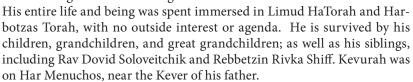
Petira of Hagaon Horav Meir Soloveitchik zt"l

This week, Klal Yisroel was saddened by the Petirah of Hagaon HaRav Meir Halevi Soloveitchik, zt"l, Rosh Yeshiva of Yeshivas Brisk in Zichron Moshe, Yerushalavim. He was the son of the Brisker Rov, HaRav Yitzchok Zev Soloveitchik, zt"l; and 7th generation descendant of Rav Chaim Volozhiner.

Rav Meir, who was niftar at age 87 this past Motzei Shabbos, was rushed to the hospital two weeks ago after suffering a stroke.

Rav Meir zt"l perpetuated the Brisker mesorah throughout his life with great devotion.



A Glimpse of Greatness – Exclusive From A Talmid PAGE 118



Hamas Holding Israeli Hostages & Dead Bodies

The Hamas terrorist group admitted that it is holding two live Israeli hostages and two bodies of dead Israelis, while accusing Prime Minister Netanyahu of lying about their impending release.

Netanyahu "is lying to his people" and "deceiving the families of the captive soldiers," Hamas CONTINUED ON PAGE 90





The Western Wall Is No Place for Political Posturing

RABBI YAAKOV MENKEN & RABBI PESACH LERNER/JNS

Charlie Kalech is upset. Kalech is the Internet entrepreneur who broke Israeli law last year on behalf of the Women of the Wall (WoW), taking a Torah scroll from the men's section of the Western Wall in Jerusalem. Those scrolls may not be removed by law, respecting traditional Jewish practice. Kalech broke through the divider between men and women to give WoW a Torah scroll, and he was detained for his trouble. Now he feels betrayed—because WoW announced plans to hold a "birkat kohanot" this Passover, an imitation "priestly blessing" by and for women.

Large crowds come to the Western Wall twice each year for birkat kohanim, the Jewish priestly blessing. The blessing itself is hardly extraordinary—kohanim in Ashkenazi Orthodox synagogues perform it on each holiday in the Diaspora; Sephardim do it daily, as do all traditional synagogues in Israel. The special event at the Western Wall, however, held during the intermediate days of Passover and Sukkot, began less than 50 years ago. CONTINUED ON PAGE 90





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TED CRUZ





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PAGE 107





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NDEX F.

A Vort From Rav Pam	4
Ask the Shadchan	100
Business Services	72
Children's Corner	112
Class Acts	56
Classified Ada	148
Community Events	109
	58, 108
Education & Parenting	48
El1: 0047	106
Flatbush Focus	444
Flathush Weather	6
	22, 103
Eurotional Davidadom	62
Hanhagos Maran Rav Chair	
Hoalth & Eitnoss	62
Heart Notes from Argentina	84
Home 9 Deser	70
1	88
Judicial Poviow	111
Letters to the Editor	6
	82
Life In the Relence	124
Maran Haray Oyadia	105
Oninione	107 141
Out of the Day	
Parcha Chart & Cwoot	125
Dortnore with Hochom	1.47
Pathways of Prophets	122
Person in the Parsha	143
Piskei Rav Belsky Photo Gallery	75_70
Power Points on Parsha	75-79 74
Publisher's Message Rabbi Frand	
Rahhinic Massaga	111
Rabbinic Message	
Rav Nissan Kaplan Rav Yitzchok Zilberstein	
Reflections of The Maggid	
Restaurant Directory Salomon Says	
• • • • • • • • • • • • • • • • • • • •	
Sephardic Heritage	
Shive Listings	
Shiva Listings	
Shul Directory	
Simcha Section	
The Shadows	
Travel Section	
U.S. News	
With Hearts Full of Faith	133
World News	00
World News Yahrzeits & Tributes	92
TUTIL CITO & HIDULES	110



















MARKING THE YAHRZEIT OF THE SEVEN SASSOON CHILDREN IN LAST YEAR'S TRAGIC FIRE PAGE 122



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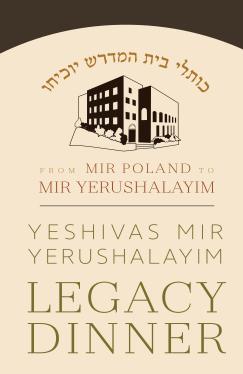


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THIS WEEK

SUNDAY EVENING ב' ניסן תשע''ו APRIL 10, 2016

NEW YORK BROOKLYN MARRIOTT 333 ADAMS STREET, BROOKLYN, NY

RECEPTION 5:00PM

DINNER 6:30PM



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A Vort From Rav Pam

RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

Parashiyos Tazria

What Is Good to Eat?

When a woman conceives and gives birth to a male. (12:2)

In this *pasuk*, Rashi says that just as the creation of man came after that of cattle, beasts, and fowl in the Torah's account of Creation, so, too, do his laws follow those of cattle, beasts, and fowl. After the Torah delineates which animals are permitted to be eaten and which are unclean and therefore prohibited for consumption, the Torah discusses the laws of purity and impurity as they relate to human beings, the main topic of Parashas Tazria.

The significance of this is explained by the Kehillas Yitzchak (p. 98) in the name of Rav

Tzvi Hirsch, the *dayan* of Vilna, as follows: The Gemara (Sanhedrin 38a) says that Hashem made Adam HaRishon on the last day of Creation so that heretics cannot claim that He had a partner in creating the world. Additionally, the Yalkut Shimoni (§ 536) says that after listing the animals that are permissible and those that are forbidden for Jews to eat, Hashem warns us not to eat foods that are bad for the person, since one could erroneously believe that the foods that Hashem forbade are today good for consumption.

Someone could fool himself into believing that even though man was created last, nevertheless, with his superior CONTINUED ON PAGE 86



FJJ Publisher's Message

MORDY MEHLMAN, PUBLISHER

"Love Your Children, Love Your Students"

Last year at this time, Klal Yisroel experienced a tragedy of epic proportions. Its epicenter was Reb Gabriel Sassoon and his wife Gayle, who tragically lost seven precious children in the fire that swept through their home on that fateful 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 could (and hopefully have now done) 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 did 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 eay ones?" To which the Godol answered: "Your tafkid 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.

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.

Reb Gabriel and Gayle – rest assured that your brothers and sisters in Klal Yisroel have taken your message to heart. We *do* show our love to our children, we *do* show our love to our students!

May Hashem continue to console you as only He can. Surely Hashem heard 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 Mimenu Yogoin V'anocho, U'Meloich Oleinu Atoh 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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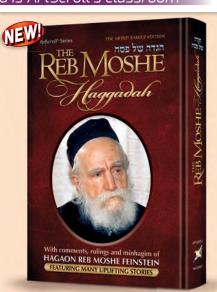
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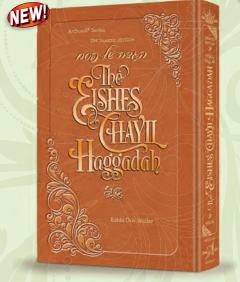
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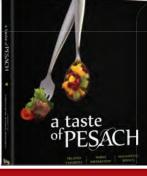
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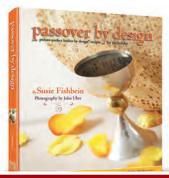
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This Shabbos, Nissan 1: Daf Yomi Bavli - Kiddushin 29 / Daf Yomi Yerushalmi - Succah 6 / Mishnah Yomi - Berachos 4:4-5 / Kitzur Shulchan Aruch Yomi - 112:5-113:7

Letters to the Editor



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

Men's and Women's FJJ's

It seems to me that all the hullabaloo about the lack of women in your newspaper can be easily remedied. Just as there are men and women bathrooms, l'havdil, print two versions of your paper- one for men only- with no women pix and one for women only - no pix of men. Just think, bar/ bat mitzvah pictures of the mother, wife, nieces, aunts, etc. would replace the men. Your local photographer would get twice the work. The chasan and his father could be photo-shopped out of each wedding picture. You would double your circulation!

Simple solution, no?

Mr. Potato Head

What Chutzpa!

My wife just got notified that the place where she works will not be paying its employees on the regular pay date of the 21st, which this year is a day before Pesach. Instead they will be paying on May 5, a full 2 weeks

People work, expect, and need to get paid on time especially before Pesach. Regular companies would never have the chutzpah to pay its workers 2 weeks late why does our community show so little regard for their fellow man? This is not the first place that has done this to my wife. It seems to be the norm in the industry. One place even wrote that since they will be flying to Israel for Yom Tov the office will be closed a few days earlier so they won't be able to pay. I would like to hear what other people think about it and have had the same experiences. Is this even allowed under Halacha?

Insure Yur Sewer Line

My home recently had a collapsed sewer line deep underground, which costs over \$5,000 to replace. Luckily, I had recently subscribed to the NYC DEP Sewer/Water Line Protection Program. This insurance, costing only a few dollars a month, saved me thousands!

Had my home needed a full sewer line replacement, I would have had to pay close to \$15,000. I thank my good friend Abe for motivating me to write this letter to help the tzibur; and urge everyone to immediately join the insurance program.

Fixed Flatbush Sewer

A Crucial Election

This election is crucial. We've observed over the past seven years what it means to be taken for granted, indeed maligned, castigated, disdained and denigrated. The architects of that policy have to be called to account. It is not hard to discern who the culprits are: the leftists and the Liberals who have seized the reins of the Democrat Party and are devising its future.

Hillary Clinton is prime in this leftist swing. One may have thought that she was merely the implementer of Pres. Obama's anti-Israel (that is a euphemism for an anti-Semitic) policy. Not at all. Her forcibly released emails reveal a lengthy correspondence with her intimate adviser Sidney Blumenthal and his son Max, who are obstinately anti-Israel. In the emails, you will note how she and S. Blumenthal cackled together at Israeli contretemps that never happened--only in the psyche of the sick

CONTINUED ON PAGE 136

הרב חיים שלמה בו צייטע לאה הרב מתתיהו חיים בן עטל יוסף אליהו בן בילא ליבה יהודית בת יוכבד נחמי׳ בן מלכה גיטל רינה חי׳ בת לאה גיטל רינה בת יאל אברהם בן לאה משה נחמן בן מלכה מרים מרדכי דוד שמחה בן מרים משא טובה משה זאב בו רחל

. רפאל בצלאל מרדכי בן חגה רייזל שרה מלכה בת פייגא פרדיל גולדה בת מרים חיים ברוך יהודה בן הינדא שרה ר' שלמה חנו בו חנה זיסל יצחק שמואל בן פשע שרה צירל בת אלתר רבקה

רפאל חיים ישעי בן חיה ר׳ שמעוו בו ליזה לוסיה רבקה לאה בת חנה מנוחה משולם נתן יהודה בן טשארנה יצחק בן דבורה רפאל חיים צבי בן לאה

אסתר בת מרים ישראל דוב בן גיטל חיה אסתר בת פייגא יענטא ר׳ ישראל אברהם בן שיינא רחל ר׳ ישעי׳ יעקב בן רייזעל ר׳ יגל בו יעל

שמחה בת מרים טכוווו בונ כוו ים מנחם מנדל בן פערל דינה אסתר הינדה בת שפרה דב ישעיה בן אסתר צבי מנחם בו אסתר צבי מכוום בן אסונו אסתר בת חנה ריבה ברוך הלל בן רבקה

אליעזר בן רחל

זיסל בת רחל אשר ישעי׳ בן הינדא נאכה ישראל פייול בו חנה ביילה

רחל חי׳ בת אסתר ר׳ יצחק שמואל בן פעשא שרה דוד רפאל חיים בן סופי׳ה ראובו בו הענא יוסף מלך בן שרה שפרה

שרה בת רבקה רחל אברהם בנימן בן רחל בתשבע יוסף יהודה בן שינדאל :שבוים

שלום מרדכי הלוי בן רבקה דוב ישראל מרדכי בן חיה שרה צבי בן פנינה י יסותיאל יהודה נחכוו בו שרה זכריה שלמה בן מרים

רון בן בתיה

WEATHER FORECAST

THURSDAY April 7

Rain 55° 43°



Partly Cloudy

50° 35°



Mostly Cloudy

47° 29°



Mostly Sunny

47° 34°



PM Showers

54° 47°

TUESDAY April 12

Thunderstorms

64° 46°

WEDNESDAY April 13

Partly Cloudy

56° 42°



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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 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 the potential 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.



MUSINGS ON



The LD Phenomenon

I am neither delusional nor illusional (probably not a real word). I do not seriously believe that writing about this will help, but sometimes even the therapist needs to vent. If you are an L.D. (Loud Davener), you belong in a minyan of those of similar ilk. Otherwise, your insistence on living in your own world is intrusive to others, glaringly insensitive, and against halacha (see MB: 101; 6 & 7). You profess to have more kavana when you daven out loud. I understand that. But even if you wish to express your love for *Torah* by kissing it as it travels to and from the *Aron*, you still may not step on me or shove me aside to do so. Please listen while you daven. If you hear your voice above others around you, something is not right.

Phew. I feel better now.







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Atlanta, GA Cong. Beth Jacob 1855 Lavista Rd April 9th - 9:45 p.m.

Baltimore, MD Ohr Hamizrach 6813 Park Heights Ave. April 11th - 8:30 p.m.

Bensalem, PA Bensalem Jewish Outreach Center 2466 Bristol Rd April 10th

Boro Park, NY Young Israel Beth El 4802 15th Ave April 9th - 9:45 p.m.

Dallas, Texas Cong. Ohr Hatorah 6324 Churchill Way April 10th - 10:45 a.m.

Deal, NJ Hillel Founders Hall 1025 Deal Rd. April 9th - 9:15 p.m.

Detroit, MI Partners in Torah Library 15751 W. Lincoln Dr. April 11 - 8:00 p.m.

Gateshead, Eng Bewich Centre April 10th - 9:00 p.m.

Highland Park, NJ Cong. Ohav Emeth 415 Raritan Ave. April 10th - 8:15 p.m.

Houston, TX Torch Centre 9427 Glenfield Ct. April 9th - 9:30 p.m.

Lakewood, NJ Ateres Reva 500 Summer Ave April 9th - 9:45 p.m.

Lawrence, NY Beth Shalom 390 Broadway April 11th - 8:00 p.m.

Milwaukee, WI Beth Jehudah Cong. 3100 N 52nd

Minneapolis, MN Minneapolis Community Kollel 2930 Inglewood Ave. April 10th - 7:00 p.m.

Monsey, NY Valley Terrace Hall 121 College Rd. April 9th - 9:45 p.m. Montreal, Canada Beth Chabad of CSL 6501 Kildare Rd. April 9th - 9:30 p.m.

New York, NY Edmond Safra Shul 11 E. 63rd Street April 11th - 8:00 p.m.

North Miami Beach Shaaray Tefilah 971 NE 172 Street April 9th - 9:45 p.m.

Panama Midrasha Jorev Calle 44 April 13 - 11:00 a.m.

Passaic, NJ Ahavas Israel 181 Van Houten Ave. April 9th - 9:45 p.m.

Phoenix, AZ Phoenix Communit Kollel 6516 N 7th Street

April 9th - 8:45 p.m. Queens, NY Cong. Ahavas Yisroel 147-02 73rd Street April 9th - 9:45 p.m.

Scranton, PA Beth Shalom Synagogue Corner Clay & Vine St. April 9th - 9:45 p.m.

Short Hills, NJ Chabad at Short Hills Ahavat Torah 320 White Oak Ridge Rd. April 10th - 12:00 p.m.

Telzstone, Israel Payis Center Hagra Street April 11th - 8:30 p.m.

Toronto, Canada 1.Beth Jacob H.S. 410 Lawrence Ave. W April 9th - 9:45 p.m. 2.Aish Hatorah

949 Clark Ave. W. Thornhill April 10th - 8:00 p.m.

Waterbury, CT B'nai Shalom 135 Roseland Ave. April 9th - 9:15 p.m.

Yerushalayim, Israel 1.BJJ Dormitory Rechov Sorotzkin 38 April 9th - 9:15 p.m.

2.Bais Yakov Hatzafon Sanhedria Murchevet 125 April 9th - 9:30 p.m. "חכמות בנתה ביתה חצבה עמודיה שבעה" (משלי ט':אי)

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Rabbi Yaakov Perlow Novominsker Rebbe

Horav Malkiel Kotler Rosh Hayeshiva Bais Medrash Gevoha

Rabbi Yaakov Hillel

קריאת קודש לעצרת התעוררות לנשי ישראל מאת ראשי הישיבות והרבנים שליט"א

ישווייר

חרדה אחזה כולנו אשתקד כאשר שלח הי אש משמים בליל שבת קדש, ותאחז בקירות בית משפחת ששון היקרה לקרות שבע נפשות רכות ממולאות בפז, לב מי לא נמם זהיי למים. וכל בית ישראל בכו את השרפה אשר שרף הי.

ומאז ועד היום ראה ראינו נפלאות מתוקה בטחונה בה' של המשפחה השכולה שיחיו, ועל אף כל הצריח והנסיונות שעברו עליהם, בכל מיני תחומים, הינם מקור נאמן לאמונה טהורה, ואור בטחונם מאיר לכל קצוות תבל.

ועתה, כעבור שנה מאז האסון הכבד, רצונם עז לשכלל את אותו הבית, מוקד השריפה, להיות משכן לה'. וכן שיהיי בו אולם שמחות קטן כדי שיהיה מקום של חסד, בו יוכל כל יהודי לעשות שמחה צנועה, כגון ברית או שבע ברכות. וכן ספריה רחבה לנוער ולפבוגרים -

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האמון שפקד את בית כשפחת ששון קשה מנשוא, ומה שנותן להם כח להמשיך בדבקות אמונתם ובטחונם הוא שאיפתם להנשמת החזון הנפלא הזה. ועל כן, כל מי שבידו למיע בידם זישה כך בעין ימה, ושכרו וברכתו נעח.

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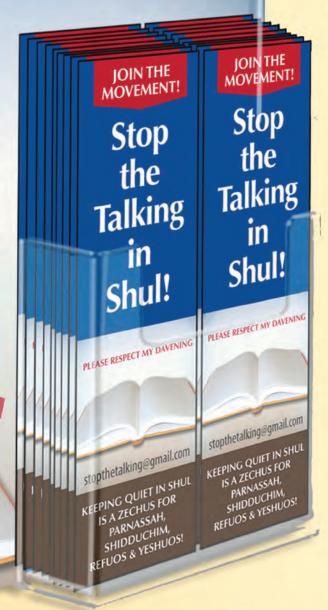
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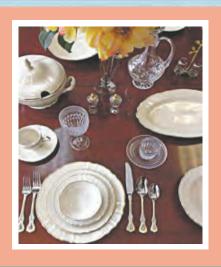
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Talking during Tefilah is delaying the Geulah (final redemption/coming of Mashiach)

(Sefer Yesh Nochlin from the father of the Shl"a HaKadosh. See also Sefer Mikdash Me'at Page 27 and Shu"y Yabia Omer from Rav Ovadia Yosef Shlita Vol. 1 Siman 10:11)









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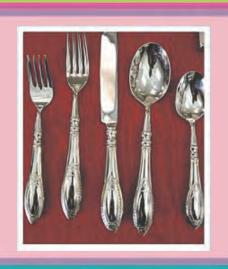
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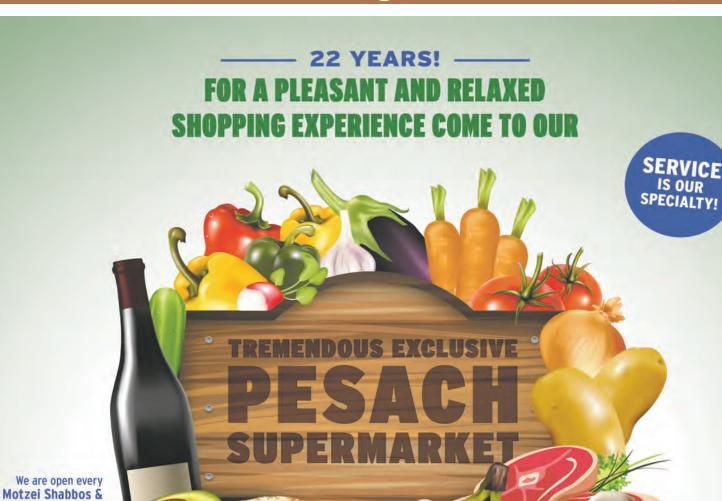
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EXPAND YOUR PESACH MENU



surimi seafood sticks

a helly cooked fish protoin produit de la mer a saveur de crabe en bâtonnets



This salad is a versatile recipe to have in your repertoire. It is a crowd pleasing, filling and colorful salad that complements any meal, from a first course yom tov or Shabbos meal to chol hamoed lunch or weeknight dinner.

2 heads (or bags) romaine lettuce, chopped

3 peppers, assorted colors, thinly sliced

1 avocado, sliced

1 small red onion, thinly sliced

1 package Dyna Sea surimi, shredded TIP: in place making the

1 cup Unger's mayonnaise

½ cup Unger's ketchup

1/3 cup Unger's lemon juice 2 teaspoons garlic powder

1 teaspoon paprika

1 teaspoon salt ½ teaspoon black pepper

Directions

maring the your dressing use your favorite store-bought favorite store aressing. Combine mayonnaise, ketchup, lemon juice, garlic powder, paprika, salt and black pepper in a covered container, shaking until dressing is smooth. In a large salad bowl or deep platter combine all vegetables and kani. Drizzle dressing over the salad and mix to incorporate. Serve immediately.

Recipe by: Shifra Klein - Editor in Chief of Joy of Kosher With Jamie Geller Magazine

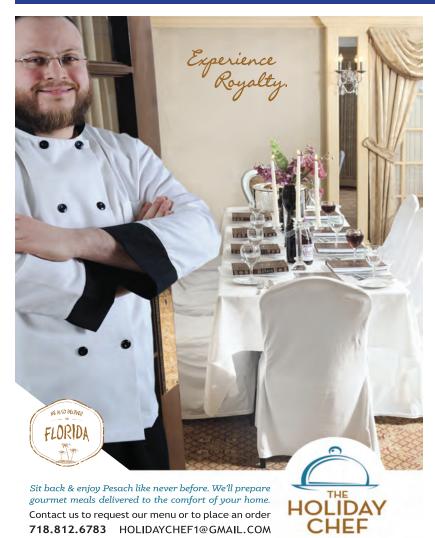






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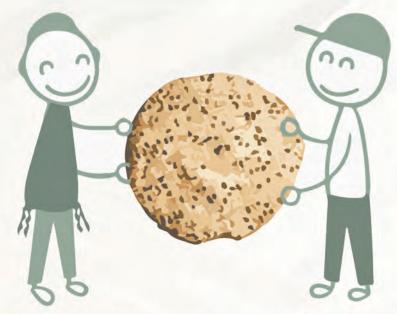
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Thoughts On Pesach Based Upon The Shmuessen Of Rav Shimshon Dovid Pincus zt"l

PRE-PESACH SECTION

RABBI MOSHE BOYLAN

Chazal tell us that thirty days before Pesach one must start to learn the halachos of Pesach. It would thus stand to reason that similarly one should start to think about the hashkafic and Aggadic issues related to the upcoming Yom Tov.

Pesach is a time that *Hashem* creates every Jewish person. We can explain this based upon the Meforshei HaSiddur that mention how "Atah Bechartanu Mikol Haamim" refers to Pesach, as through Yetzias Mitzraim, Hashem picked Klal Yisroel from all the nations. Now that we are picked and have become the nation of *Hashem*, we are created, as if from new.

Ray Pincus mentions that we can understand how the Seder recreates us. based upon the Gemara in Maseches Niddah 31A: There are three Shutafin, partners, in a person: his father, his mother and Hashem. The father is Mazria the Loben, which causes the child to have bones, sinews, nails, the brain and the white in the eye. The mother is Mazria Odem (she gives the child blood, which is red, which nourishes the child). which causes the child to have skin, hair and the black in the eye. HaKadosh Boruch Hu gives a person the Neshomo (soul), the color of his face, the ability to see, the ability to hear and other qualities (cf. ibid). When a person dies, R"L, Hashem removes the Neshomo, and then the body remains with the other two elements mentioned.

The Leil HaSeder (the night of the Seder) is a night that Kiveyachol, we are being born. The *Loven* (the father's part) is white, and the Matzah which is white, contains this part of our creation. The Odem (the mother's part) is red, and the four cups of wine that are red contain this part of our creation. The part of HaKadosh Boruch Hu is included in the Mitzvah of Sippur Yetzias Mitzraim, in which our Neshomo talks, hinting to things which Hashem gives our body. Altogether, after the Leil HaSeder we are like a newly created person.

The Matzos represent our Emunah in Hashem, and is called by the Zohar HaKadosh, Maichla Dimehaymnusa (a food of Emunah). {Rav Moshe Wolfson Shlita said that Matzah is like an Emunah vitamin.} Through the Emunah we can come to keep the mitzvos, as it said, Kol Mitzvosecha Emunah. Thus, as Chazal tell us, the Matzos represent Mitzvos.

The wine of the four Kosos (cups) represent the Simcha and Hislahavus (happiness and enthusiasm) in fulfilling mitzvos. {Just as wine causes these emotions, so too the Daled Kosos represent how these emotions can be used in our service of Hashem.}

The mitzvah of Matzah is from the Torah and the Mitzvah of Daled Kosos is from the Rabbanan. This hints that a basic Emunah and fulfillment of Mitzvos can be caused by external factors, but an

emotional happiness and enthusiasm in mitzvos cannot be externally forced. This must come from ourselves. Similarly, the Matzos can be required from the Torah, but the four Kosos must be from Klal Yisroel (MiDerabbanan), representing how we understand the need to be happy and enthusiastic in our fulfillment of the mitzvos.

Rav Pincus mentions that, lemashal, before a building is built, one must first clear the place of the building from any garbage or anything that may interfere in the new building.

The nimshal is that before we can build the new creation of an Adam on the Leil HaSeder, we must first get rid of any spiritual garbage in our lives, so as to enable the new creation of our being.

In our day and age, there has never been so much spiritual garbage. This includes so much of what we are exposed to in the media, the internet and the world around us.

This is hinted to in the Leil HaSeder by the fact that one must first get rid of all the Chometz before experiencing this night properly. {Chometz represents the Yetzer Hora and all the bad things related to the Yetzer Hora in our lives.}

We know that it is not enough to remove the Chometz from the Seder table. It must be totally removed from our Reshus, jurisdiction, and actually burned (or at least otherwise disposed of). {This is included in the mitzvos of Bal Yairaeh, Bal Yimatzei and Tashbisu.} Similarly, it is not enough to go to the Seder table when the yetzer hora's in our houses are not exposed, but are still there. We must remove them from our houses and destroy them, so that they will not even potentially cause any damage to ourselves or our children. {Certainly, it would be an appropriate time to at least install a filter to the internet, so that we will not even potentially be exposed to the terrible spiritual garbage contained therein. The phone number of TAG, an organization founded by Gedolei Yisroel to help deal with the internet (and/or other technological devices) and provide services like filtering, is 718- 437- 1824.}

We see that the order of the Seder is that first one must have one of the Daled Kosos (Kiddush), then one has the Karpas, and then one reveals the Matzah. The question is as follows: Karpas represents Mochin DeKatnus. This is a Kabbalistic concept, but we will do our best to explain it on a simple level. Vegetables are a lowly food, and are not as fancy and important as bread. Similarly, Matzah represents a higher level of Emunah in Hashem. The Karpas represents the most basic level of Emunah in Hashem.

Rav Pincus said that Karpas means that one believes in *Hashem* on a simple level (G-d exists and helps me). However, to realize that Hashem is everything, without Him we cannot do anything

and all of our actions are only successful through His Hashgacha, is a much higher level of *Emunah*. This is the level of Emunah represented by the Matzah, which is made with Chita (wheat). We know that a child cannot refer to his parents as "Abba" or "Imma" until he eats wheat. Similarly, one cannot see and appreciate that *Hashem* is like his Father and Mother, until he has a connection to Matzah, which brings him to a higher level of Fmunah

The four Kosos represent a high level of Emunah, on the level of Binah and one that leads to happiness and enthusiasm. This is also on the higher level of Emunah and Avodah than the Matzah represents.

Now we can ask why we have the Kiddush before eating the Karpas and Matzah? {According to the assumption that we start with the lowest level and continue to a higher level, then we should first have the Karpas, and only then have the *Matzah* and Kiddush.}

The explanation is that the Leil Ha-Seder is a night of "Chipazon". Just as in the original Yetzias Mitzraim, the Yidden left Mitzraim with quickness, Chipazon (which lead to the dough becoming Matzah) so too every Leil HaSeder is experienced with Chipazon. We have such quickness that we go to the higher levels of our attachment to Hashem, before even going through the basic levels of Emunah.

Seforim say that on the Leil HaSeder we go to unbelievably high levels, and then afterwards we go back to a much lower level, which requires us to go step by step in coming close to Hashem. This is why we first experience the first day of Pesach (including the Leil HaSeder), which puts us into an extremely high level, and then we go through the 49 days of the Omer (starting with the second day of Pesach) when we build our commitment to Hashem up step-by step.

Rav Pincus said that we see a similar thing from the fact that a child is taught all the Torah in his mother's stomach, and then caused to forget this Torah when he leaves into the world. Meforshim ask what the purpose is to learn all of this Torah, if he will forget it anyway? The answer is that learning it to begin with, will help him to eventually regain it, as he feels a connection to the Torah he once learned. Similarly, the great levels we gain in the first day, help us to appreciate these levels and strive to grow throughout the Sefirah period.

Now we can ask the following question: Marror is Begematria Maves, which means death. Why should something meaning death be in the middle of the Kearah (Seder plate)? Rav Pincus explained based upon the statement of Chazal that "Tov Me'od Zu Hamaves" (very good, this is death). Why should Chazal refer to death as being very



good? One answer is that through death we come to the ultimate connection with Hashem in Olam Haba. {Olam Hazeh is the preparation for Olam Haba, but Olam Haba is the ultimate place which will enable us to receive our reward and come close to Hashem.} In addition, it is the knowledge that we will die, R"L, that encourages and prods us to strive to use Olam Hazeh in the proper manner. If we would live eternally in Olam Hazeh, then one would think that he doesn't have to act with zerizus, as he will have another chance to do the *mitzvah* later. Knowing that we have only a limited time in Olam Hazeh, and our entire Olam Haba will be limited to the mitzvos we have done in this finite time, will serve as a catalyst to encourage us to use this world to the fullest. This is the reason that Marror, representing death, is in the middle of the Kearah.

At the same time that Marror and death have significance, they are very painful, and are things that we don't want to happen. This is the reason that we dip the Marror into the Charoses. The Charoses stands for Chas Rus. Chas means to have mercy and is Begematria Chayim. This shows that even though we remember death, we pray for life and mercy. Rus hints to Rus HaMoaviah, who was Meraveh (satiated) Hashem with Shiros and Sisbachos (songs and praises). This could mean that the zechus of praising Hashem will help us to merit life. Additionally, it shows that whatever things happen in life, even very painful things, R"L, we will still sing to Hashem, just as Dovid HaMelech (the descendant of Rus) praised Hashem for all the things which happened, even in very difficult conditions.

Pesach is in Nissan, and is a time that is mesugal for the ultimate geulah, as Chazal tell us that we were redeemed in Nissan and the ultimate geulah of Moshiach will also take place in Nissan. In the zechus of removing ourselves from Chometz (representing the Yetzer Hora), strengthening ourselves in Kiyum Hamitzvos, and remembering the limited time we have in Olam Hazeh, we should be zoche to see Moshiach Tzidkenu speedily.

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Salomon Says

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RABBI YAAKOV SALOMON, L.C.S.W.

I do not want you to read this.

I'm serious. I do not want you to read this...unless you have, at least once, witnessed the remarkable scene of Jews baking *matzos* before *Pesach*. Describing the beauty, intensity, precision, holiness, and turmoil that goes on there, is...well...indescribable.

I'm actually going easy on you. To fully appreciate this story, I really should require that you drive it up a notch and see this mystical and frenzied phenomenon with your own eyes when it is in its fullest glory – on *Erev Pesach*. (Those of you who have been there on that day are nodding very knowingly as you read this.)

That is the day that very, very pious Jews, many of them belonging to various Chassidic sects, return to the home of the hottest ovens this side of the Equator, for one last time – to bake the holy *matzos* they will use at the Seder that very night. It is an endeavor of ultimate sanctity, since scrupulous care must be taken to ensure that the unleavened flat bread they are baking be exactly that – flat and totally devoid of any rising dough.

And so it was, some years ago, that a very saintly sage and a group of his devoted followers rose with the sun that terribly busy morning and walked en masse, in their annual pilgrimage to the local *matzo* bakery. Like surgeons in pre-op mode, they each, upon arrival, dutifully scrubbed their hands and donned their ivory aprons before the hallowed operation began. Uncompromising cleanliness is a prerequisite for this mission and there is no margin for error or imperfection.

Immediately, the platoon members assumed their positions in the assembly line. Some brought the flour, others the water. Someone else mixed the two. Some divided up the dough into rolls, others kneaded it. Someone else, off to the side, could be seen sanding down the wooden rolling pins – large and small. With the swiftest of motions (delays = rising dough = *chometz*), the circles of dough were transferred hurriedly, yet carefully, from the kneading tables into the torrid furnace. Seconds later, they were removed – pure, crisp, and ready for inspection.

As the chief of the order, it is the *Rebbe* who is responsible for the purity of the product as he painstakingly examines each *matzo* individually (usually, many hundreds) to ensure that there are no folds or valleys which may be hiding even the slightest trace

of a beginning leavening process. It may seem compulsive or even preposterous to the untrained or unsophisticated eye, but, I can assure you, it is very serious business. The *matzo* must, in every way, replicate the unleavened bread that our ancestors ate as they absconded from Egypt 3326 years ago, so the *matzos*, especially those chosen for *Seder* use, must be perfect in every way.

Like sunflower shells in the mouth of an adolescent *Sabra*, the blazing chamber spit out those *matzos* one by one in rapid fire that day. Immediately they were loaded into wooden rolling carts and delivered to the *Rebbe*. A small band of eager devotees quickly surrounded their headman to see, no, to *feel* the holy selection process. Which would be the 'fortunate' *matzos* to be chosen for this year's *Seder*? (The others would, of course, not be discarded, but rather used for the remainder of the *Yom Tov*.)

The *Rebbe* lifted each *matzo* ever so gingerly. Some were immediately discarded from the elite pile – too burned, too underdone, a tiny crease or a crimp perhaps, who really knew? The buzzing began when the *Rebbe* held one *matzo* for what seemed like a full minute – nurturing it, holding it up to the light, and then gently placing it on the side – all by itself. Yes, this one would be taken into consideration.

Soon after, another *matzo* was set apart from its associates, and joined the pile of the chosen ones. Later, another was selected, and then another and another until many more than the necessary three now lay among those branded *exceptional*. It is here that the annual drama *really* begins, for it is here that the *Rebbe* really earns his stripes. You see, anyone can choose a nice *matzo*. But selecting the three *most* outstanding candidates, according *Chassidic* doctrine, requires a very special mark of discrimination, intuition, and a connection with the sublime.

It was *Stage 2* in the selection process that particular morning, as the *Rebbe* shut out the world around him to help attain a level of ultimate concentration. He seemed, in some strange way, to actually be *reading* the *matzos* – turning them, twisting them, studying, scrutinizing, almost *listening* to them. But this Pesach was different than all other *Pesachs*. This year, the *Rebbe* seemed especially confounded by his difficulty in selecting the 'best' three matzos.

The Miracle Of The Matzos

Finding the 'perfect' matzo is, of course, impossible, as each one almost bears a signature or, a so called, personality of its own. But the Rebbe seemed to be particularly anxious this particular day, as if not a single matzo appeared to be 'special enough' to be selected for prominence. Who knows what holy thoughts or renderings were going through the Rebbe's mind as he sorted through the pile that morning? Who can imagine the sacred mentations and silent tefilos that the Rebbe invoked while sifting his way through the matzos of special merit?

Meanwhile, the Rebbe was not the only one choosing Seder matzos that morning. Many of the entourage, who had gathered to assist the Rebbe in his hallowed task, also took the opportunity to bake and choose matzos for their own Seder's use. They lacked the luxury of having hundreds of matzos to choose from and couldn't possibly know the secrets that the Rebbe knew, of which matzos truly merited selection, but they did their very best. Judaism embraces the full kaleidoscope of membership - from the holiest of Rebbes to the most unsophisticated simpleton - with equal regard. But few are able to approach the extraordinary wisdom and lofty understanding that allows the Rebbes of the world to comprehend the fullest dimensions of matters such as these.

And so, there, off in a corner, stood Chaim – simple, uncomplicated Chaim – who never distinguished himself in the study halls, never really shone above his peers in any particular category of life, and who just kind of blended in with everyone around him. Chaim was primarily a spectator of life and he played the role well. Today was no exception. He watched the *Rebbe* and marveled.

"How could one man immerse himself so deeply in the performance of a mitzvah," he wondered.

"From where did the Rebbe's perseverance, dedication, and unyielding determination emanate?

Oh, what I wouldn't give to have one of the Rebbe's matzos."

But Chaim was not one to rely on miracles. Fantasy is nice, but having one of the *Rebbe's* matzos was approaching the absurd...and he knew it. So Chaim did the only thing he possibly he could have done. He turned heavenward, closed his eyes, and he *davened*.

"Ribbono Shel Olam, you know how badly I want to fulfill Your will. But what do I know about cracks and crevices, hills and valleys, or the 'personality' of a matzo? My only hope is that the matzos that I will use at the holy Seder will be the very best ones I could possibly have. Amen.

Chaim was not alone in his prayer that day. Standing not far away was the *Rebbe* himself. He was only slightly familiar with Chaim, but he overheard this most simple and heartfelt plea and he knew he was witnessing something unusually earnest. This time it was the *Rebbe* who marveled.

He had just completed selecting his three *Seder matzos*, hoping that after all that work he had chosen well. But the *Rebbe* was not finished. He picked up those specially selected matzos and cradled them in his soft but robust hands. He then turned and walked directly in Chaim's direction. Dozens of eyes followed every step the *Rebbe* took and speculated about where the *Rebbe* was going. There was no doubt; he was headed over to Chaim.

His *tefila* now complete, Chaim looked up and saw the *Rebbe* approaching, matzos in hand.

"Could it be? Is the Rebbe actually coming over to me? For what? What does he want from me?"

Indeed. The *Rebbe* stopped right in front of Chaim. Their eyes met. The *Rebbe* spoke. There were just seven words.

"Would you trade your matzos for mine?"

The entire bakery was silent. Only the roar of the holy fire could be heard in the distance.

"Of course," said Chaim, half trembling and half elated.

The two men then traded their *matzos*.

A tale of the sublime. Can we fully comprehend the drama that played itself out that holy day? What can we possibly glean from this unusual saga?

Somehow I'm sure, that both men felt that *they* had received the holiest *matzos* possible. Chaim's prayers were answered – he really did get the *Rebbe*'s hand-picked *matzos*. But the *Rebbe* understood something deeper. No matter how much time and effort he put in to bake and choose his own *matzos*, they could not compare to the *matzos* baked by a simple Jew who knew a simple prayer and who uttered it without ultimate sincerity.

And, after all, isn't that what *Pesach* is really all about?



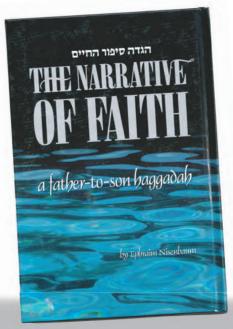


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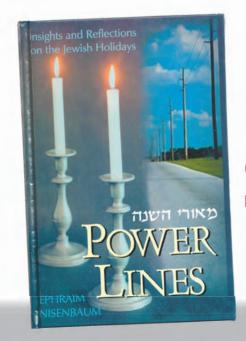
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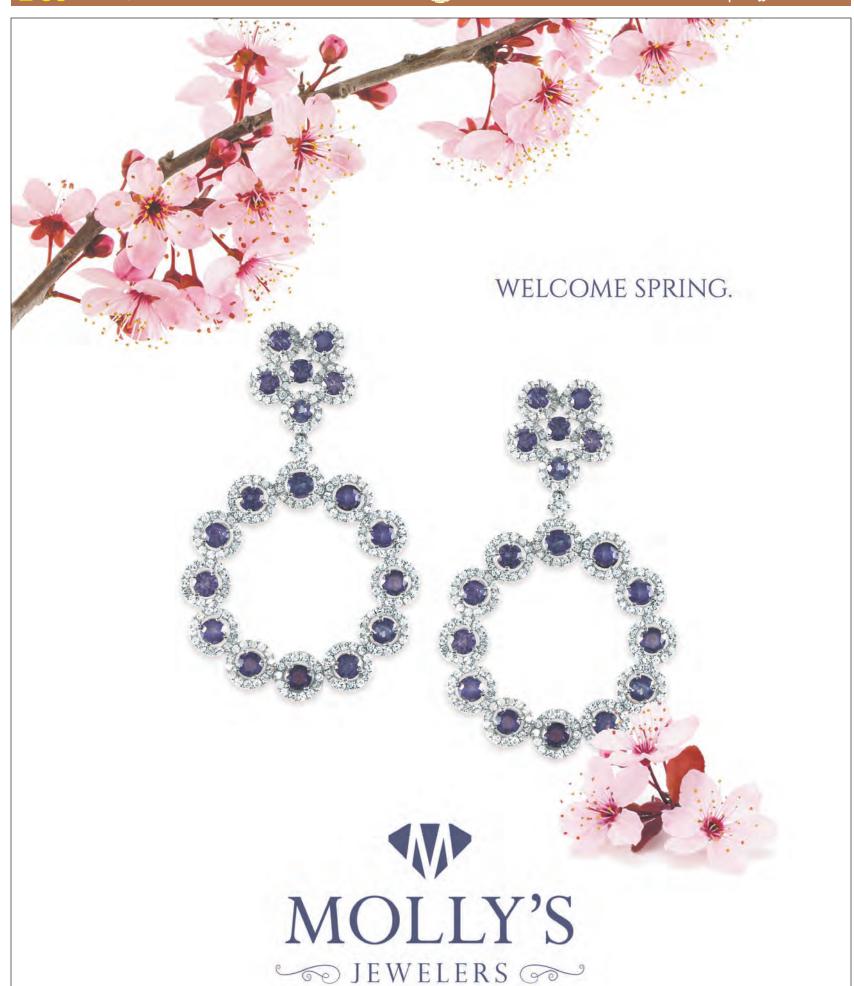
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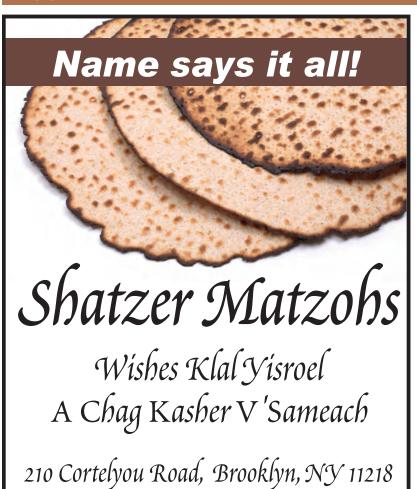
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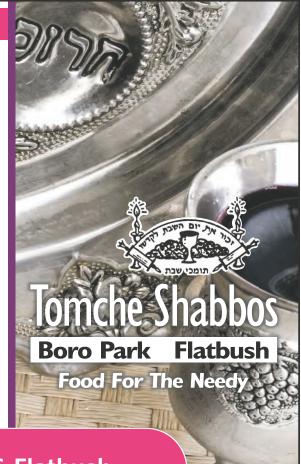
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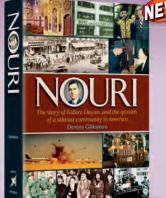






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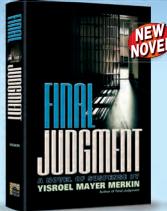
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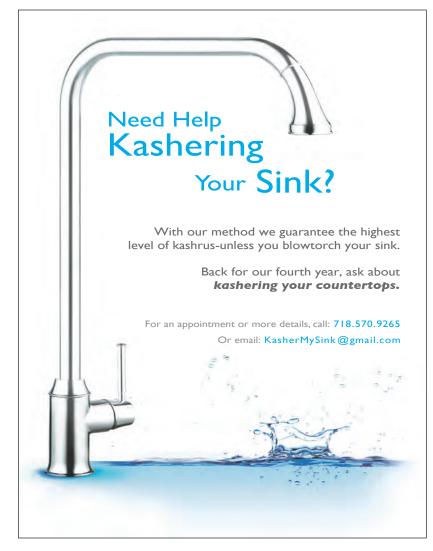
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Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC

I recently received this request:

"I would like to read your thoughts on asei lecha Rav and how you've seen this benefit those who take this Mishna seriously."

I appreciated this request partially because it gave me an opportunity to gather some thoughts on that *Mishna* and because it allowed me to learn that there are various ways to take the *Mishna* seriously depending upon how you interpret it.

One interpretation of this *Mishna* is to find for yourself a Rav from whom to learn rather than relying on your own reasoning (Rashi, Avos 1:6).

A second interpretation is to translate the *Mishna* as "make yourself into a Rav." This may mean to take on the responsibility to correct others when necessary. (Chidah, cited in Avos, Mesivta edition, Yalkot Biurim, page 52)

Or "make yourself into a Rav" can be understood to mean to

proactively teach Torah to others before they seek you out as a Rebbe. "It appears that this can be explained, b'siyyata d'Shmaya, that one who has the ability to teach students should not wait until they seek from him to be taught. Rather, he should do what is necessary to pursue them to bring them to him so he can teach them, as Rabbi Akiva said to Rabban Shimon bar Yohai 'more than the calf wants to nurse, the cow wants to give the nursing." This is [what the Mishna means 'by make yourself a Rav,'] doing the strategies and effort it takes for you to become a Ray, to teach Torah to others. Nonetheless do not be arrogant over your student to whom you are teaching Torah. Rather see him in your mind as though he were a colleague to you and not a student and conduct yourself towards him the way you would honor a friend." (Ben Ish Chai in Chasdei Avos, 1:6).

A Parenting Mishna

A third interpretation is to see yourself as a Rav. "The *Tanna* comes to teach that if a sin or something inappropriate becomes available to a person, he should see himself as a Rav and say *Verily, I am a Rav and an exalted person! How could I do such a thing?*" (Mussar Avos, in Avos, Mesivta ed. Ibid). In a similar vein, the Sfas Emes writes that you should be a Rav over yourself and control your behaviors. (MiMayanos HaNetzach, Avos, Page 40)

Another way to see yourself as a Rav is to judge yourself the way you judge others. "Nothing is as difficult as seeing your own faults. A person sees everyone's faults but his own, as taught in Negaim 2:5. Nothing is easier than seeing someone else's faults. The way to correct this is to reverse yourself. When you do something, think about your reaction if someone else had done it to you. And when someone does something to you, think about how you'd see it if you had done it to someone else...This is the implication of asei lecha, those things that you do, be a Rav about them the way you judge the actions of others. And k'nai lecha, take as though you had done, chaver, the actions of another towards you. The result will be v'hevai dan es kal ha'adam l'kaf zchus, just like you judge yourself." (Oros Pele page 33; by the author of Pele Yo'aitz from a manuscript titled Dan Yadin)

How can each of these interpretations benefit you as a parent?

The first interpretation was to find for yourself someone to turn to for guidance. Rather than making independent decisions when you are unsure, consult with someone you trust. Arrange for your child to see you consulting with your spouse and others when you are forming decisions. Seek guidance from your spouse when your child raises concerns. Encourage your child to reach out to you and your spouse when something is on his mind.

You will be modeling for your child that sometimes it's important to make your own decisions and sometimes it's important to accept someone else's guidance and to seek counsel from someone else before making a decision. You model both self-reliance and humility, and show your child that they are not mutually exclusive.

The second interpretation of asei lecha Rav, correcting and teaching your child, represents the two basic functions of a parent, setting expectations for your child and helping your child meet those expectations. The rules for setting expectations follow the mnemonic CPR. Each expectation has to be Concrete, Positive, and Realistic. Helping your child meet an expectation works best when you begin by asking, "what's hard for you?" or "what could I do to help you?"

The third interpretation of asei lecha Rav is to be a Rav over yourself. You can teach your child self-discipline when you speak out your self-control in various situations. Not during the situation, but sometime later, tell your child what your initial impulse had been and how you were able to restrain yourself and respond in an appropriate way.

When your child does something unpleasant to someone, avoid asking, "Would you like it if he had done that to you?" Instead ask, "If he had done that to you, what would you think of it?" If he says he wouldn't like it, do not say, "Then why did you do it to him?" That will put your child on the defensive and end the conversation. Say, "Okay, so what you could you do next time instead of what you did this time?"

If he says he wouldn't care if someone did it to him, tell him you still don't want him to do it to anyone else, and ask him what he could do instead the next time he's in a similar situation. Your role as a *rav* here is not to offer him alternatives but to teach him that you expect him to behave differently and to allow him to identify alternative behaviors.

The benefits of taking all of the nuances of this *Mishna* seriously are increased success for your child and *nachas* for you.

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RABBI MOSHE BOYLAN

Introduction: The following article is based upon the Sefer "Ain Lo LeHaKadosh Boruch Hu Beolamo Ela Daled Amos Shel Halacha Bilvad – Hanhagos Maran Sar HaTorah Rav Chaim Kanievsky Shlita Al Seder HaShulchan Aruch (with their permission). Any brackets are additions from the author.

Perek 45 Sif 2: When Erev Pesach falls on Shabbos, Maran makes a Siyum on Thursday and Friday. Cf Shulchan Aruch Siman 470 Sif 2. {There is a *machlokes* if the *bechor* has to fast (or hear a Siyum) on Thursday or Friday (when Erev Pesach is on Shabbos). In order to be *yotzei* both opinions, Maran makes a Siyum on Kol HaTorah Kulah on Thursday and makes another Siyum on Friday.

It is said that one year when Erev Pesach was on Shabbos, Rav Chaim made a Siyum on Kol HaTorah Kulah on Thursday, and on Friday he made a Siyum on Maseches Baba Basra (which is the longest Mesechta in Shas, with 176 Dapim). This was quite a feat, especially because Rav Chaim's Bedikas Chometz takes a very long time.}

Maran the Kehilos Yaakov zt"l (the father of YB"L Maran Shlita) also used to do this, as he was also a Bechor.

Perek 45 Sif 3: Maran usually finishes the Mesechta one day before the Siyum, and leaves over a small piece for the Siyum. {He does not finish a long time before the Siyum.} Therefore, when he makes two Siyumim one day after another (as when Ereve Pesach falls on Shabbos) he does the following: On Thursday he finishes what he was learning in the previous cycle. After the Siyum, Maran learns a new Mesechta and finishes it. On Friday, Maran makes another Siyum. Cf. Shach Yoreh Deah Siman 246 Sif Katan 27, where it is implied that one does not have to make a Siyum immediately after he finishes the Mesechta.



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Complete the application, click "Submit", Print a copy of your application and receipt, and keep the copies. (You may need them later.)

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Submission of an application does not guarantee acceptance into the program. Selection of applicants is done by DYCD's computerized lottery system. Youth who are selected for SYEP will get an appointment informing them when they must personally come and submit copies of required documentation.

NOTE: A current picture ID must be submitted with your documents. Youth who don't bring required documentation, on time, will not be eligible to participate in SYEP.

Youth who are not able to apply online may pick up paper applications, at our office at 1546 Coney Island Avenue (2nd Floor) Monday through Thursday, Between 3:00 and 5:30 pm until April 12th

****Employers seeking to hire SYEP participants can call 718-252-4446 ext 9213****



NYC Department of Education's Office of Pupil Transportation (OPT) Meeting With Yeshivas

Recently, representatives from over 85 yeshivas and OPT staff met at the annual General Education Transportation meeting. New York City Department of Education is required to provide transportation to all eligible NYC students, including as well as representatives of the bus companies. At the meeting, which was led by Rabbi Moshe Ausfresser, Yeshiva Account Manager for OPT, attendees reviewed the protocols and procedures schools must follow to ensure smooth running of the ucation Department of the FDNY, who encouraged yeshivas to bring fire safety training to their students. He noted that while NYC has seen a decline in fatal fires in recent years, most fatalities still result from a lack of adherence to fire safety guidelines.

busing more than 150,000 eligible students to schools throughout New York City, and, in some cases of extreme needs of special ED children, even well beyond the city limits.

Overall, the gathering was further testimony to the ongoing success-





those attending private schools. OPT contracts for this service with private companies and currently oversees General Education yellow bus service for 85 yeshivas across New York City, busing over 15,000 students to and from yeshivas each day.

The meeting on March 29 took place at Yeshiva Toras Emes and was attended by 145 people, including Principals, yeshiva staff and administrators, OPT executives and staff, yellow bus service, including maintaining reliable data and school calendars. Eric Goldstein, CEO of the Office of School Support Services, and Alex Robinson, Executive Director of OPT, both expressed their pride in providing the service to the yeshiva community as well as their desire to ensure the excellence of the program.

Attendees enjoyed a presentation by LT. Frank Manentte of the Ed-

The guest speaker was Rabbi Nosson Muller, Dean of Yeshiva Toras Emes, who spoke about appreciation and recognizing the good we experience in our daily lives. He also expressed his gratitude on behalf of the yeshivas for Rabbi Ausfresser's tireless efforts on behalf of the students and schools.

The Office of Pupil Transportation currently contracts the services of over 8000 school buses every day, ful collaboration and cooperation between the Yeshiva community and the Department of Education's Office of Pupil Transportation. The meeting highlighted the value of direct communication between all those involved in caring for NYC students.

OPT thanks Yeshiva Toras Emes for graciously providing the space for the event and Presser's Bakery for catering.

Agudath Israel's Special Ed Advocate Appointed to Special Needs Advisory Council

Agudath Israel is proud to announce Governor Andrew Cuomo's appointment of Mrs. Leah Steinberg, director of Agudath Israel's Project

LEARN, to the DDAC (Developmental Disabilities Advisory Council). An official announcement of her appointment was made in Albany by the Governor's Office during Agudath Israel's daylong advocacy effort at the State Legislature in early March.

The DDAC serves in an advisory role to the Commissioner of OP-WDD (Office For People With Developmental Disabilities) in all areas affecting service delivery, housing and education for individuals with lifelong disabilities.

Mrs. Steinberg accepted the appointment saying, "I look forward

to helping our community, with our unique needs, receive optimum service from the OPWDD." She added that in her Council appointment,

she anticipates "being able to help a broader range of people, as the OPWDD services individuals from birth through life, in all areas of life."

As director of Project LEARN for the past 15 years - a post she will retain in addition to her new appoint-

ment - Mrs. Steinberg's mandate is to help people with special needs from ages 3-21.

In pursuit of this aim, she worked with legislators in Albany, as well as the New York City Mayor's office, to streamline the special education tuition reimbursement process so that parents of special needs children enrolled in nonpublic schools would no longer have to go into debt to lay out tuition funds for their special needs child. Those efforts resulted in a vastly more effective and expedient reimbursement process that has completely altered the landscape for special needs families.

Mrs. Steinberg has also worked on getting special education services into mainstream schools, partnering with the New York City Department of Education until she succeeded in getting P3 group rates as well as service increases for eligible yeshiva children. She also serves as co-chairman of the subcommittee to the chancellor on special education in non-public schools.

Her determination to leave no stone unturned in helping special needs children won the respect of the Commissioner of OPWDD as well as that of legislators on both sides of the political spectrum.

At a recent Agudath Israel Breakfast in the Five Towns featuring Senate Majority Leader John Flanagan, the senator singled out Mrs. Steinberg for special recognition. As former chairman of the Senate's Education Committee, the senator had extensive contact with Project LEARN's director, and observed her many achievements. He praised her as "a wonderful person who's accomplished so much for special needs education...an absolute champion."

"For the special needs population in our community entitled to OP-WDD services, the knowledge that they will now be represented by a dedicated advocate who has historically gone the extra mile for them should bring new hope," said Rabbi Chaim Dovid Zwiebel, Agudath Israel's executive vice president. "We are certain Mrs. Steinberg will be an unqualified asset to the Council and wish her much success."

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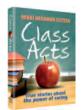




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Class Acts

RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

It all began on the morning of Hoshana

Rabbah. I was just a kid then, and my father sent me on an errand. He handed me a nickel and told me to run to the florist shop on the corner for some *hoshanos*. Holding the nickel clenched tightly in my fist, I flew down the street, carefree as a bird soaring through the skies, intent on faithfully fulfilling my mission. After all, how often did my father give me such a task? It was an opportunity to treasure.

The sun was pleasantly warm on my face as I passed the grocery, deli and barber shop. Suddenly a man stepped into my line of vision. I stared up at him, taken aback by his visage of utter saintliness.

"Where are you off to, young man?"

Instinctively, I knew that I could trust him — that he was a holy man.

"My father sent me to buy *hoshanos* for him."

"Listen to me," the holy man said. "I have some *hoshanos* for you. Very special *hoshanos*. Perfect for your father."

"How much do they cost?"

"I'll give them to you for ten cents," the man told me, his face glowing in the morning sunlight.

"I'm sorry," I respectfully replied.
"I only have a nickel to spend."

"My child," the man responded, "these are very good *hoshanos*."

I demurred. My father had given me a nickel, not a dime. To me, hoshanos were all the same. I had no contingency plan for meeting tzaddikim with superior goods. In the end, I purchased a regular set of unpretentious hoshanos. That was what my father wanted, after all.

Reb Asher turned to the stranger.

"I found out later that the man I had met was Rav Yaakov Chaim. It was my one and only encounter with the Detroiter. I became a Stoliner chassid years later, but I never forgot that chance meeting — even though I had turned the Rebbe down."

The stranger was pensive.

"This is clearly *min haShamay-im*," he said quietly. "You missed an opportunity years ago. Now you've been handed another chance. A delayed reaction. Travel to De-

troit for the *yahrtzeit*. And when you're standing before the *tzion*, you should say the following words, 'Rebbe, you offered me your special *hoshanos* when I was just a child. I refused your offer. But Rebbe, I made a mistake. I need those *hoshanos* now! Rebbe, please give me those *hoshanos* now!'

"Go to Detroit," the man repeated. "You've been granted a second chance."

Reb Asher thought it over. He knew good advice when he heard it. He would go to Detroit. It was the right thing to do.

Most Stoliner chassidim traveling to Detroit nowadays get there by plane. In the days before budget airlines, life was a little different. Who had money for a plane ticket? No, in those days, getting to Detroit meant a seemingly endless bus ride across America. That's how Reb Asher returned to the Rebbe for his second chance.

It meant rolling through the night, a good 14-hour journey culminating in the blue-collar city of "the big three." Home to Chrysler, Ford and GM, Detroit was all about cars and proud of it. For the Stoliners, Detroit was all about the Rebbe, and they were proud of that, too.

Their first stop was the *shul* for Shacharis, of course. There the *chassidim* received a bit of disconcerting news. The *gabbai* pulled a few of the others aside and showed them a telegram that had just arrived from New York.

"Yosef very sick Stop A matter of time Stop Doctors say hopeless Stop"

The *chassidim* convened a council of war.

"What should we do?"

"What do you mean?"

"We can't show this to him!"

"Why not?"

"There's nothing Reb Asher can do about this situation. No way to make it to New York before the end. No reason to tell him how critical it is."

"We have to tell him something!"

"Nothing. The only thing we can do is send Asher to the *amud* to be the *chazzan* for Shacharis. Give him a chance to pour his heart out to the *Ribono shel Olam!*"

And that's what they did. Reb Asher went to the *amud* and he led the *minyan* in a rousing, inspirational Shacharis that shook the heavens over the car capital of the United States. After Shacharis was over, the assembled boarded the buses for the short drive to the cemetery and the Rebbe's grave. Reb Asher emerged from the bus and made a beeline for the Detroiter's *kever*. Standing beside the Rebbe's final resting place, he uttered a deeply heartfelt prayer that touched everyone who heard it.

"Rebbe," he began, "you offered me your special hoshanos when I was a little boy running down the street with a nickel in my hand. To my lifelong regret and chagrin, I turned the Rebbe down. I am begging the Rebbe to give me those hoshanos now!"

Everyone standing there knew that this was the moment of truth. *Hosha na* means "please grant salvation." We offer this plea up to Hashem every time we recite *Hallel*.

What could be more effective than receiving the Rebbe's *hoshanos* right now, at this supremely opportune moment? What better time for the Rebbe to intercede, to plead with Hashem for salvation for a dying child?

When they returned to the *shul*, there was another telegram waiting. It informed them that Yosef had turned the corner. He was no longer in life-threatening danger.

By the time Reb Asher and the Stoliner entourage returned to New York, Yosef was out of bed and playing with the other young patients in the children's ward. This time the Rebbe's *hoshanos* had been accepted.

It might have been a delayed reaction, but the Rebbe's offer for both salvation and guidance from decades earlier had never been canceled. It had merely been put on hold. And for that, Reb Asher would be eternally grateful.

As heard from Reb Avrumi Bleich



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- Moreinu HoRav Aharon Feldman Shlit"a after visiting Yeshivas Bnei Torah



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\$2 Million Multi-Organizational Campaign to Raise Money for At Risk Teens

Pomegranate Day of Giving for Youth to be Held April 12th, 2016

It will be *achdus* in every sense of the word on Tuesday, April 12th, as 23 organizations from all across the globe will unite in a 24 hour group effort to raise money for troubled teens and the institutions that serve them. The quadruple-matched, all or nothing, \$2 million campaign, designated as the official "Pomegranate Day of Giving for Youth," will have all of the organizations raising money independently, but simultaneously, promoting their shared mission to help struggling and troubled teens in myriad ways.

While numerous institutions have cropped up over the past few years, the need continues to grow as the number of cases surfacing in the Jewish community escalates at an alarming rate. A staggering 57 people under the age of 35 in the greater New York area have lost their lives to suicide and/or drug and alcohol abuse since Rosh Hashana, while more than 100 teens and young adults have been arrested for drug and alcohol related crimes during the same time period.

Getting these young lives back on track requires a multi-pronged approach, with different services in multiple areas becoming a vital part of the equation at various points in time on the road to recovery.

"Every one of these many organizations fills a crucial void in assisting the at risk population," explained Abe Banda of Pomegranate, who is partnering with Rabbi Aryeh Young of Our Place to help organize this historic campaign.

"There is no single agency that can tackle the many issues that are at play in every case and each of these organizations work in tandem towards a single, united goal: saving Jewish lives," added Rabbi Young.

Several organizations have evolved to deal with the broader picture of crisis intervention, dealing with the many factors that are involved in every case. Amudim Community Resources serves as a primary database of services, employing a wide network of organizations and social services agencies in order to customize a plan of action for those in crisis. Since its inception in 2014, Amudim has fielded hundreds of cases involving abuse, addiction and at risk teens as well as being called in to assist in diplomatic and legal issues. The Israel-based Yedidim has been providing social services to troubled youth and immigrant children for more than two decades, helping each one to maximize their potential through one on one mentoring, group work and community service. Founded in August to specialize in the unique needs of the Lakewood community, **Regesh** and **Tekuma** have been working diligently to educate and work with at risk youth while at the same time focusing on prevention, with a confidential crisis hotline available to provide support to boys, girls and their parents.

Drop-In centers and summer programs provide crucial services, allowing teens a safe haven and positive social interactions as a regular part of their day to day lives. In the Northeast, the Chananya Backer Memorial Institute, a division of Lev Shlomo, is a Baltimore-based drop-in center, offering a series of programs designed to help struggling teens lead healthy lives while simultaneously strengthening their connection to their viddishkeit and the Iewish community as a whole. CBMI emphasizes core values including personal growth, self-improvement and healthy interpersonal relationships through a variety of innovative programming options centered around Jewish learning. The Crown Heightsbased drop-in center, Aliva, is dedicated to providing support within the local Chabad community by offering young men physical, spiritual, emotional and vocational support. Their facility offers numerous services that address the entire individual including in house therapy, a fully equipped gym, meals and healthy social interactions, educational and career opportunities and regular shiurim and minyanim. Girls Loft by Aliya Girls is a special space for women and girls located in Crown Heights, offering creative outlets, specialized programs, school placement, group therapy and more, empowering and inspiring girls and young women to face their personal challenges. In Flatbush, both Our Place Boys and Our Place Girls employ a multi-faceted approach to guiding troubled teens in their return to the mainstream Jewish community through counseling, rehabilitation, guidance and a wide variety of recreational programs. Our Place's fresh dinners, trips, state of the art work-out gym, pool hall lounge, music room, on-site therapists and tutors are just some of the attractions to a program that draw a combined total of almost 100 kids to its boys' and girls' facilities on an average night. Our Place is servicing over 1000 kids each year. The **Center Girls - Mercaz Rochel** in Lakewood, which is associated with Regesh and Tekuma, is a night drop-in program for girls offering support, social activities and meals.

Elsewhere in the United States and abroad, The **Torah Youth Center** in

cus on personal growth and healthy relationships and also maintains Miryam's House, a residential shelter for young women. Gav's Boys, a division of Amudim, offers a small group of campers an incredible high stimulus, cross country opportunity to connect with positive role models and to focus on their own unique situations as they move forward with



Cleveland provides family counseling, a fully equipped drop in center, mentors and tutors and runs various trips, overnights and extracurricular programs for local youth, teens and young adults. South Florida's The Center works with young men aged 17 through 30, offering a healthy environment and constructive tools to aid them in their personal quest to discover their unique purpose in life. On the West Coast, Aish Tamid of Los Angeles has focused on helping teens and young adults reconnect with the Jewish community, rediscover themselves and become productive members of society by combining a vibrant in-reach program with a therapeutic environment. Aliya Youth Space is an Australian drop in center located in Melbourne that offers young men an alternative to mainstream Jewish institutions, providing a warm non-judgmental environment that fosters self-expression and self-esteem while creating lasting positive relationships.

Like drop-in centers, summer camps and similar programs similarly provide unique opportunities designed to cement lifelong bonds. **Project Extreme** offers a variety of recreational programs including summer camps for both boys and girls as well as weekend retreats, *shabbatons* and *yom tov* programs. By offering encouragement and guidance through a positive environment and having a 1:1 staff to participant ratio, Project Extreme allows for greater fo-

their lives in a healthy and productive fashion.

Other crucial service providers focus on the actual rehabilitation process and the post-rehab recovery, a vital step on the road to sobriety for troubled teens who struggle with addiction. One of the largest Jewish organizations for addiction prevention and treatment, the Israel-based Retorno, offers rehabilitation in an Orthodox Jewish environment with daily minyanim and shiurim, glatt kosher food and gender separated programs offering a 12 step program and many forms of holistic therapy. The Living Room, a division of Our Place, is a 12 step recovery support program in Brooklyn, with a satellite branch in Monsey, for those who come from Orthodox Jewish backgrounds, conducting multiple weekly meetings for young people in recovery. The Living Room also runs many recreational program to foster a sense of community and camaraderie among its members. The Saving Lives Coalition is a community prevention program located in California that educates parents and teens about mental health issues and the dangers of alcohol and substance abuse. Saving Lives has recently joined forces with Evolve Treatment Centers, which provides cutting edge treatment for those suffering from addiction. The SAFE Foundation, based in Brooklyn's Syrian community, is dedicated to the treatment and prevention of drug,

CONTINUED ON PAGE 110

A Brooklyn Jewish Xperience Shared by All Jews

It was a tireless but exhilarating marathon few days for the BJX. Rabbi Moshe Fingerer organized a beautiful Purim. This past Wednesday night, the Huddie public school auditorium on Avenue K and Nostrand Avenue was full of Jews of all backgrounds who came to celebrate Purim. The *achdus*, unity that is felt at BJX is unparalleled! Most came in costume to hear the Story of Esther and how the Jewish people triumphed over their enemies who tried to destroy them. Following the Megillah reading, BJX hosted a festive Purim party in their Beis Medrash for the community with a buffet set up for those who were breaking their fast. An outstanding band led by C.S. Weinrib, Ezriel Rovt and Phil Birnbaum enthralled the crowd with their lively and buoyant music. A comical clown delighted the children with all types of colorful balloons, and *leibidig* dancing with the rabbis was enough to get everyone into the spirit of Purim! Everyone







An Israeli Jew living for 11 years in Midwood section of Flatbush heard Megillah for the first time in his life.

An American Jewish doctor and his wife who live in the most frum populated area of Flatbush (within the immediate radius of their home are 4 shuls) heard Megillah for their first time!

College students and young professionals from across Brooklyn (Sheepshead Bay, Park Slope, Bensonhurst, Flatbush) attended their very first Megillah reading!

The BJX shul and centers are reuniting our brothers and sisters with *Avinu She'bashamayim*! Can you imagine the *zechusim* that this brought to the entire Flatbush community?

On Thursday night, there was an exquisite Purim party hosted by Rosh Hakahal Moishe Caller in his new building. Many students experienced true *simchas* Purim. The feeling of *Ahavas Yisroel* and *achdus* was palpable. The joy was truly extraordinary.

The Shabbos after Purim was once again beautiful in the BJX shul. College students and young professionals experienced another beautiful weekly Shabbaton with the Rabbi and BJX's extrarodinary Dr. Faygie Zakheim. "I felt so uplifted and elevated this week," beamed a student. One student said, "This was the best weekend ever!" Two students from secular backgrounds who successfully completed the Jewish Leadership course at BJX's Kings Highway Center actually purchased new suits specifically in honor of Shabbos. Incredibly, they along with others from that course have been coming consistently for several months now, to the BJX shul for Friday night davening and dinner. They love the rabbis, the meals and the Flatbush community. "I wait all week for Shabbos," said Jonathan.







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Rav Nissan Kaplan Shlita

Kapian Shlita Parshas Tazria

"The Kohain shall look after the negah has been washed and if the negah has not changed its color and has not spread it is Tamei and shall be burnt in fire."

ashi explains the words lo hofach hanega es eino to mean that the negah did not become dimmer. However the Shem Ephraim points out that this is not the simple translation for these words, rather we would explain it that the negah did not change in its color, from a greenish color to a red and so on. However it's possible that Rashi took an indication from the next posuk "But if the Kohain shall look and behold the negah became dimmer", and therefore translated lo hofach hanega es eino as he did.

We still need to understand why does the *posuk* choose to use this unusual term of *lo hofach hanega es eino* and not tell us straight out, the *negah* did not change its appearance?

The Shem Ephraim brings the Zohar that tells us that the letters of the word *negah* are the same as the word *oneg*. What is the Zohar coming to teach us?

The Shem Ephraim explains that a Jew understands that there is nothing in this world that is bad and happens for no reason; everything is part of a master plan that will always be in our best interest. For example, the Bnei Yisroel spent over two hundred years in Mitzrayim, enslaved to the Egyptians, which at first glance is a terrible experience to have to suffer through. Yet Chazal tell us that the "fiery furnace" that was Mitzrayim was there to purify us to become worthy of Matan Torah, to emerge as Klall Yisroel - Hashem's Nation. Of course it was difficult but

through the Shibud Mitzrayim we were *zoche* to the Torah.

So to with Nega'im, someone who speaks Lashon Harah and is spared from receiving a *negah* will come to Shamyim after one hundred and twenty and have to suffer for his sins. Praiseworthy is the person who receives a *negah* in this world and can immediately do *teshuvah* and rectify the situation. So we see that *negaim* are really a pleasure, they save us from much unneeded suffering in the next world.

This is the deeper meaning in our *posuk*, "and the *negah* did not change its appearance", meaning to say the recipient did not take heed to the *negah* and turn it into an *oneg*, he did not understand the message behind the *negah* and do *teshuva*, therefore the *negah* remains a *negah*, and the individual remains Tamei.

In a similar approach the Chofetz Chaim explains this *posuk* but with a slightly different explanation. The Rambam tells us there are two reasons why a person would speak Lashon Harah, either because he is a Ba'al Gaavah or he cannot see the good in others, and cannot see the world through their eyes.

This is the intent of the posuk, lo hofach hanega es eino the "eye" did not change, a person did not change his haughty ways and become a person with a "good eye" one who can see life in a positive way, a person who can always see the best in other people will not speak Lashon Harah. But if his "eye" does not change than he remains Tamei for he missed the lesson of the negah.

Kol Yemai asher hanega bo yitma tame hu bodod yoshov mechutz l'machaneh moshavo (Perek yud gimel, Posuk mem vuv)

Rashi explains the reason that we only find this unique punishment

by one who speaks Lashon Harah; he must go out of the camp to be all alone, since through his speech he tried to drive a wedge in between people whether between friends or a husband and wife, he too must be separated from all people.

Rav Yitzchok Zilberstein tells over a story with a famous Rebitzen who found herself sitting on a bus behind two young ladies. Before long the conversation of the girls arrived at the recent engagement of a friend of theirs. The girls were extremely critical of their friend and listed all her shortcomings until they concluded that woe is to the poor Chassan who is marrying her.

The Rebbitzen reached over and tapped the girls on the shoulder, "I can't thank you enough for what you just did for me, the poor *chassan* you refer to is my son, and thank you so much for letting me know what we almost got into. Baruch Hashem we found out early enough that we can immediately break off the *shidduch*".

The girls were stunned by what their chatter just caused and franticly tried to retract their assessment of their "friend". "We were exaggerating, it's not true, we didn't mean it like that… Please don't break off the Shidduch!"

But the Rebbitzen was adamant, "you just don't want the broken *shidduch* on your heads, but of course it's all true. I care for my son, and there is no way he will end up as some "poor *chassan*"!

The girls did not know what more to do and burst into tears, mortified at what they just did. Finally the Rebbitzen told them, "now that you understand the severity of what you did by talking Lashon Hara, I confess that I am not really the Mother of the Boy, but now that you understand the power of your words and how much damage and pain you almost caused with your fatuous chatter, I am sure that you will never speak Lashon Harah again!

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Shidduchim and Mental Illness

Dear Dr. Siegel,

I take medication for Bipolar Disorder and I'm in *shidduchim* but having a hard time. I feel that there is a huge stigma against people with mental health problems and especially if they take medicine. Do you find that the community looks down on mental issues and does this have anything to do with the *shidduch* crisis? Thank you,

RS

Dear RS,

I am sorry to learn of your hard time with *shidduchim* and that you feel discriminated against. I don't know much about the Shidduch Crisis – you might want to speak to an experienced *shadchan* like Chana Rose. I do know that some people have a misconception about mental illness and about the role of psychotropic medication and that misinformation fuels fear and prejudice that can stigmatize a young person who is in treatment.

Many popular magazines feature sensationalist articles that characterize mental disorders as acutely intense problems. Often they include first-hand accounts of harrowing struggles with bizarre behaviors and intrusive symptoms. For example, I was recently told of an article on OCD that described a woman who wrapped herself in a plastic bag, touched the shower, peeled off her glove only to drop it and don a new glove before proceeding to the next step in her lengthy ritual.

Now, it is entirely possible for a person to be afflicted with such a severe form of OCD, but this is uncommon and certainly not the norm. Most instances of OCD and other disorders seen in outpatient settings involve recurring thoughts and some automatic behaviors – but the person is functional and sane! Of concern is their pain and discomfort, which is addressed in treatment. But their symptoms are nothing to be afraid of.

In the vast majority of cases, even when diagnosed with a real disorder, the person is okay as long as their psychotherapy and medication assists with coping skills, perspective and management tools.

In truth, the person in treatment or taking medication has the advantage of awareness of their problems and they have a leg-up in addressing them. By the time they reach *shidduchim*, many already have resolved their issues or have developed advanced life skills. In some ways they are better prepared for marriage than their "normal" peers who have not even begun to address their moods, anxieties, fears and issues.

As we have mentioned in previous articles, research findings show that we, as a community, do not place strong value on individual expression and diversity – but rather conformity and uniformity. The fact that we do not place value on personal autonomy and inclusive tolerance may naturally contribute to discrimination and sidelining those with known mental health issues. After all, we all want to be like everybody else and comply with the norm.

Someone diagnosed with Bipolar Disorder could get moody and may act *differently* than the crowd. If that individual is in effective treatment and on appropriate medication, it is safe to assume that the moods will be manageable and no one will be harmed – but they may still act *different*.

In a society where difference triggers fear, that person will be marginalized. If we are to address the stigma against mental illness, we must begin by examining our collective and personal values and attitudes when it comes to autonomy and tolerance. Ask the question: How terrible is it to be different?

RS, I hope that you find your *zivug* soon. The truth is that the Aibeshter is the real *shadchan* and I have personally seen people with more threatening problems than Bipolar Disorder enjoy beautiful marriages and raise families with *nachas*. Please do not be discouraged and do not be afraid.

Dr. Siegel

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

Dr. Siegel can be reached at 917-300-8151 or www.siegelpsychological.com

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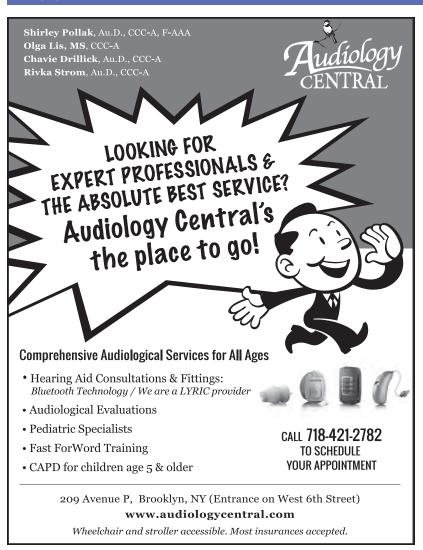


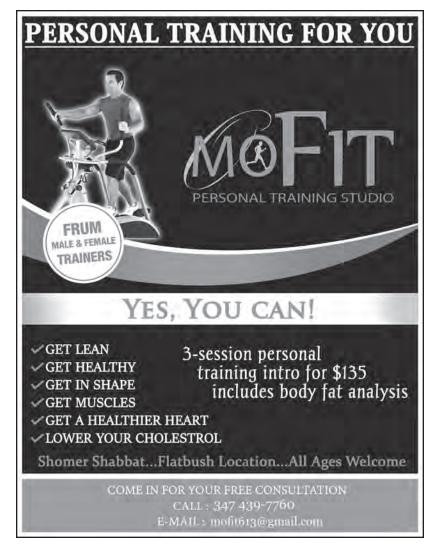














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Attention Men and Women Suffering With Arthritis

CHAYA GLUCK, OTR/L

If you suffer from Arthritis, rest assured you are in good company. For the past 15 years, Arthritis is the leading cause of disability among US adults. More than 50 million adults have been diagnosed with Arthritis, and nearly 1 in 2 people may develop painful Arthritis by age 85. Working men and woman living with arthritis are less likely to be employed than those of the same age without arthritis. Adults with arthritis lose more workdays every year due to illness or injury than adults with any other medical condition.

What is arthritis and is all arthritis the same?

The word *Arthritis* can be broken down into 2 parts explaining exactly what it is. The prefix *Arthro* – means joint. The Suffix *itis* – means inflammation. So...the basic definition of arthritis is...joint pain.

There are 2 types of arthritis. Rheumatoid Arthritis and Osteoarthritis.

What exactly is the difference between the two?

The main difference between Rheumatoid and Osteoarthritis is the cause behind the joint symptoms. Rheumatoid Arthritis is an autoimmune disease in which the body's own immune system attacks the joints. Osteoarthritis is caused by mechanical wear and tear on the joints. In addition, Rheumatoid Arthritis often affects small and large joints on both sides of the body such as both hands, both wrists or both elbows. Osteoarthritis on the other hand, often begins on one side of the body and may or may not spread to the other side. Symptoms are more gradual and are often limited to one set of joints such as the hip, knee or spine.

Ask yourself (or your loved one) these questions:

- Do you have a problem picking up a coin off a table?
- Do you find it difficult to button/unbutton your clothing?
- Do you have trouble cutting your food with a knife?
- Are you constantly asking others for help to open a bottle of soda, or a jar?
- Do you find it painful to reach the top cabinet in your kitchen?
- Do you need help putting on your coat?

If you answered yes to any of these questions, or you have a stubborn spouse who is in denial...take action now. The longer you wait... the more these issues will impact you and your loved ones.

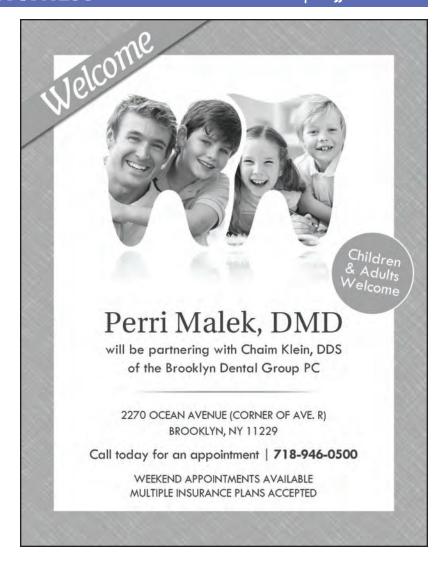
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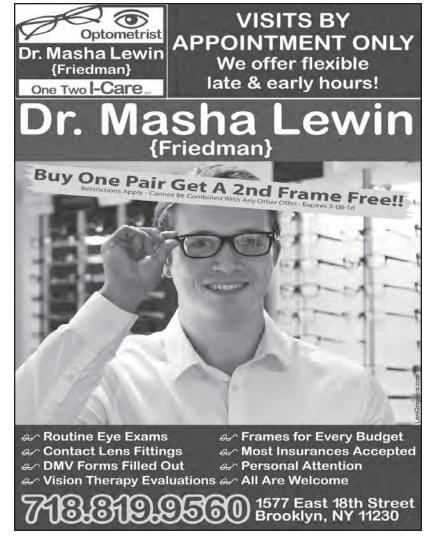
Unfortunately, too many people make excuses for their pain or dependence on others. This might sound like

- What can I do...It's bad genes
- It's the weather
- It's old age I'm not getting any younger!
- It's just a "fact" of life
- I don't want surgery or injections so there is nothing else to do Do not fall into that trap! Making excuses will not help you feel better. Taking action to improve your physical abilities will.

Call Forward Physical Therapy at **718-336-4900** to set up an appointment and take the first step toward improving your independence and quality of life.

Bio: Chaya Gluck is a licensed occupational therapist who graduated with honors from Touro College. She is a member of the American Occupational Therapy Association. She is dedicated to helping seniors remain independent in their homes.







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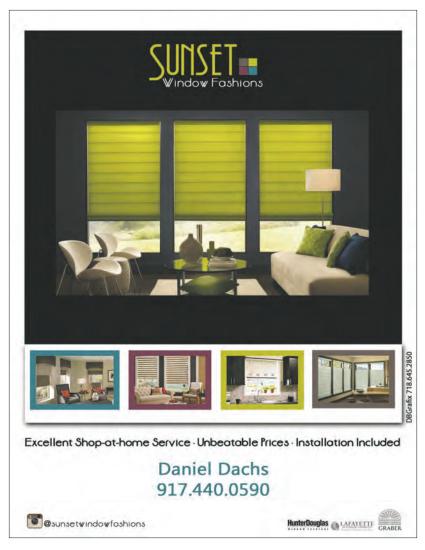




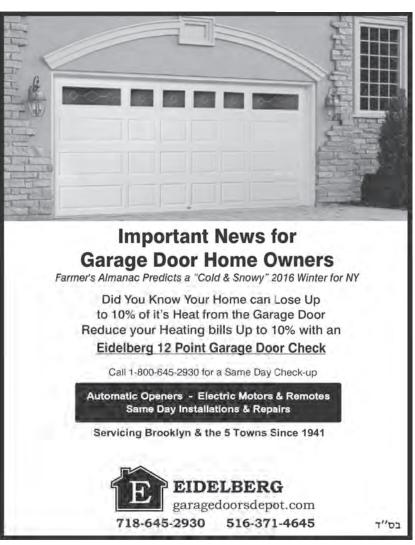














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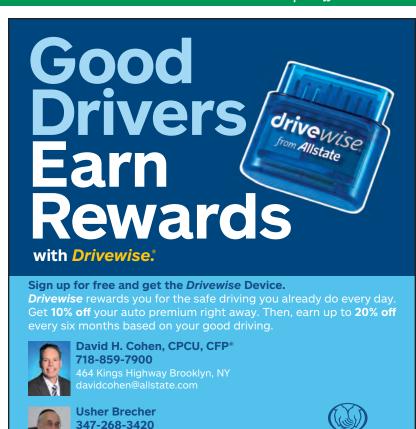
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Power Points on the Parsha

RABBI EPHRAIM NISENBAUM

"...when a leprous spot will be found upon a person, he shall be brought to the kohen." (Shemos 13:9)

The Gerrer Rebbe, Rav Simcha Bunim, encouraged his students to discuss their problems with him, even the sins they committed, so he could help them improve their ways. He would say that there are three people to whom a person must always tell the truth: a doctor, a lawyer, and a rebbe. He commented that people often tell their rebbe about their qualities despite the fact that the rebbe cannot reward them for their good deeds. It is more beneficial revealing one's flaws to a rebbe, so he could offer guidance. This is alluded to in the passage, that

when a person has a leprous spot, implying a character flaw, he should bring it to the *kohen*, to his *rebbe*.

"...if a *tzara'as* affliction will be in a person..." (Vayikra 13:9)

Gossip is considered a severe yet common sin and creativity is often needed to avoid it. Rav Aharon Karliner once traveled with a group of wagoners who were speaking about their clients' faults. He steered the conversation toward discussion about the horses. The wagoners were surprised at the direction the conversation had taken, but Rav Aharon explained, "The rabbis teach that gossip can kill the subject being spoken about. Better

Parshas Tazria

that horses die rather than human beings." An American rabbi once visited the Tchebiner Ray, Ray Dov Berish Weidenfeld, in Jerusalem. During the course of conversation, the rabbi complained about the problems he was having with his congregation when he noticed the elderly rav's eyes drooping. The rabbi waited for the dozing *rav* to wake up. After a while, the rabbi excused himself saying that the *rav* probably needed his sleep. No sooner had the rabbi left when the rav opened his eyes. The family realized that he had feigned sleep because he didn't want to hear the rabbi's disparaging remarks.

"...if a tzara'as affliction will be in a person..." (Vayikra 13:9)

A person may sometimes relate negative information if it is necessarv for it to be known. The Chafetz Chaim cautions, however, that one must be certain that this is so. Rav Shlomo Zalman Auerbach's sister once visited him to ask information about a young man who was suggested as a match for her daughter. Rav Shlomo Zalman mentioned that the fellow was a fine young man. Later that day Rav Shlomo Zalman visited his sister at her house. He told her that the young man was not a good match for her daughter. "Why didn't you tell me that earlier at your home?" his sister asked. Rav Shlomo Zalman explained, "When you visited me, my wife was present. It would have been lashon hara to say something negative about the fellow in front of her, as it would not serve her any constructive purpose. On the other hand, it is important that you know the fellow is not for your daughter. It would have been rude to walk away from my wife to tell you, so I had no choice but to come to your house."

"...if a tzara'as affliction will be in a person..." (Vayikra 13:9)

Rav Shimon Schwab recalled that in the early twentieth century there were two great leaders who were known never to speak *lashon hara* (gossip): the Gerrer Rebbe, Rav Avrohom Mordechai; and the Chafetz Chaim. There was a big difference between the two, though. Whereas the Gerrer Rebbe spoke very sparingly, the Chafetz Chaim was actually quite talkative. Rav Schwab related how he had once visited the Chafetz Chaim and the sage spoke with him for over an hour but not one word even approached anything negative about others. Although it seems that it is much easier to avoid lashon hara by remaining quiet, silence is also a great challenge. Rav Shlomo Wolbe observed that as a child one learns to speak, and from that time on speech comes more easily to a person than silence. For this reason, the Midrash refers to silence as a craft. Either way a person must work hard not to speak negatively about others.

•••

When the Manchester Rosh Yeshivah, Rav Yehuda Segal, sat shiva for a brother, people noticed that he placed a picture of the Chafetz Chaim on a table near where he sat. One of his students questioned the significance of the picture. The rosh yeshivah explained, "While I am sitting shiva many people come to visit. I am not always able to control the conversation and I am concerned that words of lashon hara will inevitably be raised. When I place the Chafetz Chaim's picture before me, I simply cannot speak or listen to a word of lashon hara.

...he will call out, "Impure, impure!" (Vayikra 13:45)

The metzora announces his impurity to inform others so they could identify with his pain and pray on his behalf. A person must learn to share in others' suffering. Rav Chaim Shmuelevitz was known to literally feel the pain of others, even if he did not know them. One Friday morning, as Rav Chaim was preparing to deliver a mussar class, he was informed about a car accident that had occurred the previous evening near Tel Aviv, where a mother and her infant daughter had been killed. Although Rav Chaim did not know the woman at all, he began to sob for over half an hour, until he was able to compose himself to deliver the class.

Hilchos Shabbos Initiative

REVIEWED BY RABBI SHMUEL FELDER

The Chofetz Chaim writes in the name of R' Yonasan Eibishitz that if one does not learn Hilchos Shabbos very well, it is impossible not to be oveir on a forbidden act on Shabbos.

Miscellaneous Questions Relating to Children

1. May children go out with gloves attached to their sleeves with clips, even if they are not actually wearing the gloves?

Yes, because they are considered to be part of the coat. However, if the gloves are not attached to the coat but rather are attached to each other by a string, the child is not permitted to go out with them if he/she is not actually wearing them.

2. May one tell a child that they will write a "Mitzva note" after Shabbos?

One should not tell a child that they will "write" a note after *Shabbos* to his teacher, because this can readily be told after Shabbos. One may say they will "give" the child a *mitzvah* note.

3. May an adult wipe off pen/marker/crayon marks/makeup that a child scribbled on himself or on a wall?

If they are merely marks and not a picture, they may be wiped off. One may wipe it off with water – first placing water on the skin, and then wiping the marks off with paper towel. A cloth should not be used.

4. May one walk while holding a child's hand, if the child is carrying *Muktzah*?

If the child is carrying *Muktzah* of reasonable value, one may not hold the child's hand, since one may come to pick up the *Muktzah* item if the child drops it. This does not apply to *Muktzah* that is permitted to be moved *l'tzorech gufo u'mekomo* (for use of the item or for the place that it is occupying).

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Masmid in Khal Toras Chaim Yehuda Levi and Yaakov Drebin with Rav Eliezer Yehuda Finkel Upon Being Mesayem Maseches Bava Metziya Photos Himmy



PHOTOS

Rav Yaakov Bender at Matzoh Baking





Mordy Weissman Making a Siyum on Maseches Megillah in Mesivta Tiferes Shmuel

Askonim in Yerushalayim











At the Kolko - Elezary Wedding

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Purim Photo Contest Winners













At the Treitel - Yarmish Vort FJJ Photos









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At the Kassai - Norowitz Vort FJJ Photos











At the Upsherin of Yaakov Goldbrenner

At the Fischer - Kallus Wedding At the Bar Mitzvah of Yaakov Bensinger











At the Yeshiva Ketana Torah Vodaas Purim Carnival







of Shia Bergman

Hanochas Tefillin

Sixth Grade Yeshiva Ruach Chaim Saying Over a Hard Rashi



The Tantzers at Moshe Cohen's Wedding









The Tantzers at the Bar Mitzvah of Yehoshua Dusowitz













Purim









































































Purim







































































More Pesach Prep: Basic Cooking Techniques 101

ROCHELLE ROTHMAN

Any novice cook looking to make a new recipe will most likely be overwhelmed when confronted by the large selection of cookbooks on the shelves, *kosher* or otherwise. I remember, my husband commenting how happy he had "medical insurance" when I started to cook way back in the early days of our marriage!

I am a middle sister, and B"H, have two sisters who were both very qualified bakers and cooks. I was merely their taster---as I was raced out the door to some high school activity! It wasn't until I was married for about two years, that I learned the dark mysteries of the kitchen when I joined Tupperware. I credit my culinary expertise to Tupperware. Until then, my Mother and Motherin-law, a"h, sent us food most days. *Shabbosim* we went to our parents. My daily offering to my hubby was simply, "What would you like for dinner? My Mom's or yours?"

Over the course of some forty-six years, I have received the most extensive training in "life experience" cooking and training classes at our Tupperware conventions. We have been trained by experts at many seminars and conventions in the art of food and freezer storage and preparation. We also learned the art of Stack Cooking with the microwave, which Tupperware pioneered.

Have you been trying a new recipe for *Pesach* from the cookbook you received as a *Chanukah* gift? Do you need help understanding what reducing, deglazing, or basting, means? This handy guide shows you how to understand these terms. (This is a good article to clip and share.)

Cooking should be as easy as one-two-three when you're following a recipe. Unfortunately, that's not always the case. Before you can master a recipe, you have to learn the lingo. Here are nine terms you need to know before cracking open any cookbook.

Baste

To moisten food as it cooks. Typically accomplished with meat drippings, stock, egg, or any other liquid. Basting can be done with a spoon, a brush, or a bulb baster. It will not only prevent your food from drying out but will also add flavor and color. Basting is most commonly associat-

ed with a Thanksgiving turkey, or a large roast.

Beat

To stir rapidly in a circular motion. Commonly used with eggs, salad dressings, and baked goods. Beating can be done with a spoon, a fork, or a specifically designed wire whisk, as well as an electric mixer. As a general rule, 100 circular strokes of beating without an electric mixer are equal to one minute of beating with one.

Brown

To cook food quickly over high heat, causing the surface to turn brown. Browning helps keep moisture in while giving the food an appetizing flavor and color. It's most commonly associated with meats and vegetables. You can brown your food in a pan on top of the stove or under a broiler.

Dash

A very small measurement, considered to be between 1/16 and 1/8 of a teaspoon. Typically used in association with seasonings (can be accomplished by adding the seasoning to your food with a quick, downward stroke of the hand). Often used interchangeably with the word "pinch." Tupperware had recently produced a cute tiny set of measuring spoon magnets as a game gift. It had one each of a *dash*, a *pinch* and a *smidgen!* It is used as a Bonus Gift to my Hosts, when available.

Deglaze

To loosen browned bits of food from the bottom of a pan with a small amount of liquid, which creates the base for a sauce. Typically done after cooking meat and usually accomplished with wine, broth, or water. To deglaze a pan, add the liquid and stir over medium-low heat.

Fold

To gently combine a lightweight mixture (such as beaten egg whites) with a heavier mixture (such as whipped cream). To do so, place the light mixture on top of the heavy mixture and move a rubber spatula in a down-across-up-and-over motion to carefully combine the two mixtures. To achieve a consistent mix, rotate the bowl slightly with each stroke. Another gift Tupperware has, is a spatula with a hole in the center made especially for folding whipped egg whites and cream.

Garnish

Barbecued Chicken Serves: 4

4 (4 oz.) skinless, boneless chicken breast halves

THE SAUCE:

1/4 cup ketchup (reduced-sodium)

2 teaspoon firmly packed dark brown sugar

3 tablespoon cider vinegar

1/8 teaspoon black pepper

1 tablespoon ready-made white horseradish

1/8 teaspoon dried thyme

1 clove garlic, minced

Recommended: Seasonserve® to store ingredients prior to barbecue. Preheat broiler, or if using a grill, heat charcoal grill until coals form white ash, or if a gas grill, heat till medium. Put sauce ingredients in a small saucepan and mix well. Bring to a boil over medium-low heat. Cook, stirring frequently, until thickened, about five minutes. Remove from heat; stir in pepper. Brush the tops of chicken pieces lightly with sauce. Place chicken, sauce-side down, on a foil-lined broiler pan or grill rack. Brush other sides lightly with sauce. Broil or grill 3 inches from heat, bast-



ing with remaining sauce and turning until no longer pink in center, about 5 to 7 minutes per side. Let chicken stand for 5 minutes before serving. When time is of the essence, omit the sauce. Instead, use 1/2 cup of any ready-made reduced sodium barbecue mixed with a little cider vinegar, or red-wine vinegar, and white horseradish. Proceed as directed.

A decoration added to a finished dish. Garnishes can be as simple as a piece of parsley, or as complicated as a carved vegetable. Garnishes are usually, but not always, edible; their typical purpose is to enhance both the visual appeal of the dish and the flavor.

Marinate

To prepare food for cooking by soaking in a seasoned liquid mixture. Marinating enhances the flavor of food. Most marinades contain at least one acidic ingredient (such as vinegar or lemon juice or wine) that serves to tenderize tough meat. Common marinade ingredients include garlic, reduced-sodium soy sauce, salt, pepper, and ginger. This is the first cooking term I learned in my early cooking days.

Reduce

To boil a liquid until the volume is cut down by evaporation. Typically done with stock, sauce mixtures, and stews. Reducing both thickens and intensifies the flavor of the mixture. When reducing, pay close attention to the mixture to prevent burning.

One of the first successful recipes I prepared for a *Shabbos* was, Barbecued Chicken. I truly believe it was so successful because I marinated it in a Tupperware Seasonserve container. I use that product for all recipes that require marinating and it never disappoints me! It works well either with meat, poultry or fish. Please give it a try with one of your recipes, and you'll see the difference in how much tastier it will be!

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



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Let's Get Real

month of Nissan. I must admit that we need to search inside ourselves when I started thinking about this new month, I was tempted to panic. After all, I haven't made all my lists yet! Whether you are staying home or going away, there's a lot to do. Certainly there is a great amount of physical energy expended when you make Pesach at home. Cleaning, cooking, shopping and lists galore! It's hard to stay focused on the avoda of the month. Yet, we all need to I get swayed into behavior that seems our preciousness to G-d is that He told search our lives for the "chometz", for that "hot air" that fills our lives and makes us feel that we are in control! A certain amount of healthy ego is good, it allows us to get moving and accomplish, but when we leave Hashem out of the picture, and get full of ourselves, we are in essence full of "chometz!", or as we say in the vernacular: "You're full of hot air!"

So how do we search for the chometz? In our physical realm, we need to search from the corners of the rooms to the corners of our pockets to make sure that not a single crumb

and look for those areas in our lives where we are full of ourselves, and leave Hashem out of the picture. Perhaps it's in certain areas of *mitzvot*, in business dealings, around food, or even in family relationships. Let's choose one small area of our lives that seems to pull us into a feeling of entitlement, and egocentricity. Do I to keep Hashem out of the picture? I on that, and choose to make a change.

It's all about choice. The greatest gift that Hashem gave us is the ability to choose. It is what differentiates us from the animal kingdom, and defines us as human. Reflecting on the awesomeness of this power, Dovid HaMelech said the following in Tehillim: "When I raise my eyes to the Heavens and I see the stars, I must say, what is man that you should take notice of him, and what is the son of man that you should care for him? And yet

honor and beauty." Dovid HaMelech expresses the thought that we can attempt to approach a level of G-dliness with our ability to make choices. When we say man was created "betthe image of G-d?that we have the ability to choose.

The Mishna in Pirkei Avos continthink I can handle it on my own? Do ues by saying, "But a greater sign of us that we were created in the image can choose one small behavior, focus of G-d." Why is this so? Why does the mishna say that it is a greater gift from Hashem to be told that we have this gift? Reb Noach Weinberg, in his masterful class on Free Will recounts this parable to illustrate this point:

"Imagine some homeless beggars living outside on a cold, dirty street. They carry around their bags everywhere they go; they beg for a piece of bread; they sift through garbage pails. They have a miserable existence. Now suppose you gave one of them ten million dollars. Imagine what he could do with that! With a thousand dollars he'll have a warm home for a couple of weeks, and with another thousand he'll have warm clothes. With another thousand dollars he'll have enough bread that he doesn't have to go out fishing through the garbage. What a wonderful thing you've done for him! There's only one problem, though. You put the money in the bottom of his bag and he doesn't know a thing about it. He's shlepping around ten million dollars, but he lives with the same homelessness, the same misery, the same hopelessness, because he doesn't know what he has.

This is what the rabbis are trying to teach us. The gift of free will gives each

This Shabbos we begin the new is left. So, too, in our spiritual lives, you have left him a little less than G-d. of us enormous power and potential. You have crowned him with meaning, But if we don't realize that we have this power, then we can't take advantage of it. We will have lived the life of a beggar, so to speak, when in actuality each of us are royalty."

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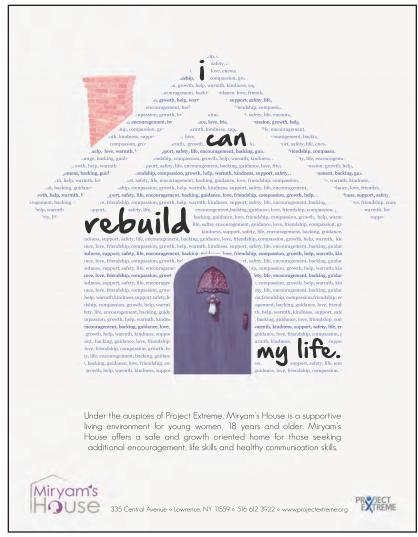
I can choose to make the next zelem elokim" what do we mean? In week pleasant and enjoyable. I can choose to prioritize what needs to be done before the next. I can choose to be in an agreeable frame of mind with a positive attitude. And I can choose to accept that Hashem is running my life and I am not in control! It's all about choice. So many people walk around overwhelmed, complaining about everything that is going wrong instead of focusing on everything that is right! So many of us get frazzled this time of year with the host of details that Pesach preparations require. Well, guess what? We can choose to approach these next days with a sense of enthusiasm, excitement and joy!

> I can choose to focus on what I have done so far in my preparations for Pesach and what I need to do, in a calm, focused manner. I can make my lists, and be thankful that I have the opportunity to make this beautiful yom tov. I can focus on being grateful for my health, and for the use of my hands and feet, as I shop and cook. And I can choose to include Hashem in my Pesach preparations. I can choose to remind myself over and over again, that I am not in charge, He is! If my preparations go smoothly, it's due to His involvement, and if I hit some glitches along the way, Hashem is in those glitches as well. Focusing on the fact that we are not in charge can be so liberating! Let's appreciate this gift of choice that we have, and *really* prepare for Pesach!

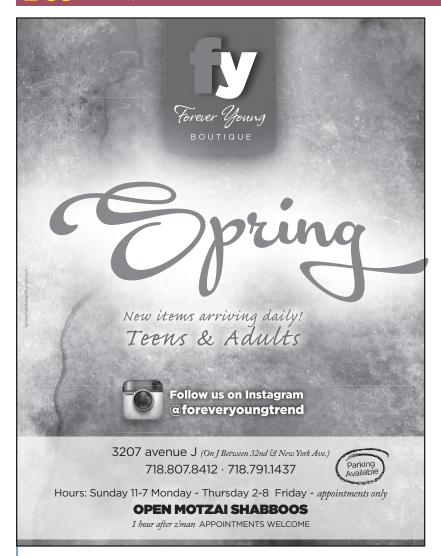














Heart Notes from **Argentina**

BY MORAH LUNI

"A Tenderly Shivery Story" — Part I

A strange title, isn't it? This true story took place in Germany in the to tremble with fright asking the opyear 1934 when (no need to specify) the Yehudim were suffering tragedies that, even today, every time we listen to them, we feel as if our Neshamot are being pierced. And why did I write tenderly shivery? Because it is exactly so: 1) tender; for the beautiful warm attitude of a Yehudi with wonderful Midot and with the banner of Kidush Hashem, 2) shivery; for the way in which a life was saved by means of an unexpected Shaliach, arranged by Hashem due to that behavior which makes, pure Berachot and good things come down from the Shamaim to our lives. Now read and get thrilled. (I will use real names this time.)

A lawyer called Mr Schiff, Esq. was leaving his office on the seventh floor of the building where he worked. The elevator happened to be open and suddenly, Otto, the German operator seized him from his coat and pulled him abruptly inside the elevator. Before the lawyer was able to scream, Otto moved a lever to stop the elevator in the middle of two floors and put his hand on his mouth to avoid him from saying any word. Mr. Schiff was scared and did not understand what was going on. He was very surprised at his 'aggressiveness' because Otto had always been kind to him. After a few seconds that seemed to be endless, the following dialogue started:

-"Look, Sir, you are in great danger! The Gestapo is downstairs waiting for you to take you away", Otto said.

-"Take me away? Why? What have I done? I do not meddle in anybody's affairs or any queer thing", the lawyer inquired.

-"Keep silent please! They want to take you as well as they took M.r Wertheim and Mr. Landes. They people in Germany and...you are one of them. I have also heard that there will be a persecution against all the Jews including women and children..."

Mr. Schiff, a real Tzaddik, began erator what he should do. Now read the answer the German operator gave him:

-"I came to warn you so that you can escape. I will explain to you how to proceed. I will come down to the second floor. Leave the elevator without greeting anyone, walk on the left until the end of the corridor, then turn right and left again. You will see an emergency exit at the bottom; I have just opened it only for you. Go out and get away from here as soon as possible and leave the country with all your family immediately!"

-"I do not know how to thank you", the bewildered lawyer stuttered out.

What was the reason for so much Chessed? Why helping a Yehudi so much? The answer will leave you a wonderful trace in your lives and you will find out once and again, that the little things (which are not so, because as I always say, everything in a Yehudi is big and relevant) make Roshem in Heaven and as in this case save a whole family

But please, don't get annoyed. It is a long story and I can't fill the whole Journal telling you all the details I want to give you. Please wait for the ending! You will get deeply moved and full of Emunah. You will emulate Mr. Schiff but not in tragedies (Chasveshalom) but in good things. This sort of actions you will read next week Bs' H', save Olamot, bring the Gueulah near, and clean and approach the hearts of faraway

This event took place in the year 1934, **only** 82 years ago. In this *Dor*, in this 2016, we should also do what Mr. Schiff did...but every day, every are taking all the influential Jewish moment and with everyone! There is no other option! The Yehudi must be synonym of GOLD, but a 1000 carat Gold! Be patient!

See you next week! Morah Luni



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Reflections of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH

When Moshe Rabbeinu and Aharon HaKohen were instructed to take a census of the Jews in the desert, they were told to count them, by the number of the names (Bamidbar 1:2). The Ramban (ibid. 1:45) explains this ambiguous term to mean that Moshe and Aharon were not merely to approach the head of a household and ask, "How many are in your family?" Rather, they were to treat each individual, with honor and dignity. Every person to be counted had to appear before Moshe and Aharon so that the great leaders would acknowledge him [by name] and give him an individual blessing.

We may be a people of millions but we are a nation of individuals. And every individual is entitled to respect and recognition.

Chazal (Berachos 17a) teach of Rabban Yochanan ben Zakkai: No one ever greeted him first, even a gentile in the street — such was his regard for another person. Rabbi Eliyahu Eliezer Dessler (Michtav MeEliyahu Vol. 4, p. 246) writes, "Picture who Rabban Yochanan ben Zakkai was. He knew all of Torah, Mishnah, Gemara, laws, Aggadic material, astronomical cycles, etc. He was the chief of the Sanhedrin at the time of the Temple's destruction. All the problems of Jewry rested on his shoulders and still there was never a time when he was so preoccupied that he forgot to greet any person first, even a gentile."

In this light, the following story told by Rabbi Moshe Aharon Stern (19251998), Mashgiach of the Kaminetzer Yeshiva in Jerusalem, is illuminating. As Shlomo HaMelech wrote: Let a wise one hear and increase his learning (Mishlei 1:5).

In Argentina there was a ritual slaughter complex, comprised of several buildings. There was a building where the animals were fed, a building where they were slaughtered and the meat packed and loaded onto trucks, and an office building with dressing rooms for the *shochtim*. The entire area was surrounded by a tall chain link fence and everyone entered through a wrought iron gate in the front, near the parking lot.

The owner, Yisrael (Izzy) Nachmal,* was a workaholic. He was the first one in every morning and the last one out every evening. He oversaw every aspect of his company, Ultimate Meats,* and made it a point to know every worker. The guard at the front gate, Domingo, knew that when Izzy left in the evening, he could lock the gate and go home.

One evening as Izzy was leaving, he called out to the guard, "Good night, Domingo, you can lock up and go."

"No," Domingo called back, "not everyone has left yet."

"What are you talking about," Izzy said, "everyone left two hours ago!"

"It is not so," Domingo said, "One of the *shochtim*, Rabbi Berkowitz, hasn't left yet."

"But he goes home every day with the other *shochtim*, maybe you just didn't see him," Izzy said.

NEW WEEKLY SERIES

Piskei Halacha Of HoRav Yisroel Belsky זצ"ל

COMPILED BY RABBI MOISHE D. LEBOVITS

Seudah

When one drinks a better quality wine than the Kiddush wine, one recites a *brachah* of *hatov* v'hameitiv.¹ If a person does not know whether the wine is superior or not, he still has to recite the *brachah*.² It does not make a difference if the superior wine is in front of him or not at the time of Kiddush.³ If there are two wines and one is better than the other, Kiddush should be recited on



the better wine and there won't be a *hatov v'hameitiv* on the second.³ This *brachah* cannot be said while one is alone, only in the presence of another person.⁵

- $1.\ Meseches\ Brachos\ 59b,\ Shulchan\ Aruch\ O.C.\ 175:1,\ Mishnah\ Berurah\ 4.$
- 2. Harav Yisroel Belsky zt"l, see Shulchan Aruch 175:2.
- 3. Harav Yisroel Belsky zt"l.
- 4. Harav Yisroel Belsky zt''l.
- 5. Harav Yisroel Belsky zt"l, see Magen Avraham 23, Kitzur Shulchan Aruch 49:14, Kaf Hachaim 4, Mishnah Berurah 15, Piskei Teshuvos 175, footnote 8.

Greetings

"Believe me, I am positive he didn't leave yet," the guard insisted. "We better go look for him."

Izzy knew that Domingo was reliable and conscientious. He decided not to argue, but instead got out of his car and rushed back to the office building with Domingo. They searched the dressing room thinking that perhaps Rabbi Berkowitz had fainted and was debilitated. He wasn't there.

They ran to where the animals were slaughtered, but he wasn't there either. They searched the truck dock, the packing house, going from room to room. Finally they came to the huge walk-in refrigeration room where the large slabs of meat were kept frozen.

They opened the door and to their shock and horror they saw Rabbi Berkowitz rolling on the floor, trying desperately to keep himself warm. They ran over to him, lifted him off the floor and helped him out of the refrigerated room, past the thick heavy wooden door that had locked behind him. They wrapped blankets around him and made sure he was warm and comfortable.

Izzy Nachmal was incredulous. "Domingo," he asked, "how did you know Rabbi Berkowitz hadn't left?

There are over two hundred workers here every day. Don't tell me you know the comings and goings of every one of them?"

The guard's answer is worth remembering.

"Every morning when that rabbi comes in, he greets me and says hello. He makes me feel like a person. And every single night when he leaves he tells me, 'Have a pleasant evening.' He never misses a night — and to tell you the truth, I wait for his kind words. Dozens and dozens of workers pass me every day — morning and night, and they don't say a word to me. To them I am a nothing. To him, I am a somebody.

"I knew he came in this morning and I was sure he hadn't left yet, because I was waiting for his friendly good-bye for the evening!"

Rabbi Berkowitz's life was saved because of his genuine regard for another human being. The Maharal writes in regard to Rabbi Akiva's 24,000 students who perished because they did not honor each other: When you give honor and respect to another person, that is the essence of life (Yevamos 62b).

In this respect, Rabbi Berkowitz gave life and so he merited life.

Rav Pam

CONTINUED FROM PAGE 4

intellect and ability to understand nature and acquire scientific knowledge, he is able to judge which foods are healthy for people to eat and which are harmful.

There are Jews with scientific degrees who say that there is nothing detrimental about eating pork. They claim that the Torah forbade pork in ancient times due to the absence of proper refrigeration methods and the high incidence of parasitic infestation such as trichinosis and other diseases commonly found in pigs. It was thus advisable to avoid consuming pork and bacon in the past, but today, when hogs are raised on farms with the most sophisticated computer-regulated methodology and under strict USDA guidelines and inspections, what harm can there be for a Jew to eat pork, one of the most popular meat staples of the American diet? This same reasoning can be applied to all species of animals and fowl. Man's superior intellect and scientific knowledge would become

the guiding criteria of what should and should not be eaten.

To counteract this false assertion, the Torah stresses that just as man was created after all animal life, thus having no part whatsoever in the formation of this world, so, too, are the laws that apply to him infinitely above and beyond his understanding and intellect, as great as it may be, despite his scientific research and medical advancement. Man may think he understands what is good and proper for him to eat, but he cannot fathom the infinite wisdom of the Creator Who decreed what is pure and what is impure, what is spiritually healthy for the Jewish neshamah and what is destructive.

Despite the awesome advances in science and medicine in our times, scientists and researchers readily admit that they have not even scratched the surface in understanding the secrets contained in the most simple microscopic organism. How then can man allow his own intellect to guide him in deciding what is spiritually pure and impure? This is the deeper meaning in the words of Rashi which should be a guiding light for how to properly understand the *mitzyos* of the Torah.

Thoughts on Parshas Tazriah Based Upon the Shmuessen of Maran Rav Shmuel Berenbaum zt"l

RABBI MOSHE BOYLAN

"Dabeir El Bnai Yisroel Laimor Isha Ki Sazriah... (Vayikra 12,2). Rashi quotes Rav Simlai as saying that just as the creation of a human being is after the creation of all the Behaimos, Chayos and Ofos (the various types of animals and birds) so too the Torah (laws and *mitzvos*) related to human beings is explained after the Torah of the Behaimos, Chayos and Ofos.

The Rosh Yeshiva mentioned that in the week of the *shmuess*, a murderer went into a college in Virginia and killed 32 people. If the police would not have stopped him, he probably would have killed many more people.

Let us ponder about such a tragic incident. What exactly is the reason that a person would go and kill so many innocent civilians for no purpose? Sometimes a person gets angry at another person, and this can lead in some circumstances to murder, R"L. However, in this particular case, there was absolutely no hatred or outward reason that this murderer would want to kill these people he didn't have anything to do with. The great psychologists are working on this issue, and some have suggested that the reason this murderer did this was in order to publicize himself in the papers as a person that is "mighty" and is not afraid of anyone.

In truth, however, there is no need to work on understanding this quandary. It is already known to us that without the Torah any disgusting and despicable thing can occur from a person. We see this from the statement of Chazal mentioned previously. Rav Simlai said that just as the creation of a human being is after all the animals and birds, so too the Torah of a human being is explained after the Torah of the animals and birds. What is the significance of this? According to one opinion (cf. Maseches Sanhedrin 38A) this is so, as if a person becomes arrogant, we can tell him that a Yitush (an insect) came before him in the creation of the world. This means that a human being is so low that it is possible that he can fall in his level even lower than a Yitush. This means that he can become susceptible to doing terrible and low things such as murder. A person is created with Midos Mushchasos (terrible attributes) which are lower that a Yitush. {Of course, Chazal tell us that if a person is *zoche*, then it is said that he came first in the Maaseh Beraishis.

This means that if he merits, through following the guidelines of the Torah, then it is said that Hashem had a person like him in mind, before creating the world.}

We see this also from what Chazal tell us that Hashem tells us that I created the Yetzer Hora and I created the Torah as its antidote. This means that without the Torah, a person can become R"L a very low person, just like this Rotzeach, murderer, who kills a person for no purpose, without any previous hatred. {Of course it is forbidden to kill, even if one has hatred for the other person. However, to kill a person for absolutely no reason shows a lower level of morality and standards.

The Rosh Yeshiva used to quote a story about the Kaminitzer Rosh Yeshiva, Rav Boruch Ber zt"l. Once Rav Boruch Ber and his family met up with people that were trying to kill people in a pogrom, and they survived only by a miracle. Rav Boruch Ber told his family that they must thank Hashem that they had received the Torah, as without the Torah it is possible that they would also have descended to such a low level.}

I heard that the President gave a speech on this topic, and complained that this is not the first time that such a tragic occurrence happened. There is no question that movies and similar thing that people look at have a bad influence on them. This is so, as when people see murder (and other immoral things) so much in the media, this causes them to likewise murder and do other immoral acts. {Certainly we must have great zehirus, carefulness, with regards to technology, such as the internet, which has such danger to ourselves and our children. At the very least, we should follow the guidelines of our Gedolei Torah, who have encouraged us to filter the internet, if we must use it.}

In past times, people used to be very busy working, and this at least prevented them from exposing themselves to terrible things to a large extent. However, now that the standard of living has gone up, there is a danger that people will use the extra time on their hands to expose themselves to *aveiros*.

It used to be that people were afraid of anti-semitic incidents, however, now we have to be afraid of walking in the streets.

The only advice we have is to take the advice of Rav Yisroel Salanter zt"l. Rav Yisroel once walked in to speak to his chosen talmidim, including Ray Simcha Zissel Broide zt"l (the Alter from Kelm zt"l), Rav Naftali Amsterdam zt"l and Rav Itzile Peterburg zt"l, and gave them an entire shmuess about the importance of Shemiras Shabbos. The talmidim asked their rebbi why this was so important to talk about to a group of people for whom Shemiras Shabbos was already known and accepted. Rav Yisroel said that if we were on the highest level of Shemiras Shabbos, then our Shemiras Shabbos would have a hashpaah, influence on even the Pashute Yidden throughout Russia. Not only that, but even the Yidden in France (which was even further removed from Torah) and even the Doctors would all keep the Shabbos properly. {At the time Rav Yisroel gave this Derasha, the doctors were considered tremendously removed from Torah. Boruch Hashem, nowadays there are a considerable amount of doctors that are Shomrei Mitzvos and are fully part of the Torah community.}

We can say similarly that if we will speak to Torah communities, including even Yeshivos, about the severity of murder and the importance of proper interpersonal relationships, this will have a Hashpaah on the outside world, including even those far removed from Torah.

The Rosh Yeshiva mentioned that people think that the people that destroyed the Twin Towers did this because of their great hatred for the United States or Jews. It is possible, however, that this is not the complete story. Maybe, this is only an excuse for them, and the real reason that they are doing such terrible things is due to their desire to kill people. These murderous people simply desire to murder other people, even if they have no hatred for the United States or any of the people that they killed. If this is true, then the only advice we have to prevent such occurrences is to use the Torah to act as an antidote to overcome the Yetzer Hora. If by Klal Yisroel and especially by the Bnai Torah, Retzicha, murder is considered a terrible act, then it will have a Hashpaah on the rest of the world.

Murder is not only taking a weapon and aiming it at a person to kill them, R"L. Even something like



Halbanas Panim, embarrassing a person publicly, is akin to Shefichas Damim, murder. We find this from what Chazal tell us (Maseches Baba Metzia 59A) said that it is better for a person to be thrown into a furnace of fire than to embarrass a person publicly. Some Meforshim even say that embarrassing a person publicly is actually Yeharieg Veal Yaavor, as it is akin to killing a person. {Thus, the severity of Retzicha includes even things related to Retzicha.}

Even if a person is present when others are giving honor to a person, and he tries to take away the honor from him, this is also related to Retzicha. This is so, as we must realize how a person can come to Retzicha, r"l. The way it works is that a person starts with not realizing the importance that should be given to each and every person. When a person starts with not showing respect to other people on a complete manner, then he can go from one level down to the next, until he has absolutely no respect for a person as a Tzelem Elokim. Once he views other people as animals, then when the Yetzer Hora comes to him and said that he must kill people to show his greatness, then he will listen.

Another example of the above is that when a person has Chalishus Ha-Daas about the fact that he is not being successful in his learning, sometimes his friends know this and still don't do anything to help him. This may also (on a Dakus level) be akin to Retzicha. How is it possible for a person to not help his friend when he knows that he is Tzubrachen, down trodden. Do you not care about other people at all, and do you only care about your own Hatzlacha and not that of your friends.

We must realize what Retzicha means in the Torah. If we are *mechazeik* ourselves to avoid Retzicha, even avoiding a Dakus level of Retzicha, then this will have a Hashpaah on the entire world. This can create a great

CONTINUED ON PAGE 104

Israel Eyes a More Affordable and Accessible Tourism Experience

MAAYAN JAFFE-HOFFMAN/JNS

Twenty-five years ago, when Nancy Broth started her business, she signed a contract with El Al (the only airline that flew to Israel at the time) and helped people book their flights abroad. Today, Broth—owner of Caves Travel in Pikesville, Md.—works with multiple airlines, dozens of Israeli hotels, and a group of touring companies and guides. She says traveling to Israel has become not just for Jews, but an alluring vacation for people of all ages.

"It's the Old City of Jerusalem, Masada, Ein Gedi, the Dead Sea," says Broth, naming some of the most popular tourist attractions in Israel. "More seasoned people like to go to the Galilee, to Eilat, to visit Petra (the ancient city in Jordan). They go to the spa and the wineries—they all love the wineries."

"Israel is the only place in the world where students, women, and kids can go by themselves to swim in the Tel Aviv beach at sunset, bike through the mountains, or jog through one of the central parks," echoes Amir Halevi, director general of the Israeli Ministry of Tourism. "There is no other place where there is so much to do and people can feel safe doing it."

Halevi tells *JNS.org* that he has seen a steady rise in people from all over the world traveling to Israel, even during times of heightened security concerns such as the current wave of terror—and despite the high travel costs. Hotel prices in Israel have increased by 70 percent over the last decade. Broth points out that even with alternatives to El Al, such as Turkish Airlines and Austrian Airlines, taking a plane halfway around the world is expensive.

Enter Israeli Tourism Minister Yariv Levin, who is trying to make Israel travel more affordable. In late February, Levin presented a bill designed to reduce the cost of vacationing in Israel by 20 percent over five years. The bill passed its first Israeli Knesset reading, and Halevi says it is expected to come up for second and third readings within the next few weeks and hopefully pass.

The bill changes the status of hotels in Israel from commercial venues to national infrastructure, which would allow their construction to be approved through a fast and simple procedure by the country's National

Infrastructure Committee. Further, independent local committees would be able to approve hotels' addition of

to travel to the Jewish state because of sickness or disability to fulfill their dreams.



up to 20 percent of their rooms for residential purposes, which would reduce the risk of investment for the entrepreneur and increase financing sources, meaning faster return on investment.

Halevi says the tourism minister projects that if the bill passes, some 15,000 hotel rooms will be added within five years in

Israel, and about 27,000 in 10 years. During the last decade, only about 3,000 new hotel rooms were built in Israel. Likewise, Israeli tourism officials expect the number of annual tourists in the Jewish state to increase from 3 billion to 5 billion within the next three to five years.

The ministry is also working through public-private partnerships to make Israel more accessible to all types of people. In March, Expedia declared the Israeli Tourism Ministry as the winner of its Middle East, Europe and Africa innovative marketing competition.

The Yad Sarah organization—Israel's largest group of volunteers (6,000 members) providing a spectrum of free or nominal cost services designed to make life easier for the sick, people with disabilities, senior citizens, and their families—is also playing a role in making travel to Israel more accessible. About a year and a half ago, Yad Sarah opened a tourist services program that allows people who might not have been able



"We make it so that people, no matter their boundaries, can come and travel in Israel," says Nadia Alalu, director of tourist services program. Yad Sarah offers hospital beds, hoists, commodes, oxygen concentrators, and any other equipment that might be needed to make a tourist comfortable and provide for his needs while in Israel. The organization's wheelchair-accessible vans can pick up travelers at the airport and bring them directly to their destination. Additionally, tour guides who specialize in accommodating people with physical disabilities can be recommended or arranged through Yad Sarah for a nominal fee.

"They come to us because they are having a bar mitzvah and they want their elderly grandmother to be there," says Alalu, providing an example of the requests she receives. Sometimes, people come from abroad to receive special medical treatment. Then, too, Yad Sarah can set up their hotel room like a home-hospital.

Yad Sarah is available every day from the early morning until 7 p.m., and for emergencies 24/7, says Alalu. A tourist who falls and sprains his ankle, for example, can borrow a pair of crutches from Yad Sarah, just like an Israeli citizen could do through the organization.

"There is nowhere else in the world where services like this exist for free," Alalu says.

"Everybody just loves Israel," says Broth, who notes that she is always exploring the creation of new tour packages. "What is not to love?"



Palestinians Make up NotablePortion of Israel's Requests forJewish Conversion

JNS

About half of the annual requests in Israel for conversion to Judaism were received from Palestinians, foreign workers, illegal infiltrators, and illegal immigrants, the Israeli Knesset State Control Committee revealed.

There were a total of 200 such conversion cases that were rejected over the past year by the Knesset Exceptions Committee, which must give its approval in order for anyone's Jewish conversion process to begin in Israel.

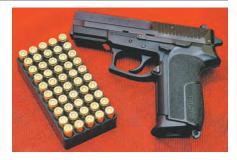
Israeli law states that a non-Israeli citizen who is ineligible for "right of return" can begin the conversion process only after receiving permission from the Exceptions Committee, which often involves a drawn-out bureaucratic process.

"The mixture of *halachic* (Jewish legal) and government immigration policy concerns is not healthy. The Exceptions Committee must transfer its authority to the Interior Ministry, and instead just provide an estimate of the [conversion] candidate's honesty," said the head of the State Control Committee, Member of Knesset Karin Elharar (Yesh Atid).

Off-Duty Israeli Security Guards Now Allowed To Carry Weapons

INS

A bill allowing off-duty security guards in Israel to carry weapons passed its final Knesset readings, with a vote of 21 lawmakers in favor of the measure and eight against it. The proposal, which aims to boost public safety amid the current wave of Palestinian terrorism, was passed as a temporary provision that will be reviewed by the Knesset again in a few months.



The bill, an amendment to Israel's Firearms

Law, effectively reinstated a provision that was repealed in 2013 after several cases in which security guards who had been allowed to take their weapons home led to violence. The amendment bars security guards with criminal records, or any history of violence or domestic abuse, from carrying their weapons after hours.

Member of Knesset (MK) Nachman Shai (Zionist Union), who voted in favor of the bill, said, "No one is thrilled by the prospect of people carrying guns on the streets, but in 2016 in Israel this has become a vital need. Deterrence is key, and having trained, licensed individuals carry weapons...will help bolster public security."

MK Tamar Zandberg (Meretz) criticized the bill, saying, "This is nothing short of dangerous. Someone thinks that saying the word 'terrorism' is enough to scare us all into voting in favor, but this bill could potentially cost more lives than it would save. We have to vote against it and find other ways to deal with terrorism. The solution isn't with adding more weapons on the streets."

According to Israel's Public Security Ministry, 38,000 security guards in Israel are licensed to carry guns.

Netanyahu: Do Not Return Terrorists Bodies

JNS

Israeli Prime Minister Benjamin Netanyahu has order Defense Minister Moshe Ya'alon to no longer transfer the bodies of slain Palestinian terrorists to their families.

According to the *Jerusalem Post*, the reasoning behind the decision was to prevent opportunities for Palestinians to use the funerals of the slain terrorists for incitement.

Many Palestinians consider the terrorists to be "martyrs" and hold mass funerals where the bodies are paraded through their home village or city.

Israeli Public Security Minister Gilad Erdan had already been holding onto bodies of Israeli Arab terrorists, and now that same policy will be extended to the disputed Palestinian territories.



JNS

Israel is reportedly set to loosen fishing restrictions on the coastal territory of Gaza. In a move expected to take effect, the distance that fishing vessels are allowed to travel off the coast of Gaza will be increased from six to nine nautical miles, said the head of the Palestinian fishing union, Nizar Ayyash, *AFP* reported.

Additionally, Israel's Coordination of Government Activities in the Territories (COGAT)

was quoted as saying that the Israeli Navy decided to ease the restriction "to expand fishing south of Wadi Gaza (located south of Gaza City) from six to nine miles" in advance of the upcoming fishing season. This move might generate an extra NIS 400,000 (\$106,000) in annual revenue for Gaza's economy, according to COGAT estimates.



Israel Reduces Electricity Supply to Jericho Over Palestinian Debt

JN!

The Israel Electricity Company (IEC) began decreasing the flow of electricity to the West Bank city of Jericho by one-



third, causing power outages, said Hisham Al-Omari, director general of the Arab Electricity Company in eastern Jerusalem. The *Jerusalem Post* quoted sources as saying that the electricity supply to Jericho was reduced from 15 to 7.5 megawatts because of unpaid Palestinian electricity bills of more than \$450 million

About 80 percent of the debt belongs to Palestinians customers of the Jerusalem District Electricity Company, which provides electrici-

ty to Jericho, Bethlehem, Ramallah, and parts of eastern Jerusalem. The rest of the debt belongs to customers in Palestinian Authority-controlled areas. Al-Omari admitted that many Palestinian customers are not paying their electricity bills, and also cited an "increased phenomenon of electricity theft." When Palestinian Authority police tried to collect on debts, they were reportedly met with violence and threats.

Sources at the IEC said the decision to reduce Jericho's electricity supply was based on the fact that the city also receives electricity from Jordan, *Haaretz* reported.

Israeli Navy Trains In Red Sea With Islamic State Threat In Mind

JNS

The Israeli Navy conducted a major training exercise off the coast of Eilat in the Red Sea on Wednesday, simulating several possible scenarios that could unfold on the high seas.



Some of the scenarios the navy wants to prepare for include the hijacking of a civilian vessel by terrorists, the infiltration of Israeli waters, or a terrorist attack on a navy ship. A large contingent of forces from various units took part in the exercise, including the naval commandos of the Israel Defense Forces, known as "Shayetet 13," along with several missile ships.

During the exercise, the naval commandos were responsible for the extraction of hostages aboard a hijacked ship. A senior Israeli naval officer told reporters that the threat posed by the Islamic State terror group in the Sinai Peninsula, which also runs along the Red Sea, "was one of our considerations for holding this drill in this sector, but not the only consideration."

Additionally, according to the IDF, the Israeli Navy is building an underwater fence near Eilat's Princess Hotel as well as the Israel-Egypt border's Taba Crossing, in order to counter the threat of infiltration by enemy divers.

A Religious Site Like the Western Wall Is No Place for Political Posturing

CONTINUED FROM PAGE 1

It was initiated by the late Rabbi Menachem Mendel Gefner of blessed memory, based on an 800-year-old teaching that when 300 *kohanim* deliver their blessing together, it is a sign that the Holy Temple will soon be rebuilt. This is why nearly 100,000 Jews now come to receive the priestly bless-

ing from hundreds of *kohanim*. There is no mandate in Jewish law for this service or for conducting it at the Western Wall, and no reason besides simple convenience to do it specifically during the holidays. Yet this is what WoW aims to mimic.

Kalech is agitated because Israel's Conservative Jewish movement does not approve of women performing this ceremony, and therefore WoW's "birkat kohanot" will

not be "inclusive." In actuality, this particular idea is equally offensive to every denomination.

There is, of course, no way to reconcile "birkat kohanot" with traditional Judaism, which defines kohanim as male descendants of Aharon, the original high priest. But the Reform movement also rejects birkat kohanim when conducted by anyone. They point out that priestly status itself is not egalitarian: it separates the kohanim from other Jews.

So WoW plans to show preference to daughters of *kohanim* over other women in a way unsupported by any version of Judaism, doing a "Jewish" ritual supported by no version of Jewish ritual, in imitation of a ceremony that aims to restore Judaism's doubly undemocratic Holy Temple. And it claims to be doing all this in the name of egalitarianism.

If that reads like self-parody, so does Kalech's complaint. He decries WoW for "blatant disregard for respect of different streams of Judaism," and declares that the group has been "usurped by those who disregard *halachic* (Jewish legal) observance for their own political agenda." Apparently he did not recognize this last year, although their "birkat koha-

not" is no more or less religious, and conversely no more or less political, than their use of a Torah scroll. Kalech is absolutely right, save for his use of the word "usurped."

The correct term is "founded." From its inception, the Women of the Wall have demonstrated "blatant disregard for respect of different streams of Judaism." Their behavior towards those praying at the Western



Wall belies their claim to merely wish to pray in their own fashion and their own style.

One of their most active members uncomfortably admitted that her WoW colleagues consciously deviate from *any* normal style of prayer. On the contrary, she wrote, "they may not pray every morning at all. Some women pray/sing at the top of their lung [sic] in an operatic voice. I don't think they would do that at home or in their local *beit knesset* (synagogue)." Another WoW member stated openly that she doesn't even know how to pray, and that she came to "choose a potential victim to argue with" from among the traditional women there for prayers.

All of this is relatively obvious to anyone who has witnessed their behavior. Besides the aforementioned singing "at the top of their lungs," they have 10 women blow shofar in unison before Rosh Hashanah, wave their prayer books overhead, and in general do as much as possible to attract attention. Although the new "Ezrat Yisrael" egalitarian prayer area at the Western Wall is sufficient for a group many times WoW's size, it sits empty—WoW comes

only to where traditional women are praying, and many of its members declare that they will accept no alternative.

This conduct reflects the expressed belief of WoW leaders that change must be *forced* upon other women. Bonna Haberman claims that WoW "catalyzes engagement in healthy democracy" by ensuring that "ultra-Orthodox" women are "aroused by

the subversive possibility of women's autonomous public prayer." Anat Hoffman says that WoW's presence in the women's section is about "bringing about change in the Orthodox world," while Susan Aranoff and the late Rivka Haut wrote that WoW will "shock" traditional women and "change their world view." WoW's agenda is politics, not prayer.

Perhaps it was possible until now to ignore these statements, and credibly believe that WoW simply wished to conduct their own services. But only an alternate agenda demands that they continually push the envelope—by, for example, inventing an entirely new "Jewish" practice. It is simple political theater, busing in women to ape Orthodox men, with a performance as foreign to traditional movements as to the most ardent traditionalist.

Perhaps WoW has finally taken things one step too far. Perhaps the media will finally ask why a group claiming to simply wish to pray "in its own fashion" keeps making its "fashion" more and more extreme. Perhaps people will wonder about a purported spiritual need for "birkat kohanot" found nowhere else in the Jewish world.

Even previous supporters of WoW must be discomfited, as Charlie Kalech is, now that WoW's true agenda is manifest and undeniable: forcing feminism upon women who simply wish to pray peacefully, in their traditional fashion, at what they regard to be the holiest place for their prayers. The Western Wall is a religious site, and not the venue for WoW's feminist politics.

IDF Soldier Who Shot Immobilized Terrorist Won't Face Murder Charge

JNS

An Israel Defense Forces soldier who recently shot a neutralized terrorist in the head in Hebron, sparking controversy over his actions, will likely be charged with manslaughter and not murder, IDF prosecutor Lt.

Col. Edoram Rigler said at a military court in Qastina.

Military court judge Lt. Col. Ronen Shor decided to release the soldier to open custody on a military base. While in custody, he will be forbidden from carrying a weapon and from making direct or indirect contact with relevant witnesses in the case.

At a hearing, the prosecution asked to have the soldier's remand extended until the following week to facilitate the advancement of the investigation, noting the importance of not interfering with upcoming forensic testing and the autopsy of the terrorist. The autopsy, will determine whether the shot fired by the soldier in custody in fact killed him.

Military prosecutor Col. Sharon Zagagi-Pinhas said, "There are two main foundations that we be-

lieve form the basis for a clear evidential picture: the videos, of which we will present one main video to the court; and the comments made by the soldier immediately after the incident, specifically, 'the terrorist has to die,' which demonstrate the spirit and motivation underlying the act."

The soldier's lawyer, Eyal Beserglick, said in his client's defense, "We need to put ourselves in the soldier's shoes in real-time, not in a video. The scene is explosive, there are people screaming that the terrorist is still alive and has a bomb. The terrorist is wearing a coat that looks like a flak jacket on a very hot day. The Magen David Adom emergency services staff on site is not authorized to approach the terrorist because of concerns over an explosive device. The soldiers are also keeping their distance, and before the gunfire, you cannot get closer to the terrorist. When we asked if transporting the terrorist from the area could have meant transporting a bomb, they said they still did not know. Additionally, there were concerns about a mixed [stabbing and bombing] attack."

Hamas Holding Israeli Hostages & Dead Bodies

CONTINUED FROM PAGE 1

spokesman Abu Obeida said regarding reports that both sides are nearing a prisoner exchange

"There are no talks or negotiations relating to the prisoners. The enemy will not get information about the four without paying a clear price before and after the negotiations," Obeida added.

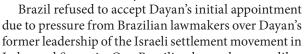
A report earlier in the U.K.-based Arabic daily newspaper *Asharq al-Awsat* said that international mediators were attempting to broker a prisoner swap for the two Israeli captives and the remains of the two dead Israelis.

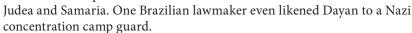
The deceased Israelis held by Hamas are former IDF soldiers Hadar Goldin and Oron Shaul, who were killed during Operation Protective Edge in the summer of 2014. The two live captives are Avraham Mengistu, an Ethiopian Jew, and an unnamed Israeli Bedouin. They are both believed to have crossed into Gaza on their own before being captured.

Israel Assigns Dani Dayan to New York

JNS

Israeli Prime Minister Benjamin Netanyahu announced he will re-assign Dani Dayan as Israel's consul general in New York, ending a months-long standoff with Brazil over Dayan's original appointment to the South American country.





"It would be like Germany sending to Brazil a former concentration camp commander as an ambassador, like Chile sending to Brazil an ambassador who is a prison guard from the dictatorship, or South Africa sending a prison torturer from the apartheid regime," Brazilian MP Carlos Marun said in August.

The Israeli government refused to back down from the Dayan appointment for months, Netanyahu said in a statement that Dayan "will replace Foreign Ministry career official Ido Aharoni, who is completing his term" in New York.

"Those who don't want me in Brasilia will get me in the capital of the world, and to me that is a victory," Dayan said about the decision at an anti-BDS (Boycott, Divestment and Sanctions movement) conference hosted by *Yedioth Ahronoth*. "I believe I can revolutionize Israeli public relations in the U.S., whose beating heart is in New York."

Israel's High Court: Landmark Gas Deal Unconstitutional

JNS

The Israeli High Court of Justice ruled that a landmark natural gas agreement is unconstitutional, dealing a major blow to Prime Minister Benjamin Netanyahu and energy companies.

Israel had reached an agreement between Israeli and American companies such as Houston-based Noble Energy and Israel's Delek Group in order to pump recently discovered offshore natural gas reserves, arguing that the deal would help the Jewish state attain energy independence and significant revenue.



But the High Court dismissed a clause in the agreement that would keep Israel from making any changes to the deal's agreed-upon regulations for the next decade, calling the clause unconstitutional because it restricts the power of the Israeli Knesset legislature. The court's ruling gives the Knesset one year to amend the plan, or the deal will be cancelled.

"The High Court of Justice decision severely threatens the development of the gas reserves of the State of Israel. Israel is seen as a state with excessive judicial interference in which it is difficult to do business. Certainly nobody has any reason to celebrate that the gas is liable to remain in the depths of the sea and that hundreds of billions of shekels will not reach the citizens of Israel. We will seek other ways to overcome the severe damage that this curious decision has caused the Israeli economy," Netanyahu said about the ruling.

Member of Knesset Shelly Yachimovich (Zionist Union), a leading opponent of the deal, called the ruling "historic and dramatic," saying that "the High Court justices chose to put the brakes on the unchecked recklessness that was benefiting the gas tycoons."

David Stover, chairman of Noble Energy, called the ruling "disappointing," the *Associated Press* reported. A representative of the Delek Group called on the Israeli government to rework the agreement quickly, saying, "We don't intent to put things on hold."

Israel Slams U.N. for Measure on 'Blacklist' of Judea and Samaria Businesses

JNS

Israel slammed the United Nations Human Rights Council (UNHRC) for its adoption of a measure that calls for the creation of a database of

businesses "involved in activities" in Judea and Samaria.

The 47-member U.N. forum adopted the measure with 32 nations voting in favor, none against, and 15 abstaining. The council asked that the list of businesses be



updated annually, and that the council be informed of the "human rights and international law violations involved in the production of settlement goods."

Danny Danon, the Israeli ambassador to the U.N., called the database a "blacklist" and said the UNHRC is acting "obsessively" on the issue of Israel. Prime Minister Benjamin Netanyahu called the UNHRC an "anti-Israel circus," echoing longstanding Israeli criticism of U.N. bias.

Netanyahu added that the UNHRC "attacks the only democracy in the Middle East and ignores the gross violations of Iran, Syria, and North Korea....Israel calls on responsible governments not to honor the decisions of the council that discriminate against Israel."

The measure's passage comes in the wake of the UNHRC's decision to appoint Canadian legal expert Michael Lynk, who has expressed anti-Israel views in the past, as special rapporteur on human rights issues affecting the Palestinians.

High-speed Rail Between Tel Aviv and Jerusalem on Track to Open in 2018

JNS

The high-speed rail line that is currently being built between Tel Aviv and Jerusalem will open for service in 2018, Israel Railways CEO Boaz Tzafrir promised to a group of Knesset members who were touring the ongoing construction work.



Travel time between Tel Aviv's Haganah station and Jerusalem's International Convention Center station will be half an hour. Service frequency will be four trains per hour in each direction. Trains will make an intermediary stop at Ben-Gurion International Airport. The maximum speed on the new line will be 99 miles per hour.

Tzafrir said the total cost of the project will reach \$1.82 billion. The project requires the construction of six tunnels and eight bridges along the course of the line. It currently takes around an hour and 15 minutes to travel between Tel Aviv and Jerusalem by train on the old line built during the Ottoman era in the late 19th century.

World Jewish Congress Lauds 'Jewish Resilience' on 500th Anniversary of Venice Ghetto

JNS

World Jewish Congress (WJC) President Ronald S. Lauder has praised "Jewish resilience" in the face of persecution and anti-Semitism in remarks commemorating the 500th anniversary of the establishment of the Venetian Jewish Ghetto.

The Venetian Ghetto was an area where Jews in the Republic of Venice were forced to live from 1516 to 1797. This was the first attempt to separate a community from the rest of the population on religious grounds. However, despite the segregation, the Jewish community flourished, establishing five synagogues over the years.

"The creation of this ghetto was a terrible act; it was the first time that an entire community was separated because of their religion. [...] And yet, in spite of this decree, the Jewish community still flourished within the walls," Lauder said a congregation gathered at Venice's La Fenice opera house. The audience included U.S. Supreme Court Justice Ruth Bader Ginsburg, as well as Italian dignitaries.

"I always find it fascinating: When Jews are singled out and placed in intolerable situations, what are the first things they do? They build synagogues. They study. They write books. They compose music and plays, and create art," Lauder said.

"Then, as now, the prime motivation of Jews was education and charity, not bitterness. Because of who they were, Jews were not defeated by the Venice ghetto, in spite of the effort to isolate them. And even though this was done to separate the two faiths, Jews and Christians continued to work together," he said.

"We must be honest. Yes, there was anti-Semitism here in Italy, and at times, it was very brutal. Jews were isolated by severe decrees. The darkest hours occurred within my lifetime, when Italy was allied with Nazi Germany. But today, in Italy, where there was once anti-Semitism, the Italian government, the heads of parties, and the institutions, all actively fight anti-Semitism. And we appreciate this very much," Lauder added.

Netanyahu and China's Vice Premier Open Talks on Free-Trade Agreement

JNS

Israeli Prime Minister Benjamin Netanyahu and Chinese Vice Premier Liu Yandong announced that they will open talks on a bilateral free trade agreement between their nations.

"This is a momentous development and we are ready to do so right away. We have so much that we can do together. We discussed the various fields in which this can happen—in healthcare, in remote education, in agriculture, in marine agriculture, in IT. In every field of human endeavor the cooperation between Israel and China can yield enormous results. And we believe that Israel can be a perfect partner," Netanyahu said during the 2016 Israel-China innovation conference at the Israeli Foreign Ministry in Jerusalem.

Yandong said China is pleased to start the negotiations with Israel on a freetrade zone, adding that China "takes Israel very seriously."

China and Israel signed 13 bilateral cooperation agreements at the innovation conference. The agreements focus on education, agriculture, science and technology, intellectual property, healthcare, and the exchange of human resources.

Jerusalem Municipality Becomes Member of U.N.'s World Health Organization

JNS

The municipality of Jerusalem was inducted as an official member in a program of the United Nations' World Health Organization (WHO) for the Israeli capital's work in support of senior citizens.

The municipality said in a statement that it earned the WHO recognition as a result of Jerusalem's Global Network of Age-Friendly Cities and Communities master plan. Launched in 2014, the master plan actively supports more than 70,000 senior citizens living in Jerusalem by increasing health services and, by extension, improving their quality of life.



'The Time Has Come' For Israel-Indonesia Relations

INS

Prime Minister Benjamin Netanyahu met in Jerusalem with a delegation of senior Indonesian journalists who visited Israel as guests of the Israeli Foreign

Ministry.



Israel and Indonesia, the world's most populous Muslim nation, do not have formal diplomatic relations, but there are business ties between the countries and the governments reportedly maintain unofficial contacts.

Netanyahu told the visiting journalists, "The time has come for official relations between Indonesia and Israel. We have many opportunities to cooperate in the fields of water and technology. Israel has excellent relations with several countries in Asia, particularly China, Japan, India, and Vietnam. In

addition, Israel is also deepening its relations with Africa, Latin America, and Russia....Relations with the Arab world are also changing. Indeed, we are allies in the fight against radical Islam. Relations between Israel and Indonesia must also change. I have more than a few Indonesian friends on Facebook. The time has come to change our relations; the reasons that prevented this are no longer relevant and I hope that your visit will help with this."

The delegation's meeting with Netanyahu came just two weeks after Israel prevented Indonesian Foreign Minister Retno Marsudi from visiting Ramallah to meet with Palestinian Authority officials because she did not also plan to visit Jerusalem to meet with Israeli government officials. After that incident, Israeli Deputy Foreign Minister Tzipi Hotovely said that Marsudi's intention to skip over a stop in Jerusalem marked a violation of a secret understanding previously agreed between Israel and Indonesia.

"Despite the fact that Indonesia does not have official diplomatic relations with Israel, we have much respect for the Indonesian people and their leaders," Hotovely said at the time. "There are ongoing contacts between us and Indonesia on a range of issues and we are seeking all the time to improve ties."

German Doctor Returns Ancient Coin He Took From Israel 25 Years Ago

JNS

A German doctor has decided to return a rare ancient coin he discovered on a visit to Jerusalem 25 years ago.

The bronze coin picked up by Dr. Tonio Sebastian Richter is imprinted with a profile of the Roman Emperor Commodus. The name "Ashkelon" appears on the coin in Greek script.

Richter took the coin back to Berlin, cleaned it, and realized it





was an ancient artifact. He tried to find information about the coin, and kept it in his possession until he heard that the Israel Museum was celebrating 50 years since its founding and decided to return the coin.

Richter sent it to the museum along with a letter in which he wrote, "I found this coin in the summer of 1991 when I was on an educational tour of Jerusalem. The object I found on the ground couldn't be identified as a coin, but only as a round metal object I picked up. In Germany, I cleaned it...and discovered that it was an ancient Roman coin from Ashkelon."

The doctor explained that he began researching the coin, and after consulting experts he realized that the coin was of an unknown variety. In his letter, Richter said, "After I grew up, I realized I had to return the unique coin to its owner, the State of Israel, and to the best place for it to be kept, the Israel Museum."

Dr. Haim Gitler, chief curator of the Israel Museum's Archaeology Wing, who received the coin, said, "This important coin is larger than the standard coins that were used on a daily basis. It might be that it was minted for a special occasion. It measures 34 millimeters (1.3 inches) across and weighs 33.4 grams (1.18 ounces). It's exciting, because this is the only coin of its type. I believe it will be displayed in the future."

Palestinian Unity Talks End Without Agreement

INS

Unity talks between the Palestinian factions Hamas and Fatah ended in Qatar without an agreement.

The only item both sides agreed on was to refrain from talking to the media about the negotiations, the *Jerusalem Post* reported. Ziad al-Thatha, a senior Hamas official who was involved in the unity negotiations, said that both sides would have more talks in the future to discuss "thorny" issues.



"We hope that [Palestinian Authority] President
Mahmoud Abbas will comply with the demands of the Palestinians, and agree to partnership [with Hamas] in order to end the division," al-Thatha said.

Members of the Fatah delegation to Qatar, which was headed by Azzam al-Ahmed and Skher Bsaisso, were scheduled to head back to Ramallah for consultations. Hamas, the terrorist group that rules the Gaza Strip, and Abbas-led Fatah, the ruling party in the West Bank-based Palestinian Authority (PA), have been locked in a bitter dispute since Hamas violently ousted PA security forces from Gaza in 2007.

Numerous rounds of negotiations have taken place between Hamas and Fatah, producing limited agreements, including the formation of a technocratic Palestinian unity government in 2014. That unity government quickly unraveled, and more recent intra-Palestinian negotiations have focused on forming a new unity government as well as holding presidential and parliamentary elections.

Islamic State Reportedly Planning Attacks On Jewish Children in Turkey

JNS

The Islamic State terror group is reportedly in the advanced stages of plans to murder Jewish children in Turkey.

According to a report by the United Kingdom's *Sky News*, citing intelligence sources, the plot includes attacking Jewish kindergartens, schools and youth centers, with most likely target being Istanbul's synagogue in Beyoglu. Information on the attack was obtained from six Islamic State



operatives who were arrested in the southern city of Gaziantep, the report said. "In light of these circumstances, extraordinary security measures are being taken above and beyond the high alert level already in place by the Turkish police, as well as vigilance within the Jewish community," an intelligence source told *Sky News*.

"Undercover and other covert counter-terror measures are being implemented around the clock. This is a more than credible threat. This is an active plot," the source added.

The latest plot by Islamic State comes following the terror attack in Istanbul on March 19 that left four people dead, including three Israeli tourists. The Israelis were allegedly followed from their hotel to a restaurant, where an Islamic State suicide bomber blew himself up on a street that is popular among tourists.

French Health Minister Visits Israel To Learn How To Treat Terror Victims

JNS

French Minister of Health Marisol Touraine visited Israel in an effort to learn from the Jewish state's medical expertise on treating victims of terror attacks. Touraine visited Tel Aviv's Sourasky Medical Center and met with her Israeli counterpart, Health Minister Yaakov Litzman. France needs to "think about the best way to prepare our hospitals in case of new attacks," especially given her country's "dramatic terror attack at the end of last year," Touraine said in reference to the six coordinated Islamist shootings that killed 130 people in Paris last November.

Touraine also expressed her desire for greater cooperation between France and Israel, so that France can "learn from the Israeli experience," the *Associated Press* reported.

German Historian Claims AP Cooperated with Nazis

JN

A German historian has claimed that the *Associated Press* (AP) news agency cooperated with the Hitler government during the 1930s, supplying American newspapers with Nazi propaganda material.

In an article published in the academic journal Studies in Contemporary History, historian Harriet Scharnberg used archival research to say that the AP was the only western news agency allowed to operate in Germany during Hitler's regime while other international media were banned, many due to the fact that they employed Jewish journalists.

Scharnberg revealed that the AP was able to continue operating in Germany during this time because it signed up to the Nazi Schriftleitergesetz (editor's law), promising not to publish anything "calculated to weaken the strength of the Reich



abroad or at home". This also meant that the news agency had to hire reporters who also worked for the Nazi party's propaganda division, such as one of the four photographers employed by the Associated Press in the 1930s, Franz Roth.

For instance, after Nazi troops invaded the town of Lviv in western Ukraine in 1941 and undertook pogroms against the city's Jews in "revenge" against Soviet killings. "Instead of printing pictures of the days-long Lviv pogroms with its thousands of Jewish victims, the American press was only supplied with photographs showing the victims of the Soviet police and 'brute' Red Army war criminals," Scharnberg told the *Guardian*.

Scharnberg's paper also revealed that the AP allowed the Nazi regime to use its photo archives for anti-Semitic propaganda literature, such as in the best-selling SS brochure "Der Untermensch" ("The Sub-Human") and the booklet "The Jews in the USA."

Since Scharnberg published her findings, the AP removed Roth's pictures from its website. "As we continue to research this matter, AP rejects any notion that it deliberately 'collaborated' with the Nazi regime," and that AP reporters "were subjected to intense pressure from the Nazi regime from the year of Hitler's coming to power in 1932 until the AP's expulsion from Germany in 1941," an AP spokesperson said.

"AP management resisted the pressure while working to gather accurate, vital and objective news in a dark and dangerous time," the spokesperson added.

Although Scharnberg's research concerns a period decades in the past, the AP has come under controversy in more recent times when it became the first western news agency to open a new bureau in North Korea in 2012, raising questions about its ability to conduct neutral reporting from the totalitarian country. In addition, Matti Friedman, a former AP reporter, used the news agency in 2014 as an example of the problems encountered in western reporting on the Israeli-Palestinian Conflict.

Italian Translation of Babylonian Talmud: First of its Kind in 500 Years

JNS

A completed volume in an Italian translation of the Babylonian Talmud will be published shortly, marking the first publication of its kind in 500 years.

The Rosh Hashanah tractate will be presented to Italian President Sergio Mattarella at an April 5 ceremony as part of "Project Talmud," a state-funded project that began in 2010. The Italian government devoted 5 million euros (\$5.6 million) to the project, which was initiated by Clelia Piperno, a law professor at the University of Rome.

Seventy translators and 20 researchers worked on the translation using the Traduco (Italian for "I Translate") software, which was designed specifically for this project. Rabbi Riccardo Di Segni Rome's chief rabbi, was the project's chairman.

"It's really a new way to work, which I imagine can be used in other fields," Di Segni told the *La Stampa* newspaper.

The tractate will be released by the La Giunina publisher, with Italian and Hebrew translations (from the Talmud's Aramaic) on each page of the volume.

Egyptians Accuse Catholic Soccer Star Lionel Messi of Being 'Jewish,' 'Zionist'

Argentine soccer player Lionel Messi, who is Catholic, was called "Jewish" and "Zionist" after he offered to donate a pair of soccer shoes to charity while appearing on Egyptian TV.

Messi was interviewed on "Yes I Am Famous," a show broadcast on the Egyptian network MBC Masr. In the interview, Messi said he would like to donate his shoes to charity. Appearing on another television program, Said Hasasein, a



member of the Egyptian parliament, rejected Messi's donation because of the stigma attached to shoes in Egypt's society.

'You don't know that the nail of a baby Egyptian is worth more than your shoes? Keep your shoes to yourself or sell them to Israel," said Hasasein.

Egyptian Football Federation spokesman Azmi Mogahed later said he knows Messi that is "Jewish" and "donates to Israel and visited the Wailing Wall and whatever...we don't need his shoe and Egypt's poor don't need help from someone with Jewish or Zionist citizenship."

Although Messi, 28, is Catholic, he visited Israel's Western Wall in 2013 while touring with his soccer team, FC Barcelona.

Messi also made news on Sunday after his name appeared in the "Panama Papers," files leaked from the Panama-based law firm Mossack Fonesca which show that wealthy individuals and world leaders had allegedly hid money in offshore accounts. Messi and 20 other high-profile soccer players are named in the documents.

Israel and Unlikely Mideast Partners Collaborate on Major Light Source Project



JNS

Scientists from Israel, Iran, Turkey, Pakistan, Cyprus, Egypt, and the Palestinian Authority (PA) are collaborating to bring SESAME—an accelerator machine that generates intense light beams for advanced scientific research to the Middle East by 2017. Iran, Turkey, Pakistan, and the PA are all unlikely partners for Israel because they are normally adversaries of the Jewish state, though Israel and Turkey have been negotiating a reconciliation deal.

The participating countries unanimously decided that operations for SES-AME—an acronym for Synchrotron-Light for Experimental Science and Applications in the Middle East—will be located in Jordan.

"Israeli scientists in the field are quite good, but if it had been established here, many scientists originating in countries that don't have diplomatic relations with Israel would have not participated in the project," said Prof. Eliezer Rabinovici of Hebrew University of Jerusalem's Racah Institute of Physics, the Jerusalem Post reported.

Rabinovici, who is also the vice president of the SESAME council, said that the collaboration began 20 years ago. Member countries typically pay \$500,000 in fees to participate in the initiative. Iran is behind on paying its fees because of past international sanctions against the Islamic Republic, which were lifted as part of last year's nuclear deal between Iran and world powers.

The United States, United Kingdom, European Union (EU), Germany, Italy, France, Japan, and Kuwait all hold observer status in SESAME. The EU and Italy have contributed millions of euros to the project.



U.K. Investigates Muslim School Over **Alleged Distribution of Anti-Semitic Leaflets**

JNS

WORLD NEWS

The United Kingdom's Department for Education is investigating a private Muslim school in Yorkshire over allegations that it has been teaching radical Islam, including through handing out leaflets to students that claim Jews are plotting to take over the world.

About 140 children attend an after-school madrasa (Arabic for educational institution) at Yorkshire's Tarbiyah Academy, which is headed by Mufti Zubair Dudha. An investigation by Sky News found a flyer handed out at the school that quoted the infamous anti-Semitic forgery "The Protocols of the Elders of Zion." Additional flyers handed out at the school reportedly claimed that women should not work, and that magazines, music, films, colorful pictures, and athletes are poisoning "the thinking and minds" of young Muslims.

"It saddens me greatly that certain extracts from our publications have been taken and misrepresented to link the academy with extremism. We fully believe in the importance and need of integration whilst being able to practice our faith," Dudha said in response to the allegations.

"Rather than promoting extreme views, the Islamic Tarbiyah Academy has and will continue to work within the community, along with others, including the local authorities, to try and counter extremism. Any suggestions to the contrary are unfounded to say the least," the school said in a statement.

The U.K. Department of Education said, "These serious allegations are under investigation."

"While it would be inappropriate to comment on the specific investigations of these institutions, we are clear that extremism has no place in our society and we are determined to protect children from it. Where evidence of extremist practice is found, we will take swift and direct action, working in conjunction with the police," the department stated, reported the International Business Times.



Jordanian Basketball Tournament Urges Boycott of Israeli Athletes

A basketball tournament held in Jordan sought to encourage participants to boycott Israeli athletes, the Jerusalem Post reported.

"We organize a basketball competition in commemoration of Land Day, to explain to Jordanian sportsmen the importance of supporting the boycott and refusing to participate in sports competitions that promote peace and normalization of relations with Israel," the Jordanian arm of the Boycott, Divestment and Sanctions (BDS) movement wrote in a Facebook post.

The basketball tournament, called "The Land Cup," took place at the Applied Science Private University in Amman to mark Palestinian Land Day, an anti-Israel day initiative held annually on March 30 to commemorate six Israeli-Arab rioters who were killed in clashes with Israeli security forces in 1976.

Although boycotting Israeli athletes' participation in competitions is a trend in the Middle East, the Egyptian sports minister confirmed in early March that Egypt would host the Israeli national basketball team in an international tournament, despite calls to boycott Israel. On the government level, both Egypt and Jordan have peace treaties with Israel.

BDS Activists Tear Down Ads For Israel Exhibit At Paris's Louvre Museum

JNS

Boycott, Divestment and Sanctions (BDS) movement activists vandalized and tore down advertising placards in the Paris Metro transit system inviting the public to an exhibit at Paris's Louvre Museum titled "Open a Door to Israel."

The exhibit—which also visited Rome and Warsaw—is a joint venture of the Israeli Strategic Affairs Ministry

and Israeli Foreign Ministry, showing Israel's character as a nation of technology, innovation, culture, and rich history.

"The BDS activists have once again revealed their true faces, not human rights activists, but extremists and lawbreakers whose goal is to silence anyone



who supports Israel," Israeli Strategic Affairs Minister Gilad Erdan said regarding the vandalism. "I will work so that the truth about Israel is heard in the world.'

The Israeli Foreign Ministry filed a police complaint with the local police in Paris and took steps to replace the posters.

A Vanished Jewish Boomtown Lives On Through Its Holocaust Survivors, Stories

EITAN AROM/JNS

The Eastern European countryside is haunted by the ghosts of countless *shtetls* whose surviving residents have long since scattered. For the most part, those landsmen and their descendants tend to remain scattered.

But on the evening of March 22 at Beit Hatfutsot, the Museum of the Jewish People in Tel Aviv, hundreds of Holocaust survivors and their descendants from one particular locale, Drohobych-Boryslav, gathered to connect with their shared history.

"The story of this exhibition is our story," said Daniela Mavor, the gathering's principal organizer, standing in front of a semicircle of vertical black banners, each displaying a snippet of the town's Jewish past.

In lieu of the town's annual gathering of survivors and descendants, normally a no-frills event drawing a small number of participants, the exhibition doubled as a chance to reconnect with old friends and trace out long-forgotten branches of family trees.

The city's past is a unique and cosmopolitan one. At the turn of the 20th century, Drohobych-Boryslav, an adjacent pair of towns often lumped together and now located in western Ukraine, saw an unparalleled petroleum boom, creating a class of ultra-rich oil barons including many Iews.

The Jewish population quickly became integral to the drilling industry for their management skills and

technical know-how, so much so that when the Nazis banned Jews from the oil fields, production faltered and the prohibition was lifted. Many would ultimately survive because they were integral to the Nazi war effort.

But for many of those who attended the exhibit, the broad strokes of history were merely background for their personal stories.

Standing in front of a poster at Beit Hatfutsot with a list of individuals who had saved Jews in Drohobych-Boryslav, Irena Wysoki pointed to the names "Jan Sawiński" and "Zofia Sawińska." The couple, a pair of Polish farmers, hid Wysoki and her brother during the war.

Ever since, she's kept in touch with the couple's children and provided them with financial assistance.

"We didn't have anything...we want to help them, because the situation is not good in Ukraine," she said.

For Wysoki, who lives in Holon, just south of Tel Aviv, and said she's wealthy enough to help without much difficulty, pitching in here and there is the least she can do.

"They saved us," she said. "You can't call it a favor—it's a grand favor."

After Mavor's dedication, the survivors and their families gathered in the museum's auditorium, where a candle-lighting ceremony for the city's martyrs was followed by a series of videos and a speaking panel about Drohobych-Boryslav residents who risked their lives to save Jews.

Speaking on stage, survivor Yehuda Bronicki turned to Cornelia Schmalz-Jacobsen, whose father, Wermacht Major Eberhard Helmrich, saved hundreds of Jews by putting them to work on an agricultural camp he operated on behalf of the German army.

"They had a real alternative: do nothing," Bronicki said of Helmrich and his wife, Schmalz-Jacobsen's mother.

"I owe my life to your father," he added.

Asked why her parents sheltered Jews despite great personal risk—Schmalz-Jacobsen said her father estimated his chance of survival at 5 percent—she put it up to basic human decency.

"The simple answer is, I suppose, they were just simple, decent people and they did what they thought had to be done," she said.

The event originally grew out of an effort to install a plaque in Drohobych-Boryslav for Berthold Beitz, a German industrialist who saved hundreds of Jews by claiming—often falsely—that they were essential to his oil operations there.

"We just took it from there and extended it," Mayor said.

Survivor Shuly Alexander said she normally doesn't attend the annual gatherings, despite cajoling from her children.

"For them it was history," she said. "For me it's bad memories."

But this year, she came to see a tribute to Izydor Wołosiański and Jarosława Wołosiańska, who hid her along with 38 other people in a cellar under their workshop during the Holocaust.

After a video about the couple, their daughter, Ana Pilko, participated in a panel onstage.

"How could they not help?" Pilko said, explaining her parents' motives.

The exhibit first opened in Cologne, Germany on Feb. 18, as a joint project of Action Reconciliation Service for Peace, a German organization that promotes intercultural understanding, and Mavor's group, the Organization of Drohobycz, Boryslaw and Vicinity Survivors and Descendants.

But the research that went into the exhibit was a civilian effort led by June Dilevsky, an economic consultant in Jerusalem who perused diaries, survivor testimonies, and scholarly reports to piece together the posters.

Dilevsky said that before beginning the research, she had very little interest in the history of Drohobych-Boryslav, where her father grew up. During long silences by her father's bedside near the end of his life, she failed to ask him about his childhood—a fact she now regrets.

But once she began researching her heritage, she became fascinated by the multitude of intricate and interlocking stories.

"There's a certain compelling element about it, as messed up as it is," she said. "And it's tragically messed up."

Argentine Jews Ask Israel's Help with Rampant Assimilation

JNS

Leaders of Argentina's Jewish community have warned that accelerated assimilation by Jews in the South American nation and worldwide is "placing the Jewish people's future at risk." The phenomenon, they said, is akin to "quiet terrorism."

Buenos Aires is home to one of the largest Jewish communities in the world, numbering nearly 300,000 people. Recent data, however, suggests that more than 50 percent of young Jews in the country lose touch with their heritage. Community officials said the issue transcends the "classic assimilation" of mixed marriages, and that it seems young Jews increasingly choose to shun their religion and even distance themselves from the State of Israel.



In a letter sent to Prime Minister Benjamin Netanyahu, Argentine Sephardic Rabbi Isaac Saka wrote, "This painful situation will lead to future generations, millions of Jews, who will be oblivious to their Jewish identity, and have no affiliation with the State of Israel. Millions of others might know they are Jewish, but they will lack any understanding of their heritage."

Saka urged Netanyahu to form a special forum comprising the heads of Jewish communities and organizations worldwide to prevent accelerated assimilation, and suggested an international summit "to discuss this urgent, important, and dramatic issue's implications on the Jewish people's future."

Greek President: 'We Cannot Accept' Terrorism

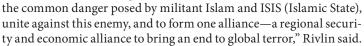
JN:

Israeli President Reuven Rivlin hosted Greek President Prokopis Pavlopoulos for a meeting in Jerusalem.

Before the meeting, during which Rivlin and Pavlopoulos discussed strengthening bilateral Israel-Greece ties, the two leaders toured the Yad Vashem Holocaust memorial together.

Rivlin called Pavlopoulos a "true friend of Israel."

"Close and neighboring countries in the eastern Mediterranean must recognize



Pavlopoulos said, "There are many challenges in our region and in Europe in general. Now is the time to act according to our shared values. You have experienced what it means to be refugees. In Greece we are receiving refugees just as our ancestors did, as human beings who deserve rights. Yet when it comes to terrorism, the example of the jihadists and ISIS, we cannot accept this, and we must be absolute in the face of this. Their terror is aimed at all humanity."



Could Ties With Muslim Powerhouse Indonesia Be Israel's Latest Pivot East?

SEAN SAVAGE/INS

At a time when Israel is seeking to boost its ties with Arab and Muslim countries in order to counter the threats posed by Iran and terrorist groups, could the world's largest Muslim country become the Jewish state's new friend?

In a March 28 meeting with a delegation of senior Indonesian journalists visiting Israel as guests of the Israeli Foreign Ministry, Prime Minister Benjamin Netanyahu called for a normalization of ties with Indonesia.

"The time has come for official relations between Indonesia and Israel. We have many opportunities to cooperate in the fields of water and technology. Israel has excellent relations with several countries in Asia, particularly China, Japan, India, and Vietnam," Netanyahu said.

The prime minister added that Israel's "relations with the Arab world are also changing."

"Indeed, we are allies in the fight against radical Islam," he said. "Relations between Israel and Indonesia must also change. I have more than a few Indonesian friends on Facebook. The time has come to change our relations. The reasons that prevented this are no longer relevant and I hope that your visit will help with this."

Indonesia, however, pushed back against Netanyahu's call for diplomatic relations, with Foreign Ministry spokesman Arrmanatha Nasir saying the country regrets "that such activities are politicized by Israel."

"We want to assert that Indonesia's support and efforts to push for the independence of Palestine will not change," said Nasir, *The Jakarta Post* reported on March 31.

Whether or not Indonesian-Israeli relations are imminent, Shira Loewenberg—director of the Asian Pacific Institute for the American Jewish Committee (AJC)—said she views Indonesia "as being of critical importance to Israel, both symbolically and in actuality."

"As the world's largest Muslim-majority country, Indonesia's recognition of the Jewish state would have tremendous symbolic value for both countries as well as for democracies around the world. It would have great meaning for Muslim nations and populations around the world as well, which is perhaps why diplomatic recognition has not already taken place," Loewenberg told *JNS.org*.

A former Dutch colony, Indonesia is a volcanic archipelago of more than 14,000 islands in southeast Asia that is home to roughly 255 million people, the world's fourth-largest population. More than 87 percent of Indonesians practice Islam.



"Indonesia does offer an important opportunity, as part of the general trend in Israel, of opening up to Asia," Natan Sachs, a fellow in the Center for Middle East Policy at the Brookings Institution think tank, told *JNS.org*.

Unofficial contact between Israel and Indonesia began under former Indonesian president Abdurrahman Wahid from 1999-2001.

Indonesia's relationship with Israel "warmed as Wahid aimed to establish closer commercial ties with the stated goal, eventually, of establishing formal diplomatic ties," Loewenberg said.

"President Wahid visited Israel several times.... He called for Indonesia to establish relations with Israel and also convened a conference in Bali on the Holocaust," she said.

While Israel has formal diplomatic relations with some Muslim-majority countries, like neighbors Jordan and Egypt, such cooperation is mostly limited to the nations' governments and militaries due to lingering anti-Israel sentiments within the countries' actual populations. Israel has also sought informal or even secretive ties with some traditional foes like Saudi Arabia and the United Arab Emirates, in addition to trying to repair ties with Turkey. Muslim-majority Azerbaijan, meanwhile, has already become a diplomatic and economic ally for Israel.

In March, Israel prevented Indonesian Foreign Minister Retno Marsudi from entering Ramallah to meet with the Palestinian Authority because Marsudi intended to skip a state visit to Jerusalem. But during a Knesset debate on the issue, Israeli Deputy Foreign Minister Tzipi Hotovely revealed that Israel has had "continuous contact" with Indonesia, including an unofficial visit to Indonesia by Israeli Foreign Ministry Deputy Director-General in the Asia-Pacific Division Mark Sofer. During that trip, Israel and Indonesia had secretly agreed that Marsudi would visit Jerusalem, but Masrudi later backtracked on that deal.

In the business world, cooperation between Israelis and Indonesians is a

poorly kept secret. At a foreign trade conference in Israel in January, an Indonesian investor who did not want his name used in the press confirmed those ties in a speech to more than 600 people.

"There's already a great deal of business going on between Indonesia and Israel. Indonesia is a quickly growing country with a lot of needs in areas where Israeli tech has made important breakthroughs, like agricultural technology," the investor said in Tel Aviv.

Unlike some of its neighbors in Southeast Asia, Israeli allies Thailand and Singapore, Indonesia is not home to an official Israeli trade mission. As such, most Israeli-Indonesian administrative or economic matters are handled through Israel's mission in Singapore. These unofficial ties have allowed for nascent trade between Israel and Indonesia. In 2015, Indonesia exported more than \$100 million to Israel and imported \$80 million, according to The Jakarta Post. But that pales in comparison to the \$1.96 billion in trade between Singapore and Israel in 2014 or the \$1.4 billion in trade between Israel and Thailand that year.

"As the world powers pivot to Asia, Israel, of course, is pivoting to Asia too," AJC's Loewenberg told *JNS.org*. "Asia represents more than 60 percent of the world's population, and the current trajectory and future economic growth of the region point to Asian dominance. With economic power comes political power, already visible in Chinese and Indian aspirations and actions. Cultivating productive, warm ties to Asia is critical for Israel and friends of Israel and the global Jewish community."

Despite being a Muslim-majority country, Indonesia differs culturally and politically from its Muslim brethren in the Middle East, which also lends itself to viewing Israel differently.

"The Indonesians don't quite share the same characteristics of some of the Sunni [Muslim] Arab states. Indonesians are more pluralistic and view themselves that way," said the Brookings Institution's Sachs.

Yet according to a 2014 *BBC* poll, roughly 75 percent of Indonesians had a negative view of Israel.

"In Indonesia, a lot of the [population's] support for the Palestinians comes not because they are Muslim, but because Indonesia has a very longheld anti-colonial attitude....In that sense, many Indonesians see the Palestinians as the underdog and suffering from colonialism, so they identify with them in that regard," Sachs said.

That attitude was reflected in Indonesian officials' statements following Netanyahu's recent appeal for normalization.

"We will not forge diplomatic ties with a country that colonizes another country. That is the mandate of our constitution," said Tantowi Yahya, a lawmaker from the Indonesian House of Representatives commission that oversees foreign and security affairs, *The Jakarta Post* reported.

The Indonesians "are far from the [Israeli-Palestinian] conflict geographically and are not major players," Sachs told *JNS.org*, explaining that the conflict "is an important point for them, but not central part of their foreign policy. It is more symbolic."

Yet at an early-March conference of the Organization of Islamic Cooperation (OIC) that was held in Indonesia's capital, Jakarta, Indonesian President Joko Widodo slammed what he called Israel's "unilateral and illegal policies" towards the Palestinians, the Associated Press reported. Palestinian Authority President Mahmoud Abbas, who attended the OIC conference, took the opportunity to claim that Israel is attempting to "Judaize" the Temple Mount in Jerusalem. (Israel enforces a ban on Jewish prayer at that holy site.) Abbas also invited Widodo to Ramallah, where Indonesia eventually opened an honorary Palestinian consulate. When Israel blocked the Indonesian foreign minister's visit to Ramallah, a ceremony to mark the consulate's opening was relocated to Jordan.

Sachs argued that despite the signs of burgeoning trade between the Jewish state and the world's largest Muslim country, formal relations between Israel and Indonesia are unlikely to emerge in the near future as long as the Israeli-Palestinian peace process stalls.

"All of this is basically predicated on [Indonesian] solidarity with the Palestinians," he said. "As long as there isn't any major movement on that front, I don't see the Indonesians going ahead and dramatically improving relations with the Israelis."

Loewenberg, meanwhile, has a cautiously optimistic prognosis for Israel and Indonesia.

"I believe that there exists a great deal of potential for a formal diplomatic relationship between the two countries, and certainly there is interest on both sides, but we are still a long way off," she said. "There is a lot of groundwork that must be laid, relationships to be built and strengthened, before we get to an official diplomatic relationship between the two. In the meanwhile, the business ties will continue."

Activists and Lawmakers Make Push To Improve Israel's Image In Latin America

ALINA DAIN SHARON/JNS

Activists and lawmakers say that more needs to be done to promote a positive view of Israel in Latin America, where two archenemies of Israel—the Boycott, Divestment and Sanctions (BDS) movement and Iran—are gaining traction and influence.

"The reality is that Latin American support for Israel has been eroding gradually over the years," said Leopoldo Martinez, the Latin America director of the Israel Allies Foundation, which recently sponsored the Second Annual Latin America Summit on Israel in Miami.

"Sympathy has...increased for the Palestinian cause as populations of Arab and Palestinian descent in various Latin American countries have become more nationalistic and radicalized. Growing Iranian influence in Latin America has become a major concern," he told *JNS.org*, citing the situation in countries such as Bolivia, Venezuela, and Nicaragua.

While "there is not a BDS movement in Latin America as we know it in the United States...there are small but very well-organized groups that are willing to boycott and sabotage any pro-Israel initiative that supports Israel in the region," Martinez explained.

During the Israel Allies Foundation's Latin America summit, held March 6, parliamentarians from 13 Latin American and Caribbean nations signed a resolution in support of Israel and against BDS. The declaration's signatories stated their "support for the Jewish people to live in peace, safety, and security in the Land of Israel," emphasizing that "strong relations between the Western Hemisphere and Israel are crucial to the spread of freedom, democracy, and justice around the world." The resolution also said that the BDS movement contributes to anti-Semitic attitudes, which is "detrimental to a peaceful resolution of the Arab-Israeli conflict, and must be rejected by all actors that seek peace."

According to Dina Siegel Vann, director of the American Jewish Committee (AJC)'s Arthur and Rochelle Belfer Institute for Latino and Latin American Affairs in Washington, DC, Chile has the "largest Palestinian community outside of the Middle East, and they have been very active [against Israel]...for many years," even before BDS became an organized global movement

"Now...they have started to piggyback on [BDS]," Siegel Vann told *JNS. org*.

In Venezuela, she said, "we know that the [Hugo]Chavez/[Nicolas] Maduro government has had a traditional pro-Palestinian, pro-Iran type of stance for different reasons since 2005." She added that in many Latin American countries, "there are sectors in foreign policy that identify with the Palestinians and the Arab world, absolutely."

A number of South American nations have in recent years formally recognized Palestinian statehood, starting with Brazil's 2010 recognition of a Palestinian state based on Israel's pre-1967 borders. According to a *Jerusalem Post* op-ed written by the Israel Allies Foundation, only Panama, Mexico, and Colombia have not followed suit in South America.

In February 2016, the Palestinian Authority opened its first-ever embassy and diplomatic mission in the Western Hemisphere—in Brazil At the same



time, Brazil refused to accept Israel's nominee as its ambassador to the South American nation, former Israeli settlement movement leader Dani Dayan. While the Brazilian government did not reveal its specific rationale for resisting the nomination, more than 40 Brazilian social movements had signed a petition calling on the government to reject Dayan's appointment over "acts in clear violation of international laws and the basic rights of the Palestinian people." One Brazilian lawmaker even likened Dayan to a Nazi concentration camp guard.

"We coordinated with [Brazilian] Congresswoman Geovania de sa Rodrigues, a member of our [Israel Allies Foundation] network and vice president of the Evangelical Friendship Group inside the Congress of Brazil, who spearheaded a letter to support Dani's nomination," Martinez told *JNS.org*.

The letter was signed by 199 members of Brazil's Chamber of Deputies (the country's lower legislative house) and four member of the Federal Senate (the upper house), but the Brazilian government did not respond to it. The Israeli government ultimately re-assigned Dayan as Israel's consul general in New York.

Giving another example of his group's pro-Israel advocacy in Latin America, Martinez noted an Israel Allies Foundation meeting last year in the Legislative Assembly of Costa Rica, a gathering attended by 20 members of that country's parliament.

"We discussed several issues, including the necessary support for Israel as the only democracy in the Middle East and their role on the frontline with the Islamic State threat to Europe and the rest of Western civilization. From this meeting, we established a Costa Rica Israel Allies Caucus comprising one-third of the parliament. The members signed a pro-Israel resolution, in which one of many points included support for their govern-





ment to move back their [Israeli] embassy from Tel Aviv to Jerusalem," Martinez said.

Yet two weeks after the meeting in Costa Rica, he said, "pro-Palestinian media activists went to the Legislative Assembly asking questions, pressuring the

parliamentarians who signed the resolution to put them in an uncomfortable position for supporting Israel and for signing that declaration."

Agustin Barrios Gomez, a former lawmaker in the Mexican Congress, told *JNS.org* in an interview facilitated by the Israel Allies Foundation that in Mexico, anti-Semitism is often associated with "the general disposition on behalf of certain political actors on the right and on the left to see the Arab-Israeli conflict through the lens of Palestinian victimization. In that narrative, people gloss over violence and terrorism, thinking that there is a viable interlocutor for Palestinian statehood."

"My electoral district in Mexico City is home to 70 percent of all of Mexico's Jewish population," he said. "I would be remiss if I were not sensitive to their needs and aspirations. Further, while I think we all agree with respect to the urgency of achieving a lasting peace in the Arab-Israeli conflict, I am disturbed by the anti-Semitic undertones and blackmail implicit in the BDS movement."

Gomez also believes that Latin American nations should view Israel more positively because of "the strong ties that our citizens have with both the [Jewish] Diaspora and the Israeli state," and the "common cause that we all need to make with respect to terrorism and state-sponsored terrorism."

"I think the [Israeli Allies Foundation] summit in Miami was instrumental in opening our eyes to the very real danger that Iran poses in pushing

its agenda in our hemisphere," said Gomez, who was a speaker at the early-March summit.

Most discussions on Iranian influence in South America include Argentina, the site of two terror attacks on Israeli and Jewish venues that killed a combined 114 people and injured hundreds more: the 1992 attack on the country's Israeli embassy and the 1994 bombing at the Argentine Israelite Mutual Association (AMIA) Jewish center in Buenos Aires. Both attacks have been linked to Iran and its proxy, the Hezbollah terror group.

Shortly after the Israel Allies Foundation's Miami summit, the World Jewish Congress held a plenary assembly in Buenos Aires, at which it adopted a resolution that "considers the Boycott, Divestment and Sanctions (BDS) movement, and all other attempts to delegitimize the State of Israel, to be manifestations of anti-Semitic discrimination against the only truly democratic country in the Middle East, and damaging to any genuine efforts for peace in the region."

Michael Rubin, a former Pentagon official and a resident scholar at the American Enterprise Institute think tank, told *JNS.org* that "with the exception of Venezuela," with whom Iran shares "ideological antipathy" toward the U.S., the prospect of business ties with Iran is what motivates Latin American countries to warm up to the Islamic Republic. Some of the sanctions relief Iran secured in its nuclear deal with world powers likely "flows disproportionately into the coffers of the Islamic Revolutionary Guard Corps," which in turn may use some of those funds to set up terror cells in places like Latin America, according to Rubin.

But what might create positive change for Israel in this region, particularly when it comes to the views of Latin American lawmakers? The Israel Allies Foundation promotes a focus on shared Judeo-Christian values. A 2014 Pew Research Center poll revealed that nearly 90 percent of Latin Americans identify as Christians. While two-thirds of those Christians are Catholic, there is also a steady rise in the number of evangelical Christians in the region, and evangelicals are known for their strongly pro-Israel views.

"Latin American support for Israel should be instinctive" because of this "shared Judeo-Christian heritage," said Martinez, who expressed hope that in the aftermath of the Miami summit, "if there is any attempt of the BDS movement in Latin America... [lawmakers] can recognize it very fast...[and] react in coordination to defeat it."

Zeide Donald: Ivanka Trump Has Third Jewish Baby

INS

Ivanka Trump, daughter of GOP presidential primary front-runner and businessman Donald Trump, gave birth to her third child with her Jewish husband, real estate mogul and New York Observer newspaper owner Jared Kushner

Trump converted to Judaism in 2009, taking on the Hebrew name Yael. This makes all three of her children Jewish.

"Jared and I feel incredibly blessed to announce the arrival of Theodore James Kushner," Ivanka tweeted. Newly born Theodore joins elder siblings Joseph Frederick, 2, and sister Arabella Rose, 4.

At the end of his speech to the 2016 AIPAC conference, Donald Trump expressed pride that Ivanka "is about the have a beautiful Jewish baby."

"In fact," Donald Trump told the crowd of nearly 19,000 people, "it could be happening right now, which would be very nice as far as I'm concerned."



Georgia Becomes Latest U.S. StateTo Approve Anti-BDS Legislation

JNS

The Georgia General Assembly became the latest state legislature to approve a bill that seeks to deter companies from taking part in the Boycott, Divestment and Sanctions (BDS) movement against Israel.

The bill declares that Georgia state agencies "will not contract or invest with a company that unfairly singles out Israel for political purposes." One of its co-sponsors, Republican State Sen. Judson Hill, called the legislation "a critical step forward in defending Georgia's state economy and public policy" and said it is "taking a stand against the anti-Semitism and discrimination of the BDS movement."

The Georgia measure was supported by a number of pro-Israel groups, including The Israel Project.

"The U.S.-Israel relationship is based on shared values, and opposing bigotry in all its forms is fundamental to the people of both nations," said Jacob Milner, The Israel Project's Midwest regional director and senior policy analyst. "As I have seen over the past several months working on this effort, Georgians don't want their state supporting the anti-Semitic BDS efforts, and that's why the legislature voted to prevent this insidious movement from gaining a foothold here."

Georgia Governor Nathan Deal is expected to sign the bill into law

Gaps Remain Between U.S. & Israel in Security Aid Talks

JNS

Gaps remain between Israel and the U.S. in negotiations on a new 10-year memorandum of understanding for security assistance. America is offering annual aid of \$3.4 billion, up from the current level of \$3.1 billion. Israeli Prime Minister Benjamin Netanyahu, however, has asked U.S. President Barack Obama to raise the amount of annual aid to \$5 billion.



The current memorandum of understanding is set to expire in 2017. In the past two years, special extra assistance—totaling around \$1.5 billion annually—has been provided by the U.S. to Israel for the development of ballistic missile defense systems.

Earlier this month, Israeli Defense Minister Moshe Ya'alon visited Washington, DC, and met with U.S. Secretary of Defense Ashton Carter. Ya'alon requested that funds for missile defense development be included in annual aid for the coming decade, which would bring the amount of annual aid to around \$5 billion. The Americans, however, have not been willing to commit to providing missile defense development funds for the next decade, preferring to keep those funds separate from the general security assistance package.

Any U.S. agreement with a foreign nation involving budgetary support must be approved annually by the Senate Committee on Appropriations.

How to Not be Silenced by 'Breaking the Silence'

GERALD M. STEINBERG/JNS

For some, the members of the Israeli NGO calling itself Breaking the Silence (BTS) are "whistleblowers" and human rights activists; for others, they are a tiny group of dangerous messianists who tour the world promoting anonymous and false allegations of Israel Defense Forces (IDF) war crimes.

The recent exposé on Israel's Channel 2 showing how they gather sensitive and potentially classified information on IDF tactics and equipment—far removed from any human rights claims—increased the suspicion and hostility with which they are viewed by many Israelis.



This debate is important, particularly when some college students in the U.S. are trying to push the BTS activists into Jewish and pro-Israel frameworks such as Hillel. In response, critics note that although BTS is a fringe group with a handful of activists, unfounded accusations against Israel feed BDS (the Boycott, Divestment Sanctions movement), demonization, and other forms of political warfare. BTS speakers' allegations seem persuasive simply because they are Israelis, have served in the military, and look the part of righteous whistleblowers.

In these controversies, the details appear to get lost, while vague ideological perceptions take over. BTS supporters—including the CEO of the New Israel Fund (NIF), a BTS core funder—use shut-down techniques, arguing that valid criticism of the group is a "smear campaign."

The real problem with BTS is the money they have, provided by irresponsible donors, including European governments and the NIF. Together, these funders give over \$1 million every year to BTS under the official façade of promoting human rights and international law among Israelis. These donations enable a handful of activists to buy influence completely disproportionate to their size in Israeli society. With this money, BTS holds events in churches, parliaments, and universities, promoting specious allegations of Israeli "war crimes" and other immoral acts. To make their arguments seem reasonable, BTS activists and their supporters systematically strip away the context of Palestinian terror and thousands of rocket attacks, leaving only a highly exaggerated and fictitious version of Israeli responses.

For the European governments, the "kosher certificate" provided by the NIF to BTS is enough to justify much larger grants, which go unsupervised and are renewed year after year. NGOs in general are a big business in Israel, and external funding for the radical political groups is very controversial. Due to its central role, the NIF is seen by many Israelis as a self-selected and externally based alternative government to Israel's elected leadership, operating outside any of the democratic checks and balances. A small group of NIF officials meeting in total secrecy provide seed money, and help their NGOs file applications and gain access to the European state funders, which then increase the existing budget many times over.

For a significant part of the Israeli public, the powerful but undemocratic power of fringe groups like BTS, and the damage that they do in helping to demonize the Jewish state, has reached the boiling point. Responding to the unparalleled sums of money involved, and the secrecy that envelops European funding processes for Israeli political NGOs, Justice Minister Ayelet Shaked advanced legislation aimed at making these donations more transparent. (It is important to note this law would not affect private donors like the NIF, which are inherently different than governments that infringe on Israel's sovereignty.)

Whether or not the proposed Israeli legislation is passed, or instead, European governments negotiate guidelines with the government, this will not end the debate on American college campuses. In these cases, one option would be to demand that all such appearances and events with BTS and similar groups include an Israeli who served in the IDF and can present a very different picture. If necessary, the sponsoring organization will have to pay for the costs of ensuring a fair discussion. In that way, BTS will not be given the privileged position it currently enjoys, based on its \$1 million budget, and instead of propaganda, college campus and other audiences will be able to hear different perspectives and decide for themselves.

U.S. & Allies: Iranian Tests Violate U.N. Resolution

INIC

The United States and its European allies said that Iran was "in defiance of" a United Nations Security Council resolution when the Islamic Republic launched nuclear-capable missiles in March.

A joint American-European letter sent to Spanish Ambassador to the U.N. Roman Marchesi and U.N. Secretary-General Ban Ki-moon, who represent the Security Council, requested a discussion about "appropriate responses" to Tehran's violation. The U.S., United Kingdom, France, and Germany said the missile tests are "destabilizing and provocative." The missiles, added the letter, are "inherently capable of delivering nuclear weapons," the *Associated Press* reported.

U.N. Security Council Resolution 2231, adopted last July, endorsed the nuclear deal between Iran and world powers but banned missiles tests such as



those that Iran recently conducted. Iran's Islamic Revolutionary Guard Corps said the missile tests were meant to "show Iran's deterrent power and also the Islamic Republic's ability to confront any threat against the [Islamic] Revolution, the state, and the sovereignty of the country."

U.S. Criticizes U.N. Vote to Start Database of Judea and Samaria Businesses

JNS

The United States criticized the United Nations Human Rights Council (UNHRC) for its recent adoption of a measure that called for creating a database of Israeli businesses operating in Judea and Samaria.



"We continue to unequivocally oppose the very existence of that agenda item and therefore any reso-

lutions...that come from it," U.S. State Department spokesman John Kirby said. The Obama administration, however, still maintains the stance that Israeli construction in Judea and Samaria (and in other areas beyond the 1967 lines) is detrimental to efforts to resolve the Israeli-Palestinian conflict.

The U.N. measure was adopted recently, with 32 nations voting in favor, none against, and 15 abstaining. The U.S. is not a voting member of the UNHRC. Israeli Ambassador to the U.N. Danny Danon recently called the Judea and Samaria database a "blacklist."



Firms Invest \$50 Million In Israeli Marijuana Research

INS

American firms have invested around \$50 million in licensing Israeli medical marijuana patents, cannabis agrotech startups and firms developing delivery devices such as inhalers, scientists say.

"I expect it to grow to \$100 million in the coming year," Saul Kaye, CEO of iCAN, said at the private cannabis research hub's CannaTech conference in Tel Aviv this month.

Although 23 U.S. states now allow the use of medical



marijuana, with four states and Washington, D.C. also allowing its recreational use, scientists claim stringent American rules set by the Drug Enforcement Administration (DEA) are limiting research into cannabis in the

"In the United States it's easier to study heroin than marijuana," said U.S. psychiatrist Suzanne Sisley, the director of Medicinal Plant Research at Heliospectra who has been researching the effect of using cannabis on military veterans suffering from post-traumatic stress disorder, *Reuters* reported.

"With marijuana you have to go through added layers of government red tape. It highlights the way marijuana research is being shackled by politics," she said.

By comparison in Israel though marijuana is illegal and few people are allowed permits to purchase medical cannabis, the government is much less stringent with regard to research. Cannabis growers work with scientific institutions in clinical trials to develop strains of cannabis that treat different diseases. Ultra-Orthodox Israeli Health Minister Yakov Litzman supports medical cannabis usage, and has introduced steps to ease its prescription and sale in the Jewish state.

"What you would spend half a million dollars on in the U.S., you could easily get for \$125,000 or \$150,000 in Israel, and it's going to be done efficiently and on time. The quality of research is world-class and the arbitrage of value is good," said Seth Yakatan, CEO of California-based Kalytera Therapeutics.

Netanyahu Blasts U.S. Senator's Request To Probe Israel's Human Rights Record

JNS

Israeli Prime Minister Benjamin Netanyahu responded to U.S. Sen. Patrick Leahy's (D-Vt.) letter to the U.S. State Department that asked for an investigation into Israeli and Egyptian human rights abuses.

"The IDF (Israel Defense Forces) and the Israel Police do not engage in executions. Israel's soldiers and police officers defend themselves and innocent civilians with the highest moral standards against bloodthirsty terrorists who come to murder them," Netanyahu said in a statement.

"Where is the concern for the human rights of the many Israelis who've been murdered and



maimed by these savage terrorists? This letter should have been addressed instead to those who incite youngsters to commit cruel acts of terrorism," added the prime minister.

Leahy—along with 10 other members of Congress—in the letter listed several examples of alleged "gross violations of human rights" by Israel, including "extrajudicial executions" of Palestinians, *Politico* reported. That language on executions echoes the controversial criticism of Israel voiced earlier this year by Swedish Foreign Minister Margot Wallstrom.

"In light of these reports, we request that you act promptly to determine their credibility and whether they trigger the Leahy Law and, if so, take appropriate action called for under the law," the lawmakers wrote.

The "Leahy Law" stipulates a reduction in U.S. military aid for foreign countries whose security forces are found to have committed abuses.





EMAIL YOUR QUESTIONS TO INFO@ THEFJJ.COM

Boys Have Their Say

DEAR MRS. ROSE, We are a group of boys ages 25 plus learning in a prominent yeshiva. We are all in shidduchim, most of us already for at least two years. We are basically all bright, focused, nice boys trying to do it right. I guess our "basherts" just haven't come yet.

Now the question.

Why is it that all the "shidduch issues, crises, situations, all the articles in the press, media etc. seem to only focus on the girls plight. Articles scream "save our daughter" from being left out. It's all about the girls, the girls, the girls!! What about us boys?

No one seems to think or feel that we also have it hard. Those of us who haven't found Miss Right yet and are still in a yeshiva setting are stuck in dorms. Girls live in the comfort of their homes. We are still only sitting and learning, can't move on with our lives because that great girl will not go out with us if we incorporate a plan into our lives. The girls are moving ahead with their schooling, doing chesed, volunteering etc. Just look at a girls resume and you will see a very busy and productive person. Not that learning isn't prime and important, but we are still in one place, day in and day out.

Yes we do get many more names and dating opportunities, but numbers do not a *shidduch* make. We have to wait for our day to shine the same as that girl, our wait comes without any sympathy from anyone. And yes it may take awhile till we give that yes, given we have more names to checkout, but after giving that yes and after that date, the girls very often say no, and not a chance for another try. You see, it's the girls that are often way ahead of us, just by nature of their schooling, exposure, etc...Somehow we are made to feel that we are on the one hand the cause for girls not getting married, and on the other hand the solution if we date a certain way.

So Mrs. Rose, are we justified in our feelings? Waiting to hear from you.

Single Boys in Waiting

DEAR SINGLE BOYS IN WAITING

Woah! Heavy question in a very heavy situation. Firstly, I'd like to share that the majority of *shidduchim* that I was zoche to be part of this year were boys between the ages of 25-31. "Yesh Tikvah!!" Your basherts are called out, you are looking for your shaliach. You can all send me your resumes!! Given the seriousness of this question, I will Iy'h address it in the next article.

To be continued.....

Chana Rose



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MAY THEY BE ZOCHE TO
CONTINUED NACHAS FROM
THEIR ILLUSTRIOUS MISHPACHA

WITH ADMIRATION,

MORDY & TZIVIE MEHLMAN

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There is NO charge for this service info@boneibayis.org



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Fraida Katlowitz to Binyomin Kesherim

WEDDINGS:

Rikki Goldson to Daniel Oscherowitz Rivka Azar to Shimon Bitton Sora Aidel Rosenstock to Elyohu Newhous

Daniella Goldberg to Rafi Mitnick Nechama Perkins to Yisroel Schechter Sara Urbach to Yoni Ditchek

BIRTHS:

Twins - Boy & Girl to Hadassah & Julian Glatt

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		1000		718-592-5000
Torah Veyirah 600 5411 Ft. Hamilton 718-871-8220				
	Torah Veyirah	600	5411 Ft. Hamilton	718-871-8220

Flatbush Restaurant Directory

MEAT

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

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 · Tarnopol & Rabbi Sommers 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

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Rabbi Mansour: Parasha

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

Parashat Tazria presents the laws of sara'at, a skin disease that would result from a spiritual deficiency such as the sin of lashon ha'ra (negative speech). A person who discovered sara'at on his skin would approach the Kohen, who would examine it and determine whether it was indeed sara'at.

The Mishna states, "Kol Ha'nega'im Adam Ro'eh Huts Mi'nig'e Asmo - A person sees all imperfections, except for his own imperfections." This refers to a Kohen who discovers sara'at on his own skin. Although he is empowered to examine sara'at blemishes on other people and determine their status, he is not entitled to inspect a lesion found on his own body.

This halacha teaches a very important lesson in human nature. People notice the faults of others, but not their own. When it comes to other people, a person can draw up a long list of character flaws; regarding one's own faults, however, he always manages to find some justification. We tend to be blind to our own shortcomings, while being keenly aware of the faults of others.

This can prove dangerous. If a person never takes note of his own shortcomings, he can never work to improve himself; he will remain spiritually complacent and stagnant. For this reason, many great Rabbis made a point of assigning others to come and offer them rebuke. The Gaon of Vilna, probably the greatest individual of his time, employed the Maggid of Dubno to criticize him. The Maharshal hired a wagondriver, a simple Jew, to tell him what he was doing wrong. And it is told that the Hidushei HaRim, one of the great Hasidic masters, left the yeshiva in Kozhnits where he had studied because there he was constantly told how great a student he was and that he was guaranteed a large share in the World to Come. He found it necessary to relocate to a different yeshiva, where he would be informed of his faults and shown where he has room for improvement, rather than be complimented for his achievements. These Rabbis understood human nature, the natural tendency to take note of everyone's faults except for one's own, and they therefore made sure to have someone to point out their shortcomings to them.

The Rabbis instruct us to love those who offer us rebuke, and to be wary of those who compliment us. Although compliments and praise make a person feel good, they cause him to become complacent, rather than striving to improve. The Mishna tells us, "Make for yourself a Rabbi, and acquire for yourself a friend." A "friend" is not a person with whom to socialize; a friend is someone who, like a Rabbi, offers constructive criticism. Without such a friend, a person can never grow; he will never learn of his faults and imperfections.

A story is told of a physician who informed his patient that he suffered from a serious disease. "This is not a nice thing to say," the patient replied. "Why don't you tell me something positive and favorable?" The doctor, of course, reminded the patient that his intention is only to help him, by giving an accurate diagnosis so that the problem can be properly treated.

The same is true about criticism. Many people don't like to hear criticism from a Rabbi. But this is the Rabbi's job; like the doctor, he is responsible for informing people when something is wrong, where there is a problem that demands attention. Rabbi Yisrael Salanter would say that a Rabbi who does not make his congregants feel uneasy when he speaks from the pulpit is not.

What does one do with stolen goods- purchased knowingly or unknowingly?

Parashat Tazria Seeing One's Own Faults

The Shulhan Aruch rules in Hoshen Mishpat (356:1) that it is forbidden to purchase merchandise that one either knows is stolen or has reason to suspect is stolen. One who purchases stolen merchandise effectively encourages the thief to continue his criminal practice of stealing and selling. If a thief knows that people are willing to purchase the stolen goods, he will be encouraged to steal merchandise to sell it, and halacha therefore (among other reasons) forbids purchasing items when there are grounds for suspicion. Examples of suspicious merchandise include items sold for an unreasonably low price, or items sold by a person who has a reputation for thievery.

In a situation where there was no reason to suspect that the merchandise was stolen, and one unknowingly purchased the merchandise, must he return it to the owner?

The Shulhan Aruch (356:2) rules that in such a case the buyer must return the merchandise to the owner, who must then return to the buyer the amount he had spent on the purchase. The owner may then bring a claim against the thief for the amount he paid the buyer. The basis of this halacha is a concept called Takanat Ha'shuk, the regulation enacted to ensure that people feel at ease making purchases without concern that the merchandise may be stolen goods. The Sages enacted that buyers of stolen merchandise are reimbursed immediately by the owners, in order to allay fears among consumers. If buyers of stolen goods would be required to bring a claim against the seller to retrieve their money, people would be less inclined to buy, which would result in an undesirably sluggish market. The Rabbis therefore established that the owner pays the buyer and the owner may then bring a claim against the thief.

It must be emphasized that this applies only if the buyer had no reason whatsoever to suspect that the goods were stolen. Where he had reason for suspicion, then he must return the item to the owner and the buyer may then bring a claim against the thief to have his money returned.

There is one situation where the buyer is allowed to keep the merchandise he purchased, namely, if the purchase was made after the owner had despaired of ever retrieving the stolen item. If the owner had despaired and there was no reason for suspicion, then the buyer may keep the merchandise. The Rama (ibid. 7), however, in his glosses to the Shulhan Aruch, adds that this final provision is subject to the rule of Dina De'malchuta Dina - the law of the land. In societies where the law requires buyers of stolen merchandise to return it to the owners even if the owners had already despaired, then one must abide by that law. Only if there is no such legal provision in the society in question does halacha allow the buyer to keep the merchandise, even if the owner had despaired before the transaction and there was no reason for suspicion.

These halachot emphasize the importance of carefully assessing the situation in every transaction to ensure that the merchandise had been obtained through lawful means. Halacha requires not only conducting oneself with honesty and integrity, but also dissociating oneself entirely from the world of theft and criminal behavior generally doing his job. His job is not to tell the people how great they are, but rather to point out where they have need for improvement.

Criticism, like a physician's diagnosis, can only help a person, by showing him the faults that he could never see on his own.

Thoughts on Parshas Tazriah Based Upon the Shmuessen of Maran Rav Shmuel Berenbaum zt"l

CONTINUED FROM PAGE 87

Kiddush Hashem, as people will be able to say that such great middos tovos and maasim tovim can only come from such a great commitment to Torah.

The Rosh Yeshiva zt"l also represented a great commitment to Limud HaTorah, combined with middos tovos and a desire to help others. Once it was on an Erev Yom HaKippurim, and he told his driver right after davening Shacharis that they had to go.

The driver asked him that it is Erev Yom HaKipurim, and they had to eat. The Rosh Yeshiva said that today we will eat mitzvos. The Rosh Yeshiva went to visit an elder Talmid Chochom who was a Baal Chov (a debtor) and convinced him to accept a gift of thousands of dollars. Then they went to a mental asylum in Upstate New York to visit a person there who nobody was visiting. The person was so surprised by the visit that he started to jump up and down and dance

with the Rosh Yeshiva. After doing all these Chassadim, the Rosh Yeshiva got back just in time for Seudah HaMafsekes.

Another time, the Rosh Yeshiva's son was niftar, r"l, and he went to Eretz Yisroel for the *levayah*. He met someone there while waiting for the Aron, and the person (who didn't know why the Rosh Yeshiva was in Eretz Yisroel) told him that his son just got engaged. The Rosh Yeshiva asked him if he needed extra money to make the Chasuna, and when he said yes, the Rosh Yeshiva wrote him a check.

In the zechus of following in the path of the Rosh Yeshiva in Limud HaTorah and concern Bein Adam Lechaveiro, we should soon see the coming of Moshiach Tzidkenu speedily.

Sources for this article include "Bekorei Shemo" (Sefer Vayikra) and "Kisrah Shel Torah" (Rabbi Simcha Klein). Brackets are additions from the author



ppo - City of Scholars

AN EXCLUSIVE WEEKLY EXCERPT FROM ARTSCROLL/MESORAH

SHAMAH, Mr. Joseph

(-1989)

Distinguished philanthropist and community leader of the Aram Soba community in Eretz Yisrael. He was born in Aram Soba, the son of R' Eliyahu Shamah, a highly respected leader who had dedicated himself to the development of education for the Jewish community in Eretz Yisrael and around the world. Joseph was raised and educated in Central and North America, but moved to Eretz Yisrael with his parents in the mid-1920's.

Unfortunately, Joseph's distinguished father passed away in 1934 at a young age, leaving Joseph the responsibility for caring for the family and continuing his holy work. Following in his father's footsteps, Joseph Shamah turned his sights toward helping Jewish communities and headed many Syrian community organizations including those in Eretz Yisrael. He created the Sedakah U'Marpeh foundation to support the poor and sick in need of hospital care, and was a leader of congregation Magen David.

One of Joseph Shamah's great accomplishments was his genius and foresight in recognizing the threat to the future of Sephardic Jewry. After the tumultuous results of World War II, Sephardic religious education had diminished to the point where its continuation was in jeopardy. Along with Mr. Isaac Shalom he founded the famous Ozar Hatorah educational network. which at its height had over 50,000 students around the world. Primary areas of focus were the Jewish communities of Morocco and Iran, which were in dire poverty and whose religious life was disintegrating in the 1940's and 1950's. Mr. Shamah let nothing stand in his way. Over a period of many years, he established numerous religious schools and yeshivot throughout Morocco and Iran. These Torah institutions contributed the Torah leaders that lead Moroccan and Iranian Jewry to this very day.

In the mid-1950's following the influx of Jews from North Africa into France, the necessity for religious schooling was especially critical. Mr. Shamah worked particularly hard in establishing Talmidei Torah for young children and *yeshivot* for older students. Through these schools, the "forgotten million," as he called these Sephardim, would bring the Sephardic religious heritage back to its glory.

He was a non-materialistic, humble man, who hid from the limelight, and avoided discord. He was therefore respected and accepted by all, Ashkenazim and Sephardim. Until his last day, his only concern was the welfare of the entire Jewish people. He passed away on 25 Heshvan, 5750 (1989).

He left three sons: Elly, David, and Moshe. One of his daughters, Yaffa, married R' Moshe Shrem of Mesilat HaTorah

SHAMAH, R' Yosef

(19th century)

Worthy scholar of Aram Soba. He was born in Aram Soba to R' Eliyahu Shamah. R' Yosef worked on his father's manuscript for the book Korban Isheh and saw to its publishing in Livorno in 1821. The scholarly abilities and piety of R' Yosef were praised by the rabbis of Livorno in their approbation for the book. He was also lauded during the course of a eulogy delivered by R' Yitzhak Attiah on the passing of R' Yosef's son-in-law, R' Yosef Marini, as recorded in R' Attiah's book Eikev Anavah.

SHAMAH, Señor Yoshiyahu **Yomtob**

(-1975)

Last president of the dwindling Aram Soba community in Syria. His term of office was marked by a special concern for the needy of the city. As the administrator of the community's charity fund, he took an active role, seeking out poor people rather than waiting for them to come to him.

He was a businessman of the highest integrity, who was respected by all who dealt with him, Jew and Arab alike. He was so trustworthy that people did not feel the need for paper documentation to back up verbal commitments.

During Israel's War of Independence, the Jewish community of Aram Soba was beset by rioting Arab mobs. Synagogues and other Jewish properties were destroyed. This was the final straw as far as Señor Shamah was concerned and he made up his mind to leave Syria, as so many others had done before him. When the vice president of the Aleppo Chamber of Commerce heard that Señor Shamah was planning to leave the city, he tried to prevent his departure, even going so far as to call in the police. For two hours they held up the train in which Señor Shamah was sitting, but he persevered and saw the last of his beloved city on that day in 1949. The train took him to Beirut where he lived until 1959, when he left for Italy. He passed away in Italy on 6 Heshvan, 5735 (1975) and was laid to rest on the Mount of Olives, Jerusalem. He was survived by scholarly grandchildren studying Torah in the *yeshivot* of Jerusalem.



SEPHARDIC HERITAGE

Maran Harav Ovadia

RABBI YEHUDA HEIMOWITZ, WITH PERMISSION FROM ARTSCROLL/MESORAH

Retraction Under Threat

As the summer of 5709/1949 approached, most of the community council members left for vacation in Alexandria, as did the chief rabbi. Harav Ovadia continued trying to address the issue in their absence. but when he realized that his efforts were futile, he decided to publicize a proclamation, signed by all three dayanim in his beit din, stating that the food in the Jewish hospital wasn't kosher and that no one was allowed to eat it. He even had one of the other dayanim translate this document into Arabic for the sake of the Jews who couldn't read Hebrew well.

As they were preparing the letter, the secretary of the beit din, who was loyal to the community council, called the chief rabbi in Alexandria and informed him of the proclamation that the beit din was about to release. The chief rabbi called the other dayanim to the phone. "What's your rush?" he berated them. "I'm returning to Cairo in a week, and I'll take care of it when I'm back."

Upon hearing the chief rabbi's angry tone, one of the other dayanim grew so frightened that he told the chief rabbi that he would remove his signature from the proclamation. Once he backed down, the third dayan decided that it would be foolhardy for him to join Haray Ovadia, and he, too, removed his signature.

Harav Ovadia, however, was not moved by the chief rabbi's assurance. He knew that a week wouldn't be a week; he had been attempting to kasher the hospital for close to a year, and he was familiar with the stalling tactics used by his opponents. He therefore sent a message to all the local batei knesset that on that Shabbat, Parashat Devarim (Shabbat Hazon), he would deliver a very important address in Eitz Haim, the largest beit *knesset* in the Jewish neighborhood.

That Shabbat, before Arvit, some 500 people turned out to hear him speak. He rose to the podium and disclosed the recent developments in the saga of the Jewish hospital's kashrut. He declared that since his efforts to improve the situation had failed, he was prepared to resign from his position, because he could not be responsible for a community whose institutions were serving non-kosher food to Jews.

When the chief rabbi heard about this speech, he told the community council members that since Harav Ovadia was turning public sentiment against the community council, it would be best to accept his resignation and let him return to Eretz Yisrael.

The Resignation Letter

That Sunday morning, Harav Ovadia drafted a resignation letter to the only council member who was not on vacation. But before he could actually deliver it, he received a phone call from the chief rabbi, who had since reconsidered his stance. "In a few days, one of the council members will visit you, and we'll take care of the kashrut situation in the hospital."

Harav Ovadia waited a few days, and when no visit was forthcoming, he went to the council member's office with one of the other davanim. The council member began to castigate him. "You have no consideration for the chief rabbi," he shouted. "He needs to rest up from all of his work on behalf of the community. Why couldn't you wait until he returns?"

Harav Ovadia tried to convey the urgency of the issue, explaining that with every day that passed, hundreds more Jews were eating treif, but his explanation fell on deaf ears. He then offered to pay the salary of the hospital's mashgiah out of his own pocket for a few months, on condition that the community council order the hospital's officials to cooperate with the mashgiah.

The council member flatly refused this request.

Harav Ovadia left this man's office dejectedly. He immediately returned to his office and sent off the letter he had drafted to the community council, stating that his resignation would go into effect at the end of the month.

Over the next few days, he made the rounds of the batei knesset in the city, informing all of the religious residents that he was resigning from his position. He also sent a copy of his resignation letter to the chief rabbi, in the hope that the rabbi, who knew very well that there was no other rav in the city capable of administering gittin and kiddushin, would convince the community council to capitulate and kasher the hospital so that Harav Ovadia would remain in Egypt.



FJJ Opinions

The Opinions column reflects the opinion of the author only, not necessarily those of the FJJ.

RABBI TZVI HABER

As the United States political season reaches its apex, and races for office heat up on the national, state and local levels, politics are on many of our minds. What is the Torah view on voting specifically, and generally being an active participant in the political process?

A Prosperous Government

When B'nai Yisrael were exiled to Bavel, Yirmiyahu cautioned them that they were to remain there for quite some time, dispelling the promises of the false prophets of a short exile. Yirmiyahu implored them:

"Take wives and have sons and daughters, take wives for your sons and give your daughters to men, and they shall have sons and daughters; you shall become greater there, and not smaller: Seek the peace of the city to which you have been exiled, and pray on its behalf to Hashem, for through its peace you shall have peace".

This injunction, to pray for the peace of the local government, is given with the explanation that "through its peace you shall have peace", despite the fact that the ruler was the evil Nevuchdnetzar who destroyed the Bais HaMikdash and wrought great misery and suffering unto the Jewish nation.

The *Metzudas David* explains this by referencing Chazal's command: - one must daven for the wellbeing of the government, for if not for fear of authority man would eat his fellow alive.

This statement was made at the end of the era of the second Bais HaMikdash, in reference to the ruling Roman authorities. Once again, our Sages order us to offer our Tefillos and show our appreciation, even on behalf of an evil empire, because of the important social function it serves.

The Meiri, commenting on this Mishna, adds that it is integral to be concerned with the welfare of the government, even if we have Torah leadership, because the fear of the government is vital to allow one to focus on spiritual growth instead of being consumed with worries of survival and self-preservation. He concludes by stating that this applies to all kings, referencing the seventy Parei HaChag (bull offerings) brought on Sukkos, corresponding to the seventy nations of the world. The Meiri further references the verse in Ezra which commands the nation to offer sacrifices to Hashem, and pray for the king and his sons (although this verse refers to Persia's Darius, a benevolent king, the Meiri seems to derive from this verse that all kings should be equally venerated).

Voting as a Means of Upholding One's Government

From what we've seen so far, it would seem that the reason to be supportive, and pray for, the ruling authority is a practical one: a government is necessary to police the state and prevent rampant lawlessness. In recognition of the necessity of such a governing body - evil as they may be - we offer our support and prayers for their wellbeing.

It is clear that this is not only in support of a monarchy, but even a democratic or parliamentary system. The *Midrash Shemuel*, quotes the *Lev* Avos, who applies this injunction to the Venetian government of his day, which appears to have been some sort of parliamentary system.

How does this translate into the modern political process?

Rav Shlomo Miller, shlita of Toronto writes that the verse we cited from Yirmiyahu assering the obligation to seek the peace of the city we are exiled to, can also be the basis to prompt one to vote. A successful and truthful democracy is essential for peace, and therefore exercising our right to vote is advisable and recommended.

Voting to Benefit One's Community

There may be another, more straightforward, reason to strongly advise one to vote: the ability to influence the election to the benefit of the Jewish community. There is a great deal of correspondence between *Torah* leaders and the Jews of Eretz Yisrael, encouraging them to vote for officials who will vouch for and protect Torah values. One recurring theme is that if one has the ability to play a role in improving the wellbeing of the Jewish people, and in helping to enact laws that will protect Torah Judaism and values, they have an obligation to do so, and may not shirk their duty.

In a 2006 proclamation by the Rosh Yeshiva of Philadelphia, Rav Shmuel Kaminetsky, shlita, he dismisses any doubt about the impact of an individual vote, noting that recent elections have been decided by just a few hundred votes. He writes: "therefore I urge all members of our community to fulfill their obligation to vote for those who strengthen our nation — whether materially or spiritually — and also support our Jewish brethren living in the Land of Israel". This is also dictated by simple logic in addition to practicality; one should support

Participating In The Political Process - A Torah View

those who will act in one's benefit and vote against those who will not.

Voting as a Form of Gratitude

If we delve a little deeper we will see that there is an undercurrent of more than just practicality - which is - the imperative to be grateful to our host countries throughout our exile, not just for keeping law and order, but for providing us with a place to live, even if it were to be uncomfortable.

The Torah commands us not to reject the Egyptian, as we were strangers in his land. Rashi explains that even though



they drowned all of our male offspring, ultimately, they gave us somewhere to live in a time of hardship. The extent to which we must be grateful is absolutely mind boggling! After all of the hardship and slavery that the Egyptians put us through, going as far as drowning our children, thousands of years later the Jewish nations treats them with respect for hosting us in exile.

This concept should be all the more applicable in a country such as the United States, which has been very tolerant and supportive of the Jewish people, and particularly conducive to the flourishing of *Torah* living and religious Jewish life. The religious liberties afforded to us in the United States and other Western countries are unprecedented, and we should be deeply appreciative of that.

Indeed, this is a recurring theme in the responsa of Rav Moshe Feinstein, zt"l the Igros Moshe - who immigrated to the United States from the oppressive Bolshevik Russian regime. He refers to the United States as a 'Malchus Shel Chessed' - a kingdom of kindness - and encourages respect and appreciation for all levels of government.

The Ideal Government

In a D'rasha, commemorating 150th anniversary of the establishment of Congress in 1939, Rav Moshe argued that governments which are based on an ideology tend to use the ideology as a means of attaining power, at which point they concentrate on amassing power, allowing the ideology to fall by the wayside. He illustrated this by showing that Germany at one extreme (fascism) and Russia at the other extreme (communism) had both used their ideologies as a means to exert power over their citizens.

He continued by stating that the ideal secular government should not be based on any particular idea or creed, rather their function should be to maintain law and order, and ensure that people do not steal and murder. However, all citizens should be free to adopt whichever faith, ideology and philosophy that they would like. As such, Rav Moshe extolled the United States, who 'already one hundred and fifty years ago adopted a system with no faith and no philosophy', and whose primary function is to maintain order and 'this is the will of Hashem, and that is why they have been so successful'. He concluded by saying one is therefore obligated to pray for their welfare.

It would appear that this sentiment should also propel one to actively participate in the electoral system. In 1984, at the behest of the Jewish Community Relations Council, which was running a 'get out the vote' campaign, Rav Moshe signed a letter that stated: "The rights guaranteed by the United States Constitution and the Bill of Rights have allowed us the freedom to practice our religion in safety... A fundamental principle of Judaism is Hakarat HaTov (gratitude)... Therefore it is incumbent upon each Jewish citizen to participate in the democratic system which guards the freedoms we enjoy". The declaration goes on further to encourage each Jew to register and to vote.

This is echoed by Rav Kaminetzky in the aforementioned proclamation: "previous sages have ruled that it befits each and every Jew to acknowledge his or her appreciation for the freedoms afforded to the citizens of the United States by participating in the elections of our nation of kindness, the United States".

Responsibility for an Elected Official's Decisions

One concern that may weigh on a voter's mind may be the following: does the voter bear any responsibility for the actions of his candidate? Rav Menashe Klein, zt"l in his Teshuvos, Mishne Halachos reassures us that he does not, and one should choose the candidate that is the most favorable from those running. He recalls that in prewar Hungary everyone would vote, including all the great Tzaddikim. He reiterates that especially in a 'Malchus Shel Chessed' such as the United States everyone should vote, and try to aim for the best candidate, even it seems as though both options are not too promising.

WISCONSIN PRIMARY:

REPUBLICAN RESULTS







Ted Cruz 48%

Donald Trump 35%

DEMOCRATIC RESULTS





Bernie Sanders 57%

Hillary Clinton 43%

Delegate Totals As Of April 6

Dologue Totalo / to of / tp/ ii o			
Hillary Clinton	1,274		
Bernie Sanders	1,025		
Donald Trump	739		
Ted Cruz	502		
John Kasich	143		
(Republicans 1,237 needed to win) (Democrats 2,383 needed to v			

Cruz's Father: America Was Founded On The Torah

ARUTZ SHEVA

After Senator Ted Cruz (R-TX) handily defeated Donald Trump on Tuesday in the Wisconsin primary, the pro-Israeli group Proclaiming Justice to the Nations (PJTN) released video of Cruz's father's speech during a recent PJTN gala dinner.



At the event held in Tennessee in February, Pastor Rafael Cruz - who is considered to be a major influence on his son

- spoke strongly in favor of Israel, declaring that the very "foundation of America and the American Constitution was the Torah."

In his speech, Pastor Cruz told PJTN supporters that his son is the "strongest supporter of Israel on Capitol Hill," and promised that he "will continue to support Israel unconditionally."

He also countered replacement theology, by which some Christians believe they are the new Jews and that G-d has abandoned the Jewish people. PJTN has made fighting replacement theology and anti-Semitism one of its key goals.

After calling replacement theology heresy, Cruz said his son "will not fund the United Nations, until they stop supporting BDS and anti-Semitism."

"Israel is the only country in the world with a title deed from the Almighty!," emphasized Pastor Cruz, noting on the divine promise to the Jewish people.

Laurie Cardoza-Moore, president and founder of PJTN, embraced and thanked Pastor Cruz at the end of his speech.

"Pastor Cruz is a true friend of Israel and the Jewish people within the Evangelical world," she said. "We need more people like him today, when more and more of our brothers and sisters are embracing heretical forms of anti-Semitism like BDS and replacement theology."

Cardoza-Moore promised that "PJTN will continue to do everything in its power to educate all Christians worldwide to stand as a firewall around the Jewish people and Israel. We will also continue to fight anti-Semitism wherever it raises its ugly head, whether in churches, university campuses or at the United Nations."

Cruz, Sanders Get Some Momentum With Wisconsin Primary Wins



Republican Ted Cruz and Democrat Bernie Sanders won Tuesday's primaries in Wisconsin, dealing setbacks to frontrunners Donald Trump and Hillary Clinton and giving both winning candidates a burst of momentum as more delegate-rich contests loom in a matter of weeks.

Cruz and Sanders had each led in public opinion polls leading up to Election Day. Cruz has the opportunity to take all of the state's 42 delegates. However the Democratic race awards delegates proportionally, and Sanders is likely to earn just a handful more than Clinton.

Cruz's win could create a roadblock in Trump's march to attain the majority of delegates required to clinch the GOP nomination, while a big victory for Sanders could help him cut into Clinton's significant delegate lead. But the exact number of delegates awarded to each candidate in Wisconsin won't be known until more of the total vote has been counted.

But with relatively few delegates up for grabs Tuesday night compared to high-stakes races in New York, Pennsylvania and beyond later this spring, the Wisconsin results may be more about momentum than math.

Exit Poll Results: How Cruz Won

Ted Cruz won a strong victory in the Republican primary in Wisconsin Tuesday, running up a comfortable margin against rival Donald Trump and dealing the GOP front-runner a setback in his attempt to lock up the GOP nomination.

Cruz's victory was fueled by strong performances among key groups in the Wisconsin GOP electorate, according to the NBC News Exit Poll. He dominated Trump among voters most concerned about winning in November, 68 percent to 19 percent. Cruz also was heavily favored by Wisconsinites preferring a candidate with experience in politics, beating Trump in this group 68 percent to 8 percent.

Cruz also performed well with other Republican groups, including those agreeing with the party's traditional position that trade with other countries creates more U.S. jobs. He beat Trump comfortably among these voters (54 percent to 28 percent). Cruz also outperformed Trump handily with the state's wealthiest voters, beating him by 52 percent to 32 percent among those with incomes of \$100,000 or more.

Bernie Sanders to a roaring crowd in Laramie, Wyoming thanked the people of Wisconsin for his victory in a crucial contest fueling his campaign's momentum.

"Momentum is starting this campaign 11 months ago and the media determining that we were a 'fringe candidacy.' Momentum is starting a campaign 60 to 70 points behind Secretary Clinton," Sanders said to cheering supporters.

Sanders boasted his recent primary and caucus wins and his campaign's promise to turn away Super PACS and billionaires who fund those Super PACS.

"What we have done is unprecedented," Sanders said, highlighting his more than 6 million individual campaign contributions.

"Real change doesn't take place from the top on down -- it always takes place from the bottom on up," he said.

Looking ahead, Sanders said of future contests, "With your help on Saturday we're going to win here in Wyoming - and then we are headed to New York. And I know a little bit about New York because I spent the first 18 years of my life in Brooklyn."

"Please keep this a secret," Sanders added, "do not tell Sec. Clinton - she's getting a little nervous - we have an excellent chance at winning New York."

One Man's Trash is Another Man's Chesed

MORDECAHAI SHMUEL SCHREIBER

It's the day after Pesach.

The chassidishe "yungerman", with several kids -- all under the age of age eight -- in tow, makes his way to a garage located on the outskirts of Boro Park.

The children believe they're on



an outing. The father knows better -- it's anything but. He's secured an appointment. It's one he actually is looking forward to. He's at ease, knowing friends or neighbors won't spot him; be in his business.

As they walk, the father, in his 30s, expresses his gratitude to Yitzchak Relkin, the founder of The Chametz Gemach. But not before expressing his relief.

"Piesach," he starts "is wonderful but financially draining." The community "helps us 'make yom tov'. Then the expenses start again."

As the *yungerman* begins to select the food he will eventually take home -- staples that will come to good use -- Mr. Relkin is asked by a reporter to describe the genesis of his undertaking. In a community of kindness, his organization is certainly among one of Brooklyn's most unusual expressions of chesed.

Yitzchak Relkin could be called an accidental visionary. Like many who toil uncompensated Down Here, he didn't decide one fine day to think up an idea that would be copied and adapted in several communities nationwide with more added every year. He saw a problem and created a solution that many people -- almost all of them strangers -- are grateful for.

It was six years ago -- on "garbage day" -- that Yitzchak Relkin stumbled on a scene that left him troubled.

As he made his way to work, a disgruntled garbage man was calling out to his co-worker. He nearly bumped into him, as he called out to his fellow "sanitation engineer".

"What's up with all the food the Jews are throwing away? Good food, too" he yelled over the din of the truck, complaining about the increase of refuse he was being forced

to haul.

Even spoken out of frustration, it was still a good question. One, that Mr. Relkin had actually wondered about. Consciously or not, this gentile was sensitive to the very Jewish notion of

"ba'al tashchis".

Nothing in life is coincidental. Mr. Relkin took his message -- or was it His message? -- to heart. There are "gemachim" for all sorts of needs. Why not a "ba'al tashchis" prevention one --- a ""chametz gemach"?

That year, he started with two families, which he personally knew. He enjoyed their hospitality as regular and unmarried Shabbos guests. But the families would never accept anything in return.

This time was different.

"Instead of being the recipient of a mitzvah, folks -- both those who give as well as accept -- can honestly say they are helping in fulfilling a mitzvah --- preventing waste," Mr. Relkin explains. "That's not just a rationalization. It's the truth."

To date, Mr. Relkin has single-handedly distributed ten thousand pounds of food. This year he's hoping to add another four thousand.

With space at a premium in Orthodox and Chassidic neighborhoods, every year families discard "chametz" or "safek chametz" before Pesach. Sometimes the food goes to the hired help. More often, though, it winds up wasted; hauled away by overworked sanitation workers.

This is a shame, observes Mr. Relkin. "The groceries -- many, non-perishable -- could have just as easily been accepted by families who are struggling financially and will gladly take them, particularly if somebody else is offering to store them during the week of Pesach."

As the "yungerman" and children enter the garage-cum-warehouse, he confides about the financial troubles he's confronting; ones that are looming larger than past years. There's a new daughter, cut-backs at work, higher health care premiums and higher food prices.

Mr. Relkin shows him 140 triple and quadruple stacked boxes containing, flour, pasta, cereal, rice, beans, condiments, canned goods, drinks of all types, along with spices and other cooking ingredients.

His children run over to the boxes labeled "nosh" and "Shabbos treats". Their eyes light up as they immediately begin lobbying for treats.

"Tate, can we choose some?" they ask in Yiddish.

The "yungerman" wants to be sympathetic -- you can see it in his eyes -- but pauses to contemplate the entreating.

He tenderly says no, focusing instead on the basics. He takes an empty box and begins filling it with various pastas and even thirty pounds of flour.

"Sometimes, even when these people are in need," explains Mr. Relkin, they still feel guilty they are taking away needed resources from someone in even greater need than themselves."

When people come over, they only do so one at a time so they can have their privacy and not, chas v'shalom, be embarrassed, Mr. Relkin stresses

Yes, a very different -- and worthy -- form of *chesed*, indeed.

Flatbush Chametz Gemach: Between Purim and Pesach, the gemach accepts non-perishable, sealed-container chametz and sells it. After Pesach, the food is distributed to people in need. Also accepting donations to purchase supplies or extra food. Generally flexible hours; call before coming; if no one available to accept packages, leave donations by the side door on the "right" side of the house. Accepting donations till the day of *b'dikas chametz*.

Contact: Yitzchak Relkin, 1101 East 3rd Street (I/J); 718.377.6361; email: yitzchak@relkin.com ("Chametz Gemach" in subject line).



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Letter of Recommendation from Rav Scheinberg zt"l

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who did much to strengthen yiddishkeit in America.

The Rebbitzin became known over the years of her helping for people undergoing difficulties with: special Segulos and prayers from holy sources to fortify the faith and bitachon of those in need of a yeshoa.

Rebbetzin Miller also is an expert in using the segula of "Blei Gisser" (pouring of lead) This segula is mentioned in the sefer of the any and other seforim, this segula is known in klal visroel for many generations or mekubalim have given their approval to this segula. May Hashem grant her much siyata dishmaya to continue her work, and may Hashem the healer of of the broken heart heal all those in need of help.

Listen to the 50 min. interview with Reb. Miller & her daughter on Akeres Habayis Hotline 212-444-1900 & press 8338

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Councilman Deutsch Announces New Safety Enhancements for Children

Councilman Chaim Deutsch has announced that he has arranged for several safety enhancements on Elm Avenue and East 12th Street. With two schools situated in the vicinity - Bais Yaakov Academy (BYA) and PS 199 - parents,



neighbors, and school administrators have been requesting a stop sign at this intersection for nearly twenty years. The New York City Department of Transportation repeatedly denied this, despite the hundreds of children who walk to and from school along this block each day.

Recognizing the serious need for this stop sign to prevent speeding cars in these school zones, Councilman Chaim Deutsch contacted NYC Department of Transportation Commissioner Polly Trottenberg directly. Commis-

sioner Trottenberg immediately approved the request, and worked with Councilman Deutsch to arrange for installation within the week.

With the new stop sign already installed, Councilman Deutsch has also arranged for a speed bump on Elm Avenue, between Coney Island Avenue and East 12th Street, which has just been approved by NYCDOT. A speed bump is another important way to limit the ability of cars to speed on our streets.

"The safety of our precious children is of utmost importance," said Councilman Chaim Deutsch. "We have hundreds of young kids crossing Elm Avenue to get to school each day, and these enhancements are vital for their safety. I am grateful to Commissioner Trottenberg, as well as the administration of both schools, for working with me to ensure that we get the safety enhancements that we need."

Kavod Hatorah in Flatbush

Hurricane force winds could not temper the incredible enthusiasm of the members of Khal Zichron Mordechai who assembled on Sunday afternoon in Flatbush, in honor of the Hachnosas Sefer Torah in the home of their Morah D'asrah Rav Shimshon Sherer. The Sefer Torah written by the kehillah in honor of the Rov's 25th anniversary of leadership, was presented as a surprise gift four weeks earlier at the Shul's 25th anniversary Melava Malka.

With kesivos osios completed, Rav Dovid Cohen shlita, Morah D'asrah of Khal G'vul Yavetz carried the new Sefer Torah out of Rav Sherer's home to thunderous music and spirited dancing. Throngs of Rabbonim, mispalelim, children, and community members joined the large procession to the shul on Nostrand Ave. Fathers and sons danced arm in arm together as Rav Sherer led his kehilla in a magnificent display of Kavod Hatorah.

Immediately following Mincha at the Shul, the oilam gathered at the Young Israel of Ave K for a beautiful seudas Mitzvah and heard words of chizuk from Horav Elya Brudny shlita, one of the Roshei Yeshiva in Yeshivas Mir. The evening concluded with a powerful drasha from Rav Sherer encouraging the Kehilla to strive for greater achdus and achievements in torah, tefillah and maissim tovim.





APRIL 2016

- 10 Hakaras Hatov Barbeque Chasdei Lev
- 10 Yeshiva Ohel Moshe Hachnasas Sefer Torah
- 10 Yeshiva of Central Queens 75th Anniversary Dinner
- 10 Yeshiva Mir Yerushalayim Brooklyn Marriot Dinner
- 17 Dombrov Bais Medrash Hanacha K'Halacha Tefillin Program

MAY 2016

- 1 Khal Lev Avrohom Hanacha K'Halacha Tefillin Program
- 3 Agudas Yisroel Bais Binyamin Hanacha K'Halacha Tefillin Program
- 15 Bikur Cholim Chesed Organization Luncheon/Auction
- 15 United Lubavitcher Yeshiva Chinese Auction
- 17 Flatbush Satmar Bikur Cholim Annual Spring Tea
- 18 Ohel Community Conference
- 22 Rivkah Laufer Bikur Cholim Annual Flatbush Brunch
- 24 ICare4Autism National Conference
- 29 Yeshiva of Spring Valley 73rd Annual Dinner
- 31 Yeshiva Yesodei Hatorah 50th Renaissance Dinner

JUNE 2016

- 4 Hatzoloh of Boro Park Grand Melaveh Malka
- **5 Agudath Israel of America** *94th Anniversary Dinner*
- 5 Yeshiva Derech Chaim Annual Dinner
- 6 Yeshivas Novominsk 32nd Annual Dinner
- 6 Yeshiva Zichron Meilech Annual Dinner
- 7 Ohr Somavach Internationals 44th Gala Dinner
- 7 Yeshiva Toras Chaim/Denver Annual Alumni Dinner

DECEMBER 2016

4 • Mesivtha Tifereth Jerusalem/Yeshiva of Staten Island -**Annual Dinner**

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\$2 Million Multi-Organizational Campaign to Raise Money for At Risk Teens

CONTINUED FROM PAGE 58

alcohol and gambling addictions and uses holistic healing, addressing every individual's environment and working with family members to achieve maximum success. The program's school prevention effort educates approximately 10,000 students in fifth through twelfth grades annually and is recognized internationally for its success with all segments of the Jewish community. As SAFE Director Ike Dwek explains, "Although we are almost exclusively funded by the Syrian community, we take great pride in both the educational prevention work and rehabilitative services we offer to all segments of the Jewish community, Sephardic or Ashkenazic, Modern or Yeshivish, Chassidish or Chabad, it doesn't matter; we truly are successful in helping everyone!"

The importance of having proper yeshivos and schools to accommodate those who are struggling with various situations cannot be overstated. The Matara Therapeutic Boarding School serves Jewish teenagers ages 12 through 19 who need individualized education as well as a therapeutic environment. Lo-

cated in Jerusalem, Matara supplies a caring home away from home, without allowing autism, PDD, bipolar or depression to stand in the way of mental health wellness and academic success and provides students with unique opportunities for intellectual, emotional and spiritual growth. A nightly yeshiva program in Brooklyn, Ohr Yitzchok is under the guidance of Rabbi Aaron Groner and attracts well over 100 boys nightly with hot suppers and *shiurim* with vibrant rebbeim, each one carefully chosen for his ability to connect with the boys and to mentor them as they grow both in their learning and in their own personal development. The Baltimore based Yeshivas Lev Shlomo is a unique high school that surrounds students with a positive framework that includes daily davening, learning, GED courses, a game room, outside trips and other positive outlets. Located in Wilkes Barre, Pennsylvania, Bais Menachem Youth Development Program offers an attractive alternative educational model to young Lubavitch men who have failed to thrive in a traditional yeshiva environment, using a small

staff to student ratio, individualized attention, a community service program and customized plans to maximize the success of each student to foster greater self-confidence and positive growth. By running successful programs to connect Jewish adults and infuse them with a love of Judaism, BJX provides secular Jews with the necessary tools to incorporate Judaism into their lives while also offering preventive educational programming and positive role models to Orthodox youth and adults. Their successful summer vocational program has helped rehabilitate many students, enabling them to be accepted into more mainstream yeshivos. Rabbi Moshe Fingerer of BJX explains, "Although BJX is obviously known for its tremendous efforts in Iewish outreach to the unaffiliated. BJX is especially proud of its efforts to be mekarev numerous adults from Chassidic and Yeshivish homes that strayed. Their helpline has been a lifeline for community members and their new preventive programs for mainstream Yeshiva children hopes to solve the at-risk crisis before it be-

The need for services for troubled youth continues to escalate as this epidemic spreads persistently through every Jewish community worldwide. Efforts by the many organizations that have stepped up to the plate have been hugely successful and have saved countless lives, but massive amounts of funding are required to ensure that these programs can continue to operate. Organizers are counting on the support of the global Jewish community on April 12th to make this campaign a financial success.

"Each one of us gives our all on a daily basis, but we can't function without the help of the Jewish community," said Rabbi Zvi Gluck of Amudim.

"We hope that members of Klal Yisroel will open their hearts and their wallets to help our at risk youth so that we can all continue on our individual but united missions to save Jewish lives" added Rabbi A.Y. Weinberg of Project Extreme.

To learn more about the Pomegranate Giving Day for Youth or to consider participating, please contact Rabbi Aryeh Young at 516-512-4494 or at Aryeh. Young@gmail.com.

Senator Felder Highlights Pesach Sanitation Pickups/ Chometz Burning Schedule

Senator Simcha Felder is happy to inform the community that there will be additional sanitation pickups in his district.

In Flatbush (Community Board 14):

- · For areas with regular pickups on Mondays/ Thursdays, there is an additional collection on Friday, April 22nd.
- · For areas with regular pickups on Tuesdays/ Fridays or Wednesdays/Saturdays, there is an additional collection on Thursday, April 21st.
- · For all residents, there will be an additional Friday recycling collection from 12 midnight to 8:00 am.
- · All recycling materials must be placed at curbside on the evening of Thursday, April 21st for collection on Friday, April 22nd.
- · All regular refuse materials, including *chometz*, should be placed at curbside no later than 11:00 am on Friday, April 22nd.



In Boro Park (Community Board 12):

- · Sanitation is now picking up bulk items and will continue to do so until Friday, April 22nd. Items should be placed out for collection as early as possible. Cardboard boxes should be tied up and placed outside neatly.
- · The entire district will receive a recycling pickup on Thursday night, April 21st, into Friday morning, starting at midnight until 8:00 am.
- · The entire district will also receive a regular garbage pickup on Friday morning, April 22nd, from 6:00 am until 2:00 pm.

In all areas:

- · Mattresses and box springs must be completely wrapped (use bed-bug bag or plastic). If a mattress or box spring is unwrapped, Sanitation will not collect it and you may be fined \$100.
- Electronic items will not be picked up by the Sanitation Department and you may be fined \$100. Electronic items should be brought to the local garage on 19th Avenue and 56th Street.
- Department of Sanitation policy requires a special appointment for removal of discarded refrigerators and/or air conditioners. Arrange-

ments can be made by calling 311 prior to the week of April 18th to ensure pickup before Pesach.



Chometz Burning Schedule for Friday, April 22nd:

- · All chometz burning must be completed by 11:34 am. The Fire Department will strictly enforce this curfew.
- Please burn only chometz. Do not burn flammable or combustible items or chometz enclosed in foil wrap.
- · Do not use paint thinners, aerosol cans, sprays, lighter fluid or any flammable liquids to ignite the fire. These items have caused serious accidents in the past.
- · Only official fires with permits will be allowed.

For information on fire locations, contact:

Shomrim of Boro Park 718-831-7080 Shomrim of Flatbush 718-338-9453 Chaveirim 718-431-8181 Community Board 12 718-851-0800 Community Board 14 718-859-6357

"Best wishes for a kosher and feilichen Pesach!" — Simcha





Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD

Photography as an Educational Tool

As we all know, photography can be used to: photograph social events, create snapshots, show the wonders of the world and last but not least, as an art form.

But how many people consider photography as something which is applicable as an educational tool?

Typically, classroom photography is used to identify children's cubbies or to capture only special events in school. Rarely is it used as an everyday teaching tool. However, with the increasing affordability and availability of disposable and digital cameras, photography can be readily used in classrooms to facilitate learning.

In one preschool classroom, cameras and photographs were used to enhance activities and create new learning experiences with young children. The initial goal was to use pictures to promote children's language and literacy skills. Indeed, the children helped the author (me) discover numerous ways to use pictures to develop vocabulary, stories, and retelling strategies. Furthermore, in introducing the camera to the children, important learning experiences beyond vocabulary emerged. Because the children were



given the opportunity to use the camera and take their own pictures of things that interested them, their motivation for learning the vocabulary and labels for the content in their pictures increased. Children also learned such important skills as the concept of self-patience, and turn-taking. Giving children the opportunity to view the pictures provided insight into what they focus on and how they view the world.

This article describes successful activities that we used to integrate photography in the early childhood classroom and to ensure that children gain as much as possible from the experience. As you can see, the activity centered on the Purim holiday. As part of our early childhood classroom activity, we involve the children in the actual baking of Hamantashen. We began from scratch, forming the dough, rolling the dough, and cutting out circles which we used for the actual Hamantashen. As you can see we also used jam, the children requested Strawberry, and then we learned how to convert the dough circles into triangles. As is evident from the pictures presented, we photographed every step of the process.

Once the photographs were printed, we discussed each of them with the children and asked them to retell the baking process using the photographs as visual aids.

Needless to say, not only was the baking experience truly exciting for the children, but they enjoyed the photographs we created. We then created a mini photo folder, cut out the pictures, and send home the

> folders. Obviously, the parents were most pleased.

> So here you have it, a wonderful way to use photography as an educational tool in the classroom. I have merely scratched the surface of this fascinating topic, if you have any questions comments or suggestions, please submit them.











Rabbi Frand We Are All In This Together

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH

When Hashem Says, "Hineni"

Creative Concern

In order to gain an understanding of how these two concepts are actually one and the same, we must first understand the precept of rivu almanah a bit deeper. It seems obvious that this must mean a lot more than merely paying attention to a widow who comes to our door to ask for help. It's hard to imagine that the height of a person's teshuvah is reached when he finds it in himself not to ignore the plight of a widow who has sought out his help.

What this actually means — as we've already seen from Rashi — is that we seek out the needs of a widow. We don't wait to respond reactively when a widow comes to us to ask for help; we think proactively about the struggles of those less fortunate than us, and seek to do whatever we can to alleviate their difficulties.

It is our duty to think of all those who have been buffeted by the vagaries of life, and find creative ways to help them.

You want an example of rivu almanah?

Aside from being a Torah genius and a tzaddik, the Rosh Yeshivah of Shaar HaTorah in Queens, Rav Zelik Epstein zt"l, was a very wise person. He was the "Rosh Yeshivah's Rosh Yeshivah"; when a Rosh Yeshivah was in a quandary that he didn't feel comfortable dealing with on his own, he would go to Rav Zelik.

Let me tell you a story that happened when Rav Zelik was relatively young.

There was a couple, Holocaust survivors, who had moved to America, and had a few children. The husband never recovered from the horrors of the concentration camps, and tragically, he took his own life. His wife needed someone to lean on — a figurative shoulder to cry on. Someone to support her, to listen to her.

That person was Ray Zelik Epstein. Unfortunately, one of her children fell deathly ill. Rav Zelik stepped in and arranged all of the medical care, but as fate would have it, the child died — on Erev Yom Kippur, too late in the day for him to be buried before Yom Kippur. Rav Zelik was walking

to Kol Nidrei that night, and suddenly he had a frightening thought: what if this would be the proverbial straw that would break the camel's back? What if the mother would be so overwrought on Yom Kippur that she, too, would be tempted to follow her husband's lead?

Rav Zelik decided that rather than daven in shul, he would go to this woman's house and spend Yom Kippur with her. He realized, however, that he was more than an hour away from her house on foot, and she might not hold out until he arrived. He decided that he would take a bus — on Yom Kippur — to ensure that this woman wouldn't become too distressed.

After arriving at this conclusion, Rav Zelik started to wonder whether it was the right thing to do, so he walked to Yeshiva Torah Vodaas, which was then in Williamsburg, to discuss it with his mentor, Rav Yaakov Kamenetsky. By the time he walked into the beis midrash, the yeshivah was already in the middle of birchos K'rias Shema. He presented his dilemma to Rav Yaakov, who nodded his agreement that Rav Zelik should take a bus to this woman's home to spend Yom Kippur with her and her other children. Rav Yaakov then pointed to a shelf near his seat where he had some money for his own bus fare home on Motza'ei Yom Kippur, indicating that Rav Zelik should take it to save the time it would take for him to go back home and get his own money.

Rav Zelik took the bus to this woman's home and spent the rest of Yom Kippur with the grieving family.

I told this story at a derashah in Queens, where Rav Zelik lived after he established his yeshivah there, and a fellow came over to me afterward and told me that during the shivah for Rav Zelik, one of this woman's children came to be menachem avel. "It would have happened," he told Rav Kalman Epstein, Rav Zelik's son and successor as Rosh Yeshivah. "She wouldn't have made it through that Yom Kippur if not for your father."

Rivu almanah. This is what it means. Think about who needs you, and find a way to help.



DEDICATED IN MEMORY OF RABBI SHMUEL KUNDA Z"L

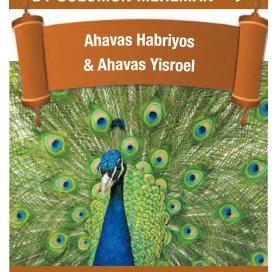
CHILDREN'S CORNER



The Torah True **Talking Zoo**



BY SOLOMON MEHLMAN ה"ג



Paltiel the Peacock

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

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

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

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

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

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

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



WHAT YOU WILL NEED:

- > scissors
- > brown colored paper or scrapbook paper
- **)** glue stick
- > 1 (12"x12") sheet light blue heavy scrapbook paper or cardstock
- > dark green and light green 12"x12" scrapbook paper or cardstock
- > pencil
- **>** gel pen or metallic marker
- > chipboard or sticker flowers

CRAFTING JEWISH

RIVKY KOENIG, WITH PERMISSION FROM ARTSCROLL/MESORAH

Handprint Tree

Craft this handprint family tree for your parents to illustrate that you hope your family will be blessed with the same blessingthat the children should be like the parents.

HOW TO DO IT:

- 1. Using the scissors, cut the shape of a tree trunk from the brown paper. Glue the tree trunk to the center of the light blue paper.
- 2. Have each child place his or her hand, fingers spread out, on one of the green papers. Use a pencil to trace around the hand.
- 3. Use the scissors to cut out each traced hand. With a glue stick, attach the hand cutouts over and around the top of the tree trunk (see photo).
- 4. With the gel pen, write the name of each child on his or her handprint. Write "Our Family" or your family's last name on the tree trunk.
- 5. Use the ruler to measure a 2"x12" piece of dark green scrapbook paper. Use the scissors to cut it out and cut slits into the paper. Don't cut all the way through to the end of the strip. Curl the ends against the scissor blade so that the strips resemble grass.
- 6. Glue the lower edge of the grass strip (below the slits) to the lower edge of the paper.
- 7. Cut thin strips of dark green paper for the flower stems. Glue stems behind grass. Attach a chipboard or sticker flower to the top of each stem.



CHILDREN'S CORNER





SHRAGA IS CONFRONTED BY HIS WIFE ABOUT HIS STORE BEING OPEN ON SHABBOS AND ALLOWING VLADISLAY'S SERVANT LOAD HIS WAGON. SHRAGA REFUSES TO ARGUE ...

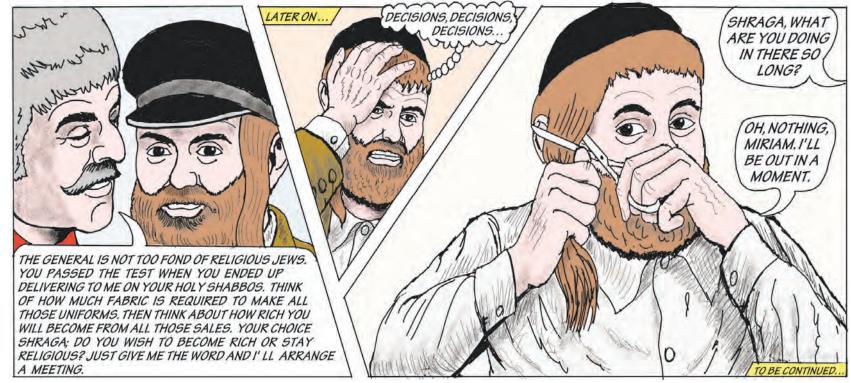








SOLDIER'S BASIC NEEDS, INCLUDING THE UNIFORM HE WEARS. MANUFACTURING THE UNIFORMS REQUIRE FABRIC, NEED I SAY MORE?



CHILDREN'S CORNER

DEDICATED IN MEMORY OF RABBI SHMUEL KUNDA Z"L



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Flatbush Shiurim Directory

A COMMUNITY SERVICE OF THE FJJ

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RABBI SHMUEL YITZCHAK ACKERMAN CHAZAL ON PARENTING Tuesday Eve. 8:15 PM 1052 East 31 Street

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

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

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

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

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

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

RABBI ELIYAHU BROG BABA BASRA Mon. 9:30-11:00 AM MOED KATAN Tues. & Wed. 9:30-11:00 AM

BABA BASRA Thursday & Friday 9:30-11:00 AM SOTA Sun 8:00 AM SANHEDRIN Sunday 10:30-11:30 AM Bais Yisroel 1821 Ocean Pkwy

RABBI CHASKIND PARSHA & MASHIACH Thursday 9:00 - 10:10 PM Chabbad 1923 Ocean Avenue / 718-758-9441

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

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

RABBI NOCHUM COOPER PARSHAS HASHAVUAH Thurs 9:50 - 10:10 PM Agudath Israel of Madison 2122 Ave S / 718-988-8029

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

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

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

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

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

RABBI EISENBACH CHOVOS HALAVAVOS Mon-Fri following 6:15 AM Minyan GEMARA SANHEDRIN Tuesdav 8 PM HUMASH/RASHI Sunday 8:45 AM MISHNAH BERURAH Monday-Thursday between Mincha & Maari tve N Jewish Center 321 Avenue N / 718-339-7747

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

RABBI ERLANGER Shabbos 10 minutes before Shkiah Lazewinks 1500 East 9th Street 718.376.8242

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

RABBI FISHER GEMARA SHABBOS 1 hour before Mincha Bais Medrash Beis Y'shava Avenue I & East 22nd Street / 718-692-3414

RABBI EISHER PARSHA Friday Night 8 PM Homecrest Shul 917.361.8268

RABBI CHAIM FORTGANG MESECHES ROSH HASHANA Sun, Tues After First Mariv Sasregen 1279 East 24th Street 718-338-9633

RABBI YISSOCHAR FRAND LIVE VIDEO HOOKUP: HALACHIC ISSUES RELEVANT TO PARSHAS HASHAVUA wood 1694 Ocean Ave

RABBI BENTZION FRANKEL CHUMASH,RASHI, & MEFORSHIM Mon-Thurs 1 Hr. Before Shkiah OHR HACHAIM Shabbos 8:30am REH DAYA CHELEK BAIS Monday After Mariv MESECHES BRACHOS Wednesdays 9:15pm Sasregen 1279 East 24th St / 718.338.9633

RABBI PINCHAS FRANKEL HILCHOS MUKTZAH Tuesday 9:15 PM OHR HACHAIM HAKADOSH Shabbos 8:30 - 9:00 AM Khal Bnei Shlomo Zalman 2002 Avenue J

RABBI YERACHMIEL FRANKEL CHUMASH IN DEPTH Thursday 10:00-11:00 AM Knesseth Bais Avigdor 1720 Avenue J

RABBI YOSEF FRANKEL SHABBOS SHIUR Shabbos 45 min. before Mincha Khal Bnei Shlomo Zalman 2002 Avenue

RABBI SHLOMO FURST MASECHES BEITZA Mon- Fri 9:40 - 10:30 AM Aqudath Israel Brookdale Senior Center 817 A RABBI AVROHOM GARFINKEL MESECHTA PESACHIM Tuesday 7:45 PM HALACHA SHIUR Shabbos 1 hour before Mincha

RABBI LIPA GELDWERTH AMUD YOMI - MESECHTAS KEDUSHIN Monday-Friday 6:20 AM HAFTORAS OF THE PARSHA Sun 9 OHR HACHAIM Shabbos 8 AM SHILIR IYLIN - MESECHTAS KEDLISHIN

ay 8 PM TEFILLAH Sunday 9 PM **Cong Kol Torah** 2022 Ave M / 718-232-4808 RABBI ELIEZER GINSBURG CHUMASH Thursday 9:00 PM Bnei Binyamin 727 Ave 0

RABBI SHRAGA FEIVEL GOLDSMITH HASHKAFA Tues-Thurs 6:00 -6:45 PM Beis Medrash Chasdei Chaim 1575 Coney Island Ave.

RABBI YOSEF GOLDFEDER CHABURA BASSER V'CHALAV Mon-Thurs 8:45 PM Cong Kol Torah 2022 Avenue M / 718-232-4808

RABBI CHASKEL DOVID HALBERSTAM EIN YAAKOV Friday 8:30 PM MINCHAS CHINUCH Sunday 8:30 PM :30 PM Cong. Shaarei Zion 3210 Kings Highway

RABBI L. HENDEL GEMARA YERUSHALMI Monday 8:30 PM GEMARA FOR BEGINNERS Monday - Friday 5:45 AM k - Chabad 3040 Nostrand Ave

RABBI YISROEL HIRSCH SHEILOS V'TESHUVOS Seudah Shlishis (30 min. before Maariv) Khal Shaarei Shalom 2961 Nostrand Ave

RABBI SHMUEL SIMCHA HOROWITZ GEMARA PRIMER / MESECHTA SHABBOS Monday - Thursday 10:10-11:00 AM

HILCHOS RIBBIS Mon - Thurs 9:10-10:00 AM Knesseth Bais Avigdor 1720 Ave.

RABBI YY JACOBSON ROTATING TOPICS Tuesday 9:10 PM Mayan Yisroel 3307 Ave N / 718-677-0030

RABBI JURKOWITZ MESECHTA MIKVOS Sundays 1015-1145am Bais Hamedrash of Flatbush 347-248-2613

RABBI YOSEF KADIN MESECHTA KESUVOS Tuesday 9:00 PM Congregation Tomchei Torah 1966 Ocean Avenue (N&O)

RABBI AHARON KAHN HILCHOS KRIAS HATORAH Sundays 9:15 AM MISHLEI / HASHKAFA WITH PIRUSH HA'GRA Mon/Wed 10:30-

RABBI AVRUM KATZ CHUMASH & RASHI Thursday 9:15 PM Cong. Shaaray Zion 1659 E. 13th Stree

RABBI YITZCHOK KAUFMAN MESECHTA SHABBOS Monday - Thursday 8:00 PM Agudath Israel of Midwood 817 Avenue H

RABBI YOSEF KIRSCHENBERG PARSHA / CHASIDUS Tuesday 7:45 PM Cong. Ohel Moshe 849 Ocean Parkway (I & H)

CHAVREI HAKOLLEL YESH NOCHALIN Tuesday 6:45 AM Flatbush Morning Kollel 1340 East 9th Street (M-Ryder)

HOVOS HALIVOVOS Thurs. 8:30 PM MESECHES TAANIS Tues. 8:30 PM Cong. Adath Yeshurun 3418 Ave N

RABBI BARUCH KOTLER MESECHES AVODAH ZARA Wednesday 8:00 PM Sharei Zion 2030 Ocean Parkway (T & U)

RABBI Y. LEIFER NESIVOS SHALOM Thursday evening Khal Toras Chaim 2201 Ave L

RABBI YERUCHIM LESHINSKY MESECHTA ROSH HASHANA Sun & Wed after Maariv MESECHTA SANHEDRIN Mon after Maariv

RABBI CHANOCH LEVOVITZ MIKVAOS Friday 9:15 AM Knesseth Bais Avigdor 1720 Ave. J

RABBI ELIMELECH LEIBOWVITZ & RABBI NOSSON TSVI COHEN AGADOS HASHAS B'IYUN Tuesday 8:15 PM

RABBI ZALMAN LIBEROV MOSHIACH CLASS Tuesday 8:00 - 9:00 PM The Chabad House 1923 Ocean Ave (N & 0)

RABBI LICHTIG CHUMASH B'IYUN Shabbos 5:00 PM Cong. Bnei Avrum 197 Webster Avenue

RABBI MOSHE TUVIA LIEFF MESECHTA MAKOS BIYUN Mon. & Wed. 8:30 - 9:30 PM

HALACHAH SHIUR Monday 9:45 - 10:15 PM CHUMASH SHIUR Wednesday 9:45 - 10:15 PM

PRI TZADDIK Friday 9:00 - 10:00 AM HALACHA BIYUN Shabbos 1 hour before Mincha Agudas Yisroel Bais Binyomin 2913 Ave L

RABBI LITVAK SEFER SHMIRAS HALASHON Mon, Tues, Thurs12:00-12:45 PM Beis Medrash Chasdei Chaim 1575 Coney Island Ave.

RABBI YOCHANAN MAROSOV GEMARAH SANHEDRIN Tuesday 8:30 PM CHASSIDUS IN DEPTH Wednesday 8:30 PM abbos 8:30 AM Kehilas Bais Menachem Mendel 1703 Ave.

RABBI JOSH MEHLMAN PARSHA/HASHKAFA Shabbos 1 hour before Mincha Khal Bais Avrohom 1524 E. 17th Si

RABBI MORDECHAL MINTZ SUGYAS OVERVIEW Sun 10:30 AM MESECHTA SHABBOS Mon-Friday 10:00 AM Agudas Ach

RABBI BEREL MITTELMAN CONTEMPORARY HALACHIC Shabbos post Mussaf Agudath Israel of Madison 2122 Ave S / 718-998-8029

RABBI YOSEF MIZRACHI INSPIRATIONAL LECTURES Tues 8:30 PM 1617 Ocean Parkway

RABBI YOSEF Y. PALTIEL DAVENING Monday 8:45 - 10:00 pm Chabad of Flatbush 1923 Ocean Avenue (N&O)

RABBI YISROEL PEARL HILCHOS SHABBOS Tuesday 9:00 pm Knesseth Bais Aviador 1720 Ave. J

RABBI MEIR PLATNICK CHOVOS HALEVOVOS alternate Tuesdays 9-9:45 PM MISHNA BERURAH AMUD YOMI Sunday-Thursday MISHLEI Monday 8:45-9:20 PM GEMORAH Sunday 7:15 - 8:00 AM Keser Yisroel Mordechai 2013 Avenue L

RABBI YACOV RABINOWITZ CHUMASH & MEFORSHIM Mon-Fri 10:30 - 11:30 AM Agudath Israel Brookdale Senior Center

RABBI ARYEH RALBAG GEMARA SHIUR MASECHES TA'ANIS Mon-Fri 7:00-7:55 AM Young Israel of Ave K 2818 Ave K / 718-258-6666

RABBI ELIEZER DOVID RAPAPORT OHR HACHAIM Shabbos 8:15-8:45 AM HILCHOS SHABBOS After Shabbos Shachris CHUMASH/MEFORSHIM Thurs. 8:30 PM MESECHTA MEGILLA Mon-Wed 9:45-10:30 PM Khal Zichron Avrohom Yaakov 3203 Bedford Ave

RABBI ZEV REICHMAN MESECHTA CHAGIGA Sun-Thurs 8:00 AM-8:45 PM Beis Medrash Chasdei Chaim 1575 Coney Island Ave.

RABBI YISROEL REISMAN PARSHA Thursday 2:15 - 2:30 PM CALL 712-432-1001 CODE 483003375#

YEHOSHUA Ahi Ezer Corner of Ocean Pkwy & Ave S / 718.998.8029 Live hook up- Lakewood- Cong. Sons of Israel corner of 6th & Madison Motzei Shabbos: April 18/25 10:15 PM, May 2/9/16 10:30 PM

PARSHAS HASHAVUAH Thursdays 9:25-9:35pm YOREH DEAH Sundays 8:50-10am MESEHTA AVODAH ZARAH Thursday 11:30-11:50pm

RABBI ELIYAHU ROMAN MISHNAS REB AARON Motzei Shabbos 9:00 - 9:30 PM Kollel Bnai Torah 1323 East 32 St / 718.692.3307

RABBI ROTTENBERG CHUMASH & MEFARSHIM Friday 7:30 PM Bais Moshe Shmeil 1782 East 28th Street / 917-553-5353

RABBI FISCHEL SCHACHTER PARSHAS HASHAVUA Wed 9:50 PM Yeshiva Ohr Yitzchok 1214 East 15th Street / 718-258-7007 PARSHAS HASHAVUA Thursday 9:30 PM Khal Lev Avrohom 18th Avenue & East 9th St

RABBI HERSCHEL SCHACHTER MESECHTAS SHABBOS Monday 8:15 - 9:45 PM Young Israel Of Midwood 1694 Ocean Ave hilas Orech Chaim 1002 Avenue M

RABBI REUVEN SCHEINBERG HILCHOS SHABBOS Tuesday 10:00 - 11:00 AM Knesseth Bais Avigdor 1720 Avenue J

RABBI ELIYAHU SCHNEIDER OHR HACHAIM Thursday 10:00 PM Khal Zichron Mordechai 2645 Nostrand Avenue

RABBI AVROHOM SCHORR EIN YAAKOV Sunday 10:00 AM Khal Tiferes Yaakov 1212 East 15th Street (L-Locust)

RABBI SCHRIER MONDAY - Friday 7:15 Minyan MISHNAH BRURA Monday - Friday between Mincha & Maariv Avenue N Jewish Center 321 Avenue N / 718-339-7747

RABBI SCHWARTZ PARSHA Friday Night 8 PM Bais Medrash Bais Y'Shaya Ave. I & East 22nd Street / 718-692-3414

RABBI DOVID SCHWARTZ KLI CHEMDAH Shabbos approximately 10:00 AM PERKAI AVOS Shabbos after Shkiah RABBI PINCHUS SCHWARTZ GEMARA IYUN Shabbos Afternoon 5:30 PM Khal Talmidei Hayeshivos 1213 Elm Ave

RABBI YECHIEL SCHWARTZ SUGYOS ON THE PARSHA Tuesday 8:30 PM Yeshiva Kol Yaakov 1197 East 17th S

RABBI SCHWARZBAUM BATTLING MISSIONARIES Mon & Wed 6:00 AM-6:45 PM Beis Medrash Chasdei Chaim 1575 Coney Island Ave

RABBI YOSEF SEKULA CHOVOS HALEVOVOS Sunday 8:20 PM INYONEI TEFILAH Tuesday 8:20 PM CHUMASH Thursday 9:15 PM Cong. Nachlas Yitzchok Soblov 3418 Avenue L

RABBI ELI BARUCH SHULMAN GEMARA B'IYUN Tuesdays 8:30 PM HALACHA Shabbos 5:30 PM (winter - 1 hour before mincha) SHOFTIM Monday 8:30 PM (Summer only) Young Israel of Midwood 1694 Ocean Avenue

RABBI YEHOSHUA TZVI SPIRA HILCHOS TZEDOKAH Sundays 9:00-10:00 AM Kollel Horaah of Flatbush 1206 Avenue M

RABBI AVRUHUM STEIN MESECHTA MENUCHOS Sun-Thurs 7:15 AM-8:00 PM Beis Medrash Chasdei Chaim 1575 Coney Island Ave. RABBI YITZCHOK STEINWURZEL HILCHOS SHABBOS 9:00 AM daily PARSHAS HASHAVUA Fri 8:00-9:00 PM Bais Ephraim 2802 Ave J

RABBI MENDEL TEITELBAUM HILCHOS SHABBOS Shabbos 8:30 AM

HA SHIUR Sunday - Thursday 8:15 - 9:15 PM Kollel Zichron Shmiel Chenskowitz 1167 East 13th Street

RABBI VIGLER MIMER CHASIDUS Monday-Friday 7:00 AM Shabbos 8:20 AM DAILY TANYA Monday-Friday 8:45 AM GEMARA Monday-Friday 8:00 - 9:00 PM WEEKLY TANYA Sunday 10:00 AM Mayan Yisroel 3307 Ave N, 718-677-0030

RABBI MOSHE WEINBERGER MESECHES SUCCAH Monday-Thursday 6:45 AM CHUMASH Friday 8:15 PM MESECHES BRAbbos 3:30 pm Agudas Yisroel of Flatbush 1302 Ocean Parkway

RABBI ELISHA WEISS DAF YOMI Monday-Thursday 7:15 PM MESECHES BRACHOS Monday 8:15 PM Merkaz Yisroel of Marine Park 3311 Avenue S

RABBI MAYER WEISS KUZARI Motzei Shabbos 9:00 PM 1433 East 13th Street

RABBI MOSHE MEIR WEISS HASHKAFA Tuesday 9:15 PM Khal Veretzky Avenue L & East 9th Street

RABBI YOSEF WIKLER YOREH DEAH-HILCHOS TAARUVOS Sun 10:00-11:30 AM Cong. Bais Mordechai 1358 E. 13th St, 718-336-8544 EVEN HAEZER - HILCHOS ISHUS Sunday 11:45 AM- 12:45 PM MISHNAH BERURAH (TZIZIS) Sunday 8:30-9:45 PM Minyan Avreichim 1114 Ave 0 718-336-8544

RABBI ZOLTY MISHNA BERURAH CHABURAH (ENGLISH) MON.-FRI. 6:30AM Bais Hamedrash of Flatbush 347-248-2613 Sundays 830-930pm CHOVOS HALAVAVOS Shabbos 8am HALACHA Shabbos 30 min. b4 mincha

Thoughts Upon The Petirah of Rav Yochanan Sofer zt"l (The Erloi Rebbe zt"l)

RABBI MOSHE BOYLAN

Introduction: As the Sheloshim of the Erloi Rebbe zt"l has come, it is worthwhile to write about at least some of his greatness in so many different areas. The following article has used a number of sources including articles from Mishpacha, HaModia and Shaah Tovah (Ivrit).

In the *beracha* of Al HaTzadikim we refer to Tzadikim, Chasidim, Ziknei Amcha Beis Yisroel and Pelaitas Sofreihem. Meforshim ask what is added by saving Pelaitas Sofreihem. after one has already discussed all the other groups mentioned. One answer is that even if Klal Yisroel has Tzadikim, Chasidim, and Zekainim, it is necessary and extremely important to also have Pelaitas Sofreihem, remnants of the previous generations.

Hashem Yisbarach, in his mercy, left us a number of Pelaitas Sofreihem after the Holocaust. Despite the terrible loss of so many Gedolim, Tzadikim and Talmidei Chachomim during the Holocaust, there were chosen people who remained in order to maintain the *mesorah* of Torah, Yahadus and Chassidus after the War.

One of the Torah greats included in this group was Rav Yochanan Sofer, the Erloi Rebbe zt"l. In this context, the words Pelaitas Sofreihem have another meaning. The Erloi Rebbe was a Ben Achar Ben from the heilige Chasam Sofer zt"l, and he spent his entire life perpetuating his mesorah. As such, it is truly appropriate to call him "Pelaitas Sofreihem". {The last name of the Chasam Sofer was Sofer, and his descendants have Seforim with the name "Sofer" contained in them.}

The exact *yichus* of the Rebbe to the Chasam Sofer starts as follows: The Chasam Sofer zt"l (Rav Moshe Sofer) had a son Rav Avrohom Shmuel Binvanim, who was the Kesav Sofer zt"l. His son was the Hisorerus Teshuva, Rav Shimon Sofer zt"l. His son was Rav Moshe Sofer zt"l (the Yad Sofer). His son was Rav Yochanan Sofer, the Erloi Rebbe zt"l.

Many stories are told about how the Rebbe survived the Holocaust. One of the most famous related to the beracha he got from his grandfather. The Hisorerus Teshuva told him that I have the Shem of Roeh Veaino Nireh (a miraculous state where someone is not seen) and the zechus of the Chasam Sofer and the Kesav Sofer should stand by you. When the Rebbe was in danger of being taken to Auschwitz together with so

many others, he went into the street and ran towards the Swiss consulate. Even though he went through many Nazi checkpoints and even brushed physically into many Nazis, it was as if miraculously no one saw him until he reached the consulate.

After the Rebbe survived the war, he was one of the people who immediately started to revive and rebuild Klal Yisroel after the War. He was a Rosh Yeshiva of one of the first Yeshivos in Eastern Europe after the War, together with the Debriziner Rav zt"l. When it was no longer possible to stay in Europe, he escaped and went to Eretz Yisroel.

At this point, many Kehilos offered him chashuve positions, which would have been both respectable and more financially lucrative. The Erloi Rebbe rejected these offers, saying that Hashem miraculously saved him from the Holocaust in order that he continue the mesorah of the Chasam Sofer by teaching Torah in Eretz Yisroel.

At first, the Erloi Rebbe gave shiurim in the Yeshiva of the Pressburger Rav zt"l (Rav Akiva Sofer). When people asked him to establish his own Yeshiva, he refused to do this without permission from the Pressburger Ray, so as to avoid any machlokes. The Pressburger Rav gave this permission, and the relationship between them continued respectfully for many years. In fact, the Erloi Rebbe later appointed the Pressburger Rav as the Nasi of the Machon Chasam Sofer (a Machon to publish Seforim that was established by the Erloi Rebbe).

The Erloi Rebbe fulfilled the statement of Chazal that Talmidim are considered Banim (disciples are like sons). He spent from early in the morning to late at night with the talmidim. The Rebbe would give numerous shiurim to many different levels of his talmidim. The mesorah he gave over was that of the Chasam Sofer, including a shiur after Shacharis (as was given by the Chasam Sofer) and a shiur on the Gemara being learnt, using the Lumdus of Ungarin (Hungary).

If the Erloi Rebbe saw that a talmid's clothes were not respectful, then he would give him money to buy more respectful ones. When his talmidim would get engaged, he would act as a representative for them to deal with their future inlaws, if necessary.

Hashem even gave him special Siyata Dishmaya to help the talmidim who were under his guidance. One Chol HaMoed he was almost ready to daven, but sent a talmid to the dorm to see if anyone was still sleeping. Sure enough, one talmid was still sleeping, and was woken up for Shacharis. When the Rebbe was asked why he sent someone to the dorm, he said that he had a Chalom, dream, in which he saw that there was a Kitrug against him for not saying Krias Shema in the proper time. The Rebbe knew that he never even once missed the proper Zeman for Krias Shema, so he assumed that the Kitrug was from one of his talmidim (as he was responsible for him as his rebbe). This was why he sent someone to look at the *talmidim*, and thus the dream saved him from having a Taanah of one of his talmidim missing Krias Shema Bizemanah.

Another way the Erloi Rav continued on the mesorah of the Chasam Sofer zt"l was through establishing Machon Chasam Sofer. This Machon helped print many Chashuve Seforim, including particularly the Seforim of the Chasam Sofer and his descendants. The Seforim also contain important Hearos, footnotes, which help Lomdim understand and analyze these Seforim. In addition, this Machon has published Peirushim of the Rishonim and other very important Seforim.

Besides to the many talmidim that learned in his Yeshiva, Erloi became like a Chassidus, with many branches of Batei Kenesses in places throughout the world. In addition to Batei Kenesses, in many cases these branches also have Kollelim and Talmud Torah's connected with their Kehilah.

The Erloi Rav had a yachas, connection to Chassidus, and was particularly close to the Belzer Admorim (including Rav Arele Belzer zt"l and yb"l the current Belzer Rebbe Shlita) and the Rav Yaakov Yosef M'Skver zt"l (one of the previous Admorei Skver). At the same time, the Erloi Rav maintained his connection to the Chasam Sofer by continuing to daven Nusach Ashkenaz in his mosdos. {As an aside, this is the minhag of the Debritziner Shul in Boro Park, which also follows Minhagei Chasam Sofer.}

The Beis Yisroel zt"l (one of the Admorei Gur) encouraged the Erloi Rebbe to join the Moetzes Gedolei HaTorah, and he was a member for more than forty years.

The Erloi Rebbe wrote the Imrei Sofer, which contains Shiurim on many Mesechtos of Shas. He also wrote "Yomin De'Chanukah" which



has Pilpulim on Chanukah and other

One of the things the Erloi Rebbe was known for was his gevaldige Ahavas Yisroel and ability to relate to so many different types of Yidden. When he saw someone in the street on Shabbos, even if he wasn't religious, he would wish him a Gut Shabbos with Ahavah. There are many stories of people who became closer to Torah through the warmth the Rebbe showed to them.

One example was a particular bachur that had distanced himself from his family through his incorrect actions, to the extent that he was not living with his parents anymore. The Rebbe still showed him love and warmth, and would give him Mishloach Manos. Eventually he returned to Torah and is currently a Rosh Yeshiva

The Rebbe was able to relate to Gedolei Torah from a wide spectrum. He was respected by the Satmar Rebbe zt"l (Rav Yoel Teitelbaum zt"l), and he even escorted the Erloi Rebbe from his house. He also had connections with the other Admorei Satmar and the Toldos Aharon Admorim. Chacham Ovadiah Yosef zt"l, Rav Shlomo Zalmin Auerbach zt"l, the Lubavitcher Rebbe zt"l, Rav Yosef Shalom Elyashiv zt"l and many other diverse Gedolei Yisroel were known for their connection and respect for the Erloi Rebbe.

The Rebbe was a remnant from the Dor HaYashan of the Yidden before the war, and he even composed a Kinah to be recited on Tisha B'Av in Zeicher of the tragedy of the Holocaust.

In conclusion, the gematria of the Rebbe's first and last name are equal to Benai Baisi. In the zechus of following in the path of the Erloi Rebbe in Limud and Harbatzas HaTorah, Middos Tovos, and following in the mesorah of the previous Doros, we should soon see the rebuilding of the Beis HaMikdash speedily.



MISASKIM SHIVA LISTING



JIIIVA	LISTING	
NIFTAR/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP
Mrs. Kathy Berger z"l	1222 49th St	Friday
R' Shimon Duvid (Daniel) Berger - Son R' Yitzchok Isaac (Kenny) Berger - Son	13th & 12th Ave Boro Park	Afternoon 4/08/16
Mrs. Beatrice Weiss - Daughter	DOTO T UTK	1,00,10
Mrs. Eta Schuh z"l	1568 E 8th St	Friday
R' Phillip Shuh - Son	Ave P & O	Afternoon
Mrs. Shirley Weinstein - Daughter	Flatbush	4/08/16
R' Yehuda Leib Olanoff z"l	2511 Ave I E 26th St & Bedford Ave	Friday Afternoon
R' Meir Olanoff - Father R' Oliver Olanoff - Brother	Flatbush	4/08/16
Mrs. Emily Rimm - Sister	Tidebasii	4,00,10
Mrs. Rochel Levi z"l	1272 E 9th St	Friday
R' Joe Levi - Son	Ave L & M	Afternoon
Mrs. Rebecca Weiss - Daughter	Flatbush	4/08/16
Mrs. Eva Levi - Daughter		
R' Shlomo Jacobson z"l	2100 Ave J	Friday
Mrs. Elaine Jacobson - Wife	E 21st & E22nd St Flatbush	Afternoon 4/08/16
R' Hillel Jacobson - Son R' Eli Jacobson - Son	Hatbush	4/00/10
Mrs. Miriam Rothenstein - Daughter		
Mrs. Rachell Fried - Daughter		
R' Alexander Zev Berkovits z"l	526 E 2nd St	Sunday
Mrs. Ruthie Berkovits - wife	bet Ave C & Cortelyou	Morning
R' Yossi Berkovits - brother	Kensington	4/10/16
R' Nosson Berkovits - son Mrs. Zissy Krakowitz - daughter		
Mrs. Simi Rothman - daughter		
Mrs. Shaindy Handler - daughter		
Mrs. Bryna Leah Korn - daughter		
Mrs. Bruchy Cheplowitz - daughter		
Mrs. Elisheva Lahasky - daughter		
Mrs. Sosia Kilstein z"l R' Yitzchok Kilstein - son	1611 47th St bet 16th Ave & 17th Ave	Sunday Morning
R' Mordche Kilstein - son	Boro Park	4/10/16
R' Moshe Gross z"l	32 Green Cove Rd	Sunday
Mrs. Rochelle Gross - wife	Lakewood	Morning
R' Meir Gross - son		4/10/16
R' Yanky Gross - son		
R' Zalman Gross - son		
Mrs. Shenny Charish - daughter Mrs. Aline Sitruk z"l	610 E 8th St	Sunday
R' Maurice Sitruk - Husband	18th & Ditmas Ave	Morning
R' Roger Kuperway - Brother	Flatbush	4/10/16
Mrs. Matalyn Aleobbi - Sister		
Mrs. Renee Ellezam - Sister		
R' Arnold Sitruk - Son Mrs. Esther Chirazi - Daughter		
	1458 45th St	Monday
Mrs. Raizy Ehrenfeld (Mandelbaum) z"l R' Yechiel Ehrenfeld - husband	bet 14th Ave & 15th Ave	Morning
R' Yisroel Ezriel Mandelbaum - brother	Boro Park	4/11/16
R' Mendy Mandelbaum - brother		
R' Bentzion Gedalya Mandelbaum - brother		
R' Heshy Mandelbaum - brother		
Mrs. Mimi Leifer - sister R' Yoli Ehrenfeld - son		
Mrs. Fortuna Douekz"l	1195 Ocean Pkwy Apt 1B	Monday
Mrs. Mary Schmell - sister	bet Ave K & Ave L	Morning
R' Manny Douek - son	Flatbush	4/11/16
Mrs. Rivka Florence z"l	2614 Ave L	Tuesday
R' Isaiah Florence - Son	E 26th & E 27th St	Morning
Mrs. Chaya Goldsmith - Daughter	Flatbush	4/12/16
Mrs. Gesya Zats z"l	3907 Lyme Ave	Wednesday
R' Mayer Zats - Son	Manhattan & Highland Ave Sea Gate	Morning 4/13/16
Mrs. Sima Cooperschmidt - Daughter		



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Petira of Hagaon Horav Meir Soloveitchik zt"l — A Glimpse of Greatness

RABBI AARON D. MEHLMAN, A TALMID

ONE DERECH

The only photograph hanging on the bare walls of my cherished Rebbe and the late Rosh Yeshiva of Brisk. Maran HaRav Meir Halevi Soloveitchik, zt"l, on 3 Chazonavitch street in Yerushalayim, was that of his extraordinary father, the legendary Brisker Rov, HaRav Yitzchok Zev Soloveitchik.

The tateh, father, was Rav Meir's beacon of truth, guide and inspiration for 87 years. In the Brisk universe, the tateh's physical absence is irrelevant. The Brisker Rov's derech is kodesh kedoshim and his long shadow would follow and inspire children and grandchildren for generations.

My rebbe was a dynamic link to a bygone era of outstanding tzaddikim and Torah sages, a living, unbroken connection back to Rav Chaim Volozhin and the Vilna Gaon.

THE WORLD IN A DAF

When I studied in Brisk and befriended Rav Meir's young children, I was amazed how little they knew of the world, especially technology, modern conveniences and life outside the yeshiva walls. Their entire worldview consisted of the the blatt gemara and what they absorbed from their great father.

I wasn't naive and recognized the derech hachaim of meah shearim and like communities and appreciated the high chinuch standards of a typical yerushalmi family. But this was beyond anything I had ever seen or heard.

And it all flowed from the tateh.

If Rav Meir's children called him tateh, talmidim lovingly assigned him the appellation, "the rebbeh." Until this very day, students - even those decades apart, upon a chance encounter, instantly bond after inquiring about the rebbeh (this literally happened to me last week!)

A TRUE SERVANT

It is fitting that the daf yomi page studied around the world on the rebbeh's petirah (Kiddushin 22) discusses the concept of avadim, slaves, both Jewish and non Jewish.

In regards to a Jewish slave who wishes to extend the duration of his servitude, the gemara informs us that Hashem expresses His displeasure as Jews should consider themselves servants to G-d and not another Iew. From here we understand the true and absolute concept of Adon, Master.

The gemara raises the question how to acquire a non Jewish slave

from a deathly ill Jewish convert, and Rashi comments, "shelo y'hay haeved b'lo adon regeh echad!" A servant cannot be without a master for even one second

The rebbeh lived every second of his life vitally aware of his Adon, the Adon Olam!

RECITING THE SHEMA

In Brisk, there is an emphasis on dikduk din, exactitude of fulfilling every detail of Jewish Law. Obviously, this flows from a place of great yiras shomayim, aimas hadin and a pachad norah, an absolute terror of falling short of one's obligations to the Almighty.

earlier mesechta, yet the author failed to mention the earlier source!

"This is likely due to the fact that the author did not look up the stories inside the gemora, rather, he copied them from another source, simply using someone else's references... and this isn't emmes," declared R' Meir. "The book cannot stay in the house!".

The stunned child took the sefer and obediently removed it from the

WHERE'S YOUR WIFE?!

The summer after my chasunah, I visited eretz yisroel during bein hazemanim together with my wife. I was eager to visit R' Meir after a few

Rabbi Aaron D. Mehlman, visiting his beloved Rebbi, Horav Meir Soloveitchik zt"l

If one were to observe, as I have, the Brisker Rosh Yeshiva reciting krias shema with his sons during a routine shacharis, you might erupt in laughter and amusement. A few words were repeated loudly, certain letters exaggerated, many phrases meticulously enunciated, and all this amidst endless pacing and discernable strain etched upon the face!

But given the significance of being 'm'kabel ol malchus shomayim,' accepting the yoke of Heaven, the extreme measures taken by Brisk are both warranted and taken extremely seriously.

TAKE IT OUT!

In the Rosh Yeshiva's home, emmes, Truth, reigned supreme. And R' Meir was the guardian of Truth.

I was present when his young son brought home a brand new sefer of Stories of Tzaddikim from cheder.

His father asked to look at it and flipping randomly through the pages, observed that the author quoted one story and cited its source in the gemara. R' Meir noted aloud that this exact story is also mentioned in an

years hiatus and traveled to see the Rosh Yeshiva one evening, leaving my wife in our apartment over a half hour away.

I was ushered into the house and placed at the dining room table. Almost immediately, R' Meir asked me, "Where is your wife?"

I stammered, hemmed and hawed... thinking to myself, "Why would I bring my wife here to see the Brisker Rosh Yeshiva? Is this really appropriate? It doesn't seem, um... frum."

He was shocked to learn I left her in the apartment. Without saying another word, he ordered, "Go bring her here!"

After schlepping back and forth and an hour later, we were both sitting at the dining room table, and to my utter astonishment, R' Meir himself was fussing about, pouring tea and adding sugar to my wife's teacup!

Whereas I was terrified to open my mouth in front of my Rebbe, he and the Rebbetzin engaged my wife in a lengthy, lively and pleasant conversation!



SPLASHING IN THE OCEAN

The next day, R' Meir's eldest son called to see if I would take the Rosh Yeshiva swimming in Tel Aviv!

With R' Meir in the front seat, we packed into my tiny stick-shift economy rental car and we were off. The Rosh Yeshiva served as a cheerful 'tour guide' throughout the entire trip, pointing out important locations, quoting chazal, citing historical narrative, and even offered me driving tips!

His boundless excitement and childlike enthusiasm for Jerusalem reminded me of Eliezer Z'eirah's "Chibasa shel Yerushalayim." (Baba Kama 59b; see Tosafos)

In the water, R' Meir playfully splashed his children and pointed out other roshei yeshivos, including his nephew, R' Avrohom Yehoshua Soloveitchik, shlita.

INTENSE LEARNING

In yeshiva, we studied Kodshim. Temurah was the chosen mesechta (and zevachim with my chavrusah, the noted Lamdan, R' Avrohom Svei, during second seder) and heard shiur daily.

R' Meir's home was the yeshiva and the yeshiva was his home. The focal point of our learning, both academics and the philosophy of Torah was at the Rosh Yeshiva's home and dining room table.

It was there we observed him interact with his rebbetzin, children, talmidim and neighbors. We watched him daven, eat, sing, and even sleep!

After an exhaustive shiur, he would immediately lie down in his bedroom, which was adjacent to the dining room and talmidim clustered around his bed, hovering over his prone body, to continue the conversation of Torah.

The Rosh Yeshiva delivered a nightly shiur in his apartment, with talmidim crowding around, many

Petira of Hagaon Horav Meir Soloveitchik zt"l — A Glimpse of Greatness

CONTINUED FROM PAGE 118

taking notes while writing on the backs of other students!

HOW TO THINK

The Rosh Yeshiva's brilliance was his ability to dissect a sugya and expose its basic elemental parts. With an emphasis on the 'simple' words of Rashi and with a few deft strokes, R' Meir posed straightforward questions that forced even the most seasoned student to question their own grasp of the text.

When R' Meir would deliver his father's Torah, he became alive with passion and animated fervor. He would practically jump from his chair with excitement and giddy enthusiasm.

When I first attended shiur, I was struck by what appeared to be R' Meir's attempt to make a 'laynin' on the sugya and his apparent struggles to understand 'pshat.' I couldn't figure out why the Rosh Yeshiva didn't prepare adequately enough!

Older talmidim laughed at my naivete and explained how this was R' Meir's m'halech, pedagogical system, to demonstrate how to approach the gemara with fresh eyes and an inquisitive mind. I was instructed to listen carefully and hear the nuances of a chiddush or pay close attention to a chance remark intended to upend our thinking.

It was intense and dazzling. SEND HIM REGARDS!

R' Meir would rarely appear in the yeshiva. Sometimes he would pay a rare visit and simply stand in the doorway of the bais medrash, his regal walking stick in hand, for a few minutes and leave. His visit would cause quite a stir and a chilly, formal air would permeate the yeshiva.

Once, on a rosh chodesh, the Rosh Yeshiva suddenly appeared at the beginning of first seder.

The only problem was that I wasn't there yet.

When I eventually arrived, I was given the message that the rosh yeshiva simply said, "Shik a grus tzu Mehlman!" Send regards to Mehlman. I was devastated and it took weeks to recover from the shame of his gentle rebuke.

OF COURSE I KNOW HIS NAME!

When my father took ill, I called R' Meir from the States to ask if he would daven for his recovery.

He obliged and asked for my father's hebrew name. I was grateful for his tefillos and a short while later my father recovered.

Over a year later, my father was nearing the end and with tears in my eyes, I called R' Meir to request yet again his tefillos and to remind him of my father's hebrew name.

R' Meir was surprised and instantly and correctly repeated my father's hebrew name from memory. "But of course I know his name. I daven every single day for his refuah shleimah!"

Since I never instructed him to stop davening, R' Meir continued davening the entire year for my father's refuah shleimah.

SIMPLICITY ITSELF

It is difficult to describe the spartan living conditions of Rav Meir Soloveichik. His home was functional. Period.

I have never seen a more practical and simple home since.

There wasn't a couch or easy chair in the entire apartment and the children slept on thin mattresses lined up on the floor. In the morning, they were piled up and neatly stowed away.

There was a Sefer Torah in an aron kodesh in the dining room, which doubled as their shul and shiur room. Most of the walls in the dining room were taken up by seforim.

I once walked in to find one of R' Meir's son's, decked in an apron, salting what appeared to be an entire side of a cow!

R' Meir stood ramrod straight during shemoneh esrei, slowly and carefully reading every word without pause while holding a siddur in his hands. I once asked him about this and he told me the tateh davened this

His middos were impeccable as he displayed a genteel manner with all walks of Jews. Devoted to his students, he treated talmidim as his own children.

When I would visit from the States, he would inquire after the welfare of former students from many years back.

DISCIPLINE AND TORAH SHOWMANSHIP

He discouraged talmidim from closing their eyes during davening and especially during zemiros. He would watch us closely during seudas shlishis for any such 'infraction.'

R' Meir posited that hispaalos, spiritual rapture, should come solely from learning Torah.

His seudah shlishis chumash talks were absolutely priceless.

These were world renowned performances replete with climactic intrigue, insightful chiddushim, Torah novellae, humorous stories, reminiscences of his father, and cutting edge (and often biting humor) commentary on Israeli politics and current events unfolding upon the world stage.

It was at these seudah shlishis gatherings that R' Meir would teach and touch the broader public as hundreds attempted to 'crash' the famed chumash shiur to hear this elder Lion of Torah speak boldly the emmes of the Brisker m'halech.

THE LAST SHIUR

R' Meir was a fierce champion for the Jewish People, concerned about their physical and spiritual welfare.

His last chumash shiur before his stroke motzei shabbos a week ago dealt with the deteriorating situation in France and the adverse conditions facing French Jewry.

As usual, it was delivered in his uniquely colorful, forceful and inimitably charismatic way.

R' Meir's great concern was the spiritual future of traditional French Jews emigrating to Israel, how they would fare in an 'open' society, the potential spiritual risks they might confront and he wondered aloud if they would have the courage and wherewithal to stay true to Torah.

FINAL WORDS

R' Meir offered encouragement to students and 'assumed' great things would happen to them. He treated them with respect due talmidei chachomim and in his mind it was a given they would continue to shdeig at every level regardless where they chose to live.

R' Meir understood the dynamic of American bochurim and through the subtle power of suggestion, hinted at their imminent greatness in learning and avodas Hashem.

He pedaled an authentic brand of yiras shomayim and dikduk mitzvos that appealed to the masses of American boys who appreciated the rebbeh's sincerity and deep concern for them.

Upon leaving Israel and the rebbeh last year (and participating in a truly amazing seudah shlishis/chumash shiur) R' Meir and his Rebbetzin walked me to the door to say



goodbye. The last words I heard my Rebbe say were, "Du bist alah mahl ah g'trayteh talmid!" You were always a loyal talmid.

These words still sing in my heart. In truth, it was the Brisker Rosh Yeshiva who was loyal to his thousands of talmidim.

Above all else, he was a loyal eved to Hashem and emmes and he was loyal to the exalted teachings of the tateh.

REMARKABLE 'COINCIDENCE'

The day the rebbeh returned his pure neshama, Jews the world over read of the untimely death of Nadav and Avihu. It was also the third special Torah reading of parshas parah adumah.

The Torah writes, "Your brothers, the entire house of Israel, will weep for the fire Hashem caused to burn." (shemini 10:6)

Rashi comments that this verse mandates every Jew mourn the loss of a Torah scholar!

How much more so the colossal loss of a generational talmid chacham who embodied the mesorah of our People spanning hundreds of years, who devotedly and painstakingly transmitted his father's Torah to countless talmidim?

Who will remain to teach the next generation of students hispashtus hagashmiyus, the minimalistic approach, the rejection of the physical, and the divestment of creature comforts which hamper our connection to G-d?

Together with the tateh, our collective rebbeh, Maran HaRav Meir Halevi Soloveitchik, zt"l, will serve as holy advocates so that, in the words of the mishna berura (hilchos arba parshios 685:1:1) explaining why even after the churban habayis - we read parshas parah adumah in close proximity to chodesh nisan: "Sh'gam aleinu yizrok mayim t'horim b'miheira," So we will merit to be sprinkled with the holy water of the red heifer quickly in our days! Amen.

Upon The 375th Yahrtzeit of Rav Yoel Sirkis zt"l (The Bach)

RABBI MOSHE BOYLAN

Chuf Adar was the 375th yahrtzeit of Rav Yoel Sirkis zt"l, who was known as the Bach (standing for Bayis Chadash).

The Bach was born in Lublin, and learned under a number of great Talmidei Chachomim, including his father (Ray Shmuel Yafeh Ha-Chasid zt"l), Ray Shlomo Ben Ray Leibush zt"l (Av Beis Din of Lublin), Rav Tzvi Hirsh Shur M'Brisk zt"l and Rav Meshulem Fiveish zt"l (the Av Beis Din from Crakow). He was a Rav in a number of communities, including Prizani, Mezbiz, Belz, Lubmil, Shedlov, Brisk and Cracow.

The Bach was zoche to be meyased a chashuve Yeshiva in Cracow, that produced many great Talmidei Chachomim, including the Taz zt"l (who became one of his son-in-laws), the Avodas HaGairshuni zt"l (the Rebbi of the Shach), the Ateres Zekainim zt"l, the Tzemach Tzedek zt"l (HaKadmon), the Maginei Shlomo zt"l, and the Pischei Teshuva zt"l.

He was also zoche to publish many great Seforim. The most famous of his seforim was his Peirush, commentary on the Tur, which was called "Bayis Chadash". This sefer helps explain the words of the Tur, and also helps understand various halachic opinions. The Bach's opinion in halacha is quoted on numerous occasions in Halachic Seforim, throughout the generations.

Other Seforim he published include the Hagahos HaBach on Gemara (which often gives various Girsaos, texts, which help to understand the Gemara), Maishiv Nefesh (on Sefer Rus), and Sheailos U'Teshuvos HaBach

It is said that the Bach had a very hard time getting the Bayis Chadash printed, as the Megaleh Amukos refused to give it a Haskamah (for reasons that will be explained). Later on, the daughter of the Megaleh Amukos got very sick, and he realized that this was due to the Hakpadah the Bach had on him for not allowing his sefer to be printed. The Megaleh Amukos went to the Bach, and explained to him the reason that he refused to allow the Bayis Chadash to be printed. He got a special Chalom, dream, which told him that shortly after the Bayis Chadash would be printed, the Bach would be *niftar*. This was the reason the Megaleh Amukos refused to allow the Sefer to be printed. The Bach told him that the reason his ne-

shama came to Olam Hazeh was in order to print this sefer, and therefore the Megaleh Amukos should allow it to be printed, despite any consequences. The Megaleh Amukos gave the Haskamah, and shortly after the Bayis Chadash was printed, the Bach was niftar. {Some say another version of this story.}

As mentioned previously, one of the son-in-law's of the Bach was the Taz (who wrote an important commentary on Shulchan Aruch). The Bach agreed to support his son-inlaw with meat for a specific amount of time after his chasunah. One time the Taz took his father-in-law (the Bach) to a Din Torah for giving him inferior quality of meat. The Beis Din paskened that the meat the Bach gave to his son-in-law was acceptable to meet his monetary obligation.

People wondered that the Taz would take his father-in-law to a Beis Din about a trivial issue about the quality of meat he was giving him. The Taz explained that due to the fact that he was eating this inferior quality of meat, he was not able to learn Torah on the highest level. This caused a Kitrug to be launched against the Bach in Shamayim. In order to remove the Kitrug in Shamayim, the Taz had to take his father-inlaw to a Din Torah, so that the Beis Din should pasken that the Bach had fulfilled his obligation. This pesak of the Beis Din Shel Matah would be accepted by the Beis Din Shel Maalah, and would remove the Divine Kitrug (Divine Accusation) against the Bach.

It is said that the Chazon Ish zt"l liked this story so much, that he would say that it gives people chizuk in realizing the importance of Limud HaTorah and Iyun HaTorah in Shamavim.

Rav Sholom Shwadron zt"l used to say over the following story about the Bach. During the Bach's lifetime, there was a great confusion about Shabtai Tzvi Yimach Shemo, who many believed to be Moshiach (and who later was revealed as a Moshiach Sheker).

The confusion about the Shabtai Tzvi was so great that even great Talmidei Chachomim were not sure about him. The Bach sent one of his son-in-laws to check into Shabtai Tzvi and see if he was really the

It is said that there were two things which convinced the Bach

that Shabtai Tzvi was not Moshiach. The first thing was that Shabtai Tzvi slept on his back, which is Asur Al Pi Halacha. The second thing involved a story when the son-in-law told Shabtai Tzvi that there was a great Rasha that was making Tzaros for the Yidden. Shabtai Tzvi uprooted a plant, and said that similarly this Rasha should be uprooted. When the son-in-law returned from his trip to Shabtai Tzvi, he discovered that the Rasha died exactly at the time that Shabtai Tzvi uprooted the plant. When the Bach was told about this "Mofes", he said that this proved that he was not Moshiach. The Bach explained that the Pasuk in Yeshaya (11,1) said that Moshiach will be able to kill a Rasha with the breath of his lips. If Shabtai Tzvi had to uproot the plant, then he obviously was not the real Moshiach. {We see from this story how a Gadol BeYisroel can look at something and see the exact opposite of what someone else would see. While most people would have interpreted this story as showing how great Shabtai Tzvi was, the Bach was able to see from this that he couldn't be the real Moshiach.}

There are many "Rebbishe Maasim" about what happened exactly when the Bach went up to Olam Haba. Some of them include the following: When the Bach came to Olam Haba, he was honored to give a Derasha. He refused to give the Derasha until Gehinom would be cooled off for 30 days, so that the Reshaim would not be judged there.

Another story is that when he was niftar, they couldn't find any aveirah to cause the Bach to go to Gehinom. The Reshaim were quite upset, as they knew that when the Bach would go to Gehinom he would be able to help them. They complained about this situation, and finally the Mekatreig (the Divine Accusing Angel) found an aveirah that could cause the Bach to go to Gehinom. Once the Bach was standing in the Shuk, marketplace, and an ox and donkey were standing nearby to him. The Bach sneezed, causing the ox and donkey to pull a wagon together. Since, on some level he caused an aveirah of Lo Sacharosh BeShor U'Bachamor Yachdav, therefore he deserved to go to Gehinom (at least for some short time)

Chassidim say that the Baal Shem Toy asked in a Chalom about the status of Chadash, and they told him



that when the Bach came up to Shamayim after his petirah, they cooled Gehinom off for 40 days in his honor. When the Baal Shem Tov got up, he commanded that beer from Chadash should be brought to him. {Some say that this story is one of the reasons that the Chassidim generally are not *makpid* on Chadash.}

It is said in the name of Rav Shimshon MaiAstripoli zt"l that Pilpulah Shel Torah causes Chitzonim (forces of spiritual impurity) to be burnt, and when the Bach came up with his heteir for Chadash, this caused Chitzonim to be burnt for 400 Parsaos (a big distance).

Another "Rebbisha Maaseh" is said about the Bach. When the Bach was a Ray in Belz, there was a terrible Machlokes against him, and he was also very poor. One Erev Shabbos, when the Bach went to wash his face LeChavod Shabbos, he heard from the Tziporim (birds) that he would soon be accepted as a Rav for the Cracow community. When he returned home, he told his Rebbitzen to prepare something for the Shelichim who would soon be coming to give him the Kesav Rabbanus for Cracow. When the Rebbitzen told him that she didn't have any money for this, he told her to use a Mashkon to get money for this. Sure enough, right before that Shabbos, three Shelichim came to give the Bach the Kesav Rabbanus for Cracow.

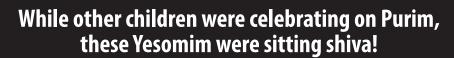
We are mispallel that the zechus of the heileige Bach should stand up for his descendants and all of Klal Yisroel for Yeshuos, Refuos and the Geulah Shelaimah speedily.

Sources for this article include "Zichronam Liveracha" (Rav Aharon Perlow) and Otzros HaBach.

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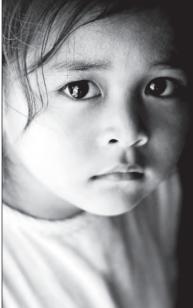
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A TRIBUTE TO MY 7 BELOVED CHILDREN コ"ジ

R' GAVRIEL SASSOON



This week I would like to focus on one of the Middos that Eliane a"h, my oldest daughter, exemplified. This is the midda of doing hesed shel emet.

Her Hebrew teacher told me that she had assigned the class an assignment to write up an essay in Hebrew. Being from Israel, it was very easy for her, in fact she was so happy that she would be able to help her friends. After the tragedy, seeing the quality of the girls' work, she asked the class to raise their hand if Eliane had helped them. All but 4 girls raised their hands. These four girls had Israeli parents to help them. Each girl had thought that Eliane had just helped her and she was so gracious about it, she made it seem like it was nothing. One girl even mentioned that Eliane had called her to urge her to get together to do

the assignment. She didn't make them feel at all inferior, but rather that they were special.

The teacher compared Eliane to Rachel Imeinu. We are in shock when we read how Leah Imeinu reacted when Rachel had asked her for the DOO-DAIM. Leah answered her "Isn't it enough that you took away my husband, but now you also want the Doodaim?" Everyone knew that Rachel was supposed to be the wife of Yaakov. Leah herself had received the simanim from Rachel. Where is Leah's Hakarat Hatov? Rachel basically gave up her life for Leah. The answer is that Rachel gave over the simanim in such a way as if to make like it was nothing. That in fact Leah deserved it.

There is a problem in Hesed, the one who is on the receiving end feels dependent and obligated.

The whole point of Hashem creating the world is that we should be independent and earn our place by emulating him and being creators of our lives. Doing hesed is for the doer of hesed. There are many poor people in the world so that there should be plenty of opportunities for the rich to give. But what about the receiver of the Hesed? This is where it is so important to give in such a way that the receiver of Hesed does not feel in any way inferior or dependent, but he himself can stand on his own two feet. This is called Hesed Shel Emet which is exemplified by doing Hesed with the dead because one cannot make him feel dependent.

Another aspect of Hesed Shel Emet is that the doer of Hesed give unconditionally without expecting anything in return, not even a thank you. If one can enjoy the smile on the face of the one he has helped it is truly wonderful. But it shouldn't be expected. This happens quite naturally when doing Hesed with the dead. It really must be that way because in order for the receiver of Hesed not to feel dependent it must be done in such a way where he cannot know to return the favor. The midda of Tsnivut and modesty go hand in hand with Hesed Shel Emet.

Here is another story about Eliane. Being such a fantastic girl she got into the best High School in Israel without any problems. In Israel, the eighth grade teacher is responsible for getting girls into high school as it is a very challenging situation. Eliane had found out that two of her classmates

were left without a school and were sitting at home while they watched their friends go to school. Her eighth grade teacher told me that Eliane was the only one in the whole class that cared and kept in touch with her about these girls. It is quite normal for classmates not to do anything for what can they do? How could a teenage girl fight a system where Rabbanim and others have failed? But not so for Eliane, besides getting me and my wife involved, she saw names of some philanthropists that had donated funds to some of the high schools and proceeded in calling her uncles in America to get in touch with them to pressure the schools to accept these girls. The girls didn't know about it, the only person who knew was her eighth grade teacher. While I was sitting Shiva in Jerusalem, the father of one of the girls told me that he had just found out it was Eliane that had got her daughter into the school.

What we can learn from Eliane is that if you really care you can find a way to help no matter how impossible a situation may seem. With Hashem's help anything can be done. If the Almighty is helping you there really are no limits one can achieve, you just have to want it. And how wonderful it is, when it is Hesed done in such a modest fashion. Hashem smiles at his creation and one builds his character and self-esteem to the maximum.

We should all find a way to give unconditionally, without expecting anything in return, even in the smallest of ways. Even just to befriend someone, to make them feel special, something Eliane was so good at. In the end you will reap all the benefits with a very meaningful life.

~ RIVKA a"h Coe

This week I would like to focus on one of the middot my third daughter, Rivkah exemplified. She was so full of joy. She couldn't just walk, she skipped. She just had too much joy. When she walked into the room, the whole room would light up. Even though she was so modest and humble you just couldn't ignore her calm and beautiful presence. Her whole class wanted to know where she would be going to camp so that they would be able to join her.

Where did such joy come from? How come she felt that life was so good? Her secret was hakarat hatov or gratitude. She was always very thankful for whatever she had. Not just materialistic things but appreciating her siblings, her parents and extended family. She appreciated her friends, her surroundings and the opportunities that she had. Not just opportunities for fun and adventure but even more so, the opportunities to do *hessed*. Even the air she breathed was a gift from Hashem.

Hashem provides us with so much goodness, but unfortunately most of us are too busy with what we want and thereby create a lack of taking notice. Hashem gives us everything we need. Our expectations and desires create a sense that life is not as it should be. Then we become miserable.

Rivkah never really expected anything. She never asked us to buy her a gift for her birthday or requested anything in general. My wife usually had to use her superior understanding to figure out what she would like. Once we bought her a siddur and she was so ecstatic to own her own siddur. With nothing expected, everything truly becomes a gift.

Because she was so appreciative she was always helping her mother with chores around the house. Her grandmother would notice how helpful she was and would offer her some money as a reward. Rivkah in all her humility, would be very embarrassed to take it. "Grandma, I don't need it. It's Okay", she would say.

Since she appreciated her siblings she would love to take care of them. It just brought them closer together. And because of it, life was so much fun at home. Then it spread to running camps for little kids with her friends when school was out in order to help other mothers. Our neighbors in Jerusalem would tell us how dull life became on the block without all the activities Rivkah would organize for all the kids.

Think about it. The most important things in life are readily available to us and usually are for free. Do we appreciate the wonderful ability to see or hear? That air, water and other basic things are plentiful? That we have an opportunity to bond with our children in a loving way when we take care of them. That our Torah is readily available in our society? Do we take our loved ones for granted? What about all the people out there that support us? The list just goes on.

So how does one acquire the midda of gratitude? There is a wonderful practice of keeping a gratitude journal. One should write in it everyday what he is grateful for. Five things that could be the same everyday and five new things. This will get us to focus on Hashem's goodness instead of what is lacking, and our lives will turn around. The more one notices the good the more good will follow. Not only psychologically but that is the nature of *hashgacha pratit*.

I used to explain to my kids that when mommy gives them a cookie and they tell her how delicious it is, she would be so happy to give them another one. But if they complain that one is not enough then chances of getting another one are much lower.

I urge all of us to keep focusing on the good rather than complain so that we can have a truly happy life and be able to serve Hashem with joy.

~ PAVID a"h Coe-

David, my fourth child is my oldest son. He was the leader of the boys, they looked up to him. He had beautiful middot all around. One of his rebbis mentioned that he learned something new from David every day. Like all my children he was full of love and life, humble and modest. He stood out in that he had such a mature understanding of life relative to his age. I feel that this maturity came from his sensitivity. He was able to pick up on other people's feelings.

How was such a young boy able to be so sensitive? Because he cared. He cared about others. He exemplified the mitzvah of "Love your friend like yourself". Once when he was about 8 or 9 years old he had earned about \$10. After making sure to give maaser from it he wanted to go to the store to buy something. He decided on an mp3 player like some of his friends had. After explaining to him how it's nice to listen to music sometimes but doing so on a constant basis would get him off track, he said, "Okay, so take me to a jewelry store." I didn't understand, so he explained, "I want to buy something for mommy." He would then beam every time she would wear the earrings that he had gotten her.

When he was even younger at only 4 years old, the whole class started teasing one boy for being dark skinned. He was the only one to defend the boy. He told one boy, your shirt is red, he told another that

his pants were yellow. David never mentioned the incident. I found out from the boy's grandfather CONTINUED ON PAGE 124



CONTINUED FROM PAGE 123

who happened to be my friend. I had never taught him to stand up for what was right, he was just too young. So how did he know? Because he cared.

One difference between a tzaddik and a rasha is that the tzaddik cares. He falls seven times but manages to get up each time. A rasha would fall and give up. Everybody falls, the difference is whether one cares about himself and the world enough to get up again.

The famous Gemara in Shabbos has a story of a gentile that wanted to convert but wanted to know all of the Torah standing on one leg. He was basically asking for the most fundamental concept in Torah. Hillel HaZaken answered "Don't do to others what is hateful to you. The rest is commentary, go learn." Here Hillel HaZaken gives the negative version of "love your friend like you love yourself" because it is easier to do, especially for a gentile. Rashi in his commentary gives two explanations as to who the friend is. Either Hashem Himself, or literally, your fellow Jew.

What comes out of Rashi is that the most fundamental idea in Torah is that Hashem is our friend. He know us intimately and really cares about us. We should be his friend and care about Him, His will and His creation. Or alternately, we must care about our fellow Jew. Since we are all created in Hashem's image and contain a divine spark, there really is no difference. Loving a fellow Jew is loving Hashem. And loving Hashem is loving another Jew. If his care for others are lacking so is his care for Hashem and His will. Bottom line is that we must care.

Caring gives us meaning in life. It gives us the energy to strive for more. Life becomes too important to waste. We become partners with Hashem in His creation. We become sensitive to the needs of others and become willing to give of ourselves. We give of ourselves naturally because our definition of who we are expands to include that which we care for. When we care for the truth or what's right, we encompass Hashem.

David was always giving of himself. He would always be giving to make peace or to make someone happy. He had a tremendous amount of derech eretz. He cared to do what was right. He loved to learn because he cared about Hashem's and his parents wishes. I had just started learning Baba Kamma daily with him so that he could make a siyum for his Bar Mitzvah. I had told him that after the sivum we could continue to learn through Shas in order to finish by his wedding. This made him so happy as he knew how much I enjoyed learning with him and he knew Hashem would be proud of

One night, he woke up in the middle of the night and saw me saying Tikkun Hatzot. He wanted to know what I was doing. After explaining it to him, he asked me whether everyone did it. I could see from his question that he was surprised that there was such a concept and that he too wanted to take it on. I persuaded him to wait until he was

May we all care enough to have very meaningful lives.



Yehoshua would have been turning 11 this week. He is my 5th child and 2nd boy. Like all the Israeli boys, my boys would be spending the previous month collecting wood in the forest to build the biggest bon fire for Lag BaOmer. Our family considered the fire to be for his birthday as well as for Rebbi Shimon.

It was a great project for the boys. Lots of adventure and sharpening of social skills on ben adam lehavero. Yehoshua was always trying to make other boys feel comfortable by including them, putting his arms around them and talking to them. He was very creative. He used his creativity in coming up with new games and ideas that managed to include everyone.

He stood out in that he was so pure. My kids were very fortunate to have grown up in Jerusalem, where the focus of living was on Torah and mitzvot. How does one become so pure and holy or even spiritual? In last week's parsha we find a special mitzvah to be holy. Rashi says that to be holy one must separate from improper relationships and averot. But we are commanded to do that anyway. What Rashi is telling us is that there are many different levels of averot depending on one's level. What is fine for one person may be an

aveira for another who is on a higher level. Holiness is about separation. As we grow in Avodat Hashem we find new areas to separate from.

We live in a very physical place with lots of physical needs. It is very easy to forget what is important in life until unfortunately a tragedy happens to wake us up. We get sidetracked and become the rats in a rat race going nowhere. We make money, spend money and acquire a lot of things but we are not any happier. We sink deep into materialism and it completely limits our thinking. What's crazy is that we keep insisting that the solution is even more money.

The real solution is to step back and separate from it all. As one steps back from the rat race he starts to see much more clearly. This clarity leads to even more clarity as one separates even more from the materialistic life. It isn't necessary to renounce everything you own, it is enough not to be attached to it. He starts to see the truth, becomes wiser and happier. We actually can enjoy the world more because we are not preoccupied with owning or controlling it. If we look around we can see that we were happier when we had less. There was more time for what was really important in life, like family, relationships, middos and learning.

This is holiness. This is the experience of living in Jerusalem. We also all feel the holiness of Shabbos as we separate from the mundane every week. Rashi emphasizes separating especially from improper relationships. As one separates further and further from improper relationships, like guarding one's eyes or his speech, he becomes purer. He gains clarity in relationship issues and becomes much more understanding of people and their motives. People start to think that he is psychic. His relationships improve, and again he becomes happier and closer to Hashem, as that is the ultimate relationship.

In addition as we separate from physicality we realize more and more how false the seeming permanence of the physical world is. And that we are not just our bodies but something much greater, our souls. So we become freer from the fears and desires of the body and become masters of ourselves.

Yehoshua was able to be so creative because his mind was clear, thanks to his purity. His purity also contributed to his special sensitivity and wisdom. When he was in the 3rd grade, while the rebbi was out of the classroom, a window shattered and a boy with a bloody hand was rushed to the emergency room. The rebbi wanted to figure out what had happened. One boy said that he saw a certain boy banging on the window and that he must have caused the window to shatter. Soon the whole class joined in and insisted that it was this boy's fault despite his plea that he wasn't banging hard enough to cause such a thing. Yehoshua spoke up to protect the boy with his simple straightforward logic, "So what if the whole class says so, that doesn't make it true". When the boy with the bloody hand returned with his hand bandaged up, they asked him what had happened. He said that they had put his hand through the window and shattered it. Yehoshua ended up teaching the class a great lesson in judging others favorably by being sensitive to what is really true and what is an assumption.

Never in history has there been so much affluence. We live in a society plagued by consumerism, our desires run wild, break down in relationships and divorce are common. Our level of emunah has never been so low. We must speak up and say "So what if the whole world says so, that doesn't make it true". Let's step back and start seeing the truth for ourselves.

CONTINUED FROM PAGE 124

~~ MOSHE a"h ♥

Moshe is my third boy and sixth child. He was so loving and also really enjoyed being loved. Every child was his friend. He was the mascot on our block in Jerusalem. He was happily involved with every age group. But just like Moshe Rabbeinu, he had difficulty with speech. He would just give you the sweetest smile when he wasn't able to answer. In fact he would always be beaming.

This limitation made academic success in school much more difficult for him. But rather than giving up and turning his attention to other interests, he tried much harder. He wanted to accomplish. After school, I would meet him in shul where I would be learning and we would do homework together. Even though he would much rather play, he would walk in with a big smile. It was time spent with his father. He would make tea and feel big before starting to go over his homework. Whatever was left in English, he would do with one of his older sisters when he got home. If work was still unfinished he would make up with his mother to do it early in the morning with her, before she had to start to get everyone ready for school. It was private time with mommy.

He was a real gibor. But how was he so disciplined at such a young age? The Torah makes an astonishing remark about Yaakov Avinu. We know how hard Yaakov had worked tending to Lavan's sheep. When Yaakov had answered Lavan back after being accused of theft after his escape, the Torah says that the seven years that he had worked for Rachel Imeinu seemed like only a few days due to his love for her. How could seven years seem like only a few days especially when his working conditions were so poor and difficult? And doesn't the fact that he loved her so much make the separation feel much longer rather and shorter?

Imagine buying a gift for someone you love. You rack your brains trying to decide what to buy. You go from store to store. Then you want it wrapped just right. You find the right card and spend time thinking about the most effective things to write in it. Then you plan how to present it with a special surprise. There are many steps in order to give a gift. Most of the steps aren't even that necessary, they are just enhancements. Objectively every step is work and a burden. If you don't love the person, then that is so. But when you love the person, the whole process becomes pleasurable and you don't feel the work. That is because as we go through this process of buying a gift we are emotionally and spiritually with the person that we love. The process connects the two. Yaakov was working for Rachel, and because it was a labor of love, the whole time he was working, he felt as though he was with her.

This was our Moshe's secret. He was able to be so disciplined because he was so full of love that he did everything with love. You can just see it on his face, the pleasure he had while he was doing his homework. The whole family would celebrate any small victory with him. He just wanted to be a talmid hacham. He would push me to go to Avot uBanim every week. I would buy my children their own leather bound siddur with their name on it for their ninth birthday. Moshe would have been turning nine this summer. On my trip to Israel last year, my wife asked me to buy him his siddur early, he just couldn't wait to be big. I am so happy that he had gotten his siddur.

This is also the secret of enjoying life in this world. Life could either be chores or opportunities to serve with love. For example, a housewife that cleans, shops, cooks, does laundry, car pool and more non-stop work can become bitter and burnt out. But if she focuses on the fact that she is making an environment for the people that she loves to flourish in Torah and yirat shamayim, then it becomes a labor of love and she would even be able to sing while working. It's like being with the people she loves all day long. This is where the energy comes to wake up through the night to care for an infant. This is also especially important when taking care of kids. When I used to bathe my kids it was so much fun for me and the kids. They felt my enormous love for them. It would be a big pity if the kids would feel it as a burden for the parents.

Hazal say that this world is like a corridor, with the next world being the palace. A corridor is a place where the journey takes place. In other words, all we have is process here. We live our lives with goals in our minds and the process is just a means of achieving that goal. Just as long as we achieve our goals and desires. Hazal is telling us otherwise, that the journey is what is important here and not whether we achieve our goals or not. Did we go through this world with integrity and with love? Did we grow from our challenges? Yaakov worked with sheep in order to attain Rachel. The word for a female sheep in Hebrew is rachel. That is to say, all you have in the end is who you really are, ie your the "next world", is how you traversed the journey of life. And in the reverse, you can bring the joy of the next world into the here and now when you walk through life with love.

SARAH a"h Coe-

Sarah is my seventh child and youngest daughter. She was born on my father's yarzheit. I remember the kiddush that we had made for her where I explained that we named her Sarah for my father. He was like a Sar, a prince in Japan, where they looked up to him as representing the great Jewish nation. And true to her name, she was very aristocratic from the day she was born. But at the same time she was bursting with life. The whole world was a stage for her where she could sing and dance. Like my other children her joy of life attracted a lot of friends. Every girl thought that she was her best friend. When they would ask her to share her snack, she would give two.

She was a real girl. So feminine and so modest. Actually the character of nobility is a feminine concept. At the levaya I spoke about the moon. The moon is feminine and represents malchut. The moon has no light of its own, all of its light comes from the sun. If it has nothing of its own, what does it contribute? It contributes relationship. In order to reflect the sun's light it has to surrender itself to the sun. When the moon displayed a bit of ego by informing Hashem of the truth that two lights cannot share a crown, Hashem agreed and had the moon diminish itself. The moon is all about relationship and not the self. The sun is masculine, light comes from it, it is the power of

We see this difference in the way boys and girls play. Boys like to play games where there is a winner. He must compete and conquer. This is because Hashem commanded man to go out and conquer the world. Girls on the other hand play games like hopscotch or with dolls where there is no winning or losing but where it's whole purpose is to interact with each other.

The grander of *malchut* and nobility comes from surrendering to the greater whole. It is the relationship that comes out of all the underlying parts working together to make that whole. A nation has many parts to it. Its institutions, like hospitals, schools, stock market, and different parts of government. It's infrastructure like the road and communication systems. The fact that it all comes together and works as one system is called malchut. The king represents the nation. He is not his own person, otherwise he is just an individual. He surrenders himself to the greater whole of the nation. He is the relationship between all these parts.

This is the power of femininity. It is much more subtle but much of it is greater as it encompasses the whole. Modesty goes hand in hand with nobility and femininity because it is the process of hiding or surrendering the self in order to bring out a greater whole. On a simpler level, when one dress-

CONTINUED ON PAGE 126



CONTINUED FROM PAGE 125

es properly he surrenders or hides his body to say that he is something greater, not just a physical being but a spiritual one.

We all know how a wife and mother selflessly works for her family. She surrenders to her husband and family. She makes is possible for the family to function as a whole by making sure to provide an environ-

ment where everyone can flourish. So a man's success is really due to her. My dear wife had managed to build the most beautiful family by constant giving of herself to the family, nurturing every child with tremendous love and protecting them to make sure that the children went in the way of Torah.

In a few days we come to Shavuos. We read Megilas Ruth on that day.

Ruth is the mother of malchut, David HaMelech came from her. David himself, just like the moon had nothing of his own. His seventy years of life were given to him by Adam Harishon who died at 930 instead of the 1000 years allotted to him. We read Megilas Ruth because in order to be able to receive the Torah we must turn ourselves into an appropriate vessel by surrendering to Hashem.

The self will just cloud any infinite wisdom. Moshe Rabbeinu gave us the Torah because he was the most humble man. He had no self and therefore he could encompass everything. Malchut makes us into a nation like one man with one heart. Femininity, malchut, surrender, and modesty lets us receive the Torah as Hashem's nation, especially when done through love. Hag Sameach.

~ YAAKOV a"h Cu-

Yaakov is my fourth boy and youngest child. Acharon acharon haviv. He was born on rosh hodesh Adar, and sure enough as soon as he entered the world there was so much more extra joy in the family. He so was beloved by everyone that he used to complain that his cheeks hurt him from everyone always pinching or kissing them. All of his siblings loved to take care of him. He was so full of personality that others always giggled from him.

As the youngest, he had to learn to be assertive. Even before he could talk, he would grab my fingers to pull me up with tremendous strength in order to lead me to show me what he wanted. He didn't let his youth stop him from joining his brothers in activities that were not for his age. He wanted to fully experience life.

The Torah tells us to choose life in order that we may live. We cannot choose to live because that would just create a situation where we try to preserve our present version of life. We resist change and that would be akin to death. Rather we must choose life with all its adventures. We must become open to all of its challenges and developments. We must embrace creativity and change. People in general resist change since they like to stay in their comfort zones. They feel secure in the sameness. Then when the inevitable change comes, then they are left resisting unable to go on. But that is not life. Life evolves. Life is all about growing and changing. One must let go of present beliefs so that he can acquire newer more expansive ones. Then problems can turn into opportunities. Life is a constant process. Real security comes in embracing change, knowing that Hashem is always with us.

All our children loved life. My wife and I tried to instill a feeling that life is good into our kids so as adults they would be able to flourish. We did that by being attentive to their needs. My wife was always there for them. She would make the biggest deal when they came home from school, making them feel so special. Taking care of them was not a chore but an act of love and an opportunity for closeness. Any child would be able to feel the difference. For example, when bathing them, I made sure to make it a fun experience. We didn't let a child go to sleep alone, crying. They would learn to go to sleep that way but at the same time they would feel that life is uncaring and scary. Instead, one of us would read to them with lots of love and even lie down with them. Then they know that life is good, that life is secure. And

for us, those are the moments that we remember and treasure and not the things that we could have been doing if we didn't have to lie down with them.

The changing seasons also provided us opportunities to enjoy change, to look forward rather than backwards. Besides the fun of swimming in the summer and playing in the snow in the winter, we have the beautiful holidays. Rosh Hashanna was a time to master the shofar. Yom Kippur was a time to see how many hours they could fast. Succot was like camping out. They had fun in helping me put up the succah. Our whole family including the girls would sleep together in the succah. From rosh hodesh Kislev, my wife would take out our menorah and Hannukah decorations. Tu biShvat we ate so much dessert. Purim needs no explanation. The whole preparation towards Pesach including looking for chametz and burning it was exciting build up to the Seder night. Lag BaOmer, countless evenings gathering wood in the forest with the neighborhood children, a real adventure. Shavuot, no bed time. The chagim are such an ideal opportunity to teach the children to serve Hashem with joy.

We took them on family trips, not only in order to unite the family

but to give them new experiences in life. We would delight in Hashem's creations. When we would get lost or if some other mishap happened, I would turn it in to a challenge for them. It would become an unexpected adventure. My wife was great at helping them solve their social issues in school and in the neighborhood. She would encourage them to take the initiative.

Of all the things in a child's life, learning is biggest area that they must grow in. Learning is difficult and hard work. They need constant encouragement. I would make a big deal over any success and we would celebrate any victory. The boys knew that I loved learning with them. Yaakov would see how much joy I had learning Torah with the older boys, so he too would bring me his aleph beis book and ask that I learn with

Children in the end learn how to handle life by example from the parents. If growing and getting closer to Hashem are more important than preserving what we are accustomed to, than it makes it easier to evolve, change and accept new challenges. Choose life so that we can fully live.





YAHRZEITS A TRIBUTES

After the Fire: 4 Questions for Parents: This Passover, Let's Take Gabriel Sassoon's Heartbroken Words To Heart

SLOVIE JUNGREIS-WOLFF / AISH

Last year we were all reeling from the tragic loss that rocked the Jewish world - the loss of the seven precious Sassoon children in the tragic fire. In his eulogy, Gabriel Sassoon's voice shook as he described each of his beautiful children who had perished in the tragic fire. He told the anguished crowd, "I want to ask my children for forgiveness. I did my best and my wife did her best. Please, everybody, love your child. That's all that counts. Understand that."

Let us take this heartbroken father's words to heart. To honor the memory of these children, let us take the time before Passover begins to learn how to love each child better. This holiday is our opportunity to engage our sons and daughters, connect with them, and teach them how much G-d cares for them. The Hagaddah guides us in our quest to renew our bond with each child sitting at our table and make them feel cherished and adored.

The following four questions

1. Did I search for my personal chametz?

On the eve before the Passover Seder we conduct a search for chametz-leaven. After the search we say, "Any type of leaven that may still be in my possession, that I have not seen or removed, let it be considered nullified." We are not just speaking about clearing our physical homes but as we prepare for Passover, we must take time to clean our spiritual homes within our hearts. Passover gives us the energy to do a 'spiritual cleanse' as we purge ourselves of negative character traits.

Before the holiday begins, take a moment and consider which character traits are causing a disconnect with our children. Is it a short fuse that brings angry reactions instead of calm to our home? Are we impatient so that we seem indifferent and uncaring? Do we push our loved ones away by being negative and judgmental? Do we seem to put technology first by constantly checking iPhones and emails while our family is trying to speak with us?

Don't allow this moment to pass. Set a clear goal to rid yourself of the trait that is preventing you from building the home you have always dreamed of. This will take commitment, hard work and dedication. Do not give up. Your children are waiting for you to raise them with love

2. Do I create seder-order in my home?

Before we begin the Seder, we enumerate the 15 parts of the Seder in order to show how crucial it is for us to give thought to our actions and words. We should always live our days with meaning and perspective. We waste precious time and mess up relationships when we simply coast along and stop paying attention to those we love. This impacts our parenting. When we discipline without thinking, we say and do hurtful things. When we react emotionally, we lose control. Parenting with 'seder-order' means that we parent purposefully. Our homes are not filled with chaos, which causes confusion and insecurity. Daily routines and relationships built on respect bring stability. Children thrive when they feel safe. Knowing that parents are consistent, thoughtful about their parenting, and living in harmony provides the 'seder' that children need to succeed. Let us plan how to make this happen.

3. Am I tuned in to the emotional needs of my children?

As we begin to recite the story of our people, we lift up our Seder plate, uncover our matzahs and say, "This is the poor bread that our forefathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and celebrate." One would think that it is a little late to begin inviting guests to our Seder table at this point. After all, we are seated and ready to begin. Where are we finding hungry and needy people now?

If we would open up our eyes and really see the children who are sitting around us, we would notice the hunger for love and a kind word that gnaws at their souls. It is not simply physical hunger that we are being asked to feed. We are being taught to recognize that parents have the responsibility to nourish a child's desire to feel cared for. Some children require more hugs and kisses. They long for a loving touch that, as children grow, parents forget to give. Others yearn for a kind word, warm laughter, an encouraging smile. Days go by and we have given many directions and commands but a good word has hardly been said.

Seder night, look around your table. Give each child your blessing. Embrace your family with the compassion that they so badly need. We speak of the Four Sons. Understand that there are all types of children; each deserves a place in your heart.

4. Do I live my life in color?

Jews all over the world sing the melody of 'Dayenu'. We describe the many incredible miracles that G-d has showered upon our nation and after each is enumerated, we say one word: Dayenu! - 'This would have been enough!' Here lies one of the most valuable life lessons we can ever hope to transmit to our children. If we could teach ourselves to see the many kindnesses that G-d has granted us from the moment we took our first breath in this world, we would be able to guide our children to be cognizant of the 'blessing of enough'. Nothing is random; life should never be taken for granted. By breaking down each instant and then learning to say 'thank You, G-d', we come to live life in color instead of black and white.

Most of us think about what we are lacking. We easily complain or feel badly for ourselves. When we redirect our eyes to see the good, we take ourselves to a positive place. Our children learn how to appreciate the gifts that G-d has granted us. This is the road to joy. It begins with our appreciation for our lives.

This Passover, let us dedicate our Seders to these seven holy souls who left this world with a message to us all. Parents, think about the gift of life that we have been given. Every child is precious. As Gabriel Sassoon cried, "The souls of my children live on in my heart and my wife's heart. But not just with us – in the heart of the entire nation... They are there."

Tribute to My Father Herman Strauch in Honor of Sholoshim

GISELE

I would like to take this time to pay tribute to my father Herman Strauch-Tzvi Hersch.

His sudden passing despite his serious illness, and his advanced age, has left a void in my life, that I feel won't ever go away. He had also touched many people's lives. The pain that I feel at this moment, I have not felt since the untimely death of my mother, Isabella Strauch 30 years ago. But despite this pain I feel compelled to share with all of you what my father has meant to me, my family and this community.

To know my father was to enjoy his unique sense of humor, and perspective of life. His stories about his experiences in the Shoah were heart wrenching to say the least. My Father known in this community as "Tzvi", always would tell to anyone who would listen his life story, and say he was not old because he was not 100 years old. That he had to rush to any place that he needed to go, because at his age he had no time to waste. He rushed to do favors for others, to go to Minyan, and to go to his Holocaust Club.

My father felt the need to share his Shoah experiences because he feared that those stories would die when he left this earth.

It all started this way. Herman Strauch was born in a small town near Lemberg / Lvov, Poland on March 5, 1917. His father Shmuel Strauch was a Shochet.

Mohel, and Chazzan. His mother Sheva Strauch a daughter of a Shochet. He had many siblings, one who perished in the Shoah. My Father was sent to the Russian army when Poland was invaded in 1939, by the Germans. In the army he became captain. He was an interpreter for The Russians to interrogate the German POWS, because he was well versed in German. He was also sent to the Siberian forest to chop down trees for use as wood for coffins for the Russian fatalities, and wood for snow shoes.

After the war he and his family settled in Williamsburg NY after a year in DP camps. It is there that my parents met and married in 1950. Their shadchanim were his childhood pal, and my mother's older broth-



er. They lived a short time in Williamsburg and moved in the 1960s to Canarsie, Brooklyn. It is there that my parents founded with friends the Seaview Jewish Center. My father was the original founder, Vice President, and Ritual Committee Leader. He also was in charge at one point for a Journal

dinner too. The temple grew to become a success for many years to come. My father was involved in Soviet Jewry causes and in the UJA. He was vice president of his local union- The Ladies Workers Union, working tirelessly for the wellbeing of the garment workers employment in the factories in the garment center. At the same time he became very involved in the Democratic National Party Club in Canarsie.

Through all of his life my father never lost sight of what was important, always putting his needs aside to help his fellow man. It is my hope that his legacy will live on. And that myself, along with his family will be able to carry on his example, and Klal Yisroel can do the same

YAHRZEITS A TRIBUTES

"Vechol Beis Yisroel Yivku Es HaSeraifah Asher Saraf Hashem"

Derashos by Rabbi Joey Haber & Rabbi Yisroel Reisman At Last Year's Chai Lifeline Kinus

RABBI MOSHE BOYLAN

Rabbi Joev Haber Shlita: The Pasuk tells us that when Aharon HaKohen heard the tragic besurah about his two sons, Nadav and Avihu, "Vayidom Aharon", he was quiet. This shows us that he had Emunah Peshutah and accepted the gezairah with Ahavah, without any questions.

In our situation, we likewise accept the gezairah with Emunah and do not claim to have a complete understanding and explanation of what happened. At the same time, we would like to give a certain perspective to the tragic events of last Shabbos. The three issues most people need clarity and perspective about can be divided into three parts. We grapple with how to view the tragedy for the children, the surviving parents and the message for the overall community. First we will deal with the issue of the children.

A famous story which happened in the times of the Rav Chaim Vital zt"l, one of the famous talmidim of the Arizal has been related by many great tzadikim including Chacham Ovadia Yosef zt"l. A woman in the community in Tzfas underwent many tragedies in her family, R"L, including the death of her husband, and the murder of one of her children. Additionally, her son was having major difficulties finding a shidduch.

One Friday night, one of her children visited her and saw how she was crying and was in a terrible mood due to the situation. The son asked her not to be so sad, and to continue on in life, despite the tragedies she had endured. She told him that she could not do this, as they weighed down on her too much.

That very night, she had an important dream. She went up to Olam Haba, and saw that a great Tzadik was giving shiur to the Tzadikim in Shamayim. When he finished the shiur, she looked closely and saw that the Maggid Shiur was her husband.

She asked him why he was giving shiur, and how he was able to do this, if he had not learned Torah in Olam Hazeh? The husband explained that he had been in Olam Hazeh twice. The first time he had been a great talmid chochom, but had not gotten married or had children. In order to fix this pegam in his neshama, he came down as a Gilgul (reincarnation) and got married and had many children. Since he had learned much Torah in the first gilgul and had been mesakein his pegam with the second gilgul, he therefore was fitting to give shiur in Shamayim for the Tzadikim there.

The wife then asked why one of her sons had such a hard time finding a shidduch? The husband answered that his zivug is in a foreign country and is not ready yet to marry him. When it is the right time they will meet, and the kallah's family will be quite wealthy and help provide for him and his family.

The next question she asked her husband was why one of her sons was murdered at three years old? The husband answered that this son was a gilgul of a neshama of someone that was raised by people from a different religion. Eventually, he reunited with the Jewish community, and became a talmid chochom. When his neshama went up to shamayim, he had great zechuyos, but had a pegam that he had not nursed from a Jewish mother when he was an infant. In order to fix up this pegam, he came back to Olam Hazeh as a gilgul, and nursed from a Jewish mother. Then he reached his tikun and could go back to Olam Haba.

Why then, asked the mother, was he killed in such a tragic manner? The husband explained that there was a terrible gezairah planned on the entire city, and the fact that our son died so tragically caused pain to the entire community. This helped avert a terrible gezairah from the entire community.

To get back to our current situation. we are not zoche to have divine Giluyim to explain what happened last Shabbas. Nonetheless, we must believe that there is a great Cheshbon and reason for what happened, and in Shamayim it is clear the reason for what happened.

{This reminds me of a famous peshat of Rav Shmuel Berenbaum zt"l. The Rosh Yeshiva used to mention the famous Midrash that during the Akeidah, Hashem removed the Shiva Rekiim, and the Malachim saw what was happening and started to cry. Their tears ultimately caused Yitzchok Avinu to become blind.

The Rosh Yeshiva asked why Hashem had to remove the Shiva Rekiim? Couldn't Hashem cause the Malachim to see what was happening from their place in Shamayim? The answer is that from Shamayim, it was clear the reason and understanding of what was happening. Had the Malachim looked at the Akeidah from their Himmeldik, Divine perspective, they would not have cried. The only way to make them cry was to look at the Akeidah from the very limited perspective of Olam Hazeh.}

The next issue we must deal with is how to view the situation of the parents. A beautiful couple with a wonderful family is overnight transformed and totally changed. What perspective should we have to this situation?

Let us begin with quoting a famous Gemara which discusses what happened to Ray Yochanan, Chazal tell us that Ray Yochanan used to carry around a bone from his tenth son to die. The Megilas Sesarim tells us that after Rav Yochanan's nine sons died, his tenth son was walking past a furnace and tripped. His entire body was consumed by the fire, and only one bone was remaining from his body. Rav Yochanan

took this bone and used it to console people who had gone through other tragedies.

Until now, I had thought that this was an ancient tale of a Tzadik that managed to have faith and provide comfort to others despite terrible personal tragedies. After the story which happened to the Sasson Mishpacha, I see that such a story has happened even in our generation. Despite the terrible vissurim and tragedy that befell Rabbi Sasson, he managed to publicly accept the Din Shamayim and tell thousands of people that he had faith and Emunah despite whatever tragedy and travail that he had gone through.

A similar story happened to the Chiddushei HaRim zt"l, who was the first Gerrer Rebbe. The Chiddushei HaRim's had 11 children, who died one at a time. After every child died, he would tell his wife that he still had other children. Lo Aleinu, the day came that the eleventh child died. The wife asked him what he had to say to this situation? The Chiddushei HaRim said that this will give us an opportunity. We can now tell others that no one else has suffered so much as us, and we still have maintained our Emunah, and likewise you should as well.

The Sasson's and the Chiddushei HaRim were following in the path of Rav Yochanan, who used the personal tragedies they went through to provide chizuk and emunah to others.

We can add one more thought to the above perspective. We are all familiar with what the Baal Hagadah mentions: "HaKadosh Boruch Hu Chisheiv Es HaKeitz". The simple pshat is that the Yidden were supposed to remain in Mitzraim for 400 years, and instead they only were there for 210 years. Hashem made a Cheshbon of the Keitz, a reference to the 190 years (which is the gematria of Keitz), which were removed from the gezairah of the Bris Bein HaBesarim. {Many explanations are given as to how this was possible. One of them is that the Koshi HaShibud, the difficulty of the bitter servitude that the Yidden went through in Mitzraim, enabled that the 210 years should be considered like 400 years of Shibud.}

We can explain the words of the Baal Hagaddah on a deeper level. We know that Avrohom Avinu did not have a child from Sarah Imenu until he was 100 years old. Sarah Imenu did not have this child until she was 90 years old. Thus, "Chisheiv Es HaKeitz" hints to these cumulative 190 years that Avrohom Avinu and Sarah Imenu waited until they had the son that would continue on their legacy. The pain they had helped to remove 190 years from the gezairah of the Shibud Mitzraim.

{Perhaps we can understand that the pain the Sasson family had, together with the collective pain of Klal Yisroel, has helped to remove terrible gezairos from Klal Yisroel.

It is similarly known that the when the son-in-law of the Chofetz Chaim zt"l was niftar, he told his family that this petirah at a relatively young age helped remove a terrible gezairah from Klal Yisroel.}

Now let us deal with the significance of how this tragedy has affected our community.

We can derive chizuk and guidance from stories of Holocaust survivors that have overcome their nisavon and continue to live with Emunah and Bitachon.

One such survivor said that he realized that there was no point in asking why Hashem had caused the Holocaust. On our level it is almost impossible to appreciate and explain such a cataclysmic event.} However, what we can do is to say. "What". What should we do now that the Holocaust has happened? How should we react to this event, and what does Hashem want from us at this point. {Similarly, we cannot have a complete clarity as to the Divine reason for the recent tragedy. However, we can, as individuals and as a community, think of what we can do as a response to this tragic event.}

Another powerful story of Holocaust survivor is told of Rebbitzen Ausband Shetichye. {The famous menaheles of Yavneh Seminary, who is a Holocaust survivor.} The Rebbitzen said that before the Holocaust happened, she wouldn't have agreed to go through such terrible tzaros for all the money in the world. However, once she had gone through the Holocaust, she would not agree to give up the zechus of having gone through the Holocaust (with all the lessons she gained from it) for all the money in the world.

In our situation, we can likewise understand that the tragedy our community has gone through should be a catalyst to learn lessons and improve ourselves in various ways.

{While we may not be zoche to Nevuah to know the exact reasons for this tragedy, we can still learn from it to improve ourselves and learn lessons from it.}

What are some of the lessons or things we can work on improving on, both individually and as a community? The Torah tells us, "Lo Sevaaru Eish Bechol Moshvosaichem Beyom HaShabbos". While we are forbidden to perform 39 Melachos on Shabbos, only the Melacha of Havaarah is mentioned explicitly. The Shelah HaKadosh tells us that this hints that we should not have the fire of Machlokes and anger in our houses on Shabbos. On the day that we have more free time and more time to be together with our families, we should take extra precautions to avoid anger, controversy, and any display of disrespect or denigration to others, including of course our family members.

CONTINUED FROM PAGE 128

We are familiar with hearing about various crises, including the "Shiduch Crisis", the "Kids at risk crisis", the Shalom Bayis crisis", "Texting on Shabbos crisis", etc. While all of these are serious situations, all of them can be rectified by working on the yesod of "Lo Tevaaru Eish". If our children are shown love and respect, then they will not come to be "kids at risk". Girls will not text on Shabbos if they see the beauty of Shabbos and have a wonderful experience every Shabbos with their family in a positive and productive manner. Certainly having a wonderful Shabbos with love and respect for all family members will help to create an atmosphere that will lead to Shalom Bayis.

{If we have seen the terrible consequences of a physical fire on Shabbos, then we can learn from this to similarly avoid the fire of machlokes or strife on this holy day.}

Another story which shows us Emunah and Bitachon in face of tragedy, is told about Ray Meir and his wife Beruriah. One Shabbos, Rav Meir went to the Beis Medrash, and left his two sons home. While he was gone, they both died, and his wife Beruriah took them up to the attic and covered them with a sheet.

When Ray Meir returned from the Beis Medrash, he asked his wife where his children were. She asked him what he would do if someone would give you 2 beautiful diamonds to guard, and after a number of years asked for them back. Rav Meir said that of course he would gladly give them back, as they were only given to him as a Pikadon (something to guard). After this, Beruriah took him to see his two children, and Ray Meir started to cry. She was menachem him by saying that his children were only a pikadon, and Hashem had decided to take their neshamos back to Olam Haba. {We must similarly accept this gezairah with Emunah and Bitachon. We can learn from the unreal Emunah and Bitachon that we have seen displayed by the Sasson Mishpacha.}

Let us end with mentioning a "vort" related to Pesach, which relates to our discussion. We know that the halacha is that the Marror must be dipped into Charoses. The Charoses hints to the cement which the Yidden worked with in Mitzraim. The irony is that Charoses is one of the sweetest items on the Pesach Kearah. Why then should something which represents the Shibud of Mitzraim be made in such a

We can answer that Charoses contains in it the letters of Chas Rus, mercy was had on Rus. What is the connection between Charoses and Rus? To answer this question, let us remember the story of Rus. Naomi goes to Moav with her husband and two children. While she was in Moav, her husband dies, and both of her sons die. While traveling back to Eretz Yisroel, one of her daughter-in-law's decides to leave her. Thus, she lost almost everything. When she comes back to Eretz Yisroel, she

tells people that she should be called Marah, as she has undergone much bitterness.

Eventually, however, her remaining daughter-in-law marries Boaz and has a son who has a descendant named Dovid HaMelech, Dovid HaMelech's descendant will be Moshiach Tzidkenu and be the Shaliach for the ultimate geulah.

Thus, while Naomi had a bitter life initially, eventually this Merirus led to a great Yeshua. This is the significance of dipping the Marror into Charoses, which spells Chas Rus. The bitterness of Mitzraim looked terrible, but ultimately, just as in the case of Rus, this bitterness led to a great Yeshua. {Only through the Shibud of Mitzraim were we able to become the Am HaNivchar and receive the Torah.

We are mispallel that the Merirus we have gone through these last days should be transformed into a great Yeshua, and ultimately lead us closer to the coming of Moshiach Tzidkenu speedily.

Rav Yisroel Reisman Shlita: My father a"h was a Holcaust survivor. 22 kedoshim — close family members of his were killed in the War, with just a few family members surviving, and his father was the only one of the 22 Kedoshim to be zoche to Kevuras Yisroel.

My fathers reaction to this tragedy was akin to Aharon, on whom it said, "Vayidom Aharon". As we grew up, he would never discuss the tragedies he went through. Even when he visited Yad Vashem with his family, he had to leave, while telling us to stay and see the rest of the museum.

We find a similar response to tragedy from Iyov, who was quiet when he dealt with the tragedies he went through.

When I heard Rav Gavriel Sasson speak on Sunday, I felt that he was likewise following in the path of Iyov, in accepting the Din Shamayim with Bitul and Ahavah. The speech he gave was the greatest "mussar shmuess" I have heard in my life.

When my father got older and was towards the end of his life, he went back to Europe to see the Kever of his father. In my opinion, this was his way of telling his father that while he didn't understand what had happened, he still had managed to continue on in the path of Torah, and had raised his children on the same vesodos that he had received from his parents.

In the commentary of Rav Shimon Schwab zt"l on Iyov, he explains that it is correct for us to do our best to understand the actions of Hashem. At the same time, at a certain point we may reach a "brick wall" in which we cannot understand and fathom the depth of the Ratzon Hashem. When we reach this point, we must have an "Akeidas HaDaas". We must give up our knowledge and intellectual understanding to Hashem, and having total Bitul to the Ratzon Hashem even without understanding.

This yesod was seen from Rav Gavriel's speech, in which he publicly accepted Hashem's will without questioning.

Let us at least try our best to understand or have a perspective about the

tragedy that has occurred. On Leil Pesach, the Yidden in Mitzraim had to put blood on their doorposts from the Korbon Pesach. The reason for this was that "Kaivan Shenitnah Reshus Lemashchis Lehashchis Shuy Aino Maychin Bein Tzadik Larasha" (once there is given permission for the destroyer to destroy, he will not distinguish between a righteous person and an evil person). Thus, in order to guard us against the Malach HaMaves, we needed to put up blood from the Korbon Pesach as a Shemirah.

The question is that the Satan and Malach HaMaves are Shelichim, emissaries from Hashem. Why then should the Malach HaMaves be able to cause damage to one that seemingly does not deserve it?

Rav Elchonon Wasserman zt"l answers as follows: The Ran asks the following question: The Mishnah tells us that on Rosh Hashanah, Hashem judges every person individually. Later on, the Mishnah tells us that on various points in the year, Hashem judges us for various things. Lemashal, on Pesach we are judged for the wheat, and on Shavuos we are judged for the fruits of the tree.

The question is how we can be judged on wheat and fruits on other points in the year, when we were already judged on Rosh Hashanah? The Ran answers that on Rosh Hashanah we are judged as a Yachid (individual). On Pesach (and the other days mentioned) we are judged as a Rabim (a community).

The question is that it would seem that the community is only a composite of the various individuals of the community. If this is so, then how can there be a difference between the Din of Rosh Hashanah for all the various individuals and the Din of the Rabim on the other days? The answer is that a Tzibur is not merely all the individuals of the group. Rather, the Tzibur is an entity in and of itself, and therefore Hashem may judge the individual differently than if he was judged individually.

{Lemashal, an individual person may not deserve to have wheat, but as part of the community, he may deserve to have wheat, as this is best for the community. Conversely, sometimes an individual is a great Tzadik and deserves to have wheat, but for the sake of the Tzibur (lemashal his suffering will be a kapparah for the tzibur) he will be punished and not have

Now we can understand why sometimes the Satan is not Mavchin Bein Tzadik Larasha. When Hashem wants to punish an entire community, then even a tzadik may get punished, as his punishment will help accomplish something for the community.

During the times of Makas Bechoros, there was a need to punish Mitzraim. As such, there was no Havchanah between a Tzadik and a Rasha. Therefore, without a special Shemirah of the blood of the Korbon Pesach, even righteous people would have been punished.

Rav Elchonon said that when there is a Setirah, contradiction, between the Din of a Yachid and the Din of Tzibur, the Tzibur must win. As such, Yechidim will sometimes be punished in a time of Tzarah. {Conversely, sometimes Reshaim will prosper when this will help the Tzibur.}

With regards to the current tragedy, it is clear that the seven children were taken as part of a Cheshbon for the Klal, the Tzibur. Their tragic deaths were a message for our community to improve.

My rebbe, Rav Pam zt"l said that we have no Neviim, and we aren't able to pinpoint exactly the reasons for tragedies. Nonetheless, we all know the various things that we must spiritually mesakein, fix up, in our lives.

One thing that we can learn from this tragedy is to live with a Bitul to the Ratzon Hashem. Lemashal, on the same day of the tragic fire, there was another fire in the Flatbush community. This other fire caused terrible destruction to the house, but all the inhabitants were saved, Boruch Hashem. Without the other tragedy, these individuals could be expected to complain about their lot to lose their entire house. Nonetheless, there is no doubt that when they heard about the other tragedy that occurred that day, they were thanking Hashem that they were at least saved physically, even if their property was destroyed.

We can learn from this to live a life of Bitul to the Ratzon Hashem. Even if things in our life don't go according to our own plans, we should realize that Hashem is running the world according to what is best for us. We should therefore not complain, instead looking for the good, and realizing that whatever has happened is Letovah.

Once I was speaking to a woman that was redoing her kitchen. She was terribly upset that she couldn't find an appropriate fixture for the kitchen, that would be the right color which would fit into her idea of proper décor. Here was a woman that had the zechus of having a wonderful house which she could redo, but she was only looking at the problem of one missing fixture.

So many times we look at life, and instead of counting our blessings, we complain about what we feel we are missing. We should do our best to look at the blessings we have in our own lives, and likewise look for the maalos that others have, even if they have various chesronos, things they are lacking. {This applies especially to our spouses and children.}

We are mispallel that the zechus of learning from this tragedy to do teshuva, and particularly improve in being Sameich BeChelkeinu and living life with Emunah and Bitachon, should help us to live lives of Arichus Yamim VeShanim and Simchas Hachaim.

Chazal tell us that BeNisan Nigalu Avoseinu U'BeNisan Asidin Ligael. May we be zoche to soon see the ultimate geulah speedily. Amen.

FLATBUSH SHUL DIRECTORY

ADAS YESHURUN BAIS MOSHE RABBI AVROHOM KLEIN 3418 Avenue N 718.338.9414 naris Sunday only 8am Mincha Bzman Sunday only Maariv Mon.-Thurs. 8:15 pm

AGUDAS ACHIM OF MIDWOOD RABBI YOSEF STERN 1564 Conev Island Avenu 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 LIEFE 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

AGIIDAS VISROEL OF MADISON BARBI VISROEL BEISMAN 2122 Avenue S 718 998 8029

Shacharis Sun.-Fri. 6:20, 7:15, & 8 am Mincha Mon.-Thurs.1:40 & bizmano

Maariv Sun.-Thurs.: Bzman, 8, 9, 9:35, & 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 Conev Island Ave. 718.627.3505 Shacharis 6:40 am Maariv 9:30 pm

AHAVA VE ACHVA 1801 Ocean Parkway

ıris 6, 7 am D Mincha 15 minutes before Sunset D Maariv After Mincha

AHAVAS ACHIM RABBI ELIMELECH BLUTH 549 East 2nd Street 718.853.1959 Shacharis Mincha Maariv Call for zmanim

AHAVAS CHESED RABBITZVI BAJNON 3007 Avenue L

Shacharis 5:50, 6:30 am ▶ Mincha 15 minutes before Shkiah ▶ Maariv after Mincha

AHAVAS DOVID RABBI SHMUEL DOVID BECK 924 East 10th Street 718,692,1945 ris 7:10, 7:15 am Maariv 9:00 pm

AHAVAS SHALOM RABBI AHARON GULKOWITZ 864 East 26th Street 718.253.2708 Shacharis 7:00 am. Sun. 8:00 am. Mincha 10 min. before earliest zman Maariv after Mincha

AHI EZER RABBI SHAUL MASELTON 1885 Ocean Parkway 718.376.4088 ▶ Shacharis 5:45, 7, 8 am Sun. 5:45, 7:30, 8 & 9 am Mincha 15 minutes pre Shkiah Maariv after Mincha, 10 pm

AHI EZER YESHIVA 2433 Ocean Parkway 718.648.6100 ▶ Shacharis 7:00 am

AVENUE N JEWISH CENTER RABBI DANIEL EISENBACH 321 Avenue N 718.339.7747 Shacharis 6:15, 7:15 am Sun, 6:30, 8 am Mincha Bazman Maariy after Mincha

AVENUE O SYNAGOGUE (OHEL YESHUA V'SARA) 808 Avenue O 718.344.6199 Check website for zmaning

AZ YASHIR 1301 East 18th Street 718.677.1665

Shacharis 7 am Mincha 6:30 pm Maariv after Mincha

BAIS ALEXANDER 1215 East 7th Street

BAIS AVROHOM RAV BENZION HALBERSTAM 1124 East 21st Street 718.253.2267 icharis VASIKIN, 6:50, 7:30 am. Mincha 25 min, after Shkiah Maariy 45 min, after Shkiah

BAIS AVROHOM DKRIJLA SPINKA RABBI SHMIDMAN 1177 Fast 18th St.

Shacharis 7:00 am Maariv 9:30, 10 pm

BAIS ELUZER DFALTISHAN RABBI YONASAN BINYOMIN KATZ 1516 East 24th St. 718.252.2537 **Shacharis** 6:40, 7:20, 7:55, 8:25 am Shabbos 9:00 am **Mincha** 10 minutes before shkiah **Mincha** Maariv Sun.-Thurs. after Shkiah, 9:00, 9:45 pm

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

BAIS HAMEDRASH ISHEI YISROEL MODZITZ 1364 East 7th Street 718.338.5610 ▶ Shacharis 6:30, 7:30 am ▶ Mincha 10 min. before Shkiah ▶ Maariv 1 hour after Shkiah

BAIS HAMEDRASH HAGADOL OF EAST FLATBUSH RABBI YAAKOV ZAKHEIM ZT"L Shacharis 6:30, 7:30 AM Sun: 6:15, 8AM Mincha Bizmano Maariy after Mincha & 9:00 pm

BAIS HAMEDRASH OF FLATBUSH BAY HERSCHEL ZOLTY 1502 Fast 31st Street 347 248 2613 718.692.4393/718.951.6460 Shacharis 7 am. Sun: 7:15 & 8:15 am

Mincha 20 Min. Before Shkiah Maariv following Mincha, 9:30 pm

BAIS MEDRASH ATERES SHLOIME RABBI MORDECHAI TWERSKY 2905 Avenue K 718.569.7689 **▶ Shacharis** Sun. 7:30, 9 am Mon.-Fri. 6:30, 8:30 am **▶ Maariv** after Mincha, 9:30 pm

BAIS MEDRASH BEIS Y'SHAYA RABBI FISHER Avenue I & East 22 Street 718.692.3414 Shacharis 6:50, 8 am → Mincha 15 min, before Shkiah → Maariy following mincha & 9:30 pm

BAIS MEDRASH BEIS HALEVI RAV YOEL HALEVI WOSNER 671 East 7th Street

BAIS MEDRASH BRESLOV OF FLATBUSH 1909 New York Avenue 718 851 9332 / 917 731 7572 naris 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. 8 am → Mincha Sunday 15 min. before Shkiah Maariy 8pm Sun: Following Mincha

BAIS MOSHE SHMIEL RABBI ROTTENBERG 1782 East 28th Street 917.553.5353 Bhacharis 6:45, 8 am Mincha 15 min. before Shkiah Maariv Following Mincha,8,9 pm

BAIS SCHNEIR RABBI SCHNEERSON 1126 East 12th Street 718.258.4802 Shacharis Shabbos at 9:30 am Maariv following Mincha, Sunday at 8:00 pm

BAIS TEFILOH 1217 East 36th Street

BAIS YISROEL OF KENSINGTON RAV CHAIM KRAUSZ 693 East 7th Street 718.633.5047 Shacharis 6:45 am Maariv 9:45 pm

RAIS YISROEL OF RUGBY 1821 Ocean Parkway

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 Nacharis 6:15, 7, 7:30, 8 am Naariv 10 min, after Shkiah, 7:45, 9, 9:30 pm

BEIS MEDRASH CHASDEI CHAIM 1575 Coney Island Ave

BEIS MENACHEM MENDEL RABBI YOCHANON MAROSOW 1703 Avenue J 347.633.1076 naris 7:00 am Maariv 9:30 pm

BEIS MORDECHAI D'BERTCH RABBI TZVI ELIMELECH ROKEACH 3302 Avenue P 718.367.1541 ▶ SHACHARIS 6:20, 7:15 AM ▶ MINCHA 10 min. before Shkiah

MAARIV following Mincha, 8:45, 10:00 PM BET SHAUL U'MIRIAM RABBI DAVID COHEN 2208 Avenue S 917.692.1734

Shacharis 6:25, 7:00, 8:45 am Mincha 15 minutes pre Shkiah Maariv 10 pm

BET YAAKOV 820 Avenue S

BETH AARON OF FLATBUSH RABBI SHLOMO DOVID KATZ 1670 Ocean Avenue 718.377.4016 Shacharis 7:30 am Mincha 15 minutes after Shkiah Maariy 45 minutes after Shkiah

BETH EL JEWISH CENTER OF FLATBUSH 1981 Homecrest Avenue 718 375 0120 Shacharis Sun. 7:45 am

BETH EL OF FLATBUSH 2181 East 3rd Street 718.336.1926

BETH MORDECHAI RABBI MOSHE MANDEL 1358 East 13th Street 718.382.4563 Shacharis 6:15, 7:00, 7:45, 8:30 am ▶ Mincha 15 min, before Shkiah

Maariv following Mincha and 10 pm in the summer

BETH TORAH RABBIY, ARIAZANCOT 1061 Ocean Parkway 718.252.9840 ▶ Shacharis 6:00, 6:45, 7:00, 7:15, 8:00 am ▶ Mincha 6:45 ▶ Maariv following Mincha

BETH TORAH RABBI NUTA WAIDENBAUM 3574 Nostrand Avenue 917.319.6317 acharis 8:45 am only Shabbos

BETH TORAH DAMESEK ELIEZER 403 Avenue I D Shacharis Sun. 7.8 am Mon. & Thurs. 6:40, 7:50 am, Tues., Wed. & Fri. 6:55, 7:50 pm Mincha Sun 1:45, 7:05 pm, Mon-Thurs 7:05 pm Maariv 5 minutes after Shkiah. 9:00 pm

BETH YOSEF 2108 Ocean Parkway 718.645.0448 ▶ Shacharis 5:45, 7:30 am

BNAI BINYOMIN RARRI SERIIYA 727 Avenue 0 718 376 3500

▶ Shacharis 6:50 am Sun 7:50 am ▶ Mincha 20 minutes before Shkiah ▶ Maariv after Mincha,

BNEI ISRAEL RABBI AVROHOM GARFINKEL 3190 Bedford Avenue 718.253.6624 ▶ Shacharis 6:30 am ▶ Mincha 10 min, before Shkiah ▶ Maariv following Mincha

BNEI SHAARE ZION BABBI SAIII KASSIN 2030 Ocean Parkway 718 376 0009 ShaarezionNY.com

BNEI SHLOMO ZALMAN RABBI YOSEF FRANKEL 1093 East 21 St 718.377.9689

Shacharis From 6:30, 7:00, 7:30, 8:00, 8:30, 9:00, 9:30 **▶ Mincha** 20 min. before Shkiah

Maariy 8:00 9:00 10:00 11:00 nm

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 Av 718.316.8241 Shacharis 6:30, 7:25 am, Sunday at 8:00 am Maariv 9:15 pm

BNEI TORAH OF MARINE PARK RABBI YONASON EPSTEIN 3523 Avenue S

Shacharis Sun. 7:45 am. Mon.-Thurs. 6:55 am Mincha 10 min. before Shkiah. Sunday only Maariy following Mincha Sunday only

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

BNEI YOSEF RABBI HAIM BENOLIEL 1616 Ocean Parkway 718.627.9861

BOSTONER BEIS MEDRASH RAV PINCHOS HOROWITZ 2822 Avenue J 718.338.6464

CHASIDEI GUR OF MIDWOOD RABBI CHAIM KOHN 1937 Ocean Avenue 718.253.9345 Shacharis 7:00 am Maariy 9:30 nm

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

CHEVRA SHAS ZICHRON ELIEZER 1666 East 7th Street 646.319.6138

CHIZUK HADAS RABBI GORNISH 1421 Avenue 0 718.376.3755 ▶ 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 6:30 am - Mon. & Thurs. 6:20 am ▶ Mincha Shabbos 20 min. before Shkiah

Maariv following Mincha

CONGREGATION AVREICHIM RAV SHLOMO FEIVEL SCHUSTAL 1114 Avenue O Mincha 1:30 pm ▶ Maariv 9:45 pm

CONGREGATION BET YAAKOB RABBIELIJ, MANSOUR 1801 Ocean Pkwv (Ave R) ▶ Shacharis 6:45, 7 am ▶ Maariv 9:45 pm

CONGREGATION BNEI AVRUM RABBI LICTHIG 917 Webster Avenue 718.871-5993

Shachris Shabbos 9:30 am Mincha Shabbos 10 min, after candlelighting

Maariv Sun.-Thurs. 8:30 pm, Shabbos 1.25 hours after candlelighting

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

CONGREGATION KEHAL IMREI SHAIIL D'MODZITZ RARRI NEWMARK & RARRI STEIN 1542 Coney Island Ave.(Ave. L) 718.838.4645 ▶ Shacharis Mon-Thurs 7 am, Sunday 8 am ▶ Maariv 8:45, Sunday 10 pm

CONGREGATION KEHILLA ETZ CHAIM RABBI SHNAYOR BURTON

1102 Ave. L > Shacharis Shabbos 8:30 am CONGREGATION PREMISHLAN RAV SHLOMO HERBST 510 Avenue M 718.336.1160

os 7, 8:50 am Mincha call for zmani

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

DARCHEI YOSHER RABBI SHARF 1410 East 10th Street 718.998.5400

Shacharis 7:30 am ▶ Mincha 4:55 pm ▶ Maariv 6:45 pm

DERECH EMMUNA D'VIEN RABBI CHAIM SEGELBAUM 2305 Olean Street 718.258.4871

Shacharis Mon & Thurs 6:15, 7, 7:30 am Tues, Wed & Fri 6:30, 7, 7:30 am

DERECH HASHEM SEPHARDIC 2600 Ocean Avenue

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

FLATBUSH MINYAN RABBI MEIR FUND 1517 Avenue H 718.338.8442

haris 7am. Sun. 8 am Naariv 9 pm

GINZEI YOSEF RABBI YOSEF ROSENBAUM 1305 Avenue R 718.645.6605

▶ Shacharis 7, 8 am ▶ Mincha time of candlelighting for that week ▶ Maariv after Mincha & 9 pm

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

HAYIM SHAAL 1123 Avenue N 718.627.6052

HORODENKE RAV H. ASHKENAZI 3011 Avenue K 718.252.9494

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. BARBI BARLICH P. MENDELSOHN. 3605 Quentin Board 718 645 1300. Shacharis 6:25. 7 am → Mincha 10 minutes before Shkiah → Maariv 9:30 pm

KEHILAS MORESHES YAAKOV RABBI AVRAHAM BINSKY 1749 Ocean Avenue 718.998.1237

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 BARBI MASELTON 1922 Fast 8th Street 718 645 8006 ▶ Shacharis 7:15 am ▶ Mincha 6:15 pm ▶ Maariv after Mincha & 10 pm

KETER TORAH RABBI AHRON/RABBI MOSHE HARARI-RAFUL 2220 Avenue L 718.377.4791

Shacharis Sun. 7:30 & 8 am, Mon-Thurs 7, 7:45 am Mincha 15 min. before Shkiah Maariv 10 nm

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

KHAL POZNA RABBI AVROHOM EISEN 2422 Avenue I 917.566.1023

SHACHARIS Sun. 8, 9 am, Mon.-Fri. 6:25, 8 am ▶ MINCHA 10 min. before Shkiah MAARIV following Mincha & 30 Minutes after shkiah & 10 pm

KHAL TALMIDE! HAYESHIVOS 1609 Avenue M enter from Municipal lot, corner F, 17th & Chestnut

▶ Early Shabbos Mincha 5 minutes before licht ▶ Shacharis Shabbos 8:30 am cha Shabbos 1 hour before shkiah

KHAL SHAR HASHAMAYIM RABBI CHANOCH POSY 2916 Avenue M (bet. E. 29th & Nostrand)

KHAL TUKAL Avenue K & Ocean Parkway

▶ Shacharis 7:30 am

Shacharis Shabbos 9 am

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

KHAL ZICHRON AVROHOM YAAKOV BARBI I FIZER DOVID BAPPAPORT 3203 Bedford Ave.

Shacharis 6:20 am

KHAL ZICHRON MORDECHAI RABBI SHIMSHON SHERER 2645 Nostrand Ave 718.692.3231 ▶ Shacharis Sun, 7:20, 8 9, Mon-Fri 6:15, 7:45 am ▶ Mincha 15 min, before Shkiah ▶ Maariv 9:45 pm

KINGSWAY JEWISH CENTER RABBI EITAN TOKAYER 2810 Nostrand Avenue 718.258.3344 charis 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 pm

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

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

KOLLEL BNEI TORAH RABBI YOSEF EISEN 1323 East 32nd Street ▶ Shacharis Vasikin (30 minutes before Netz) ▶ Mincha 2:30 pm ▶ Maariv 9:30 pm

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

LAKEWOOD MINYAN OF FLATBUSH RABBI MORDECHAI MARCUS **1495 Coney Island Avenue** 718.252.5274 **▶ Shacharis** Shabbos 8:30 am

LAZEWNIKS RABBI LAZEWNIK 1500 East 9th Street 718.375.6770

▶ Shacharis 7, 8 am, Shabbos 9 am ▶ Mincha 15 min. before Shkiah, Shabbos 6 pm

Maariv 35 minutes after Shkiah, 8:45 pm

Mincha Mon.-Thurs, 4 pm Maariv 10 pm

LEV SOMEACH-ALESK 203 Avenue F 718.431.0002 call for zmanim

MACHNE ISRAEL 2413 East 23rd Street 718.332.8788

Shacharis Sun. 7:30 am, Mon-Thurs 6:30 am, Shabbos 9 am → Mincha 15 minutes before Shkiah, Shabbos at sundown Maariv at Shkiah

MADISON TORAH CENTER RABBI DANIEL TAWIL 2221 Avenue R > Shacharis 7 am

MAGRIV BEIS ARYEH RABBI SHEA KATZ 1069 East 4th Street | & J 718.338.4925 ▶ Shacharis 7:10 am ▶ Maariv 9:15 pm

MAREH YECHEZKEL OF FLATBUSH RAV BINYOMIN RUTTNER 1016 East 15th Street 718.252.2521 Shacharis 6:45 am, Shabbos 9 am Mincha 15 min, before Shkiah Maariy Followng Mincha & 9:45

MARLBORO JEWISH CENTER RABBI DOVID LANG 2324 West 13th Street 718.635.7020 Shacharis 7:30 am, Sunday 8 am, Shabbos 9 ar

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

MAYAN YISROEL RABBI VIGLER 3315 Avenue N 718.677.0030

▶ Shacharis Sunday 8, 9 am, Mon-Thurs 6:55, 7:40 am ▶ Mincha Sunday 5 min. before Shkiah ▶

Maariv Sun-Thurs after Mincha, Mon-Thurs 8:50, 10 pm

MERKAZ HATEFILLAH RABBI HOROWITZ 1898 Bay Avenue 718.339.3363

Bhacharis Sun. 8 am, Mon & Thurs 6:45, Tues, Wed & Fri 7 am BMincha 2 pm, 10 minutes before Shkiah ▶ Maariv 35 minutes after Shkiah

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

MEVAKSHEI HASHEM RABBI YEHUDAH LEVIN 3011 Avenue K

MIDRASH MOSHE BEN MAIMON RABBI ALFIA 59 Gravesend Neck Rd 718.336.2023

▶ Shacharis 6, 7 am ▶ Maariv 10 pm

MIRRER YESHIVA 1791 Ocean Parkway 718 645 0536 Shacharis 7:30am Mincha 1:50 nm

MIRRER YESHIVA VASIKIN MINYAN RARRI SHOI OM STEINBERG 1791 Ocean Parkway 718.415.3845 Shacharis 30 minutes before Netz

MONASTRISTCH RAV NOCHUM RABINOWITZ 1301 East 27th Street 718.338.8895

Shacharis 7 am Maariv 9:15 pm

MYRCB ALUMNI MINYAN OF AVE I 911 East 13th Street D Shabbos Shacharis 8:30 am MYRCB ALLIMNI MINYAN OF AVE L 3007 Avenue | D Shabbos Shacharis 8:30 am

NACHLAS DOVID RARRI DONIEL OSHER KLEINMAN 1589 Fast 28th Street

Shacharis 6:30, 7:30 am → Maariv 9:00 pm → Mishmar Thurs, 9:00 pm

NACHLAS LEVI YITZCHOK RABBI LEVI HENDEL 3040 Nostrand Avenue 718.207.0308 ▶ Shacharis 6:20, 7:30, 8:20 am ▶ Mincha at Shkiah ▶ Maariv following Mincha, 8 pm

NACHLAS YEHOSHUA RABBI DOVID TOIV 1655 East 24th Street 718.338.0500

▶ Shacharis 6:40, 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 7, 8, 9 am, Mon-Thurs 6:40, 7, 8 am ▶ Mincha 10 min. pre Shkiah

Maariv following Mincha, 9 pm

NAROLER BEIS HAMEDRASH RABBI SHAPIRO 2409 Avenue U 718.332.9100

▶ Shacharis 6:25, 7:15 am Shabbos 8:45 am ▶ Mincha 10 minutes after Shkiah

Maariv Following Mincha, 9:15 pm

NETIVOT ISRAEL 1617 Ocean Parkway 718.998.2534

Shacharis 6 am ▶ Mincha 4 pm ▶ Maariv 10 pm

NEVE YAAKOV 1359 East 9th Street

OHEL MOSHE LUBAVITCH RABBI MOSHE KORNBLIT 849 Ocean Parkway 718.437.0050 Shacharis 7, 7:45, 8:45 am, Sun 7:45 & 8:30 am ▶ Mincha 2:30 pm

OHEL YITZCHOK RABBI AVROHOM KELMAN 1419 Dorchester Road 718.284.8032

▶ Shacharis 6:30, 7 am, Shabbos 9 am, Sun. 8 am ▶ Mincha Fri. 20 min. before Shkiah, Shabbos 25 min, before Shkiah Maariv Shabbos Following Mincha

OHEV TZEDEK OF FLATBUSH RABBI NAFTULI HERSH ROTTENBERG 1688 East 18th Street 718.377.4432 Shacharis 7:30 am Mincha 2:00 pm

OHR GEDALYAHU RAV DOVID STAMM 1554 Coney Island Avenue

Shacharis 7:15 am Maariv 9:30 pm

PERSIAN CONGREGATION OF FLATBUSH RABBI SHMUEL SOLEIMANI 1434 Ocean Parkway 718.382.0773 ▶ Shacharis Sun 7, 8 am, Mon.- Fri. 6:50 am ▶ Mincha 20 min. before Shkiah ▶ Maariv 10 pm

PRI EITZ CHAIM RABBI MELVIN BURG 2600 Ocean Avenue 718.743.5533

▶ Shacharis 6:30 am ▶ Mincha 10 minutes before sunset ▶ Maariv following Mincha

PROSPECT PARK YESHIVA CONG. RABBI LEIB KELMAN 1609 Avenue R 718.376.4400 Shacharis Sun 8 am, Tues.- Wed. & Fri 7:00 am, Mon. & Thurs. 6:50 am, Shabbos 9 am Mincha 30 min. before Shkiah, Fri 10 min. before candlelighting ▶ Maariv After Shkiah

SASREGEN RABBI M. DOVID RUBIN 1279 East 24th Street 718.377.9586/718.338.9633 ▶ Shacharis 6:45, 7:30, 8:15, & 9 am ▶ Mincha At Shkiah ▶ Maariv Following Mincha 7 9pm

SEPHARDIC CONGREGATION RABBI MOSHE MAYOR 2831 Nostrand Avenue, 718,951,1300 Nacharis 5:50 am Nincha 6:30 pm Maariy 8 pm

SEPHARDIC HOME RABBI AVROHOM AMOR 2266 Cropsey Avenue 718-266-6100 naris 9am Mincha 1:45 pm, Shabbos 4pm

SEPHARDIC LEBANESE CONGREGATION RABBI E. ELBAZ 805 Avenue T 718.627.5300 Shacharis 6, 7, 8 am → Mincha 7 pm → Maariv 10 pm

SEPHARDIC INSTITUTE AND SYNAGOGIE RARRI MOSHE SHAMAH 511 Avenue R 718.998.8171 D Shacharis Sun. 7, 8 am, Tues.-Wed. & Fri. 6:20, 6:50 & 8 am Maariv following Mincha

SEPHARDIC YOUTH MINYAN OF MIDWOOD RABBI YEHUDA KRAVITZ 1694 Ocean Ave. 212.671.0083 Shabbos Shacharis 9:00 am followed by Kiddush

SHAARAY ZION RABBI BRAUN 1659 East 13th Street 718.336.2132

Bhacharis 7:30 am, Shabbos 9 am, Sun. 8 am BMincha Sun-Thurs 15 minutes befoer Shkiah, Fri 7 pm, Shabbos at candlelighing Maariv following Mincha, Shabbos 60 min. after Shkiah

SHAARE SHALOM RABBI YOSEF DWECK Corner of East 21st and Avenue S 718.376.6756 Shacharis 7:00,8:00 am ► Mincha 15 minutes pre Sunset ► Maariv Immediately following Mincha

SHAAREI SHALOM RABBI RAPHAEL BERNSTEIN (NUSACH ASHKENAZ) 2961 Nostrand Ave. Shabbos Shacharis 8:30 am

SHAARE TEFILA RABBI YOSEF OZERI 1679 West 1st St. 718.382.1416 Shacharis 7:00 am

SHAARE TORAH YESHIVA 1680 Coney Island 718.645.6676

Shacharis 7:40 am ▶ Mincha 1:40 pm

SHAAREI TORAH RABBI MOSHE PLUTCHOK 98 West End Avenue

SHAAREI ZION 2022 Ocean Parkway 718.375.3834 check websit

SHALHEVES KODESH RABBI YEHUDA SHEINKOPF 2920 Avenue J 917.837.3354 Shacharis Tues.-Wed. & Fri 6:25 am. Mon. & Thurs. 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, 9 am Shabbos 9 am Mincha 15 min, before Shkiah

Maariv Following Mincha, 8:15, 9, 10 pm Shabbos 50 min. & 72 min.

SHAREI HALACHAH RABBI ELIMELECH LEBOWITZ 3417 Avenue L Shacharis 6:20, 7:10 am

SHAREI ZION RABBI CHAIM HALBERSTAM 3210 Kings Highway 718.338.3545

Bhacharis 7 am ■ Mincha 10 minutes before Shkiah, Friday 10 minutes after candle lighting

SHEVES ACHIM 1184 East 14th Street

SHEVET ACHIM 708 Avenue T

SHOMREI HADAS BIKOVSK 1340 East 9th Street

SKVERER BAIS MEDRASH 1657 Ocean Parkway 718.627.2918

Shacharis Sun 9 am Mincha 25 min, after shkiah Maariy 50 min, after shkiah

STRETINER BAIS MEDRASH RABBI FLAUM 4609 Bay Parkway - Ocean Parkway off Ave I 718.258.9685 Shacharis 6:45,8am Shabbos 9am Mincha 10 min. before Shkiah Maariv Following Mincha

TALMUD TORAH RABBI YAAKOV SHULMAN 1305 Coney Island Avenue 718.377.2528

Shacharis 5"50, 6:50, 8:00 am ▶ Mincha 10-15 min. before Shkiah

Maariv Immediately after Mincha

TALMUD TORAH AHAVATH ACHIM 1741 East 3 Street 718.375.3895

TEHILA LEDOVID RABBI BOAZ BAR-DEA 1950 East 21st Street 718.758.4989

Shacharis 6:45 am ▶ Maariv 8:30 pm

TENKE RABBI YITZCHOK ISAAC FRIEDMAN 1643 East 21st Street 718.258.1643 ıris 6:45 am, Shabbos 9 am ▶ Mincha 5 min. before Shkiah ▶ Maariv following Mincha, 8:30 pm

TIFERES AVROHOM ZIDITCHEV RABBI YECHESKEL EICHENSTEIN 4017 Avenue P

718.338.0298 Shacharis 6:25, 7:00, 7:55, 8:30, 9:05, Sun, 8.9, 9:30 am Mincha 2:15 pm and 5 minutes before Shkiah ▶ Maariv 8:20, 9:30, 10:15 pm

TIFERES HATALMUD RABBI ELIAHU BRESSLER 1329 East 9th Street 718.787.9775

Shacharis 9 am Mincha Fri. 8 min. before Shkiah Maariv Motzai Shabbos 50 min. after Shkiah

TIFERES TORAH RABBI MICHAEL HABER 1741 East 3rd Street Shacharis 6:55 am, Shabbos: 8:10 am, Sunday: 8 am

TIFERES TZVI RABBI MICHOEL SPITZER 1307 East 8th Street

Shacharis 6:55 am Maariv 9:15 pm

TIFERES YAAKOV RAV AVROHOM SCHORR 1212 Fast 15th Street 718 377 1676

TOMCHEI TORAH RABBI SHLOMO PLUTCHOK 1966 Ocean Avenue 718.336.8886 Shacharis Mon.-Thurs. 6:35, 8 am; all other days 6:45 am

TOMOSHOV CONG. KOL ARYEH RABBI SIMCHA RUBIN 1212 Avenue I 718.258.1338

Shacharis 6:30, 8 am Maariv 9, 10:10 pm TORAH TEMIMAH 555 Ocean Parkway

TORAH UMESORAH 1090 Coney Island Ave (Foster & Ave. H), 3rd Floor D Mincha 2 pm

TORAH UTEFILAH RABBI SHIMON ALSTER 3304 Bedford Avenue

Shacharis 6:30 am Maariv 8:15, 10 pm

TORAH VODAATH DORMITORY MINYAN RABBI SCHORR 452 E. 9th Street 718.284.4989

TORAS CHAIM D'FLATBUSH RABBI CHAIM YISROEL WEINFELD 2201 Avenue L 718.951.9389 Shacharis 6:20, 8:00 Mincha 10 min, pre Shkiah Maariy 8, 9, 10:00 tVATIKIN 1950 East 7th Street 718.415.7419

- Shacharis 40 min. before sunrise, Shabbos 1 hour, 5 min. before sunrise
- Mincha 15 min. before Plag Mincha ▶ Maariv following Mincha

YAD YOSEF TORAH CENTER 1032 Ocean Parkway 718.677.3707

YAM HATORAH RABBI YITZCHOK MOHADEB 1573 East 10th Street 718.376.3022 Shacharis Mon.-Fri. 6:45 am, Shabbos 8:30 am, Sun 7:30 am Mincha 20 minutes beforev shkiah **Maariv** following Mincha, 10 pm

YAVNE MINYAN OF FLATBUSH 1277 East 14th Street 718.758.9359

YESHIVA BAIS YOSEF NAVARDOK 1502 Aver

YESHIVA CHOFETZ CHAIM 1271 East 35th Street 718.258.9006

Shacharis 7:40 am Mincha 2:30 2:45 Maariy 7:10 8:10 10 nm

YESHIVA GEDOLA OHR YISRAEL RABBI AVROHOM N. ZUCKER 2899 Nostrand Avenue 718.382.8702 **▶ Shacharis** 8 am **▶ Mincha** 2:45 pm **▶ Maariv** 9:30 pm

YESHIVA MIKDASH MELECH 1326 Ocean Parkway 718.339.1090

▶ Shacharis 7:00 am ▶ Maariv 10 pm

YESHIVA SHAREI TORAH RAV HILLEL DAVID 1162 East 12th Street

▶ Shacharis 6:00, 6:45 am ▶ Mincha 15 minutes before Shkiah

YESHIVA TORAH VODAATH RABBI BELSKY 425 East 9th Street 718.941.8000

Shacharis 7:35 am ▶ Mincha 1:45 pm ▶ Maariv 9:30 pm

YESHIVA ZICHRON ELIEZER 1543 East 9th Street 718.336.9629 Shacharis Sun. 8:15, Fri. 7:15 am → Mincha 1:15 pm → Maariv 9:15, Sun. 9:30 pm

VESHIVAS OHR VIT7CHOK 1214 Fast 15th Street 718 258 7007

Shacharis 6:30, 8, 8:25 am → Mincha 1:15, 2:30 pm → Maariv 9:45 pm

YESHIVAT ATERET TORAH 901 Quentin Road 718.375.7100

YESHUOS CHAIM CHENTZKOVITCH RABBI SHMUEL TEITELBAUM 1167 East 13th Street ▶ Shacharis 6:30 am ▶ Mincha Sunday 25 min. before Shkiah ▶ Maariv 7:30, 9:15 pm

YESHURAN MUZHAI ROPSHITZ 1454 Ocean Parkway

YOUNG ISRAEL OF AVE J RABBI BARUCH DOV BRAUN 1721 Avenue J 718.338.2056/718.253.0969

Bhacharis 6:55 & 8am Mon. & Thurs. 6:45, 8 pm Mincha 10 min. pre Shkiah

YOUNG ISRAEL OF AVENUE K RABBI ARYEH RALBAG 2818 Avenue K 718.258.6666 ■ Shacharis Sun. 7, 8 am. Mon. & Thurs. 5:40, 6:40, 7:55 am. Tues.-Wed. & Fri. 5:55, 6:55, 7:55 am.

▶ Mincha 15 min. before Shkiah ▶ Maariv Following Mincha

YOUNG ISRAEL OF AVENUE U RABBI YISROEL FELDSTEIN 2119 Homecrest Avenue 347 576 9110 Shacharis 6:15 am

YOUNG ISRAEL OF BEDFORD BAY RABBITZVI FRIED 2114 Brown Street 718.332.4120

Shacharis Sun. 8 am, Mon. & Thurs. 6:20 am, Tues.-Wed. & Fri. 6:25 am, Shabbos 8:45 Mincha 10 min. before Shkiah, Shabbos 10 min. after candlelighting Maariv following Mincha

YOUNG ISRAEL OF BRIGHTON BEACH RABBI EFRAIM ZALTZMAN 293 Neptune Ave

YOUNG ISRAEL OF FLATBUSH RABBI KENNETH AUMAN 1012 Avenue I 718.377.4400

▶ Shacharis 6:45 & 8 am ▶ Maariy following Mincha, 10 pm

718.648.0843 Mincha 7:30 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 Maariy after Mincha

YOUNG ISRAEL OF MIDWOOD RABBIELI 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 RABB| STOLZENBERG 1781 Ocean Parkway 718.376.6305 Shacharis 8 am Shabbos 9 am Mincha 10 min. before Shkiah Maariv following Mincha

YOUNG ISRAEL OF REDWOOD RABBIS. 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 Maariy 10:05 pm

ZICHRON ARYEH LEIB RABBI YOSEF RABINOWITZ 2915 Avenue J Shacharis 6:45 am Maariv 10:10 pm

ZICHRON MOSHE MIKOLAYEV RABBIY. E. SCHNEEBALG 577 East 5th Street ▶ Shacharis 8:00 am ▶ Maariy 9:30 pm







Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH

The Brisker Segulah

Some difficulties can be pushed away by convincing ourselves that it is bluff. Even those that are tough can put into perspective by a person with bitachon.

The Brisker Rav was stuck in Warsaw at the beginning of World War II. The Nazis had already conquered Poland, and they were on every road. The Ray knew that the only way to escape was to reach Vilna, and from there to set out for Eretz Yisrael. Before leaving on the dangerous journey, he told his students of a tradition from his grandfather, the Beis HaLevi. A person who is totally focused on the concept that ein od milvado (there is none other besides Hashem) will be spared from all harm.

There are several versions to the story behind this tradition, one of which goes something like this:

One day, the richest man in the Beis HaLevi's town knocked on his door and frantically asked him for help. As the richest man in town, he was entrusted with all the tzeddakah funds, which he stored in his office together with all of his own money. That morning, the Russian govern-

ment had sent a detachment of troops to raid every business in town and confiscate their money and valuables.

"Gevald!" the man cried to the Beis HaLevi. "All my money is there and all the tzeddakah money is there too. What should I do?"

The Beis HaLevi took the man into his study and closed the door. They stayed there for hours. Finally, the rich man's wife returned and exclaimed happily, "The berachah has arrived. We are saved."

"What happened?" he asked.

"The soldiers spent the morning looting the shops in town, going from one to the next. When lunchtime came, they took a break. Before leaving, the Captain took a paintbrush and painted a large white stripe on the door of the next business, the one that was next in line. That was our store. They left to eat.

"When they came back — possibly a bit tipsy from their favorite Russian beverage — the Captain said, 'The one with the white stripe is the last business we raided; let's go to the next one.' And Baruch Hashem, our business was spared."

Sha'ar HaSimcha

(continuation)

Later on, someone asked the rich man, "What were you and the Beis HaLevi doing during all those hours in his study?"

"The Beis HaLevi told me to concentrate on the words ein od milvado," he responded.

Apparently, the tradition that the Brisker Rav received from his grandfather, the Beis HaLevi, originated from his grandfather, Rav Chaim of Volozhin.

In Nefesh HaChaim (3:12), Rav Chaim of Volozhin writes, "A wonderful segulah to remove and disable all harsh judgments, so that they should not have control over us or affect us in any way, is to implant in our hearts the faith that Hashem is the One and Only, and ein od milvado — no other forces in the world other than Hashem have any power whatsoever."

It is important to remember that we are quoting from the Soloveitchik family here — who are certainly not known for promulgating all kinds of mystical segulos. If the Soloveitchiks recommend this segulah, you can be sure that the power of bitachon goes beyond all other measures.

The only problem I have with the story of the Beis HaLevi is that it has a happy ending. I have nothing against the rich man in the story, but I think that the outcome makes this lesson lose a good part of its impact. Ein od milvado is not only successful in situations that have a happy ending. Rav Chaim of Volozhin tells us that it is a wonderful segulah, no matter what the outcome is. Sometimes the conclusion is not what we hoped for, but that too is part of ein od milvado.

Surviving the Final Test

In dealing with people, I have found that the most difficult time comes right

before the salvation. Just as it gets dark right before it rains, the most difficult tests come right before Hashem's Mercy begins to shine through.

I received a phone call last May or June from a young lady who did not identify herself. She had been dating for nine or ten years and was quite frustrated. She felt the need to make a difference in the world, and she had a plan. Eli Weisel was organizing a contingent of Jews to go to Sudan to help the natives. She felt that Orthodox Jews should also be represented in that group, and nominated herself as their representative.

Her friend insisted that she not make the trip without consulting a Rav first, so she called me to ask if I felt that she should go.

I told her that while her motives were honorable, her idealism was misdirected.

"Your first thought should be to help your own people. If you really want to make a difference," I advised, "go to Eretz Yisrael. I am sure you can find people there who need your help."

She argued with me — I saw that it was difficult for her to change her plans. I was not sure if I had convinced her. We hung up, and as far as I was concerned, that was that.

That August, when I was in Eretz Yisrael, I received a phone call from this young woman, and this time she identified herself. She told me that it had been very hard to reverse her decision to go to Sudan, yet she decided to take my advice. She had come to volunteer in Eretz Yisrael. That wasn't the reason she was calling. She was calling to invite me to her vort. She had met a fine young man who was giving a shiur at Aish HaTorah, and they were about to get engaged.







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

Faith vs. Effort (continuation)

RABBI MATTISYAHU SALOMON, WITH PERMISSION FROM ARTSCROLL/MESORAH

In addition to these two fundamental reasons, R' Eliyahu Dessler, in Michtav Me'Eliyahu, offers yet another. Effort also serves to give the appearance that a person's livelihood is the result of natural processes. We find throughout the Torah that G-d clothes miracles in natural causes as much as possible. For example, the wind blew all night before the splitting of the Sea of Reeds (Exodus 14:21), although it could easily have been split simply by Moses raising his staff. If a person would earn his livelihood with no effort other than prayer, it would be an unmistakable miracle. Therefore, we clothe our faith in the illusion of effort.

This then is why we have to make an effort and cannot rely completely on faith. We do not have to exert an effort because G-d needs our assistance. G-d is perfectly capable of giving us all that we need, just as He provides food for the ravens. We have to exert an effort in order to perform all sorts of mitzvos that we wouldn't have the opportunity to encounter otherwise. We have to exert an effort in order to have a fighting chance in the battle against the yetzer hara. In other words, we have to exert an effort in order to accumulate the merit we need to gain G-d's blessings. We have to have faith that all blessings are in G-d's hands alone, and we have to make the effort so that we will become purified and worthy of receiving those blessings.

We should put no faith in our efforts, because our efforts are not the direct cause of our blessings. But we should put a lot of effort into our faith, because faith

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and closeness to G-d are the true sources of all the blessings we receive in life.

How can we test ourselves, in an honest moment, if we indeed have the proper perspective on faith and effort? How can we tell if we really believe that effort is only secondary to faith? We tell by the way we balance prayer and effort.

Sometimes, a man runs into the synagogue, says his prayers quickly, and then he is out the door, in a big rush to get to the office. If he had a major business meeting with an important prospective client in the morning, of course, he would not be in such a rush to bring the meeting to a close and get back to the office. He would understand that the meeting is more critical to his success than any tasks waiting for him back at the office. But he has no patience for the prayers. Obviously, he considers his efforts to be the primary cause of his success. He relies on his own efforts, but he also goes to the synagogue to show G-d that He also plays some role in the business. So he gives a passing thought to his upcoming business meeting during Shemoneh Esrei at the appropriate blessing, and even while he is asking G-d to help him at the meeting, he is also considering different ways to persuade the prospective client to sign on with him.

This man has supreme faith in his own efforts. He expects that his talents and cleverness will bring him success. But being a good and faithful Jew, he also believes that he could use a boost from G-d. A little help from Heaven is always welcome, especially when you're

10:30 pm

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dealing with a reluctant but very important client. It does not occur to him that all his efforts have nothing to do with his success. It does not occur to him that the time spent in serious prayer is far more crucial to his success than any business meeting he may have on his schedule.

The man that has real faith, however, will invest all his efforts in his prayers. He understands that blessings come directly from G-d, that his efforts are no more than an obligation, a condition for success rather than a means to achieve success. He prays with all his heart, because he knows that this is the only effective way of achieving success. He understands that the most important effort is sincere prayer.

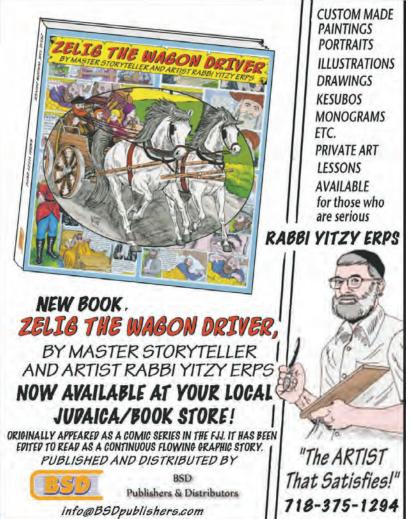
Then an interesting thing happens. As he concentrates more and more on his prayers, he draws ever closer to G-d. His faith becomes deeper and more textured, and he gains an even clearer understanding of the true nature of the world. He realizes more than ever that it is his prayer rather than his efforts that bring him success. He prays with more concentration and faith than he ever did before — which brings him to an even deeper faith in G-d. The cycle draws

him higher and higher, bringing him the material and spiritual success that he needs to accomplish his purpose in life.

This same cycle works in the opposite direction as well. The person who invests his faith in his own efforts does not really have time for prayer. He rushes through his prayers and runs to his meeting. If the meeting does not go well, he tells himself he was not sufficiently prepared. So he prepares better for the next meeting. He regretfully has to cancel his Gemara class the night before the meeting, because he has too much paperwork to do. He stays up late until all his work is done. Finally, he falls into bed and gets a few hours' sleep. He comes bleary-eyed to the synagogue the next morning, stumbles through the prayers with less concentration than ever, jacks himself up with a few cups of strong coffee, and he is off to the meeting, perhaps with a quick word to G-d, "Please help me make this work." Then he finds himself struggling, and he cannot understand why it is so. It does not occur to him that he has misplaced his faith and misdirected his efforts.

To be continued









Life in the Balance

DR. DAVID PELCOVITZ & RABBI RAPHAEL PELCOVITZ,

with their shame and as a means of taming their impulses, a temptation

As with any other trait, there are times that one must channel shame as a constructive force for living an ethical life, while there are other times that shame is to be controlled. In the well-known *mishnah* in *Ethics* of the Fathers (Pirkei Avos) we are taught: One who is prone to embarrassment cannot learn. Clearly, an excessive sense of self-consciousness and fear of making oneself vulnerable can be a serious impediment to one's learning.

In a related area, the Orchos Tzaddikim shares an important insight into how one must conquer shame to do what is right:

The word "chassid" derives from the concept of shame. The literal meaning of chassid is white, as in the Targum translation of chasidah (the stork) — literally: the white one. The Targum of shame (Genesis 34:14) is chisudah. Why so? For the saintly one must bear shame in order to fulfill the Torah; he must wipe shame from his face when a mitzvah is to be performed. This makes him a chassid (literally white from having wiped the blush of shame from his face).

The Orchos Tzaddikim is teaching us that there are times when we must overcome the hesitation that can accompany feelings of shame. This is so particularly when we must overcome any feelings of self- consciousness or hesitation that can make us ashamed to do mitzvos in public. For example, wearing a yarmulke in a neighborhood with few Orthodox Jews or donning a tallis or phylacteries in an airport are examples of actions that may require overriding feelings of "shame."

The Origins of Shame

On this note, let us recall man's experience before he was driven out of the Garden of Eden. It is only after Adam and Chavah's sin that they experience a sense of shame. Then, for the first time, they are aware of a need to wear clothing —as a means to deal that did not exist prior to their sin-

Rabbi Aryeh Kaplan points out the connection between man's first experience with shame and the need for clothing. Before their banishment from Gan Eden, Adam and Chavah experienced no inclination toward sinning and consequently there was no need for clothing, since there was no self-consciousness. Quoting the Abarbanel, Rabbi Kaplan points out that the Hebrew word for clothing, levush, is derived from the word bush, to be ashamed. Similarly, the Talmud in Shabbos explicitly tells us that the word lebushah is based on a combination of the two words: lo bushah (no shame). Once Adam and Chavah sinned, a sense of shame became a core antidote against the experience of being tempted by the evil inclination. Clothing served as a tangible measure that concretely expressed this sense of shame.

Another Hebrew word for clothing, beged, bears the same allusion to the origins of shame. Beged is rooted in the word bagad which means to rebel. Before Adam and Chavah rebelled they were unaware and there was no need for clothing.

Boshes Panim vs. Boshes Pnim:

Impression Management vs. **Internalized Values**

Valuable insights into various facets of shame as viewed through the prism of Jewish thought are found in the incident of how Noach's sons reacted to viewing their father under humiliating circumstances. After the Flood, Noach plants a vineyard, drinks of the wine to excess, and, in his drunkenness, lies uncovered within his tent. The Torah tells us how the younger son, Cham, seeing his father gleefully tells his two brothers of their father's degradation. Shem and Japheth immediately cover their father with a garment, and

Positive Aspects of Shame & Humility

Shame as an Instrument for Self-Control (continuation)

Noach, awakening from his stupor, pronounces a curse upon Canaan (Cham's son who was involved in Noach's disgrace) and blesses his other two sons.

As we read this incident, superficially, it would seem that we are presented with the fundamental difference in character between the sons of Noach. On the one hand, we have Cham who is completely devoid of all moral sense, lacking the most elementary standard of decency. On the other hand, we have Shem and Japheth who rise to the occasion and hasten to cover their father in order to rectify as much as possible the momentary lapse of their righteous father. It is interesting to note, however, that the Torah gives us pause to probe deeper into this commendable act of the two loyal sons of Noach, granting us a clue as to the motivation of the act of filial devotion displayed by these two men. For indeed, there is a vast difference in the reason and incentive that causes the two brothers to conceal and cover their father's shameful conduct:

And Shem and Japheth took the garment, laid it upon both their shoulders, and they walked backward and covered their father; their faces were turned away, and they saw not their father.

Although both bring the garment and cover their father, our attention is directed to the fact that the act of taking is written in the singular va'yikach rather than the plural. From this apparent grammatical deviation our Sages deduce that it was Shem who took the initiative and Japheth who followed his brother's lead. This is no simple observation on the part of our Rabbis; rather it probes to the heart and crux of the entire motivation lying behind the deed itself. For in this episode, the Torah reveals to us the profound difference underlying the standards and principles that differentiate the spirit and teaching of Judaism represented by Shem from that of other civilized and cultured people symbolized by Japheth.

To be continued

April 5, 2016

Dear Mr. Scott,

I would like to thank you very much for the very beautiful letter which you wrote to the editor of the Flatbush Jewish Journal about the importance of greeting people and the importance of greeting them by name.

The letter is especially meaningful at this time as you wrote, "Whenever there is a physical or spiritual threat to the Jewish nation, the Gedolim stress need for prayer and unity."

I would also like to thank you for recommending reading my book, "The Power of Hello," which can be found in many Judaica stores or by calling 732-370-3707.

May Hashem bless you and your loved ones and all of klal Yisroel with all that is good always.

> Sincerely, Ovadia Mansour





Parsha Short & Sweet

RABBI SHLOMO ZALMAN BREGMAN

WHY THE EIGHTH DAY

On the eighth day, the flesh of his foreskin shall be circumcised. (12:3)

The pasuk says that at the age of eight days, a boy will have a Bris Milah. What is so significant about the eighth day? (1) Devarim Rabbah 6:1 says Hashem waits until this day as He has Rachamim (mercy) on the child and He desires that the baby will have the strength to endure the Bris Milah procedure. Rambam (Moreh Nevuchim 3:49) adds that while some babies may be physically strong enough to have the Milah before the eighth day, Hashem created an across-the-board rule that would apply to all newborns. (2) Zohar (3:44a) and Vayikra Rabbah 27:10 explain that the child at the Bris has the status of a Korban, and the Halacha is that a Korban may not be brought until the animal has lived at least seven days and passed through a Shabbos (see Vayikra 22:27). Similarly, a baby boy must pass seven days and a Shabbos before he can be brought as a Korban. *Parenthetically, you may ask: fine, the baby is compared to a Korban - but which Korban? Yalkut Shemoni (Lech Lecha 81) and Pirkei D'R' Eliezer (29) say that Bris Milah is akin to bringing a Korban Mincha!

WHY THE EIGHTH DAY II

On the eighth day, the flesh of his foreskin shall be circumcised. (12:3)

Why is the Bris Milah performed on the eighth day? (3) Tzror HaMor (Lech Lecha) and Ohr HaChaim connect this to the idea in Bereishis Rabbah 10:9 that the world was lacking and unstable throughout Creation until the first Shabbos arrived. Similarly, the child does not have the strength for the Bris until a Shabbos passes, and the eighth day guarantees that. (4) Maharal (Tiferes Yisroel, Ch. 2) says that the Bris on the eighth day pertains to the symbolism of the numbers seven and eight. Specifically, the number seven symbolizes the natural order of the world (ex. Creation in six days follows by a day of rest), while the number eight symbolizes existing L'maala *Min HaTeva* (above the natural order) and in the realm of miracle (see also Mabit, Shaar HaTefillah, Ch. 1). Now, the Bris is performed on the area of the body that can most be used for physicality. As such, the Bris on this place of the body, and on the eighth day, symbolizes that a Yid's mission is to take

that which would otherwise be purely physical and elevate it and commit it to spiritual living. (5) Drisha (Hilchos Milah) and Taz (Yoreh Deah, 265:13) offer a very practical reason. Niddah 30b teaches that an angel teaches the fetus the entire Torah in its mother's womb, but as the child is going to be born an angel comes and strikes him on his mouth and he forgets the entire Torah. So why is the Bris on the eighth day? To allow the child to mourn for seven days - like a period of Shiva the Torah that he lost upon his birth!

WHY THE EIGHTH DAY III

On the eighth day, the flesh of his foreskin shall be circumcised. (12:3)

Why is the Bris Milah performed on the eighth day? (6) R. Yosef Chaim Sonnenfeld brings Shulchan Aruch (Orach Chaim 617:4) which states that until the eighth day following the birth of a child, a lady has the status of one who is ill. The Bris isn't performed before that day, so that the father will not have two Cholim (mother and baby) in the house on the day of the Bris! R. Yosef Chaim also says this idea is alluded to in the word "Hee'gamel" which appears in Bereishis 21:8 in reference to the Bris of Yitzchak Aveinu. On the eighth day, the lady is now able to say the blessing of "Ha'Gomel" (which is comprised of the same letters) and thank Hashem for getting her past the dangerous stage of childbirth. (7) Me'am Loez (Tehillim 6:1) writes that before the advent of Bris Milah, humanity already had the Sheva Mitzvos Bnei Noach. When Bris Milah was commanded to Avraham Aveinu, it became the eighth commandment. Therefore, it is fitting that it be performed on the eighth day! (9) A medical reason and scientific fact: A child does not have a strong coagulant factor in his blood until the eighth day of his life. So by waiting until this time, the child is assured of being physically ready for the Bris and will not G-d forbid have any bleeding problems as a result of the procedure.

ONLY A FOOL WASTES THE CHANCE

He shall be brought to Aaron the Kohen, or to one of his sons the Kohanim. (13:2)

One of the obligations of a Kohen is to attain expertise in the laws of Negaim and to know how to render Halachic rulings regarding these blemishes of the skin. A Kohen who

Parshas Tazria

doesn't know how to rule on Negaim of tzaraas is called by Toras Kohanim a "Shoteh," which means 'a fool.' Why should a Kohen be called a fool for not knowing how to render Halachic rulings in this difficult area of law? It's one thing to label his knowledge as deficient ... but a fool?

R. Zalman Sorotzkin, zt"l (Oznavim L'Torah) explains very beautifully. The number-one reason that most men aren't even more accomplished in their Torah scholarship is because they are busy chasing a Parnassa (livelihood). All of the hours devoted to making a living detract enormously from the hours one could have otherwise devoted to scaling the heights of Torah scholarship. However, a Kohen doesn't have this excuse. In the times of the Beis HaMikdash, a Kohen was financially supported by the broader Jewish community. Chullin 133b explains that the Kohen receives 24 priestly gifts, and the terumah and matanos and portions of the Korbanos. Knowing this allows us to answer our question. What Chazal are saying here is this: "Kohen, you had someone paying your bills for you and you didn't just sit and learn?! You were freed from the yoke of earning a livelihood and you didn't utilize this opportunity to become a massive Talmud Chacham?! Wow ... this can only make sense if you're a genuine fool!" As such, if a Kohen is ignorant of the laws pertaining to Negaim of tzaraas, he isn't just an ignoramus, he rightfully deserves to be called a Shoteh.

This vort is a very strong rebuke against those individuals who perhaps have someone paying their bills yet do not maximize the saved-time to truly grow in Torah. Whether it's a Kollel student or a college student, all of a man's extra free time must be devoted to shteiging in Torah, and much is expected of the person whose bills are being handled by someone else.

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



haters of Israel. You might argue that when she ran for the Senate in NY, she said some nice things about Israel. That was expediency speaking, not conviction.

The other Democratic contender Bernie Sanders, while there's no denying he's Jewish, that was an accident of birth. He has since worked hard at creating a distance. Witness the AI-PAC forum held recently where all the candidates were invited to address the audience and did. He was the one who didn't even deign to show. His G-d is Socialism, the other side of the coin of Communism, and he knows no other relationship. His positions are plainly inimical to Israel.

Now to the Republicans. Donald Trump blusters about many things without the benefit of thought. He is bombastic and bloviates a lot. He wavered and waffled on Israel. One doesn't know what to make of him. Is he a man of firm dogmas or is he a typical NY Liberal, practicing how to fit the mantle of Conservatism over Liberal beliefs?

This leads us to Ted Cruz, the most attractive of the Republicans, who has firm, unshakable convictions about Israel. Just to cite one instance, he was addressing a Turkish Christian group about two years ago, When he mentioned that whoever stands against Jews stands against the America, there were some who heckled him. He responded to the audience that "If you stand against Israel I don't want to stand with you" and immediately walked out.

This is how the candidates play on strictly Jewish issues. On general issues we find that Clinton is untrustworthy, deceptive and will sell out the country to the highest bidder. Sanders has an unrealistic vision of the world, is fooling himself. Never forget if the govt. is giving you something you haven't earned, it can always withhold it to exact compliance. Trump is everywhere on the issues. And we learn he had a private session with the NYT which has remained off limits to the public. Cruz is ardently pro-America and is concerned about the vitality of the US military.

The conclusion is obvious. We don't automatically vote for the Democrat Party. Our vote has to be earned. And thus far the Democrats have not earned it. Being a Liberal no longer carries the freight it did for our parents. It has become anathema to us Jews.

Samuel Deitel

Rocky's Fears

As expected, Rocky Zweig does not think much of my reminding him that coming into the US as a refugee takes years and involves going through multiple levels of background checks, interviews, biometric screenings and so on precisely to prevent jihadists from sneaking into the country disguised as refugees. And as much as I regret having to disagree with him yet again (two Jews have at least three opinions and all that) I should point out a few things:

- 1. Is it possible for a terrorist to come into the country disguised as a refugee? Yes. But that's why we have safeguards and processes which take literally years, not to mention that there's a rather large difference between possible and likely. I mean, it's possible for me to win the lottery 27 times in a row, but it's about as likely as David Duke becoming frum. It's far more likely that a terrorist would simply hop a plane to JFK without a visa (EU residents don't need one) and be in Flatbush within an hour or so. (Sleep tight, Rocky.)
- 2. Allowing yourself to be reduced to a quivering pile of jelly at the thought of Muslims (gasp!) in the area gives ISIS and other terrorist groups exactly what they want. They want you to be afraid. They want you to hate and fear Muslims. They want you to lump all Muslims together and not distinguish one from the other, ignoring the reality that the vast majority of ISIS' victims are other Muslims killed for following a different Islamic doctrine and that the overwhelming majority of Muslims want nothing whatsoever to do with the crazies in their midst. (You know, like the overwhelming majority of Jews want nothing whatsoever to do with the Yigal Amirs or Baruch Goldsteins of the world. At least I hope not.) Why? Because their propaganda says the West hates all Muslims and wants to destroy Islam. You're playing right into their hands and telling their recruits that ISIS is

3. The supposed Syrian passport found on one of the Paris terrorists was a fake. The number of proven refugees who carried out terrorist attacks is still zero.

That being said, it is obvious we cannot convince each other, even if I impressed you by using the word Brobdingnagian. (It's a great word, one of my favorites.) So you go right ahead hating and fearing people because other people did terrible things.

I, on the other hand, will follow the word of G-d and welcome the stranger as we are commanded to.

Mark Shuchat Levittown, PA

PS: Thank you to Karen Sherman and Brian Luster for your words of support. "Being a voice of reason amid so much hysteria" may not be popular at times, but it's the right thing to do.

Chutzpah to Chachomim

In a recent edition of the FJJ, Yoel mentioned that he didn't feel beholden to the Kol Korei about bochurim starting shidduchim at 21, as his Rosh Yeshiva and his sons Rosh Yeshiva are not signed on this Kol Korei. In response, Mr. Yisroel Lichtenstein roundly condemns anyone that doesn't agree with the Kol Korei, as people that aren't concerned with the pain of Bnos Yisroel and people that Klal Yisroel should stay away from.

Such terrible words are the height of chutzpah and Bizayon Talmidei Chachomim. Are Talmidei Chachomim not allowed to express a difference of opinion? Who exactly is Mr. Yisroel Lichtenstein to sit in judgment of Talmidei Chachomim (or those that follow them) who may have a different approach than him-

While he has the right to follow those who signed on the Kol Korei and encourage others to do as well, does he have the right to deny Talmidei Chachomim the right to express a different point of view?

Certainly, his letter shows the veracity of what Chazal tell us that in the Dor of Ikvesa DiMeshicha, Chutzpa Yisgay (Chutzpa will increase).

I would also mention that one that looks closely at the Kol Korei will see that the 90 people who signed mentioned that they encourage bochurim at the age of 21 to ask advice from their rebbeim. This means that the Kol Korei is not a carte blanche without caveats, requiring all bochurim to start shidduchim at age 21. Rather, it is only encouraging bochurim to consult with their Rebbeim as to what is the correct course for them to take. By all means, if their rebbeim feel, for whatever reason, that they personally should wait 'til 23 (or any other age) then they should by all means wait.

I would hope that in the future the FJJ should not print letters that show such a lack of respect to Talmidei Chachomim.

Rabbi Moshe Boylan

Respect for Gedolei Yisroel

In response to a letter written last week by Yisroel Lichtenstein. You expressed so nicely against three people who tried going against your opinion that boys should start dating at 21. Now I'm not coming to disagree with your opinion chas v'shalom because as you clearly stated you have 91 gedolim on your side. Just wanted to say however that I find it hard to believe you're completely l'shaim shamayim. If you can make a statement that says "the answer to Yoel who found a Rov...please put that Rov's name so that Klal Yisroel should know to stay away from him". Who do you think you are?! I understand you like getting your name out there as the big baal chesed who cares for so many girls, but as you definitely know there IS another opinion in daas torah that disagrees for whatever reason with your theory!! Please, besides for caring about all the girls in shidduchim, care for viddishkeit which lives and thrives off mesorah and listen to our "rov" and "rosh yeshiva" even if they disagree with Yisroel Lichtenstein.

Trying to Keep Mesorah

Rabbinic Numbers

Mr. Lichtenstein, I read your most recent letter in the FJJ. Well, part of it and then disregarded the rest. It is clear you did not understand, or purposely distorted what I wrote. Halacha demands you be given benefit of the doubt and I will take this approach until it is obvious that I am wrong.

I pointed out what to you is apparently an inconvenient truth, and that is, not all Roshei Yeshiva or Rabbonim are signatories to your letter. Perhaps some are not signatories because you never made your way to them, perhaps some disagree with your assessment and/ or proposed solution. It doesn't really matter. It was not my point that you have 90 signatures, but not 95 or 100. My point was, and still is, you are extrapolating something from the published letter that is not there. You categorically blame those who ignore the advice and suggestion of those Rabbonim as perpetuating a problem (I highly doubt any one of the signatories said or implied such a thing, but let's put that aside). I pointed out that I have a Ray, my son has a Rosh Yeshiva and despite your numbers game (look, I have 90 signatories!!!) that is the guidance

we will follow. If in your world that means we are perpetuating a problem, then I guess it is just one more thing to *klap al cheit* for. Perhaps you are part of the Klal that does whatever it is you read on a lamp post or on the bulletin board in shul. Surprise, there are many people who have a relationship with a Rav and when confronted with a question of yes or no, right or wrong, or this issue was raised in a letter hanging on the bulletin board, we ask our questions and follow those answers. To imply someone is Ray or Rebbe hopping is not only insulting, it is quite frankly very childish, I expect that from a 2nd grader, not someone supposedly working for the good of the Klal.

Perhaps you assume I disagree with you, or worse, attacked you, because that is what so many others have done and will surely continue to do because, unfortunately, that's how some people are. Like I wrote previously, I have no comment or opinion, one way or another as it relates to the numbers, or any proposed solutions. My only contention is with your charge that all those who do not follow the guidance of the 90 signatories are somehow, some way perpetuating problems and grief for so many people. If you believe those Rabbonim or Roshei Yeshiva and those who follow them who either disagree with the 90 signatories or offer different advice are perpetuating a problem, then I guess we will have to agree to disagree.

Yoel

Shidduchim Opinions

I am writing this letter because I know someone older than me who is in shidduchim and I wanted to talk about the shidduch crisis. I may not be old enough to be in shidduchim, but the fact is that everyone is entitled to their own opinion. So I wanted to tell you my own opinion. I think it is terrible how people approach shidduchim, these days. Back before there were shidduch resumes there was one shadchan in every community and he or she would be responsible for shidduchim, so there was no trouble for anyone. You just went to the shadchan and they found you the right bashert who you would get engaged to and then get married, b'sha'ah tovah umutzlaches. The thing is, now shidduchim are so complicated, both for the boys and for the girls. There is so much pressure on people these days and people just need to be more relaxed about it. Don't worry, Hashem will make sure that you find the right one, if you just take a deep breath and breathe. Everything works out eventually, and there is nothing for you, or anyone, or your parents to worry about.

For me it is the same, as everyone in my class is already bar mitzvah'd and kids who are still not bar mitzvah'd are looked down on, and it's so much pressure, just like in shidduchim. I hope the kids who are bar mitzvah'd last get engaged first, so it's middah k'neged middah.

May everyone have a nice Pesach, including everyone in shidduchim (and bar mitzvahs)!

Shmuel (Shmuly) Kornhaus

Shidduch Crisis Fabrication

I was incensed anew at the fresh disgorgement of drivel about the age gap in last week's paper. A letter by Yisroel Lichtenstein was followed by a column by NASI which asserts that "The number of orthodox non-chassidishe young women who have been dating five years or longer and are still single is greater-by the thousands-than the number of orthodox non-chassidishe young men who have been dating five years or longer." That argument is intended to provide justification for NASI's agenda concerning the alleged age

I do not know whether an age gap is the primary cause of a disadvantage to girls in shidduchim, nor do I profess to know whether there is indeed such a disadvantage. What I do know is that nowhere does exist a compilation of data proving either point. Specifically, there is no data depicting the numbers of single men, nor of single women, nor of their ratios, at any specific age. because of this, any discussion of an age gap may be irrelevant for either of two reasons: 1) The number of single women or indeed of all singles may be too enormous to be accounted for by an age gap, so that the contention that it is the primary cause of a *shidduch* crisis is false; 2) there may be no disadvantage to girls at all, since many men marry women who are their age or older.

Furthermore, NASI has advocated for, and touts its success in facilitating, shidduchim between singles who are close in age. In light of that, even were it factual that thousands more women are single than are men, which I doubt, that number is inconsequential, because girls start dating at 19, yet may not start

getting married until five years later thanks to NASI's own initiative. It is astounding that NASI considers us so imbecilic as to miss that simple calculation. It seems that not only do they attempt to cut the rope on both ends, but they deliberately misrepresent the facts. At the very least, they have no right to sow panic and anxiety in an entire community without first providing minimal proof of their viewpoint.

A recent article in Mishpacha magazine featured a study which revealed that 16% percent of male singles get no more than one date in three months. 22% of females fared similarly. If the above is true, any talk of an age gap causing a shidduch crisis is ludicrous and should be shouted down by the entire community. Our entire shidduch methodology is dysfunctional and primitive. Something must be done to end the massive crime that is being perpetrated against bochurim and girls alike. Speed dating is probably the best solution to this tragedy. There is no excuse in the world not to conduct regular events with utmost privacy, tznius, and dignity. Enough is enough. NASI's robust propaganda machine, which has seen great success in brainwashing many, should be harnessed to engender truly beneficial transformation in that regard.

Another thing that is unacceptable is Lichtenstein's extreme azus panim and chutzpa in deriding any Rov who disagrees with his skewed perspective. In fact, many highly respected Rabbonim refused to sign the various papers created by NASI and their ilk. He should publicly apologize for being mevazeh talmidei chachomim.

Additionally, I know of at least one Rov who refused to sign and was harassed for weeks by these scheming propagandists who attempted to coerce him to change his opinion. This as well as Lichtenstein's shocking hubris are perhaps illuminating as to the true nature of those who are supposedly attempting to help girls. Maybe the inventors of the shidduch crisis seek to create a legacy for themselves by promoting their nefarious agenda.

A 24-year-old bochur who has despaired of getting married anytime soon. Got shidduchim?

Shidduch Crisis

I'm writing this in response to "Shidduch Crisis by the Numbers". I'm not disagreeing with your whole shidduch island theory. However, I

don't see why the only solution to this problem is that boys should start dating at 21 instead of 23. I think a much smarter solution would be if girls would start dating at 21 instead of 19, and here are my reasons:

1. Most yeshiva boys, my own sons included, are not mature enough to get married at 21. 2. If they would get married at 23, they would have those extra 2 years (from 21 to 23) to sit and learn Torah unencumbered. Getting married at 21 and learning in kollel until 23 would mean there would be much less limud torah in the world, because these boys wouldn't be able to learn for the same amount of time as if they had gotten married at 23 and learned in kollel until 25. 3. Or if they do learn until age 25, you are asking parents, many of whom can barely support their own families, to now have to support their children for an extra 2 years. It is already a severe burden on parents to have to support their married children. You can't compare supporting a single person to supporting another family. 4. If girls would start dating later, they would be able to finish college and get jobs with decent pay by the time they get married, thus saving their parents from having to support

So to me, it's a no brainer that it should be the girls who start dating 2 years later, not that the boys should start dating 2 years earlier. Where's the *kol korai* for that?

P.F.B.

People Should Follow the Advice of Their Own Personal Rav

In last week's Letters to the Editor, Yisroel Lichtenstein excoriated three other letter-writers from two weeks ago who challenged his views on the *shidduch* crisis. In the past, I have read R' Lichtenstein's letters and they have contained elements that were slightly disturbing even while I realize that he likely has very good intentions. This letter finally pushed me to the point where I felt the need to respond.

There are a number of issues to address, but let me start by saying that the primary target of my letter is not Yisroel Lichtenstein. He has likely spent a great deal of effort on behalf of his cause, no doubt with, again, very good intentions. Because of this, there is likely nothing that anyone can confront him with that will make him change his mind on

CONTINUED ON PAGE 138

anything. I don't mean this as a putdown *c*"v. It is simply human nature. When someone invests a great deal of effort into anything, it is impossible for them to see flaws in what they have done. This is one of the reasons that we are so blind to flaws in our children. So, although it would be nice if R' Lichtenstein would take this letter seriously and perhaps use it to reflect on his approach, I do not expect that to happen, nor am I seeking to personally attack him. Rather, this letter is addressed to the people who read the Letters to the Editor. Read my letter and see if it makes sense to you. Am I making cogent points? Is there substance? Am I being gratuitous in my criticisms? Each person must do what they believe to be HKB"H's will.

I will not address the issue of the age-gap and whether it is the reason for the shidduch crisis. Even if it is, my point will still be valid. Nor am I going to go into whether the proposed solution (having bochurim date earlier) will solve the problem. Again, my point will still be valid even if that is true.

The most important question is whether the right thing to do is that which is being prescribed. Even if the proposed solution is the most pragmatic one, perhaps there are reasons that we should not employ it. This is where the advice of a Rav comes into play. One must consult with their personal Rav or seek out a Rav if they don't have one. This is true in all areas of life, but especially when it comes to shidduchim, which is a very personal decision-making process and one which is very difficult to navigate alone.

The part in R' Lichtenstein's letter that really bothered me was his response to Yoel who had written a letter two weeks prior on the subject. I distinctly remember Yoel's letter as being very respectfully written and I even looked back on that FJJ issue to confirm this. R' Lichtenstein accuses Yoel of "daas-torah-hopping" because Yoel said that his family Rav and his sons' Roshei Yeshiva did not sign on the Kol Koreh. This is called Daas-Torah-hopping? It is quite clear that Yoel was specifically referring to his family Rav and the personal Roshei Yeshiva of his children.

What is even more disturbing is the constant citation of the "Kol Koreh which was signed by 90 Rabbonim." I went to the website that seems to be affiliated with this cause

(www.shidduchcrisis.com) just to see what the Kol Koreh precisely says. Here is a quote: "Therefore, we encourage Bnei Torah and their parents, if it is consistent with the advice of their Rabbeim, to consider shidduchim at age 21." Yet R' Lichtenstein seems to be perfectly OK with shaming anyone who doesn't agree, along with their Rabbeim.

Even if you take the Kol Koreh to be the absolutely mandatory word of HKB"H (which it obviously is not, although I have great respect for the Rabbonim who signed), you must still acknowledge that the Kol Koreh mandates consultation with one's own Rav. I have no problem with encouraging people to start earlier. ENCOURAGE. But you may not pressure. You may not force. You may not shame anyone who doesn't agree with you. The Kol Koreh doesn't say to do those things and to do them would be detrimental. In nearly every one of R' Lichtenstein's letters, he either implies or explicitly states that all bochurim who don't follow the prescription of starting earlier and their parents are guilty of depriving girls of their shidduchim. This is a sickening tactic designed to shut down any disagreement. As much as I feel for girls who have a difficult or near-impossible time in shidduchim, how can you justify laying blame on boys who, usually with the advice of their Rabbeim, are doing what they feel is best for them?

In the sefer Z'riah U'binyan B'chinuch by R' Shlomo Wolbe, he addresses parents and mechanchim of boys and girls entering the age of shidduchim. Here is a quote (translated by R' Leib Kelemen, although the original Hebrew is just as clear): "It is impossible to establish a particular age when children should start looking for a spouse. Sometimes parents feel their child is ready to get married long before the child is interested. In such cases, parents should not push their child to begin the process. The opposite is also true. If a nineteen-year-old boy approaches his parents interested in looking for a wife, parents should not necessarily discourage him just because of his age; young people often know what they need. If our children say they need to get married, we must take the request seriously. Additionally, when our children do begin dating, we must not pressure in any way. Getting married is the most personal decision our children will ever make. Only they can decide with whom they should go out, or how long they should date. Unfathomable pain has been caused by parents and others who pressure children to get married..."

So, that was the opinion of R' Wolbe. Not a random Ray who had to be found in some weird corner of the yellow pages to get a heter. Is there anything in that piece that implies in any way that anyone is allowed to pressure children to start dating under any circumstances? R' Wolbe was quite clear that the priority for determining when to start shidduchim is the feeling of the boy or girl. And even if you will claim that the shidduch crisis changes everything (nearly impossible to argue something like that), how can you negate the advice of each individual's personal Rebbi? Daas Torah doesn't give you the right to do that. No Kol Koreh gives you the right to do that. Even the Kol Koreh that you cite doesn't give you the right to do that; in fact, it contraindicates it.

To try and change the system we have is fine. There are many things about our shidduch system that I would like to change. But to shame people into doing things the way you would like and to advise them to ignore the advice of their own Rabbonim in favor of some "consensus" viewpoint runs counter to everything I have been taught by my Rabbeim about Daas Torah throughout my life. Even when it comes to matters of simple halacha, each Rov must personally interact with the person for whom they are paskening in order to give a valid and binding p'sak. Sometimes people's life situations demand an individually-tailored p'sak and no Rav can pasken for an individual without understanding that individual's personal situation. So I encourage everyone to do what they feel to be the will of HKB"H. This necessitates consultation with a Ray, preferably one with whom you have a close relationship. I also ask that anyone involved in trying to help ease the pain of anyone in any difficult situation do so with sensitivity, both to the ones they are trying to help and to any others who may be affected.

Shmuel

A Different Theory

A hot topic in the FJJ lately is trying to make sense of the so called "shidduch crisis". I've read many good theories, approaches, reasons, and solutions here but the real square root of the problem is hard to

pinpoint. I have no intention of playing the blame game, only to share observations.

To understand the shidduch crisis fully, it might help to look at its cousin issue that is raging on currently as well. Unfortunately, the divorce rate in the community has reached far beyond epidemic proportions. It has gotten so bad that I fully believe we should be making cheaper weddings, just on the chance. No one has to spend \$50k+ to give me a free dinner. Particularly hitting the age 20's-40's crowd, there is now more divorces than ever in history going on in our circles. Every shul, every yeshiva, and every office has its share of stories. Children walking around with one parent, empty Shabbos tables, court fighting, blame games, divorcee stigma, lawyers, beis din, lashon hara, the list goes on. Many are the standard "peaceful" cases, but many are horror stories. It's too much to go into for this page but anyone who is acquainted with some young people around Brooklyn, 5 towns, Monsey, etc will know full well what is going on. To give you an idea: if you walk into a yeshiva classroom and just get a count of how many boys/girls in the class have separated parents, the number would frighten you. And the number is climbing. The point here is not to get you depressed, but to open our minds up as to why this is inadvertently affecting the shidduch market, if it's not obvious already how. To put it as simply as possible, children/teens look upwards. And if what I described is what they are witnessing, it's a big problem. They see enormous amounts of people who didn't stay together, and split up families in such a painful way. If that doesn't set the right mood or teach the tools for a happy healthy marriage, where are they going to get the skills from? It's become so common and normal to be divorced. And it is hitting the current generation hard. In older days, a 25 year old boy/girl didn't really have a friend left who was single. Today, they not only have single friends, but many friends that are after a marriage as well. It has slowly entered the psyche that marrying young could be a big mistake, because you need not look far to see where it may lead.

Why are all these marriages failing? There are books and papers on this topic, but I can zero in on the common two problems. Firstly, the general selfishness of the popula-

CONTINUED ON PAGE 139

tion has simply skyrocketed. We have come to believe that just like technology, anything can be simply upgraded, replaced, or discarded. There is no reason to ever put work into something. It's not working? Get a new one. Just like your phone or computer. Rabbanim have been speaking about this for quite some time, and they couldn't be more correct. Most people are just not willing to work on a marriage anymore, because it's disposable. With that attitude, this is where we are. I'm not saying all today's cases could be pointed to that problem, but not being willing to work on problems is a start. Humans are not technology! People have feelings and needs. Young people in the shidduch market of today do not have where to look for a good example, because this selfishness, immaturity, and carelessness has reached our youth too, and they cannot date successfully or be a successful spouse with what they are being taught consciously or subconsciously by their immediate surroundings. These negatively impacting problems are only exacerbated by the multitudes of problems with the *shidduch* system in itself! We don't treat each other like humans with feelings. Look around at the system and see how we are treating the singles we are helping. What are they supposed to learn from this? That it's all a business? That they should treat their spouse this way? Often people are reduced to a piece of paper and get ignored. Some matchmakers are dictating how much someone should weigh, dress, and earn. And if they meet your criteria, so what? The ones demanding them are the ones ruining a marriage before it begins. The people that are supposed to be somewhat less materialistic and more spiritual learning have become so engulfed in physical appearance and wealth that it looks animalistic. Some matchmakers don't bother to call back, and other wealthy individuals often have their teens rushed into marriages unready because they can afford it. Any dater has to ask themselves the following questions before starting. Am I ready to self-sacrifice? Am I ready to honor another person's feelings? Am I getting married because I feel I am ready or someone/something is pressuring me? That's it. If they can answer these questions positively and honestly, then they are ready to become spouses. Nobody raised su-

per-humans that could outdo all our relationship failures at such a young age without any help, the skyrocketing divorce plague has affected and shaped them whether we like it or not. And for the shidduch crisis to be even semi-alleviated; the negative obstacles have to be studied to make sure we made the right example for them to live up to.

Klemmy

Setting Things Straight

I'm not one that usually writes in to newspapers, but in last week's FJJ, I came across a letter that I felt I must respond to since it was a personal affront directed at my mother. To be clear, my intention in writing this letter isn't to criticize or hurt anyone but rather to make a couple of points on an issue.

In the letter last week titled "Who's Really to Blame for the Shidduch Crisis" the writer seems to blame the shidduch crisis on mothers of boys in *shidduchim*. The writer goes on to enumerate bad qualities that she attributes to mothers of boys. First of all, I don't really understand the connection that this has to do with the shidduch crisis. If the writer meant from a logical standpoint, mothers acting in a mean and disrespectful fashion towards girls, while obviously wrong, can hardly cause this shidduch crisis. From a s'char v'onish standpoint, it doesn't make sense to me that girl's(who are obviously suffering the most from the shidduch crisis) should be punished for what as the writer says mothers of boys are doing. Because of this I have come to the conclusion that the writer only heads her letter with this accusation to attack mothers in any way possible whether it makes sense or not.

In regards to what is actually written in the letter, I would first like to write a little about myself. I am a boy in shidduchim, and I have been in shidduchim for quite a number of years. I also have an older brother still in shidduchim as well as a younger brother and sister (who themselves aren't so young). This is besides the fact that my parents didn't have too easy of a time in shidduchim. In short, my family has quite a lot of experience in shidduchim. While I'm sure the writer's accusations aren't completely unfounded, I have to say I haven't met acts in the way described towards girls. I understand that I have limited contact with boy's mothers, but then again so does the writer. The only

real way to assess the percentage of people that act in such a manner would be to take a professional survey. Keeping this in mind I think it is safe for me to say that a significant number of mothers of boys don't act in the way described by the writer.

That being said, I would like to ask the writer why you feel like you have to lash out against all mothers of boys. I find it ironic. The writer writes "my daughter is not a sheet of paper! She is a Bas Yisroel etc." She mentions that she tried being considerate of the person behind the paper, and lectures us to be more considerate. On the other hand, she labels all mothers of boys as disrespectful towards the girls behind the paper. Isn't my mother also a Bas Yisroel? I am sure that many mothers of boys read that letter and felt helplessly degraded. I know my mother did. My family and I am sure many others have enough tzaaros with shidduchim, and we don't need anyone pouring salt on our open wounds.

I would understand if the writer would have written something more respectful such as maybe mentioning that there is a problem with the way some of the mothers of boys in shidduchim treat prospective shidduchim, but the way it was written, in my opinion, just fuels a mentality out there that the mothers of boys in shidduchim are monsters. I know my mother has gone through enough because of these false accusations against her and I ask the writer to leave her alone!!

I would also like to address another notion that people have in shidduchim. It seems to have become the in thing to insult the greedy, and uncaring boys in shidduchim. I would like to mention two points on this. First, there are boys that are hurting as well, not just girls. Second, people tend to look at the girls at being the innocent victims of our system while there are many that really are, I would like to point out that there are some that act inappropriately. I personally can tell over many mindboggling stories that have happened to me personally, to siblings, and to friends (obviously told over without names), where girls and their parents act in ways unbefitting Klal Yisroel. In the past month, I have had two such instances.

In conclusion, I believe that all of Klal Yisroel needs to work on our bein adom l'chaveiro in our acting and in our writing, and think about whom we effect with our actions. In this z'chus, may we be zoche the coming of *moshiach b'mheira*.

S.A.

Attacking Mordy

There are of course, a plethoraand-a-half of people writing in all the time complaining about something Mordy did wrong frumkeit-wise. I split those letters into three catego-

A. MHR

(Maybe he's right — extremely rare) B. MMM

(Makes Me Mad — lotsa those) C. CMU

(Cracks Me Up — my favorite)

Last week I was lucky enough to have one from column C. I didn't even have to go looking for it; it was right there up front...first letter of the week. It was titled "F-latbush I-ewish I-oke!" (emphasis his) and signed, RLL-Rabbi Leib Louis. Not sure why he gave us his Roshei Taivos and then his name anyway, but that's neither here nor there, which is an expression I've never understood. What's neither here nor there? And if it's not here nor there, then where is it? Furthermore, if we don't know what it is, and we don't know where it is, who cares about it in the first place? Why even bring it up??

But, as usual, I digress. Rabbi Louis was extremely unhappy with the FJJ publishing the Purim Torah that was floating around all over the place (including, by the way, on my Facebook page), Titled "Gemara Obama Basra." He informed us exactly what Rav Ahron (presumably Kotler) zt"l would cry out, although I found that a bit presumptuous on his part. Then he tells us that he doesn't care that it's a Purim issue. I think I had that figured out already, but okay. Then he asks where the FII Rabbinical Board was. Or the Editorial Board. Or the Parole Board (I don't know where they were but it doesn't matter, because I made that one up just to see if you were paying attention). Then he says some more things that I just kind of skimmed, mainly because most of it was written in transliterated Hebrew and when I try to read too much of that, either my teeth break or my head explodes.

Aside from gauging these HTM (Holier Than Mordy) letters as indicated above, I also gauge their righteous indignation factor by noticing how many words are written in full caps, how many exclamation marks,

and so on. Here too, there are three categories:

- 1: One vein: One vein sticking out in the neck while typing (slight agi-
- 2: Two veins: Two veins sticking out in the neck while typing (moderate hysteria)
- 3: Three veins: Two veins sticking out in the neck, one in middle of the forehead (borderline apoplexy)

Luckily, RLL seems to be somewhat under control, as he falls somewhere between #1 and #2. Way to go, RLL!

Darn; there I go digressing again! Okay, let's get down to brass tacks, another expression I don't understand. The reason this letter made me laugh was Rabbi Louis's apparent need to supply us with not one, not two, but three — count 'em! — three different examples of things that the aforementioned Obama Basra was worse than! And, for your perusal, here they are:

- 1: American Pharaoh (The Jewish fehrd'l that won the Triple Crown) on the front page.
- 2. Hillary's picture (ho hum) on the front page.
- 3. Megillas Lester (more on that later).

So using what's left of my gemara kopp, I have a question: If Rabbi Louis only enumerated these three, can we assume that Obama Basra is not worse than:

Running Superbowl ads?

Calling everyone an Askan?

Using a blatt gemora as the background of an ad?

Putting the mother of a terrorist on the front page?

Those are some real controversies (believe it or not) that Mordy has had to put up with.

I went online and was too cheap to spend the \$15.99 to watch the whole thing on Amazon, so I watched the trailer. Guess what? It's all a kid's dream! The kid bumps his head and dreams it, just like Dorothy (if you don't know who Dorothy is, I'm not going to tell you and possibly puncture the little bubble you've been living in all your life)! It's a dream, people! It doesn't change the story of Purim...it's just a funny dream! What could possibly be objectionable? I

know the answer. Ready? PSSSST... here it is...Megillas Lester is guilty of being: TOO. MUCH. FUN. We can't have that now, can we?

Anyway, I have to thank Rabbi Louis and also advise him to try and relax, and worry about more pressing concerns, like whether or not a hearse can use the HOV lane. Oh and by the way? Mordy, I have a great idea for next year's Purim Torah. Have a blatt gemora about Hillary's husband and call it...wait for it...Gemara Baba Clinton!

Rocky Zweig

Broken Mirror?

While driving down an avenue in Flatbush, on Sunday April 3, I may have damaged your car mirror. Please call me and leave a message, for I'd like to compensate for the

R.L. 718-252-0859

Thank you! - I LOVE THE FJJ!

Neglect of our Seniors

It saddens me to write this, but I feel that this issue needs to be addressed at this time. The Nursing Homes/ Rehabilitation Centers in this community is deplorable to say the least. The neglect of our seniors and disrespect is mind blogging. The disregard of the patient's basic needs, and tracking their vital signs is shameful, and dangerous.

Recently my dear father passed away due to the complete neglect of watching his vital signs closely. Because of this neglect, my dad's health reached a critical stage causing his demise in the hospital. The disrespect by the staff of the nursing home, and the various lawyers I consulted about holding this facility liable for my dad's passing, was shameful to say the least. This disregard for life, and the notion that older people have no, or little value in this society is really sad. What kind of example are we showing our youth? That seniors are worthless and do not deserve good care, and respect!

No wonder Moshiach doesn't come, we don't treat each other the right way. All I wanted was for my father to get the respect and care that was due him, the way he treated people with respect and empathy.

I hope that this situation changes, because if not I worry about our children's future and ours as we age.

Annoyed in Midwood

Cancer Truth Docu-series

I just want to publicize/let others know about a free 9-day online docu-series called The Global Quest from the website - The Truth About Cancer. I originally came across this website while looking for information on how to boost my immune system, since I was getting sick quite often, due to working with young children. I have watched this series, learned a lot of valuable information, implemented some of it, and have definitely seen an improvement in my immune system, and physically feel much healthier. The information is from doctors across the world, as well as from cancer survivors that have utilized alternative treatment

I just want other people to know that there are options, and there are many things that people can do to help, even if they currently are going for conventional treatment, or if someone is just looking for ways/info to help improve their immune system. This is not to negate any suffering or pain that anyone is going through. I just want to share this information with the Klal and hope that it can help someone, or at least diminish some pain and suffering that someone is going through. Here is a link to it: https://go.thetruthaboutcancer. com/ and it will be available from April 12-20.

Concerned about the Health and wellness of the Klal

Thankful for J Root

I would like to express my gratitude to J Root radio. My father found out about it and ever since then I've been listening to it. Our family hears it in the car as well as at home. Keep

up the good work Nissim. I especially like DJ Yehuda's Show.

Thankful in Boro Park

Pesach Program Typos

I was recently reviewing some of the Pesach programs and I noticed - one ad where the typesetter must have inadvertently shifted some of the lines. This hotel featured:

- 1. "Chassidishe" golf pro
- 2. 24 hour "Schechitah" in the tea
- 3. 18 hole matzos
- 4. A "Mashgiach Temidi" will be joining us for all of "Yom Tov"
- 5. Although some of the hotel will be open to the public, the WHOLE hotel is "Non-Gebrokts" and the Jewish section is only 55 minutes from Brooklyn
- 6. All the "Aliyahs" will be sold to benefit the local Kollel which is comprised of eight world-renowned
- 7. Daf Yomi will be given in our fully stocked lake
- 8. Incidentally, I was wondering about these eternally busy tea rooms. How many macaroons can a human being eat?

An Alert Reader

Thanking Bikur Cholim

On a very positive note, I want to take this instance to express my sincere thanks to the wonderful staff and Bikur Cholim at Maimondes Hospital, for the good care that they provided for my late father during his recent illness. Their untiring efforts to try to help my father is greatly appreciated. With Hashems help and their care, it made a very difficult time bearable. And despite the outcome, their efforts were not made in vain. May we continue to help those in need, and this mitzvah can be a basis for the coming of Moshiach, so we can be reunited with the loved ones we lost.

Many thanks!







FJJ Opinions

STEPHEN M. FLATOW/JNS

No, the headline doesn't refer to America's president.

I'm referring to the president of the Palestinian Authority (PA), Mahmoud Abbas. But let's keep President Barack Obama's party, the Democrats, in mind as we examine the latest developments involving Abbas and his Fatah party.

Established in 1964—long before there were any settlements or "occupied territories"—Fatah has long been the largest faction of the Palestine Liberation Organization (PLO), and it carried out many of the PLO's most notorious terrorist massacres.

The 1972 Munich Olympics massacre was perpetrated by Fatah (using the fake name "Black September"). The 1978 Coastal Road Massacre of 37 innocent civilians, including the niece of a U.S. senator, was carried out by Fatah. So were many, many other infamous atrocities.

Yasser Arafat was chairman of both Fatah and the PLO; Abbas

KASHRUS ALERT

was his second in command with the nom de guerre of Abu Mazen. In a personal conversation with me, the late Yitzhak Rabin told me that Abbas was one of the terrorists surrounding Arafat. Since Arafat's death, Abbas has been the leader of Fatah, the PLO, and the PA.



The U.S. State Department claimed after the signing of the 1993 Oslo Accords that Fatah has become "moderate," and it was removed from the official U.S. list of terrorist groups. But Fatah's Al-Aqsa Martyrs' Brigade has continued to carry out terrorism against Israelis to this day. Moreover, the official Fatah emblem still shows a map of all of Israel (not just the disputed territories) as

The President's Party Endorses Stabbings - Where's the Outrage?

"Palestine," criss-crossed by hands holding rifles. Some "moderates" they are!

How has Abbas's Fatah responded to the current wave of Palestinian stabbings of Israelis? By glorifying the stabbers and urging other Arabs to carry out knife attacks, too.

Think about that for a moment. Fatah is the party of the head of the PA. In other words, it is the Palestinian equivalent of what the Democratic Party is in the U.S.—the party of the head of the government. Can you imagine the reaction if the Democratic party publicly endorsed murdering civilians?

Here are a few samples of what Fatah has been saying about the terrorists and the stabbings:

On March 27, the official Fatah Twitter account posts an illustration of a large knife, with the skyline of Jerusalem on it, above the slogan, "Israel is forcing the young Palestinians to follow this path to Jerusalem."

On March 9, Fatah's Facebook page posts an image of a huge hand holding a knife over a map of all of Israel. On the arm are the words "The Heroic Martyr"; the map is labeled "Bashar Masalha"—the name of the terrorist who recently stabbed to death an American tourist, Taylor Force.

Also on March 9, photos of three terrorists are posted on the Fatah Facebook page, over the slogan, "Happy are the Martyrs." The three are the aforementioned Bashar Masalha; Fuad Kassab Al-Tamimi, who shot attacked and wounded two Israelis in Jerusalem the previous day; and Abd Al-Rahman Raddad, who stabbed an Israeli in Petach Tikva the previous day.

On March 8, the Fatah Facebook page posted this about Masalha, Al-Tamimi, and Raddad: "O the pride of all O the pride of all of the young Palestinians, may your blood remain a source of true honor for the homeland for which you sacrificed all—even your precious lives. We promise you that your blood will continue to be a torch that illuminates our path, until we achieve what you died for as Martyrs. Your blood has taught us a lesson in the school of life."

These are just three samples of an enormous number of similar Fatah declarations, which have been exposed and translated by Palestinian Media Watch.

Now think about Fatah's declarations in American terms. Imagine if the Democratic Party's Facebook page called the San Bernardino mass-murderers "the pride of all young Americans." Imagine if Democratic Party leaders hailed Dylann Roof (who carried out the South Carolina church massacre) as "the Martyr," and promised "that your blood will continue to be a torch that illuminates our path."

At a bare minimum, surely President Obama would have that Facebook page dismantled and would fire any party officials who praised the murderers.

Mahmoud Abbas, by contrast, has not penalized a single Fatah official for glorifying and inciting the stabbers. On the contrary, he himself has repeatedly praised the stabbers, has sent condolences to the families of stabbers who were killed in the act, and has even characterized the attacks as "a peaceful popular uprising."

The Palestinians should be held to the same moral standards as everyone else. To suggest that they "can't help it" and therefore should be excused when they behave like this is, frankly, racist. There is nothing in their DNA that compels them to be murderers or inciters. Their president's party should be judged by the exact same standards and criteria that we judge the American president's party.

Where is the outrage from those who pressure Israel to make concessions to those who honor and praise terrorists?

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FJJ Opinions

The Opinions column reflects the opinion of the author only, not necessarily those of the FJJ.

BEN COHEN/JNS

Over the years, I've spoken at or attended a number of academic conferences on the subject of rising anti-Semitism. Parleys like these are essential for boosting our understanding of why, seven decades after the end of the World War II, the taboo around anti-Semitic invective-whether directed at Jews as Jews, or through code words like "Zionists"—has been broken. Historians, sociologists, and political

tries like Japan, India, and China; examining the manipulation of the Holocaust in public debates around Israel and Zionism; and revisiting, through such subjects as Anglo-American Committee of Inquiry of 1946 on the future of the land of Israel, the historical foundations of anti-Semitism in our own time.

All very interesting and perhaps even a little obscure, you might think, but don't make the mistake of believing that a conference like this



scientists, along with scholars from similar disciplines, all play a decisive role in determining how the trajectory of anti-Semitism changes even as its core themes, like its implacable opposition to Jewish sovereignty and its dark warnings about powerful Jews working against the national interest, remain the same.

From April 2-6, all these topics are again coming under the spotlight at a major conference at the Indiana University Institute for the Study of Contemporary Anti-Semitism, under the able direction of Professor Alvin Rosenfeld. The papers being delivered suggest that the conference is digging deep into the weeds: Over four days, attendees are discussing why anti-Semitism and anti-Zionism exercise little attraction in counone is a purely ivory tower affair. The very title of the conference—"Anti-Zionism, Anti-Semitism, and the Dynamics of Delegitimization"makes clear what the conference organizers correctly regard as the heart of the current problem. "Our goal is to open more eyes toward what is happening," Rosenfeld told The Algemeiner, "to get more people to start paying attention to contemporary anti-Semitism and the role that hostility to Israel plays in generating

Thus do we come to the perennial question of whether anti-Zionism is anti-Semitism. It's a question that is often put to me, and my brief answer is that "historically, the two were distinct, but today, they are largely the same. The great scholar of anti-Sem-

Scholars Against Anti-Zionism

itism, Professor Robert Wistrich, whose sudden passing in 2015 robbed the academic community of one of its sharpest and most charismatic figures, put it much more precisely, and it is worth quoting in full:

"Anti-Zionism and anti-Semitism are two distinct ideologies that over time (especially since the creation of Israel in 1948) have tended to converge, generally without undergoing a full merger. There have always been Bundists, Jewish communists, Reform Jews, and ultra-Orthodox Jews who strongly opposed Zionism without being Judeophobes. So, too, there are conservatives, liberals, and leftists in the West today who are pro-Palestinian, antagonistic toward Israel, and deeply distrustful of Zionism without crossing the line into anti- Semitism. There are also Israeli 'post-Zionists' who object to the definition of Israel as an exclusively or even a predominantly 'Jewish' state without feeling hostile toward Jews as such. There are others, too, who question whether Jews are really a nation; or who reject Zionism because they believe its accomplishment inevitably resulted in uprooting many Palestinians. None of these positions is intrinsically anti-Semitic in the sense of expressing opposition or hatred toward Jews as Jews. Nevertheless, I believe that the more radical forms of anti-Zionism that have emerged with renewed force in recent years do display unmistakable analogies to European anti-Semitism immediately preceding the Holo*caust.*" (My emphasis in the italics.)

In this regard, Wistrich stressed the "grim associations" between the Nazi boycott of German Jews during the 1930s and the current Boycott, Divestment and Sanctions (BDS) hate campaign targeting the Jewish state. It is these functional overlaps between old and new forms of anti-Semitism, rather than the stated intentions of those who engage in boycotts of Israel, that really matter. Put another way, most boycotters will, often at the same time, angrily deny that they are anti-Semites and insist that the charge of anti-Semitism is a meaningless smear designed to choke off free debate about the legitimacy of Israel. But what counts is how these political views are put into practice. Examine that and you

will find, as recent research by the AMCHA Initiative watchdog group has revealed, a verifiable correlation between anti-Zionist activism and anti-Semitic outrages.

What AMCHA has shown is that the more exposed a university campus is to the propaganda of anti-Zionism—the slander that Israel is an apartheid state, the denial of Jewish indigeneity in the land of Israel, the celebration of Palestinian violence against Jews and Israelis—the more likely it is that Jewish students will face harassment. The fact that it is Jews living in the Diaspora, rather than the State of Israel itself, that are first in the line of BDS fire tells us a great deal about both the beliefs and tactics of this campaign.

Of course, campus bien-pensants will tell you that such data means nothing because the real challenge is not perceived anti-Jewish prejudice, but the hierarchy of oppression which determines that Iews are the beneficiaries of white privilege. As Harvard University Professor Larry Summers put it in a recent Washington Post column, on too many American campuses, "[T]here is hypersensitivity to prejudice against most minority groups but what might be called hyper-insensitivity to anti-Semitism."

Yet the portents are changing, and for the better. Seven states in the U.S. have now passed legislation to counter any material impact that the BDS hate campaign might have. The Board of Regents of the University of California recently determined in a statement that there are "anti-Semitic forms of anti-Zionism." While this manifestly doesn't mean that BDS advocacy is banned, it does stigmatize the underlying message as hate

We need more of these victories against the anti-Semitic incarnation of anti-Zionism, and scholars of the phenomenon have a critical role to play. Our adversaries have, for too long, enjoyed an uncontested playing field upon which to stake their claim that opposing Zionism is duty towards global justice. Now, though, the triangle of pro-Israel advocacy, anti-BDS legislation, and further scholarly unmasking of this movement's malicious aims is finally making its mark.

Reserve Early, While Advertising Space Still Remains In Our Upcoming Special Issues:







The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB

Have you ever been asked the question, "What is your earliest memory?" I have been asked that question many times. There was a time, long ago, when I was a graduate student in psychology, when that question was posed. The answer was considered very revealing of the respondent's deeper psyche.

Such exceptionally early memories were known in psychoanalytic circles as "screen memories" and were considered quite significant diagnostically. The scientific significance of such memories is now considered to have no basis, but they are certainly interesting and make for great conversation.

Considering the question posed, I had a clear image of my first memory. I was standing outside a brick building, looking up at my father, may he rest in peace, surrounded by a small crowd of other men. Everyone was looking at the moon.

This may have been my first experience, at age three or four, of kiddush levana, the monthly ceremony during which the congregation exits the synagogue and acknowledges the first appearance of the new moon.

I have another memory of the religious significance of this ceremony. I remember being told that the Hebrew word for "month" is chodesh and the Hebrew word for "new" is chadash. It was then that I learned of the significance of the new moon which commences a new month and became aware for the first time that the Jewish people follow the lunar, not solar, calendar.

When it is the last Sabbath before the new moon of the month of Nisan, the month of Passover, spring time, and the beginning of the new calendar year, in addition to reading Parashat Tazria, we also read an additional portion from Exodus 12:1-20, known as Parashat HaChodesh. Famously, according to Rashi, these verses are the true beginning of the Torah.

The theme of newness and the constant potentiality for renewal is the central theme on this Shabbat. It is also the central theme in the Jewish calendar, and one might say, in Jewish tradition in general. The symbolism of the moon constantly renewing itself is coupled with the symbolism of springtime and nature's renewal.

We herald the approaching holiday of Passover, but not as a holiday of freedom and redemption. Not just yet. We recognize that Passover is the festival of springtime (chag ha'aviv). Passover has a myriad of symbolic meanings, one of which is the perennial opportunity for personal and national rejuvenation.

When I focus on my earliest memory with extra effort, I remember what the men who surrounded me under that moon so long ago were saying to each other. Each man addressed three others with the traditional Jewish greeting, "Shalom aleikhem." I remember being puzzled by why Daddy was greeting friends that he saw daily with this special welcome, generally reserved for those whom one hadn't seen in a while.

I didn't ask him about it then; after all, it was still the era when "children were to be seen and not heard." But I have since answered the question for myself, and have explained it to my children and to my students as follows, "The new moon is a symbol for renewal. It is a time for each of us personally to begin again, to forget past mistakes, to 'turn over a new leaf.' It is also a time for us to renew and recharge our relationship with others. It is a time to begin a new slate, to forgive each other, and to appreciate each other anew. Hence, we greet at least three friends, even old friends, with a 'Shalom aleikhem,' as if they were newcomers in our lives."

And so, the supplemental reading teaches us about newness, and about, to borrow Lincoln's famous phrase, "a new nation, conceived in liberty." Is there any connection between the supplemental Parashat HaChodesh and the main Torah portion of *Tazria*?

I would say so, for the parasha begins, "Speak to the Children of Israel, saying, 'If a woman conceives and bears a male child, she shall be unclean seven days...and on the eighth day, the flesh of his foreskin shall be circumcised." (Lev. 12:1-3) The opening theme is also one of a new beginning, of a birth of a new baby. It is a time for the celebration of the entry of a new member into the Jewish people. Hence, there is surely a connection between Tazria and Parashat HaChodesh. They both adumbrate the centrality of the new in our tradition.

It is at this point that you, dear reader, might well ask, "If we are celebrating not just newness in general, but the arrival of a new human being into this world and of a new member

My Earliest Memory

of the Jewish faith, then why does the mother enter the realm of ritual uncleanness (tuma)? Should she not rather enter the realm of sanctity and cleanness (kedusha v'tahara)?"

I found a most thought-provoking answer to this oft-asked question recorded in the name of that most profound of the hasidic masters, Rabbi Mendel of Kotzk. He cites the passage in the Talmud which states that the "keys of childbirth" are kept by the Almighty Himself. It is He who presides, as it were, over "labor and delivery." Once the baby is born, His Presence departs as well. Just as when the soul of man departs, tuma descends, so too when the Divine Spirit departs, tuma ensues.

The Kotzker once again teaches a very deep, albeit existentially pessimistic, lesson. Perhaps one must be Rabbi Mendel of Kotzk to truly understand why he forces us to face darkness even at the moment of joyous celebration of birth.

For most of us, on the other hand, the lesson of our parasha is of light, and not of darkness. It is an occasion to contemplate all that is new in our natural and interpersonal environments, especially in the spring season. It is an opportunity to seize the moment by taking advantage of the constantly available potential for renewal of ourselves and of our friendships and relationships.

Is this just a Jewish message? Of course not. It is a message for all of humanity. And it is so well expressed by the famous adventurer and explorer of the sea, Jacques-Yves Cousteau, in his book The Silent World, when he

Sometimes we are lucky enough to know that our lives have been changed, to discard the old, embrace the new, and run headlong down an immutable course. It happened to me at Le Mourillon on that summer's day, when my eyes were opened to the sea.

In reading Parashat Tazria, our eyes open to a different kind of sea. May we embrace the new and run, headlong and happy, down a different and better course.







Judicial Review

RONALD BRATT, PRINCIPAL LAW CLERK TO JUSTICE ARTHUR SCHACK IN SUPREME COURT, KINGS COUNTY

Part I of this article discussed 1) an overview of the Fair Debt Collection Practices Act (FDCPA), 2) the requirement to verify the debt, and 3) disputing a debt. Here, we will focus on (A) Avoiding Legal Action; (B) Bankruptcy of the Judgment Creditor; © Preparing for your day in Court; (D) Filing a Complaint.

A. Avoiding legal action

Assuming you owe a legitimate debt, the statute of limitations has not run out, and you don't believe you could win a lawsuit or arbitration case. it's probably in your best interest to avoid legal action. If you were to lose, your debt would immediately increase due to court costs or arbitration fees. and maybe attorney's fees, too.

Since debt collectors would prefer to receive their money without having to take legal action, the best way to avoid a lawsuit may be to communicate with the collector. The goal would be to assure the collector that you intend to repay the debt or to let the company know that a lawsuit would be futile because you are "judgment-proof."

Being "judgment-proof" means that you have no income that could be garnished or assets that could be seized even if the court awarded the collector a judgment against you.

If you do have employment income or financial assets that a court could order be taken to satisfy the debt, you might be better off working out a voluntary repayment plan or a settlement. A settlement means you would pay less than the full balance but the debt would be considered paid in full. A settlement indicates there is no indication of liability on either party's part.

When trying to negotiate a settlement or repayment plan, it helps to know whether you are dealing with a collector working on behalf of the original creditor or a "debt buyer" who purchases unpaid debts for pennies on the dollar and then keeps whatever payment they are able to get.

One way to know if you are dealing with a debt buyer is that on your credit report your original creditor shows a \$0 balance owed to them—this means your account was sold. (Despite the \$0 balance to the creditor, your credit report will still reflect a "charge-off.") You can also ask the creditor if it sold vour account.

Debt buyers might be more flexible than other collectors, accepting lower payments over a longer period or settling for a smaller percentage of the original debt. This is not always the case, however, and some will be quicker to take you to court if they are not satisfied with your offer. Before offering a settlement or repayment plan, analyze your finances to make sure that whatever you propose fits your budget. The collector might be quicker to sue you if you don't make the agreed-upon payments. A good way to figure out what you can afford is to consult with a non-profit credit counseling agency. Find a non-profit credit counseling agency at the National Foundation for Credit Counseling (NFCC) website.

Do not give the collector permission to access your bank account, either through automated debits or by providing your debit card number. Once the money comes out of your account, it will be difficult or impossible to get back, even if you believe the collector took too much or took it on the wrong date. Send payments by check, or initiate electronic payments using your bank's online bill pay function.

Make sure any agreement you reach is provided to you in writing, on the collector's letterhead, before you make a payment. It should mention the name of the original creditor.

B. Bankruptcy

If your debt is too large to pay and you don't see any way out, filing for bankruptcy could be an option to consider-either before or after you are sued. A collector cannot continue collecting on an account while the court is considering the bankruptcy case, and it cannot try to collect on a debt that has been discharged (eliminated) in bankruptcy. The fear of losing the ability to collect any part of a debt because of bankruptcy sometimes makes collectors more amenable to repayment plans or settlement proposals.

Though there is a lot of "do-ityourself" bankruptcy information available, you should be very careful about trying to file bankruptcy without a lawyer. A mistake could result in a debt not getting discharged. Consumer Action offers a general guide to personal bankruptcy. C. Preparing for your day in court

The lawsuit must be brought in the county where you lived when you incurred the debt or where you live now.

(If there is no signed contract for the debt, the collector can only sue in the county where you live now.) Arrive prepared and on time.

Bring with you the Summons, the Complaint and your Answer, as well

Consumer Credit - Part II The Legal Action and the Creditor's Reactions

All correspondence you have received from or sent to the collector, including copies of letters, printouts of email messages and notes of all phone conversations;

Records of who the collector has contacted (your employer, for example) about the debt;

Any other evidence that supports your case, which might include a credit report, statements, canceled checks, or other documents that show the debt is time-barred (past the statute of limitations), doesn't belong to you or is in the wrong amount, or that demonstrates you have made a good faith effort to repay the debt; and

Records verifying your income and assets if you are claiming exemption from garnishment.

It is possible that you will have a last-minute opportunity to try to work out a settlement or repayment plan with the collector just before the case is heard. Make sure any agreement is presented "on the record" in court while you are there, and that you receive a copy of the agreement. Do not agree to any repayment plan that you aren't sure you can fulfill.

It's also possible, in some places, that the judge will require non-binding arbitration. In these cases, the arbitrator is assigned by the court or chosen by the two sides, and fees usually are capped and may even been waived if they are unaffordable. In court-ordered arbitration (unlike the "pre-dispute" arbitration required in many credit agreements), the arbitrator's decision is non-binding, which means that either side can reject the decision and have the case go back before a judge.

If you lose the suit:

If the collector wins the case, the court will enter a judgment against you, which states how much you owe. The collector has 10 years to collect, and may renew the judgment for another 10-year period.

If you don't pay in full or by negotiating a payment plan, the collector may be able to garnish your pay or levy your bank account. Under a garnishment order, your employer is ordered to direct a portion of your wages to the judgment holder, or your bank is ordered to turn over funds from your account. The collector can even get a lien against any real estate vou own.

Regardless of the amount of the judgment, the law places limits on what can be taken from you. First, except to pay certain types of debts, such as

child support, alimony, student loans and delinquent taxes, most income and benefits from government sources are exempt (can't be taken). This generally includes Social Security, unemployment and workers' compensation, veterans benefits, some government pension/retirement and disability benefits, and Supplemental Security Income (SSI). The FTC offers a fact sheet on "Garnishing Federal Benefits."

It is illegal for your employer to fire you because of the garnishment unless you have three different garnishments in a 12-month period.

Some portion of your personal possessions and equity in a car and/ or home is also exempt. However, a creditor may be able to take all or most of the money in your bank account (some states allow you to keep a small amount). Even if you are entitled to notification that money in your bank account will be seized, you may not receive the notice in time to avoid bounced-check or non-sufficient funds (NSF) fees on outstanding checks.

For more information about exemptions, read "Money That Cannot Be Taken From You ("Garnished") to Pay Off a Debt."

Find information about your state's homestead exemption (the amount of equity in your home that cannot be touched by most creditors) and other exemptions at the LegalConsumer. com website.

D. Filing a complaint

If you have a complaint against a debt collector, report the issue to:

The Consumer Financial Protection Bureau (CFPB), which regulates the collection industry, online or by phone at 855-411-2372.

The Federal Trade Commission (FTC), which enforces the federal Fair Debt Collection Practices Act: FTC Complaint Assistant or 877-FTC-HELP.

Your state's attorney general. Online, you can find contact information for your state at the National Association of Attorneys General.

Visit the National Association of Consumer Advocates (NACA) and use its Find an Attorney link to locate the names of attorneys near you who handle debt collection cases. Or, if you have limited income, the section below lists some sources of free and low-cost legal help.

As with all topics in Judicial Review, it is prudent to consult an attorney who can help you navigate what can be a perplexing and complicated legal system.



Rav Yitzchok Zilberstein: What if...

RABBI MOSHE SHERROW, WITH PERMISSION FROM ARTSCROLL/MESORAH

The Preferred Sandek

On the eighth day he shall be circumcised (3:21)

Boruch and his wife had been childless for many years after their wedding. His Rebbe told him that if he will be *sandek* at the *bris* of a holy and pure child, he will merit to have a child of his own. Boruch went to his neighbor who was a talmid chacham and asked if he would allow him to be sandek at his son's bris, explaining the reason for his request. The neighbor had wanted his Rosh Yeshivah to be sandek, as the Rema prescribes that one should try to use a sandek who is very righteous. Whom should the man choose, his Rosh Yeshivah or his desperate neighbor?

It seems that he should allow Boruch to be *sandek*, since the issue of having a righteous sandek has no source in the Gemara, whereas doing kindness is a mitzvah from the Torah, as the Gemara in Bava

Kamma learns from the pasuk in Parashas Yisro.

Because his neighbor is suffering, it is certainly a great kindness to make him sandek. This will be a greater merit for the baby than having a righteous sandek!

We find a similar ruling in the laws of mourning. Although it is a great mitzvah to daven specifically in a shul, we are taught that it is a mitzvah to daven in the house of a mourner, because by doing so, he is doing kindness with the living as well as the dead.

Here, where a person is not giving up a mitzvah, only forgoing a recommended practice, it would seem obvious that doing kindness takes priority.

Family First

On the eighth day he shall be circumcised (3:21)

Reuven's wife gave birth to • a baby boy, and he is unsure to whom he should give the honor of being "kvatter" at the bris. (Being kvatter is known as a segulah — an

omen — for having children.) On the one hand, his brother does not have any children yet, and would certainly appreciate the honor. On the other hand, there is a couple who have done abundant kindness with Reuven and his wife, and he feels that perhaps he has an obligation to give them *kvatter* in appreciation of their benevolence. To whom should he give kvatter? It seems that Reuven should give the honor to his brother. His brother needs the segulah, and from whom else should his brother receive such an honor if not from his own family? It is regarding such an instance that it is said not to forsake one's flesh.1 His appreciation to his benefactor can be expressed in many other ways, and does not have to come at his brother's expense. If a person had a delicious fruit that could heal someone ill, or it could be given as a token of appreciation, would anyone ask the question, to whom should the fruit be given?

Let us consider, however, if the person to whom he has a debt of gratitude is also waiting to be blessed with children, would the *p'sak* be different?

The Gemara in Kesubos² tells the story of someone who bequeathed his earthly possessions to Tuvia. Two Tuvias came to claim them. One was a neighbor and one was a relative. The Gemara concludes with *pasuk* in Mishlei,3 "A close neighbor is better than a distant brother." The Tur explains that a neighbor does not refer to someone who merely lives next to the person, but rather someone with whom he is friendly and with whom he has regular dealings. Based

- 1. Yeshayahu 58:7.
- 2. 85b.
- 3. 27:10.

Parshas Tazria

on this, Baruch should choose his neighbor as kvatter.

However, the Gemara is probably only relevant to someone who has already given away his property, and we have to determine what his intention had been. But in a case where he is coming to ask to whom he should give his property, he would be instructed to give it to his relative. A possible proof may be brought from the Rema in Hilchos Tzedakah.4 He says that relatives have priority over all others.

The Chacham Tzvi5 rules that if a baby's father dies and the beis din-appointed guardian wishes to perform the bris milah, and the baby's brother also wishes to perform the mitzvah, the brother has priority. The source for the ruling is the aforementioned Rema. If for livelihood in this world a relative has priority, certainly for spiritual livelihood a relative comes first.

We see that although the guardian certainly deserves appreciation, the relative has priority.

In addition, if Reuven's father wants Reuven to give it to his brother, he will be showing appreciation to his father by observing kibbud av.

Rav Shmuel Rosenberg provided an additional reason to give kvatter to the brother. In the mitzvah of yibum, Hashem instructed a brother to ensure the perpetuation of his deceased brother's name. Therefore, it makes sense that if a brother could assist his living brother in having children, this would certainly be a fulfillment of Hashem's will. Thus, it would be appropriate to give kvatter to one's brother, as opposed to anyone else.

- 4. Yoreh De'ah 251:3.
- 5. Responsa 70-71.

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The **Shadows** - A Novel

RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

He unpacked quickly, his movements economical and swift. When he was done, he spread his linen on the only unoccupied bed-to the right of the window. He was about to go out, to find the study hall and ask someone when lunch was being served, when the door opened and an older man walked into the room. Even at first glance, he was an impressive-looking fellow.

His bearing was straight and confident, his shoulders wide and purposeful. His face was already a little lined. He had black hair cut in a short buzz and his gray eyes were set somewhat far apart. Seeing Mikhail standing beside the desk, he smiled, but the smile didn't really reach his eyes. He took a seat on what Mikhail figured was his bed.

"The rosh yeshivah told me you were coming."

"The who?"

"Sorry. The rosh yeshivah, the head rabbi in this place. He said you were going to need a study partner and that I should find you a place in the dining room. Name is Gadi, Gadi Shomron."

"Mike Rugansky."

"Where from?"

"Brooklyn. You?"

"From a moshav near Holon."

"How do you speak such a good English, then?"

"High school, and special courses in the army."

"You almost sound like you're from the States."

"I'll take that as a compliment. But I definitely hear an accent when you speak. Where are you from originally?"

"Moscow."

"Should have known. You look Russian."

"You didn't know from the second you saw me?"

"No. And your English is good enough so that it doesn't come across immediately there, either."

"When you spend as much time as I have on the basketball courts of Brighton Beach, you begin to pick up the lingo."

"So let me get this clear," said the ex-army man. "Moscow, Brooklyn, and now Israel? Interesting."

"Yes. My family finally left Russia and joined the Russian melting pot in the USA, but I never got a chance to learn anything about my heritage back in Russia. I knew that if I remained in the States I would just get more and more focused on business, so I picked up and left."

"Money isn't a problem for you?" "Now I know you're an Israeli," Mikhail said, laughing.

Gadi had the grace to blush.

"No, the money is there. We have a family business and my parents are supportive of my decisions, so I have nothing to worry about. I can devote myself completely to studying."

"But how did you get into the whole religious thing in the first place?" Gadi asked.

He was interested. Curious.

Mikhail clammed up. He couldn't talk about all of this until he'd thought it out, all the way through. Until then...

"Slow down, tiger. We're going to be roommates for a while. Let's not cover all the ground in the first day, okay?"

"Whatever you say." Gadi gave him a smile. This time it was kind of real.

They walked down the hallway side by side, Gadi introducing him to students along the way. The scent of a well-cooked meal wafted up from downstairs.

"Should be good today."

"How's the food here in general?" "Better than the army."

They were entering a large room on the basement level. Students were streaming toward the double doors, chatting genially. Conversation was loud. The sounds of many voices competed with each other for space. A large, stainless-steel sink took up most of the wall on the opposite side of the room. The cook, a burly man with a mustache and oversized glasses, was standing behind a serving station. Gadi found plates and they took their places in the quick-moving line.

"Schnitzel or hot dogs?" asked the

Mikhail pointed at the schnitzel. "Knishes or steamed vegetables?"

He pointed at the knishes. The cook slipped one on to his plate and poured some sauce over it with a giant ladle.

"Have some soup." This from Gadi over at a huge tureen at the side of the counter. "Barley today. He makes the best barley soup."

Hefting the heavy trays, they made their way to a table at the counter. All around them was lively conversation. Students were eating, drinking, laughing.

"I told you some stuff about me. What about you, Gadi? How did you get to this place? You're from Holon. I assume that's not the average religious community."

"Assumption correct—although I haven't the foggiest how you figured that one out."

"And now you're here. How long has it been?"

"I left the army about four years ago. Only found my way here after a long search."

"And now you're happy?" A question.

Gadi nodded. "Very."

"But why you? Why did you leave the army and take this road? I can tell from the way you move that you were good at what you did. I am

guessing you could have made a career out of the military. How did you let yourself get derailed from your goal and end up here?"

"Let me explain something to you, Mike." A pause. "I have never been happier in my entire life than I am right now. I am happy when I wake up in the morning. I am happy when I go to sleep at night. I have found myself. Life is a joy now. What were my old goals worth, if they weren't providing me with happiness? I was miserable, and now I'm not."

He stopped talking, cut himself a piece of schnitzel and dipped it in ketchup.

"Yes, but what happened to you?" Mikhail was nothing if not per-

'Slow down, tiger. We're going to be roommates for a while. Let's not cover all the ground in one day,

Mikhail had to smile.

To be continued

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EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER

II. Nonspecific Complaints

3. Rebelliousness and Anger

At times, children who are frustrated and angry with their parents act out their rage by refusing to go to school. They suspect (and rightly so) that their parents will be more than mildly disturbed by even the prospect of a child staying home willfully. It is the shock value they are seeking.

If you determine that your child is balking at going to school as a means of provoking your anger, do not play into your child's hand by blowing your stack. Remain calm; but remain firm.

In this case, however, it is especially necessary to address the underlying feelings. If you fail to do so, your child will continue to try to act out his or her emotions by stubbornly refusing to go to school, or worse.

You address your child's feelings simply by acknowledging them. For example, you might say something like this. "Yenty, I know you are still upset about the disagreement we had last night.

I can tell that you are feeling angry about what I said. I am perfectly willing to discuss this further with you tonight, after school. You do not need to stay home today to show me how angry you are. I can see that already."

4. Attention-Seeking

Some children seem to crave attention. Like dry sponges, they soak up as much of their parents' time as they can. They seem to always need to be noticed by parents and teachers alike.

As a result of their insatiable thirst for attention, these children often devise creative schemes to place themselves on center stage both at home and at school. And nothing puts a child into the spotlight at home any quicker than that age-old line, "I don't want to go to school today."

Now you are placed in a double bind. If you try to ignore your child, he or she will simply crank up the volume, trying even harder to get your attention. If you sit down now for a heart-to-heart talk about the "problem," you will already be reinforcing

"I Don't Want To Go To School":

Faking or Phobia? (continuation)

and rewarding this undesirable behavior. So what should you do?

The best approach would be to hold out the prospect of greater attention, but only during the evening after school. For example, "This seems serious, Shmully. We are going to need a lot of time to discuss this with you so we can understand exactly what it is that is bothering you and why you are

"Your father and I, however, simply do not have that much time right now. I assure you that we are going to be thinking about this all day until you get home tonight and we can talk about this together."

5. Work Overload

As children grow, their academic responsibilities and homework also increase. And by the time they enter high school, some children feel overwhelmed by the pressure of the workload.

Especially in high school, the academic year can be compared to a marathon race. Those students who expend all of their energy in the beginning will find themselves totally spent before they reach the June finish line. To succeed, students need to pace themselves by taking breaks each day, week and month.

Some children, however, need help in learning how to pace themselves properly. These students find themselves only halfway through a test when the time is up. And they need a vacation weeks before one is scheduled. As a result, they may try "to take a break" by skipping school occasionally.

They may argue that they really need a break because they have been studying so hard for so long. And they may be right. But to let them stay home from school today is to set a bad precedent for the future.

If you let your children stay home from school today, you will be sending the wrong signal. You will be saying, in effect, that whether or not children go to school is up to them; that if they need a break or feel they deserve one, they should simply take off a day whenever they please.

This is not the message you want to give your children. Instead, you want to recognize the effort they have been expending. You also want to acknowledge that breaks are needed and important. But that is why weekends and vacations were invented. If additional time off is, in fact, necessary, it should only be considered when it is planned in advance, as opposed to on a sudden I've-got-to-have-it-now basis. For example, parents could discuss allowing a child once or twice a year to take a "mental-health day," but only if it is negotiated and agreed to in advance (preferably in consultation with the child's school).

In this way, parents are not being blackmailed by threats of, "If you don't let me stay home today, I'll fail this year, for sure!" In addition, your teenager will be granted the increased autonomy he or she is so desperately seeking. Moreover, by "giving in" a little, you will avoid a full-scale power struggle and confrontation which you can never really win, anyway. Finally, this approach will reduce your chances of being faced with another "I don't want to go to school" dilemma in the future.

6. Elevated Anxiety

So far, most of the scenarios and complaints described have been the garden variety encountered in every home since compulsory education was devised. This last category is less common and much more difficult to manage.

Suppose your child expresses no specific concern but still protests, with extreme intensity, going to school. You rule out fear of reprisal, testing limits, acting out anger, seeking attention or work overload as the underlying cause. And you are, quite frankly, baffled as to why your child is so adamantly and vehemently opposed to going to school today.

Your child may be crying tears of anguish which appear to you to be genuine. Your child seems frightened, as if gripped by panic. He or she pleads, often in bone-chilling tones, to be allowed to stay home. Your child is literally begging for your mercy. The crying is so intense that involuntarily vomiting may be induced. What is going on here? Why is this happening today? And what should you being doing about it?

If your child is acting this way, he or she may be suffering from an anxiety disorder. Two of the more common such disorders among children are Separation Anxiety Disorder and School Phobia. Since they are two distinct syndromes, they need to be discussed separately.

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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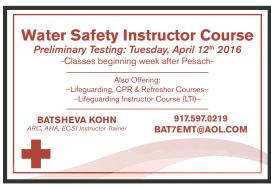
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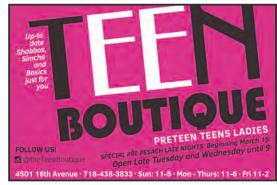


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RAMI PIZZA EXPRESS **AVE U** ▼

KOSHER PALACE

CONEY ISLAND ▼

BAGEL HOLE FICHLERS HARRICO PHARMACY MITTELMAN'S MODERN CHEMIST **PAPERIFIC** PIZZA WORLD **SCHNITZI** SHELL STATION THE BUZZ THE HAT BOX **TIFERES STAM**

NOSTRAND AVE ▼

KOFF'S BAKERY KOLD KUTS TAKE OUT MB VINEYARDS MONACO CLEANERS **NOSH EXPRESS** PALACE CAFE PIZZA NOSH SCHREIBER'S BAKERY SHOP SMART TORAH TREASURES WOLF'S GROCERY

KINGS HIGHWAY ▼

CHASE BANK **DEAR DRUGS** FRUITS A PLENTY JERUSALEM GLATT **KOSHER HUT PIZZA**

MARINE PARK ▼

DOUBLE HEADER MR. NOSH MY FAVORITE BAGEL SUGAR RUSH SUPERMARKET OF AVE. N

BORO PARK:

13TH AVENUE ▼

MOUNTAIN FRUIT

AMNON'S PIZZA BANK OF AMERICA BENNY'S **BRICK OVEN** CAPITAL ONE BANK **CHASE BANK CHASE BANK EAGLES BAKERY**

GOURMET GLATT ICE CREAM CENTER INVESTORS BANK LINICK'S TOYS MEGA 53 NORTHFIELD BANK SANTANDER BANK SHELL STATION STRAUSS BAKERY

SIZZLE VALLEY NATIONAL BANK

14-15TH AVENUE ▼

FOOD SPOT MOLLY'S JEWELRY PAPERIFIC SHREIBERS BAKERY YOSSI'S

16TH AVENUE ▼

DAGAN PIZZA STORE DUANE READE **EINHORNS** FISCHMAN'S GROCERY GROSS BAKERY KAFF'S KAFE **KOSHER MEATS** LIEB PHARMACY

MITTELMANS MOTI'S PIZZA MR. BOCHNER YANKY'S PIZZA

18[™] AVENUE ▼

APPETIZING BP SUPERMARKET HADAR GEULAH MENDEL'S PIZZA

MENDELSONS PIZZA THE WINERY WISSER SUPERMARKET

KENSINGTON ▼

KORN'S BAKERY PIZZA KING

FIVE OWNS:

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 **LAWRENCE** ▼ **BRACHS SUPERMARKET** SEASONS SUPERMARKET WAFFELINO

QUEENS:

KEW GARDENS HILLS ▼

ARON'S SUPERMARKET

BRACH'S BRAUNS FISH STORE **CARLOS & GABBY**

MEAL MART MENDY'S BAKERY NAOMI'S PIZZA

SAFRA SEFORIM STORE SHIMON'S PIZZA WASSERMAN'S

KEW GARDENS ▼ ROSENBLUM'S

BLUE RIBBON **BONKY'S WESTGATE BOOKMANS**

LAKEWOOD:

CAPITAL HOTEL FAT A PITA FARM FRESH **FELDMANS FOODEX**

FOUR CORNERS - JAMES ST. FOUR CORNERS - COUNTYLINE **GELBSTEIN GLATT GOURMET HARMONY** HEIMISHE BAKE SHOP

HERSHEYS JERUSALEM GLATT **IFRUSALEM II PIZZA** JUDAICA PLAZA KOLLEL SUPERMARKET KOSHER VILLAGE

KOSHER WEST MADISON PHARMACY MUNICIPI F BUILDING PIZZA PLACE PIZZA PLUS REFUAH PHAR. - WESTGATE REFUAH PHAR. - COUNTYLINE RIVER AVENUE CAFÉ **SHI OMIES** SHOPRITE **SPRINKLES** SRULLY'S MECHANIC

VILLAGE PIZZA WINE ON THE NINE YUSSI'S

MONSEY:

TUVIA'S AREA ▼

BLEU CLOTING BARBER SHOP **EXXON GAS STATION LIFEPLEX** MECHEL'S TAKE-OUT MONSEY GLATT

RUGELACH BAKERY SHELL STATION TUVIA'S

WESLEY HILLS ▼ WESLEY KOSHER **BUBBA BAGELS CRAVES**

GRAPEVINE

ATRIUM ARFA ▼ ALL FRESH SUPERMARKET

CHASE **EVERGREEN** MONSEY HUB (HALLWAY) OH! NUTS

SHELL GAS STATION TOWN SQUARE

59 &306 AREA ▼ **ACCESSORIES PLUS BABER SHOP BUY RITE** MAZAL CLEANERS

MONSEY BBO PURPLE PEAR

MAPLE AVE. ▼ HATZLOCHO GROCERY

ROCKLAND KOSHER AREA BAGEL STORE

GREENBAUMS PHARMACY SHOPPER HAVEN TRADING POST

SOUTH MONSEY ▼ **NEWDAY**

PASSAIC:

BAGEL MUNCH

JERUSALEM PIZZA

KOSHER CONNECTION

KING OF DELANCY

QUICK CHECK

BACK TO SCHOOL

EDUCATION

SUMIMER

NINE DAYS TISHA B'AV

HOME & DÉCOR

SHAVUOS

MAY 26 LAG B'OMER

JUN 2 HEALTH

MAY 12 EDUCATION

MAY 19 TRAVEL

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SEP 29

SEP 22

YOM KIPPUR

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JAN 21 HEALTH & FITNESS

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JAN 28 FEB 4

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JAN 14 HOME & DÉCOR

JAN 7 TRAVEL

BORO PARK LAKEW00D FIVE TOWNS FLATBUS 0 718.692.1144 **EMAILED GLOBALLY** 200,000 READERS ADS@THEFJJ.COM **25,000 WEEKLY**

2016 ADVERTISING OPTIONS

\$1,100 color 8.75" × 11.25 \$700 bw Full PAGE

Half PAGE 4.25" x 11.25" \$700 color \$400 bw 8.75" x 5.5"

Half **PAGE**

Quarter PAGE \$250 color \$150 bw 4.25" x 5.5" \$700 color \$400 bw

4.25" × 1" \$400 color \$200 bw Eighth PAGE 4.25" × 2.65

Cover Strip (full) 8.75" x 1" \$750

Display Classified \$10 Cover Strip (half)

\$400

MAR 10 TRAVEL **MAR 31** Inside Strip 8.75" × 2.65" \$500

MAR 17 PRE-PURIM

MAR 24 PURIM

MAR 3 HEALTH & FITNESS

FEB 18 EDUCATION

FEB 11

FEB 25

APR 14 PRE-PESACH

APR 7

APR 21 PESACH MAY 5 SIMCHA

100 color	2.8" × 1.85"	
\$75 hw	40 words max	

MAY 19	MAY 26	JUN 2	6 NOC	JUN 16	JUN 23	JUN 30	JUL 21	JUL 28	AUG 4	AUG 11	SEP 1	SEP 8	SEP 15
52x (40% off)	WITHIN 104 WEEKS	BW	ı		\$420	\$240		\$120	\$90		\$45	\$15	
52x	WITHIN 1	COLOR	\$040	000	099\$	\$420		\$240	\$150		09\$		
26x (30% off)	WITHIN 52 WEEKS	BW	I		\$490	\$280		\$140	\$105		\$52	\$17	
26x (WITHIN	COLOR	\$1 120	071,14	\$770	\$490	2	\$280	\$175		\$70	I	
25% off)	86 WEEKS	BW			\$525	\$300	9	\$150	¢112	7	\$26	410	2
18x (25% off) WITHIN 36 WEEKS		COLOR	\$1 200	007,1 \$	\$825	\$525		\$300	\$187		\$75	I	
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	WITHIN 24	COLOR	41 280	007,1	\$880	4560	9	\$320	\$200	004	\$80		
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9100	2010	ADVERTISING RATES	DBEMILIN BAGE (BACES E 70)	r KEIMIOINI PAGE (PAGES 3,7,9)	FULL PAGE	HAIF PAGE		QUARTER PAGE	בוכחבת פעפב		DISPLAY CLASSIFIED	A SEIGHED WITH THE STATE OF THE	CLASSIFIED (OF 10 23 WORDS)

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4 Page Center \$4,500 \$2,500 (18.5 × 11.25) 2 Page Center \$1,800 (18.5 x 11.25) 2 Page Spread

Premium Page \$1,600

Back Cover & Pg.3

\$2,000

Cover Strip (half) \$400 Cover Strip (full) \$750 ▶ 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.

Classified advertising multiple discount rates are based on consecutive weeks only.

Insertion Deadline: TUESDAY 11:00 AM

Cover Sticker \$2,250 **Full Cover Ad** \$5,000

NOV 10 HEALTH & FITNESS HOME & DÉCOR EDUCATION SUCCOS SIMCHA OCT 13 **NOV 17** NOV 3 **NOV 24** DEC 8 DEC 1 Advertisments 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. Prices subject to change without notice.
 All ads must be submitted camera-ready.
 Errors are the responsibility of the advertiser.
 Li reserves the right to omit advertising submitted for publication. **Distribution: EVERY THURSDAY** \$2,500

DEC 22 PRE-CHANUKAH DEC 29 CHANUKAH **DEC 15**

718.692.1144

Reservation Deadline: MONDAY 5:00 PM

| ads@thefjj.com | classifieds@thefjj.com

| www.thefjj.com



Your 21 year old son may be ready for shidduchim.

In a recent kol korei, our Gedolim encouraged bochurim who are 21 to begin shidduchim, if it is consistent with the advice of their rabbeim.

This bein hazmanim, more and more 21 year old bochurim will be starting shidduchim as they and their parents realize that the time is right for them.

TOGETHER WE CAN MAKE A DIFFERENCE.



