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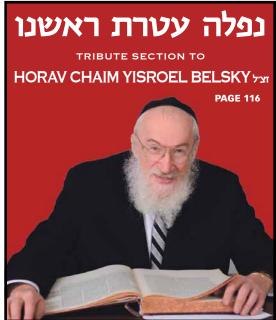






Lubavitcher Rebbe by Birchas Hachamah 1981

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FACES OF THE











































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Boro Park Center for Rehabilitation and Healthcare has named a new medical director to spearhead the Center's continued advancement as the community's foremost healthcare facility.

Dr. Josef Schenker, a double board-certified physician, bears impressive accolades such as former medical director for Methodist Hospital and chief medical officer for the Bronx's Centers Health Care. With decades of experience in emergency medicine and EMS, Dr. Schenker is now proud to bring his distinguished care faculties to Boro Park Center.

Dr. Schenker specializes in acute care medicine, ensuring that patients receive premium hospital care amidst the comforts of a home-like setting. Under his direction, the staff at Boro Park Center will be equipped to handle virtually any emergency medical situation with the establishment of a new Ultra Care Unit that will provide hospital-grade acute care. As chief medical director, he will further improve on the Center's full-time personnel coverage on each healthcare unit.

Boro Park Center already enjoys an unmatched reputation as Brooklyn's leading rehabilitation facility.

This addition of Dr. Schenker highlights the Center's dedication to reducing the chances of physical relapse once residents leave in-patient care.

Upon their safe discharge from the hospital, individuals enter Boro Park knowing their complete recovery is the only goal of the entire care team. Dr. Schenker's expertise and legendary commitment to patient consideration will help expedite the direct road to going—and staying—home.

Under his past leadership, Centers Health Care has successfully cemented their status as one of New York's premier patient-centered healthcare organizations. It is Boro Park Center's unrelenting mission of providing a comfortable, compassionate environment for recuperating residents that makes Dr. Schenker the perfect fit, renewing the Center's everlasting promise that incoming patients are in the right hands.

Dr. Josef Schenker has been a member of Hatzalah since 1989 and lives in Englewood with his wife and four children. He now serves at Boro Park Center located at 4915 10th Avenue in Brooklyn, NY.



4915 10th Avenue Brooklyn, NY 11219 718-851-3700 www.BoroParkCenter.net



A Vort From Rav Pam

RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

Parashas Terumah

Air to Breathe

They shall make a Sanctuary for Me - so that I may dwell among them. (25:8)

The above *pasuk* is the source in the Torah for building a Mishkan, which was the forerunner of the Beis Hamikdash. The Sefer HaChinuch (§95) says, "We are commanded to establish a place that will be pure and clean to the ultimate degree of (spiritual) cleanliness, which will serve to purify the thoughts of people and rectify and perfect their hearts toward Hashem."

The Mishkan was a place of supreme holiness, unaffected by the constant winds of change blowing through society at large. It was a place where Hashem's Shechinah on this earth was centered, where one went to purify his *middos* (character traits) in order to strive higher and higher in his Divine service.

The Seforno (31:18) says that had Klal Yisrael not made the Eigel (Golden Calf), there would have been no need to construct a Mishkan. Each Jew would have been worthy of the Shechinah resting upon him and his family. His home would have been a sanctuary of holiness, similar to that of Avraham and Sarah, where there was a constant blessing found in the dough, a lamp burning in the tent from one Shabbos to the next, and a Heavenly cloud (symbolizing the Shechinah) hovering above (see Rashi to Bereishis 24:67). These three miracles were symbolic of the Shulchan (Table) upon which the showbreads were placed, the constantly burning Menorah, and the Shechinah, which were the main parts of the Mishkan. After the Eigel disaster it was necessary to create a central place for the Shechinah. It would not

CONTINUED ON PAGE 134



FJJ Publisher's Message

MORDY MEHLMAN, PUBLISHER

FLATBUSH-JEWISH JOURNAL

Celebrating Our Sixth Anniversary!

With gratitude to *Hakodosh Boruch Hu*, we proudly present the Sixth Anniversary issue of The Flatbush Jewish Journal. We are gratified by the amazing communal response to the FJJ, and the extent to which it is read by hundreds of thousands each week.

Chazal teach that *Kol Hascholos Koshos* – all beginnings are difficult – and this endeavor has certainly not been easy. It is gratifying, however, to see the tremendous outpouring of support and interest in this publication, way beyond our wildest dreams. Rabbonim, communal leaders, and many others throughout the world, have extended their wishes for success, and submitted

meaningful articles. We are truly humbled, and appreciate their support and friendship.

Although a business venture, the FJJ has higher aspirations. As we said at the outset, our mission is to provide a sophisticated publication, uniting the Jewish community in their common goals and beliefs. We do our utmost to assist Yeshivos, organizations and families in their varied endeavors. At this important juncture, we can Baruch Hashem say that we have met our mission with great success.

We certainly hope we have met the expectations of Rabbi Nosson Scherman *shlita*, who wrote in our premiere issue of February 18, 2010:

"The birth of the Flatbush Jewish Journal is a welcome phenomenon, because it will serve the Flatbush Jewish community with news of interest to our neighborhood and an editorial policy that will not be an embarrassment. As Citicom

inaugurates this new community newspaper, we are confident that it will be not merely a commercial journal but that, as it continues to develop, expand, and acquire its own distinct personality, it will be a vehicle for daas Torah and for a clear perspective on what Hashem wants of us in this turbulent era.

This newspaper will not change the world, but it can – and I'm sure will – be an honest, forceful voice

for the good. Behavior changes slowly, but it can change for the better only if honest, sincere, clear-minded people advocate for what is right.

This newspaper will, bezras Hashem, be such a voice."

In conclusion, I would like to thank the selflessly dedicated staff of Citicom and the FJJ; as well as our dedicated weekly columnists and guest writers, for their round the clock efforts to bring this dream to reality.

The FJJ hopes to continue serving as the voice of Flatbush and way beyond, working together with the community for many years to come. We pray to *Hashem* for continued success in this monumental endeavor.





6:49 9:29 5:31 6:13

אדר א'

TUES





FROM MIR POLAND TO MIR YERUSHALAYIM

A LIVING TORAHLEGACY

Letters to the Editor

EDITOR@THEFJJ.COM



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

No Women In The FJJ

Since when does the FJJ publish pictures of women in the paper? I thought the rules were no women whatsoever, but lately the FJJ has slipped in women's pictures almost weekly! By printing Hillary Clinton's photo when she won the Iowa Caucus, the FJJ is starting down a slippery slope. What happens if she goes on to win the Presidential election? We will be stuck staring at her picture for four years straight, or maybe even eight years straight!?

Please desist immediately from ruining our community paper and our minds with pictures of women. The FJJ should be held to a higher standard.

Fed Up in Flatbush

Thanks For Hillary

On behalf of many people in Flatbush and your readers round the world, please accept my sincerest appreciation for putting the photo of Hillary Clinton (and other women) in the FJJ. It is a disgrace that frum newspapers and magazines completely obliterate women. A decade ago, our frumest publications had women's pictures weekly, as long as they were dressed modestly.

The FJJ should not be held hostage to the Taliban in our communities. If anything, you should avoid publishing pictures of Bill Clinton, who is a bad example for all of us.

Izzy K.

Lessons From Our Gedolim

The untimely petira of HaRav HaGoan Rav Chaim Yisroel Belsky, zt"l got me thinking as to how our great gedolim value time. They value every second and utilize their time to its fullest. No time is wasted on surfing the web, lavish winter vacations,

decorating their homes, idle chatter with friends, reading newspapers and magazines, sumptuous dinners at fancy restaurants, endless shopping sprees, Broadway shows and movies, etc.etc. They spend their time - as R' Belsky's son said - learning Gemara on a park bench while their children play on the swings!!

One of my Rabbeim once told me that we in fact daven to Hashem every Shabbos morning asking Him to allow us to utilize our days to their fullest. "TEACH ME HOW TO COUNT MY DAYS - SO THAT I MAY OBTAIN A HEART OF WISDOM AND UNDERSTANDING!" - beseeches, implores Moshe Rabbeinu of Hashem in the psalm "Teffilah LeMoshe". It is those individuals who you see bent over a Gemarah on a Saturday night in one of the numerous batei midrashim in Boro Park and Flatbush or those women who during their spare time are engaged in chesed activities who have merited to have this tefilah answered!

In the very same Psalm, my Rebbe told me, is the punishment that Hashem metes out to the wicked. "All their days are consumed in Hashem's anger, they dissipate like an unspoken word!" When you see someone living the so called "good life", coming and going, parties, traveling, shopping, vacations, penthouse apartments, private this and private that, understand said my Rebbe, this is in reality a punishment from Hashem and one day they will awake and wonder what life was all about. By allowing their lives to be consumed with emptiness they are in fact wasting away and not fulfilling their ultimate purpose on this world of "Uvo Sidbakun - and to Hashem you shall cleave"!!

CONTINUED ON PAGE 104

הרב חיים שלמה בו צייטע לאה הרב מתתיהו חיים בן עטל גיטל רינה בת יאל אברהם בן לאה משה נחמן בן מלכה מרים מרדכי דוד שמחה בן מרים משא טובה משה זאב בן רחל רפאל בצלאל מרדכי בן חנה רייזל חי׳ ביילא בת מלכה רבקה שרה מלכה בת פייגא פרדיל גולדה בת מרים חיים ברוך יהודה בן הינדא שרה ר׳ שלמה חנן בן חנה זיסל יצחק שמואל בן פשע שרה צירל בת אלתר רבקה יואל בן יטל רפאל חיים ישעי בן חיה משקט לאה בת מלכה מירל ר׳ שמעון בן ליזה לוסיה רבקה לאה בת חנה מנוחה משולם נתן יהודה בן טשארנה יצחק בן דבורה רפאל חיים צבי בן לאה ישראל דוב בן גיטל ישראל דוב בן גיטל חיה אסתר בת פייגא יענטא ר׳ ישראל אברהם בן שיינא רחל ר׳ ישעי׳ יעקב בן רייזעל רי יגל בן יעל אליעזר בן רחל אכחה בת מרים מנחם מנדל בן פערל דינה חיים עזריאל בו דבורה אסתר הינדה בת שפרה דב ישעיה בן אסתר ר׳ משה יצחק בן סירל צבי מנחם בן אסתר אסחר כח חוה בירה אטונו בונ וזנוז ויבו ברוך הלל בן רבקה זיסל בת רחל ישר ישעי׳ בן הינדא נאכה ישראל פייול בן חנה ביילה אהרן צבי בן זלדה רחל חי׳ בת אסתר ר׳ יצחק שמואל בן פעשא שרה . דוד רפאל חיים בן סופי׳ה

WEATHER FORECAST

THURSDAY Feb 11

Mostly Cloudy

29° 14°

FRIDAY Feb 12

Partly Cloudy 33° 19°



SATURDAY Feb 13

Cloudy/Wind 24° 6°

SUNDAY

Feb 14 Partly Cloudy

24° 16° MONDAY

Feb 15 Partly Cloudy

34° 25°

TUESDAY Feb 16 **Mostly Cloudy**

42° 28°

Feb 17

Mostly Sunny 47° 29°



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Police 61 PCT	718.627.6611	Kol Halashon

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צבי בו פנינה

רון בן בתיה

גיא בן רינה

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יאבן בן היכא יוסף מלך בן שרה שפרה שרה בת רבקה רחל

אברהם בנימן בן רחל בתשבע

שלום מרדכי הלוי בן רבקה דוב ישראל מרדכי בן חיה שרה

י יקותיאל יהודה נחמן בן שרה

זכריה שלמה בן מרים

Rabbinic Message



A WEEKLY DRASHA FROM FLATBUSH RABBONIM

Rabbi Kenneth Auman

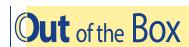
Rav, Young Israel of Flatbush

When we ponder world events at this time – particularly in the Middle East, we wonder what the future is going to bring. We wonder what the significance of these events is, what message they have for us, and what they portend for the future.

I have no doubt that were Yeshaya Hananvi, or Yirmiyahu, or any of the other neviim of old with us today, they would be able to deliver to us the word of G-d on matters of current events just as they did in their times. But unfortunately we have no prophets, and we figuratively experience the words of the Torah in the Tochacha - "And you will have to feel your way in broad daylight just as the blind have to feel their way in darkness..."

So what should we do if we have no divine insight into the world in which we live?

I would like to suggest an approach based on the matters discussed in our Parsha. We seem to have three different topics randomly placed in proximity to each other - melechet hamishkan (the construction of the Tabernacle), CONTINUED ON PAGE 138



MUSINGS ON



RABBI YAAKOV SALOMON

A Chance of a Lifetime...

Quick. What do Anheiser-Busch, Fiat, and Avocados from Mexico have in common? Each invested up to 5 million dollars for 30 seconds of airtime during Super Bowl 50. (That's 5 million dollars, not 5 dollars.) And there were many more like them. Incredible. Their reasoning? Where else do you have the opportunity to reach hundreds of millions of people in one sitting? Rather remarkable, methinks. So let's dream. If you could reach every single Jew in the world...in one sitting...for 30 seconds...what message would you give them? "Believe?" "Learn Torah?" "Daven?" "Move to Eretz Yisrael?" "Give tzedaka?" "Don't double-park?" Send your answers to the editor at the FJJ.

You never know.





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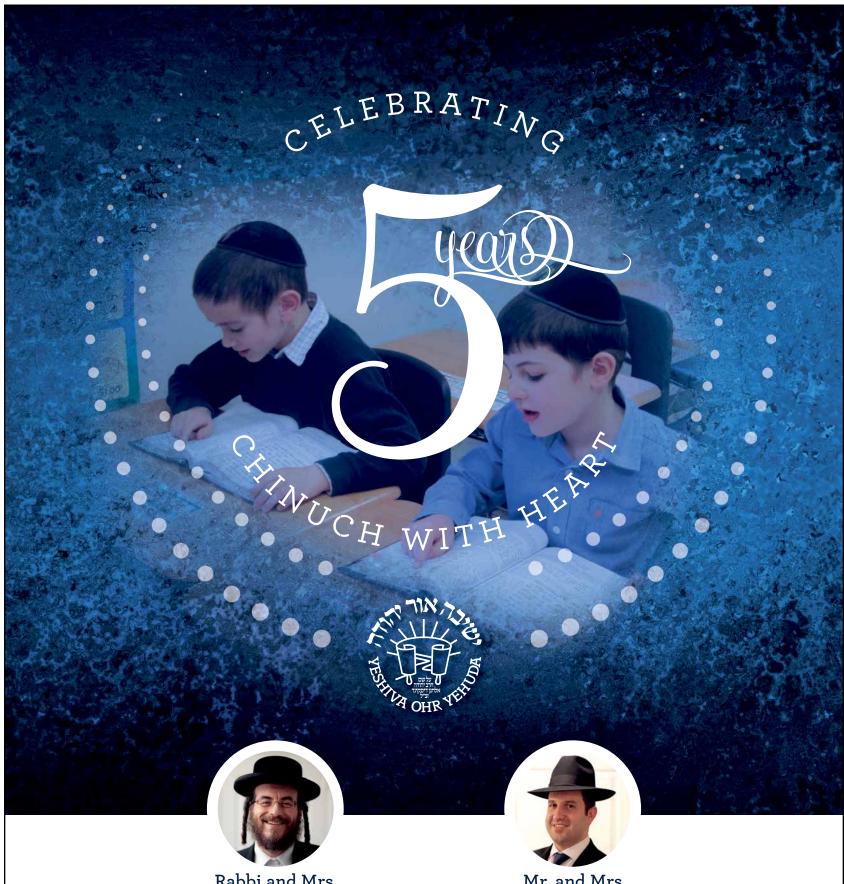
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Mora D'Asra

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RAV DOVID GOTTLIEB Senior Lecturer, Ohr Somayach

AGUDAS YISROEL BAIS BINYOMIN

4:50 MINCHA & SHALOSH SEUDOS

AGUDAS YISROEL BAIS BINYOMIN 2913 Ave. L

RAV DOVID GOTTLIEB

Senior Lecturer, Ohr Somayach

RAV MOSHE TUVIA LIEFF

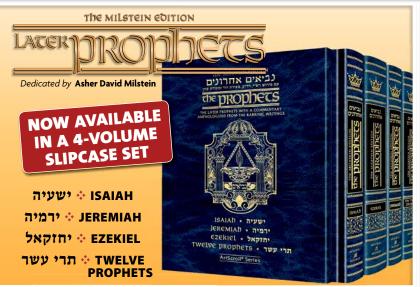
Mora D'Asra

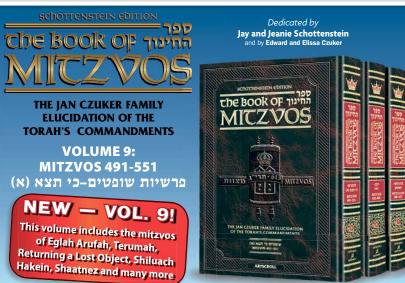


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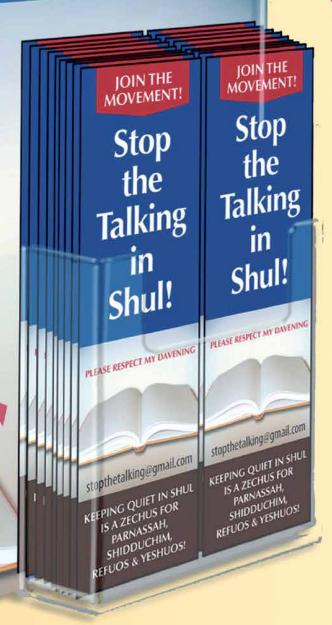
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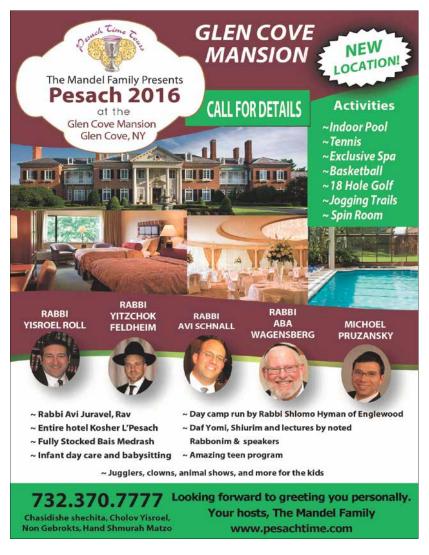
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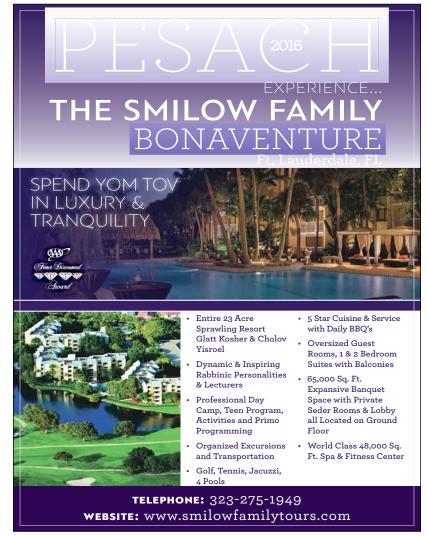
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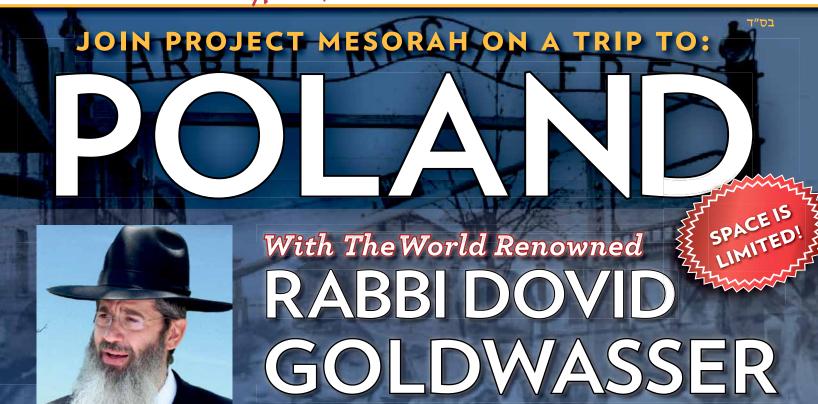
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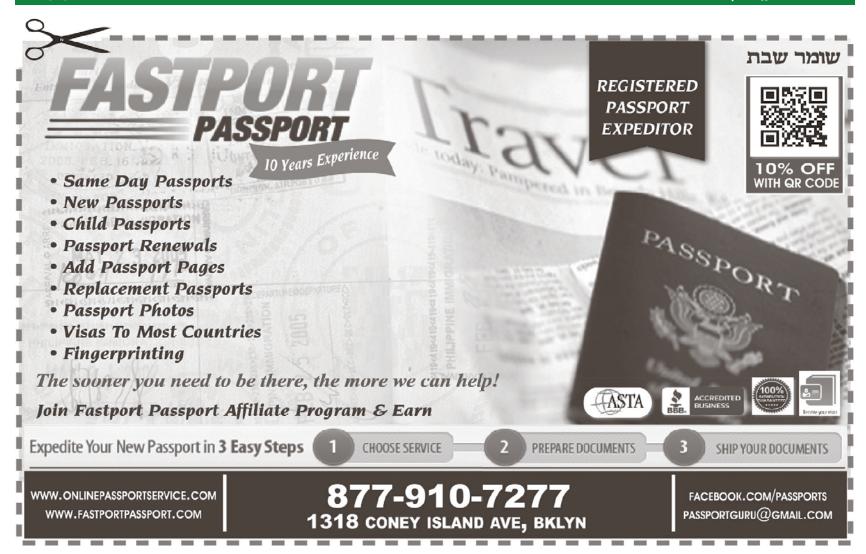
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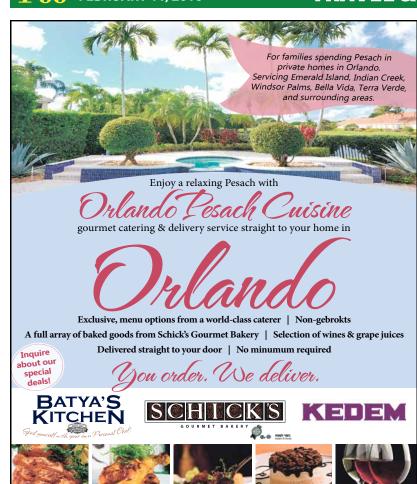
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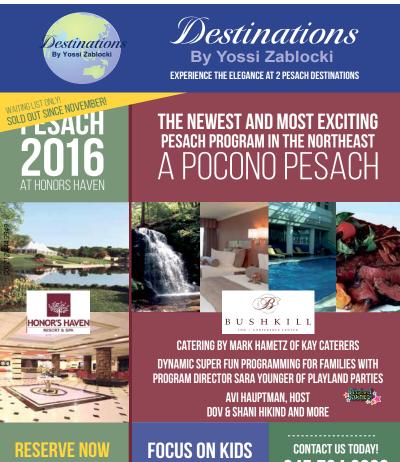
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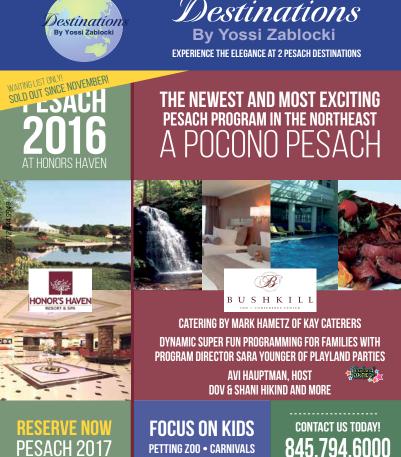


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Halachically Speaking

RABBI MOSHE DOVID LEBOVITS
Reviewed by: Rabbi Ben-zion Schiffenbauer

In the larger Jewish enclaves, each neighborhood has many pizza and food stores, as well as many shuls and yeshivos. Are there any restrictions to opening stores, shuls and yeshivos in the same area? Does it make a difference if many similar stores are all located in one area, such as a garment district? What are the restrictions regarding opening up stores in the same neighborhood if the customer base is not large? In this issue we will discuss the topic of opening stores next to each other.

Please note that these *halachos* are very intricate; we will present an overview of the *halachos*, but if one has a question he should present it to his *ray*

Moral Issues

Aside from the *halachic* aspect of this topic, there are moral reasons why someone should think carefully before opening a competing store in an area where he might cause someone a loss of money.

The Gemara counts eleven principles that Dovid Hamelech outlined. One of them is that one should not enter the profession of his friend and compete with him.

The Gemara says that one who makes someone else lose his livelihood is like a murderer.

The Rambam says that the business dealings of a *talmid chacham* are to be straight and he must be a man of his word. He addresses the issue of not entering the profession of one's friend.

We believe that the money we are going to make each year is decreed on Rosh Hashanah. Therefore, if a competitor opens a store, one should feel secure that he will earn enough money.

The Term

Opening a store next to someone else is called "hasagas gevul." This is borrowed from the Torah's term of hasagas gevul, which refers to encroaching on someone else's property (according to many in Eretz Yisrael).

Source

The Gemara discusses competing stores, specifically opening a mill in the same *mavuy* (neighborhood). Rav Huna says that the first person can argue, "You are stopping my livelihood." Rav Huna Brei D'Rav

Yehoshua maintains that the second person can argue, "Whoever will come to me will come to me, and whoever will go to you will be your customer."

How We Rule

The *poskim* maintain that we rule like Rav Huna Brei D'Rav Yehoshua since he is the latter opinion and it is in accordance with the view of the majority. However, this is not a blanket *heter* as will be discussed below.¹

Same Neighborhood / City

The above discussion is only true if the second person is from this city, but if he lives in another city he is not allowed. However, if he pays local taxes then there is no issue. The Gemara does not discuss whether there are any limits even if he pays taxes to the local municipality. Furthermore, the Gemara discusses a situation where they are from the same city but a different neighborhood, and it ends off without giving an answer. We are stringent. Therefore, one who lives in a different city but pays taxes cannot open in the same area, but can open in the same city.

Fish Nets

The Gemara rules that once someone spreads fish nets, nobody else may place a net within a *parsah* (the distance to walk seventy-two minutes). Rashi explains that the fish that would have entered the first net will now enter the second net. In this case, the first person is definitely losing out. The *Nemukei Yosef says that sometimes it will go from one trap to the other*.

There are poskim who do not mention this halachah. The Rif and Rambam do not mention this either. However, it is brought in poskim.

A modern example of this would be someone who is trained by his employer, and uses his training to open a competing business. He has all the clients that he dealt with at his first employer, and will very likely put his employer out of business. This should not be done.

Opening Stores Next to Each Other

Dead End Mordechai says that if a store is located at the back of a dead-end alley, then one may not set up a store in the beginning of that area, since people will go exclusively to this store. Others say that this is only if you hold like Rav Huna, but we hold like Rav Huna Brei D'Rav Yehoshua, so this case would be permitted. Nevertheless, even though we are lenient in general in most cases, in this case we hold like the Mordechai. The reasoning is that when there is a guaranteed loss of money, we follow the ruling of Rav Huna.

If the first store is located on a regular street, then it is permitted to open two stores since in this case the new store will not make the original store go out of business.

Eliminating Someone Else's Parnassah

From the above, it is clear that one may not start a business near another such store if it will definitely destroy the other person's business. This is even according to the lenient opinion of Rav Huna Brei D'Rav Yehoshua. If it will just decrease the first store's profits, it is allowed.

Loss of livelihood is not defined by a loss of one's home or the ability to put food on the table. It means interfering with his ability to afford as much as an average person in his times.

There is a possibility that if there is room for both stores to survive but one is not run well, then it would be permitted to have both stores in the same area.

Pursuing Someone Else's Customers

One is not allowed to actively pursue another person's customers. This is comparable to the fish nets. However, advertising your business is permitted, even if customers will leave the first store. Additionally, one may give out candies and other incentives to attract customers, since the competition can do so as well.

A common example can be found in Eretz Yisrael, where many people do not have cars and taxi cabs line up at bus stops and offer their services, thus causing the bus company to lose a customer. On the other hand, it can be argued that the taxi is offering a higher quality service, free of noise, disturbances, and frequent

stops. In addition, many times the buses are not on time or there are no seats when it arrives. This issue is not a simple matter and one should ask his *rav*.

If one is giving rides just for *chessed* purposes and not for livelihood then it may not be allowed. Others are lenient in this regard.

Non-Jew

There is a discussion in the *poskim* if the *halachah* whether the restriction applies is applicable when the first store is owned by a non-Jew. One should be stringent in this regard.

Cheaper Prices

People should not have to overpay for an item. Therefore, one may open a second store if he is going to charge less for an item. In addition, if the quality of the second store is preferable then he may open. This would be true even if a second storeowner were from a different city. This is common in certain areas where people are learning in *kollel* and a store opens to provide them with cheaper prices than the surrounding supermarkets.

If the first store was offering a competitive price, and he cannot go lower and still make a profit, the new competitor may not open.

Lowering prices for a short period of time, like a grand opening sale, is not considered unfair pricing.

Different Products

The entire discussion of opening a competing store next to an existing store is if the two stores will be selling the same items. If the second store will be selling many other items which are not sold in the first store he may open. This is even if he lives in a different city.

Better Hechsher

A second food store that offers a higher standard in kashrus may be opened even if the first one cannot survive.

Business Districts

Manhattan is famous for its different business districts, such as garments and diamonds. Every store in that district sells the same thing. It is permitted to open a new store in the district (even if they are all Jews) since this is the address for this item. This helps business since customers

CONTINUED ON PAGE 27

^{1.} For a nice discussion on this topic, see Even Hamishpat 1:26, Journal of Halachah and Contemporary Society 5, pages 6-29, Minchas Tzvi 1:17, 2:5, http://www.jlaw.com/Articles/hasagatgevul.html, Emek Hamishpat 4:18, Mishpatei Chaim 1:20, Vayomar Shawal 64

Halachically Speaking

CONTINUED FROM PAGE 26

come from all over to these places. This can be true for streets which thousands of people pass daily (such as Avenue M and Avenue J in Brooklyn as well as Central Avenue in Long Island, and Cedar Lane in Teaneck, New Jersey and other such locations) and have multiple pizza stores and bakeries (in many cases even on the same block). The rationale for this is that since people come from all over to shop at these stores, it is known to be the place to buy all kinds of items and competition between opening other stores does not apply. In addition, these stores are for the most part located in areas where there are so many people passing that there is enough business for everyone, as opposed to small communities which may not have enough people to support multiple pizza stores, bakeries,

Internet / Insurance Agents

These restrictions do not apply to opening a competing website, since the marketplace is so large on the web that it is not likely the second website will put the first website out of business.

Wholesale and mail order businesses, or any business which does not serve the local population exclusively but attracts customers from afar, may compete anywhere.

In addition, someone from a different city may advertise his business in a local paper even if there is already the same store in the city where the paper is sold or given out if it is a cheaper price or offers delivery, etc. which is not done by the original store in the area.

This also applies to insurance agents since they are not based in neighborhoods.

Yeshiyah

Even according to the stringent opinion, it is permitted to open a *yeshivah* close to another one. We apply the rule "*kinas sofrim tarbeh chachmah*," and each *yeshivah* will work harder with their students due to the competition. This is true even if the first yeshivah has to go out of business.

New Shul

Harav Moshe Feinstein zt"l was asked whether it is permitted for people to break off and open another shul within close proximity of another shul. Their complaints were that the first shul has a different nusach and they do not like the rav's ways. He rules that if the neighborhood cannot afford two shuls, and the rav of the first shul will lose his livelihood, then it is forbidden, even if the complaints are valid. In many communities there are numerous shuls and there is no loss of livelihood for any of the other shuls. In addition, the more shuls in a large community the better it is, since it is appealing for people who wish to move into a specific area.

The same is true for a community *kollel* which wishes to build next to an existing *shul*.

Harav Ephraim Greenblatt zt"l holds that is prohibited for the kollel to invite congregants from the shul to come and daven in the kollel. In many places this can lead to the eventual closing of the established shul. It is preferable for the kollel people to daven in the shul and have a positive influence on the congregants. Harav Schachter shlit"a also maintains that it is preferable that the yungeleit daven in the established shul. If the people feel that the pace of the davening is too quick in the shul, then it would be appropriate to start another minyan where the davening is at a slower pace. This second *minyan*, however, should be located in and be part of the same *shul*, cautions Harav Schachter *shlit"a*.

Kashrus

When there is a local *Va'ad Hakashrus* in a town, another person cannot open up a different *Va'ad* if it will put the first one out of business. Many times there are a few local *rabbanim* who work in a community and certify manufacturing companies, and there is a lot of room for all to make a living.

Sefarim Store

If a neighborhood has a *sefar-im* store, a second store may only be opened if the neighborhood can support two *sefarim* stores. In many communities there are numerous *sefarim* stores and all can make a nice living, but it is obviously dependent on the size of the community.

Playgroup

It is common for a community to have many playgroups and one may open an additional one near an already established one. Each playgroup has different qualities to offer and it is not considered an issue of opening a competing one in the community. In any case, one should consult with his *rav* before opening a competing playgroup.

Doctor

One can walk into any community and see hundreds of doctors' offices. One is allowed to open a practice next to already existing one. Each doctor has what to offer patients and it is not included in the issue of opening a store next to another. In any case, one should consult with his *rav* before opening a competing doctor's office.

One-Stop-Shop Supermarkets

It is very common to have a onestop-shop supermarket where there is fish, bakery, take-out and other services. Many times other smaller stores will go out of business if these one-stop shops open since they can't compete with the service, etc. However, since the supermarkets sell other items which the local deli, etc. does not sell, such as groceries and other items, it will not be considered the same kind of store. In that case there is no issue with the one-stop-shop supermarket selling his deli items. One should consult with his rav if this situation arises.

Yom Tov Food Distribution

Before Yom Tov, it is very common for chessed organizations to give out a lot of meat, potatoes, and other food and non-food items to make it easier to get through the Yom Tov expenses. This is permitted even if the one giving out the food, etc. does not live in the city and it may cause a bit of loss of revenue to the local stores. The intent is not to cause the store's loss, only to give presents to the locals who can't afford the costs in the store. In addition, this is not considered opening a store within a community that already has a store.

Window Shopping

It is very common for one to go window shopping in a store. As long as one went in with the intention to buy something, a different store owner who sells the same items can ask the potential customer to come to his store instead. The one who is window shopping is not considered the customer of the store yet.

Pious

Even in cases where it is permitted to open a competing store, the *Shulchan Aruch Harav* rules that it is a pious act not to do so. However, if both stores can survive, then there are no reservations.

Chasam Sofer C.M. 79; Pischei Teshuvah C.M. 237:3.

Aruch Hashulchan 156 and end Shearim Metzuyanim B 62:5

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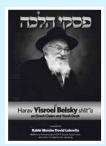
According to the basic premise of the law, when exiting the bathroom one does not have to wash his hands three times as is done when awakening in the morning. Washing each hand once is sufficient.

Some *poskim* maintain that if one awoke in middle of the night to use the facilities, no *brachah* of *Asher Yatzar* is recited at that point;

the *brachah* recited in the morning exempts this *brachah*. However, others say that one should make an *Asher Yatzar* when awakening in middle of the night to use the facilities and not wait until the morning to recite it. Most *poskim*, though, are of the opinion that one is permitted to recite *Asher Yatzar* even if *Hamapil* was already said.

Often, one is about to wash for a meal and he has to use the facilities. In this situation, one should wash his hands upon emerging from the bathroom directly from the faucet. (The reason for this is because

if he would use a utensil, it would



technically suffice for the washing required before a bread meal. Therefore, an additional washing for the meal would not require a *brachah*.) After washing one's hands in this manner, he may wash his hands in the regular man-

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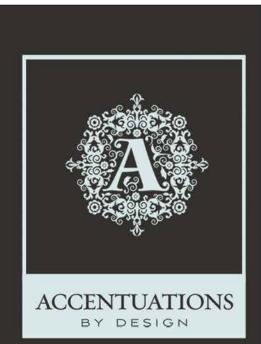
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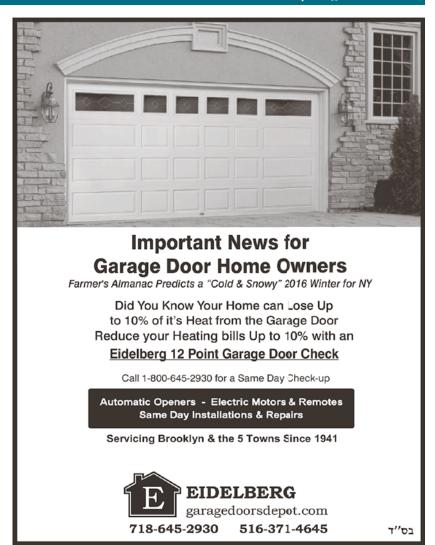
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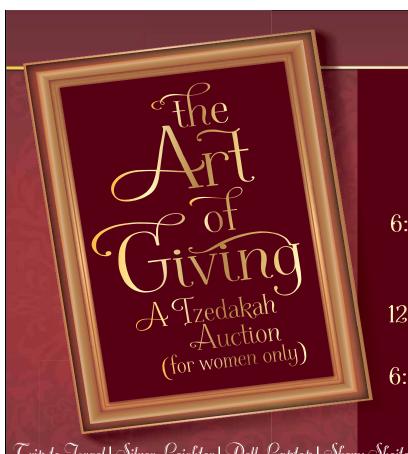
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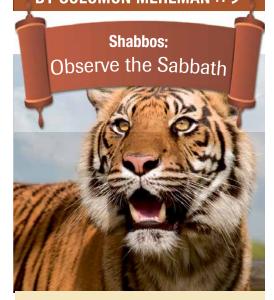


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Tully the Tiger

I'm Tully, the Tiger, my stripes are quite bright, Just like Leibel, the Lion's, is my appetite.

But Leibel, you know, likes to bellow and roar, While the quiet approach is a thing I adore.

But we're here to discuss all the mitzvos you do. How I wish I could celebrate Shabbos like you!

What a mitzvah it is to prepare every week, For the Shabbos so holy when the Rabbi will speak.

And the meals are so wonderful! Boy, am I jealous! In the zoo all I get is red meat, for they tell us.

It's the very best food while I'm here in the coop!
But on Shabbos I'd love to have lukshen and soup!

So, on Shabbos, help out and wear your best, And daven well on this day of rest.



Rabbi Yechiel Spero

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A Tale of Two Buckets

A man lived in a small village where no one had running water inside their homes. Like everyone else, every day he went to draw water from the well near the edge of the town – the opposite end of the town from where he lived. Every day he would draw two big bucketfulls and carry the containers home. In order to carry the buckets, he had to balance them on each end of a long wooden pole. However, there was a problem. One of the buckets was sound and none of its water leaked out, but the other bucket was cracked, and by the time he arrived home, only half of the water he had drawn was still in this bucket.

Now, the buckets in this story spoke to each other. The bucket that held onto its water — one could say that this bucket was quite "full of itself" — showed off to the other bucket, calling out to it, and asking it why it was always losing its contents. The broken bucket would answer explaining that he could not help it, he had tried to hold on but there were cracks inside that caused him to lose some of the water. He always tried as hard as he could to

be proud, but he was ashamed of his failure and embarrassed in front of the other bucket. One day, however, all of that changed

The two buckets were hanging from either side of the pole when the snooty bucket called out to the other bucket, "Hey there, what is all that growing underneath you?"

The faulty bucket looked down and noticed that underneath him flowers and grass were growing. Under the snobby bucket, however, nothing was growing; there was just dry earth and stones. The haughty bucket wondered out loud why beautiful flowers were not growing beneath him as well. The weaker bucket replied, "I have always felt hopeless next to you; my cracks and gaps caused half of my water to drip out. I just could not hold on to it.

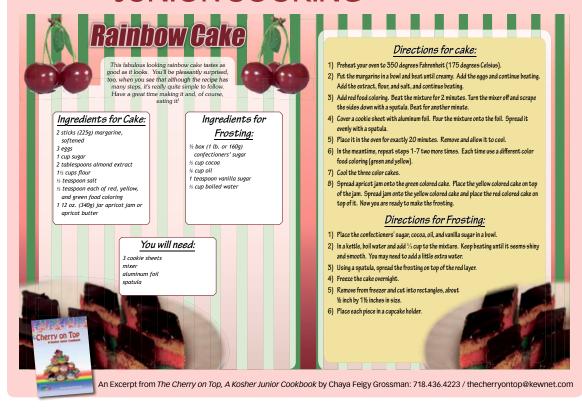
However, I see now that the water that leaked out has in fact not been wasted. It has dripped onto the dry earth day after day, year after year, and watered the ground below. Now there are beautiful flowers and grass beneath me."



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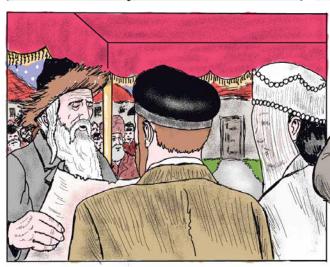
CHAIM REVEALS TO SHRAGA THAT HE IS ONE OF THE 36 HIDDEN TZADIKIM. MIRACULOUSLY, SHRAGA' FATHER APPEARS TO WARN HIM TO DO EVERYTHING THAT CHAIM TELLS HIM...



A SHORT WHILE, AFTER THE LAST DAY OF SHEVA BRACHOS, I WILL PASS AWAY. YOU MUST PROMISE ME THAT YOU WILL STAY ON THE RIGHT PATH. YOU MUST EARN AN HONEST LIVING. JUST MAKE ENOUGH MONEY TO SUPPORT YOURS AND MY FAMILY. YOU WILL MARRY OFF MY OTHER TWO DAUGHTERS WHEN THE TIME COMES. DO NOT DESIRE MORE THAN YOU NEED, IT WILL ONLY CAUSE YOU TO GO ASTRAY. ALWAYS KEEP AND CHERISH THE HOLY SHABBOS. NEVER FORGET ANYTHING I JUST TOLD YOU.















Power Points on the Parsha

RABBI EPHRAIM NISENBAUM

"...the poles shall remain in the rings of the Ark; they may not be removed..." (Shemos 25:13)

Although the poles were meant to carry the Ark, the Talmud says that the Ark actually carried its bearers. When Rav Eliezer Gordon first married, his father-in-law committed himself to support the budding young scholar. After a few years, offers for rabbinic posts began coming to the scholar, but his father-in-law encouraged him to continue studying. The mother-in-law argued that they could not afford to support the young family indefinitely, but her husband objected, "Who knows who is really supporting who? Perhaps he is supporting us!" The puzzled woman couldn't understand the cryptic words. Eventually, Rav Gordon accepted a rabbinic post, and shortly thereafter his father-in-law passed away. "Oy," moaned his wife. "How right my husband was! Our son-inlaw's Torah study may have benefitted us more than we benefitted him!"

"...you shall make a table of acacia wood... (Shemos 25:23)

It seems strange that in the holy Tabernacle, where the Ark, menorah, and Altar stood, there was also a need for a table. After all, the table represents the material and physical worlds, not the spiritual world of the Temple. The Talmud, however, says that after the Temple was destroyed and the Altar can no longer atone for our sins. atonement comes through one's table. Inviting guests and speaking words of Torah at one's meal brings atonement. Rabbeinu Bachya cites a custom of certain French Jews who had their coffins built from the wood of their dining room tables. They wanted the wood of the table to testify on their behalf in Heaven of all the Torah studied and kindness shared around the table.

"...they shall take for Me a gift from every generous person..." (Shemos 25:2)

The Talmud expounds that the gifts for the Temple must be donated sincerely for the sake of G-d's Name and not for personal benefit. Rav Elchanan Wasserman, the Rosh Yeshivah of Baranovich, was in America to collect funds for his yeshivah. In one home he found a group of men playing cards.

Rav Elchanan cast a disappointing look at the group. One of the players tried to explain to the rabbi that all the proceeds would go to charity, but Rav Elchanan looked on disapprovingly. The man asked him, "Rabbi, when these dollars reach Heaven, will they be considered money of a *mitzvah*, charity, or transgression money since they were won through gambling?" HeRav Elchanan Rav Elchanan smiled and said, "I'm not sure the dollars will ever make their way to Heaven."

They shall make Me a sanctuary and I will dwell in their midst... (Shemos 25:8)

Rav Chaim Volozhiner explains that each person must be a sanctuary for G-d's Presence. During World War II, the Novardok Yeshiva was forced to move and so the students learned in a local synagogue. The village residents appreciated the students' studying, but when they began to study mussar with the traditional Novardok fiery sing-song and crying, the villagers were confused. "What is going on?" they asked. One man guessed, "I think they are mourning the destruction." "Oh," the others said understandingly. They had heard of mourning the Temple's destruction. A student overheard the conversation and interjected. "They are crying for their own personal destruction!" The people murmured in agreement, "Poor fellows, they have suffered so much..." Again the student spoke up. "I don't mean their personal suffering. They are crying for their character destruction; their traits that need perfecting and their longing to connect with the Al-mighty."

They shall make an Ark of acacia wood... (Shemos 25:10)

Nefesh Hachaim describes how the Mishkan and its vessels correspond to the human body. The Kodesh Kadashim, the holiest part of the Mishkan, corresponds to the heart, the central organ in the human body. Rav Chatzkel Levenstein would add that just like the Kodesh Kadashim is designated specifically for the Ark, and no man may enter save the kohen gadol on Yom Kippur, one's heart must also be designated solely for Hashem, and one may not allow any foreign ideologies or influences to enter either. A man once came to the Mezritcher Maggid

Parshas Terumah

and complained about his difficulty in concentrating during prayer, since all types of foreign thoughts kept filling his head. The maggid sent him to a distant town to speak to Rav Zev of Zhitomir. When he arrived at the house, he knocked at the door, but nobody answered. He heard people inside so he knocked again, but still nobody answered. He banged on the door repeatedly, but to no avail. Finally the door opened and he was welcomed into the house. The man asked Rav Zev what took him so long to open the door. Rav Zev responded, "Young man, this is my house, and nobody enters until I decide if and when they can enter. Your head, too, should be the same. You must take control of your mind, and only allow thoughts to enter if and when you are ready for them."

The poles should be in the rings of the Ark; they shall not be removed from it. (Shemos 25:15)

The Chafetz Chaim sees an allusion in the poles to the supporters

of Torah, that even in the World to Come they will not be removed from the Torah. Rav Chaim Volozhiner once had a difficult question in his studies that he could not figure out. One night as he slept he dreamed that a past supporter of his yeshivah came to him and answered his question. Rav Chaim explained that although this supporter had not been a learned person at all, nevertheless since he had supported scholars, in Heaven he was taught Torah and became a scholar. Rav Aharon Kotler once eulogized a supporter of his yeshivah in Lakewood, NJ, at his funeral during the month of Nissan. A rav told Rav Aharon that the halachah prohibits eulogizing anyone besides a Torah scholar at his funeral during the month of Nissan. Rav Aharon explained similarly, that since the man had supported Torah in his lifetime. in Heaven he would be a scholar. As such, he could already be treated like a scholar now, and he could be eulogized during Nissan.





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Thoughts On Parshas Terumah Based Upon The Shmuessen Of Maran Rav Shmuel Berenbaum zt"l (Based on Sefer Bekorei Shemo)

RABBI MOSHE BOYLAN

"Venasata El Haaron Es Haeidus Asher Etain Ailecha" (and you should put into the Holy Ark the testimony that I will give to you) (Shemos 25,16). Rashi said that the Eidus (testimony) which the Pasuk tells us is the Torah, which is the Eidus between Hashem and Klal Yisroel that Hashem commanded us the mitzvos that are written in it.

The Re'eim asks that in the discussion of Hakamas Hamishkan (the building of the Mishkan) in Parshas Pekudei (ibid, 40,20) it said, "Vayitein Es Haeidus El Haaron" (and He put the testimony into the Ark) and Rashi explained (ibid) that the Eidus in that Pasuk means the Luchos (the Tablets). We can ask then, that there seems to be a contradiction if the Eidus means the Torah or the Luchos? We can also ask why the Torah refers to the putting the Torah into the Aron as "Aron Haeidus" (ibid, 25,22)? It would seem that the Eidus of the Torah on Mitzvos is only a "side point" and not its main reality? Wouldn't it have made more sense to call the Aron in the Mishkan the "Aron Hatorah" or the "Aron Kodesh" as we in fact call the Aron nowadays?

In truth we can ask this question on the Pasuk, "Venasata El Haaron Es Haeidus"? Why didn't the Torah refer to putting the Torah into the Aron, instead of saying putting the "Eidus" into the Aron? {As the Torah is the main thing, and the Eidus it gives to us is only a "Davar Tzedadi", a side point.} Even if you say that the Torah wanted to teach us that the Torah is an Eidus to us on the Mitzvos written in it, this could have been hinted to at a later point. Why instead did the Torah have to write this at the outset, instead of using the main language of "Torah", and later on hinting to the "Eidus" aspect of Torah?

We can also ask why the Torah has to be the *Eidus* on the *Mitzvos* written in it? The Torah said, "*Vegam Becha Yaaminu Leolam*" (and also in You They will believe eternally) (ibid, 19,9). The *Rambam* writes that *Hashem Yisbarach* is a guarantor to us and tells us that anyone that stood at *Har* Sinai (and their descendants) will believe in Moshe *Rabbeinu* and everything that he said. {The *Rambam* continues to expand on this

concept and said that anyone that has doubts on the Torah of Moshe *Rabbeinu*, proves that his fathers did not stand at *Har* Sinai.} Why then do we need a special "*Eidus*" to realize the truth of the *Mitzvos*, if they are a portion of Moshe *Rabbeinu's Nevuah* (prophecy) which we will believe in?

We can also ask that if *chas vesh-alom* someone will not believe in the *mitzvos*, how will the testimony of the Torah help him? The same way he doesn't believe in the *mitzvos*, he will not believe in the Torah? Why do *mitzvos* require an *Eidus* more than Torah?

We can answer our questions by saying that every person from *Klal Yisroel* has to believe with *Emunah Shelaimah* in the truth of Torah and *Mitzvos* (as we see from the *Rambam* quoted above). Nonetheless, there could be a necessity for an *Eidus* to make this reality clear.

We can explain based upon the words of Rav Itzele Peterburger zt"l. Rav Itzele asks why Hashem, Kiveyachol, has to promise (cf. Yechezkel 33) that He doesn't want to kill the sinner, and rather wants him to do teshuva? If Hashem tells us that this is true that should be enough, without a special promise to say it is true? He answers that the fact that Hashem accepts and desires the Rasha to do teshuva is so far removed from the simple understanding of a person, that one will not be able to accept this fact without a special promise from *Hashem*.

Now let us return to our original question of the need for Eidus on Mitzvos. Most mitzvos fit in with our Seichel (intellect) and are at least to some extent easy to fulfill. However, there are some mitzvos that are very hard to fulfill, and because of this it is hard for us to believe that Hashem commanded us to fulfill them. For instance, the Torah requires us to give a poor person "Day Machsoro Asher Yechsar Lo" {We must provide the poor person what he is missing.} Rashi (Devorim 15,8) said that this means that if a rich person is used to having a horse and slave riding in front of him, then this must be provided to him if he becomes poor, chas veshalom.

Let us give a modern day *mashal*. A rich person is used to driving a Rolls Royce, and then becomes poor

and doesn't even have bread. We would definitely feel sad for him, and try to give him food, but wouldn't think it necessary to buy him another luxury car. Nonetheless, this is what the Torah requires us to do! Such *mitzvos* seem removed from our *Seichel Enoshi* and we may have a hard time to believe them.

Another mitzvah that is hard for us to accept is "Vehagisa Bo Yomam Valaylah" (one must delve in Torah in the day and night). Chazal (Menachos 99B) tell us that Ben Dama asked his uncle Rav Yishmael if someone like myself who has learned Kol Hatorah Kulah can learn Chachmas Yevanis (Greek knowledge)? Rav Yishmael said that this could only be done at a time that is neither day nor night. We see the great obligation to spend our entire day and night learning Torah with hasmadah. This is very hard for us to accept. It is on mitzvos like these which are hard for us to accept, we need a special "Eidus" to force our intellect to accept them with clarity as mitzvos from Hashem.

We still need to ask how the Torah is an "Eidus" for us that the mitzvos written in it are true. If even after hearing the Torah from Moshe Rabbeinu we are missing in our belief in these mitzvos, then how will the Torah enable us to have complete emunah in them, more than the mitzvos prove by their having been heard by themselves?

We can answer this question with an explanation of a famous Agadeta about Matan Torah (Maseches Shabbos 88B). When Moshe Rabbeinu went up to Har Sinai to accept the Torah, the Malachim (angels) asked what a mortal was doing up in Shamayim? Hashem said that he was coming to accept the Torah. The Malachim argued that the Torah should remain in Shamayim, and not be given to mortals in Olam Hazeh? Hashem told Moshe Rabbeinu to answer the argument of the Malachim. Moshe Rabbeinu answered that the Mitzvos of the Torah do not relate to Malachim. For instance, the Torah said that I am Hashem Your G-d who took you out of Mitzraim. Did angels go down to Mitzraim or work for Paroh that they should have such a statement addressed to them? Do angels have a yetzer hora that the Torah should require them to avoid Gi-



luy Arayos or stealing? Obviously the Torah deserves to be given to human beings in *Olam Hazeh*.

The question is that aren't the arguments of Moshe Rabbeinu obvious? What was the "hava amina" (original thought) of the Malachim to get the Torah? We must say that the essence of Torah and the fulfillment of Mitzvos are two separate things. When the Mishnah said, "Moshe Kibeil Torah Misinay U'Mesarah LiYehoshua" (Moshe accepted the Torah at Sinai and gave it over to Yehoshua) this means that the understanding of Torah is dependent on the Chachmei Mesorah here in Olam Hazeh. This is included in what the Torah tells us that "Lo Bashamayim Hi".

The *Malachim* knew that only human beings would keep the *mitzvos*. They only argued that the understanding of Torah should be given to them (and the actual observance of *mitzvos* would be given to human beings).

Now, however, we must understand what the *Taanah* of Moshe *Rabbeinu* was. If even the *Malachim* understood that only human beings would keep the *mitzvos*, then why can't they be in charge of the understanding of Torah, and then let people keep the *mitzvos*? We must explain that Moshe *Rabbeinu's* answer to the *Malachim* is based upon the statement of *Chazal*, "*Barasi Yetzer Hora Barasi Torav Tavlin*" (I have created the evil inclination and I have created the Torah as its medicine).

Only with the *Koach* of Torah can a person overcome his *Yetzer Hora*. Moshe *Rabbeinu* was arguing that for people in *Olam Hazeh* to overcome their *Yetzer Hora* in order to fulfill the *mitzvos*, they must have the *Baalus* (the ownership) of the Torah, as something that a person owns makes an impact on him. If





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RABBI MOSHE BOYLAN

Introduction: The following is based upon the Sefer "Ain Lo Le-HaKadosh Boruch Hu Beolamo Ela Daled Amos Shel Halacha Bilvad - Hanhagos Sar HaTorah Rav Chaim Kanievsky Shlita - Al Seder HaShulchan Aruch". It is printed with the permission of the publishers. All brackets are additions from the author of the article.



Perek 1, Sif 4: Maran is accustomed to wear clothes in which the buttons are on the left side (obviously only if this is possible). Maran added that the reason for this minhag is that the Umos HaOlam usually go with clothes with buttons on the right side, and in order to change from their minhag, we are noheg just the opposite. {There is an inyan to dress differently from the Umos Haolam, as Chazal tell us that one of the zechusim of the Yidden in Mitzraim was "Lo Shinu Malbusham".}

The Sefer, "Minhag Yisroel Torah" (Siman 2 Os 4) adds other reasons for this minhag. {Many Chassidim are careful about such inyanim. One of the other reasons is Al Pi Kabalah, that Yemin should be misgabeir on Semol.}

Perek 1, Sif 5: When he wears laundered clothes, he is careful to wait 8 days from the time it is laundered (to when he wears it), as Abayei said in Maseches Pesachim 112B. This is only his hakpadah on clothes that he wears on his body itself. However, with regards to clothes that are external, he is not makpid on this. The Sefer "Taama Dikra" has in the end "Hanhagos HaChazon Ish", and in Os Alef it writes this hanhaga from the Chazon Ish zt"l. {Many of Rav Chaim's hanhagos are based upon his uncle and rebbi, Maran HaChazon Ish zt"l.}



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	Turkey Roast (White Meat)	\$4.99Lb HISACHDUS
	Turkey London Broil	\$5.49Lb HISACHDUS
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•	Tayya's Ranch Natural Pastura Premium Shabbos Meat (Club Maat) \$5.99t b	WEISSMANDL-BET YOSEF GLATT
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П	NEW! NEW! NEW!	

NO.	Tevya's Ranch Natural Pasture Delmonico Club Roast
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	$Tevya's \ Ranch \ Natural \ Pasture \ \textbf{Ground Shoulder} * Super \ Lean* \ (Family \ Pack) \dots \textbf{\$5.49} \ Lb \ weissmand \ Bet \ Yosef \ observed \ Annex \ An$
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5						



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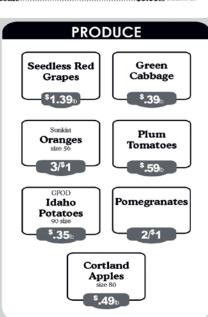








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Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC

Complain to the Angel

The Talmud (Niddah 30b) states that when a baby is in the womb, "he is taught the entire Torah. However, as soon as he enters the air of this world, an angel comes and strikes him on his mouth, causing him to forget the entire Torah."

They just don't make things the way they used to in the good old days. And whatever happened to service, and, "the customer is always right." Nowadays everything is disposable and if you ask a clerk for help they act as if they're doing you a favor and wish you had left them alone. And how about kids today? When I was a kid my parents told me to do something I did it. Why don't kids do what they're told now?

You've probably heard people say those things, I know I have. Are these statements true? I guess they fall into the category of, "all generalizations are false, including this one." Some products are more reliable than they used to be, and some seem to have obsolescence built in. Some store personnel are friendly and helpful and some are impatient and even curt. It's only human to be inconsistent in how we perform and what we produce.

But angels aren't human. Don't they always perform precisely according to expectation and produce the desired result? Apparently not. The prayer *u'nesaneh tokef* tells us that even the angels tremble on the day of judgment. The commentators point out an explicit misstep on the part of the angels who were assigned to rescue Lot and destroy Sodom. They were punished for saying that *they* were going to destroy Sodom rather than explaining that they had been sent to notify Lot that *G-d* was about to destroy Sodom.

It would be fascinating and probably quite enlightening to study the entire concept of angels, what they are, how they function, how can they be less than infallible. Unfortunately, such excursus is beyond the scope of this article. Suffice it to say that there is one characteristic of angels I would urge parents to emulate with their children as often as possible. Angels don't multitask.

I'm not sure if it is the same angel who is tasked with teaching Torah in the womb who causes the child to forget all of it when he emerges. The problem is, whichever angel is supposed to cause the child to forget all of the Torah doesn't seem to be completing his assigned task. We know he hits every baby at birth; we each have a philtrum between our nose and our upper lip as a souvenir of the event. But I often get the following complaint from parents:

I told her what to do and she didn't do it, so I told her she has to do as she's told, and she still didn't do it. Doesn't she have to do what's she's told? How come when I was a kid I had to do what I was told; why doesn't she?

I find the question puzzling. I think that by definition, the term have to means there is no alternative. And I think that's really rare. When we say, "you have to stop at a red light," we mean that the choice of stopping when the light is red is a safer choice and prevents possible unpleasant consequences, not that you have no choice but to stop at a red light. The Torah teaches us that we have b'chira chafshis, free will. If we weren't capable of making poor choices there be no such thing as a good choice. If it were impossible to fail there would be no joy in success. Yet parents find it hard when their children sometimes fail. When disappointment becomes frustration, and concern turns into fear that this child will never turn out quite right, parents truly wish the child had to do what they know is best for him. So I reassure them that failure is an event. not a state of being, both for their child and for them. I remind them that our role as parents is to help children identify good choices and learn how to avoid making poor choices.

And I tell them that it looks like when the angel hits these babies so that they'll forget all of the Torah they had learned he doesn't hit them hard enough. They all still remember one Torah lesson: b'chira chafshis.

Complain to the angel.

Rabbi Yitzchak Shmuel Ackerman, LMHC, has been working with parents for over 30 years. He can be reached at 718-344-6575. Men's and women's groups now available. Call for details.

FIRST TIME IN BROOKLYN!



Darchei Torah Talmidim Work to Preserve Holocaust Stories

As part of the Adopt-A-Survivor project, the Eighth Grade talmidim at Yeshiva Darchei Torah have met, interviewed and absorbed the life stories of a group of

Holocaust survivors, including some great-grandparents of the talmidim. They have pledged to retell those remarkable stories for generations to come. On a recent night, the boys presented Power-Points, original videos, and meticulously crafted projects that represented those stories, to an audience of survivors, parents and grandparents at Yeshiva Darchei Torah.



Ari Zutler narrating a presentation about survivor Rachel Epstein

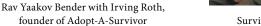


EDUCATION & PARENTING

Rabbi Moshe Leff, principal of the Yeshiva Darchei Torah Middle School







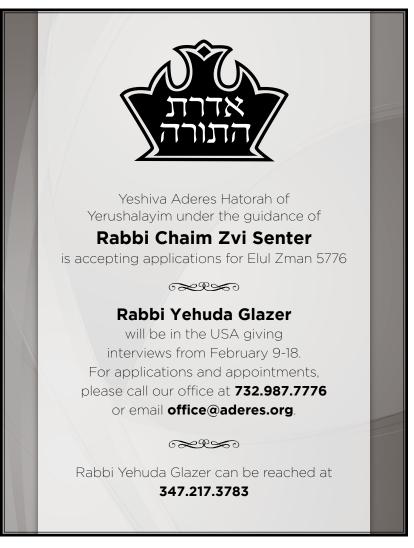


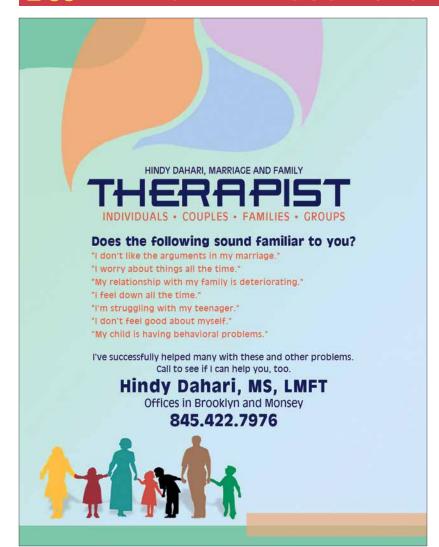
Survivors Ron Ungar (left) & Boruch Gross

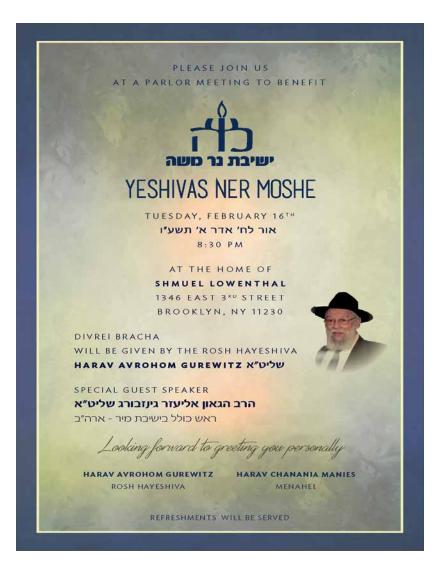


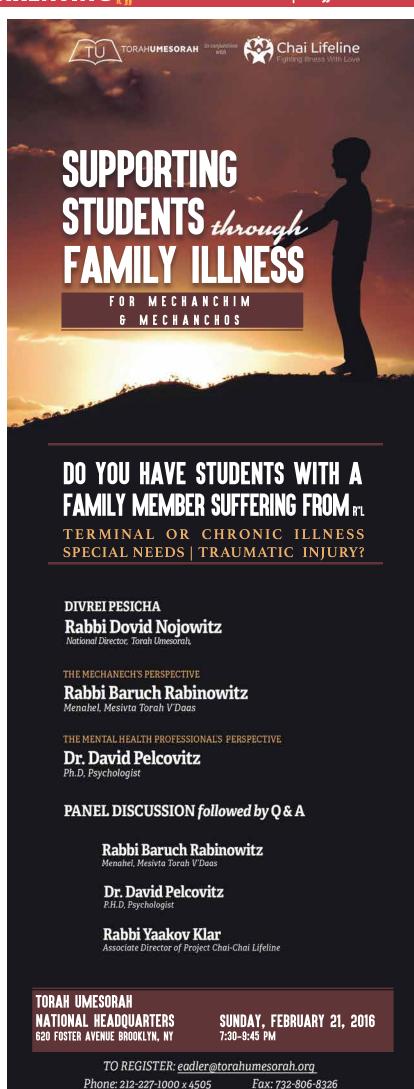
One of the original student creations











Science & Technology at Shulamith of Brooklyn

RABBI DR. WALLACE GREENE

Science, Technology, Engineering and Mathematics—STEM, and therefore, STEM education—are vital to our future—the future of our country, the future of our region and the future of our children. Besides, STEM is everywhere; it shapes our everyday experiences.

In today's world, technology means computers and smartphones, but it goes back to television, radio, microscopes, telegraph, telescopes, the compass, and even the first wheel. Engineering designs buildings, roads, and bridg-

es, but it also tackles today's challenges of transportation, global warming and environment-friendly machines, appliances and systems. We only have to look around to see what improvements to our lives and our homes have been engineered in the last decade alone. We encounter mathematics at the grocery store, the bank, on tax forms, in dealing with investments and the family budget. Every other STEM field depends on mathematics. STEM is important, because it pervades every aspect of our lives.

Let's consider how STEM effects what is closest and dearest to us—our children. STEM is their future—the technological age in which they live, their best career options, and their key to wise decisions.

Because STEM is so important for our children, our region and our country, we encourage our students to understand and embrace the technology that affects them every day of their lives. Students are advised on the merits of taking as many math and science courses in middle and high school as possible. These courses are taught by engaged and enthusiastic teachers using hands-on and minds-on activities. Making science and math courses fun and interesting not only helps students to learn, but might also plant the "seed of interest" that could grow into an exciting and rewarding STEM career.

The i-Shulamith Technology Venture is an innovative adventure in educational technology. The Shulamith of Brooklyn's Technology Coordinator, Chagit Alpert has spearheaded this program. With the launch of the i-Shulamith Technology Center Shulamith students have an opportunity to develop, explore and learn a variety of applications

and programs while creating a fun and challenging environment. With the recent addition of 30 new Ipad Air computers to the Center, along with our current PC's, the i-Shulamith Technology Center also focuses on student engagement and keeping up to date on technological advances. The comprehensive



program for the 4ththru 8th graders includes Basic Programming with a unique, child-friendly programming language for the 4th graders, i-Shulamith and i-Movie—experiences at Shulamith for the 5th grade, skyping with the *Bayit Vitikva* school in Netanya, Israel for 6th graders, Google Cardboard, a 3D experience for the 7th grade, and Legacy Heritage, an intergenerational i-Pad project for the 8th graders.

In addition to the technology piece, Shulamith of Brooklyn offers The Leadership Enrichment Academic Program (LEAP) designed to enrich the rigorous academic program at Shulamith by providing students multiple "real world" experiences in key fields. It offers qualified students invaluable opportunities to work alongside professionals in Torah and in the fields of business, law, science, medicine, and politics. Throughout the program there will be a regular emphasis upon the integration of Torah values, halacha and hashkafa. Students receive guidance from the LEAP Program coordinator, talented author and scholar, Mazal Mizrahi. Each student in the program receives a Chromebook as a gift from Shulamith School. Students are guided and assisted in their use of technology by our Technology Director, Chagit Alpert.

At the recent induction ceremony Rabbi Shmuel Klammer, Head of School and Mrs. Penina Karp, High School Principal, shared *divrei* Torah and words of inspiration with the students and their parents. A film-clip highlighting technological research and invention in Israel was shown. Students Faigy Shtaynberger, Miriam Mayor and Hadassa Yanofsky as well as Rabbi Klammer, lit candles for each

Class Acts



RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

I was done. For the next five minutes I sat in silence, watching everyone else.

"Two more minutes," said the teacher.

Then, "Ilana Shapiro, please collect the papers and bring them up to my desk."

All eyes followed Ilana as she went from row to row, collecting everyone's personal tale of defeat. Utter silence filled the classroom. It was unnerving. A minute later, she was handing the papers to Mrs. Cramer. Our new teacher stood at the front of the room, holding the sheaf of papers delineating our hardships, misfortunes and the challenges we just couldn't overcome.

"Girls."

We met her gaze.

"I will not be reading these papers."

I was mightily relieved, yet inside I felt a twinge of disappointment at the same time. Was I perhaps hoping that she would help me find the road back to my life?

"The reason I asked you to write what you've just written is because I knew that every one of you has obstacles in her life that seem insurmountable, that she thinks cannot be overcome ... and I wanted to tell you that you are wrong. Dead wrong."

Suddenly Mrs. Cramer lifted the sheaf of papers in her hand and ripped them in half! Then again in quarters. And again. And again. Until the papers were confetti. Until you could scatter them in the wind. Until they were nothing.

"There is *nothing* you cannot do," she told us. "Nothing. Always remember that. The challenges of today will pass. You will grow. Mature. You will become great. And the things you wrote on those papers will seem trivial and tiny, though they feel like mountains now. Always remember, girls: your future is in your hands. There is nothing you cannot accomplish if you so desire."

It was a lesson I would never forget.

And as I now stand before my own students and prepare to give my first class of the year, I know the power of a real teacher — and how teachers can change their students' lives if they know the right words to say.

As heard from Gila

Rabbi Yitzchak Shmuel Ackerman, LMHC



Guidance & Support for Parents & Educators

718.344.6575

of the four components of **LEAP**: Leadership, Enrichment, Academic and Program. Shulamith School of Brooklyn is confident that our students will "LEAP" to higher levels of learning and accomplishment!

Shulamith of Brooklyn High School juniors and seniors are fortunate to be counted among the *CI-JE-Tech* high school program participants. This is a unique program which affords interested students the opportunity to garner 21st Century skills via project based learning through inquiry. Its innovative curriculum introduces students to the basics of electrical engineering, and

computer coding, fosters collaboration as they work in groups to solve increasingly challenging problems and is designed to be followed by a subsequent year with a focus on biomedical engineering.

We acknowledge, with great appreciation the support of CIJE. They provided laptops, meters, electrical components and PD facilitated implementation of this exemplary program which supports the Shulamith School mission to provide enriching educational experiences to its students.

Rabbi Dr. Wallace Greene is the Executive Director of Shulamith of Brooklyn



Chaya Senderovic to Bentzy Kirschner
Shira Moldaver to Moshe Stern
Avigayil Fessel to Yossi Brown
Suri Katz to Meir Sherman
Miriam Sommer to Yitzchok Neuhaus
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DEAR MRS. ROSE,

EMAIL YOUR QUESTIONS TO INFO@ THEFJJ.COM

How Can They Pick a Girl?

We have a son in *shidduchim* who became "unfrozen" from the Lakewood freezer *zman*. As he is defrosting, we as parents are becoming frozen in our tracks. Let us explain! Our son is what you call "alle mailos". He's tall, nice looking, refined, has and always had exemplary *midos*, is really bright, a *bal kishron* and probably can become a future.... almost anything. He's a product of the right yeshivas, here and in Eretz Yisroel. He went to camp, did Seed, and was involved in various Chesed projects. Our family is Torahdig, Balbatish, involved in community etc. So, Mrs. Rose, what could the issue be that we are "frozen" and unable to pick out a girl for him? It's those tens and tens of resumes that we have been collecting, one girl better than the next. They all went to fabulous schools and seminaries, great camps, are pursing advanced degrees, work, do *chesed*, volunteer all over, are definitely multi-tasking..... etc. We are beginning to feel that our "top top" super star of a boy will

not be able to measure up to any of these wonderful girls! We wonder if

he will make it to a second date with any of them. How do we choose a

Frozen Parents

girl? How can we make that crucial move?

DEAR FROZEN PARENTS,

I totally understand your predicament. You are not alone in this. After many weeks of collecting resumes, you now have to pick the "one" that will hopefully be his bashert. Yes, all the girls are really outstanding. They are all "a lot", and sometimes those boys don't exactly measure up. It's hard to get that yes from the boy, but once they do go out, our girls very often say "no". Girls have to be given to understand that you have to envision that boy five years down the line. A boy very often has to grow into his life role. By the time a girl is twenty-two she already has her education, work choice etc. worked out. A friend of mine's daughter lamented as she was close to getting engaged, "you married tatty and I have to marry a stranger!" That says it all, doesn't it? As far as picking Miss Right, do your homework, research, focus on what's important in terms of family, girl, midos etc. Make the move and pick one, if it's bashert it will click. There is a grey area that's called "chemistry", if it's there it will work. I have no doubt your son will do very well, just pick the girl and give him the opportunity to shine, and shine he will. B'hatzlocho,

Chana Rose

Reminder: All those that are starting *shidduchim* now, please remember to do Dor Yeshorim, preferably before the first date!!!!!







SHADCHANIM LIST

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Director@JELN.org

FREDDY FRIEDMAN

yis12345@gmail.com

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Agudas Yisroel of Madison	200	2122 Avenue S	718-375-8083
Ahi Ezer Yeshiva	270	2433 Ocean Parkway	718-648-6100
Avenue N Jewish Center	170	321 Avenue N	718-339-7747
Arrmon Hall	120	2605 Nostrand Ave	718-338-9525
Bais Eluzer Dfaltishan	150	1516 East 24th Street	718-252-6942
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Sisu V'Simchu	175	4127 18th Ave.	718-758-9700
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Toras Chaim D'Flatbush Torah U'Tefilah	200	2201 Avenue L	917-952-7755
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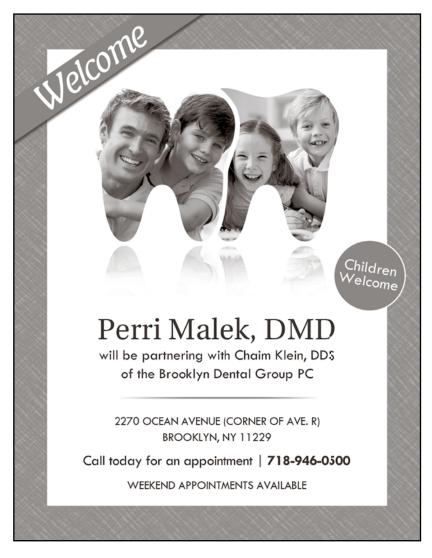
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DR. YAAKOV SIEGEL

Behavioral Addiction: A Hard Look At Yourself

Self-defeating behaviors like gambling, internet, eating and working to one's own detriment depend heavily on how a person sees him-or-herself. This self-definition has come to be known as Labeling Theory.

Labeling is dangerous business and once applied, a label can become a self-fulfilling prophecy. This notion has been widely discussed, argued, and researched by leading psychologists and sociologist. The following is a brief overview of their work.

Perhaps the most widely cited study into the role of labeling was conducted by Dr. David Rosenhan, a psychologist best known for his work with jury selection. Rosenhan and 8 colleagues - each with no history of mental illness - presented to psychiatric hospitals in 5 different states with fabricated symptoms. They were each admitted to the mental wards and their experiences are recorded in the book On Being Sane in Insane Places (1973).

The book describes how 7 of them where diagnosed with Schizophrenia and the 8th was called Bipolar. Even though they acted and spoke perfectly normal, these scientists were interred in the hospitals for an average of 7 to 52 days. They showed no signs of mental illness during their hospital stay, yet they all kept their diagnosis on discharge. Once the label was applied (erroneously so) it was not removed.

Another oft-cited study was conducted by the noted psychologist and author Dr. Maurice Temerlin (1924 – 1988). This researcher showed a videotape of an actor to psychiatrists and psychologists and asked them to diagnose the "patient."

One group was told that the individual was psychotic and 60% of them diagnosed him with psychosis. The other group was not told that the actor was sick and none of them found him to be. This study demonstrates the impact of suggestion – how heavily we are influ-

enced by what we are told and believe. What we tell our children, our spouses and our selves can become a label that sticks!

Dr. Bruce Link is a research scientist at the New York State Psychiatric Institute and a Professor of Sociology at Columbia University who conducted three experiments in the 1980s and 1990s. He found that negative labeling leads to increased isolation, social withdrawal and other harmful effects.

The British social psychologist, Dr. Paul Willis, studied at the University of Cambridge and the University of Birmingham before joining Princeton University in 2010. He followed a group of boys in their last year and a half at school and beyond, conducting interviews and observational studies to track their progress. He found that the boys who identified as 'rebels' lived out this role and those who identified themselves with the school, academics and conformity went further in their lives. Their self-image made all the difference.

Howard S. Becker PhD wrote a groundbreaking book showing that criminal behavior is a reaction to social condemnation and stigma. In other words, focusing on how out-of-line a behavior is will increase it in those who see themselves outside of social norms.

Dr. Thomas Scheff put it succinctly when he wrote: "people come to act in certain ways because they are expected to." A person who considers him-or-herself a deviant, sinner or addict will likely act like one.

But what if a behavior is really out-of-bounds? What if it *is* really sinful and destructive?

The answer is that it still does not have to *define* us. There is a difference between who we *are* and what we *did*. Our self-image can be strong even if some of our actions were reprehensible.

Even the addict has to keep a positive self-image. It makes all the difference.

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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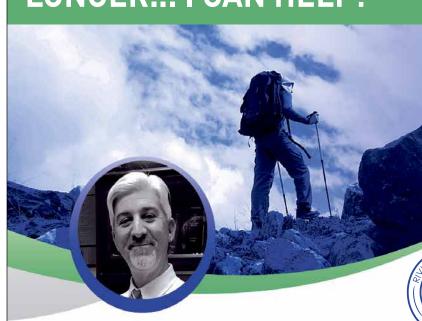
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Healthcare vs. Sickcare Which One Is Right For You?

So much has transpired in the healthcare system over the past few years.

Obamacare became a reality. Out of pocket costs have gone up. More and more people have difficulty finding doctors who accept their insurance. And of course this is just the tip of the iceberg.

One thing, however, which has been slow to change is our approach to HEALTH. As hard as insurance companies and the government try, the focus of our entire healthcare system is still on treating the sick and not on maintaining health. If you really give it some thought you will realize our system would be better called a sickcare system!!

You notice that you are walking a little slower and occasionally feel off balance. BUT, you haven't fallen. You figure the problem is probably not that serious so you keep going about your daily routine.

You have a nagging pain in your knee. It's not excruciating but...you feel your knee. No need to do anything at this point.

You are walking to shul every day. It used to take 5 minutes. Now it takes 10 minutes. But you haven't fallen so... no need to worry.

While this is common, it is totally misguided!

The time to begin taking care of yourself is BEFORE you have ANY of these issues. Or, if you already have some concerns address them IMMEDIATELY! Why wait until you fall, have muscle weakness, balance/walking issues, pain or other concerns to start taking care of yourself? Why not start the process while you are healthy so you can prolong your health?

Think of a car. Every few thousand miles you need an oil change. You don't wait for your car to breakdown and then get towed to the mechanic only to find out you needed an oil change. You get your regularly scheduled maintenance and barring any unpredictable circumstances your car rides smoothly.

In the example of the car think of the high cost of towing your car and paying the mechanic vs. the relatively low cost of an oil change. In your body you have the same option. You can do nothing to maintain your health and then dedicate all your time and resources to healing your illness, OR, you can spend some time on maintaining your health and enjoy life!

OK. You probably agree that everyone should do some exercise. So you start walking every day. That should be enough. Right?

Wrong.

Walking every day is great aerobic exercise which is good for your cardiovascular system but it won't help you build muscle. Strengthening exercises will.

You might be thinking that your goal isn't really to build muscle anyways so why do you need to do strengthening exercise?

Beginning at age 40 your body begins to lose muscle mass. This process accelerates as you age so the older you get the faster you lose muscle. (The technical term for this is sarcopenia.)

Losing muscle mass and strength not only robs you of the ability to perform even the most basic tasks of daily living over time, (things like getting out of a chair or walking up stairs) but also increases your risk of suffering devastating injuries, or worse, from sudden falls and other accidents.

Resistance training (using weights, machines, bands, other devices or body weight) is essential for increasing muscle mass. In addition to building muscle, strength training can also promote mobility, improve health-related fitness, and improve bone health. Since it is far easier to prevent or slow the progression of muscle loss than it is to treat it later in life, it makes sense to begin your strength training program **today**.

Are you concerned about injuring yourself while exercising?

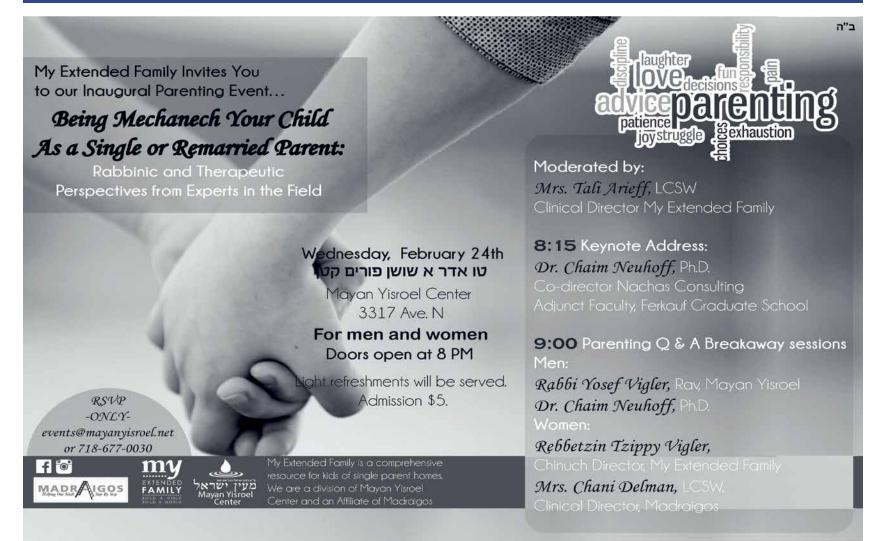
You are not alone. Too many people avoid exercise due to fear of injury. Unfortunately, this is not without merit. Many people do in fact hurt themselves because they do exercises incorrectly or they simply do the wrong exercises.

Not to worry. At Forward Physical Therapy we are here to help. We pride ourselves on our comprehensive and accommodating approach to each individual's needs. Each client is trained in a full body strength training program within their tolerance and ability to set them up for successful exercise to help them achieve their fitness goals. We also offer separate men/women hours in our Flatbush location and evening hours to be as available as possible.

If you are ready to take the next step toward improving your HEALTHCARE and avoid the arduous journey of *sick-care* set up an appointment by calling **718-336-4900**.

Remember: "Take care of your body. It's the only place you have to live." (*Jim Rohn, Business Philosopher*)

David Ettinger earned his Doctorate in Physical Therapy from Columbia University. He is a Board Certified Geriatric Clinical Specialist. The Flatbush office is located at 1716 Coney Island Avenue (between M and N) and the Boro Park office is located at 3815 13th Avenue. Male and Female therapists are available at both locations. Appointments can be scheduled by calling 718-336-4900.



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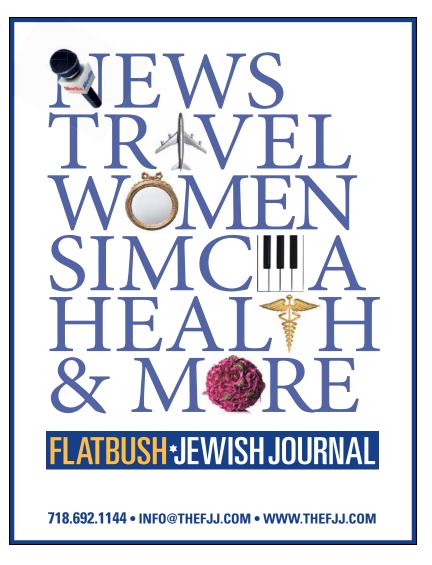
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How to Avoid Toxins in Food

ROCHELLE ROTHMAN

Lately, I noticed there are more and more products touting "organic" or "natural" on their product labels. Just look on our grocery shelves, and you will see it every-

Recently, in our neighborhood, on Avenue M in Flatbush, there's a new store dedicated exclusively to a wide variety of organic foods. It's worth checking out!

The nation's food supply has been invaded by an army of hormone-disrupting agents. Take your average tomato, which, as designed by nature, is packed with nutrients and cancer-fighting antioxidants. As grown by today's conventional farming methods, the tomato gets sprayed with a host of pesticides, then picked too early because it has to travel thousands of miles to your grocery store, then sprayed with argon gas to make it ripen (since it didn't get the chance on the vine). Suddenly, our tomato is a lot less healthy for us and for the environment.

So, what's the best way to avoid 90 percent of the chemicals involved in growing food and getting it to market? Eat organic foods instead of conventional ones. The term "organic" applies to farming methods that produce food without pesticides or other chemicals. The idea is that by allowing natural processes and biodiversity to enrich the soil and protect crops from pests, as opposed to relying upon synthetic chemicals or genetically modified seeds, we'll get healthier food and a healthier environment. Here are some of the many benefits of eating organic foods:

Organics help you avoid pesticides and other chemicals. Certified organic foods cannot be grown with synthetic pesticides or fertilizers.

Organics help you avoid scary hormones and antibiotics. To be certified organic, meat, poultry, eggs, and dairy products must come from animals that have not been given growth hormones or antibiotics.

Organic fruits and veggies can be more nutritious. Because organic fruits and vegetables can't rely on pesticides, they have to fight off bugs with their own immune systems, naturally raising their antioxidant levels. Also, conventional farming methods can strip nutrients out of soil over time, so there's a good chance your organic fruits and vegetables came from better-quality, nutrient-rich ground. Of course, remember, to store them in Tupperware Fridgesmart containers. It will prolong the freshness of all fruits and vegetables placed inside them.

There is a number system for consumers to be aware when a food is organic, conventional or genetically modified. It looks like you need a "cheat sheet" to take along with you when you go food shopping!

You can tell if a fruit or vegetable is organic by looking at the number on the sticker: If it has five digits and starts with 9, the food is organic. If it only has four digits, the food is conventional. (If it has five digits and starts with 8, the food is conventional and genetically modified.) For foods with multiple ingredients, identifying truly organic products becomes trickier, so look for the USDA organic seal. The USDA regulates the claims a food can make about how organic it is. Here's what the label lingo means:

"100 percent organic" — All of the ingredients in the food are certified organic. These products can display the USDA organic seal.

"Organic" — At least 95 percent of the ingredients are organic. These products can display the USDA organic seal.

"Made with organic ingredients" — At least 70 percent of the ingredients are certified organic. The other 30 percent can be anything. These products cannot display the USDA organic seal.

"All natural" — this term is not regulated and can mean anything. You will see this on many foods in the supermarkets. Don't rely on it.

By the way, organic foods tend to be more expensive as well.

As part of my healthy food plan, I am constantly seeking new salad recipes to add to my menu. This recipe will make a great addition to your collection. Creamy avocado and tart grapefruit are surprisingly delicious when combined. It's quite easy to prepare, too. Please enjoy it!

Avocado & Grapefruit Salad Serves: 6

8 cups lettuce, mixed greens, torn 2 grapefruits, peeled and sectioned

1 avocado, pitted, peeled, & sliced

2 tablespoons raspberry vinegar

2 tablespoons avocado oil, or olive

1 tablespoon water

1 teaspoon sugar

1/8 teaspoon salt

- 1. On a large serving platter or 6 individual salad plates, arrange the mixed salad greens and/or spinach, grapefruit sections, and avocado slices.
- 2. For dressing, in a small bowl, whisk together raspberry vinegar, avocado or olive oil, the water, sugar, and salt. Drizzle over the salad mixture.

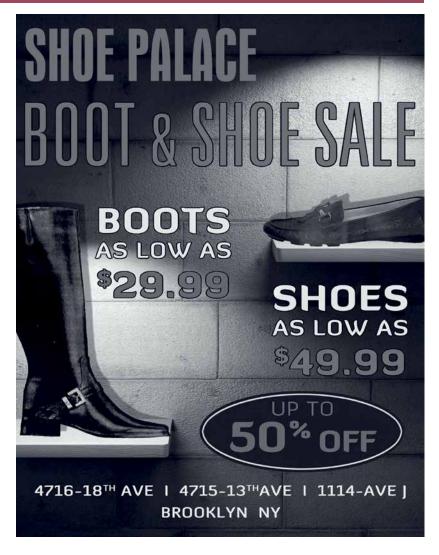
Nutritional Info (Per serving): Calories: 134, Saturated Fat: 1g, Sodium: 60mg, Dietary Fiber: 4g, Total Fat: 9g, Carbs: 14g, Sugars: 7g, Cholesterol: 0mg, Protein: 2g. Exchanges: Vegetable: 1, Fruit: 0.5, Fat: 2, Carb Choices: 1





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!







Let's Get Real

The theme of this month of Adar is happiness, and in previous columns, we've discussed different definitions and aspects of happiness, and ways to attain it. One big deterrent to attaining happiness is worry.

A few years ago, you couldn't step into a store, mall or taxi without hearing a popular song entitled "Don't worry, be happy." The lyrics were very repetitive and that Caribbean voice would resonate in my mind: "In every life we have some trouble but when you worry you make it double ...don't worry, be happy."

Worry seems to be a tremendous challenge in today's' world. People are worrying 92% of the time. Psychologists tell us that approximately 40% of what we worry about will never happen, and 30% has already and 10% are about daily worries that accomplish absolutely nothing.

"Worry affects the circulation and its joy." the whole nervous system. I've never known a man who died from over- chair. It requires a lot of energy and work, but I've known many who it gets you nowhere. So why then do have died from doubt." Doubt always creates worry.

Our most serious enemy, Amalek, of whom we're commanded to Amalek, the possuk says "Asher karother way!" "What are you bothering to daven for? It's not going to help

It's interesting to note that both the gematrias of Amalek and safek (doubt) are numerically the same, each 240.

Amalek is present in our lives, over unfounded health concerns, Amalek presents to us is doubt and

The famous author Leo Buscaglia What remains is only 8% of the time! wrote "Worry never robs tomorrow

According to Dr. Charles Mayo: of its sorrow, it only saps today of

Worry, it's said, is like a rocking we worry? And what is at the root of this emotion? How can we look at it through a Torah perspective?

It all comes down to control. erase and destroy, introduced doubt We like to feel we're in control. We into our lives. When we encountered want to take charge, make decisions, and see that our projected outcome cha baderech" Amalek cooled us off will occur. We have plans. We have our path. "Why are you going down dreams and we want to see those that road? Maybe you should go the come true. But, we all know that we're not in control of most things in our lives. We set our sights on getting accepted into a certain school, the outcome is not up to us. We set our sights on a certain shidduch; it's certainly not up to us. We play in the championship basketball game, and whether we win or lose, the final happened. 12% of our worries are to this day, and the challenge that score is not determined by us. We work on a particular business plan, its' success is not up to us, either.

> We know that we are obligated to put in the effort, to do our "hishtadlus", but the outcome is not determined by us! Hashem runs the world. Hashem sees the whole picture. He sees the ramifications of our success whether it be winning the game, or closing the deal. He sees the impact it will have on our character, and on our future. Will we become complacent if it comes too easily to us? Will we stop working on our skills and our sportsmanship? Will it impede us from refining our character? Will we develop the empathy we need to feel for others who may be struggling as well? When things come too easily, it's easy to rest on ones' laurels and fail to put in the required effort.

The mitzvah of emuna is the intellectual belief that Hashem runs the world. Hashem has a plan and Hashem loves us. Everything that He does is for our good, even if it doesn't feel that way at times. When we lose a game, a shidduch, or a business deal, it doesn't feel very good. It may hurt... a lot. But when we internalize the understanding that Hashem loves us and everything that happens to us is for our good, it's a little easier to bear.

Emunah is the intellectual awareness that Hashem runs the world, but bitachon is the emotional expression of that understanding. When we're faced with a challenge, we have a choice. We can start worrying, and panicking, which seems to be in vogue nowadays. Doesn't it seem that wherever you turn, people seem to say they are "so stressed out"? That's one approach. Or we can consciously perform the first constant mitzvah and say: "Hashem runs the world. Everything happens for a reason. I've done my best. I've tried with a reasonable amount of effort. Hashem loves me more than I can ever know and He is all-powerful and all-knowing. If Hashem wants it to be, and it is for my best, it will be. Hashem can do anything!" When one has complete trust in Hakadosh Boruch Hu, he doesn't get stressed out about things, he doesn't worry. Knowing we believe in G-d is not enough; we have to feel it deep in our souls. We have to live with the reality that everything is in His hands, and we can trust Him. When we don't worry, we can really be happy.









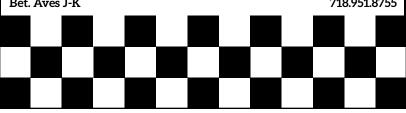
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Heart Notes from **Argentina**

BY MORAH LUNI

Another Great *Middah* of Rabbi Tzvi P. Frank

In order to emulate this tzaddik, ishing to her, but were also teachother stories I have heard that Motzae Shabbat, as you already know, these stories. directly from Rabbi Tzvi's granddaughter.

It was Purim time, and everyone was getting Mishloach Manot. Happiness, music and an Achdut atmosphere were prevailing in the home MOTHER (Rabbi Frank's daughter) of this Gadol. Suddenly his daughter, my friend's mother, opened the door and once again gave his father an impressive Mishloach Manot from a well known neighbor. When at it and immediately ordered his Bes Mair in Bnei Brak. daughter to give it back to the perloach was full of expensive delicious from. things, went back to the owner fulfilling his father's request, feeling a different to the current attitudes. little ashamed. And although this This reaction shows how to be alert man refused to take it back many times, he had to accept it, in view of to watch the others in detail. Not the strong and hard decision of the everyone has the power to see much Rabbi who said that that Mishloach further than your eyes can see. In would, on no condition get into his order to do this, your three senses house!

daughter curiously came to the Rabbi and asked him;

that beautiful Mishloach the only It means that if we have NEKIUT in one you refused to take?"

-"I will explain to you. That Mishloach Manot was extremely wonderful and excessively expensive and I guessed that behind that present, intuition as well as this tzaddik, but there could be some hidden request. That man might sometime ask me some Din Torah, and I'm afraid that not listening, talking or looking in Mishloach could have any sort of influence on me as a bribe. That is why I did not accept it..."

A few days after that *Purim*, Rabbi Tzvi received in fact, a letter with a request of a terrible Din Torah, left indelible traces in our Olam toin which the more affected was the day, to be able to live a wonderful man who had brought that exuberant present! Her daughter, the one difficult time. There is so much to who told me all these stories, said all these things that happened to her hope you have liked this! father and the decisions taken by him, were not only positively aston-

in 2016, we really need to imitate ings for her life. So that you could in this, such particular Dor, his re- understand the exact relationship of actions, decisions and wonderful the people I am talking about, I will middot. This is the third of many give you a sketch of the family tree with each one of the characters of

> RABBI TZVI PESACH FRANK z'l (Rabbi Grozovsky's father-in-law) RABBI GROZOVSKY z'l

> (Rabbi Frank's son-in-law) SUCHI (SHLITA) Rabbi Frank's

And Rabbi Grozovsky's daughter

granddaughter

My friend Suchi is the wife of Rabbi Frank got it, he gave a look Rabbi Tzvi Rotberg (Shlita) from

You must be surprised to see this son who had brought it. The young sketch but when I have the exact girl, amazed at that moment and not names, I like to share them so that very convinced, because the Mish- you can see where the stories come

I do not know if this is something for each movement in our life and must be very pure. As Rebbeh of Once Purim had been over, his Kloizemburg says, this is the only way we can see Keruzim (divine things). It does not mean that we can -"Excuse me father but, why was have Ruach Ha Kodesh, in our era! our ears-mouths and eves, one can, as a consequence, see a little further than common people. Anyone today can have this privilege and have we must work a lot on our *Middot*, on Ben Adam Le Chaveroh, and on vain (very hard nowadays).

> Let's try to do it, every Yehudi can, we women can, why not? Let's become attached to the great Middot of many Chachamim who have life without danger or threats at this change and so much to work on! I

With love, Morah Luni

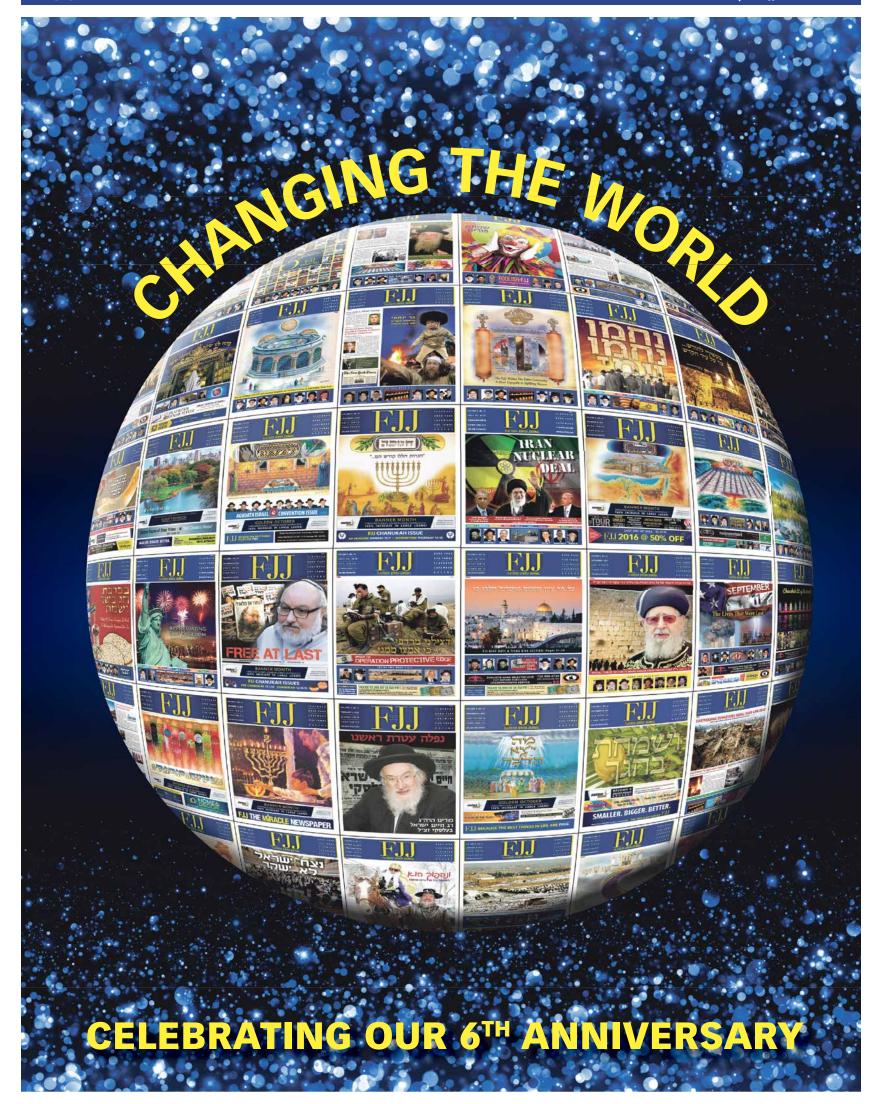
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Parsha	Shabbos 2:45 PM	Congregation Sfard 1575 Coney Island Ave.
Shmuel Beis	Tuesday 1:15-3:45 pm	Chochmas Noshim Wes 1259 East 22nd (Ave. L) 718.801.2787
Hashkafa from the Parsha	Alternate Thursdays 8:45 PM	Young Israel of Ave K 2818 Ave K
Parsha & Hashkafa	Shabbos 45 min before minha	Cong. Yam Hatorah 1573 East 10th Street
Parsha	Shabbos 3:45 PM	Avenue N Jewish Cente Corner Ave N & East 4th 718.339.7747
Pirkei Avos	Thursday 8:15 PM	Avenue N Jewish Cente Corner Ave N & East 4th 718.339.7747
Parsha & Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646-558-6338 Conference ID 648-4865#
Megilas Rus	Alternate Wednesdays 8:00-9:00 pm	Congregation Bnei Israe 3190 Bedford Avenue
Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
Derech Hashem	Wednesdays 8:30 PM	Avenue O Synagogue 808 Avenue O
Pirkei Avos	Shabbos 5:45 PM	Cong. Bnei Yitzchok 1143 E. 19th
Parsha	Wednesday 9:00 PM	Call for location: 718.382.6804
Human Relation, The Torah Way	Thursday 11:00 AM	Homecrest Shul 917.361.8268
Beiur Tefilah	Monday 9:45 AM	Eisenberger Home 1334 East 27th St.
Parsha	Tuesdays 9:45 AM	Elbogen 1069 East 24th Street
Chovos Halevovos	Sunday 10:15 AM	1153 East 9th Street side entrance
Parsha	Tuesdays 7:30 - 8:30 PM	Lubavitch Yeshiva 841 Ocean Parkway (I & H)
Sefer Shmos	Tuesday 8:00 PM	Young Israel of Bedford Bay 2114 Brown Street (U& V) 718.332.4120
Power of Tefillah	Alternate Tuesdays 8:30 pm	Agudah Bais Binyomin 2913 Avenue L
Beiur Tefilah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
Hashkafa	Tuesday 8:00 pm	1552 East 21st Street (N&C
Chofetz Chaim & Parsha	Shabbos 11:15 AM	Homecrest Shul 917.361.8268
Orchos Tzadikim	Shabbos 5:00 PM	Nshei Lamed Hay 1456 E. 35 (KH - Flatlands)
Parsha	Sunday 10:00 AM	Young Israel of Ave. L
Parsha	Shabbos 3:30 PM	Young Israel of Midwood
Parsha/Hilchos Brachos	Shabbos 4:00 PM	for location email: shaina22@aol.com
Inyanei D'Yoma	Sunday 1:00 PM	Strettiner Bais Medrash Bay Pkwy & Ocean Pkwy
Parsha	Sunday 11:30 AM -12:30 PM	Young Israel of Flatbusi 718.851.5265
Torah & Tea	Wednesday 10 AM	Mayan Yisroel 3315 Ave N 718.677.0030
Parsha	Wednesdays 9:30 pm	Ohr Naava 2201 East 23rd Street 718.647.6228
Hilchos Tefillah	Wednesdays 10-11 AM	Agudah of 18th Ave. 5413 18th Avenue
1		-
	Parsha Shmuel Beis Hashkafa from the Parsha Parsha & Hashkafa Parsha & Hashkafa Parsha & Halacha Megilas Rus Pirkei Avos / Mishlei Derech Hashem Pirkei Avos Parsha Human Relation, The Torah Way Beiur Tefilah Parsha Chovos Halevovos Parsha Sefer Shmos Power of Tefillah Hashkafa Chofetz Chaim & Parsha Chofetz Chaim & Parsha	Parsha Shabbos 2:45 PM Shmuel Beis Tuesday 1:15-3:45 pm Hashkafa from the Parsha Alternate Thursdays 8:45 PM Parsha & Hashkafa Shabbos 45 min before minha Parsha Shabbos 3:45 PM Pirkei Avos Thursday 8:15 PM Parsha & Halacha 9:15-9:45 pm Megilas Rus Wednesdays 8:00-9:00 pm Pirkei Avos / Mishlei Tuesday 9:00-9:00 pm Pirkei Avos / Mishlei Tuesday 8:30 pm Derech Hashem Wednesdays 8:30 PM Parsha Wednesdays 8:30 PM Parsha Wednesday 9:00 PM Human Relation, Thursday 11:00 AM Beiur Tefilah Monday 9:45 AM Parsha Tuesdays 9:45 AM Chovos Halevovos Sunday 10:15 AM Parsha Tuesdays 7:30 - 8:30 PM Sefer Shmos Tuesday 8:00 PM Power of Tefillah Wednesday 1:45 - 2:15 PM Hashkafa Tuesday 8:00 PM Parsha Shabbos 11:15 AM Parsha Shabbos 11:10 PM Parsha Sunday 11:30 AM Parsha Shabbos 11:30 AM Parsha Shabbos 11:30 AM Parsha Wednesdays 9:30 PM Parsha Wednesdays 9:30 PM Parsha Wednesdays 9:30 PM





6TH ANNIVERSARY



pays tribute to the groups of devoted and talented individuals who have helped turn our dream into reality:

FJJ EXECUTIVE STAFF

Monica Sokol . Shmuly Mehlman . Tzivy Mehlman Rabbi Moshe Boylan . Rabbi Daniel Keren Tzini Fruchthandler . Aviva Kohn . Tova Ishakis . Lily Israely

FJJ SALES COORDINATORS

Leba Schwebel . Goldie Zwick . Yaakov Katz

FJJ COLUMNISTS & WRITERS

Horav Mattisyahu Salomon . HoRav Yitzchok Zilberstein . Rabbi Yissochar Frand
Rabbi Nosson Scherman . HoRav Nissan Kaplan . Rabbi Paysach Krohn . Rabbi Yisroel Reisman
Rabbi Eli Mansour . Rabbi Yaakov Salomon . Rabbi Ephraim Nisenbaum
Rabbi Moishe D. Leibovits . Rabbi Tzvi H. Weinreb . Rabbi Sholom Smith .
Rabbi Shlomo Zalmen Bregman . Rabbi Yehuda Hymowitz . Mr. Solomon Mehlman z"l .
Rabbi Yonah Weinrib . Rabbi Yitzy Erps . Rabbi Yitzchak S. Ackerman . Rabbi Nachman Seltzer .

Dr. Meir Wikler . Dr. Yaakov Siegel . Dr. David Pelcovitz . Rabbi Yechiel Spero . R' Aaron Akselrud . Mora Luni . Mrs. Chana Rose . Mrs. Leba Schwebel . Mrs. Rochelle Rothman . Mrs. Ahava Ehrenpreis

Thanks to Hakodosh Boruch Hu and our devoted staff, we have reached this milestone.

We pray for the Siyata Dishmaya to continue and expand this important publication for many years to come.



FJJ Publisher





the 6th anniversary project WRITTEN AND ILLUSTRATED BY RABBI YITZY ERPS







RABBI NOSSON SCHERMAN



When the **FJJ** first appeared six years ago, many people – myself among – wondered if there was a need for another free advertising vehicle to tell people where they can find the newly fashionable cuisine and the most stylish *sheitels* at a discount too good to be true?

Indeed there was no need for such a publication, but **FJJ** was something else entirely.

The founders of the late lamented Camp Torah Vodaath said that their goal was to create a

healthy summer learning environment sugar-coated with exciting activities. They succeeded.

Mordy Mehlman had the same goal – and he is succeeding beyond reasonable expectations. Of course FJJ has ads. How else could it exist? But it has the great merit of being the forum presenting inspiring and informative Torah content, and of avoiding material that would be offensive to the Torah community. As it marks its sixth birthday, FJJ has established itself as an important asset to the *tzibbur*. Mordy, his colleagues and contributors, and the advertisers should be proud that they are providing the community with a publication that people look for and read.

HORAV YAAKOV BENDER



The **FJJ** has been a welcome addition to the *frum* media.

One of the greatest accomplishments of the past decade in the *frum* world has been the advent of *kosher* and healthy reading material for the Jewish family, parents and children alike. There is a great amount of wonderful *divrei torah* as well as important news of the community.

The fact that so many thousands of people are bringing this newspaper into their homes, rather than secular newspapers, is welcome news.

May Mordy Mehlman and his entire staff see continued *hatzlocho* in all their endeavors.

On a personal note, Reb Mordy and his *mishpocho* are very dear friends of our *mishpocho*. My wife and I value and cherish this relationship.

RABBI DR. TZVI HERSH WEINREB



Mazal tov greetings are in order on the occasion of FJJ's sixth anniversary. The success of your weekly newspaper definitively demonstrates that there is a place for a weekly print newspaper even in this electronic age. Your success also demonstrates that you are providing a genuine service to the community. Furthermore, the community enthusiastically appreciates the outstanding quality of this publication.

From my personal perspective, I am proud that you include my Person in the Parsha column as a regular feature of your newspaper. Providing your readership with a variety of Torah thoughts each week is a significant contribution to Talmud Torah. I look forward to continued collaboration with you and wish you continued success.

HORAV ELIEZER GINSBURG

Distinguished Columnists & Friends



To Mordy and his wonderful Staff.

I would like to congratulate this most special newspaper -The FJJ - known all over the Jewish community. This newspaper reaches as far as Eretz Yisroel, such as Har Nof and in all the different areas. The proof to this statement is that one of the "kulo lesheim shamayim" projects which the FJJ has undertaken is to spread the *kedushas Bais HaMedrash* in many ways, especially through the

cell phone lockers which is known worldwide <u>only</u> through the **FJJ**. As requests have come in from all different parts of the world such as England, Eretz Yisrael and on, it is proof that the **FJJ** reaches all the way across the Atlantic and the Pacific. This is only one of its many deeds which is done through the paper for the benefit of the entire Klal Yisroel and the world at large.

Hakodosh Boruch Hu should bless you with the ability to continue your great work for many years, and help bring Moshiach Tzidkeinu Bimheira Biyomeinu Amen.

HORAV NISSAN KAPLAN



I would like to take a moment and write a few words in honor of the Chosheve Askan and Amud Hachesed, R' Mordechai Mehlman and his truly talented son, Shmuel.

In the beginning of Parshas Mishpatim the pasuk says V'elah hamishpatim asher tasim lifneihem. Rashi explains the idea of asher tasim lifneihem - that the Torah should be muchan le'echol etc. - just like a table that is already grace-

fully set and ready to eat at.

Teaching Torah is not just about teaching, but rather about making its lofty ideas and concepts accessible to everyone – in other words – something that is ready for people to eat.

The **FJJ** in my opinion accomplishes this very important mission by providing its readership with weekly Torah columns from different Rabbanim. Whether a *dvar machshava*, something to think about on the Parsha, or even giving over the news with a Yiddishe viewpoint and perspective – the **FJJ** truly embodies and personifies the concept of *asher tasim lifneihem*.

My Brocha for your sixth anniversary - is that you should be *zoche* to continue with the help of Hashem, to give over the beauty of Torah and *chesed* for many more years to come – *davar na'eh umisgaber*.

RABBI YISROEL REISMAN



Mazel Tov on your 6th birthday.

You began the newspaper with the dream that it be a vehicle for *kvod shomayim* and *kvod Yisroel*. Keep up the good work.

May you be *zocheh* to become the JJJ in our Holy City, *b'mheirah b'yameinu*.

Distinguished Columnists & Friends

RABBI EPHRAIM NISENBAUM



I live in Cleveland, Ohio, so I don't see the FJJ distribution first hand, but I am amazed at the comments I receive from people who read it regularly. I was at a wedding in Chicago when someone I don't know stopped me to ask if I was the one who wrote the Power Points column each week in the FJJ.

Many people have told me how the Divrei Torah have enhanced their Shabbos tables. That, I

believe, is the beauty of the **FJJ**. Whereas most free papers are primarily ads, you have the tremendous *zechus* of not only covering news but also of spreading Torah to Shabbos tables and beyond through your newspaper.

I appreciate the opportunity you have given me to join the **FJJ** Family. My best wishes of Mazal Tov upon reaching six years, and may HK-B"H grant you the health and ability to continue making a Kiddush Hashem for many years to come.

RABBI YAAKOV SALOMON



When I was a little boy, growing up on the West Side, I often dreamed that I would one day become a writer. But had someone told me that my words and thoughts would one day appear alongside the holy Torah of Rav Pam zt'l, and Rabbis Scherman, Salomon, Zilberstein, Reisman, Kaplan, Frand, Krohn, Weinreb, Weinrib, Mansour, Acherman, Wikler, Mehlman, Nisenbaum, Goldbaum, and Bregman, not to mention

yourself (which I just did)... EVERY SINGLE WEEK...I would have laughed and laughed and laughed. (I still can't believe it.)

(Now some may think that I took the easy way out by just using last year's letter over again. Not true. Ever the editor, I changed one word (see if you can find it).

Make no mistake, my very dear friend, six years of **FJJ** is a remarkable feat. But never, ever, forget that the true success of this grand publication lies not in the splendid graphics, jousting Letters, iridescent full-page ads, Out of the Boxes, or zero price tag. You have created a comprehensive address for illuminating divrei Torah. And there is nothing else like it...anywhere.

THAT is cause for celebration and congratulations.

Thanks for keeping me around.

RABBI SHLOMO GERTZULIN



Mazel Tov on six years of the FJJ! By now, your weekly has become a fixture in tens of thousands of homes, and it amazes me how many people have already read your paper by Noon on Thursdays!

Mordy – you and your staff have found that magic formula, combining Jewish and world news, community events and directories, Divrei Torah, general human interest stories, and – of course – the all-important photos and letters to the editor,

to capture the attention of your readers – from young to old.

May you continue to grow in the years ahead, and continue to inform, educate and inspire us – not only your Flatbush friends, but all throughout the tri-state area and beyond, who wait at their doorstep each and every week for another hearty edition of the **FJJ**.

RABBI PAYSACH KROHN



I am honored to be included among those to send you Mazel and brocha wishes on six years of the FJJ.

Did you ever notice that there are six directions? Right, Left, Front, Back, Up, Down? Seems that six is all encompassing. Rabeinu Hakodosh chose to make the orders of Mishnayos in six sections, Zeraim, Moed, Nashim, Nezikin, Kodshim, Taharos; again it seems that Rebbey

thought that six is the number that is all encompassing as the Mishnayos encompass all of Torah She'bal Peh. The staves with which the Aron Hakodesh was carried, (in this week's parsha of Teruma no less), are called in Hebrew Bodim, hence each one is called a Bod – spelled Beis, Daled which equals six.

I think that these concepts of being all encompassing and carrying what is holy in our community reflects the essence of what your work and the FJJ is all about. Thousands of people rely on you and the FJJ to furnish inspiration, introspection and noteworthy information. The FJJ is truly all encompassing (except for the Mets etc.) and it carries within it great holiness.

Mordy, I consider you one of the Jewish Stars today and that is why it is appropriate that the Mogen Dovid the 'Jewish Star' also has six points. Continue to be a shining light to all of us. My continued brachos with love, friendship and great admiration.

RABBI SHOLOM SMITH



To my dear & inspiring friend, R' Mordy, *shlita*, It is hard to believe that it is already six years since you began the **FJJ**, which has enriched the Shabbos homes of thousands of Jews in Flatbush and beyond. While I realize that the lifeblood of any newspaper is its advertising, the **FJJ** is filled with various types of *divrei Torah*, *chizuk* and insight. Just like the heavenly manna could give its consumer many different taste sensations, the

FJJ caters to the varied tastes and interests of Jews all over and, thereby, serves as a unifying force in promoting Torah-true *Yiddishkeit*.

You prepare your readers for upcoming *Yomim Tovim* and offer perspective on currents events and issues pertinent to the Jewish community. It is well known how the **FJJ** is a powerful *kiruv* force as well, exposing countless searching Jews to their eternal heritage in a pleasant, non-critical manner.

On a personal level, I am grateful to you for helping spread the practical, down-to-earth teachings and way of life of our beloved *rebbi*, Moreinu Harav Avrohom Pam, zt"l, in the pages of the **FJJ**. The fact that the opening piece in every issue is an essay based on his teachings is a clear indication of what the purpose of the **FJJ** is, and how Rav Pam's spirit permeates the perspective of its editor.

May you continue to be a conduit to promote *Yiddishkeit* and *Kavod Shomayim* for many happy and healthy years to come.

RABBI SHLOMO ZALMAN BREGMAN



Mazal Tov to the FJJ for reaching its 6th birth-day! As a Klal, I believe we are forever indebted to Reb Mordy Mehlman for his weekly dissemination of this high-quality newspaper to our entire community. The FJJ's vast, erudite readership is beyond compare ... and may we all merit many more years of Avodas HaKodesh together!

Distinguished Columnists & Friends





To Mordy and the FJJ Staff...... I see him every day. He is a regular at our 5.50 A.M. Daf Yomi shiur. Each person who comes is important, and accomplishes in his personal learning as well as giving *chizuk* to the other members of the *shiur*, and to the phenomenal *maggid shiur*, Harav Shmuel Yosef Lercher *shlit"a*. Although our *shul*, Agudas Yisroel of Flatbush/South (Rav Leizer Ginsberg's Agudah) is in a predominantly Sep-

hardic area, it is one of the few Ashkenaz Agudah *shuls* in the city. Well, Torah is Torah, and finding a Sephardic *ben* Torah in our Bais Hamedrash, a *shul* where a high caliber Torah shiur is given is not really that unusual......How he decided to come to our *shiur*, however, is....It was an ad in the FJJ..... I approached Shlomo and asked him how he knew about the *shiur*...I remember the day he started.. It was the day after Yom Kippur, a few years ago.. He said he had seen an ad in the FJJ, and the times and location worked.....and the rest, as they say...is Olam Haba.

Every week the dedicated Staff at FJJ, under Mordy's direction, work tirelessly to create a paper that doesn't just give a Torah-true perspective of the events of the day, but share messages about Torah, articles about Torah, ART about Torah, and items of interest for all members of the family, as well as ads done with style and discretion....and it lets its readers know how THEY can benefit from Torah...where they can learn it, and how they can grow...That's sharing a little bit of Olam Haba with all of us. May they have continued success in spreading the word of Hashem in good health and happiness. For many years to come...

RABBI MOISHE D. LEBOVITZ



Halachically Speaking has been featured in the FJJ for many years all to the credit of Mordy Mehlman whose foresight and intuition it was to feature *halachic* articles to many tens of thousands of readers. The FJJ is not a newspaper, it is a Torah journal with ads. If one looks at the content of the FJJ one can see this is truly a paper which belongs in every ones homes and beyond. We look forward to it each week and can't wait

until the next one comes out the following week.

Mordy was the first person to call me after my Rebbe, Harav Yisroel Belsky zt"l was *niftar*, and ask if I wanted to write an article for the paper as well as allowing me to present a weekly feature of the *psakim* of Harav Belsky zt"l. This is credit to the amazing persona of Mordy and the staff of the **FJJ** who work tirelessly each week to make sure there is great Torah content in the paper, always a step ahead.

Mazel Tov on the 6th year of the FJJ. The FJJ should be the first paper to report when Moshiach comes speedily in our days.

RABBI MORDECHAI GELBER



Mazel Tov on your sixth anniversary!

Yasher Kochachem to a publication which has helped unite our entire community. You truly have a chelek in Talmud Torah D'Rabbim. May Hashem Bentsch you with continued and continuous Hatzlacha in the tremendous work that you do.

RABBI YITZCHAK SHMUEL ACKERMAN



Mazel Tov to Mordy Mehlman and all of the Staff at the **FJJ** on the occasion of the newspaper's 6th Anniversary.

I consider it a privilege to be associated with the FJJ. Everything about it is a "class act." In addition, working with you, Mordy, and your staff is a pleasure. Everyone at the FJJ is considerate, friendly, and a delight to work with. I particularly appreciate your compassion and reassurance during my

illness. You made it possible for me to be *marbitz Torah* at a time when I was homebound and recuperating.

B'ezras Hashem, may you continue to be *mezaka* the *rabbim*, and may your *hishtadlus* be a *zchus* for you, your loved ones, and *Klal Yisrael*.

RABBI MEIR WIKLER



In honor of your 6th anniversary, here's a chilling, not so well known statistic. Nine out of ten new magazines and newspapers nationwide cease publication before the end of their first year! And not only are you still in print, but you are more vibrant, jam packed and widely circulated than ever before.

Wishing you much continued success in the years ahead. And thank you, once again, for

granting me the privilege of contributing to your family friendly, highly acclaimed and very Torah-dik publication.

RABBI MOSHE BOYLAN



Mazel Tov to the **FJJ** on their 6th Anniversary. The number sheish is related to the six Sedarim of Mishnayos. These letters also spell "sas" which reminds us of the Pasuk "Sas Anochi Al Imrasecha Ke Motzai Shelal Rav."

I hope that the Divrei Torah in the newspaper have caused (and will continue to cause) Simcha and Sason.

Six is also related to the six years of Avdus (slavery) that ultimately lead to freedom. This is also related to the six days of the week that lead into Shabbos.

May we soon see the end of Galus and the entrance into Yemos Hamashiach speedily.

R' AARON AKSELRUD



For the past six years you have been inspiring, educating and enlightening the Flatbush community, along with Boro Park and Lakewood, as well as the Five Towns and Queens. I feel truly honored to have been part of this impressive staff from issue one until today.

May you be granted the *koach* to continue in your publishing endeavor. I am looking forward to working together with you and your talented

staff for many more healthy and happy years to come.

Distinguished Columnists & Friends





I am now in Israel for a week and just now opened my emails and found the FJJ email of this week. Wow! What a way to get ready for Shabbos in the Holy Land than to see a special tribute to Rav Belsky, zt"l. Being away, all of the news from Flatbush is greatly appreciated.

It takes being out of town to realize just how valuable the **FJJ** is and I really appreciate you allowing me

and others to contribute articles to a wonderful Jewish newspaper that you work so hard 24/6 to make an outstanding asset to Jews in Brooklyn and indeed around the world. Please keep it up and I hope you allow me to continue being a part of the **FJJ** experience.

I have no doubt Mordy that when Moshiach comes (and may that be soon), he won't give you a vacation from publishing the FJJ. We will still need your newspaper to give insight and excellent commentary to the long-awaited geulah.

RABBI & MRS. AUSFRESSER

It is hard to believe that it's already the 6th anniversary of your wonderful great and unbelievable weekly Flatbush Journal. Even though your paper is for free, you nevertheless treat it as any regular newspaper that people pay money to buy. You constantly have new ideas on improving the quality of your paper. You have a different Rabbinic message every week, and a variety of great writers on each week's parsha which include the different cultures in our society (Litvish, Chassidish, Sephardic, etc.) Before each Yom Tov, you have a massive lineup of past and present gedolim who write about the Yom Tov. Your personal publisher's message each week is very timely and inspiring. You also include a Directory of Ladies Shiurim which I'm sure the ladies of Flatbush appreciate. You combine in your paper the U.S. News, Israeli News, World News, Community News, etc. All your sections are very clearly divided and indexed very well so they are easy to find. You always advertise Hakhel events on Legal Holidays which inform the oilum which speakers will be speaking at each hour and include the topics of each speech. You print a summary of each speech after the event. You do an unbelievable job of reporting the Yarchai Kalla event in Eretz Yisrael every year. Most recently, you put together a great tribute to one of our leading Gedolei Hador, Harav Chaim Yisroel Belsky z"l.

May Hashem continue to give you the strength, inspiration and health to continue to publish such a great newspaper.

R' CHAIM GOLDBAUM



Dear Mordy,

Congratulations on reaching your SIX year anniversary. May HKB"H grant you continued Hatzlacha and may you print the headline of Mashiach's arrival in the very near future (and may it be an accurate story!) That will be the best FJJ Travel column ever!

YAAKOV YISROEL LISKER

Mazel tov R' Mordy! Cover to cover, your weekly publication is one of the best out there! The content and the graphics are most impressive and inspiring! May HaKadosh Baruch Hu continue to send you and your entire family and all of Klal Yisroel much bracha v'hatzlacha in all their endevours! Chazak v'Ematz

DR. YAAKOV SIEGEL



We started reading the FJJ while living in Brooklyn a few years back and it quickly replaced every other publication in our house. We were drawn to its clear editorials, Torah-true content and entertaining style. When I first spoke to Mordy, it became apparent that it was his own personality behind all this success.

Mordy's temimasdike commitment to Torah ideals is matched by his tremendous Emunas Chachmim and Ehrlichkeit. He told me how he started his career as a Rebbe with the goal of dedicating his life to Chinuch. Through the FJJ, he found the perfect medium to do just that!

The FJJ has grown into a premier source of Torah, entertainment and personal growth due to Mordy's positive energy and brilliant business sense. And that ever-present touch of humor. It is a true privilege to be counted among its contributors.

I am humbled to appear in print next to Gedolei Yisroel and such seasoned professionals as Rabbi Salomon, Dr. Wikler, Rabbi Ackerman and Dr. Pelcowitz. I thank Mordy and the entire FJJ team for working with me and wish them only continued bracha v'hatzlacha.

NACHUM SEGAL



Mazal Tov to the FJJ on six amazing years. May you continue to service our community for many years to come.

SHLOMIE DACHS



It seems like only yesterday that Mordy approached me to write a column in a new Flatbush newspaper. Now, six years later, the paper has grown beyond anyone's wildest imagination. I consider it a privilege to have been part of its launching along with so many fellow eloquent contributors, editors and staff. It's not just a newspaper. Its a paper that provides a forum for the dissemination

of Torah with weekly Halacha, thoughts on the Parsha, Rabbinic messages on important topics facing many communities at large, inspirational stories and insights from today's leading speakers. The quality of the articles covering such a broad spectrum of topics so prevalent in the challenging world we live in, is truly remarkable. Mazal Tov and congratulations to Mordy Mehlman and the entire FJJ staff for adding so much to the quality of life to all those in our community who've embraced this unifying and educational paper. It's truly a z'chus for all the the neighborhoods & readers taking part in all the Harbotzas Torah, informative Daf Yomi and Maariv listings, Yartzeits of Gedolim of yesteryear, fantastic "Letters to the Editors" and authoritative news affecting Klal Yisroel all over the world. May Hashem grant you continued success for many more years to come!

JOEY ZOLTY

Congratulations on completing your sixth year of publishing such a superb paper. What an accomplishment!

I was wondering; what if you plan to continue, would you have to get your ear pierced? If so, on which page would you put the pictures?

6TH ANNIVERSARY

Anniversary Messages from our

MRS. HARRIET MEHLMAN

To my dear son, Mordechai,

Mazal Tov on the **FJJ**'s 6th Anniversary. It's a wonderful paper and I love it. Everyone loves it. I am so proud of you! *B"H* you have always made me proud and you should continue *Bezras Hashem Ad Meah V'esrim*.

With all my blessings and love,

Mom

MORAH LUNI

I would like to congratulate my dear companion of each week, **FJJ**, on it's sixth anniversary expressing my deepest feelings through words which are sometimes not easy enough to find, in order to show what I spiritually feel when I write every week.

I am really proud to be part of this staff with all my *neshama* and, from here, Argentina, I congratulate each of you on pouring out every *dibrei torah* which helps to increase happiness and the *ben adam le chaveroh*, so much in need nowadays.

Thank you all for reading my articles and best wishes on this 6th anniversary. May we all go ahead until *biat hamashiach*. Amen!

MRS. LEBA SCHWEBEL

Dear Mordy,

As one who has the distinct honor of having two titles in your esteemed paper, both as sales coordinator and columnist, I would like to take this opportunity to wish you and your incredible staff a *mazal tov* upon the papers 6th anniversary. The **FJJ** has become known throughout the Jewish world. You produce a paper that is clear, relevant, full of content and worthwhile reading. I am amazed at your ability to keep it going seamlessly. Thank you for affording me the opportunity to be a part of this wonderful paper in a very "real" way!

MRS. ROCHELLE ROTHMAN

The influence of the **FJJ** has surely spread throughout the *Yiddishe velt* during these past six years! I am constantly approached-- whether I'm visiting a relative in the 5 towns, or in Lakewood, as well as our local area, with wonderful comments about our beloved paper!

Personally, I have favorite articles I look forward to reading, too! I totally enjoy sharing my accumulated food and organization tips and tricks and expertise with our readership!

Mazel Tov to Mordy and our able staff behind the scenes! How can we not continue to succeed? May *Hashem* give his *bracha* for the continued *hatzlacha* of this publication *ad bias hagoel*!

MRS. BADANA GERTZ

Mazel Tov upon your 6th anniversary! You put out one great paper and you keep getting better! May you have continued Hatzlacho. Kudos to your very capable staff!

Your tribute to Hagaon Harav Chaim Yisroel Belsky zt"l was superb. Many of the photos you featured were never seen before, at least not by any member of our family. The tribute section written by those individuals who knew his kochos, were both inspiring and uplifting. It gave us an understanding of who this giant was. Thank you for your coverage!

MRS. CHANA ROSE

Distinguished Columnists & Friends

Mazel Tov on this milestone. You gave the topic of *shidduchim* a voice, and me an opportunity to be part of it. Wishing you many more years of Hatzlocho.

MRS. AHAVA EHRENPREIS

Tale of a Newspaper

It's Friday night. For those fortunate to have been blessed with the presence of the holy Sabbath, it is an opportunity for friends to drop by to visit a neighbor and wish them a Good Shabbos. As my friend and I enter another neighbor's home, we feel the stillness and peace as the calm of the Shabbos permeates the very essence of this home.

Suddenly, we hear a voice calling, "Did anyone see this week's FJJ?" Another voice is heard, "I think it's on the table where I left it last night." There is a slight tone of resentment in the response, "You started reading it before Shabbos?" "Well, I needed to check what time mincha is at the new shul on the corner." My friend's daughter replies with a tone of desperation, "I really must have it now! I have to see what the response to last week's letter column is. Are people in Flatbush on a higher spiritual level or not?" "That's what you are following in the letter column? I have been waiting to hear what Rocky has to say about..." My friend looks slightly embarrassed as we listen to a very lively debate between her offspring as to the topics covered in the Letters to the Editor column in the weekly edition of FJJ. I assure her that I am certain that her home is not unique and that this is a conversation that might take place in any number of homes in Flatbush and beyond. "Well," she confides, to me in a slight undertone, "It's really our only newspaper, at this point. The New York Times coverage of Israel was totally infuriating and biased. The Wall Street Journal was, well, rather overwhelming, and none of the stores where I shop advertise in it. FJJ appears on my doorstep and does the job."

"Truthfully," my fellow visitor comments, "I couldn't manage to go shopping if I didn't have all the different ads for the weekly specials. I don't have a smart phone where you can compare all the sales so I usually cut out all the different pages and decide where I will shop that week." Obviously, since it was Shabbos, we did not go into any specifics as to what the sales were for the week. I did point out that since I had missed the Hakhel gathering on the previous legal holiday, I would take the opportunity to read in FJJ what Rabbi Riesman had discussed. "You know," my other friend confides to us, "I think that is where my husband gets his Shabbos *dvar torah* on the *parsha* – from the Comments on the Parsha column. When I read it on Shabbos afternoon, it sounds very familiar."

"No planning now, but I did happen to see in the FJJ that there is a Tzedaka Players' production coming up. On second thought, I think we can talk about it because it's a *dvar mitzvah*." Before we could continue any further debate as to the halachic aspects of this conversation, there was a delighted outburst from the other room. "They printed it! I knew they would!" My friend's daughter appears, triumphantly waving the latest issue of the FJJ. "MY *hashavas avaidah* ad! You know the black Borsalino I found on Ocean Parkway? They said they would print it for free and they did. I'm certain that now I can find the person who lost it." We all assured her that no doubt, with 200,000 readers, the despondent owner of the almost new Borsalino would certainly see her ad and be reunited with his lost possession.

The list of services provided to the Flatbush community by the FJJ, whether in the material or spiritual realm, goes on and on. Mazel Tov, Mordy Mehlman. Hopefully, in the near future, may the FJJ headlines read "Moshiach arrives in Flatbush. Next issue in Yerushalyim!" But until then, may you and your staff continue to go "mai chayil ad chayil."

FJJ 6th

Anniversary

SURVEY

Submit the FJJ survey one of 3 ways:

- MAIL: FJJ – 1314 Avenue J Brooklyn, NY 11230
- **PAX:** 718-692-1233
- SCAN & EMAIL: Editor@thefjj.com

By submitting your survey, you will be entered into a raffle to win a \$50 gift certificate at Judaica Place in Flatbush.

FJJ READERS SURVEY

NAME:		GIFT CERTIFICATE!	
ΑI	DDRESS:		
CITY S		ZIP	
PH	HONE:	CELL:	
ΕN	ЛАIL:		
1.	How long have you been a steady re	ader of the FJJ?Years	
2.	2. How many people in your household read the FJJ?AdultsChildren		
3.	. How do you usually obtain the FJJ each week?		
	Home Delivery Shul S	toreMailEmailWeb	
4.	. What are your 6 favorite FJJ columns, in order of preference?		
5.	Why is FJJ your favorite newspaper	?	
6.	Which other newspapers/magazines	does your family regularly read?	
7.	Is there anything you would like char	nged in the FJJ, and why?	
8.	What new content (subjects, column	s, sections) would you like added?	
9.	. What additional neighborhoods/venues should the FJJ be distributed to?		
10	. How has the FJJ enhanced and inspi	red your family?	

Deadline for submissions: February 21 Raffle Drawing: February 23 (Purim Kattan)

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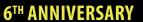
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Rabbi Mansour: Parasha

A COMPENDIUM OF PRACTICAL HALACHOT & ILLUMINATING INSIGHTS FROM THE WEEKLY PARASHA
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One of the Bigdei Kehunah (Priestly vestments) described in Parashat Tesaveh is the Me'il (Robe) worn by the Kohen Gadol (High Priest) in the Temple. As the Torah describes, the Robe's hem was lined with metal bells that rang as the Kohen Gadol walked. The Rabbis extrapolated several important lessons from these bells sewn onto the Kohen Gadol's Robe:

The Talmud Yerushalmi explains that the bells were necessary for the Kohen Gadol to announce himself, so-to-speak, before entering G-d's "home." Of course, G-d does not require any advance notice of the Kohen Gadol's entry; He does not need to prepare Himself before receiving a visitor. But the Torah wanted to teach us an important lesson of derech erets (proper conduct) - that one should not enter someone's home unannounced. In fact, the Talmud Yerushalmi says that Rabbi Yohanan would not even walk into his own home without first knocking and announcing himself. Parents must be vigilant in training their children to abide by this simple rule of derech erets; if they walk into their parents' room without knocking, they should be instructed to leave and then knock before entering.

Rabbi Mordechai Gifter derives an additional lesson from these bells. While wearing these bells, the Kohen Gadol produced a sound with even the slightest movement. Even if he would ever so slightly move one foot, his motion would be heard. This teaches that everything we do, even the seemingly insignificant misvot that we perform, have an impact and repercussions in the heavens. We must never underestimate the value and significance of any misva we perform, and we should therefore cherish the opportunity to perform every misva that comes our way.

Finally, Rabbi Moshe Alshich finds significance in the way the Torah describes the arrangement of the bells and cloth pomegranates that were sewn along the hem of the Me'il. The bells and pomegranates were placed alternating: a bell, followed by a pomegranate, followed by a bell, followed by a pomegranate, and so on. Yet, the Torah speaks of the bells as being placed between the pomegranates. Even though each pomegranate was surrounded by two bells just as each bell was surrounded

by two pomegranates, the Torah nevertheless chooses to specifically describe the bells as being surrounded by pomegranates.

SEPHARDIC HERITAGE

The Alshich explains that the Torah here alludes to the great value of silence. As the Talmud teaches, for every measure of speech one should have two measures of silence. The Torah thus emphasizes that each bell – each sound that a person makes – must be surrounded by two silent pomegranates. "Seyag La'hochma Shetika – silence is the safeguard of wisdom." A person who wishes to be truly wise should remain silent so he can listen and learn, rather than continually speak.

The Talmud comments that a charity box containing just a single coin makes lots of noise, while a full charity box hardly makes any noise. Those who "make noise," who always talk, are usually the ones with very little in the "box," with little wisdom. Those with a full "box," with abundant wisdom and knowledge, make little noise; they prefer remaining silent and listening to increase their knowledge, and therefore spend more time silently listening than they do speaking.

What are some of the laws of Bikur Holim – visiting the sick?

The halachic authorities disagree in identifying the Biblical source for the misva of Bikur Holim - visiting the sick. According to some views, this obligation is derived from the command, "Ve'halachta Bi'drachav" (Devarim 28:9), which requires that we emulate the Almighty's example. And just as He visits the sick, as in the Book of Bereishit (18:1), when He visited Avraham Avinu after his circumcision, so must we follow this example and visit those who are ill. Others maintain that the source of this obligation is the misva of Hashavat Aveda, which requires returning a lost object to its owner. If the Torah obligates us to return one's material possessions, then we are certainly required to rejuvenate a person's spirits when he experiences pain. Finally, the Rambam held that the obligation to visit the sick is based on the misva of "Ve'ahavta Le're'acha Kamocha" (Love your fellow as yourself - Va-Yikra 19:18). It should be noted that the Rambam also describes this misva as a law ordained by the Rabbis, which appears to contradict his po-

Parashat Tesaveh The Bells of the Kohen Gadol

sition that it evolves from the Torah precept of Ve'ahavta Le're'acha Kamocha; the Rambam's view thus seems somewhat difficult to understand

According to the second view, that Bikur Holim has its origins in the law of Hashavat Aveda, the question arises as to whether Torah scholars are included under the obligation to visit the sick. Halacha exempts a Torah scholar from returning a lost article to its owner in situations where this would be beneath his dignity. For example, if a scholar finds a lost chicken, it would be inappropriate for him to carry a chicken through the streets while seeking its owner, and therefore in such a situation he would be exempt. Perhaps, then, we would exempt a Torah scholar from the misva of visiting a sick patient if this would demean his distinguished stature.

In truth, however, *halacha* includes Torah scholars under the Bikur Holim obligation, even according to the view that this *misva* is derived

from the obligation of returning lost objects. The Shita Mekubeset draws proof to this ruling from the fact that, as mentioned earlier, the Almighty Himself paid a visit to Avraham. If G-d found it appropriate to, so-to-speak, lower Himself for the purpose of visiting Avraham, then certainly a Torah scholar – even of the highest stature – must visit a sick patient, even when this might be considered beneath his dignity.

Does the *misva* of Bikur Holim apply if the patient is sleeping, or if he is comatose, Heaven forbid? The Gemara states that a person's very presence by a patient's bedside is beneficial for the patient, regardless of whether or not he speaks, as evidenced by G-d's visit to Avraham, during which He did not speak to Avraham at all. Therefore, the Rosh held that one should visit a sick patient even if he is asleep. He advises, however, that the visitor leave the patient a note so that he will know when he wakes that his friend had paid him a visit.





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SALEM, R' Shelomo

(1898 - 1978)

Worthy scholar and teacher of Aram Soba and Jerusalem. He was born in Aram Soba in about 1898, a son of R' Abraham Salem. He earned his livelihood as a teacher of *Gemara* and in his later years he was the principal of the *Magen David* Talmud Torah in Jerusalem. He was blessed with a beautiful singing voice with which he pleased *Hashem* and his fellow man. He passed away on *Rosh Hodesh* Nissan, 5738 (1978).

SARDAR, R' Yaakob

(-1964)

Worthy scribe and Kabbalist of Aram Soba. He was totally dedicated to the quality of his craft and to the elevated thoughts with which he accompanied his work. He passed away on 9 Shevat, 5724 (1964).

SASSON, R' Abraham

(-1869)

Distinguished printer of Aram Soba. A son of R' Yeshuah Sasson and a grandson of R' Yisrael Sasson, he started the first Hebrew printing press in Aram Soba. This was a bold thing to do in that time, involving great danger, the risk of substantial loss, fear of competition, etc. The

introduction of a Hebrew press was a great boon to the community and R' Abraham received much encouragement from the rabbis of Aram Soba. In 1865, to help him protect his investment they issued an official endorsement of the new venture, prohibiting anyone from starting a competing press over a period of 20 years.

Prior to the introduction of the press, R' Sasson would manage the printing of books by painstakingly copying the manuscripts and bringing them to distant places where printing establishments were located. Among the many works which he published in this way was his grandfather R' Yisrael Sasson's book Kenesset Yisrael and his father R' Yeshuah Sasson's book Yeshuat Yisrael (Livorno 5617/1857), both of which were bound in one volume. He also edited the book Mikra Kodesh (Livorno 5624/1864), containing prayers and pizmonim (hymns) for special occasions, supplemented by commentary and spiritual guidance.

Traveling to distant places to get books printed was very dangerous and time consuming, so R' Abraham began to consider the possibility of opening a printing shop in Aram Soba. He was also motivated by the fact that the 1850's and 1860's were a time of intellectual ferment in Syria, with many Arabic and Christian printing establishments being started. He sent his son R' Eliyahu Hai to Livorno to learn the printing trade firsthand.

Once the printing press was established in Aram Soba, R' Abraham inaugurated it by producing reprints of well-established books of spiritual guidance, such as R' Haim Vital's book Shaare Kedushah (5626/1866) and Alim LeTerufah of the Ramban together with Iggeret Mussar of the Vilna Gaon (5626/1866). Books like these were always in demand and there was less risk in finding a market. It was only in 1869 that the first new work was produced. This was Nivhar MiKesef, a book of responsa written by R' Yoshiyahu Pinto, for which R' Abraham did the final editing before typesetting.

The Sasson press remained in operation for seven years and was closed with the departure of R' Eliyahu Hai to Jerusalem, where he continued his activities in the printing field. The reason for the discontinuance of the Sasson press is not known, although it is likely that the difficult economic conditions in Aram Soba were a factor. Altogether 14 books were produced over the eight year period, of which nine were books of

spiritual guidance, three were books of responsa, and two were books of *pizmonim* (poetic hymns). Of the 14 books only seven were the product of Aram Soba scholars.

R' Yeshayah Dayan waited until the 20-year ban was up before opening his own press, even though the Sasson press had closed.

R' Abraham was blessed with three sons: R' Yeshuah Hai, R' Eliyahu Hai, and R' Moshe Hai. The two youngest sons worked in the printing business with their father. He passed away on 25 Kisley, 5630 (1869).

The Sasson family was known for their musical talent. The ability to sing was passed down from generation to generation. R' Abraham, his father R' Yeshuah, his grandfather R' Yisrael, and great-grandfather R' Yosef were all known as great singers.

SASSON, R' Eliyahu

(-1848)

Eminent scholar and rabbi of Aram Soba. He was a son of R' Yisrael Sasson, and was the author of two or more manuscripts. One was an elucidation of R' Eliyahu Mizrahi's commentary on the Torah. The other was a book of responsa. He passed away in 5608 (1848) leaving two scholarly sons: R' Yisrael and R' Shaul.

Thoughts On Parshas Terumah Based Upon The Shmuessen Of Maran Rav Shmuel Berenbaum zt"l

CONTINUED FROM PAGE 40

Hashem will leave the understanding of Torah to Malachim and only command us to fulfill the mitzvos as the Malachim understand them, then we will never be able to overcome the Yetzer Hora. In order for us to fulfill Mitzvos properly, we must first have the ownership of Torah (and learn it properly understanding that we are the one's who will determine its proper understanding, based upon our human understanding of the Mesorah). This will enable us to overcome the Yetzer Hora and fulfill the mitzvos.

Now we can understand the answer to our previous question as to how the Torah is an "Eidus" for the mitzvos? We can explain that the fact that Hashem gave us the Torah shows that we must have a shaychus (connection) to all of the mitzvos.

The reason for this is that in terms of the Torah itself, it could have been argued that the *Malachim* should be in charge of its understanding. We must say that from the fact that *Hashem* gave us mortals the Torah, it shows that we must fulfill all the *mitzvos* written in it. In this manner, the Torah itself cries (so to speak) to our intellect to fulfill all the commandments written in it (even those that seem far from our limited human understanding).

Now let us answer the question as to why the *Pasuk* (ibid 25,16) refers to the Torah as an *Eidus* if this is not its main function (primarily the Torah is the purpose of all creation, and not merely an *Eidus* to the *mitzvos* written in it)? We can answer that the Torah remains the Torah in any place it is found. We see this from the fact that *Chazal*

tell us that the Torah was given in the Midbar (desert) in an ownerless place, to show that anyone that wants can come and take it. Why then is there a necessity for there to be a special place in the Mishkan for the Torah? We must say that this is only due to the need for the "Eidus" of the Torah. Only by having a special and designated place in the Mishkan for the Torah will it be able to have an impact on all that see it. Through this impact, people will come to see that the Torah is an Eidus on the mitzvos written in it. This is why the Torah writes that the Eidus is put into the Aron, and doesn't say that the Torah is put into the Aron. The reason for this is that the fact that the Torah is placed there is a "side point". The main reason it is put there is in order to give an Eidus to the Torah.

Now we can also answer the question of the Re'eim mentioned previously. In Parshas Pekudei, Rashi explained that the Eidus is the Luchos, as there the Torah was referring to what actually happened in the Hakamas Hamishkan, which was that the Luchos which are the source of all mitzvos and the Eidus on them was put in the Aron. Here, back in Parshas Terumah, the Torah is explaining how the Luchos will cause such an Eidus. Therefore here, Rashi has to explain that the Eidus is the Torah, as only through the connection to the Torah in the Luchos (which contained the Aseres Hadibros that include in them all Taryag Mitzvos) do the Luchos in the Aron serve as an Eidus that Hashem gave us all of the mitzvos.

Maran Harav Ovadia

RABBI YEHUDA HEIMOWITZ, WITH PERMISSION FROM ARTSCROLL/MESORAH

Convincing the Family

When Rav Aharon Shwekey, along with Rav Uziel and Rav Attia, first approached Harav Ovadia to offer him the position of rav in Cairo, he immediately declined; he couldn't fathom leaving Eretz Yisrael, where he was growing in learning, for the unknown prospects of Egypt. When the three convinced him, however, that there was no other person who could fill the educational and rabbinical vacuum in Cairo as well as he could, he agreed to discuss the matter with his family.

Rabbanit Margalit was concerned that they would be isolated in Cairo and would not be able to travel back to Eretz Yisrael, and his father R' Yaakov and his father-in-law Hacham Avraham Fattal both begged the couple to turn down the offer. Their concerns were well-founded: By that point, the British had already announced their intentions to end their Mandate over Palestine, and Jew-hatred was mounting among the country's Arab neighbors. And when Israel declared its independence in May 1948, Cairo's Jewish areas were subjected to deadly riots, as well as a spate of bombings that killed 70 Jews and wounded almost 200.

Rav Avraham Fattal went as far as to take out loans to help the couple with their finances so they wouldn't have to move.

Harav Ovadia himself was torn between his sense of duty to reignite Torah Judaism in Egypt on one hand, and his wife and family's safety concerns on the other.

While they deliberated, committed Torah Jews in Egypt were hearing glowing reports about him from Rav Shwekey, who had traveled back home in the interim, and they were anxiously awaiting his arrival. Upon hearing that Harav Ovadia was hesitating because of his family's concerns, they turned to their chief rabbi and asked him to intervene. The chief rabbi had received reports about Harav Ovadia from Rav Uziel and Rav Attia, and he, too, was excited to have Harav Ovadia serve as his deputy. In Nissan of 5707/1947, he wrote a letter to the president of the Vaad Adat HaSephardim (Sephardic Community Council), R' Eliyahu Elyashar, asking him to convince Harav Ovadia to take the position:

... It is known to his honor that, for some time, we have been seeking a great talmid hacham to serve as dayan in Cairo. We found out that in Yerushalayim there is a young talmid hacham of Iraqi heritage, Harav Ovadia Yosef, who has been blessed with great genius. Upon receiving a recommendation from Harav Hagaon Rav Ezra Attia, Rosh Yeshivat Porat Yosef, we wrote to the Rishon LeZion, seeking his opinion on the matter and asking him to invite Harav Ovadia Yosef to appear before him and inform him of our desire to appoint him as dayan in Cairo

After great delay due to the security situation in Eretz Yisrael, we received a response from the Rishon LeZion that Harav Ovadia Yosef has agreed, in principle, to come, but that he is refraining from actually making the trip due to family issues. Indeed, we have found out that his wife and father-inlaw are insistent that they not make the move.

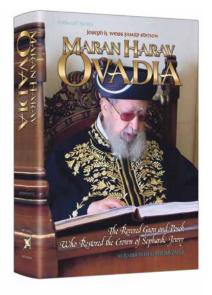
I therefore request that his honor should also try to influence Harav Ovadia and his family to agree to come, because we are in desperate need of a qualified *dayan* and have great hopes that this young *talmid hacham* will come and uplift the glory of Torah and fulfill a Heavenly service.

If his honor succeeds in convincing him, please write to inform us regarding the salary he requests, the number of family members, their names, and their citizenships, so we can take the necessary steps, with both the community council and the Egyptian government, to secure entry rights into Egypt for them.

As this letter was being sent, Rav Uziel, who was personally familiar with the desperate leadership void in the Egyptian Jewish community, took it upon himself to convince Rabbanit Margalit to make the move. He promised her that this would be a temporary position; she would not be stuck in Egypt long term. He also pointed out that the family's dire financial situation would improve greatly in Egypt, because the community council would pay them a generous salary. After much deliberation and with great trepidation, she agreed to go.

Even after securing the Rabbanit's consent, Harav Ovadia continued to vacillate. In Eretz Yisrael, he was able to learn day and night. His contemporaries in Porat Yosef describe how, having mastered Shulhan Aruch and its commentaries, Harav Ovadia turned his attention to the classic responsa works. Already at the age of 26, he was growing familiar enough with the Sh'eilot V'Teshuvot of both the Rishonim and primary *Aharonim* to quote from them at will. And so he was faced with a dilemma: Should he forgo his personal growth in Torah — and lose the opportunity to keep broadening his knowledge base by studying from all the sefarim available to him in Yerushalayim in order to serve the Egyptian Jewish community?

In this case, *Hashgaha* (Divine intervention) was clearly at work, for Rav Ezra Attia was in a unique position to answer this question. "You know that I was a rav in Egypt long ago," he said, "and I can tell you that there's a library there [in Beit Haknesset Ben Ezra] that



is better than anything you'll find in Eretz Yisrael."

Realizing that it was up to him to make the most of his time but that sefarim were available in Egypt, Harav Ovadia acquiesced to take the position. Although a seudat preida (farewell banquet) was held on 16 Av, 5707/1947, with both chief rabbis, Rav Uziel and Rav Herzog, joining Hacham Ezra Attia in sending him off with fervent hopes and prayers that he would succeed in his mission, the family moved only after the hagim of 5708 (October 1947).

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As Zika Story Goes 'Viral,' Israeli Expert Separates Fact From Fiction

Reports began to surface about the rise of cases of the mosquito-born Zika virus in South America, and the associated birth defect microcephaly, which is characterized by smaller brain size and has been detected in as many as 4,000 babies in Brazil. Zika was initially found on U.S. soil in the form of several cases of people infected outside of the country, and most recently, the Centers for Disease Control and Prevention confirmed that one person has contracted Zika in Texas.

The Aedes aegypti mosquito that transmits Zika is not endemic to Israel, and to date only one Zika infection has been detected in the Jewish state, in a child that had been on a trip to Colombia. But given that the World Health Organization (WHO) declared Zika as a world health emergency, the story has gone viral (pun intended) in the Israeli, American, and international media.

Amid the numerous headlines on Zika, what's fact and what's fiction? JNS.org gained some insight from Israeli expert Dr. Hagai Levine, head of the environment and health track at the Hebrew University-Hadassah Medical Center School of Public Health. Levine is also an adjunct professor in preventive medicine at Mount Sinai Hospital in New York City, and from 2009-11 he headed the epidemiology section of the Israel Defense Forces Medical Corps.

In the following interview, Levine also discusses the implications of a newly released study commissioned by the Haifa Municipal Association that showed how Israeli babies born in or near Haifa are being exposed to higher levels of pollution, and are born with below-average weight and head circumference measurements. The study has been criticized by the Israeli Ministry of Health as unnecessarily raising public alarm. What's the real story? Levine provides an insider's perspective.

JNS: Not all those who contract the Zika virus experience symptoms. But for those who do, how can they identify that they have this particular disease? Other than fever, what are the symptoms?

Levine: "Most of the infections are asymptomatic. About 20 percent [of those infected] have symptoms such as maculopapular rash...muscular pain, and conjunctivitis (pinkeye). Very rarely, we've been seeing Guillain-Barre syndrome, a rare syndrome of muscle weakness that can also lead to paralysis.

"These symptoms are not specific for the disease, but they can make you pay attention [to the possibility of contracting the Zika virus]. Of course, if you are in an endemic area for the Zika virus, and you see many others [infected], or if you are bitten by the mosquito, then you are more likely to think that's the disease that you have."

JNS: The well-publicized causeand-effect relationship between the Zika virus and the microcephaly condition, characterized by abnormally small heads in babies, is not conclusive. What would the medical community need to do to prove the connection?

Levine: "I really think we need to be very careful at this point. People feel sure that there is a cause-and-effect [relationship between these conditions], and we are really not there yet. Our understanding [of Zika] can definitely change over time.

"We have circumstantial evidence from the distribution of microcephaly and the dramatic increase of [Zika] cases, from the changing distribution of the Aedes aegypti mosquitos transmitting the Zika virus, and from reported cases of Zika virus both clinically and in some cases also confirmed in a laboratory. But we don't know for sure yet the cause of the dramatic in- \dot{c} crease in microcephaly cases, although it is likely caused by the Zika virus.

'On the other hand, we must take action. The absence of evidence is not the evidence of absence. We cannot refute such an association, so we can do several epidemiological studies. We can measure [Zika] antibodies in groups that were infected and not infected, and see the association with microcephaly both for the babies and the mothers. In addition, we can strengthen surveillance systems both of the mosquitos and of the virus, and of human disease in order to improve our understanding. This is part of strengthening public health infrastructure in general. What this event shows is how important it is to invest in public health resources, human resources and laboratory resources beforehand so we can be prepared."

JNS: WHO has declared Zika an international public health emergency, like it did last year with Ebola, arguably a much more dangerous disease. Zika has been spreading across South America for some time, as have the associated cases of microcephaly. Why do you think WHO made this decision on Zika now?

Levine: "It will be very, very hard to eliminate or eradicate the Zeka virus. In order to control vector-born diseases you need to control the vector. A vector [for Zika] is an insect that transmits a pathogen from the environment to the host. These days we see a change in the environment, presumably due to the El Niño phenomenon and more largely

due to climate change, [which] has led to a change in the mosquito distribution. This, in parallel, has led to the Zika virus distribution, and now we have a huge problem globally. We don't have any vaccine or drugs for the Zika virus.

"[Unlike with Ebola], the outcome of morbidity and mortality could be very low, but the magnitude of the problem is large. If you have a virus or a disease that is not so lethal, generally speaking it's harder to get rid of it. If you have a pathogen that kills the host then usually the disease is less transmissible, and then you have higher chances of getting rid of the disease. With Ebola you need direct contact for transmission, so if you isolate all the cases of Ebola you can get rid of Ebola. But with vector-born diseases it's much harder because you need to treat the source, the mosquitos. The solution is not only medical, but must be a collaboration between many disciplines, environment and health professionals.

"The other issue is that we really need in our global response to think global and act local, to tailor our response to the local situation. We need to get rid of standing water, which is also helpful in the prevention of other vector-born diseases like Dengue or Yellow Fever. But regarding pesticides, we should be very careful because we can solve one problem of controlling the mosquitos by creating another problem of massive pesticide exposure, which will hurt both the ecology and humans. We need to keep it balanced and to check ourselves at every step."

INS: Are we actually seeing a larger spread of mosquito-born diseases?

Levine: "We do see it recently... the West Nile virus or the Chikungunya virus spreading to new places. That's exactly my point. Our solution



needs to be general and hopefully help us tackle other vector-born diseases. We definitely see the impact of climate change and globalization, of people and trade moving from place to place, and its impact on health."

JNS: In the same vein as the connection being made between Zika and microcephaly, is the new Haifa municipal study's purported finding—the connection of air pollution to smaller head circumference and birth weight in babies—a conclusive one?

Levine: "The published data was very preliminary...and we should really wait to see...[before] we can judge the possible risks and associations. However, we know more and more in recent years, [based on] good studies with good measurements... that air pollution is harmful to health. We know from studies in different places in the world... [that] air pollution causes harm to developing babies, [which] can be manifested as smaller head circumference and smaller birth weight. We still need more information. We need to know when is the critical period [during which the fetus can be most affected], and what are the specific consequences of air pollution that are most harmful.

"The main point that I want to stress is that from the point of view of public health, we want to keep health pollution as low as possible. Clearly air pollution causes damage, but of course from society's point of view, we need to balance [multiple factors] because we also need industry and transportation, etc."

Israel To Showcase Latest Diamond Technology

Israel will host hundreds of diamond dealers from around the world this month during the International Diamond Week at the Israel Diamond Exchange in Ramat Gan.

Delegations of diamond buyers from Panama, Italy, and Hong Kong will join representatives from more than 20 countries to learn more about the latest tools in diamond technology.

"Israel, as the world's leading specialist in larger fancy-shaped diamonds and fancy-color diamonds, has lots to offer to the top end of the jewelry design and manufacturing market," Israel Diamond Exchange President Yoram Dvash said.

Renowned British jeweler Stephen Webster, known as "jeweler to the stars," will be the guest of honor.

"I am excited to be coming back to Israel after an absence of more than 20 years, and look forward to take part in the International Diamond Week in Israel. High quality diamonds are an integral part of my own jewelry creations, as well as the jewelry of the house of Garrard. I expect to be seeing a lot of those quality diamonds on the exchange floor during my visit!" Webster said.

Israeli Firm Uncovers Ebay Security Flaw

INS

Israeli cyber-security firm Check Point revealed that it has discovered a serious flaw in online e-commerce giant eBay's security, allowing hackers and cyber criminals to use malicious code to target users and steal their online information.

According to a report by Israel's *Channel 2*, eBay currently has 160 million registered users worldwide, all of which are at risk. Check Point, which posted its discovery on the company blog,



believes that unless eBay acts to rectify this vulnerability immediately, "eBay's customers will continue to be exposed to potential phishing attacks and data theft."

The company had informed eBay of its discovery on Dec. 15, but as of Jan. 16, the e-commerce giant said it "has no plans to fix the vulnerability," Check Point said. According to Check Point, all a hacker needs to do to launch a malicious attack is to set up an eBay store, from which he can send users legitimate-looking links that contain malicious code.

Responding to Check Point's warning, eBay said, "As a company, we are committed to providing a safe and secure trading platform to our millions of customers worldwide. We take reports suggesting security issues very seriously and work quickly to assess them, as part of our security infrastructure. We consistently adapt our security systems and maintain a responsible system, where we partner with the researchers indicating such issues exist."

Israel To Allow Non-Orthodox Prayer At Western Wall

JNS

In a historic decision, the Israeli cabinet has voted to allow non-Orthodox Jewish prayer in an area especially designated for the purpose at the Western Wall in Jerusalem.

The new plan was approved by 15 government ministers, with five voting against. According to the plan, Israel also plans to build a new plaza where both men and women can pray together. The plaza will be near but separate from the Orthodox prayer plaza.



"I know this is a sensitive topic, but I think it is an appropriate solution, a creative solution," Israeli Prime Minister Benjamin Netanyahu said at the start of the weekly cabinet meeting, during which the members voted on the plan.

"The most complex problems usually require such solutions," he said.

The decision is a "dramatic, unprecedented and critical acknowledgment" by Israel that the Western Wall should be accessible to different Jewish denominations, said the Jewish Federations of North America (JFNA), an umbrella group of American Jewish communities. American Jews, many of whom are Reform and Conservative Jews, will particularly benefit from the decision.

"Though much work regarding the implementation of this decision still remains, it is because of our perseverance and commitment to Jewish peoplehood that we are measurably closer today to the ultimate symbol of that reality—one wall for one people," the statement said.

Hamas Operatives Pose As Medical Patients To Enter Israel

JNS

Two Hamas operatives were arrested by Israeli security services after posing as medical patients in order to enter Israel, authorities revealed.

The two operatives, 31-year-old Mahmoud Matok and his 52-year-old father of the Jabalya refugee camp in Gaza, entered Israel on forged medical documents on Jan. 7. They later escaped from the hospital and traveled to the Israeli Arab community of Umm al-Fahm in northern Israel, where they were arrested, said Israel's Shin Bet security service.

During their interrogation, the two confessed to using a relative's medical condition by posing as that relative to gain medical attention in Israel. They paid NIS 7,000 (\$1,777) for the forged documents.

"This is a serious incident that illustrates the cynical exploitation of Israel's willingness to meet the humanitarian needs of Gaza's residents, which could lead to a tightening of entry regulations, and ultimately harm the residents of the Gaza Strip," a Shin Bet official told the Jerusalem Post.

Israeli Border Police Officer Killed, 2 Wounded In Jerusalem Terror Attack

INS

Two female Israeli Border Police officers and a young man were seriously wounded in a Palestinian terror attack at the Damascus Gate in Jerusalem's Old City. One of the female officers, 19-year-old Hadar Cohen, later died from her wounds.

Three terrorists armed with knives, explosive devices, and three automatic guns aroused suspicion at the border and were asked to provide identification documents. One of the terrorists began firing and injured the two women. The Israeli Border Police unit responded immediately by shooting all three terrorists dead.

Israeli police said that the wounded officers prevented a much larger attack by stopping the terrorists. According to Israeli police



spokesman Micky Rosenfeld, bomb disposal experts neutralized two pipe bombs carried by the terrorists at the scene.

The three terrorists were identified as Ahmed Rajeh Zakarneh, Mohamed Ahmed Kmail, and Ahmed Najeh Abu Al-Rub from Qabatiya, in the Jenin area. The terrorists were all 20 years old.

Israeli President Reuven Rivlin said before Cohen's death that "together with the entire nation of Israel, I am praying for the recovery of the wounded. To you, the Border Police forces, men and women, protectors of the walls of Jerusalem, I thank you in the name of the nation for your service against fighting against the murderous terror that sees no boundaries."

At Least One Hamas Operative Reportedly Killed In Latest Gaza Tunnel Collapse

JNS

Palestinian media is reporting that at least one operative from the Hamas terrorist group was killed, and that several others were wounded, in the latest tunnel collapse in Gaza.

According to a spokesman from the Gaza Health Ministry, a 23-year-old Palestinian named Ahmed Heydar a-Zahar was killed in the tunnel operations, the *Jerusalem Post* reported.

The latest tunnel collapse would mark the second such incident in recent weeks. In late January, seven Hamas operatives were killed when the tunnel they were reportedly working on underneath the Israeli border collapsed from heavy rain and flooding.

"The resistance factions are in a state of ongoing preparation underground, above ground, on land and sea," Hamas leader Ismail Haniyeh said at a rally honoring the seven dead operatives.

"East of Gaza City, heroes are digging through rock and building tunnels, and to the west they are experimenting with rockets every day. The resistance continues on its path of liberation of the land," Haniyeh added.

Residents near the border with Gaza in southern Israel have expressed fears that Hamas is rebuilding its network of terror tunnels underneath their communities. They have claimed that they have been hearing Hamas digging tunnels underneath their homes.

In response, the IDF has started to drill along the Gaza border in an effort to locate the tunnels, in addition to installing advanced technological systems to identify possible tunnels.

'Best Solidarity Is Coming To Israel,' College Students Learn During Terror Wave

INIS

Our social media feeds are clogged with news of terror attacks. One person is killed, another injured. We shed a tear during an Internet recap of the funeral. Then we forget and move on.

"In the U.S., after the Boston [Marathon] bombing [in 2013], people watched the news, but then they just went back to their daily lives. For them, life goes back to normal," says Sarri Singer, founder and director of Strength to Strength, a non-profit organization that brings bereaved family members and victims of terror from around the world together to heal. "Most people don't understand what is going on in the global world of terrorism."

Singer would know. A survivor of the bombing on the No. 14 bus in Jerusalem on June 11, 2003, she has dealt with her share of personal trauma. Nearly 13 years later, she still poignantly recalls the scene of an 18-year-old Palestinian terrorist boarding the bus she was riding and detonating a bomb near her, killing 16 people and injuring more than 100. Singer was sitting by the window in the last row of the first section of seats.

"Two rows in front of me, they didn't survive. The girl next to me, she didn't survive," Singer tells *JNS.org*.

Singer suffered from shrapnel wounds. Her ear drums were blown out. Her face, hair, and legs were burnt and bruised.

During her period of recovery, it was victims of terror she had met while volunteering previously with One Family and The Koby Mandell Foundation that were most helpful in getting her through the pain. But it was also the Jewish community that made a difference—including some total strangers who offered love and support.

"A lot of hospital staff came to visit, people who read about me. I never turned anyone away," recalls Singer. "I just remember thinking how amazing it was that people who didn't even know me were trying to be supportive."

When Singer returned to her apartment, she had hundreds of get-well cards from people around the country. She wrote thank you notes for each one.

"People don't realize the notes, the messages, they are also part of the healing process," Singer says. "We need people to stand with us and support us so we are not forgotten....It is the survivors that live with the long-term impact of what has happened to them....We need to recognize and validate what they have gone through."

That spirit embodied a Jan. 17-24 mission to Israel by students from Yeshiva University (YU) and its affiliate

for women, Stern College. Rabbi Kenneth Brander, vice president for university and community life at YU, says the



mission was meant to show solidarity with the people of Israel during a difficult time. The design of the mission allowed students to learn about the challenges Israeli citizens are facing. They met with victims of terror; engaged with first responders from emergency service groups; dialogued with lone soldiers; paid a *shiva* call to the family of slain mother of six Dafna Meir; and learned from leaders such as Rabbanit Chana Henkin, whose son and daughter-in-law were murdered by Palestinian terrorists in October 2015.

For the students, the experience was transformational.

Prior to traveling, YU junior Shlomo Anapolle, head of the student body's Israel Club, played a major role in planning a community vigil/sing-along in New York City's Times Square last November, on the 30th day following the death of Eitam and Na'ama Henkin. More than 1,500 people attended the sweepingly emotional ceremony. But Anapolle says that while one felt the "power of all these Jews coming together and saying we are above hatred and terror" that day, he had no idea how much more the recent Israel mission would drive home the message that "our fates are all intertwined."

"I do a lot of sharing on social media so people know what's going on in Israel. I pray—but I see that the best solidarity is coming to Israel," says Anapolle.

"The most powerful experience of the whole week was going to home of Dafna Meir. We walked in to right where she was murdered and we went and sat down with the family. Hearing about how great she was, and about how all the Jews of Israel are uniting behind her and coming together in the face of terror—it is such a powerful message," he adds.

Similarly, Stern College junior Riki Engel says she would sometimes feel guilty in the U.S., knowing her brothers and sisters in Israel were in great danger just by taking the bus or walking on the side of the road, while she was safe in New York.

"It's hard to keep my emotions in check and tell myself it's okay to be safe in school, doing my homework, while Jews are protecting their children 6,000 miles away," says Engel. "There's a huge difference between seeing and hearing terror victims via social media and experiencing their pain in a personal way. [The mission] made the terror so much more real and tangible, and it felt like I was a part of the victims' pain in a whole new way."

YU's Brander says he is hearing from students that the mission also served to remind the students of the importance of "the positive outlook we need to have on life and what our priorities need to be."

"While we don't have an answer of why bad things happen to good people, our students say they witnessed the amazing courage and tenacity that can occur when bad things happen to good people," Brander says.

Sarri Singer adds, "I had no control over what happened that day, only over how I move forward....If we can come together and together move forward in our lives, that is the best defense against the hate we experienced."

Roman-Era Canal System Unearthed Near Dead Sea

JNS

An ancient canal system used 2,000 years ago to irrigate terraced agricultural plots has been unearthed in an excavation near the Roman-era fortress of Metzad Bokek in southern Israel. The Israel Antiquities Authority (IAA) and the Israel Nature and Parks Authority jointly conducted the excavation.



The system used gravity to carry water from the Ein Bokek spring to the terraces. The longest of the canals measures 1.2 miles. Noah Michael, the archaeologist directing the dig for the IAA, said that "the canal system, which connected irrigation pools and linked to an aqueduct that conducted water from the spring, was plastered and apparently covered. Signs of repairs evident in the plaster demonstrate that the system was in use for a long time during the Roman era."

The IAA said, "The terraces were used to raise various crops that were apparently used in the process of creating the legendary persimmon perfume. That perfume was known far and wide, and researchers think that on these terraces, the persimmon plants themselves, which were different from the persimmon trees we know today, were grown."

The area of the Dead Sea Valley in question, from Ein Gedi to Jericho, was the only place in the world where the persimmon was grown, making persimmon products extremely valuable in ancient times. The persimmon perfume was produced by combining resin of persimmon with purified oil and sundry spices. Preservation work is currently underway on the fortress and the western pool in preparation for the site being opened to visitors.

Israel Police Seeks To Bolster Presence In Arab Sector

JNS

The Israel Police is seeking to bolster its presence in the Jewish state's Arab sector by enlisting 1,350 additional policemen and setting up 10 new police stations nationwide, *Israel Hayom* reported. The cost of the plan, which is part



of an overall government plan to increase governance in the Arab sector, is estimated at 800 million shekels (about \$200 million).

A special ministerial committee headed by Israeli Immigrant Absorption Minister Ze'ev Elkin and Tourism Minister Yariv Levin will oversee the plan's implementation. Increased presence on the ground is part of the police's plan to streamline law enforcement efforts in the Arab sector, especially concerning construction law.

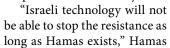
The ministerial committee is also scheduled to discuss the appropriation of 10 billion shekels (\$2.5 billion) in the Arab sector's development. As part of the government's plan, the Interior Ministry's Planning Administration will complete its outline for Arab authorities' new zoning and construction plans within two years.

Arab authorities found to be in gross violation of constructions laws will not be eligible for additional development budgets. Under the Arab sector's development plan, local Arab authorities will be required to formulate ways to eradicate illegal construction in their jurisdiction, including specific enforcement goals, which the police would need to approve.

Hamas Terror Tunnels Reach Deep Into Israel, Gaza Official Warns

JNS

A senior Hamas official warned that the Palestinian terrorist group's efforts to rebuild the Gaza Strip's terror tunnel grid are advancing rapidly, and that some tunnels dug under the border already run deep into Israeli territory.





official Mahmoud al-Zahar told Oman-based Alwatan News. "Even if Israel is able to uncover a tunnel, or two, or 10, they [the tunnels] run deep under Israel, beyond Gaza, into 1948 territory."

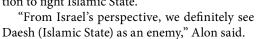
He added that regardless of the tunnel grid, Hamas had "other advanced measures" with which it could fight Israel. The Israeli military had destroyed Hamas's terror tunnel network during Operation Protective Edge in the summer of 2014.

Top IDF General: Israel Sharing Intelligence With Allies To Fight Islamic State

JNS

A top general in the Israel Defense Forces said that Israel is sharing intelligence with allies who are fighting against the Islamic State terror group, the *Associated Press* reported.

Maj. Gen. Nitzan Alon said Iran is still considered the biggest threat to Israel, but that the Jewish state will participate in the global coalition to fight Islamic State.



Alon expects the battle against Islamic State to be a long one, even though the coalition fighting the jihadist group has made some progress.

"I don't think that Daesh will collapse in the coming months or year," he said. "It won't be easy. Not short and not easy."

13-Year-Old Girls Who 'Came To Kill Jews' Stab Israeli Guard In Ramla

JNS

Two 13-year-old girls stabbed an Israeli security guard near the central bus station in Ramla. During the course of their interrogation, one of the girls declared, "We came to kill Jews."

The girls, one a longtime resident of an Arab neighborhood in the mixed Jewish-Arab city and the other a member of the Bedouin community in southern Is-



rael who recently moved to Ramla, approached a metal detector checkpoint wearing their school backpacks. When the guard manning the checkpoint asked them for identification, the two girls pulled out knives from their backpacks and stabbed him in the leg and the arm. The guard, age 25, sustained light injuries.

Ramla Mayor Yoel Lavi rushed to defend his mixed city, saying, "We are talking about two minors who have been arrested and the police are currently investigating the circumstances of the attack. This incident is not typical of the Arab sector in Ramla. Ramla is a multicultural city where Jews live along-side Arabs in coexistence and good neighborly relations. We will continue to maintain good neighborly relations regardless of sector. The school system has been instructed to initiate dialogue on the issue in schools."

Slain Israeli Policewoman Was Still In Basic Training, Prevented Larger Attack

INS

Members of the family of Hadar Cohen, the Israeli Border Police officer who was killed in a Palestinian terrorist attack in Jerusalem, gathered at their home in Or Yehuda to mourn their loss

Her aunt, Zehavit Cohen, expressed her dismay that the 19-year-old rookie policewoman who had not yet completed basic training was posted at Jerusalem's Damascus Gate—a spot notorious for being the site of numerous terrorist attacks.



"After a mere two months of service, I think it was too much," Zehavit said. "She was still in basic training and wasn't familiar with the area. So they gave her a bulletproof vest. So what? They are still little children. To go out into the field after two months, I think it's too much."

"[Hadar] was a good girl," she continued. "She was gorgeous. Whatever she wanted, she would say, 'I will work at it and achieve it.' Everyone loved her. She really wanted to enlist. She fought to enlist. She dreamed of being there. She told me, 'Auntie, I'm having fun, I'm happy. It's a little hard but we will fight and get through it.' I told her, 'You're larger than life and you will get through it."

The Or Yehuda municipality ran an obituary saying, "The city of Or Yehuda is bowing its head over the murder of Cpl. Hadar Cohen, a resident of the city, in a heinous terrorist attack in Jerusalem this morning. We extend our condolences to the dear Cohen family. May you never know more sorrow."

A number of Facebook pages were set up to honor Cohen's memory, where users praised her actions during the attack.

"A great loss for the people of Israel," one user wrote. "A true hero. Blessed be her memory."

The surviving border policewoman who was wounded in the attack recounted the incident to Israel Police Commissioner Roni Alsheikh from her hospital bed. She said, "We are here to protect civilians. That is why we enlisted and that is why we're here. I have no doubt that Hadar, may she rest in peace, knew that, and that is why she behaved the way she did."

Alsheikh replied, "We fight to protect civilians. The price is a painful one, but this is our duty. I have no doubt that the terrorist cell, having attacked with such a large arsenal of weapons, intended to carry out a mass-casualty attack. Your response, your efforts to make contact and your determination, undoubtedly prevented a much larger tragedy. I salute you."

Cohen's commander commented on the allegations that the two young policewomen were too green to be posted at such a dangerous spot, saying, "They were teamed up with a veteran border policeman who knows the area. They were trained to confront incidents like this. They reacted exactly the way they were expected to react, with determination."

All three terrorists were killed in the course of the attack, one of them by Cohen.

Israeli officials also voiced their deep sorrow over Cohen's death.

"May your hands be strengthened, keepers of Jerusalem's walls," President Reuven Rivlin said upon learning that Cohen was killed.

Rivlin said he spoke to the commander at the scene and "heard from him how the fighters' alertness served as a protective wall for us."

Prime Minister Benjamin Netanyahu wrote on his Facebook page, "Border policewoman Hadar Cohen was murdered today by terrorists. Hadar displayed great courage and determination, and she gave her life to save the lives of many others. We all grieve with her family."

Public Security Minister Gilad Erdan remarked that "thanks to the border policewomen's resourcefulness and courage, a far larger attack was prevented today. Our way of life and our insistence on holding on to this land are being attacked by the murderous Islam. A nation whose sons and daughters include heroes like Hadar, may she rest in peace, will overcome the threat and defeat it."

Jerusalem Mayor Nir Barkat visited the scene and called on residents of the city to resume their daily routines while maintaining vigilance.

"We saw that willingness [by the border policewomen] to suspect and check was what made the initial contact, and they saved lives with their bodies," he said.

As Terror Rages In Israel, Hundreds Of Ex-Combat Troops Get Gun Licenses

JNS

The Israeli Public Security Ministry issued 304 firearm licenses to former members of the IDF's anti-terrorist unit, Duvdevan. The decision was made in light of the dramatic rise in terrorism across Israel in recent months, and as part of Public Security Minister Gilad Erdan's stated policy of easing the criteria for carrying a firearm.



"Issuing gun licenses to former Duvdevan members is a sensible step due to the security realities, and it will enhance our response capabilities in cases of possible terrorist attacks," Erdan said.

"There is a pressing need for far more trained civilians in the streets, who can save lives," he added.

Duvdevan representatives who met with Erdan and employees of the ministry's firearms department thanked them for expediting the licensing process. One former Duvdevan member said after the meeting, "We have a background in fighting terror, and we want to take part and contribute to the security of the state as caring citizens."

Since the beginning of October 2015, more than 15,000 civilians have submitted requests for firearm licenses, compared to 3,000 in the same time period last year.

Thousands Of Palestinians Turn Out In Honor Of Terrorists Who Killed Policewoman

JNS

Thousands of Palestinians turned out to honor three Palestinian terrorists who murdered an Israeli policewoman.

The large turnout for the funeral of the three terrorists, Ahmed Abou Al-Roub, Mohammed Kameel, and Ahmad Rajeh Ismail Zakarneh, in the West Bank village of Kabatiya, occurred despite a closure of the village by Israeli security forces, the *Jerusalem Post* reported.

Earlier, Israel handed over the bodies of the terrorists to the families on the assurance that they would not use their funerals for a political rally or procession.

The three terrorists killed 19-year-old border policewoman Hadar Cohen and critically injured another female officer in an attack near Jerusalem's Damascus Gate. The terrorists, who were wielding machine guns, pipe bombs, and knives, were shot dead by police at the scene.



International Peace Conference Would Endanger Israel

STEPHEN M. FLATOW/JNS

France's announcement that it will try to convene an international conference to resolve the Israeli-Palestinian conflict has been strongly criticized by Israeli Prime Minister Benjamin Netanyahu. But before anyone concludes that only "right-wingers" oppose such a conference, it's worth recalling that one of the most outspoken critics of the conference idea was prominent peace process player Yitzhak Rabin.

The year was 1985, and Rabin—later the co-signer of the Oslo Accords with Palestinian leader Yasser Arafat—was Israel's defense minister. Arab leaders had been pushing for the convening of an international peace conference. Rabin and other Israeli leaders were insisting on direct Arab-Israeli negotiations. In the United States, the Ronald Reagan administration had always supported Israel's position. But in the spring of 1985, reports being appeared in the press suggesting that Secretary of State George Shultz was starting to warm up to the idea of an international conference. A worried Rabin flew to the U.S. for top-level discussions.

Upon his arrival in the U.S., Rabin "made it clear he was concerned about Washington's apparent weakening on the question of an international conference on the Middle East," according to *Near East Report*, the weekly newsletter of the American Israel Public Affairs Committee (AIPAC).

"If they are ready to make peace, let's negotiate [directly]," Rabin was quoted as saying. "If someone wants to undermine any hope of peace, an international conference and bringing in the Soviets is the best way."

Rabin said that in his meetings with U.S. officials, "I heard about the 'international umbrella." This was a phrase that some administration officials had begun using to try to sugarcoat the bitter pill. "Whenever anyone mentions umbrella, it reminds me of Chamberlain and Munich," Rabin declared.

Rabin's statements were pretty remarkable, when you think about it. He had formerly served as Israel's ambassador in Washington, so he was keenly sensitive to the need not to anger U.S. officials. Yet he publicly leaked the fact that they were using that deceptive "international umbrella" term. Not only did he leak it, but he openly criticized it, right there in Washington.

And not only did he criticize it—but he used the analogy of Chamberlain selling out to Hitler at Munich. For Rabin, of all people, to stand there in Washington and blast the U.S. administration and even invoke a Nazi analogy, was nothing less than astonishing. It really showed what a terrible threat an international conference (or "umbrella") poses to Israel.

Such a conference, if held today, would consist of a dozen or more Arab and European countries ganging up on Israel and demanding that the Israelis make unilateral concessions to the Palestinians. And given the Obama administration's pro-Palestinian slant, one must assume that the U.S. would side with the Arabs and Europeans.

The purpose of the conference would not be to achieve a genuine peace. How do we know? Because the sponsor, France, has already declared that if the conference fails to produce a Palestinian state, then the French will unilaterally recognize a Palestinian state. That's the goal—not peace, but a Palestinian state, as quickly as possible, no matter the risks to Israel. Which is why the Palestinian Authority's Inciter in Chief, Mahmoud Abbas, is energetically supporting the conference idea.

During the past year, France has suffered the worst terrorist attacks in the world since 9/11. One would think that the French would understand the folly of appeasing Islamic terrorists and why oppose creating what would be an overwhelmingly-Muslim Palestinian terrorist state. Yet just the opposite has happened.

Why? Because the French are afraid. They are afraid of angering the Muslim world, afraid of more Muslim terrorism. The French believe that since they are defending themselves against Islamic State—which includes French planes bombing Muslim terrorists in Syria and the French police shutting down pro-terror mosques—they need to prove that they support Muslim causes. Supporting Palestinian statehood is France's way of trying to appease the Muslim world.

The international conference proposal is just another way of throwing Israel under the bus. No wonder the Israelis—Likud or Labor, Netanyahu or Rabin, right or left—aren't too excited about that prospect.

The Terror Tunnels Are Back, But The World Is Silent

STEPHEN M. FLATOW / JNS

The deaths of seven Hamas terrorists in the collapse of a tunnel they were digging coincided with complaints by residents of an Israeli town near Gaza that underground digging has come so close to their homes that they have felt their floors shake.

Speaking on Israel Radio, the head of the Eshkol Regional Council, Gadi Yarkoni, said numerous residents of Moshav Pri Gan, adjacent to the Gaza border, have reported hearing the sounds of underground digging and felt the floors of their homes shaking.

What's going on here? We thought the Hamas terror tunnels were a thing of the past. They were supposed to have been destroyed in the 2014 Gaza war. The Obama administration promised that safeguards would be in place to ensure that cement entering Gaza would be used for houses that were damaged in the fighting.

Thanks to former State Department official Dennis Ross, we now know what happened to all those U.S. promises. From 2009 to 2011, Ross served as a senior aide to then-secretary of state Hillary Clinton and as Middle East director on the National Security Council. During the 2014 Gaza war, Ross, writing on the op-ed page of the Washington Post in August, revealed some of what went on behind the scenes in the preceding years.

"I argued with Israeli leaders and security officials, telling them they needed to allow more construction materials, including cement, into Gaza so that housing, schools, and basic infrastructure could be built," Ross disclosed. "They countered that Hamas would misuse it, and they were right."

Assured by the Obama administration's insistence that the cement would not be used, Israel allowed it to be imported. The result? Hamas built "a labyrinth of underground tunnels, bunkers, command posts and shelters for its leaders, fighters and rockets," Ross wrote. They built them with "an estimated 600,000 tons of cement," some of which was "diverted from construction materials allowed into Gaza."

In the Democratic "Town Hall" event in Iowa, Hillary Clinton spoke with pride of her energetic efforts to negotiate an end to the second Gaza war (in 2012). She said the Israelis were convinced that they needed to send ground forces into Gaza to root out the terror-



ists. For some reason, Clinton either was confident that she knew better; or she simply didn't care whether or not the terrorists were defeated. She described how she frantically shuttled from Cairo to Jerusalem to work out a cease-fire and deter an Israeli

ground invasion.

The second sentence of the cease-fire agreement that Clinton brokered stated: "All Palestinian factions shall stop all hostilities from the Gaza Strip against Israel, including rocket attacks and all attacks along the border.'

It seems to me that digging a tunnel from the Gaza side of the border to the Israeli side of the border, for the express purpose of kidnapping and murdering Israelis, qualifies as "hostilities." Yet in the months following the ceasefire, the Obama administration did nothing to stop the digging.

One is left with the distinct impression that the Obama administration wanted a cease-fire at any price. But as usual, it was Israel that ended up paying the price. The Israeli ground forces were never sent in, leaving Hamas two more years to dig the tunnels that wrought such havoc in the third Gaza war, in 2014.

In her remarks at the Iowa event, Clinton made no mention of the consequences of her cease-fire. It was as if the tunnels never existed, as if her cease-fire brought peace and harmony to the Middle East.

But here we are again, back at square one, with the Obama administration pressing Israel to allow cement for "home reconstruction," and Hamas diverting the cement for tunnel reconstruction.

Homes in Moshav Pri Gan are shaking from all the digging that is supposedly not taking place. Hamas terrorists are dying in the collapse of tunnels that supposedly do not exist. And the Times of Israel reports: "It is estimated that since the end of [Operation] Protective Edge, Hamas has dug dozens of tunnels of varying lengths."

Dennis Ross summed it up: "They were right." The Israelis were right, after all. The Israelis were right that cement would be used for terror tunnels. Now it's time for all the Obama administration officials, past and present, who had a hand in this fiasco to take responsibility for the consequences of their actions, and to endorse Israel's right to intervene.

Majority Of French Citizens Blame Jews For Growing Anti-Semitism

JNS

Sixty percent of French citizens believe that the country's Jewish population bears some responsibility for the rise of anti-Semitism in

their country, according to a poll conducted by the Ipsos market research firm. More than half of the French respondents believe Jews have a "lot of power," while 40 percent believe Jews are "a little too present in the media," the in France."

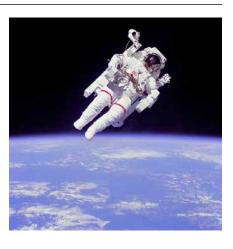
18-month study concluded, the Jerusalem Post reported.

Anti-Semitism has been on the rise in French, with an 84-percent increase in attacks

on Jews in 2015 alone, according to reports. The survey, sponsored by the Fondation du Judaïsme Français, also found that 13 percent of respondents think "there are a few too many Jews

Israel Becomes Official Member Of **U.N. Committee On Space Affairs**

The Israel Space Agency (ISA) will become an official member of the United Nations Committee on Space Affairs following the signing of an agreement of cooperation, the Israeli Science, Technology and Space Ministry announced.



The accord between the U.N. Office of Space Affairs and the ISA will allow Israeli experts to influence global projects such as helping rescue teams during disasters by using satellites in real-time.

"Israel will be able to contribute more of our know-how and abilities for peace, and pave the way for expanding international cooperation in space. We will be in the small circle of countries that influence world priorities in the field," said Daniel Brook, an ISA adviser on international cooperation.

Israeli Biotech Firm Installs Renewable **Energy Unit At Ugandan Orphanage**

Israeli biotechnology company, Homebiogas, recently installed the first bio-digester system that turns organic waste into clean renewable energy at an orphanage in Uganda.



"These children lit up when they discovered the Home-Biogas magic — that they can transform their waste and produce their very own energy," said Yair Teller, HomeBiogas chief scientist and cofounder, Israel21c reported.

The biogas system is family-sized, converting kitchen leftovers and animal manure into cooking gas lasting three hours a day. In addition, the system generates a high quality liquid fertilizer through anaerobic digestion of the waste. The bio-digester is increasing its popularity across the globe.

"We've received orders from various distributors in many countries, such as Australia, Nigeria and Costa Rica, that want to set up demo installations," said Ami Amir, who heads marketing and business development for HomeBiogas. "About 70 different countries are interested in establishing distributorships. So evidently we are answering a need," he said.

14 Holocaust Survivors Sue Hungary In U.S. Court

INS

Fourteen Hungarian Holocaust survivors have filed a class action lawsuit in the U.S. against the Hungarian government and its national train company for cooperation with the Nazis, complicity in the deportation of more than 500,000 Hungarian Jews, and confiscation of property.

Currently, Hungary does not compensate Holocaust survivors or their heirs, nor has the country ever been prosecuted for collaborating with Nazi Germany during the Holocaust.

Six of the plaintiffs currently live in Israel, while the others live in the U.S., Canada, and Australia. The federal court initially rejected the lawsuit, but that ruling was overruled on appeal, sending the lawsuit back to the U.S. court.

"We did not establish a sum, but in actuality it will amount to billions of dollars. This is basically a class action lawsuit. If we win, a fund under the court's supervision with a mechanism that will inform every Holocaust survivor and their families will be established, and then the court will make sure the money is distributed according to a formula that it will determine," said Israeli-American lawyer Marc Zell, who filed the lawsuit on behalf of the plaintiffs and is also a relative of a Hungarian Holocaust survivor, *Yedioth Ahronoth* reported.

"This is a large and important lawsuit that arrives 71 years after the war. A relatively large amount of Hungarian Holocaust survivors and their descendants live in Israel. There were attempts in the past to get reparations from Nazi criminals in Hungary, but this case is unique because this is the first time the Hungarian government is being sued. Usually the Nazi crimes occurred in areas where there was no independent regime, such as Poland. There, the Nazis established their own regime and they are the ones who committed the crimes, as well as Poles who cooperated with them," explained the lawyer.

Zell described the Hungarian government as "anti-Semitic from the start" during the Holocaust.

"In our lawsuit, we also mentioned the Hungarians' activities in 1941—before the big deportation," he said. "They expelled 20,000 Jews from Hungary proper into the hands of the Nazis, and all of them were shot to death in Ukraine. They initiated this, without the Germans asking them to do it. The Hungarians wanted to get rid of the Jews. In 1944, the remaining Jews were deported by the Hungarians to Auschwitz and Mauthausen in trains, and basically they were sent to their deaths."

The lawsuit was filed in America, said Zell, "because the U.S. has a law that gives the option for individuals to file a claim for damage caused to them by a foreign government or a foreign government's company."



Palestinian Fatah On Facebook: Killers Of Israeli Policewoman Are 'Role Models'

JNS

The Palestinian Fatah faction, which is led by Palestinian Authority President Mahmoud Abbas, posted on its official Facebook page that the three late terrorists who killed Israeli border policewoman Hadar Cohen and wounded others are "role models."



"Those who carried out the self-sacrifice operation in occupied Jerusalem are Ahmad Abu Al-Rub, Ahmad Zakarneh, and Muhammad Kmeil from the village of Qabatiya in the Jenin district. They were three men who competed with each other for [martyrdom] death. Their feet were raised above the hangman's neck. They became role models. Across the length and breadth of the homeland," stated the Fatah Facebook page, Palestinian Media Watch (PMW) reported, a day after the Palestinian terror attack at Jerusalem's Damascus Gate.

Additionally, according to PMW, the father of one of the Palestinian terrorists said on official Palestinian Authority television, "We received the news with joy, a martyr, our Lord chose him from among the people to be a martyr, Allah will pardon him, and we hope he will be among the people of paradise, Allah willing. Praise Allah in any case."

Army Chief: Iran's Missile Program Will Become Stronger

JNS

Iran plans to continue developing its missile program, but only the Islamic Republic's "enemies" should feel threatened, the commander-in-chief of the Iranian Army said.

"Our missile program is not a threat against our friends, but it is a threat against our enemies. Israel should understand what it means," Maj. Gen. Ataollah Salehi said, Iran's Fars News Agency reported.

Although last summer's nuclear deal did not lift sanctions against Iran's missile program, Salehi said the program "will become stronger. We do not pay attention and do not implement resolutions against Iran, and this is not a violation of the nuclear deal."



Most international sanctions on Iran were lifted by the nuclear deal, but a United Nations Security Council resolution barred the country from working on ballistic missiles for eight years. Ballistic missiles are a delivery mechanism for nuclear weapons. Iran, however, already violated the U.N. resolution by conducting a missile test last October.

Abbas Hosts Terrorists' Families At His Office

INS

Palestinian Authority President Mahmoud Abbas met in his office with the relatives of 11 terrorists killed while carrying out attacks against Israelis in recent weeks.

Thirty-one Israelis have been killed and 302 have been wounded in the wave of Palestinian terrorism that began several months ago. Among those at the meeting at the Mukataa government compound in Ramallah were relatives of Baha



Alian, one of two terrorists who killed three Israelis in a shooting attack on a bus in Jerusalem on Oct. 13, and of Bezeq employee Ala Abu Jamal, who killed one man in a ramming attack in central Jerusalem, also on Oct. 13.

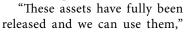
According to Israel Radio, Abbas and the families discussed issues including the fact that the 11 terrorists' bodies are still being held by Israel. The families demanded that Abbas pressure Israel to return the remains. He reportedly said the Palestinian Authority was doing everything it could on the issue.

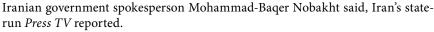
The meeting took place just hours after three Palestinian terrorists carried out a shooting and stabbing attack near Jerusalem's Damascus Gate that killed 19-year-old border policewoman Cpl. Hadar Cohen and seriously wounded another border policewoman. All three terrorists were killed in the attack.

Iran Gains Access To \$100 Billion In Sanctions Relief

INS

The Iranian government said that it has now gained access to more than \$100 billion of frozen overseas assets as part of the sanctions relief promised under the nuclear deal signed last summer with world powers.





According to *Press TV*, much of the money that had come from international sales of Iranian oil had been piling up in banks in China, India, Japan, South Korea and Turkey. Those countries have been holding the funds in escrow since sanctions were implemented in 2012. Additionally, several Iranian banks were reconnected to the Belgian-based SWIFT financial transaction system that handles wire transfers between financial institutions.

Many Israeli officials, as well as Arab states like Saudi Arabia and the United Arab Emirates, fear that Iran may use these funds to pay its terror proxies such as Hezbollah or the Houthi rebels in Yemen, which could in turn destabilize the Middle East. Furthermore, officials and analysts fear that Iran could also use the money to develop its ballistic missile program.

Israeli-Dutch 'Innovation Day' Seeks To Grow Economic Relations

JNS

Israeli and Dutch businesses and government officials met at The Hague to showcase "smart cities" at the Israel-Holland Innovation Day on Feb. 4.

"The Innovation Day was another important tier in our suc-



cessful economic cooperation with Dutch industry and government and built upon a similar event held in the past. I have no doubt that this important event will increase cooperation between the two countries," said Ohad Cohen, head of Israel's Foreign Trade Administration.

Government officials from Amsterdam, The Hague, and Rotterdam, as well as local businesses, presented the latest technological innovations from Israel related to smart transportation, smart energy, and cyber-security.

"The term 'smart city' refers to a wide range of technologies, including security (physical security and information security), communications, applications, smart transportation, recycling, water, control and monitoring, and software. The smart city has vast business potential for a large number of Israeli technology companies," said Ofer Sachs, director of the Israel Export Institute.

Japanese Airline VP Calls Israeli Travel Market 'Important'

JNS

The senior vice president of All Nippon Airways (ANA), the largest airline in Japan, said on a visit to Israel that the Israeli travel market is important for Japan.

"The Israeli market is important to us. We recognize its great and growing potential, and are interested in the passenger traffic between the two countries," said ANA's Yutaka Ito, just weeks after the airline launched flights from Tel Aviv to Japan via Europe, reported the Israeli business news outlet *Globes*.



About 20,000 Israelis flew to Japan last year, with the figure growing each year, according to Ito. This has led to the airline establishing an office in Israel.

In an effort to attract Israeli visitors to Japan, the second secretary at the Japanese Embassy in Israel, Osamu Maruyama, said during the visit by ANA representatives that "in contrast to the common belief that Japan is expensive, we're actually cheaper than Israel in many ways."

Maruyama, who will also make a presentation at the 22nd annual International Tourism Exhibition in Israel, said that "a bottle of Coke [in Japan] costs an average of NIS 4—one third to one half of the price in Israel. Two sushi rolls cost NIS 3-4—a quarter of the price in Israel. A single room in a business hotel in central Tokyo costs NIS 230 a night, and a double room in a Western-style hotel costs NIS 470."

Hamas And Fatah Officials To Meet In Qatar In Latest Bid For Reconciliation

JNS

A delegation from Palestinian Authority President Mahmoud Abbas's Fatah party met with exiled Hamas political leader Khaled Mashal in Doha, Qatar, this past weekend to discuss reconciliation attempts between the two Palestinian factions.



"Fatah's strategy with Israel has failed and Hamas has also not been providing answers regarding its own strategy to the

Palestinians in Gaza," a Fatah official told Haaretz.

According to the report, the new proposed Palestinian initiative will focus on forming a national unity government instead of a government of technocrats. This will eventually lay the groundwork for presidential and parliamentary elections, the report said.

The two Palestinian factions have been split since Hamas ousted by the Fatah-controlled Palestinian Authority from the Gaza Strip in 2007. Since then, Hamas has ruled the Gaza Strip, while the Palestinian Authority has controlled portions of the West Bank.

Nevertheless, several reconciliation attempts have been made over the years, including the most recent agreement signed in 2014 in Cairo between Hamas leader Ismail Haniyeh and Mahmoud Abbas. Despite the agreements, little progress has been made towards reconciliation as both sides remains fearful of attempts by either group to overthrow the other in their respective territories, in addition to a number of other lingering issues.

Israel has opposed any attempts by Abbas towards reconciliation with Hamas, a terrorist organization.

Pro-Palestinian Groups Claim Responsibility For NY Times 'Parody'

JNS

The New York City chapter of the pro-Palestinian organization Jewish Voice for Peace and another New York-based pro-Palestinian group—called "Jews Say No!"—claimed responsibility for a fake edition of the *New York Times* distributed around the city on Feb. 2 that included satirical commentary on news coverage of the Israeli-Palestinian conflict.



The two groups called the fake issue a "parody." In addition to distributing print copies, they set up a fake Twitter account and a website that mimicked the *New York Times* design. Both the Twitter page and the website have since been suspended.

The fake newspaper was intended to "point out how biased current reporting is on Israel and Palestine and to show what a paper that was fair and accurate could look like," one of the fake paper's writers said in a statement, the *Forward* reported.

The *New York Times* said that it shut down the online version of the paper because it was "deliberately designed to trade on our name and mislead users."

"We are extremely protective of our brand and other intellectual property and object to these two groups—or any other groups—attempting to cloak their political views under the banner of the *New York Times*," said Eileen Murphy, a spokesperson for the newspaper. "It is our firm belief that those advocating for political positions are best served by speaking openly, in their own voice."

One of the articles in the fake paper announced a "new editorial policy" towards covering the Israeli-Palestinian conflict.

"We are aware that a disproportionate number of our news stories in the past year and a half have focused on Israeli government statements and positions or the views of Israeli Jewish citizens; only a small fraction have featured Palestinian speakers, whether officials and advocates or residents who experience the effects of Israeli policies in everyday life," the fake editorial stated.

Ironically, in its real-life coverage, the *New York Times* has frequently been accused of disproportionately relying on Palestinian sources and presenting stories from the Palestinian perspective. For instance, the Committee for Accuracy in Middle East Reporting in America (CAMERA) media watchdog—a longtime critic of the *New York Times*—recently prompted the newspaper to issue a correction regarding pro-Palestinian bias in an article about Palestinians facing eviction from Jerusalem's Old City.

The New York Times correction stated, "The Jerusalem Journal article on Jan. 15 about Palestinian residents of Jerusalem's Old City who face eviction by Israeli organizations gave an incomplete description of the legal disputes in several cases. The descriptions were based on the [Palestinian] tenants' accounts; the article should have included additional information from court documents or from the [Israeli] landlords. (The landlords are organizations that have reclaimed properties owned by Jews before Israel was established in 1948.)"

BDS After the Boycott

BEN COHEN/JNS

2016 may well be remembered as the year that Boycott, Divestment and Sanctions (BDS) movement targeting Israel finally died its death—in a clinical sense, at least.

Across the U.S., state legislatures are passing bills that will outlaw state authorities from investing public funds in, and entering into contracts with, companies and other entities that engage in a boycott of Israel. This doesn't mean that engaging in a boycott of Israel is illegal, but for anyone who cares about their bottom line, the legislation should provide a powerful incentive against its adoption.

These anti-boycott bills should properly be seen as anti-discrimination measures, and welcomed on those grounds. No U.S. state should contract with entities that enforce discriminatory policies—and boycotting Israel in the expectation that doing so will contribute to the Jewish state's demise is, by definition, an act of discrimination. Why should taxpayer funds subsidize such bigotry? Why should jobs and revenues be sacrificed in the promotion of hatred towards an entire nation?

As we've learned over several years, however, in the inverted world of the boycotters, this same hatred is regarded as love and this same discrimination is regarded as justified resistance. Hence the BDS movement's depiction of the anti-boycott bills as a conspiracy of "special interests" aimed at crushing free speech for Palestinian advocates.

This is, of course, the sort of distortion that we have come to expect from the boycotters. The truth is that, unlike France, which in October 2015 determined that BDS, as a form of discrimination, is outlawed in speech and in action, in America the advocacy of a boycott of Israel remains protected speech. As the Lawfare Project pointed out in an incisive analysis of current objections to the anti-boycott bills, "Individual consumers, acting in their own individual capacities, cannot be punished for refusing to purchase Israeli products, regardless of motivation. Supporters of BDS are also free to stage protests, circulate petitions, and otherwise exercise their First Amendment rights to advocate for boycotts of Israel, Israeli goods, and Israeli persons." Further, with regard to the specific allegation that the anti-boycott bills violate the First Amendment, the Lawfare Project counters that the statutory prohibitions apply only to business conduct that is discriminatory, and not "advocacy, picketing, or other forms of speech in furtherance of boycotting."

You have to imagine that, at a certain point, the smarter inhabitants of the BDS movement will figure out that they are campaigning for a set of demands that, in effect, cannot be implemented, because the sanctions that potentially come with implementation are too great. So where, then, will this movement go?

It will not, sadly, disappear. Instead, BDS will adapt. To start with, the movement can now portray itself as a victim, so expect to read lines like "Zionist oppression in Palestine has been extended to those of us in America who wage solidarity with the Palestinians under occupation." What this means is that, rather than campaigning for the actual im-

plementation of a boycott, the BDS movement will now campaign for the *right* to implement a boycott—in our understanding, an act of discrimination.

Simultaneously, those academics who have embraced the boycott of their Israeli colleagues will introduce the BDS movement to their students as a case study of a non-violent, socially progressive grassroots campaign that has been battered, mercilessly, by a conspiracy of unprincipled legislators, conservative media agitators, and intimidation on the part of the "Israel Lobby" (in the pejorative use of that term). Again, it will be presented as emblematic of Zionism's international reach, from the refugee camps of Gaza to the state legislatures of middle America.

As a community, we would be sensible to try and understand how a movement like this can evolve, particularly when legal obstacles are placed in its path. For while the practicality of BDS will have been definitively checked, the ideological venom underlying the movement may well grow more intense.

Unable to attack Israel directly, the BDSers will turn increasingly turn their sights on the majority of Jews around them. (To a great extent, this is what they have always done, as the primary harm that comes with their efforts has typically been felt by local Jews, and not the State of Israel.) On college campuses, for



example, events showcasing Israel or involving Israeli participants will find themselves more vulnerable. Numerous incidents during the last decade, in South Africa and Europe as well as in the U.S., have demonstrated that there is a corps of BDS supporters with few qualms about violence.

It might even be the case that the BDSers will conveniently park their First Amendment commitments, by trying to ban Jewish associations and societies unless these explicitly reject Zionism. For those who think that's an improbable notion, well, it happened, in the British student movement during the 1970s. As Dave Rich argues in a superlative doctoral thesis on this under-analyzed episode of contemporary Jewish history, a general anti-fascist policy that "was intended to provide a practical tool for excluding racists and fascists from British campuses... came to be used to exclude Zionism."

If this is, indeed, how the BDS movement twists and turns over the coming years, we shouldn't simply assume that its appeal will fade as it becomes more transparently anti-Semitic. As to the really interesting question—whether those progressives who have made voguish anti-Zionism a part of their worldview will follow the BDS movement along this particular path—I guess we'll find out soon enough.

U.S. Busts Hezbollah Terror Group's Drug, Money Laundering Scheme

JNS

The U.S. Drug Enforcement Administration (DEA) announced that an international operation has led to the arrests of members of a Hezbollah terror cell in Europe involved in drug trafficking and money laundering.

According to the DEA, the Lebanese terrorist group uses the money it makes from the sale of cocaine in the U.S. and Europe to fund the purchase



of weapons for use in Syria, where Hezbollah is fighting to preserve the regime of Syrian President Bashar al-Assad.

A DEA statement said the "ongoing investigation spans the globe and involves numerous international law enforcement agencies in seven countries, and once again highlights the dangerous global nexus between drug trafficking and terrorism."

The DEA said Hezbollah members have established business relationships with South American drug cartels.

"These drug trafficking and money laundering schemes utilized by the Business Affairs Component [of Hezbollah] provide a revenue and weapons stream for an international terrorist organization responsible for devastating terror attacks around the world," DEA Acting Deputy Administrator Jack Riley said. "DEA and our international partners are relentless in our commitment to disrupt any attempt by terrorists and terrorist organizations to leverage the drug trade against our nations. DEA and our partners will continue to dismantle networks who exploit the nexus between drugs and terror using all available law enforcement mechanisms."

Among those arrested, the most prominent figure was Mohamad Noureddine, whom the DEA described as a "Lebanese money launderer who has worked directly with Hezbollah's financial apparatus to transfer Hezbollah funds via his Lebanon-based company Trade Point International S.A.R.L. and maintained direct ties to Hezbollah commercial and terrorist elements in both Lebanon and Iraq."

CBS Headline Spotlights Palestinian Terrorists As Victims, Ignores Slain Israeli

JNS

The Israeli Foreign Ministry slammed *CBS News* over its report on a terrorist attack near Damascus Gate in Jerusalem, which carried a headline reading, "3 Palestinians killed as daily violence grinds on." The Palestinians identified in the headline were actually the terrorists who carried out the attack, which killed 19-year-old Israeli Border Police officer Hadar Cohen.



Foreign Ministry spokesman Emmanuel Nahshon blasted the media outlet's "gall" for focusing solely on the deaths of the Palestinians, and ignoring the fact that they were terrorists. This was "unprecedented *chutzpah*, a slanted and false headline," Nahshon said.

After the Foreign Ministry, as well as Israel's National Information Directorate at the Prime Minister's Office and Government Press Office, all contacted *CBS*, the headline was changed to "Israeli police kill 3 alleged Palestinian attackers." It was later changed again, to "Palestinians kill Israeli officer, wound another before being killed."

Government Press Office Director Nitzan Chen said, "This will not be tolerated. This time we will consider revoking the press credentials from reporters and editors who neglect to do their job, and present readers with headlines that have nothing to do with reality."

IRS: Phone Scams Continue To Be A Serious Threat; Gullible Victims Dished Out Over \$26 Million

TLS

Aggressive and threatening phone calls by criminals impersonating IRS agents remain a major threat to tax-payers, headlining the annual "Dirty Dozen" list of tax scams for the 2016 filing season, the Internal Revenue Service announced.

The IRS has seen a surge of these phone scams as scam artists threaten police arrest, deportation, license revo-

cation and other things. The IRS reminds taxpayers to guard against all sorts of con games that arise during any filing season.

"Taxpayers across the nation face a deluge of these aggressive phone scams. Don't be fooled by callers pretending to be from the IRS in an attempt to steal your money," said IRS Commissioner John Koskinen. "We continue to say if you are surprised to be hearing from us, then you're not hearing from us."

"There are many variations. The caller may threaten you with arrest or court action to trick you into making a payment," Koskinen added. "Some schemes may say you're entitled to a huge refund. These all add up to trouble. Some simple tips can help protect you."

The Dirty Dozen is compiled annually by the IRS and lists a variety of common scams taxpayers may encounter any time during the year. Many of these con games peak during filing season as people prepare their tax returns or hire someone to do so.

This January, the Treasury Inspector General for Tax Administration (TIGTA) announced they have received reports of roughly 896,000 contacts since October 2013 and have become aware of over 5,000 victims who have collectively paid over \$26.5 million as a result of the scam.

"The IRS continues working to warn taxpayers about phone scams and other schemes," Koskinen said. "We especially want to thank the law-enforcement community, tax professionals, consumer advocates, the states, other government agencies and particularly the Treasury Inspector General for Tax Administration for helping us in this battle against these persistent phone scams."

Protect Yourself: Scammers make unsolicited calls claiming to be IRS officials. They demand that the victim pay a bogus tax bill. They con the victim into sending cash, usually through a prepaid debit card or wire transfer. They may also leave "urgent" callback requests through phone "robo-calls," or via a phishing email. Many phone scams use threats to intimidate and bully a victim into paying. They may even threaten to arrest, deport or revoke the license of their victim if they don't get the money.

Scammers often alter caller ID numbers to make it look like the IRS or another agency is calling. The callers use IRS titles and fake badge numbers to appear legitimate. They may use the victim's name, address and other personal information to make the call sound official.

Here are five things the scammers often do but the IRS will not do. Any one of these five things is a tell-tale sign of a scam.

The IRS will never: Call to demand immediate payment, nor will the agency call about taxes owed without first having mailed you a bill. Demand that you pay taxes without giving you the opportunity to question or appeal the amount they say you owe. Require you to use a specific payment method for your taxes, such as a prepaid debit card. Ask for credit or debit card numbers over the phone. Threaten to bring in local police or other law-enforcement groups to have you arrested for not paying.

If you get a phone call from someone claiming to be from the IRS and asking for money, here's what you should do:

If you don't owe taxes, or have no reason to think that you do: Do not give out any information. Hang up immediately. Contact TIGTA to report the call. Use their "IRS Impersonation Scam Reporting" web page. You can also call 800-366-4484.

Report it to the Federal Trade Commission. Use the "FTC Complaint Assistant" on FTC.gov. Please add "IRS Telephone Scam" in the notes.

If you know you owe, or think you may owe tax:

Call the IRS at 800-829-1040. IRS workers can help you.

Stay alert to scams that use the IRS as a lure. Tax scams can happen any time of year, not just at tax time. For more, visit "Tax Scams and Consumer Alerts" on IRS.gov. Each and every taxpayer has a set of fundamental rights they should be aware of when dealing with the IRS. These are your Taxpayer Bill of Rights. Explore your rights and our obligations to protect them on IRS.gov.

Michael Bloomberg Could Be The Latest Twist For Jewish Voters In 2016 Election

INIS

The 2016 U.S. presidential race has been high on twists, with billionaire real estate mogul Donald Trump and socialist Bernie Sanders leading in many polls. But the topsy-turvy journey might just be getting started. As voters cast their first ballots in Iowa and New Hampshire, former New York City mayor and Jewish billionaire Michael Bloomberg, whose net worth dwarfs even that of Trump, is reportedly considering an independent run for president.

"[Bloomberg] would make an exceptional candidate for a variety of reasons, in particular for the Jewish community. He has always shown himself to be a big supporter of Israel in different ways, such as donating his personal money in various charities," Stan Steinreich—president and CEO of Steinreich Communications, a New Jersey-based public relations firm that also has an office in Israel—toldJNS.org.

During the 2014 Gaza war, Bloomberg made waves by boarding an El Al flight to Tel Aviv in defiance of a Federal Aviation Administration ban on flights to Israel. The ban came after a Hamas rocket fell near Israel's Ben Gurion Airport.

"This evening, I will be flying on El Al to Tel Aviv to demonstrate that it is safe to fly in and out of Israel....The flight restrictions are a mistake that hands Hamas an undeserved victory and should be lifted immediately," Bloomberg said at the time.

Bloomberg has donated significantly to the Israeli emergency response organization Magen David Adom, whose Jerusalem station is dedicated to his father, William H. Bloomberg. In 2014, Bloomberg was the inaugural recipient of Israel's Genesis Prize, an award given to individuals who can inspire the next generation of Jews worldwide.

Bloomberg has considered running for president in the past, but concluded that running as a third-party candidate would be too difficult. Yet according to the New York Times, Bloomberg has been "galled" by Trump's dominance in the Republican field as well as "troubled" by Hillary Clinton's stumbles and Bernie Sanders's rise on the Democratic side. This confluence of events has led Bloomberg to consider a bid for president as an independent in 2016.

As such, the New York Times reported that Bloomberg's aides say he is prepared to spend at least \$1 billion of his own personal fortune on a presidential campaign and would likely make a final decision on running in early March.

In a race for president that has defied political norms, Bloomberg would seek to capitalize on his unique combination of business experience and governing that the other candidates only partially share.

"If you look at it, his candidacy would have many different elements of some of the current leaders in the polls," Stan Steinreich told JNS.org. "For example, he certainly has Donald Trump's business acumen, and he certainly has liberal policies like Bernie Sanders"

Bloomberg is one of the richest people in the world, with Forbes pegging his personal fortune at \$36 billion and others estimating it could be as high as \$48.8 billion—far higher than the \$4.5 billion Forbes estimate of Trump's net worth.

"I would love for Michael to do it," Trump told CNN regarding the reports on Bloomberg's potential candidacy. "We used to be friends. I guess we're not friends anymore. I don't think we are."

Unlike Trump, who inherited a considerable real estate fortune from his father, Bloomberg built Bloomberg L.P.—a financial services, technology, and media empire—from scratch, through the development of his own in-house computerized financial system that eventually became a mainstay for financial experts.

Despite his business prowess, Bloomberg has staked a number of socially liberal positions that eventually led him to abandon the Republican party in 2007 to become an independent. Bloomberg had been a lifelong Democrat prior to becoming a Republican in 2001, when he ran for mayor in New York. His liberal policies include strong support for gun control and a woman's right to choose. He endorsed President Barack Obama in the 2012 election, citing climate change.

Many New Yorkers hailed Bloomberg's 12 years as mayor for making the city cleaner, safer, and more prosperous, especially in the wake of the 9/11 attacks and the 2008 financial meltdown. Others, however, criticized him for a hands-on style that included a "stop and frisk" police policy as well as pushing for bans on soda and smoking in public places. Some went as far as calling Bloomberg-led New York a "nanny state." He also controversially orchestrated the city's extension of mayoral term limits so that he could serve a third term

"Even though I don't agree with [Bloomberg] on all issues, I think he is an important voice and it would be good for the national debate for him to throw his hat in the ring," said Seth Lipsky, the founding editor of two newspapers, the New York Sun and the English-language edition of the Yiddish Forward. (The New York Sun has not endorsed any candidates,



including the rumored candidacy of Bloomberg, in the current election.)

"It would be no small thing for a Jewish American to appear at the top of the ballot, let alone two of them," Lipsky told JNS.org, referring to Bloomberg and Bernie Sanders. Bloomberg, he said, "has been a strong voice in support of Israel. The Jewish angle is interesting, but not an overriding issue."

While Bloomberg's Jewish faith and support for Israel would be selling points for the Jewish and pro-Israel communities, many of the other major candidates also largely have pro-Israel credentials and Jewish backers.

"As a community, we [Jews] are always excited and proud when one of our own decides to run. There is an element of pride, he did a great job as mayor of New York....But the Jewish community is also really excited about other candidates in the race. All major candidates have their Jewish supporters, from Hillary Clinton, to Donald Trump, Jeb Bush, Ted Cruz, Marco Rubio, and Chris Christie," said Steinreich.

Nevertheless, Bloomberg faces a daunting task if he decides to run as an independent, without the support of either mainstream political party. Since the presidential election of 1856, when the modern-day Republican party emerged as the Democrats' chief competition, no independent or third-party candidate has ever won an election. This even includes the widely popular former president Teddy Roosevelt, who ran as an independent in 1912 after leaving the Republican party, but eventually lost the election to Democrat Woodrow Wilson.

"The euphoria is wonderful, but there are many practical elements to winning an election. It is a long way to November," Steinreich said, adding, "Even putting his financial resources aside, you have to get an organization in place and the signatures to get on the ballots. There are some potential stumbling blocks regardless of a popular movement and whether people are excited about the candidacy."



Bernie Sanders' Religion & Religious Beliefs

POSTED BY KELLY FRAZIER

Presidential candidate Bernie Sanders opens up about his religion and views on faith.

Democratic presidential hopeful Bernie Sanders became prominent because of his socialist and far left views. But the 73-year-old senator from Vermont has always been silent about his personal life particularly on his religious beliefs until recently.



Sanders considers himself a secu-

lar Jew but only in heritage or tradition and not necessarily religious. In a media interview last year, he cites "I'm proud to be Jewish" but eventually added that "I'm not particularly religious." Sanders was a descendant of a Polish Jewish family who migrated to the U.S. during the great depression and Holocaust period. He was born in Brooklyn, New York in 1941 and since childhood he was raised in Jewish tradition and has also attended Hebrew school.

Sid Ganis who grew in the same neighborhood described the people living in the area as "ordinary secular Jews." And for the senator's friend Richard Sugarman, Sanders is "not what you would call rule-observant." Sugarman noted that Sanders' Jewish identity is in fact more strongly ethnic or cultural than religious.

Bernie Sanders has a deeper appreciation of politics than religion. After learning the news that majority of his relatives became victims of the Holocaust, he witnessed firsthand the powerful nature of politics. According to Sanders "A guy named Adolf Hitler won an election in 1932. He won an election, and 50 million people died as a result of that election in World War II, including 6 million Jews. So what I learned as a little kid is that politics is, in fact, very important."

In Feelthebern.org which serves as an informative campaign website for the presidential nominee, Bernie Sanders is said to be a firm believer of the constitutional provision of church and state separation, religious freedom as well as non-faith expression, and of social and economic justice.

For Sanders, the objective of church and state separation is not the censorship of faith-oriented expressions but the protection of religious liberties. It's the freedom to explore and engage in religion without being coerced by the government. The website cited instances that proved Sander's commitment with such principle like his negative vote on the Community Solutions Act.

The senator is also a firm believer of religious freedom, the non-discriminatory right to express faith or non-faith. For him religious freedom is "the right to be protected if choosing to practice and express faith in a lawful manner." He also believes that having such freedom does not entitle an individual to impose his/her belief on others. The website also cited examples wherein employers shouldn't be allowed to impose their religious beliefs or rules to their employees.

As a socialist, Bernie Sanders believes in social and economic justice. He even prides that he considers Pope Francis his idol in this area. In an interview discussing his faith and spirituality, Sanders responded "I am who I am. And what I believe in and what my spirituality is about; is that we're all in this together. That I think it is not a good thing to believe that as human beings we can turn our backs on the suffering of other people. This is not Judaism. This is what Pope Francis is talking about — that we cannot worship just billionaires and the making of more and more money. Life is more than that." Sanders often describe the Catholic pontiff as "incredibly smart and brave."

Though he is not devoted to the Jewish faith and oftentimes critical of Israeli politics. Sanders remains protective of the welfare of Israel especially terrorist groups that want to destroy the tiny and disputed nation.

New Hamphshire Presidential Primary Top Results

REPUBLICANS	DEMOCRATS
Donald Trump 35%	Bernie Sanders 60%
John Kasich 16%	Hillary Clinton 38%
Ted Cruz 12%	Martin O'Malley 1%

Bernie Sanders Becomes First Jewish Candidate To Win A Presidential Primary

JNS

Sen. Bernie Sanders (I-Vt.) on Tuesday convincingly won the Democratic presidential race's New Hampshire's primary over opponent Hillary Clinton, 60-38.3 percent, becoming the first Jewish candidate to ever win a presidential primary. Clinton, the former secretary of state and first lady, had narrowly defeated Sanders in the Iowa caucus earlier this month.



Business magnate Donald Trump won New Hampshire's Republican primary with 35.2 percent of the vote, with Ohio

Governor John Kasich placing second at 15.9 percent and Iowa caucus winner Sen. Ted Cruz (Texas) coming in third at 11.6 percent.

It was recently revealed that Sanders volunteered on the Shaar Haamakim kibbutz in northern Israel in 1963, possibly influencing the senator's socialist political beliefs. While it was previously known that Sanders spent time on a kibbutz, the identity of that kibbutz was a mystery.

While Sanders's approach to Israel and the Middle East was also somewhat of a mystery in the early stages of his candidacy, given his heavy focus on domestic issues like income inequality, he has provided some clues in recent weeks. On Sunday, Sanders cited the liberal Jewish lobby group J Street and the Arab American Institute as Middle East foreign policy advisers.

"We've talked to people like Jim Zogby, talked to the people on J Street to get a broad perspective of the Middle East," Sanders said on NBC program "Meet the Press."

J Street and the Arab American Institute, which is headed by James Zogby, have frequently criticized Israel and mainstream pro-Israel groups such as the American Israel Public Affairs Committee for their stances on the Israeli-Palestinian conflict. While J Street says it has a "pro-Israel, pro-peace" mission, it has been accused of collaborating with anti-Israel groups, such as through event co-sponsorships on college campuses.

Sanders also recently called for the swift normalization of U.S. relations with Iran, a position that Clinton has opposed and that the Obama administration, despite brokering last summer's nuclear deal with Iran, has not adopted.

Funeral Held For Victim Of Friday's Crane Collapse

MICHAEL SCOTTO / NY1 News

A funeral was held for the man who died in Friday's crane collapse in TriBeCa.

38-year-old David Wichs was killed after the crane fell on him on Worth Street.

Wichs lived on the Upper West Side. He was a Harvard graduate who emigrated from then-Czechoslovakia to the United States when he was a teenager.

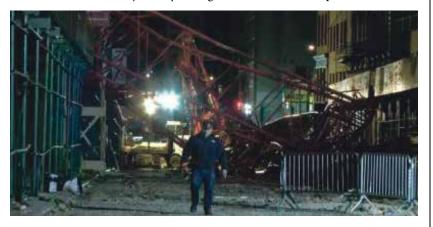
At the funeral, friends and family who spoke described him as cheerful, kind and humble.

"Just always a smile, always happy to help, just

always part of the group, part of the gang," said friend Shaun Steigman.

"I think families are broken when this happens and it'll heal ultimately but only partly, it can't I mean every time I think of him I think of my own three sons and I worry every single time," said Jacob Brandler, who was Wichs' high school mentor.

Three others were injured by falling debris from the collapse.



Comptroller Says Department Of Buildings Failed On Crane Safety After Collapse

NY1 News

In the wake of the construction crane collapse in TriBeCa, Friday, City Comptroller Scott Stringer re-released a report he says shows the Buildings Department failed to make changes to improve crane safety.

The 2014 report examined whether the Department acted on suggestions from a study on safety at construction sites from 2008.

Stringer says just eight of 65 recommendations were fully implemented. He says 17 recommendations were partially put in place.

Stringer says more needs to be done to protect construction workers and bystanders.



"The next step is a complete review of this \$5.8 million report that is getting dust, sitting somewhere at the Buildings Department," Stringer said. "They should wipe off the dust. They should start reading the report and finish implementing many more of the recommendations."

"Tremendous tragedy this loss of life. Perhaps it was an accident, but maybe we should be doing more to ensure that these accidents don't happen."

Crane failures have now killed at least a dozen people in the city in the last eight years.

Wintry Blast Causes Flooding in Some Areas

A storm this week caused flooding conditions in some low lying areas. In Far Rockaway, several blocks have been flooded since early this morning. Residents have taken to Twitter with photos of flooding in Rockaway Broad Channel and Howard Beach. The areas by Rockaway Beach are also

Broad Channel and Howard Beach. The areas by Rockaway Beach are also heavily flooded.

Notify NYC says Q114 buses have been detoured in both direction because of high tide on Broadwille Roulevard between Bockeyay Poulevard

Notify NYC says Q114 buses have been detoured in both direction because of high tide on Brookville Boulevard between Rockaway Boulevard and 147th Avenue. The National Weather Service issued a Coastal Flood Warning for the Bronx until 1 p.m.

Other affected areas include the western coast of the Long Island Sound. Meanwhile, the city Department of Sanitation put a Snow Alert into effect at 3 a.m. The latest forecast has the city in store for one to three inches of snow and wind gusts up to 30 mph. Highs will top out at 35 degrees. A few spotty snow showers or flurries will continue tonight and lows will drop to 29 degrees.

Another round of wintry weather is in store for the city on Tuesday with light accumulations possible.

Sanitation crews sent out nearly 600 salt spreaders around the five boroughs to keep roads clear.

If more than two inches accumulates on the streets, the city has a thousand plows available to clear that out. One-thousand sanitation workers were working the overnight shift to help make the morning commute easier.

Mayor Bill de Blasio also issued a travel advisory, asking New Yorkers to drive slowly and try and use major streets and highways to get around.



Councilman Chaim Deutsch Calls for Immediate Measures to Protect Our Waterfront Districts

Following this morning's flooding from an unexpectedly high tide, Councilman Deutsch calls on federal and state agencies to expedite resiliency methods to protect our waterfront.

At high tide Tuesday morning, waterfront sections of Councilman Chaim Deutsch's Southern Brooklyn district were flooded with the unanticipated overflow. Morning commuters drove through ankle-deep waters as they traveled to work

The sewer system in Southern Brooklyn is notoriously antiquated and overextended, and the introduction of multiple high-rise developments into the area is only expected to exacerbate the current conditions. There is a need for a broader resolution to prevent significant flooding in our area.

"Tuesday's high tide was a surprise for motorists and pedestrians," **said Councilman Deutsch.** "And if it had had been combined with heavy rainfall, the results could have been far worse."

With anticipated high tides for the next few days, Councilman Deutsch is calling on our federal and state agencies to immediately address the coastal flooding that has become increasingly frequent. Councilman Deutsch has scheduled a meeting with NYC Office of Recovery & Resiliency, City Planning, NYC Department of Environmental Protection, and the Parks Department to discuss resiliency methods.

"Since Hurricane Sandy more than three years ago, the 48th District's waterfront communities continue to remain susceptible to significant amounts of flooding," said Councilman Chaim Deutsch. "My constituents should not have to live in fear of high tide! Even smaller scale flooding, such that we had this morning, is evidence how vulnerable our community is to the tides. We need preventive measures NOW to protect homeowners from flooding and sewer backups."

Council Member Chaim Deutsch represents Brighton Beach, Manhattan Beach, Sheepshead Bay, Homecrest, Trump Village, Luna Park, Brightwater Towers and parts of Midwood.

Over 1,000 Attend Misameach Event

Misameach has become famous for throwing the absolute best parties in Lakewood. Hundreds of children and their families flocked to Ateres Chana Hall for Misameach's annual mid-winter event. The excitement was visible on everyone's faces, as the guests were treated to a virtual buffet of entertainment and fun.

A full *fleishig* meal was served sponsored by Greenwald Catering, along

with cotton candy, fresh popcorn, sno-cones, and a gigantic indoor carnival. Plus, everyone had a chance to try out the Selfie Terminal!

Moshe Stamler MC'ed for the night, and Superstar Yehuda Green and Mendy J sang for the crowd, accompa-



nied by the electrifying sounds of Rhythm 5 band. Even the *heiliger* Chaim Zeilig (AKA Binyomin Miller) sang a song for "the gantzeh oilam".

The adorable faces were painted by Leah's Airbrushing. Everyone received a gift package (sponsored by Volvi Brown). Raffles included a pool,





a bike, and an electric scooter to name a few. There was an extensive arts and crafts area, and many indoor rides were available. The Ocean County Sheriff's office had an exhibit distributing ID cards to all the children.

The highlight of the night was a brilliant performance by the Victoria Circus from Florida, with a high-wire act and death-defying motorcycle cage stunts. Notable attendees included the ocean County Sheriff (Courtesy of NJCA), Dr. Shanik, Senator Singer, and Captain Tommy Langenberger.

Dr. Shanik presented an award to Dr. Ian Jacobs of the Children's Hospital of Philadelphia (CHOP) in recognition for all the work he does year-round for Misameach children. Another award was presented to Pesachya Loewenberg for being the Misameach Volunteer of the Year.

Misameach works hard year-round to spread smiles, and to bring joy to the faces of patients and their families. Misameach looks forward to greeting everyone again next year at the mid-winter event in Yerushalayim.



Potholes in Lakewood Filled...With Cones; Township Officials Asking For Patience

TLS.com

It's either potholes, or a maze – at least for the time being. If you've driven around Lakewood over the past couple of days, you'll have likely found yourself driving around many orange cones in the roads.



Due to the tremendous amount of potholes – some very damaging – police and members from the OEM drove around Lakewood, placing dozens of orange cones inside the potholes to avoid further accidents.

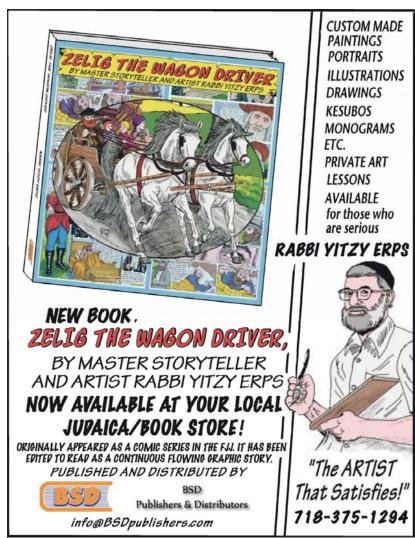
Well, why don't they just fix the potholes? That's the question many around town have.

The DPW is fixing as many potholes around town as they can, though, as explained in the past, the DPW during the winter only utilizes cold patches.

Additionally, with the snow coming, the crews will only work on the potholes until the snow comes down, at which point they will switch into storm mode, and begin salting and plowing, officials said.

The DPW will be hiring more personnel over the next few days to fill vacancies, officials told TLS, and the pothole killer machine should be on its way to Lakewood in about 10 days to help with the process.

"Please be patient," a township official said. "This is why we're investing so much money in new roads around town."



Bill To Require Diversity Training For Law Enforcement Clears Committee; Schaer Cites Lakewood As Example Of Diverse Community

TLS.com

Bill to Require Diversity Training for Law Enforcement Clears Committee; Schaer Cites Lakewood as Example of Diverse Community

Legislation sponsored by Assembly Democrats Gary S. Schaer, Speaker Vincent Prieto, Shavonda Sumter, Joseph Danielsen and Gordon M. Johnson to better prepare law enforcement agencies to handle racial, ethnic, religious and various other diversities within their respective communities was advanced by an Assembly committee.

The bill (A-1663) would require each county and municipal law enforcement department to develop and adopt a cultural diversity training course that includes instruction and exercises designed to promote positive interaction with the racial, ethnic and religious communities within each department's respective jurisdiction. Each law enforcement officer would be required to participate in the course as part of in-service training.

'Without an inherent understanding of a particular culture, there can be a tendency toward overgeneralization or labeling. This is how stereotyping is born and also how deeply divisive misunderstandings can occur," said Schaer (D-Bergen/Passaic). "Given all that we've witnessed in recent months throughout the country, greater emphasis must be placed on partnering law enforcement agencies with ethnic, cultural, religious and social organizations to develop strategies that encourage a true understanding of one another and meaningful community engagement."

"There is a vicious cycle that can develop because of a lack of cultural education, one that begins with stereotyping and then breeds distrust of law enforcement," said Prieto (D-Bergen/Hudson). "Without the trust of the community, law enforcement, in turn, has a hard time functioning. It's time to break this cycle and start a meaningful dialogue between communities and those sworn to protect them. This bill takes into account the fact that each community is unique and has its own set of concerns and takes a proactive approach to building greater understanding and cooperation."

"Law enforcement officers have a sworn duty to protect and serve people of all racial, ethnic and religious backgrounds. However, police interactions with residents can be complicated by situations where there is a lack of knowledge about the cultural diversity in the community," said Sumter (D-Bergen/Passaic). "This can lead to inadvertent violations of someone's rights or create safety risks for a law enforcement officer. It's crucial, especially in today's climate, that we work to foster a better understanding on both sides of the street."

"The bottom line is that understanding the people the department serves is an important part of community policing," said Danielsen (D-Middlesex/Somerset). "One of the primary responsibilities of a law enforcement officer is to interact with people of various cultures, and this bill will ensure that officers can do so appropriately."

"Oftentimes, all it takes to de-escalate a situation is an officer being able to relate to members of the community," said Johnson (D-Bergen). "Cultural diversity training can help law enforcement officers strengthen their relationships with citizens, which ultimately creates a safer environment for everyone involved."

Schaer noted that towns like Lakewood, Passaic, West Windsor and Plainsboro, which have very diverse populations, have taken a proactive approach in recent months to build greater understanding between residents and the officers who serve them.

Specifically, the bill would require that the cultural diversity training course curriculum include a tutorial on:

the various cultural communities and the effects of diversity on community relations within each law enforcement department's jurisdiction;

appropriate methods by which an officer may interact with people of various cultures and religions in the community, with an emphasis on officer safety skills and conflict resolution techniques;

best practices in law enforcement techniques when analyzing and solving local neighborhood problems, meeting with community groups and working with citizens on crime prevention programs;

the impact that police diversity skills have on overall law enforcement effectiveness; and

the community's perception of various racial, ethnic and religious groups, with specific attention to local stereotypes and cultural assumptions that negatively impact public safety.

In addition, the bill would require the chief law enforcement officer of each county and municipal law enforcement department to develop and adopt a cultural diversity action plan, which is to include strategies for outreach programs that address the social and criminal concerns of the community, as well as efforts taken on behalf of the department in forming partnerships with various cultural, religious, civic and LGBT organizations. The plan is to emphasize positive relationships between the police and various community groups that encourage a willingness to collaborate in identifying community safety issues and establish innovative strategies designed to create safe and stable neighborhoods.

The bill also requires each county and municipal police department to submit the plan, along with the training course curriculum, to the attorney general within one year of the bill's effective date and at least once every three years thereafter. The attorney general may periodically assess the plans to determine whether each department is meeting its goals in providing a cultural diversity education course and formulating a cultural diversity action plan.

Under the bill, an institution of higher education which appoints campus police officers shall also require officers to undergo cultural diversity training, to be administered by the institution's governing body.

The measure was advanced by the Assembly Law and Public Safety Committee, of which Danielsen is vice-chair.



TLS.con

U.S. Senator Cory Booker (D-NJ) announced that George Helmy will serve as his new State Director, succeeding Mo Butler as Booker's top staffer in New Jersey. Helmy, has served as Sen. Booker's Deputy New Jersey Chief of Staff for two years, where he ran the day to day operations of his state offices.

"George embodies the greatest qualities of our state: he's hard-working, tenacious, and compassionate," said Booker. "He's already made lasting contributions to advancing vital New Jersey priorities, from his leadership on

infrastructure projects like Gateway, to his efforts to bring more resources to our municipalities and state, to his responsiveness to individual constituents. He is well respected across the state and has a deep understanding of the issues facing our region. George has proven his commitment to the people of New Jersey time and time again, and I look forward to continuing to work with him to stand up for the Garden State in his new role."

Rabbi Avi Schnall, New Jersey Director for Agudath Israel of America, expressed much excitement about the news.



"George is someone that has helped so many individuals in the community over the past couple of years, his genuine care for each individual is inspir-



ing. We wish him much success in his new position and are confident that he will be continue to achieve many great things for New Jersey."

RAV YISROEL BELSKY ZT"L WITH LAKEWOOD RABBONIM & ROSHEI YESHIVAH (Courtesy of The Lakewood Scoop)















Tenured Lakewood School District Supervisor Helen Tobia Fired

TLS.com

Helen Tobia, a tenured supervisor and longtime employee of the Lakewood School District who faced a slew of charges following her suspension, was fired from the district, TLS has learned.

Tobia, who has been serving in the district since 1995, has served in the capacity of assistant principal, supervisor of special education, supervisor of social studies among others. She became tenured in the district in 1998, and current serves as Supervisor of Pupil Personnel Services, documents show. She was suspended in August, and in September, she was charged with a slew of charges, including perjury and more.

The announcement about her firing came in an approximately 150-page document from the arbitration.

Since 2006, Tobia's responsibilities primarily involved oversight of the district's special education program.

"During her Supervisor of Pupil Personnel Services, Tobia has engaged in various actions, which among other things, are illegal, and/or highly improper, fail to meet her performance responsibilities, place the district in negative light, expose the district and its employees to significant to legal and financial liability, and have the potential to negatively impact the

educational program provided to the districts special education students," court documents read.

The charges were filed by State Monitor Michael Azzara, who states, "I hereby charge Helen Tobia, a tenured supervisor employed by the board, with unbecoming conduct, inefficiency, and/or other just cause warranting dismissal."

According to court documents, Tobia was charged with perjury, willfully violating various state and federal special educations regulations, directing that a student be found ineligible for special education services even prior to the Child Study Team evaluation of the student, making unilateral student placement decisions, failing to work with district representatives and legal counsel, and violating district policies, among other charges.

In one particular incident, the charges allege, the parents of a student enlisted in the Special Children's Center filed for a "stay put" order to maintain the child's placement in the school, to which Tobia allegedly opposed. In opposition to the petition for due process, Tobia provided false testimony in an affidavit, claiming the "SCC (Special Children's Center) has religious symbols and icons present in and around the building." The Board

then prepared that affidavit based on her statements under oath.

During the court proceedings, the judge referenced the statement by Tobia that the school contained religious imagery, and questioned if the school is sectarian.

But later, Tobia admitted that she had never seen any

religious images on the walls, and that she could not attest to the affidavit being true, according to the charges.

"By her actions, Tobia lied under oath in a litigation matter involving the school district, or, at best, misrepresented facts to the court while under oath, placed the district at risk of liability and misled Judge Kerins in her analysis of the issues related to M.W's request for emergent relief," the documents stated.

These actions, the charges allege, "placed both the student and the district at risk, and undermined the district's creditability and constitute gross misconduct, conduct unbecoming a teaching staff member, and/or other just cause requiring dismissal."

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VI. CONCLUSION

Petitioner Lakewood Township Board of Education has established the tenure charges of unbecoming conduct under <u>N.J.S.A.</u> 18A:6-10 by a preponderance of the credible evidence.

AWAR

THE TENURE CHARGES BROUGHT BY THE LAKEWOOD TOWNSHIP SCHOOL DISTRICT ARE SUSTAINED, WITH RESPONDENT TERMINATED FROM HER TENURED POSITION AS SUPERVISOR OF SOCIAL STUDIES, FINE ARTS, AND PUPIL PERSONNEL SERVICES. IT IS SO ORDERED.

Dated: February 4 2016 ThylakewoodScoop.com

A total of 18 charges were filed against Tobia, according to earlier documents, and the case went to an arbitrator who after testimony upheld the District's suspension.

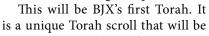
"The Tenure charges brought by the Lakewood Township School District are sustained, with respondent terminated from her tenured position as supervisor of social studies, fine arts, and pupil personnel services," court documents obtained by TLS read.

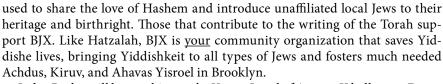
The Ocean County Prosecutor's Office tells TLS that should the district wish to pursue charges, it would be handled by the State.

BJX Day of Inspiration Featuring Rav Lieff, **Judge Daniel Butler & Clarinetist Andy Statman**

This Sunday February 14th is a day you will never forget. An incredible speaker and personality is coming to Flatbush in honor of the BJX Beis Medrash and Kiruv Centers first Hachnosas Sefer Torah. Rabbi Moshe Fingerer, Executive Director, says that BJX considered many different speakers to headline this momentous and monumental event but Judge Butler was someone who won hands down. Judge Daniel Butler may very well be the most powerful and captivating speaker in the Jewish world. Judge Butler makes you laugh, cry, and be inspired like no other speaker. Audiences all over North America have been bowled over by Butler's humor, whirlwind delivery, and remarkable insights into the human condition. Aside from having served as a judge of the Municipal Court of Pittsburgh, as well as on Pittsburgh's specialized, Domestic Violence Court, Daniel Butler is a kiruv dynamo and regularly lectures for Aish HaTorah and NCSY, inspiring the crowds like no one else. Butler shares the harrowing yet amazing life story of his son Mikey, A"H, who suffered from Cystic Fibrosis (eventually needing a lung transplant) and then was diagnosed with cancer requiring a stem cell transplant, as well as two other children that have Fragile X autism. Judge Butler's Emunah and rock-solid love of Hashem is contagious. "There's no such thing as a bad day," shares Daniel Butler. Rabbi Fingerer promises, "You will be transformed and blown away by this presentation. Your perspective on life will never be the same."

Immediately following the presentation will be the Kesivas Osiyos of the new Sefer Torah, accompanied by the world famous Andy Statman on the clarinet and special musical interludes of violin and guitar performers.





Judge Butler will be speaking at the Young Israel of Avenue K ballroom. Doors open at 10:30am. A beautiful procession with the Torah for families and children will begin at 2pm. Pekalach and flags will be given out.

Another Journey to Israel

A. NITA

By the time this piece has gone to print the Nachum Segal Network (NSN) team will have been in the Holy Land for a series of broadcasts from FEB 9-11.

The latest installment of the Jewish Unity Initiative led by Nachum Segal was dedicated to our brothers and sisters in Israel. With random but perpetual stabbing attacks instilling fear in the hearts of Israelis, Nachum felt it was an important time to go to Israel and deliver two very important messages. The first was one of solidarity and brotherhood. Like NSN has done in other parts of the world, there was a need to visit and broadcast from Israel and communicate the message that when Jewish people are in challenging situations, other Jews care.

The second is a reminder to Jews in the Diaspora that tourism to Israel continues to drop and it is so important to keep planning trips and visiting Israel. Nachum Segal feels that by actively demonstrating these two messages more and more people will follow his example and do the same.

Funding for the trip and sponsorship of the shows was provided by Mr. Abe Banda of Pomegranate. When Mr. Banda was approached with the idea of sponsoring that type of week of programming from Israel, he immediately understood the message and the importance of broadcasting it to the greater Jewish world. He has just returned from a simcha in Israel and saw the lack of tourism and challenging times in Israel today.

Nachum Segal is confident that efforts like these can make a difference in the way people react to news from Israel and in the attitude of Jews around the world when it comes to traveling more often to the holy land.

Tune in to NSN all day every day @ nachumsegal.com and on the NSNApp

Veretzky Dinner Campaign to Showcase Chinuch of the Future

NACHUM DELMAN

While dinner campaigns are generally about fundraising and philanthropy, for Mosdos Veretzky and its family of parents, alumni, friends and supporters, the annual dinner campaign is an occasion to reflect upon the hatzlocha and Siyata D'shmaya evident in the Yeshiva's emergence as a trendsetter in contemporary *chinuch*.



Particularly this year's dinner, which marks Yeshiva Ohr Shraga's commencement of its fourth decade, serves as a testimony to Veretzky's pioneering leadership in developing a chinuch model that bridges the past with the future.

The campaign theme "Inaugurating Chinuch Decade 4.0" conveys the essence of this ideal. It encapsulates the Yeshiva's focus on instilling the time-honored derech Yisroel Sava, while harnessing the potential of next-generation teaching modalities and resources to connect with today's next-generation talmidim.

In the week's leading up to the event, the Yeshiva will showcase various facets of its innovative learning programs and enhanced curriculums, many of which have since been replicated by mosdos from across the spectrum. The campaign will exhibit the warmth and affection that connect the talmidim to the rebbeim, as well as the zest for learning that serve as vital channels for hashpa'ah. It will spotlight on a number of the gifted mechanchim who invest their best energies to identify their talmidim's unique strengths and nurture their individual potentials.

The dinner is scheduled for Sunday March 13 at the Rotunda at Kingsborough, conveniently situated on the Sheepshead Bay waterfront. For further information on corporate sponsorships or reservations please contact the Yeshiva Ohr Shraga office at 718.252.7777 or email dinner@ohrshraga.org.



FJCC Meets Congressman Dan Donovan

In keeping with his campaign pledge, Congressman Dan Donovan returned to meet with representatives of Brooklyn's Orthodox Jewish community and update leaders on his first nine months in office. As the only Republican in the NYC delegation, Mr. Donovan has the unique ability to advocate for NYC as a member of the Republican majority in Congress. The Sunday morning meeting was hosted by FJCC, Flatbush Jewish Community Coalition, executive board member Alan Esses, a longtime Flatbush Hatzoloh and Sephardic Bikur Cholim leader.

FJCC executive board member Leon Goldenberg thanked the Congressman saying, "Mr. Donovan kept his campaign promise and made his first trip abroad to Israel. We are counting on him to represent our community's deeply held interests in support of the safety and security of Israel."

FJCC Executive Board Members Avi Schick, Chaskel Bennett and Peter Rebenwurzel, among others present, discussed Federal employment discrimination cases for Americans with relatives in Israel accused of dual loyalty; the BDS movement on college campuses and Federal sanctioning of labeling goods from Judea and Samaria. Assisting struggling tuition paying parents via federal tax deductions or credits was a subject of intense discussion. Future conversations and follow up in Washington DC is now being planned. Pertinent issues affecting the local Flatbush community including crime, police/ community relations and terrorism were addressed, with representatives of Agudath Israel of America, COJO of Flatbush, Flatbush Shomrim and Flatbush Hatzoloh in attendance. Representative Donovan, a member of the House Homeland Security Committee and House Foreign Affairs Committee pledged to work hand in hand with the Jewish community to combat rising anti-Semitism and threats to the Jewish community. "We were honored to host the Congressman's first meeting with the Brooklyn Jewish community last year, before the special election" stated Josh Mehlman, FJCC Chairman, "It is important that we continue to discuss community concerns and policy issues- both domestic and international with our elected representatives. Meetings like this are essential to that effort."



(Seated R-L) Chaskel Bennett, Peter Rebenwurzel, Josh Mehlman, Dan Donovan, Leon Goldenberg, Ephraim Nierenberg.

(Standing R-L) Rabbi Pinchos Hecht, Alan Esses, Larry Spiewak, Avi Schick, Louis Welz, Boruch Moskovitz, Michael Wahba, Scott Maurer.



Photos Milty Klein



FEBRUARY 2016

- 12-13 Ohr Somayach International Shabbaton
- 14 Bais Yaakov Academy Tzedakah Auction
- 14 Yeshiva R.S.R. Hirsch/ KAJ Annual Dinner
- 14 Yeshiva Bais Binvomin, Stamford Lakewood Annual Tea
- 14 SCHI Dinner
- 15 Yeshiva Yesodei Hatorah Anniversary Dinner
- 16 Yeshivas Ner Moshe Parlor Meeting
- 20 Ezra Academy Dinner
- 20 Yeshiva and Mesivta Torah Vodaath Annual Melave Malka
- 21 Congregation Bnei Israel of Rugby Dinner
- 21 Yeshiva Telshe Alumni Annual Dinner
- 21 Bais Tova Anniversary Dinner
- 26-28 Project Inspire Seventh Annual Convention
- 27 Yeshiva and Mesivta Sholom Shachna 23rd Anniversary Dinner
- 28 Achiezer Annual Dinner

MARCH 2016

- 1 Yad Batva L'Kallah Annual Chinese Auction
- 2 BYCC Annual Dinner, Ateres Charna
- 5 Bais Medrash L'Torah Dinner
- 5 Shuvu 25th Annual Dinner
- 6 Bensalem Kollel and Outreach Center Annual Dinner
- 6 COJO Flatbush Legislative Breakfast
- 6 Yeshiva Gedolah Bais Yisroel 33rd Annual Dinner
- 6 Talmudical Academy, Adelphia 45th Annual Awards Dinner
- 6 Yeshiva Bais Moshe 51st Annual Dinner
- 6 Yeshiva Gedola of Passaic 43rd Annual Dinner
- 10 Chofetz Chaim Heritage Foundation Annual Dinner
- 13 Yeshiva Toras Chaim, South Shore Legacy Dinner
- 13 Mekor Hatorah Annual Dinner
- 13 Hebrew Academy of Cleveland 73rd Scholarship Tribute Dinner
- 13 Mosdos Veretzky Annual Dinner
- 13 Shevach Annual Dinner
- 13 Talmudical Yeshiva of Philadelphia 41st Annual Dinner
- 14 Yeshiva and Mesivta Toras Emes Annual Tribute Dinner
- 15 Hineni 50th Anniversary Tribute Dinner
- 16 Yeshiva Yesodei Hatorah Anniversary Dinner
- 20 Khal Mishkan Yosef Hashlomas Habinyan Dinner
- 21 Bais Tova Anniversary Dinner
- 27 Mesivta Ohr Chaim Meir Melave Malka
- 27-28 Ohr Naava Brooklyn MRKT
- 28 Yeshiva K'Tana of Lakewood Annual Dinner

APRIL 2016

- 5 Yeshiva and Mesivta of Brooklyn Tribute Dinner
- 10 Yeshiva Mir Yerushalayim Brooklyn Marriot Dinner

MAY 2016

- 17 Flatbush Satmar Bikur Cholim Annual Spring Tea
- 24 ICare4Autism National Conference

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



ADAPTED EXCLUSIVELY FROM A SCHMOOZE IN HEBREW BY

Rav Nissan Kaplan Shlita

PREPARED FOR PRINT BY RABBI NACHMAN SELTZER

Where Six Equals One

he posuk tells us that the Cheruvim located on top of the Aron had the appearance of two people facing each other.

The Ba'al HaTurim elaborates that these weren't just two friends, but rather people who are sitting and discussing Divrei Torah.

It doesn't get much holier than this, right? The holiest part of the Bais Hamikdosh - inside the Kodesh Ha-Kodashim - in the exact location from where the posuk tells us Hashem's voice was heard - emitting from between the two Cheruvim...... yet how did these holy Cheruvim look? Like two people engrossed in a sugya!

Similarly, we find in Pirkei Avos when two people are sitting and learning, the Shechina dwells amongst them. While we know the words of Chazal that from the time the Bais Hamikdosh was destroyed, Hashem is only found in the "daled amos of Halacha"..... now we can take it a step further. Where exactly is the Shechina found?

Between two people who are sitting and learning Torah.

Rav Asher Arielli Shlita points out that Betzalel had a real challenge when creating the Cheruvim; how does one portray two people talking in learning? How can one see two cheruvim and automatically understand that there's a sugya on their minds?

Obviously, he concludes, Betzalel was a master artist and understood that two people talking in learning was different than two people discussing mundane matters. The Gemorah in Brachos tells us when two people are speaking in learning, be it a Rebbe to his Talmid or even a father with his son, there is a Milchamta shel Torah! There is yelling - fighting! Each one defending the Torah - to the point that they seem to be enemies with each of them fighting for the truth. And they won't budge from their position and location until they figure out the sugya. Only then do they part – as the closest of friends!

Learning Torah is different than any other subject; there is yelling, there is screaming - two people can seem to be in the hugest of fights, yet the Gemorah tells us they love each other in the end. Only a master artist can understand and portray such a scenario.

Let's take this a step further.

My uncle, Rav Avrohom Shmuelvitz Shlita adds that there is an important ingredient needed before the Shechina can join two people who are learning. The posuk tells us that the Cherubim were "u'pnaihem ish el achiv" - facing one another.

It's not enough to simply exchange ideas or to discuss a sugya with a friend. You need to be "facing one another" each one looking into his friends heart, concerned for his friend, filled with the utmost in mutual respect.

Talmidei Chachamim must place their friend's needs before their own. Only then will they merit the Shechina joining in their Chavrusashaft.

And now, to the famous vort of Rav Chaim Shmuelevitz zatzal.

The Gemorah in Sanhedrin quotes a posuk in Mishlei, "Isha Yiras Hashem he tishalel" referring to the generation of Rebbi Yehuda Ben Illai. In those days you could find six Talmidai Chachamim being covered by one blanket, while sitting and learning. Rav Chaim asks; how is it possible for six people to be covered by a blanket that would normally be big enough for just one person?

The answer, he posits, lies in the midos of the Talmidai Chachamim. Instead of each one trying to make sure that he himself would be covered, each one made sure his friend was covered. By looking out for the needs of their friends, every single one was kept warm by a single blanket.

This is indeed a special madregah, but what does it have to do with Yiras Hashem - "Isha <u>Yiras Hashem</u> he tishalel"?

the answer in the words of the Ba'al Haturim.

The highest level of Kedushah, is the place where the Schechina emanates from, and that as we said, is between two friends speaking in learning. Loving each other and respecting one another will bring them to the highest level of Kedusha. Such people are worthy of being alluded to in the last posuk of "Eishes Chayal" - at the highest level, at "Isha Yiras Hashem he tishalel".

My Brother, Rav Chaim Yitzchok Shlita, uses this concept to explain the mystical words of the Zohar.

The Zohar states that Purim K'Purim. Chazal explain this cryptic line to mean that Yom Kippur has similarities

to Purim. Though normally we would compare the "smaller" to the "bigger" - meaning we would say that Purim is like the Holy of Holies - Yom Kippur, here Chazal seem to imply that the reverse is true - that Yom Kippur is similar to Purim?

The Ba'al Haturim supplies an answer. The spiritual pinnacle of Yom Kippur and the apex of the Avodah, took place when the Kohein Gadol would enter the Kodesh Hakodashim and place the Ketores in-between the Badim of the Aron.

Or in our words. The Kohein entered the Kodesh and approached the Cheruvim - the makom of Ahavah V'achva, the place of "u'pnaihem ish el achiv" and in that holy space he placed the Ketores.

This was the *shpitz* of Yom Kippur, and as we say in Tefillas Zaka the essence of Yom Kippur is a day where we are all equal, a day with no jealousy, no fighting between men.

Yet on Purim we take this to a greater level, the foundation of Purim is achva v'achdus. It's a day to become closer to our fellow Jew. We send Mishloach Manos, we give Matanos La'evyonim, and we invite our friends to the Seudah. And on this day everyone reaches the level of "u'pnaihem ish el achiv", not just the Kohein Gadol in the Kodesh Hakodashim, but each and every Yid in his own home.

And it is with this Ahavah V'achva to our fellow Iew that we were zoche to "Hadar Kibluha B'yimei Achashveirosh", once again accepting the Torah but this time it was a Kabalah B'Ahava, where everyone was "u'pnaihem ish el achiv".

This was the greatness of Purim that leads the Zohar to declare Purim K'Purim, the levels we reach on Yom Kippur are comparable to the even higher levels we can achieve on Purim.

Rav Shimshon Pinkos quotes the Medresh Raba in Beraishis which tells a story about Alexander Mukdon. Alexander once traveled to a faraway kingdom called Katzya to observe their legendary justice system. The case he observed was of a person who purchased a field and discovered a treasure. The seller insisted that he had in mind to sell everything in the field and therefore the treasure was included as well and thus belonged to the buyer. The buyer insisted that he only intended to buy the field and nothing else and the treasure remains the property of the seller. The judge listened to both sides and turned and asked the seller, "Do you have a son?" The seller replied that he did. The judge than asked the buyer if he had a daughter. When he replied that he did, the judge ruled that the children should get married and split the treasure.

Alexander was perplexed by this ruling. Seeing his confusion the Judge turned to him and asked how they would have ruled in his country. "In my country" replied Alexander "We would have killed both of them and kept the money for the royal treasuries!"

Rav Pinkos asks, while it's obvious that Alexander's country had no justice, where was the "brilliant" justice in the ruling of the Judge in Katzya; after all, all he did was make a compromise. The treasure belonged to one of the two individuals, where was the legendary justice the people of *Katzya* were known for?

The answer is that when two people come into Beis Din fighting over something, each one claiming the whole object is his, the Halacha in Choshen Mishpat is "yachloku", and each one leaves with half. However when both say it's all yours and each one wants his friend to have it, the result is that it ends up belonging to both of them! If so, the ruling of the Judge in Katzya was not merely a compromise, but the law itself, for the field indeed belonged to both of them!

When each person cares for his friend and puts his friend's needs before his own then it's possible to have six people covered by one blanket. And when these people are sitting and learning Torah the Shechina will surely be amongst them.



Thoughts on The Yemei HaShovavim Based Upon The Writings of Rav Tzvi Meir Zilberberg Shlita

RABBI MOSHE BOYLAN

Introduction: The following article is based upon the Sefer "Sichos Hischazkus" from Rav Tzvi Meir Zilberberg Shlita. Brackets are additions from the author.

The heileige days of Shovavim are a time that it is possible for each and every Yid to wash himself from everything that has happened beforehand (through Teshuva) and to accept great Keilim (utensils) for the future.

The Tzadikim ZY"A, including the Shelah HaKadosh, the Rofshitzer Rav, the Chernobler Maggid, the Trisker Magid, the Sheairis Yisroel, the Ateres Yisroel, the Ateres Yisroel, the Kedushas Levi, the Koznitzer Magid, and many other Tzadikim discussed the great Segulah of the days of Shovavim. It is explained in their Seforim that in previous generations, the days of Aseres Yemei Teshuva and Hoshanah Rabbah were sufficient for them to do Teshuva and to fix up their actions. However, as the Doros have continued and the levels of our minds and hearts have gone down to a lower level, we need more days of Teshuva, including specifically the heileige days of Shovavim.

In this context it is worthwhile to mention what many great Tzadikim, including Rav Nachman M'Breslov, the Ohr Meir, the Apter Rav and the Riziner Rav ZY"A have said, that when they looked at our generation (in the Dor prior to the coming of Moshiach) a great fear fell on them. They worried how our weak generation would be able to stand up against the strong Higabrus (strengthening) of the Yetzer Hora of the Shaar Nun (the greatest level of impurity).

Avinu SheBashamayim definitely sees and knows the matzav of our weak generation prior to the coming of Moshiach. He has therefore given us a great Matanah Gedolah (great present) of the weeks and days of Shovavim. These are new times that are set aside for Teshuva and Taharah, and through them we will be able to wash ourselves from all that has taken place prior to them. These days also enable us to have great Keilim, utensils, for the future.

It said in the Seforim Sheairis Yisroel, Ateres Yisroel, Toldos Aharon and in other Tzadikim ZY"A that these days have a Kedusha and Segulah of Aseres Yemei Teshuva and Yom HaKipurim. This is included in the request that we ask in all the Doros, "Pesach Lanu Shaar Beais Neilas HaShaar", that Hashem Yisbarach should open for us a new Shaar (gate). One of the new gates that Avinu SheBashamavim has opened for us, particularly for the later Doros, are the days of Shovavim, which are a new Shaar that Hashem has opened up for us. This enables us to do Teshuva in a way that other generations could not. {Hashem has helped us more than previous generations, as we are on a lower level, and need extra

It is known that the Segulah of these days is that the Kriah is Me'orer the Zeman. {This is a famous principle that the thing we lain about in Krias HaTorah actually cause the time to become different. Lemashal, if we lain about teshuva, then the time we read these Pesukim actually becomes more open for doing teshuva.}

In the days of Shovavim, we lain about Yetzias Mitzraim. This Maaseh teaches us about how Klal Yisroel went from one extreme to another. They changed themselves from Mem Tes Shaarei Tumah to Mem Tes Shaarei Kedusha. They went from a matzav of Halalu Ovdei Avodah Zarah Vehalalu Ovdei Avodah Zarah (the Malachim were Mekatreig that the Yidden worshipped idols just like the Mitzriim and therefore didn't deserve to be saved by Krias Yam Suf) to a matzav of Matan Torah in which it was Paskah Zuhamasan, the spiritual impurity caused by the Chet of Adam HaRishon was removed.

Through reading these Pesukim contained in the Parshios of Shovavim, we are me'orer the Koach of Yetzias Mitzraim and Matan Torah. This gives each and every Yachid, individual, the power to likewise change himself totally from Tumah to Kedusha (just as the Yidden did at that time described in these Parshios).

Hashem Yisbarach prepares in these days in each and every year, for each and every Yachid (individual), including every child, bochur and Avreich (married person) and every Jew, to go into the new Bechi-

nos of Yetzias Mitzraim, Krias Yam Suf, Bizas HaYam and Maamad Har Sinai. These are all new inyanim (topics and issues) that every person can reach and achieve during the days of Shovavim.

It is also important to know that there are special invanim that are possible for us to achieve in the days of Shovavim in Tuf Shin Ayin Vav that are special for us to achieve Davka this year more than in previous years.

The Chiddushei HaRim, the Shinaver Rav, the Imrei Yosef and other Tzadikim ZY"A say that the Shabasos of the days of Choref, winter, are in the Bechinah (aspect) of days of Charisha (plowing). {They spiritually prepare us, just as Charisha prepares the ground physically for future physical growth.} The Yamim Tovim of the days of the Kayitz (summer), including Pesach, Sefirah, Shavuos are in the Bechinah of Ketzirah (cutting down). This means that there are things that can be achieved and acquired during these days of Shovavim that cannot be achieved even during the days of Pesach and Shavuos. This is so, as each time period in the year has bechinos that are specific for it.

Right now, during the days of Shovavim, the Krias is Me'orer the Zeman and it is possible for us to achieve specific things that cannot be achieved during other parts of the year.

The more that we get into the depth of Galus and come closer to the coming of Moshiach Tzidkenu, the Segulah of these special days of Shovavim become greater and greater. The reason for this is that these days are meant specifically for the Shvacher Doros (the weaker generations) of our times.

It is written in the Meor Ainayim, the Shearis Yisroel, the Tzanzer Ray, the Sefas Emes, Rav Tzadok and other Tzadikim ZY"A that even things that are terribly Chamur (severe) on which Chazal tell us that it is very difficult to do Teshuva on them, can have a tikun through Shovavim since Avinu SheBashamayim knows and understands the weak power that our Dor has and the terrible



Hisgabrus of Tumah in our generation, therefore Hashem Yisbarach has given us a Matanah Chadasha in the bechina of Pesach Lanu Shaar LeDofkei BiTeshuva. Hashem opens up, Keviyachol, new gates of Teshuva, which enable us to do teshuva even on very severe aveiros in which previous generations could not do a regular teshuva for and it was very difficult for them to do teshuva. Nonetheless, in our weak Doros, Hashem has enabled every Jew to wash himself off totally, and to be like a Tinok Ben Yomo (a child of one day old).

In particular, in the heilige days of Shovavim, which are very Mesugal days, a Jew has power to do teshuva for the past and get great Keilim for the future.

This is true, as so many Tzadikim ZY"A have said that in these days Hashem Yisbarach has prepared for each and every person Bechinos and Invanim of Taharah which can enable every person to turn himself around and elevate himself.

{We are mispallel that these heileige days should be used properly, both for the Klal and for every individual.

One of the things Shovavim is mesugal for is improving on Shemiras Einayim and Inyanei Kedusha. We should work on improving the standards of Kedusha and Tznius in ourselves and the people in our

In our day and age we should also work on establishing proper Gedarim (safeguards) for any usage of the internet and/or any other technological devices that put us in spiritual danger (as per the guidelines of our Gedolei HaDoros).

The gematria of Yemei Shovavim (with the Kollel) is equal to Habayis (with the Minyan Haosios). In the zechus of using the days of Shovavim properly, we should be zoche to see the rebuilding of the Beis HaMikdash speedily.}

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Bottom line - as much as things have changed they remain the same! "On the path that man chooses to go he is led" is still how Hashem allows us to succeed or not. It's called BE-CHIRA!!

Hatzlacha Rabbah to all of Klal Yisroel.

Shmuel Srulowitz

Don't Neglect Your Friends and Neighbors

During the blizzard of several weeks ago, as a divorcee, I was home alone and needed help. Although I'm usually reluctant to ask for help, as I don't like inconveniencing people, and also I don't savor the idea of showing others how vulnerable I am at times---this time I couldn't avoid reaching out for help. I therefore called a "close friend" and asked if she could please send over one of her teenage sons to help me. Her response was, to the effect of, "one son is going around the corner to shovel for his teacher, my other son is TIRED. Don't you have a neighbor that lives closer, that you can call to help you?" She lives "all of" 2 blocks away.

I don't think any more needs to be said about the above, not to mention the pain and loneliness it caused me (to add to the rest of the difficulties I face because of my situation).

But hopefully my experience will make my fellow Flatbush/Marine Park residents try to look beyond themselves, especially during times such as snowstorms, and remember the single woman living alone, the divorcee, the elderly neighbor, who all may be having difficulty, and could use a hand, or even just a friendly call and offer to help. You can't imagine how far your gesture and Chessed will go. Not to mention, you will be training your children in wonderful life lessons about the importance of doing for others, instead of just being self-involved.

Don't wait until we have to reach out to you; some of us would rather suffer through our difficulty than ask for help! Be grateful you're capable of taking care of these types of issues, or that you have a spouse and/or children at home that you can rely on to help you. Not everyone is as lucky as you. How about showing Hashem your appreciation by reaching out to someone less fortunate?

Disappointed in Marine Park

Potato Knishes Recipe

The Potato Knishes recipe on page 112 of the February 4, 2016 issue looks great, and I can't wait to make it with my kids! But I have one question: the directions call for adding ice water, which is not listed as an ingredient. How much water should we use? I don't want them to come out either soggy or dry.

Mark Shuchat

Painful Date

To Confused Almost Choson,

In last week's FJJ (Thursday February 4, 2016) in your letter to Mrs. Chana Rose, the Flatbush Shadchan, you wrote that your Shidduch ended after the seventh date because you did not help the young woman up off the ground after she fell. You felt ending the Shidduch was unreasonable as you were not permitted to touch her based on what you claimed to have been taught in Yeshiva where you are learning. With all due respect to you and your Rabbeim, your Shidduch ended because you let your potential future wife lie on the ground, in your words, "in pain and could not get herself up". This is simply not acceptable. I will guess that she fell on the sidewalk. If she had fallen on the street would you have let her lie there and directed traffic around her? I am not a Rabbi, very far from it, but I am certain that somewhere there must be a Rabbinic writing that would have permitted you to help her up off the ground and assist her to the car. You would not have been doing anything wrong, just assisting another person who was in pain.

Jeffrey Wallach, L.C.S.W.-R.

Torah Without Menshlichkeit Is Not Torah

I generally respect Chana Rose and her sage counsel. However, in my opinion, she danced around an important lesson in her response to the "Brisker Talmid" who refused to help his date when she had a bad fall in the street, and is surprised when she dropped him. This was a classic case of the "chosid shota". This boy, with all his learning, has missed a basic message of the Torah, which is, when a Jew is in pain, you try to help that person.

If his date was a stranger and had taken a bad fall in the street and no one else was there to help, would he have stood idly by or walked away? If the Torah commands me to help lift the donkey of my enemy that has fallen, then certainly a fellow Jew

who has fallen. If Hashem is 'somech noflim', then we should certainly imitate him.

Y. Klein

The Other Side

I read Chana Roses's column of the young man who was on a 7th date when the girl fell and subsequently the shidduch was called off. The young man stated that she fell and was obviously in pain and was "finally" able to get up. He then goes into his thought process of if he should help her or not and if his Rebbeim would be happy or not with his decision. You advised him not to give it a second thought, and it could be that the shidduch was just not shavach and this incident brought out different aspects and expectations. There may be another side that should be looked at.

I do not think a girl going out with someone from Brisk would expect him to help her up, however, it is very unclear how the young man actually reacted. And this should be addressed. Was he muttering to himself and self-absorbed in his reaction? Did he offer to call for help? Hatzalah? He said he apologized and explained his reasoning. Did she need a halachic discourse at the time, or wondering what his Rebbeim would be happy with? Was he sympathetic to her and her injury or was he more focused on the role he played or did not play?

Did he walk her to the door or offer to get someone from the house to help her in? Did he call her up later that night to find out how she was or if she broke anything?

It could be it was not WHAT he did, but HOW he did it that bothered her. And that could warrant some introspection.

A.L.

Response to Chosson

I am sorry and glad, at the same time, to hear of the most unfortunate event that precipitated your 'Almost' chosson status.

My answer to you would read as such:

It's true. You are confused, but not because of the rejection of your date. You are confused about how to interpret halacha. Halacha is concrete and to be honored and respected-- it's true. But it's certainly not black and white. When someone is in pain and in physical need of assistance, perhaps the halacha in that case would be lenient. While it would have been ideal for a woman to have

assisted your future bride, there was only one person there—you. This, my friend, is the test in life: what will you do when you are the only ISH around? In this case, the date also needed emotional assistance, and your main deliberations were not concerned with her well-being sufficiently.

Relationships involve one's emotions 95% of the time. (And I'm being machmir) The other 5% is work. (As in, 'Can you go to the grocery store?') Your future relationship is absolutely based on this concept and understanding.

I recommend you learn mussar, and take 'relationship' classes to enhance your chances for a successful union come the time. Learn, move ahead, and grow in your spiritual development. I wish you all the best of mazal.

Mazal Mizrahi

Newspapers & Captions On Shabbos

I would like to express my sincere appreciation and heartfelt gratitude to Rabbi Moshe Boylan, shlita. I clearly recognize the vast amount of time and effort that Rabbi Boylan expended on my behalf, researching and writing his very comprehensive response to my questions about not reading descriptive captions and ads on Shabbos.

Yasher Koach!!!

C.H.

Livid in Lakewood

Dear Rocky,

You have a big misunderstanding of the yingerman who signed himself Livid in Lakewood. He does not know so good the Englisheh shprach, and how to spell he avadeh does not know good neither. When he signed his name Livid in Lakewood, what he meant to say was Lived in Lakewood, un vee ehr voint yetzt veist keiner nisht!

Dan Lechaffzchuss

Act of Hesed

My family and I were recently blown away by an anonymous act of Hessed we happened to catch on video, and would like to thank the mystery woman who helped us.

Let me explain:

Last week we were away for a few days. We were expecting some deliveries which got backlogged as a result of the snowstorm, so, being able to monitor our security camera via phone, we kept checking to see if the packages had arrived. On the day we

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were due to arrive home we saw that indeed, some packages were delivered and left by the door, along with a couple of notes from Fed-Ex for the ones that required a signature.

But by 5 pm, when we checked the cameras again, we saw that the packages were gone. When we got home, my husband noticed something in the corner of our porch and discovered the missing packages tucked under a table with 2 empty Poland Spring bottles placed above them. We couldn't figure out who moved the packages so we rewound our security footage and discovered our hessed doer. A young religious looking mom was walking down the block wher carriage and passed our house. It seems that she noticed a man rifling through our recyclables. She looked at him, and came back towards the house. When he left she came up the steps and started moving the packages, placing the notices in the mail box and then finally putting the water bottles on the table to obscure the boxes. She then went on her way.

We caught a glimpse of this woman but we don't know her. We were all floored by this anonymous hessed, performed by someone unfamiliar to us.

Of course we used this wonderful peak into a selfless act as a lesson to ourselves and our kids about how we should all look for opportunities to do anonymous acts of hessed every day. And we spoke about how even when we think no one is watching, there is always "Someone" watching.

And now, we want to give hakarat hatov to our mitzvah-lady. So- if you're reading this:

Thank you so much. You have inspired us and everyone we've told this story to, to seek out ways to help each other even (or especially) when no one is looking. We will try to pay it forward as a Zechut to you.

PS - The hessed was all the more appreciated when I heard that packages of a family member around the corner have recently been opened and objects stolen from them, with the empty boxes left behind.

Ocean Parkway

Shidduch Resumes and Bottlenecks

We live in a world driven by data and research but at this point since Shidduch Resumes are relatively new inventions there is no hard proof whether they help or not. En-

tire sectors of the Frum and Charedi worlds do not rely on any sort of Shidduch Resumes. So far no one has heard of a "Shidduch Resume" in any sector of the Chasidisha or the Israeli Charedi worlds. So that makes Shidduch Resumes unique to the English-speaking Yeshiva world.

The families of Roshei Yeshiva, of Maggidei Shiur, prominent Balebatim in America do not seem to be using Shidduch Resumes, while everyone else in the English-speaking American Yeshiva system does rely on them because it is the only way the limited number of well-known reliable Shadchanim can "get to know" and try to process the hundreds if not thousands of requests for Shidduchim that come their way and they therefore have been the ones to require and promote the use of written "Shidduch Resumes" to find the needles in the haystacks, so to speak, to make good Shidduchim.

Allow me to share from my own experiences. When our oldest son was considering dating plus minus less than a decade ago it was only girls who were required to have Shidduch Resumes. By the time our last son was dating in recent years both girls and boys needed to have a Shidduch Resume. As the common wisdom goes it is generally boys who are flooded with the resumes of girls it seems and from our experience we were at one point sitting with dozens of resumes. At that point my wife asked me to alphabetize the printed-out resumes of girls we had received via Emails and Faxes because they had piled up and created a virtual "bottleneck" since we could not sort through them due to volume.

It is a miracle that anyone gets married this way!

So my advice is to be very organized, read resumes carefully, do not ignore any resumes and do not be quick to judge or misjudge a resume because it's just a "needle in a (digital) haystack" but it is the needed needle that is about your eligible son or daughter, and just as you would want to get the best attention for them because you care about them, try to give the best attention to someone else's son's or daughter's resume and try not to contribute to the bottleneck but to alleviate it as best you humanly can, with the help of HKB"H!

Rabbi Yitschak Rudomin, M.A.

Harav Avrohom Respler, Z"

This is a different type of article on the loss of Rav Avrohom Respler,

z"l, as I am not a former talmid, nor a former colleague, nor a co-mispallel in shul, nor a relative and not even a close friend. However our family knows the Resplers for over 60 years b"ah through our grocery in Kew Gardens.

LETTERS TO THE EDITOR

I've been reading articles describing Rabbi Respler as: a great mechanech, a great Rebbe, a talmid chochom, a masmid, a guidance counselor to anyone needing help, and above all a mentch. We saw all these traits through the years and it is no exaggeration to say they were all very true, but especially his mentchlichkeit.

A perfect example is a story from over 20 years ago when my brother called the yeshiva office, and asked to speak to Rabbi Respler, which by the way, was to ask him for a ride which being a bal chesed, he was always busy with. It immediately struck him that the secretary said "one minute please and did not ask who is calling, which is the standard question when you call any office, anywhere. When Rabbi Respler took the call, my brother mentioned his surprise that the secretary did not ask his name. His answer was a middah to be learned by all mechanchim. He said in case it was a parent calling, the secretary would only be hearing Rabbi Resplers part of the conversation, and it would not be fair for her to know which parent was on the other end of the phone.

If any trait could outdo his mentchlichkeit, is was his aidelkeit and humbleness. He came often to our store with a list, and you could see the apologetic look on his face, that he had to bother us, to ask where some items were. Once, when it was a tougher list than usual, I joked that maybe he should tell Mrs. Respler *l"bcl*, that she should be *menahel* for a day and see how hard it is to do a spouses job. He said, "I'm afraid to do that, because she would probably end up doing a better job than me, and I'll be out of a job."

We pride ourselves that no one should wait too long to check out, but if we saw him standing in line, we tried to call him over to another register so he should not have to wait. He would have none of that, and insisted on waiting his turn, saying everyone has things to do and he is not a special character.

A story was told by shiva that had nothing to do with our store but should be told over to everyone. A Rebbe in the yeshiva said that one day

he noticed Rabbi Respler looking pale and slightly lethargic, and offered to get him something to eat or drink, to help him feel better, but he refused. Later that afternoon, he looked even weaker, and the Rebbe insisted that he eat something. At that point Rabbi Respler had no choice but to admit, that the day before another Rebbi told him about a boy in class who used not such fine language. Rabbi Respler continued, if a boy in my yeshiva can use such language, I had to fast today! Can anyone picture that happening today?

Another beautiful trait of his was his sense of humor, not in the way of jokes, but what was called vertlach, and it always came with that trademark twinkle in the eye.

I would be extremely remiss in not talking about Mrs. Respler, l"bcl (known throughout Kew Gardens as Rollie, amu"sh). I can't see how Rabbi Respler could have accomplished all he did without her, a real eishes chayil. They raised a beautiful family at a time when the neighborhood did not have the yeshivas and Bais Yaakovs that we have today. It was a house of chesed, maasim tovim, and gemilas chasodim. Mr. Respler through the years cooked countless and countless of meals for people who needed them, and the fact that she was known for quality baking and cooking, made it all the more enjoyable for the recipients. I can't begin to count the amount of people who seek out her recipes just in our store alone. They always had guests at the Shabbos and Yom Tov Tables (even chol- hamoed) including almonos and other people who otherwise were to eat alone. All you had to do was mention to them someone who needed a place to eat and the invitation was there. Also very noticeable was, when they shopped together, there was not even minor friction between them, which occurs often by couples shopping, such as "Do we really need this?" or "Isn't this too much or too little?"

We want to give a bracha to Mrs. Respler, to have only simchas and good things to attend to and be busy with. She should continue to have lots of nachas from her children, eineklich and uhr eineklich and continue to be a role model in our community with many years of gezunt and happiness until beas moshiach tzidkeinu, with her husband's memories helping guide the family.

Rosenblum's Market Kew Gardens, NY



FJJ Opinions

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

AISH /RABBI BENJAMIN BLECH

Ban Ki-Moon, the Secretary-General of the United Nations, found himself deluged with an unexpected and overwhelming negative press from countless sources upset by his seemingly cavalier sanction of barbaric acts of terrorism as understandable and excusable expressions of basic "human nature." He wrote an op-ed in the New York Times to address the criticism and "explain himself."

In an essay with the ominous title "Don't Shoot The Messenger," Ban Ki-Moon tries to paint himself as a misunderstood statesman and spokesman for peace whose message was simply misinterpreted. He would have us believe that Prime Minister Netanyahu as well as Israeli officials who were outraged by his remarks did him an injustice and shot the messenger instead of being grateful for the message.

On the positive side, the Secretary-General did something that we've been waiting for a very long time. He said he categorically condemns terrorism. We are profoundly gratified to learn that he agrees stabbings, vehicle rammings and other attacks by Palestinians targeting Israeli civilians are reprehensible. Some of the censure hit its mark.

But what remains perplexing is why any of this awareness has never until now gained any foothold in the votes and the deliberations of the organization he represents.

UN's Obsession with Israel

It is a certifiable fact that the UN's Human Rights Council has issued more condemnations of Israel than of all other countries combined. The Council reserves a special agenda item targeting Israel in every meeting, singling out the country in a way not done for any other.

According to the civil rights group UN Watch, in the nine years since the UN's Human Rights Council was first set up it has issued condemnations of Israel 61 times, far outstripping the 55 condemnations of other countries from across the world issued in the same period. In November 2015, the UN General Assembly adopted six non-binding resolutions, drafted by the Palestinians and Syria, singling out and criticizing Israel, and no resolutions on China, Cuba, Russia, Saudi Arabia, Venezuela, ISIS, or any other human rights situation.

If terrorism is indeed categorically condemned why isn't any of this condemnation reflected in the halls of the United Nations? Why are the perpetrators of terrorism hailed as heroes and the victims invariably brought up for censure? Ban Ki-moon's voice is the voice of Jacob but his hands, the actions of his organization, are clearly the hands of Esau, glorifying violence. And for that he certainly owes us an additional explanation.

Resisting Occupation

But if Ban Ki-moon feels we've misjudged him, let's see how well his "amended version" holds up to the light of truth and to the demand for fairness from the head of the organization ostensibly dedicated to bringing about a just resolution to the problems of the world.

At the outset, Ban Ki-Moon rephrases what he said to make it appear as if critics were tilting at imaginary windmills: He writes, "That polarization showed itself in the halls of the United Nations when I pointed out a simple truth: History proves that people will always resist occupation."

No, that's not what he originally said. And that's not what incensed civilized listeners. He spoke of the specific resistance of Palestinians in these past months, the stabbings of innocent civilians, the murder of a mother in front of her children, the brutal slayings of people at prayer - and claimed this was understandable as nothing other than "human nature." That was an abominable affront to human dignity. Jewish tradition, in the classic Mishnah of Ethics of the Fathers, cautions "wise men, be careful of your words." The Secretary-General of the United Nations surely should've understood the implication of his words - and if he did not when he first uttered them he should apologize for them today.

It is not the occupation they opposed, but the Jews.

More, let's analyze what he feels comfortable saying now, after already having been alerted to the ill will caused by the initial way he phrased his remarks. "History proves that people will always resist occupation." And so at the very outset he offers an explanation for Palestinian violence which anyone with a sense of history or simple understanding of true Palestinian goals ought to recognize as blatant

Ban Ki-Moon Gets It Wrong Again A Response To His Nyt's Op-Ed.

fiction. It is Palestinian leaders themselves who for years have made it clear that what they are opposed to fundamentally is not the occupation but the *Iews*, not the fact that Israelis control some of the land on which Arabs live, but that Israelis live on any of the land of Israel from which, once Arabs gain control, they will be totally excluded and ideally exterminated.

It is hard to believe that Ban Kimoon doesn't know that Palestinian refusal to make peace - even after having lost every war they started in repeated efforts to wipe out the Jewish state - has no relationship with the word occupation. Occupation is a word used after 1967 to camouflage the Arab goal of Israel's destruction which long preceded the six-day war and any settlements.

It was Thomas Friedman, no stranger to criticism of Israel, who nonetheless in 2002 wrote the following in the New York Times: "The world must understand that the Palestinians have not chosen suicide bombing out of 'desperation' stemming from the Israeli occupation... To begin with, a lot of other people in the world are desperate, yet they have not gone around strapping dynamite to themselves. Let's be very clear: Palestinians have adopted suicide bombing as a strategic choice, not out of desperation. This threatens all civilization because if suicide bombing is allowed to work in Israel, then, like hijacking and airplane bombing, it will be copied and will eventually lead to a bomber strapped with a nuclear device threatening entire nations. That is why the whole world must see this Palestinian suicide strategy defeated."

In the infamous Arab pogrom in Hebron in 1929 there was no occupation. In 1948, when seven Arab nations vowed to slay every Jew and conquer every last inch of territory allotted to Israel by the United Nations, there was no occupation. In 1967, Israel did not occupy the West Bank or Judea and Samaria and the Arabs were bent on Israel's destruction. And when Israel decided to voluntarily cede to Gaza to the Palestinians as a trial first step towards peace, we all know what happened - because of the imaginary and nonexistent "occupation".

"Occupation" has become a code word for Israel-bashing even when it is clearly inapplicable. Surely the Secretary-General knows that, but in his op-ed piece he chooses to repeat that outlandish fiction as the ostensible reason for Palestinian "frustration."

Difficult Compromises

What Ban feels is his contribution to resolving the Israeli-Palestinian conflict is to ask for "difficult compromises on both sides." I have a lengthy list of compromises to show him from the Israeli side in the past years, including willingness to give back up to 98% of territories taken after being attacked in a war of self-defense but I defy him to show me even one compromise from the Palestinian side to demonstrate a true desire for peace.

Perhaps most laughable of all is the Secretary-General's recommendation for Israel to assist Palestinian economic development. This after a recent report showed that the billions of dollars given by foreign sources to Palestinians as aid have been misused to line the pockets of corrupt leaders, to pay bonuses to the families of terrorists as rewards and incentives for future terrorism, to pay for an educational system that instills hatred of Jews and the honor of martyrdom from kindergarten on upwards, to continue to buy weapons and to dig tunnels in the "next war" to finally "liberate all of Palestine." So Israel should help this program of economic development: sort of a suicide plan for Israel to help pay for its own destruction.

Finally, as anyone who can read between the lines can tell you, one of the most important ways to really understand someone's views is to focus not only on what is said but what is omitted. Curiously, in the Secretary's very carefully worded essay, he never calls on the Palestinians to recognize Israel.

In a world where ISIS chops off heads, terrorizes citizens in Paris cafes as well as in San Bernardino, where Boku Hiram kidnaps young girls in Nigeria, where Assad used gas to murder his own people and where Iran continues to develop ballistic missiles, the fact that the United Nations and UN Secretary General Ban Ki-Moon believe that the territories that Israel acquired after being attacked and threatened with extinction are the world's major problem speaks volumes of the UN's priorities – and dare I say its anti-Israel obsession.

Which is why Ban Ki-Moon still has a long way to go to earn the respect he so much desires as fair-minded statesman and spokesman.

Coping With Tragedy & Joy



With Hearts Full of Faith INSIGHTS INTO FAITH AND TRUST IN JEWISH LIFE

(Continuation)

Four people are obligated to bring a korban todah, a thanksgiving offering — one who recovers from a grave illness, one who crosses the sea, one who crosses the desert and one who is released from captivity. Listen to the words of the psalm related to the thanksgiving offering (Psalms 100:1-5), "A melody of thanksgiving, all the earth, greet G-d with fanfare. Serve G-d with rejoicing, come before Him with hymns. Know that G-d is the Lord, He made us, we belong to Him, we are His people, the sheep of His flock. Come into His gates with thanksgiving, into His courtyards with psalms, give praise to Him, bless His Name. For G-d is good, His kindness lasts forever, His faithfulness endures for all generations."

A man is released from prison. He is overjoyed. He brings a sacrifice to express his joy and thanksgiving, and what does he say? "All the earth, greet G-d with fanfare." He is the one that has experienced a miracle, not all the earth. Yet he tells all the earth to rejoice. Because that is how he is meant to express his joy. Tell it to the world. You experienced the miracle. You saw G-d's hand so clearly. You saw the revelation of the Divine Presence. Share it with everyone. Let them know what you know. Let them feel what you feel. That is how true joy is expressed.

The thanksgiving offering has two unusual features. It is the only sacrifice accompanied by forty assorted loaves of bread. Furthermore, unlike other sacrifices in its class, which can be eaten for two days and a night, the thanksgiving offering can only be eaten on the day it is brought and the following night. What is the reason for these unusual conditions?

Sforno offers a beautiful insight (Leviticus 7:12). The person bringing the sacrifice and his family cannot possibly consume the entire sacrifice and the forty accompanying breads within the short period of time allowed. Nevertheless, it is strictly forbidden to leave any of it uneaten. So what does he do? He has no choice but to invite all his friends and neighbors to help him finish all the food by daybreak of the following day. This is exactly what the Torah wants.

With so many people gathered around the table, sharing in the sacrifice and the breads, he will tell them all the wondrous details of how G-d delivered him from danger. "Serve G-d with rejoicing, come before Him with hymns," he will say to them. "Come into His gates with thanksgiving, into His courtyards with psalms, give praise to Him, bless His Name. For G-d is good, His kindness lasts forever." This is how joy derived from a mitzvah is expressed.

I once heard a rather original interpretation of the Gemara's statement that 'And I praised joy' refers to joy derived from a mitzvah while 'As for joy, what does it accomplish?' refers to the joy not derived from a mitzvah. I am not sure if this is exactly what the Gemara intended, but there is definitely truth in the idea.

According to this interpretation, the Gemara is referring to the exact same joyous experience. A person celebrates a certain event in his life, and it can go both ways. If he really intends to thank G-d for his good fortune, it is surely a joy derived from a mitzvah. But if he is only giving lip service to G-d, if his real joy is in his own pleasure and satisfaction, then it is not considered a joy derived from a mitzvah. It all depends on what is in his mind and heart at the time.

So how can a person know for certain if his joy is genuinely for the mitzvah? How can he know if he is not deluding himself into thinking he has G-d in mind when he is really thinking only of himself?

These are difficult questions, and the answer becomes clear only after a certain amount of time has elapsed. If he still feels the glow of that joy when he thinks about that celebration, if he is moved to say, "And I praised joy," then he can be sure his joy derived from the mitzvah. But suppose he finds it impossible to recapture that elusive joy. Suppose he feels he has gained nothing of lasting value. He cannot even bring those momentary pleasures to mind, and he says, "As for joy, what does it accomplish?" Then he can be sure the wrong thoughts and feelings were at the root of his joy. And he can be sure it was not a joy derived from a mitzvah.

May G-d bless all of us with numerous joyous occasions. But we must always remember that just as

we need to prepare ourselves to cope with tragedy, we also need to prepare ourselves to cope with joy. At those moments of supreme joy in our lives, such as when we marry off a child, we can easily fall into the trap of thinking only about the personal pleasure and enjoyment of the moment. We can rejoice in the same way that all parents in the world rejoice at times like these. But it would not be a joy derived from a mitzvah. It would not be a genuine joy. It would not lead to the appearance of the Divine Presence.

At times like these, a faithful Jew stops to think about how G-d has blessed him and showered him with so much goodness. He thinks about how G-d has given him this child and helped him raise the child through childhood and adolescence, with all the ordeals and obstacles these years present. He thinks about how G-d has given him the wonderful gifts of life and health so that he can see his child married in his lifetime. He realizes that G-d has been standing beside him all along, holding his hand and guiding him. And he is so awed and overwhelmed by his encounter with G-d, by the knowledge that he is standing in the Divine Presence, that his heart fills to bursting with joy. And he begins to dance. And he draws in his friends and his family and every stranger he sees. And he cries out, "Look, my friends. See what G-d has done. Share my joy." And the joy derived from a mitzvah remains in his heart forever.



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Young Askanim at the Khal Bnei Avrohom Yaakov Melava Malka

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At the Khal Bais Avrohom Melava Malka Photos Milty Klein











The Tantzers & Avrohom Fried Being Misamaech Sick Children at the Schon Residence











Rabbi Frand We Are All In This Together

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH

When Hashem Talks to You

The pasuk in Parashas Ki Savo states: You have distinguished Hashem today to be a G-d for you, and to walk in His ways, and to observe His decrees. His commandments, and His statutes, and to hearken to His voice (Devarim 26.17)

If the Torah already commanded us to walk in Hashem's ways, to observe His decrees, His commandments, and His statutes, what is this pasuk instructing us to do when it adds the words: and to hearken to His voice?

The words mean that every once in a while, G-d talks to us. In fact, those were the very words chosen by the baal teshuvah from Owing Mills sitting at the 45-yard-line at the Siyum HaShas: "G-d was talking to me."

How can we capture those moments when Hashem talks to us?

Go to a stationary store and buy a little notebook, or make a new folder on your smartphone, and call it the "Book of Hisorerus." Write down every time something inspiring happens to you — and then make that a feature of your Shabbos meal. Let each person say something that inspired them. If everyone knows that they'll have to say something on Shabbos, they'll be more aware of such moments as they happen during the week, and it will build on itself.

More particularly, we can focus on hashgachah pratis (Divine Providence), the moments in life when

we see Hakadosh Baruch Hu guiding our lives in a very specific manner.

After mentioning this idea at a shiur in a certain city, I was walking back to my car when a woman rolled down her window and waved a notebook at me. "Rabbi," she said, "this is my second hashgachah pratis notebook."

You know what the upshot of this is going to be? Hashem will become real to you again. Because that, in essence, is our problem — we don't think of Him as real. Once He is real to us, we'll feel more inspired.

Rav Yaakov Kamenetsky would tell a story about when they were once playing kugelach (a game similar to jacks) during recess back in Lita, and one boy lost his set of kugelach. He made a deal with his friend: he would trade half of his Olam Haba for his friend's kugelach.

Rav Yaakov related that their rebbi chastised this boy for having traded something so eternal for something meaningless. But Rav Yaakov himself noticed the good in this story — Olam Haba was *real* to these children. It was a commodity that could be traded.

We need to get back to those days, when Olam Haba, and the Ribbono Shel Olam, are real to us. Keeping this notebook will help us rediscover Him, so our tefillos will be full of life, as we will feel as though we are truly talking to Hashem.

The One Percenters

My final advice for those who feel alienated from their Yiddishkeit is to start working with unaffiliated Jews.

Nowadays, it's not too hard to find Jews who would like to know more about their heritage; there are several organizations you can turn to for names.

Working with the unaffiliated will help reinvigorate your Yiddishkeit in two ways.

On one hand, you'll be forced to reexamine all that you've learned on a more mature level. When a secular, adult Jew asks you about tefillin, or Shabbos, or matzah, or lulav, or anything else that you do out of rote, you'll be forced to learn about it so you can answer his questions. Learning about these concepts as an adult will make them more profound.

But working with unaffiliated Jews will help in another way: it will give you insight into the way the other half — or perhaps the other 99 percent is more accurate — lives. We'll see what a life without Torah is like, and we'll see how lucky we are. Because Torah is like everything else in life — our good health, our parents, our children, our spouses; we tend to take things for granted, not appreciating what we have unless we are forced to see what it's like without them.

We don't appreciate what it means to have healthy legs unless we see someone who has lost one, and Yiddishkeit is much the same.

There's an organization in New Jersey that takes irreligious Jewish students from Rutgers University and brings them to frum families for

Listen to letters they wrote, describing how they look at us and at our lives:

"I enjoyed [Shabbos] so much, because turning off technology allows me to connect with my inner thoughts and feelings, and just be real with the people I'm with. It forced me to relax and not worry about the incoming emails or my future plans, and it allowed me to be in the moment."

Shabbos. What does it mean to us? Nu, another Shabbos, and another Shabbos... Do we stop to think about what it does for us? When the Ribbono Shel Olam called Shabbos a matanah, a gift, He knew what He was talking about. These students saw that clearly.

Another example: I always wondered what it was like for a girl who grew up in secular society to daven from behind a mechitzah for the first time. Here's what a college girl wrote about it. "I enjoyed the separation between the men and women in the service. I found the separation (I forget what it's called) to help me be more introspective. It was very comfortable to sit among women, but to know that we're praying along with the men."

And how about the reaction to frum people's hachnasas orchim? "It's amazing how people just open up their homes and offer you massive amounts of food, even if they don't know you."

Then there's their reaction to the prohibition of lashon hara. "On Friday night you spoke about lashon hara. This had a profound impact on me. Now I really take into consideration what I say. I always knew that speech was important, and that it had impact on people, but I did not realize how much it reflects on me."

Do we tend to think about lashon hara as a gift? If you've ever sat on a train and heard coworkers gossiping about their office, with no consideration for other people's feelings, you would start to notice what a gift it is. We have an issur called lashon hara. Yes, we slip on occasion, but what a glik, what a fortune it is to know that we're generally aware of our words.

Finally, you'll be exposed to how secular people react to frum children. Most secular students come from homes with 1.9 children and a dog. What do they think when they go to a frum house and see six, eight, or ten kids in action?

"The children amazed us. They all gave each other so much attention in such a pleasant way. Eight-year-old Rivky bathed 2-year-old Malka, after which 4-year-old Nachum Meir and 10-year-old Talya dressed her for Shabbos."

These recollections are our lives. By inviting non-frum people into our lives, we might start to notice what a gift the Torah is to the one-percenters who keep it.





Parsha Short & Sweet

RABBI SHLOMO ZALMAN BREGMAN

ONLY GIVE AWAY WHAT'S YOURS

Hashem spoke to Moshe, saying...

Why does Parshas Terumah follows the Torah portion of Mishpatim? *Beis HaLevi and R. Zalman Sorotzkin, zt"l explain that the Tzedakah a person donates is worthless if the money isn't rightfully his. Far from being a deed of righteousness, to the contrary – it will have the status of a Mitzvah Ha'Baah Ba'Aveira, a mitzvah that is brought about through a transgression (see Sukkah 30a). So, first comes Parshas Mishpatim, in order to teach us what is ours and what isn't through its myriad laws of property rights. Once we're armed with that knowledge, Parshas Terumah appears, because now we are properly positioned to donate!

I've also found a similar idea expressed in the words of Tiferes Shlomo. In Parshas Kedoshim, we find gifts to the poor (Vayikra 19:9-10) juxtaposed with the prohibition to steal (19:11). Why did Hashem place these two topics next to one another in His Torah? Tiferes Shlomo explains that this implies that even lavish amounts of money given to Tzedakah can never compensate for or erase the fact that one's money has a non-kosher source.

WHO IS GIVING TO WHOM?

Speak to the Children of Israel and let them take for Me a portion... (25:2)

Why does the Torah use the word "take" vs. "give" to describe the donations? *Alshich offers a Halachic approach: It's well-known that a man must give something of value to his future wife (ie. under the Chupah) in order to effect 'Kiddushin' and acquire her. Kiddushin 5b says that if the woman will instead give something to the man, she is not Mekudeshes. It won't work, as he has to give something to her to acquire her. However, Kiddushin 7a provides one scenario whereby the woman can provide something of value to the man and he will still acquire her in the process. The Gemara says that if the man is an Adam Chashuv (distinguished personage), then his agreeing to accept something from

her is really a form of 'giving' to her; she is receiving far more than he is giving, and the Kiddushin works. A classic example of this idea is giving a pen to the President of the United States. Imagine if the President uses the pen to sign legislation and for other official business. Yes, you may have given him a \$20 pen, but by his accepting it and using it, he is really the one giving to you! Alshich says that the same dynamic applies here. The pasuk says "take" because although we were the ones giving material donations to Hashem's cause, the fact that He'd accept it was a must bigger gift to us. And in that respect we were "taking!"

This same idea is given expression in Parshas Ki Savo (Devarim 26:2). The Torah there describes the *mitzvah* of Bikkurim – bringing the first fruits of the Land of Israel to Yerushalayim. The verse says, "You shall take of the first of every fruit of the ground..." Why doesn't it say "give" or "bring?" The answer is the same as we said above in the name of Alshich. By Hashem accepting your Bikkurim, rest assured that you are the party who is doing the taking ... not Him!

REDISTRIBUTION OF WEALTH

Speak to the Children of Israel and let them take for Me a portion...

Why does it say "take" and not "give?" Another answer suggests that this is because this is the truest depiction of reality. When we make a donation to a Torah cause, we're not the ones giving at all. In truth, we're merely taking from the possessions over which Hashem has temporarily granted us control (like a Trustee), and then redistributing it to one of His causes. Hashem allows us to feel like we're doing something with our possessions, but that sentiment is not completely accurate!

This is also *pshat* in the *pasuk* in Devarim 16:17, a verse describing the obligation to come to Yerushalayim with offerings during the Shalosh Regalim. The verse says, "Everyone according to what he can give (K'matnas Yado)..." Shelah HaKadosh (Toldos Adam) points out that the literal translation of the phrase K'matnas Yado is "like the gift of his hand,"

Parshas Terumah

because in truth, when we give Tzedakah, it's not really our money or coming from us. At most, it's only "like" a gift from our hand!

BUILDING CAMPAIGNS & KOLLEL CHECKS

Take for Me a portion (Terumah)...you shall take My portion. *This is the portion...* (25:2-3)

Megillah 29b points out that the word "Terumah" is used three times in a span of two pesukim, and alludes to three different donations: (i) One was a half-shekel from each person from which the silver sockets of the beams of the Mishkan were made; (ii) one was a half-shekel to buy the Korbanos; and (iii) one was a general donation of any amount towards the building of the Mishkan edifice. Question: Why are the first two referring to a donation of a fixed amount, while the third is not?

R. Zalman Sorotzkin, zt"l gives a gorgeous answer. From time immemorial, there have always been many individuals who stood ready to donate huge sums of money to dedicate a building ... but there are far fewer people who are prepared to contribute to what goes on inside that building! Said differently, there are more people willing to donate a Shul, Kollel, Yeshiva, or Beis Yaakov than contribute towards the Kollel payroll, fund tuition scholarships for bachurim, or give a raise to a well-deserving Torah educator. Now, Hashem is well aware of people's proclivities, so He adjusted the donations to the Mishkan accordingly. This is why we find that for the last of the three donations - a donation towards the building of the Mishkan edifice - no mandatory amount was needed. Every person could give as he saw fit, because people are inclined to contribute towards this. However, for the Korbanos (which was the purpose of the structure), a specific amount had to be legislated to compensate for people's natural shortcomings.

OK. It all makes sense so far. But one question still is unanswered. We've explained why there was a mandatory half-shekel for the Korbanos, but why was the half-shekel mandated for the sockets of the beams? R. Sorotzkin answers that it's because people tend only to give when they know a project has a foundation and support and it'll work. The early money is the most decisive! Therefore, Hashem ensured that everyone would see that the Mishkan's foundation had solid support (sockets, beams, walls). With a solid foundation, the rest of the building donations would surely pour forth.

KEEPING EGO IN CHECK

You shall make a Table of acacia wood, two cubits its length, a cubit its width, and a cubit and a half its height. (25:23)

The dimensions of the Shulchan (Table) in the Temple were two cubits its length, a cubit its width, and a cubit and a half its height. The height of the Shulchan is the only aspect of it that isn't expressed in half-measures. Why? *Chasam Sofer (Toras Moshe) gives an answer that focuses on the fact that the Shulchan represents Parnassa. The length and width were full measures, to suggest to those that support and try to encourage the expanse of Torah that their sights should be set long and wide: they should have big appetites here, and with a lofty, broad vision. However, note that the height is in a half measure. This suggests that while their appetite for spreading Torah and the breadth of their vision should be enormous ... their personal 'height' and ego should always remain in check in the process of doing so!

"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 Director@JELN.org to order yours today!





לזכר נשמת איל יפרח, גלעד שאר, נפתלי פרנקל

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2 Adar

Rav Yom Tov Algazi, the Maharit Algazi (1727-1802), one of the main students of the famed kabbalist Rabbi Shalom Sharabi. Stemming from a long line of great Torah sages originating in Spain, his father, Rav Yisrael Yaakov was av beis din in Izmir, Turkey for over 40 years before being appointed Rishon Letzion in Yerushalayim. Rav Yom Tov was born in Izmir, and studied together with Rav Chaim Yosef Dovid Azulai (the Chida) as a youth. In 1758, he was appointed Rosh yeshiva of Neveh Shalom. In 1782, after the petira of Rav Shalom Sharabi, Rav Yom Tov was appointed Rosh yeshiva of Beis Kel and served as Rishon LeTzion following the petira of Rav Rephael Meyuchas. He left behind a legacy of piskei halacha - Shu"t Simchas Yom Tov, Hilchos Yom Tov, and Kedushas Yom Tov.

3 Adar

Rav Mordechai Yaffe, author of Levush Mordechai, and known as the Baal HaLevushim (1530-1612). Born to the Rav of Prague, he was sent to Poland to study under the Maharshal and Rama in his youth. Married in 1553, he founded a yeshiva in Prague. However, in 1559, King Ferdinand decreed that the Jews of Prague be evicted. Despite the successful efforts of Pope Pius IV on behalf of the Jews (which resulted in a 2-year delay), the Jews of Prague left the city in 1561. Ray Mordechai settled in Venice. where he learned with Rav Avraham Abuhav and Rav Mittsyahu Delcorte. He became Rav of Horodna (Grodno) in 1572, then Lublin in 1588. In 1598, when the Maharal left Posen for Prague, Rav Mordechai became rabbi of Posen until his death. Two important peirushim on the Levush were written many years later: In Elya Rabba, Rav Eliyahu Shapiro answers many refutations of the Levush brought in the Malbishei Yom Tov, (written by the author of Tosefos Yom Tov), and in Levushei Tzedakah, Rav Tzadok Hakohen answers difficulties raised by the Smah in Levush Choshen Mishpat.

Rav Noach of Krakow, author of Toldos Noach on Midrash (1638).

Rav Dovid Morgenstern of Kotzk (1866), the eldest son of Reb Mendel of Kotzk.

Rav Eliyahu Mezhritch, author of Midreishei Eliyahu (1868).

Rav Eliyahu Dovid Rabinowitz-**Teumim**, the Aderes (1843-1905). The last part of his name, Te'omim denotes the fact that he was a "te'om," or twin. His mother, Chana, was a descendant of the Baal Halevushim and the Chacham Tzvi. After his marriage, Rav Eliyahu Dovid moved to his wife's birthplace, Ponovezh. He served as Ray of Ponovezh from 1872 to 1890 and of Mir from 1890 to 1898. He was then asked to assume the position of chief rabbi of Yerushalayim, at the recommendation of Rav Chaim Ozer Grodzinsky. There, he assisted the 80 year old Rav Shmuel Salant. Rav Eliyahu Dovid served as the rav of Yerushalayim for four years.

Rav Chaim Yaakov Goldvicht, founder (1952) and rosh yeshiva, Kerem B'Yavne (1994). Born in Yerushalayim, he attended Yeshiva Etz Chaim under Rav Isser Zalman Meltzer. Thereafter, he learned under the guidance of Rav Zev Soloveitchik, the Brisker Rav. After marrying his wife, Miriam, he moved to Bnei Brak where he studied under the Chazon Ish and was also close to Ray Isaac

Ray Yechiel Malach (1922-2006). Born in Ostrolenka, Poland, he was a talmid muvhak or Rav Avraham Yoffen, he went on to learn in Slobodka, then settled in Brooklyn after the War. He became 9th grade rebbi and manhig ruchani at Yeshivas Be'er Shmuel. At about 1986, he moved to Yerushalayim, where he was marbitz Torah in the Gerrer Yeshiva Ner Yis-

4 Adar

Rav Achai bar Rav Huna of Rabanan Soverai, 506 CE.

Rav Mordechai Leib Mann, rosh yeshiva Beis Hillel in Bnei Brak.

Rav Leib Sarah's (1730-1796). Considered one of the hidden tzadikim by the Baal Shem Tov, he spent his life wandering to raise money for the ransoming of imprisoned.

Rav Avraham Blumenkrantz (1944-2007). Born in Palestine four years before the founding of the state of Israel, Reb Avraham and his family

were abroad at the outset of the War of Independence. In the early 1950s the family settled in Bogotá, Colombia. His father, Ray Chaim Menachem Bentzion, became chief rabbi. Reb Avraham came to New York as a teenager to study at Mesivta Tiferes Yerushalayim under Rav Moshe Feinstein, with whom Rabbi Blumenkrantz maintained a close relationship until Rabbi Feinstein's death in 1986. Under the guidance of Rav Moshe, Rav Avraham took positions at Staten Island and Brooklyn. He also became Rav in Far Rockaway. He also became well-known for his Pesach guide.

5 Adar

YAHRZEITS OF THE WEEK

Rav Ze'ev Wolf (Velvele) of Ostracha (also known as Tcharni-Ostraa) (1823). He was a close talmid of Rav Dov Ber (the Maggid) of Mezritch and Rav Pinchas of Koritz. Thereafter, he became a follower of Rav Meshulam Feivish of Zhebariza, the Yosher Divrei Emes. He married the daughter of Reb Zushe of Hanipoli. Three years after the petira of the Yosher Divrei Emes, he made aliya (in 1798) and settled in Teveriya.

Rav Shmuel Abba Shapira of Slavita (1864). Printer of the famous "Slavita Talmud"; grandson of Rav Pinchas of Koretz.

of Rav Avraham Landau **Tchechenov** (1875). Born in Prantzay, he married at 16 and had 4 children. Lodz and Lublin fought for the honor of hiring Rav Avraham as their ray, but he instead chose to lead the small rural community of Tchechenov. Only after the Kotzker Rebbe and Rav Yitzchak Meir had passed away, and hundreds of their followers turned to Rav Avraham for blessings and advice, did he finally agree to became a Rebbe.

Rav Eliezer ("Lazer") Gordon (1841-1910). Born in Chernian, Lithuania, to Rav Avraham Shmuel Gordon, a talmid of Rav Chaim of Volozhin. He learned at Rav Yisrael Salanter's yeshiva in Kovno with Rav Yitzchak Blazer, Rav Simcha Zissel Ziv, and Rav Naftali Amsterdam. He succeeded his father-in-law as rav of Kovno, but left after three months to become rav of Kelm, where he opened a yeshiva. Then he went to Slobodka and staved for 6 months, then he went to Telshe, which had been started in 1877 by Rav Nosson Tzvi Finkel and Rav Eliezer Chavas. In 1897, he hired Rav Leib Chasman as mashgiach to fight off the influences of haskala. Ray Lazer was nifter in London on a funraising mission after a fire destroyed the yeshiva in Telshe.

Mordechai **Shlomo** Friedman (1891-1971), Boyaner Rebbe in New York. He was the son of the first Boyaner Rebbe, Rav Yitzchak Friedman, the Pachad Yitzchak, and the brother of Rav Menahem Nahum Friedman (1869-1936), Boyanaer Rebbe of Chernovitz, Rav Yisrael Friedman (1878-1951), Boyaner Rebbe of Leipzig and Tel-Aviv, and Rav Abraham Yaakov Friedman (1884-1941),Boyaner Rebbe of Lemberg. His grandson, Rav Nachum Dov Brayer, is the present Boyaner Rebbe of Yerushalayim.

7 Adar

Birthday of Moshe Rabbeinu [1393 BCE (Sotah 12b)] and his yahrtzeit [1273 BCE] (Kiddushin

Ray Shlomo Ephraim of Lunshitz, author of Kli Yakar (1550-1619). After serving as rosh yeshiva in Lemberg, he became the Rav of Prague. He was well-known as an inspiring speaker. In addition to Kli Yakar, Rav Shlomo Ephraim also wrote special selichos to be said in memory of the Jews of Prague who suffered horribly during the pogroms of 1611.

Rav Avraham Tzvi Patznovski of Piotrokov (1819).

8 Adar

Rav Shmuel Dovid Ungar of Neitra, a descendent of Don Yitzchak Abarbanel

Rav Gershon of Lotzk, a talmid of the Mezritcher Maggid (1788).

Rav Aryeh Leib Hanover (1715-1789). Son of the Pnei Yehoshua, he married the daughter of Rav Yechiel Michel Haplerin, Rav of Berzhan. After posts at Skohl and Sevirz, he was asked to serve as Rav at Hanover at the age of 41. He was a fierce opponent of the supporters of Shabtai Tzvi. His chidushei Torah are printed in the sefer Pnei Aryeh on Maseches Bava Kamma.

Rav Moshe Aharon Stern (1926-1998). Born in New York, he was a grandson of the famed tzaddik, Reb Yaakov Yosef Herman (subject of the book All for the Boss). In his youth, Rav Moshe Aharon studied at Yeshiva Torah Vodaas. At age 18, he traveled to Eretz Yisrael and enrolled in the Kamenitz Yeshiva. where he remained for the rest of his life, serving as Mashgiach for the last 20 years of his life.



NIFTAR/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP
Mrs. Orita Cohen z"l R' Chaim Cohen - son	1099 Madison Ave Apt 12 bet 10th St & 11th St Lakewood	Friday Morning 2/12/16
Mrs. Golda Tonakanian z"l R' Yaakov Nudelman - brother R' Yerachmiel Nudelman - brother Mrs. Rita Dokovic - daughter Mrs. Sabina Morashuv - daughter	2005 Ave L Apt 4B bet Ocean Ave & Ave L Flatbush	Friday Afternoon 2/12/16
R' Alan Liker z"l R' Stanley Liker - brother	516 Arlington Rd bet Westminster Rd & Argyle Rd Cedarhurst	Friday Afternoon 2/12/16
Mrs. Anne Strom z"l Mrs. Barbara Korngold - daughter	18 Manchester Dr bet Marcia Ln & Karen Dr Monsey	Friday Afternoon 2/12/16
Mrs. Chaya Sara (Sonia) Samet z"l R Bernie Samet - son R' Heshy Samet - son R' Joel Samet - son Mrs. Esty Muller - daughter	3199 Bedford Ave bet Ave J & Ave K Flatbush	Friday Afternoon 2/12/16
Mrs. Leah Kagen z"l R' Yisroel Meir Kagen - Husband Harav Simcha Bunim Ehrenfeld - Brother Rebbetzin Esther Paler - Sister Mrs. Gittel Cohen - Sister R' Chaim Lazer Kagen - Son R' Dovid Tzvi Kagen - Son R' Ahron Boruch Kagen - Son Mrs. Miriam Kamenetsky - Daughter Mrs. Chava Furman - Daughter Mrs. Gittel Lipshitz - Daughter	993 E 17th St Ave J & I Flatbush	Sunday Morning 2/14/16
R' Ted Laskin z"l R' Shmuel Laskin - Son	33 Park Ave Burris Ct & Regina Rd Monsey	Sunday Morning 2/14/16
R' Joey Arnolds z"I Mrs. Sara Arnolds - Wife Mrs. Sylvia Arnolds - Mother Mrs. Shulie Kushner - Sister Mrs. Elaine Page - Sister Mrs. Susan Shafer - Sister R' Avi Arnolds - Son Miss Faiga Gittel Arnolds - Daughter	85-30 125th St 85th Ave & Hillside Ave Kew Gardens Queens	Sunday Morning 2/14/16
R' Yosef Aryeh Luria z"l Mrs. Baila Luria - wife R' Yitzchok Luria - son R' Shmuel Luria - son R' Sruly Luria - son R' Zevi Luria - son R' Chaim Meir Luria - son R' Shea Luria - son R' Dovid Mordche Luria - son Mrs. Raizy Braunstein - daughter Mrs. Bleemy Bressler - daughter Mrs. Chany Rosenfeld - daughter Mrs. Rochel Leah Tessler - daughter	26 Ashel Ln off Rita Ave Monsey	Monday Morning 2/15/16
Mrs. Yelena Kupry z"l Mrs. Zoya Tripolsky - Daughter	9 Brighton First Rd #5E Brighton Beach Ave & Brightwater Ct Brighton Beach	Monday Morning 2/15/16



24 Hour Emergency Number 1.877.CHESED-6

Missing Naomi Kunda, a"h

AHAVA SPERKA EHRENPREIS

YAHRZEITS 💩 TRIBUTES

It's almost midnight on Thursday night, Feb 18. I glance at the clock and I mix the sweet potato batter, fill the water urn, refrigerate the kugels and think... Naomi is in her kitchen too. I know that her house is still on wheels despite the late hour, so I can feel safe calling and together we'll catch up on the last day or two or three: our weekly ritual. Reaching for the phone - as I have for a lifetime of Thursday nights, Erev Yom Tov nights or perhaps late Motzoei Shabbos cleanups – I stop suddenly. For Naomi will not answer. She will not answer for she is in Eretz Yisrael. She left on Motzoei Shabbos, exactly six years ago.

I myself saw her off at Kennedy Airport Cargo area B, Bldg 23.

Actually that is not when she left - more precisely, it was on the 28th of Shvat - when her neshama departed many hours before El Al Flight 001 took her earthly form to its final resting place.

My parents had their vort in her grandparents' sukkah in 1929, for they had the largest sukkah in Detroit, Michigan, where our families were friends.

We were both 12 years old when she, with only brothers as siblings, and I, the youngest at home, with all my siblings married or away, became kindred spirits. It was not because we were exactly alike but the opposite - we complemented each other. She loved math and science, I liked English and speech. She was blond and I was brunette; I dramatized life, she listened quietly. We talked endlessly as only teenage girls can; we shared secrets and coped with adolescent angst, understood each others' joys, foibles, and crises. We woke each other up after dates to discuss whether this was the right one. We shared our fears and hopes. We came to New York together, where we weathered entrance into adulthood, marriage, years of challenge when families did not come easily. I married a college professor and she married a composer and author. I lived in college towns and traveled, she moved to Boro Park, and yet, we wrote, we talked, we shared births and happiness, our parents' deaths and other sorrows.

She was the person I called when my plane did not arrive in time to see my mother for the last time. She came to walk the halls of a large

metro hospital before my son's major surgery and she was the person I called when my son was diagnosed with a life-threatening illness.

She came to Israel for my daughter's wedding and I went with her when she was diagnosed with the illness that would, after six years of tenacious fighting, take her from this world.

We shared each other's joys, our children's births, bar mitzvahs, vorts and weddings, and even grandchildren's births and brissos. We shared their challenges as they grew and we survived parenthood together.

Our extended families being so far away in the Midwest, we traded off years of having Purim seudos to-

We had different circles of friends and acquaintances but, bottom line - we had each other and we could be together comfortably, with no pretenses. Even if we did not always see things the same way - we shared. We never exchanged a negative word in our entire lives. I'm certain that I said things that irritated her but it didn't really matter that we did not view everything in the same way. We understood, accepted and respected each other's different points of views.

She remembered names and faces and Jewish geography was her forte."

"Naomi, who is So-and-so? Her name sounds so familiar."

"Of course, don't you remember? She was in 6th grade when we were in 9th grade and she married So-and-so's brother and moved to Scranton, but her brother stayed in Detroit, and married"

"Oh, right."

She used her interest in people to make shidduchim; she used her good heart to raise money for innumerable poor souls who were always knocking on her door.

She laughed at my cynical sense of humor, but then again, she laughed with her warm little chuckle at most of life's ups and downs.

We planned to grow old together, but she never read the latest article

It is Thursday night and I have to finish up. I guess I am supposed to say how grateful I am that I had what I had for as long as I had it. I supposed I will someday. But for now, I feel alone as I grieve my dear friend. For now, I will finish up in the kitchen alone.

A Tribute to Our Beloved Ari z"l — אהרן בן ישעיהו הלוי ז"ל

THE LEVIN FAMILY

The world recently lost a very special and holy Neshama. Our family loved Ari so very much just for being the gentle, sensitive, sweet, happy person he was. We didn't begin to know what he really was accomplishing in the world. During Shiva as the stories came pouring in, we were amazed to find out what a Tzaddik we truly had in our midst. Ari touched and reached so many people. He was mechazeik them and brought them closer to Yiddishkeit and the Ribono Shel Olam. Everyone who came in spoke about how he had a beautiful smile and was always so happy, bringing a positive energy wherever he went. He spent his time constantly looking to make everyone else happy. Ari was very non-judgmental and accepted everyone. It pained him when people judged others or spoke negatively about them; he would not be mekabel. His heart was loving and pure and he was able to connect to such a wide range of people because he genuinely loved each and every person and they were able to feel that. Ari had the attributes of Ahron Hakohen: he was an oheiv shalom and rodeif shalom. All Ari wanted was for everyone to accept ratzon Hashem and be happy! He had a very high level of derech eretz towards all, and the utmost kibud av v'eim. Ari always had Hashem on his lips, as well as a tremendous amount of emunah and bitachon, and the chashivus he had for Torah and Mitzvos was clear to all. The world was blessed to have Ari Levin for 26 (Yud Kai Vov Kai, k'midas rachamim) short years, and our family is incredibly fortunate to have been blessed to host Ari for his special visit. Ari left this world a far superior place than he found it and we will strive daily to perpetuate his wonderful legacy.

Mere words alone could never manage to capture the many facets that made up a devoted son, beloved brother, adored uncle, and cherished friend. There was so much to love about our Ari. Ari had a huge heart, and an amazing smile that made everyone he encountered feel so good and at ease. His sense of humor made every interaction memorable and would leave a lasting impression. Ari cherished the love of his family deeply and therefore knew how important it was to spread that love to everyone around him. He connected with so many people on a personal level every day, giving them chizuk and the strength to cope with their difficulties and bringing them closer to Hashem. You could always count on Ari for an unparalleled simchas



hachaim. He felt such joy in every simcha, and was never jealous of another's happiness, for their simcha was his. When people met him, their first impression was of his beautiful contagious smile that lit up their life. As they got to know Ari more, they would come across his special brand of humor, and if they were lucky they'd earn an Ari nickname. If they were very lucky, they'd get to see the deeper side of Ari.

Ari had an incredible amount of empathy and love for his fellow man. When he would hear of any tragedy in Klal Yisroel, Ari would take it so to heart that a few days later, he'd still be worrying about the people involved, even though he hadn't even known them. What's more, Ari would actually go to the levayos, simply to show his love and support. That was just the tip of the iceberg. During the week of shiva, person after person came forward with anecdotes that told us that although we thought we knew our dear, precious Ari, we really didn't begin to have an idea. We knew of his sweetness, his genuineness, his gutzkeit, but the amount of people that Ari touched simply staggered us. He had so many, many friends and acquaintances that he would reach out to on a frequent basis, with just the right words to show his care and concern. To one he would comment, "I love you. I just want you to be happy," and to another, "Don't worry, Hashem loves you. Sometimes

he's hard to see and you don't feel his love, but he is there and waiting for you to talk to him." His friends didn't just tell us this, they produced voice notes and screenshots of his actual texts, precious memories that help us capture our dearest Ari for all time and show so clearly what a wonderful person our Ari was. Ari knew who among his friends needed some chizuk, who needed a funny line, and who needed some time in person. Every one of them felt his care; as one friend Mendy J. commented, "He left a legacy of love!"

People have told us that Ari literally saved their lives. At their very lowest points, Ari showed up to be mechazeik them, in such a supportive manner, to make them feel like a mentch again. One friend told us that when he was expelled from yeshiva in 10th grade, Ari, at that young age, was the first person to call him, invite him out to lunch, and be mechazeik him so that he no longer felt the rejection and pain so harshly. Someone related at shiva that Ari once met a young man who was known to never let anyone touch him; he would scream and push people away. Ari was able to see how much he needed love, and went over to hug him. The man as usual began to scream and fiercely push Ari away. Ari refused to leave- he lifted his hands up high and stood in front of him, and talked and talked to him until he finally allowed Ari to hug him. After this, whenever Ari saw this man, he would give him a hug. When this man was informed of Ari's petirah, he started to cry, sobbing, "Who will hug me now?" Another man offered to hug him, and he cried out, "No! Only Ari can hug me!" So many people are feeling the loss of our Ari.

Ari received a review one day from a non-Jewish customer on Amazon. He was surprised to see that she was actually from San Bernardino, California, the place where a terrible attack had just happened. He left his brother a message saying, what hashgacha pratis-"Is it right to reach out to her to give her some comfort?" Who else but Ari would have even had this thought-to comfort a complete stranger because a tragedy happened in her city.

Ari displayed so much kibud av v'eim, from beginning to end. His friends commented on how every conversation they overheard between him and his parents so undeniably showed Ari's respect. Ari once went with a group of friends by train from Brooklyn to Manhattan to take out a friend for his birthday. Just as they got there, Ari received a call from his father, saying, "Ari, where are you, I need your help." Ari immediately said, "I'm coming right home." When he told his friends he was leaving, they were astounded-"You just got to the restaurant, you didn't even order yet, stay a little!" But Ari said, "My father needs me," and aboutfaced and took the train right back home. The most amazing part is that when he came home, he didn't say a word about where he was coming from, he just said, "Totty, I'm here." When Ari was in his teens, he developed a habit of smoking, as many teens do. It caused our parents pain to see him involved in such an unhealthy activity, and they were so happy when he decided to guit cold turkey. Ari admitted to his friends that it wasn't any book that made him stop, it wasn't the warnings about his health, nor the expense. Rather, it was because he didn't want to cause his mother any pain. He saw how much it bothered her and how meaningful it was to her for him to stop, so he quit smoking.

Ari had friends from all walks of life, because he was one of the most accepting people they ever met. He gave everyone a tremendous amount of respect, no matter who they were. It didn't matter where you were holding in life, Ari just wanted you to be happy and he would do what it took to get you there. Ari showed respect to people that most others would ignore. It didn't make a difference what background they had, what religion, or what job. He would have conversations with them as his equal, letting them know that he considered them as important to him as his own friends, and when his friends would try to lead him away in mid-conversation, Ari would refuse to go, exclaiming that this person was saying something very interesting and he wanted to hear. Ari also hated to hear negative about anyone. If the people around him began discussing someone in a bad light, he would become uncomfortable and try to end the conversation. When he was once told

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that since a lot of people knew a specific story and it was public knowledge, and therefore not lashon harah, Ari refused to accept it-"I didn't know, so it's not public knowledge, you can't tell it to me." He didn't even need to categorize something as lashon harah to refuse to hear itas he once remarked, he simply didn't like to hear names thrown around. He would always say, "You have to understand where they are coming from!" to the point that it became a catchphrase. When Hatzoloh once came to break up a party, Ari's friends were upset and started to talk negatively about Hatzoloh. Ari wouldn't stand for it, he immediately said, "I hear where you are coming from, but bottom line- when you call Hatzoloh, they show up!"

Ari had a lot of respect for Torah, and for those who spent their time in learning. He commented to his friends, "My father spends every spare second in learning- someday I want to be like him." He had such a clear understanding of what it means to be a Jew and to follow the Torah. As he told his friend, one must fit his lifestyle to the Torah, and not chas v'shalom the other way around. While comforting a friend once, Ari said, "It will be good, it will be good. As long as we keep doing the next right thing, IYH, the Aibishter is good, He'll be with us." He knew so well that it's not enough to just do what makes you feel better- you need to keep doing the right thing, and that's when you'll merit success from Hashem. Ari loved doing mitzvos, and one specific thing that stood out was his love for Shabbos. Ari was always ready for Shabbos early, dressed and waiting to leave for shul, and he would use the time to urge others to finish their preparations, or to spend time with his nieces and nephews, who adored him.

What can we do for our Ari now? We want so much to keep doing for him, just as he did so much in this world for others. Our Ray, R' Leizer Ginsberg, related how years ago, when he was a talmid in Eretz Yisroel, nobody spoke to their family back home on the telephone; the rates were astronomical, it took so long to connect, and it was simply unfeasible. Outside the lunchroom were cubbyholes and every day on the way to lunch, the bochurim would check to see if they got a letter. If they did, it was the biggest simcha in the world, and if they didn't, they hung their head and went to eat their lunch. R' Ginsberg said, "The biggest thing you can do for a neshama is to send it peckalach from home. Ari's neshama is in Gan Eden now, waiting for pekalach from us." Every time we do something for his zchus, be it giving tzedakah, davening with more kavanah, accepting a kaboloh of some meaningful improvementevery time we follow through, Ari's neshama gets a package from us. He knows that we love him and are still thinking of him every day. What a nechama that was! We promised Ari that we would take every opportunity to send him packages, so that his neshama would get an aliyah. We ask everyone to take on something easy and do it every day l'ilui nishmas Ari, to send him as many pekalach as we can.

In addition, we are setting up a gemach, THE ARI LEVIN MEMORIAL FUND. In honor of Ari, this fund will lend money to people in need, interest free. This way, the money raised will help people again and again, just as Ari loved to do. Tax-deductible donations can be made payable to Zichron Shimshon Foundation, 1410 Avenue R, Brooklyn, NY 11229. Credit Cards are accepted as well, please call 845-262-1661.

We are also undertaking to write a Sefer Torah for our special Ari, and we are hoping to complete it by his first yahrtzeit, so that we can celebrate his life and all he accomplished with a joyous Hachnasas Sefer Torah in his honor.

Yoel, Ari's identical twin, summed up his thoughts at the end of the Shiva with the following: We have all learned from Ari that it doesn't take much to affect others. You don't need money, a position of authority, or even much time. All you need is a loving heart and the desire to be there for others. Be nonjudgmental. Give encouragement to those around you, show them that you are willing to help, look to see who can use even just a moment of your time. It takes so little to give recognition and thanks to those who deserve it, a hug, a smile, a compliment, or just a warm greeting. Ari was there for so many, many people, and we are all feeling the loss. Take just a moment each day to do as Ari did, and brighten another's world. Yehi zichro baruch.

SOME MESSAGES SHARED WITH US DURING & AFTER SHIVA:

A I have met many people in my lifetime and I can honestly say, Ari far succeeded them on so many levels... Ari never needed the materialistic things this world offered to make him happy. What made Ari happy was making everyone around him happy and smiling.

I didn't know Ari, but I feel like <u>now</u> I do. He changed me. Hearing about Ari being cheerful, always having a good word for everyone and making people feel worthwhile had a huge impact on my heart... B'zchus Ari and as a nechama to the family, I will make changes in my attitude and approach toward other neshamos.

We will be playing at a chupa tonight for free in honor of Ari, for a couple in need. And a random non-Jew just crashed into our car. We let him go with a smile in honor of Ari's way. Living on in spirit.

N I will never forget the smile he always had on his face. He was the most positive, sweetest, and down to earth person I knew and would go out of his way to help anyone even if he didn't know them well.

Now I don't know where to begin but only how to end, I miss Ari so much! I knew Ari as my brother-in-law's best friend. I considered my self friendly with Ari like one of the boys. We did some amazing trips together this past summer. But I was only friendly with him, or at least that's what I thought...

I catch myself crying spontaneously throughout the day. I wake up to think of him and go to sleep thinking of him. I find my self not losing my temper because Ari wouldn't, or trying to greet people with a smile because Ari would.

When you said at the Levaya, "Today is the worst day of my life," I lost it with uncontrollable tears and sorrow. I too felt like it was my worst day. But why? That's what I keep asking myself, why did I cry at the Levaya like I never cried before, and truly feel like it was the worst day of my life? Why do I find my self crying in prayer throughout the day? I have witnessed tragedy in my life and buried uncles, but I never felt like this nor even cried. Was I so close to him to feel this much pain?

As I walked home tonight it hit me- I truly loved Ari with sincere love for him. He was someone I wanted to emulate; Ari had this vibe about him, positive energy that I couldn't get enough of. You ever meet someone and feel like this Yid's a special one! Like there's so much substance and depth to this Yid, like he knows higher levels and harder challenges than you ever did... That was Ari. Every time we would meet up he would have the same huge crazy smile on his face, like I was the only one that mattered to him in the world. You don't get that these days, especially from people his age! I secretly wanted to be real like him, to be honest and truthful as he was, never to talk smack about a fellow brother. I realize now the profound impact Ari has made on my life.... But the same emptiness fills my heart, I miss him so much! I will always love your brother and try to raise my own some day like OUR brother ARI.



ARI LEVIN MEMORIAL FUND

Ari loved helping people very much. In honor of Ari, this fund will lend money to people in need, interest free. This way, the money raised will help people again and again, just as Ari loved to do.

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TRIBUTE SECTION TO HORAV CHAIM YISROEL BELSKY זציל



HESPED BY HORAV YISROEL REISMAN

RABBI MOSHE BOYLAN

It is hard to believe that Shiva for Rav Belsky zt"l has ended, and now we must determine where we should go from here. Over the last number of days I have heard around 30 Hespeidim. I would like to mention a Nekudah, point, that has not been mentioned as of yet.

What is the Kav, the flowing line, which connects the Rosh Yeshiva's accomplishments and was their basis? It appears to me that this was his Gevuras HaRuach, his self confidence and his feeling that he could do anything, fix anything and that there was nothing too hard for him to solve or accomplish. It was with this Yesod, foundation that he accomplished so much.

This meant that whether it came to fixing a sink, solving a problem of a woman who was an Agunah, r"l, dealing with a raging *halachic* crisis, or any other issue or problem, he could tackle it and deal with it.

The Rosh Yeshiva zt"l, until recently was available at all times. He would often have appointments after Midnight, and he still made it to his early morning Seder before Shacharis.

Once someone had a very difficult *shailah*. He first asked a Rosh Kollel, who told him it was a difficult question he would have to think about. Then he asked a local Rav, who told him the same answer. After asking a third *talmid chochom* and still not receiving an answer, he

decided to call Rav Belsky. The Rosh Yeshiva told him it was interesting that he asked this *shailah*, as it was the fourth time it was asked to him that day!

It is well known that the Rosh Yeshiva used to take his beloved Masmidim in Camp Agudah for hikes in which he showed them the stars. I personally didn't understand everything the Rosh Yeshiva said, and I assume that many people likewise couldn't follow his brilliant explanations of astronomy. However, whether one understood these explanations or not, a *mussar seder*. Just watching his enthusiasm in explaining the heavens was inspiring.

Rav Belsky had gevaldige Lebidikkeit and a feeling of always wanting to solve things. Just like Lehavdil one enjoys solving a riddle, Rav Belsky felt excited to solve any difficult *halachic* problem or issue. This could include a difficult Tosfos, understanding a complex *halacha* in Hilchos Teraifos or understanding the Halachos of Kailim in the times of Chazal.

His Gevuras HaRuach together with a feeling of the Geshmak, sweetness of Torah, led him to feel that there was nothing too hard or impossible to accomplish.

In the first *beracha* of Shemone Esray it said "Koneh Hakol". The simple explanation is that Hashem acquires everything. Rabbeinu Av-

rohom Ben HaGR"A zt"l explains these words as saying that Hashem Kiveyachol is Mesakein Hakol, fixes everything. Rav Belsky, in emulating Hashem, similarly had this *middah* of feeling he could fix everything.

On the plane, going to the levayah in Eretz Yisroel, I met a friend who was not a talmid in Torah Vedaas and I thought had nothing to do with the Rosh Yeshiva. When asked why he was on the flight, he said that he was escorting the Rosh Yeshiva. I wondered out loud what he had to do with Rav Belsky? He explained that years ago he came from L.A. and was a talmid in Yeshiva Torah Temimah and he didn't like the dormitory. When he told Rav Belsky his quandary, the Rosh Yeshiva immediately said that he should stay at his house. For the next couple of months, Rav Belsky gave him a bed in his house.

When the big tumult about the bugs in the water of N.Y.C. started, we were both in Toronto for a *chasunah*. The Rosh Yeshiva immediately started to review (by heart) the intricate *halachos* of Tolaim, and said "If the Metzius, reality, is like A, then this would be the *halacha*, as is in Shulchan Aruch. If the Metzius is like B, then this would be the halacha, as in Shulchan Aruch, etc."

Rav Belsky was an Ish HaMaaseh who dealt with things practically and with zerizus. This reminds me of a story in Tanach. Dovid HaMelech wanted to build the Beis HaMikdash, and Noson HaNavi was told that he better go as soon as possible to tell him that he was not allowed to build it. The question is why this had to be relayed to Dovid HaMelech so quickly? The answer is that Dovid HaMelech acted very quickly, and if he wanted to build the Beis HaMikdash he would do this right away without any laziness.

We live in a culture where we often hear that one is tired, has no strength, needs a break or vacation, etc. The lesson we learn from Rav Belsky is that we shouldn't fall prey to these excuses. No matter how busy or tired the Rosh Yeshiva was, he never used this as a rationalization to push off doing what had to be taken care of. {I saw a Maaseh Nora that took place not too many weeks before his petirah. A woman was an Agunah, and finally her husband was willing to speak with a Rav. Despite feeling very sick and ill, Rav Belsky spent hours negotiating the Get, and it was finally given minutes before Shkiah. Only then did Rav Belsky allow himself to take a rest.}

In conclusion, we must have Demus Deyukno of our *rebbi* in front of our eyes. We should learn from his "Can do" attitude and his Zerizus and Geshmak in solving problems.

Yehi Zichro Boruch.

HESPED BY RAV DOVID GOLDSTEIN

RABBI MOSHE BOYLAN

As someone that lived in Rav Belsky's house, I saw first hand the great involvement he had in so many people's lives. The phone in his house was ringing constantly. This included his "private number". The only problem with this number being private, was that Rav Belsky gave it out to so many people to help them, that it ceased to be so private.

There was nothing too big or small for the Rosh Yeshiva to deal with. The *shailos* could involve a complicated *shailah* in *halacha* or even a simple question from an ignoramus.

In addition to all the *halacha shailos*, Rav Belsky dealt with many in-

terpersonal issues like Shalom Bayis issues (for which he never took any money), Dinei Torah, Shiduchim, business questions, and on and on.

Someone asked him why he had to deal with all of these issues? Can't the Rosh Yeshiva let other people deal with these so he will not be so busy? He answered that so many of these individuals have made the rounds, and my house is the last hope for them. How can I crush their last hope?

The Rosh Yeshiva represented Gadlus in the three Amudim of the world: Torah, Avodah and Gemilus Chassadim. However, if we would have to give a special designation to praise him, it would be the Maalah

of Eved Hashem. This reminds us of the famous Hesped of the Chofetz Chaim zt"l given by his Talmid Muvhak Rav Elchonon Wasserman zt"l. Ray Elchonon said that we can teich up the Chofetz Chaim with a famous Midrash. The Midrash tells us of a wealthy man that was traveling with his Eved, slave. The master realized that he was about to die, and told the slave that he was giving him everything he owned, except one item that would go to his son. The slave went to the son and told him this. The son consulted with a Talmid Chochom, who explained that the father meant for him to take the Eved as the one thing. Once he would acquire the

Eved, then everything else would be his as well, as whatever an Eved owns is owned by his master.

Similarly, the Chofetz Chaim was an Eved Hashem who devoted his entire being to Hashem. We can say on the Rosh Yeshiva zt"l that the also was a great Eved Hashem who devoted himself totally to Hashem and His Mitzvos.

The Rosh Yeshiva was not someone who lived for Zich, for himself. Rather, everything was for Hashem.

As is well known, Rav Belsky was one of the Manhigei HaEidah, the leaders of our generation. Chazal tell us that the Manhigim of the genera-

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YAHRZEITS 🌜 TRIBUTES



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tion are called the Einei HaEidah, the eyes of the community. What is the significance of being the eyes of the community? We know that "HaShochad Yeaveir Ainai Pikchim", the bribes cause the eyes of smart people to be blinded. When a Gadol is one of the Ainai HaEidah, he must avoid any Negios, so that he can see clearly, both for himself and the community that relies on him. The Rosh Yeshiva likewise lived with the clear vision of the Torah, not allowing himself to be misled by various Negios, interests that have blinded others.

The following Midrash shows us how Rav Belsky was zoche to become one of the Manhigim of the Dor, and how he led Klal Yisroel. Chazal tell us that Bechol Yom VaYom Mordechai Mishaleich Lifnei Chatzar Beis HaNashim Ladaas Es Shelom Esther U'Mah Yaiaseh Bah (Every day Mordechai walked in front of the courtyard of the women, to know the situation of Esther and what was done with her). Chazal tell us that Hashem said that Mordechai was Doresh (searched for) the Shalom of Nefesh Achas (one soul - Esther) and therefore he will eventually be Doresh the Shalom of an entire nation. We see this from what the Megilah writes (in its last Pasuk) "Doresh Tov Leamo Ve-Doveir Shalom Lechol Zaro". This shows us that a true Manhig of Klal Yisroel doesn't only look to help the Klal (though this is certainly something he cares about as well). The true Manhig helps Yechidim, individuals, and through this merits to help the entire Klal Yisroel.

Let us look at some of the stages of the Pasuk the Midrash starts with. U'Bechol Yom VaYom: Mordechai didn't just involve himself a little bit and then stop. He continued for a number of times to deal with the problems and issues of his relative who was in a difficult time. This truly teiched (translated) Rav Belsky's gevaldige mesirus nefesh for so many people. One time he had a talmid in Camp Agudah from Baltimore that was diagnosed with the Machalah, r"l. Rav Belsky visited the talmid in Baltimore a number of times to be Mevakeir Choleh. He didn't suffice with calling him or visiting once, but rather visited a number of times.

Lifnei Chatzar Beis HaNashim represents the *middah* of being willing to do what is necessary even though it is not Lefi Chevodo, according to ones honor. {It was not respectful for Mordechai to have to go in front of the Chatzar Beis HaNashim, but he did this in order to help Esther.} Rav Belsky likewise didn't care if something was not Lefi Chevodo, if it was necessary to help someone else.

Once the Rosh Yeshiva was taking the Masmidim to Niagra Falls. A talmid was disabled, and could not go up the many steps all by himself. The management asked that someone stay with this bochur, while the other Masmidim would continue on. Suddenly Rav Belsky had a "Chop", an idea. He asked the Park Ranger if he could hold the bochur on his shoulders. The Ranger discouraged this idea, as it was quite difficult to hold someone so heavy for hundreds of steps. Rav Belsky convinced him that it would be all right. Sure enough, the Rosh Yeshiva took the bochur on his shoulders, in order that he wouldn't feel bad that everyone else would participate without him. While this was definitely not "Lefi Chevodo", he did it as he felt like the bochur was like his own child.

Ladaas Es Shelom Esther shows the middah of not merely asking how things are doing. This meant that one actually knows exactly the matzav the person is going through and taking a personal interest.

U'Mah Yaiaseh Bah. This showed the middah of actually following what would be done for Esther. This meant that Mordechai not only cared about Esther, and found out what was doing with her disregarding his own Kavod. He also wanted to know exactly what would be done to her, and cared that the situation would be resolved. A true Manhig. both of Yechidim and a Tzibur, cares about all of these aspects.

Some other stories that show us these Middos are the following: Once a person went to speak to Rav Belsky and he gave him advice. A number of months later, the person returned to the Rosh Yeshiva and again he gave him the same advice. This kept repeating itself. When someone asked him what was going on, the Rosh Yeshiva explained that he had given the person advice the first time and he disregarded it. This has kept recurring, which is why the problem is not resolved. Rav Belsky was asked why he continues to speak with this person who anyway is not listening to his advice? He answered that I may not be able to resolve his problems, but at least he has someone to pour out his heart to. This also is a chesed.

During last summer, a person lost one of his relatives, and the Rosh Yeshiva couldn't be Menachem Aveil. When they met each other in the city after the summer, Rav Belsky called him over and was Menachem him, and started to cry. The Aveil said that the Rosh Yeshiva's tears were the greatest Nechama, even more than anyone else that had come during the Shiva.

One time a young husband was niftar without leaving over any children, r"l. In addition, the niftar had a brother, who was somewhat disabled. This left the family with a big dilemma. Should they have the brother do the Chalitza or was this not acceptable as the brother was a Shoteh? {Without Chalitzah, the Almanah, widow, would not be allowed to get remarried.} The local rav called Rav Belsky with the shailah, and he said that he would come to the Beis Aveil himself (the house was a 45 minute drive). The Rosh Yeshiva spent a long time speaking to the relatives of the niftar, including especially the brother who was the cause of the shailah. After speaking to them for quite a while, he paskened that the brother did not have a Din of a Shoteh, and could do Chalitzah. He told the local rav that if anyone has Taanos on this, he could tell them that Rav Belsky had paskened that the brother was allowed to perform the Chalitzah. It should be emphasized that Rav Belsky did this for a family he never met before, and therefore was only intending to help a stranger who was a fellow Jew.

Not that long ago, the Rosh Yeshiva attended a chasunah and came back very upset. He explained that he met someone that looked at him like he had a big Taanah, argument, on him. Rav Belsky felt bad, and even cried that another Yid would have a Taainah on him.

In order to make him feel better, I told Rav Belsky the following vort from Maran Rav Schach zt"l: The Torah said that when Moshe Rabbeinu died all the men cried for him for 30 days. In contrast, when Aharon HaKohen died, the Torah tells us that all of Klal Yisroel cried for him, including even the women. Chazal tell us that since Aharon HaKohen was Ohev Shalom VeRodef Shalom, therefore all of Klal Yisroel cried for him, including even the women.

Rav Schach asked why the Torah had to add this detail which seems to take away from the Kavod of Moshe Rabbeinu? He answered that this was really a great Shevach, praise for Moshe Rabbeinu. Since Moshe Rabbeinu's role in Klal Yisroel was to give over the Din, he couldn't be Noheg with the Midah of Aharon HaKohen of being Ohev Shalom VeRodeif Shalom. This was a great praise for Moshe Rabbeinu that he acted appropriately for his role, and therefore not everyone cried when he died. {Likewise, Rav Belsky's tafkid for Klal Yisroel was to give over the Din and Halacha, being in our generation in the bechinah of Moshe Rabbeinu. Therefore it was understood that this would lead to others having Taainos, which was actually understandable given his role.} Rav Belsky told me "Tanuach Datecha Shehinachta Es Daati" (your mind should be calmed, as you have calmed my mind).

Rav Belsky was a true Eved Hashem who lived up to the requirement of Lo Taguru Mipnei Ish. He wasn't concerned with what other people would say, rather only with what Hashem wanted.

One last point that should be mentioned is that from the time he was born until his petirah, he felt close and very Mekushar, attached, to Mesivta Torah VeDaas. His mind was on the Yeshiva in general, and also on every individual Bochur, Yungerman and his talmidim who were not even in the Yeshiva any more.

One of the greatest things we can do for Rav Belsky's Neshama is to be Mechazek the Yeshiva. This means being Mechazeik the Sidrei Yeshiva, including coming on time to davening and learning.

We will end with the Pasuk that Rav Belsky used to end with so many times: May we be zoche to the fulfillment of the Pasuk "Az Yimalei Sechok Pinu U'Leshonainu Rinah", with the coming of Moshiach Tzidkeinu BiMehayra Beyameinu Amen.

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My Thoughts on The Rosh Hayeshiva, zt"l

RABBI YITZCHOK GOTTDIENER

It is almost impossible to gather our thoughts and put pen to paper after receiving such a devastating blow. The Rosh Hayeshiva loved every talmid in the Yeshiva. No one escaped notice.

Recently the Menahelim, Mechanchim and Roshei Yeshiva were zoche to spend a Shabbos away, together with our Rosh Hayeshiva. I believe that the Divrei Chizuk that the Rosh Haveshiva delivered, speaks volumes about how Moreinu Horav Chaim Yisroel Belsky zt"l lived his life.

Below is a transcript of what the Rosh Hayeshiva said on Shabbos. I believe this drosha encapsulates the goals and ideal of our beloved Rosh Hayeshiva.

A Rebbe has to do more than love every Talmid [even the difficult ones]. He has to also believe in each and every one of his talmidim. Even if the talmid does not believe in himself, when he sees the Rebbe believing in him, it will give him a healthy self-esteem to begin believing in himself.

A Rebbe has to see potential Kochos and Kishronos in a child. Even if the student resists your efforts, don't give up on anyone.

It possibly may be that Talmidim who are not matzliach is because in the past a parent, rebbe, or friend was too cynical with him and told him that he wouldn't amount to anything. A talmid may not even realize what inner abilities he possesses and never knew exists. As a Rebbe, you can bring that out of him, and your efforts never go to waste. Years later, you may be surprised and see him grow up IY"H into a Talmid Chochom.

If you believe in your talmidim, then they'll see themselves in a different light. A Rebbe should never be angry at a talmid, except outwardly he can show that he's upset with him but never in your inner heart. You can't be jealous of a talmid, in fact a talmid is supposed to "shteig" more than the Rebbe.

The Rosh Haveshiva was very open when he told everyone that in all his 50 years of teaching he never hated a *talmid*; just the opposite - he loved each and every Talmid!

Moreinu Horav Belsky touched the lives of thousands of people. He was a devoted husband, father, grandfather and a person to whom thousands turned to for advice, direction and understanding. Klal Yisroel lost an exceptional Talmid Chacham who was filled with Ahavas Yisroel. Torah Vodaath lost our leader, whose drive to build the Yeshiva, which was founded by his Zaida, R' Binyomin Wilhelm zt"l, was an inspiration.

Hashem Yisborach should watch over his beautiful family, the talmidim and all of us who loved and respected this special individual.

other poskim. Some ultimately had

a different psak but HaRav Belsky

was relied upon for his universally

B'peh was another great challenge

to our community. I was deter-

mined to do everything in my

power to prevent the City from in-

terfering with our religious obser-

The mayor's issue with Metzitzah

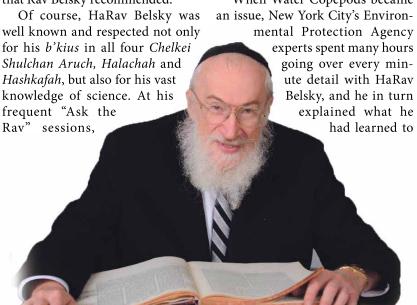
acknowledged expertise.

NY STATE SENATOR SIMCHA FELDER

My father, HaRav Tzvi Mordechai Felder, zt"l, was a Ray for more than 60 years, and in that capacity he was called upon to officiate at numerous funerals. Over the years, our community said goodbye to many Jewish men and women who had been born in Europe, but when my father saw the passing of a frum and eirliche Yid who had been raised in America, his praise was even more effusive. Why? We all know why. Spiritually speaking, the challenges here in the Land of the Free are very strong.

If I may be so presumptuous, I dare say that my father would have seen the American roots of HaGaon HaRav Chaim Yisroel Belsky, zt"l, as particularly noteworthy. That a man who was born and raised here in America could have reached the heights usually associated only with previous generations who learned in Europe—educating and influencing so many—is, on its own, singularly praiseworthy.

I had the honor and privilege of being one of the HaRav Belsky's many talmidim in Yeshiva and Mesivta Torah Vodaath for many years and I was delighted to take advantage of my proximity to the Rosh Yeshiva to ask him sheilos. On one occasion, I began speaking and the Rav immediately said, "Don't talk! You have Laryngitis!" I smiled but continued. Rav Belsky stopped me again. "I'm serious," he said. "Don't talk or even whisper. Sleep near a hot water humidifier for a few days and you'll feel better IY"H!" I made an appointment with the well known ENT specialist Dr. Allen Goldstein, zt"l, who diagnosed my condition exactly the same way and advised me to do precisely the same thing that Rav Belsky recommended.



listeners were amazed at his wide-ranging and in-depth knowledge of many intricate and arcane subjects. Consequently, after being elected to serve on the NYC Council, Rav Belsky was frequently who I turned to when complicated communal sheilos arose. Not only was the Rosh Yeshiva able to understand the issues' complex technicalities and discern the impact on the Klal, but also he would authoritatively give a very clear and definitive psak.

When Water Copepods became

vance. Once again, our community had a great champion in HaRav Belsky who had extended, arduous discussions with NYC Health Department officials. I recall my pride in witnessing such a public Kiddush Hashem, listening to HaRav Belsky's learned, insightful and unhesitating back-and-forth with New York's health experts on abstruse medical issues. The New York City officials may have disagreed on how to proceed, but never once did they question the Rav's grasp of the issues involved.

Like those European giants who he learned from, HaRav Belsky was truly a wise, caring, dedicated soul whose tireless efforts on behalf of Klal Yisroel were voluminous. We have lost a great luminary, and I have lost a trusted, valued friend and Rebbi.

May his memory be a blessing.

HORAV CHAIM YISROEL BELSKY 12" of



HESPEIDIM BY HORAV LEIBEL WULLIGER, HORAV YOSEF EISEN & HORAV ZEV SMITH

RABBI MOSHE BOYLAN

Introduction: On Wednesday night, Chuf Hay Shevat (Feb 3rd), an Asifas Hesped was held in Mesivta Torah Vodaas, a number of days after the petirah of their beloved Rosh Yeshiva, Maran Rav Yisroel Belsky zt"l. The maspidim were Rav Leibel Wulliger Shlita (Rosh Kollel of Mesivta Torah Vedaas), Rav Yosef Eisen Shlita (Rav of Kehilas Bnei Torah in Flatbush) and Rav Yaakov Zev Smith Shlita (a well known Darshan, including a famous halacha shiur in Irgun Shiurai Torah). Brackets are additions from the author.

RAV LEIBEL WULLIGER:

While we may think that one should wait for the end of Shiva for hespeidim, we find from a number of mekoros, sources, that even during the Shiva there is an *inyan* of Hespeidim. The first *makor* is based upon a Gemara in Maseches Baba Kama (16B), which tells us that when Chizkiyah HaMelech died "Hoshivu Yeshiva Al Kivro", they put a Yeshiva on his grave. Rashi learns that they learned Torah in his honor. The Gemara continues to say that there were three opinions as to how long this lasted: 3 days, 7 days or 30 days. The Maharsha explains that this Gemara is referring to praising the niftar (which can literally be done near the Kever). The three opinions refer to three stages of Aveilus (3 days is for crying, 7 days is the initial stage of Aveilus, and 30 - or Sheloshim- is another stage of Aveilus). We see from the Maharsha that there is an invan of praising the niftar even during the initial stage of aveilus.

Another proof to the above are the words of the Shibolei HaLeket. He writes that when a Chacham dies, r"l, we sit in his Yeshiva and speak about his actions, Teikef Lemisaso (immediately after his death) Toch Shiva (during the Shiva). {As an aside, I remember that when Rav Ruderman zt"l was niftar, Yeshiva Ner Yisroel in Baltimore held a hesped on every night of the Shiva.}

What exactly is the point of hespeidim? In addition to the honor given to the Meis, they are also intended to be a source of us learning from the life of the *niftar*.

With this we can explain the following statement of Chazal: It said in a Pasuk that Aharon HaKohen died in Mosairah. The question is that he really died in Hor HaHar. They answer that Klal Yisroel didn't Maspid, eulogize, Aharon HaKohen properly, and therefore a number of tragedies happened afterwards. This lead Klal Yisroel to be Maspid Aharon HaKohen properly at Moseirah, and therefore it is as if he died there.

Rav Wulliger Shlita asked how Chazal can tell us that the Yidden weren't maspid Aharon HaKohen properly, when the Pasuk tells us that they cried for thirty days after his petirah? {Leaniyus Daati, I would answer that they may have cried for his petirah, but this is insufficient. They should have also verbally expressed his greatness, to give proper Kavod.} Rav Wulliger answered with the famous vort about Agra DeHespaida Deluyai. The peshat in this Chazal, Al Derech HaDerush, is that the reward for saying a Hesped is drawing lessons from the *hesped*. {Deluyai is like drawing water from a well.} Thus, even when Klal Yisroel were maspid Aharon HaKohen and cried after his death, they apparently didn't learn the proper lessons from his life, and it was as if they weren't maspid Aharon HaKohen.

As such, the purpose of the hesped tonight is not merely to recount the great maasim of the Rosh Yeshiva zt"l, but more importantly to learn lessons for ourselves as to how we can improve, at least on our own

We can also understand another Maamar Chazal with this. Chazal tell us that Ki MiTzion Taitzai Torah is referring to how Yidden would gain such great Yiras Shamayim, fear of heaven, when they went to the Beis HaMikdash and would see the Kohanim in their Avodah. If Chazal tell us that Misas Tzadikim is like Seraifas Beis Elokainu (the burning of the Beis HaMikdash) then apparently we can gain Yiras Shamayim from the Tzadikim just like the Beis HaMikdash. When a Tzadik is Gait Avek, passes away, we must relate to it like the destruction of the Beis HaMikdash. We must do our best to learn from the Tzadik that was niftar, and thereby get the Hashpaah he gave to the world before it is lost totally. {Tzadikim say that this is something like a spiritual Yerusha. One can "inherit" the maalos of the niftar by learning from his greatness.}

Rav Belsky was known for the sense of freshness and enthusiasm he had in approaching every topic in Halacha. This included even difficult and lesser known topics such as the various Kailim in the times of Chazal, a Ben Pekuah and many others. {We can learn from this to try our best to gain Torah knowledge in all areas.}

In *davening* we say "Mimitzraim Gealtanu Hashem Elokainu U'MiBais Avadim Pedisanu", from Egypt vou redeemed us Hashem our G-d and from the house of slaves you liberated us. The Brisker Hagadah explains that there were two different redemptions that took place at Yetzias Mitzraim, one physical and one spiritual. {Geulah refers to the freedom of the Guf, body, and Pidyon refers to the freedom of the Neshama, soul.}

In Europe, Klal Yisroel dealt with a Galus which related more to the Guf. We were physically oppressed in bitter manners. In the United States, we have been zoche to physical security and safety. However, our souls have been dealing with great nisyonos, tests. As a related point, the Rosh Kollel mentioned that dealing with nisyonos is an important part of living. In fact, Maran HaChazon Ish zt"l said that without nisyonos we cannot live. If we want life, then this means we must deal with *nisyonos*.

When we daven every day "Al Teviyainu Liyedai Nisayon" this means that we don't want nisyonos that lead to a Bizayon, embarrassment. However, we understand that some form of nisayon is necessary for us to live and function.

{Rav Belsky zt"l overcame many nisyonos throughout his life, and particularly as a bachur, when he devoted himself to Torah even though

he had so many other options he could have taken.}

In addition to his great Yedios in Torah, Rav Belsky was known for his gevaldige Leiv Tov. We can explain that this Leiv Tov is related to many of his other maalos. We see this from what Chazal tell us that Rav Elazar Ben Arach said that a Leiv Tov is the most essential Derech Yesharah, and he is also considered to be a Maayan HaMisgabeir. It can be explained that through a Leiv Tov one can merit being a Maayan HaMisgabeir, a wellspring that has strength. The Rosh Yeshiva certainly had both of these maalos, as he was well known for his Leiv Tov and as a Maayan HaMisgabeir in Torah.

Rav Belsky was known for giving Tzedakah to so many people without being so careful to check that the person is fitting to get Tzedakah. He explained that Chazal tell us that if a person is not fitting, Hashem will give him people that are not Mehugan, fitting, to give Tzedakah to. Rav Belsky felt that he wanted to have the zechus that if he would give Tzedakah to inappropriate people he would be Nisorer to do Teshuva. {As opposed to being too careful that everyone be Mehugan, and then not having this impetus to do Teshuva.}

Rav Belsky's Leiv Tov can be seen from the following story: Towards the end of his life, Rav Belsky had to take some medicine to sedate him. The side effect of this medicine is that the person is not in control of themselves totally. In this state he started crying that it is important to give food to poor people. He continued that the food should not be inferior, but rather the best food. This showed that the middos of Chesed in Rav Belsky's heart were not outward, but rather part of his essence.

This reminds us of a peshat that Meforshim say about Eliezer. The Pasuk said "Vehaish Mishtaeh Lah..." Meforshim say that Eliezer was waiting to see if Rivkah Imenu would demand payment for the chesed she did. If she would do this it would show that her chesed was not genuine, but rather just a way to make money. Only after she did

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chesed gratis, without demand for payment, did Eliezer know she had the middos of chesed necessary to enter the house/family of Avrohom Avinu.

This was the midah of Rav Belsky zt"l. He did Chesed Leshaim Chesed. not for payment or ulterior motives.

The Rosh Yeshiva had gevaldige Hergaishim, feelings of Yiddishkeit, which we can emulate. This reminds me of what is said about Rav Chaim Brisker zt"l that he looked at the sky at Neilah time and saw Mechilas Avonos. Similarly, Rav Shraga Feivel Mendlovitz zt"l said that he didn't know a fiddle had so much Hertz (heart). The Rosh Yeshiva was known for his great Hergeish when he would sing Nigunim. Sometimes he would even have tears when singing songs of Devaikus in Hashem. When he would speak around Pesach time, he would cry and say that maybe this year we will be zoche to offer a Korbon Pesach. He would also sometimes cry after dealing with the Tzaros of Yidden.

We must realize that Tereren, tears, are very special and potent. Chazal even tell us that Shaarei Demaos Lo Ninalu, the gates of tears are not closed.

The Rosh Yeshiva had a great Mitgefeil, a feeling and desire to connect to other Yidden. He wanted to attend simchos and r"l sad occasions which would grant solace to people undergoing Tzaros.

Rav Belsky had great Sheifos, desires, for Yedios HaTorah. {It is said that 30 years ago his son asked him how many times he went through Shas Bavli. He answered 50 times. Once his son-in-law noticed how his shveir was a little late and mother-inlaw (the Rebbitzen Shtetichye) asked why he was late. He answered "I made a Siyum in Talmud Yerushalmi". Her reaction implied that this was nothing out of the ordinary.}

We must learn from the Rosh Yeshiva to expand our horizons in Torah and do our best to grow in Yedios of Torah.

May the Rosh Yeshiva be a Mailitz Yosher for his Mishpacha, talmidim, Yeshiva and gantze Klal Yisroel. We should soon see the coming of Moshiach Tzidkenu speedily.

RAV YOSEF EISEN:

The Rosh Kollel mentioned that there is an invan of Lesapeir Bishevacho, to speak praises of the niftar. Rav Belsky was truly an Ish HaEshkolos (a praise that refers to someone that has numerous maalos contained in him). He not only towered over us physically, but more importantly in a spiritual sense.

The Pasuk tells us that when Eliyahu HaNavi went up to Shamayim, Elisha cried "Avi Avi Rechev Yisroel U'Parashav". Rav Gedaliah Schorr zt"l said that Tzedakah, screaming, was even more intense than Bechivah, crving.

Now we can be Tzoek that our father (a Rebbi is like a father) Rav Belsky zt"l was Holeich LiMenuchos, Ve'osanu Azav Laanachos (and left us for pain and anguish).

The Pasuk tells us that Mayim Rabim Lo Yuchlu Lechabos Es Haahavah. Similarly it said that Im Yitein Ish Es Kol Hon Bais Beahavah Boz Yavuzu Lo. {Chazal darshen this Pasuk referring to the Ahavah that Rav Yochanan had for Torah, that he displayed tremendous mesirus nefesh for Torah, in giving up so much for it.}

Rav Belsky displayed gevaldige mesirus nefesh and Ahavah for the Torah throughout his life. {One of the famous stories about him was how he gave up on a full scholarship to college, in order to continue learning Torah in the Yeshiva.}

He also spent years and decades learning and teaching Torah throughout the day and night.

One story took place involving his chavrusa on Sunday afternoons. He would always learn with a particular chavrusa from 4 to 6 P.M. every Sunday. One Sunday he arrived a half hour late. He explained that he was visiting his father in a Rehab with his wife Shetichye, and he was involved in a motor vehicle accident. Despite the shock and fright this caused, he asked his wife to go home by herself (she was maskim, agreed) and he went to learn with his chavrusa. The next hour and a half was spent learning a Taz in Hilchos Lulav. The next Sunday he learned this Taz again, and still didn't have a Klarkeit, clarity, in it. The next Sunday, after going through the Taz, the Gemara, and the Meforshim related

to the Taz, he still had a big Kashya, question. When he asked his chavrusa the question, he tried to immediately give an answer. Rav Belsky was upset that a question that came from such effort was dealt with so quickly. It deserved more effort and attempt to appreciate it and try to resolve it appropriately.

Chazal tell us that one that learns Torah Lishmah becomes a Mayan HaMisgabeir. Through the Rosh Yeshiva's years and years of focus and effort in Limud HaTorah he became such a Mayan HaMisgabeir, who became knowledgeable in so many different areas.

Once he was giving his Daf Yomi Shiur in Camp Agudah, which started at 10:45 P.M. city time. Towards the end of the *shiur*, someone asked him how butter was made. People started looking at each other, realizing that the shiur would not end so early tonight. Sure enough, Rav Belsky gave a whole intricate Derasha discussing the Metzius, reality, of milk, butter, and many related topics, and how the Metzius affected the halacha.

Rav Belsky's Yoreh Deah shiur brought halacha to life. He showed the talmidim Traifos, Ben Pekuah, Shechitah and so many other topics in real life. {In addition to often taking them to the O.U. office to learn how Kashrus is applied in real life.}

He would tell us various parts of the animal, in Lashon Kodesh, English and sometimes even tell us their Latin names. He also explained to us hands on the meaning of Cheilev HaDakin and Cheilev HaKelayos. Such shiurim could go on for hours, with Rav Belsky enthusiastically teaching Torah to *talmidim*.

The Rosh Yeshiva's Leiv Tov was such that he knew no rest and made himself accessible as much has possible. Not only was he available, but he always had his Seiver Panim Yafos together with his Shmeichel, smile, while often humming a Nigun.

In Camp Agudah, Rav Belsky taught people so many different things. On Tisha B'Av, he explained to the olam about the Kinos, including much historical and halachic background. He also would say Tikun Chatzos during the nine days, which unfortunately is not so prevalent as it used to be in Doros HaKadmonim. {Hopefully it will not be Nogeah soon with the coming of Moshiach.

He used to say that he would be willing to sleep on the floor in order to enable Camp Agudah to bring in one more talmid for the Masmidim program.

Once there was a bachur in Camp Agudah that needed some chizuk. A special tutor was hired, and he asked Rav Belsky what he should learn with his talmid. The Rosh Yeshiva told him to learn Hilchos Basar Be-Chalav and to tell his talmid that the Rosh Yeshiva would farher (test) him on the material. Sure enough, with this incentive, the bachur learned very well, and went through a Bechinah from Rav Belsky. Rav Belsky gave the bachur a "Semicha" on this material. He wrote that "Shmuel" (not his name) has learned the Simanim of Basar Bechalay and was tested from me and knew them very well. How happy he is that he put his heart into learning and Yehi Ratzon that he should grow Maalah Maalah in Torah. He even put his official stamp onto this "Semicha".

Another story of chesed was noticed by one of his chavrusa's. When it was time for the *chavrusa* to start, he noticed that a bochur was telling Rav Belsky a certain Nigun and the Rosh Yeshiva was telling him musical notes. Later on, the bochur discovered that this bochur was supposed to be a Badchan at a Chasunah, but the band would not play the Badchanus unless they had the musical notes. Rav Belsky agreed to listen to the whole Nigun and tell the bochur which musical notes to write down and give to the band.

One time a prospective Mechutan was asking about a bochur who was a Yasom, orphan. Rav Belsky told him that he would find out all the information about this shidduch. Then this person asked why he should even touch a shidduch like this with potential problems? Rav Belsky asked: Is the Lav of Kol Almanah Veyasom Lo Seanaun light in your eyes? Sure enough Rav Belsky gave him enough information to continue with the shidduch, and the couple built a Bayis Neeman BeYisroel.

HORAV CHAIM YISROEL BELSKY זציל



CONTINUED FROM PAGE 120

This story was typical, as the Rosh Yeshiva always stood up for people who were forlorn and had Tzaros.

The Rosh Yeshiva is known for his life long commitment to Limud and Yedias HaTorah. This included Talmud Bavli, Talmud Yerushalmi, Chuf Daled Sifrei Tanach and Daled Chelkei Shulchan Aruch.

We should be zoche to have Demus Deyukno Lefaneinu and to accept Hanhagos Tovos from him, including Ahavas HaTorah, Tzimaon (thirst) for Torah and Ahavas Chesed. May the Rosh Yeshiva be a Mailitz Yosher for us all.

RAV YAAKOV ZEV SMITH:

The Rosh Yeshiva was Mechaveiv every American bochur. Even as an American, growing up in a Tekufa that very few people dedicated themselves to Limud HaTorah, the Rosh Yeshiva was omed Benisayon in becoming a Gadol BeTorah even here in the United States. He was also Mechaye us, giving us life and hope for our future, while seeing how we could also grow despite the nisyonos of America.

One of the great Shevachim that was said on Moshe Rabbeinu was that he was an Eved Hashem. {In fact this was the praise said on him at the beginning of Sefer Yehoshua.} What is the greatness of being an Eved Hashem? An Eved is someone with no Zich, personal agenda and interests. He does what the master wants without thinking about himself. Even if the master said that you should work for me and I will not give you food, he still has to do this.

Thus, a true Eved Hashem gives his life up for Hashem, not due to personal interests, but rather due to a Bitul to Hashem's Ratzon.

Of course no body is like Moshe Rabbeinu, but Bizeir Anpin, on the level of our Dor, Rav Belsky had the Bechinah of Moshe Rabbeinu in this inyan. With all his brilliance, he showed a great Bitul to Hashem's Ratzon

There is a *halacha* that sometimes a Taus Akum is Mutar. Nonetheless. the Be'eir HaGolah said that he saw many people who used this loophole and lost all their money. Conversely, he saw many people who returned the money to the Akum in order to

create a Kiddush Hashem, and they got a lot of money, Vehinichu Yisram Leolaleihem, and they left extra money for their children.

Once a person with no children asked Rav Belsky a shailah about Taus Akum. The Rosh Yeshiva told him that MaiIkar HaDin he could keep the money, but he advised that he should return it and it would be worth his while. Sure enough the person returned the money and not so much later had a child. The Rosh Yeshiva explained that he learned this from the language of the Be'eir HaGolah. Since he writes that he saw that returning the Taus Akum gave them the zechus to have extra money to give to their children, this implied that they must have children. Therefore, he advised the person to return the money, and he did in fact merit having children.

Rav Belsky used to tell people that if there is a *shailah* in Choshen Mishpat, they should put on their sneakers and run away from the shailah. This showed his middah of Nasata Venasata Be'Emunah.

Four years ago the Rosh Yeshiva's life was in grave danger. In fact one of the doctors (who was not at all religious) said that he didn't believe that it was possible for the Rosh Yeshiva to survive, and this must be due to Divine intervention. When he was in a critical situation, one of the family members thought he should be moved to a better hospital. Rav Belsky refused, as he explained later on, because he didn't want to make the doctors who worked on him so hard to feel bad and also reflect badly on them. This decision seems to have saved his life, as he had a cardiac arrest shortly afterwards and may have died in the ambulance if he was being transferred. The hospital he was in "happened" (i.e. basherte) to have the exact things necessary to save his life, and he lived for another four years. This showed his mesirus *nefesh* for the feelings of others. {The Rosh Yeshiva may have learned this from what Chazal tell us that it is better to throw oneself in a Kivshan Haaish and not cause someone to be embarrassed. Ultimately this lead to good results, just as the mesirus nefesh of Tamar lead to her having children and ultimately being the Bubbe of Moshiach Tzidkenu.}

The story of Rav Belsky's mesirus nefesh as a bachur has recently become legendary. He got a perfect score on his SAT's and was offered a full scholarship to a University. {This was at a time that it was almost unheard of for a bochur to learn Torah full time without going to College.} He told the college people that he was willing to give up on the scholarship in order to learn Torah in Beis Medrash Elyon. {The usual policy was use it or lose it. If



someone didn't use the scholarship they lost it.} The administration of the College understood how great of a scholar Rav Belsky was, and they gave him a chance to reconsider after one year in the Yeshiva. After this year, he asked for another year to learn Torah, and the college refused to give him another deferral. Despite any pressure, he continued learning Torah and through this he ultimately became a Gadol BeTorah.

Im Yitein Ish Es Kol Hon Baiso BeAhavah. Rav Belsky displayed a gevaldige Ahavas HaTorah which enabled him to stay in learning despite such a Nisayon.

Rav Belsky used to give a "College Shmuz" to talmidim in the 12th grade, to encourage them to stay learning in Yeshiva and not go to College. The truth is that he didn't even have to say so much, as his very life and actions spoke eloquently as to the importance of staying in learning for as long as possible.

Rav Belsky lived the words of the Ohr HaChaim HaKadosh that if people felt the sweetness of Torah, then they would not care about what the world offers, including much gold and silver, as the Torah includes all the Tovos, good things of the world.

The Rosh Yeshiva used to say that if he can't give away to Tzedakah what he wants, then the money is not really his. He gave so much money to Tzedakah that he had to post a sign that he didn't have any Tzedakah fund. Despite this he somehow managed to give untold sums of money to Tzedakah.

Even though the Rosh Yeshiva had great Anivus and Vitur on Kavod, he was Moche, protested with great Shtarkkeit, strength, if he felt someone was going against Halacha. {This was true both Lechumra and Lekula, as was mentioned in the levayah by his son-in-law, YB"L Rav Gross Shlita).

One of the highlights of Neilah here in Yeshiva was hearing Rav Belsky saying "VeAin Lanu Shiyur Rak HaTorah Hazos". He not only said this, but lived this as his man-

Rav Belsky was like Rav Shmuel Bar Sheilas, the famous Melameid Tinokos Shel Beis Rabban, who thought about his talmidim for years after he saw them. Similarly, he felt and was concerned for his Talmidim Shekruyim Banim for years after they were in his shiur.

We must internalize and eternalize the lessons we have learned from the great Rosh Yeshiva, Rav Belsky

In his monumental Sefer, Shulchan HaLevi, Rav Belsky zt"l mentioned that the Demus Devuknam of his Rebbeim was in front of him, as a Tochachas Megulah (the image of his Rebbeim was in front of him as a obvious rebuke to him). Similarly, we hope that we should be zoche that Rav Belsky's Demus Deyukno should be in front of us as a impetus to live up to the great lessons of life he taught us through his shiurim and through his very persona.

In the zechus of following in the path of the Rosh Yeshiva in Limud HaTorah, Hachazakas HaTorah, middos tovos and Ahavas Chesed we should be zoche that he should be Mailitz Yosher for us all, and may we soon see the coming of Moshiach Tzidkenu Bimhayra Beyameinu

HORAV CHAIM YISROEL BELSKY זציל



From "Popsicles To Galaxies"

RABBI MOSHE SHOCHET

Yaakov Binyomin, the youngest son of Rav Belsky zt"l, spoke at the airport, Motzai Shabbos before the Aron was taken to Eretz Yisroel for Kevurah, and said over how when someone asked his father how to make "Popsicles", he told his father; "Poppy; that was a stupid question", to which his father responded; "Yaakov; there is no such a thing as a stupid question. Everyone's question is very important to them"!

I remember asking Rav Belsky for a heter to listen to Jewish music Cds on Chol Hamoed during the year of my Aveilus for my father z"l. The Rosh Hayeshiva gave me permission, since it's simchos Yom Tov for me to listen. That Psak saved my Chol Hamoed! I told Avrohom that what he had said over in his hesped on Erev Shabbos in yeshiva, you can take with you for life.

He mentioned how his father never pushed them to learn, but by always seeing him with a gemarra even at an amusement park, that alone was a tremendous lesson & limud for them to try to emulate and to look up to.

The oldest son, Aryeh said how you can't be a genius like his father but he was able to learn lessons of tzeddoka & chesed from him. Arveh would complain to his father that how can he give \$100 checks away to nitzrachim, and his father would answer him nicely to leave him be. A non frum lady even came barging into the house on Yom Kippur, but Rav Belsky would C"V not throw her out, and instead told his family to let her sleep on the couch.

Shlomo Yehuda said over at the levaya how he wrote a song to the holy words of Raza D'Shabbos that we say over at Kabbolas Shabbos right before Maariv. His Shver lived another 208 Shabbosim from the last incident when he was B"H saved miraculously. It was exactly 4 years later from the Motzai Shabbos Yisro that he was taken in emergency to the hospital last time. Raza equals B'Gematriah 208!

Dovid Frischman, from Camp Aguda, said over at the airport, how there was a kid from camp who stuttered very badly, and Rav Belsky tried very much to help him all summer long with no success. Rav Belsky cried when the camper had to leave at the end of the summer. The next summer, Dovid came to tell Rav Belsky the good news that although he couldn't help him, but someone else helped him improve all throughout the year. Rav Belsky smiled, and Dovid knew that Rav Belsky would not mind that someone else had helped the child improve and helped him with his stuttering. Little did Dovid realize at the time until he found out much later that it was none other than the Rosh Hayeshiva himself who took off from his very hectic schedule during the entire year, and would find the time to go to the boy's house once a week to help him improve and not stutter BS"D. He would take out the time from his meals to answer the camper's shaylos even though they were the same questions over & over however, to each camper, he would again take out the Mishnah B'rurah to show the boy inside the Psak Halacha, even though he just did that a minute ago.

Rabbi Dovid Goldstein, a son in law and Rebbe in the Mesivta Torah Vodaath cried out in Eretz Yisroel how he would sometimes find his Shver with his plate of supper untouched 4 hrs later! He was so busy answering people's Shaylos, questions, helping the Nitzrachim... The Rosh Hayeshiva had a good sense of humor. Once, I tried to argue with him in learning [sorry that's my nature, & I'm sure he was mochel me] to which he told me; "I'm not deaf. I heard you the first time"!

Rabbi Genack from the OU Kashrus told over how Rav Belsky was once asked by someone from the secular world; "Why so many children? To which the Rosh Hayeshiva answered on the spot; "because, We JEWS are an **endangered species**"!

Zvi said over at the Bais Avel during the Shiva how someone from camp Aguda told them over how their father told him "I would even sleep on the floor if I was able to make room for even just one more



Rav Yaakov Kamenetsky zt"l with Rav Yisroel Belsky zt"l in 1969.

Masmid to be able to come and join the Masmidim program in Camp Aguda"!

Someone else told them over how one time the Masmidim went on a trip and hiked up a mountain during the summer. This Masmid did not prepare himself correctly for this trip, and therefore didn't drink enough beforehand. When he finally reached the top of the mountain, he was completely dehydrated. The Rosh Hayeshiva himself carried the boy all the way down the mountain on his "Broad Shoulders- "Breita Pleitzas"! [Noseh B'ol Chavero v'Talmido.]

It was told over by Zvi at the hespeidim how his father would make Mayo for the Seder, since there was a ben bayis who loved Mayo for Pesach [that was his Popsicle!] A talmid told me over how he was asked to give a shiur on the galaxies and the Stars of *Shomayim* with all the planets in the universe. The Rosh Hayeshiva put his head down for 4 minutes and gave a shiur for the next 2 hrs. I told

this close talmid; ["Could you imagine if he would have put his head down longer!]

I told over to my brother Yechiel that I cried my eyes out saying tehillim on the night of the petirah seeing the tall Rosh Haysehiva now lying on the floor of the Beis Medrash of Torah Vodaath wrapped up in a tallis with Yartzeit candles surrounding him all around. When I was menachem avel his brother Ray Mendel, I told him that we all cried along with him when he cried out by the levaya; "Achi My Brother..... {Acheinu Kol Beis Yisroel}. The son in law, Rav Presby said over by the airport how Rav Belsky, when he was saying good bye to the campers and Masmidim of Camp Aguda and the end of the summer, he said that next year he won't be here in camp, but instead he will be in Yerushalayim. Prophetic words that we will IY"H join him soon in Yerushalayim! Naflah ateres rosheinu-Mi yitein lanu temuroso-Y'hei zichro baruch!

Rabbi Moshe Shochet

HORAV CHAIM YISROEL BELSKY 12" of



Rav Belsky's Daf Yomi

RABBI SHOLOM SMITH

One of the many shiurim that our Rosh Yeshivah, Hagaon HaRav Yisroel Belsky, zt"l, gave in Torah Vodaath was his daily Daf Yomi shiur, which took place during the lunch-time break from 1:15 PM till Mincha at 1:50 PM. He gave this *shiur* for close to half a century and it was very precious and important to him. I had the zechus to be a part of the shiur for the past thirty-three years and would like to share some memories of and insights into the greatness of Rav Belsky.

The eighth Siyum HaShas of the Daf Yomi took place in November, 1982. It was the last Siyum attended by Hagaon Harav Yaakov Kamenetzky, zt"l. In his keynote address, Reb Yaakov revealed that although he had completed Shas many times, this was the first time that he had done so with the cycle of the Daf Yomi. He even expressed the wish that, "If Hashem will grant me years I hope to complete the next cycle with Tosafos." (This was not to be as he passed away midway through the next cycle.)

Reb Yaakov added that he didn't see why bnei Torah and kollel yungeleit could not devote a half hour to an hour a day to learn the Daf Yomi. That would help them become familiar with the length and breadth of Shas, and not be limited to the yeshiva mesechtos commonly studied.

I remember thinking that this would be something worth considering, although I was amazed by the suggestion that the Daf could be covered in a half-hour a day! Nevertheless, two months into the next cycle, after the completion of Mesechta Berachos, I became a father for the first time. The Kollel had learned Mesechta Shabbos that previous year and so, to mark this great milestone in my life as well as to review what I had studied, I decided to join the Daf Yomi and began to attend Rav Belsky's daily lunchtime shiur.

Rav Belsky was then a young man in his mid 40's. His involvement in the myriad needs of Klal Yisrael that occupied so much of his time later in life had not yet begun. He had the time and menuchas hanefesh to prepare for this shiur and it was fascinating to see how much Torah knowledge could be compressed into those thirty minutes!

During the summer months, he served as Rav and Manhig Ruchani of Camp Agudah and the head of its Masmidim program. The Daf Yomi shiur continued unabated every night at 10:00 P.M., camp time. There, in the rarefied atmosphere of the Catskill Mountains, and with no pressure to complete the *Daf* in thirty minutes, the shiur took on a broader and deeper format.

With the passing of the Torah giants of the previous generation, like Rav Moshe Feinstein, zt"l, and Rav Yaakov Kamenetzky, zt"l, Rav Belsky assumed more and more responsibilities for the Klal, in addition to his main position as a Rosh Yeshiva in the Torah Vodaas Beis Medrash. Although he "barely had a minute to breathe," as he often said, the lunch-time Daf Yomi was sacrosanct and it continued daily.

There was a small group of talmidim, myself included, who faithfully attended every day. Most of us spent either first or second seder learning the Daf before or after Rav Belsky's shiur. It was truly amazing to observe how Rav Belsky skillfully navigated the great Sea of Talmud. It made no difference if it was the relatively familiar mesechtos of Moed, the more lomdishe Yeshivishe mesechtos of Nashim and Nezikin, or the difficult, intricate mesechtos of Kodashim. The Gemara was so fluent to Rav Belsky, as if he had just learned it.

He had the incomparable skill of being able to condense a lengthy sugya (which would normally entail a dozen shiurim) into one precise synopsis. The many Gemaros which required scientific knowledge of the cosmos and astronomy were clearly explained. When an unfamiliar Gemara word was reached, Rav Belsky often discussed the etymology of it. He showed us how many ancient Greek and Aramaic words were still in usage in the English language, albeit in slightly different format and pronunciation.

Dikduk was his specialty, and instead of quickly glossing over such Gemaras, he explained the rules in a simplified manner that made it understandable. He knew Navi verbatim - even the ones rarely studied, and if a pasuk from a haftarah was quoted, he sang the words with the trop (cantillations). He was an expert in history and brought to life the many stories told in Shas about the various tana'im and amora'im and explained the backdrop and the overall picture of that period.

There are many Gemaros that discuss ancient methods of agriculture, farm life and botany and we were thrilled to hear clear definitions of what tools were used, and how they worked. Rav Belsky constructed a number of models and drew detailed pictures on how these long-extinct tools functioned. It was remarkable to understand the evolution of crude hand utensils of fifteen centuries ago into the modern tools that we are all familiar with today.

Rav Belsky taught us that nothing in Shas was irrelevant. The techniques and methodology may have changed dramatically, but the Chachmei Ha-Talmud had not composed an antiquated Book. Everything Shas contained could be applied somehow to present-day living.

Rav Belsky was a master in understanding the many facets of the Mishkan, Beis Hamidkash and the various korbanos offered there. The halachos were on his fingertips, down to the smallest details. How could a Jew believe that the arrival of Moshiach was imminent and not be prepared to supervise, teach (and, if he was a Kohen, perform) the Temple service?

He was a renowned expert in another sorely neglected part of Torah - Seder Taharos. The rules and guidelines of purity and impurity were on the tip of his tongue, although most are not in effect in our time. The complicated rules, as well as the many exceptions to the rules, were made much more understandable and easier to remember due to his crystal-clear ex-

When the Daf reached the parts of Mesechta Chullin and elsewhere which discuss the anatomy of livestock and the various illnesses and fatal defects which would make an animal a treifah and unfit for consumption, he did not only explain the science of the topic. He would bring in his little black medical pouch containing his collection of razor-sharp scalpels and scissors and perform a dissection of a ben pekua (full-term fetus) baby calf on his classroom desk. He would remove his rabbinic frock, roll up his sleeves, don a plastic apron and disposable gloves and give us a "tour" of the anatomy of a kosher animal. He also showed us which parts of the chelev (forbidden fats) had to be traibered (removed) and how to traiber properly. These "shows" would take place once or twice a year, usually in coordination with his Yoreh Deah Semicha shiur. They would attract dozens of talmidim who stood by for an hour or longer in amazement at the incomparable, vast knowledge of Rav Belsky.

The many stories recorded in Shas presented fertile ground for Rav Belsky's skills as a darshan (master orator). With a constant eye on the clock, he would relate snippets of some of his famous drashos and insights derived from the wisdom of the Sages. He spiced these insights with stories from his own life, and incidents about his own great rabbeim and the rabbanim he was close to. Counted among them were Rav Moshe, Rav Yaakov, Rav Reuven Grozovsky, Rav Gedalya Schorr, Rav Eliezer Silver, Rav Yaakov Teitelbaum (his predecessor as Manhig Ruchani at Camp Agudah), Rav Yisroel Chaim Kaplan (the Mashgiach of Beis Medrash Elyon) and, of course, his Zaidah, Reb Binyamin Wilhelm, the founder of Torah Vodaath.

When the Gemara discussed topics of food production and the like, he would share anecdotes of his decades-long experience in kashrus supervision, including his positions at the Chof-K, and for the past three decades at the OU.

He related how he had supervised the building of one of the first machine matzah bakeries in post-Communist Russia. When the Gemara dealt with wine production he would explain the intricacies of present-day wine-making and the problems and solutions to making it kosher.

The many Gemaros discussing the guidelines of dinei Torah and the court system brought out remarks on how to properly establish a Beis Din and how to avoid some of the major issues that plague this institution today.

For just about a third of a century I had the zechus to be part of Rav Belsky's Daf Yomi shiur. The memories abound and the sense of loss is so great. Who can replace such a person who knew so much, loved to teach, and will always serve as an inspiration of the heights a Jew can attain in the endless pursuit of Torah knowledge.

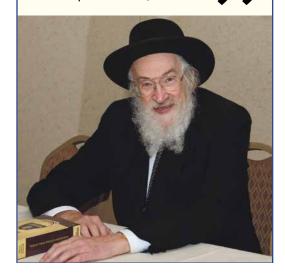
HORAV CHAIM YISROEL BELSKY זציל



In Rav Belsky's **Own Words**

Shabbos of "Chinuch & Chizuk" Tarry Town Hilton, 2015

The Rebbe has to not only love every Talmid [even the difficult ones], but he has to also believe in each and every one of his talmidim. Even if he does not believe in himself, but when he sees you believing in him, that will give him a healthy self-esteem to begin believing in himself. A Rebbe has to see potential Kochos and Kishronos in a child, even if the student resists your efforts, don't give up on anyone. A rebbe who is cynical and comes down on a talmid does not belong in teaching. Talmidim who are not matzliach may be because in the past a parent, rebbe, or friend was too cynical with him and told him that he wouldn't amount to anything. A talmid may not even realize that he has inner abilities that he never knew exist. As a rebbe you can bring that out in him, and your efforts never go to waste. Years later, you may be surprised and see him grow up IY"H into a Talmid Chochom. If you believe in your talmidim, then they'll see themselves in a different light. A rebbe can never be angry at a student, except outwardly he can show that he's upset with him but never in your inner heart. You can't be jealous of a talmid, in fact a talmid is supposed to "shteig" more than the rebbe. The Rosh Hayeshiva was very open when he told everyone that in all his 50 years of teaching he never hated a talmid and the opposite, he loved each and every Talmid! [based on the speech that the Rosh Hayeshiva gave over Shabbos to the Menahelim & Rebbeim, and on a personal interview with the Rosh Hayeshiva zt"l!]



RAPHAEL BERDUGO

I just finished reading your excellent piece on Rav Belsky zt"l. I just wanted to let you know that as a military chaplain who has deployed he was the one I turned to when I had shailos and he never let me down. And indeed his secular knowledge was evident in his rulings. One example that comes to mind was when I arrived in Qatar in 2008 I was looking for milk to put in my cereal thinking that I might find some American milk with an OU, however the only milk available said product of the KSA (Kingdom of Saudi Arabia) and said 100 percent pure cow's milk. I sent an email to someone who had access to Rav Belsky with a shaila if I could use this milk. His response was absolutely not! He said that Saudi Arabia is the number two producer of camel milk in the world after Somalia (when I tell this story I always ask the audience if they know who the number one producer of camel milk is in the world and I have never had anyone know the answer even in secular circles, but Rav Belsky knew that)) and there is a good chance that it's camel milk. A few weeks later a Sgt. invited me for a cup of coffee at one of the Green bean coffee booths on base, I told the TCN (third world country national) behind the counter that I wanted a black coffee. He pretended to understand my request and brought

me back a hot mocha of some sort. I told him it's not what I want and repeated my request. He right away starts frothing the milk! But this time I paid attention to what he was doing and stopped him and reiterated that I wanted no milk just a double shot of espresso. He finally understood and brewed me a quadruple espresso which kept me up all night! The next day I was sharing the story at the smoke pit (where I would regularly visit with the troops) and how the brew kept me up all night. A little later that day a female airman came over to me and told me that she had overheard my story and wanted to know why I refused to drink the milk? I jokingly responded because it's camel milk. To my utter surprise she told me "yes I know it is". I asked how she knew that? She said because in the US she is lactose intolerant and here she has no problem with the milk. Apparently the enzyme in cow's milk that causes lactose intolerance is not found in camel's milk. I was amazed at how Hashem showed me the veracity of Rav Belsky's *psak*!

Yihye zichro baruch! Kol tuv! Raphael Berdugo, Ch, Maj, USAF Deputy Joint Base Chaplain Joint Base Andrews, MD 20762 DSN 858-2111

RABBI MOSHE TRAVITSKY

A friend of mine, Rav Menachem Savitz, was a member of a group of bochurim who participated in the Masmidim program at Camp Agudah in Ferndale, NY, during its first years. He recalled one particular incident from 30 years ago that reflects the manner in which Rav Belsky displayed his deep humility while demonstrating his love and sensitivity for every Yid.

The bochurim in the Masmidim program asked Rav Belsky if they could go on a trip. Rav Belsky suggested that they visit Niagara Falls. Before they departed on the lengthy drive, Rav Belsky indicated that they should take along a handicapped camper who was wheelchair-bound. Despite the great challenges involved, Rav Belsky gave his assurance that he would take care of this camper's needs. The members of the group were perhaps less than excited to be encumbered by the presence of this camper, but they saw the love and care that the rosh yeshiva expressed and they understood that it was the right thing to do.

Upon arriving in Niagara, one of the outings the boys went on was the Cave of the Winds, a thrilling experience that begins with an elevator ride 175 feet down into the Niagara Gorge, where, in ponchos and specially-designed sandals, guests stand a few breathtaking feet from the torrents of Niagara Falls.

Seeing the young camper in his wheelchair, one of the Cave of the Winds staff members regretfully informed Rav Belsky that the boy wouldn't be able to participate and someone would have to remain behind with him. Rav Belsky immediately encouraged the rest of the group to go ahead and said that he would remain with the camper. At that moment,

however, Rav Belsky noticed a father lifting his young son on to his shoulders and head to the attraction. Turning to the guide, Rav Belsky asked if it would be okay for him to carry his disabled camper on his shoulders.

Looking at the bearded rabbi with surprise, the staff member asked, "But he's dead weight. How in the world can you carry him?"

Rav Belsky told him not to worry. Once permission had been granted, Rav Belsky proceeded to lift his beloved camper on his shoulders and walk ahead, as he did his best to catch up to the Masmidim group. The giant of Torah made the beleaguered camper on his shoulders feel like a giant as well, enabling him to take part in the Cave of the Winds experience.

For Rav Belsky, nothing was unbecoming for his stature or beyond his reach if it could make a positive difference for a yochid or the rabim. That was precisely one aspect of his greatness. He allowed his various positions and roles, and his ability to bring himself down to the level of one and all, to sometimes divert our attention from the fact that he was one of the gedolei hador, a living Sefer Torah, who had every word of Hashem embedded in his mind and heart, the very heart that was open to Klal Yisroel.

And to a disabled camper.

A camper who sat on the shoulders that carried the burdens of Klal Yisroel.

Shoulders that were at times frail and weighed down by tremendous yissurim, but almost miraculously never ceased carrying the concerns, worries and responsibilities of a nation.

Who can replace him?

בס"ד

עצרת זכרון



לכבוד היארצייט של מרן רבינו ראש ישיבה **הרב שמוא' ברודנא זצ"ל** זצ"ל HaRav Shmuel Brudny

תתקיים אי"ה מוצאי שבת לפרשת תצוה יא אדר א'

(Motzei Shabbos Feb 20,'16 למםפרם)

9:00 P.M.

באגודת ישראל םניף זכרון שמואל 2141 Coney Island Avenue (Bet. Ave R and Ave S)



ימסרו דברי זכרון הרב ר' אליהו ברודנא שליט"א והרב אליעזר גינזבורג שליט"א



תלמידיו ומוקיריו

עזרת נשים תהי' פתוחה

Chesed Le'Avrohom: Divrei Torah and Divrei Zikaron Upon The Yahrtzeit of The Mirrer Rosh Yeshiva

Moreinu Harav Hagaon Rav Avrohom Kalmanowitz zt"l Yahrtzeit - 2 Adar

RABBI MOSHE BOYLAN

As Klal Yisroel marks the *vahrtzeit* of the Mirrer Rosh Yeshiva, Rav Avrohom Kalmanowitz zt"l on 2 Adar, it is appropriate to mention Divrei Torah he would say, and some of the *Maasim Tovim* which were a fulfillment of these Divrei Torah.

In the following quote, the Rosh Yeshiva is giving mussar to an individual to maintain his yeshiva Al Taharas HaKodesh (cf. Kulmus HaLeiv P. 117, for the exact details of the letter): You should know my brother that only in the Chesed of Hashem we have remained alive, as an "Ood Mutzal Maiaish" (a firebrand saved from a fire) and destruction that was in our generation (a reference to the Holocaust). It said in the Torah, "VaYiktzof Moshe Al Shnai Benai Aharon Hanosarim Madua..." (Moshe got upset at the two remaining children of Aharon why...). Chazal say that Moshe Rabbeinu got upset and said if you were remaining, you should not make a mistake, even accidentally, from an Ones (forcibly) or from forgetfulness, chas veshalom, in the Avodas HaKodesh (the Holy Service of Hashem). There is one opinion that Moshe Rabbeinu also told them the scary language of, "if you made a mistake, why have you remained" chas veshalom.

In the situation discussed in that Chazal at least fifty percent of Aharon's children remained, but nonetheless there was a "taanah" (complaint) on the remaining children of Aharon for not being careful not to make any mistake, even accidentally. In our situation, with our great aveiros we have remained Mesai Mispar (few in number) from all of the previous generations and from the previous situation of the Olam HaTorah.

Hashem has saved us only in order to continue on the holiness of the Torah HaKedosha to the next generations. Even if we are on a relatively low level it has been put upon us the same responsibility that was placed upon Moshe Rabbeinu, Yehoshua Bin Nun and the two sons of Aharon (to continued the Mesorah of Torah and serving Hashem as was practiced in the previous generations, continuing the mesorah

In addition to the Devar Torah mentioned in this letter, the Rosh Yeshiva was also known for a related "vort" that he told at a meeting of Askanim (shortly after the end of World War II) that were working

on helping to save the "Sheairis HaPelaitah Yidden" (the Holocaust survivors) from

The Rosh Yeshiva asked the following question: Chazal tell us that there is one opinion that Noach was bitten in the Taivah by a lion, because he was late in giving the lion his food. The question is: why was that such an aveirah that Noach deserved to get punished for? Couldn't we excuse Noach for being late with the lions food, especially if he was busy with all the other chayos and behaimos in the Taivah? The answer is that since the lion is the last living lion left in the world, Noach had a special responsibility to make sure that he was taken care of properly. We can perhaps add (maybe this was the Rosh Yeshiva's intention) that Noach had a special responsibility to the lion, due to the fact that he was the king of all the animals. Another reason that Noach was punished, was as mentioned previously, since Noach himself was saved more than almost all of the people of his generation, there was a great responsibility he had to serve Hashem on the highest level, and particularly to maintain the remaining parts of the Beriah (creation) in the Taivah. The Rosh Yeshiva said that since they had survived the Holocaust, they had a special responsibility to help preserve the remaining parts of Klal Yisroel, and particularly the Benai Torah and Talmidei Chachomim that had survived (who are like the lions, as Chazal say that the Talmidei Chachomim are like kings). These individuals are like the "last lions", as they represent the remnants of the Torah world of Europe, and it is from them that the Olam HaTorah can rebuild itself after the war.

The Rosh Yeshiva lived with this understanding. He was one of the foremost and leading individuals who helped to provide funds and help to the Mirrer Yeshiva to escape from Europe, and to survive for five years in Japan and China under very difficult conditions. Once, he had to meet with Secretary Morgenthau (of the State Department) to provide permission for sending funds to the Mirrer Yeshiva so it could escape. The Rosh Yeshiva fainted, and this helped to impress on Secretary Morgenthau the importance of him granting permission to provide help to the Ye-

Rav Avrohom was also heavily involved in the Vaad Hatzalah, helping to save many Yidden during the war. As part of

his responsibilities in saving Yidden, he had to meet with someone in Washington. On the day before the meeting he was staying in the house of a Rav in Baltimore, and just at this time, there was a big snowstorm. Due to the weather conditions there were no taxis that were willing to travel. The

Rosh Yeshiva woke up at four o'clock in the morning, and walked to the train station. He explained to his host that he couldn't sleep and miss his appointment when there were people whose lives were in danger in Shanghai and Siberia.

It should be mentioned that the Rosh Yeshiva's efforts were successful and the Mirrer Yeshiva was the only Yeshiva in Europe that survived in it's totality. Many of the Mirrer talmidim helped to play a crucial role in re--establishing Torah all over the world and particularly in America and Eretz Yisroel. This accomplishment was in addition to the many other individuals that the Rosh Yeshiva helped to save from the Holocaust.

The Rosh Yeshiva also played a crucial role in reestablishing Torah in America, by founding and running the Mirrer Yeshiva in Brooklyn, which is one of the premier Mekomos HaTorah in America.

In the following Maamar, which was published in Adar 5692 (1932) the Rosh Yeshiva spoke about the obligation to help the Yidden in Russia, who were at that time on the other side of the Iron Curtain.

In Mitzraim it was decreed on us to be in Galus for the length of four hundred years. In reality we were only there for two hundred and ten years and in a situation of the Koshi HaShibud (strength of servitude) for a little more than one hundred years... Chazal tell us that the Koshi HaShibud completed the length of the Galus which the Yidden were supposed to have in Mitzraim and therefore the Geulah happened before the end of the previously established time.

Since the last war (a reference to World War I) Klal Yisroel all over the world have suffered tremendously. In particular, in Russia, the Yidden have suffered both in



their difficult financial circumstances. their inability to serve Hashem (an almost total lack of religious freedom) and in the terribly oppressive Soviet Communist re-

It would seem that this Shibud should be sufficient to be "Mashlim" the amount of Shibud that the Yidden had to have in Galus. Why haven't we merited to see the Geulah yet? The Rosh Yeshiva answered that in Mitzraim there was tremendous Achdus (unity) among the Yidden. This was so, as Chazal say that there were no "Dilitora" (slanderers) among them. Every person felt the Matzav (condition) of his fellow Jew and was "Nosei Be'Ol" with his fellow Jew's Tzaros. Even Shevet Levi, that was not in the actual Shibud of Mitzraim, were Mishtatef (joined together) voluntarily in the *Tzaros* of their brothers and helped them to carry the yoke of their Sivlus. This was the reason that the "Koshi HaShibud" was considered on the Cheshbon (account) of all the Yidden equally, and it was possible to redeem all of the Yidden together from their Galus before the real end of the time of the Gezairah.

In contrast, in our current Galus, we have hardened our hearts from feeling the Tzaros of our fellow Jews, in the way that a true Jewish heart is obligated to feel.

This is the reason that we have not merited the Geulah, as the Shibud has not been completed for everyone equally, and Hashem (so to speak) does not redeem Klal Yisroel partially. The Tzaros of Klal Yisroel have become individualized, and every one only deals with their individual Tzaros themselves. It has been stopped from the heart, the Jewish feelings of the Tzaros of the Klal. Everyone only feels only his own Tzaros, which are in truth sufficiently difficult, but this does not remove our obli-

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gation from feeling the Tzaros of Klal Yisroel, and especially those who are suffering more than my-

In truth, it is a holy obligation on each individual to give and to cause others to give (to help the Yidden in Russia). Even those who are themselves in difficult circumstances have an obligation to join together and to give. This will be considered that everyone is being "Nosei Be'Ol" with the yoke of the Tzaros and the Koshi HaShibud of others. With this we will have the right to ask *Hashem* that the Koshi HaShibud will be considered on our Cheshbon and on the Cheshbon of all of Klal Yisroel, and the Geulah Shelaimah will come even before it was supposed to have occurred.

The Rosh Yeshiva used to similarly explain the Tefillah said during Rosh Chodesh Benching, "Mi Sheasah Nisim LaAvosainu VeGaal Osam MaiAvdus Le-Chairus, Hu Yigal Osanu Bekarov Vivkaheitz Nidacheinu MaiArha Kanfos HaAretz, Chaveirim Kol Yisroel" (He who has made miracles for our fathers and has redeemed us from slavery to freedom, He will redeem us soon and gather all of the Jews spread apart in the four corners of the world, all the Yidden are friends).

One could ask what the connection is between the Tefillah that we should all be redeemed and the fact that all the Yidden are friends? The Rosh Yeshiva would say that (as explained previously)

the Yidden were not supposed to leave Mitzraim so early, and the only reason they did was because the Koshi HaShibud was Mashlim. The only way that the Koshi HaShibud could be Mashlim even for those Jews who were not suffering personally in Mitzraim (such as Shevet Levi) was for to feel the Koshi HaShibud, even though they were not personally suffering.

This is what we mean by saying "Chaveirim Kol Yisroel". As true friends, we feel the pain of our brothers that are suffering, and therefore we have the right to demand that the Koshi HaShibud of our current Galus should be Mashlim, and we should merit the complete Geulah.

The following story shows the tremendous feeling and Middah of "Nosai Be'Ol" which the Rosh Yeshiva had for Yidden suffering.

Rav Avrohom was once traveling with a Melamed that did not have the papers required by law, and was in great danger of being arrested and punished severely due to this situation. In fact, a soldier asked for these documents, and arrested the Melamed. The Rosh Yeshiva stood up for the Melamed, and he was in fact freed, but in his place the army arrested the Rosh Yeshiva and had him undergo a Military Trial.

As the judges were discussing the judgment, one of their heads said that we should kill him immediately, as he is a Jewish Rabbi and nobody will hold us responsible if we kill him. When this person went to carry out his plan, he took a look at Rav Avrohom and asked him what his name is and where he is a Rav? When he said his name and the name of his Rabbanus (Rakov) the person changed his mind and even demanded that Rav Avrohom should be freed.

YAHRZEITS TRIBUTES

What caused this turnaround? Years beforehand, a group of Yidden who were very far removed from Torah, R"L, were having a party, and some people who opposed them placed revolutionary material nearby. The Police was called, and the group of Jews were caught with the revolutionary material. Despite the fact that these Yidden were not at all involved in the religious community, Rav Avrohom did his best to try to save them. He went to the Court Case and said that these people never had anything to do with the revolutionaries. When the Judge asked if he was willing to sign to this fact, he expressed his willingness, and signed. Afterwards, the Judge said that if this is so, you are testifying that you are like them, and he had Rav Avrohom arrested as well. Days later, government officials came to his jail cell and gave him an opportunity to revoke his previous statement and go free. Rav Avrohom refused, and said that I will sit here and will not go back on what I said. When the officials saw his strong stance, they gave in and let Ray Avrohom and all the other accused Yidden go free.

One of the family members of one of these accused Yidden was the individual that wanted to kill Rav Avrohom. When he saw that this was the person that had saved his family member, he saved him from death and let him go free.

We see from these stories the tremendous middah of "Nosai Be'Ol" which the Rosh Yeshiva had towards people who were undergoing Tzaros.

The following is another Maamar said by the Rosh Yeshiva. The historical background to this Maamar, is that during World War II, there were orphans of individuals killed in the Holocaust, who were saved by being sent to Tehran, and were eventually sent to Eretz Yisroel. These "Yaldei Tehran" were taken by the "Aliyat HaNoar" (which was run by the "Sochnut", a Zionist Organization) and were forcibly taught to reject the Judaism which their family members were moser nefesh (literally) for. Many Gedolei Yisroel fought against this phenomenon, and demanded that these children be given a Torah true education.

In the Rosh Yeshiva's Maamar, he quotes the Derasha of one of the other Gedolei Yisroel, Rav Isser Zalmin Meltzer zt"l, from that Tekufah: The time is not appropriate for speeches. When there is a fire outside, it is insufficient to speak, rather one is quick to save and put out the fire. When children are drowning, one goes immediately to save them.

So too is the current situation. When they are taking Jewish children to the Molech (a reference to the anti-religious ideology of the

> Alivat HaNoar). it is definite that one must do whatever is possible and not to think a lot about what is possible and what is impossible.

> This is similar to what the Gaon and Tzadik Ray Baruch Ber zt"l said, "To the Yetzer Hora there are many names. His first name is "Men Ken Gornit Oiftohn" (there is nothing that can be done). On Shemad (spiritual destruction) one has to rip Keriah and sit Shivah. Minus

(heresy) is even worse than Shemad.

At a time that the want to give over children to Minus, we are obligated to do whatever is in our abilities to save them. One must not think a lot about what is possible to be done and what is not possible.

We see this from the actions of Basyah Bas Paroh, who stretched out her hand and did not think about the logical possibility of whether her hand could reach so long or not.

Rav Isser Zalmin was saying that when it comes to imminent Pikauach Nefesh, we must react and do our best, without thinking about whether it is logically possible that our actions will save someone. If we act like Basyah, we may be surprised that our actions will lead to Hatzalas Nefashos despite the fact that this is not possible BeDerch HaTeva.

The fact that the Rosh Yeshiva quoted Rav Isser Zalmin's words was quite appropriate, as he truly took this approach in his many actions of Hatzalas Nefashos, during World War I, World War II and in the war's aftermath.

It must also be mentioned, that the Rosh Yeshiva helped to bring numerous Sefardishe Talmidim from Arabic lands such as Egypt and Morroco to come to the U.S. and learn in the Mirrer Yeshiva. This helped many of them to become part of the Torah community and help to rejuvenate and strengthen the Sefardic community in America. The Rosh Yeshiva was also involved in "Otzar HaTorah", which helped to provide Torah education to the Yidden living in places such as Morroco.

In the zechus of following in the path of Rav Avrohom Kalmanowitz zt"l in Mesirus Nefesh to help save the lives of other Yidden both physically and spiritually, Nosei Be'Ol Im Chaveiro and rebuilding what was lost in the Holocaust, we should merit to see the geulah shlaimah and the rebuilding of the Bais Ha-Mikdash Bekarov.

Sources for this article include "Kulmus HaLev" (taken from the writings of Rav Avrohom Kalmanowitz zt"l), "The Jewish Observer" (article by Rabbi Chaim Shapiro) and Peninim MiShulchan Gavoha (Parshas Noach)

HaRav Aron Florans zt"l, One of The Last 'Alter Mirrers'

YESHIVA WORLD NEWS

This period marks the yahrzeit of HaRav Aron Florans zt"l, who was one of the last "Alter Mirrer", the title given to those who learned in the Mirrer Yeshiva in Poland, and who miraculously survived the hands of the Nazis YM"S by fleeing with the entire Yeshiva to Shanghai, China. He was also Zoche to have studied under Hagon HaRav Elchonon Wasserman HY"D.

Born in Baronovitch in 1919, Reb Aron studied for three years by R' Elchonon in Baronovitch, and from there he studied in the famed Mirrer Yeshiva in Europe. He travelled with the Yeshiva through its miraculous escape which went through Shanghai, China.

After arriving in the United States, Reb Aron kept a lifelong connection with the Mirrer Yeshiva by raising his family right near the Yeshiva in Flatbush, and was a fixture in the Yeshiva for over 50 years. Reb Aron was extremely close friends with Maran Hagon HaRav Shmuel Berenbaum zt"l the Mirrer Rosh HaYeshiva, who was in the same "Chabura" as Reb Aron in the Mir - as well as having studied by Reb Elchonon Wasserman in Baronovitch together.

Reb Aron left behind his Rebbetzin of 60 years, and 7 sons, all of whom are known for their lives of Torah and Chesed following in the steps of their father.

Rav Mordechai Gifter Remembering Rav Leizer Telsher-Gordon Founder of the Famous Telshe Yeshiva of Lita Upon His 105th Yahrtzeit 4th of Adar

PREPARED FOR PUBLICATION BY MALKEAL YUSUSPOV

I would like to tell you a story that I heard from a very fine young man in the Orthodox rabbinate. He is a young man who was privileged to spend two years in Torah study in Eretz Yisroel in the proximity of the Chazon Ish, of blessed memory. When he was ready to return home, he went to bid farewell to the Chazon Ish and to ask for his blessings. The Chazon Ish told him, "Take a seat, I have a story to tell you, I imagine that ultimately you will become a mechanech - a Jewish Torah educator, and I'd like to tell you what the basic ingredient which makes a Torah educator is." And he told the young man this story.

The greatest Rosh Yeshivah in his days, said the Chazon Ish, was Rav Leizer Telsher (Rav Eliezer Gordon, founder of the Telshe Yeshivah in Lithuania). Once, a man of substance and means came to Telshe to seek a chassan for his daughter from among the yeshivah scholars. Rav Leizer led him into the yeshivah and they stood together at the entrance to observe the yeshivah and its student body. Which one of the young men did he like? Standing there, he saw one young man who impressed him very much. He noticed that quite a number of other students were coming to him to seek elucidation in Talmudic problems, so he must be a scholar of note.

So he said to Rav Leizer, "Who is that young man?" And Rav Leizer said to him, "That is mein ben yochid (my only child). "Oh," thought the man, "Rav Leizer's only son! Wonderful."

He sees another young man, learning diligently, completely engrossed in his studies, and asks, "Who is that young man?" Rav Leizer answers, "He is mein ben yochid." The man became confused. Then he sees a third young man and says, "Who is this one?" And again the reply is, "My ben yochid." So he says, "Rebbi, I don't understand. How can you have three ben yochids?" So Rav Leizer turns to him and says, "You don't understand me? I don't understand you. I have over 400 students in the Yeshivah and every one of than is my ben vochid."

And the Chazon Ish added, "This is the basic ingredient in the creation of a mechanech, a "Torah educator."

Rav Gifter used to recall the incredible love for Torah that Rav Leizer displayed throughout his lifetime by repeating Rav Leizer's own comment about his love for Torah. "When it comes to Torah, I am like an alcoholic who has a bottle of wine in front of him. Just as the shikur - drunkard, cannot refrain from drinking the wine, I too cannot refrain from drinking from the wellspring of Torah."

Rav Gifter continued, "Just as a drunkard will never acknowledge that he has drunk too much and continues drinking, so too, Rav Leizer was shikur - drunk from engaging in the words of Torah."



In Telshe, unlike in most Lithuanian cities where the roles were split, the Rav of the town was also the Rosh Hayeshivah. The Rav, in his dual position, therefore had a colossal spiritual influence on the entire population. When Rav Leizer heard about the great success of the new system of learning developed by his contemporary Hagaon Harav Chaim Brisker, he immediately invited him to become a member of the faculty of Telshe so as to transmit his unique system there.

When Rav Chaim declined the invitation, Rav Leizer offered to vacate his positions as Rav and Rosh Yeshivah in order to give them to Ray Chaim so that he would come to teach in the Yeshivah. His love of Torah was so tremendous that no sacrifice was too great, not even his own position as Rav and Rosh Hayeshivah with all its inherent spiritual influence, as long as it would enhance understanding of Torah.

It was for this reason that when Rav Chaim Brisker married off his oldest son, he asked Rav Leizer to be the mesader kiddushin. He explained, "It is possible that there are others who are equal to him in scholarship, but he has no equal in his love for Torah!"

In addition to the extremely high level of scholarship, Rav Leizer imbued Telshe with his unique ahavas haTorah, a trait that was passed on to the Yeshivah in the coming generations and one that became part and parcel of the Telsher *derech*.

In 1910, the fourth of Adar, while on a fundraising trip in London, England, Rav Leizer Gordon sustained a sudden heart attack and passed away there, far from his beloved yeshivah and talmidim. The yeshivah and rabbanus of Telshe were transferred into the capable hands of his son-in-law, Rav Yosef Leib Bloch.

Yaakov Ezriel ben Yehuda Aryeh Leib Feifer Upon His Sixth Yahrzeit

BY HIS CHILDREN & GRANDCHILDREN

Zaidy was born in 1915 - in a little town called Bulgary, near Belz. Zaidy learned the skill of watchmaking in his youth. It was a trade that helped him during war times and afterwards when he supported his family in New York working in Manhattan's Diamond District as a jeweler and watchmaker.

Zaidy spent his life living as a Polish Jew on American soil. He was not interested in luxuries, but lived simply. He never questioned. His emunah peshutah was part of his essence. Bitterness, anger, and resentment were not part of his personality. He had a genuine warm smile always and for everyone. He was able to converse with a chassid, a litvishe yid or a less affiliated Jew. He was a pure yid who appreciated life, perhaps because he was a survivor of the Siberian labor camps and saw so much.

Zaidy loved to express his happiness through music, and song, playing the accordion, piano, mandolin, or violin by family simchas and get-togethers. He was proud to use his voice for kedusha -as a baal tefillah for Shabbos and Yomim Tovim.

In his youth, Zaidy was accused of taking money from a host's house. When the money was later found, the Rav gave Zaidy a brocha, one for arichas yomim- long life. Baruch Hashem, this brocha was granted, as Zaidy merited to live a full life, till he was niftar at the age of 95.

Zaidy appreciated what anyone did for him. When he went to his children for Shabbosos, he would never ask for anything, but would spend the seuda complimenting after each course, saying it was like a king's table. Whatever we served was perfect.

In Zaidy's final years, when he required attendants to help him, he was careful to constantly thank each of them. He appreciated everyone.

Zaidy loved children and they in turn loved him. His eyes lit up when he saw any youngsters, especially on Shabbos, when he was the shul candy man. We claimed that he would have been a perfect pediatric nurse, because he had a special affinity towards babies.

The daf yomi shiur was the highlight of Zaidy's day. Even on freezing nights when he was elderly, he would not miss a shiur. In the last few years of his life, he had a devoted chavrusah come to his house to learn with him.

Zaidy embodied Ahavas Hashem and Ahavas Yisroel. He treated everyone as a genuine Tzelem Elokim. He never judged anyone, but remained gracious and refined at all

We daven that all the little Yaakov Ezriels living in the United States and Eretz Yisroel merit to be as extraordinary as our dear father and grandfather was.



Menashe Sopher's Final Ride

MORDY MEHLMAN

During the month of Adar, Klal Yisroel lost a very special person — Menashe Sopher a"h. In tribute to his yarhtzeit this

month, the FJJ once again publishes this message which was written upon his petira one year ago:

I lost a very special friend this week.

He was a Baal Midos of the highest caliber – a true gentleman who was a walking Kiddush Hashem in all his dealings. He was close to Hashem and close to everyone who had the privilege to know him.

He was Menashe Sopher, who tragically was *nifter* this week after a valiant battle with a dreaded illness.

Menashe was known throughout the world for his airport van service, a service from and to Ben Gurion Airport which he provided with honesty, integrity, and a pleasant demeanor. Together with his aishes chayil, he built it from the ground up, at first driving the vans himself, then branching out to a growing business with many drivers. He and his family provided impeccable, courteous service; they and their drivers (all Shomrei Torah U'Mitzvos of the highest level) imbued the rides with an atmosphere of *yiddishkeit*. Whenever he drove me around Eretz Yisroel, he had a meaningful Dvar Torah to share, and Hashkafic messages that he heard from HaRav Avigdor Miller, zt"l - messages that became his

Menashe's smile and upbeat spirit were always part of the ride. During his illness over the past few years, he and his wife never gave up, instead they carried on with their life and business with deep Emunah and Bitochon in Hashem. When he last visited my office on one of his trips to America for treatments, he expressed great optimism for the future, and was certain Hashem would bring him a complete Refuah Sheleima. In the midst of his challenges, he had gathered a group of investors to expand the business, and was looking forward to a promising future.

The last time I was zoche to see him was during the Yerushalayim Yarchei Kallah of Agudas Yisroel just a few weeks ago. After driving us to Beit Shemesh and back, I asked him if he was going directly back to his home in TelzStone. He said no, he was going to the Mikveh at Belz in Yerushalayim, to begin his weekly preparation for Shabbos,

something he never missed. Afterwards, he was going to pick up his married children to bring them to his home for Shabbos. I jokingly told him to give them a good price, a special family discount for the ride. He of course laughed and said that he always does.

Menashe leaves behind a wonderful family, who will certainly continue on the lofty Derech he set for them. I also hope they continue to run and expand his business, for it was his connection to, and service of,

his Jewish brethren that gave him so much pleasure. May they be blessed with the words "*V'heim Alfei Menashe*" – may their family multiply unto thousands, an army of little Menashes marching to the service of Hashem.

Sadly, Menashe is now on his final ride, on a journey to the Olam Ho'emes, where he will be *zoche* to park himself next to the Kisei Hakovod. It is a parking spot he worked hard for, and one he truly deserves!

MENASHE SOPHER WAS THERE FOR US... NOW WE MUST BE THERE FOR HIM!



TRAGICALLY, MENASHE WAS NIFTAR IN THE PRIME OF HIS LIFE, DUE TO A DREADED ILLNESS WHICH HE FOUGHT VALIANTLY, WITH GREAT EMUNAH AND BITACHON.







HIS WIFE & EIGHT YESOMIM ARE LEFT WITH GREAT PAIN & GREAT DEBT. PLEASE HELP HIS FAMILY SURVIVE AND CARRY ON!

PLEASE SEND YOUR GENEROUS CONTRIBUTION TO:
CHASDEI YISROEL
C/O HORAV ELIEZER GINSBURG
1478 EAST 9TH STREET
BROOKLYN, NY 11230

THIS CAUSE IS ENDORSED BY GEDOLEI YISROEL

CHASDEI YISROEL IS A 5013C TAX DEDUCTIBLE CHARITY

Ronnie Greenwald-Tough But Fair

Since your petira, everywhere I look around I see your face and hear your voice. I had so many childhood experiences going to Camp Mogen Av that you started before giving it over to Rabbi Dovid Kaminetsky who proudly continued on while you were at Camp Sternberg. I take long walks reminding me of the long hikes that we took as campers thinking of how you took the laziness out of us and made us productive young unspoiled campers so we can grow to be proud *bnai torah*. With pain in my heart and engulfed in sadness, I absorb all the kindness that you have done for me. Let me explain:

Many people have written of the thousands of boys & girls that went to camp on full scholarships. I was one of them. Had it not been for Ronnie Greenwald, I would have been spending my summers on Clinton/Houston Street in Alphabet city playing in open fire hydrants to cool off. We didn't live in a house nor had an air conditioner. Just an old metal fan circulating hot air in a small little room that my 3 sisters and I slept in. As matter of fact that's what I did until camp started, play in fire hydrants or play stoop ball. Since I was 8 years old, I was in camp Mogen Av and pretty much stayed there until I was maybe 20. I would count the days, minutes, and seconds leading up to camp.

Our camp clothing lists were not long. We could not bring trunks. I brought one small valise and a duffle bag. We were not allowed to pack candy and food. Back then, no one would ever think of buying water much less bring water to camp. As matter of fact, there was a strict rule of sending food packages to campers. If you did send it; the campers did not receive it. On visiting day, parents would bring it back. This was a very good rule because everybody was treated fairly. Campers came from all over, wealthy and poor, and Ronnie instilled upon all the staff to treat us equal and fair. But Ronnie showed compassion and care to all campers on an individual basis too. With over 1500 campers (probably more), I don't know how he managed this task but he did.

One time, I learned that my parents sent me a small food package but I knew that I wasn't going to get it. I was very upset about this and started acting up. I knew that my

folks worked hard at sending me this and paid postage. I didn't want it to go to waste. Ronnie interceded and Rabbi Dovid Kaminetsky along with the division head Herby Hexter quietly gave me the food package. I was told gently that this was a onetime exception and explained to me the reason why food packages are not allowed in is because most of the kids are poor and it wouldn't be fair to them. I understood. I was one of them. Ronnie had that magic of how he spoke to each camper. He was tough but fair.

From the first day of camp until the end, Ronnie taught us responsibility. When the buses arrived on the campgrounds, we pulled the luggage off the buses and schlepped it uphill all the way to our bunks. If we really struggled, the counselors would help us. Yes, we unpacked our own clothing and put them in our cubbies and made our own beds! A chiddush among all the new camps!! Afterwards, before supper, it was mandatory for each camper to write postcards home that we arrived safely, we actually had to write postcards once a week. Ronnie was teaching us to care for our parents feelings. He didn't want them to worry about us.

Everyday right after learning, we had to clean our bunks. I never saw a foreign worker in all my years clean a camp bunk. We were taught by our counselors how to make beds with hospital corners. During inspection every bed was inspected by a division head and if the quarter didn't jump off the bed or the bed was made sloppy we would have to do it again and again until we got it right. Each camper had certain responsibilities-cleaning the bathrooms, sweeping the floors, and throwing out the garbage. Our clothing in the cubbies had to be in order too. If a bed was not properly done or a cubby was messy or the bathrooms were not cleaned then everybody in the bunk was responsible. We couldn't go to first activity until the entire bunk passed inspection. Ronnie was teaching us to clean up after ourselves. He was teaching us teamwork. He was teaching us to help other campers in need. Even though at the time, it was kind of tough to digest, as time went on I became very grateful because he made all of us learn to be accountable for our actions and attitudes.

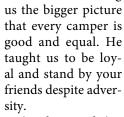
Camp was strict in many ways but it was good for us. Ronnie cured our bad habits. He made us productive. He taught us how to persevere and keep trying. It was like boot camp, you had to obey the rules. Some people might think reading this article that we had it tough. We didn't complain. We loved Camp Mogen Av and looked forward to coming back every year. We had all-day activities,

concerts, 2 swim periods a day, and arts & crafts, skits, talent contests, overnights, hiking deep into the forest, and more. No, I didn't get to go to China or Canada. Somehow I feel I didn't miss out. However, I did relish the night activities at Camp Mogen Av. Who

would want to give up playing capture the flag at night? The whole camp was involved and required teamwork to win-a hallmark of character building Ronnie was in the midst of instilling in each of us.

Today, most pools and lakes are idle. Campers have the option to go swimming or not. It's not surprising that so many people in their 20's can't swim today. We didn't have that option. We had to don on bathing suits and go in the pool. I just found the first period on instructional swim when the cool mountain chill is still lingering around too much. We had to enter a cold pool. The Talmud says a father must teach his kids how to swim. Ronnie was aware of the Talmud and the fact that all these inner-city kids had no pool to learn to swim in during the off season, so he took it upon himself to create activities specializing in instructional swim. Thousands of campers including myself became good swimmers because of him. Ronnie taught us to be self-disciplined.

Thursdays was the most dreaded day in Camp Mogen Av. It was "hike day". Years later, when I waitered in camp I learned the reason behind this. The cook and kitchen staff always had off on Thursdays. Several years ago, I worked in one of the modern upscale camps. Every day, I witnessed another surprise. We didn't have a T.V. room to play video games. (The x-box room is where you will find most campers). Even if we had an x-box room, they would not let us in. We had a full-range of daily activities and each camper had to play. No one stood on the side even if he was weak. Ronnie taught us the golden rule-to treat every camper with respect, to be tolerant and accept their differences, and have the courage to do the right thing. Could you imagine putting a weak camper up in the ninth inning to bat when you are losing and there is two outs. It happened all the time. Many of us were upset and complained to the counselor but Ronnie was teaching



(Back to Hike) I was viewing from a hilltop as I was giving

a horseback riding lesson, a group of campers setting off on a hike. They walked down the road made a turn and winded up at the lake. The entire hike lasted maybe 15 minutes. Surprised, I was shocked! We had to do 10 mile hikes! I recall one day while we were in the bunk that some camper came up with the excuse and feigned sickness. The next minute all of us are lying in bed with high fever thanks to heating up the thermometer. The counselor walked in and asked what is going on. All of us complained that we were too sick to go on the hike. How long do you think that excuse lasted? Not long. In minutes, we were tossed from our beds onto the floor and had less than 5 minutes to be at line up.

Ronnie wanted to build character in each one of us. Hiking incorporated all facets of character-trustworthiness-to be honest and reliable, respect-be tolerant and accept all peoples, responsibility-do what we are supposed to do and respect authority, fairness-to play by the rules and listen to others, and caring-to be kind and express gratitude. He succeeded. Ronnie is looking down and admiring the thousands of campers whose lives have changed for the better, simply because you cared.

I will never forget Ronnie's words or lessons. How precious they still are. I know you are gone but in my heart you're everywhere. You made a difference in my life educating me what is right and wrong. You taught me torah values. You showed me by example how to be happy and responsible and value the things most important in life- family, friends, and country. I will never ever forget





Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD

Photo Gallery

Will wonders never cease! I have somehow ignited the creative spark in a few of my readers, the latest one C.S. Here are some of the most recent CS works of art. And please I beseech



all of you out there to send in your work, as well as your comments and reactions; after all that's what this column is about in the first place. Here is the introduction by CS.

"Here is some beauty from looking up and snapping photos." Here is a lovely blending of colors, probably



at or about sundown. And this one has a nice pattern of clouds sweeping across the sky. Notice the trees and buildings are at the lower half of the photo, not in the center, a more dramatic composition. And here a more somber display, notice the contrast, light clouds dark trees. Just gaze and appreciate the glorious display.





And last but certainly not least by any stretch of the imagination, we present "Trees"



Nothing to say; it speaks for itself. And so there you have it, photos of our everyday environment, "The Wonders of Nature."



Oh and before I forget, here's one submitted by a reader, anon. Highlighting the shadow theme we presented earlier. It's entitled, "Highway Mincha."

And here is yet another one I forgot to include: "reflections"

This one is looking down in the street at the reflection of the Mobil sign in the puddle.



And once again, submit your own photos, yes, as you can plainly see, there's photographic life after "askonim", gatherings, etc.

Flatbush **Maariv Directory**

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7:45 PM Agudas Yisroel of Mldwood 817 AVENUE H Khal Beis Avrohom 1524 E. 17TH ST Agudas Yisroel of Madison 2122 AVE S Ahavas Shalom 864 E 26TH ST Bais Medrash Yaakov Moshe 1221 AVE S Bais Moshe Shmiel 1782 E 28TH ST Bet Yosef

2108 OCEAN PARKWAY 2822 AVE J Congregation Chizuk Hadas 1421 AVE 0 Khal Bnei Shlomo Zalman 1093 EAST 21 ST Merkaz Hatefilah 1898 BAY AVENUE (M&18) Merkaz Yisroel of Marine Park 3311 AVE S Sephardic Congregation

Adas Yishurin Bais Moshe 3418 AVE N Agudas Yisroel Bais Binyomin 2913 AVF I Bnei Binvomin 727 AVEN O Knesses Bais Avigdor 1720 AVE J Sharei Eliezer

8:30 PM

Avenue N Jewish Center 321 AVF N Congregation Tenke 1643 E. 21ST ST Chabad of Marine Park 3040 NOSTRAND AVE Cong. Bnei Avrum 197 WEBSTER AVE Khal Keser Yisroel Mordechai 2016 AVENUE I Shaarei Halacha 3417 AVE L

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3120 BEDFORD AVE Bais Moshe Shmiel 1782 E 28TH ST Beis Avrohom 1524 E 17TH ST Bnei Israel 3190 BEDFORD AVE Bnei Yitzchok 1143 F 19TH ST Chasidei Gur 1409 OCEAN PARKWAY 1143 E. 19TH ST Congregation Bais Yitzchok Congregation Bnei Israel 3190 BEDFORD Congregation Sfard 1575 CONEY ISLAND AVE Congregation Shaaray Zion 1659 E 13TH ST Congregation Sheves Achim 1517 AVF H Ginzei Yosef AVE R BET. 12TH & 13TH ST Khal Beis Avrohom 1524 E. 17TH ST Khal Bais Ephraim 2802 AVE J Khal Bnei Shlomo Zalman 2002 AVE J Khal Kinvan Torah 1570 CONEY ISLAND AVE Khal Sasregen 1279 E. 24TH ST Khal Toras Chaim D'Flatbush 2201 AVE L Mapeh L'nefesh 3017 BEDFORD AVE Mayan Yisroel 3315 AVE N Nachlas Yehoshua 1655 F. 24TH ST 1279 E 24TH ST Sasregen 1882 NEW YORK AVE

9:15 PM

Bnei Torah Bais Naftoli 3514 FLATLANDS AVE Bnei Torah of Marine Park 3523 AVENUE S Bostoner Beis Medrash 2822 AVENUE J Congregation Bais Aryeh 1069 EAST 4TH STREET Congregation Ahavas Dovid 924 EAST 10TH 812 DITMAS AVE Congregation Keren Orah Congregation Nachlas Tzvi 2201 EAST 23RD Congregation Tiferes Tzvi 1307 E. 8TH ST Ginzei Yosef AVE R BET, 12TH & 13TH ST Kolel Zichron Shmiel Chenskowitz 1167 E. 13 ST Monastristch 2702 AVE M Narol Beis Hamedrash 2409 AVE U 1500 E 9TH STREET Rabbi Lezevnik's Shul Tehilah L'Dovid 1950 F 21 STREET Young Israel of Midwood 1694 OCEAN AVE Yeshiva of Brooklyn 1200 OCEAN PKWY

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Agudas Yisroel of Madison 2122 AVE S

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Agudas Yisroel Bais Binyomin 2913 AVE L

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Bais Eluzer Dfaltishan 1516 F 24TH ST Bais Hamedrash Kol Torah 2016 AVE M Cong Bais Yisroel of Kensington 693 EAST 7TH Congregation Bet Yaakob 1801 OCEAN PKWY 2645 NOSTRAND AVE Khal Zichron Mordechai Kol Torah 2022 AVENUE M Marei Yechezkel of Flatbush 1016 E. 15TH ST Yeshiva Chofetz Chaim 1271 E. 35TH ST

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808 AVENUE O Avenue O Synagogue

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10:00 PM

Agudas Yisroel of Madison Ahi Fzer 1885 OCEAN PARKWAY Beis Medrash Chasdei Chaim 1575 CONEY ISLAND Beis Medrash D'Bertch 3302 AVE P Bet Yosef 2108 OCEAN PKWY Bnei Binyamin 727 AVENUE O Beth Mordechai 1358 EAST 13TH ST Cong. Kehal Imrei Shaul D'Modzitz

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Kollel Hashechunah 1228 EAST 34 ST Knesses Bais Avigdor Lakewood Minyan 1495 CONEY ISLAND Midrash Moshe Ben Maimon 59 GRAVESEND NECK RD. Nachlas Yitzchok Soblov 3418 AVE L Ohr Elivahu 702 AVENUE O - SIDE DOOR Tomchei Torah 1966 OCEAN AVE Young Israel of Avenue J 1721 AVF I Young Isreal of Flatbush 1012 AVE I

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Khal Bais Ephraim 10:30 PM

Beis Medrash Chasdei Chaim Bostoner Beis Medrash

11:00 PM

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Splendor of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH

Yosi Heber of Detroit is a corporate executive who is also a unique talmid chacham. To help those who learn Daf Yomi, Yosi produced a series of 122 cassettes, which contain a summary of every mesechta in Shas. Each tape contains a synopsis of twenty blatt, enabling the listener to quickly review what he has learned. This enables people to review their learning as they proceed through the seven-anda-half year Daf Yomi cycle. To teach Shas one must know Shas — quite an achievement for a young man.

One of the major problems facing many young Jewish men and women today is the problem of shidduchim, i.e. finding the appropriate marriage partner. These people are capable, bright and articulate, but they unfortunately have not yet met the partner with whom to build their future. Yosi was in that category for many years until, finally, while working in England in 1994, he became engaged.

Yosi called one of his friends in London and said excitedly, "I'm a chassan!"

"Mazel tov — when are you getting married?"

"August 22nd," said Yosi.

"August 22nd?" the man asked derisively. "Who cares about August? What's the Hebrew date?"

Yosi was taken aback. Yes, yamim tovim, bar mitzvah days, and yahrzeits are reckoned by the Hebrew date, but in the common vernacular just about everyone uses the English date. And besides, is that the way to talk to a new chassan? The gentleman had taken a bit of "the wind out of Yosi's sails." Meekly he gave his "friend" the Hebrew date, the fifteenth of Elul, and the conversation ended shortly afterwards.

Yosi could not wait to share the good news with his beloved rebbi and Rosh Yeshivah, Rabbi Avraham Pam (1913-2001) in New York. Considering the time difference between England and America, he waited until it was appropriate to make the call. When he heard the soft silken voice of Rav Pam, he exclaimed, "Rebbi, this is Yosi Heber. I wanted to share good news. I just became a chassan!

בס"ד

What a Difference a Date Makes

"Mazel tov, mazel tov," said Rav Pam. "I am so happy to hear this besurah tovah (good news). When are you getting married?"

Yosi hesitated for a moment and then said, "August 22nd."

"That's wonderful," exclaimed Rav Pam. "Do you know something? That's my anniversary. Yosi, now every year we'll be able to share our anniversaries together. That's so nice."

Yosi was amazed at the coincidence, touched that Rav Pam would disclose something so personal, and thrilled to share a meaningful day with his rebbi. Every year, without fail, he made sure to send Rav Pam and his rebbetzin an anniversary card with a nice note and an updated picture of his growing family. Eventually Yosi and his family moved back to the United States where he renewed his personal connection with his revered rebbi.

In the summer of 2001, Rav Pam, who had been ailing for more than a year, was so seriously ill that doctors feared for his life. Throughout the Torah world people were reciting Tehillim for the cherished, gentle man who had served Klal Yisrael for sixty years as a rebbi, Rosh Yeshivah and member of the Moetzes Gedolei HaTorah. Sadly the situation became increasingly worse.

As Yosi kept hearing of Rav Pam's declining health, he wondered if his rebbi would survive till the anniversary date of August 22. He sent his anniversary card a few days early, on August 10, even though he wondered if Rav Pam or the rebbetzin would even have the patience to read it.

Rav Pam passed away on August 17th. Tragically the rebbetzin was sitting shivah on what would have been their fifty-eighth anniversary.

During the *shivah*, Yosi came to the modest Pam home on East Seventh Street in Kensington, Brooklyn. Hundreds of people from all walks of life came to console the family: talmidim, former talmidim, rabbanim, askanim, balabatim, friends and relatives. There was a constant flow of humanity in and out of the home. With the same graciousness that had exemplified their great father, Rav Pam's three sons, R' Aaron of Flatbush, R' David of Toronto and R' Asher of Lakewood tried to acknowledge each of the visitors. One of them asked Yosi, "What is vour name?"

"Yosi Heber," was the soft reply. "You're the one with the anniversary cards?" asked one of the sons.

Yosi smiled, embarrassed and surprised that Rav Pam's children would even know about the annual cards. "My parents appreciated the cards every year," another of the sons said. Yosi thanked them for telling him that and went on to tell the sons how much their father meant to him as a rebbi and moreh derech (guide in life).

After a while Yosi asked if he could be menachem avel the rebbetzin. He was pointed toward the kitchen. Rebbetzin Sarah Pam was sitting on a low chair near a table, having something to eat. The door was behind her and she did not see Yosi.

Someone bent over the rebbetzin and whispered, "Yosi Heber is here."

She stood up and faced Yosi. Her eyes filled with tears as she said, "Yosi, thank you for the card this year. It came last Tuesday and as soon as I got it, I took it to the Rosh Yeshivah in the hospital. He was unconscious but I read it to him anyway and he responded to it." Then she paused and said soflty, "In fact it was the last thing in his life that he responded to." Two days later, on Thursday night, he passed away.

Yosi was speechless. He was glad that he thought to send the card when he did and astounded that she would take it to the hospital and read it to her husband. Then the rebbetzin added a few words that Yosi will never forget. "Yosi," she said, "I heard that you had a baby this year. The picture that you sent with the card didn't have the new baby. Would you mind sending a new picture? We'd like to have an updated picture."

Yosi recalled the warm feeling he had years ago when he first mentioned his engagement to Rav Pam. Both Rav Pam and the *rebbetzin* had the capacity to focus on the joy and concern of others even during times of their own personal duress. Rav Pam had made him feel special then, his wife made him feel special now. Throughout their lives together, Rav Pam and his wife personified the teaching of Shlomo HaMelech, [The Torah's] ways are ways of pleasantness and all its paths are peace (Mishlei 3:17).

MOTZEI SHABBOS NAVI SHIUR



Rabbi Yisroel Reisman

AHI EZER CONG. (CORNER OCEAN PARKWAY AND AVE S)

NAVI SHIUR SCHEDULE

February 13, 20, 27	8:00 pm
March 5, 12	8:30 pm
March 19, 26	9:30 pm
April 2, 9	10:00 pm
April 16	10:15 pm
April 24	10:30 pm
May 7, 14, 21, 28	10:30 pm
June 4	10:30 pm

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Rav Yitzchok Zilberstein: What if...

RABBI MOSHE SHERROW, WITH PERMISSION FROM ARTSCROLL/MESORAH

A Modern-Day Holdup

And let them take for Me a portion (2:52)

• A fund-raiser solicited a • donation from a wealthy philanthropist, and received a check for \$1,000 to benefit his organization, which promoted Torah study. The collector refused such a "paltry" sum, and was offered a check for \$3,000, which was also rejected. The wealthy man realized he could not get rid of the high-handed collector, and asked him to name his price. The solicitor asked for no less than \$100,000. The wealthy man wrote a check for \$100,000 and sent the collector on his way. The next day when he tried to cash the check, the bank teller told him that the funds in the account were insufficient. Somehow, the collector found out how much money was missing, deposited the difference, and was able to cash the check! When the wealthy man found out, he began to yell that he never intended to give so much money and had only written the check because he knew the bank would never honor it, since there were insufficient funds. His intention was to fool the collector, but the collector had the last laugh. Does the wealthy man have a chance to recover his money? It would seem that since the check was written and signed properly, even though the check was supposed to bounce, it is still a legal document with which the collector could go to court and collect its value. In addition, the wealthy man might have to give the collector the difference that he needed to deposit in order to draw the value of the check!

However, in our case the collector should probably have to return the money. The Gemara in *Bava Basra* states that a gift given under duress is void. The *S'ma* explains that not only physical duress, but even emotional duress will invalidate the gift. This is stated explicitly in the *Shulchan Aruch HaRav*, that a gift must be given wholeheartedly.

In our case the collector knew that the check was given only in order to end the uncomfortable meeting, and any money that changed hands is robbery on the collector's part (with the exception of \$1,000 that was originally offered).

Unnecessary Money

From every man whose heart motivates him (2:52)

A shadchan proposed a • match between a young man and a young lady. When the boy's father asked what the other side was willing to contribute, the shadchan informed him that they had offered \$70,000. The children met and they agreed to marry. When the parents met, the boy's father mentioned the commitment for \$70,000. The girl's father was shocked. He claimed that he had agreed to give only \$40,000. The shadchan had made a mistake. The boy's father said that if that was the case, the *shidduch* was not meant to be, and returned home.

A concerned Jew heard the story, and decided that for such a sum, the *shidduch* should not be stopped, and agreed to give \$30,000 of his own, toward the dowry.

In the interim, the boy's father visited his *Rebbe* and told him the whole story. His *Rebbe* rebuked him, and told him that one does not stop

a *shidduch* over \$30,000. The father was shaken by the *Rebbe's* words, and returned to the *shadchan* to finalize the *shidduch*.

Does the generous individual who agreed to contribute \$30,000 for the sake of the couple have to honor his pledge? He had agreed to give the money only if the *shidduch* was contingent on it. Now that things worked out without his involvement, is he freed of his obligation?

This is probably similar to the ruling in *Shulchan Aruch* that states that if money was collected to redeem a captive, and the captive died before he could be redeemed, some say the money belongs to the heirs, and some say that it does not. In our times, the *Shulchan Aruch* concludes, the second opinion is to be followed, as it was not with that intention that the money was donated. The *Rema* adds that the same is true about money that was collected to marry off an orphan and the orphan died.

It would seem that our case is similar, as the donor's sole intention was to ensure that the *shidduch* be concluded. In light of the new circumstances, his donation is no longer required.

In truth, there is a difference. In the case of the *Shulchan Aruch*, the money is completely superfluous, as the beneficiary of the collection is no longer alive. In our case, the beneficiaries of the donation could use the money very well, even though their marriage is not dependent on it. It could be that the man's pledge is still in force, and therefore he should be "*matir* his *neder*."

The *Imrei Yosher* records the incident of a group of men who commissioned the writing of a *Sefer Torah*. When it was finished, they made an

Parshas Terumah

accounting, and found that they had 80 ruble left from their expenses. One of the men pledged another 70 ruble in order to buy silver ornaments for the *Sefer Torah*, which cost 150 ruble. Later, they discovered that they actually had 120 ruble left, and the man who made the pledge wanted to reduce his contribution to 30 ruble. The *Imrei Yosher* ruled that the man may do so, as his vow was based on an error. In the case of the *Imrei Yosher* as well, the extra money was not necessary, which is not so in our case.

Undue Dues

And let them take for Me a portion (2:52)

The members in charge • of the shul's Ma'os Chitim campaign pressured Levi to give a very generous donation, which was much more than he was obligated or wanted to donate. When they refused to take "no" for an answer, and Levi understood that he could not get away, he decided to give them what they sought. He wrote a check for the amount they wanted, that could only be deposited into the shul's account. Instead of signing his name, he made a scribble, and sent them on their way. The result was that the check was refused. Did Levi do the right thing? If the fund-raisers acted improperly, and demanded money that they were not entitled to, one may certainly treat them in kind. The Gemara in Bava Basra¹ learns that the pasuk that Hashem will call to accounting all those who oppressed others, refers even to those who collect tzedakah. One is certainly allowed to free himself from their pressure.

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Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH

What is the logic to this restriction? It certainly seems correct to subject a person guilty of Action B to this punishment. Why should he get off with no punishment at all?

Maharshah explains that the Torah tells us to lash a person who commits Action A only because those lashes will atone for his sin. Action B is a more serious sin and we do not know that lashes are enough to wipe away this sin. The punishment is therefore not given.

Now, if we were to understand that punishments need not be constructive, that they are simply a consequence of a sin, this would make no sense. If Hashem punishes people, then why not subject someone who transgresses Action B to lashes, just to punish him?

We see, writes Rav Moshe, that Hashem does not punish for punishment's sake, but only as a means of repairing the sin.

This may sound technical, but let me illustrate this with a story that I remember from my teenage years.

One of my friends in yeshivah received a ticket for going through a red light, but not in the traditional style he had backed out of a block through

This fellow had a great idea. He was going to go to traffic court and plead innocent, on the grounds that the law only prohibits going forward through a red light. It does not say anywhere that you are not allowed to go through a red light in reverse!

I don't remember what the verdict was, but somehow I doubt that the judge bought his claim. There is no need for a law that prohibits one from backing through a red light, because it is clearly worse than going forward.

Now let's assume that the ticket for going forward through a red light is \$250. The law does not prescribe any sort of punitive measures for those caught reversing through a red light, but logic dictates that his ticket should be for a minimum of \$250.

If traffic laws were Torah-ordained, we would not be able to punish someone who backs through a red light based on this logic. Heavenly punishments are not deterrents or punitive measures — they are meant

Don't Be an Executioner

to repair, and if they cannot repair the damage, there is no reason to make a person suffer.

We would certainly prohibit people from backing through red lights, but we could not know that the \$250 punishment is adequate.

Ironically, the story of King Yehoyakim's skull is another example of this concept. The Mishnah (Sanhedrin 90a) lists seven people who have no portion in the World to Come. Three of those people were kings: Yeravam, Achay, and Menasheh. The Talmud (Sanhedrin 104a) wonders why Yehoyakim — who was apparently as wicked as the other three — is not listed. Why did he merit a portion in Olam Haba?

Let us return to our original question. We cited the burning of Yehoyakim's skull, which certainly seemed like Heavenly punishment to us, and we wondered why v'halachta b'drachav does not require us to punish people who hurt us. The Talmud turns our question into an answer. The Talmud states that the indignity Yehoyakim suffered, having his skull languish at the gates of Jerusalem for 500 years and then being burned, atoned for his sins. Hashem did not punish him; He repaired Yehoyakim's sins so that he could merit a portion in the World to Come.

Hashem does not punish. Hashem does not destroy. Hashem does not break. Hashem repairs. What happens when you become not only a judge, but also a punisher? What happens when you are angry at someone and you raise your voice? Or you label them with a less than complimentary adjective? Are you repairing? I don't

Go over to someone who has just given his son a lecture in which he degraded his daughter-in-law. Ask him, Were you repairing the problem?"

What will he answer? "No, but she deserves it."

That is punishing. That's breaking. That's foolish.

Even if you are going to misuse v'halachta b'drachav and judge others, don't punish. Your punishment will only cause damage and Hashem doesn't do damage. He repairs.

Rav Pam

CONTINUED FROM PAGE 4

automatically be embodied in every Jew, unless he made himself a worthy receptacle of holiness.

This can be compared to the constant need of human beings for air to breathe, which, even more than food, is the most basic need of life. Hashem, in His infinite kindness, has made air available all over the world. Yet if a person has breathing difficulties or suffers from severe asthma, allergies, or other respiratory difficulties, his doctor may advise him to move to a certain area (e.g. Arizona, Colorado, etc.) where the air is "better" for his health. At times this, too, is not enough. The person's lungs are so diseased or non-functioning that he must be given pure oxygen and placed in a special oxygen tent, free of the contaminants that could seriously endanger his life.

The need to build a Mishkan can be understood in the same way. Ideally Klal Yisrael did not need a Mishkan because "the whole world is filled with His glory," and a person with a healthy neshamah can sense the pres-

ence of Hashem wherever he is. However, when the air is polluted by sin and atheism, a person needs special breathing apparatus to be able to survive the choking smog. In our time, the places to get pure and unadulterated spiritual oxygen are the "miniature sanctuaries" (Yechezkel 11:16) - the shuls and study halls (see Megillah 29a), the Houses of Hashem. A person should try to spend as much time as possible there imbibing their pure, life-giving oxygen.

Returning Sefarim

The Shulchan Aruch (Orach Chaim 155) devotes an entire chapter to the topic of giving the proper honor and respect to a shul or beis medrash, just as there was a requirement to do the same for the Mishkan. The Mishkan was a place of great sanctity, and so too must the "miniature sanctuaries" of our time — the *shuls* and *batei medrash* — be places where one can experience the presence of the Shechinah.

An often overlooked aspect of this requirement is the obligation to keep the shul neat by returning siddurim, Chumashim, and other sefarim after

using them. It is unfortunate that some people take this lightly, leading to a serious loss of respect for the House of Hashem.

The Chofetz Chaim writes in Ahavas Chesed (part 2, §22:3,4) about the mitzvah of lending objects to other people, which includes lending *sefarim*. He further notes the obligation of the borrower not to violate the conditions upon which the item was loaned and to return it in its proper time and place. This rule can be applied to the publicly owned sefarim of a shul or beis medrash; they must also be returned to their proper place after use.

In our time we have been blessed with the easy availability of sefarim covering all parts of the Torah. Today many shuls and yeshivos have extensive libraries numbering in the hundreds (or even thousands) of volumes. This is a very recent phenomenon. Rav Pam recalled that in his early years of teaching in Torah Vodaath even many basic sefarim were not available. His colleague R' Yitzchak Karpf owned the only copy of the classic work Kovetz Shiurim, and the other members of the teaching staff were afraid to even touch its already yellowed, brittle

The love and reverence that people felt for a sefer did not permit them to leave it lying around after use. Today, it is unfortunately commonplace to find stacks of sefarim lying all over the shul or beis medrash, and this shows a lack of respect for their sanctity and that of the institution itself.

Furthermore, when a person fails to put away the sefarim he uses, it causes bittul Torah d'rabbim when others search for that sefer and cannot find it. This can be very frustrating. Some people erroneously think that a shul's sefarim can be considered their own; thus the only copy of a popular commentary on Chumash Shemos, for example, remains hidden in someone's shtender until Chumash Vavikra is read. Then it miraculously returns to the shelves and the Vayikra volume disappears

By properly honoring our miniature sanctuaries we will be zocheh to bask in the sanctity of the third Beis Hamikdash, may it be built speedily and in our days.



Salomon Says

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

Jake helped Mickey on with his JetPak and four minutes later they each landed smoothly at the Mall entrance. The January Minneapolis sun barely dented the oversized thermometer perched atop Dayton's Redux, as the two youths hurried inside.

"My Grandpa said that when he was a kid, like 60 years ago, experts predicted that the Earth would suffer from something they called 'global warming'."

"Well, whoever thought that one up sure didn't live in Minnesota," answered Jake.

The boys entered a Retro Shop and browsed through the nostalgia section. They found some old photos of former President Sarah Palin and an oversized poster of Tom Seaver Jr. pitching in the 2023 World Series. They enjoyed reading about the "old days" when people still believed in diets to lose weight, doctors to cure diseases, and something called the Internet to view news and entertainment.

"I guess life was just simpler back then," said Mickey. "The century had just started, the first Twin Towers had been terrorized, and people were probably just seeking an uncomplicated existence. Imagine, no inter-planetary transcloxilotation, no JetPaks, and no ice turkey bars!"

"Almost sounds boring," cried Jake. "But you know what I really wonder about? What was life about even before that?"

"You mean, the 20th century!?"

"Yeah. There must be stuff written about those ancient times."

"Let's ask old Mr. Humphreys, behind the ScanPort," said Mickey. "He knows everything about this shop."

Humphreys had taken a liking to the boys ever since they first visited the RetroShop two years previously. He was eager to satisfy their curiosity, but the kind of information they were seeking was no longer available on the shelves or screens.

"No interest," barked the old-timer. "Most folk don't care much about the 20th century anymore. It's like the world didn't exist before Crocs."

"CROCS?" chimed the youngsters. "What were Crocs?"

"Oh, never mind. Just tell me what kind of questions you had about the 20th century. Maybe I could just answer them for you myself. My Dad lived then and he told me all about it."

"Oh, nothing special, Mr. Humphreys," answered Jake. "Just tell us what your Dad told you about life back then."

"Hmm...let's see now...it was quite some time ago, you know. Well, for one thing, Dad always reminded us kids, that back then children used to show lots of respect to their parents. They never interrupted them, they told them where they were going, and occasionally stood up when their parents entered the room. In many circumstances, children even sought out their parents' advice about relationships, religion, and occupational options."

"Cooool, Mr. Humphreys," said Mickey. "I always suspected that my folks might know something about those things. I just never thought of asking them!"

"Well, maybe you should, Mickey." "What else, Mr. H.? What else did Dad tell you?" inquired Jake.

"He once said that in those days people were considerate of each other's feelings."

"Really? How so?"

"Well, I'm not so clear about that, but it seems that lots of people didn't necessarily put themselves first. They offered fellow passengers seats on trains and buses, readily slowed their cars down to allow other cars or pedestrians into their lanes, watered neighbor's lawns, and gave up their spare time and money to help each other out. Things like that, I guess."

"I don't get it, Mr. Humphreys," said Jake. "Why would they do those things?"

"Look, kids, I just remember what my father told me. Don't expect me to figure out why."

"These things sound so...unusual. Wait till the guys hear this stuff. What else do you recall?"

"Well, my Dad said that he personally knew a number of people who weren't completely sure of every single opinion they had! They would state their beliefs or feelings about politics, morality, or truth, or anything, but then allowed for the possibility that they were mistaken or off the mark!"

"But Mr. H., how could that be? Wouldn't showing someone else that you could be wrong be a display of weakness or vulnerability?"

'Yeah, that's what I thought. But somehow people just did it anyway. Strange."

2068

"Totally hot, Mr. Humphreys. We've never heard anything like this," said the boys. "Anything else you remember?"

"It probably was rare, but I heard about some kids back then who did not find it necessary to be constantly entertained, every single waking moment."

"IMPOSSIBLE!" gasped Mickey. "Everyone I have ever met requires constant stimulation of the glandular mycosis membrane. It's part of the genetic code, discovered by Professors Spears, Hilton, and Cyrus in 2037! We learned about it in Symmetry class last year!"

"Yes, yes, of course, Mickey. I'm as familiar with the discovery as you are. Again, I'm sure it wasn't the norm, but some kids just seemed to be able to delay their need for instant gratification. They just waited, I guess, until some later time, when they would receive their reward or response."

"Incredible," said Mickey.

"This is even more surprising than I thought it would be," offered Jake.

"Now, don't hold me to this, boys, but if memory serves me right, there were certain individuals who, no matter what, would always tell the complete truth - even if they hurt themselves in the process."

At this point Jake gave Mickey one of those sympathetic looks, as if to say, "Just humor the old man - don't question him. When you get old, those things happen to your brain." Unfortunately, though, Mickey didn't pick up on the sign Jake had given him. He challenged the old timer.

"Mr. Humphreys. Please. Just because we are kids, do you take us for complete fools? Do you really think we'd believe that people used to tell the complete truth? I read somewhere that that kind of behavior stopped around the time of the Industrial Revolution!"

"I reckon it did, Mickey. But Dad knew some of the exceptions - the throwbacks - who still thought the truth was important. Kinda funny now, I guess."

"Sure is. I suppose people in those days didn't understand that life is just all about survival...no matter what,"

"Hey, folks back then also thought nicotine, cholesterol, and loud music were unhealthy too. What did they know?" said Mr. Humphreys.

Haaaa Haaaa Haaaa," they all roared at the stupidity of the generations long ago forgotten.

The boys had stored the verbatim transcript of Mr. Humphreys' memories of the 20th century in their internal MDB's (Medulla DataBanks) and were ready to leave. They collected their Charg-O-Belts and JetPacks and headed for the Transporto to leave the Retro Shop.

They walked down the long corridor towards the main mall exit. Suddenly they heard the rumpus of hurried footsteps. It was Mr. Humphreys, with a big smile on his face.

"Boys," he said. "Did you get everything you were looking for?"

"Why, sure, Mr. H. It was perfect!" "Good...very good. But... cough...cough... I think you forgot to say, 'Thank you!"

"Ha ha ha ha ha ha ha....," howled the boys. "Now THAT was REALLY funny, Mr. H. Hysterical....totally hyster....."

And they laughed and laughed all the way home.





Partners with Hashem

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER

The Case of Shimshy

Shimshy was constantly getting into fights with his two brothers, who were not only older, but bigger and stronger as well.

Shimshy really took a beating from both of his brothers and his parents were at their wits' end to figure out how to prevent these verbal and physical attacks.

Shimshy's parents acknowledged that it was Shimshy who provoked the attacks. He would act in ways which practically invited a showdown. Nevertheless, his brothers were older and more mature. Shouldn't they be able to control themselves, the parents asked? In addition, since the older boys were both athletic, either one could potentially hurt Shimshy.

Shimshy's parents tried everything. They encouraged the older boys to avoid Shimshy. They tried reasoning. They even resorted to punishing the older boys whenever battles ensued. Nothing helped. The

parents also tried to coach Shimshy on how to avoid behavior which would antagonize his brothers. To the parents' utter amazement, however, Shimshy continued to goad one or both of his older brothers.

Finally, in desperation, Shimshy's parents brought him for an evaluation to help them solve the puzzle of his continued self-destructive behavior. The evaluation revealed that Shimshy was insecure, with low self-esteem and an abiding desire for parental approval. Although he was receiving considerable attention, affection and approval from both parents, he wanted still more. While the beatings he received from his brothers were not welcomed, they seemed to him well worth the "reward" of his parents rescuing him from his brothers whenever the combat escalated.

After explaining all of this to Shimshy's parents, I pointed out that as long as they broke up the wrangling and reprimanded the older

A Parent's Survival Guide to Sibling Rivalry

(Continuation)

boys, Shimshy felt rewarded for his provocative behavior. Therefore, I advised them to resist any and all provocations and to refuse to intervene between Shimshy and his brothers.

I also suggested to the parents that they could justify this nonintervention policy by saying that they did not see what happened; they don't know what really went on; or, they simply don't have all the facts so they are unable to determine who was really at fault.

"But maybe it will get even worse if we don't try to stop them," the parents objected, almost in unison.

"It probably will," I told them. "But if so, that will be just to test vour determination. When they see you are committed to not getting involved, they will learn to resolve their disputes by themselves."

Then I went on to explain that children learn important social skills when they are forced to figure out how to settle their differences on their own. And these lessons are important, and learned, for life. Parents just cannot always be there when children confront each other. And children must learn how to negotiate differences with each other independent of their parents.

Parents certainly should not become indifferent to these negotiations. But their role must always be that of coach or cheerleader, not pinch hitter. As with other developmental learning tasks, parents can help children best by rooting from the sidelines, not by jumping out onto the field.

Another area where this coaching role is valuable is homework. If you do your children's homework for them, they will never acquire the skills they need to learn. But if you offer only guidance or suggestions, and you allow your children to do the rest, you demonstrate concern and caring while you also exhibit the kind of trust which can build confidence and pride.

The only exception to the principle of nonintervention articulated here would be the case of toddlers and very young children. Below the age of 3 or 4, it may be necessary for parents to step in when hitting starts. In such cases, the parents should only try to separate the combatants, without taking sides in the fighting.

While limits must be set for such young children, parents still need to avoid the sand trap of sitting in judgment between adversarial siblings. A firm, "You play there and you play here," maybe all that is needed to deescalate the conflict. A disputed toy, for example, can be removed from both children so that neither gets the impression that the parents took sides. In this way, the stakes are lowered and the children learn that they will not win points in the competition for parental love by drawing the parents into the adjudication of sibling rivalry.

Oh, yes. Whatever did happen to Shimshy?

His parents went against their better judgment, disobeyed their instincts and followed my advice. They were pleasantly surprised to discover that in a relatively short time, Shimshy gradually eliminated his irritating behavior. This, in turn, reduced the friction between him and his brothers, and brought peace and harmony to their formerly embattled home.

Chazal, in their infinite wisdom, understood that sibling rivalry is universal and can be found in any home with more than one child. They also realized that it is up to the parents to ensure that the competition between siblings does not escalate beyond normal bounds. Finally, they taught us that whenever sibling rivalry does spin out of control, it is up to the parents to examine their parenting and make whatever adjustments are necessary to reduce the corrosive com-

Extrapolating from what Tosafos suggested, we may not be able to completely alter the course of history by minimizing sibling rivalry in our homes, but we just may be able to reduce a great deal of pain and anguish for ourselves and our children. Considering what we have to gain, it may be well worth the effort.

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.





The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB

There is a well-known joke that is told about the Jews which I find particularly sad. The joke tells of a group of explorers who find a Jew who has been stranded on a desert island for years. As he takes them around the island and shows them how he survived, they find that he built two synagogues for himself. When asked why he needs two since he is all alone, he says that one is the one he prays in, and the other is the one he would never walk into.

This joke, if you can call it that, makes a discouraging comment about some of our people. Some of us to seem to have a favorite house in which to worship and another house which we stubbornly shun.

It is true that every Jew needs at least two houses of worship. But he must enter both of them. One is his synagogue, and the other is his home.

Jewish worship takes place in the home to an even greater extent than in the synagogue. It is in the home that we recite grace after meals, prayers upon awakening and before bedtime,

special prayers before Shabbat candle lighting, and countless informal prayers and benedictions.

The synagogue, on the other hand, is the place for formal prayer and for communal worship.

In this week's Torah portion, Parashat Terumah, we learn of the very first house of worship: The Mishkan, or Tabernacle. We also learn about some of the furnishings which were essential to the construction of this house.

I want to suggest that these furnishings are not merely of historical import but are necessary in both the public synagogue and the private home.

The first three components mentioned in this week's Torah portion are the Ark, in which the tablets with the Ten Commandments, and according to some the entire Torah, are contained; the holy Table upon which twelve breads were placed every Sabbath; and the golden Menorah, exquisitely decorated.

These three vessels are also prominent features of both synagogue and home and indeed should be so.

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Parashat Terumah My House, and His House

Like the Tabernacle of old, every synagogue today has an ark in which the Torah scrolls, often along with scrolls of the Prophets and of the Megilot, are contained.

In our faith, traditional holy texts are at the core of our worship. The original holy texts were housed in the Tabernacle's Ark, and later in the Ark of the holy Temple in Jerusalem. So too, in the contemporary synagogue, the holy texts are central to our worship experience, and every occupant of the synagogue faces those texts as he or she prays.

Where, you might ask, is the analog of the Ark in one's private home? I maintain that the bookcase is the Ark of one's personal dwelling. Ideally, that bookcase contains the entire Jewish Bible, along with essential commentaries and classic Jewish texts

So the Ark, which was situated prominently in the Tabernacle, is a feature of both of our "houses of worship"; our synagogue and our home.

So too, with the table. A wooden table covered over with a layer of gold occupied a place of honor in the Tabernacle. The food kept there, the "shew bread" was distributed to the priests on duty every Sabbath. This table symbolized the divine blessings of sustenance.

Every synagogue has a bima that is analogous in many ways to the table in the Tabernacle. The synagogue's table is the place from which the Torah is read and from which G-d's spiritual nourishment is shared.

In traditional synagogues, this table is not placed up front, on stage as it were, for spectators to behold. Rather, it is placed in the middle of the synagogue sanctuary, among the people. The message is clear: The table symbolizes G-d's spiritual providence and bounty and as such is something of which every member of the congregation should partake.

The table in the home, equally sacred, is the place for physical nourishment. A beautiful Talmudic expression has it that "the table is like an altar." Whereas the Jew of old expressed his ultimate sense of worship by offering a sacrifice upon the altar, the contemporary Jew worships G-d by sharing the food on his table with other individuals.

Again, like the Ark, the table which glorified the ancient tabernacle persists as a central feature of both of our modern houses of worship, our synagogues and our homes.

Finally, the golden Menorah which beautified the historic tabernacle and the later Beit HaMikdash. Just about every synagogue I ever attended features a menorah in a very conspicuous place. And Hanukkah menorot occupy a place of honor in the Judaic art collections of even the humblest Jewish home.

There is a symbolism to the Menorah which is even more apt when applied to the two houses of worship we have been discussing. The Menorah symbolizes light; the light of wisdom, the light of the intellect. A central feature of Judaism is that it is not a mystical religion based upon blind faith or irrational emotions. Quite the contrary. Our faith is largely based upon reason and is respectful of the power of the intellect and the gift of true wisdom. Thus, many commentators see a connection between the seven branches of the Menorah and the seven classical sciences, or categories of knowledge. The Torah is pre-eminently sacred, but other sources of wisdom are important and have their place.

So too, in our two houses of worship. Our synagogues must allow for the expression of knowledge from all human sources. As Maimonides put it, "We must accept the truth from wherever it comes." For him, that meant even from the ancient Greek philosophers.

Our private homes must be open to the truths of science, of literature, and of other cultures. The intellectual life should not be seen as threatening to our religious belief. A life of Torah is made more sublime when it is appropriately enriched by the wisdom of the world.

When some people read this week's portion, they are frequently put off by the details of an ancient religious structure which seems to have little relevance for their lives. But by looking a little more deeply, and with a dose of creative contemplation, there is much to be learned from even the most technical and seemingly outdated passages of our Torah.

I hope that my suggestions in this week's column help the reader connect the Ark, the Table, and the Menorah of the Tabernacle in the wilderness to the ark, the table and the menorah of our own synagogues.

I hope, too, that the reader can take the further step and see his or her own home as a house of worship and discover, or construct, arks and the tables and menorot in the places dearest to us.

The **Shadows** - A Novel

He set off at a quick pace. Mikhail had to walk rapidly just to keep up. It was a gray, dreary day as they left the airport, and Mikhail wasn't finding his first sight of America too exciting. There was garbage fluttering in the wind on the sides of the highway and potholes in the roads. Sergei kept up a steady monologue as they drove. Soon they were in a place called Brooklyn, which made Mikhail feel depressed. The houses were seedy and the streets shrouded in a perpetual gloom even though it was the middle of the day. But that might have been because of the elevated trains that thundered over-

Maybe other parts of Brooklyn weren't so bad, but this Brighton Beach place was pretty low in his estimation.

Of course it didn't help that he'd grown up in an absolutely breathtaking mansion and had vacationed in luxury spots around the world. How was Brooklyn supposed to compete with a childhood like that? The streets were sooty and the high rise buildings clustered close together, windows like dim eyes in an ancient face. The stores sported signs in Russian and English, or just in Russian, and the people walking the streets could have been living anywhere back home. Some of them just sat around, idly chatting and taking a

nip now and then from a bottle in a brown paper bag. Mikhail had no trouble imagining the crime that went on in these parts, how the Russian mafia had probably taken advantage of the innate naiveté of the Americans to profit and prosper.

They turned down a small deadend street a few blocks from the ocean. It was lined with small, aging, single-family homes. The street was narrow and hard to drive through because the cars on both sides were ancient, gas-guzzling Chryslers. Sergei squeezed through somehow, and pulled into the driveway of one of the last houses at the end of the road. Children ran around while their mothers watched attentively from the top of the stairs, and babushkas sat and rocked and gabbed with their friends.

"Come on," Sergei said in English. Mikhail knew what he wanted, but he wasn't too excited about having to speak English so soon after arriving, so he pretended that he hadn't understood.

"Listen, Comrade," Sergei said, in Russian this time, "I'm sure vou're not too thrilled to be here in the land of the free, but just remember that Mr. Boris wants you here and that you are his employee just as much as I am. Don't forget that for a second. If he wants you to speak English, then that is what we will speak. Got it? You're a long way from Kansas now, Dorothy. It's time for you to try and blend in. Now get out of the car."

Mikhail had no idea who Dorothy was, or the location of the place called Kansas. But he got out of the car.

Over the next few days, he came to know his surroundings pretty well. He was allowed to walk around by himself, although he had a constant feeling that someone knew where he was at all times. Apparently the King wasn't taking chances.

Once he had rested from his jet lag he began exploring the neighborhood. Sergei had told him where it was safe to go and which streets were better to avoid, but Mikhail hadn't been paying that much attention because Sergei had been talking fast in American English and Mikhail had been annoyed by the whole thing. Which was why he found himself walking along a grim street one day. He was about to turn back, when he was suddenly surrounded by a tough-looking gang of four.

"What's a piroshki like you doing in our part of town?" asked the toughest-looking of the bunch, while the other three moved into position behind him and to his sides.

Mikhail took note of the situation and waited for the leader, a man of limited intelligence and a fairly flat face, to attack. Soon Flat Face was rushing him, driving forward resolutely with fist outstretched. At the last possible second, Mikhail stepped inside his grasp, grabbed the outstretched arm and twisted so hard that he heard a crack. The others were on him in an instant. He clapped both hands on the ears of one beefy teen, a move that sent the boy off howling in pain. The remaining tough guy was clearly afraid, but headed resolutely forward to accept his fate. Mikhail was busily elbowing him in the solar plexus when the party was interrupted by two men in suits who proceeded to smash his attackers with practiced, economical movements.

"Did it look like I needed your help?" he asked them when it was all over, a little petulantly. "I know how to fight. When I need you, I'll ask."

"We know how you feel, sweetheart," one of the men said. "But Mr. R. doesn't want you stirring up any attention during your stay with us. Or have you forgotten?"

"I'm sorry," he apologized. "I'll try to behave."

The larger of the two wiped his balding pate with a sweaty hand. "Please do," he said. "Your getting in trouble is more than my job's worth, you know. Have a little pity on us."

"I will," Mikhail promised. "I

To be continued

Rabbinic Message

CONTINUED FROM PAGE 6

Shabbat, and Mattan Torah, forming as it were an introduction to the recounting of the terrible avera of the Egel Hazahav, the golden calf. What is their connection to each other, and why is it fitting that they serve as the introduction to the tragedy that was the egel?

The event of revelation, of Mattan Torah, left us with two physical "souvenirs," firstly the Luchot - the two tablets, and secondly the actual Torah (in both written and oral form). These two souvenirs symbolize two different aspects of revelation. On the one hand, Mattan Torah institutionalized prophecy for the Jewish people. Moshe Rabenu is the Master Prophet for all times. On the other hand it gave us a set of laws, and a system for their interpretation.

The institution of prophecy is symbolized by the luchot, because they represent the supernatural aspect of revelation, as does the concept of prophecy. The Torah tells us, for example that though the luchot were inscribed through and through, they could be read from both sides - quite a supernatural manifestation indeed. Similarly our sages tell us that the middle pieces of those letters that are unconnected to the rest of the letter (such as the *mem* or the *samach*) hung in place, suspended miraculously.

And the set of laws is symbolized by every Sefer Torah, written on parchment by human beings, but containing divine words. It must be studied and understood using the intellect and cannot be mastered using prophecy.

The Mishkan itself housed the Luchos, and had other trappings of the supernatural to it.

The chet ha'egel on one level was a wrongful desire of the Jewish nation to create their own leader to replace the missing Moshe. They in effect wished to "create" prophecy, something that cannot be done. They felt that they could not continue without some kind of link to the Divine on a regular basis.

Perhaps as a result of this sin, prophecy was not permanent for us. And so too, the Mishkan and later the Bet Hamikdash were not permanent for us, because they too are part of this prophetic aspect of Judaism and Mattan Torah. But the second aspect of Mattan Torah remains with us permanently. Even without prophecy we are not without a connection to G-d.

That is why Shabbat is in the middle there. "The building of the Sanctuary does not push away the Shabbat," Shabbat takes precedence over the

Mikdash. Shabbat is the sign that Gd is still with us - Os He L'Olam. And thus Shabbat is placed in the middle to assure us that no matter what, even though we may not have a Moshe or any other prophet, we will still be able to function and persevere.

True, we will not understand what the events in the world really mean and what they portend. In our world they are part of "That which is hidden is unto G-d," since He does not choose to share them with us. Nevertheless through our continued Torah learning we know that Hakadosh Baruch Hu continues to dwell in our midst, guide us and protect us.

May this month of Adar leading into our celebration and observance of *Purim* serve as a prayer to Hakadosh Baruch Hu that he eradicate all the present day Hamans from our midst, and bring us our ge'ula shlemah.





Life in the Balance

DR. DAVID PELCOVITZ & RABBI RAPHAEL PELCOVITZ,

Gratitude

What is the origin of the name "Jew," Yehudi? Why are we not called "Hebrew," Ivri, or "Israelite," Yisraeli, as we were classified in earlier times? The reason, according to our teachers, is because the root of the name Yehudah is hodaah, to thank, to express gratitude. Judah was the fourth son of Leah and she felt a profound sense of gratitude when he was born. There was a tradition that Jacob was destined to have twelve sons, who would comprise the twelve tribes of Israel. Since Jacob had four wives it was assumed that each wife would be allocated three sons. When Leah gives birth to a fourth son, she is overwhelmed with a sense of thanksgiving:

She conceived again, and bore a son and declared, "This time let me gratefully praise Hashem"; therefore she called his name Judah; then she stopped giving birth.

Rashi comments:

"I have taken more than my share, so I now need to give thanks."

A Jew must always feel this same sense of gratitude to G-d, continually recognizing that he is the recipient of heavenly blessings. This attribute is the antithesis of a sense of entitlement. A Jew must acknowledge that he is a debtor who owes so much to his past — to his forebears and his progenitors; he is not a creditor to whom something is owed. This attribute of gratitude is reflected in his name, his identity, and shapes his essential character: Yehudi.

Another indication of the enormous importance that Jewish thought places on our obligation to express gratitude is the following *midrash*:

In the future, all offerings will be abolished except for the thanksgiving-offering. All prayers will be abolished except for prayers of gratitude.

Given the central role that offerings and prayer serve in Jewish life, this midrash is teaching us the central significance of gratitude. The need to express gratitude will remain even at a time that other spiritual duties and obligations will no longer be necessary.

Our Rabbis teach us that a key aspect of the experience of bringing the korban todah (thanksgiving-offering) is the social component. When one brought a thanksgiving-offering — which was offered after being saved from a life-threatening situation — he was required to bring 40 loaves of bread, 10 each of four different forms. One of each kind was given to the Kohen, leaving 36 loaves to be consumed within a time frame including that day and the ensuing night. The medieval classic commentator on the Torah, the Sforno, explains that this was to ensure that at the time that one expressed gratitude for his good fortune, one had no choice but to make this a social event. Included in this occasion was sharing one's food while recounting to others the story of the life-saving incident.

In Alei Shur, Rabbi Wolbe further develops this interpersonal component of gratitude. He discusses the importance of overtly expressing feelings of gratitude to others as a means of fanning the flames of love and friendship between one Jew and another. He cites the Talmud which states that if one gives bread as a gift to a child, it is important to inform the child's parents who gave the gift. As Rashi explains, identifying the source of this kindness evokes feelings of love and gratitude between Jews.

The need to express one's gratitude is also noted by secular thinkers. British novelist and academic C.S. Lewis said:

I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation.

Gratitude has an individual, more personal, component. In addition to the need to overtly express feelings of appreciation to those who have been kind to us, we also have to internally nourish an emotional awareness of gratitude toward G-d. The only segment of the Amidah (or Shemoneh Esrei, 19 blessing prayer recited three times a day) that can't be delegated to the chazzan during his repetition of the Shemoneh Esrei is Modim: the part of this prayer that focuses most directly on expression of gratitude to G-d for all that He has done for us as individuals and as a people. This is because when it comes to giving thanks to G-d, we can't delegate to others. Each individual has to articulate his own declaration of gratitude in a manner that fosters an internal recognition of gratitude.

Rabbi Wolbe also discusses this facet of gratitude, which is more related to individual as opposed to interpersonal growth. He elaborates on the *midrash* that explains that Aharon, not Moshe, invoked the plagues that involved water and land. The reason for this was because it wasn't proper for Moshe to show any signs of ingratitude to the water that saved his life as an infant, or to the earth that allowed him to hide the Egyptian he killed when defending his fellow Jews. Obviously inanimate objects have no feelings that need protection. The reason why Moshe had to delegate these plagues to his brother was to develop in himself feelings of gratitude toward the vehicles of his salvation.

This aspect of gratitude was seen in a very concrete and moving way by those who visited Rabbi Yisroel Zev Gustman at Yeshivah Netzech Yisroel in Jerusalem. Rabbi Gustman always insisted on carefully caring for the trees and bushes in his garden, even though his students frequently offered to help him perform these seemingly menial gardening chores. He explained that during the war, he hid from the Nazis in a forest where the shelter of the bushes and the fruit of the trees repeatedly saved his life. He felt that caring for these trees and bushes was a necessary expression of gratitude to these instruments of his survival.

Further insight into the primary importance of the expression of gratitude is provided by the following analysis of Rabbi Joseph Soloveitchik regarding the connection between gratitude, prayer, and man's sustenance from nature. In the Torah's discussion of the Creation, the following passages describe the creation of vegetation and precipitation:

Now all the plants of the field were not yet on the earth, and all the herb of the field had not yet sprouted; for Hashem G-d had not sent rain upon the earth, and there was no man to work the soil.

Rashi, on this verse, points out that rain didn't come to earth until man was there to pray for it. In essence, Rashi says, the "switch" for rain is activated by prayer and gratitude, not the other way around:

Why didn't it rain? Because man wasn't there to work the land, and there was no one to recognize the benefit of rain. When man came and recognized that rain was a necessity for the world, he prayed for it and rain came down allowing trees and grass to grow.

Rashi interprets the lack of rain and vegetation to the lack of recognition on anyone's part to acknowledge the goodness and beneficence of G-d. When Adam was created, he recognized and acknowledged the great blessing and benefit of rain. Subsequently, when Adam prays for rain, his prayers serve as a trigger for rain to fall and that results in the growth of vegetation. All this is alluded to in the word *siach ha'sadeh* — the plant of the field. The word "siach," translated as vegetation of the field, refers not only to vegetation but also to prayer. We find this term in reference to Isaac's prayers, where the term *lasuach* is used. The meaning of these verses, according to Rabbi Soloveitchik, is that since there was no concept of prayer in the world until the creation of man, there was no spark to ignite the force of rain. This phenomenon can only occur when man acknowledges and expresses his gratitude for this gift.



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