, counsel to the mayor and one of his most senior advisers, in an interview with *The Associated Press*.

When she was asked about the many Jewish schools will still be unable to participate in the second year of pre-K, Wiley responded: "It's also true that we can't please everyone."



EVENT CALENDAR

MARCH 31

Ohel

Legislative Breakfast

APRIL 10

Agudath Israel of America

Anniversary Dinner

APRIL 19

Yeshiva of Central Queens

74th Anniversary Scholarship Dinner

APRIL 26

Ezra Academy

Annual Dinner

APRIL 28

Flatbush Satmar Bikur Cholim

Annual Spring Tea

Echo Institute of Health

Annual Queens Tea

MAY 3

Hatzala of Flatbush

Gala Auction

Shalom Task Force

Annual Brunch

MAY 10

Bnos Melochim

Event – Boro Park

Yeshivas Ohr Hatorah

Dinner

Agudath Israel of America

93rd Annual Dinner

Bnos Chaim Seminary

Dinner

Rivkah Laufer Bikur Cholim

Annual Flatbush Brunch

MAY 11

Bais Yaakov D'rav Meir

Annual Dinner

MAY 13

Yeshiva Ohr Shraga/ Mesivta Bais Aron Tzvi Veretzky

Annual Dinner

Bnos Melochim

World Wide Event

MAY 16

Hatzolah of BP

Men's Gala Melaveh Malka

Yeshiva Bais Moshe

Anniversary Yovel Dinner

MAY 17

Bnos Chaim Seminary

Inaugural Dinner

Yeshiva Bais Binyomin

Annual Dinner

Yeshiva Derech Chaim

40th Annual Dinner

Telshe Yeshiva

Annual Dinner

Hatzolah of BP

All Day Family Event

Yeshiva Bais Moshe

50th Anniversary Yovel Dinner

Yeshiva Derech Chaim

40th Dinner

Yeshiva Kesser Torah of Queens

Annual Breakfast

JEC

Annual Walkathon

MAY 18

Hatzolah of BP

Evening of Inspiration

Yeshiva Novominsk Kol Yehuda

31st Dinner

MAY 19

Yeshiva Toras Chaim

Annual Dinner

JUNE 3

Yeshivat Kerem B'Yavneh

Annual Dinner

JUNE 9

Yeshiva of New Haven

38th Annual Gathering

JUNE 17

JEC

Annual Dinner

NOVEMBER 1

Ten Yad

Chinese Auction

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

Agra D’Pirka Sponsors Community Pesach Shiur with Harav Noach Isaac Oelbaum

The Queens Community was graced with a pre-Pesach *shiur* given by Harav Noach Isaac Oelbaum Shlita, Mara D’asra of K’hal Nachlas Yitzchok on March 18, 2015. The *shiur* was sponsored by the Agra D’Pirka Kollel at Nachlas Yitzchok.

Rav Oelbaum raised an issue that will be relevant next week. When the second night of Pesach falls out on Motzoei Shabbos (Saturday night). All Jewish women light candles on the second night of Pesach. They also make the *shehechyanu* blessing when lighting candles. The question arises when the husband makes Kiddush and makes the blessing of *shehechyanu*, is his wife allowed to answer *amen* to his *bracha* or not.

As usual, there is a dispute amongst the *halachic* decisors regarding the answer. Some say it is permissible. Others say it is forbidden since reciting *amen* constitutes a *hefsek* (a break between the blessing and the drinking of the wine).

Rabbi Moshe Feinstein, the Igros Moshe, concluded that women are permitted to answer *amen* to their husband’s *bracha*. This is because the husband must make the blessing for the benefit of the wife as well, so there is no *hefsek*.

Rabenu Ovadia Yosef concluded that Jewish women should not answer *amen* to the husband’s blessing at Kiddush since it is a *hefsek*, a break between the blessing and the drinking of the wine.

The Baal Shevet Halevi, Rabbi Wosner, concludes that it depends on which Yom Tov we are talking about. On Pesach and Succos it is not a *hefsek*. The women can answer *amen*. There are many other commandments of the evening that the blessing is made on. She is answering *amen* for those blessings as well.

On Shavuos, the Shevet Halevi rules that Jewish women should not answer *amen* to their husband’s blessing. This is because there are no other special commandments on Shavuos.

Rabbi Tzvi Pesach Frank addressed the same issue, in discussing why women do not drink from the Havdalah wine. He quoted Rabbi Isser Zalmen Meltzer who said it’s a “sofek” (a doubt) whether women are obligated in Havdalah. Therefore answering *amen* constitutes a *hefsek* between the *bracha* of “Borei Pri Hagafen” and drinking. Therefore the women should not drink. Rabbi Frank disagreed with that view and said it is not a *hefsek*.

Rav Oelbaum concluded with the discussion of the universal custom on Rosh Hashana of dipping the apple in the honey and saying the short prayer: “may you bless us with a sweet new year”. The question is do we say this prayer before we eat the apple or after we eat the apple. Like many other things, this also is a dispute amongst the *halachic* decisors.

Rav Oelbaum quoted the Maglei Tzedek who concluded that it is permissible to say the prayer before one eats.

The Magen Avraham rules that it is not acceptable and one should say the blessing only after he actually eats the apple.

The Chabad Admorim used to say the blessing before eating the apple with the honey.

Rabbi Oelbaum concluded with some beautiful *hashkafa* regarding the *matzoh* and the *maror* of Pesach night.

Agra D’Pirka, a morning *kollel* program (Monday - Thursday) based in Rabbi Oelbaum’s *shul* is in its sixth year. It consists of multiple *shiurim* geared to local professionals, business owners, retirees and anyone interested in serious Limud haTorah.

There are two learning tracks, with one class located in the main *shul*. Rabbi Henech Savitsky gives the daily *shiur* for this group. The other track has Rabbi Ilan Meirov giving his daily *shiur* in the social hall downstairs. For more information please call Agra D’Pirka at (212) 661-9400.

Elections Are Over In Israel But Begin In The United States

The FJJ sat down with Martin Oliner, Chairman of the Religious Zionists of America (RZA), to discuss this year’s World Zionist Congress (WZC) election (which is accepting registration and votes through April 30th).

Mr. Oliner urges every Orthodox Jew to “vote for yourself.” Explains Oliner, “today we are faced with a group of people, a nation within our nation who seek to destroy Orthodoxy and the way of life we believe in.” These people, continues Oliner, call themselves Zionists but, in fact, based on word and deed not only are not Zionists but also don’t represent the values that each of us stands for. He cites a “two million dollar fund” raised by entities in the United States to create a non-governmental organization whose sole aim is to undermine Orthodox interests in Israel.

Oliner warns that other institutions vying for dominance in this election, through references to pluralism, the enthusiastic support and validation of intermarriage, continued expansion of who is a Jew and pressure to withhold funds from Yehuda and Shomron, do so to directly challenge and threaten Orthodoxy and Orthodox principles.

While the Pew Report highlighted the viability and vitality of Orthodox Judaism, the conclusion that adherence to a Torah way of life holds the key to Jewish survival, has apparently driven other streams to attack Orthodoxy and to use the WZC election to facilitate that attack.

There also exists a more indirect, subtle threat in that the opposition to Orthodoxy is couched in a wide variety of positions that are anathema not only to Torah-motivated Jews, but, oddly, sadly and dangerously, to the Jewish State itself.

Thus, in their antagonism towards Orthodoxy, other streams will advocate for “Boycott, Divestiture and Sanctions,” “tough love” for Israel, and criticism of Israeli policies and actions on campus, in Congress, and even in the Knesset.

In seeking to invalidate, immobilize and delegitimize Orthodoxy, other streams are seeking to present themselves to world leaders and the American and Israeli public as the primary, if not sole, spokesmen for world Jewry.

The strategy employed during the current WZC election is an insidious attempt to hijack, not only financial resources, but also the status of being the presumptive voice of the Jewish people on the world stage. Clearly, claims Oliner, we, as Orthodox Zionists, cannot allow those masquerading as Zionists to succeed.

Oliner notes that delegates to the World Zionist Congress will determine how the Jewish Agency, World Zionist Organization, Jewish National Fund and Keren Hayesod will distribute and allocate more than one billion dollars. Thus, it is critical to have a presence in

the process that can effectively pursue an agenda that will protect Orthodox interests, prioritize Orthodox programs alongside others, and also include the Orthodox where they have been previously overlooked and even excluded. In support, Oliner points to “the MASA trip”, a trip that ordinarily would not have been open to Orthodox children. There is money that goes to NCSY and funds that go to other platforms in the Orthodox community, including Yeshivot. Those platforms are there primarily because of Orthodox involvement in different organizations including the World Zionist Organization (WZO) and the Jewish Agency.

Notwithstanding the above, Oliner stresses that the Orthodox community is not seeking to dominate nor aggressively confront any other stream or proselytize. It is simply striving to preserve its own priorities and fundamental Orthodox religious values which include Religious Zionist outreach, education, defending the sanctity of a united Jerusalem, intra-marriage and advancing Aliyah around the globe.

Oliner argues further that it is not only the direct interests and programs that the Orthodox community of Israel (and the Diaspora) support which are in the cross-hairs of anti-Orthodox groups, but the ideals, convictions and beliefs that are the life blood of Torah-committed Jews that these programs perpetuate. That this almost existential threat is apparent to leaders and members of every organization that identifies itself as Orthodox, is supported by the fact that MIZRACHI- The Religious Zionist list includes the Orthodox Union, the Rabbinical Council of America, AMIT, Bnei Akiva, Yeshiva University, Touro College, National Council of Young Israel, Emunah, the RZA and others.

Speaking both as Chairman of the Religious Zionists of America and on behalf of all the aforementioned organizations, Oliner states emphatically that this unprecedented unity reflects a universal recognition that “everyone who is Orthodox has a personal stake in this,”; that we are not running against anyone or anything, but rather to defend and preserve the values that we believe best embody and manifest the Zionist dream.

For these reasons, Oliner is convinced that the outcome of this year’s World Zionist Congress is pivotal; that, in the words of one (non-Jewish) “longer for Zion,” it is a chance for all of us “to stand up and be counted.”

....To be counted as an Orthodox Jew, unabashedly demonstrating to the world what your views and uncompromising beliefs are, and by voting SLATE 10 – The Religious Zionist Slate, what principles you hope will endure for your children, the Nation of Israel and the People of Israel.



MOTZEI SHABBOS

NAVI SHIUR



BY

Rabbi Yisroel Reisman

AHI EZER CONG.

(CORNER OCEAN PARKWAY AND AVE S)

NAVI SHIUR SCHEDULE

March 28	9:30 pm
April 5, 18, 25	10:15 pm
May 2, 9, 16	10:30 pm

The Navi shiur is broadcast live every Motzei Shabbos to Lakewood at Congregation Sons of Israel, corner of 6th and Madison

718.692.0999

Citicom!



Birchas Ha'illanos

The *Gemorah* in *Berochos* states, "when the month of *Nissin* is upon us, one goes out to recite a *beracha* on a tree that is starting to bud." The *Shita Mekubetzes* says this *beracha* was instituted because it expresses *Hashem's* continuous renewal of creation. The *Aruch Ha'shulchan* says that although some do not recite this *beracha*, a G-d fearing person should.

The Obligation

Both men and women are obligated in this *beracha*. This *beracha* is not considered a *mitzvah* *asei sh'zman gerama*, since it is not dependent on the month of *Nissin* alone, but when the tree begins to bud, therefore, women are obligated in this *beracha* as well. Some say that women do not have an obligation to actually go out and find a tree, but if they happen to pass one, a *beracha* should be recited.

When Is The Beracha Recited

Many *poskim* maintain that the *beracha* may only be recited during the month of *Nissin*, in fact many are careful to recite the *beracha* on *Rosh Chodesh Nissin*. Others say that based on *kabbalistic* reasoning, the *beracha* should only be recited during the month of *Nissin*. Nonetheless, most *poskim* maintain that it may be recited in the month of *Iyar* as well. Some say if one sees the tree budding in *Adar* it is permissible to recite the *beracha* at that time. If one already recited the *birchas ha'illanos* in *Nissin* etc., and then traveled to a different part of the country at a time when the trees begin to bud, no *beracha* is recited.

At Night

It is permissible to recite the *beracha* at night as long as one can see the budding on the tree. However, if there is not enough street light then the *beracha* may not be recited. If one is traveling in a car, etc. and sees the budding through the car window, a *beracha* may be recited.

On Shabbos

Some *poskim* maintains that one is not allowed to recite this *beracha* on *Shabbos*. Some say one might come to pull off a bud of the tree, while others say that one might carry a *siddur*. Nonetheless, virtually all of the *poskim* maintain that this *beracha* may be recited on *Shabbos* and the two previously mentioned concerns are not applicable.

The Number Of Trees

Many *poskim* maintain that one should recite the *beracha* on two or more trees, however, other *poskim* maintain that the *beracha* may be recited on one tree. This seems to be the custom today, since we do not reside in neighborhoods where a lot of fruit-trees grow in one area.

In A Field Or In The City

Based on a reading of the *Rambam* some *poskim* are of the opinion that initially one should recite the *beracha*

in a field outside of the city. However, if this is difficult, then the *beracha* may be recited in the city itself. Today, the custom is to recite the *beracha* on a tree that is in the city, since we do not live in an area that has many trees, and there is no obligation to go to a farm.

The Beracha

The *Kaf Ha'chaim* quotes a *leshem yichud* to be recited before saying the *beracha* on the tree. Some pertinent *halachos* are; one does not have to hold the blossom in his hand, the *beracha* should be recited loudly, the *beracha* is *Boruch Ata Hashem* etc.... Some say *bolamo daver*, while others do not say this. There is no need for one to remove his glasses in order to recite the *beracha* when seeing the blossom. The *nusach* is *l'hunos* although the *Gemorah* has a different *nusach*. If someone tells you that there is a tree located in a certain place, until you actually see it, no *beracha* is said.

How Many People

Some *poskim* maintain that the *beracha* should be recited with a *minyan* of people, however, the custom is that one may recite the *beracha* by himself.

If one Did Not Recite The Beracha The First Time

Many *poskim* say if one passes a tree that is blossoming, and does not recite the *beracha*, he may recite it at a second sighting. While other *poskim* argue with this, and maintain that if no *beracha* was recited the first time, then the opportunity to make a *beracha* the second time was lost.

What Type Of Tree

The *beracha* may be recited only on a fruit tree. One may not recite the *beracha* on a tree that does not produce fruit. If a person unknowingly recited a *beracha* on a non-bearing fruit tree, he does not have to recite another *beracha* on a fruit tree. One may not recite a *beracha* on branches of a tree that may contain a blossom.

Leaves/Fruits Of The Tree

One may not recite a *beracha* on a tree that only has leaves, and one may not recite a *beracha* on a tree whose fruits are ripe.

A Grafted Tree

A *beracha* may not be recited on a tree that has been grafted with another type of tree. Grafting takes place on many trees, and one should note that none of the *Birchas Ha'illanos* trees is a problem because of grafting. Many people think that a nectarine is grafted in a non-permitted way; however, this is not the case, therefore, *birchas ha'illanos* may be recited on a nectarine tree.

On An Orlah Tree

Some say that a *beracha* may not be recited on a tree during its first three years, which is commonly known as *orlah*. In *Chutz L'uretz*, where *orlah* is *d'rabbanan*, some say one may recite a *beracha* on an *orlah* tree.



Flatbush

*Based on 2014 List

1017 E. 2 St.	Back	Cherry Tree
1352 E. 2 St.		Cherry, Apple, Pear Tree
680 E. 3 St.		Apple Tree
964 E. 3 St.		Berry Tree
1550 E. 4 St.		2 Peach Trees
729 E. 5 St.	Back	Cherry Tree
523 E. 9 St.	Front	Peach Tree
874 E. 9 St.	Side	Cherry Tree
1224 E. 9 St.		Apple Tree
1363 E. 9 St.		
1815 E. 9 St.		4 Fruit Trees
1818 E. 9 St.	Backyard	
1129 E. 12 St.		
1422 E. 12 St.	Backyard	Pear Tree
878 E. 13 St.	(Dead End) - Back	Cherry Tree
938 E. 13 St.	Back	Cherry Tree
1020 E. 13 St.	Front yard	Apple Tree
1325 E. 13 St.	Front	Berry
866 E. 14 St.	Backyard	Apricot Tree
E. 15 Bet. O & P - Middle of Block - Front of Big Yellow House (left side coming from P)	Cor. Ave. R	Plum, Peach, Cherry Trees
1802 E. 15 St.		
1483 E. 16 St.		Cherry Tree
1010 E. 19 St.	Backyard	Pear Tree
1448 E. 19 St.	Backyard	Pear Tree
1478 E. 19 St.	Back	Fig Tree
1762 E. 19 St.	Front yard	
1007 E. 21 St.	Driveway	Peach Tree
1304 E. 21 St.	Back, thru driveway	Pear Tree
1109 E. 22 St.	Front	Cherry Tree
1557 E. 22 St.	Backyard	Plum Tree
2069 E. 22 St.	Front	Cherry Tree
1934 E. 23 St.	Front Yard	Apple, Grape Trees
1315 E. 26 St.	Driveway	Pear Tree
915 E. 27 St.	Back	Cherry Tree
951 E. 28 St.	Backyard	Pear Tree
1782 E. 28 St.	Back	Apple, Pear Trees
1094 E. 31 St.	Side	Pear Tree
1316 E. 31 St.	Front	
1372 E. 31 St.		Grapevine
1627 W 5 St.		
306 Ave. F	Back	Apple Tree
801 Ave. H	Front & Side	Apple, Pear & Cherry Trees
1910 Ave. I		Cherry, Apple Tree
3216 Ave. K	Backyard	Pear Tree
3407 Ave. K	Back	Apple Tree
1122 Ave. L	Up Alley	Apple Tree
Ave. L, E. 8th St., Old Landau's Shul		Apple, Cherry Trees
3121 Ave. L		Pear, Apple & Cherry Trees
221 Ave. M	Front	Peach Tree
1609 Ave. N		2 Apple Trees
Ave. N & E. 18 St.		
Ave. N & E. 19 St.		
919 Ave. O		Peach, Apricot & 2 Cherry Trees
910 Ave. P	Backyard	
924 Ave. P	Side	Pear Tree
1214 Ave. V	Backyard	Plum & Cherry Trees
4905 Bay Pkwy		Plum & Pear Trees
711 Ditmas Ave. - Front		Cherry Tree
1704 Ocean Ave.	Side	Apple Tree
48 Parkville Ave.		Apple & Peach Trees
Ocean Pkwy & Ave. S - Achiezer - Front		
449 Quentin Road		3 Apple, 1 Cherry Trees
917 Seton Place	Cor. Foster & Seton	4 Trees, Apple & Cherry
Next door to Torah Vodaath - Front		
1 Webster Ave. Cor. 47 St. - Back side ent.		Peach Tree

ברכת האילנות

לכתחילה צריך לבדוק בניסן
ובדיעבד יכול לבדוק גם
אחר ניסן.

גם בלילה יכולים לבדוק.
צריכים לדקדק שיראה
היטב הפריחה.

מעיקר הדין צריכים גם
נשים לבדוק.

TREES MUST SHOW
BLOSSOMS AND SOME
MUST BE OPEN (VISIBLE
WHITE PETALS).

ברוך אתה ד'
אלקינו מלך
העולם, שלא
חסר בעולמנו
כלום, וכרא בו
פירות טובות,
ואילנות טובות,
להנות בהם בני
אדם:

All tree locations were submitted
to us by people in those communities.
We are not responsible for incorrect addresses
or actual existence of any tree listed above.



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6 Nissan

Rav Shmuel Yehuda Katzenellenbogen (1521-1597). The son of Rav Meir of Padua (the Maharam Padua), Rav Shmuel was born in Padua. He served on the Beis Din of Venice and became Rav of the city and headed its yeshiva. His sefer, Drashos R' Shmuel Yehuda, also called Shteim Esre Drashos, is sometimes erroneously named Drashos Mahari Mintz.

Rav Yaakov Temerlis (1668). Born in Worms, he traveled to Lublin and then Kremenitz, Poland. Late in life, he moved to Vienna. His sefarim included Sifra DiTzneyusa DeYaakov, a kabbalistic commentary on the Torah.

Rav Chaim Abulafya, born in Chevron, Rav of Tzefas, Izmir (Turkey), Tveria (1660-1744), known as a miracle worker.

Rav Aharon Roth, author of Shomer Emunim (1947).

Rav Meir Dan Plotsky (Plotzki) of Warsaw (1866-1928), the son of Rav Chaim Yitzchak Ber Plotzker from Kutno, a chassid of Rav Chanoch Henich of Alexander, and then of the Sfas Emes of Ger. At the age of nine, Reb Meir Dan was sent to learn in the yeshiva of Rav Chaim Eliezer Wacks, the Nefesh Chayah, in Kalish. Shortly before his Bar Mitzvah, he became a talmid of Rav Avraham of Sochotchov, the Avnei Nezer, whom he considered his lifelong rebbi muvhak. He married at the age of 15 and spent the next 10 years in Dvohrt with his in-laws. In 1891, he became Rav in Dvohrt. Later he helped expose the forged Yerushalmi on Kodshim, claimed to be discovered by Shlomo Yehuda Friedlander, who also claimed he was a Sefardi named Shlomo Yehuda Algazi. At the age of 36, he published his work on the Sefer Hamitzvos of the Rambam, called Chemdas Yisrael. In 1918, he became Rav of Ostrov-Mozbaisk in eastern Poland. He was voted chairman of Agudas Harabbanim of Poland, a prelude to Agudas Israel. At the age of 60, he left rabbanus to head a large yeshiva in Warsaw, known simply as the Mesivta. Rav Meir Dan also authored Kli Chemda on Chumash and Chemdas Shlomo on Orach Chaim.

7 Nissan

Rav Yitzchak of Drovitch (Drohobich) (1758). He was the father of R' Yechiel Michel, the Maggid of Zlotschov. In later years, Rav Yitzchak served as the official maggid or "mochiach" (admonisher) and dayan in the beis din of Brod at the time when Rav Yitzchak of Hamburg was serving as the town's rav. Rav Yitzchak's name is specifically attached to Drohobitch, a town that lies 40 miles south of Lelov and today is a major petroleum refining center. Like many towns in this region, the town switched nationalities period-

ically during its history, starting off as a Ukrainian village before becoming part of Galicia. In the 14th century Drohobitch became Polish when King Kazimierz annexed Galicia to Poland. Then Austria seized the town in 1772 during a partition of Poland. Poland grabbed it back for 20 years just before World War II and, today it is once more under Ukrainian control, minus its Jewish population. In 1939 Drohobitch had about 10,000 Poles, 10,000 Ukrainians and 15,000 Jews.

Rav Pinchas Zelig, Rav of Lask and author of Ateres Paz (1670).

Rav Aryeh Leib Yelin of Bialystock, author of Yefeh Einayim (1884).

Rav Aryeh Yehuda Leib Epstein (Leibush the 2nd) of Oztrov (1852-1928), son of Rav Yechiel Chaim of Oztrov and grandson of Rav Aryeh Yehuda Leib HaLevi (Leibush HaGadol), founder of the Oztrov dynasty. In his early teens, he married Rebetzin Draizel, who herself learned Gemara and personally tested their five sons. Rav Leibush succeeded his father as Rebbe in 1888. His most famous follower was Rav Meir Yechiel HaLevi Halshtok of nearby Ostrovitz. Rav Leibush was succeeded by his oldest son, Rav Avraham Shlomo, whom in turn was followed by his son Rav Moshe Yechiel HaLevi Epstein (the Aish Das of Oztrov, 1890-1971). Save for its 350-year old cemetery, nothing remains today of the town of Oztrov.

Dr. Moshe Wallach, founder of Shaarei Tzedek hospital (1957)

8 Nissan

Rav Eliyahu ben Binyamin Wolf Shapiro MiPrague, the Elijah Rabba on Shulchan Aruch, and Elijah Zuta on the Levush to Orach Chaim. He was a student of the Magen Avraham in his youth (1660-1712).

Rav Eliyahu Hakadosh of York, Rabbeinu Yom Tov, and several other English Tosafists, who perished at Clifford's Tower, during the Crusades, 1146.

Rav Yaakov Tzvi Yales of Premezyl, author of Melo Haroim and Kehillas Yaakov (1825).

Rav Yechiel Michel Tikochinsky, author of Gesher HaChaim.

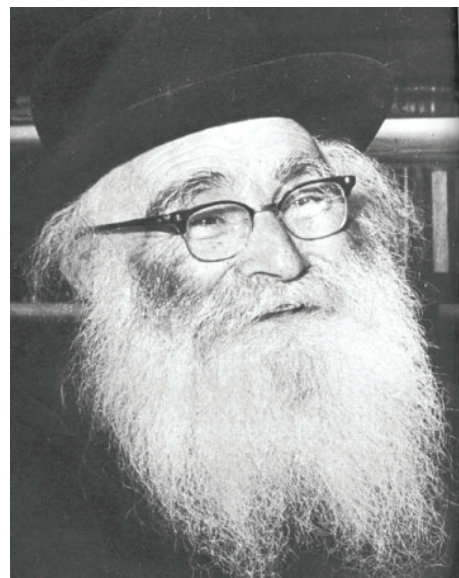
Rav Mordechai of Neshchiz (1740-1800). Descended from the Maharal of Prague and Don Yitzchak Abarbanel, Rav Mordechai was a disciple of Rav Yechiel Michel of Zlotchov. His sayings were collected in Rishpei Eish. He was succeeded by his son, Rav Yitzchak of Neshchiz.

9 Nissan

Rav Yosef Yozfe Norlingen (1637), author of Yosef Ometz.

Rav Yaakov Tzvi Yalish (Yolles) of Dinov, the Melo Haro'im {Malei Roim} (1778-1825). He was born in Premeshyl, but moved in with his grandfather, the Rav of Mezhibuzh, after his mother passed away at an early age. He was a chassid of the Chozeh of Lublin, and he also authored Kol Yaakov (on Torah and Nach). Dinov is a town 175 miles SSE of Warsaw, in the Lvov district. Jews are first noted in 1552. The Dinov Chassidic dynasty was started by Rav Tzvi Elimelech Shapira. By 1880 the Jewish population stood at 1,241 (total 2,784). Most of the Jews left Dynów for Czechoslovakia, Hungary, and Austria at the outbreak of World War I, returning four years later to find the town virtually destroyed. On 15 Sept. 1939, an SS unit arrived and rounded up 300 men and shot them in the forest. The Great Synagogue was burned to the ground on the same day. The rest of the Jews were expelled to Soviet-held territory. Some 200-250 survived the war, most in the Soviet Union. Rav Yaakov Tzvi served as Rav in Dinov, and later of two other cities, but decided to devote himself to full-time learning and left Rabbaus. He also authored Beis Vaad Lechachamim on the history of the Tana'im and Amora'im, Emes LeYaakov on Torah, Chinuch Beis Yehudah (named for his grandfather) on Chanukah, Parashas Derachim Zuta, and his most famous sefer Melo Haro'im.

Rav Aryeh Levine, the Tzadik from Yerushalayim, Mashgiach, Yeshiva Eitz Chaim (1885 1969); emigrated to Eretz Yisrael in 1905.



Rav Chaim Meir Hager, the Imrei Chaim (1887-1972). Son of Rav Yisrael of Vizhnitz, he became the son-in-law of Rav Zev of Rachmistrivka. In 1910, he became Rav of Wilhovitz. After World War II, he moved to Eretz Yisrael and established Kiryat Vizhnitz in Bnei Brak where he rebuilt Chassidus Vizhnitz as Rebbe for 35 years.

10 Nissan

Miriam HaNavia (1272 BCE)

Rav Betzalel Hacohen, Rav of Vilna, author of Mareh Cohen and Shu"t Reishis Bikkurim.

Rav Shalom Mashash, Sephardic Rav of Yerushalayim (1909-2003). Born the Moroccan city of Meknes, a city of Torah known as the Yerushalayim of Morocco.

11 Nissan

Rav Moshe ben Nachman, the Ramban, (1194-1270). Born in Gerona, he remained there most of his life. He was a student of the Ramah (Rabbeinu Meir haLevi Abulefia). He authored the Milchamos Hashem on the Rif Alfasi against the critique of Baal HaMaor and Ravad. He also wrote a work defending the Bahag against the Rambam's criticisms of his classification of mitzvos. He wrote an account of his public disputation in Barcelona with the convert Pablo Christiani in 1263. The Ramban's commentary on Chumash is multi-dimensional including all methods of interpretation from simple pshat to esoteric Kabbala. The Ramban held that the mitzva of settling Eretz Yisrael applies even today and ultimately settled there himself during the last years of his life.

Rav Yeshayah Horowitz, author of Shnei Luchos Habris (Shelah Hakodesh) (1560-1630), born in Prague, where he became chief rabbi. In his later years he moved to Eretz Yisrael and became the chief rabbi of Yerushalayim.

12 Nissan

Rav Shlomo Zalman Lifshitz, Rav of Warsaw, author of Chemdas Shlomo (1839). Rav Shlomo was born in Posen, which was part of Poland at the time. Posen was a Torah metropolis for centuries. Its rabbonim included the Maharsha, the Maharal and the Levush. (Rav Akiva Eiger would serve Posen, beginning in 1815.) Rav Shlomo learned under the son-in-law of the Noda bi'Yehuda, known as Yosef haTzaddik, who was Rav in Posen, for 25 years until his passing in 1801. After being supported by his father-in-law for 22 years, he took up the yoke of rabbanus in about 1804. He was about 40 years old at the time. His first position was in Nashlask, Poland. After 15 years in Nashlask, Rav Shlomo moved to the Warsaw neighborhood of Praga, and in 1819 he became the first chief rav of Warsaw, which boasted 5,000 Jewish families and was the largest and wealthiest kehillah in Poland.

Rav Shimshon Dovid Pincus (1944-2001). Born to Rav Avraham Chaim and Chava Pincus in the United States, he learned at Brisk in Yerushalayim. He married Chaya Mindel, daughter of Rav Mordechai Man, Rosh Yeshiva of Kenesses Chizkiyahu, and continued his studies in Bnei Brak. Then, in 1981, upon the request of the Steipler Gaon and Rav Shach, he moved into the Negev to start up the community at Ofakim.





MISASKIM SHIVA LISTING



NIFTAR/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP
R' Larry Gartner z"l R' Gerald Gartner - Brother Mrs. Phyllis Korff - Sister Mrs. Susan Hendler - Sister	1165 Park Avenue 92nd & 93rd Streets Manhattan	Friday Afternoon 3/27/15
Rebbitzen Fraida Milka Abramowitz z"l R' Elya Neiman - Brother R' Shaya Meir Neiman - Brother Mrs. Chumie Cohen - Daughter Mrs. Zeldy Rosenberg - Daughter Mrs. Sara Rivky Blauzenstein - Daughter Mrs. Etty Glick - Sister Mrs. Rivkah Miriam Reichmann - Sister Mrs. Esther Nissel Krausz - Sister	1942 50th St 19th Ave & 20th Ave Boro Park	Friday Afternoon 3/27/15
Mrs. Estelle Alter z"l R' Steven Alter - Son	126 Central Ave Richmond Pl & Winchester Pl Lawrence	Friday Afternoon 3/27/15
Hatinok Yosef Shalom Moskowitz z"l R' Yeshaya Moskowitz - Father Mrs. Suri Moskowitz - Mother	1517 41st Street 15th & 16th Ave Boro Park	Friday Afternoon 3/27/15
Mrs. Sylvia Schwartz z"l R' Heshy Schwartz - Son R' Chaim Schwartz - Son	74 Ross Street #1B Off Wythe Ave & Ross St Williamsburg	Friday Afternoon 3/27/15
R' Aryeh Leibish Ruebstein z"l R' Mordechai Rubenstein - Brother R' Eliezer Rubenstein - Brother R' Mordechai Rubenstein - Son R' Moshe Rubenstein - Son Mrs. Pessel Oberlander - Sister Mrs. Yiddis Lowensohn - Daughter Mrs. Hissel Brody - Daughter Mrs. Pessel Webber - Daughter Mrs. Chaya Yittah Stern - Daughter	626 Wythe Pl Apt #9J Taylor St & Wilson St Williamsburg	Friday Afternoon 3/27/15
Mrs. Raizel Seidman z"l R' Moshe Seidman - son	706 Ave L bet E 7th St & E 8th St Flatbush	Sunday Morning 3/29/15
R' Mordechai Rausman z"l Mrs. Rose Mark - sister	1368 E 8th St Bet Ave N & Ave M Flatbush	Sunday Morning 3/29/15
Mrs. Rochel Leah Pitterman z"l R' Dovid Pitterman - Son R' Binyomin Pitterman - Son R' Elchonon Pitterman - Son	924 Ave P E9th & E10th Flatbush	Sunday Morning 3/29/15
Mrs. Rochel Rappaport z"l R' Avrohom Rappaport - Husband R' Ezzy Rappaport - Son R' Yossi Rappaport - Son Mrs. Hudis Kagan - Daughter Mrs. Lala Slansky - Daughter Mrs. Ruthie Backer - Daughter Mrs. Chanie Rappaport - Daughter	336 Meehan Ave Off Reeds Ln, the dead end. Far Rockaway	Sunday Morning 3/29/15
Mrs. Chana Brody z"l R' Yisroel Tzvi Brody - son R' Berel Brody - son R' Pinchos Brody - son Mrs. Nechama Bromberg - daughter Mrs. Chaya Sara Harris - daughter	1540 44th St bet 15th Ave & 16th Ave Boro Park	Monday Morning 3/30/15

Kevorim of Rav Hillel Hakohen Klein & Rebbetzin Klein at Washington Cemetery in Flatbush

Rabbi Hillel HaKohen Klein
Moreh D'asrah Congregation Ohab Ze-
dek (OZ)
Niftar 6 Nissan, 1926

Rav Klein was one of the most in-
fluential Rabbanim in prewar Amer-
ica. In addition, he was a mem-
ber of Chief Rabbi Yaakov Yosef
Joseph's *Bias Din* (Rabbinical Court).
At the time of his death, Rav Klein was
the honorary president of the Agudas
Ha-Rabbonim, president of the newly
formed Agudath Israel of America, trea-
surer of the Ezras Torah fund, and *Nasi*
of Kolel Shomrei Hachomos in Jerusalem.
Although a member of all these organiza-
tions Rav Klein once remarked "there is but one
title that I bear with a conscious pride, and that is
Hillel HaKohen".



At that time, newspapers carried the following articles:
MARCH 23, 1926

Dr. Philip Klein, Aged New York Rabbi, Dies

"Dr. Philip Klein, Rabbi of the Ohab Zedek Congregation and leader of Hungarian Jews in America for the past thirty-five years, died Sunday afternoon at the age of 77. The funeral, attended by many thousands, took place yesterday. His widow is lying ill with pneumonia. Rabbi Klein's last wish was that his body should not be taken into the synagogue and that no eulogies be made at his funeral. He also asked that if some memorial is to be made for him that a Talmud Torah be erected in his name. Rabbi Klein was honorary president of the Union of Orthodox Rabbis, vice-president of the Union of Orthodox Congregations and treasurer of the Ezrath Torah Fund. He was the founder and President of the Kollel Shomre Hachomos in New York."



MARCH 25, 1926

Rebbetzin Gela Klein, wife of New York Rabbi, Dies

Rabbi Klein's Widow Survives Husband Less Than 48 Hours

"Mrs. Julie Klein died of pneumonia Tuesday morning, less than forty-eight hours after the death of her husband. Mrs. Klein was identified with many philanthropic causes. She was vice-president of the Women's Branch of the Union of Orthodox Jewish Congregations of America. For many years she conducted a Talmud Torah on the Lower East Side for more than 200 children."

Rabbi Hillel Klein - Yahrtzeit, Thursday March 26 / Open 7am - 7pm / Men Only
Rebbetzin Gela Klein - Yahrtzeit, Shabbos March 28 / Open 7am - 7pm / Women Only
You can visit the cemetery Thursday, Friday, Sunday from early morning till 3:30 pm.
Washington Cemetery: 1100 Ocean Parkway, Brooklyn, New York, 11230
(Open all year round 8am-3pm)

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The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB



Loyal readers of this column know that I am addicted to books. Not just “holy” books, and not just Jewish books. All books.

Included in my “addiction” is my fondness for browsing bookstores. It took me a while, but I’ve even mastered the self-discipline required to enter a book store, browse for a long while, even finger a few books, and then walk out without buying any.

These days, many bookstores, particularly those which are part of large national chains, often feature an author speaking about his or her book. I find those talks irresistible and have not ever been able to leave the bookstore once the author starts speaking. I generally just sit there and listen to the author, although many writers of interesting written works make quite boring speakers.

One evening, I heard the author of a rather famous work of nonfiction brag that her book was different from most of the others of its genre. “I dedicated my book to no one,” she said. “I thanked no one, and you will find no page, indeed not even a paragraph, of acknowledgments to those who helped me in the long and arduous process of writing the book.”

There was something about that statement that made me feel quite sad. I figured that it would be futile for me to say what I had in mind, but I did consider telling her how wrong I thought she was. She missed an opportunity to publicly, and for posterity, express her gratitude to others. She had an occasion to give voice to a profoundly humane response, and she blew it.

Gratitude is a primary religious value. Many early Jewish philosophers, Bahya ibn Paquda foremost among them, consider gratitude to be the basis of our entire religion. They define the root of all worship as the articulation of thanks to the Creator

for our very existence and for the many benefits we receive from Him constantly. Recognizing G-d’s blessings and acknowledging them is the foundation of religious devotion.

As important as gratitude expressed to G-d in moments of devotion is, our tradition further insists that we express gratitude to others in our lives that have helped us, even in modest ways. The Rabbis point out that even inanimate objects that have “been there” for us deserve our gratitude, and thus explain Moses’ reluctance to even symbolically strike the Nile or the sand of the desert. After all, they provided protection to Moses at an earlier stage of his life.

But there is an aspect of gratitude that is less commonly recognized, and that is what particularly bothered me that evening in the bookstore. It is the power of public expression of expressing gratitude, of doing so in a social forum, thereby inviting others to share in one’s personal feelings of thankfulness.

The importance of public statements of gratitude—nay, public celebrations of gratitude—has its roots in a number of biblical sources, one of which is in this week’s Torah portion, *Parshat Tzav* (*Leviticus* 6:1-8:25). There, we read of the thanksgiving offering, the *korban todah*:

“If he offers it for thanksgiving, he shall offer together with the sacrifice unleavened cakes with oil mixed in, unleavened wafers spread with oil, and cakes of choice flour with oil mixed in, well soaked. This offering, with cakes of leavened bread added, he shall offer along with his thanksgiving sacrifice of well-being. Out of this he shall offer one of each kind...to the priest... And the flesh... shall be eaten on the day that it is offered; none of it shall be set aside until morning (*Leviticus* 7:12-15).”

Parshat Tzav Gratitude, Not Solitude

The Rabbis explain that this sacrifice, which combines an animal offering with no less than four species of breads, is to be given by a person who has successfully emerged from a great trial: an illness, an imprisonment, or a sea voyage or desert journey. As an expression of gratitude, he is to bring the animal offering together with a total of forty breads, ten from each species, and donate one of each species to the priest. That leaves him with the meat of an entire animal plus a total of thirty-six breads, all of which must be consumed before dawn of the next day. Can he possibly consume all that food himself?

To this, Don Isaac Abarbanel—who, as personal advisor to Ferdinand and Isabella, no less, had an eminently practical side to him, besides his skills of biblical exegesis—comments: “There was no way he could consume all this himself in such a short time. Obviously, the Torah encouraged him to invite his family, friends, and acquaintances to join him in feasting and in rejoicing. In this assembly, they would ask him to tell his story and question him about what prompted his thanksgiving feast. Thus, he would relate to them the miracles and wonders which G-d had bestowed upon him, and together all would join in praise of G-d, in a communal expression of thanksgiving and song.”

One of my personal rabbinic role models was a man named Rabbi Elimelech Bar Shaul. He was the chief Rabbi of Rechovot in Israel, and was a pioneer in the field of religious outreach. He was especially adept at teaching Torah on the university campus, and many of his lectures have been published in a volume called *Min HaBe’er*, “From the Well”. He passed away at a young age, under tragic circumstances, in 1965.

Rabbi Bar Shaul elaborates eloquently upon the benefits for the grateful person

to share his experiences with others. “Narration of one’s story changes the story,” he writes. “It helps one integrate it into his behavior; it helps one remember it longer; and it helps one more fully appreciate his good fortune.”

He proceeds to elaborate upon the great benefits that accrue to those who share in the celebration. “It enables them to learn skills of empathy, to see beyond themselves, and to gain the special joy that can only come in the company of other people.”

Rabbi Bar Shaul concludes his inspiring essay on the subject of gratitude by quoting a prophetic Midrash: “In the future-to-come, all the animal sacrifices will be discontinued. But the thanksgiving sacrifice will not be discontinued. All prayers will no longer be necessary, but prayers of thanksgiving will endure.”

He then quotes a collection of comments on the Midrash, *Asifat Ma’amarim*, in which these words appear: “In that distant future, no one will sin; hence, sacrifices will become irrelevant. Prayer will not be necessary because there will be no illness and no woe. Not that *mitzvot* will be obsolete, but if one has no roof there is no *mitzvah* to build a protective fence around the roof. So too: no sin, no sacrifice; no woes, no prayers. But gratitude, that will be eternally necessary, and even more so in a more perfect world.”

There are certainly religious occasions which warrant solitude.

But occasions for gratitude are not times for solitude.

They are occasions for a party.

Rabbi Tzvi Hersh Weinreb, PhD is currently the Executive Vice President, Emeritus of the Orthodox Union.

Rav Pam

CONTINUED FROM PAGE 3

This Midrash requires explanation. Why does Hashem wait to repay the donor’s generosity until he stands at the “gates of death”?

Why does Hashem not reward him before that time and under more pleasant circumstances? The Dubno Maggid, in *Ohel Yaakov* (Behar 25:35), offers a profound solution to this question: The donor gave the poor man a mere penny, but that penny made it possible for him to buy a piece of bread with which to assuage his hunger and extend his life. How much life did that single roll give the poor man before he would once again face starvation? The satiation may have lasted for eight to ten hours, and thus the donor has given the poor man this additional gift of life. How will Hashem pay the person back for his act of kindness? Hashem “stores” these hours of life for a time when the donor finds himself in a dire situation. It is then that Hashem grants him those additional hours of life.

It is well known that the immediate aftermath of a massive heart attack, stroke, or serious accident is a very critical time. If the patient pulls through this dangerous period, he will often go on to recover fully. Similarly, the kindness of Hashem is that He “saves” these hours of reward

for a critical period when the man’s life hangs in the balance. At that time, the gift of a few hours of life can mean survival for many years to come.

Rav Pam would illustrate this concept with an incident from his own life when he clearly saw this measure for measure attribute of Hashem. In late summer of 1976, Rav Pam and his *rebbeztin* were spending a short vacation in Bethlehem, New Hampshire. Rav Pam fell ill and developed a very high fever. Suddenly he felt extremely weak, about to faint. His wife ran out to the hallway of the rooming house where they were staying. She banged on the door of a neighbor and came back with a lemon. “Bite into this! Bite into this!” she said. Rav Pam, with the last of his waning strength, bit into the lemon and sucked out all its juice. Despite its intense bitterness, the lemon felt like an elixir of life to him and temporarily revived him.

A few days later, Rav Pam described to his son what had happened to him. He said that he was surprised at how he had sucked out the juice from the lemon in such an uncharacteristically coarse manner. He had never seen a person eat a fruit in such an unrefined way. As he was speaking, he reminded himself that many years earlier he had, indeed, seen a person suck out the juice of a fruit in such a strange way...

In the 1950s, Rav Pam had gone to visit an acquaintance in a nursing home. He brought along a few oranges to give the man, who refused to take them, saying that he had enough food to eat.

Rav Pam then offered them to another patient who was almost totally paralyzed. Rav Pam peeled the orange and placed a piece into his mouth. The man hungrily sucked the juice from the orange with such unusual relish and appetite, as if his life depended on every drop of juice! The man could not speak but his eyes conveyed his intense feelings of gratitude for the fruit. Rav Pam was awestruck by this unusual scene and it made a strong impression upon him.

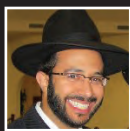
In remembering this scene of decades earlier, an insight flashed through Rav Pam’s mind as he recognized the *chasdei* Hashem that he had experienced. The *pasuk* in Yeshayah (40:31), read as the *haftarah* of Parashas Lech Lecha, says, Those who hope in Hashem will experience an exchange of strength. Hashem had made an exchange of strength: a lemon for an orange. Rav Pam’s gift of an orange to a paralyzed old man had been repaid twenty years later with a lemon which had revived Rav Pam and saved him from collapse! Hashem had safeguarded his reward for his act of *chesed* for a time when it would be of critical importance!

This attribute of measure for measure is alluded to in the words of the *pasuk*, Send your bread upon the water, for after many days you will find it (*Koheles* 11:1). On a basic level, this means that when one does a *mitzvah*, he should not abandon hope of seeing his reward from Hashem, because even if it takes a long time, it will eventually come. But, in a deeper sense, for after many days you will find it is another aspect of the *chasdei* Hashem. Instead of paying a person immediately for his *chesed*, Hashem intentionally “stores it” and saves it for a time when the reward will spell the difference between life and death. Or HaChaim, in his comments on the *pasuk* in Yisro (Shemos 20:6), He shows kindness for thousands (of generations), alludes to this idea as well. It is Hashem’s infinite kindness to His people that He does not pay them immediately for their good deeds. He stretches the reward for generations to come and doles it out at times when it is most critically needed, and thus most beneficial.

The exceedingly intricate ways of Hashem are above human comprehension. Yet by carefully analyzing the happenings in one’s own life, a person will see how good Hashem is to him and will joyfully offer his thanks to Him.

Parsha Short & Sweet

RABBI SHLOMO ZALMAN BREGMAN



LACKING A COVER

Command (Tzav) Aaron and his sons, saying, "This is the law of the elevation-offering..." (6:2)

As we said above, Rashi explains that the word "Tzav" is used to command the Kohanim to bring the Korban Olah. This is because when bringing this offering, they experience a *Chesron Kis*, which means a 'loss of money.'

A question: Why is the concept of *Chesron Kis* emphasized so strongly in the context of a Korban Olah? ***Chiddushei HaRim** provides us with a very nice insight. The word "*Kis*" can mean 'a cover,' and the word "*Chesron*" means 'a lack.' If you look at the human body closely, you'll realize that most of the key parts in our bodies have a cover. Eyes have a cover – in the form of eyelids – which can prevent us from seeing forbidden sights. Our teeth and lips provide protective covering for our tongues and can help us refrain from speaking the forbidden. Even our ears have a cover; as is says in **Kesuvos 5b**, "Why did Hashem make the entire ear hard, but the earlobe soft?" The Gemara answers that this is so if a person will hear something improper, he will be able to bend the lobe into his ear and block out the sound.

Chiddushei HaRim points out that, interestingly, the human mind has no cover. There's simply nothing comparable to an eyelid or lips to block inappropriate ideas or thoughts from entering our minds. In fact, he writes that our minds are "*Chesron Kis*," in as much as they 'lack a cover!' To that end, he explains that it's no coincidence that the concept of *Chesron Kis* and the mind lacking a cover are uniquely connected to the Korban Olah. As we find in **Yerushalmi (Yoma 8:7)** and **Vayikra Rabbah 7:3**, the Korban Olah is brought precisely to atone for inappropriate thoughts! This was taught by the **Navi Yechezkel (20:32)**, "*And the Olah shall be for your mind: [thoughts] that should not be.*" Therefore, it's quite appropriate that the concept of *Chesron Kis* is emphasized so strongly in the context of the Olah.

INSPIRATION IS OVERRATED

This is the law of the elevation-offering: It is the elevation-offering that stays on the flame (Mokda), on the Altar, all night until the morning... (6:2)

The flame on the Mizbeach is referred to as "*Mokda*" in this *pasuk*. It's interesting to note that if you look at this word in a Sefer Torah or in a Chumash, the letter *Mem* at the beginning of the

Parshas Tzav

word "*Mokda*" is written smaller than the other four letters of the word. Why? ***Kotzker Rebbe** says the word "*Mokda*" is referring to the fire of enthusiasm, and that the *Mem* is written small to indicate that inspiration is grossly overrated. What truly matters is not how much inspiration you feel, but rather how much of it you are able to translate into tangible accomplishment!

Taam V'Daas has a different approach. He says that the *Mem* is small in order to teach that one's fire for Avodas Hashem should not be unnaturally forced or expected to come all at once. Instead, like the small *Mem* at the beginning of the word *Mokda*, it is something that can begin small, and hopefully grow over time. If our enthusiasm is allowed to grow naturally, we will discover that it will never flame out. Instead, it will endure for a person's whole lifetime, which is what the words at the end of our *pasuk* promise us – "*all night until the morning.*"

FILIBUSTER IN SHAMAYIM

He shall remove his garments and don other garments, and he shall remove the ash to the outside of the camp, to a pure place. (6:4)

R. Moshe of Kobrin and others expound this *pasuk* in a manner which hints to the Jewish belief in an Afterlife. The words "*He shall remove his garments*" can refer to a person's regular clothing, while the words "*don other garments*" can refer to the *Tachrichim* (burial shrouds) customarily placed upon a person who has passed away. Moving on in the *pasuk*, the next words – "*He shall remove the ash*" – refer to the physical body of the deceased. How so? Just like ash is what's left of the burned-up material after the fire is gone, so too the body is all that remains once its soul has left it. Next, the words "*to the outside of the camp*" are a reference to the Niftar being brought to the cemetery, which historically has been on the outskirts of a town. Finally, the words "*to a pure place*" can refer to where the *neshamah* goes after death, to Gan Eden.

While it's not necessary for a Jew to dwell upon the Afterlife from morning to night, it is important for a person to have at least a familiarity with some of the basic concepts of what happens to our soul once we leave this world. At the minimum, this knowledge should inspire us to take life seriously. Here's an example. Have you ever heard the following statement of the **Vilna Gaon**? In his commentary on **Mishlei 31:1**, the Gaon writes that when your *neshamah* goes up to Shamayim, you are given 180 days to publicly Darshen the Torah that you learned during your lifetime. Not only that, but the souls of the Tzaddikim in Gan Eden – they too come and listen, and if you 'say good,' they praise you! The words of the Vilna Gaon are astonishing – we are 'given the floor' in Shamayim to say a 180-day filibuster of

Divrei Torah! But many of us many find this concept frightening. If we would G-d forbid die right now, would we have what to say? Do we have at least a few hours' worth of material ready to go? Or do we think we'd struggle to 'say over' for more than a few minutes? *This is something each of us should really take seriously and consider, as a person possessed with any wisdom and foresight will hasten to prepare for this future day.

One last addendum is in order. The Vilna Gaon writes that while one is given 180 days to publicly Darshen the Torah he learned during his lifetime, by contrast, our *Maasim Tovim* (good deeds) are publicly announced as soon as we stand at the gates of Gan Eden. We actually reference this every Friday night in the words of **Aishes Chayil**. In **Mishlei 31:31**, Shlomo HaMelech writes, "*Viy'ha'l'luha Va'sh'arim Maasey'ha*," which means, "*Let her be praised in the gates by her very own deeds.*" The "*her*" in this *pasuk* is referring to the soul of the one who ascended to Shamayim. At the gates of Gan Eden, the person's "*very own deeds*" are praised.

BLOOD IN STRANGE PLACES

Moshe took some of its blood and placed it upon the middle part of Aaron's right ear, upon the thumb of his right hand, and upon the big toe of his right foot. (8:23)

As part of the procedure by which Aaron and his sons were consecrated as Kohanim, Moshe took some of the blood of a ram and placed it on the parts of Aaron delineated in this *pasuk*. What lesson can we derive from this seemingly-strange act?

R. Avraham ben HaRambam explains that this *pasuk* is symbolic of the various ways in which we are to serve Hashem. The ear represents an obligation to listen to Hashem's instructions. The hand represents activity – that we must never forget to translate Hashem's will into practical action. The foot represents movement, as a reminder that we must be energetic in our carrying out the Ratzon Hashem.

Although this instruction was given regarding the Kohanim, these are lessons for every Jew. We have to incorporate all of these facets into our Yiddishkeit. Unfortunately, some people close their ears and refuse to become aware of what a Yid is supposed to do. Others listen but have never taken action with their own two hands. And there are others who are committed to carry out actions of goodness, but only do so in a lackadaisical fashion. All three of these elements – listening, action, and alacrity – must be the hallmark of our service of G-d.

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Moods: Getting A Hold Of Yourself

I'm sure that there are days in your life when things just seem to go your way. On those days, you find yourself *davening* Shacharis with concentration. You make it home from *shul* in time to eat a decent breakfast, and when you get to your bus stop the doors are open so that you simply hop aboard and glide to your destination. On such days, you feel that you are going to succeed in all your endeavors, and as the day goes on, your feelings are often substantiated. Your boss will give you an easy time, you will get home from work in record time, and you will even be able to review *daf yomi* en route.

And then there are the days when everything seems to go wrong. You step out of bed and stub your toe. You are in so much pain that you can barely walk, and you get to *shul* late. You hastily put on your *tallis* and *tefillin* and try to catch up, but *davening* that way seems like just going through the motions. Then you miss the bus and have no choice but to hobble to the train station, your stubbed toe begging for mercy with each step. You develop a pain in the pit of your stomach, because you just *know* that you are going to be hassled at work that day. True to your premonition, the boss will be in a bad mood, all your proposals will be turned down, and your meetings will be delayed or canceled.

Your problems don't end at work. On the way home, you will press the play button on your Walkman and find that the batteries are dead. Or even worse, your child will have switched your *daf yomi* tape for his favorite Uncle Moshe cassette. And yes, those will be the days when you get home, tired and frustrated, and your wife will greet you with, "Oy! Did I ever have a hard day — I couldn't wait for you to get home. Here, take the baby."

If you are like the rest of us, you have had both experiences. Sometimes the good or bad streaks can last a week or even more. In as much as alternating cycles of success and frustration seem to be a fact of life, does the Torah discuss this phenomenon? Does the Torah offer specific guidance for dealing with the cyclical ups and downs of our lives?

Of course it does. Everything is in the Torah. We need only to find it.

Time To Plant Barley

The Mishnah (*Rosh Hashanah* 16a) tells us that Hashem renders judgment on the next year's crop of grain on Pesach. If we are judged favorably on Pesach, the crops of the coming year will be bountiful; if not, they will fail.

In the Talmudic explanation of this Mishnah, *Abaye* comments that a farmer who sees that his early winter wheat crop is thriving should be sure to plant a barley crop toward the end of the winter. Barley grows quickly and will be ripe before the farmer has to face the next Pesach's judgment. By harvesting barley, the farmer will get another crop into the current year's streak of good fortune.

Left to our own devices, we might assume that a true *ba'al bitachon* need not invest additional effort when he sees his

crops doing well. It would seem that the amount of profit that his crops will bring is predetermined, so what will he gain by planting more? *Abaye* is teaching that life sometimes runs in streaks. There are good times, and there are difficult times. When you see things going your way, it may be a heavenly message to *chap arein* — it may be time to invest more effort and to try new things, because you are likely to succeed.

In *Shmuel Aleph* (Ch. 5), we read that Chiram, king of Tyre, sent materials and craftsmen to build a palace for King David. When this happened, "David realized that Hashem had established him as king over Israel and that He had exalted his kingdom for the sake of His people Israel."

What did King David do upon experiencing this level of success?

"David took additional concubines and wives from Jerusalem after his coming from Hebron, and more sons and daughters were born to David. These are the names of the children born to him in Jerusalem: Shammua, Shovav, Nassan, Shlomo" (ibid.)

At first glance, we do not see any correlation between these verses. How is the establishment of David's kingdom related to the fact that he married additional wives and had more children?

The *Ralbag* — one of the early commentators on Tanach — devotes a portion of his commentary to what he calls "*Toaliyos*," lessons, which he derives from the Navi. In these lists, which he places after every few chapters of Navi, he summarizes the practical lessons that can be derived from the words and actions of the prophets. Commenting on these verses, *Ralbag* tells us, "It is worthwhile for a person who sees renewed success in his endeavors to make the most of the good [times] When David saw that Hashem had uplifted his kingdom, he immediately married more women, because he thought that the children born at such a time would be more worthy of succeeding him as king than those who had been born at an earlier time. We see that it was so, for the sons born earlier who could have succeeded him were all killed, and Shlomo, who was born from one of these marriages, actually became king."

There are streaks in life. There are good days, and there are bad days. There are opportune moments and there are times that are less auspicious for success. *Rabbeinu Tam* identifies these streaks as *yemei ha'ahavah* and *yemei hasin'ah* — literally, days of love and days of hatred. The Steipler, *zt"l*, quotes the same words from *Rabbeinu Yerucham*, another *Rishon*.

We often think of moodiness as a contemporary weakness. We imagine that in earlier times, people controlled their moods, and at some point during the 20th century, people developed weaker nerves, allowing themselves to be buffeted by their fluctuating emotions. The truth is that moodiness is nothing new — it goes back to the time of the *Rishonim* and beyond.

Michtav M'Eliyahu (Vol. II, pp. 249-250) quotes from *Zohar*, stating that experiencing a good streak may indicate that our lives are being governed by Heavenly Mercy. When

Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD



Why Bother?

From time to time after a particularly frustrating photographic assignment we ask ourselves, "What am I doing this for?" We all experience this, no matter which area of photography you choose to work in. Of course we would not be spending our days and nights dealing with clients and guests if not for the financial need. But what is it that motivates us to be photographers despite the stress and pressure that is inherent to the job?

Is it the excitement, the buzz of being there for the moment, the love of creating something, being able to express your vision, your unique perspective of that special time and place? Of course the answer is all of the above. But there is something more, a sentiment that remains with me every time I hold my camera in my hands.

A few years ago a colleague told me that he'd had it with shooting Orthodox weddings. "They are a pain to deal with, large disorganized families, no appreciation for my artistry/creativity, and they all want the same album that their parents had."

We all occasionally experience it. The Kallah shows up an hour late because..... (Insert scenario of the day). What follows is a rush through the rest of her family, rowdy (sometimes even impolite) overtired kids refusing to cooperate and the *choson's* family complaining that it's not fair that they didn't have the same amount of time.

These situations play themselves out at other social events as well. Sometimes it can be a technicality with the weather or equipment that throws a monkey wrench into an otherwise well planned event.

So what is it that motivates me? Several years ago I shot,oops I mean photographed a *bar mitzvah* (we don't shoot people). Three weeks later the boy's grandmother passed away. When I went to be *menachem avel* they showed me that they were passing around pictures from the *bar mitzvah* that I had shot just a few short weeks before. The grandmother was smiling, surrounded by her family, enjoying herself. A fleeting moment captured forever.

This story changed the way I approach an event. I'm not just there because I'm earning a buck, I am part of the *simcha*, and I'm there to preserve the memories that will stay with the family for eternity.

Many years ago, I attended a photography seminar given by Charles Lewis, of Grand Rapids Michigan. In addition the photographic skills he imparted, he motivated us to create such meaningful work, that in the event of a fire, heaven forbid, the couple would grab each other along with their album and escape the conflagration. In my many years in the business, I have attempted to live up to this standard.

Children grow up, people don't live forever. Grab those pictures of the kids being cute, the grandparents interacting with their families, being funny etc. Not just to ingratiate us to the *baal simcha* but because preserving memories is exactly the reason we are there. How many of us have been asked for reprints of relatives who have passed on? How many people from your own wedding pictures are no longer among us?

Unfortunately the scenario repeats itself. I was recently at a *shiva* of a young child from a family that had hired me to photograph several of their *simchas*. They were passing around pictures of the boy taken right before he was diagnosed, at a party that I was hired for. I realized that I had sent one of my associates to cover that particular event. When I told him that it was his pictures that were being passed around during *shiva* he became very emotional and told me that it gave him a new perspective and appreciation of the job.

Of course it's not just about being sentimental. We must continue learning and honing our skills, striving to be unique and innovative in the area that we choose to work and deliver the best product that we can. But what makes it special to us is what will get us through on that odd day when nothing is going right.

So ask yourself the question "What motivates me?"

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we feel besieged by difficulties, it may be that we are being governed by strict Heavenly Justice. In fact, according to the *Zohar*, this is what Shlomo HaMelech meant when he said, "There is a time for everything under the heaven" (*Koheles* 3:1).

In *Parashas Masei*, the Torah enumerates forty-two encampments of the Jewish People during their journey through the Wilderness. The *ba'al korei* often rushes through this portion of the *keriah*, and we rarely focus on the names and the lessons of these encampments. *Chiddushei HaRim* points out that these encampments must have great significance, or they would not have been enumerated by the Torah. He explains that the names of these places allude to the journeys and experiences that we undergo in our lives. Sometimes we

camp at *Marah* (bitterness), sometimes we are in *Miskah* (sweetness). At times we are in *Makheilos*, surrounded by friends and wellwishers. At times we feel that we are *B'k'tzei HaMidbar* — lonely and isolated at the edge of the desert. There are times when we reach *Har Sinai*, where it is easy for us to grow spiritually and absorb Torah. But at other times we become mired in *Kivros Hata'avah* — where we struggle with base desires that threaten to pull us down.

Each one of us must journey from one encampment to another, from joy to sadness, from despair to exultation, from rejoicing to mourning. We traverse the full gamut of human experiences, the entire spectrum of moods and emotions, alternating between times of growth and times of stagnation.

Rabbi Frand on the Parsha

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH



This is the law of the peace-offering that one will offer to Hashem (7:11)

Midrash Tanchuma (Tzav 4) teaches that the nations of the world asked Bilam, “Why did Hashem command Klal Yisrael to offer sacrifices and He did not command us to offer anything?”

“The sacrifices are all about peace,” replied Bilam. “The nation that accepted Torah is allowed to bring the sacrifices written in the Torah. You initially rejected the Torah and now you wish to offer sacrifices? Only the nation that accepted Torah can offer sacrifices!”

The Midrash merges two seemingly different points: (1) That sacrifices represent peace, and (2) only the nation that *initially* accepted the Torah may bring *korbanos* nowadays.

Interestingly, the Midrash seems to indicate that even if a nation were to accept the Torah now it wouldn't help, because it initially rejected it.

Meir Derech explains this difficult Midrash, and his conclusion is one that we can apply even today, when we unfortunately cannot bring *korbanos*.

We all know the Midrash that before *Matan Torah*, Hashem approached all the nations of the world and offered them the Torah. Each nation asked, “*Mah kasuv bah* — What is written in it?” Hashem told each nation one commandment, and they each responded, “No, this is not for us.” When Hashem offered it to Klal Yisrael, they said “*Na'aseh venishma* — We will do and we will listen.”

There is a fundamental difference between our approach and that of the nations of the world.

“*Mah kasuv bah*” is not merely a curious question. It contains an underlying statement of, “I'm not willing to accept G-d's dominion over me with no ifs, ands, or buts.”

“*Mah kasuv bah*” means that I must first determine whether this is something I'm interested in, whether it fits into my worldview and my desires, and only then will I accept it.

“*Na'aseh venishma*,” on the other hand, is a blank check.

Klal Yisrael said, “Fill in the check as You please, and we'll cover it.”

The difference between the rest of the nations and Klal Yisrael is in the attitude. We are willing to subjugate ourselves, to nullify our own egos and give up our independence and our rights to follow all of Hashem's Torah. The nations of the world must judge on a case-by-case basis.

Korbanos, as the Ramban explains, required subjugation. When a person brings a *korban*, he needs to think, *This is what is supposed to happen to me!* A person bringing a *korban* is willing to admit that he has acted wrong, and that he should really be the one on the *Mizbei'ach*.

Korbanos make peace between Hashem and His people because they reaffirm the attitude expressed in the words *Na'aseh venishma*. The nations of the world will never be able to reach the level of subjugation necessary in order to bring a proper *korban* because their attitude is “*Mah kasuv bah*.” They're not ready to accept Hashem's absolute sovereignty over them.

I think we can apply Meir Derech's fluid explanation of this Midrash Tanchuma to our own lives.

There are times when we find ourselves in an argument or we are called upon to settle an argument between two parties. True peace can be achieved only when at least one party — although hopefully both — is willing to relinquish certain rights and desires. Whether between feuding family members, neighbors, or spouses, if both sides insist that “it's my way or the highway,” the fight can never end. The only way to quell the quarrel is to get at least one party to say, “Okay, I am willing to forgo even though I think I am right.”

Everyday Miracles

If he shall offer it for a thanksgiving-offering (7:12)

Rav Yosef Chaim Sonnenfeld observes that while most of the *korbanos* are listed in *Parashas Vayikra*, the laws of a *korban todah*, which a person brings to express gratitude to Hashem for a “personal miracle,” appear in *Parashas Tzav*.

This leads to a twofold question. First, why doesn't the *todah* appear in *Parashas Vayikra* along with the other *korbanos*?

Moreover, *Parashas Tzav* teaches the laws of *korbanos* to the Kohanim; hence the verse at the outset, “*Tzav es Aharon v'es banav leimor* — command Aharon and his children, saying” (6:2). Why does the *todah* appear in the middle of this “instruction manual for Kohanim”?

Furthermore, Rashi lists the four examples of the “personal miracles” that obligate someone to bring a *todah*: (i-ii) traveling by sea or through a desert and reaching one's destination safely; (iii) being released from jail; (iv) being healed from a serious illness. These are all great occurrences, says Rav Yosef Chaim Sonnenfeld, but are they really “miracles”? Is it really miraculous to be released from the hospital?

The answer is that although these examples don't compare to *Krias Yam Suf* or any other *nes galuy* (open miracle) we read about in the Torah, they certainly reflect Divine Providence and fall into the category of a *nes nistar* (hidden miracle).

We tend to take modern medical advances for granted. We hear that someone had bypass surgery and we see him walking on the street a few weeks later, and we consider it natural.

We forget that this person was deathly ill, not breathing or circulating blood on his own for several hours. Is it not miraculous for him to recover from that condition?

When we offer thanksgiving to Hashem, we have to thank Him not only for “major miracles,” but also for the everyday events that cannot be classified as anything less than a miracle.

Perhaps this explains an otherwise difficult Gemara. When Leah Imeinu had her fourth child, she named him Yehudah, saying (*Bereishis* 29:35), “*Hapa'am odeh es Hashem* — This time, I will thank Hashem.”

The Talmud (*Berachos* 7b) states that from Creation until Yehudah was born, no one ever thanked Hashem until Leah came along and thanked Him. Many commentators are puzzled by this teaching. Didn't Noach offer a sacrifice to thank Hashem upon emerging from the *teivah* (Ark)? And didn't Avraham and Sarah thank Hashem for granting them Yitzchak?

Parashas Tzav The Prerequisite to Peace

The answer is that until Leah, people thanked Hashem for *open* miracles, such as being saved from the Flood or being granted a child at an extremely advanced age. Leah was the first one to thank Hashem for an event that seemed “natural.”

Childbirth, of all things, is a process that we take for granted. The sight of an expectant mother is, *baruch Hashem*, commonplace in our circles, and it is rare to have a week go by in *shul* when someone doesn't make a *Mi Shebeirach* on the birth of a child or grandchild. When everything goes well, we just consider it natural, and we forget to take note of what an amazingly miraculous process it actually is. We don't appreciate Hashem's miracle.

When a young man who had been married for a year had a baby girl, he asked Rav Shach whether or not he should make a *Kiddush* to celebrate the occasion. “Suppose you were married for eight years without children,” said Rav Shach. “If you would then have a baby girl, would you question whether to make a *Kiddush*? So now that Hashem saved you seven years of anguish, shouldn't you be even more inclined to express your gratitude to Him?”

For some reason, we all notice the miracle when someone who suffered from infertility is finally blessed with a child, but we don't notice it when someone has their fourth in as many years. But as Leah taught us, it is no less miraculous in such cases, and we must thank Hashem no less for the hidden miracle.

This, explains Rav Yosef Chaim Sonnenfeld, is why the *korban todah* is in *Parashas Tzav* and not in *Parashas Vayikra*. If there is one group that needs a special exhortation

to take notice of the everyday miracles, it is the Kohanim. The Mishnah (*Avos* 5:5) lists ten miracles that happened daily in the *Beis HaMikdash*. Among them: flies weren't attracted to the recently slaughtered animals, the wind never dispersed the smoke rising from the *Mizbei'ach* (Altar), and the Kohen Gadol never became *tamei* on Yom Kippur.

Interestingly, some miracles that occurred daily in the *Beis HaMikdash* didn't make the list in the Mishnah. One of the obvious miracles, for instance, was that each time they slaughtered a bird, they would remove its innards and throw it onto the floor of the *Beis HaMikdash*, and it would be absorbed by the stone floor!

Some commentators explain that the Mishnah lists only the miracles that we could easily have missed. One could have passed the *Mizbei'ach* and noticed that the smoke rose heavenward in a straight plume without thinking, *Isn't it amazing that this happens every day, and not once does the wind manage to disperse it?* The same is true for every miracle in that Mishnah.

The Kohanim were living with these little miracles day after day. At the beginning, they may have been amazed by them. Before long, however, it started to become a regular “day at the office.”

Similarly, we grow accustomed to seeing healthy newborn babies, or people who have recovered from a grave illness or flew overseas without trouble. It's hard to remember that these are daily miracles. *Korban todah* is in *Parashas Tzav* to remind us — and especially the Kohanim — to recognize everyday miracles for what they are.

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Rare Footage Of The Chofetz Chaim Surfaces

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If you are not part of the closed world of ultra-Orthodox, or haredi, Jewry, or within the Orthodox rabbinic fraternity, you are more than likely completely oblivious to the release last week of an obscure newsreel from 1923, which for nearly a century has remained unseen, languishing on some dusty shelf in an obscure storage location in the United States. However, for the Orthodox community, the release of this footage is without exaggeration one of the most sensational media events to have occurred in the history of modern media, right up there with how secular audiences perceive movie footage of Neil Armstrong walking on the moon or of the Titanic's discovery deep in the Atlantic Ocean.

Not quite five minutes long, the silent newsreel consists of a series of movie clips showing various rabbis and dignitaries exiting a public street into a gated courtyard and walking toward a stationary camera. At exactly 57 seconds into the reel the camera focuses on a little old man in a tall cloth cap, surrounded by attendants, as he slowly ambles toward the camera, barely looking up. At the 1 minute 9 second time-point, the camera lens is abruptly covered over by the hand of someone accompanying the elderly man, and he disappears from view. The man fleetingly captured on camera is Rabbi Yisrael Meir Kagan of Radun (1838-1933), known universally by the name of his magnum opus, Chofetz Chaim, the author of numerous published works, including the 20th century's definitive halakhic work, the Mishna Berura.

What you must know is this: Not only has there been no known movie footage of this rabbinic luminary, there are barely any photos of him either. Those that do exist—besides one famous and ubiquitous headshot—are too grainy to be consequential. For Orthodox Jews brought up on countless fables of this mythical man's spirituality and purity, the appearance of this movie footage offers an incredible and never dreamed of opportunity to observe 12 seconds of the Chofetz Chaim's life and to see him in real life, as it were.

It seems that an American news team—from Twentieth Century Fox's newsreel division—decided to cover the first-ever gathering, in Vienna, of the Agudat Yisrael, the groundbreaking political representative organization for Orthodox Jewry founded in 1913, and formally launched in 1919. Anyone and everyone in the Orthodox world was going to be at that momentous conference. Everyone except the Chofetz Chaim.

On Friday Sept. 14, 1923, Gedaliah Bublick wrote gushingly about the Chofetz Chaim's unexpected attendance at the Vienna conference in Yiddishe Tageblatt, at that time one of New York's most popular daily Yiddish newspapers:

For the orthodox Jewish masses, the Chofetz Chaim is the most pious man alive today. Most don't even know his name. Those who do, never use it. His entire persona has become synonymous with the name of his celebrated ethical work.

Bublick (1875-1948), born in Grodno, Lithuania, was a well-known Yiddish journalist who lived in New York and was in Vienna for the Agudat Yisrael event. He described the scene in Vienna as the Chofetz Chaim—who he noted dressed in simple clothes, not in rabbinic garb—arrived at the congress:

A panic broke out in the convention hall—"the Chofetz Chaim is coming." Everyone jumped up onto their seats and focused their gaze onto the point [of his entry].

What is particularly incredible about this description is that the excitement described by Bublick erupted only moments



after the 12-seconds of movie footage that emerged last week was shot. Just prior to thousands of eyes straining to catch a glimpse of the 85-year-old rabbinic luminary, he had made his way into the convention center off the street, flanked by Rabbi Arye Leib Poupko, his son and first biographer, before the Fox news cameras. Amazingly, more than 90 years later we are now able watch him at our leisure.

The movie footage might never have been shot at all. The Chofetz Chaim's visit to Vienna was not a foregone conclusion and for months had been the subject of fevered speculation. Although he was very much behind the proposal to create Agudat Yisrael in 1913, the Chofetz Chaim was known to be reluctant to be involved in the nitty-gritty of communal politics, and more often than not he left the practical aspects of ensuring the application of ideology and theology to his colleagues and disciples. Jewish journalists across the spectrum argued that when push came to shove, the controversy-averse Chofetz Chaim, who was revered well beyond his own constituency of Torah-observant Orthodox Jews, would not support the agenda of Agudat Yisrael by attending its first public event, as it was widely perceived as partisan and divisive. Yes, he had been one of its founders, they acknowledged, but he had merely supported its creation to promote the idea of Torah-observant Jewish unity in a world that had seen the formation of a proliferation of Jewish representative groups that represented Jews but not Judaism. In practice, however, he would never allow his universal popularity to be clouded by partisan political affiliation.

As it turned out, they were wrong. In early September 1923, the Chofetz Chaim and a small group of family members and attendants set off from his hometown of Radun, in Bielorrussia, in a third-class train compartment, for the three-day journey to Vienna. As their journey progressed, the Chofetz Chaim was joined by other leading European rabbis, including, among others, the Grand Rabbi of Ger, Avraham Mordechai Alter, and Rabbi Meir Dan Plotzki of Sokolov. The latter joined the Chofetz Chaim in the third-class compartment as a mark of respect. At each train station the train was mobbed by Jews of

Even when he was given the first speaking slot at the conference, he dismissed the honor as merely an accommodation for an old man and respect for someone of priestly descent. But his humility was irrelevant. The entire congress was completely dominated by his presence. Wherever he went crowds gathered and hung on his every word.

The conference turned out to be one of the most momentous Orthodox gatherings in modern Jewish history, indubitably as a result of the Chofetz Chaim's attendance. Two of the programs initiated that week in Vienna, considered radical in 1923, remain mainstays of Orthodox Jewish life to this day. One was the Agudat Israel's establishment of formal schooling for girls under the banner of Sarah Schenirer's Beit Yaakov movement. The other was the launch of Daf Yomi, a coordinated schedule for ordinary laypeople to study one page of Talmud each day, so that wherever you would be in the world you could slot in to a local Daf Yomi group and complete the 2,711-page cycle together with other participants each seven-and-a-half years. These programs would never have gained widespread acceptance had it not been for the Chofetz Chaim, such was the power of his authority.

Although a little man in stature, his towering presence left a deep impression on everyone who had come to Vienna, including the secular Jews who had predicted that he would never attend. The militantly socialist Yiddish daily, The Forward, reported the Chofetz Chaim's attendance with uncharacteristic respect, describing him as "a venerable ... man," adding:

When you first see the tiny ninety-year-old [sic] man he makes a strange impression—you feel a shudder of awe and love, an enormous boundless respect. When you look more closely you see the face of an angel, a servant of God—the Divine Presence rests on that face and you must close your eyes because of the brilliance that shines from the small, gray, wise eyes. When he stands at the rostrum to speak ... everyone stands to listen to him. His voice is soft but clear. He calls Jews to unity, to peace, to goodness, to piety, to love, and to action. His small, bent frame shakes as he speaks. His small white beard glows like freshly fallen snow, and from his eyes glows an entire world of wisdom and goodness. ... This is how I imagine Hillel the Elder must have appeared.

Now, more than 90 years later, we have been given the unexpected chance to observe the Chofetz Chaim, albeit for only a few seconds, during his brief time in Vienna and to stand alongside those who fought for a glimpse of this icon of Jewish leadership. We have found the opportunity completely overwhelming. Seeing the Chofetz Chaim is something we never expected to be able to do in our lifetimes. But there he is.

Power Points on Parsha

RABBI EPHRAIM NISENBAUM, DISTRIBUTED BY ISRAEL BOOKSHOP



**"He shall remove his garments ...
and he shall remove the ash to the
outside of the camp ..."**
(Vayikra 6:4)

The Steipler Gaon was honored with the last *aliyah*, *Chassan Torah*, every year on Simchas Torah. The following Shabbos the Rav would sponsor a *kiddush* in *shul*. Despite the protests of his family and the other attendees, the Steipler insisted on helping to clean up after the *kiddush*. He explained to those around him that rather than viewing the cleaning as demeaning, he actually viewed it as an honor.

The *kohen*, too, was given the responsibility of cleaning the ashes from the *Mizbei'ach*. "If cleaning up after a *mitzvah* in the Beis Hamikdash was considered part of the sacred service, only to be performed by the *kohanim*, how can we view clean-up after a *mitzvah* as something demeaning?" the Steipler concluded.

**"In the place where the burnt offering is
slaughtered, the sin offering
is also slaughtered ..."**
(Vayikra 6:18)

The Talmud (*Yerushalmi Yevamos* 8:3) explains that no distinction is made between the burnt offering and the sin offering so that the type of sacrifice being brought is concealed and the sinner is spared public shame. For the same reason the *Amidah* prayer was instituted to be said silently — in order to spare the individual who had to confess his sins from public shame (*Sotah* 32b).

The Taz, Rav Dovid Segal, always read the *Kiddush* on Friday night from a *sid-dur*. He once confided to a family member that although he knew it by heart, he did not want to embarrass others at the table who might not.

**"The flesh that touches any impure
thing shall not be eaten"** (Vayikra 7:19)

Rav Shneuer Zalman of Liadi, the first Lubavitcher Rebbe, once chastised a fellow for keeping bad company. The impudent fellow responded testily that he wasn't concerned about being influenced so easily.

"After all," he challenged, "I also have friends who are *chassidim*, yet they have not influenced me either!"

"That doesn't prove anything at all," the Rebbe responded. "We find in the Torah that an impure object can transfer impurity to anything it touches, whereas a pure object cannot transfer its purity. It is much easier to be influenced negatively than to be influenced positively."

**"He shall remove his garments ...
and he shall remove the ash to the
outside of the camp ..."**
(Vayikra 6:3)

In the Kelmer Talmud Torah only the most distinguished students were allowed to take out the trash.

A new student once saw an older student taking out the trash, and offered to take it out instead. The Alter of Kelm, Rav Simcha Zissel Ziv, reprimanded the stu-

Parshas Tzav

dent, telling him that taking out the trash was not a job to be taken lightly, and one had to be deserving of the honor. We learn this from Aharon and his sons, who were given the exclusive rights of removing the ashes.

**"He shall offer
a thanksgiving offering ..."**
(Vayikra 7:12)

A young man told Rav Elazar Shach that his wife had just given birth to a daughter. He asked if he was required to make a *kiddush* in honor of their new child, or if it was only customary to do so.

Rav Shach was surprised. "I don't understand. If Hashem had granted you a baby when you had been childless for eight years of marriage, would you ask this question? Of course not. You would have made a great celebration! Now that Hashem in His kindness has granted you a child in your first year of marriage, is the gift any less valuable?"

**"This is the Torah [laws] of a burnt
offering, the meal offering
and the sin offering ..."**
(Vayikra 7:37)

The Talmud (*Menachos* 110a) derives from this verse, that a person who studies Torah is regarded as if he had brought a sacrifice.

Rav Yonasan Eibeshitz explains that according to some commentators it is the humbling experience of bringing a

sacrifice that atones for sin. Studying Torah, and sometimes asking questions that make a person feel foolish and ignorant, is also a humbling experience, and can therefore atone for sin as well.

**"A fire shall burn continually
on the Mizbei'ach; it shall
not be extinguished ..."**
(Vayikra 6:6)

Rav Shlomo Wolbe visited Rav Chatzkel Levenstein to discuss a matter related to his *yeshivah* in Be'er Yaakov. After they had concluded their discussion, Rav Chatzkel asked Rav Wolbe, "Tell me, do you know that there is a Creator?"

Rav Wolbe was surprised, but he thought a moment and answered, "Yes, I know."

"Do you really know it?" Rav Chatzkel persisted.

Again Rav Wolbe thought a bit and responded in the affirmative.

Rav Chatzkel leaned over and said, "If you are really certain, then go and tell it to the students in the *yeshivah*."

Rav Wolbe later explained that Rav Chatzkel was telling him that a person could fulfill all the *mitzvos* and still have no relationship with the One Who commanded the *mitzvos*. One must learn to develop a connection with Hashem at all times, in order to have a proper relationship with Him. Only if the fire burns continuously, can it be guaranteed that it will not be extinguished.

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from one site to another, from one news outlet to another searching for information. No, it was not going to change anything and it was not going to make me feel better to know facts or see pictures but for some reason I felt myself pulled into the need to know as much as I can. While I cannot yet understand this pulling emotion that overcame me, I do however feel that one constant message I kept seeing and reading was just too much to accept.

These beautiful Neshomos, these Korbonay Olos from our community did not perish because of non-working smoke detectors. It is impossible to allow oneself to think for a second that HKB”H, the loving father, the Boray Kol Haolom, allowed this to happen only to teach us a lesson of needing working smoke detectors. This tragedy could not have been nor would have been avoided “if only there were working smoke detectors on all floors”. Hashem was Gozer this Gezayra and chose the week we read about Korbonos to carry it out for whatever his reason was. It had nothing to do with smoke detectors. Of course without a question, we must do our Hishtadlus and make sure our homes have smoke detectors that work, but allowing yourself to think that this was an avoidable tragedy because the message from Hashem was just to remind us about smoke detectors is ludicrous.

The message from Hashem perhaps our Gedolei Yisroel and Manhigim can shed light on. The reason this happened is not anything anyone of us could possibly know or even suggest. The only absolute message and reason we can know is that the Shechina is in pain, that HKB”H loves us, and therefore we must look into our own homes and into our own lives and become better people in any way we can. For us in Flatbush, this message hits our home. It happened here.

Heartbroken in Flatbush

A Soldiers Message

Such a terrible tragedy almost an entire family wiped out because of their hot plate malfunctioning... really made me start thinking ... how is that fair?? Because of their religious observance in keeping the Shabbat a fire was caused? How can G-d let that happen? The more I thought about it the clearer my answer became...G-d has his reasons for everything and even if we cannot fathom them despite all the terrible tragedies sometimes it's best to look at the positive!!

Last year a similar story happened where a house was burnt down, yet the entire family was away for the weekend!! In addition due to my being a soldier, I have friends who were killed in the recent war, of course it's tragic!! But all those times when a grenade doesn't explode or the Arab snipers gun jams and we don't even know about it!! A mother and child have survived!! It could have been everyone Chas V'shalom!! They are in critical condition may they have a *refuah shelama* and please have them in mind in your prayers. Baruch Dayan Emes

Sean Haber, IDF Soldier

P.S. Those who keep the Shabbat and enjoy in its delight will enjoy the pleasures of the kingdom (olam haba).

Surrender Our Souls

The tragedy which took place in Flatbush is too much for me handle. It hurts me so much and gives me no rest. We all need to take an honest look inside and become better people. Yes, smoke detectors cannot be over stressed and need to be drilled in to us, but that is not the end of the discussion. It cannot stop there. It is critical to reinforce in ourselves and our children *the reality of the next world and how this world is nothing other than a way to get there*. Those pure souls now bask in the glow of the Shechina, in a state of complete and total happiness, far beyond our ability to perceive. Our hearts are shattered for them down below, but they don't need us up above. They have been released from the shackles that bind and soar free far above. They don't want to come back to this painful place. But what about the family that remains down below? How will they continue on? Who will be there for them? I have no idea, and it's so painful to think about! One thing I know. *Hashem* runs this world and knows what He is doing. He truly is all that there is in this world and all that there is in the next world. If we surrender our souls to him unconditionally, whether we want to or not, we can carry on. If not, life is fake and empty and shallow and full of true sadness and fake happiness.

A Stressed Out and Sad Friend

Gila Bas Tzipora Francis – Tzipora Bas Gila

I had just said the words in *Havdala Motzai Shabbos; L'yehudim Hayasa Orah V'simcha V'sosson*....when someone told me the tragic news about the devastating fire in Midwood-Flatbush. I told him; “tell me some good news” He replied; I have none. My brother texted me that it happened on Rosh Chodesh Nissan; *Vayidom Ahron-meisu shnei bnei Ahron Nadav Vavihu. “Vacheichem Chol Beis Yisroel Yivcu Es Hasreifa Asher Saraf Hashem”* I texted him back; Chanah & her 7 Sons – Gila's 7 children!

I just came back from the sad *levayah* where the father cried that he was *makriv* on Rosh Chodesh Shivas Kvasim *Temimim!* I walked along side all types of Jews *Sphardim Ashkenazim Litvish chassiddish all B'Achdus-Kish Echad Blev Achod Noseh Bol Chavero feeling the Tzar as one Family Mishpachas Klal Yisroel*. We just lained in *Vayikra-Adom Ki Yakriv Mkem Karbon*. Harav Meir Shapiro ZT”L once explained why Bnei Yisroel are called Adam. We are like one person that when his arm hurts then his head hurts, since we're all connected in unity. We feel the pain and hurt of our fellow brethren.

As I escorted the 7 *aronos*, family members from ages 5-15, you didn't have to feel ashamed to cry bitter tears with everyone else. There wasn't a dry eye when the father cried out the names of his children. I asked someone if he heard the father's *hesped*, and he told me that he doesn't understand Hebrew, to which I replied; “How-

ever, I'm sure you understood his crying”! I thought of the Fogel family that was also *niftar* on Shabbos Vayikra-Karbonos. We didn't say *Tachnun* on Nissan, however I still found myself saying the words; *Ma Nomer UMa Nidabar*How do we explain tragedies R”L. How do you begin to console a Father who is left with only a wife and daughter in critical condition clinging to life? Hashem says “*Imo Anochi Btzarah*”. The Lakewood Mashgiach says that you can talk to Hashem more than 3 times a day. When we cry out our heartfelt bitter emotional tears, they reach all the way up to the *Kiseh Hakovod*.

The Chafetz Chaim writes and explains in sefer Shem Olam-Shaar Hishchazkus [perek yud beis, yud gimel, & yud daled] all about *tzoros bzman hazeh* and not to be *meyayish* from the final *Geulah B'mehera B'yameinu*. He compares Ikvasa D'Moshicha to a woman in labor. The more pain and the quicker the pain comes is a sign that the baby is about to be born. We are waiting anxiously the *Ledas Moshiaich!*

HaRav Elchonon Wasserman HY”D gave a *marshal* of a person who travels from the city to a farm to learn how to make Challah for Shabbos. He can not believe that the farmer ruins a beautiful grass land to plow and make it ugly. He then is shocked as the farmer puts into the ground white kernels and pours water on the sand and the kernels look brown and dirty full of mud. But then he is quite surprised to see wheat grow from the ground. But the farmer is not done yet, and he cuts the wheat and makes what seems to be clay or play dough with water. Now the farmer is really out of his mind when after putting eggs on the clay, he throws it into the oven fire. This person has seen enough and feels that he wasted his entire time coming out to this farm and wants to go home. After a while, he smells something amazing and the farmer takes out a beautiful tasting delicious *challah* L'kovod Shabbos. Everything now makes sense and all his questions have been answered. Rav Elchonon ZTL explained that Klal Yisroel has gone through so much Galus being crushed and thrown into fire R”L. However, we will all come out Kadosh Vtahor like the *Challah-Lkovod Shabbos-Me'en Olam Haabah. Yhi Hachodesh Hazeh Sof Vketz Lchol Tzaraseinu!*

My Rav from Monsey gave us *chizuk* with a Rabbeinu Yonah who writes that when a person is feeling himself in an impossible situation that he can't seem to get out of and everything seems hopeless, that's when he has a *mitzvah* Daraysah to say the *pesukim* in the beginning of Parshas Ekev [perek zayin pesukim yud zayin-chof] that speaks about not being afraid and reminding yourself about the different miracles that Hashem did for us when He took us out of Mitzrayim and by Krias Yam Suf.

I heard a beautiful story from the Rosh Yeshiva of Darchei, how a Jewish woman wanted to go into entertainment for the fame. She was brought to the old Kapishnitzer Rebbe ZTVK”L who told her that if she remained on the *derech* of a *Yiddisher neshoma* she will have a son who will

light up the world. Harav Dan Segal *shlita* wanted to confirm this story and went to the son at 100 yrs. old. It was none other than Harav Shmuel ben Rochel Wosner *shlita* [Lrefuah shleima] who said that my mother A”H always used to tell him growing up; “Lern Lern, since you don't know what I had given up for you to Learn Torah B”H. [I told the Rosh Yeshiva afterwards that Shmuel Hanavi's Mother cried for her son to grow in learning, and *Rochel Imeinu “Mevakeh Al Banehah”* also gave up B'Mesiras Nefesh for her children-Bnei Yisroel.]

Vshavu Banim Lgevulam-Lshanah Haba B'yerushalayim B'Binyan Beis Hamikdash Im Moshiaich Tzidkeinu. “B'NIS-SAN NIGAAU U'BNISSAN ASIDDIN L'HIGAE. ANI MAAMIN B'BIAS HAMOSHIACH!

Rabbi Moshe Shochet

A Rabbis Dream

The Rav of our Shul, who never discusses anything about his private life and very rarely comments on any current events, stood at the *bimah* this past Shabbos morning and told us of a dream he had that Friday evening - Leil Shabbos Kodesh.

In the dream an “Old Man” with a long white beard appeared to him and told him that the peace that all Jews long for, whether it be Shalom Bayis - peace between man and wife, peace between parents and children, and/or peace between man and his fellow Jew or “Yee”Shuv HaDaas” - inner peace and accord is directly connected and linked to the respect and dignity we exhibit in Hashem's Holy Abode. **MIDAH KENEGED MIDAH - MEASURE FOR MEASURE!!**

Our Rav - at this point visibly shaken and at the point of crying - continued and said that the “Old Man” proceeded to quote a Gemara from Mesechtas Gitin 6b wherein both Rav Chisda and Rav state “that a person should NEVER instill an extra measure of fear in his home” lest great destruction be wrought. In addition, according to Rav the three cardinal sins may be transgressed.

Our Rav, now with tears streaming down his face, said that the “Old Man” told him that when the Gemara states “that a person should NEVER instill “an extra measure of fear in his home” it is referring to **HASHEM'S HOME!!! If a person comes to Shul to pour out his heart to Hashem and is afraid to do so because others have instilled a fear, a hate, an abhorrence to such activity then - MIDAH KENEGED MIDAH - MEASURE FOR MEASURE - there will be an extra measure of fear that is instilled in their home and their life - with devastating results!!** If the respect of Hashem's Home is denigrated and disgraced, if the fear of Hashem is removed from Hashem's very OWN HOUSE **then the void will be filled.**

Our Rav concluded with the coup de grâce - the clincher - the *gematria* that the “Old Man” told him. The *gematria* of “Aye'mah Yisa”rah Be”soch Bai”so”, the *gematria* of “An extra measure of fear in

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his home” is the same as “Dee”boor Be-Shas HaTifellah” or “**Speaking during Davening**”!!

Our Rav had only spoken for a few short minutes and not a sound could be heard. We were spellbound and were hanging onto his every word. Our Rav then advised us that from here on in there would be a “**Zero Talk - Zero Tolerance**” policy in our Shul. “If you feel you need to talk - even one word - please take it outside”, he stated.

I can tell you that yesterday’s *davening* was the first real *davening* a lot of us have *davened* in a very long time.

M. I. Tulinsky

The Siren Apologizes

On behalf of the Vaad for the Shabbos siren we extend our deepest regrets and apologies to the entire Flatbush community. We can only imagine the inconvenience and confusion this mishap caused. Although it was due to an innocent human error, we understand the awesome responsibility we have when dealing with such a delicate and timely matter such as a siren, and we need to ensure that such an incident does not repeat itself.

We do appreciate and take seriously the comments of the community, however we want to reiterate that before the siren was installed, many *rabbonim* were consulted and agreed on the importance of the siren. They understand that despite the knowledge of the time of Shabbos candle lighting, husbands, more than wives, sometimes lose track of time and might go past the time of *soif zman melacha*. We have received compliments and thanks from many community residents for this service, however it still does not excuse the mishap that took place the other Shabbos morning when people were awoken at such an early hour.

We are hopeful that such an incident will not repeat itself and once again please accept our sincerest apologies,

Vaad of the Shabbos Siren

History of the Shabbos Siren

I remember a time, not too long ago -- like 2001 or so -- when there was no Shabbos siren. Chillul Shabbos was rampant. People would turn on lights after *shekiah*, you couldn’t find parking on Shabbos morning at your local *shul* because everyone drove there, not realizing it was Shabbos. Baalei Batim would wake up Shabbot morning, and put on their work clothes. Mothers and wives would forget to put up a *chulent* on Friday afternoon. You’d call a friend on Friday morning to invite him over for Shabbos, and he’d be like “Shabbos? Hey, when is that?” JM in the AM would occasionally not air on Tuesdays because Nochum Segal forgot that it was Tuesday, not the day of rest. Children would insist on having Shabbos parties every day of the week because “how do you know it’s not Shabbos? It’s not like we have a siren, or anything.” And parents were forced to concede to their requests. Dark times, those were. Difficult times.

And so, the people banded together, united in their quest to change the sorry state of the Jewish people, and bring the light of Shabbos to everyone.

The Shabbos siren was born.

Okay, now, here’s the real story: in the 90s, when Clinton was president, and Frasier Crane was king, Sinai Academy, and other fine organizations, would send out fridge magnets which had candle lighting times on them for the whole year. You’d get one, stick it on your fridge, and then you’d inevitably check, sometime during the week, for that week’s *zman*. The kid who, for some reason, hadn’t checked, and still didn’t want to, would consult family members, usually a few hours before Shabbos. (It was one of those “before Shabbos” sounds -- vacuum running, showers blasting, MBD in your cassette player, and then little Duvy, age 7, from the top of the stairwell, who still had not cleaned up his room as he was asked: “Maaaaaa, when’s Shaaaaabos?” “It’s 6:34. Now get in the shower!” Epic.) Bottom line: you knew when Shabbos was. Everyone did.

Then, in 2002-2003, I believe, no one asked for a Shabbos siren, so they made one.

And the rest is history: we started relying on it. No longer could Mommy answer little Duvy, now a surly *yeshiva bochur*, when he asked when Shabbos was. (“When’s Shabbos, Ma?” “Sorry, Duv, no one knows. We live in a siren world, now.”) The bell would give 5 or 10 minute warnings, which instead of telling you to stop what you’re doing, would actually tell you that you still have 5 minutes, which inevitably led to doing *melacha* for 6 because there is no bell at the *zman* to tell you when to stop.

So here we are in 2015, and here’s the bottom line: someone is blaring out a loud noise, without the consensus of even the Shomer Shabbos population. No vote was ever taken. No Kol Korei ever went out. We just accepted it as the status quo, and we never asked ourselves “who is responsible for this? What right do they have?” We never called out the siren for what it is -- a legal form of piracy.

Yes, folks, if I came into your kitchen every week at 6:34 am on Mondays, and sang “November Rain” at the top of my lungs, that would be wrong, even if it were legal. That’s why, if some unidentified person blares a one-tone parade in my ear twice a week without my consent and for no substantive purpose, I call that sound piracy.

People of Flatbush unite: put an end to the siren. Know when Shabbos is, again. Bring back the peace, bring back the light. Bring back the fridge magnets.

Chag Sameach,

Isaac “Bob” Fine

Sefiras Omer Alert

Be’ezer Hashem, Shabbos night, April 4 - on the second night of Pesach - we will begin counting Sefiras HaOmer. As a community service, we will once again be providing a nightly e-mail alert as to the correct day that one should count. The Omer Alert is presented in Hebrew, transliterated Hebrew, and in

English. In addition, the daily Omer Alert comes complete with associated *brochos*, *halachos*, and a Sefiras HaOmer chart.

Baruch Hashem, thousands of people receive the alerts and many have commented on how the Omer Alerts have allowed them to count all 49 days correctly **and with a bracha!**

To receive the Omer Alert please send an e-mail with the word “subscribe” in the subject line to: omeralerts@gmail.com

Yisroel

Womens Pictures

I’m not a regular FJJ reader, but due to a family situation I found myself looking thru your quality newspaper this week, and I loved it! Kol hakavod! What hit me strange, there were a few letters discussing your decision (as is that of many Chareidi papers) not to publish pictures of women. As I continued turning pages, I found pictures of Mrs. M. Lubling, and then of Tzippy Livni! Am I missing something?

Shuey Kohn, Canterbury, CT

Understanding Yungelite

I just read Yitzy Spitzer’s letter asking why the older generation seems to take coming on time to *davening* seriously while “yungelite and bochurim” have such a “lackadaisical” attitude.

I feel that such a charge should not go unanswered.

As to the *bochurim*, it’s really not a question why a teenager has not yet reached the maturity where he comes on time to *davening*, especially since there is no *chinuch* whatsoever in the meaning and privilege of *tefilah* in most *yeshivos* today. One can only take comfort in the fact that they are actually coming to *daven*, as opposed to the ones who you would never call a *yeshiva bachur*, who you seldom even see in *shul*. Hopefully with age will come wisdom.

However as to the “yungelite”, I would hazard a guess that Mr. Spitzer has no idea what an average *yungerman’s* day looks like. Many of those who you see coming late have actually been up for quite some time, attended a morning *kollel* (who *davened* before the *zman* so he didn’t want to *daven* there) then went home helped out with getting the children dressed (his wife needs to go to work she cannot do it all). Perhaps he arranged the transportation, took a child to the babysitter, and needed to be in *yeshiva* at 9:30. He then needed to pick up one child from the babysitter at 1:50, to get him to a different babysitter, so he can go to the 2:15 *mincha*, so he can pick up his other child from playgroup to watch him until the third babysitter slot so he can make it back to *yeshiva* for second *seider*.

The “older generation” wants to *daven* at an 8:00 Shachris? Gets up at 7:15, has a coffee, is in his car by 7:35 for a 5 min drive to *shul* so he can patiently sit and wait for 10 min for a spot to open up, and is in *shul* by 7:55 for an 8:00 Shachris.

I ask you, who actually gave more of himself to be at that 8:00 Shachris?

I think the answer is clear.

HM

Judge Favorably

This is a note to the lady who pointed to the light on Avenue K and East 9 Street making me aware that the light I was going through was not mine (I had a red light). I know it was red. Try, next time, to be *dan lkav zchus*. I was rushing my Dad to the hospital! My car is not equipped with sirens, so I couldn’t alert you that it was an emergency! I was extra careful.

If Looks Could Kill

Diabetes and Passover

If you are a Diabetic with Passover approaching, what can you eat that will not harm you or your body?

You have to avoid the following foods: potatoes, potato starch, grape juice, wine, *matzah*, horseradish and salt. Any foods that are sugar free are MORE expensive during Passover.

So, I would love to hear from your readers, what a person can do to survive Passover as a Diabetic.

Something to think about.

Avrohom Lukacs

Missionary Alert in Flatbush

I was walking to work this morning and saw on a park bench on Ocean Parkway a copy of an obvious Christian missionary tract called “The Orthodox Jewish Bible” that is published by Artists for Israel International Publishers. When you google the group the complete name “Artists for Israel International Publishers Messianic Bible Society” pops up. I also saw a copy placed next to a box of a home on Avenue M.

Readers should be asked to pick up these thick (more than 1200 pages) blue or purple colored missionary tracts and dump it in the first garbage (not the wire ones) they come across. Don’t even bother glimpsing at it. If you see a copy on somebody else’s property, do them a favor and trash it for them. We don’t want our children who don’t understand the serious danger of these missionary tracts picking them up and reading them. Obviously we know that the Jewish Bible or Tanach is for all Jews, not just Orthodox Jews. But this slick missionary tract titled “The Orthodox Jewish Bible” is neither Orthodox nor Jewish. If you can alert readers of the FJJ to recycle these Missionary propaganda, you will be doing a great service to the entire Flatbush Jewish community.

Daniel Keren

Controversial FJJ

While I am quite aware that your newspaper is not really geared for Williamsburg readership, I take issue, excuse the pun with some of the subjects raised both by your readership and yourself. When you reported the massacre in Har Nof, *r”l* a few months ago you claimed commendably to have asked Daas Torah. Therefore I find it hard to believe who you consult when you continuously publish articles about the rights of the Jews to access the Har Habayis, Temple Mount as propagated by a certain organization which doesn’t seem to know that it is forbidden to enter the above area. The punishment being *ko-*

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Clarity Won: Fallout from Israel's 2015 Elections

RABBI YITSCHAK RUDOMIN

Anyone remotely familiar with Shidduchim and dating in general knows that the suitor and the one being pursued have different roles. Each must act CLEARLY in order to connect and succeed with their chosen objective. One cannot be all things to all men and to all women. Therefore it is important that a Yeshiva Bochur, as an example, be very clear about who he is and what he wishes any potential spouse to know about him in order that he be chosen over anyone else (aside from the common basic human attractions). Thus, the prospective Choson ("groom") cannot portray himself SIMULTANEOUSLY as all of a potential full-time Kollel learner, plus college student, plus working professional all at once. You are either committed to full-time learning or not. Or you are seriously taking college course to get a profession no matter what, or your heart and mind are set on working full time for a living and nothing will deter you because that is who you are and what you sincerely want to do. Just make up your mind, and be clear about who you are and what you want people to know about you! To ignore this means that few will know who you are and what you stand for and so you will lose. This is so true for politics as well, as any politician must decide what his main message is, and who his target audience and potential supporters are and how that can be conveyed with absolute CLARITY to get the vote and be elected and win!

Based on that preamble, the results of the latest Israeli election make perfect sense. Here are the winners and losers, in no particular order:

Winners:

Netanyahu, who long ago figured out that he must run against the most unpopular man among most Israeli Jews...no not any rabbis silly, it's Obama! By concentrating his SPOKEN and UNSPOKEN message on the dangers posed by Obama's pro-leftist preferences, and BHO's tolerance of Islamic shenanigans, capped by a masterful speech to the US Congress a few days before the elections, Netanyahu was able to attract that right-wing Israeli JEWISH majority that fears Obama more than Netanyahu's failings.

Israeli Arabs, who with the help of foreign politically savvy operatives and

money, were able to unite in a big way even though they are split among themselves ranging from secular Communists to Islamic Fundamentalist, they showed that one thing unites them more than anything else: Fear and loathing of their Jewish Israeli compatriots. Count on them being major obstructionists in the next Knesset.

Israeli Sefardim, supported the Charedi SHAS and the new secular Kulanu party to become important players in determining the new governing coalition, after being locked out for two years.

Charedim, both the Ashkenazi-dominated UTJ and the Sefardi dominated SHAS proved yet again that "Toirah Iz Di Beste Sechoirah"! That sticking to a clear pure message of commitment to Gedolim, Rebbe's and Roshei Yeshiva, no matter who they are, is the safest and smartest policy for Charedi Jews. Notch up great victories for the three Moatzos, the Councils of Torah Sages, that guide Agudas Yisroel, Degel HaTorah, and SHAS whose position is now very strong and their voices will be heard in the new government. The Israeli Charedi world in general will now breathe a collective sigh of relief as anti-Semitic and anti-Torah laws designed to hurt them will now be rolled back and struck off the books. They will also gain access to political and economic rewards, long overdue, since they make invaluable contributions to the Jewish people in Israel in many spheres, obviously in being the Bnai Torah valued most by HK-B"H for their Torah Umitzvos!

Aryeh Deri, for one of the biggest political comebacks in modern Israeli history. But he will have to produce big-time for all the faith that was placed in his now proven political abilities. He needs to realize, like all politicians, that this is not about him, he represents and leads the Sefardi Charedi Tzibbur in the Knesset and must tread with great caution to avoid the pitfalls of the political mistakes of the past. Now he must produce and prove himself.

Israel's neighboring Arab countries, who won a stable partner and strong ally to oppose Iranian hegemony and out of control Islamic terrorists. They should make the most of this to do their own house-cleaning, if they can in between all the civil wars and vendettas they are engaged in right now.

US Republicans whose gamble to invite and support Netanyahu has paid off and who now have a good chance of capturing the big prize of the White House in 2016. Seems Israel's March 2015 elections is the "real first 'primary' election" in the race for the US Presidency to be decided in November 2106.

Losers:

This list is longer, partly because of the new Israeli law that raised the threshold for entry into the Knesset.

Labor and its all-around rogue's gallery of Socialists, Bolsheviks, Reformers, and Anarchists. They can now keep the new oversized Arab super-party company on the official opposition side and show their true colors as they find common cause with the goals of the Israeli Arabs whom they love more than their fellow right-wing and any Jews of a religious nature. They are a political basket case and no one will miss them.

Yair Lapid, like most "protest parties" of the past are headed for political oblivion. Lapid should go back to the world of Israeli television and carry on being a celebrity there because he has proven he knows nothing about governing, government and how to make himself useful to Israeli society beyond cursing Charedim as the source of all his problems. He needs to get a life soon.

Ditto for Dov Lipman who did not even make it on his ultra-secular anti-Charedi Yesh Atid party's candidates. He too will now have to get a life and stop contriving excuses as to what he wants out of life now that he is a man without a party or a country.

Naftali Bennett, the real disappointment to the Orthodox world by the way two years ago he teamed up with Lapid and engineered the last anti-Charedi regime that came crashing down none too soon. Even his own prior supporters left him in droves to the left and to the right because he has tried to be all things to all men. His gambit to enlist a secular Israel soccer hero to make his so-called "Bayit Yehudi" party just showed him up as someone lacking in a true understanding and commitment to serious Torah Judaism. He is a smart and wealthy man who speaks English with American parents. He should seriously think about spending quality time in one of the major BT yeshivas in Israel that ca-

ter to people like him. A stint in Ohr Somayach or Machon Shlomo would do him wonders. Oh yes, and he should take his wife and children to some serious Torah seminars run by Arachim or Hidabroot that would improve their Hashkafa and their appreciation for REAL Yiddishkeit.

Eli Yishai made a huge mistake by teaming up with Kahanists on one flank and drop-outs from Bayit Yehudi on the other. A truly mixed up mixed message lacking any clarity whatsoever so that his Torah-true persona backed by Rav Meir Mazuz could not shine through. They were also political amateurs compared to those Machiavellians opposing them and they paid the price. Perhaps what Yishai should have done is just stick with his rabbi and sent out one clear message as to who they are. Instead what happened was that his Yachad party was portrayed as an extremist right-wing party when in fact Yishai is a relatively moderate and centrist politician. Better luck next time and stick to one main clear message in the future.

Obama, Kerry, Hillary Clinton, US Democrats, Iran, Europe, foreign NGOs, the PLO & Hamas & Hezbollah whose nefarious plans and hostility to Jews' and Israelis' real interests have now been dealt a serious set-back and hopefully in some ways overturned. This is in the spirit of Purim and the month of Adar we are still in when Jews celebrate the turnaround of Haman's & Achashveiros's ploys and deceptions.

Lieberman and his "Yisrael Beiteinu" that is now on the way to becoming an anachronism and political fossil because this party of former Russian émigrés has served its purpose. Now that Russian Israelis have integrated into the secular Israeli mainstream they no longer need a special interests party that has no real direction. The problem of the over 300,000 NON-Halachic Russian "Jews" in Israel is the REAL problem with this group that has still not been solved and is at the heart of the ongoing conversion wars and standards in Israel that may now result in stronger rulings and laws against these gentiles masquerading as "Jews" with Charedim back in positions of influence. Stay tuned.

May the Jewish People go from strength to strength, from the salvations of Adar to the even greater salvations of Nissan! Amen!

Letters to the Editor

CONTINUED FROM PAGE 127

res, r"l. It behooves your publication to ignore this so called Orthodox Institute. R' Shach, z"l in his *pesicha* to Yarchei Kallah of 5749, among other things he gave over "furthermore we are bound by the three oaths as elaborated from Chazal in Kesobus, daf 110-111.

Rabbi Samuel, Lakewood NJ

Parking Alert

Beware of the "parking spot" between the entrance and exits at Rite Aid on Nosstrand and L, it's part of the bus stop and many people have received tickets.

AB

Size of Charoses

Some people know how to make *charoses*, some don't know how. They want to buy readymade *charoses*. They are very good, except for the size. They come in 8 oz. jars or larger, when even a family of 10 could suffice with 1 oz. (that's a full shot glass, also known as schnapps cup). Such a jar costs at least \$10. This is improper and should really be sold mostly in 1 oz. jars. For the customer wanting to use just a little *charoses* and they don't make it for whatever the reason, they should arrange with a relative or neighbor, who most likely will have what to spare and be happy to share. If, and only if, you prefer to use *charoses* as a dip or snack after the

seder, the big jars are good for you. There shouldn't be such a large market for those customers, so the jar sizes are subject to decrease by default. Wishing everyone a happy and healthy Pesach.

S.K.

Tumah at Our Chasunahs

Dear M.P.S, after reading your letter about the *nareshkeit* that goes on at our *chasunahs* it truly hit my core. I agree 100% and couldn't be any less *maskim* to what you had to say. I actually have pondered this idea recently but I never had the courage to pen my thoughts and let everyone know about it. I praise you for your

courageous action of writing your letter and trying to inform everyone about the *shtusim* that really goes on at these *chasunahs*. Hopefully we can soon stop this craziness and be *zoche* to Moshiach Tzidkainu Bimhaira Viyameinu Amen.

B.I.G

Pardes Shlomo

I wanted to let everybody know about the Pardes Shlomo hotline. The Pardes Shlomo hotline has speeches from many excellent speakers including series from R' Shimshon Pincus zt"l, R' Dovid Orlofsky and others. Its number is 718-480-5222.

M.T.



SPECIAL FJJ PESACH SECTION



Rav Mordechai Gifter's zt"l Insights Into Pesach

PREPARED FOR PUBLICATION BY
MALKEAL YUSUPOV

The spring season is heralded into Jewish life with the holiday of Pesach. At this season of the year, when nature begins to burst forth with new life, the Jew celebrates the birth of Klal Yisroel as a nation. The soil of humanity, barren and arid of the Divine Word of G-d, became enriched and fructified with a new people whose very *raison d'être* was the permeation of mankind with Divinity – a *mamleches kohanim v'goy kadosh* – a kingdom of priests and a holy people.

No festival in Jewish life is as replete with the rich symbolism of *mitzvos* as the Pesach festival. And since *mitzvos* are the practical aspect of the depth of inspiration of the Jewish soul, Jewish parents should seek to make full use of the Pesach festival as a workshop in Jewish education, both for themselves and their children.

It was specifically of Pesach that the Rabbis spoke in teaching us – *sho'alim v'dorshin kodem ha'chag* – that one should acquaint himself prior to the festival with various elements of the holiday. One cannot possibly appreciate the Divine beauty of the Pesach Yom Tov without some previous preparation as to the laws and practices of the Yom Tov. The Jewish Day School gives the child a fair amount of preparation for the holiday, but it is the duty of the parent to translate the knowledge gained in school into the home atmosphere of the child. As part of this duty it is advisable that there be a discussion of the aspects of the Yom Tov between parent and child prior to the Yom Tov. This not only enhances for the child the importance of the knowledge gained in school, but it serves also to deepen the child's appreciation of the Yom Tov.

The holiday is known and designated by three names: Chag Hamatzos, the festival of *matzos*; Chag HaPesach, the festival of Passover; and Zman Cheirusainu, the time or season of our freedom.

Chag Hamatzos – this term reminds us both of the *mitzvah* of *matzah* and the negative commandment to abstain from eating *chometz* (leaven) throughout the entire Yom Tov. Abstinence from *chometz* includes also the necessity of removing from one's possession any *chometz* which he may have. This necessitates a thorough cleaning of the house. And spring cleaning for the Jew is an act of *mitzvah*, culminating in the *bedikas chometz* – the search for the *chometz* – on the evening preceding Pesach. And here we have a wonderful opportunity for the mother to train and educate her daughter in preparing for the Yom Tov. To make housecleaning a source of *avodas Hashem* (Divine service) is yet another example of finding G-d in our most mundane affairs.

Bedikas chometz should not be summarily done as something to get over with. This final act gives the halo of Divinity to the entire pre-Pesach preparation. It should therefore carry the solemnity of *mitzvah* called for in the recitation of the *brachah* preceding the *bedikah*. The children should participate in the search for *chometz* together with their father. There is something of mystery and adventure involved for the younger children. The chil-

dren tense and excited, the *chometz* must be found. And when found, the reward is – a *mitzvah* performed!

The abstinence from *chometz* is the source for much of the special culinary art of the Pesach festival. Here again the mother has the opportunity of training her daughter in *mitzvos* through so simple a thing as the preparation of various Passover dishes.

The festival of Pesach and Zman Cheirusainu receive their practical application in *mitzvah* at the Seder service. The Seder service, if properly performed, is beyond doubt one of the most beautiful and inspiring acts of *mitzvah* in all of Jewish life.

The Seder is essentially a workshop in Jewish education. It is centered in the commandment: "*V'higad'ta l'vincha bayom hahu* – and thou shall relate unto thy children on that day" (*Exodus* 13:8). The recitation of the Haggadah is really the lesson of Pesach in all its various facets being taught by the father to the child.

Since a basic element in education is arousing and maintaining the unabated interest of the child, the Rabbis instituted certain innovations in the Seder service with this program in mind. The *Mah Nishtanah* – the Four Questions asked by the child, is a direct result of this desire to have the child himself participate actively in the lesson of Passover.

This method of imparting knowledge in the form of an answer to a question is a valuable feature in education. Not only does it arouse interest; it also serves the purpose of better understanding the problem at hand. Asking a question calls for a certain degree of understanding. It gives one the opportunity to analyze and realize what he does know in order to seek information about that which he doesn't know. The Law, therefore, requires that even when there is no child present and all engaged in the Seder service are *talmidei chachamim*, it is still necessary that one of them ask the "four questions." And if one suffers the misfortune of having to perform the Seder service all alone, he must ask the four questions of himself (*Pesachim* 116a).

The *Arba Kosos* – the four cups of wine which we drink at the Seder – are indicative of four different terms used by the Torah in reference to Israel's salvation from Egyptian bondage. Since the *Arba Kosos* commemorate Israel's freedom, they must be drunk in a manner befitting the free man and not a slave. Hence, the *heseivah* – drinking while leaning on pillows, indicative of complete *cheirus* (freedom). One of the four questions expresses the desire of the child to know the reason for this manifestation of *cheirus*. In the recitation of the Haggadah the father informs the child of the great story of Klal Yisroel's freedom through Yetzias Mitzrayim, the great lesson of G-d's rule over all forces of nature, and the concurrent lesson of Klal Yisroel's role as the Chosen People.

Pride is infused into the child – pride with being a son of this Chosen People. *Emunah* (deep faith in G-d's Divine Providence) – Israel's wellspring of survival – is taught to the child. *Yiras Shamayim* (fear

of the L-rd), Who is the Master of our destiny, is vividly presented in the glowing words of the Haggadah.

Maror (bitter herbs) reminds us of the affliction of the Jew, and *korech* (the sandwich of *matzah* and *maror*) reminds us of Klal Yisroel's glorious past, when the sacrificial Paschal lamb was brought up in the Temple, and Jews ate *matzah*, *maror*, and the meat of the *korban Pesach*. This is something to fire the imagination of the child, to fill him with hope for final redemption, when once again we will be privileged to enjoy the Paschal Temple service.

The white robe – the *kittel* – worn by the father during the Seder, commemorating the Temple where such robes were worn (commentary, *Imrei Shefer*, Rav N.Z.Y. Berlin) serves to impress indelibly upon the child the memorable occasion of the Seder service.

Another Seder custom which serves to strengthen our *emunah* and our hope in final redemption is that of opening the door to admit Eliyahu Hanavi, who will bring us the tidings of salvation. Participation in the Seder service with all its beauty and glory is an experience which leaves an everlasting impression upon the mind and heart of the Jew. There is no theatrical fanfare, but the results achieved are greater than that of any pageantry. What a sorrowful substitute for Torah beauty and glory are those "third *sedarim*" which many of our Jews have begun to hallow!



The Seder meal sandwiched in between the Haggadah and the Hallel is truly an act of Divine service. The spiritual elevation of the Jew imparts a different taste to the food. It was Rabbi Akiva who once told Tyrannus Rufus of Rome that the Shabbos was the special spice which gave a unique taste to the Shabbos meal. The Seder service is the special spice of the Seder repast. And therefore, parents should take the trouble of maintaining the level of spiritual beauty during the meal. Passover songs are in order. Divrei Torah – discussing various phases of the Haggadah, are of greatest importance. The participation of the child is always to be remembered.

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SPECIAL FJJ PESACH SECTION



Thoughts On The *Haggadah* Including Writings and Stories From *Maran zt"l*

RABBI MOSHE BOYLAN

One of the main themes and topics in Pesach is the emphasis on not eating *chometz* and destroying *chometz*. Why is this so important that the Torah emphasizes this, and also gives an extremely severe punishment of *Kares* for one that eats *chometz*? The *Radbaz* explains that *chometz* represents the *yetzer hora*, and therefore we must go to great extents in removing ourselves from it.

The question is why we the Torah requires that we eat *matzah* which could become *chometz* (i.e. it is made from the five types of grain that could become *chometz*)? Wouldn't it be so much easier and more secure to allow eating *matzah* from things which could not become *chometz* (such as potatoes, etc.)?

The *Chasam Sofer zt"l* explains that eating *matzah* represents overcoming the *yetzer hora*, as we eat it in a situation that it could have been *chometz*. To have a *matzah* which could not have become *chometz* is similar to a *malach* (and angel), who must do good and has no *bechira* (free will) to do bad. Eating a *matzah* which could have become *chometz* and yet did not because of special extraordinary efforts, represents how human beings must put extra effort into overcoming the *yetzer hora* so that they can do what is right while avoiding evil.

The *Chazon Ish zt"l* writes about the importance of the *yetzer hora* in enabling a person to grow. He said that the fact that *Chazal* removed the *yetzer hora* for *Avodah Zarah* (in the times of the *Anshei Kenesses Hagedolah*) was necessary, but actually prevented us from reaching the ultimate greatness. The earlier generations were on such a high level that they could deal with this *yetzer hora*, and therefore it was a *maalah* for them to have it, as it gave them an opportunity to grow by overcoming it. Unfortunately, due to *yeridas hadoros* we could not deal with this *yetzer hora*, and therefore the *Chazal* had to remove it from us.

This should be a *chizuk* to us to deal with the *yetzer hora's* which are still with us. Instead of feeling bad for ourselves that we have a *yetzer hora*, we must realize that it is specifically these bad tendencies which enable us to grow through overcoming them.

Once a *bachur* asked the *Chazon Ish* for a *beracha* that the *yetzer hora* should be removed from him. The *Chazon Ish* refused and explained as follows: Every live person has a *yetzer hatov* and a *yetzer hora*. If someone doesn't have a *yetzer hora* then he is not really alive, but is like a dead person. Instead of asking for a *beracha* to negate your *yetzer hora*, you should instead ask for a *beracha* to overcome your *yetzer hora*!

Gemilus chassadim is one of the important themes of Pesach and the *Haggadah*. In fact we begin *Maggid* with an invitation to those who are hungry and lacking to join together with our Seder. Likewise, in the beginning of the discussion of *Hilchos Pesach* in *Shulchan Aruch*, we are told about the importance of giving *Maos Chitim* (money to poor people to help them with the needs of Pesach).

One explanation of the connection between Pesach and *gemilus chassadim* is that Pesach is related to Avrohom Avinu (as is mentioned in the *Tur* in the name of *Rabbeinu Yechiel*). Because Avrohom Avinu was so related to performing *gemilus chassadim*, it is therefore appropriate that the Yom Tov related to him should likewise have a strong emphasis on this *middah tovah*.

The *Chazon Ish zt"l* was known for his tremendous commitment to *gemilus chassadim*. Shortly before Pesach, *Rav Shimon Sirota* (an *askan* for *Agudas Yisroel*) got married, and was looking forward to spending Pesach together with family members. Meanwhile, the *Chazon Ish* asked him to lead a Seder for a group of *yesomos* (orphans) in a *Penimiah* (a dormitory).

Rav Sirota told the *Chazon Ish* that this was a difficult thing for him to do, especially because he had in mind to enjoy the Yom Tov together with his family. The *Chazon Ish* explained to him that leading this *seider* would be a tremendous *mitzvah*. One cannot imagine the terrible pain and *agmas nefesh* these unfortunate *yesomos* would have if they would have a *seider* all by themselves. The *Chazon Ish* ended his comments by saying that if *Rav Sirota* refuses, then he will lead the *seider* himself!

The words of the *Chazon Ish* had a tremendous impact, and *Rav Sirota* accepted willingly to fulfill the job which he had been asked to fulfill.

One of the important lessons of the *Haggadah* is the importance of every Jewish child. The *Haggadah* said that the Torah tells us how to deal with four children, "*Echad Chacham, Echad Rasha, Echad Tam, Veechad Sheaino Yodaia Lishol*" (one that is wise, one that is evil, one that is simple and one that does not know how to ask questions).

We see from here how the Torah wants us to deal with every Jewish child, and not merely direct our *chinuch* to only one group of children. Another thing we see is how we must educate each child in the individual manner most appropriate for him. This is in keeping with the famous words, "*Chanoch Lenaar Al Pi Darko*" (educate the child according to his way).

This is one of the reasons that the *Baal Haggadah* reiterates the word, "*Echad*" before each child. This shows us how each child must be treated as an individual,

with a unique approach best for him. The *Chazon Ish zt"l* also gave individual attention to his *talmidim* and to various *talmidim* he came in contact with.

Once a Rosh Yeshiva came to the *Chazon Ish* and told him how a *bachur* in his yeshiva was caught being in an inappropriate place on *Shabbos*! The Rosh Yeshiva wanted the *bachur* to be removed from the yeshiva.

The *Chazon Ish* said that instead the Rosh Yeshiva should learn with the *bachur* as a *chavrusa* and thereby bring him closer to Torah. The Rosh Yeshiva said that he didn't feel it possible to do this.

Immediately the *Chazon Ish* said that he would be the *chavrusa*, and the *bachur* would remain in the yeshiva. Sure enough, this *bachur* became a great *marbitz* Torah and a father to great *talmidei chachomim*.

The *Baal Haggadah* mentions how the *Yidden* went to dwell in *Eretz Goshen*. The reason for this was that *Klal Yisroel* would be able to maintain their high spiritual standard by remaining separate from the *Umos Haolam*.

The *Chazon Ish* was once speaking to the *Satmar Rebbe zt"l*, who mentioned the following famous statement of the *Rambam* that one is influenced in his ideologies and actions from his friends and the people in the country he dwells in. This is a reason that one should live in the proximity of righteous and wise people so that he will learn from them. He should stay far away from evil people so that he will not learn from them. If he is in a bad country, he should leave and move to a country that people act in an appropriate manner. If he is in a situation that the countries available to live in require him to join together with them and act inappropriately, he must move to places like caves and deserts and not act in a manner of sinners (cf. *Rambam Hilchos Deos* 6:1).

The *Satmar Rebbe* asked the *Chazon Ish* how he could continue to live in *Eretz Yisroel* if there were so many people who lived there who rebelled against the Torah. The *Chazon Ish* answered that "The *Yeshivos Hakedoshos* are the deserts and caves of our generation!"

In a similar vein, *Rav Yitzchok Hutner zt"l* used to say that in previous generations a Yeshiva was like a *Mishkan*, serving as a place that people could grow spiritually. Nowadays, the Yeshiva is not only a *Mishkan*, it is also a *Taivah* (an ark) which saves people from the *Mabul* of *Kefirah* and bad actions which one is exposed to in the outside world.

In "*Dayenu*" we thank *Hashem* for giving us the Torah. *Nesinas Hatorah* (the giving of the Torah) is integrally related to *Yetzias Mitzraim*, as the whole purpose of *Yetzias Mitzraim* was in order that *Klal Yisroel* would ultimately accept the Torah. We see this also from the fact that the Yo-



mim Tovim of Pesach and *Shavuus* are connected through the days of the *Sefirah*. This shows that the freedom of Pesach is missing without leading to the ultimate freedom of *Kabbalas Hatorah*.

The *Chazon Ish* had a tremendous commitment to *Limud Hatorah* personally, and also showed *Klal Yisroel* the importance of *Limud Hatorah*.

A *bachur* that was a great *lamdan* decided to leave full time learning in order to be involved in *kiruv rechokim*, which he did quite successfully.

The *bachur* was called to the house of the *Chazon Ish* and was told to stop his involvement in *kiruv rechokim*, and to return to full time learning. The *bachur* was quite surprised, as he was accomplishing so much in terms of bringing people closer to Torah.

The *Chazon Ish* explained his position to the *bachur* with the following *meshal*: The different parts of the body have different roles. The head does not do what the hands do, and the hands do not do what the legs do. Every part of the body has its own particular role to play for the overall functioning of the body.

The *nimshal* is that *Klal Yisroel* is like one body. Each person is like one part of the body, with his individual role to play. Your role is to be the mind of *Klal Yisroel* and not to be the hands of *Klal Yisroel*. Therefore, for you to be involved in *hatzalas nefashos* or *kiruv rechokim* is incorrect, as this is not the role you are meant to play for the overall success of *Klal Yisroel*. The *Chazon Ish* concluded by saying that you should return to learning Torah as for this you were created.

The words of the *Chazon Ish* are enlightening today as they were when they were spoken. Tragically we hear people saying statements that *Bnai Torah* should play an equal role with others by joining the army. We must understand the words of the *Chazon Ish zt"l* that the *Bnai Torah* have a special role to play for *Klal Yisroel*, and they must be encouraged and enabled to fulfill this crucial and vital role.

Chazal tell us that in Nissan our fathers were redeemed and in Nissan we will eventually be redeemed. In the *zechus* of following in the path of the *Chazon Ish* in committing ourselves to *Limud Hatorah*, *Gemilus Chassadim*, and overcoming our *yetzer hora*, may we soon see the coming of *Moshiach Tzidkenu* speedily.



SPECIAL FJJ PESACH SECTION



Thoughts On The Yom Tov Of Pesach Based Upon The *Shmuessen* of Rav Shlomo Brevda zt"l

RABBI MOSHE BOYLAN

At the beginning of the *Magid* section of the *Haggadah* we say "Ha *Lachma Anya*..." In this section of the *Haggadah* we say that this is the poor man's bread that we ate in Egypt. Anyone that is hungry (he doesn't even have *Matzah* to eat) should come and eat, anyone that needs (the other parts of the Pesach meal) should come and join our Pesach meal. Now we are here, next year we will be in *Eretz Yisroel*. Now we are slaves, next year we will be free men.

Meforshim ask a number of questions on this part of the *Haggadah*. Firstly, on every Yom Tov there is a mitzvah to help others to have the wherewithal to eat on Yom Tov. The *Rambam* said that one must help converts, orphans, widows and other poor people to have what to eat for Yom Tov. Why then do we only make the announcement of "Ha *Lachma Anya*" on Pesach and not on other Yomim Tovim?

Another question asked is what the connection is between the beginning part of Ha *Lachma Anya* and the end? Why does the fact that *matzah* is a poor man's bread lead us to the discussion of how currently we are slaves and in *galus* and soon we will be free men and in *Eretz Yisroel*?

Let us introduce this subject with the words of the GR"A zt"l: There are four types of poverty/affliction. The first type is not having what to eat. The second type is not having enough to eat. The third type is the affliction of traveling, which reduces a person's strength. The fourth type of affliction is being in *Shibud* (slavery).

The words of Ha *Lachma Anya* refer to these four types of affliction. "*Kol Dichpin*" refers to the affliction of being hungry. "*Kol Ditzrich*" refers to the affliction of someone that has what to eat, but not enough to be satisfied. "*Hashata Hacha*" refers to the affliction of traveling, as we all are now in *galus*. "*Hashata Avdei*" refers to the fact that we are slaves, as we are all affected by *Shibud Malchuyos* (the servitude we have to the kingdoms of the *Umos Haolam*). {The GR"A zt"l is of the opinion that "Oni" and "Ani" (affliction and poverty) are in essence one.}

The GR"A continues to explain that the above is related to the statement of *Chazal* that four people have to give special thanks to *Hashem* (by offering a *Korbon Todah*). These people are one that traveled on seas, one that traveled through deserts, one that survived being in jail and a sick person that was healed. The four *Inuyim* (afflictions) mentioned previously are related to these four people.

The affliction of famine is related to being sick, as one that is sick can often reach a status that he doesn't want to eat (cf. *Tehillim* 107:17). The affliction of *Shibud* (slavery) is related to one that leaves a jail (as one in a jail is in a sense in slavery). The affliction of one that does not have enough to eat is related to one that is traveling over seas (literally), as those that travel on the seas do not have *Yishuv Hadaas* (tranquility of mind) until they arrive on shore. The affliction of traveling is related to one that travels over deserts.

When we were in *Mitzraim* we suffered all of the above *Inuyim* (afflictions). We didn't always have what to eat. Even when we had something to eat, it was not enough to satisfy us. We also underwent *galus* and *shibud*, as we were in a foreign land and were slaves.

When *Klal Yisroel* left *Mitzraim* we left all of these *Inuyim* (afflictions), as will be explained shortly. We mention how we offer poor people *Matzah* to eat and even any other foods they may need for the Seder meal. This shows

that we have been freed from the first two *Inuyim*, of totally lacking food and lacking food partially. At the same time we appreciate that the last two *Inuyim* still apply to us somewhat, as we are still in a foreign land and have to undergo *Shibud Malchuyos*. We therefore mention how these two *Inuyim* are only temporary. We are now here, but next year we will be in *Eretz Yisroel*, and now we are slaves but next year we will be free men.

In summation, we now appreciate how the words of "Ha *Lachma Anya*" are specifically related to the Yom Tov of Pesach, more than any other Yom Tov. In the *shibud* of *Mitzraim* we had four things which we were deprived of (this is represented by the *lachma anya* referred to). The freedom of *Yetzias Mitzraim* enabled that we were freed immediately from two of these, and gave us the potential to be freed from the other two *Inuyim* (this is the meaning of the latter part of "Ha *Lachma Anya*).

In contrast, if we would have remained enslaved in *Mitzraim*, then we would remain as slaves eternally. This is as we say in the *Haggadah* that if we would not have been redeemed, then us and all of our descendants would have been enslaved in *Mitzraim*.

The *matzah* is parallel to the four types of *Inuyim* referred to previously. We see this as follows: *Matzah* is called, "*Lechem Oni*", which excludes the dough being kneaded with wine, oil or honey. *Chazal* also tell us that just as a poor person has only a "*Perusah*" (a broken piece of bread) so too the *matzah* we eat is broken (as we do in *Yachatz*). Just as a poor person bakes bread while his wife kneads it, so too the *matzah* is baked in a similar way. A poor man bakes his bread while telling others about his *tzaros* (tribulations), and similarly the *matzah* is a *Lechem Oni* in which "*Onin alav devarim harbay*" (many words are said on it). This means that we say over the many tribulations we had in *mitzraim* while we get ready to eat the *matzah* on Pesach (i.e. during *Maggid*).

The four aspects of *Oni* which we the *matzah* has physically, represent the four aspects of *Oni* which *Klal Yisroel* endured in *Mitzraim*. During the Seder we are supposed to appreciate everything we went through, and thank *Hashem* for saving us from these *tzaros* through the miracles of *yetzias mitzraim*.

Let us explain the above to a greater extent: We offer poor people *matzah* and other foods to eat, so they will be able to feel that *Yetzias Mitzraim* saved them from the first two *inuyim* of not having what to eat and lacking food to eat. {This provides them with *nechama*, solace.} We continue to give the poor people *nechama*, by mentioning that we hope that very soon we will all be redeemed, and thereby be released from the other two *inuyim* of *galus* and *shibud* (slavery).

Rav Brevda explains that *Chazal* require that everyone must feel like they left *Mitzraim* (*Chayav Adam Liros Es Atzmo Keilu Hu Yatza Mimitzraim*). If a poor person would feel that he is still lacking in food, then he would have a very hard time feeling that he has left *Mitzraim*. This is the reason that we start the *Maggid* by mentioning that poor people are invited to our Seder, so that they can partake in the *Matzah* and other parts of the meal. This will enable them to feel free, at least from the *inuyim* of lack of food.

{This can also explain why there is a special *halacha* to give *Maos Chitim* prior to Pesach, to help poor people to have food and other needs for Pesach. While there is certainly a mitzvah to help poor people before *Sukkos* and *Shavuuous*, there is an even greater obligation to help them prior to Pesach. This is so, as otherwise they will not be



able to feel that they have left *Mitzraim* personally, which is an obligation only on the Yom Tov of Pesach.}

Now we can also appreciate why *Chazal* require that the *Gabbaei Tzedakah* (those in charge of providing the poor of the Jewish community) must make sure that poor people will be *Maisiv* (lean) on Pesach as free people (i.e. leaning on a bed and next to a table). They also have the obligation to provide every poor person with enough wine to drink four cups. This will ensure that the poor person will feel that he has left the *inuyim* of *mitzraim*.

The GR"A zt"l continues to explain that now we can understand why the *Haggadah* has such an abundance of fours. There are four cups of wine (the *Daled Kosos*), four *Geulos* (stages of redemption), four questions (of the *Mah Nishtanah*) and four sons. The constant theme of four reminds of the four *inuyim* which we had in *Mitzraim*, which *Hashem* saved us from.

Thus, the *avodah* of the Seder is to appreciate how *Hashem* has saved us from the *Tachlis Haoni* (the epitome of poverty) to *Chairus Olam* (eternal freedom). We must work on ourselves to have tremendous *Hakaras Hatov* to *Hashem* for this, and say the *Haggadah* with great happiness, as a freed slave would express thanks to the One who caused his freedom.

Rav Brevda zt"l was known for his tremendous commitment to raising money for *Aniyim* (poor people), including many *Talmidei Chachomim*. Once, he asked the *Steipler Rav* zt"l if he should ask a certain secular organization to donate money for this cause. The *Steipler* said that your *tzedakos* are on such a level of *emes* (truth) that a secular organization which is so removed from truth will not have the *zechus* to donate towards it, so it is a waste of time to ask them for a donation.

BRIAN GEWIRTZ

AGE: 20

HEIGHT:

5' 4"

WEIGHT:

150 LBS



MISSING 2/17/15

HAS SPECIAL NEEDS, AUTISTIC, DIABETIC
DARK BROWN HAIR, BROWN EYES, BEARD & MOUSTACHE

IF SEEN, KEEP HIM IN SIGHT AND

CALL 911

Take a picture for confirmation

LAST SEEN WEARING: MAROON & GRAY STRIPED SWEATER,
BLUE JEANS, TAN WORK BOOTS, BLACK JACKET WITH HOOD
MAY BE DISORIENTED, LETHARGIC, OR SHY

If you'd like to donate flyers/tape, or volunteer,

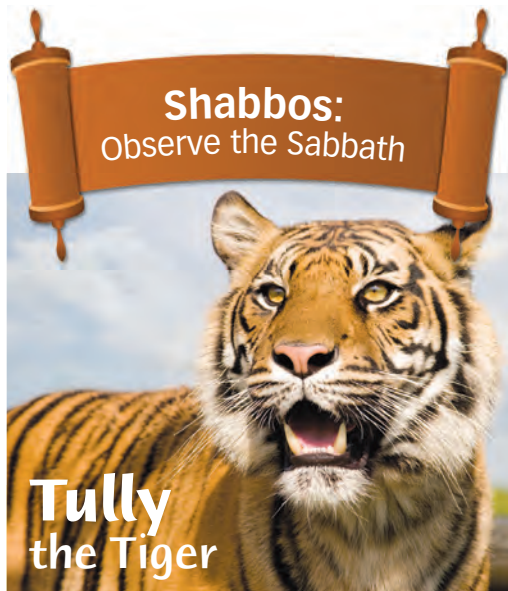
Email findbriannow@gmail.com

or Facebook search "Find Brian Gewirtz"



The Torah True Talking Zoo

BY SOLOMON MEHLMAN ע"ה



Tully the Tiger

BY SOLOMON MEHLMAN ע"ה

I'm Tully, the Tiger, my stripes are quite bright, Just like Leibel, the Lion's, is my appetite.

But Leibel, you know, likes to bellow and roar, While the quiet approach is a thing I adore.

But we're here to discuss all the *mitzvos* you do. How I wish I could celebrate Shabbos like you!

What a *mitzvah* it is to prepare every week, For the Shabbos so holy when the Rabbi will speak.

And the meals are so wonderful!

Boy, am I jealous!

In the zoo all I get is red meat, for they tell us.

It's the very best food while I'm here in the coop! But on Shabbos I'd love to have *lukshen* and soup!

So, on Shabbos, help out and wear your best, And *daven* well on this day of rest.



Rabbi Yechiel Spero

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Well Worth It

It was a very cold European winter, and Dovid bundled up as well as he could and ran outside. Though only 8 years old, he was already careful enough to be worried that he was going to be late for school, so he ran, ignoring the biting wind. He wanted to be on time in order to learn as much as possible, for he truly loved learning. Together with a number of other boys, he was taught Torah by a local *melamed*. Such was the schedule for many children in the mid-1750's in Europe.

Many families at that time were very, very poor. Dovid and his family suffered more than most, however. His father worked hard just to put bread and a few basic foods on the table. They did not have the money to buy new shoes or sweaters or pants. But one year Dovid developed a bad cold that just did not get better, so his parents decided to do what they knew they must — buy a warm winter coat for him.

Dovid waited anxiously for his new coat. He could not remember the last time he had worn something that was not used, and when he finally went to the tailor to pick up the new coat he was overjoyed. But it had come at a price — and a costly one at that. For several months, instead of the little food that Dovid and his family usually managed to survive on, they had to make do with even less, cutting back on "luxuries" like butter and beans. But it was worth it to them, especially if it meant that Dovid would be able to learn better.

Young Dovid wore his new coat proudly and was very thankful that his father had worked so hard and saved to pay for it. So the next day he dashed out of the house, eager to show his new coat to all his friends, and ran all the way to the *cheder*. The cold wind brought the temperature down to well below zero, and the other boys in the group also came in all bundled up against the cold.

Shimon, the oldest boy in the class, walked in with two scarves around his head and neck; and Eliezer, one of Dovid's closest friends, was wearing fairly new boots that kept his feet warm and dry. Reuven had a new hat that his *bubby* had knitted for him, and now Dovid could include himself in that group. How good it felt to finally be able to walk into the room and not take so long to warm up from the freezing cold!

As the *shiur* began, they realized that one boy was going to be late today — Avromi. Then again, Avromi was late every day. Avromi was the youngest in the group. He was a year younger than Dovid and wore a shirt that was too big and pants that were torn. He never complained, although his shoes al-

JUNIOR COOKING

Orange Cake

This one-bowl orange cake is a traditional cake that is simple and easy to make. You can serve it on any occasion.

Ingredients:

- 6 eggs
- 2 cups sugar
- 2 teaspoons vanilla extract
- 1 cup oil
- 3 cups flour
- pinch of salt
- 3 teaspoons baking powder
- 1 cup orange juice
- confectioners' sugar

You will need:

- measuring spoons & cups
- mixer
- spatula
- 10" (25½ cm) round Springform pan or a pan in a different shape, such as a Bundt pan

Directions:

- 1) Preheat your oven to 350 degrees Fahrenheit (175 degrees Celsius).
- 2) Grease your baking pan with a little bit of oil.
- 3) In a mixer, combine the eggs, sugar, vanilla extract and oil.
- 4) Gradually add the flour, salt and baking powder.
- 5) Add the orange juice and mix again until your mixture looks smooth.
- 6) Pour your batter into a greased Springform pan.
- 7) Bake your cake for approximately 1 hour and 10 minutes.
- 8) Remove your cake from the oven and let it cool. Dust it with confectioners' sugar.



An Excerpt from *The Cherry on Top, A Kosher Junior Cookbook* by Chaya Feigy Grossman: 718.436.4223 / thecherryontop@kewnet.com

lowed the cold rain and snow to seep through. It was almost as if his feet never warmed up.

Avromi entered the room with his lips trembling and his teeth chattering, and Dovid could not help but be distracted by Avromi's terrible discomfort. The *shiur* finished and then it was time to return home. Upon opening the door of the room, they were reminded of the freezing weather they were about to go out into once again.

Dovid, bundled and warm, looked at the torn jacket little Avromi was wearing. As Dovid was about to walk out the door he stopped suddenly, unbuttoned his brand-new coat and placed it onto a surprised Avromi. At first Avromi did not know how to react. But then his smile grew wide — in fact, he could hardly stop smiling. He thanked Dovid for the coat and ran out the door to embrace the weather he had dreaded just a few minutes earlier. Dovid put on Avromi's tattered coat and ran through the streets until he finally arrived at his door. As he burst into the house and shut the door against the howling wind, his mother took one look at him and said, "Dovid, where's your brand-new coat?"

Dovid apologized as he mumbled something about giving it to his younger friend, Avromi. "I'm sorry, I just couldn't watch him walk outside with his torn jacket. I'll go back to wearing my old coat"

His mother, although quite proud of her son's kindness, was shocked and at a loss for words. "But what will your father say? You know that he saved up for a long time for that coat. When he finds out what you did he may punish you"

Dovid thought for a moment. He thought of Avromi's face each and every morning as he arrived at the *shiur*. He looked so cold and uncomfortable. And then Dovid simply declared, "That's fine. It's worth it. If it means that Avromi will be warm, then I don't mind being punished."

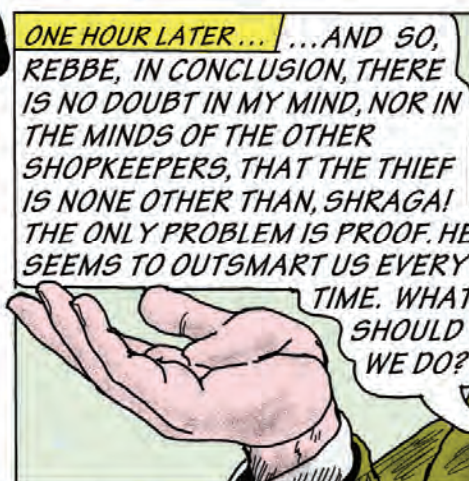
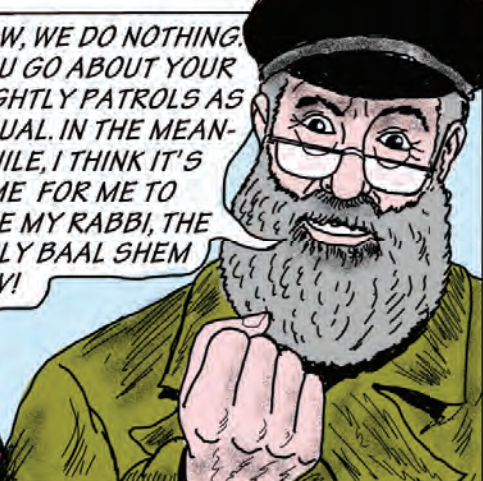
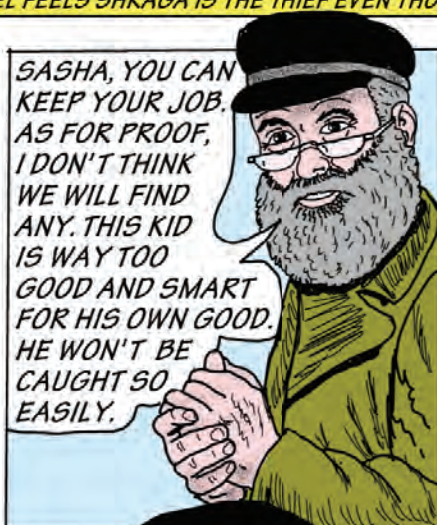
His father came home. Although he was disappointed, he had come to expect this type of kindness from his son. He knew that his son was extremely caring, that he had a very special *neshamah*. And young Dovid grew up to become the great Rav Dovid Lelover, the Lelover Rebbe — a man who warmed the hearts of thousands.



SHRAGE BEN SHRAGE

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS

HERSHEL PRESSURES SASHA TO FIGURE OUT WHO GOT PAST HIM. SASHA REVIEWS EVERY STEP HE TOOK THE NIGHT BEFORE. THE ONLY ONE WHO HE SAW OUT THAT NIGHT BESIDES HIMSELF WAS SHRAGA. HERSHEL FEELS SHRAGA IS THE THIEF EVEN THOUGH HE WILLINGLY EMPTIED HIS POCKETS. THEY JUST NEED TO FIND PROOF...



RABBI YITZY ERPS IS A PROFESSIONAL ARTIST WHO DOES PORTRAITS, CUSTOM PAINTINGS, MURALS, ILLUSTRATIONS, KESUBOS, MONOGRAMS, ETC.: 718-375-1294



The legacy of
Rabbi Shmuel Kunda
continues...



...in Yiddish!



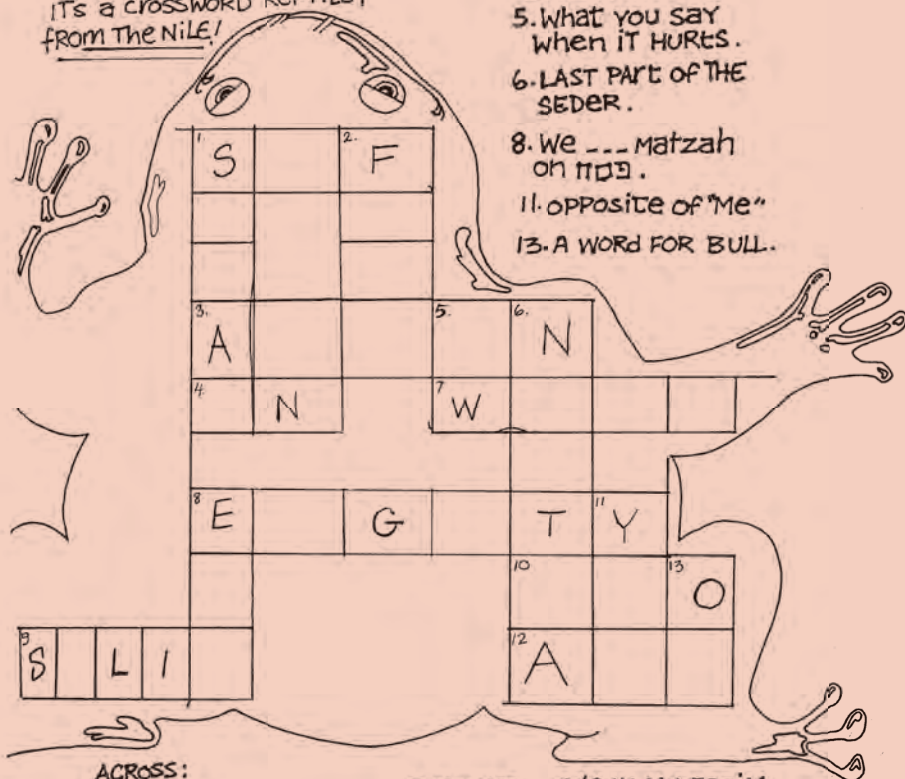
Dedicated to Mrs. Naomi Kunda A"H,
Aishes Chayil of Rabbi Shmuel Kunda A"H





Funny Frogs

Hop to it! and do it!
IT'S A CROSSWORD REPTILE,
FROM THE NILE!



- Down:
1. HAR _____
 2. HOW MANY CUPS OF WINE AT THE SEDER?
 3. What you say when it hurts.
 4. LAST PART OF THE SEDER.
 5. We ... Matzah on Pesach.
 6. OPPOSITE OF "Me"
 7. A WORD FOR BULL.

ACROSS:

1. YAM _____
2. First Cohen Gadol.
3. OPPOSITE OF OUT.
4. Last half of "Sandwich"
5. 8 MOSHES age IN Mitzraim
6. Moshe _____ THE SEA.
7. WHERE THE ANIMALS ARE KEPT.
8. First 3 LETTERS IN "AUXILIARY"

WHO ARE THESE FOUR PESACH SONS
WE MENTION AT THE SEDER (IN HEBREW)



1. □



2. □

3. □ □
- fill in the title of the 4 sons in the Hagada!!



4. □

1. □ □
2. □ □
3. □ □
4. □ □



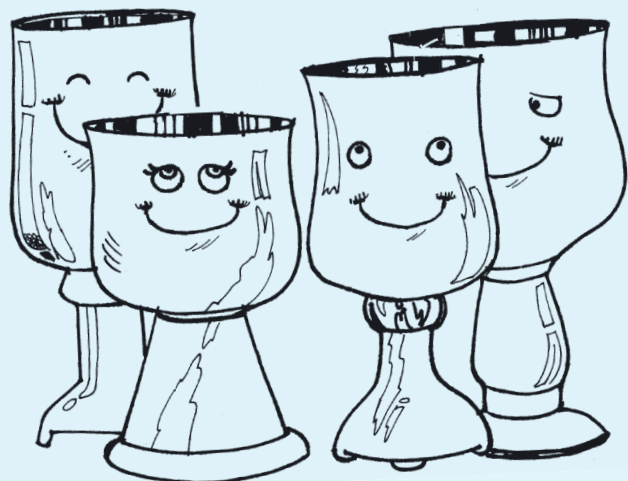
THE 4 THINGS

AT THE SEDER WE HAVE MANY "FOURS." SEE IF YOU CAN
CIRCLE THE CORRECT ANSWER!

1. BESIDES THE 4 CUPS OF WINE THERE'S A FIFTH ONE WE DON'T DRINK. IT'S CALLED...
A. CUP OF SOUP B. COUPLE OF MINUTES C. CUP OF ELIJAHU

2. ANOTHER 4 AT THE SEDER IS...
A. FOUR SCORE B. FOUR QUESTIONS C. FOREFATHERS

3. WHEN WE DRINK THE 4 CUPS WE MUST...
A. LEAN TO OUR LEFT B. LEAN TO C. PUT A LIEN ON OUR HOUSE D. LEAN ON THE RIGHT.



As Klal Yisroel prepares for Pesach the FJJ
proudly presents our young readers with an
early Afikomen gift - weekly fun pages from the
PESACH SHPIEL
by RABBI SHMUEL KUNDA Z"l



BEFFI HAS STOLEN THE AFIKOMEN AND WILL
ONLY RETURN IT IF THEY CAN GUESS HOW
MANY WORDS CAN BE SPELLED FROM
THE WORD "AFIKOMEN". (THEY THOUGHT OF 16)

AFIKOMEN

- | | |
|---|----|
| 1 | 9 |
| 2 | 10 |
| 3 | 11 |
| 4 | 12 |
| 5 | 13 |
| 6 | 14 |
| 7 | 15 |
| 8 | 16 |


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Holocaust Education Center Groundbreaking

CONTINUED FROM PAGE 1

the horrific Shabbos fire the day before. Indeed, the unspeakable tragedy weighed heavily on everyone's mind. Yet, people began to converge on the 50th Street between 15th and 16th Avenue in Boro Park for the event marking the beginning of construction of the KFHEC's new building, which will eventually transform the Agudas Yisrael shul building into a modern five-story facility.

The KFHEC is the first of its kind: a Holocaust institution that is much more than a museum. It is first and foremost an education center, where the story of the Holocaust will be told from a *frum* perspective. To many survivors and their families, Sunday was a tremendous step forward in breaking ground for shared memories.

Rabbi Sholom Friedmann, Director and CEO of the KFHEC, introduced Mr. Shlomo Werdiger, the Chairman of the Groundbreaking event and also a KFHEC Board Member. The program began with the recital of tehillim, which took on new meaning as Mr. Werdiger asked the assembled crowd to daven for the mother and daughter who survived the blaze the day before but were still in critical condition and in need for prayers for a refuah sh'laimah.

Eli and Rivie Schwebel, along with the Mezamrim Choir, performed two heartfelt songs – "In A Vinkele" and "Acheinu Kol Bais Yisroel."

Although New York City Mayor Bill de Blasio had hoped to attend, the schedule of a Conference of Mayors meeting forced him to be in Boston. Instead, he sent a taped video of his remarks, during which he stressed the necessity of studying history to understand and react to today's anti-Semitism. The Mayor went on to congratulate KFHEC Founder and President Elly Kleinman and predicted that in a city

al projects related to the KFHEC mission currently in development that will have a worldwide impact. Mr. Kleinman became visibly moved when speaking about his family's personal Holocaust experiences and about his mother, Mrs. Ethel Kleinman, who survived Auschwitz and was in attendance at the Groundbreaking event. Elaborating on the responsibility to educate our children and grandchildren about the Holocaust, he stated, "It's not enough to say 'Never again' – we must also never give up."

Rav Aryeh Malkiel Kotler, Rosh Yeshiva of Beth Medrash Govoha in Lakewood, referring to the tragedy of the previous day, linked the seven young "korbanos" to the six million kedoshim killed by the Nazis. It was a "mini-Holocaust," he said, giving us just a tiny glimpse of what happened to our nation seventy-five years ago. He was followed by Rav Yaakov Perlow, the Novominsker Rebbe, who stressed the importance of feeling another Jew's pain.

The close of the event was the recital of Kaddish by Mr. Benny Fishoff, a Holocaust survivor and a major KFHEC benefactor, and then Abish Brodt sang *Ani Maamin* in his inimitable fashion. Three generations of Fishoff family members and four generations of Kleinman family members attended the event.

In addition to Rabbi Kotler and Rabbi Perlow, the list of distinguished speakers also included Rav Mechel Steinmetz, the Skverer Dayan, and NYC Councilmember David Greenfield. The front section designated for VIPs was graced by a number of other Rabbonim and Rebbes, including Rabbi Yaakov Bender (Rosh Yeshiva of Yeshiva Darchei Torah), Rabbi Yitzchok Isaak Friedman (the Tenker Rav of Flatbush), Rav Arye Zev Ginzberg (Rav of the Chofetz Chaim Torah Center), Rav

Chaim Meir Hager (Rav of Vishnitz Bnei Brak in Boro Park), Rav Eliezer Horowitz (Rav of the Agudas Yisroel Zichron Moshe Shul), Rav Mordechai Zev Jungreis (the Nikolsburg Rebbe of Boro Park), Rav Amram Klein (the Ungvar Rav), Rabbi Shmuel Yaakov Klein (of Torah U'Mesorah), Moshe Tuvia Lieff (Rav of the Agudas Yisroel Bais Binyomin Shul), Rav Dovid Schustal (Rosh Yeshiva of BMG), Rav Yosef Ungar (son of the Bobov-45 Rebbe and Rav of Apirion Shel Shlome), and others.

Government officials in attendance included Members of Congress Yvette Clarke and Jerry Nadler; NY State Senator Simcha Felder; NYS Assembly Members Joseph Borelli and David Weprin; NYC Councilmembers Chaim Deutsch (the son of a Holocaust survivor), Matthieu Eugene, David Greenfield, Brad Lander and Jumaane Williams; Staten Island District Attorney Daniel Donovan; Deputy Chief of Police Steven M. Powers, the Commanding Officer of Patrol for Brooklyn Borough South, and Community Board 12 Chairman Yidel Perlstein and District Manager Barry Spitzer.

As Mr. Kleinman said in his speech, this event was only the beginning. Those who witnessed this groundbreaking are surely awaiting the next phase, when KFHEC iy"y opens its doors next year.



that has always been a home to so many immigrant groups, KFHEC will play an important role in serving the community and the city.

To Mr. Kleinman, who personally nurtured and supported this project for more than seven years, this was clearly a momentous occasion. He thanked Shlomo Chaimovitz, KFHEC's Board Vice President, for shouldering the burden with him to make the KFHEC a reality. He praised Rabbi Eliezer Horowitz and the Kehillah of the Agudas Yisroel Zichron Moshe for their vision in incorporating a Holocaust education center into their Shul's building. He acknowledged Rabbi Friedmann's directorship of the KFHEC and thanked the organization's talented staff.

In his remarks to the crowd, Mr. Kleinman cited a chilling halachic question posed to Rav Ephraim Oshry Z"L by a twelve year old boy in the Kovno Ghetto who wanted to begin putting on tefillin even before his Bar Mitzvah. He then went on to speak about internation-



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SPECIAL FJJ PESACH SECTION



How Cleaning the Refrigerator Can Help Me Come Closer to Hashem

MIRIAM KOSMAN

Is my destiny really meant to be about obsessing over a bread crumb that has escaped under the vegetable bin?

Life is so interesting, so full of adventures waiting to happen, and here I am, standing in front of my refrigerator a toothpick in my hand and a bucket of one third bleach, and two thirds cleanser at my feet.

Pesach opens up such vast vistas. So much spirituality. So much depth. And where am I? In the refrigerator!

And in all honesty, this 'obsession' over details doesn't arise only before Pesach; it shadows every other *mitzvah*. The philosophy sounds so wonderful, but when you try and take it home, a thousand little threads threaten to choke you.

Who Needs All the Details?

Rav Shimshon Pincus, *z"tl*, in the life-altering introduction to his *sefer*, *Tiferes Torah*, talks about how important it is to know the purpose of any activity. If someone owns a store and enjoys setting up the window display, that's fine. But if the owner begins to think that window dressing is the reason for the store, he's making a critical mistake.

Similarly, being married is very useful. It is convenient to have someone to carry the groceries in, and someone to do the laundry. But if you make the mistake of thinking that those benefits are what marriage is all about, you've missed the point. Marriage is about the union of two halves of one soul. Having someone else to drive carpool is a side benefit.

So what are Torah and *mitzvot* about? They are not only about earning a place in The World to Come. They are not only about having a meaningful life in this world. They are not only about being good or holy. Those are all wonderful side benefits. But Hashem tells us clearly why He took us out of Egypt and brought us to Mount Sinai:

You have seen what I did to Egypt and that I carried you on the wings of eagles and brought you to Me. And... you will be a treasure to Me from among all the nations... (Shemos 19:4-5)

Hashem took us out because He wanted us to be close to Him. He took us out because He wanted us to enter into a loving relationship with Him.

At Sinai, we became His and He became ours.

Which is all very uplifting—but how does spearing that crumb under the vegetable bin fit in? Here are three ways to understand the connection:

I. Actions Speak Louder

Maimonides compares man's love of G-d, to the all consuming love of a lovesick man. "He thinks of her constantly; when he rests and when he gets up, when he eats and when he drinks. *More than this* should be the love of man for his Creator."

The love the Rambam described is so all encompassing, what do the words *more than this* mean? How can one possibly love more than what is described?

There is an intrinsic problem with human love. Life goes on, and spending

every waking moment together is not an option. The lovesick man goes to work and comes home, he pays bills and does errands. And *despite* the fact that he is busy with a million things he still thinks about his beloved.

But what if all the things a person had to do— laundry and child care, business, and shopping— were not in contradiction to the relationship but an expression of it? A relationship with Hashem means that every facet of life is about this relationship. The work and the play, the running and the doing—every single action is an expression of this all encompassing bond. And every detail of each law is a thread that does not choke me, but binds me to Hashem in an everlasting relationship.

I once heard a wise man bemoaning the development of bug free lettuce. "Yes," he said, "It is wonderful to be able to eat all those healthy vegetables that were once off limits. But those hours and hours of sitting holding up the romaine lettuce leaves under the florescent bulb on Erev Pesach created Yiras Shamayim (fear of Heaven)."

Created *Yiras Shamayim*? One would think that this would work in the opposite direction. A person who had *Yiras Shamayim* would be the one sitting there for hours, carefully examining every little crease in the leaf. But relationship works the other way. It is the 'obsessive' concern to fulfill Hashem's will, the effort to find every little creature only because Hashem doesn't want us to eat bugs, which actually *creates* the relationship. The details engage the whole me in this relationship--it is the details of the caring that *creates* love.

II. Room for Someone Else

Hillel, in his famous meeting with the potential convert, gave a one line description of the essence of Judaism. "Don't do to others what you would not want to have done to yourself. The rest is commentary. Go learn!"

While that line has been excellent public relations for Judaism all these years, how is it true? Where does *kashrus* fit in? What about *shatnez* and *shmita*, Shabbat and Yom Tov? And where, for that matter, does my toothpick and bucket of bleach fit into loving your neighbor as yourself?

It is true that many *mitzvot* in the Torah do not overtly have to do with relationships between people. But Hillel was telling the potential convert— you want to know what this vast system is all about? It's about creating a person who knows how to love.

That is because love is ultimately about making room for someone else in your life—which is all about commitment to the other. If you are not committed to someone and you talk about love, your 'I love you' really means, "I love me, and you make me feel good".

If G-d has a presence in my life only to give me an occasional spiritual high, or as someone to turn to when I am in trouble, I am really in a relationship with myself. It is only when I can put G-d's desires before my own means that I have made room for

Him in my little world. Commitment to the other, and the other's desires is what allows me to step out of the narrow prison of myself and learn to love.

The minutia of each and every *mitzvah* creates a process by which I am being constantly engaged in relationship. Never am I a rock. Never am I an island. A Jew, by involving Hashem in every detail of his life-- from the way he puts his shoes on in the morning, to how he goes to sleep at night *and* to how he relates to bread crumbs in his refrigerator-- is perpetually in a relationship.

III. Like Likes Like

A marriage between a Harvard graduate and a gas station attendant will probably not work. All good intentions notwithstanding, we cannot love someone who is not in the ball park. An element of similarity, despite all the differences, creates the possibility of connection.

So how can we—lowly, petty human beings-- possibly forge a relationship with the Source of all Good?

The Rambam in Moreh Nevuchim tells us that the many details of the *mitzvos* are there only in order to refine us. The details take us through a process that makes us worthy of coming close to Hashem.

In a fascinating book called *Israel Among the Nations*—quoted by Dennis Prager in one of his books-- a nineteenth century non-Jewish French scholar, Anatole Beaulieu, claims that it was the structure and minutiae of the law that molded the Jews in to the ethical People they are. In his opinion, the fact that a Jewish woman never went in to her backyard and wrung the neck of her pet chicken but, instead, brought the chicken to a *shochet* (who sharpened his knife to make the act as painless as possible and made a blessing thanking G-d for sanctifying us with his commandments) and *kashered* the chicken to remove every trace of blood, is part of what created a nation abhorrent of bloodshed.

Ideas tend to dissipate; it's the attention to details that harnesses the ephemeral concept to reality. More, it's the details which harness *us* to the ideal. Every little action shaves away at our base nature and clarifies the soul hiding underneath. Slowly, but surely, the details cast us in the mold of a "Kingdom of Priests and a Holy Nation".

Does it Work?

Many years ago, a relative of mine was in the airport when a non-Jewish man asked him why Jews wear that 'beanie' on their heads. My relative explained that wearing something on one's head creates awareness that there is Someone above us and that that awareness, in turn, influences our actions. The man chewed this over for a minute or two, then asked, "Does it work?"

Does it? Does this framework of details really engage us in a close, passionate relationship with Hashem? Or does it make us resentful and irritated?

Hashem is asking us to move into a relationship with Him. He doesn't want us

only on Sundays. He doesn't want us only a few hours a day. He wants us all day, every day.

The reality is, though, that as dynamic human beings, our feelings of connection fluctuate. There are moments when we are overflowing with love and gratitude, and other times when we feel empty and miserly and any type of demand makes us tighten our emotional purse strings.

Like the commitment of marriage, the commitment to *halacha*, keeps us connected even when, with the ebb and flow of life, we feel more distant from each other. With that commitment, there is always what to go back to.

Resentment is the result of emptying the gas tank, and never taking the time to refill it. If the outflow is greater than the inflow, we begin to feel drained and annoyed. To return to an expansive state, where our giving flows freely, it's crucial to plug ourselves in spiritually by whatever makes us feel closer to Hashem; learning Torah, taking the time to *daven* properly, experiencing the beauty of nature, being around inspiring people—and sometimes just taking a nap—can often create the mind expansion where love and giving flow freely.

In the meantime, it is the unrelenting totality of the Torah framework that never lets us stray too far.

A Caveat

Why didn't Mar Ukva just wait twelve hours like his father, and then he too could have been called 'wine'? Perhaps, because while waiting twelve hours may not have been too difficult for a man of his stature, Mar Ukva knew that until he was on the level of closeness that motivated his father, he couldn't do it.

Some aspects of a relationship are non-negotiable. Others are. As a parent, I need to provide my child with food, but that doesn't mean I have to cook a gourmet meal three times a day.

While it is true that external actions influence us internally, and sometimes when we push ourselves to do more we expand ourselves, we would do well to keep a careful finger on the pulse of our relationships. There are times to go the extra mile, and there are other times when we need to put the emphasis on filling up our gas tank.

So, the answer to the man in the airport is, yes, it does work. True, there are ups and downs, but in the final analysis, the details—including the toothpick and bucket of bleach—take us out of our narrow selves, keep us within the parameters of the relationship, and set in place a process that helps us to become a person who can build a relationship with our Creator.

Miriam Kosman is an international lecturer for Nefesh Yehudi, and teaches Jewish thought to hundreds of Israeli university students on a weekly basis. She is the author of the newly released book Circle, Arrow, Spiral, Exploring Gender in Judaism, an intriguing, source-based presentation which sees the male/female dynamic and women's struggle for equality as a cosmic parable. Her book is available through her website MiriamKosman.com and in Jewish book stores.



SPECIAL FJJ PESACH SECTION



Thoughts On The *Haggadah* From Rav Shlomo Zalmin Auerbach ZT”L

RABBI MOSHE BOYLAN

1. Why is Shabbos *HaGadol* given this name? We know that there was a major controversy between the *Perushim* and the *Tzedokim* as to what the Torah means when it said that the *Ketzir HaOmer* should be brought, “*Mimacharas HaShabbos*”. The *Perushim*, who represented the *mesorah* of Torah *She’ball Peh*, understood that the word Shabbos referred to the first day of Yom Tov Shel Pesach. {Shabbos can also refer to Yom Tov.} The *Tzedokim* understood that the word Shabbos referred to Shabbos *Beraishis*.

Now we can understand what the significance is of referring to the Shabbos prior to Pesach as “Shabbos *HaGadol*”. This terminology implies that there is another Shabbos which is not as big. This refers to the first day of Pesach, which is also a Shabbos, according to the *mesorah* of Chazal, but is not as big of a Shabbos as Shabbos *Beraishis*. Thus, the terminology of “Shabbos *HaGadol*” is “*Lehotzi Miliban Shel Tzedokim*”, refutes the opinions of the *Tzedokim*, who believed that Shabbos always refers to Shabbos *Beraishis*.

{Rav Shlomo Zalmin said that we see Shabbos *Beraishis* is considered *Gadol*, from the *Nusach* of Retzai that we say in *Birchas HaMazon* of Shabbos: “*Ki Yom Zeh Gadol Vekadosh Hu Lefanecha*”. Thus, Shabbos *Beraishis* is the Shabbos *HaGadol*, as opposed to the Shabbos of Yom Tov Pesach (which will occur during the week of Shabbos *HaGadol*), which is a smaller Shabbos.}

2. Chazal tell us that the *Pasuk* of “*Mah Yafu Peamayich Banealim Bas Nadiv*” refers to the *Yidden* who went up to the Bais *HaMikdash* for the *Shalosh Regalim*. Why do we refer to the *Yidden* going up with their shoes, when it is forbidden to enter the Bais *HaMikdash* with shoes? Wouldn’t it have been more appropriate to refer to the *Yidden* going into the Bais *HaMikdash* barefoot? Rav Shlomo Zalmin used to quote an answer from the Rav *HaKollel*, Rav Yaakov Yosef ZT”L: Chazal praised *Klal Yisroel* through this *Pasuk*, as they left their house and *Nachala* to go up to *Yerushalayim* in order to come close to *Hashem*. They were *moser nefesh* to leave over all their property, and not be worried that something would happen to it, relying on the *Havtacha* (promise) of *Hashem* that, “*Velo Yachmod Ish Es Artzecha*”, no one will desire your land when you go up to the Bais *HaMikdash*.

Now we can understand why the *Pasuk* praises *Klal Yisroel* when they have shoes on. It was not such a *Chiddush* for the *Yidden* to trust *Hashem* in the Bais *HaMikdash* (when they were barefoot). In such a holy place, in the *Chatzros Beis Hashem*, they had *Giluy Shechinah* (the revelation of *Hashem*’s presence) and could see clearly that they had to trust *Hashem* and that *Hashem*’s *Hashgacha* would help them. It was more of a *Chiddush*, and more deserving of praise, when the *Yidden* were still in their houses or farms, far away from the Bais *HaMikdash*, and still had such an *Emunah U’Bitachon* in *Hashem*, to go up to *Yerushalayim* with *Bitachon*. {Perhaps we can add that it is a great praise of *Klal Yisroel* that even in the dark and bitter *galus* that we are in, there are still many *Yidden* that live with *mesirus nefesh* for serving *Hashem*, even in situations that they don’t see the *Hashgacha* of *Hashem* so clearly.}

3. We know that Chazal were *mesakein*, established, that we should drink four cups of wine during the Seder, which are referred to as the *Arba Kosos*. These four *Kosos* represent the four *Geulos* which *Hashem* did for the *Yidden* when they left *Mitzraim*. {These *geulos* were, “*Vehotzaisti*”, *Hashem* took us out of *Mitzraim*, “*Vehitzaalti*”, *Hashem* saved us from *Mitzraim*, “*Vegaalti*”, *Hashem* redeemed us from *Mitzraim*, and “*Velakachti*”, *Hashem* took us as His nation.}

Now we must ask why Chazal established to drink *davka*, specifically, four cups of wine, instead of any oth-

er drink or food. As an example, why couldn’t we eat four nuts or drink four cups of orange juice?

In order to answer this question, we must understand the difference between drinking wine and other types of food or drink. Normally, when one continues to eat or drink the same thing, the desire and pleasure decreases. {For example, after eating three chocolate bars, one has far less pleasure from chocolate than in eating the first bar.} In contrast, when drinking wine, one experiences more and more pleasure and desire to drink wine, the more that one drinks it.

Now we can understand why the experience of the four *Geulos* is related to drinking the four cups of wine. The four *geulos* were not decreasing, but rather increasing the freedom of the *Yidden*, and drawing them closer and closer to *Hashem*. Therefore, the most appropriate way to remember these four *geulos* is to drink four cups of wine, when we increase our sense of pleasure and desire with every cup. Similarly, we remember how *Hashem* incrementally helped *Klal Yisroel* to leave the shackles of slavery, and ultimately enabled us to become a nation of *Hashem*.

4. Many *Meforshim* ask what the difference is between the question of the Ben *HaRasha* and the Ben *HaChacham*? It would seem that they are both asking what the significance was of the service done on Pesach?

Rav Shlomo Zalmin explains a number of differences between the language used by these two sons, which helps us see the contrast between them. The *Rasha* said, “*Mah HaAvodah Hazos Lachem*”. By referring to the service of *Hashem* as an *Avodah*, this shows that he views serving *Hashem* as a chore that is burdensome. The *chachom*, on the other hand, never uses such a terminology, as he appreciates the significance of serving *Hashem*.

The *Chacham* refers to the various types of *mitzvos* that *Hashem* has commanded us, “*Aidos Chukim U’Mishpatim*”. He appreciates every type of *mitzvah* and wants to know the reason and significance they have. In contrast, the *Rasha* just lumps all the *mitzvos* together (“*Avodah*”) as he doesn’t care so much about them to go into the details of the various forms of *mitzvos*.

The *Rasha* doesn’t refer to *Hashem*, as opposed to the *Chacham*, who said, “*Asher Tzivah Hashem Elokeinu Osanu*”. This shows that he accepts the *Ol* of *Malchus Shamayim* and has the desire to fulfill *Hashem*’s *mitzvos*. The *Rasha*’s lack of mention of *Hashem* shows that he doesn’t accept *Hashem* or His *Mitzvos*. {This is why we *darshen* his statement of “*Lachem*” in a negative manner, “*Lachem Velo Lo*”. In contrast, the *Chacham*’s saying “*Eschem*” is not taken in a bad manner, as we see from the rest of his statement that he has a strong commitment to *Hashem* and His *Mitzvos*.}

The *Chacham* asks the question *Machar*, the next day. When he is asked to do the *mitzvos*, he doesn’t ask any questions, and does them immediately. Only the next day does he try to understand what he did. {This is the *bechinah* of *Naaseh Venishma*.} In contrast, the *Rasha* said, “*Haavodah Hazos*”. This shows that he asks his questions when the *Matzah* and *Marror* are still there to be referred to directly. He is not willing to do the *mitzvos* until he understands them. {Similarly, when *Hashem* asked the *Umos HaOlam* if they wanted to keep the Torah, they wanted to first know what *mitzvos* were involved. They



were not willing to fulfill the *mitzvos* unconditionally, as opposed to *Klal Yisroel*.}

About the *Rasha*, the Torah said, “*Yomru Aleichem*”. He is not really asking a question that he wants to know the answer to. Instead he is merely expressing his doubt and lack of acceptance of the *mitzvos*. In contrast, about the *Chacham*, the Torah said, “*Ki Yishalecha*”. He is actually asking a question, and wants to know the reasoning of the Torah for all the *mitzvos* that he understands that he must do.

5. “*Ilu Kairvanu Lifnei Har Sinai Velo Nasan Lanu Es HaTorah Dayenu*”. Many *meforshim* ask what the significance of coming close to Har Sinai was, even before accepting the Torah? Rav Shlomo Zalmin gives a number of answers. Firstly, when we merited *Kirvah* to Har Sinai, *Hashem* opened up the *Zayin Rekiim* (the seven heavens) and we saw *Kiveyachol* that “*Ain Od Milevado*”. This was a special *zechus* that happened even before we accepted the Torah. In addition, *Klal Yisroel* were *zoche* to acquire *Yiras Shamayim* through *Maamad Har Sinai*. Another answer is that the two levels referred to by the *Haggadah* are as follows: Firstly, *Klal Yisroel* would have been required to keep the *mitzvos* that *Hashem* gave us, without our *Chachomim* having the opportunity to *darshen* and be *mechadeish* things in the Torah. {This is referred to as “*Kairvenu Lifnei Har Sinai*”.} *Nasan Lanu Es HaTorah* refers to *Klal Yisroel* actually getting the Torah as our inheritance, that we can learn, *darshen* and say *Chiddushim* in the Torah. This is a higher level, and we therefore thank *Hashem* for this separately.

Rav Shlomo Zalmin ZT”L was *zoche* to be *mechadeish* numerous *chiddushei Torah* in numerous aspects of Torah. In addition to being a *Rosh Yeshiva* in *Yeshivas Kol Torah* for numerous years, he was known for his *Piskei Halacha* and the many *Seforim* that his *talmidim* wrote on numerous topics in *Halacha*, such as “*Shemiras Shabbos Kehilchasah*” and “*Yom Tov Sheini Kehilchaso*”.

May we be *zoche* to follow in the path of Rav Shlomo Zalmin ZT”L in *Ameilus BaTorah* and a strong commitment to *Shemiras Halacha* and *middos tovos*. In this *zechus* may we be *zoche* that *BeNisan Asidin LiGael*.

Sources for this article include, “*Halichos Shlomo*” (on *Hilchos Pesach*).

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MEAL MART
MOISHES SUPERMARKET
MOUNTAIN FRUIT

PRESSER'S BAKERY

WEISS BAKERY

AVENUE J ▼

ADVANCED COPY CENTER
APPLE BANK
BAGEL HOLE
CITIBANK
FLUSHING BANK
ISAACS BAKERY
J DRUGS
J MENS SHOES
JERUSALEM 2 PIZZA

OSTROVITZKY BAKERY

ROYAL PHARMACY

SATMAR MEATS

SANTANDER BANK

CONEY ISLAND ▼

BAGEL HOLE
EICHLERS
HARRICO PHARMACY
MITTELMAN'S
MODERN CHEMIST
PAPERIFIC
SCHNITZI

SHELL STATION

THE BUZZ

THE HAT BOX

TIFERES STAM

NOSTRAND AVE ▼

KOFF'S BAKERY
KOLD KUTS TAKE OUT
MB VINEYARDS
MONACO CLEANERS
PALACE CAFE
SCHREIBER'S BAKERY
SHOP SMART

TORAH TREASURES

WOLF'S GROCERY

KINGS HIGHWAY ▼

DEAR DRUGS
FRUITS A PLENTY
JERUSALEM GLATT
KOSHER HUT
MARINE PARK ▼
SUPERMARKET OF AVE. N

BORO PARK:

13TH AVENUE ▼

AMNON'S PIZZA
BANK OF AMERICA
CAPITAL ONE BANK
CHASE BANK
CHASE BANK

LINICK'S TOYS

MEGA 53

NORTHFIELD BANK

SANTANDER BANK

SHELL STATION

STRAUSS BAKERY

SIZZLE

14-15TH AVENUE ▼

PAPERIFIC

YOSSI'S

16TH AVENUE ▼

DAGAN PIZZA STORE

DUANE READE

KAFF'S KAFE

KOSHER MEATS

LIEB PHARMACY

18TH AVENUE ▼

HADAR GEULAH

MENDEL'S PIZZA

MENDELSONS PIZZA

THE WINERY

KENSINGTON ▼

GROCERY ON SETON
PIZZA KING

FIVE TOWNS:

LAWRENCE ▼

BRACHS SUPERMARKET
SEASONS SUPERMARKET
WAFFELINO

CEDARHURST ▼

BAGEL DELIGHT
BANK OF AMERICA
CAPITAL ONE BANK
CHASE BANK
CRAWFORDS

DIME SAVINGS BANK

GOURMET GLATT

GRAND CENTRAL PHARM.

JERUSALEM PIZZA

JUDAICA PLUS

OH NUTS

PIZZA AND BOUREKAS

SUNFLOWER CAFÉ

TRADITIONS

WOK TOV

YOGURT & ICE CREAM

Z. BERMAN

FAR ROCKAWAY ▼

KOSHER WORLD
PIZZA WORLD

QUEENS:

KEW GARDENS HILLS ▼

ANNIE'S KITCHEN
ARON'S SUPERMARKET
BRACH'S

BRAUNS FISH STORE

CARLOS & GABBY

MAIN STREET APPETIZING

MAIN STREET DELI

MEAL MART

MENDY'S BAKERY

NAOMI'S PIZZA

SAFRA

SHIMON'S PIZZA

WASSERMAN'S

KEW GARDENS ▼

BAGEL HOUSE
ROSENBLUM'S

LAKEWOOD: STORES & SHULS

BLUE RIBBON

BONKY'S WESTGATE

BOOKMANS

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

25,000 WEEKLY

200,000 READERS

EMAILED GLOBALLY

CALL 718.692.1144

ADS@THEFJJ.COM

FIVE TOWNS

FLATBUSH

LAKEWOOD

QUEENS

BOROPARK

FIVETOWNS

FLATBUSH

LAKEWOOD

QUEENS

25,000 WEEKLY

200,000 READERS

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FLATBUSH

LAKEWOOD

QUEENS

2015 ADVERTISING OPTIONS

Full
PAGE
10" x 13.625"

Half
PAGE
10" x 6.25"

Half
PAGE
4.8" x 13.25"

Quarter
PAGE
4.8" x 6.25"

Eighth
PAGE
4.84" x 3.25"

Cover Full Banner
8" x 1"

Cover Box
2" x 1"

Inside Banner
10" x 3"

Special Options

Full Cover Ad \$5,000

Cover Sticker \$2,250

Printed Insert \$2,500

4 Page Center \$4,500

2 Page Center \$2,500

Back Cover \$1,800

Inside Cover \$1,800

2 Page Spread \$1,800

Reservation Deadline: MONDAY 5:00 PM

Insertion Deadline: TUESDAY 12:00 PM

Distribution: EVERY THURSDAY

2015 ADVERTISING RATES		1x WITHIN 8 WEEKS		4x @ 10% off WITHIN 16 WEEKS		8x @ 15% off WITHIN 24 WEEKS		12x @ 20% off WITHIN 36 WEEKS		18x @ 25% off WITHIN 52 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	COLOR	BW
FULL PAGE		\$1,000	\$600	\$900	\$540	\$850	\$510	\$800	\$480	\$750	\$450	\$700	\$420	\$600	\$360
PREMIUM PAGE (PAGES 5,7,9)		\$1,500	—	\$1,350	—	\$1,275	—	\$1,200	—	\$1,125	—	\$1,050	—	\$900	—
HALF PAGE		\$600	\$300	\$540	\$270	\$510	\$255	\$480	\$240	\$450	\$225	\$420	\$210	\$360	\$180
QUARTER PAGE		\$300	\$150	\$270	\$135	\$255	\$127.50	\$240	\$120	\$225	\$112.50	\$210	\$105	\$180	\$90
EIGHTH PAGE		\$200	\$100	\$180	\$90	\$170	\$85	\$160	\$80	\$150	\$75	\$140	\$70	\$120	\$60
COVER BANNER		\$750	—	\$675	—	\$637.50	—	\$600	—	\$562.50	—	\$525	—	\$450	—
INSIDE BANNER		\$400	—	\$360	—	\$340	—	\$320	—	\$300	—	\$280	—	\$240	—
DISPLAY CLASSIFIED 3"X 2" / 40 WORDS MAX		\$100	\$75	\$90	\$67.50	\$85	\$63.75	\$80	\$60	\$75	\$56.25	\$70	\$52.50	\$60	\$45
CLASSIFIED 25 WORDS MAX		—	\$25	—	\$22.50	—	\$21.25	—	\$20	—	\$18.75	—	\$17.50	—	\$15

- 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.
- Prices subject to change without notice. ► All ads must be submitted camera-ready. ► Errors are the responsibility of the advertiser. ► FJJ reserves the right to omit advertising submitted for publication.
- Advertisements must be submitted electronically in Adobe Acrobat PDF format. Formats NOT accepted: Microsof Publisher Files, Word, Powerpoint or Excel files, GIF files, low resolution Tiff or Jpeg files.
- Classified advertising multiple discount rates are based on consecutive weeks only.

718.692.1144 | ads@thefjj.com | classifieds@thefjj.com | www.thefjj.com | 1314 Avenue J

2015 PUBLICATION SCHEDULE	
JAN 1	HEALTH & FITNESS
JAN 8	TRAVEL
JAN 15	
JAN 22	
JAN 29	
FEB 5	SIMCHA
FEB 12	
FEB 19	EDUCATION
FEB 26	PRE-PURIM
MAR 5	PURIM
MAR 12	
MAR 19	HEALTH & FITNESS
MAR 26	PRE-PESACH
APR 2	PESACH
APR 16	
APR 23	TRAVEL
APR 30	SIMCHA
MAY 7	LAG B'OMER
MAY 14	EDUCATION
MAY 21	SHAVUOS
MAY 28	HEALTH & FITNESS
JUN 4	
JUN 11	TRAVEL
JUN 18	
JUN 25	SUMMER
JUL 1	INDEPENDENCE
JUL 16	NINE DAYS
JUL 23	TISHA B'AV
JUL 30	NACHAMU
AUG 27	END OF SUMMER
SEP 3	BACK TO SCHOOL
SEP 10	ROSH HASHANAH
SEP 24	SUKKOS
OCT 15	EDUCATION
OCT 22	
OCT 29	SIMCHA
NOV 5	
NOV 12	HEALTH & FITNESS
NOV 19	
NOV 26	CONVENTION
DEC 3	PRE-CHANUKAH
DEC 10	CHANUKAH
DEC 17	
DEC 24	JEWISH CHARITY
DEC 31	


EG PRODUCTIONS
PRESENTS

AN EVENING WITH

YAAKOV SHWEKEY



YESHIVA BOYS CHOIR

Chol Hamoed Pesach
Monday Night, April 6th, 2015 - 7:30pm

THE BRAND NEW
KINGS THEATRE
BROOKLYN

1027 Flatbush Avenue (minutes from the heart of Flatbush & Boro Park)

Ticket: \$25, \$35, \$50, \$75, \$100 VIP, \$150 VIP GOLD (includes exclusive entry to the VIP room)

YBCLIVE.com - www.jewishtickets.com

SEPARATE SEATING AVAILABLE - FREE PARKING

For More Information & Group Rates Please Call : EG Productions @ 718-853-9403 or 347-996-9992

Ticket Outlets : Eichlers / Flatbush - Judaica Plus / Cedarhurst - Hoffs's/Boro Park

Portion of the proceeds benefiting "The Matzoh Fund" www.MatzohFund.com

