

VOLUME 5, NO. 25

JULY 23, 2014

פ ר ש ת מ ס ע י

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# FJJ

FLATBUSH JEWISH JOURNAL

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## הצילנו מרדפי כי אמצו ממני



UPDATE ON:

# OPERATION PROTECTIVE EDGE

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#### FJJ SUMMER ISSUES:

JULY 23: MID-SUMMER

JULY 30: TISHAH B'AV

AUGUST 7: NACHAMU

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BETH MEDRASH GOVOHA  
IN THE CATSKILLS:  
*Community Shabbos  
and Sunday Brunch*

PLEASE JOIN US IN WELCOMING THE ESTEEMED  
ROSHEI HAYESHIVA OF LAKEWOOD שליט"א  
WHO WILL HONOR THE CATSKILLS SUMMER COMMUNITY WITH THEIR VISIT ON

שבת חזון - ש"ק פ' דברים הבעל"ט  
AUGUST 1-2, 2014

SHABBOS SCHEDULE

HARAV ARYEH MALKIEL  
שליט"א KOTLER  
SOUTH FALLSBURG, BRICKMAN ROAD  
WILLOW WOODS · SKOPPS · TWIN OAKS · LAKE FOREST

אכסניא:  
MR. & MRS. JOSSI RABINOVITCH

קבלת שבת: WILLOW WOODS

עונג שבת: 9:45 PM  
MR. & MRS. ZEVI FARKAS

שחרית:  
WILLOW WOODS

סעודת שבת:  
MR. & MRS. ANSHIE FRIEDMAN

מנחה ופרקי אבות שיעור  
SHIUR: 6:15 PM · MINCHA: 7:00 PM

HARAV YERUCHIM OLSHIN שליט"א  
FALLSBURG  
FALLSVIEW

אכסניא:  
MR. & MRS. SHULKY GREENWALD

קבלת שבת: FALLSVIEW

עונג שבת: 9:45 PM  
MR. & MRS. SHULKY GREENWALD

שחרית: FALLSVIEW

קידוש: MR. & MRS. AVRUMI HIRSCH

סעודת שבת:  
MR. & MRS. SIMCHA APPLEGRAD

מנחה ופרקי אבות שיעור  
MINCHA: 6:30 PM · SHIUR: 7:15 PM

HARAV DOVID  
שליט"א SCHUSTAL  
WOODRIDGE  
WHISPERING WOODS · REGENCY

אכסניא:  
MR. & MRS. YIRMEYA BRACH

קבלת שבת:  
WHISPERING WOODS

עונג שבת: 10:00 PM  
MR. & MRS. YIRMEYA BRACH

שחרית: WHISPERING WOODS

סעודת שבת:  
MR. & MRS. YANKY ADLER

מנחה ופרקי אבות שיעור  
REGENCY · 7:00 PM

BRUNCH HOSTED BY *Jessi Rabinovich*  
SUNDAY, AUGUST 3, 2014 · ז' אב תשע"ד · 10:00 AM  
WILLOW WOODS · 115 BRICKMAN ROAD · UNIT G12 · FALLSBURG, NY

בהשתתפות ראשי הישיבה שליט"א

GUEST SPEAKER RAV YISROEL MORDCHE GLICK שליט"א, מרא דאתרא אבי עזרי

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LAKE FOREST: ABE EISNER, YAAKOV N. FRIEDMAN LAUREL LEDGE: SHIMON LEFKOWITZ, YANKY RUBIN  
PARK SLOPE: LEIBY KRAUS REGENCY: JEFF MEHL, CHASKEL BENNETT SKOPPS: MOTTI SCHAPIRA, YOSHI SNYDER  
TWIN OAKS: ABISH BRODT, GEDALIAH WEINBERGER WHISPERING WOODS: SHLOIMIE WEISS, SHMUEL ZAFIR  
WILLOW WOODS: SHRAGE GOLDSCHMIDT, AVRUMIE KLEIN, NOACH SCHON

# Rav Pam on the Parsha

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



## Parashas Masei: A Maven's Lashon Hara

(Korach, 5743/1983)

These are the journeys of the Children of Israel (Bamidbar 33:1).

Parashas Masei begins with a list of the forty-two different encampments of Bnei Yisrael during their forty years in the Wilderness. Rashi points out that this listing illustrates Hashem's great kindness to His people. The Divine decree necessitated their wandering in the desert for forty years, which could have been spent in constant transit. Yet for thirty-eight of those years Hashem led them to only twenty encampments, thus allowing them the tranquility and stability necessary to learn Torah and do *mitzvos*.

One of the stops along the way was in a place called Rismah (33:18). Rashi says that the real name

of this place was Kadesh; from there the ill-fated journey of the *meraglim* was launched (see 13:26). Since the *meraglim* spoke *lashon hara* about the Land, the place where they departed on their mission is called Rismah, a reference to the wood of the *rosem* tree (see Tehillim 120:4). Rashi there explains that coals made from this type of wood are different from other types of coals. When most coals are extinguished, their edges and center tend to cool off at the same time. The coals of rosem wood are different. Even when they appear to be extinguished on the surface, they continue to burn from within. This is why a *baal lashon hara* is compared to the coals of rosem wood.

He appears harmless on the outside, but on the inside his slander will CONTINUED ON PAGE 28



**ZMANIM**  
FOR THE FLATBUSH AREA

WED  
23

5:44  
Neitz

9:23  
Latest Shema

8:20  
Shekiah

9:08  
Tzeis

כה  
תמוז  
מגילה יב

THURS  
24

5:45  
Neitz

9:23  
Latest Shema

8:19  
Shekiah

9:07  
Tzeis

כו  
תמוז  
מגילה יג

FRI  
25

5:46  
Neitz

9:24  
Latest Shema

8:18  
Shekiah

9:06  
Tzeis

כז  
תמוז  
מגילה יד

8:00 הדלקת נרות

שבת  
26

5:47  
Neitz

9:24  
Latest Shema

8:17  
Shekiah

9:05  
Tzeis

כח  
תמוז  
מגילה טו

פרשת מטעי

שבת מברכים חודש מנחם אב

מוצ"ש (ר"ת) 9:29

SUN  
27

5:48  
Neitz

9:25  
Latest Shema

8:16  
Shekiah

9:04  
Tzeis

כט  
תמוז  
מגילה טז

ראש חודש מנחם אב

MON  
28

5:49  
Neitz

9:25  
Latest Shema

8:15  
Shekiah

9:03  
Tzeis

א  
אב  
מגילה יז

TUES  
29

5:50  
Neitz

9:26  
Latest Shema

8:14  
Shekiah

9:02  
Tzeis

ב  
אב  
מגילה יח

## Publisher's Message

MORDY MEHLMAN, PUBLISHER



## The Brocha Beyond the Clouds

Many times in life we are beset by problems and challenges. They may be in the form of financial difficulties and pressures, stress at work, or problems with neighbors or co-workers. Sometimes there are more important issues – the challenges of *shidduchim*, health, and other family issues. Our natural response is one of concern, worry, and despair.

Our lives have changed forever with the tragic kidnapping and murder of the three yeshiva boys in Eretz Yisroel. They have become "Our Boys", uniting Klal Yisroel in tragedy and a search for understanding. Our worries continue to grow, as there seems to be no end to the missile attacks in Israel and growing anti-Semitism and anti-Israel sentiment throughout the world. As we go to press, 28 Israeli soldiers have tragically been killed in the war with Hamas. Our hearts go out to the families who have lost their beloved, and we pray for the safe return of our brethren in harm's way.

As we enter the Nine Days, the saddest time of the year from Klal Yisroel, I would like to share an uplifting vort that I heard 35 years ago from Harav Don Segal *shlita*, then the Mashgiach of the Mirrer

Yeshiva in Brooklyn. I myself use this *vort* in times of crisis and hope my readers will do the same.

We say in *davening* each day "*hamechaseh shomayim v'ovim, hameichin l'aretz matar*" – the One who hovers the sky and clouds, prepares the rain for the earth. The Mashgiach pointed out that when one sees dark, ominous clouds, everything looks bleak. However, immediately after the dark clouds is the biggest *brocha* of all – that of rain – *gishmei brocha*. He said the lesson for life is that just as everything looks hopeless, just as we reach the greatest depth of despair, Hashem has the *brocha*, the solution, the end to our problems in store. I hope this *vort* will imbue you with a positive outlook in life, as it has for me. In a similar vein, as we mark Churban and despair in the Nine Days, we should realize that it can and will portend the imminent *geulah*.

As you peruse the uplifting and inspiring messages and articles in our special Nine Days section, we are certain you will gain much understanding of this time period and optimism for the future. May peace descend upon Eretz Yisroel, and we be *zoche* to the coming of Moshiach, *b'miheirah*, speedily in our times.

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## FLATBUSH JEWISH JOURNAL

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



EMAIL: EDITOR@THEFJJ.COM

## FJJ Divrei Torah

I am a huge fan of your paper and look forward each week to the wonderful paper and actually use many of the Divrei Torah from R' Frand, R' Mansour and others at my Shabbos table weekly. During the summer time such as now when you come out with one issue and will not print another one for 3 weeks, I am left feeling a void of Parsha Torah thoughts and am at a loss without R' Frand, and the likes, Divrei Torah.

My request is as follows: I would very much like and appreciate (as I'm sure others would as well) if you can print the Divrei Torah from R' Frand and the others Divrei Torah for each of the next Shabbosim that you won't print an FJJ, in the week preceding the off Shabbosim so we have material to say/read at the Shabbos table or in general, for the next few weeks that you are off. I really appreciate that such a nice paper is made free for the community and door to door delivery at that!

I wish you continued Hatzlacha and hope you continue to provide this great free service for years to come.

**A Big FJJ Fan**

## Rebbe's 20<sup>th</sup> Yahrtzeit

Just reviewed the FJJ issue for 7/2/14 and did not see any pictures of the tens of thousands of Jews who visited the Rebbe's Ohel.

Last week you did have his picture on the cover and about 11 lines about him.

Is there any reason why say a Rosh Hayeshiva who has a Yahrtzeit or any other Gadol that gets a full page as this week with Harav Gedaliah Schorr a"h, but the Lubavither Rebbe a"h gets none?

Wondering what the reason is for this.

Y.W.

## Snobby Ladies in Marine Pk

This is in response to Shlomo Z. Satt: There most certainly is to'eles in the letter written by the Marine Park husband. Send-

ing this letter most certainly strengthened and enhanced his *sholom bayis*; it made his wife feel validated and understood, and that someone was there to stick up for her. And it also put those snobby ladies on notice that such behavior is not to be tolerated. (*hocheach tochiach...*)

I agree. You are not a *posek*.

**Another Marine Park lady**

## Shaitel Head Women

To *Frum Lady in Flatbush* who wrote about another frum lady who was walking in the street with a wig head sporting a beautiful *shaitel*:

Can you please explain what it is that you think looks ridiculous about a woman carrying a wig on a wig head? And how, exactly, does that belittle the *mitzva*? And also, how does that embarrass all of us frum women? I don't get it.

What is ridiculous about carrying a *shaitel* on a wig head? What belittles the *mitzva*? (There is no *mitzva* of sheitel, by the way. The *mitzva* is to cover one's hair completely. A *tichel* would do as well.) And why would all frum women be embarrassed if one woman is carrying her *shaitel* to or from her *shaitelmacher*? Or maybe just putting it into her car?

What am I missing?

**Shaitel-on-the-Head Lady**

**How to Have a Chupah With Much Less Talking**

The simplest, most effective way to limit the talking during the Chupah ceremony is to have minimal music playing at that time. If possible, have one violinist or one flutist accompany the Chosson and Kallah. If not, then the keyboard should play music resembling one instrument only.

Loud orchestra music only invites more noise.

**Mazel & Bracha to all!**

## Crocodile Tears

To see the world media going berserk over the accidental killing of four children on a Gaza beach does justice to the phrase "shedding crocodile tears".

Where are the tears for the 11,420 dead Syrian children murdered by their own people?

Why are there no demonstrations the world over against the atrocities happening in Syria on a daily basis?

Where is the human rights council when "civilians" are being maimed, tortured, and butchered by their own government?

The media suffers from selective mutism and dementia.

Israel, stop being apologetic to media hypocrites and journalistic bigots!

**Aryeh Rand**

## Eyewitness Report

Israel's Situation is intolerable. *The minute the cease fire was over the alarms went off.*

Since Tuesday, I have been staying in Be'er Sheva where this morning we ran with everyone else to a bomb shelter as the warning sirens interrupted our breakfast. After ten minutes, we were told that it was safe to emerge and did so, grateful once again.

In nearby Ashdod and Ashkelon, the people have been bombed non-stop for weeks. That there have been so few casualties here after more than 1,200 rocket attacks is nothing less than miraculous. We should recognize and appreciate the protection that G-d has granted us.

As a visitor, so to speak, I am cognizant of the fact that this is only an experience for me. G-d willing, I am back in New York next week. But those who live here and are forced to endure these potentially deadly and devastatingly destructive attacks on their communities *every day* must experience the sirens quite differently. For these people, who simply want to raise their children and live their lives in peace, the routine has become a nightmare of constant uncertainty, of sprints to bomb shelters, or fear for one's children.

We drove through the most beautiful areas of Ashdod this

CONTINUED ON PAGE 60

## TEHILLIM LIST

### חולים:

ר' מתתיהו חיים בן עטל  
אברהם בן לאה  
משה נחמנו בן מלכה מרים  
משה זאב בן רחל  
רפאל בצלאל מרדכי בן חנה רייזל  
גולדה בת מרים  
רוחמא גיטל ודיא בת לאה ינטה  
חיים ברוך יהודה בן הינדא שרה  
ר' שלמה חנו בן חנה זיסל  
יצחק שמואל בן פשע שרה  
נחמה בת שושנה גאלדא  
צירל בת רבקה  
יואל בן יטל  
נחום בן אסתר  
רפאל חיים ישעי בן חיה  
משקט לאה בת מלכה מירל  
ר' שמעון בן ליוה לוסיה  
רבקה לאה בת חנה מנוחה  
משולם נתן יהודה בן טשארנה  
יצחק בן דבורה  
רפאל חיים צבי בן לאה  
חיה אסתר בת פיגא יענטא  
ר' ישראל אברהם בן שיינא רחל  
ר' ישעי יעקב בן רייזל  
ר' יגל בן יעל  
אליעזר בן רחל  
שמחה בת מרים  
מנחם מנדל בן פערל דינה  
שרה דבורה בת חנה צירל  
חיים עזריאל בן דבורה  
אברהם יצחק בן שרה ליבה  
אסתר הינדא בת שפרה  
דב ישעיה בן אסתר  
ר' משה יצחק בן סירל  
צבי מנחם בן אסתר  
אסתר בת חנה ריבה  
ברוך הלל בן רבקה  
זיסל בת רחל  
אשר ישעי בן הינדא נאכה  
ישראל פייל בן חנה ביילה  
אהרן צבי בן זלדה  
רחל חיי בת אסתר  
ר' יצחק שמואל בן פעשא שרה  
דוד רפאל חיים בן סופיה  
ראובן בן הענא  
יוסף מלך בן שרה שפרה  
שרה בת רבקה רחל  
אברהם בנימין בן רחל בתשבע  
יוסף יהודה בן שינדאל

### שבויים:

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

## WEATHER FORECAST

### WEDNESDAY

July 23

Partly Cloudy

82° 73°



### THURSDAY

July 24

Showers

79° 68°



### FRIDAY

July 25

Mostly Cloudy

77° 67°



### SATURDAY

July 26

Mostly Sunny

79° 69°



### SUNDAY

July 27

Isolated T-Storms

78° 68°



### MONDAY

July 28

Light Rain

77° 69°



### TUESDAY

July 29

Scattered T-Storms

76° 68°



## IMPORTANT NUMBERS

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

## Out of the Box

MUSINGS ON TIMELY ISSUES



RABBI YAAKOV SALOMON

## Farewell R' Avrohom,

He was so much like my father a'h. Strong yet gentle. Loved to daven. Passion for life. They even shared the dubious distinction of having somehow survived the same concentration camps hy'd. Flatbush has lost a true hero, a gentle giant, and a role model for the spirit of the unyielding. R' Avrohom Feldmaus, celebrating his 90th year of triumph, was struck by a car on Avenue L last week, and surrendered his holy neshama. He spent most of his day walking to and from shul and his constant companion was his Sefer Tehillim. The New York City elements were no match for this warrior of Kedusha, as he braved any and all temperatures to never miss a minyan. He loved his family with unbridled intensity and loved his friends like they were family. Most of all, he taught us all to never, ever, ever give up. I loved him and I miss him dearly.

## FLATBUSH JEWISH JOURNAL SUMMER SCHEDULE

### SUMMER AD/DISTRIBUTION SCHEDULE:

CLASSIFIED DEADLINE: THURSDAYS 3 PM

AD DEADLINE: MONDAYS 3 PM

DISTRIBUTION: WEDNESDAYS

### SUMMER DISTRIBUTION LOCATIONS:

- CATSKILLS - Stores, Shuls & Colonies
- FIVE TOWNS/QUEENS - Stores & Shuls
- FLATBUSH/BORO PARK - Stores & Shuls
- LAKEWOOD - Stores & Shuls

### Summer Issue

July 30: Tisha B'Av Issue

August 7: Nachamu Issue

August 27: Travel Issue

Sept. 4: Back to School Issue

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AGUDATH ISRAEL YOUTH

SEPTEMBER 14 1942

616 BEDFORD AVE BROOKLYN NEW YORK

RECEIVED AUTHENTIC REPORT S THAT ONE HUNDRED THOUSAND JEWS  
HAVE DURING LAST TWO WEEKS BEEN SLAUGHTERED STOP WE URGENTLY  
REQUEST TO DO EVERYTHING POSSIBLE TO PREVENT ANOTHER SUCH  
MASACRE STOP SITUATION IN GHETTO IS BEYOND ANY DESCRIPTION STOP

The Kleinman Family Holocaust Education Center is honored to present

# A Plea for Rescue

*Lessons of Emunah ... Stories of Hatzalah*

Featuring a special tribute to  
Reb Elimelech "Mike" and Mrs. Hinda Tress a"h



**Tuesday, August 5th**  
**Tisha B'Av 2:30 – 4:30 PM**

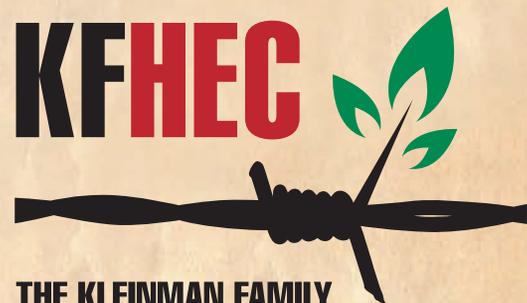
**Ateres Golda Hall 1362 50th St. Brooklyn**

Historical Exhibition  
Viewing Times:  
Women: 1:30 – 2:15 PM  
Men: 4:30 – 5:30 PM

SEPARATE SEATING  
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RESERVED SEATING: \$10  
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Speakers include:  
Harav Zalman Leib Meisels  
Rabbi Chaim Dovid Zwiebel  
Yonoson Rosenblum  
Members of the  
Tress Family

Premiere of original  
documentary film



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UPDATE ON:

# OPERATION PROTECTIVE EDGE

## Anti-Israel Protests Spread Throughout Europe

JNS

A number of anti-Israel protests have continued throughout Europe, with several of them turning violent, drawing condemnation and shock from European Jewish leaders.

In Germany, several anti-Semitic and anti-Israel incidents have been escalating, with protests occurring daily throughout the country. At some protests, anti-Semitic slogans such as “gas the Jews” have been reported.

According to reports, the protesters are largely composed of Muslim immigrants to Germany and neo-Nazi groups.

In response to the violence and protests in Germany, the president of the Central Council of Jews in Germany, Dieter Graumann, cited the “explosion of evil and violent hatred of Jews, which shocks and dismays all of us.”

“We would never in our lives have thought it possible anymore that anti-



Semitic views of the nastiest and most primitive kind can be chanted on German streets,” Graumann said.

In France, which saw its third anti-Israel protest in a week turn violent, pro-Palestinian protesters attacked Jewish shops and other businesses in the Jewish Parisian suburb of Sarcelles, *AFP* reported.

“It is unacceptable to target synagogues or shops simply because they are managed by Jews,” French Interior Minister Bernard Cazeneuve said.

Thousands of others also demonstrated against Israel in Vienna, Amsterdam, and several other European cities. Additionally, Gerry Adams, the leader of Ireland’s nationalist Sinn Fein party called on Irish legislators to “stand in solidarity” with the Palestinians during a session of parliament, the *Irish Times* reported. Adams also called on the Irish government to expel the Israeli ambassador to the country.

## 20,000 Attend Lone Soldier’s Funeral

TAZPIT : ARYEH SAVIR

Sean Carmeli, a Golani Brigade Fighter and a lone soldier from South Padre Island, Texas, was laid to rest last night as tens of thousands accompanied him on his last journey.

Sean’s two sisters live in Israel, and besides that he had very little family in Israel. It was initially feared he would not receive a respectable and proper funeral, as few in Israel knew him.

Realizing this, officials of the Maccabi Haifa soccer team, Sean’s favorite team, called on its fans to attend Carmeli’s funeral. In a heartfelt call to fans, the Maccabi Haifa soccer club called on its fans to “do a *mitzvah* (a good deed) and attend the funeral of fallen IDF soldier Nissim Sean Carmeli, so that his funeral will not be empty. Carmeli was a lone soldier, and we don’t want his funeral to be empty. Come to his funeral Monday night to pay respects to a man who died so that we could live. This is the least we can do for him and for our nation,” the message said.

The message was passed through Israeli social media and news outlets like a brush

fire, and over 20,000 people heeded the call attended the late night funeral in Haifa. The turnout was so overwhelming that many were stuck in traffic on the way, and some received medical treatment at the funeral as a result of the crowding.

No one knew him, but all felt they had to come and pay their last respects to a fallen soldier who died protecting them. “I don’t know him, and I am not a Maccabi Haifa fan, but I received the message and decided I was going. We are coming to pay our last respects to someone who is a hero to us,” said one participant. Another participant, who made the long drive from the south, said she came to say thank you. “He came here to protect us. He has no family, and so we are his family at this time.”

Carmeli, 21, a US citizen, was killed in Gaza. He was part of a team of seven Israeli soldiers, who were all killed when an explosive device reportedly detonated on their armored vehicle. Carmeli had been given the opportunity to avoid service in Gaza because of a foot injury, but insisted on going anyway.

## WSJ Reporter in Gaza: “Wonder How Patients at Shifa Hospital Feel as Hamas Uses it As a Safe Place”

ARYEH SAVIR

Tazpit News Agency

Wall Street Journal’s Nicholas Casey was about to interview a Hamas spokesman in the basement of the Shifa hospital in Gaza. The Hamas spokesman sat proudly on a chair, his dress immaculate and his shoes polished. Behind him a massive poster was set, allegedly of the destruction in Gaza.

Before conducting the interview, Casey took a photo of the setting and tweeted: “You have to wonder w[ith] the shelling how patients at Shifa hospital feel as Hamas uses it as a safe place to see media.”

Casey was relating to Hamas’ use of human shields and their use of mosques, schools, kindergartens, hospitals and homes as a battle ground.

Hamas deliberately uses Palestinian civilians as human shields, and has a long history of doing so. By using human shields, Hamas hopes to achieve two goals: to deter IDF attacks on legitimate military targets, and to exploit any incidental harm that is caused as a result of IDF military activity.

Hamas knows very well that the IDF does everything that it can to avoid civilian casualties. That is why in recent days Hamas issued messages on its television, radio, and social media platforms to ignore the IDF’s warnings of impending strikes and to remain in their homes.

On July 17<sup>th</sup> a Hamas terrorist in Gaza escaped into an ambulance when an IDF aircraft targeted him. The IDF called off the strike so as to not hit the ambulance. The terrorist was using the ambulance and its staff to protect himself. On that same day, twenty Hamas rockets were found in a school belonging to UNRWA in Gaza. “(The incident) endangered civilians including staff and put at risk UNRWA’s vital mission to assist and protect Palestinian refugees in Gaza,” the UN commented.

Hamas’ use of human shields is a clear and deliberate violation of international law.



## IDF Kills Hamas Terrorists As They Infiltrate Israel Through Tunnels

JNS

Israel Defense Forces (IDF) troops killed 15 Hamas terrorists who infiltrated Israel through terror tunnels, thwarting what could have been a massive terror attack on Israeli soil, *Israel Hayom* reported.

Meanwhile, Israeli tanks continued to shell terror targets in Gaza following the bloodiest day of the nearly two-week military offensive that showed no signs of abating, despite global calls for a truce. Thirteen Israeli soldiers and dozens of Palestinians were killed in heavy fighting in the Shujaiyya quarter of Gaza.

Two Palestinian terror squads managed to cross into Israel through two tunnels leading into the area of Kibbutz Nir Am and Kibbutz Erez, near the Gaza border. IDF spotters identified the infiltration and the Israeli Air Force killed the first squad. Ground troops were dispatched and managed to kill the second squad after sustaining an anti-tank missile attack.



## With 9 More Soldiers Killed, IDF Death Toll Surpasses Last 2 Gaza Operations

JNS

Nine more Israeli soldiers and officers were killed in fighting, bringing the number of Israeli military casualties to 27 since the start of the Israel Defense Forces’ ground operation in Gaza. That death toll exceeds the total of 19 Israeli soldiers who died during the Jewish state’s two previous Gaza campaigns, Operation Pillar of Defense of 2012 and Operation Cast Lead of 2008-09.

Four of the nine soldiers were killed when Hamas terrorists, wearing Israeli military uniforms, emerged from a tunnel in Israel and fired a rocket-propelled grenade at an approaching IDF jeep patrol near Kibbutz Nir Am. In response, the IDF killed 10 Hamas gunman.

The IDF also released a video showing the Hamas terrorists infiltrating Israel and subsequently being taken out as they attempted to return to Gaza via the tunnel.

“We paid a heavy price, but we averted a grave disaster,” IDF Southern Command General Sami Turgeman said in a statement. “There is no Iron Dome protection against tunnel infiltration.”

Three Israeli soldiers were killed in operations in the Gaza neighborhood of Shejaiya after they were hit by an anti-tank missile, and two Nahal Brigade soldiers were killed overnight, the IDF said.



UPDATE ON:

# OPERATION PROTECTIVE EDGE

## U.S. Senators Pledge Support for Israel in Wake of Ground Operation

JNS

Hours after the Israel Defense Forces began its ground operation in the Gaza Strip on July 17, U.S. Senators Lindsey Graham (R-S.C.) and Marco Rubio (R-Fla.) spoke on the Senate floor to express their support of Israel and its operation, while denouncing the Palestinian Authority's unity government and the moral equivalency drawn by those critical of Israel's actions.

Graham noted that moments before his speech, the Senate unanimously passed a bipartisan resolution (S. Res. 498) expressing the opinion that Israel has the right to defend itself in the face of rocket attacks from Hamas terrorists, calling for Hamas to end the attacks, and calling on the Palestinian Authority and President Mahmoud Abbas to dissolve the Palestinian unity government and condemn Hamas's attacks on Israel. The resolution also sailed through the Senate Foreign Relations committee July 16 without objection or amendment.

"The Senate does not see a moral equivalency here," said Graham. "As Prime Minister [Benjamin] Netanyahu said, Israel uses missiles—helped in collaboration with the United States to produce the technology called Iron Dome—to defend civilians. Hamas uses civilians to cover their missile program, making human shields of their own people. That says really all you need to know."

Graham also gave a stern warning to the Palestinian people about the prospects for peace if they do not dissolve the unity government and condemn Hamas's actions.

"To the Palestinians who have formed a unity government: you need to break away from Hamas," he said. "There will never be peace until you marginalize the terrorist organization called Hamas, until you reject what they stand for and the way they have behaved."

"How can you obtain peace when one of the members of the Palestinian government, Hamas, has fired thousands of rockets, caring less where they fall?" continued Graham. "They could care less if it falls on a kindergarten or a military base. They just care to kill Israelis."

After leaving the Senate floor, Graham told *JNS.org* that he was surprised it has taken Israel so long (10 days into Operation Protective Edge) to begin a ground operation.

"They've done everything they could to de-escalate this, but Hamas is a terrorist organization who has fired thousands of rockets and they could care less where they land. Eventually you have to do this," he said. "You can only do so much from the air, you've got to go take ground back from the enemy. This is what the Middle East is like and [for] those who are pushing Israel to withdraw from Palestinian territory without security being in place, [I] hope you've learned the lesson from Gaza."

Rubio followed Graham on the floor, covering everything from the relationship between the United States and Israel, to moral equivalency being drawn between Israel and Hamas by critics, and the administration's policies—which he believes are driving a wedge between the two allies. These policies include the failed U.S.-brokered Israeli-Palestinian peace talks

and the negotiations on Iran's nuclear program.

"Now as American policymakers, you ask, 'What is our interest in this?'" Rubio said. "And I think it begins with a unique relationship that exists between the Unit-



ed States and Israel. It is the only vibrant democracy in that part of the world. Its alliance to the United States is unquestionable not just in international forums, but all over this planet. Israel is consistently on America's side, time and again, in every one of our challenges."

That, Rubio said, was the political reason, whereas there is also a moral reason—which is the "right of the Jewish people to have a country that they can live in peacefully," and that Jews should never again face a time where they have nowhere to go.

While saying that he did not want to insert partisanship into the issue, Rubio took a jab at the Obama administration for, as he later told *JNS.org*, "putting daylight" between the U.S. and Israel in the perception of some in the region.

"I am concerned about the position this administration is taking," said Ru-

bio. "I was concerned about the amount of pressure that the Secretary of State was placing on the Israelis to enter into a negotiation—a negotiation with the Palestinian Authority that didn't have the authority or the power to reach a peace agreement that they could possibly enforce, much less deliver on."

"I think it's safe to say that the relationship between the Israeli government has never been worse towards an American President for more than two decades," he said.

Following his speech, Rubio said he believes Israel should do whatever is necessary to "convince Hamas that the price they pay is too high for what they're conducting or to wipe out their capability to hit Israel," and that he believes Israel will perform the operation with "great restraint" as is the case with "everything Israel does."

The passing of the resolution—and the senators' remarks—came only hours after Netanyahu gave the go-ahead to send ground troops into Gaza after a 10-day air operation failed to diminish the Hamas rocket barrage. Another stated objective, according to the prime minister's office, is to destroy smuggling tunnels, one of which was used earlier on July 17 by 13 Hamas terrorists trying to infiltrate Israel to carry out an attack on Kibbutz Sufa.

Prior to the start of the ground operation, U.S. House of Representatives Speaker John Boehner (R-Ohio) also addressed Congress's support for Israel during his weekly press conference.

"I think we must send a clear, unified, and public message," Boehner said. "Israel is our friend, and Israel's enemies are our enemies."

## Cease-fire Talks to Renew in Cairo As Egypt Slams Hamas

JNS

U.N. Secretary-General Ban Ki-moon and U.S. Secretary of State John Kerry have headed to the Egyptian capital of Cairo to negotiate a new cease-fire proposal for Israel and Hamas.

U.S. President Barack Obama has indicated that Kerry will propose a cease-fire deal with conditions similar to those of the truce reached between Israel and Hamas to end their conflict in November 2012.

Israeli Defense Minister Moshe Yaalon said that Israel will continue its offensive "as long as necessary" to stop rocket attacks by Hamas and terrorist infiltration from Gaza. Hamas spokesman Sami Abu Zuhri said in a text message that "the resistance (Hamas) will not respond to any pressure."

Meanwhile, a senior Egyptian official accused Hamas of neglecting Palestinian citizens after officials claimed that one of the terror-

ists abroad while abandoning the Palestinian citizens who are being killed by the day and paying with their lives for the political and military escapades of the organization," the official said, according to *Israel Hayom*.

Hamas spokesman Fawzi Barhum shot back with criticism of Egyptian President Abdel-Fattah el-Sisi.

"Egypt is not fulfilling its required role, and instead of negotiating, it should join the Palestinians in the war against Israel—otherwise the whole region will be in danger. Hamas will not surrender or wave a white flag.

We will fight until the last drop of blood in Gaza. If the Zionist enemy wants to end this battle, it must immediately stop the war and respond to the demands of the Palestinian organizations," he said.

ist group's leaders, Khaled Mashaal, had been invited for Israeli-Palestinian cease-fire talks in Cairo.

"This is yet another lie in a string of lies made by Hamas leaders, who continue to live comfortable lives



## Arab MKs Participate in Anti-Israel Protests

JNS

Strong opposition to Operation Protective Edge continued in a number of Israeli Arab communities over the weekend, with protests against the Israeli military action held in Haifa, Acre, Sakhnin, and the town of Arraba in the Galilee.

Arab members of Knesset participated in the demonstrations. MK Hanin Zoabi (Balad) was handcuffed at one of the protests when hundreds clashed with special police forces deployed to the scene. According to Coastal District Police Chief Maj. Gen. Hagai Dotan and Haifa District Police Chief Commander Avi Edri, Zoabi attacked police officers.

In a separate incident, protesters waved Palestinian flags and yelled anti-military and anti-government slogans during a demonstration organized by the northern branch of the Islamic Movement in Kafr Kana in the Galilee. Zoabi's colleague MK Jamal Zahalka participated in the event, calling it "a legitimate protest in light of the killing of our people in Gaza."

"I don't know if [Zoabi] and Zahalka can be called MKs," Israeli Public Security Minister Yitzhak Aharonovitch said, *Israel Hayom* reported.

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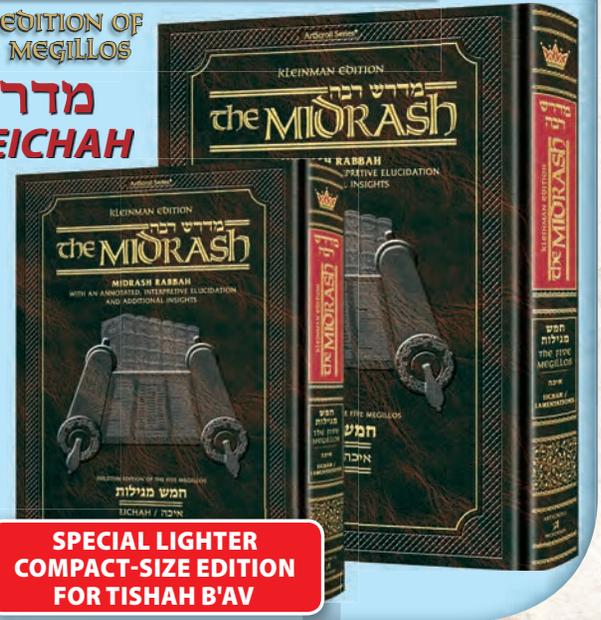
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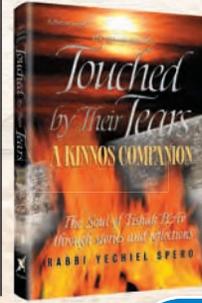
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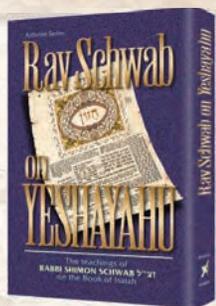
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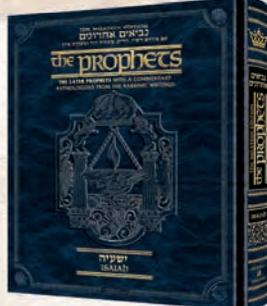
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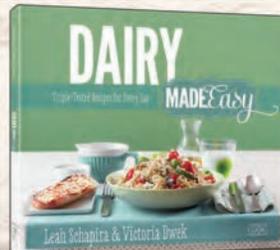
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## A Link in Time

Rabbi Sidney Glenner of Chicago, Illinois, is a well-known *askan* for national and international Jewish causes. On a recent trip to Greece, he told me this personal, poignant story.

The morning had been a glorious one in the Glenner family. Two weeks earlier, twin boys had been born to Rabbi Glenner's son and daughter-in-law, Daniel and Chayale. Both babies had various issues and their *brissen* had to be delayed. The older one gained weight nicely, so that morning the *bris* was held in Congregation Poalei Tzedek on Albion Avenue, where Rabbi Michael Small was *Mara D'asra*.

That afternoon Rabbi Glenner went to visit his elderly father, R' David. "Sidney, what brings you here?" asked Mr. Glenner. "I just saw you this morning at the *bris*. Is everything okay?"

The Glenners are known for their strong work ethic, and it was unusual for Sidney to leave the office during working hours. "Yes, Dad, everything is fine. I came to personally wish you a happy birthday."

R' David Glenner had turned 93 that day!

"That's very nice of you," said Mr. Glenner, who really did not think that it was necessary for Sidney to take time off from work for such a personal reason. Sidney's mother, Frieda, however, was thrilled that her son had come by, and she offered to make him a little lunch. He readily accepted and the three of them had a nice chat about the morning's *bris* and when the second baby would be ready to have his *bris*.

Sidney went back to work, happy to have spent time with his parents on this special day. That night, as he was getting ready for bed, he noticed that it was al-

ready 11:45. He decided to phone his father, who was a night owl and would not be disturbed or frightened by a late-night call.

"Hi, Dad," Sidney began. "You know, it's almost midnight and October 23rd is almost over, so I just wanted to be the last one to wish you happy birthday." He chuckled at his own witticism.

His father remained silent for a moment and then said seriously, "Sidney, you have always been a good son. I love you."

Sidney was taken aback. That was not how his father talked. He didn't usually verbalize the extreme love that he had for his family. From the way he treated them, they all knew he loved them, but this warm expression of emotion was unusual. Choked up, Sidney said, "Thanks, Dad, I love you too."

He hung up with thought and reflection. It felt so good to hear those words, even from a 93-year-old father who was already a great-grandfather many times over. He fleetingly thought that he should be saying them to his own children and grandchildren much more often.

At 3:30 that night, Rabbi Glenner took a frantic call from his mother, telling him that his father was in respiratory distress. Sidney rushed to his parents' home, but after he arrived he could only stand by helplessly as the Chicago Fire Department EMTs tried to revive his father. They did not succeed.

The last words that he had heard from his father were the most precious of all.

How often do we say those words to our children and grandchildren? They crave it; they need it, at any age. And, yes, a week later the second of the twins was strong enough for his *bris* and was named after R' Avrohom David Glenner.



## Finding Time for Quality Time

*These are the journeys of the Children of Israel who went forth from the land of Egypt... (33:1)*

**The 42 journeys and stops of the Jewish people in the Midbar are written in Parshas Masei. Different explanations are presented as to their significance. One of the explanations advanced by Rashi brings the Midrash Tanchuma (3) that gives a *Mashal* of a king who had a sick son, and he took him to a distant place to cure him. Once the son was healed, and they began their return trip home, the father began to recount all of the journeys that they had shared, ie. "Here we slept, here we felt cold, here you had a headache, etc." So too here, Hashem reminds Klal Yisroel at the end of their sojourn in the Midbar everything they went through together.**

Question: the lesson of this *Mashal* seemingly can be conveyed with any regular father and son- why does the Midrash tell us of a *king* and his son? One answer given is that this is a lesson to busy and important people about finding quality time for their children. Even if you're a king running his kingdom, you still must make time to spend with your kids and discuss mundane things with them, such as remembering the trips you've taken together!

### The Loshon Hara Doesn't Cool Off

*They journey from Chatzeros and encamped in Risma. (33:18)*

The Torah lists in our Parsha the forty-two encampments that the Jewish people made during their forty years in the Midbar. One of the places they stopped was called *Risma*. The original name of this location is "Kadesh," and it was the spot from which the Miraglim began their mission to spy out the Land. Now, in order to understand the significance of this name, one needs to know two comments of **Rashi** – here on our *pasuk*, and also in **I Kings 19:4**. In short, *Risma* was given this name because of the malicious speech of the Miraglim against Eretz Yisroel, which began, in a sense, from this location. Quite interestingly, Rashi also tells us that *Risma* is named after the Rosem Tree (ie. juniper plant). The obvious question to ask here is: what's the connection between Loshon Hara and this type of tree?

The answer is that the Rosem Tree can be used to produce coals, but these coals are unique. Usually, when a coal is put out, the outside and inner parts cool evenly and at the same time. But the coals of Rosem wood work differently; even when the outer part has cooled, the inside is still burning (see **Yerushalmi, Peah 1:1** and **Bereishis Rabbah 98:19**). Similarly, the Loshon Hara spoken by an individual may seem innocuous and friendly on the outside, while its pernicious and destructive nature is concealed within! An additional similarity between Rosem wood and a slanderer can be found in **Tehillim 120:4**, which speaks of "The sharp arrows of the mighty, with coals of Rosem wood." **Arachin 15b** compares the "arrows" to the tongue of the speaker of

Loshon Hara, "the mighty" refers to Hashem, and the "coals of Rosem wood" refer to the fires of Gehinnom which will ultimately punish the gossiper. In a similar vein, the Yerushalmi and Bereishis Rabbah state that just like an arrow is a weapon that can strike its victim from afar, so can Loshon Hara!

I would like to suggest that perhaps the Rosem coals are comparable to the speaker of Loshon Hara in yet another way. Ask anyone who has ever been the subject of Loshon Hara - the way it works is that, even when he thought that the rumor against him had passed, he later found out that in truth, under the surface it was still festering, outside his view. People were still hurting his name and damaging his life, even when he thought that the Loshon Hara had cooled off and disappeared! In this fashion, Loshon Hara operates very similarly to the Rosem coals.

### Accidental Murder

As to the cities that you shall designate, there shall be six cities of refuge for you. Three cities shall you designate on the other side of the Jordan, and three cities shall you designate in the land of Canaan. (35:13-14)

Regarding the **Arei Miklat**, the Gemara says at the end of **Makkos 9b** that there were as many cities of refuge for the 2.5 tribes on the east side of the Jordan as there were for the 9.5 tribes in Israel. How could that be? The Gemara answers that in Gilad (on the east side of the Jordan) murder was more common. Now, all of the Meforshim ask a famous question here: since the **Arei Miklat** only helped one who killed *B'shogeg* (negligently), what is the connection then between this and those who murdered *B'Meyzid* (intentionally)! Why should we need more **Arei Miklat** for accidental murderers just because there are a greater number of intentional murderers over there?!

**Maharal (Gur Aryeh)** provides the most famous answer to this question: it has to do with the influence of the environment. The high rate of intentional murder in Gilad created a general atmosphere where life was treated casually ... and this ended up resulting in a greater number of *even unintentional murders*! This is why a disproportionate number of **Arei Miklat** were needed across the Jordan.

Another answer to this question comes from **R. Itzele Volozhiner (Peh Kadosh)**. He explains that if the people around you are *Rotzchim* (murderers), one will have a tendency to murder more. And of course, this trickles down to everyone in the community. So if someone will end up being a *Go'el HaDam* – ie. the individual whose close relative was just killed accidentally, and now he has the option of taking revenge on the accidental killer before he reaches a city of refuge – he himself (the *Go'el HaDam*) will be more dangerous! Therefore, a disproportionate number of **Arei Miklat** were established across the Jordan, to protect the accidental murderers from the enhanced dangerousness and viciousness of the *Go'el HaDam*!

Rabbi Shlomo Zalman Bregman is the Founder of the Jewish Executive Learning Network (JELN.org). These Divrei Torah are excerpts from his forthcoming Sefer "Short and Sweet On The Parsha / Imrei Shlomo." Over 330 of his Shiurim are available at TorahAnytime.com. He may be reached at Director@JELN.org



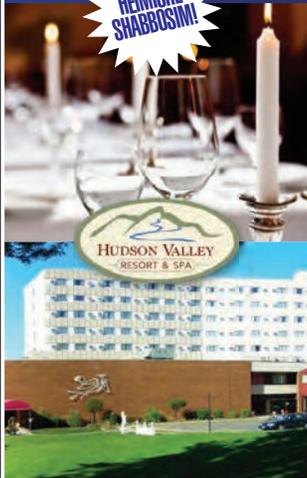
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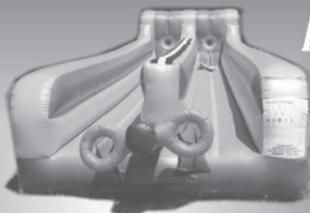
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## New Mincha-Maariv/Rest Area to Serve JFK's Jewish Travelers

### Minyanim, Parking and More at Rabbi Morton Friedman Memorial Facility

Flying in and out of John F. Kennedy International Airport is about to become much easier for Jewish travelers with the opening of the Rabbi Morton Friedman Mincha-Maariv/Rest Area just minutes away from JFK.

The full service rest area will be located just off the Belt Parkway at the Rockwood Park Jewish Center, approximately five minutes away from the busy international airport and will offer travelers *minyanim* and access to a *beis medrash*. Kosher sandwiches and light refreshments will be available and, in addition, free parking will be available by reservation.

The Mincha/Rest area is the second facility to be dedicated in memory of Rabbi Morton Friedman, a Kiryas Joel resident who devoted his life to community service at upstate area hospitals with free Shabbos rooms and worked hand in hand with law enforcement agencies to better accommodate the needs of the Jewish community.

"We hope to be able to serve travelers in and out of JFK including those who get stuck at the airport, have flight delays or experience any other airport issues," said

Rabbi Tzvi Berkowitz of the Rockwood Park Jewish Center.

The Orthodox synagogue, which is located at 156-45 84<sup>th</sup> Street in the Howard Beach section of Queens, has fourteen parking places available for long or short term airport parking, providing a significant savings for travelers.

The Rabbi Morton Friedman Mincha-Maariv/Rest Area opened on July 14<sup>th</sup> and will be open from 5 PM to 8 PM. To make a parking reservation or to hear the daily schedule for Shachris, Mincha or Maariv, contact the Rockwood Park Jewish Center at 718-641-5822.

"This is a fitting tribute to my father's legacy and another way of helping the community by providing access to a facility offering free food, parking and *minyanim*," said Rabbi Abe Friedman, who continues the legacy of the Sloatsburg Mincha area.

Rabbi Morton Friedman was instrumental in the creation of the Sloatsburg Mincha area in 2008. The rest stop was renamed the Tefilas Mordche Mincha Area in his memory in 2010 and is frequented by hundreds weekly on their summer trips up to the Catskills.

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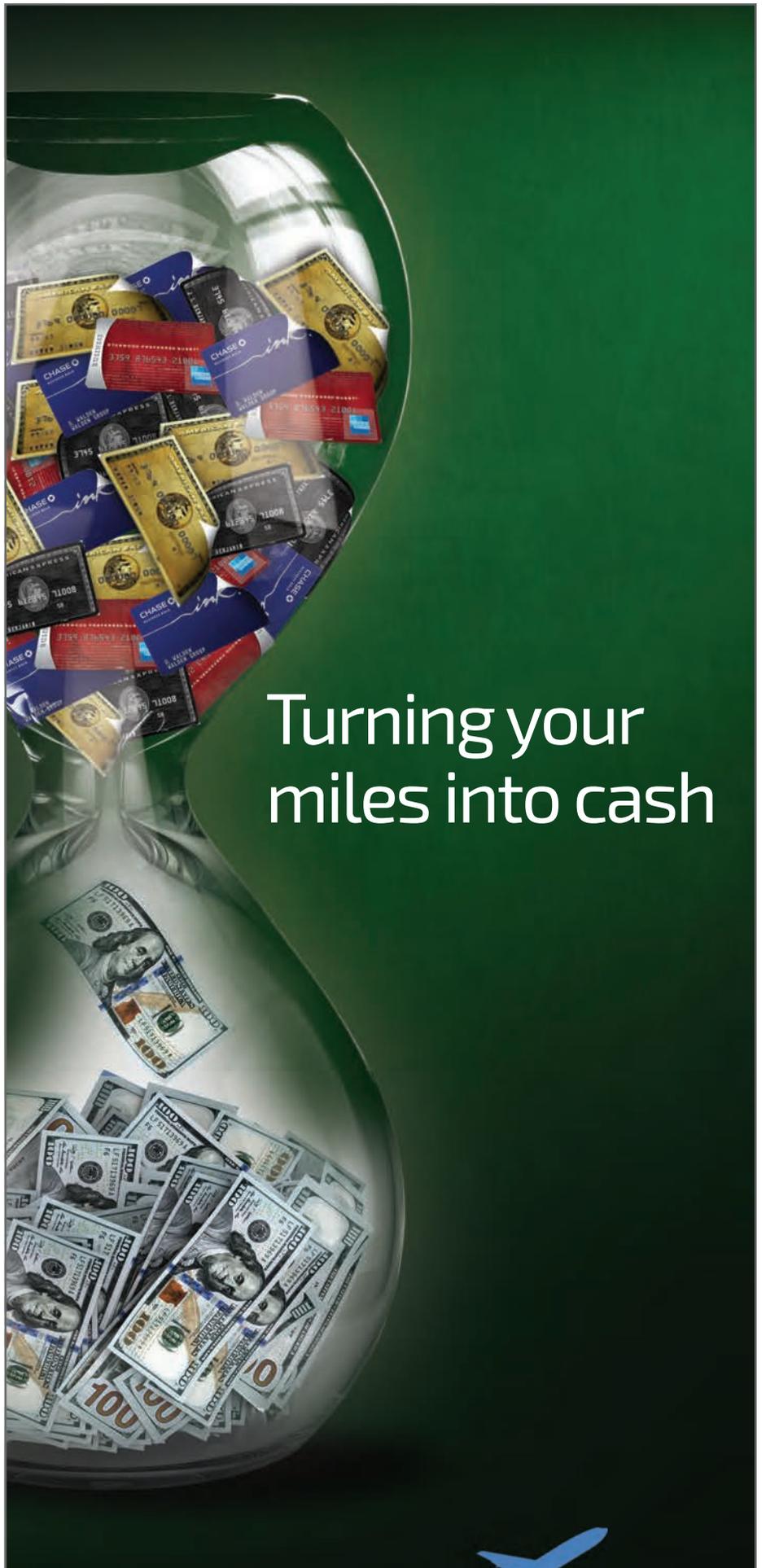


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## Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC



### Empathy 3

I taught Ariella how to empathize with her two year old son. She said she would try to imagine how much a couple of minutes of play means to him, and weigh it against how important it was to her to bring him somewhere right away, depriving him of those minutes of play. It was really thoughtful of Ariella to let me know what happened.

*I have to tell you that since I began waiting for the extra five minutes or telling him he could go on the slide one or two times, it's worked so well. In fact that other Shabbos, I was walking to shul and he wanted to go into someone else's yard where they allow him to play. I said nothing this time. He went in and then said, "wanna go to shul," and started walking, it was amazing what it can change!! Thank you so much.*

What caused this amazing change for this mom? Empathy.

According to social scientists, fostering empathy – the ability to identify with another person's feelings – is crucial to good parenting.

James T Hardee, MD, in the Fall 2003 issue of the Permanente Journal, described empathy as "a balanced curiosity leading to a deeper understanding of another human being; stated another way, empathy is the capacity to understand another person's experience from within that person's frame of reference. "When you experience empathy towards your child, you become calmer, more patient, and better able to help your child. Rather than reacting out of your frustration and impatience, you can respond in a caring manner to what is difficult for your child.

I'm sure that you are a responsive, caring parent, yet I'm pretty sure that you don't always express and act upon empathy toward your child. What gets in your

way? Here, paraphrased, are some answers to that question:

I don't have enough time to give empathy.

It is not relevant; I'm too busy focusing on the problem.

Giving empathy is emotionally exhausting for me.

I don't want to open that Pandora's Box.

I haven't had enough training in empathetic communication.

I'm concerned that if I use up all my empathy on one child I won't have anything left for the rest of my family.

I think some of those answers are very good and some may be hard to address. And I think that each of those concerns is worth addressing because empathy is a crucial skill to master and teach. Let's address them one by one.

*I don't have enough time to give empathy. Never? Often, you're in the middle of doing something, or a lot of things, and can't sit down with a child to empathize with her. There may be other children vying for your attention at the same time you wish you could sit down with this child. Right now, you really can't. There are two things I would like you to do. One, is to make eye contact with her and say, "I'd like to sit down and talk with you for a while but I can't right now." The second is to figure out when you can and make sure you do. This can be daunting if you're trying to imagine when you could possibly spend an hour sitting with her. I want to assure you that giving her five minutes during which she gets to talk about some of the things she wants to tell you is far more valuable than hoping for an hour with you that never happens.*

*It is not relevant; I'm too busy focusing on the problem. Upon whose problem are*

you focusing? If your entire focus is on the problem you're having with your child's behavior, you will not express empathy to him because you're too busy empathizing with yourself. This tends to happen when you see your child's failed behavior as an act of disrespect towards you and feel frustrated, resentful, and angry over it. I truly believe that most children do not spend the day trying to figure out how to make their parents miserable. If that is your impression, you certainly deserve some empathy and I would urge you to speak to your spouse or someone else you trust to help you. Once you're able to see the problem as belonging to your child rather than you, you will be able to help him with empathy towards him.

*Giving empathy is emotionally exhausting for me. Remember the definition I gave you a couple of weeks ago? Empathy is engaged detachment. You "borrow" another's feelings to observe, feel, and understand them—but not to take them onto yourself. If giving empathy is emotionally exhausting for you, it may be because you are vicariously experiencing the emotions your child is describing to you, and not detaching successfully. Vicarious trauma is a well-documented phenomenon, it is very painful, and it can be addressed. Actually,*

it must be addressed. There is a term for what happens to people who do not seek healing from vicarious trauma. That term is "burnout." When a clinician suffers burnout, they sometimes leave the field because it has become too painful to try to help someone who is hurting. When a parent burns out, they can't leave the field. They just become unable to listen to their child's pain. They start saying things like, "there's no reason to be sad," or, "don't be such a baby," or, "there's nothing to be afraid of." These parents usually don't have to say these things for very long because their children stop telling them what they're thinking and feeling. At which point these parents still haven't left the field, but they're out of the game. These are the parents with whom I empathize when they come to me and say, "Why won't my child talk to me?" I model and teach them empathy, so they can express empathy as a medium for re-building their relationship with their child.

Empathy toward your child is so valuable. What gets in your way? We'll look at the rest of the answers, G-d willing, next week.

Rabbi Yitzchak Shmuel Ackerman, LMHC, created The Nachas Notebook™, and has been working with parents for over 30 years. He can be reached at 718-344-6575.

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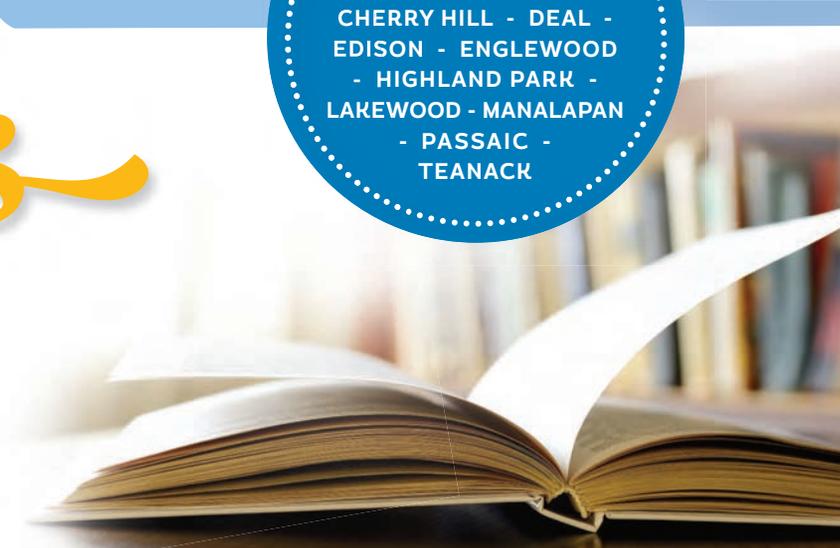
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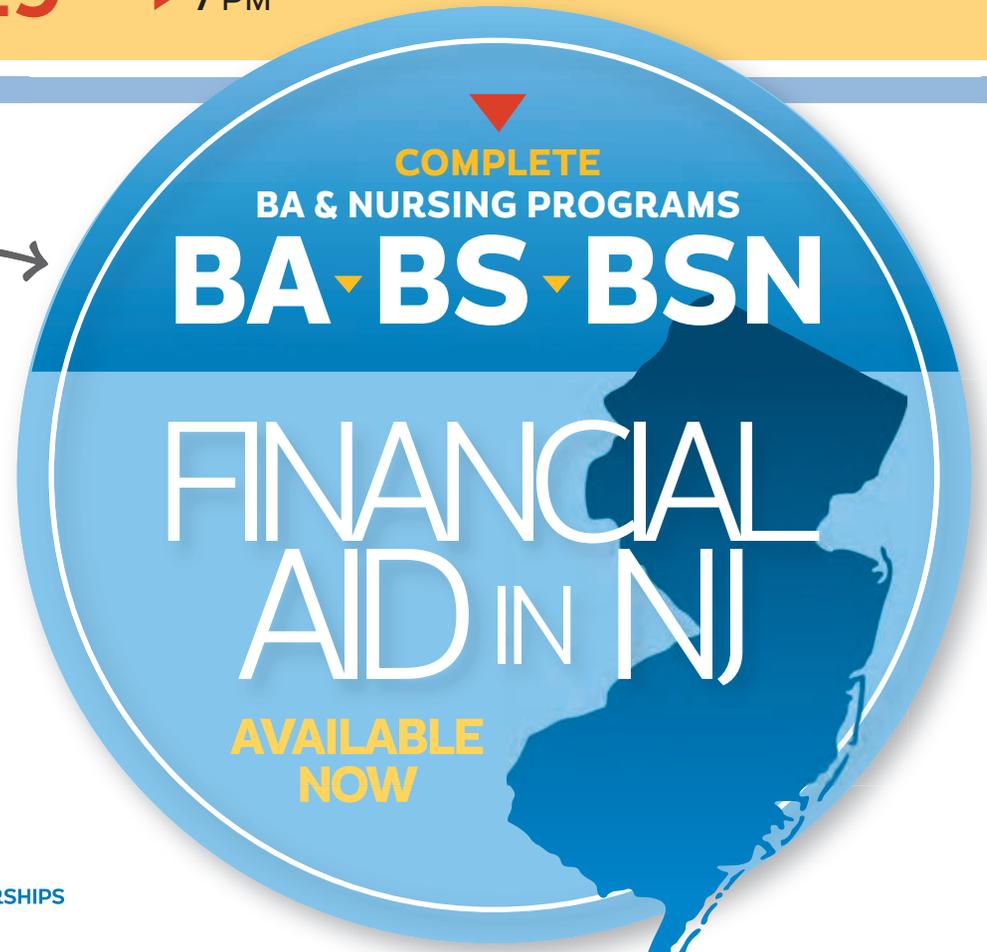
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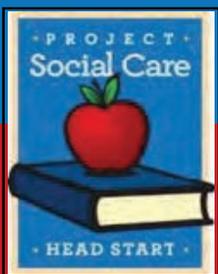
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# Flatbush Hakhel Event Emphasizes the Mitzvah to Never be Depressed

DANIEL KEREN

(The following report on the recent Hakhel Yarchei Kallah lectures is dedicated *illuy nishmas Nechama bas Reb Noach, a"h, my beloved wife of almost 30 years. I would like to take this opportunity to sincerely thank my friend Mordy Mehlman, the publisher of the FJJ, for his warm condolences given to me and my family both in person at the Shiva house and also in the pages of his newspaper. May we only share good news with each other from now on.*)

Hundreds of men and women took advantage of the recent July 4<sup>th</sup> legal holiday to participate in a half-day long series of Yarchei Kallah lectures offered by prominent *rabbanim* on both *hashkafah* and *halachic* aspects of the Torah that took place in the Agudath Israel of Madison. The Event was orchestrated by Hakhel, a Flatbush-based organization dedicated to promoting a greater awareness of Torah-true values to members of our community.

The Flatbush Hakhel Yarchei Kallah Event began with a lecture by Rabbi Yisroel Reisman, the *mora d'asra* of the host shul. He spoke on the topic of "Vayomer Nechemiah el Hamelech: The King's Butler," the second in a series of eight intended legal holiday *shiurim* on Sefer Nechemiah.

The *pasukim* of Sefer Nechemiah takes place almost entirely in Eretz Yisroel with the exception of the first and a half chapters of this book in Tanach. Rabbi Reisman gave a background to the history of the Jewish nation in Israel up until the time of the Navi Nechemiah.

The Jews first came into the Land of Israel with Yehoshua bin Nun some 40 years after the Exodus from Egypt. Approximately 850 years later the Bayis Rishon, the first Holy Temple in Yerushalayim was destroyed by Nebuchadnezzar and most of the Jews were exiled to Babylonia.

After the brief but aborted Jewish community of vineyard tenders under the rule of Gedaliah ben Ahikam in Eretz Yisroel collapsed, for a period of 52 years after the assassination of Gedaliah, Eretz Yisroel was devoid of any Jews living in the Holy Land. At the end of these 52 years, Koresh Hamelech, King Cyrus of Persia granted permission for Jews to return under his protection to the Land of Israel and rebuild the Bais Hamikdash. They even actually brought a *karbon*, sacrifice on the site of the *mizbeach* in the first Holy Sanctuary in Jerusalem.

Yet, even with the permission and encouragement of Koresh, only 42,000 Jews, a small percentage of all the Jews in Bavel left their comfortable homes in Babylon to accompany Ezra on this historic mission to reestablish the Jewish community in Eretz Yisroel.

Unfortunately a group of bitter enemies of the Jews managed to malign the intention of the Yidden and they succeeded in causing Koresh to withdraw his permission allowing the Jews to rebuild the Bais Hamikdash.

Sefer Nechemiah opens 13 years after Ezra led a second group of Jews back to Eretz Yisroel with Nechemiah inquiring of Hanani who had just returned to Bavel about the status of those Jews who had returned to Yerushalayim. Hanani's report was that the Jews in that province (of Yerushalayim) were "in great misery and

humiliation; the wall of Yerushalayim is breached, and its gates have been set afire."

The Book of Nechemiah opens up with the Navi speaking in Shushan Habira, the capital city of the Persian Empire. Why, Rabbi Reisman asked, wasn't Nechemiah in Eretz Yisroel with the original group of settlers from Bavel who returned 52 years after the death of Gedaliah?

The reason was that Nechemiah was the butler to the King of Persia Daryavesh or Darius whom Chazal identify as the son of Achashverosh and Queen Esther. As such Nechemiah had a very important position. Besides the main function of tasting any wine before Daryavesh would drink from it; in order to protect the Persian monarch from any attempt by others to poison him, the butler Nechemiah was because of his great wisdom, a very respected individual to Daryavesh and as such had much influence with the powerful ruler.

In recognition of Nechemiah's im-

portant influence upon the Persian king and that ability to help his co-religionists in Bavel, the major rabbis of that period gave the Navi special permission to drink *yayin stam* (non-kosher wine) in order to be of service to both Daryavesh and Klal Yisroel simultaneously.

There were 13 years in-between the time that Ezra returned to Eretz Yisroel and when Nechemiah came to the Land of Israel to join Ezra in leading the then demoralized Jewish settlement that had been disappointed in not being allowed by the previous Persian monarch Koresh to rebuild the Bais Hamikdash.

After his meeting with Hanani, Nechemiah became exceedingly sad. Indeed when he next saw King Daryavesh, his master quickly noted that his butler was in a very depressed mood. When the king voiced his sense of the butler's unhappy state of being, Nechemiah was both afraid and concerned as he realized that he was now under suspicion of disloyalty by Daryavesh, even to the extent of perhaps conspiring to poison him and that might be the reason for his uncharacteristic unhappy attitude.

Rabbi Reisman recalled a teaching from his rebbi, Rabbi Avrohom Pam, zt"l who explained that today a person must not have a downcast attitude in the pres-

ence of the king, who in our case is [the King of kings] Hakodesh Baruch Hu. Nechemiah replied to Daryavesh that the reason that he is sad is because of his having just learned about the desolate conditions of his brethren in Eretz Yisroel and he requested permission to be allowed to rejoin his coreligionists and help rebuild Yerushalayim.

"The king said to me, with the queen sitting beside him, 'When will you depart and when will you return?' It pleased the king and he gave me leave and I gave him a time" [when Nechemiah would return to his service as the monarch's butler in Persia.] (Nechemiah 2:6)

Rabbi Reisman emphasized that Nechemiah in responding to the king [Daryavesh] was first *mispallel* to Hashem and only then answered the Persian monarch who questioned "Why is your face downcast?" From this we learn a very important lesson in life. When Nechemiah was answering King Daryavesh, he was actually talking to the real king (Hakodesh Baruch Hu.)

This is similar to the case of Queen Esther who when in the fifth *perek* of Megillah Esther came to the inner courtyard of the king to risk her life and make a petition on behalf of her people (the Jewish nation) to Achashverosh. Esther also when making her request to her husband, the king was really directing her plea to Hakodesh Baruch Hu.

The lesson for us, Rabbi Reisman said, it that whenever we have to make a request to a human being, try and think to yourself that you are really talking to Hakodesh Baruch Hu. Had the majority of Jews in Bavel returned to Eretz Yisroel when given permission by Koresh, perhaps that massive demonstration of enthusiasm to serve Hakodesh Baruch Hu would have triggered the now long awaited era of Moshiach, the redemption from our *golus*, exile. But since most of the Yidden opted to remain in their comfortable *golus* homes, the return of a minority of Jews under Ezra and Nechemiah was not worthy of generating great miracles as was experienced by the Jews who came to Eretz Yisroel under the leadership of Yehoshua Bin Nun.

The lesson is that people have the opportunity to be inspired. But it is sadly rare for people to actually allow themselves to be inspired and act accordingly. Rav Pam says that a person who allows himself not to be inspired when he can be so spiritually uplifted, will be punished from on High by not being allowed to be inspired when he should be.

Two people, Rabbi Reisman said, can experience the same incident and one can be inspired as a result, whereas the other individual will act as though he has a heart of stone and not be moved to better as a result. We have to therefore strive to develop that unique sensitivity which will allow us to improve ourselves and elevate ourselves *b'ruchnius*.

The second speaker at the July 4<sup>th</sup> Hakhel Yarchei Kallah Event was Rabbi Dovid Goldwasser, internationally renowned Maggid Shiur and Rav of Congregation Bais Yitzchok. He addressed the topic of "A Glimpse into Olam Habah, the World to Come." Rabbi Goldwasser noted that that topic is a discussion today that is other worldly. Everybody in this world (Olam Hazeih) is [or should be] striving to be worthy of entry to Olam Habah.

Long noted for his opposition to the casual use of the internet that can easily and unwittingly entrap a frum Jew into serious moral and spiritual dilemmas, Rabbi Goldwasser noted there is indeed something important one can learn from the internet, in particular with EBay, an internet market where anyone can sell or buy almost any imaginable product that exists.

Hence much attention was generated around the world a couple of years ago when Ari, a supposedly former ultra-Orthodox Jew offered on Ebay his share in Olam Habah (as it says in the introduction to Pirchei Avos - "All Jews have a share in the world to come..."). Bidding started at 99 cents but within a few hours quickly rose to more than \$100,000. When Ebay started getting complaints about this offering, they opted to cancel it because they argued that vendors can only sell tangible items of which they claimed a share in Olam Habah was not tangible.

Rabbi Goldwasser remarked on that fact that one who was at one time an "ultra Orthodox Jewish man" advertised that he was willing to sell his share of Olam Habah constituted the ultimate *chillul* Hashem, desecration of G-d's holy name, denigrating something that many of us are willing to give over our lives in order to pursue our great goal of obtain the true rewards of the World to Come.

Someone who has the opportunity to learn Torah and doesn't learn Torah is an *apikorsis*, a heretic. And such a person has lost his *chelek* or share in Olam Habah. Of course, such a person can at anytime regain that lost *chelek* by returning to the study of Torah and performances of *mitzvahs*.

A person can have great *zechusim*, merits in this world such as promoting *achdus*, unity among the Jewish nation as we all recently experienced these past few weeks [when we all prayed and recited Tehillim on behalf of the three martyred Israeli teenage yeshiva students.]

When quoting the introduction to Pirchei Avos that declares all Jews have a share



CONTINUED ON PAGE 58

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### Rav Pam

CONTINUED FROM PAGE 3

cause destruction to the subjects of his conversations. Much has been written and spoken about the topic of *lashon hara*.

Yet there is an aspect of this sin which requires elaboration, as it occurs quite frequently. With the growth of the Torah community has come a proliferation of Torah lectures and *shiurim* on countless different topics. The Chofetz Chaim (in a lengthy footnote to Hilchos

Lashon Hara 2:12) writes that it is a terrible sin to criticize a speech delivered by a *rav* or a *darshan* (lecturer). Different people have different interests and what one person may find appealing and interesting is to another person boring and redundant. There are various types of lectures, just as there are various types of listeners.

Some may enjoy hearing a sharp, witty remark while others will enjoy a story or parable. Some may be stimulated by a hair-splitting Talmudic *pilpul* while others will find a practical, down-to-earth *halachic* topic intellectually satisfying. Some may desire a profound philosophical insight while others will be inspired by a *mussar* thought. Some may enjoy an in-depth, penetrating analysis of a *mitzvah* while others will be inspired by an explanation of a *maamar* Chazal or a *parashah* of Chumash. Some may be interested in a lecture on Jewish history while others will delight in a *chassidic vort* or story. There may even be those who come to a *derashah* because they enjoy hearing the *niggun* of the *maggid*!

Thus to one person a particular lecture may be a great source of inspiration, while to another it is a "waste of time." Each person has his own tastes and interests and it is wrong to criticize the lecturer simply because he was not able to satisfy the specific interest of every listener in the audience.

At times, a person may criticize a lecture and its speaker because he wants to show that he, not the speaker, is a *ma-ven* (expert) on this particular topic. He knows what a good speech should be like and can see the faults of this particular speaker. Doing this can destroy the speaker's reputation as well as his *parnasah*. Why does the critic do this? To show how smart and insightful he is!

In the past few decades, interest among Jews in *chazzanus* (cantorial renditions)

has declined. Rav Pam recalled the time, more than a half-century ago, when interest in *chazzanus* and *chazzanim* was very high. In the period after World War II, the pride and joy of the Brooklyn Jewish neighborhood of Brownsville was the renowned Stone Avenue Talmud Torah. This *shul* brought in the finest and most famous *chazzanim* to beautify the Shabbos and Yom Tov *davening*.

The *shul* would sell tickets (before Shabbos) to hear the guest *chazzan*. Some people couldn't afford the price of the tickets; they would wait outside the *shul* on Shabbos, anxious to hear the reports of those who had attended when *davening* was over. It was evident that some people came to offer their *mevinus* (learned opinion) on the ability of the *chazzan*, rather than to actually listen to him. Obviously, this sort of behavior is a serious violation of *lashon hara*.

A common application of this problem is that familiar question often heard at the end of the *davening* on Rosh Hashanah: "Good Yom Tov! How did you like the *chazzan*?" Or, in another variation: "What do you say about the *rav's derashah*?" Rav Pam often remarked that this was the "most dangerous hour" of Rosh Hashanah, as it was fraught with the potential to commit extremely serious sins on this Day of Judgment.

Another factor to consider is that one can cause no greater pain to a person than to criticize him with regard to his own profession. Doing so often destroys the person's purpose of existence. The critic fails to realize the deep anguish he is causing with his words.

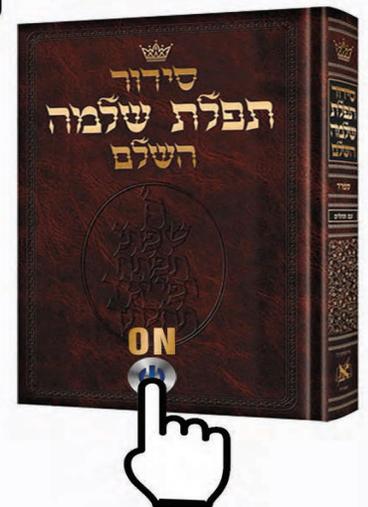
All he sees is the pleasure his witty or caustic remark brings to his listeners.

Parashas Masei is always read on the Shabbos before the beginning of the Nine Days, the prelude to Tishah B'Av. The cause of the destruction of the second Beis HaMikdash was *sinas chinam* (unwarranted hatred), which is directly related to *lashon hara*. Thus, as we read about Rismah, which is a reference to the sin of the *meraglim*, we should take to heart its important message and strive to remove this plague of *lashon hara* from among the Jewish people. Only then can we hope for the building of the third Beis HaMikdash, may it come speedily and in our days.

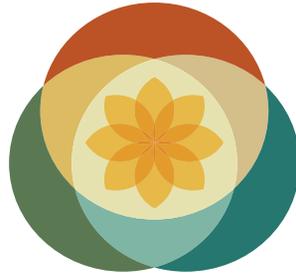
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## Heart Notes from Argentina



BY MORA LUNI

### “For You Mom”

I feel my heart overwhelmed with joy, after almost 20 years of writing from my “neshama” (soul) to Argentina and Israel, and of being able to pour all my feelings into this beautiful and so deeply noble FJJ Journal. I am still surprised at how it happened to meet the beloved, distinguished, and so very warm FJJ staff, especially Mr. Mordy, his devoted assistant Monica, and also the respectable Rabbi Paysach Krohn, whose excellent material I am allowed to extract, with his consent, for my shiurim and writings.

I will tell you how ‘the creator’ caused me to be in this place. About 3 years ago, I happened to be at the Park House hotel in Boro Park with my husband and part of my family. After a pleasant and cold stay in New York (as it was winter time), we were returning to Argentina. We were all holding our suitcases and our kids in the lobby. Everybody was ready to get into the cars while I, (the last as usual), was finishing the remaining details. But, on opening the elevator and about to get out, a photo called my attention. It was a face with an incredible “kedusha”, concerning your journal. As soon as I got to the door, I said to myself, “no, no, no. Take this photo with you on your way back home.” And so, I went back to the hotel while my family was hurrying me from inside the car, because it was so late. Baruch Hashem, we were able to board the plane in time. Two hours after the plane had taken off I decided to open the famous FJJ journal for the first time in my life! The face which has caught my soul was no less than the tzadik Rabbi Shmuel Berenbaum z”l! Then, I started reading the articles and the amazing ‘divrei torah’ of Rabbi Reisman, Liba Schwebel, and all of the tzadikim who contribute to the success of this journal week after week. I remember being deeply moved to tears when reading some of Rabbi Reisman’s deep comments. As soon as we arrived in Argentina, I asked my

husband to write an e-mail to the FJJ address, since, although difficult to believe, I do not know how to use a computer and, for more than 20 years, I have been writing in the old fashioned way, (*afilu* –even my book has been written this way) with a simple pen... But with all my heart!

I thought it would be a ‘ness’ (miracle) if my e-mail were answered and ... from then on, part of my life started to change. Never had I imagined that on the other side of the world, where they do not even know I exist, somebody could answer my e-mail, welcome me, and care for me with so much devotion, with this ‘ben adam le chaveiro’ that I proclaim in each shiur i give, which is the ‘icar of the yehudi’ and which makes ‘Hakadosh Baruch Hu’ so happy. That is the reason why, before starting to write an article bs’h, I needed to express my gratitude for taking me into account and for having relied on a simple e-mail which only asked to know you. I have always wanted to find out somewhere, to find other sources such as the ones expressed by the respectable Rabbi Paysach Krohn, Rabbi Pam, Rabbi Frand and others whom I get inspiration from. There can be no doubt that I thank ‘the creator’ for this vivid feeling of the wonderful pasuk “ve derech she adam rotze lalechet molichim oto”, (which means “each one will be helped by heaven in order to follow the way, one chooses to walk along” - (*maschet makot, daf iud, amud bet*). Rabbi Berenbaum z”l and the ones who included his photo in that edition, the day I was leaving Park House hotel, are “responsible” for the spiritual happiness I am feeling today. And I ask ‘bore olam’ that every word I am going to write, may reach the heart of all the distinguished readers and bs’h I look forward to seeing you next week with a lovely and sensitive real story.

Thank you for reading my work and thank you ‘Hashem’ for this great opportunity.

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

MAGGID SHIUR	TOPIC	TIME	LOCATION
AGUDAH WOMEN OF FLATBUSH	Parsha	Shabbos 4:00 PM	Congregation Sford 1575 Coney Island Ave.
ALTERNATING SPEAKERS	Pirkei Avos	Shabbos 5:30 PM	Cong. Tomchei Torah 1966 Ocean Ave, Upstairs
RABBI ALPORT/GUEST/ MRS. ESTHER WEIN	Shmuel Beis	Tuesday 1:15-3:45 pm	Chochmas Noshim West 1259 East 22nd (Ave. L) 718.801.2787
R' AVROHOM BACKENROTH	Hashkafa from the Parsha	Alternate Tuesdays 9:35 PM	Young Israel of Ave K 2815 Ave K
RABBI DANIEL EISENBACH	Parsha	Shabbos 5:30 PM	Avenue N Jewish Center Corner Ave N & East 4th 718.339.7747
RABBI FRIEMAN	Parsha & Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646-558-6338 Conference ID 648-4865#
RABBI AVROHOM GARFINKEL	Megilas Esther	Alternate Wednesdays 8:00 pm	Congregation Bnei Israel 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
RABBI MEIR GOLDBERG	Practical Halachos for the Kitchen/Home	Shabbos 4:15 PM	Cong. Adas Yeshurun 3418 Avenue N
RABBI DOVID GOLDWASSER	Derech Hashem	Wednesdays 8:30 PM	Avenue O Synagogue 808 Avenue O
RABBI DOVID GOLDWASSER	Pirkei Avos	Shabbos 5:45 PM	Cong. Bnei Yitzchok 1143 E. 19th
MRS. HENDEL / MRS. CHITRIK	Parsha	Wednesday 9:00 PM	Call for location: 718.382.6804
RABBI YY JACOBSON	Torah & Tea	Tuesday 9:10 PM	Mayan Yisroel 3307 Ave N 718.677.0030
MRS. IVY KALAZAN	Parsha	Tuesdays 9:45 am	Ibogen 1069 East 24th Street
REBBETZIN VITAL KALMANOWITZ	Chovos Halevovos	Sunday 10:15 AM	1153 East 9th Street side entrance
RABBI YOSEF KIRSZENBERG	Parsha	Tuesdays 7:30 - 8:30 pm	Lubavitch Yeshiva 841 Ocean Parkway (I & J)
MRS. VICKY LEW	Sefer Shmos	Tuesday 8:00 PM	Young Israel of Bedford Bay 2114 Brown Street (I & J) 718.332.4120
RABBI MOSHE TUVIA LIEFF	Power of Tefillah	Alternate Tuesdays 8:30 pm	Agudah Bais Binyamin 2913 Avenue L
MRS. SARAH MALKA	Beur Tefilah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
MRS. BREINDY REISS	Sefer Daniel	Tuesday 8:00 - 9:15 pm	1552 East 21st Street (N&O)
RABBI REUVAIN SCHARF	Orchos Tzadikim	Shabbos 5:00 PM	Nshei Lamed Hay 1456 E. 35 (KH - Flatlands)
MRS. SHIRA SMILES	Parsha	Sunday 10:00 AM	Young Israel of Ave. L
RABBI YECHIEL SNOW	Parsha	Shabbos 5:00 pm	Young Israel of Midwood
MRS. SHANIE STERN	Parsha/Hilchos Shabbos	Shabbos 4:00 PM	for location email: shaina22@aol.com
RABBI DAVID SUTTON	Inyanei D'Yoma	Sunday 1:00	Strettiner Bais Medrash Bay Pkwy & Ocean Pkwy
RABBI VIGLER	Torah & Tea	Wednesday 10 AM	Mayan Yisroel 3307 Ave N 718.677.0030
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesdays 9:30 pm	Ohr Naava 2201 East 23rd Street 718.647.6228
RABBI MOSHE BAREDES	Parsha & Hashkafa	Shabbos 45 min before minha	Cong. Yam Hatorah 1573 East 10th Street
ROTATING MAGIDEI SHIUR	Beur Tefilah	Sunday 10:15 - 11:00 AM	Weinreb Home 103 Parkville Ave

Shuls & Speakers are welcome to submit shiurim to: info@thefjj.com

# 10 Minutes: Better Marriage

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER



When I first met Yitzchak, he had been married for almost 10 years. Although he had been teaching in a day school for a few years after his marriage, the financial pressures of supporting his growing family forced him to accept a second, part-time job selling insurance.

Yitzchak challenged me as soon as he entered my office. "I just want you to know that I do not believe in therapy," he announced in a provocative tone of voice.

The initial resistance that Yitzchak displayed represented his wish to avoid any discussion of the reason for his presence in my office. It was so painful for him to speak about it, that Yitzchak sighed deeply and audibly while describing his problem.

"Sometimes — at home — I, uh — lose control. You shouldn't think, Heaven forbid, that I ever hit my wife. With the exception of an occasional slap to one of my children, I never raise my hand. But I raise my voice — at the kids — and my wife. They're all afraid of me at home. I terrorize everyone. They never smile or feel relaxed whenever I'm at home. "But that's not all — Of course, the yelling and screaming are bad enough. But that's not the only reason I came — It's not that I shout but it's *what* I shout that hurts the most... I say things — and I use language — that is totally unacceptable, and for a *yeshivah* Rebbe it's unthinkable.

"I know you will really think I am crazy after you hear what I am about to tell you — Most people hate the winter and love the summer. I am just the opposite. Let me tell you why. During the winter my shouting is

at home, inside, with the windows closed. At least in my apartment, I can pretend that the neighbors don't hear me raising my voice.

"During the summer, however, with the windows open, I know that all of my neighbors are getting a good show. I can just imagine how much fun they're having as they say to each other, 'There goes Yitzchak, again. Let's hear what he's blowing up about this time.' I feel so ashamed when I meet my neighbors on the street that I want to hide until the weather turns cold."

## Yitzchak's Treatment

Therapy for Yitzchak lasted over a year and included two separate phases. Initially, Yitzchak was asked to monitor and write down what his thoughts were immediately prior to each outburst. Just what was he thinking? What was happening and how did he feel about it?

This was a very difficult assignment for Yitzchak. Before each outburst he had no warning that he was about to explode. During the eruption, he was totally out of control of his thoughts, not only his temper. And after each episode, he was so guilt-ridden that it was extremely difficult for him to deliberately review it. All he wanted was to forget about it.

Because he was so highly motivated to change, however, Yitzchak applied himself religiously to the assignment and overcame his own resistance through sheer force of will. His efforts bore extremely fruitful insights into his behavior.

What triggered Yitzchak's temper was any put-down or even implication of disre-

## The Case of Yitzchak

spect. If a member of Yitzchak's family addressed him in a way which he felt lacked proper regard, he would fly into a rage. In short, the underlying cause for his loss of control was what Yitzchak identified as his, "gaiva, or pride problem."

## The Source of Pride

Eventually, Yitzchak discovered the source of his pride problem. The reason he was always so preoccupied with how much respect he was being shown at home was that inside, where it really counted, he felt worthless.

This insight then led into the second phase of Yitzchak's treatment. We began to explore together the various ways in which Yitzchak, himself, undermined his own self-esteem.

Once we were able to pinpoint how Yitzchak denigrated himself, he was able to see what he needed to do to treat himself with more respect.

Two brief examples will illustrate the simple ways in which Yitzchak repeatedly put himself down. Yitzchak had a very unkempt appearance. He never made the effort to look more presentable even though his sloppy image did bother him greatly. In addition, except for *Shabbos* and *Yomim Tovim*,

Yitzchak never ate seated comfortably at the table. The kitchen and dining room tables were always too cluttered and Yitzchak wouldn't bother clearing a place for himself. His wife would always clear the table later when she fed the children, which was usually only after Yitzchak had finished his meal — standing up.

After a year of therapy aimed at helping Yitzchak acquire more self-respect, he acknowledged that his outbursts of temper were drastically reduced. He no longer exaggerated every slight to his honor because he no longer looked to others to boost his ego. Once he was able to stop putting himself down, he was able to gain control over his violent temper. Then he not only felt less guilt-ridden but his entire family also felt less fearful, tense and on edge whenever he was at home.

If you are losing your temper at home, you need to learn some vital lessons from Yitzchak's experience in therapy. You need to learn that neither your spouse nor your children can remediate for your own lack of self-esteem. If you feel low or inadequate in any way, do not expect to make up for it by demanding subservience or honor from your spouse and children.

The only way to repair your self esteem is by learning to treat yourself with more respect. For example, start exercising, watching your weight and caring for your health *today*. Keep your wardrobe and personal papers neat and tidy. Take time for regular meals and periods of rest and relaxation. And treat yourself as someone who is entitled to self-respect so you won't be demanding of others to show you more respect than you show to yourself, as Yitzchak had been doing.

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

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## Smart Snacks for Traveling Plus More

ROCHELLE ROTHMAN

As summer begins, many people go upstate to summer homes or travel with their families on vacation. If you are traveling this summer, here are some interesting ways to keep on track of your healthy food plan.

Whether you're flying, taking a train, or loading up the car for a road trip, try to squeeze in time to pack healthy snacks (check TSA food rules before you go). It's an ideal way to help ensure that you stay on track with your weight-loss goals. If you don't have time to pack nutritious munchies at home, you may end up resorting to a convenience store or airport or train-station kiosk in search of something to tide you over between meals, and the selection may not be ideal. Avoid packing any chips, cookies, snack cakes, candy bars, nacho chips, or sugary drinks. Instead, choose from this list of nutritious travel snacks (bring a cooler bag, if necessary).

Remember, every hotel has ice machines and mini refrigerators for your use. We have a portable cooler/warmer that we got as a gift years ago. It has an adapter for the car to keep food either hot or cold while traveling! It also has an A/C adapter for the wall outlet too. It comes with a shoulder strap for easy portability. I'm sure it can be found in stores today.

I have a good friend on the South Beach Diet who shared her list of healthy snacks that they recommend. Their plans are called Phases. Personally, I like following the food plan my nutritionist gave me. It basically includes all these foods, too. I cannot follow a plan that restricts me totally to any particular food for a given time. I find writing down my food choices is my way of keeping on track. I previously shared that method in a recent article in the FJJ.

### Phase 1 Snacks

- Lean deli meats

- Assorted nut mixes (stick to a 1/4 cup serving)
- 1% , 2%, or fat-free cottage cheese
- Part-skim mozzarella cheese sticks
- Plain nonfat (0%) Greek yogurt
- Sunflower and/or pumpkin seeds (stick to a 3-tablespoon serving)
- Low-sodium vegetable-juice blend or tomato juice in 6-oz cans
- Diet soda, seltzer, or bottled water
- Individual 2-ounce hummus containers
- Hard-boiled eggs
- Raw vegetables, such as celery and bell peppers (avoid carrots on Phase 1)

### Phase 2 Snacks

Everything on Phase 1, plus:

- Wraps made with 6-inch 100% whole-wheat or whole-grain tortillas and lean deli meat and reduced-fat cheese
- Artificially sweetened low-fat or nonfat flavored yogurt
- Fresh fruits
- Reduced-fat cheese and whole-wheat crackers
- Air-popped popcorn
- Canned fruit (water-packed or in its own juice)
- South Beach Diet 100-Calorie Snack Bars, Good to Go Bars, Chewy Nut, or Protein Fit Bars— You can find comparable Kosher bars in our local supermarkets, too.

### Phase 3 Snacks

Everything on Phases 1 and 2, plus:

- Raisins (stick to a 2-tablespoon serving)
- Fruit salad (can be made with watermelon and/or pineapple on Phase 3)

Whatever way you choose to eat healthier, it has to be a plan you can live with indefinitely.

Need one more reason to fill up on fruits and veggies this summer? "Water

isn't the only way to hydrate," says Frances Largeman-Roth, RD, author of *Eating in Color: Delicious Healthy Recipes for You and Your Family*. "Fruits and vegetables with a high water content also help contribute to our water intake." Even bananas are made up of 74 percent water, she notes.

Staying hydrated is crucial in the summer, as it helps regulate your body temperature and enables your organs to work more efficiently, preventing heat exhaustion and heat stroke. Toss these top water-packed picks on your plate to help beat the heat:

- Cucumber
- Zucchini
- Tomatoes
- Strawberries
- Watermelon
- Cantaloupe

Sweeten your summer evenings with desserts that are perfect and delicious. It's really very easy to prepare a nutritious and delicious summery dessert with just a few ingredients. Here are 4 easy ideas:

**Create a chilled yogurt parfait.** Creamy nonfat (0%) Greek yogurt makes a healthy substitute for ice cream in a parfait. Layer the yogurt with a quarter-cup nuts of your choice. You can add a little vanilla or almond extract for flavor, sprinkle the parfait with lime or lemon zest, or drizzle it with sugar-free chocolate syrup, if desired. Layer the Greek yogurt with fresh summer fruit,

such as strawberries, blueberries, peaches, nectarines, or a combination. I like to add a sprinkle of cinnamon on top, which helps stabilize your blood sugar.

**Grill fruit kebabs.** Try grilling fruit, which caramelizes its natural sugars and enhances its flavor. You can halve nectarines, apricots, plums, mangoes, and peaches and grill, or cut the fruit into chunks and place on either metal or wooden skewers (if you use wooden ones, soak them in water first for about 15 minutes.) You can even grill strawberries, but be aware that softer fruits like strawberries and apricots will grill faster than firmer ones, like peaches and nectarines. Sprinkle the fruit with ground cinnamon, cardamom, or star anise, before grilling, or with chopped mint or lemon zest after. You can also melt dark chocolate to use for dipping the grilled fruit.

**Add lemon or lime to a ricotta crême.** Fresh lemon or lime juice and zest make great additions to many summer desserts. Try adding lemon or lime zest and vanilla extract to any classic ricotta crême dessert.

**Prepare a frozen dessert.** Fresh fruit provides the base for a variety of frozen desserts that are super-refreshing on a warm summer evening. Use whatever fruit you prefer. Two of our favorites are Watermelon Snow and Cantaloupe Snow. This answers the question, "What can I do with this over-ripe cantaloupe? Easy to make, a big hit!"

### Watermelon Snow

- 1 cup watermelon, cut up, pitted
- 3 tablespoon sugar

Put in blender one cup at a time with sugar. Keep mixing until you have the desired amount. Pour into Freezer Mates® Large or Medium 2 and place in freezer. Remove when edges are firm. Put in blender again and blend until fluffy. Freeze in individual serving dishes (little wonders® or snack cups™). Remove from freezer about 10 minutes before serving to have frothy consistency. Garnish with strawberries or whipped cream.



### Cantaloupe Snow Serves: 4

- 1 cup cantaloupe
- 2 tablespoon sugar
- 1 teaspoon lemon juice

Use same directions as Watermelon Snow.

"This answers the question; What can I do with this over-ripe cantaloupe? Easy to make, a big hit!"

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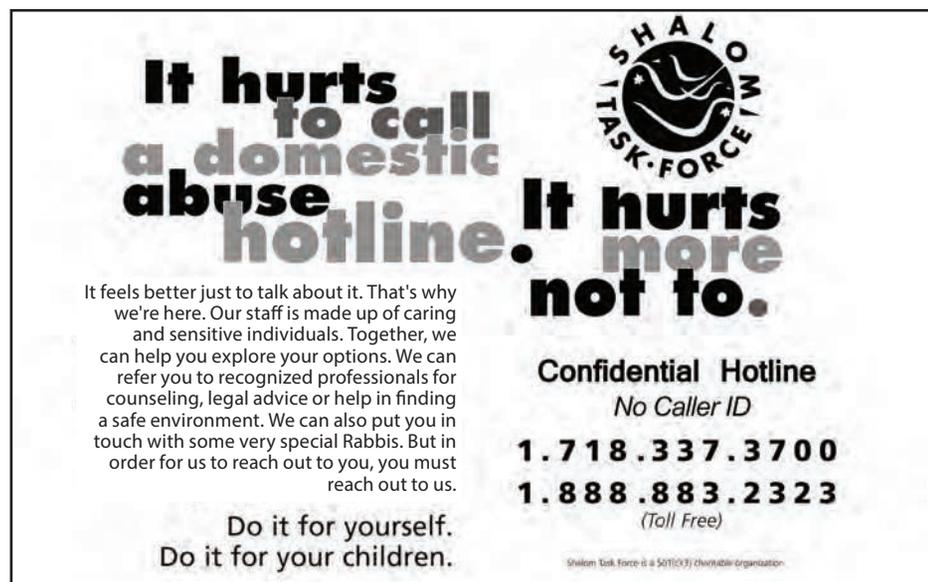
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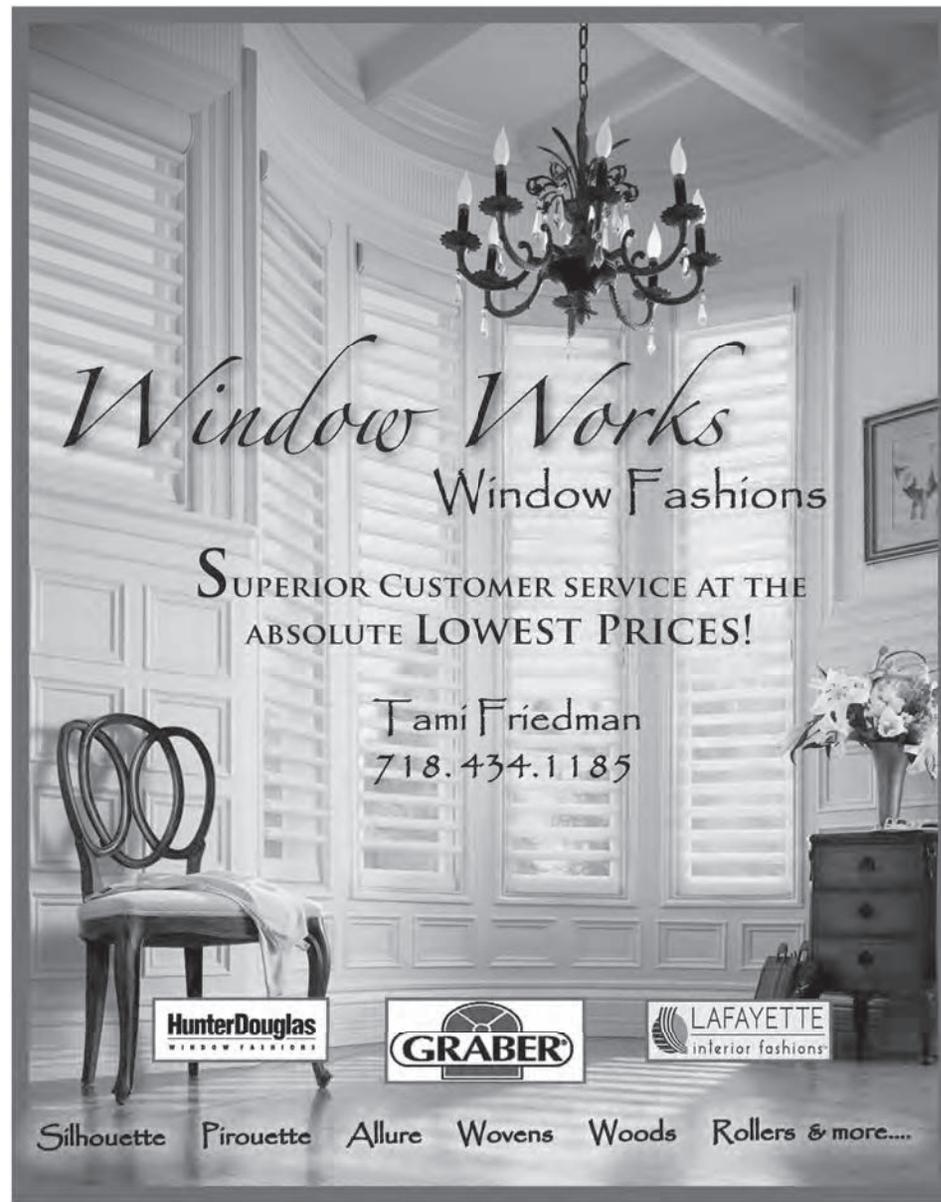
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## The Lost Legacy

BY LIBBY LAZEWNIK, WITH PERMISSION FROM ARTSCROLL/MESORAH

Chezky couldn't help himself. Though he'd told Mashi that it was no use hounding Sol Steyman for information about his former partner, on the morning after Mashi's visit to the Mandels he found himself varying from his usual routine. Bypassing his usual *minyan*, he drove an extra ten minutes to a *shul* situated around the corner from the Mandel home. Sol Steyman was an elderly man, and a sickly one. If he *davened* anywhere in the mornings, this would probably be the place.

During *Shacharis*, Chezky forced himself to focus on nothing but *Shacharis*. The minute it was over, however, he turned to eagerly scan the crowd of worshippers. Mashi had described both Mr. Mandel and Mr. Steyman. Chezky spotted someone near the front of the *shul* who fit her description of the former. He hurried over.

"Excuse me ... are you Heshy Mandel, by any chance?"

"Sorry, no." The man pointed at a figure by the door.

"He's the one you want."

"Thank you." Discarding his usual dignified gait, Chezky practically sprinted after his quarry. "Mr. Mandel!" he called.

Shimon Mandel turned in the doorway, one eyebrow lifted in inquiry. He waited politely for Chezky to reach him. "Yes?"

"Chezky Margolis," Chezky said breathlessly, extending his hand.

After a perceptible pause, Mr. Mandel shook it. "The woman who came to us last night ...."

"My wife. Can I have a word with you, Mr. Mandel?"

The two men stepped aside to let others pass them on their way out. "There's nothing to talk about," Mandel said, firmly though not unkindly. "My brother-in-law made that clear to your wife last night."

"This is important."

"That's what *she* said. What could be so important? We're talking fifty years ago!"

Chezky drew a breath. "Let me fill you in ...."

In a few succinct sentences, he drew a picture for the older man: an overcrowded school building, the discovery of that building's unusual legal status, the quest for the man who'd leased it to them half a century earlier. "The lease is about to expire, Mr. Mandel. If we don't track down

Levinger, or his heirs, by the first of the year, we'll have all sorts of legal problems on our hands that might make it impossible to ever build that annex. We were hoping that your brother-in-law might have a clue as to Levinger's whereabouts."

"They haven't exactly been friends for a while," Mandel said dryly.

"I know. But you'd be surprised how many people keep up with old cronies — and old enemies. If I could just talk to him ...."

There was one dazzling, sunlit moment when Chezky really believed his wish might come true. There was a certain sympathy in Shimon Mandel's eye. He looked like a man who was about to offer his help, who would try to persuade his obstinate relative to at least agree to meet with him.

Then the sun went behind the clouds again. Mandel shook his head slowly, side to side. "I'm sorry, Mr. Margolis. I'd really like to help you out. But I know Sol. He's had a hard life, and he blames it all on his old partner."

"But they split up ages ago!"

"It left scars." Mandel made himself more comfortable by leaning against a convenient pillar. "For a long time — a very long time — Sol was bitter. He thought he'd been given a raw deal by a man he trusted. A man he'd considered his best friend. After the business was dissolved, Sol drifted."

He went from one job to another, never very successful at anything. He married late. It didn't take. Maybe he was too old to adapt to a wife, or maybe he was still too bitter. After the divorce, he was more alone than ever."

"Still —"

"Finally, in later years, Sol's luck seemed to turn. He got in on the bottom floor of a small company that suddenly became big. You know the story: stock options instead of salary, with the options ballooning until he was sitting on a pretty pile. And then, just when you'd think Sol would be able to start enjoying life, he got sick."

"I'm sorry to hear that, Mr. Mandel. But —"

Shimon Mandel was a hard man to interrupt. "*Baruch Hashem*, he's in remission now. But he's just a ghost of himself

## Chapter 32

these days. He moved in with us because my wife and I are all the family he has. I'd be very surprised if he knows anything about where Levinger is today. And I'm not going to make him suffer any more than he already has, by pestering him about it."

"Believe me, I'm willing to do all the necessary pestering,"

Chezky said with a wry smile.

Mandel smiled back, but there was no softening of his position. "I'm sorry," he said again. "But I'm afraid you're going to have to look somewhere else for your answers."

And that, it seemed, was that.

"Mommy, it's nice when you're home," Chavi Bergman said, leaning against her mother's knee with earnestness shining from every pore of her nine-year-old face. "I'm not happy you got sick, but at least you're home now!"

"I was almost always home after school hours even before I got the flu," Shana pointed out.

"Not really." Mordy, seven, had a memory like an elephant's.

"You might have been home, but you weren't really *here*. You were always busy with your work and your phone calls and stuff."

Sarala, a year younger, nodded her affirmation of Mordy's assessment and draped her small arms lovingly around her mother's neck. "Read us a story, Mommy." Four-year-old Shepsi eagerly seconded the idea.

But Shana wasn't in the mood for stories. She wasn't in the mood for anything but curling up with her back to everyone and feeling colossally sorry for herself. It took every ounce of her self-control to keep the corners of her mouth from turning sulky as her children clamored happily around her. Only Rina, her oldest, seemed to accurately gauge her mood. She was keeping her distance.

Despite their urgent pleas, Shana didn't read her kids stories or play games with them, though she did watch them play, feigning an interest in their activities. They would just have to be satisfied with what she was able to give them right now.

Even if it amounted to hardly more than a big, fat nothing. Yudi, like Rina, was a noticing kind of person. At first, he contented himself with merely observing his wife. Shana had never been a particularly good patient, being too used to running around getting things done to take well to mandatory idleness. But she wasn't recovering as quickly as she should be. The doctor had insisted on a prolonged period of rest and recuperation.

Every day, one of her committee ladies dutifully called with an update on preparations for the big luncheon. From her po-

sition — propped against the arm of the couch — Shana listened, occasionally offered a bit of listless advice, and then hung up. Yudi, present during one such call, decided to use it as an opening.

"Sounds like things are moving along nicely," he commented.

"I suppose they are. I wouldn't know ...."

"Sure you would! They call you all the time, Shana. They want to keep you in the loop."

She turned her head away. "You just don't understand."

He planted himself in her field of vision. "Try me."

"Yudi ...." She sounded even wearier than she looked.

"I know you mean well, but this isn't helping. Please stop trying to make me see the silver lining, when all *I* can see are clouds."

"You have so much, Shana," Yudi said, speaking as earnestly as young Chani had done earlier. "You're the mother of a beautiful family. You've got a husband who'd do anything for you. You're head of the Ladies Auxiliary — temporarily indisposed, maybe, but full of ideas for the rest of the year. Why are you so determined to feel bad?"

To his chagrin, her eyes filled with tears. "The ladies h-h-hate me," she whispered. "I can hear it in their v-voices."

They only c-call because they feel they h-h-have to!"

"Shana!"

"And the k-kids can't stand me, either ...."

"This," Yudi said, "is ridiculous. Nobody hates you, Shana. Least of all the kids! They adore you! As for the ladies — well, you haven't exactly been gracious to them. If they seem a little distant, that's all it is. Once you warm up to them, they'll be fine. You'll see!"

He might as well have been talking to the wall. The tears spilled down her cheeks for a long time, as she dissolved in deep, heaving sobs. When the sobs finally diminished to shuddering hiccups, she refused to talk. She just lay back on the couch, staring up at the ceiling with eyes like a puppy's that's been locked out of his warm home, howling in the cold. At a complete loss, Yudi did the only thing he could think of. He went into another room and called his mother.

"Hi, Ma," he said. "Listen, I've got a problem."

"Yudi!" his mother said with delight. "How are you? And how is Shana feeling?"

"That's what I'm calling about, Ma. Shana is ... out of control. She's talking crazy, and she cries all the time."

Between worrying about her and trying to keep the kids from guessing what she's going through, I'm starting to feel as if I'm losing *my* mind, too!"

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*Sarah to Yankie Blobstein,*

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## Shadchan

Mrs. Chana Rose

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### DOUBLE DATING AT 24

Dear Mrs. Rose,

**Q:** I am a 24 year old girl in *shidduchim*. I got two yeses this week from two very good boys. They are from different parts of the country and different *yeshivos*. It's been awhile since I have had a date and its very tempting for me to just say yes to both and go out. (I guess I feel that I'm being tested here, and do want to do the right thing) I'm afraid that if I say yes to one and it doesn't work out, I'll lose the opportunity with the other. How do you feel about double dating in this case? Please remember, I'M NOT JUST OFF THE PLANE!

Anxiously awaiting your reply,

**Looking to Do it Right**

Dear "Looking to Do it Right",

**A:** I love your question!! I've been waiting to address this issue for awhile. In my day, that is in the late 60's and 70's, going out with more than one boy at a time was the norm. Clearly, it was only in starting a Shidduch. This was the "mehalach". For boys as well. I remember Ner Yisroel boys coming in for the weekend and going out with one girl Thursday night, one Friday afternoon, one Motzei Shabbos and two on Sunday. They figured it all out on the long way home. Somehow it worked and they did get married! Even ten to twenty years ago, I myself would set up an out of town boy with more than one girl, and clearly an out of town girl with as many boys as I could. I don't remember when the idea that an out of town girl comes in for only one boy started. But should it not work, I get a frantic phone call, who else do you have?

Today, if you have a date scheduled for a week from now, you are considered busy. It could be over and "DOA" but you are busy!! Until the next one comes around can take a few weeks. I think that this "mehalach" of doing *shidduchim* has slowed down the process. Everything takes soooooo long. I'm not sure how to answer you, because we have accepted this approach as the "Gold" standard and anything different would be seemingly unethical. Somehow we have "rules" in *shidduchim*, as in all other areas. Who made these rules anyway?? I think certain factors should be taken into consideration such as age, family situations etc. I think this topic should be explored further, perhaps privately, certainly with "Das Torah". Maybe the Askanim that are busy trying to figure out the "Shidduch Crisis" can look into double dating as an option to speed things up. Maybe our girls and also our boys will be able to get to their "bashert" a little quicker. I invite the "klal" to comment and I'm open for discussion. In the meantime, pick one of the boys and may "bashert" come your way soon...

Chana Rose

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Rabbi Aharonov with Bochurim from YTT in Queens meeting Rav Aharon Schechter & Rav Hillel Zaks



Siyum by Tuli Abramczyk

At the Wassner - Epstein Wedding YZD Photos



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Hachnosas Sefer Torah in Irvington Estates Photos: Shimon Gifter



## Rabbi Mansour: Parasha

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## Parashat Mas'e Gradual Growth

Parashat Mas'e opens by listing the 42 stations where Be'ne Yisrael encamped during their 40 years of journeying from Egypt to the Land of Israel. In a section spanning fifty verses, the Torah takes the trouble of recording each and every location where Be'ne Yisrael encamped during this period. The obvious question arises: Why would the Torah find it necessary to list these stations? Why is it important for us to know the names of the places where Be'ne Yisrael encamped?

Rashi explains that this list serves to demonstrate G-d's kindness and sensitivity toward Be'ne Yisrael. In 40 years, they encamped in only 42 stations. In fact, during 38 of the 40 years they encamped only 20 times. G-d did not want to overburden Be'ne Yisrael and therefore allowed them to travel slowly and at infrequent intervals. Their schedule of travel thus expresses G-d's love for the Jewish people and the care and concern with which He guided them through the wilderness.

The Rambam suggested a different reason for this listing. Be'ne Yisrael's existence during this period was a purely miraculous one. By natural means, a nation cannot possibly survive for an extended period in an area that has no natural wa-

ter source and no possibility of vegetation. G-d sustained the nation supernaturally, providing them with Manna each day and a miraculous well of water that accompanied them throughout their travels.

G-d anticipated, however, that skeptics may deny this miracle by claiming that Be'ne Yisrael traveled through inhabited areas where water and food were readily available. He therefore commanded Moshe to record in detail all the areas where they traveled as documented proof of the fact that they journeyed through an uninhabitable region, and their survival could thus be attributed only to G-d's miraculous intervention.

We may, however, suggest a third approach. When Be'ne Yisrael left Egypt, they were far from the spiritual stature they would need to achieve before they could enter the Land of Israel. They had lived for over two centuries in the debased culture of ancient Egypt, and although they succeeded in retaining their national identity, they were nevertheless influenced by the perversions of the surrounding culture. The

40 years of travel from Egypt to Israel served to prepare the nation spiritually for their entry into the Land. The 42 sta-

tions listed in Parashat Mas'e represent 42 stages of spiritual growth. The events that transpired in each location served as a learning experience upon which the nation would build in the subsequent station, such that they were constantly improving and developing. Stage by stage, Be'ne Yisrael grew and elevated themselves until they were finally prepared to enter Eretz Yisrael.

The Torah thus recorded these locations to impress upon us the importance of gradual, incremental growth. A person cannot leap to the highest levels of piety overnight; spiritual growth entails a long, gradual process of small, incremental steps.

Every so often, I am approached by someone who had recently decided to become observant, and now expresses an interest in studying Kabala. I tell him that before studying Kabala, one must first master the entire Tanach, Talmud and Shulhan Aruch – which is itself a lifelong project. One cannot skip to the top step; he must ascend one step at a time. More often than not, those who try jumping to the highest levels of spirituality will succeed in maintaining these levels for only a brief period, after which they experience a "systems crash" and fall lower than where they had begun.

Rabbi Dr. Abraham J. Twerski, the renowned Rabbi and psychiatrist who specializes in addiction treatment, has a sign in his office that reads, "The elevator to recovery is out of order; please use the stairs." The same applies to religious observance: we must take the stairs, not the elevator. The Torah does not demand that we live perfect religious lives, but only that we continuously grow, one step at a time, that at every stage we can look back at our conduct a year earlier and see how we have progressed. Just as Be'ne Yisrael required 42 stations to prepare themselves for their entry into the Land, so must we constant-

ly move forward one step at a time as we strive toward spiritual perfection.

**Q:** Is it permissible to ask a non-Jew on Shabbat to bring something from one's car?

Is it permissible on Shabbat to ask a non-Jew to bring an item that one had forgotten in his car? For example, if a person forgot his *talit* in the car, or if he purchased some food or drinks for Shabbat and forgot to bring them inside before Shabbat began, may he ask a non-Jew to bring the items inside for him? The Jew, of course, may not open the car door or trunk. But may he ask a non-Jew to bring the items inside for him?

Rabbi Shemuel Pinhasi, in his work on Hilchot Shabbat, rules that in an area enclosed by a proper *eruv*, it is permissible to ask a non-Jew to bring items from one's car on Shabbat. In such a case, the Jew requests only that the non-Jew open the door; he does not request that the light be turned on. And although the light will inevitably be kindled as a result of the non-Jew's opening the door, the rule of *pesik resha*, which forbids performing an action on Shabbat that will inevitably result in a forbidden action, does not apply with regard to non-Jews. Therefore, one may ask a non-Jew to open the car door even if this will result in the light being turned on. Rabbi Pinhasi notes that there is even greater room for leniency on Shabbat day, when the light is not even necessary to locate the item in the car.

It must be noted that one may not hand his car keys to the non-Jew on Shabbat. Car keys are deemed *mukseh* and may not be handled on Shabbat.

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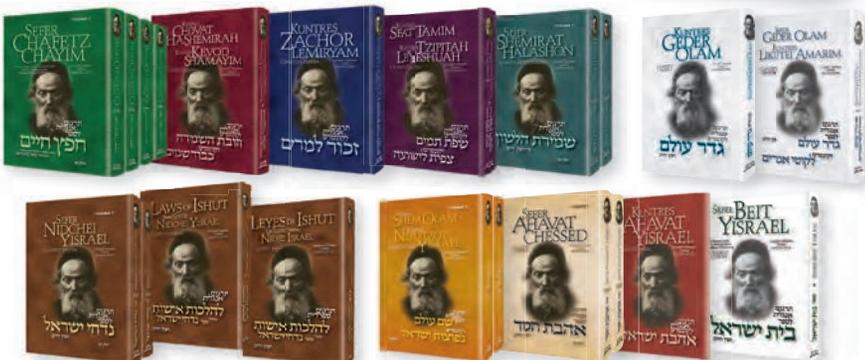
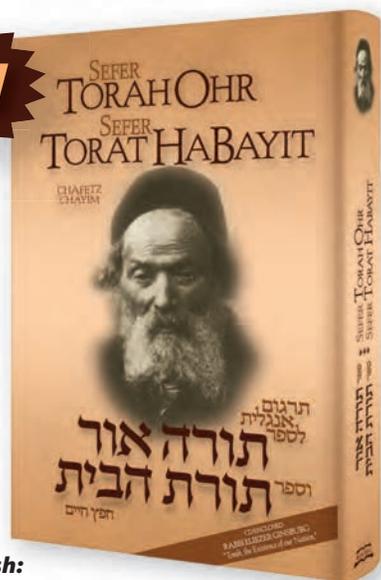
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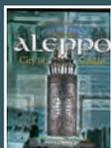


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## Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD



### “To Thank Or Not to Thank, That Is the Question” With apologies to the Bard of Avon

Many moons ago I had the opportunity of working in a public school setting under a principal we shall call Mr. Goldberg. Mr. Goldberg was into a school run by committees, and I was placed on the hospitality committee. My main function was to arrange for the end term luncheon at the school. As was the case at the time, there were a few Orthodox Jewish teachers, many non-Orthodox Jewish teachers as well as black and Hispanic teachers; obviously we Orthodox teachers were in the minority.

In arranging the luncheon I ordered kosher food sealed and delivered and one of the other members of the committee ordered the non-kosher food. Since we were going to have a grand cake, I felt it necessary to order the cake from a kosher bakery, Presser's bakery. To make a long story short the teachers went for the kosher food rather than non-kosher, and everyone enjoyed the cake. After the dust had settled, I approached Mr. Goldberg and asked if he would write a letter to Mr. Presser thanking him for the wonderful job he had done. Mr. Goldberg responded something to the effect of why should I thank him he was merely doing his job. And this, dear readers leads us to this week's question, to thank or not to thank, to tip or not to tip. The purpose of this week's article is not to discuss tipping, that I leave to you; but I am raising the question of do you thank someone who was merely doing his job. Honestly speaking I can only see one side of the question that is namely, why not? It doesn't cost anyone anything and it makes the recipient feel good.

Now you may ask, what does this have to do with photography? All of us self-employed studio photographers take

pride in our work and we exert quite a bit of effort and energy into producing memorable works of photography. The average wedding or *bar mitzvah* runs about 6+ hours and the photographer has put in a Herculean amount of time, effort and energy. And so at the end of the evening the photographer says, “good night” and the host or hostess merely responds good night.

Now comes pick up the work time. The client picks up the proofs from the event and quite often takes them home, without even glancing at the work. I know in my heart that I have produced beautiful work, and the client was pleased with my efforts. The only way of knowing this is because I did not receive a phone call complaining about any aspect of the photography. Isn't it sad that people don't take the time to make a simple phone call thanking the photographer for his or her efforts in producing the lovely work they now possess? Now you may argue, it's not necessary after all, is exactly what the client expected. And here in lies the crux of the argument, namely, is the client obligated to call and say thank you? Obviously not, but a wonderful word of encouragement and thank you would go a long way; I know that from my photographic experience as well as my experience in working with preschool youngsters. Quite often I receive thank you notes from the parents which bring tears to my eyes, it is times like that that I could care less about the remuneration because I have contributed to the growth of a child.

I would love very much to hear from everyone out there regarding this matter; am I correct in my assertion or just forget about it and go on my merry way..

Aaron Akselrud is the owner of Akselrud Studio 718.338.6536 aakselrud@msn.com

#### DWECK, R' Shaul

(19th century)

Worthy scholar of Aram Soba. He was the father of R' Yaakob Dweck, the future Chief Rabbi and *Av Bet Din* (Chief Judge). R' Shaul was an unusually humble and pious man, who was blessed with five scholarly sons: R' Yitzhak, R' Nissim, R' Raphael, R' Shabbetai, and R' Yaakob. R' Shaul and his wife Kamar recognized the special qualities of their youngest son Yaakob and spared no expense in getting him the best teachers, even while he was still very young. Kamar had an extensive knowledge of *Tanach* and *Gemara*, which enabled her to give all of her children the best possible preparation for life.

#### DWECK, R' Shehidyah

(19th century)

Worthy scholar of Aram Soba. His name appears in the list of Aram Soba scholars receiving a weekly stipend from the special fund that had been set up for the support of worthy individuals who dedicate their lives to Torah study.

#### DWECK, R' Shemuel

(— 1725)

Distinguished scholar and *dayan* (judge) of Aram Soba. In 1715 he signed a *halachic* (legal) ruling together with other rabbis of Aram Soba concerning the validity of Kabbalah and the writings of the *Ari'zal*. The ruling was published in the book *Dibrei Yosef* of R' Yosef Ergas. He is also mentioned there in reference to dissolving certain community agreements with which people were unable to comply.

He passed away in about 1725 in the town of Idleb, which is near Aram Soba. When news of his passing reached Aram Soba, he was eulogized by a number of major rabbis, including his student R' Shemuel Laniado, his brother-in-law R' Shemuel Dweck, and his sister's son R' Shimon Dweck.

R' Yehudah Kassin spoke of him with admiration in *Minhat Yehudah*, as did his nephew R' Shimon in his own book.

#### DWECK, R' Shemuel

(— 1732)

Worthy scholar of Aram Soba. It appears that he had four scholarly sons: R' Shimon Dweck (author of *Rei'ah Sadeh*), R' David, R' Abraham, and R' Menachem. He signed an approbation for *Rei'ah Sadeh*. It is believed that he passed away on 10 Av, 5492 (1732).

#### DWECK, R' Shemuel

(— 1868)

Distinguished scholar and *dayan* (judge) of Aram Soba. He was apparently the son of R' Moshe Dweck. Up to the age of 40 he was engaged in business, with fixed times set aside for studying Torah. His primary time for studying was from midnight

until dawn. However, once he reached 40, he gave up his business activities and devoted himself completely to Torah. In this way he was able to develop his learning abilities and became one of the *dayanim* (judges) of Aram Soba. He joined with other rabbis of Aram Soba in 1852 in signing the approbation on *Kenesiyah Leshem Shamayim* of R' Menashe Sutton concerning sacrifices to demons.

He wrote commentaries on *Tanach*, on the *Mishnah*, as well as a book of responsa, called *Mishpatim Yesharim*. He also wrote a book of *hiddushim* (original Torah thoughts), called *Tenuvat HaSadeh*. All of these books remain in manuscript form.

He passed away on 3 Tevet, 5628 (1868). At his passing he was eulogized by many great rabbis among whom was his son-in-law R' Moshe Cohen who was the Chief Rabbi of Aram Soba at the time.

#### DWECK, R' Shemuel

(— 1900)

Worthy scholar and rabbi of Aram Soba. He was the son of R' Shaul Dweck. He passed away on 26 Adar, 5660 (1900).

#### DWECK, R' Shimon

(17th-18th century)

Distinguished rabbinical authority of Aram Soba. He was the oldest son of R' Shemuel Dweck. He wrote the important book *Rei'ah Sadeh* (Constantinople 5498/1738) which contains various responsa, commentaries on the *Rambam*, and lectures on *Bereshit*. This book is bound with the work *Zeman HaGet — Shevet Ahim* containing *halachic* (legal) rulings related to divorces, which was co-authored with his brother, R' Menahem Dweck.

Also, bound in the same volume is a commentary on the tractate *Avodah Zarah*, including dialogues with R' Abraham Cohen and R' Sadkah Houssin. In the year 2004 it was reprinted by Machon HaKtav of R' Ezra Basri and sponsored by R' Shimon's descendants, Jack C. Azar, Irwin L. Azar, Nat Cheney, Morris Cheney Cohen and Irwin Shamah.

R' Dweck engaged in a *halachic* dispute with R' Shemuel Laniado. R' Raphael Shelomo Laniado (the son of R' Shemuel) writes in his book *Bet Dino shel Shelomo* (on *Orah Haim* 14): “I have a response to the rabbi of *Rei'ah Sadeh*, who wrote opinions disputing with our teacher, our holy rabbi, Shemuel Laniado, and I can answer his issues. However, I have written responses here to only three of them so as not to allow selfish motivations to influence my learning.”

Among the colleagues with whom he was close was R' Sadkah Houssin. He corresponded extensively with other rabbis of his time, especially R' Raphael Shelomo Laniado. In his book, R' Shimon mentions with admiration R' Yosef Abadi.

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## The “Three Weeks”

The time of the three weeks is a time when we avoid many activities. Why do we refrain from such activities? What are included in these activities? Below we will discuss the *halachos* of the three weeks.

### Introduction

We live in a world today where it is very hard to realize what we are missing by not having the *Bais Hamikdosh*. We have gotten too comfortable with our houses etc and are not really waiting for the day that *Moshiach* will come. The *Gemorah* tells us one who mourns over the *Bais Hamikdosh* will merit seeing it rebuilt. The *Shulchan Aruch* tells us that a G-D fearing person should worry about the *churban Bais Hamikdosh* every day of his life.

Five tragic occurrences happened on *Shiva Asar B'tamuz*: 1. *Moshe Rabbeinu* broke the *luchos* when he came down from *Har Sinai* and saw the *eigel*. 2. The *karbon tamid* was no longer brought in the first *Bais Hamikdosh*. 3. The destruction of the second *Bais Hamikdosh* started. 4. *Apostumos* burnt the *Torah*. 5. A *tzelem* was placed in the *heichel*. On *Tisha B'av* the following tragedies happened:

1. *Klal Yisroel* were told they were not going into *Eretz Yisroel* because they wept in vain after hearing the evil report of the *meraglim*.

2. The first and second *Bais Hamikdosh* were destroyed.

3. *Beitar*, which was home to thousands of Jews, was captured by the Romans.

4. *Turnisrupos* surrounded the *heichel*. Because of the above tragedies, the custom is to refrain from many activities during the days between *Shiva Asar B'tamuz* and *Tisha B'av*, which are commonly known as “*Ben Hametzarim*.”

### Source

Based on the sources in the footnote below it would seem that the time for *aveilus* is either from *Rosh Chodesh Av* or during the week of *Tisha B'av*. However, many *poskim* among them the *Rama* bring down that the time of *aveilus* starts from *Shiva Asar B'tamuz*.

### Night Before or in the Morning

There is a discussion among the *poskim* if one has to refrain from the actions which are not done during the three weeks from the morning of *Shiva Asar B'tamuz* or even the night before? Most *poskim* say that one should refrain from doing these activities even from the night before, from *tzeis*. In a pressing situation one can be lenient (i.e. wedding on *Motzei Shabbos*).

Some are of the opinion that during *ben hashmoshes* one can be lenient with the actions which are customarily refrained from during the three weeks (i.e. haircut).

There is a minority view that holds that some have the custom not to eat meat from *Shiva Asar B'tamuz* until after *Tisha B'av*,

(except for *Shabbos*), but the custom is not like this. Some have the custom to fast each day from *Shiva Asar B'tamuz* until after *Tisha B'av*, but the custom is not like this, especially for one who teaches *Torah* and is concerned it will affect his learning.

### Mourning Mid-day

Many *poskim* mention that after the mid-day point of every day during the three weeks one should take some time out to mourn over the destruction of the *Bais Hamikdosh*. Nonetheless, this should not be done on *Erev Shabbos*, *Erev Rosh Chodesh Av*, *Rosh Chodesh* and *Erev Tisha B'av*.

### Restricted Activities

There are basically four main activities which are customarily restricted during the three weeks. 1. Joy, such as a wedding, dancing or music. 2. Haircuts. 3. Reciting a *shehechyanu*. 4. Dangerous situations. We will now begin to discuss these activities in the order in which they appear in the *Shulchan Aruch*.

### Weddings

The custom of *Ashkenazim* is to refrain from making weddings from the night of *Shiva Asar B'tamuz* until after *Tisha B'av*. This is even if one has not fulfilled the *mitzvah* of having children (see above in regard to making a wedding the night of *Shiva Asar B'tamuz*). One is permitted to get engaged (*vort*) or write a *tenayim* during the three weeks but only without a *seuda* or dancing). One is permitted to make a *seuda* for a *bris milah* or *pidyon haben* during the three weeks.

Some say that at a *sheva berochos* which takes during the three weeks, one may not have dancing or music. Others permit dancing but no music, and others permit both dancing and music.

### Music

Just as dancing is not done during the three weeks, it is customary to refrain from listening to music as well. This applies to tapes, radios, CDs or DVDs. Some *poskim* are lenient and permit even live music at a *seudas mitzvah*.

One who wishes to listen to music while exercising or in a waiting room is permitted to do so. One does not have to shut off a musical ringer on his cell phone during the three weeks. If one is driving and is scared of falling asleep, listening to music is permitted. One is permitted to listen to music if he is suffering from depression and the music will lift his spirits.

Children below the age of *chinuch* are permitted to listen to music. This applies to adults who are listening to the children's music as well (i.e. while driving in the car). In addition, a teacher in a playgroup may play music for her students who are under the age of *chinuch* during the three weeks.

There is a discussion in the *poskim* if playing a musical instrument for one's livelihood is permitted during the three weeks. The consensus of the *poskim* is that doing so is permitted, although some say only until *Rosh Chodesh Av*. It is proper not to have music lessons during the three weeks.

### Newest Fad

Many say singing without music is not permitted. Therefore, the newest fad to have music which simulates instrumental music (A capella) is not a viable loophole during the three weeks. Such singing defeats the whole purpose of the *issur* because the musical experience is what is really *ossur*, which A capella singing provides in full. If there is singing without music then it may be permitted.

In addition, some say even if one sings into a CD without beats it is considered music and forbidden.

### Singing

Singing with one's mouth is permitted during the three weeks. Some say singing songs which brings joy should not be done.

According to some *poskim* listening to a CD of *chazzanos* without music is permitted even if one finds it enjoyable.

### Haircuts

The custom of *Ashkenazim* is not to take haircuts from *Shiva Asar B'tamuz* until after *Tisha B'av*. This applies to both men and women. The reason for this is since one does not take a haircut so often, if we were allowed to take haircuts until *Rosh Chodesh Av* it would not be recognizable that we let our hair grow after *Rosh Chodesh*, therefore, the custom is to refrain from haircuts for the entire three week period. This stands true even for the honor of *Shabbos*. One is permitted to comb his hair even if some hair may fall out.

Some say an *Ashkenazi* can give a *Sefardi* a haircut since the *Sefardi* is permitted to have a haircut until the week of *Tisha B'av*, but *l'halacha* one should not do so. Others say if a *Sefardi* (who is permitted to take a haircut until the week of *Tisha B'av*) wishes he can be stringent and not give haircuts to *Ashkenazim*, but according to the letter of the law doing so is permitted.

An adult may not give a child a haircut, since one should teach his children about the *churban*, however, if it is for the need of the child then doing so is permitted until the week of *Tisha B'av*. One should avoid performing an *upsherin* of a child during the three weeks.

The haircut which is forbidden refers to the head and beard (shaving). If one's mustache is getting long and in the way of eating, it may be shaven.

One who works in a place that if he does not shave or take a haircut he will lose his job, may shave or take a haircut dur-

ing the three weeks, except for the week of *Tisha B'av*.

A woman whose hair grows long enough that it starts coming out of her head covering may shave it. The same is true if the shaving is done for *tznius* reasons. Going for electrolysis is permitted for a woman. A woman is permitted to tweeze her eyebrows during the three weeks. A sheitel which needs to be fixed or cut is permitted until *Rosh Chodesh Av*. A girl who is involved with dating can shave before she goes on a date.

Some say if one's hair is so long that it is a *chatzitzah* for *hilchos tefillin* then one is permitted to take a haircut. It is permitted for the one who is making a *bris* (father of the child), the *mohel*, and *sandek* to shave for the *bris*, until the week of *Tisha B'av*. A *chosson* during his *sheva berochos* is permitted to shave since it is like a *Yom Tov* for him.

The opinion of some *poskim* is to be lenient for a *bar-mitzvah* boy to take a haircut if the *bar-mitzvah* is before the week that *Tisha B'av* falls out, but other say this should not be done, and this is the custom of many.

### Cutting Nails

One is permitted to cut nails during the three weeks. A *mohel* is permitted to cut his nail in order to perform a *bris* more efficiently.

### Reciting a Shehechyanu and Buying New Items

It is a good practice to refrain from reciting a *shehechyanu* on a fruit or garment during the three weeks (until the tenth of *Av*) (please note the below discussion only pertains to a fruit or garment that requires a *shehechyanu* to be recited according to *halacha*. In addition this discussion is not referring to the nine days where the *halachos* are more stringent). Some say the custom is only to refrain from a *shehechyanu* from the nine days (see below) but not before. The reason for the custom is since this time is a time of “unpleasant occurrences” it is not the time to say the *beracha* of *shehechyanu* where we mention being brought to this time.

A woman who is expecting is allowed to eat a fruit even if she will have to make a *shehechyanu* on it since if she wants a food and does not have it there can be a danger.

From the fact that one should not recite a *shehechyanu* during these days, we learn that one should also not buy any clothing which would require him to recite a *shehechyanu*.

Some say one who mistakenly recited a *beracha rishona* on a fruit which requires a *shehechyanu* should recite a *shehechyanu* on it before eating it.

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## Thoughts On *Shiva Asar Be'Tamuz* Based Upon A *Shmues* of Moreinu HaRav Shmuel Berenbaum zt"l

RABBI MOSHE BOYLAN

Shiva Asar Be'Tamuz is the beginning of Bein HaMetzarim, which is commonly known as the "Three Weeks".

What exactly happened on this day and what can we learn from these happenings and their results with regards to how we should conduct ourselves in our lives?

Chazal say that a number of things occurred on Shiva Asar Be'Tamuz. In this Shmues we will concentrate on two of them: The "Cheit HaEgel" (the sin of the golden calf) and the breaching of the wall of Yerushalayim, which ultimately led to the destruction of the Bais HaMikdash on Tisha Be'Av.

What can we learn from the Chet HaEgel and what was the connection between this Aveirah and the Churban of the Beis HaMikdash?

Let us begin with the reaction of Moshe Rabbeinu to the Chet HaEgel. Hashem told Moshe Rabbeinu that the Yidden had worshipped Avodah Zarah and therefore he must go down from Shomayim. At this time he did not throw down the Luchos. However, when he came close to the Machane and saw the Egel and the Yidden dancing around it he threw the Luchos down.

What changed Moshe Rabbeinu's reaction when he actually saw the Aveirah? Didn't he believe what Hashem told him without seeing it? A possible answer could be that even though he heard about this *aveirah*, it did not make such a "*roshem*" (impact) until he actually saw it. This may be related to the statement of Chazal that it is not comparable hearing to seeing (i.e. that seeing has more of an impact).

We see however from the words of Rashi that this is not the correct Peshat. Rashi said that Moshe Rabbeinu de-

stroyed the Luchos because he made a Kal VaChomer; if the Korbon Pesach is one Mitzvah and someone who is estranged to Hashem (Ben Naichar) cannot eat from it, then the entire Torah can definitely not be given to the Yidden when they are Mumarim (individuals who rebel against the Torah). We see that Moshe Rabbeinu didn't throw the Luchos due to an emotional response to seeing the Chet HaEgel, but rather he threw them due to a rational understanding of what must be done in such a situation.

If this is true, then our question comes back. Why did Moshe Rabbeinu wait to throw the Luchos until he actually saw the Chet, and not throw them immediately when he heard about the Chet up in Shamayim?

The Rosh Yeshiva explained that the Yidden were on a very high level when they accepted the Torah. They saw Kolos and Berakim and heard the Shofar, and understood the greatness of the Torah. Now, shortly after this great Maamad, Moshe Rabbeinu hears that the Yidden left the Torah and worshipped Avodah Zarah. His immediate response was that since a human being is a Basar VeDam with Taavos (desires) and a Yetzer Hora, it is understandable that even after Kabbalas HaTorah they could fall the power of a great Yetzer Hora. It must be that the Egel had great Kochos (powers) of Tumah (impurity) and therefore the Yidden thought that through the Egel they could conquer half the world and accomplish Techiyas HaMaysim etc. While such an *aveirah* is certainly terrible, it is understandable, and therefore the Yidden could still accept the Torah without the destruction of the Luchos. However, when Moshe Rabbeinu saw the Egel and it's weakness and lowliness, he couldn't understand how Klal Yisroel could forego the Maalah of

Kabbalas HaTorah due to an insignificant thing like the Egel. Additionally, it was a terrible Kitrug (Spiritual Accusation) on the Yidden that they actually danced around the Egel instead of at least feeling embarrassed that they had fallen into *aveiros* due to their Taavos (desires). This cause Moshe Rabbeinu to get very upset, and to feel that the Yidden really deserved to be considered as Mumarim who weren't allowed to receive the Torah, and therefore at that time he threw down the Luchos.

We must remember the Limud (lesson) of the Chet HaEgel and not divert our minds from it. We see that a person can be on a lofty level of Ruchnius and descend from it in a quick time, Chas VeShalom.

A person thinks to himself that he has learned Torah so many years and understands that all else is considered worthless. Therefore he thinks that he is guaranteed to maintain this understanding and Madreigah (level). We see from the Chet HaEgel, that in a small amount of time, due to a weakness, he could leave Torah and become a Mumar, Chas VeShalom.

We learn from this how one needs to learn Mussar and strengthen himself so that he will maintain his level of Ruchnius he has attained through his learning. If the "Dor Deah" fell after Kabbalas HaTorah to worshipping Avodah Zarah, then even people who have learned Torah must realize that they are prone to falling into severe Aveiros, Chas VeShalom, unless they constantly strengthen themselves.

With this understanding we can appreciate the connection between the Chet HaEgel and the Churban of the Bais HaMikdash. The Yidden after Kabbalas HaTorah were on a very high level, but still fell to Aveiros due to not strengthening themselves properly (according to



their Madreigah). Similarly, the Yidden in the times of the Bais HaMikdash were on a high level, experiencing many Nissim every day, but due to not strengthening themselves properly (according to their Madreigah) they fell into Aveiros, until they deserved the destruction of the Bais HaMikdash.

The Rosh Yeshiva in his own life represented Hischazkus against the Yetzer Hora. Rav Malkiel Kotler Shlita, said he heard that the Rosh Yeshiva said on himself that he had to hold strongly onto the "Shtender" and not to let go Chalilah, as he had to withstand many Nisyaonos which the Yetzer Hora put in his path of being a Ben Torah (and ultimately a Talmid Chochom).

The *gematria* of "Chizuk Keneged Yetzer Hora" is equal to Yerushalayim Ir Hay (standing for HaKodesh) with two Kollelim. In the Zechus of standing strongly against the Yetzer Hora, may we be *zoche* to the rebuilding of Yerushalayim and the Bais HaMikdash, Amen.

Sources include "BeKorei Shemo" (Parshas Ki Sisa) and "Karu Alav Doro".

CONTINUED FROM PAGE 46

According to the above, one would be permitted to buy a *chashuv* item during the three weeks as long as no *shehechyanu* is recited on its purchase. Some still say that something which is "*chashuv*" should not be bought during this time. A *sefer* that one does not recite a *shehechyanu* on (not *chashuv*, or according to those *poskim* that no *shehechyanu* is recited on *seforim*) is permitted to be bought until *Rosh Chodesh Av*. Some say if avoiding the purchase of an item will cause a loss, one should just give a down payment for it and pay the rest after the three weeks, others are more lenient. Some say an item which one does not wear when he buys it (i.e. clothing which requires alternation) and he would recite a *shehechyanu* when wearing it, would be permitted to buy during the three weeks in order to wear it after *Tisha B'av*. A new garment which one

bought before the three weeks and recited a *shehechyanu* on it (according to those who say a *shehechyanu* is not recited at the time of wearing but at the time of the purchase) at that time is permitted to wear it for the first time until *Rosh Chodesh Av*.

One is permitted to recite a *shehechyanu* on a *mitzvah* such as a *pidyon haben* or *bris*. In addition, one is permitted to recite *hatov v'hameitiv* during the entire three weeks. For example, one is permitted to buy a car until *Rosh Chodesh Av* if it will be used for his family.

One who gives birth to a girl may recite a *shehechyanu*, even if the girl is born during the three weeks.

Some have the custom that one should refrain from moving into a new home during the three weeks.

### Gifts

Some say one is permitted to give a gift to someone during the entire three weeks

if it is something which one does not recite a *shehechyanu* on.

### Avoiding Danger

The *poskim* mention of few actions to refrain from the entire three weeks period because of danger involved. We will begin to discuss them below.

During the three weeks a *Rebbe* should be careful not to hit his students, and a parent should not hit their child even with a strap, and even the slightest hit. Some say this is only referring to a hit in a place which can be danger to the child. The time frame is from the beginning of the fourth hour until the end of the ninth hour of the day (in the summer it is approx. from 11:00am – 2:00 pm), while others say it is a whole day. Some say there is no concern in a room which has a *mezuzah*.

One should be careful not to walk by himself outside of the city between the be-

ginning of the fourth hour until the end of the ninth hour of the day (in the summer it is approx. from 11:00am – 2:00 pm). In addition any place where people frequent it is permitted. One should not walk between the sun and the shade during the three weeks, but this is only for a long period of time. The whole concern is in the same place, but to walk from sun to shade is permitted. Some say one should be careful not to sit or sleep in the shade of the sun during this time.

One should avoid having surgery during the three weeks if pushing it off until after the three weeks is possible.

### Swimming - Three Weeks (not including nine days)

Some have the custom to refrain from swimming during the three weeks. However, the custom is to go swimming until *Rosh Chodesh Av*. Nonetheless, one should avoid swimming in dangerous places.

# Hundreds Gain Inspiration from Flatbush Shiva Asar B'Tamuz Kinus

DANIEL KEREN

For almost 30 years, Torah Connections, a Flatbush-based organization directed by Dr. Aaron Mandel has orchestrated special *Kinus* programs for the fast day of *Shiva Asar B'Tammuz* that begins *Klal Yisroel's* Three Weeks of Mourning over the destruction of the *Bais Hamikdash* in *Yerushalayim*.

## Hundreds Gain Inspiration and Hope for the End of the Galus

This past Tuesday night, hundreds of men and women packed Merkaz HaSimcha *shul* in Flatbush to gain inspiration and hope from a special *Kinus* that featured the world renowned Rabbi Paysach Krohn and Rabbi Dovid Goldwasser who both offered unique suggestions on how to make the Three Weeks more meaningful; and now our sincere prayers can be transformed into the ultimate celebration of the coming of *Moshiach* and the end of our bitter and long *galus*.

Rabbi Krohn, noted *Mohel*, author of the ArtScroll *Maggid* series, and popular lecturer began by noting that "We have come together tonight when everyone in *Klal Yisroel* is worried about what the next news report will bring."

## Lives Shaken by the Fear of Missiles Launched by Terrorists

Even while we are in the *Shloshim* for the three martyred teenage *yeshiva* students from *Eretz Yisroel*, our attention has been diverted from that terrible tragedy to our concern for the many in Ashdod, Ashkelon and now *Yerushalayim* and Tel Aviv [and other communities] whose lives are shaken with fear of the hundreds of missiles being launched by our ruthless enemies against us in civilian areas

Rabbi Krohn referred to a very frightening *pasuk* in the *Tochocha*. If there is a very terrible episode that happens to the Jewish nation (i.e. the kidnapping and murder of the three Israeli *yeshiva* students or the launching by terrorists in Gaza of missiles against Jewish communities in *Eretz Yisroel*), and we develop a casual attitude that such bad things are unfortunately normal in life, then Hashem will punish us for such an attitude by dealing with us in a similarly casual manner.

## Quoting the Ohr Hachayim Hakodesh

He quoted the Ohr Hachayim Hakodesh whose *yarhtzeit* was this past Sunday as teaching that in the past when something bad happened, one could reflect that maybe it was a *mida kenegged mida* from something he or she had done which was wrong.

Once Rabbi Krohn asked Rabbi Yaakov Kamenetzky why does someone suffer from a terrible stomach ache? And the Gadol's response was that perhaps such an individual should take extra care with regards to *kashrus* and make sure that all of the food that he is eating is really kosher.

## Everyone Should Look for Way to Come Closer to Hashem

Today we are not on the level of the *Navim* of old. And we can only conjecture what might be the cause of our problems. Rabbi Krohn noted that his suggestions were just his ideas. But each and everyone of us could look for ways to improve in some *mitzvah* that will bring us closer to Hashem.

Rabbi Krohn began by noting that something we can all improve upon is how we dispense *tzedakah*, for we should be inspired by the *pasuk* that declares *Tzedakah* saves one from death. What kind of *tzedakah* should we give?

## The Kapischnitzer Rebbe, Zt"l

The Kapischnitzer Rebbe, *zt"l*, came to America before the Second World War and eventually established a *beis medrash* in Boro Park where many *Yidden* were attracted because of his inspiring *Avodas Hashem*. One time, accompanied by his *shamash*, the Rebbe made a special trip to the Diamond District in Manhattan to visit the owner of a large jewelry business. It just so happened that the owner was one of his *Chassidim* and when his secretary informed him that the Kapischnitzer Rebbe was waiting to see him, he quickly left his office to discover how he could be of service to the *tzaddik*.

## Shaken by the Unexpected Visit

He asked the Rebbe, "Oy! Why did you have to trouble yourself to come all the way to my office? You could have simply come to me in *shul* this morning after *davening*!"

The Kapischnitzer Rebbe explained that since he needed the favor, it was *derech erez* for him to go to the *makom* of the person's whose assistance he desired. The diamond dealer begged, "Just tell me Rebbe what I can do for you?"

The Rebbe explained that he was coming on behalf of a poor Jew whose health prevented him from working. The man's wife was trying to hold down two jobs and still couldn't manage to buy food or clothes or other necessities for the family which included many children. Therefore, he was coming to request a large sum of money for this family.

## The Diamond Dealer Almost Feints

The *chassid* pleaded with the Rebbe to tell him how much money to give. The Rebbe answered, "That I can't do. It has to come from you, but the family needs a lot of money. Please write out the check to your brother." The diamond dealer almost fainted.

Rabbi Krohn said that all too often we forget about our own close family and friends. We give large amounts of money to impressive *mosdos* because they give prestigious awards. While it is definitely important to support such institutions, we must first give precedence and not forget our own family. And in this merit we will be deserving of Hashem's fatherly mercy towards us for He wants us to care about His children, especially those whom we are closely related to.

## We Must Believe that Moshiach Can Come Today

Rabbi Krohn said that it is not enough to believe that *Moshiach* can come at the end of times. We have to believe that he can come today, at anytime, while you are on the George Washington Bridge or while you are out shopping for *challahs* for *Shabbos*.

Even if you think that we have a *gesh-mak galus*, you still have to make a major effort to long for the *yeshua* and for this Rabbi Krohn suggested that one try to have extra *kavanah* when *davening* the blessing of *Es Tzemach Dovid* in the *Shemonah Esrai*.

Completing the *Shiva Asar B'Tammuz Kinus* was the internationally popular *Maggid Shiur* and author - Rabbi Dovid Goldwasser, *Rav* of K'hal Bnei Yitzchok in Flatbush.

## "Are We Ready for the Geulah?"

Rabbi Goldwasser asked "Are we ready for the Geulah?" During these Three Weeks, we try to focus attention on desiring that G-d send us the Redemption. But what happens? We forget! We get involved in our own activities and lose sight of the fact that at any moment *Moshiach* can come and the *Bais Hamikdash* will be rebuilt.

He explained that there are two reasons for this lax attitude. The first is that none of us today have ever experienced the benefits of the *Bais Hamikdash* or seen the *Moshiach*. We are like captives who were born in prison. For *galus* is a prison.

## One Might Erroneously Think His Life is Perfect

True a prisoner can have a comfortable bed and be given delicious food and provided with cable television. And if he is never released from prison, one might erroneously think that his life is perfect. And in our own *galus* here in America we are prisoners who think that we have the best of life because we can go on luxurious vacations and enjoy the Yankees or the Mets or the Nets or the Jets or the Giants.

But if we could ever truly experience a *Bais Hamikdash*, we would quickly realize just how unimportant and empty all our pleasures in the seemingly beautiful *galus* really are. We have to make an effort to understand how important and vital the *Bais Hamikdash* is and how greater our

lives would be if we would merit to have Hashem's holy sanctuary rebuilt.

## Freeing Ourselves from Debilitating Influences

Among the diversions that take us away from appreciating the value of coming closer to Hashem with the coming of *Moshiach* and the restoration of the *Bais Hamikdash* are such non-*frum* activities as getting lost in the Internet or enjoying music. Most of the Jewish music that is played at *simchas* today, Rabbi Goldwasser said are taken from the lowest cultures around us. We have to make a concerted effort to free ourselves from these debilitating influences and we will then be able to develop a truer desire for the *geulah*.

## Special Upcoming Tisha B'Av Program at Yeshiva of Brooklyn

Torah Connections which organized this past Tuesday's *Shiva Asar B'Tammuz Kinus* will be organizing a major inspirational program in Flatbush for *Tisha B'Av* at the Yeshiva of Brooklyn's Boys School on the corner of Ocean Parkway and Avenue L on Monday night, August 4<sup>th</sup> and all day Tuesday, August 5<sup>th</sup>.

Rabbi Chaim Walkin, Rabbi Tzvi Mordechai Feldheim, Rabbi Dovid Schwartz, Rabbi Noach Orlowek, Rabbi Yosef Wiener, Rabbi Yaakov Bleich, Rabbi Moshe Tuvia Lieff, Rabbi Shmuel Dishon, Rabbi Ahron Levitansky, Rabbi Shmuel Yaakov Klein and Rabbi Fischel Schachter will all speak words of *Divrei Chizuk*. Both men and women are invited. Admission is \$12 a person or \$35 per family. For more details, please call (718) 998-5822 or email [torahconnections@yahoo.com](mailto:torahconnections@yahoo.com)

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## Fried Silver, a Sterling Establishment in Every Way

Thinking about selling or trading in your unwanted silver and gold -- but unsure about the timing?

"It's impossible to predict when and if silver and gold will drop or increase in price," says Bumi Fried, proprietor of Fried Silver in Cedarhurst, New York. "So if you have reason to sell your silver or jewelry, it makes sense to just go ahead and do it."

The important thing, he stresses, is to choose a trustworthy dealer with a reputation for always paying top dollar and offering full value on trade-ins.

In the relatively short time Fried Silver has been in business—the store, which draws customers from the Five Towns and throughout New York City, opened in 2013 -- the establishment has, indeed, built a reputation for impeccable integrity and reliability. "In real estate, the mantra is location, location, location; in the precious metal trade, it's honesty, honesty, honesty," says Bumi.

The store has also been earning accolades for its incredibly well-priced selection of beautiful sterling silver and jewelry pieces. "All of my inventory comes from private sellers, never wholesalers. So it's a good bet that anyone looking for something unusual to add to their collection will find it here.

"And because I'd rather sell quickly than hold on to merchandise indefinitely,

as most retail vendors will do, they know they'll get a great price too."

The differences between Fried Silver and a typical retailer don't end there.

"In general, a retail store will base the payment for pre-owned silver or jewelry on weight only," Bumi observes. "But I always take the workmanship of a particular piece into account as well. And since most of what I buy is in perfect condition, customers know they're getting huge discounts on items that are actually worth a lot more."

In a way, says Bumi, it's like being a *shadchan*.

"I keep lists of specific pieces clients are looking for -- a six branch *leichter*, an Italian *becher*, an eternity band, a top-of-the-line watch, anything with filigree ... and so on. When something on a client's wish list comes in, I pick up the phone and let them know."

People often decide to sell or trade in their silver during a Yom Tov season, Bumi points out. "So anyone searching for that perfect new piece has a very good chance of finding it during the coming weeks."

*Clients are seen by appointment only. At home appointments, as well as early morning and evening appointments are available.*

## OHEL Bais Ezra Hosts 2<sup>nd</sup> Annual Appreciation BBQ

OHEL's Special Projects Division Hosts Annual Thank You BBQ for its Hard Working Staff & Volunteers

The Special Projects Department of OHEL Bais Ezra held its 2<sup>nd</sup> annual staff appreciation BBQ. Many of the programs that OHEL Bais Ezra's Special Projects department runs rely on staff and volunteers to help make the programs as successful as they are. Over the course of the year, many staff members have volunteered their time and energy to spend it with the children of OHEL Bais Ezra, and participate in the numerous events that the Special Projects department organizes.

The staff, ages 16 and up, come from all over the New York and New Jersey

hosted by Miri and Kuti Roberg of Cedarhurst, was co-sponsored by Gourmet Glatt of Cedarhurst.

As the school year is ending, the Special Projects division is gearing up for their one week End of Summer program, which takes place at the end of August. The one week program takes 50 boys and 70 girls ages 5-21, with various levels



of disabilities, to upstate NY on two different campuses; the boys will be in OHEL's Camp Kaylie and the girls will be in Camp Nageela.

The End of Summer Program requires over 200 staff members to make it an unforgettable experience for the children. For more information about OHEL Bais Ezra's Special Projects department and their upcoming End of Summer program, or to find out how to become a volunteer or staff member yourself, please call 718-686-3475 or email [camps@ohelfamily.org](mailto:camps@ohelfamily.org).

This BBQ was a way for OHEL to thank them for all of their hard work. "To have a student in high school give up their free time to spend it with a child with special needs really says a lot about an individual" Said Kuti Roberg, Senior Manager of Special Projects. "This BBQ allows us to show our appreciation to the staff for all that they do". The BBQ,

## OHEL Bais Ezra Makes it Easier to "Access" Services

Last week, an informational evening was hosted by a focus group of devoted parents and professionals to discuss the needs of, and services available to, Families of children with developmental disabilities or delays. The informational session took place in Long Island, and the discussions were centered around the resources that OHEL and others can provide, such as support groups, respite programs, housing and day programs, as well as other resources available to parents.

There were families who were new to OHEL Bais Ezra services and learning to navigate the maze of services, as well as families with older children looking for transitioning of services, such as aging out of the school system and seeking employment and housing.

Speakers included David Mandel, CEO of OHEL, as well as Marc Katz, Director of

Access at OHEL Bais Ezra. Batsheva Borenstein from The Friendship Circle, and Amy Eisenberg from Kulanu both spoke as well. After the speakers presented, there was an open discussion for families to further inquire about guidance and direction to secure such vital services.

"It was an amazing night of community education and outreach" said Marc Katz, Director of Access at OHEL Bais Ezra. He continued "These services are lifelines to those in need, which further strengthens and maintains the family unit."

For more information about OHEL Bais Ezra and their many services which you can benefit from, please contact OHEL Access today: Always on Call 1800-603-OHEL, Live Help Online [www.ohelfamily.org](http://www.ohelfamily.org) Confidential Response [access@ohelfamily.org](mailto:access@ohelfamily.org)

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## Resolving the Problem

The following is excerpted from Rabbi Reisman's *sefer* obviously written for the year 5768.

All our calendars place this year as 5768. The calendars also agree that this is a *Shemittah* year. This means that we are now 1938 years after the *Churban* (or 1938 years after the last pre-*Churban Shemittah*). Our calendars, therefore, assume that the *Churban* took place in the year 3830 (5768 minus 1938 = 3830). We are following the custom of the communities of Western Europe (quoted by *Maharalbach*), who calculated the calendar based on *Cheshbon Tohu*. As we have seen, this calculation places the *Churban Bayis Sheini* at 3830.

In short: This year (whichever it is) is indeed the *Shemittah* year. However, it is not clear that this is truly 5768! Most *Rishonim* seem to concur with the calculation of *Cheshbon Adam*. According to them, this is actually 5767.

### 5767 OR 5768?

Does it really matter if this year is 5767 or 5768? If we would agree that we are presently 1938 years after the *Churban*, does the labeling of the year have any *halachic* significance?

*Maharalbach* (in the response cited above) suggests that there is no *halachic* difference how a year is labeled. It is for this reason that he tolerates the different practices of his day, as the eastern communities counted from *Cheshbon Adam*, while the western communities counted according to *Cheshbon Tohu*. It would be interesting to know how the difference in the calendars was ever worked out.

If European communities had different customs in the early 16<sup>th</sup> century, what happened after that time that caused all Jews to agree to count by *Cheshbon Tohu*?

In a letter printed in *Avkas Rochel* (and quoted by *Birkei Yosef* in Y.D. 330:137), Rav Yosef Karo alludes to the confusion surrounding the precise timing of *Shemittah*. He mentions a specific agreement of "all of the scholars, some forty or fifty years ago" to set *halachic* policy by defining a precise *Shemittah* calculation, and urges that that policy be honored. One may theorize that such an assembly would also have set policy regarding the proper calendar designation of the year.

### DATING A KESUBAH

When a couple is married, the husband gives his wife a *kesubah*, a contract, which must be dated accurately. Although a post-dated *kesubah* is valid, it takes effect only from the date inscribed on the *kesubah*. The day, month, and year must therefore be filled in properly.

The standard form of the *kesubah* contains the following language:

"On the \_\_\_ day of the \_\_\_ month in the year \_\_\_ according to the count that we calculate here in the city of \_\_\_, etc." This language is puzzling. It would seem simple enough to fill in a date. Why add the explanation, "according to the count that we calculate here ...."?

It is almost as if we are acknowledging that our calculations may be incorrect!

And indeed they may be. As we have seen, many *Rishonim* would not agree that this is the year 5768. We therefore play it

safe in our *kesubos* and state clearly that the contract is meant to take effect in 5768 "according to the count that we calculate here." This would make the *kesubah* valid according to all opinions, since the date, as described, is unquestionably accurate.

The Gemara has an expression, *Teiku*, which is an acronym for "Tishbi [i.e., Eliyahu HaNavi] will answer unresolved problems." This will occur when Eliyahu will proclaim the advent of *Mashiach*.

Among the questions to be answered then will be the exact count of that year.

It was the summer of '95 and I had undergone surgery on my leg. I knew that the next morning I would wake up in a hospital bed, unable to get out to join a *minyán*. I resolved to do the next best thing; and I set my alarm clock to wake up in time to *daven k'vasikin*, at sunrise.

There I was, early the following morning, exhausted from the experience of the previous day, *davening* flat on my back. I'm ashamed to admit it, but I must have drifted off in middle of reciting *Shemoneh Esrei*. I awoke a few moments later. I found myself unsure of what to do. What point in *Shemoneh Esrei* had I reached? How do I continue?

There was only one thing to do. I picked up the phone and called my Rebbe, Rav Avrohom Pam, *zt"l* (who woke up early to learn, every day).

"Rebbe, I'm in middle of *Shemoneh Esrei* and I need your advice ...."

*Chayei Adam* (24:21) discusses my *shailah*: the case of an individual who is in middle of *Shemoneh Esrei* but cannot determine

at which *berachah* he is holding. He may be sure that he said the first *berachos* and sure that he hasn't said the final *berachos*, but is unsure at which point in the middle he lost his place. What should he do? At which point should he resume his prayers?

The *Chayei Adam* applies the well-known principle of *safek berachos l'hakel* — in case of doubt, a *berachah* is not recited. He therefore reasons that the individual who is in doubt should not recite any *berachah* that he may already have said. *Chayei Adam* therefore rules that he may continue only from a *berachah* that he is certain he has not recited. If he is in doubt regarding any *berachah*, he may not recite it, because he would be risking a *berachah l'vatalah*, a wasted *berachah*.

The Steipler Gaon, in his *Kehilas Yaakov* (*Berachos* #17), challenges this ruling. Indeed, our primary concern should be to avoid the risk of a *berachah l'vatalah*. However, there is a factor that the *Chayei Adam* has failed to take into account, as follows. If a person misses any one of the *berachos* of *Shemoneh Esrei*, he has not satisfied his prayer obligations (*berachos m'akvos zu es zu*) and must repeat the entire *Shemoneh Esrei*. It would therefore seem to be most important to ensure that every single *berachah* is said, thus avoiding the possibility that there is a missing *berachah*, which would render all the remaining eighteen *berachos* as *berachos l'vatalah*. It would therefore follow that the person should recite every *berachah* that he *may* have missed. Although this risks an individual *berachah l'vatalah*,

CONTINUED ON PAGE 55

## WHAT CAN WE DO IN AMERICA FOR OUR BROTHERS AND CHILDREN WHO ARE FIGHTING IN GAZA?

That is the question that everyone is asking. What we can do is as prescribed by the Torah – *Eleph L'Mateh* אֵלֶף לַמַּטֶּה – for each soldier from each *שבט* there was a corresponding person who davened for his safety. For each thousand soldiers, there was a thousand others davening for them.

Let us join together and take five minutes each day to say *Tehilim* for the safety of those called to duty in Gaza. Let us heed the call of the *Gedolei Yisroel* who instituted saying three or four chapters of *Tehilim* each day after davening. Let us take these 5 minutes each day in this *עת צרה* as a *זכות* for *כלל ישראל* to daven 4 chapters of *Tehilim* for the safety of a soldier called to duty in Gaza. Let us not leave for work until we have completed the *Tehilim*; the chapters are #83, #130, #121 and # 142.



Thank you for your participation in this holy project.

## California Church Holds Rocket Evacuation Drill in Solidarity with Israel

JNS

Members of Congregation of Zion Church in Stockton, Calif., held a mock rocket evacuation drill inside of their church to express solidarity with Israelis facing rocket fire from Gaza.

The exercise was the idea of Pastor Dumisani Washington, who also serves as the head of the Institute for Black Solidarity with Israel. Washington said he used the “Red Alert” app that warns Israelis when rockets are detected, and broadcasted it over the church’s speakers.

“My family and I downloaded the app earlier this week,” Washington told *Israel National News*. “This weekend was also the 10th anniversary of my serving as pastor of the congregation. I thought it appropriate to empathize with Israel in this way today.”



Washington said Congregation of Zion Church’s 75, who are predominantly black, embrace the “Hebrew roots” of their faith, but that the church is “not messianic.” Congregants fuse black gospel music with Hebrew songs, the pastor said.

## U.S. Senate Subcommittee Approves \$351 Million for Iron Dome

JNS

The U.S. Senate Appropriations Committee’s defense subcommittee approved a bill that grants \$621.6 million to Israeli missile defense. More than half of that amount—\$351 million—will go toward the Iron Dome system, which has been intercepting rockets fired at Israel from Gaza at a 90-percent rate during the current conflict.

“It works,” U.S. Sen. Dick Durbin (D-IL), chairman of the subcommittee, said of the Iron Dome.



## Pro-Israel Activists Attacked With Wooden Sticks in Los Angeles

JNS

Pro-Palestinian activists wielding wooden sticks attacked participants at a pro-Israel solidarity rally in Los Angeles.

The rally, which was attended by more than 3,000 people, took place in front of the Federal Building in the neighborhood of Westwood. A pro-Palestinian protest draw roughly 200 people across the street.

A federal officer attempting to stop the altercation fired a single shot. He has since been placed on administrative leave while the incident is being investigated.

Four men—identified as Mostadafa Gamaleldin Hafez, Hassan Mustapha Kreidieh, Mohammed Said Elkhatab, and Fadi Ali Obeidallah—were reportedly arrested on suspicion of assault with a deadly weapon. One protester called out “Free, Free Palestine” as he was placed in the police car, according to the Los An-

geles-based Israel education organization StandWithUs.

The original altercation may have



started after a pro-Israel rally participant grabbed a Palestinian flag from a truck in which the protesters were sitting and stepped on it, the *Los Angeles Times* reported. The eventually arrested men then got out of the vehicle and began hitting pro-Israel protesters with wooden sticks. One person was hit in the arm.

## Survey: Jews, Catholics, Evangelicals are Most Well-Liked Religious Groups

JNS

Jews, Catholics, and Evangelical Christians are the most warmly regarded religious groups in America, while Muslims and Atheists are viewed the least favorably, a new survey by the Pew Research Center found.

The Pew survey asked respondents how they would rate religions on a thermometer scale from 0 to 100, with 0 being the coldest and 100 being the warmest. Jews scored the highest temperature rating of 63, followed by Catholics at 62 and Evangelicals at 61. Atheists and Muslims scored the lowest at 41 and 40, respectively.

When it came to attitudes among religious groups towards each other, the feelings between Jews and Evangelicals are not mutual. While Evangelical Christians view Jews with an average thermometer rating of 69, Jews only have a thermometer rating of 34 towards Evangelicals, which is even lower than the Jews’ thermometer rating of 35 towards Muslims.

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Partisan politics also played a role in how people view religions, and Jews scored well on both sides of the aisle. Republicans gave a very high thermometer rating to Evangelical Christians, 71, to Jews, 67, and to Catholics, 66, while giving lowest ratings to Atheists, 34, and to Muslims, 33. Democrats rated Jews the highest at 62 and gave Mormons their lowest rating at 44.

The survey was conducted from May 30 to June 30 among 3,217 adults.



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## Paris Jews Look Forward to New Future in Israel

### 430 New Immigrants From France Arrive to Israel

TAZPIT: ANAV SILVERMAN

Two special flights arrived to Israel's Ben Gurion airport, filled with 430 French Jewish immigrants leaving Paris and its suburbs on Wednesday, July 16. The flights, organized by the Jewish Agency for Israel and the Ministry of Aliyah and Immigrant Absorption, had mostly families, including 195 children and 18 babies.

Despite the security situation in Israel, dozens of French Jews will be moving to the southern cities of Ashdod and Ashkelon. The rest will live in communities throughout the Jewish state including 100 in Tel Aviv and 130 in Netanya.

The new Israelis will receive their Israeli ID cards (te'udot zehut) in festive ceremony in Jerusalem.

Not one new immigrant cancelled his or her arrival to Israel, even with the heavy

rocket fire from the Gaza Strip, according to the Jewish Agency Chairman, Natan Sharansky, who was on hand to welcome the new immigrants along with the Minister of Aliyah and Immigrant Absorption Sofa Landver.

"France may not have won the World Cup, but you are champions when it comes to Aliyah – immigration to Israel," Sharansky told the group.

"More than 1,000 new immigrants from around the world have arrived in Israel during Operation Protective Edge. Today, 430 of you came from France. Not a single one of these new immigrants canceled or postponed his or her arrival. Welcome to the family," said Sharansky.

The Jewish Agency expects more than 5,000 French Jews to immigrate to Israel by the end of the year. In the past three years, French Jewish immigration has increased

dramatically. In 2013, 3,289 French Jews immigrated to Israel compared to 1,917 immigrants in 2012 – a 60% increase.

During the first six months of the year, 2,600 French Jews arrived to Israel in comparison to 812 during the equivalent period in 2012.

Meanwhile, the Ministry of Aliyah and Immigrant Absorption and The Jewish Agency have developed special plans to encourage French *aliyah* and help French Jews acclimate into Israeli society. The plan includes efforts to strengthen Jewish identity amongst French Jewish youth, expand Israel experience programs, remove bureaucratic barriers to employment in Israel, and boost the number of Jewish Agency *shlichim* (representatives) in France.

"Two weeks ago, when we met in Paris at the moving ceremony during which you parted with the country of your birth, I met

entire families whose veins flow with Zionism, who are willing to leave their entire lives behind in order to realize their dream of immigrating to Israel," said the Minister of Aliyah and Immigrant Absorption Sofa Landver.

"Every immigrant who arrives in Israel strengthens us as a people, and this is all the more so when it comes to the growing Aliyah from France."

The Jewish community in France, the largest in Europe, has experienced growing hostility and violent attacks over the last few years across the country. Just recently, two pro-Palestinian demonstrators tried to storm two Paris synagogues, trapping 200 Jewish congregants in one synagogue while hurling objects and shouting anti-Semitic slogans during an anti-Israel demonstration that left three Jews injured.

## South African ANC Party Worker Praises Hitler in Post on Israel-Hamas Conflict

JNS

The social media manager of the African National Congress (ANC) in South Africa's Western Cape province is under fire for posting an anti-Semitic comment praising the Holocaust and lamenting that more Jews were not killed. The ANC is South Africa's ruling party.

"Yes man, you were right!" Rene Smit posted next to an image of Adolf Hitler on Facebook. "I could have killed all the Jews, but I left some of them to tell you why I was killing them," the post added.

Smit told the *South Africa Times* that she was protesting "the Israeli killing of innocent babies and women in the Gaza Strip." She said she later "remorsefully removed [the post] immediately once I became aware that it is inappropriate and offensive."

Marius Redelinghuys, the spokesperson of the Democratic Alliance, another political party in the country, called the post "not only anti-Semitic and hate speech, but can also be construed as an incitement to violence and is an insensitive insult to victims and survivors of the Holocaust." Wendy Kahn, director of the South African Jewish Board of Deputies, called on the ANC to "distance itself from such comments and say it would not work with that volunteer again," reported *The Guardian*.

Cobus Grobler, a spokesman for the ANC in Western Cape, said that Smit is not an actual employee of the ANC but had assisted the party's recent election campaign as a volunteer. "The ANC condemned the conflict on both sides. But the oppression of the people of Palestine is unacceptable," he said.



Just last week, ANC's deputy secretary-general, Jessie Duarte, also compared Israel's attacks in Gaza to the atrocities committed by the Nazis.

"Israel is guilty; guilty of defending her citizens from the onslaught of hundreds of missiles, terrorist kidnappings, and murder. Israel is guilty of actually calling and texting Gaza civilians, used as human shields by Hamas terrorist thugs, urging innocents to evacuate buildings, before they are bombed. All freedom-loving people and opponents of terrorism should back Israel's struggle and commitment to a two-state solution," said Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center, in response to Duarte's comments.

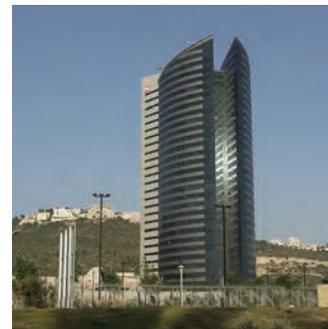
"With this despicable attack, ANC is also guilty; guilty of desecrating the legacy of Nelson Mandela, the ultimate icon of a freedom fighter, whose integrity and heroism still inspires millions of people around the globe. Which 'death camp' or 'open air prison' boasts five star hotels? Gaza does. Who continued to supply Gaza with electricity and fuel despite thousands of terrorist launchings from Hamas-controlled territory? Whose hospitals treat the most critically ill Gazans in their hospitals? The very nation that the ANC denounces as 'barbarians,'" Cooper added.

## Israel Electric Corp. Workers Brave Rockets, Restore Power to Gaza

JNS

After a day without power, electricity was restored to some 70,000 Gazans when the Israeli government gave the Israel Electric Corporation (IEC) the green light to repair a high-power line that had been damaged by a rocket, *Israel Hayom* reported.

The Israel Defense Forces (IDF) said that one of the rockets fired by Gaza ter-



rorists "hit an electricity infrastructure in Israel that supplied electricity to the Gaza Strip, causing a power outage to some 70,000 Gaza civilians."

IEC employees dispatched to repair the damage were accompanied by IDF soldiers and outfitted with bullet-proof vests. They wore special helmets to minimize the threat of shrapnel injuries.

## Palestinians Continue to Receive Medical Care in Israel

JNS

Even as Gaza-based terrorists continue to fire rockets at Israel, Palestinian children are receiving medical care at the Edith Wolfson Medical Center in the central Israeli city of Holon.

On every Tuesday for the past 18 years, children from Gaza and the West Bank arrived at the hospital for routine medical checks as part of the Israeli-based international humanitarian project Save a Child's Heart, which provides life-saving medical care for children born with heart defects.

"In our experience, there has never been a situation where the children did not come here," Dr. Alona Raucher, a senior cardiologist at the hospital, told *Israel Hayom*. "We know how to separate outside circumstances from medicine and saving lives."

Newborn Abdul Rahman Wahdan and his grandmother, Maliha Khateb,

left Wolfson to return to their home in the northern Gaza town of Beit Hanoun.

Abdul came to the hospital less than a month ago, when he was only 11 days old. He was suffering from a severe heart



defect and was operated on in Israel.

"I appreciate and respect the treatment we received here," Khateb said. "We did not face any discrimination. I don't care what they will say in Gaza, I saw the reality here."

## Abbas, Auschwitz, and Palestinian Strategy

BEN COHEN/JNS.ORG

It was often remarked that the late Palestine Liberation Organization leader, Yasser Arafat, would sound moderate when speaking in English and utterly intransigent when speaking in Arabic. Much of the same could be said about his successor, Mahmoud Abbas, the president of the Palestinian Authority.

In an exclusive op-ed for *Haaretz*—published to coincide with the Israeli newspaper’s one-day conference on peace in Tel Aviv that was rudely interrupted by a barrage of rockets from Gaza—Abbas sounded rather statesmanlike. “As the president of the Palestinian people I am totally committed to the vision of a two-state solution, normalization and peace with our neighbor—Israel,” Abbas wrote.

Such statements are music to the ears of the White House. In his own *Haaretz* op-ed, President Barack Obama stated admiringly that in Abbas, “Israel has a counterpart committed to a two-state solution and security cooperation with Israel.” Obama could not, however, bring himself to say something positive about Israeli Prime Minister Benjamin Netanyahu.

The vision of Abbas as a moderate is, however, sorely compromised when one looks at his other statements. Speaking to other senior members of the Palestinian leadership about the murder of the Palestinian teenager, Mohammad Abu Khudair, Abbas rhetorically asked, “Shall we recall Auschwitz?” Later on, Abbas accused Israel, on the second day of its Operation Protective Edge to counter Palestinian terrorism in Gaza, of carrying out a “genocide” against the Palestinians.

Is Abbas simply seeking to offend Jewish and Israeli sensibilities, or is there a strategy behind these appalling claims? I would argue that it’s the latter.

As brutal as the killing of Abu Khudair was, to invoke in the same sentence Auschwitz, a death camp run by the Nazi Reich with efficiency and savagery in equal amounts, is morally obscene. Around 2 million people, the vast majority of them Jews, were exterminated at Auschwitz. Many were children flung into the gas chambers. Few things compare with this horror, and certainly not the murder of one individual by a gang of freelance thugs.

Yet Abbas proudly makes this comparison—and for good measure throws in the genocide accusation as well. Genocide is a crime that involves the systematic attempt to wipe out an entire group. Since the Second World War, we’ve witnessed genocide in places like Cambodia, Rwanda and the Darfur region of Sudan. If one looks carefully enough, one can find examples of genocides happening right now—for example, against the Muslim Rohingya minority in Burma. Nothing the Palestinians are experiencing at the hands of the Israel Defense Forces remotely approaches the legal definition of what constitutes a genocide.

But to Abbas, that doesn’t matter, because he knows there is a sympathetic audience in the West and across the Muslim world that’s already predisposed to the belief that Israel’s aim is to wipe out the Palestinians, in much the same way that the Nazis wiped out 6 million Jews. In Europe alone, a staggering 40 percent of

respondents to a 2011 poll organized by Germany’s Ebert Foundation agreed with the statement that Israel is “conducting a war of extermination against the Palestinians.”

Indeed, the naked theft by Palestinian leaders of the most monstrous slaughter in Jewish history passes virtually unnoticed, never mind being condemned. Twenty-four hours after Abbas made these comments, not a single mainstream outlet—not *The New York Times*, not the *BBC*, not *CNN*—had reported them, likely because they don’t regard such analogies as scandalous.

At the same time, Palestinian apologists eagerly lap them up, while ignoring the fact that, as Hamas spokesman Sami Abu Zuhri proudly confessed, Gazan civilians are being encouraged to become human shields against Israeli bombs. For their own leaders, it seems, dead Palestinians are good news: their corpses stoke up world anger against Israel and provide television images to buttress the accusation that Nazi Germany has been reincarnated in the form of the Jewish state.

All of which makes great political sense to Abbas. Many Palestinians understand that Israel is not going to be defeated militarily. They also understand that a third intifada could well peter out in the manner of the first two. Still, as the Palestinian commentator Rami Khouri argued in Beirut’s *Daily Star* newspaper, there is another strategy: a coordinated campaign

of civil disobedience, advocacy of boycotts and sanctions akin, Khouri says, “to the anti-apartheid strategy against racist South Africa,” and the pursuit of a unilateral recognition of a Palestinian state in U.N. bodies and institutions.



For this to succeed, the Palestinians have to maintain their position in the Western conscience as the world’s most downtrodden nation. And what better way to do that than by referencing two of the West’s bêtes noires—the Nazi Reich and the apartheid regime?

Israel is often accused of creating facts on the ground. Actually, the Palestinians are creating facts in our minds, revising and distorting history to fit their political goals. You have to admit that it’s smart: at the same time they warn Israelis that “death will reach you from north to south”—a quote not from Hamas, incidentally, but from the Al Aqsa Martyrs Brigade of Abbas’s own Fatah movement—they depict themselves as victims of a genocide.

Are we smart enough to respond effectively? How do we do so? That’s a subject I intend to return to in the coming weeks.

## Israeli Citizen Among Victims on Malaysia Airlines Flight Shot Down Over Ukraine

JNS

An Israeli citizen was among the 298 people killed when a Malaysia Airlines plane flying from Amsterdam to Kuala Lumpur was shot down in eastern Ukraine.



Former Israel Defense Forces lone soldier Itamar Avnon, 27, died in the plane crash. U.S. President Barack Obama said the plane was likely shot down by a surface-to-air missile launched by pro-Russian separatists fighting in eastern Ukraine.

“Unfortunately, my son Itamar was on the plane that crashed over the Ukraine. He was on his way back to Australia after a trip to Holland. He served in the paratroopers

and fought in Operation Cast Lead but died in a plane crash,” Itamar’s father, Dov Avnon, said on Facebook

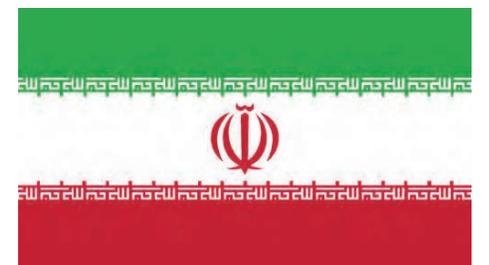
## Iranian-Jewish MP Compares Israel’s Gaza Operation to Nazi Actions

JNS

Iranian-Jewish Member of Parliament Siamak Moreh Sedgh, who is the only Jew in Iran’s legislature, compared Israel’s airstrikes on the Gaza Strip in response to Hamas rocket attacks to the actions of the Nazis.

“The Zionist regime’s crimes are reminiscent of the actions taken by the German Nazis during the first and second world wars,” Sedgh said, according to Iran’s *Fars News Agency*. He also compared Israel’s actions to Saddam Hussein’s persecution of Shi’ite Muslims.

Iran grants a parliament seat to the Jewish religious minority. The seat was previously held by Jewish MP Maurice Motamed, who had criticized former



President Mahmoud Ahmadinejad’s Holocaust denial, reported *Haaretz*.

Sedgh has not voiced similar criticism. In 2010, he told *Russia Today* that “Jews are safe in Iran.” This month, however, Iranian television aired an interview in which Tehran University professor Valiollah Naghipourfar claimed that Jews use sorcery against the Islamic state.

## Families Grapple With Lasting Effects of Israel-Gaza Conflicts

MAAYAN JAFFE/JNS.ORG

"I feel so vulnerable when I am driving my car," said Ehud Zion Waldoks of Beer-sheba. "I am constantly preparing to stop abruptly, to leap out and grab my daughter and run for cover. I am calculating my speed to be a little faster than usual, but not reckless. I am checking where the nearest wall is at every traffic light."

Waldoks's story is similar to that of all southern Israelis—and now most of the state of Israel, as rockets penetrate deeper than ever into the Jewish state. But as a resident of Beersheba, Waldoks is more accustomed than others to the sound of sirens, to the 60-second rush to the bomb shelter. It has happened before. There were similar flare-ups with Gaza in 2008-9 and 2012.

Yet consistency doesn't make it easier, he said. In some ways, the ongoing rocket attacks, coupled with periods of heightened terror, make it more challenging. The current Israel-Gaza conflict will end, he said, but the war will have lasting effects on the nation.

The test of talking about the war with one's children is almost impossible to pass. Recently, the Israeli website *Mako* published an article offering tips for making the experience more bearable and appropriate. The first rule: don't lie. Young children, psychologists recommend, should be spared the details but simply hugged and reassured. Slightly older children, up to age 5, may benefit from drawing about their emotions or role playing.

By age 6, psychologists recommend that parents explain about the army operation—currently called Operation Protective Edge—and the Iron Dome missile defense system; teens can be told what is really happening and should be empow-

ered to take an active role in supporting younger siblings and those less able or stable than themselves.

Parents on the ground said they read this article, but they find that the reaction to rockets has only somewhat to do with age, and more to do with maturity and general outlook. In the Waldoks home, there are three children under the age of 7, and the oldest is therefore forced to make her way into the shelter in the middle of the night on her own.

"We are carrying the little ones so [the oldest] cannot be carried by one of us," Ehud Zion Waldoks told *JNS.org*. "It is so hard for her. In the moment, in the middle of the night, she hears the rockets and she does not know what is going on. But she does it—without any physical contact from us, without us holding her hand."

Their oldest daughter, he said, is consumed with questions about Operation Protective Edge. In contrast, their 2-year-old sees the nightly gatherings almost like a party. He doesn't know what's going on.

In Ashkelon, Esti Day's 1-and-a-half-year-old daughter is having a different experience.

"Whenever she hears sirens, she starts screaming," said Day. "She yells all the time. She wants to sleep in the shelter. When the siren is over, she doesn't want to go out."

Being a parent during war, Day said, means putting your own needs and wants aside. It also means being prepared.

"Take something as simple as a shower. Now, you have to do it very quick and have the towel beside you. You need to make sure all the children come in the bathroom with you—there wouldn't be time to get them from another room," she said.

Shachar Liran-Chanan, a student of psychology and education at Ben-Gurion

University, explained, "Parents are told to stay calm. They try to hide their real feelings from their children. But the children see through them."

"It is very different when you have children," said Einav Koren of Ashkelon. "I worked for five years at Sapir College in Sderot. My parents were also so worried and I could not understand it. Now, as a parent, I am more worried about the kid than myself."

Lilach Nissim of Herzilya works with the municipality to prepare for emergency situations such as the current one. Born and raised in Ashkelon, she spent three years working in the rocket-battered city of Sderot.

"Imagine yourself having two or three small children," she said. "Your husband is not home and there is an alarm and you have to get to the shelter in 15 seconds. You cannot take them all. Who do you take first?"

Nissim said her cousin in Ashkelon was once driving when a "code red" siren sounded. Her then 3-year-old and 10-month-old children were strapped into the car. She stopped the car, but in less than 15 seconds needed to decide what to do: either take them out to lie in the middle of the street, or grab one and run for shelter.

"She took the small baby and ran and left the big one in the car," recalled Nissim. "He sat there crying. She will never forgive herself for the choice she made. These are the dilemmas that lots of parents are dealing with."

On the other side of the border, in Gaza, Hamas does not build bomb shelters, but rather takes its own citizens hostage and uses them as "human shields." This refers to the deliberate placement of civilians in harm's way in order to prevent a strike on a particular target.

The Israel Defense Forces (IDF) is currently using leaflets and phone calls to warn Gaza's civilians to evacuate buildings prior to airstrikes on Hamas terrorists. Israel used the same approach during its 2008-9 and 2012 operations in Gaza.

Mahfouz Kadariti, a father of five in the Palestinian coastal enclave, confirmed that Israel tells Gazans to leave their homes before an offensive. But he claimed that in some instances, as many as 50-60 family members live in one home, and that the time allotted to leave is not enough.

"My children are panicked. 'Where can we go? Where can we go?' they ask me. There is nowhere to go," Kadariti told *JNS.org*.



Gaza resident Joe Carton said, "The first concern for all of us here is staying alive."

Yet the Hamas Interior Ministry urged Gaza residents to ignore the IDF's pre-air-strike warnings, saying in a statement, "To all of our people who have evacuated their homes—return to them immediately and do not leave the house," *Ynet* reported.

Indeed, Israelis understand that while their government goes to great lengths to protect them, the same cannot be said about the leadership in Gaza.

"In Israel, we have the full support of the entire nation of Israel, we have psychologists, and shelters, and [the] Iron Dome. ... While the IDF is doing everything in its power not to harm innocent people, I know Hamas is trying to use those innocent people so the IDF will hit them," Nissim told *JNS.org*. "I pity them."

Koren said Israelis "don't take lightly what is happening in Gaza."

"I am also worried for them," she said. "They should be building shelters there. Where is their government?"

Israeli research, meanwhile, sheds light on the long term effects of the conflict with the Palestinians. Clinical/community psychologist Golan Shahar of BGU, working with Georgia State University's Dr. Christopher C. Henrich, followed 362 adolescents from southern Israel between 2008 and 2011. Four times per year, they measured the adolescents' exposure to rocket attacks and their levels of anxiety, depression, aggression, and violence. Longitudinal results evinced modest effects of rocket exposure on anxiety and depression, and no effects on aggression, but robust effects on violence commission.

"I am not talking pushing and shoving, I am talking carrying weapons, carrying knives," said Shahar, explaining the increased violent tendencies produced by subjects of the study.

On the Palestinian side, Shahar said, there is "no reason to expect the kids in Gaza are not becoming more violent from what they have to endure."

"Unless this conflict is contained, unless it is resolved, the worst is yet to come," he said.

## Israel's Hebrew University Ranks in Top 25 Universities Worldwide

JNS

The Hebrew University of Jerusalem ranked 22nd in the 2014 list of the world's best universities by the Saudi Arabia-based Center for World University Rankings.

The list includes 2,000 universities worldwide. Rankings are based on eight criteria, including quality of education, publications, alumni employment, influence of the institution, and quality of faculty.

Other Israeli institutions on the list are the Weizmann Institute of Science in 38th place, Tel Aviv University in 86th place, Technion - Israel Institute of Technology in 109th place, Ben-Gurion University of the Negev in 362nd place, and the University of Haifa in 697th place.

Harvard University came in first place, and eight of the top 10 universities listed were American.



## Dror Hanin, The First Israeli Casualty – “He Volunteered Everywhere”

TAZPIT: ARYEH SAVIR

Dror Hanin, 37, a father of three, the first Israeli casualty of Operation ‘Protective Edge’, was killed by Hamas mortar fire as he was on another volunteer mission to bring food to soldiers on the Gaza border. He had organized food packages and small gifts for the soldiers made by children, but did not have a chance to conclude his mission.

Hanin was described by all who knew him as someone who was ready to volunteer and help whenever and wherever necessary.

His brother Yossi described a person who was everywhere, all the time. “It’s hard to define Dror, “He told the IDF Radio, “Dror was everywhere. He would offer help even if it wasn’t required, that’s the way he was. He was constantly looking to do good. If you would ask him ‘what can I do for you?’ he would reply: ‘No, what can I do for you.’”

Avi Naim, the Head of the Beit Aryeh Council, where Hanin lived, told Tazpit News Agency about Hanin: “Dror was a special person, guided by values. He met his death tragically while doing what he most loved – the love of his fellow man through unending giving.” He further expressed his hope that Israel would



completely eradicate the terror threat from Gaza.

The Fire Department issued a notice of condolences, as Hanin was a volunteer firefighter. “He was a real fighter and a volunteer at heart, the first to initiate and act, dominant and active at the fire station in Beit Aryeh.” Hanin was an active firefighter for the past three years, involved in several life-saving operations.

The local Chabad Rabbi described him as someone who was constantly offering to help. “You know how they say that G-d takes the best – this is the case now. He was always offering to help, calling and asking what is needed.”

Hanin will be laid to rest later today at the Yahud cemetery.

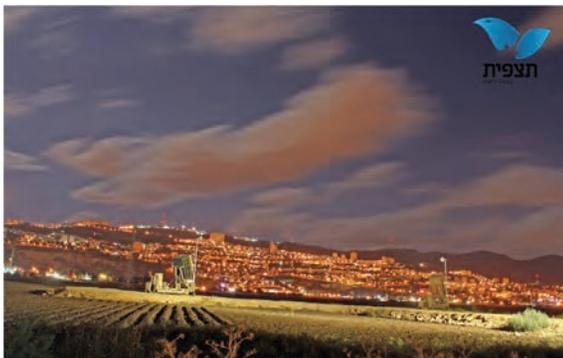
## US Senate Doubles Funding for Iron Dome

TAZPIT: ARYEH SAVIR

The Senate Appropriations defense subcommittee approved a defense spending bill (Jul. 15) that will provide \$621.6 million for Israeli missile defense, including \$351 million for the Iron Dome system that intercepts short-range rockets and mortars, AFP reported. Congress appropriated \$235 million to the Iron Dome project last year, the report noted. The White House had requested about \$176 million for the system for 2015, but lawmakers doubled the amount. Congress often increases funding for Israeli security projects sought by the president. The funding is part of the administration’s request of \$3.1 billion for military assistance to Israel, the world’s largest beneficiary of U.S. foreign aid. “It works,” said Sen. Dick Durbin, D-Ill., chairman of the subcommittee.

The Iron Dome anti-rocket system has been successful in shooting down rockets and preventing Israeli deaths with a 90% success rate, an improvement of the 84% success rate achieved during Operation ‘Pillar of Defense’.

The IDF deployed its ninth Iron Dome battery this week, after it was scheduled to be prepared only in a few months and was produced in record time.



## Massive Southern Infiltration Attack Thwarted

TAZPIT: ARYEH SAVIR

Earlier, IDF forces thwarted an attack by Hamas terrorists.

IDF forces identified 13 terrorists attempting to infiltrate Israel through a terror tunnel constructed by Hamas. The tunnel led underground from the southern Gaza Strip towards the southern Israeli community of Sufa. IDF forces thwarted an impending terror attack, preventing the terrorists from attacking an Israeli kibbutz. The foiled attack could have had deadly and devastating consequences if carried out, an IDF source said. No injuries to IDF soldiers were reported.

Terror tunnels are just one example of Hamas’ constant attempts to violate Israel’s sovereignty and security, by carrying out lethal attacks against Israeli civilians. “As the IDF demonstrated in recent days, Hamas will not be able to launch strikes against Israel without consequences”, the source said.

IDF Spokesman Brigadier General Motti Almoz stated after the attack that judging by the equipment and weaponry the terrorists were carrying,

the attack would have been devastating. “We could have woken up to a horrible morning with many dead and wounded. Thanks to the alertness and preparedness ended this way.” The IDF estimates that there are some 10 more tunnels ready for use.

During the first day of Operation ‘Protective Edge’ the IDF thwarted two infiltration attempts by terrorists via the sea. In the first incident Four Hamas terrorists were spotted on their way to a beach on Israel’s southern shores, their final objective the Kibbutz of Zikim. The terrorists were stopped by IDF infantry who ambushed them on the Israeli shore. All terrorists were killed in the gunfight that ensued. One soldier was lightly wounded.



## Netanyahu Dismisses Deputy Defense Minister Danny Danon

JNS

Prime Minister Benjamin Netanyahu dismissed Deputy Defense Minister Danny Danon after Danon labeled the Israeli Diplomatic-Security Cabinet’s decision to pursue a cease-fire deal with Hamas a “strategic mistake.”

“It is inconceivable that the deputy defense minister would attack the country’s leadership in such a blunt manner as it conducts a military campaign. ... Such grave statements by the deputy defense minister show gross irresponsibility, especially given his role in the government, and can be used by Hamas to undermine the Israeli government, as clearly indicated by [Hamas] media broadcasts,” Netanyahu said.

Danon, who remains a Knesset member for the Likud party, said Netanyahu “cannot accept the fact that others in the Likud don’t share his opinions.”

“I will not sell out my ideological beliefs for the sake of holding office,” he said.



## Pathways of the Prophets

CONTINUED FROM PAGE 50

it avoids the greater risk of invalidating the entire prayer!

And now, we return to my situation in the hospital bed. I was familiar with the disagreement between the *Chayei Adam* and the Steipler. Still, I had not thought that I would need to decide which opinion to follow. I certainly hadn’t ever imagined that this would happen to me!

What should I do? Do I follow the ruling of the *Chayei Adam*, who certainly surpasses the Steipler Gaon in his authority as a *posek*? Or should I take into account the seemingly correct argument of the Steipler Gaon, and recite the *berachos* that are in doubt?

Rav Pam, *zt”l*, responded (as best I can recall), “If one follows the opinion of the *Chayei Adam*, he is certainly okay.”

This is the advice that I followed. Later, when I returned home, I resolved to attempt to find an answer to the question of the Steipler.



## You're Mistaken

It was at a wedding – I forget whose – some ten plus years ago. We interrupted our meal to *daven ma'ariv*. I still remember where I was sitting because I recall noticing that in the seat next to me sat a Rosh Yeshiva who I knew to be of great note and prominence. I couldn't help marveling at the intense devotion he seemed to place on every single word of the *tefila* – especially the *Sh'ma*.

I had recited the *Sh'ma* and the three following paragraphs – at least 32,850 times in my life; three times a day, for 30 years since my Bar Mitzvah. Adopted directly from the Torah itself, it is, arguably, the most important *tefila* we own. And so, it is said (or should be said) with maximum *kavana*.

"I wish I could *daven* like that," I thought, eyeing the Rabbi.

*Ma'ariv* concluded moments later and I pivoted to my left to return to Table 27 and my recently abandoned salmon almandine.

"Excuse me," said the Rabbi, standing in my path. "Do you have a moment?"

I couldn't imagine what a person of his position would want to speak to me about.

"Why...er...of course," I stammered.

"I just wanted to tell you how impressed I was with the way you were *davening*. It happened to be sitting next to you and I just couldn't help noticing it, so I thought I would mention it."

I could feel the blush seeping into my cheeks as my shoulders began some sort of awkward rocking motion. Accepting compliments is hard work, I guess. But

his commentary was not yet complete; the best was yet to come.

"That's why," he continued, "I was mildly surprised at your recital of the *Sh'ma*."

I knew it was too good to be true. Momentarily, I imagined myself back in 5<sup>th</sup> grade, on the receiving end of the principal's recriminations. The facial blush intensified, but now for a very different reason.

"My recital of *Sh'ma*? Was there some sort of...er...problem?"

"Well, you should excuse my candor, but I couldn't help overhearing you pronounce at least three words incorrectly. I know you might be hurt by my criticism, but you seemed like the kind of person who might want to know that. So, in a way, it's actually a compliment. Would you like to know which words you mispronounced?"

"Why, of course," I countered.

Frankly, I couldn't imagine what he was talking about. How could I be making a fundamental error in something I had said so many times before? If he was right, that would mean that I would have recited over 30,000 incorrect *tefilos* in the past 30 years?! Could it be?

The Rabbi opened up a *siddur* and pointed to the very first word of the first paragraph.

"If you don't mind, say this word for me," he said.

"*VioHAVta*," I uttered cautiously.

"I'm sorry," he replied. "The correct pronunciation is '*ViohavTA*,' with the accent on the last syllable. The difference may seem subtle, almost miniscule, but

the accent, in this case, actually changes the meaning of the word. The way you said it, the word means, 'And you loved (G-d);' in the past tense. The correct meaning of the word is a commandment, 'And you SHOULD love (G-d)'. That word needs to be accented on the last syllable."

Stunned is not the word. I was dumbstruck. He was, of course, correct. I never realized that by pronouncing the word with the wrong accent, I was, in fact, saying a completely different word.

"I never thought of it that way."

"Don't be too hard on yourself," he reassured. "Many people make the same mistake. As a matter of fact, the other two words that you mispronounced were of the same variety. You said, '*vi sheeNANtom*' which means, 'and you taught (past tense)', instead of '*visheenanTOM*,' which means, 'and you should teach.' And you said, '*videeBARta*, you spoke,' instead of '*videebarTA*, you should speak."

What an unusual encounter that was. There I was, a full grown 43 years old man, receiving a grammar lesson from a Rabbi on the dance floor of a wedding hall. True, it may not seem like a momentous occasion for many, but for someone who takes his *davening* very seriously, finding out that he had been reciting incorrect words in the *Sh'ma*, no less, that changed the meaning of his *tefilos*, was quite a blow.

I remember feeling embarrassed, despite his reassurance, but much more than that, I felt an immense sense of gratitude. This man had cared enough about my *davening*, to make certain that I would say it correctly for the rest of my life. What a gift!

Later that night, I thought back to the events that transpired and how fortunate I had been to correct an error I had been making for so long. I pictured my *neshama* rising before the Heavenly tribunal one day and finding out that never, not once, in my lifetime had I ever said the *Sh'ma* correctly. I shuddered. That, easily, could have been me.

...

I think it was about five weeks later. I was, again, *davening Ma'ariv*, but this time it was in my *shul*. Mindful of my newfound discovery, I was still careful to pronounce my words correctly and grateful that I was now on track. Suddenly, from the seat right behind me, the words rang out.

"*VioHAVta es Hashem...visheeNANtum livanecha, videeBARta bam...*"

Some other fellow was making the exact same mistakes that I used to make!

I cranked my neck about 80 degrees and tried to appear nonchalant. He appeared to be about my age, and although I had seen him many times before, we had only a 'nodding' relationship. You know the type – the two of you have crossed paths so many times that you are embarrassed to ask each other for your names.

*Ma'ariv* would last about six or seven minutes more, but as far as my *kavana* was concerned I was already finished. My mind began racing.

"Should I approach him after *davening*, just as the Rosh Yeshiva had done to me?"

"What if he resents my criticism?"

"Maybe it's not really my business?"

"But I appreciated it so much. Should I not pass on the gift that I received?"

In a flash, *ma'ariv* ended and everyone headed for the exits. When I got outside, I took a very deep breath and cleared my throat. Apparently I cleared it rather loudly because my 'friend' turned around. Now I was trapped.

"Yes?" he questioned.

"Oh...er...hello."

I was much more anxious than I should have been. After all, I was about to do him a big favor. And he seemed like a friendly fellow. Why was I so nervous?

"I really hope you don't mind my saying...you see, I was at a wedding a while ago and I was saying the *Sh'ma* and this Rosh Yeshiva...you probably don't know him – actually I didn't know him either – it doesn't really matter."

(This wasn't coming out the way I had hoped it would.)

"Anyway, so he was listening when I was saying *Sh'ma* and he corrected me on the pronunciation of three words in the *Sh'ma*. And I was so grateful. So, tonight I kind of overheard you making the very same mistakes."

"Really?" Maybe you heard wrong. I didn't make any mistakes."

Uh-oh. That was definitely NOT the response I was expecting. I didn't know whether to pursue the point further or jump ship. I had to make a split second decision. I pressed on.

"Well, I guess I COULD have been mistaken, but I'm pretty sure you said '*VioHAVta*' when it should be pronounced, '*ViohavTA*' –

"Listen, I don't know what you're talking about, but I gotta run. Thanks anyway."

Quickening his pace, he headed to the corner, made a left, and disappeared into the night. I stood on the pavement fronting the *shul*. It was November, but winter had arrived early in New York. I wondered what had just happened. Was it my delivery? My choice of words? My timing? Or was he just being overly defensive?

I wish this story had a happy ending. I really do. But the truth is that for years, since that very cold November night, my 'friend' has turned away from me whenever we met. No, he didn't even nod. I tried to apologize, explain, inquire – but he always cut me off.

"It's okay," he said. "Forget about it. Nothing happened. It's fine."

But it wasn't fine. And we both knew it. Of late, things sort of returned to normal; a polite nod or an incoherent mumble are occasionally exchanged. But too friendly, it isn't.

The worst part of this tale, though, is that his reaction has discouraged me from passing along the gift I received, to others. Perhaps it shouldn't, but it has.

But all is not lost.

I can still write articles.

And I can still *daven*.

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# Power Points on Parsha

RABBI EPHRAIM NISENBAUM, DISTRIBUTED BY ISRAEL BOOKSHOP



## Parshas Massei

**“These are the journeys of the children of Israel when they left Egypt ... and these were their journeys according to their goings forth” (Bamidbar 33:1-2)**

The Jewish people's journeys were not merely the vehicle for them to flee Egypt. The Torah states that they were “according to their goings forth,” as such, part of a Divine plan designed to enable the people to participate in the experiences Hashem had planned for them.

Rav Elya Meir Bloch fled Europe shortly before World War II broke out. He came to Cleveland, where he re-established the Telshe Yeshivah. He once remarked, “A Jew must understand that he does not flee because the enemy chases him away. Hashem uses the enemy to ensure that the Jew goes to the place Hashem has destined for him. I was not chased from Europe by the Nazis; I was sent here by Hashem to plant Torah on American soil.”

**“Aharon the kohen went up to Mount Hor by the mouth of Hashem and he died there ...” (Bamidbar 33:38)**

Tosafos interprets this passage by explaining that although Aharon knew he was to die, he rose to great spiritual heights in his devotion and love for Hashem. He died amidst that intense devotion.

It seems the Tosafists took this idea to heart, as well. Many of the Tosafists lost

their lives in the first Crusade. There is a tradition that the unusually long Tosafos on the seventh chapter of *Bava Kama* were written during the authors' final days, before they were slain by the frenzied mobs of Crusaders.

Despite the terrible turmoil and fear, they had the serene presence of mind to remain engrossed in Torah study. They recorded their insights, before returning their pure souls to heaven.

**“You shall designate ... cities of refuge ... and a murderer who takes a life unintentionally shall flee there” (Bamidbar 35:11)**

Although the accidental murderer acted without malice, it was necessary for him to be punished. This would help him appreciate what he had done wrong, and how he had endangered other lives.

A man once came to the Steipler Gaon and told him that he had received a court summons for a moving violation. He asked the Steipler for a blessing that he be successful fighting the ticket in court. The Steipler refused, saying that by speeding he had endangered other lives. It was necessary that he be punished, in order that he be careful in the future.

**“These are the journeys of the children of Israel when they left Egypt ... and these were their journeys according to**

**their goings forth” (Bamidbar 33:1-2)**

The Skulener Rebbe notes that this portion is always read during the three-week period of mourning for the destruction of the Beis Hamikdash. This reminds us that in the same way all forty-two encampments were part of the journey to the Land of Israel, all of our wanderings in exile are also part of our ultimate journey to the Promised Land. A Jew must never make himself too comfortable in exile, in order that he remember he has not yet reached his home, in Eretz Yisrael.

**“You shall possess the land and you shall settle it ...” (Bamidbar 33:53)**

Kalman Wissotzky owned a successful tea business in Russia, and became wealthy providing the Czar's army with all its tea. In the early 1900s he was offered an opportunity to develop a tea company in Palestine.

He hesitated, as the governing Turks were difficult to deal with. It would also be expensive to import tea to Palestine, since it could not grow there. Nonetheless, his desire to assist the struggling *yishuv* drove him to send enough money to start a small tea business.

In 1917, the Communists seized all private businesses in Russia, and Wissotzky was left penniless; his only remaining asset was the business in Palestine. The family fled to Palestine and built up the business, which continues to prosper today.

**“You shall not corrupt [through flattery] the land ...” (Bamidbar 35:33)**

An influential *rabbi* offered the Telshe Yeshivah in Lithuania his assistance and support. One evening, the *rabbi* complained to the Rosh Yeshivah's son, Rav Elya Meir Bloch, that some zealots in the community had cited support from his father, Rav Yosef Leib Bloch, in their opposition to a political organization in which this *rabbi* was involved. They quoted the Rosh Yeshivah as strongly condemning the organization. The *rabbi* threatened that if this was true, he would stop his support of the *yeshivah*.

Rav Elya Meir questioned his father, who denied ever making such strong comments, but he refused to publicize his denial, since he personally did not agree

with the organization's philosophy either. He was afraid a denial could be misconstrued as a tacit approval of the organization.

Rav Elya Meir expressed concern that the *yeshivah* needed this man's support, but the elder Rav Bloch replied, “Hashem did not obligate me to head a *yeshivah*. I could just as well be a businessman. I refuse to flatter anybody just to keep my position.”

**“And these are the travels of the Jewish people ... by the mouth of Hashem” (Bamidbar 33:1-2)**

A person's comings and goings must always be in accordance with the “mouth of Hashem.”

The Steipler Gaon, even in his advanced years, refused to cut through a neighboring apartment lot to reach his *shul*. He had not received explicit permission to do so, and he felt that it was trespassing.

Rav Alexander Rosenberg, a rabbinic co-ordinator for the OU, always asked himself the most important question before making any decisions regarding whether or not to grant kosher supervision: “The manufacturer might want this, and the consumers might want that, but what is it that Hashem wants?”

**“This is the land that shall fall to you as an inheritance ...” (Bamidbar 34:2)**

Our Torah leaders have always dreamed of residing in the Promised Land. Rav Yehudah HaLevi wrote, “My heart is in the East, though I am in the West.”

The Vilna Gaon made several attempts to move to Eretz Yisrael, though his attempts were thwarted enroute to the land. Eventually his students were successful in building an established presence in Yerushalayim.

The Chofetz Chaim, too, made several attempts to move to Eretz Yisrael. He was set to move in 1925, but many leading Roshes Yeshivah prevailed upon him to postpone his move, in order to lend his assistance to the *yeshivas* and European Jewry, in general. Meanwhile his wife took ill, he too became very weak, and the Chofetz Chaim's dream never came to fruition.

Rav Yaakov Kaminetzky said that even if one cannot live in Eretz Yisrael, he must have a good reason not to live there!

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## FLATBUSH JEWISH JOURNAL SUMMER SCHEDULE

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- June 26: Summer Issue
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- July 23: Mid-Summer Issue
- July 30: Tisha B'Av Issue
- August 7: Nachamu Issue
- August 27: Travel Issue
- Sept. 4: Back to School Issue

# Thoughts On Recent Events in Eretz Yisroel

RABBI MOSHE BOYLAN

Klal Yisroel was saddened and shocked by the terrible news of the finding of the three *bochurim* killed in the aftermath of their kidnapping. As shocking as this was, it was something that was not surprising, given the “track record” of the vicious Arab terrorist organizations. What happened less than a week later was more surprising, as a group of Jewish “extremists” decided to take revenge on the Arabs by kidnapping and viciously murdering an Arab. This was not expected, as for Klal Yisroel it is not common to find such cruelty expressed in brutal murders.

What should our response be? Firstly, we must realize that this was a worldwide *Chillul Hashem*. We must do our best to rectify this “*Chillul Hashem*” with as much *Kiddush Hashem* as possible. It must be realized that we have numerous opportunities of *Kiddush Hashem* throughout our day. This can include the way we drive, talk, shop, do business and in many other areas of our lives. We should also keep in mind to avoid even inadvertent *Chillul Hashem*, as *Chazal* tell us that this *aveirah* is very severe even if done *Be’Shogeg*.

Recently, a wonderful *Sefer* called, “Living *Kiddush Hashem*” (written by Rabbi *Shraga* Freedman) was published by *Artscroll*. This book can help us all gain a perspective that will help us to create a *Kiddush Hashem*. A book geared for children called “Making *Hashem* Proud” – written by Mrs. *Chavivah Krohn Pfeiffer* and published by *Artscroll* is also an excellent way to be *mechanech* our children about creating a *Kiddush Hashem*.

I heard in the name of *Rav Yissachar Frand Shlita* that we can view ourselves like ambassadors of Torah. Just as an ambassador of America represents his coun-

try, so too every Torah Jew (and even more so a Ben Torah) represents the Torah and *Yahadus*. With this perspective we will be able to go all out in ensuring that Torah is represented in the best way possible.

Another lesson we must reemphasize given this tragic event, is based upon the *Parsha* which was *lained* around the time these tragic events occurred. The *Moavim* went to *Midyan* to discuss the danger of Klal Yisroel attacking them. *Rashi* tells us that since *Moshe Rabbeinu* grew up in *Midyan*, he was viewed as an expert about the *Middos* (characteristics) of Klal Yisroel. *Midyan* told the *Moavim* that the strength of Klal Yisroel is in its mouth. The *Moavim*, therefore decided to take *Bilam*, whose strength was in his mouth, to curse Klal Yisroel, *chas veshalom*.

Later on in the *Parsha*, we find that *Bilam* is walking and his donkey sees a *Malach* of *Hashem* with a drawn sword on the road. Why was it necessary that the *Malach* have a drawn sword to prevent *Bilam*, if the *Malach* could kill him even without a sword? *Rashi* explains that *Hashem* said that this *Rasha* (*Bilam*) left his *Kelai Umnus*, as the *Kelai* *Zayin* (weapons) of the *Umos Haolam* is with a sword. {Presumably, this is a reference to what it said, “*Hayadim Yedei Eisav*”}. Instead, *Bilam* has attacked Klal Yisroel with his mouth, which is the *Umnus* of Klal Yisroel. Interestingly enough, the *Sifsei Chachomim* said that this is hinted to in the word, “*Shelufah*”. This hints that “*Shelo Peh*”, that the power of the mouth is with Klal Yisroel, and not with you, *Bilam*. *Rashi* concludes that *Bilam* was punished that *Hashem* switched the *Umnus* of the *Umos Haolam* to Klal Yisroel to destroy *Bilam*, and he was ultimately killed with a sword.

The people who decided to kidnap and murder an Arab, apparently felt that we would be able to overcome the *Umos Haolam* with the “*Yadayim Yedei Eisav*”. We must emphasize that besides the lack of morality and the prohibition of *Retzicha* involved, this also shows a lack of understanding of what is our strength. If we know clearly that our strength is, “*Hakol Kol Yaakov*”, then we will not fall into the trap of trying to overcome the *Umos Haolam* with “*Yadayim Yedei Eisav*”. Instead, our approach to the great danger of the *Umos Haolam* which surround us and the tragic murder of three innocent *Bochurim*, must be to strengthen our “*Kol Yaakov*” with the voice of Torah and *Tefillah*, and to increase the financial support of those involved in these activities. Additionally, we must avoid *Lashon Hora* and other prohibitions of speech, which prevent the Torah and *Tefillah* that we perform with our mouths to accomplish what they should (as mentioned many times by the *Chofetz Chaim ZT”L*).

{It is possible that there might be some *hishtadlus* called for in terms of fighting our enemies. However, this will only be successful if Klal Yisroel has the *Koach* of “*Hakol Kol Yaakov*”. Furthermore, any such *hishtadlus* must be done appropriately, without any violations of the Torah like murdering innocent people.}

Another lesson to be learned from this *maaseh* can be to strengthen ourselves in having feelings of *Rachamanus Bein Adam Lachaveiro*. This is true, based upon a *shmuess* given by the *Rosh Yeshiva*, *Rav Shmuel Berenbaum ZT”L* upon the aftermath of 9/11. The *Rosh Yeshiva* said that the terrorist attack on thousands of innocent civilians showed a terrible amount of *Achzariyus* (cruelty). If Klal Yisroel was punished to undergo seeing

such *achzariyus*, then perhaps on our level (albeit on a much lower level than the terrorists) we also have a lack of *Rachamanus* which enables us to be punished in this form. The *Rosh Yeshiva* said that we must therefore increase our sense of *Rachamanus* to others.

Certainly, the recent kidnappings and murders of innocent civilians showed terrible *achzariyus*. We must therefore work on improving our *middos* and eradicate *achzariyus* from our midst.

I heard from my *rebbe*, *Rav Nachum Lansky Shlita*, that *achzariyus* stands for “*Ach Zar*” (only a stranger). This means that if one is cruel, it is because he feels the person is separated and not related to him. The way to eradicate *achzariyus* is to feel connected to others, especially to fellow members of Klal Yisroel.

One last lesson we must learn at this juncture, is emphasizing our commitment to listen to *Daas* Torah. Clearly the people that murdered an innocent civilian in such a brutal fashion were not listening to any true form of *Daas* Torah from *Gedolei* Yisroel.

I am reminded of an important *vort* on *Parshas Pinchas* from *Rav Henoch Leibowitz ZT”L*. *Rav Henoch* said that the “*Kanaus*” of *Pinchas* was only praised because he expressed it only after *Moshe Rabbeinu* hinted to him that killing *Zimri* was permitted and even praiseworthy. However, any *Kanaus* that is done without guidance from *Gedolei* Yisroel is not acceptable and can lead to terrible consequences.

In conclusion, especially as we are now in the three weeks, we should work on strengthening ourselves in the above mentioned *inyanim*, as they will help us to bring the ultimate *geulah* and *Moshiach Tzidkenu* speedily.

## Hakhel Event

CONTINUED FROM PAGE 26

in *Olam Habah*, it is, *Rabbi Goldwasser* said, important that we should have some idea of what *Olam Habah* is, even though in this world we are incapable of comprehending the true, overwhelming beauty and goodness of the World to Come that is waiting for us after 120 years.

Too many people think that they already have *Olam Habah* in their pocket. The story is told of the old man who before he passed away told his wife to withdraw all of his money from the bank and put it into two pillows and place them in the attic directly above his bed so that after his *petirah*, he could take them with him as he ascended to *Olam Habah*.

Being a loyal wife she did as requested. However a few weeks after her husband’s death, she was in the attic cleaning up and in the course of doing so found the two pillows were still filled with the money she had taken out of the bank. She shook her head and clucked when realizing that her husband hadn’t made it to *Olam Habah* after all, thinking that perhaps she should have placed it in the basement for him to take when he went to that other place – *Gehinnom*.

The *Ramchal* (*Rabbi Moshe Chaim Luzzato*) writes that because a person has *bechira*, free will, this gives us a certain power and that we are therefore worthy of great reward for doing the right thing.

*Rabbi Goldwasser* emphasized that we are now like one living in a cave and that masks our interpretation of life [where the spiritual truths are hidden by darkness.] If we left our caves, we might discover the sun, the beautiful trees, the majestic mountains and glorious skies and thus realize that this is *Olam Habah* and that our *Olam Hazeh* existence in the cave is not the ultimate goal we should be satisfied with.

We have to realize that with the exception of a few outstanding *tzadikim*, we are all cave men and cave women. Our mission is to put down our clubs and strive to improve our *chelek* in *Olam Habah* by learning Torah, whether it even be just studying each day two *halachos* or *Chumash* or *Daf Yomi*. Every *mitzvah* that we do and every piece of Torah that we learn goes to great lengths in improving our spirituality and hence our share in *Olam Habah*.

*Maran HaShach* asks what is that day when the two worlds (*Olam Hazeh* and *Olam Habah*) kiss each other? That is the

day when we are challenged in this world by our *bechirah*. Do we do that which the Torah *Hakedusha* tells us to do? Or do we allow ourselves to be swayed by the prevailing attitude that we are in the Modern World and must act accordingly.

When we overcome that great temptation of *Olam Habah* and act according to what the Torah tells us that is the day when the two worlds kiss each other and one has strengthened as a result one’s *chelek* in *Olam Habah*. And this choice to do the right thing which causes the two worlds to kiss each other, can happen to each and everyone one of us every day in our lives.

Who is a ben *Olam Habah*? *Rabbi Goldwasser* quoted from *Mesechta Sanhedrin* that anyone who is humble and isn’t overconfident. *Rav Beroki* once asked *Eliyahu Hanavi* who in the market place that day was a ben *Olam Habah* [one destined for automatic *Olam Habah* without any correcting stay in *Gehinnom* for 11 months]? The famed *Navi* pointed out two men. When *Rav Beroki* approached them and asked them what special thing they did, they explained that they were *badchanim*, jesters who they went out of their way to cheer up others who they saw were depressed. If

one of *Hashem*’s creations is unhappy and unable to perform their *Avodas Hashem* properly, then those two *badchanim* were also unhappy, unless they could succeed in cheering up that unhappy person.

*Rabbi Goldwasser* said that all of us can find someone we can cheer up and encourage to better serve *Hashem*. And not only will we guide that person to a better *chelek* of *Olam Habah*, but our own share of the World to Come will dramatically improve as a result of our performing the *mitzvah* to love another Jew as one loves oneself.

Completing the *Flatbush Hakhel Yarchei Kallah* held earlier this month was a *halacha shiur* given by *Rabbi Dovid Ribiat*, author of the monumental work, “39 *Melachos*.” *Rabbi Ribiat* spoke on the topic of “*Shidduchim: Essential Halachos and Hanhagos*.” A *Yizkereim Holocaust* audio visual presentation titled “*Strike on Heaven!*,” a joint production of the *Zechor Yemos Olam* and the *Rabbi Leib Geliebter Memorial Foundation* concluded the *Hakhel Event*. CDs of the lectures are available by calling *Mr. Zalman Umlas* at (718) 252-5274.

# The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB



## Parshat Masei Zionism

There must be at least a thousand jokes that begin, “A Catholic priest, an Orthodox *rabbi*, and a Protestant minister enter a bar...” I’ll begin this week’s column with a story about a Catholic priest, an Orthodox *rabbi*, and a fine Jewish layman. They won’t be entering a bar together, that’s for sure. They won’t even be sitting face-to-face. But they will all be expressing their opinion about a very important, and unfortunately very controversial, concept: Zionism.

I made the acquaintance of the Catholic priest many years ago, before he became a prominent bishop. We had a conversation recently in which he asked me to explain to him how certain very Orthodox Jews can espouse a doctrine of anti-Zionism. “After all,” he said, “if they believe in the Hebrew prophets and believe that their prophecies are to be understood literally, how can they possibly be against Zionism? Almost all the prophets speak of the return of the Jewish people to their homeland and see the repossession of the Land of Israel by the Jewish people as the highest ideal.”

For my friend the bishop, supporting the sovereign Jewish government in the Land of Israel is an imperative of the Jewish religion. I found it very difficult to explain to him the reasons why some devout Jews do not even recognize the modern-day State of Israel.

Not long after this conversation with my Roman Catholic friend, I ran into another friend, whom I first met many years ago. He is a follower of a Hasidic sect that is antagonistic to the Jewish State and which frequently publicly protests Israel’s political and even military actions. He is a great scholar, and we have long ago learned to avoid discussing the topic of Zionism. He knows that my opinions are very different from his. Instead, we confine our conversations to his recent writings, which ironically are based upon the commentary on the Bible by Rabbi Moses Ben Nachman—Ramban, or Nachmanides.

During this recent encounter, we again avoided discussing the topic of Zionism. I know his position well. He believes that it is absolutely wrong for Jews nowadays to reclaim the Land of Israel, but that we must wait for the coming of the Messiah to do so. He sees the current State of Israel as being the audacious embodiment of sinful hubris. He believes that the State of Israel is nothing less than the work of the devil himself. My own view is quite different, and we have long both been reconciled to the fact that we would never convince the other to change his opinion.

The third “player” in my little story is, sadly, long deceased. He was a gentleman back in the community where I was a pulpit *rabbi*. He described himself as a religious Zionist and, indeed, was very active

in leadership capacities within organizations that were ardently Zionist. Yet, when his own children informed him that they were making *aliyah* and moving to Israel, he was very upset and shared his disappointment with me.

My connections with these three individuals often motivate me to return to sources in our sacred tradition to buttress my own point of view. One such source is this week’s Torah portion, Parshat Masei (Numbers 33:1-36:13). For me, this *parsha* is the basic enunciation of what some call “Religious Zionism.” In it, we read of the many, many wanderings of the Jewish people before they were privileged to possess the Land of Israel. We read of the commandment to conquer the land, to settle it, and to preserve it as an inheritance for our descendants. We learn in detail about the boundaries of the land and about the requirement of all Jews to assist in the process of its conquest. Is this all not what the world has come to refer to as “Zionism?”

Ramban, second only to Rashi as the most widely studied Jewish commentary on the Bible, remarks that in this week’s Torah portion, we find one of the 613 commandments, namely the *mitzvah* to possess the Land of Israel. He furthermore insists that this positive commandment applies throughout Jewish history, even today, and is not just of historical interest.

The biblical verse reads, “And you shall take possession of the land and settle in it, for I have assigned this land to you to possess” (Numbers 33:53), upon which Ramban comments, “In my opinion, this is a positive commandment, a *mitzvat aseh*. G-d is telling us to dwell in the land and to possess it, and not to reject it in any way, nor to substitute any other geographical dwelling place for it. Based upon this verse are the numerous eloquent remarks of our Sages on the importance of dwelling in the Land of Israel and never leaving—to the extent that a husband can force his

wife, and a wife her husband, to dwell in the Land of Israel rather than elsewhere.”

In another of his writings (Hasagot L’Sefer Hamitzvot, Mitzvah 4), in which he enumerates the 613 commandments, Ramban emphasizes that this verse is to be understood as a command, and not merely as a Divine promise that one day we shall dwell there.

Ramban echoes this attitude toward the Land of Israel, and its central role in our religion, throughout his vast writings. Furthermore, he personally practiced what he preached and left his native Spain to live in the Land of Israel, and indeed to die there.

For me, Ramban is but one proponent of the religious imperative which underlies the modern State of Israel. Here are the words of a much more recent proponent of this position:

“The Land of Israel is not something external, not an external national asset, the means to the end of collective solidarity and the strengthening of the nation’s existence...The Land of Israel is an essential unit bound by the bond of life to the people...The expectation of salvation is the force that preserves exilic Judaism; the Judaism of the Land of Israel is salvation itself.”

These are words with which Rabbi Abraham Isaac Kook opens his classic work, *Orot*.

I write this column as the State of Israel and its inhabitants face a most difficult challenge, the onslaught of rockets aimed at them by a hostile enemy. At this moment, perhaps more than ever before, we draw our strength and our hope from the knowledge that it is the Divine will that we dwell in His land, and that we serve Him by defending it. With His assistance, we will succeed, and the land will continue to prosper materially and to flourish.

*Rabbi Tzvi Hersh Weinreb, PhD is currently the Executive Vice President, Emeritus of the Orthodox Union.*

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afternoon. The parks here are magnificent. But they were empty. A picture-perfect day with beautiful weather and all the children home from school for the summer, but trapped inside their homes because mothers are frightened and want their children as close as possible to shelter. And who can blame them?

I have met people who are afraid to go outside to get milk; a woman whose husband has been hospitalized but she is afraid to leave her home to visit him. Life goes on here—people go to work—but it's hard.

Today, in Ashkelon, we visited a boy in the hospital who was almost killed in a bomb attack. He was grateful for the visit. And then I was shown a gas station where recently a bomb fell. There, I was introduced to an Israeli man who drives an oil tanker. He had heard the alarm before the bomb and had the wherewithal to turn off the valve and cap the station's supply line just before the bomb hit. How many lives had this man saved?

Hundreds? I was so emotional meeting him that I scarcely knew what to say.

In Ashdod, I held the shells of Qassam and Grad rockets—the indiscriminate missiles sent from terrorists in Gaza toward high-population centers. These rockets are meant to kill dozens of people at a time, depending on where they hit.

Tolerable? No nation would stand for what Israel has already tolerated. Restraint? No nation has demonstrated more. But this cannot continue. Americans are not getting the full picture. One must be here to feel the effect, to see the conditions that innocent people are living under. Yes, Israelis have not been slaughtered by the hundreds the way Hamas has intended; cities have not gone up in flames as they have vowed, but the Israeli people are devastated.

Last night we *davened* (prayed) at Netivot where I met a man in his 40s—a religious, Sephardic man who was hurrying in a store. He explained that he had just received notice to report to the army in three hours so he was rushing to get supplies. There's no time to pack or bake bread. What does a man in his 40s do in the army? He said he deals with the bodies. He deals with the dead.

An intolerable situation.

**Dov Hikind**

### Naftali, Gilad & Eyal Hy"d!

When I first heard the tragic and heart-breaking news about the vicious murders of the 3 boys kidnapped in Israel on June 12<sup>th</sup>, I sat down and found myself *davening* the *teffilla* of Akeidas Yitzchak. "*Ribono Shel Olam, kmo shekavash Avrohom Avinu es Rachamuv la'asos es retzoncha, kein yichbushu rachamecha es ka'ascha m'aleinu, vsisnaheig imanu b'midas hachesed vrachamim.*"

Naftali, Gilad & Eyal, please go up to the *Kiseh Hakovod* together with the 8 *korbonos* from Merkaz Harav, Nachshon Wachsmann, the Fogel family from Itamar, Holtzman family and the victims from Mumbai, Netanya Hotel Pessach Bomb-

ing, Kobi Mandell, Subarro victims, Kotel Bus Bombing.....Please plead with *Avinu Sh'bashamyim* the *teffilla* that we all throughout the world said today *yom sheni* by *davening* in *Vhu Racheim...tzar li meod...ki shama Hashem kol bichyi...Rachum Vchanun...Habeit Na -Racheim Na....Habeit m'Shomayim urei k'tzon l'tevach l'harog u'labeid....Chusa Hashem aleinu B'rachamecha, Val titneinu b'ydei Achzorim...*

The past few weeks, we all poured our hearts out and cried our eyes out bitter tears and heart rendering *teffillas* to the *Ribono shel Olam* for the boys' safety. The slogan "Bring Our Boys Home Safely" was on everyone's lips and minds. We were all **B'ACHDUS K'ish Echad B'lev Echad** when we had in mind the parents and families and the tortuous suffering that they were all going through R"L! Your tragedy is our tragedy. **Kulanu Am ECHAD! We are all FAMILY! "Kol Yisroel Areivim Zeh L'Zeh" We all cry together-One Nation- One Klal Yisroel with One Heart and Soul united as one Family! Achenu Kol Beis Yisroel Hanesunim B'tzara Uvashivya.....Hamokom Yiracheim Aleinu .....Hamokom Yinachem Escham B'soch Shaar Aveilei Tzion V"YERUSHALAYIM!**

**Rabbi Moshe Shochet**

### Proportionately Naïve

We all remember what the streets of downtown Boston looked like in April 2013 during the marathon bombing. A war zone would be too weak of a description - it looked more like a military offensive. Here's a question: why did the Boston police department respond so aggressively to the acts of two deranged teenagers, couldn't they subdue them proportionately? The answer is self-understood, when terrorists attacked indiscriminately at random, there is no proportion. Terrorism is not proportionate, so isn't the response. The equivalent of a proportionate response to terrorism would be to place a bomb in a terrorist's face.

When it comes to the Israeli army and Hamas terrorists, some western journalists just don't seem to get it. "The media coverage hardly reflects the reality," writes Owen Jones. "A military superpower armed with F-15 fighter jets, AH-64 Apache helicopters, Delilah missiles, IAI Heron-1 drones and Jericho II missiles (and nuclear bombs, for that matter), versus a 'prison camp' firing almost entirely ineffective missiles."

A senior Hamas official was quoted in Haaretz "in response to a question about Hamas' rockets targeting civilians as well, the official said everyone knows the rockets from Gaza are primitive and lack the destructive power of Israel's weapons. "How many have they killed? You can't compare with an Israeli bomb that can destroy a 12-storey building," he said. "It's just a sort of defense. We want to defend ourselves."

Hamas' rockets are ineffective not because they decided to go easy on their enemies, but because of the miraculous Iron Dome defense system.

A pressure cooker bomb is also "almost entirely ineffective" but still managed to

sow terror in the heart of Bostonians and brought on a disproportionate response. Should Israel start firing rockets into Gaza as a proportionate response? Mr. Owen still wouldn't be content, because Hamas leaders don't have a rocket defense system such as Iron Dome. Does Israel have to supply them with an Iron Dome battery for the sake of proportion? Maybe Israel should hand them over some combat jets as well for good measure...to minimize their 'underdog' status...!

The only language terrorists understand is disproportion, there is no way of proportionately neutralizing terror.

**Aryeh Rand**

### Hitching in Israel and Flatbush

I would like to respond to what A.G. wrote last week that a practical lesson we should take is to give hitches to fellow Jews.

While I respect his/her opinion, I don't think this assumption is correct.

I am familiar with the location that they were kidnapped from and there are lots of hitching happening there, as well as in the rest of Israel. In fact, even here in Flatbush people gives hitches. I can recall several times when I was in high school waiting for the B9 (and waiting, and waiting) and then being offered rides.

So, while I agree with you that there are probably practical lessons that we should take out of this tragedy, I think we should think a little deeper.

**Avrohom Vegh**

### A Thought

If it's true and the 3 boys were killed right away, it makes me wonder. Why would Hashem want us to believe for 18 days that these boys might still be alive? Why not have us find out right away that the three boys were killed on the way home from school? Because then, it would have been an unfortunate story where we heard that three boys were killed on the way home from school. We would say B'DE, be sad for a bit and that's it. But we believed for 18 DAYS that they might still be alive. We believed that there was hope in retrieving them. We *davened* with more *kavana*, we took upon Shabbos earlier, we lit candles for them, people who would never have spoken to each other united in their *teffillos*. Many took upon themselves extra learning, *tzedakah* and so much more. The *achdus* that B'nei Yisroel has displayed these past few weeks was beyond comprehension. So please, take solace in the fact that these boys did not die in vain. They have brought an immeasurable amount of *Kedusha* and unity to this world. Hashem will punish the perpetrators. We have to continue to pray for their *Neshamos* and continue to be B'achdus and continue to grow in our *yiddishkeit*. Let this not just be a response to a tragic event. Let this be the start of a growth process that will bring *bnei* Yisroel closer to *moshiach* so that a tragedy like this never happens again.

I will continue to keep what I took upon myself during this past week, *Beli Neder*. Hashem is sending us messages. It is up to us to see and hear them.

**Shloime Dachs**

### Soldiers in Israel

If anyone is wondering what can we do here in America while Am Yisroel is under attack??

Here in America we are all going on with our daily routines. Here is something we can do!!! There is a group, The Shmira Project, that will give you the name of one of the IDF soldiers currently fighting, and he or she becomes your soldier to pray for, do *mitzvahs* in the merit of, etc.

Please go to their site and get a name today! <http://shmiraproject.com/en-us/signup.aspx>

Put your soldier's name beside your Shabbat candles, give *Tzedakah* in the soldiers name and *Daven*.

Tell your kids that the family has a soldier to pray for. Give your soldier a blessing when you bless your own children tonight. Do *mitzvahs* in their *zechus*. Think of them often.

Please forward to everyone you know. We should all be doing this (it is the least we can do).

**Am Yisroel Chai!!**

### Muslim Mentality

I was instrumental in establishing the "Israeli National Skin Bank", which is the largest in the world. The National Skin Bank stores skin for every day needs as well as for war time or mass casualty situations.

This skin bank is hosted at the Hadasah Ein Kerem University hospital in Jerusalem where I was the Chairman of plastic surgery. This is how I was asked to supply skin for an Arab woman from Gaza, who was hospitalized in Soroka Hospital in Beersheva, after her family burned her.

Usually, such atrocities happen among Arab families when the women are suspected of improprieties.

We supplied all the needed *Homografts* for her treatment. She was successfully treated by my friend and colleague, Prof. Lior Rosenberg and discharged to return to Gaza.

She was invited for regular follow-up visits to the outpatient clinic in Beersheva.

One day she was caught at a border crossing wearing a suicide belt. She meant to explode herself in the outpatient clinic of the hospital where they saved her life.

It seems that her family promised her that if she did that, they would forgive her.

This is only one example of the war between Jews and Muslims in the Land of Israel. It is not a territorial conflict. This is a civilizational conflict, or rather a war between civilization and barbarism.

I have never written before asking everyone to please forward onwards so that as many as possible can understand radical Islam and what awaits the world if it is not stopped.

**Dr. Arie Elad**

**An M.D. at Hadassah Hospital in Israel**

### Syag L'Chachma Shtika!

My Rebbe says that Chazal tells us to be *Mfashfesh B'massav*- Introspection into your own deeds not *yenem*. It doesn't say *Mfashfesh B'masav* Shel *Acherim*. When you point a finger at someone-3 fingers

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point back at you. Of course, we have to work on ourselves. The Rambam says that when there's a *tzarah*, then C"V to treat it like a coincidence. However, instead of removing the guilt from yourself and blame everyone else-BLAME YOURSELF! That's right you heard me-Tzuniyos Lashan Hara, *Sinos Chinom* Talking in Shul, Look into the Mirror! We are now in the 3 weeks heading for the 9 days and Tishaa B'Av. Let us try think before we speak [or write] not to hurt anyone with our words or actions. The Chazon Ish was asked what is the most important thing that one can-do in life to be *Koneh Olam Haba*. He answered to go an entire life and **NOT BE METZAYER ANOTHER YID!**

The Brisker Rav once told Rav Amrom Blau not to start up with the Israeli Police by the *hafgonos* because you can be considered a *Rodef!* The same goes for sure for those who were foolish enough to take matters into their own hands and kill an Arab youth. They are all RODFIM! They are causing the Arabs to C"V take revenge on innocent *Yidden*. If any Jew R"L gets hurt as a result then innocent blood is on their hands. Who is their Daas Torah? Even *L'havdil Pinchos Hakohen* first asked *Moshe Rabbeinu* before carrying out his action. They acted out with their emotions and not with their *SECHEL*. They made worse the already dangerous and tense situation in Eretz Yisroel. They used the weapons of *Esav and Yishmael-RETZICHA! Hakol Kol Yaakov Vhayadayim Ydei Esav-Yishmoel Pereh Adam*. I know someone who was once driving around the Lakewood Rosh Hayeshiva, Horav Ahron Kotler ZT"L, when a *non-Jew* ran out into the street in front of his car. As he slammed down on the brakes and made a short stop to avoid hitting the boy, he frustratingly muttered under his breath; "*luz an anderer dich der hargening!*" He then heard Rav Ahron quoting a *gemara* and learning out loud the *sugya of Asur Bharigas Akim!* [*L'havdil*]

**"Shuv M'cahron Apecha V'hinochem al Hara L'Amecha!"**

**Rabbi Leib Louis**

### Shiva Visit in Israel

*Rabbi Shay Schachter, Assistant Rabbi of the White Shul, in Far Rockaway, NY travelled to Israel on behalf of his shul to be menachem avel the parents and families of the three teens who were murdered in Israel. The FJJ presents the letter he sent upon his return:*

I honestly do not know where to start.

Driving to the airport on Wednesday afternoon, I was filled with sadness and incredibly broken spirits. I have never been so sad to be visiting Eretz Yisrael in my life.

I was feeling uncomfortable on so many different levels; will my presence be of any significance or meaning to these most beloved families? Will they just look at me as yet another representative, from just another organization, who is "paying his dues" by passing through their grieving home? Will I even have a chance to explain where I come from, that I have come to mourn with them, and convey some of our collec-

tive thoughts and feelings of their brothers and sisters in America?

But after all, I was chosen as our "*shliach tzibbur*", to deliver a piece of our heart to the Shaer, Frankel and Yifrach families respectively; so the answer had to be to go, and to make the very best of this most unfortunate trip.

Getting stuck on the JFK runway for close to two hours, I said to myself; this special trip is starting off drastically differently than I had expected. I was meant to land at 12 PM in Tel Aviv, go directly from the airport to meet up with Rabbi Weinreb from the OU, and visit the families; and this plane delay would now throw off the entire Israel arrangement.

But boy was I mistaken. This was a trip that will be etched in my mind for all posterity. It was the most inspiring and uplifting trip I could have ever made, and I simply have to share my feelings with the *tzibbur*, who felt the grave importance of sending a shul representative.

In the middle of our flight, the stewardess began to speak with me, and we got into a very pleasant conversation. She then inquired when I was planning to return back to the States, and I said I would only be staying until after Shabbos, and I would then be returning home. She said "just four days? What kind of trip is that?" And I proceeded to tell her that I was sent by our shul to visit the three respective families, to deliver our beautiful letters, and to let them know that the affection of their beloved brothers and sisters in America, knows no bounds.

She immediately began to cry uncontrollably, and said, this Kehillah of yours is something unique and something incredibly special. For you to get on the flight is no big deal; but this speaks volumes about your Kehillah, that this is what they feel is important. This is where their hearts are, and this is what is occupying their minds – how incredible!

So the stewardess proceeds to make an announcement in tears, to a plane filled almost to capacity with Birthright groups; "Rabotai! We have on our plane, a *shliach Mitzvah!* Come meet a Rabbi who was sent by his Kehillah to perform the great mitzvah of *nichum aveilim*, for those whom they feel are their own brothers and sisters! Our plane is safe because we have a *shliach mitzvah* on board with us!"

This led to a whole pandemonium, and after I finally got to sit down again, the young man next to me informs me that he is 26 years old, from Seattle Washington; he works in a national zoo, and is going to Israel for his first time.

He then proceeds to tell me that he was so inspired by our Kehillah, and that he would like to borrow my Tallis to do a *mitzvah* that he has not done since his Bar Mitzvah celebration (at age 16) in memory of the three precious *neshamos*.

I gladly gave him my *tallis* and then proceeded to ask him if he knew how to recite a *bracha*. He said "sure I do", and went on to take out a small piece of paper from his pocket, and recited the "Tefillas Haderech". This was the one and only Hebrew *bracha* that he was familiar with, so he decided to recite it as well on the Tallis.

He then asked to borrow my Tefillin as well, which was followed by a long conversation with the other members of the plane, who were all taking pictures of this highly unusual scene.

But that wasn't it; after a few minutes he turns to me and says "Rabbi, I am so inspired, but in Seattle Washington we don't have these boxes. But I want to continue to do something special for these three precious souls, even after I return home. So what would you suggest I do?"

I was in complete shock, and overwhelmed with emotion, so the Satmar Chassid in the next row turns to this tattooed and pierced young man and says, "Sweet Jew, if you promise me you will try and wear these Tefillin each and every day, I promise I will have a pair sent by FedEx to your home in Seattle, Washington by the time you get back from Israel!" They then exchanged phone numbers and information, and the deal was done.

Now I ask you, is Klal Yisrael anything short of amazing and absolutely incredible? Look what our Kehillah alone has already accomplished! I almost felt like taking the next flight home, and calling this trip the greatest success I could have ever imagined!

But things only continued to become more and more meaningful as the day went on.

I landed in Eretz Yisrael over two hours late, and had already missed two out of the three homes that the OU was planning to visit.

So I met them on the way to the Shaer home which is located in Talmon, a neighborhood of 280 families, which is surrounded on all sides by Arab Villages.

We arrived there at 3:30, and were told by the Policemen, that the family was resting until 5:30. So the OU van decided to leave, but I chose to stay and wait it out.

So there I was, alone, in a far flung Yishuv that I have never heard of, drenched with sweat, with not a living person in sight, in any direction.

I begin to walk around looking for a Beis Midrash, and after about a minute, a woman walks out of the Shaer residence, and I sheepishly asked her, "By chance, do you speak English?" And she says, "Yes, I am from the States, but I live in Talmon for over 20 years. How can I help you?" I said, "Well, I just came from the airport, I haven't eaten or drank anything, as I had a last minute flight, and they would not provide me with food on the plane, and I am feeling very disoriented..." She then invited me into her home, quickly served me a beautiful platter of fresh fruit; gave me a tour of the local shul and *mikvah*, acquainted me to the local *shomrim* and Chayallim, and proceeded to introduce me to many of the local families on the Shaer's block as well.

One after the other, families began to break down crying, as they heard that a guest had arrived from America to share in their pain.

But I watched as these incredible families, walked up and down the streets with bottles of water, delicious cake platters, freshly diced fruit, tuna and egg sandwiches, and everything else you can possibly

imagine; offering the crowd that was beginning to form outside of the Shaer residence. Their outpouring of love was quite overwhelming to watch, and it is something that is so hard for me to properly express in words.

Signs were posted by a table at the entrance to the door, asking all visitors to write down what services they might be able to offer the family in the coming months, and when they would be available to render them. A plumber wrote that he has off on Wednesday's and would be happy to help them should they ever need. A therapist wrote that any day after hours they could feel free to use her services. A young teenage girl from Beit Shemesh wrote that she has the summer off, and would be happy to entertain anyone in the Yishuv who was busy caring for the Shaer's during this tragedy, and the list went on and on and on.

Politicians began to gather and many people could be seen waiting for the Shaer's to reopen their doors. Fellow school friends of Gilad began to recount stories of his youthful personality, but after just a few minutes, Mr. and Mrs. Shaer asked that people please make way for the Kehillah who has sent someone all the way from America to visit, "we want to hear from him; his visit means the most to us right now; though we may be closer to many of you sitting in the room".

I then received the most warm, gracious, gentle, and highly emotional embrace from Mr. Shaer, who was completely overcome with shock by our shul's gesture.

The room grew silent and we began to speak with one another; I then proceeded to present the letters from our shul, which threw the room into a complete hysteria, and Mrs. Bat Galim Shaer began to speak with me about her feelings of love for our Kehillah.

Although there were numerous signs posted, that no pictures be taken at the shiva house, Bat Galim encouraged her friends and relatives, to take pictures and share them with both her family and our Kehillah, so they would remember, and that we would be able to see how much this special visit meant to them.

Surprisingly, she then proceeded to personally address our wonderful shul on video as well, and asked her friends to share her personal message with our shul via email before Shabbos; so we could all appreciate the Shaer family's tremendous appreciation, love and incredible sense of strength that they felt by our gesture.

I then traveled to Nof Ayalon to visit the Frankel family. I got to speak very personally with both Mr. and Mrs. Frankel, and they too were overwhelmed with our sense of connection and *achrayus* to Am Yisrael and its terrible tragedies.

Mrs. Frankel then said, "Rabbi, it is not only you who feel it for us, you don't even know how deeply I personally feel a connection to your shul. The Torah that you teach in The White Shul, I know you don't know, but I follow and listen to the *shiurim* on YUTorah, and I can't tell you how special it is, that one of my personal Rabbeim has come from abroad to share this difficult time with me".

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Mrs. Frankel then told me that when Ambassador Dan Shapiro, came to speak with her last week about the continued mission to rescue her son, he said, "for an American citizen, nothing will stop us". To which she responded, "It makes no difference if my son is American or Israeli. If all three are not being equally emphasized, then I want none of them back. Klal Yisrael is Klal Yisrael!"

Being more familiar with America and the English language, the Frenkel's spent time reading the package of letters that were presented, and found many of them to be incredibly heartwarming.

And finally I visited the home the Yifrach's in Elad. A complete mob scene, I was brought directly to meet with Mr. Yifrach who stood up in the overly crowded tent, and tightly hugged, kissed and cried on my shoulder. He asked that our Shul consider joining their family when they make their next Simcha, so we not only connect with this special family under these circumstances, and that we always remember that life is usually, supposed to be filled with, and revolve around "Simchat *hachayim*".

I was then brought to meet with Mrs. Yifrach who was inside the house, and she asked that I share her personal wish with our shul. On Erev Shabbos, at 19:00 p.m. Israel Time, there will be close to one million Jews around the world, participating in a Regah Shel Chessed. Throughout Eretz Yisrael and various communities, people will be setting aside sums of money for *tzeddakah*, in the memory of the three precious *kedoshim*, the three pure and untainted souls. She begged that our Shul sincerely commit to join this meaningful campaign, and asked that when setting aside these monies we recite Gedolah Tzeddakah Shemekareves Es Hageulah.

She begged that her beloved brothers and sisters join with her as well going forward, to make this worldwide campaign of *cheded*, a most successful and life changing one, in memory of Naftali, Eyal and Gilad.

What more is possibly left to say other than Mi Ke'amcho Yisroel on so many incredibly beautiful levels. Mi Ke'amcho Yisroel, who feel such a strong bond and connection with one another. Mi Ke'amcho Yisroel who stay committed and so incredibly strong at times of utter and complete devastation. Mi Ke'amcho Yisroel who are willing to bat for one another at any cost, and are so overwhelmingly kind to those whom they have never, and perhaps will never, meet! Mi Ke'amcho Yisroel who have families the likes of the Frankel's, Yifrach's and Shaer's; families who talk about their most beloved Father in heaven who is so deeply rooted in their respective hearts, minds and souls. Mi Ke'amcho Yisroel who will pledge to join together to make our world a more meaningful and wholesome place to be.

I say a personal thank you to the most incredible Kehillah that I feel blessed to be a part of, for your abounding love and care for every single last member of Klal Yisrael. Our Rabbi, Rabbi Eytan Feiner has taught us all in so many different ways, to appreciate and value the contributions of each and

every member of our own *tzibbur* and of Klal Yisrael in general. This gesture was yet another incredible display of how successful our Rav *shlit"á* has been in educating us all, to be from the most sensitive, most loving, most caring, and most compassionate Kehillah.

May Klal Yisrael know no more suffering, and may the coming weeks and months only bring *besuros tovos, yeshuos v'nechomos, beviyas go'al tzeddek, b'mheirah veyomeinu omein, v'omein.*

Berichuk Mokom U'mekiruv Halev,  
**Rabbi Shay Schachter**

### In G-d We Trust

**Dear World,**

You may have looked at us in a scornful way

Teasing, Blaming, Slandering, Accusing,  
Making sure will we not be okay

But guess what

We're still here today

Sure you would make a degrading look

If you saw them wearing their *tzitzit* and *yarmulkes*

With their heads held up high

In their fine black and white Shabbat clothing

Of course you'll look at them with contempt

Because you don't like what they're doing

Well it's all because of their holy belief that keeps them prospering and growing

Because you see

There's one thing you can't take away from us

And that is

OUR PRIDE

In G-d We Trust

**Dear World,**

You may have made us gone through Inquisitions,

Crusades, Holocausts, Roman Wars,

And in embarrassing positions

Where we all had to leave our families and loved ones behind

By making fateful decisions

You may have blown us up

To wipe us all

Leaving us frantic, crying, mourning, eulogizing, and praying

But instead leading yourselves to your own downfall

Because we are still sturdy and praying

At the Western Wall

Because we got up and refused to fall

Because you see

There's one thing you can't take away from us

And that is

OUR HOPE

**Dear World,**

You may have killed most of us

If we did not convert

Back in Rome, Greece, Spain,

France, Holland, Portugal, and Morocco

And how all of this was a huge Pain

Because if we wouldn't have converted

Most of us would have burn

On a long big wooden stake

In front of everyone

Leading us to our own fate

And not abandoning our Jewish fate

Was not a mistake

For it was our souls that G-d would take

And keep them close to him as his prized keepsake

Because you see

There's one thing you can't take away from us

And that is

OUR FAITH

**Dear World,**

You may have made us gone through tough days, months, decades,

Jubilees, centuries, and years,

trying to annihilate us

But we're still here

Each and every one of us

It's something that you menaces should fear

Because it's impossible to "wipe us out from the map"

Have we made ourselves clear?

You may have forced us to build the Roman Coliseum

And have one of you carry yourselves out to Belgium

And then slay a married couple at a Jewish Museum

Oh, and likewise the same for the Chabad emissaries in India

And ostracize one as spies whether in Cuba, America, or Bolivia

Or rampaged us at a day school in Toulouse

Yet from the media- no noise?

What about our 3 boys?

The lives they claim?

Have you have no shame?

**And So Dear World**

And Dear President Obama

While you are still tacit in this drama

And refuse to acknowledge this as a World trauma

And as a nation in Shiva

Where the boys are absent from their Aba's and Ima's

We would like to remind you

Out of the pain from a unified nation where we grew

Eighteen days for Gilad Shaar, Eyal Yifrach, and Naftali Frankel

Where you deliberately did not handle

Just gave a few words

Where you were instead supposed to be making an example

That we did not forget what you may have forgotten

Where the phrase on every penny, dollar bill, has been misbegotten

And from these past tribulations we will epitomize everyone this as a must

As a growing nation we would like to exemplify you the real cost

And here is something you will never take away from us

And we feel is just.

**In G-d We Trust**

### Being a Mensch

To the 20 year old young man who was in a quandary as to what is the correct

thing to do - Should I or should I not offer this young lady my umbrella and walk her home? We are constantly being challenged by Hashem and have choices to make. A lot of times it's choosing between Right and "right" and it takes a lot of thought, serious thought, to know what is really right. In your situation, you did the right thing by not getting involved with this young lady. Being a *mensch* is first and foremost - am I a *mensch* in the eyes of Hashem? Nowadays, especially when the fences are being broken down, and the *yetzer hara* is leading us to do all kinds of wrong things, we have to uphold the holiness of Klal Yisroel. For you to have such a question shows you are a *ben Torah* and want to do what is right. You should continue to grow and be an inspiration, do what is right in Hashem's eyes and in turn in the eyes of His people (see Mich-tav M'elياهو page 52 and on)

**N.P.**

### Loneliness

I stand bent. Shoulders stooped. Years of conditioning. Watching the scenery. No longer hoping, wanting or expecting. Accepting that your lives (collectively —as in plural) can never be even remotely part of mine. For many years I tried. But even if you glanced in my direction, your eyes were blank. Haven't you seen me around for some thirty years? My efforts were stronger in years past! A beat in my heart. Always anticipating to finally break through. Do you even have an idea of what it would have meant to me to be greeted? To be invited to share a place at the table. The weddings, Bar Mitzvahs, engagements, and school dinners. The flowers were magnificent. The décor even more so. Glistening and sparkling. Just like my salty tears. You all fit in. Interlocking pieces of a jigsaw puzzle. I am that piece that is missing. Lost somewhere. Gathering dust. How did you all build a wall so strong? So secure. So unwelcoming to someone who doesn't look the part. A foreign entity in the well written and produced manuscript.

Recently, I strengthened my resolve to go at it again. As we drove to the wedding, I couldn't bring myself to go into the hall. When you have been ignored long enough, you truly begin to believe that you are invisible. I sat watching the comings and goings from the security of my car. It didn't hurt as much and I was able to tell my children that I did go this time and who was there. They were thrilled. I'm always happy when invitations arrive at the house. I leave them out casually on the dining room table. I never let on that our name appears on class lists, and invitations are automatically mailed when a Simcha is made. The shadow over my heart has become indelible.

**Anonymous – An Appropriate Signature**

P.S. After reading this letter, you might be wondering, "Who is she?" Don't try too hard to guess. My family loves me. I work and contribute in my field of expertise. You would not associate my being with this written letter. I've learned to mask the loneliness.

### Electrical Safety

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Today's news R"L about a fireman whose life was lost while trying once again to do his job made me feel I had to respond, and urge our Chevra to stop playing games. I have been involved in construction and building maintenance for half a century, retired, so I speak with both knowledge of the matters, and no ax to grind.

First of all, there is no reason for much of the ignorance that the public insists on perpetuating. Some common knowledge should be like Alef-Bais. It may be tempting to buy a cheap extension cord; some even are labelled 15A but if you look closely, it is only the male and female plugs which are rated. The actual wire may be designed to carry no more than 7 amps. And even that is reduced for a long run. Surge suppressors and outlet strips may be heavy enough to carry 15 amps, but just because there are 6 or 8 receptacles does not mean you can load it up. I know heavy duty wires cost more and are heavier to carry, but when needed, they do the job more safely.

The rule of thumb we always used, was to limit electrical loads to 80% of rated capacity. In other words, if you are in an older house where the (fuse or) circuit breaker is rated 15 amps, the full time load should be no more than 12 amps. If you don't have an amp listed, figure one amp for every 100 watts. Changing the circuit breaker for a 20 amp is not the answer. Most old houses used wire which could barely handle 15 amps! Apartment houses which used to, and maybe some still do, include electricity in the rent are not likely to have enough outlets, circuits or capacity for all of today's appliances. It would be a good investment to have an electrician look over your place.

A frequent problem occurs Erev Shabbos - especially with having company, or in the bungalow colonies. The heavy duty blow-dryers take 15 to 17 amps. Not only can most outlets not take the strain; it gets worse when several are used simultaneously. I have seen bungalow colonies go dark minutes before Licht Bentshen, because 10 or more blow-dryers were used all over. No one bungalow was overloaded, but the total was more than the colony's total supply. Getting the girls to understand that they can't wait till the last minute, and have to coordinate with their friends.... suddenly we hear about Tznius.

It seems only right to raise another issue - the Fire Department are your friends. Annual inspections of large buildings and occasional inspections of other places are intended to make your life safer, and also make it safer for the fireman who responds to a call after you ran out because of smoke or fire. They are not looking to be "paid off" - they won't take it. What amount would you want to risk your life?

I hope I have made enough people aware so we don't Chalilah have more news like we had this week. Even if someone has to settle for less than totally-air conditioned space.

**Aryeh Cohen**

### Illegal Posters

When will "our community" stop this annoying practice of hanging posters all

over Flatbush announcing various events or "heeding the call of our Gedolim", the latest being how women dress.

Hanging posters on city property is:

1. illegal
2. annoying
3. cause visual pollution
4. cause sanitation pollution when they litter the streets

5. cause our neighbors to further demonize Jews "what are they doing now?" and finally THEY ACCOMPLISH NOTHING!!!

There seems to be a disconnect between what we try to be and what we actually practice. For example, how is it OK to posterize the various readings of the Asseres Hadibros through the illegal practices? Doesn't one cancel out the other? Is it ok to double park to catch Maariv?

Here's an idea....use publications like the FJJ to advertise your: meeting, Chinese auction, camp, women's wear, *tfilos*, *tehilim*, whatever... and leave the light poles and sides of buildings alone.

**M. Scharf**

### Zionist

I would like to respond to Yehudah Leib who took exception to several letters written in to criticize Mr. Cohen's "courageous opinion" that offended 25% of the community. (BTW is Mr. Cohen a statistician? Where did he get this 25% from? Did he take a survey of the community, or are we all "hypocrites" for questioning him, Yehuda Leib?

And while I'm at it, it is interesting to note that you bash YS for being afraid to sign his name, yet you so courageously give us yours, YEHUDAH LEIB, .....Wow..... that really makes sense. Incidentally, I just checked with our statistician Mr. Cohen, and there are 274 Yehudah Leib's in the greater Flatbush area...so I'm sure it is fairly easy to figure out who you really are.

There's no need to get cynical about a Heimishe Yid who joined the Israeli army in the belief that he could truly make a difference so that Yidden could live and practice their religion freely. It is akin to having American troops fight in Iraq or Afghanistan in order to preserve our freedom here in the United States...did you ever question what fighting in a faraway land has to do with American freedoms, or is it just Israel bashing that makes you feel good?

Insofar as to the veracity of the letter, it is your choice to believe what you wish, but there is a person who davens in my shul who has gone through exactly what I've described in my previous letter.

You may consider my letter "dim", but your reaction is pathetic and insulting. Rather than signing your letter "With Ahavas Yisroel" you should have signed it "With Ahavath Yehudah Leib."

**Yechezkel Shmiel (YS)**

### Should I Be Insulted?

A gentleman named Yehuda Leib wrote in last week critical of three letters that appeared in the July 12<sup>th</sup> issue which in turn had criticized a letter signed by Isaac D. Cohen in the May 29<sup>th</sup> issue. Mr. Cohen, if you recall, was rather livid over the apparently Zionist predilections of the Flat-

bush Jewish Journal. His letter prompted quite an outcry the week after it appeared, which included the aforementioned three letters, and also a letter from Yours Truly. Yet somehow Yehuda Leib omitted my letter from his letter and if I have to type the word letter one more time I'll scream (that makes eight times so far)!

Was this just an oversight on his part? If it was, then I guess I'll have to forgive him. But if he indeed left me out of his totally illogical letter intentionally, I'd be crushed. Why would he do that to li'l ol' me? Is he afraid to tangle with me? Moi? I'm a pussycat. Especially if I suspect that the guy is reasonably bright, which I think he is. For example, the June 19<sup>th</sup> issue had a rather lengthy, scholarly letter from Stephen Plaut defining Zionism...um...scholarly-ly. I didn't want to go near that one with a ten foot Pole, because I knew that in his response he'd make mincemeat of my little pea brain.

But somehow I'm not as intimidated of Yehuda Leib as I was of Stephen Plaut. Part of it is the content of their correspondences (I was not gonna write "letter" again!)

Back to Yehuda Leib. Even though he didn't pick on me, I need to clear a few things up. First, he questions the "veracity" of a letter signed by "Y.S." about a "*heimishe yid*" who was a Holocaust Survivor that was upset by the original anti-Zionist diatribe (nothing to do with a bunch of Indians trying to lose weight) by Isaac D. Cohen. Then he takes Jeffrey Wallach to task, implying that he's a hypocrite because he considers himself staunchly pro-Zionist and yet lives in *Chutz La'Aretz*. Finally, he mocks Anna Stein for telling Mr. Cohen, that he should "...make Aliyah...to Syria or the *Neturei Karta*."

Okay, chief, let's take these ludicrous points one at a time. First of all, did it even occur to you that the letter signed by Y.S. was referring to the same "*heimishe yid*" that I referenced in my letter that week *by name*? I happen to know exactly who Y.S. is and also that he was talking about Mr. Alex Hoch. Mr. Hoch, a man who survived numerous Nazi concentration camps, was so dismayed about Mr. Cohen's letter that he asked both Y.S. and me to write rebuttal letters. Next, I'd like to point out that Ms. Stein was obviously referring to Mr. Cohen *joining* the *Neturei Karta* (hence the word "the" at the beginning), not "residing" in *Neturei Karta* so your making fun of her was nothing more than a cheap shot. And lastly, the overriding premise of your letter is that if you consider yourself a Zionist and live in the Diaspora, then you are, by definition, a hypocrite. In the famous words of Grouch Marx, "that's the most ridiculous thing I ever hoid!" If one were to use that skewed reasoning, then it would follow that any expatriate no longer feels allegiance or a deep connection and affection for his homeland, which, of course, is a laughable conclusion. Furthermore, who are you to judge why people settle where they settle? Personally, I would *love* to make Aliyah. My parents are gone, my kids are grown, and I'm retired. There is absolutely nothing holding me back. Except my pulmonologist. Yes, there are

lung specialists in Eretz Yisroel, but are there any as good as the ones in Columbia Presbyterian or Mount Sinai? Dr. Louis DePalo has kept me alive for the past four years and he doesn't want me traveling too far away, even for vacation. My friend, there are Zionists around the globe who each have their own reason for being where they are.

Finally, you ask "...how [Flatbush residents] reconcile their unrequited love and support for the State of Israel with the fact that it was conceived, founded and continues to be controlled by *Apikorsim*." I obviously can't speak for anyone else, but I do not think of Zionism by its technical definition; my Zionism is a deep seated love of *Eretz Yisroel*, period. I get off the plane and I feel like I'm home. I go to the *Kosel* and I feel the *sh'china* resting on my shoulders. I don't give two hoots who "founded" *Eretz Hakadosha* in modern times. As far as I'm concerned, it was founded by the *Ribono Shel Olam* thousands of years ago. The modern day State of Israel was founded as a haven for all the Alex Hochs of the world who had nowhere else to go. And if Mr. Hoch and others like him saw fit to leave after a while, that, sir, is none of your business. Don't go around disparaging people with numbers on their arms and more pain and angst and horror in their little pinkie than you'll ever know in 1000 lifetimes.

With Ahavas Yisroel,

**Rocky Zweig**

### Hakaras Hatov to a True Askan

Question: You have a pothole, street-light, or traffic light that needs repair;

You've called 311 and it has not been fixed; Who do you call?

The Mayor? Wrong.

Your Assemblyman? Wrong.

Your Senator? Wrong.

Your Councilman? Wrong.

The District Manager at the Community Board: **BINGO**

It is the Office of the Community Board that under the New York City Charter serves as the legal liaison between citizens and city government. The Community Board is comprised of local residents who are appointed by the Borough President.

The Senior member at Brooklyn Community Board 12 (which covers Boro Park and part of Flatbush) has been Doctor Stanley Sussman, a well know member of the Boro Park Community. Aside from serving on the Board, he has also served as President of *Shomrei Emunah*. Considering Dr. Sussman's busy dental practice, it is hard to understand how he finds the time.

Upon his retiring from the Board, it is most appropriate that we express appreciation to Dr. Sussman, for all the work that has done on behalf of the Community.

**Aaron Tyk, Esq.**

**Member, Community Board 12**



## A Lesson From The Gaza War: Body Counts Are Hamas Propaganda

MOSHE PHILLIPS AND BENYAMIN KORN

News media coverage of the Gaza war increasingly is focusing on the body count.

It's an easy way to make Israel look bad. And it tends to obscure who is the real aggressor in this conflict, and who is the real victim.

Each day, journalists report an ever-higher number of Gazans who have been killed, comparing it to the number of Israeli fatalities, which is still, thank G-d, very minimal. This kind of simplistic reporting creates a sympathetic portrayal of the Palestinians, who are shown to be genuinely suffering, while the Israeli public just seems a little scared.

But there are important reasons why there are so many more Palestinian casualties than Israeli casualties.

The first is that the Israeli government has built bomb shelters for its citizens, so they have places to hide when the Palestinians fire missiles at them. By contrast, the Hamas regime in Gaza refuses to build shelters for the general population, and prefers to spend its money buying and making more missiles.

It's not merely that Hamas has no regard for the lives of its own citizens. But even worse: Hamas deliberately places its civilians in the line of fire, in the expectation that Palestinian civilian casualties will generate international sympathy.

On July 10, the Hamas Ministry of the Interior issued an official instruction to the public to remain in their apartments, and "and not heed these message from Israel" that their apartment buildings are about to be bombed.

A New York Times report on July 11 described in sympathetic detail how seven Gazans were killed, and many others wounded, in an Israeli strike despite multiple advance warnings by Israel to vacate the premises. In the 18th paragraph of the 21-paragraph feature, the Times noted, in passing: "A member of the family said earlier that neighbors had come to 'form a human shield.'"

Isn't that outrageous? Israel voluntarily gives up the advantage of surprise in order to warn Palestinian civilians and save their lives. Hamas responds by trying to ensure that Palestinian civilians get killed. And the international

community chastises Israel for the Palestinian fatalities!

Another reason there are so many more Palestinian casualties is that Hamas deliberately places its missile-launchers and arms depots in and around civilian neighborhoods. Hamas hopes that Israel will be reluctant to strike such targets because of the possibility of hitting civilians. Hezbollah does the same thing in southern Lebanon. This is by now an old Arab terrorist tactic, going back more than three decades.

"One must understand how our enemy operates," Prime Minister Netanyahu pointed out at the most recent cabinet meeting. "Who hides in mosques? Hamas.

Who puts arsenals under hospitals? Hamas. Who puts command centers in residences or near kindergartens? Hamas. Hamas is using the residents of Gaza as human shields and it is bringing disaster to the civilians of Gaza; therefore, for any attack on Gaza civilians, which we regret, Hamas and its partners bear sole responsibility."

The final reason the Palestinian casualty toll is higher than that of Israel is that Israel has a superior army, and it's winning this war. Those who win wars almost always have fewer casualties than those who are defeated. In Israel's case, that's a good thing. Israel need not feel guilty or defensive about winning. It's a lot better than losing, as the Jewish people have learned from centuries of bitter experience as helpless victims.

Anyone with knowledge of history can appreciate how misleading casualty statistics can be. In World War II, the United States suffered about 360,000 military deaths. The Germans lost 3.2-million soldiers and 3.6-million civilians. Does that mean America was the aggressor, and Germany the victim? Japan estimates that it suffered 1 million military deaths and 2 million civilian deaths. Does that mean America attacked Japan, and not vice versa?

The fourth lesson from the Gaza war: The body count is a form of Arab propaganda, which actually conceals who is the aggressor, and who is the victim.

## No, Not All Mothers Are the Same

MOSHE PHILLIPS AND BENYAMIN KORN

Among the many heartbreaking images associated with the kidnap-murder of three Israeli teenagers was a televised interview on June 29 with the mother of one of the Hamas terrorists named as a prime suspect in the killings. "If they [the Israelis] accuse him of this [the kidnaping], and if it is a true accusation, I will be proud of him until Judgment Day," she declared. "If the accusation that he did it is true...My boys are all righteous, pious and pure. The goal of my children is the triumph of Islam."

Not that she is the first Middle Eastern mother to rejoice at the thought of her son murdering innocent children. The fifth chapter of the biblical Book of Judges describes the mother of the barbaric Canaanite general, Sisera, anxiously waiting by the window for her son to return from his latest slaughter. Sisera's mother was calmed only by her attendants' reassurance that he must have been delayed because he was busy ravaging women and pillaging their homes.

Author and pundit Erica Brown, a scholar at the Jewish Federation of Greater Washington, D.C. and columnist for the New York Jewish Week, this week invoked Sisera in a misguided comparison to the situation of the three kidnapped teenag-

ers. Just as Sisera waited by the window, she wrote, "as a community, we have all been waiting by that window for weeks, checking the news constantly and asking if there are any updates, any developments about our three kidnapped boys." All mothers have something in common, Ms. Brown argued.

It's true Sisera had a mother who cared about him. So did Adolf Eichmann and Osama Bin Laden and presumably the Hamas terrorists who kidnapped and murdered the boys. But that does not mean that Jewish mothers "waiting by the window" should be compared in any way to the mothers of murderers waiting by the window.

No, not all mothers are the same.

In fact, the sad truth about Palestinian Arab society is that the mother of the kidnapper is only one of many Palestinian mothers who are proud of their murderous children and who have expressed delight when their children have died while killing Jews.

Just last year (on January 27, 2013), the Facebook page of Fatah, the movement headed by Palestinian Authority chairman Mahmoud Abbas, posted a feature about the mother of 23 year-old Wafa Idris, the first female Palestinian suicide bomber. She murdered one Israeli, and wounded over 100, by blowing herself up

in a Jerusalem supermarket in 2002. The posting quoted Wafa's mother as saying "She is a hero...My daughter is a Martyr (Shahida)." The Fatah page added: "Wafa's mother said that she is proud of her daughter, and hopes that more girls will follow in her footsteps."

The Hamas website on January 1, 2006 presented a film about a woman named Um Nidal and her son, Muhammad. First they are shown just before the heavily-armed Muhammad sets out on a terrorist attack. His mother declares: "By Allah, today is the best day of my life...I wish to sacrifice more [sons].... It's true that there's nothing more precious than children, but for the sake of Allah - what is precious becomes cheap." Then, after her son has been killed while carrying out the attack, Um Nidal says: "I gave my son to Jihad for Allah. It's our religious obligation....The greatest honor [my son] showed me was his Martyrdom."

On September 24, 2002, PA Television showed a woman it called "the mother of a Martyr" announcing: "The honor is mine, I have a son who is a Shahid (Martyr) ... I'm willing to offer all my seven children to redeem Jerusalem, to redeem Jerusalem, to redeem Jerusalem."

Of course, that is not to say that no Palestinian mothers have any regrets about their children carrying out suicide

bombing. For example, on June 6, 2004, PA Television broadcast these remarks by the mother of a 15 year-old who died during a suicide attack: "It was sad and joyous what happened to him, meaning, he always liked the Shahada (Martyrdom). All children at his age do. He always cared for me. I would have preferred that one of his other brothers would have attained Shahada instead of him, because he was the joy of my life."

(All translations courtesy of Palestinian Media Watch.)

Undoubtedly there are exceptions, but the large number of Palestinian mothers who feel this way says something deeply troubling about Palestinian society. One does not need to be a sociologist or a psychologist to recognize that the normative values of Israeli society and those of Palestinian society are profoundly different.

Israeli mothers do not long for the day that their children will murder other children. They do not hope their children grow up to be suicide bombers. They want their children to live, not to die, to defend their country, but not to be mass murderers or suicide bombers.

The proud mothers of Palestinian terrorists, not the mothers of Israel, are the ones who deserve to be compared to the mother of Sisera.



## Israel's Supporters Must Stop Using These 13 Phrases

LEE S. BENDER AND JEROME R. VERLIN

Mainstream Western media coverage of Israel is laced with expressions intentionally crafted to delegitimize the Jewish State. The good news is that these terms weren't written in stone 3,300 years ago, but are post-Israel independence creations. By forfeiting this language, we forfeit our history. Here are 13 phrases we must stop repeating.

**#1 – “West Bank.”** Claims that “Judea and Samaria” is simply the “biblical name for the West Bank” stands history on its head. The Hebrew-origin terms “Judea” and “Samaria” were used through 1950, when invading [Trans] Jordan renamed them the “West Bank” in order to disassociate these areas of the Jewish homeland from Jews. The UN's own 1947 partition resolution referred not to “West Bank,” but to “the hill country of Samaria and Judea.” This term is not shorthand for “Judea and Samaria.” Under this formulation, Jordan is the “East Bank” of the original Palestine Mandate, which was designated as the homeland for the Jewish People.

**#2 – “East” Jerusalem or “traditionally Arab East” Jerusalem:** From the city's second millennium BCE origins until 1947 CE, there was no such place as “East” Jerusalem. The 19 years between when invading Jordan captured part of the city in 1948 and was ousted by Israel in 1967 was the only time in history, except between 638 and 1099, when Arabs ruled any part of Jerusalem. Palestinian Arabs have not ruled an inch of it for one day in history. In the past three millennia, Jerusalem has been the capital of three native states – Judah, Judaea, and modern Israel – and has had a renewed Jewish majority since 19th century Turkish rule. Eastern

Jerusalem is a neighborhood of the city that Israel reunified in 1967.

**#3 – “The UN sought to create Jewish and Palestinian States:”** It did not. Partitioning Palestine between “Palestinians” and Jews is like partitioning Pennsylvania between Pennsylvanians and Jews. Over and over in its 1947 partition resolution, the UN referenced “the Jewish State” and “the Arab” [not “Palestinian”] State.

**#4 – 1948 was the “Creation” and “Founding” of Israel:** Israel wasn't “created” and “founded” in 1948 artificially and out-of-the-blue. Israel attained independence that year as the natural fruition into renewed statehood of a people that had twice before been independent in that land, and after centuries of hard work to re-establish a Jewish State in this historic homeland.

**#5 – “The War that Followed Israel's Creation:”** Israeli did not choose this war; it was hoisted on Israel by almost every Arab state, which rejected the UN partition and tried to push the Jews of Israel into the sea. And it was a homeland Jewish army, Haganah, which became the IDF, that threw back that multi-nation foreign invasion.

**#6 – “Palestinian Refugees of the War that Followed Israel's Creation,” or the “Palestinian Refugee Issue:”** It was the invading Arab nations bent on Israel's destruction that both encouraged and caused the bulk of the Arabs to flee Israel. And a greater number of media constantly ignore the indigenous Middle Eastern Jews who were expelled from vast Arab and other Muslim lands in the wake of the Arab-Israeli War. Their number is greater than the amount of Arabs that fled tiny Israel. That Israel absorbed the bulk of these Jews, while Arab “hosts,” including in Palestine itself, isolate the Arab refu-

gees' descendants in Western-supported refugee camps” does not convert the A

rab-Israeli conflict's two-sided refugee issue into a “Palestinian” refugee issue. Had the Palestinian Arabs accepted the UN partition plan, they would also have been celebrating their 66th anniversary.

**#7 – Israel “Seized” Arab Lands in 1967:** It did not. The 1967 war, like its predecessors, was a defensive war forced upon Israel. Israel's neighbors did not want to compromise; they simply wanted to destroy the Jewish State. The new Israeli territory was meant to provide a security barrier and ensure this could never happen. Moreover, these were not “Arab Lands.”

**#8 – Israel's “1967 Borders:”** The 1949 Israel-Jordan Armistice Agreement expressly declared the “green line” it drew between the two sides' ceasefire positions as a military ceasefire line only, without prejudice to either side's political border claims. The post-'67 war UN resolution 242 pointedly did not demand Israel retreat from these lines.

**#9 – “Israeli-Occupied West Bank and East Jerusalem:”** That the media insistently calls Israeli presence in the heart of Jerusalem and in Judea and Samaria “Israeli occupation of Palestinian territories” does not make it so. “Occupation” is an international law term referencing foreign presence in the sovereign territory of another state. The land of Israel's last sovereign native state before modern Israel was Jewish Judaea. The land ratio of Arab lands to Israel is 625-1, 23 states to one.

**#10 – “Jewish Settlers and Settlements” vs. “Palestinian Residents of Neighborhoods and Villages:”** A favorite media news article contrast is referencing in the same sentence “Jewish settlers” in “settlements” and “Palestinian residents” of nearby “neighborhoods” and

“villages.” Jews are not alien “settlers” in a Jerusalem that's had a Jewish majority since 19th century times or in the Judea-Samaria Jewish historical heartland.

**#11 – Israel's “Jewish State” recognition is “a new stumbling block:”** New since Moses' time. The Jewish homeland of Israel, including continuous homeland-claiming Jewish presence, has always been central to Jewish peoplehood. In 1947, British Foreign Secretary Bevin told Parliament that the Jews' “essential point of principle” was Jewish Palestine sovereignty.

**#12 – “Palestinians accept and Israel rejects a Two-State Solution:”** Wrong on both counts. Both the U.S. and Israel define “Two States” as two states for two peoples – Jews and Arabs. Many on the Arab side insistently reject two states for two peoples. Many Israelis, including Prime Minister Netanyahu, support that plan – conditioned on an end to Palestinian terror. The Arabs continuously and consistently deny Israel's right to exist as the nation-state of the Jewish People, no matter where its borders are drawn.

**#13 – “The Palestinians:”** The United Nations' 1947 partition resolution called Palestine's Arabs and Jews “the two Palestinian peoples.” *Nothing* is more self-delegitimizing and counter-productive to achieving peace based on Arab recognition of Jews' right to be there, than that Jews should go around calling Palestinian Arabs “The Palestinians.” They have no distinguishing language, religion, or culture from neighboring Arabs, and have never been sovereign in Palestine, whereas the Jews, with a presence stretching back three millennia, have had three states there, all Jerusalem-based. Most Palestinian Arabs cannot trace their own lineage to the land back more than 4 generations.

## Op-Ed: My Outline for a Solution in Gaza

Clear and concise, the steps towards achieving quiet in Gaza.

MK MOSHE FEIGLIN

**Ultimatum** – One warning from the Prime Minister of Israel to the enemy population, in which he announces that Israel is about to attack military targets in their area and urges those who are not involved and do not wish to be harmed to leave immediately. Sinai is not far from Gaza and they can leave. This will be the limit of Israel's humanitarian efforts. Hamas may unconditionally surrender and prevent the attack.

**Attack** – Attack the entire ‘target bank’ throughout Gaza with the IDF's maximum force (and not a tiny fraction of it) with all the conventional means at its disposal. All the military and infrastructural targets will be attacked with no consideration for ‘human shields’ or

‘environmental damage’. It is enough that we are hitting exact targets and that we gave them advance warning.

**Siege** – Parallel to the above, a total siege on Gaza. Nothing will enter the area. Israel, however, will allow exit from Gaza. (Civilians may go to Sinai, fighters may surrender to IDF forces).

**Defense** – Any place from which Israel or Israel's forces were attacked will be immediately attacked with full force and no consideration for ‘human shields’ or ‘environmental damage’.

**Conquer** – After the IDF completes the “softening” of the targets with its fire-power, the IDF will conquer the entire Gaza, using all the means necessary to minimize any harm to our soldiers, with no other considerations.

**Elimination** – The GSS and IDF will thoroughly eliminate all armed enemies from Gaza. The enemy population that is innocent of wrong-doing and separated itself from the armed terrorists will be treated in accordance with international law and will be allowed to leave. Israel will generously aid those who wish to leave.

**Sovereignty** – Gaza is part of our Land and we will remain there forever. Liberation of parts of our land forever is the only thing that justifies endangering our soldiers in battle to capture land. Subsequent to the elimination of terror from Gaza, it will become part of sovereign Israel and will be populated by Jews. This will also serve to ease the housing crisis in Israel. The coastal train line will be extended, as soon as

possible, to reach the entire length of Gaza.

According to polls, most of the Arabs in Gaza wish to leave. Those who were not involved in anti-Israel activity will be offered a generous international emigration package. Those who choose to remain will receive permanent resident status. After a number of years of living in Israel and becoming accustomed to it, contingent on appropriate legislation in the Knesset and the authorization of the Minister of Interior, those who personally accept upon themselves Israel's rule, substance and way of life of the Jewish State in its Land, will be offered Israeli citizenship.”

Moshe Feiglin is head of the Manhigut Yehudit [Jewish Leadership] faction.

# Rav Pam on Pirkei Avos

BY RABBI SHOLOM SMITH /  
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## Perek 2: A Part of the Tzibbur

### Do not separate yourself from the community.

A person must include himself in the problems and travails of the *tzibbur* (community). Rav quotes the Gemara (*Taanis* 11a), which states that one who does this will be worthy of sharing in the eventual consolation of the *tzibbur*. The *navi* (*II Melachim* 4:8-141) relates an incident that clearly illustrates to what lengths a person must attach himself or herself to the community. The *navi* Elisha would frequently travel to the town of Shunam, where a distinguished woman provided him with food. Eventually, she said to her husband, "... Let us now make a small, walled attic and place there for him a bed, a table, a chair, and a lamp, so that whenever he comes to us, he can turn in there." (ibid. v. 10)

Elisha was very grateful for her generous hospitality and told his attendant, Geichazi, to ask her, "What [favor] can be done for you? Can something be said on your behalf to the king or the army commander?" She replied, "I dwell among my people."

The *Zohar* (*Pinchas* 231a) offers some background to this conversation. Elisha was not simply offering her some *protektzia* (political clout) he may have had as a *navi* and a senior Jewish leader. The day he made this offer was Rosh Hashanah and the "king" Elisha referred to was Hashem Himself. Elisha was asking the woman,

"Do you want me to pray to Hashem for any specific needs that you desire from Him?" The woman replied, "I dwell among my people. I do not seek any special treatment. I want my *tefillos* and needs to be presented together with those of the *tzibbur*."

What is especially remarkable about this is that the Shunamite woman *did* have a great need from Hashem. She had been childless for many years! Yet, she declined Elisha's "special intervention" and, instead, depended on the power of the *tzibbur* praying together to help her be blessed with a child. One year later she did have a son who, according to the *Zohar* (*Beshalach* 45a), eventually became the *navi* Chababuk.

The importance of being part of the *tzibbur* can't be overemphasized. It is one of the reasons that all our *tefillos* are recited in the plural, and also underlines the importance of *tefillah b'tzibbur*, prayers recited in *shul* together with the congregation (see commentary to 3:2, below).

### DON'T FOOL YOURSELF!

**And in a place where there are no leaders, strive to be a leader.**

Rav says that if a person lives in a place where there is no one to render *halachic* decisions and he is capable of doing so, he should not hesitate to take upon himself

that responsibility. Doing so is not considered *arrogance*.

*Rabbeinu Yonah* adds that a person cannot be satisfied with simply being better or more knowledgeable than those around him. He must constantly *strive to be a leader*, always *shteiging in ruchnius* (growing spiritually).

One can amplify the point of *Rabbeinu Yonah* with a *mashal* (parable) by the master of *meshalim*, the Dubno Maggid. In *Kochav MiYaakov*, his commentary to the weekly *haftaros*, he relates the following on the *haftarah* of *Parashas Yisro*: A man lived in a small town of *amei ha'aretz* (unlearned people). He was the "rav," the resident expert on all matters of *halachah* and tradition that arose in the town. If someone wanted to know when he had *yahrtzeit* for a deceased parent, he consulted with the "rav." When would Rosh Chodesh fall in the upcoming month? The "rav" knew that, too. On which *parashah* would a local boy become *bar mitzvah*? Once again, the "rav" would be consulted and he would respond in a tone of authority. The townspeople honored their "learned rav" and he accepted their accolades for his vast knowledge and expertise. This went on until one day he realized the bitter truth. The "rav" had to travel to the big city and stopped in to *daven* at the *shul* for the artisans. Between *Minchah* and *Maariv* there was a *shiur* in *Ein Yaakov*, a relatively easy text. The "rav"

sat there but could not follow the subject matter and was barely able to read the words. Frustrated, he arose and went to the *shul* of the butchers down the block. There, too, these common laborers were studying a relatively simple text, but once again the topic was well over his head. His face reddened with embarrassment as he struggled to comprehend what was being learned.

As he left the *shul*, he realized that he had been living a life of illusion, considering himself a *talmid chacham*, when in reality he was a complete *am ha'aretz*, only slightly more knowledgeable than the ignoramuses of his own town.

Rav Pam related that he knew a Jew whose seat in the big *shul* was directly behind the *bimah* upon which the Torah was read. Whenever somebody was honored with *hagba'ah*, the man would call out in a tone of authority, "*Bereishis fun auben!*" ("*Bereishis* on top!") — meaning that when the Torah was rewound, the side containing *Bereishis* should be on top of the other side.

The man considered himself a "*talmid chacham*" with this piece of knowledge but, unfortunately, *that was the extent of his scholarship* .... A person must strive to constantly grow in Torah and not be satisfied with being better or more knowledgeable than those around him. This is the message of this *mishnah*.

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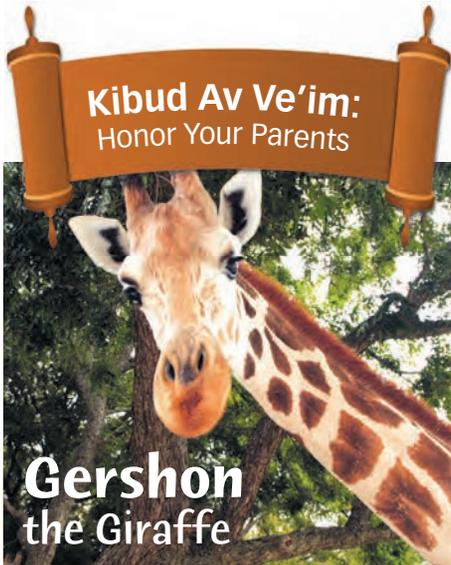


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BY SOLOMON MEHLMAN פ"ע



BY SOLOMON MEHLMAN פ"ע

I'm Gershon, the Giraffe,  
as tall as can be!  
The tallest of all in  
the zoo family!

I feed on green leaves,  
as much as I please,  
For my very long neck  
reaches high in the trees!

And high on the list  
of *mitzvos* of fame  
Are "Kibud Av" and  
"Kibud Eim"!

"Honor your father,  
and mother as well"  
That's what the  
"Aseres Hadibros" tell!

This *mitzvah's* important  
for daughter and son!  
So please make sure  
it's always done!

Yes, boys and girls,  
show your parents respect.  
This Torah commandment  
you should never neglect!

They gave you life, and  
they give you love  
So obey this commandment  
from Hashem above!

## A TREASURY OF JEWISH BEDTIME STORIES

Shmuel Blitz

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### Somebody's Watching

The Chafetz Chaim lived in the town of Radin. He was careful never to speak *lashon hara*. He made sure to always act kindly towards other people and carefully watched every word he said.

One day, he hired a wagon driver. "Please take me to Tiktin. I would like to sell some of my books there." "It would be my pleasure," replied the wagon driver. They agreed on a price, and the Chafetz Chaim climbed onto the wagon.

They rode together through the countryside taking in all the sights. After riding for awhile through forests and villages, they passed a field of wheat. "Wait one minute," said the wagon driver. "I see there is so much wheat here that I'm sure the owner won't mind if I take just one bundle or two." The driver jumped down and grabbed a pile of wheat.

Just then, the Chafetz Chaim yelled, "Be careful. Someone is watching. Someone sees you." A frightened wagon driver hopped back into the wagon and grabbed the reins. "Giddyup," he hollered. The horses took off in a fury. After a few minutes of driving at this frantic pace, the wagon driver turned around to see if anyone was chasing him. He saw no one. Angrily, he grimaced at the Chafetz

Chaim. "Why did you tell me someone was watching?!" he shouted. "There was no one watching me. No one saw me. I could have taken the wheat!"

The Chafetz Chaim gave the wagon driver a penetrating stare. "You think no one was watching you?" he asked. The Chafetz Chaim raised his eyes towards Heaven. "He is always watching. Don't think a second ever passes when Hashem does not see everything that you are doing."

## JUNIOR COOKING

### Mini Cheese Danishes

Shavuot is a time for *Milchigs* so let's make delicious mini cheese danishes.

#### Ingredients

##### for the Dough:

1 stick (120g) margarine  
1 cup butter  
8 oz. (225g) sour cream  
2 egg yolks  
1 tablespoon vanilla sugar  
3 1/2 cups flour

##### for the Filling:

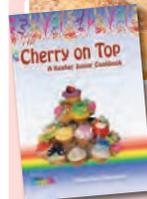
16 oz. (450g) cream cheese  
2 eggs  
1 cup sugar  
1 teaspoon vanilla sugar

#### You will need:

Make sure all the utensils you are using are *milchig*.  
two large mixing bowls  
a mixing spoon  
a teaspoon  
rolling pin  
knife  
egg brush  
cookie sheet

#### Directions:

- 1) Knead together the margarine, butter, sour cream, yolks, and flour, by hand or in a mixer, to form a soft dough.
- 2) Divide the dough into 4 parts. Refrigerate for 1-2 hours.
- 3) Mix together all the ingredients for the filling. Put this mixture in the refrigerator.
- 4) Take out the dough. Roll out each section separately, about 1/4 inch (1/2 cm) thick. Cut the dough into 3 inch by 3 inch (7 1/2 cm by 7 1/2 cm) squares.
- 1) Place 1 teaspoon of filling in the center of each square. Form the squares into Danish-shapes by folding 2 opposite corners over the center of the filling and pinch closed, leaving the other 2 corners open and flat. Place these danishes on an ungreased cookie sheet.
- 2) Bake at 350 degrees Fahrenheit (175 degrees Celsius) for 20 minutes. Remove the cookies from the oven, and allow to cool.
- 3) Sprinkle with confectioners' sugar before serving.



An Excerpt from *The Cherry on Top, A Kosher Junior Cookbook*  
by Chaya Feigy Grossman: 718.436.4223 / thecherryontop@kewnet.com

## Sudoku #3

		8			4			3
	9						6	1
			3					
			4			7	5	
		3	7		5	6		
	5	9			6			
					3			
5	4						9	
6			8			5		

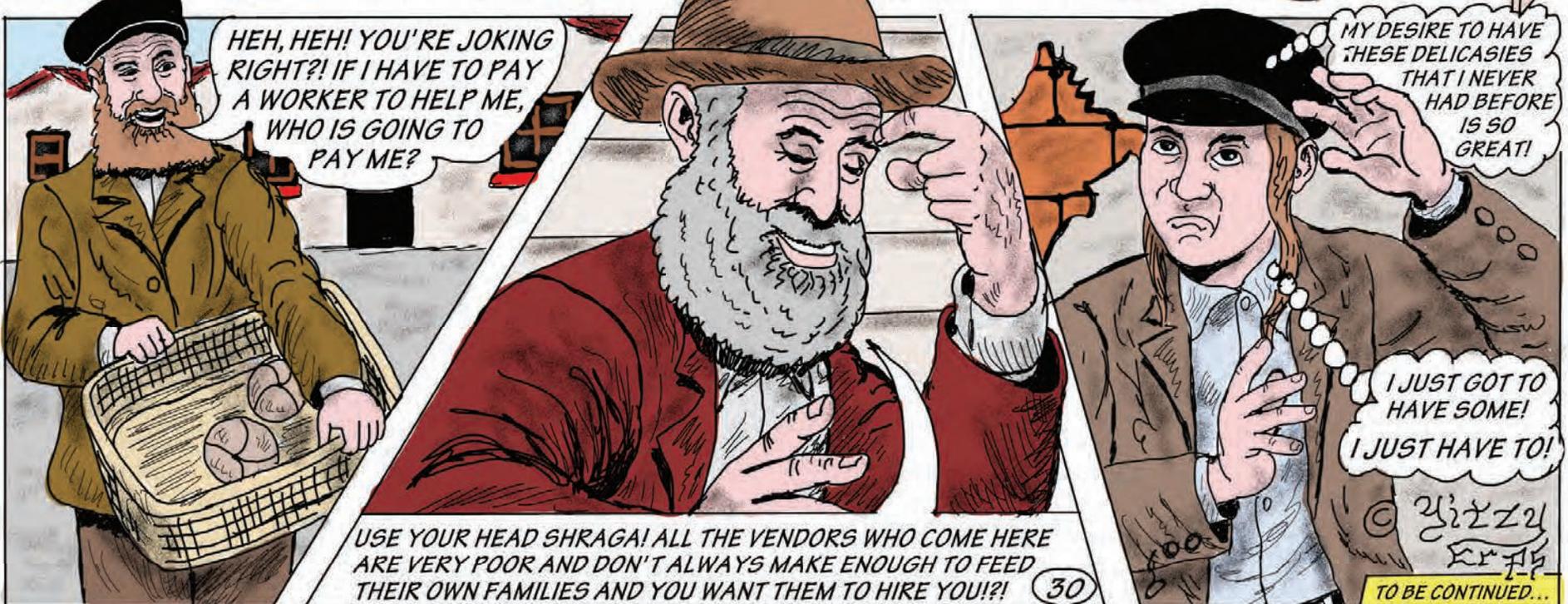
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# SHRAGE BEN SHRAGE

BY MASTER STORYTELLER AND ARTIST RABBI YITZY ERPS

AFTER DISCOVERING THAT THE MARKET PLACE IS A VERY SAFE SHORT CUT TO GO TO AND FROM THE CHEDER, SHRAGA CANNOT FIGURE OUT WHY HIS MOTHER NEVER USED IT. AS THE YEAR MOVES ON, SHRAGA IS TREATED TO MORE AND MORE NOSH FROM HIS FRIENDS. SHRAGA WONDERS IF THERE IS A WAY FOR HIM TO REPAY THEIR KINDNESS...



RABBI YITZY ERPS IS A PROFESSIONAL ARTIST WHO DOES PORTRAITS, CUSTOM PAINTINGS, MURALS, ILLUSTRATIONS, KESUBOS, MONOGRAMS, ETC.: 718-375-1294



## Marking the Yahrzeit of Maran Harav Elyashiv zt"l

Reprinted from the day of the petirah

RABBI NOSSON SCHERMAN

The Three Weeks began when the Tablets of the Aseres Hadibros were broken. That tragedy happened because Klal Yisrael fell from the level they had achieved at Mount Sinai and thought that a Golden Calf could be a substitute for Moshe Rabbeinu. Now we are still reeling from another tragedy. The Gadol Hador has been taken from us. Based on *chazal*, Rashi says that the day when a *tzaddik* dies is as grievous to Hashem as the day the Luchos were broken (*Rashi, Devarim 10:6*). If we are objective and serious, we should visualize how we would have felt if we had been there when Moshe broke the Luchos. Shock. Heartbreak. Dismay. And much more. Those are the emotions that should overcome us as we contemplate the loss of Rav Elyashiv.

As long as he was alive, even when he was in his final illness -- elderly, frail, incommunicative, and in very precarious health -- we knew that among us we had greatness in Torah, absolute integrity, a man whose every second was devoted to Torah and service of Hashem. To see him in his very simple apartment, to hear him at his *shiur*, to hear his chosen words as he

answered a supplicant or a questioner was to feel the presence of someone who lived in this world, yet was above it. The Luchos connected us to the Hashem Who fashioned them. Rav Elyashiv, too, connected us to Hashem, after Whom he fashioned himself with a lifetime of loving, superhuman effort.

When the Chazon Ish was *niftar*, the Brisker Rav said, "Until now there was a world *with* the Chazon Ish; now there is a world *without* the Chazon Ish." It took a Brisker Rav to fully appreciate the extent of that loss and to know how much the world was diminished by the loss of that *gaon* and *tzaddik*. Perhaps few people can truly evaluate how much our world has been diminished by the loss of the *gadol hador*, but all of us should realize that we have all suffered a great loss of Torah, *kedushah*, and uncompromising fidelity to *halachah*.

The gloom of the Three Weeks has been deepened. Let us resolve to evaluate ourselves and our world, to recognize

that no matter how comfortable and secure our lives may seem to be, we are still in *galus*. And now the protective *z'chus* of Rav Elyashiv has been torn from us.

When the Sfas Emes succeeded his grandfather, the Chiddushei HaRim, as Gerrer Rebbe, he said, "No individual can

take the place of my grandfather. But if all us work together to serve Hashem and strengthen each other, we can do it." Let us all strive to make ourselves better -- and better -- and in that way we can try to fill the void.



Photo Credits: Mordy Mehlman, JDN Photos, Kavien Images



## Marking the Yahrzeit of Maran Harav Elyashiv zt"l A Portrait of Greatness

GAVRIEL HORAN, AISH

### Who was Rabbi Yosef Shalom Elyashiv?

After his passing, over 300,000 people flocked the streets of Jerusalem to mourn the passing of Rav Yosef Shalom Elyashiv, age 102. Rabbi Elyashiv was the undisputed leader of the Lithuanian Torah community and to a great degree his legal rulings were respected across the board in Chassidic, Sefardi, and Modern Orthodox communities around the world. He was viewed by many to be the contemporary leading authority on *halacha*, Jewish law. Despite his exceptional scholarship and influence, Rav Elyashiv was neither the head of a congregation, yeshiva, or particular community.

### Destined for Greatness

Rav Elyashiv was the son of Rabbi Avraham Erenner and Chaya Musha, the daughter of the kabbalist Rabbi Shlomo Elyashiv known as the Leshem. Born in 1910 in Šiauliai, Lithuania, Rav Elyashiv was the only child, born to his parents after 17 years of marriage. He arrived with them to British Mandate Palestine in 1922 at the age 12. His father adopted his father-in-law's surname, Elyashiv, in order to gain a certificate to enter the country at the advice of the famed Chofetz Chaim of Radin, Poland.

In 1929, Rav Elyashiv married Sheina Chaya Levin, the daughter of the esteemed "Tzaddik of Jerusalem," Rabbi Aryeh Levin, also known affectionately as the "father of the prisoners" due to the care he showed to the Jewish underground members incarcerated by the British during the Mandate period. The couple had 12 children – all of whom were raised in their modest two room apartment in the Jerusalem neighborhood of Meah Shearim. At the time of his death, Rav Elyashiv had nearly 1,000 descendants and had seen the birth of a sixth generation of offspring when one of his great-great-grandchildren gave birth to a son in 2009.

Although Rav Elyashiv never attended a formal yeshiva framework, he was recognized as a genius in Talmud study at a young age. He was appointed as a Rabbinic Court Judge (*dayan*) to the High Court of the Chief Rabbinate of Israel by Israel's Chief Rabbi at the time, Rav Yitzchak Herzog – who exempted him from the rabbinical examinations due to his high level of scholarship. He resigned from this position in 1972 and for the next 40 years of his life, held no official positions. Although he never wrote any Torah works, his family members and students wrote down numerous volumes of his *halachic* rulings and Talmudic insights, while he devoted all of his time to his incessant studies and daily lectures.

Although Rav Elyashiv was the spiritual leader of the Degel HaTorah political party for the past 30 years, he only entered politics at the behest of the great Rosh Yeshiva, Rav Menachem Mann Shach. He personally despised politics and only agreed to get involved because he felt that he was genuinely needed, as it says in Eth-

ics of Our Fathers, "In a place where there are no leaders, strive to be a leader."

"He had one interest – to help the Jewish people," said Rabbi Nachum Eisenstein, the rabbi of the Maalot Dafna neighborhood of Jerusalem and a close disciple of Rav Elyashiv. "He had no ulterior motives or personal interests."

### Maximizing Every Single Moment

For the past 80+ years since his wedding, Rabbi Elyashiv's daily schedule began at 2 a.m. and included anywhere between 16 to 20 hours of intensive Torah study – despite the fact that he was stricken with several illnesses throughout his childhood and adult life. On one occasion, members of his household noticed that he had been standing during his learning and asked why he did not sit down. He answered that since he was tired, he feared that he may drowse while learning. If he stood, he would be sure not to doze off. Rav Elyashiv used to receive visitors from around the globe on a daily basis in addition to leading rabbis and politicians of Israel, answering their complex *halachic* inquiries. Despite his advanced age and illness, he continued responding to questions from rabbis around the world with total lucidity until the very end. Even when he was sick in hospital, he continued to rise at 2:00 a.m. for his regular studies.

For many years, Rabbi Hillel Weinberg, the Rosh Yeshiva of Aish HaTorah, would visit Rav Elyashiv almost every week, on Friday afternoons. Rav Elyashiv would receive people about an hour before the beginning of Shabbat, usually in the synagogue, where he would sit and study without interruption all day. "I always tried to arrive a little earlier than his official 'office hours' to watch him learn aloud," Rav Hillel said. "Although he usually studied alone, he would explain the Gemara to himself, out loud, as if he were sitting with a study partner. He embodied the fulfillment of all the 48 Ways to wisdom which facilitate the acquisition of Torah, with an ear that listens, with lips that explain, and learning by teaching.

"He was meticulous about utilizing every moment of the day to study Torah, even during the hours he would receive people. When one person would leave the room and the next entered, Rav Elyashiv's eyes would be on the page of the book before him, and his attention was wholly on the subject that he was presently studying to such an extent that one could stand before him for several minutes until he noticed that someone had come into the room."

In his classes and writings he often quoted obscure texts entirely from memory. "If you have so much love for something, your brain remembers," Rabbi Eisenstein explained. "Every word of Torah was so dear to him that he never forgot it. The only pleasure he had in this world was learning Torah."

Whenever he issued a legal ruling, he made sure to examine the issue from all possible sides. When dealing with a ques-

tion of technology he would always assign experts to research the situation in depth, so as to assure himself that he fully understood the facts before ruling.

### The Wisdom of Silence

Despite his busy learning schedule, Rav Elyashiv used to meet with dozens, if not hundreds of people a day from every walk of life. Many were world renowned rabbis or politicians. "He would welcome all who came to him, treating them kindly and respectfully, and patiently answering any questions without hurrying the person who had come to seek his advice," Rav Hillel recalled. "He also always gave priority to women and their questions."

He made a point to never try to argue with someone unless he felt his opinion might be heeded. There are those who say that he attributed his long life to the fact that he never got angry. "He never told anyone what to do," Rabbi Eisenstein said. "If anyone asked his opinion, he would gladly tell them, but if someone came to argue with him, he always remained silent. He never raised his voice, never gave people admonishment, and never insulted anyone. Even if he disagreed with something someone said, he wouldn't say they were wrong unless he knew that they wanted to hear his opinion. Many people left a meeting with him thinking that he agreed with them even though he was vehemently opposed, simply because he remained silent. Why try to convince someone of something if he knew they wouldn't listen? He spoke only when he felt he could make a difference."

There was one exception to this rule: his students. "He was very demanding from his students and never supported them in something that he disagreed with," Rabbi Eisenstein continued. "He didn't cover up for their mistakes and he was fast to tell them if he felt that they were wrong because he knew that they wanted him to guide them."

One time, someone accidentally pushed into the Rav at a crowded event. The man was devastated and asked for permission to request forgiveness from the Rav. Rav Elyashiv's response was that he didn't feel a thing and therefore there was nothing to ask forgiveness for. He knew that even if he forgave the man, that he would still feel bad, so instead he acted as if the incident had never even happened.

### Gratitude for Life

Eight years ago, a vein in his heart burst, and the doctors said there were two options: if they operated on him, the chances of success were only three percent. If the surgery were not performed, he would live no longer than three days. The decision had to be made there and then, on a Shabbat. The Rav's relatives travelled to his son-in-law, Rabbi Chaim Kanievsky in Bnei Brak on Shabbat, to hear his opinion on the matter, and he ruled that in the meantime, nothing should be done. On Saturday night, they found out about a specialist



from the U.S. who could take care of the matter without anesthesia and surgery. The doctor, together with all his instruments, was flown to Israel and, miraculously, the treatment was successful. Everyone could see that God had answered the prayers of those hundreds of thousands who had prayed for Rav Elyashiv's recovery.

"He defied medical statistics again and again," Rabbi Eisenstein said. "There were many times that the doctors gave up, but he always pulled through. He attributed his recovery to the prayers of the Jewish people around the world."

The Rav used to receive numerous invitations to serve as the *sandek*, or godfather, at circumcision ceremonies each day, but he traditionally only made rare exceptions to take time off from his busy schedule. After his miraculous recovery eight years ago, however, he began accepting every single offer that came to him. For the last eight years of his life he often attended three to five circumcision ceremonies each day – even when he was too sick to attend prayer services in synagogue. "He felt tremendous gratitude to the Jewish people for praying for him and wanted to pay back a minimum by becoming more accessible," Rabbi Eisenstein said. "Although it was difficult for him to walk or even go to synagogue to pray – he still accepted each invitation. He had given them his word that he would attend, and his word was set in stone."

Rabbi Elyashiv didn't want to accept gifts from anyone. Each year, Rabbi Eisenstein used to bring him a set of the four species for the holiday of Sukkot. Rav Elyashiv used to force him to accept a check in return for them. When he saw that the checks weren't being deposited, he started giving cash.

A world renowned heart specialist from America used to check him whenever he was in Israel, but refused to take any money. Rav Elyashiv didn't understand that this was the doctor's greatest honor of his career. At the Bar Mitzvah of the doctor's son, Rav Elyashiv had someone buy him a huge, beautiful leather bound set of books on his behalf. He was so happy to be able to finally pay him back. On the inside cover of one of the books, he wrote a handwritten inscription. "It was probably the best present that the boy got," Rabbi Eisenstein said, "but Rav Elyashiv didn't realize that the greatest part about it was the inscription!"

Rav Elyashiv's wish was that no eulogies be recited at his funeral and that he be buried at the Har Hamenuhot cemetery alongside his wife, despite the fact that a burial plot was reserved for him at the Mount of Olives – the traditional burial place for renowned Torah luminaries. This is testament, once again, to the fact that this Torah giant and leader of the Jewish people saw himself as nothing more than a simple Jew.



Yahrzeits licensed to the Flatbush Jewish Journal by Manny Saltiel & Anshe.org

## 26 Tammuz

**Rav Nachman Bulman** (1925-2002). His parents, Reb Meir and Ettel Bulman, were Gerrer chasidim who had moved to the Lower East Side from Poland. Reb Meir had lost his first wife in childbirth and his second wife in a pogrom. He had also lost two children. In their 40s, the Bulmans received the Imrei Emes of Ger for a bracha for children. The result of that blessing was Nachman, who was born in New York. He attended Yeshivas Rabbenu Yitzchak Elchonon and then studied in its rabbinical program. He received *semicha* and a B.A. (in philosophy) from Yeshiva College. During the week, he learned in the Litvishe yeshiva way. On Shabbos and Yom Tov he absorbed the atmosphere of his parents' Polische shteibel with a love of *chassidus*. For years, he was also a frequent visitor at the tishin of the Modzitzer Rebbe, Rav Shaul Yedidya Taub. In 1950, Reb Nachman married Shaindel Freund, his *aiyshes chayil* for 52 years. He found a position in the town of Danville, Virginia, a small Orthodox community which consisted of about 30 families. He held the position for 3 years. From 1953-1954, Rabbi Bulman served as *mashgiach* in Yeshivas Rabbeinu Yitzchak Elchonon. He was once again pulled to the world of rabbonus when he became rov in South Fallsburg, N.Y., in 1954. During this time, he founded the National Conference of Synagogue Youth (NCSY), together with Rabbis Weitman, Goodman, and Chait. His next position was as head of Adas Jeshurun synagogue in Newport News, Virginia, beginning in 1957. Rabbi Bulman then returned to his position as *mashgiach* in Yeshiva University from 1962-1963, and then worked for Torah Umesorah from 1963-1967. In 1967, he took his next rabbinical position as the rav of the Young Israel of Far Rockaway. During this time, he founded Sarah Schneirer High School and Seminary in 1968 and the Yeshiva of Far Rockaway (Yeshivas Derech Eison). He taught in both places.

**Rav Yechezkel Shraga of Shinev** (Rav Sinai of Zhemigrod), (1870-1941). Rav Chaim of Sanz especially treasured his fourth son, Rav Baruch of Gorlitz, saying that a lofty soul such as his had not descended to the world for the past three hundred years. When he was fourteen, Rav Baruch married the daughter of Rav Yekusiel Yehudah Teitelbaum, the Yitav Lev of Sighet and a talmid of Rav Chaim Sanzer, and in 1870, Rav Sinai was born to the couple, in Rudnik. After reaching adulthood, Rav Sinai served as rav for several years in Gorlitz and Koloshitz, before taking over a permanent position in Zmigród, a scenic mountain town about 150 kilometers from Cracow, where Jews had lived since at least 1410. Zmigród had a relatively small community - a 1900 census records it having 1,240 Jews out of a total population of 2,249. Nowadays, this region of Austrian-controlled Galicia is part of Poland. He escaped the Nazis by fleeing to Lemberg, Galicia, but was exiled

to Siberia by the Soviets. He did not survive the trip.

## 27 Tammuz

### Yosef ben Yaakov Avinu

**Rav Yaakov Adess**, born in Yerushalayim (1898-1963), the youngest of his father's four sons. He received his early education from his father, Rav Avraham Chaim Adess. In 1910, his father placed him in Yeshivas Ohel Moed, where he learned under Rav Raphael Shlomo Laniado and Rav Yosef Yedid Halevi. There, he stayed as *magid shiur* from 1920-1923, when the yeshiva closed. He moved with Rav Laniado to Porat Yosef, first as *magid shiur* and later as Rosh Yeshiva. Most of his writings on Shas were destroyed when the Jordanians captured the Old City in 1948. At the end of 1945, Rav Adess was appointed as *av beis din* in Yerushalayim. In 1955, he was chosen to serve on the Chief Rabbinate's Beis Din Hagodol.

**Rav Shmuel Rozovsky** (1913-1979), born in Grodna to Rav Michel Dovid (Rav of Grodna for 40 years) and Sarah Pearl, daughter of Rav Avraham Gelburd, who had served as Grodna's previous rav for almost 50 years. At a very young age, he began to study in the Shaar HaTorah Yeshiva of Grodna, under Rav Shimon Shkop, eventually becoming his *talmid muvhak*. In 1935, his father was *niftar*, and the gedolei Torah urged Rav Shmuel to succeed him. However, he was drafted into the Russian army and moved to Eretz Yisrael. There he began studying in the Lomza Yeshiva in Petach Tikvah. In 1944, Rav Yosef Shlomo Kahaneman opened the Ponovezh Yeshiva and chose Rav Shmuel, only 30 at the time, to head the yeshiva. Later on, he was joined by Rav Dovid Povarsky and Rav Elazar Menachem Man Shach. Subsequently, he was asked by Rav Kahaneman to head the newly founded Grodna Yeshiva in Ashdod.

**Rav Elimelech Ehrlich** (1914-1989), a seventh generation Karlin chossid, was born in the town of Kodznahorodok, next to Stolin, not far from the border of Poland and Russia. During WWII, his family moved to Samarkand. There, he composed Yiddish *niggunim* for the many Jewish refugees, cheering their broken hearts. His role in life was thus fixed. After the war, in Paris, Rav Yom Tov discovered a new brand of fire which began to kindle in his heart: Novardok. He later moved to New York, and then to Eretz Yisrael.

**Rav Mordechai Twersky**, Skverer Rebbe of Flatbush (1924-2007). Born in Kishinev, he moved with his family to America when he was four months old. When his father, Rav Yitzchak, was *niftar* in 1941, Rav Mordechai and his brother, Rav Dovid, ran their father's *beis midrash* in Boro Park. Rav Mordechai opened the Skverer *beis midrash* in 1970.

## 28 Tammuz

### Rav Elazar of Lizensk (1806)

**Rav Moshe Teitelbaum**, *av beis din* of Ujhely, Hungary (1759-1841), author of Yismach Moshe, founder of Satmar and Sighet dynasties. He was a direct descendent of the Rema. He served as Rav and Av Beis Din of Shinova at the age of 26. He made a shiduch with his only daughter to a chasid of the Choseh of Lublin, and shortly thereafter became a follower himself. He taught Rav Yechezkel Shraga Halberstam of Shinova.

**Rav Shlomo Ganzfried** (1804-1886), born in Ungwar, Hungary. His father died while he was still young, and he was raised by the Rav of Ungwar, Rav Tzvi Hirsch Heller. He is the author of Kitzur Shulchan Aruch.

**Rav Nachman Kahana**, author of Orchos Chaim (1904)

**Rav Yaakov Shaul Elyashar** (1817-1906). Born to Rav Eliezer Yerucham Elyashar in Tzefas, young Yaakov Shaul moved with his mother at the age of six to Yerushalayim; his father died a year later. His mother's second husband, Rav Binyamin Mordechai Navon, took the boy under his wing. In 1883, Rav Yaakov Shaul accepted to become Rishon Letzion. At the inauguration, he also received the title of Chacham Bashi by the Turkish rulers. Rav Yaakov Shaul authored the sefer Yissa Bracha. His son, Rav Nissim Elyashar, founded a *charedi* community in Yerushalayim and named it Givat Shaul, in his father's honor.

**Rav Chaim Friedlander** (1923-1986), *mashgiach* in Ponovezh. He is considered one of the closest disciples of Rav Dessler. Author of Sifsei Chaim and Mesilos Chaim B'Chinuch.

## 29 Tammuz

### Rav Yochanan HaSandler

**Rav Shlomo Yitzchaki** (Rashi) (1040-1105). He traced his ancestry through the Tanna'im Rav Yochanan HaSandler and Hillel the Elder back to King Dovid. He received his early talmudic training from his father, Rav Yitzchak. At a young age he went to Worms, Germany, to broaden his knowledge under Rav Yaakov ben Yakar. At the age of 25 he returned to his native Troyes. Amazingly, Rashi accomplished all his work during the Period of the Crusades, when life was extremely dangerous for the Jews. Rashi had three daughters, who were great scholars in their own right, but also were married to men of greatness, and had children known as the "Baalei Tosafos," the most famous of whom, Rav Yaakov ben Meir, was known as Rabbeinu Tam.

**Rav Yehoshua Boaz**, the Shiltei Hagibborim, Italian commentator to Rif (1612)

## 1 Av

**Aharon Hakohen** (1395-1272 BCE) [the only yahrtzeit mentioned in the Torah]

### Elazar ben Aharon Hakohen

**Rav Chaim of Krasna** (1793)

**Rav Shmuel Ehrenfeld** (1805-1883), author of Chosan Sofer, and Rav in Matersdorf.

**Rav Yaakov Moshe Shurkin**, Rosh Mesivta Rabbeinu Chaim Berlin, student of the Chafetz Chaim (1963)

**Rav Shlomo Halberstam** (1908-2000), son of Rav Ben Zion, grandson of Rav Shlomo, founder of the Bobov dynasty. At the outbreak of World War II, he and his father escaped to Lemberg. On the fourth of Av 1942 his father was killed, and Rav Shlomo escaped to the Bochnia Ghetto. In Bochnia, the Rav lost his Rebbetzin and two children. He managed to escape with his only surviving child, Naftali, to Budapest, and then to Bucharest. Rav Shlomo is believed to have been the last remaining Chassidic rabbi to have survived the Holocaust. Born in the Galicia region of central Europe, Rav Halberstam arrived in the United States in 1946, alone and indigent after his group was largely obliterated by the Nazis. During the war, Halberstam dressed up as a nun in order to rescue other Jews, hiding them in the false bottom of a coal truck. Halberstam is widely credited with rebuilding the Bobover community in the United States.

## 2 Av

**Rav Aharon Tumim** (1630-1690). A rav in Prague from 1659 to 1672, Rav Aharon became Rosh Yeshiva in Worms in 1672. He wrote Mateh Aharon on the Hagadah. In 1687, he accepted a position as Rav of Krakow, but because of political circumstances, he delayed his departure until 1690. Shortly after he left Worms, the city was destroyed by the troops of King Louis XIV. He served in Krakow four months before a Polish nobleman had him arrested; he died as a result of torture.

**Rav Aharon Yosef Baksht**, known in mussar circles as Reb Archik (1863-1941). Born in Iyola, Lithuania (near Vilna), an only child to Rav Yeshayahu Baksht, he left home to study in Volozhin when he was 14. After studying under Rav Yitzchak Blazer at Halvayas HaMeis yeshiva in Slobodka, for three years, he transferred to the Beis Hatalmud in Kelm and became one of Rav Shimcha Zissel's most outstanding talmidim. After his marriage, he took his first rabbinical post in Bisgola, near Shavli. Thereafter, he served at Simiatitz (1896-1901), Volgograd (later known as Stalingrad), Shadova, Suvalk, and eventually - in 1926 - in Lomza, where he also founded a Kollel. In 1937, he moved to Shavli to replace Rav Meir Atlas and founded a yeshiva. He was shot and murdered by the Nazis. Sadly, his many *chiborim*, Italian commentator to Rif (1612)

CONTINUED ON PAGE 73

*dushim* and commentary on the Yerushalmi were also destroyed.

**Rav Gedaliah Silverstone** (1871-1944). Born in Eastern Europe in 1871, he studied in the yeshiva of Telshe under Rav Eliezer Gordon. In 1901, Rav Silverstone became Chief Rabbi of Belfast (Ireland). In approximately 1906, he moved to Washington, D.C. where he served several congregations, including Tifereth Israel (which was then Orthodox) and Ohev Shalom. During the 1930s he settled in Eretz Yisrael. His works include *Beis Meir*, *Yeshuah Gedolah*, *Pirchei Aviv*, *Sukkas Shalom* and a Haggadah commentary entitled *Korban Pesach*.

**Rav Moshe Stern**, the Debrecziner Rav, author of *Be'er Moshe* (1914-1997). Born in Neuhaizal, Slovakia, on Hoshana Rabah, his father, Rav Avraham, was the Rav of Neuhaizal, a historian and author of the *sefarim*, *Gapei Eish* on the Shas, *Shulchan Eish* and *Melitzei Eish*. After learning with his father and grandfather, Rav Moshe left Neuhaizal to study in Yeshivas Pressburg, headed by the Chasam Sofer's great-grandson, Rav Akiva Sofer, the Daas Sofer. Rav Moshe married a daughter of Rav Mordechai Nissan HaKohen Strasser, a grandson of the Chasam Sofer. After his marriage, he moved to Debrecen, Hungary's second largest city, where Jews had been barred from living until 1840. Debrecen had served as the capital of Hungary twice, once in 1849, and a second time, in 1944. In Debrecen, he was appointed a *poseik* and *dayan*. By 1941, 9,142 Jews lived in Debrecen and comprised about 7% of its population. After the war, about 4,640 Jews returned to Debrecen making it the largest Jewish community in the area. Rav Moshe restructured the *kehillah*. Together with the Admor of Erlau, he even founded a yeshiva in Budapest. In about 1950, Rav

Moshe was invited to be the rav of Buenos Aires, Argentina, where he stayed for a year. Soon afterwards, Rav Moshe moved to New York and established his 'Kahal Yesodei HaTorah' whose congregants were mostly immigrants from Hungary. In 1969, Rav Moshe began publishing his *sefer* of responsa, *Be'er Moshe*. Another of Rav Moshe's *sefarim* is his "Kunterus HaElectric" where he discusses the dozens of *shaylos* involved with electricity, such as accepting testimony over the phone and setting up alarms to work on Shabbos.

### 3 Av

**Rav Shimshon of Astropolia**, along with 10,000 Jews of Polana, died *al kiddush Hashem*, in the Chmielnicki massacres (1648).

**Rav Shimshon Bachrach of Nicholsburg**, son of the Chavos Yair (1721)

**Rav Yaakov Landau**, son of the Noda BiYehudah (1822)

**Rav Shmuel Bornstein** (also known as Shmuel Salir), author of *Shem Mishmuel* and Rebbe of Sochaczew (Sochochow) (1855-1927). He was the son of the Avnei Nezer.

**Rav Yitzchak ben Mordechai Twersky**, the first Skverer Rebbe in America. Known as Reb Itzikel Skverer, he left Ukraine and settled in the Boro Park section of Brooklyn. Eventually he came to America, arriving in 1923.

**Rav Eliyahu Moshe Shisgal** (1973). Learned with Rav Shlomo Heiman at Yeshivas Torah V'Daas. He married Faye Gittel Feinstein, daughter of Rav Moshe Feinstein.

## Amidst Tight Security, Thousands Mark Yahrzeit of Ohr Hachaim zt"l on Har Hazeisim Without Incident

Jerusalem...As rockets rained on major cities and a tense standoff with rioting Palestinians only days earlier, thousands marked the *yahrzeit* of the saintly Ohr Hachaim on Har Hazeisim, thanks to efforts by the International Committee for the Preservation of Har Hazeisim. A year earlier, visitors were pelted with rocks as was a busload of Jews ascending to Har Hazeisim. Many more Jews came this year to be *mispallel* for the security of the *yishuv* as rockets continued unabated.

Yanky Bichler who represents the ICPHH in Israel contacted Eli Bin, the Director of Magen David Adom who despite the tense situation in the South personally took charge of a large presence of his volunteer. He contacted his friend Yosi Perienti, the Commander of the Israeli Police in Jerusalem who in turn added to the already heavy presence on Har Hazeisim. Both Bin and Perienti personally came to Har Hazeisim to take charge of the event.

"It was important to demonstrate to the Jewish world that Har Hazeisim was no longer abandoned and that at a time like this when Jews wanted to pour their hearts out at the *kever* of the Ohr Hachaim Hakadosh that they do so in complete safety," said Avrohom Lubinsky, Chairman of the International Committee for the Preservation of Har Hazeisim. He noted that in addition to the thousands who came to the *tzion* of the Ohr Hachaim on his *yahrzeit* (15th of Tammuz), his *kever* is amongst the most visited on Har Hazeisim.

Most Jews refer to the Ohr Hachaim as the Ohr Hachaim Hakadosh, reflecting his reputation as a *gaon* and one who was steeped in *kabbalah*. Rav Chaim ben Moshe Ibn Attar became known as the Or Hachaim after his popular *peirush*. He was born in Meknes, Morocco, in 1696 and was *niftar* in Yerushalayim on July 7, 1743. He was one of the most prominent *rabbonim* in Morocco.



# MISASKIM SHIVA LISTING



NIFTAR/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP
<b>R' Lonnie Jacobson z"l</b> Mrs. Diane Jacobson - wife Habachur Yossi Jacobson - son	1485 E 16th Street Apt 4C corner Ave O Flatbush	Wednesday Morning 7/23/14
<b>Mrs. Lily Want z"l</b> R' Yitzchok Schwarzmer - brother R' Kalmen Schwarzmer - brother Mrs. Yachy Rindner - sister	4319 10th Avenue Apt 3 bet 43rd St & 44th St Boro Park	Wednesday Morning 7/23/14
<b>R' Moshe Yisroel Cohen z"l</b> Mrs. Leah Cohen - sister R' Yoel Cohen - brother Mrs. Chaya Muller - sister Mrs. Chava Deitsch - sister R' Shaya Cohen - son R' Shaul Yitzchok Cohen - son R' Menachem Cohen - son Mrs. Faiga Blackman - daughter Mrs. Sura Esther Jungreis - son Mrs. Mattel Fried - daughter	11 A Edwin Lane off Walter Drive Monsey	Wednesday Morning 7/23/14
<b>Mrs. Jodie Rubenstein z"l</b> R' Max Rubenstein - son	88 Mark Dr bet Park St & Marginal Rd Atlantic Beach	Thursday Morning 7/24/14
<b>Mrs. Shirley Spiro z"l</b> R' Elliot Spiro - son R' Mendel Spiro - son Mrs. Ronda Rosen - daughter	45 Dorothy St bet Forest Hill Rd & Fields Ave Staten Island	Thursday Morning 7/24/14
<b>R' Harry Schwartzbard z"l</b> R' Arthur Schwartzbard - son Mrs. Karen Cutler - daughter	1179 Lincoln Ct bet Lincoln Ave & Park Ave Elberon, NJ	Thursday Morning 7/24/14
<b>Mrs. Chaya Sara Rothenberg z"l</b> R' Yisroel Akiva Rothenberg - husband R' Yehuda Labkovsky - brother R' Moshe Dovid Labkovsky - brother R' Moshe Rothenberg - son R' Yankel Rothenberg - son R' Meir Rothenberg - son Habachur Eli Rothenberg - son Mrs. Ety Kanarek - daughter Mrs. Devora Ackerman - daughter Mrs. Zeesy Munk - daughter Mrs. Nechama Weissman - daughter Mrs. Tzippy Yankelowitz - daughter	54 Witzel Ct off Horton Dr Monsey	Friday Afternoon 7/25/14
<b>Mrs. Olga Ordentlich z"l</b> R' Louis Ordentlich - son	99 Beechknoll Rd bet 75th Rd & Overhill Rd Forest Hills	Friday Afternoon 7/25/14
<b>Mrs. Zelda Wrotzlovsky z"l</b> R' Chaim Wrotzlovsky - son Mrs. Mindy Hammond - daughter Mrs. Rivky Polansky - daughter Mrs. Rochel Lang - daughter Mrs. Devora Bleich - daughter	1312 Ave N bet E 13th St & E 14th St Flatbush	Sunday Morning 7/27/14
<b>R' Chaim Svarc z"l</b> R' Yankel Svarc - son Mrs. Judy Beilus - daughter	1064 55th St bet 10th Ave & 11th Ave Boro Park	Sunday Morning 7/27/14
<b>R' Donald Greenstein z"l</b> Mrs. Judy Greenstein - Sister R' Jonathan Greenstein - Son	317 Kirby Ave Bet Bryant St & W Broadway Woodmere	Sunday Morning 7/27/14



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## FJCC Interviews Assembly Candidates

As election season begins anew, the Flatbush Jewish Community Coalition has begun its annual series of meetings and interviews with perspective candidates for political office. Members of the FJCC board met this past week with four candidates for the NY State Assembly vying for two local seats. All four candidates had reached out to the FJCC to engage the Flatbush Jewish community on issues and to seek the community's support in the upcoming September 9th Democratic Primary.

Running in the 42nd Assembly District to replace the retiring Assemblywoman Rhoda Jacobs are Rickie Tulloch and Rodney Bichott. Both are members of the African American community, and both are seeking the support of Orthodox Jews living in the district. FJCC members used the opportunity to vigorously question both candidates and seek their positions on high priority communal issues. Education assistance for private schools and support for special needs children dominated the conversation. Both candidates expressed their desire to represent the needs of the Orthodox community in Albany. While this initial exchange was a good start, future meetings are being planned to better understand each candidate and where they stand on the issues that matter most to the Flatbush Jewish community.

The 45th AD is currently represented by Steve Cymbrowitz who pledged to continue to use his experience, relationships and seniority on behalf of his constituents. Ben Axelrod, an Orthodox Jew who was born in the Soviet Union, discussed his ideas and vision for the future. Mr. Axelrod lost



narrowly to Mr. Cymbrowitz in a primary four years ago. The questions addressed to both candidates were pointed and led to some very productive conversations. Coalition members used this opportunity to voice their concern and feelings on a number of issues including education, morality issues, kids at risk, and government support for communal organizations.

After the candidates left, the board began an important discussion of how to expand Flatbush voter registration numbers. Of the many tasks undertaken by the FJCC, recent elections have seen an energized FJCC presence resulting in better voting numbers by the community on Election Day. "Strong Orthodox Jewish voter registration numbers and voter turnout benefits our community in numerous tangible ways" FJCC Chairman, Josh Mehlman, commented. Mr. Mehlman continued, "The FJCC plans to build on last years very successful voter registration and get-out-the vote drives that helped secure a victory for Councilman Chaim Deutsch."

This meeting is part of an ongoing effort by the FJCC to unite the rabbinical, communal and political leadership of the growing Flatbush community.



## FJCC EVENT CALENDAR

**JULY 29**

**Yeshiva Torah Vodaas**  
Nine Days Kinus

**AUGUST 5**

**Chofetz Chaim Heritage Foundation**  
Tisha B'av Event

**Kleinman Holocaust Foundation**  
Tisha B'av Event

**AUGUST 1-AUGUST 3**

**Beth Medrash Govoha**  
Catskills Community Shabbos and Reception

**AUGUST 6**

**Keren Aniyem**  
Annual Summer Event **SEPTEMBER 14**

**Bris Avrohom**  
Annual Dinner

**Shuvu**  
Annual Summer Lawrence Breakfast

**NOVEMBER 16**

**WLCR**  
36th Anniversary Dinner

**NOVEMBER 18**

**Ten Yad**  
Chinese Auction

**Bonai Olam**  
Chinese Auction

**NOVEMBER 19**

**Bikur Cholim of Flatbush**  
Nefesh Chaya Annual Tea

**NOVEMBER 23**

**Yeshiva Beth Abraham – Slonim of Jerusalem**  
Annual Dinner

**Yeshiva Derech Chaim**  
Chinese Auction

**DECEMBER 7, 2014**

**Yeshiva Rabi Chaim Berlin**  
Annual Dinner

**MAY 17, 2015**

**Yeshiva Derech Chaim**  
40th Dinner

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## Ohr Somayach International's Mentors Mission: Bringing Back Our Boys

Visiting the Frenkel home in Nof Ayalon on Sunday morning with 80 mentors and students to be *menachem avel* was a moment that will remain etched on the hearts of all of us for a long time. The *baalei batim* and the not yet *frum* college students in our group had come to *Yeshivas Ohr Somayach in Eretz Yisroel* from North America to learn tour and grow together on the Mentors Mission. That morning, the group had come to deliver a powerful message to the Frenkel family. The missive was that we had all dedicated the work of bringing back the boys on this trip closer to *Hashem* to be a source of merit for the three students who were tragically murdered and who were not able to be brought back to their own homes. The Frenkel's were visibly moved by the concern and outpouring of

emotion from the group and thanked us for the *chizuk*.

The Mentors Mission began Wednesday evening with a walk along the Ramparts Walk, a tour of the *Churva Shul* and the opening banquet overlooking the *Kosel* where the mentors and students formally greeted each other. Rav Avrohom Reisman, *Rosh Kollel* of *Ohr Somayach* and Rav Dovid Kaplan, senior lecturer, inspired the group with moving talks.

After the Thursday morning learning session where we began the *sugya* of *zeh nehneh vezeh lo chaser*, the group took part in an exhilarating Krav Maga anti-terrorist training session followed by a trip to *Nes Harim* water park. R' Yossel Tabak hosted a lavish dinner at this home for the group Thursday night. He spoke about the *mitzvah* of "*Veahavta*

*L'Rayacha Kamo-cha*," explaining to the students that he opened up his home not because he knew the group or because he expected any payback. Rather, expressing love towards other Jews is a fundamental part of *yiddishkeit*. A late night trip to *Kever Rochel* closed out a most tiring but fulfilling day.

Throughout *Shabbos*, Rav Nota Schiller, *Rosh Hayeshiva*, Rav Yitzchok Breitowitz and Rav Dovid Gottlieb, senior lecturers, and Rav Moshe Tuvia Lieff,



*Morah D'Asra Agudas Yisroel Bais Bin-yomin* in Flatbush, who graced the Mentors Mission with his presence, delivered powerful *shiurim* and *derashos*.

CONTINUED ON PAGE 75



## Parashas Masei Selfish, But Potent Nonetheless

*For he must dwell in his city of refuge until the death of the Kohen Gadol, and after the death of the Kohen Gadol the killer shall return to the land of his possession (35:28)*

The Torah makes the length of an unintentional killer's sentence in an *ir miklat* (city of refuge) contingent upon a most peculiar condition: the death of the Kohen Gadol. The Talmud (*Makkos* 11a) relates that mothers of Kohanim Gedolim were concerned that those killers might pray that their sons should die, and they would therefore bring food and clothing to the *arei miklat* in an effort to make its residents happy so they should not wish death upon the Kohen Gadol.

The Talmud wonders why they had to undertake such action. A verse in *Mishlei* (26:2) states clearly, "A gratuitous curse will not come upon him"; one need not fear a curse issued for no reason. Why, then, should the Kohen Gadol's mother be concerned that her son would die as the rest of a killer's curse?

*Talmud Yerushalmi* explains that there is a difference between a curse and a *tefillah* (prayer). An unprovoked curse will not come to pass, but there is no guarantee that an unjustified and unprovoked *tefillah* will not be answered.

There is another *halachah* involving a Kohen Gadol that points to this very same teaching.

We read during the *avodah* of Yom Kippur Mussaf that in the times of the *Beis HaMikdash*, as the Kohen Gadol exited the *Kodesh HaKodashim*, he would utter a short *tefillah*. What was he *davening* for at that exalted time?

One of the things he said was, "Please ignore the prayers of wayfarers." The Kohen Gadol was concerned that someone would be in the middle of a road trip and he would feel a couple of drops. In fear of getting caught in a downpour, he might pray,

"Please, Hashem, let it stop raining." Since that selfish prayer would be detrimental for farmers and society at large, the Kohen Gadol had to expend some of the uplifted moments as he exited the *Kodesh HaKodashim* to pray that Hashem ignore that *tefillah*, because he realized that Hashem might just listen to this single wayfarer!

To understand how and why it is so, we must analyze a story in the Gemara.

The Talmud relates that a demon was injuring members of the *yeshivah* of Rav Acha bar Yaakov, and all attempts to rid themselves of the demon failed.

One day, Rav Acha bar Yaakov heard that Abaye would be visiting their town, and he came up with a plan. He issued orders that no one should invite Abaye to stay with them in their homes, which would compel him to sleep in the *shul* (where the *yeshivah* learned) that night. Acha figured that Abaye would meet the demon and *daven* to have it removed once and for all.

Indeed, that is exactly what happened.

The *Maharsha* poses a question on this story. How could Rav Acha bar Yaakov endanger Abaye's life under the assumption that he would somehow emerge alive and well? How did he know that a miracle would save not only Abaye, but the entire city from danger? Even assuming that one is allowed to rely on miracles — which we are *not* allowed to do — a person who has enough merit to warrant a miracle may not want to waste his merits on having a miracle performed for him.

How did Rav Acha have the right to make Abaye lose some of his merit in heaven?

The *Maharsha* answers that Rav Acha bar Yaakov felt that Abaye would be able to stop this demon through *tefillah*, not through a miracle. Prayer, he explains, is part of the natural order of the world, and since it is a law of nature, one does not lose merit when using it.

The same applies to the prayers of unintentional killers in an *ir miklat* or of a wayfarer.

True, there is no reason for Hashem to grant their wish that a Kohen Gadol die or that there be no rain because one person will get home with wet clothing. But prayer is a natural part of the system this world was built on, and it can be accepted even without a reason.

When we see how potent prayer is even when the person *davens* for outrageous things (that the High Priest should die; there should be no rainfall), we realize how much more potent our prayers are when we *daven* that we should be able to learn better, to be better parents, better spouses, and better members of our community!

CONTINUED FROM PAGE 74

After an action-packed and uplifting Sunday that had the group visiting the Frenkel home, the ancient city of *Tzipori*, donkey riding in *Kfar Kedem* and a tour of the Galil Mountain Winery, I was a bit skeptical as to how the learning session would work outside the *Keiver Rashb"i* in *Meron*. After an inspiring speech by Rabbi Lieff, the group entered the *batei medrash* outside the *kever* and jumped right into the *milchamta shel Torah* that has always been the focal point of the Mentors Mission and is the source for the tremendous bond that gets created between the mentors and students during this five day experience. We then checked into the hotel in *Tzefas* for supper before heading out to *Amuka* for a midnight visit sans electricity. Rabbi Lieff led *Maariv* and the recitation of *Tehilim*. We then lit a few candles and had a most moving *kumzitz*. Many of the students expressed their feelings and desire to grow in *yiddishkeit*. Both mentors and students spoke from their hearts about what they had learnt on the trip and what they would like to take back home with them. It seemed as though the blackness of the Golan Heights mountain air had brought out the deepest feelings from within the *yiddisher hertzer*.

The final learning session Monday morning in *Tzefas* and was followed by ATV'ing in *Moshav Dishon*. We then

headed to the beach in *Kiryat Sanz*, Netanya.

At the farewell banquet in *Kiryat Sanz* on Monday, many of the students thanked the mentors for taking the time, resources and love for their fellow Jews to really make a difference in their lives. In the words of one of the students Hunter Clement, "Mentorship has taught me many things. It has taught me how to live a religious life, how to live a family life and how to be happy."

Earlier on in the trip, we had passed the bus stop where the abduction of the three boys had taken place as we were returning from *Krav Maga* anti-terrorist training and a tour of *Gush Etzion* Visitors Center. We decided to stop and get out. Rabbi Lieff spoke about the importance that *yiddishkeit* attaches to every single *yid*. We then had a moving *kumzitz* right there that culminated with the uplifting singing of "*Am Yisroel Chai*." Passersby stopped their cars as they watched the spectacle of eighty Jews from different backgrounds connect with the unity and love that this tragedy seems to have been able to trigger worldwide.

The boys have not been brought back alive but may the merit of bringing back our boys to our father in heaven serve as an *aliyah* for the *neshamos* of Naftali, Gilad and Eyal and may it bring about the days of "*vshavu bonim ligevulum*," when we will be brought back to our father.

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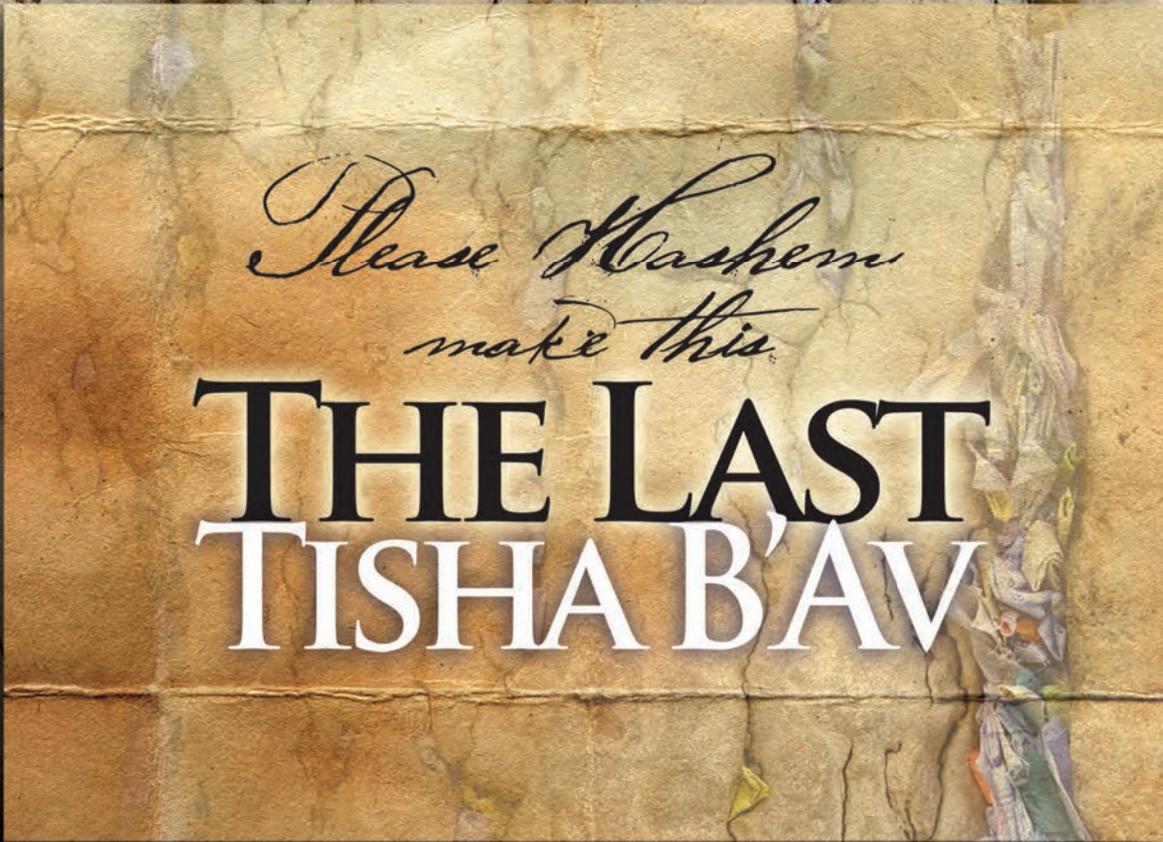
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