

DAVID ROSENBERG

With about 10 months left in office, President Barack Obama is considering unprecedented moves to implement a two-state solution, according to a Wall Street Journal report.

Senior US officials revealed that the President is looking to initiate a final negotiated settlement between Israel and the Palestinian Authority using United Nations Security Council resolutions, a step that would obligate not only Israel and the Palestinian Authority, but effectively determine the direction of US policy for the president's successor as well.

The report comes ahead of Vice President Joe Biden's visit to Israel on Tuesday, where he is scheduled to meet with Israeli Prime Minister Binyamin Netanyahu and senior Palestinian Authority officials. CONTINUED ON PAGE 92



Biden During Visit to Israel, Condemns Palestinian Attack

JNS

Upon arriving in Israel on Tuesday, U.S. Vice President Joseph Biden swiftly condemned the Palestinian terror attack that killed a visiting American business school student and wounded 11 Israelis in the port city of Jaffa.

Biden, who is on a tour of Middle East countries, landed at Israel's Ben Gurion Airport on Tuesday evening. He was greeted by Israeli Defense Minister Moshe CONTINUED ON PAGE 65



Palestinian Terror Wave Kills & Injures

JNS

A visiting American business school student was killed and at least 11 others were wounded in a stabbing spree carried out by a Palestinian terrorist in the Israeli port city of Jaffa on Tuesday evening. The victim was identified as Taylor Force, 29, a student at the Vanderbilt University Owen Graduate School of Management. He was visiting Israel as part of a school trip.

According to Tel Aviv police, the terrorist began stabbing people near the entrance to the Jaffa port. The attacker then fled on foot on the road towards CONTINUED ON PAGE 65

Israel Vs. The Foreign Media: When The Headlines Make Their Own Headlines

MAAYAN JAFFE-HOFFMAN/JNS

While the Israeli-Palestinian conflict is no stranger to making headlines, a brewing spat between the Israeli government and foreign media means that the headlines themselves—and the journalists behind them—become the story.

A CBS News headline from last month, "3 Palestinians killed as daily violence grinds on," failed to identify those Palestinians as the terrorists who carried out the attack and neglected to mention the attack's Israeli victim, policewoman Hadar Cohen.

CONTINUED ON PAGE 64



IDF: We Changed Beard Rules To Make It Difficult

Аита

The IDF's personnel directorate subcommittee, under the leadership of MK Yoav Kish (Likud) discussed tightening the restrictions on soldiers growing beards today (Tuesday).

The meeting saw a range of opinions on the charged issue. MK Kish proposed allowing a unified standard for all soldiers, including secular ones, while allowing religious soldiers the option to grow a beard in accordance with their worldview.

CONTINUED ON PAGE 65



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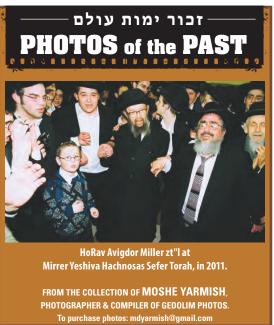












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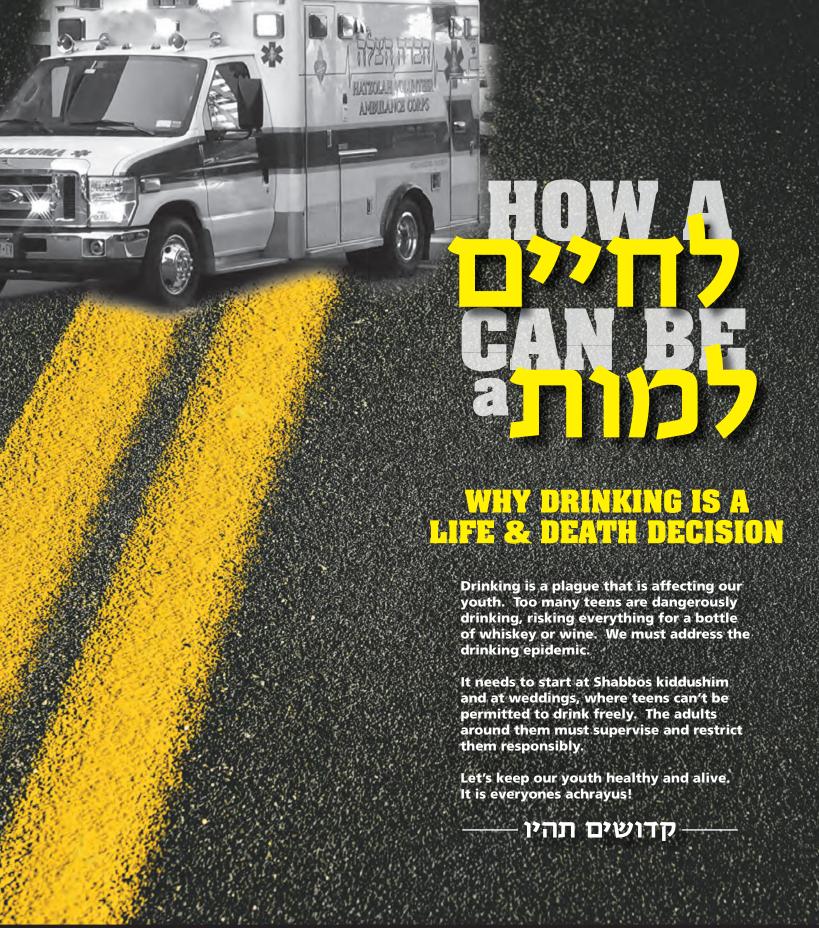
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A Vort From Rav Pam

RABBI SHOLOM SMITH, REPRINTED WITH PERMISSION FROM ARTSCROLL/MESORAH

Parashas Pekudei

The Work of Your Hands

Moshe saw the entire work, and behold! They had done it as Hashem had commanded, so had they done! And Moshe blessed them. (39:43)

When the construction of the Mishkan, its various vessels and utensils, and the special Bigdei Kehunah (priestly vestments) were completed, they were brought before Moshe. When he saw that everything was made exactly the way Hashem had commanded, Moshe blessed the people and said, "May it be Hashem's will that the Shechinah rest upon the work of your hands." He then added an additional berachah (blessing) that David HaMelech later incorporated into Tehillim (90:17): May the pleasantness of the Lord, our G-d, be upon us; our handiwork, establish for us; our handiwork, establish it.

The Malbim, in his commentary to Tehillim (ibid.), offers a penetrating insight. When a person designs and builds a magnificent edifice, he has changed the landscape and added beauty and splendor to the place or neighborhood where the building is situated. However, the person himself is unchanged; he remains the same base personality that he was before he built the building. (If anything, his ego may be more inflated now than it was before, as he enjoys the prestige and honor this achievement brings him.) But when a person reaches a milestone in his Torah study (e.g., he completes a *mesechta* of the Talmud), he is, in essence, a different person. He has added a new dimension of spiritual depth and breadth to his *neshamah*, which he will carry with him for the rest of his life. This is what the *pasuk* stresses: may our handiwork be upon us, that it improve us spiritually.

There is another insight in Moshe's first berachah that "the Shechinah rest upon the work of your hands." It is obvious that the Shechinah will rest upon the Mishkan and its vessels. An entity enveloped in such intense holiness is a welcome receptacle for Hashem's presence. But Moshe was alluding to a far more difficult task—that the Shechinah rest on the work of one's hands—on his farm and field, on his business or profession, the place where a person spends the bulk of his working hours. That is a much greater kuntz (accomplishment)! When one earns his livelihood in an honest, legitimate manner according to the guidelines of the Shulchan Aruch

CONTINUED ON PAGE 112

WED



FJJ Publisher's Message

MORDY MEHLMAN, PUBLISHER

What Future?

In a recent Jewish Week editorial (Feb. 12, 2016 issue), entitled "Conservatives Betting On The Future", both the content and inherent message are eye-opening.

It begins by observing the decline of the Conservative Movement. We quote:

"The Conservative movement, once the great center of American Judaism, has fallen on hard times, as have many sectors of modern Judaism. In 1971, the Conservative movement was the largest denomination, with 41 percent of American Jews affiliating. Today, the movement is down to 18 percent of American Jews, less than that among Jews younger than 30."

We, in the frum community are not surprised. All anti-Torah movements in our history, from Korach through the Tzidukim, have had their heyday and then disappeared into the trash-heaps of history.

What is surprising is the Conservative Movement's answer to their problem.

Again, we quote: "The Conservative movement is doing plenty. Its centerpiece, the Jewish Theological Seminary, recently announced it would be selling \$96 million of

real estate to give it the wherewithal to build a new library, dormitory, conference facilities and auditorium."

New facilities? \$96 million worth of new facilities? Is that what Conservative Judaism needs? The Conservative Movement has plenty of beautiful spacious synagogues which stand empty 99% of the hours of the year! How foolish can intelligent people be?

The message is simple. There is little that can be done to resuscitate the Conservative Movement. It's the old adage, "When desperate, throw money at the problem".

We take little comfort in their desperation and imminent demise. It pains us to see so many of Acheinu Bnei Yisroel who are so distant from Torah, whether they call themselves Conservative or unaffiliated.

For us, the message is this. American Jews don't put their faith in the made-up versions of our religion. The part of their neshama which connects to their Jewish ancestry is not satisfied with yesteryear's brand of Judaism.

In rejecting the Conservative Movement. their neshomos call out. We should be listening.





7:06 10:04 7:04 7:45

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Letters to the Editor



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

"Miracles" by Rabbi Salomon

I enjoy reading Rabbi Yaakov Salomon's FJJ "Out of the Box" column, however his last column "Open Miracles" bothered me a bit.

He indicates that the average Charedi family has very high expenses and scores of those families don't earn close to what they need. He says, "How do they manage? I truly believe it is an open miracle ..." I certainly believe that the fact that we still exist after 2000 years of hate and persecution is a miracle. Also Israel's existence for 67 plus years, being surrounded by a world that wants to destroy it is a miracle. However as I look at the current Rabbi Uri Zohar Purim campaign / Pesach appeal where he asks us to "Join us in helping 600,000 Jewish families in need. Do a mitzva by sending food for Pesach. Wine, matzos and tzedakah" and numerous other heart rendering appeals for children in Eretz Yisroel who do not have enough to eat...I feel that "ein somchin al haness" and we should do our duty in helping our less fortunate brethren. I am afraid that some gevirim among us who need another 50 million every year or need to expand their house or redo their kitchen again! May think that since Rabbi Salomon talks of open miracles, they don't have to share more of what the ribono shel olam has given them.

A.S.

Kiddush Etiquette

Regarding the FJJ letter from: "A (Sometimes Nauseated) Kiddush Goer/ Askan", I agree with all of the points you made in your letter and would like to add just one more. Everyone should wait for the Rov of the Shul to make Kiddush before partaking.

Ieff Wallach

Frequent Kiddush Goer/Non Askan

A True "Kabbolas" Shabbos

Last Friday evening, I was invited by my good friend, the noted askan, Yitzchak Perlstein, for an oneg Shabbos and kabbolas ponim for Horav Dovid Schustal of Lakewood. The ambiance and refreshments were second to none, but what really captivated me was Rav Schustal's address. He spoke so passionately about kedushas Beis Haknesses, that then and there I made a kabbalah to shut the power on my cell phone during every tefillah. It is a kabbalah I hope to keep, and I am indebted to the host and the Rosh Yeshiva for being the catalysts for this kabbalah.

Flatbush Askan

Rejecting Strangers

In demanding that Rhode Island turn away refugees fleeing the civil war in Syria ("Jewish Leader Urges Rhode Island to Reject Syrian Refugees Over AntiSemitism," March 3, 2016) Dr. Charles Jacobs appears to have forgotten what the Torah tells us multiple times, including:

Exodus 22:20: "You shall not mistreat a stranger, nor shall you oppress him, for you were strangers in the land of Egypt."

Leviticus 19:34: "The stranger who sojourns with you shall be as a native from among you, and you shall love him as yourself; for you were strangers in the land of Egypt."

Deuteronomy 10:19: "You shall love the stranger, for you were strangers in the land of Egypt."

There is no fine print which says telling strangers to get lost is allowed if you fear people who happen to come from the same part of the world or follow the same religion. As Jews, we are required to make the world a better place by welcoming those in need. Dr. Jacobs' demand that all Syrian refugees be rejected based not on their actions but on others' is un-American and un-Jewish.

Mark Shuchat Levittown, PA

African American Friends

There is an interesting article in the FJJ March 3rd edition about "Outreach To (the) Black Community Becoming a Staple in Pro-Israel Advocacy." This is very important, because while many older African-Americans are sympathetic to Israel and its circumstances, there are younger members of that community, in several colleges around the US, who are teaming up (perhaps naively) with anti-Israel groups such as Students for Justice in Palestine (SJP). These students end up buying into the hurtful, mendacious agenda of BDS and sometimes even adopt the cry for "Intafada" that is honed by SJP and similar "clubs". In addition there are some African-American professors, such as Joy Karega of Oberlin College, who post undocumented anti-Israel material on social media and then cry racism when challenged on it.

As someone with African-American friends and colleagues, I think it is in our best interests to continue outreach to their community, and in a sincere fashion.

Midwood Mom

Shabbos Siren

I live 2 blocks from the *yeshiva* where the siren is actually located. I don't like the siren for a few reasons. I find it a loud annoying sound that really adds NOTHING to my Erev Shabbos prep. Anyone who can't figure out when Shabbos starts based on calendars, shul announcements, signs in store windows, etc has other issues. Many CONTINUED ON PAGE 128

הרב חיים שלמה בו צייטע לאה הרב מתתיהו חיים בן עטל גיטל רינה בת יאל

אברהם בן לאה משה נחמן בן מלכה מרים מרדכי דוד שמחה בן מרים משא טובה משה זאב בן רחל רפאל בצלאל מרדכי בן חנה רייזל

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64° 42°



Partly Cloudy

58° 41°



SATURDAY

March 12

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53° 48°



PM Showers

57° 48°



March 14

Rain 53° 45°

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WEDNESDAY March 16

AM Showers

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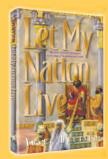
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Time: 8:15 pm

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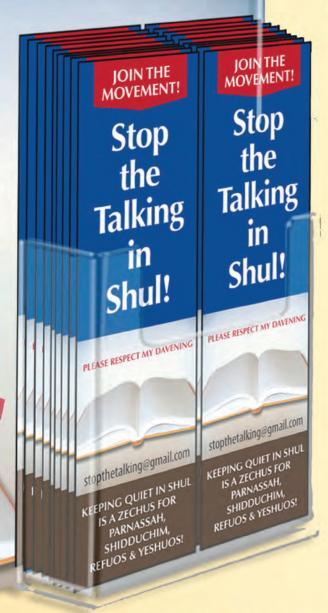
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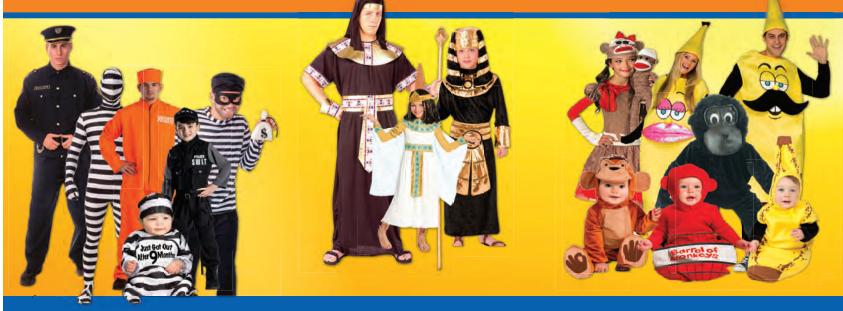
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Thoughts On Purim Based Upon The Writings of Rav Eliezer Ginsburg, Shlita

RABBI MOSHE BOYLAN

Introduction: The following article is based upon the Sefer, "Ginzei HaMelech" from Rav Eliezer Ginsburg Shlita, who is the Rosh Kollel of the Mirrer Yeshiva and the Mora DeAsra of Agudas Yisroel Snif Zichron Shmuel. Brackets are additions of the author.

"Vehakarov Ailaiv Karshena Shaisar Admasa Tarshish Meres Marsena Memuchan Shivas Sarei Paras Umaday Roay Penay Hamelech Havoshvim Rishona Bamalchus" (Esther 1,14). Chazal (Maseches Megilah 12B) say that this entire Pasuk is hinting to the various Korbonos. The Malachei HaShareis said in front of Hashem, Ribono Shel Olam, did these people offer Kaarim Bnai Shanah like Klal Yisroel offered in front of you. Memuchan hints that the Malachim were Malameid Zechus on Klal Yisroel, did these people prepare a Shulchan, table, in front of you. We must ask the following question: Hachanah, preparation, is necessary for every Avodah in the Beis HaMikdash. Why then do we refer to preparation specifically with regards to the Shulchan?

It appears as follows: This hints to the greatness of Haman HaRasha. It is known that in the Tzad HaKedusha, the side of holiness, there are a number of specific Maalos, in which various Tzadikim have which separate them from other people. In the Tzad HaTumah, the side of impurity (which is Zeh LeEmas Zeh, parallel forces) bad people have various Maalos which enable them to become greater in Rishus. {They have various Maalos, but unfortunately, they use them for the Tzad HaTumah, for evil.}

I have heard that this is the reason that in the Hagadah, we mention the Rasha prior to the Tam. The Rasha has specific Maalos, which someone like the Tam doesn't have. Unfortunately, he uses these *maalos* for evil, but since he has them he is counted prior to the Tam.

What was the *maalah* of Haman HaRasha? It appears that he was an Ish Ikvi, which in our vernacular means a Masmid, one that always does something. He used this *maalah* for evil, constantly using evil to go against the Yidden. The fact that he had the advantage of being a *masmid*, was used to enable him to get to great depths of evil.

The *maalah* of *hasmadah* is seen in the Shulchan. This is so, as in

the Shulchan it said "Venasata Al Hashulchan Lechem Panim Lefanay Tamid. {The Lechem HaPanim was always on the Shulchan.}

Haman HaRasha was not like most other people who go through stages, sometimes working hard on a project and sometimes slacking off. Instead, Haman HaRasha was always in the same Matzav. {He was always working on doing evil, and did not merely work on it sometimes.} This was the reason that we had to be Melameid Zechus on the Yidden with the Shulchan. The Malachei HaShareis were saying that Klal Yisroel has the Maalah of Temidiyus, consistency, used in the proper manner. They always have the Shulchan, which is constantly prepared. {This should be a *limud zechus* that Hashem should enable Klal Yisroel to overcome Haman HaRasha, as they use the same midah as Haman HaRasha for good.}

Chazal tell us that the descendants of Haman HaRasha (Bnai Banav Shel Haman HaRasha) learned Torah in Bnai Brak and even taught Torah to children. The Seforim say that the Melameid Tinokos we are referring to was Rav Shmuel Bar Sheilas. Chazal (Maseches Baba Basra Daf 8) said that for thirteen years Rav Shmuel Bar Sheilas did not have any Hesaich HaDaas (removing his mind from something) from his Talmidim, even though they weren't with him. Why was Haman HaRasha specifically zoche to having such an Ainekele, descendant? We can explain that Haman had the maalah of Temidiyus, which he used for bad purposes. When some of his descendants became Tzadikim, they used this midah for good. This was how Rav Shmuel Bar Sheilas was able to have Temidiyus to always think about his talmidim even 13 years after having seen them.

Since it is the Ratzon, Divine Will of Hashem that there should always be a war of good against evil, therefore the Tzadik that would stand up against the Rasha, Haman, also had to have the Maalah of Temidiyus, consistency. This was none other than Mordechai HaYehudi. On Mordechai is written that he went every day in front of the Chatzeir of the Beis HaNashim to know the Shalom of Esther and what was being done with her. This means that consistently, every day for nine years, he used to go to the Shaar HaMelech to

know the Shalom of Esther. This was Zeh Le'Emus Zeh. This is also hinted to in what Chazal tell us Tachas HaNaatzuz Yaaleh Berosh, in place of Haman arose Mordechai. This means that these two people were Zeh Le'Emas Zeh, with similar *middos*, one using them for good and one using them for evil.

{This is also a gevaldige mussar haskel we can use in being mechaneich our children. If we see a particular middah that our children have that is not being used for good, we should not necessarily try to uproot it totally. Instead we should try to see how this middah can be used in a positive manner.}

Vayomer Charvonah Echad Min Hasarisim Lifnei HaMelech Gam Hinay HaEitz Asher Asah Haman LeMordechai... Behold, Charvonah is one of the people that is praised in the Piyut of Shoshanas Yaakov, when we say "Vegam Charvonah Zachur LaTov". Even though Charvonah did a good thing that was slight and took only one second, nonetheless he is included in the Piyut that praises great Tzadikim and Tzidkanios like Mordechai and Esther that worked for years and years for the good of Klal Yisroel and Hashem.

This teaches us a gevaldige mussar haskel. Chazal tell us that Yeish Koneh Olamo BeShaah Echad, there is one that acquires his world in one hour. All the life of Charvonah was a preparation to do a good deed in one second to tell the Melech that Haman HaRasha prepared the Eitz to hang Mordechai in, which enabled Achashveirosh to immediately order Haman to be hung. Charvonah was sent down to this world to be Omed Benisayon and do this one good thing for Klal Yisroel. Since he was Omeid in this Nisayon, he deserves to be praised, as he was Koneh Olamo Beshaah Echad.

{This is a great *chizuk* for us all. Sometimes we get depressed that we have not always served Hashem properly, and therefore what is our Avodah worth. We must realize that even if we haven't always done the right things, if we are *mechazeik* ourselves to be Koneh Olamo BeShaah Echad, then these positive actions will give us great *zechusim* that deserve praise along with great Tzadikim that spend their entire lives serving Hashem properly.

There is a well known story about Rav Moshe Feinstein zt"l (whose



thirtieth yahrtzeit is soon approaching) which shows this lesson. Once a Baal Teshuva was learning in Yeshiva Mesivta Tiferes Yerushalayim. His father was not religious and had spent most of his life being a boxer. The father asked the son that he also wanted to learn Gemara like him. The son explained that this was not so simple, as this requires first learning the Hebrew language, then learning Chumash, Mishnayos and afterwards starting to learn Gemara. The father took up the challenge, and learned all the preliminary things, until he was finally able to start learning Gemara. When he learned his first Blatt (page) of Gemara, the son wanted to know if they could make a Siyum on this Blatt, considering the great effort it took. Rav Moshe paskened that the father could make the Siyum and he would also attend.

Shortly after the Siyum, the father was *niftar*. Rav Moshe decided that he would attend the *levayah*. In his *hesped*, Rav Moshe said that just as Yeish Koneh Olamo Beshaah Echad, so too Yeish Koneh Olamo BeBlatt Echad (some acquire their Olam Haba with one page of Gemara).}

Ray Ginsburg Shlita said that this could answer the question as to why the Megilah first refers to Charvonah with a spelling ending with an Alef (Esther 1,10) and then spells Charvonah ending with a Hay (ibid 7,9)? We can explain that originally, Charvonah had not fulfilled his Tachlis in Olam Hazeh, which was created with a Hay (cf. Maseches Menachos 29B). Therefore his name is spelled ending with an Alef. Only when he fulfilled his Tachlis in Olam Hazeh was he zoche to have his name ending with a Hay, hinting that now he had fulfilled his Tachlis in Olam Hazeh.

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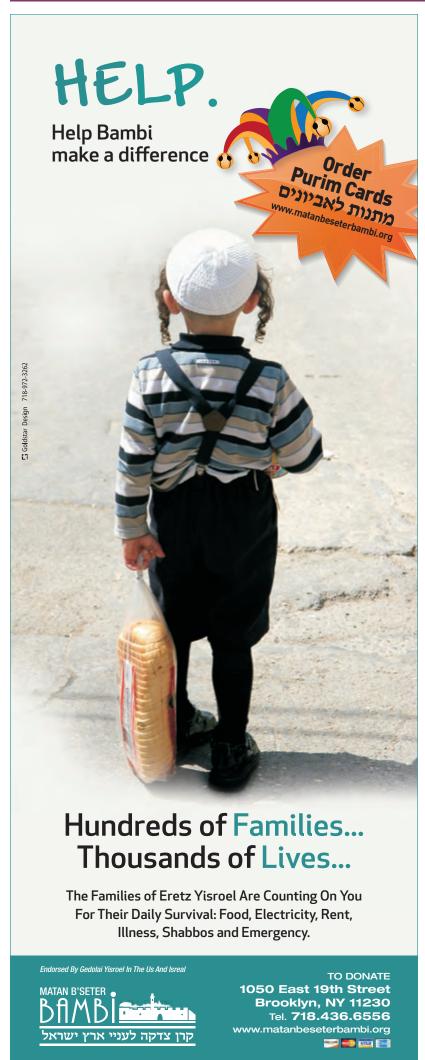
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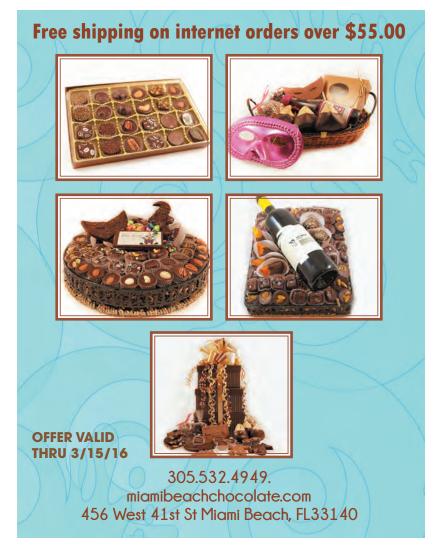
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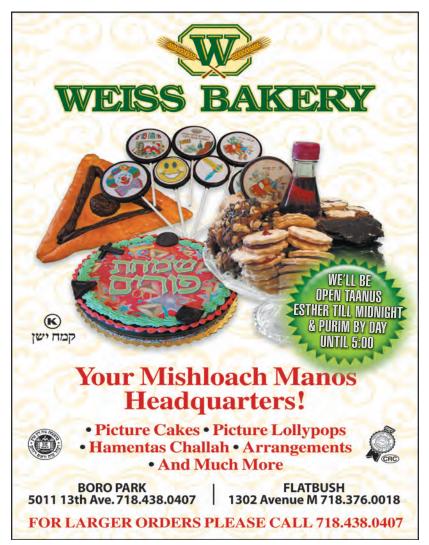
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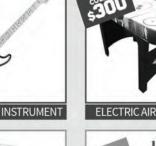
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Rav Nissan Kaplan Shlita

A Life of Commandments

"From the turquoise, purple and scarlet wool they made knit vestments to serve in the Sanctuary, and they made the holy vestments for Aharon, as Hashem had commanded Moshe."

We find throughout the Parsha the repetition of the *posuk* "as Hashem commanded Moshe", every single aspect of the construction of the Mishkan was done in accordance with Hashem's instructions. As the Parsha concluded, "All the work of the Mishkan, the Tent of Meeting was completed and the Bnai Yisroel had done everything that Hashem commanded Moshe, so did they do."

Asks the Bais Halevi, what is this emphasis that everything was done as Hashem commanded? The Bais Halavi explains that one of the fundamental faults with the Golden Calf was that they built it on their own. Even though their intentions may have been good, they were searching

for a means to be close and to connect to Hashem, but even with all the metaphysical formulas that they employed to create this connection the result was an idol, the Golden Calf.

Therefore when it came to constructing the Mishkan, which was given to us as an opportunity to atone for the Golden Calf it was imperative that this time everything should be done exactly as Hashem tells us. Therefore the *posu*k tells us that they didn't assemble the Mishkan because they understood the reasons behind each part, and what they accomplish but rather for the single reason that this is what Hashem told us to do.

This is an important lesson in life, regardless of what we are involved in, we must always ask ourselves, what is Hashem asking us to do, and that is what he must than do. Not to make calculations maybe if I do it my way I can end up making a Kiddush

Hashem, or if I go here and do this it will be a big Segula, rather to do exactly what Hashem tells us without change. Because when a person starts making his own calculations about what is the best way to serve Hashem, inevitably the result will be a Golden Calf.

Therefore when Betzelal built the Mishkan, even though he understood all the secrets behind the vessels and how they represented the various parts of the universe, nonetheless he assembled the Mishkan only for the reason that this is what Hashem told him to do. When a person makes sure that he lives his life because this is what Hashem commands him to do nothing wrong will come because of his actions, even though sometimes he may perceive there is a better way of doing things.

A Chaim-Filled Life

The Sefer Kol Hatzafa points out that in the Yehi Ratzon of Mevorchim Hachodesh we say eleven times "Chaim". He brings down that each one of these "Chaim"s represent another month of the year. (Excluding Tishrai which does not have a Shabbos Mevorchim)

"A long life" corresponds to the month of Cheshvon, in which the Mabul began and from that time on the lifespan of mankind was shortened, therefore we ask for a long life.

"A life of peace" corresponds to the month of Kislev, in which occurred the famous *machlokes* between the Misyavnim (Greek converts) and the Prushim.

"A life of goodness" corresponds to the month of Teves, in which Esther was taken to King Achashvairosh's palace resulting in redemption and much good for the Jewish People.

"A life of blessing" corresponds to the month of Shvat, which hosts Tu B'Shvat, the Day of Judgment for the trees, so we *daven* that it should be a year of blessing.

"A life of sustenance" corresponds to the month of Adar, in which Moshe Rabainu was *nifter*, and with his passing the Mann stopped falling. Therefore the people had to begin physically working for their bread, so we *daven* for sustenance.

"A life of physical health" corresponds to the month of Nissan, which symbolizes our redemption from Mitzrayim where we were subjected to hard back breaking labor, and we went out from servitude to freedom. Therefore we *daven* for a life of good health

"A life in which there is fear of heaven and fear of sin" corresponds to the month of Iyar, in which we fast the Bha"b (Mon- Thurs- Mon) after Pesach in case we did any Avairos regarding to the Yom Tov, therefore we *daven* for fear of sin.

"A life in which there is no shame or humiliation" corresponds to the month of Sivan in which we received the Torah. The Torah depends on a partnership (Yisocher Zevulan) resulting in a share in the world to come for everyone. Therefore there will be no shame for those who were not able to study Torah. (For this reason the zodiac of Sivan is Twins)

"A life of wealth and honor" corresponds to the month of Tamuz, in which we sinned with the Golden Calf, which in part was a result of all the excess gold that the people had. Therefore we *daven* that we should have a meaning full life with the money Hashem has given us.

"A life in which we will have a love of Torah and a fear of Heaven" corresponds to the month of Av. At the end of the summer as the days start to get shorter and the nights longer we have to increase the time we spend learning. Additionally in Av the Bais Hamikdash was destroyed, and as the Navi tells us the cause for the destruction of the Bayis was because we have abandoned the Torah. (Even though we already davened for a fear of heaven, but since we asked for a life of wealth and honor we need additional help to maintain that fear of heaven)

"A life in which our heartfelt requests will be fulfilled for the good" corresponds to the month of Elul, in which we increase our *tefilos* that we should merit a sweet new year, however sometimes the things which we think are good for us are really not in our best interest. Therefore we *daven* that Hashem should fulfill our innermost wishes in a way that will truly be for our best.

HALACHOS & HANHAGOS FROM

MARAN RAV CHAIM KANIEVSKY SHLITA



RABBI MOSHE BOYLAN

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

Perek 64 Sif 12: In the morning of Purim, Rav Chaim drinks more wine than he usually drinks, and then sleeps a little bit. Through this he fulfills the din of drinking "Ad Delo Yada". In the Seudas Purim he drinks a little more wine. Cf. on this in Siman 695 Sif 2 in the Rema (one should drink more than he is used to and then go to sleep (and through this fulfill the Din of Ad Delo Yada).

Perek 64 Sif 13: Rav Chaim fulfills the mitzvah of Mishloach Manos immediately after he davens Shacharis in the morning. He gives from his hand to the other persons hand, and does not use a Shaliach, emissary, as was the minhag of the Chazon Ish zt"l. He is not makpid on the chumra of the Binyan Tzion (the author of the Aruch LeNeir) to fulfill Mishloach Manos through a Shaliach. Cf Siman 695 Mishnah Berurah Sif Katan 18, who brings the Safeik, doubt, of the Binyan Tzion if one needs to fulfill the mitzvah of Mishloach Manos through a Shaliach. It appears that nonetheless, Maran fulfills the extra Mishloach Manos he gives through a Shaliach. {It seems that the first time he gives Mishloach Manos is the time he is fulfilling the mitzvah MaiIkar Hadin, and this is done according to the Shitah that one gives without a Shaliach. The other times he gives Mishlaoch Manos are only a Hidur, and this can be fulfilled according to the Aruch LeNeir, even though this is not the halacha, according to the Chazon Ish.}



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Mincha & Kabbalas Shabbos 5:45 PM

The Rebbe's Tish on Friday night **8:30 PM** Mincha & Shalosh Seudos 6:00 PM

Havdalah Motza Shabbos 7:45 PM

The Rebbe will be staying at the home of Rabbi & Mrs. Berish Braunstien 3478 Bedford Ave.

The Spinka Rebbe will be visiting on behalf of his renowned Mosdos, located in the center of Boro Park. The Rebbe will be available for a few days after Shabbos. For appointments to meet with the Rebbe, Please call the Gabie R' Avrum Chaim Silber at (917) 567-6294 or (347) 512-6376



Pathways of the Prophets

RABBI YISROEL REISMAN, WITH PERMISSION FROM ARTSCROLL/MESORAH

Sha'ar Hasimcha

... Continuation

What Bothers You Most?

It would seem logical that, at each stage in life, a person would tend to become depressed over what he lacks most. Doesn't that make sense?

If a kollel *yungerman* were to be sad or depressed, we should assume that this is because he does not have enough money to cover his expenses. Perhaps he feels anxious because he doesn't

know what he will do for a living, or because he cannot afford to buy a house. This would be a natural sort of challenge.

On the other hand, if a person is working and feeling sad, we would assume that his depression is because he is not able to spend so much time in the *Beis HaMidrash*. One would expect him to worry about maintaining his relationship with Hashem. He should worry that he is only able to attend a *Daf Yomi shiur* and that he cannot keep good notes, or that his mind wanders, or that he forgets his learning because he has no time to review it.

Yet, most often, the opposite is true! It's truly amazing. Those who are in high school, *beis midrash*, or kollel become depressed because they cannot learn as well as they would want to.

Those who are in the working world, in the second set of thirty years, rarely get depressed over their learning. At that stage of life, people complain that business is tough, they have too many businesses, or that they are worried about their investments. A friend came to me during a stock market crash and told me that

he is terribly depressed because he lost three-quarters of a million dollars in the market in one week.

"Oif mir gezugt [the same should be said about me]!" I tried to console him. "At least *you* probably have another three-quarters of a million dollars still in the market."

His worries are about the market! Why is this so? Why are the issues that worry people the opposite of what we would logically expect?

Because it is all "a groiseh bluff."

Depression is rarely rooted in reality. It is not based on what is missing in your life. The yetzer hara finds the most important factor in your life at any given time — whether it is spirituality or materialism — and makes you feel depressed over your inadequacies in that area. In Jerusalem, where people have so much less than we have here, people are not sad that they do not have cars. They are sad because they want to be closer to Hashem. When people have more assets, they are saddened by problems related to their material possessions.

The Bluff: Spiritual Dejection

The truth is that anyone who feels anguished about his spiritual failings should feel very fortunate. He is one of the few people in this world who is investing his emotional energy into *ruchnius*. It is precisely in the spiritual arena that it is difficult to experience tangible success. We cannot calculate these gains and losses in the same way that we follow our holdings in the stock market. Hashem evaluates our spiritual successes and

failures by a different yardstick. He may value the sincerity of our efforts and the intensity of our struggles *davka* in those areas in which we are frustrated by our lack of progress.

On some level, we are all aware of this, but we rarely stop to think about it. We are in danger of sinking deeper and deeper into frustration and despondency. Why?

It's the "bluff." The yetzer hara fools us. Depression is a sign that the yetzer hara is hard at work, actively convincing us that things are not going as they should.

When we say *Bircas HaMazon* with a *zimun* we say, "*Boruch she'achalnu mishelo*, *u'vetovo chayinu* — Blessed is He of Whose we have eaten, and in Whose goodness we live." The Talmud (*Berachos* 50a; also in *Shulchan Aruch*, *Orach Chaim* 192:1) teaches that a person who says *u'vetuvo chayinu* — in Whose goodness we live — is a *talmid chacham*. A person who says, *u'mituvo chayinu* — from Whose goodness we live — is a fool.

Rashi explains the reason for this. When we say "from Whose goodness," this implies that we have only received a little bit of Hashem's goodness. The words, "in Hashem's goodness," accurately relate that we are able to live only because of Hashem's continuing abundant goodness.

But this seems to be contradicted by another phrase in the *siddur*. Every Shabbos and Yom Tov we say in *Shemoneh Esrei*, "*Sab'einu mituvecha* — satisfy us from Your goodness." Why is that not considered as if we are diminishing Hashem's

goodness? Why is it not imperative to say, "Sab'einu bituvecha"?

I saw a beautiful explanation by the grandson of the Chasam Sofer, printed at the end of *Devarim* in the newer editions of the Chasam Sofer. He says that we must look at the context in which we say these words in *Shemoneh Esrei*. The words, "Sab'einu mituvecha," immediately follow the words "v'sein chelkeinu beSorasecha — grant our share in Your Torah."

Not everyone is expected to become the *gadol hador*. We cannot skip three or four levels at a time and become great overnight. In *ruchnius*, we have to grow one step a time. As long as we are progressing, we should be happy. Each individual asks for his own specific share in Torah. For some, that means learning Chumash. For others it means learning Mishnayos, and for others — Gemara.

When in comes to *ruchnius*, then, the correct phrase is, "Sab'einu mituvecha — satisfy us **from** Your goodness," because we cannot receive all of Hashem's goodness when it comes to *ruchnius*. We ask that we be satisfied with our level of spirituality, as long as we are proceeding at our pace.

When that ninth-grader was depressed because he could not learn at the level that he expected, he was making a mistake. He was being unrealistic. It is not constructive to become depressed over *ruchnius*. We have to be satisfied with the amount of potential that Hashem has granted us, and build on it progressively.

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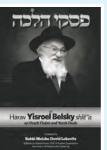
It is stated in the name of the *Zohar* that one is not allowed to form his hands in the manner with which the *kohanim* give the *brachah* to the *k'hal.*¹ Some say it is permitted if it is not done at the time that the *kohanim* do it.² Practically speaking, one can position his hands like the *kohanim* if it is done for instructive purposes.³

The kohanim may not put their hands down until the chazzan starts Sim Shalom.⁴ If after duchening the chazzan did not start Sim Shalom and the kohanim still have their hands raised, one should still not look at the kohanim's hands.⁵

If one is standing behind the kohanim while davening Shemoneh Esrei, he may move in front

of them; the walking is not considered a hefsek during Shemoneh Esrei.⁶

The Mishnah Berurah⁷ says one should not say the Yehi Ratzon, however, the custom is to recite the Yehi Ratzon by Shalom.⁸



- 1. See *Ateres Zekeinim* on the side
- of the *Shulchan Aruch* 128:12. 2. *Rivevos Ephraim* 1:93:2.
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- 4. Shulchan Aruch O.C. 128:16.
- 5. Harav Yisroel Belsky *zt"l*.
- 6. Harav Yisroel Belsky *zt"l*, see *Igros Moshe* O.C. 4:21:2 and 5:20:23, *Halichos Shlomo Tofillah* 10:4
- 7. 130:5.
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Mishkan/Megilah/Hagadah - The Common Denominator

RABBI N.H. ROTTENBERG

Every year before *Purim* and *Pesach* we read in the weekly *Torah* portion the *Par*-

shiyos describing the building of the *Mishkan*, and the *Parshiyos* relating to the process and procedure of bringing *korbanos*.

Today we no longer have a *Bais Hamikdash* where we can bring *korbanos*, yet one can still have the *korbonos*, so to speak, serve as atonement for his sins. The *Navi* tell us Vneshalma Porim Sefoseinu, which loosely translated means, 'the cows, which are referring to the *korbonos*, which we owe because of our sins, can be paid by reading in the *Torah*, the *Parshiyos* referring to the *korbon* which corresponds to the sin'. *Chazal* tell us Vneshalma Porim Sefoseinu can also mean *Tefilah*.

In this long and dark *Galus* with all its accompanying distractions, we forget about this simple and wonderful gift of Vneshalma Porim Sefoseinu –our lips can atone for our sins. We forget because our *Emunah* is weakened. Influenced from a constant barrage of news reports and scientific discoveries, we unknowingly ascribe world events to every reason and explanation but *Yad Hashem*.

One of the main *mitzvos* of *Purim* is the *mitzva* of *Megilah* - recounting the story of Purim as it was written down by Mordechai & Esther. The beginning of Haman's downfall and subsequently the Nes Purim was when Haman came to Mordechai Hatzadik to dress him in the Kings clothes and parade with him in the streets as per Achashveirosh's directive. When Haman arrived to Mordechai, he found him immersed in learning. When Haman questioned Mordechai,' what are you learning?' Mordechai explained the halachos of a Korban Mincha; It is brought, flour, a measurement of about three pounds and a certain measurement of about a fist full is offered on the mizbeach and Hashem forgives; upon which Haman answered Mordechai: 'a fist full of your flour pushes away ten thousand of my gold coins'. Haman apparently understood that Mordechai's learning can yet foil all his plans. The Yidden fasting and donning sacks didn't perturb him; the limud and the tefilos worried him.

The story of *Purim* is unique in that it gives emphasis to the fact that the *Ribono shel Olam* creates miracles and wonders through seemingly natural occurrences – *b'derech hatevah*. Only in hindsight are we able to see the wondrous *Yad Hashem* leading up to the ultimate *yeshua*. We celebrate this *Purim* by reading the *Megilah*, which serves as a reminder that all seemingly natural occurrences in our lives today are likewise orchestrated by the *Ribono shel Olam* for our ultimate good.

One of the main *mitzvos* of *Pesach* is the *mitzvah* of *Hagadah* – recounting the story of *Yetzias Mitzrayim* -all the miracles that the *Ribono shel Olam* performed to liberate the *Yidden* from *Mitzrayim*. The *mitzvah* of *Korban Pesach* which applied to every member of the family; men, women, and children played a pivotal role on that wondrous evening of redemption.

We make sure that even the youngest of children remain awake to partake when we relate the supernatural – *chutz l'derech hateva* miracles which took place at that auspicious time in our history. The *mitzvah* of *Hagadah* reaffirms our belief that the *Ribono shel Olam* is a *kol yochol* –He can do anything, and nothing is out of His reach or realm.

Purim and Pesach is a time when we strengthen our faltering Emunah. It is a time when we come to the realization that what is happening around us is not simply sensational news or political fodder but grounds for reflection and introspection on our part. It is a time when we recognize that the unprecedented turmoil abroad, the natural disasters around the world, and the ongoing economic crisis are all part of a hidden Divine plan.

Consequently, when we rediscover our *Emunah*, our belief that everything taking place around us, the natural and unnatural, is being orchestrated by the *Ribono shel Olam*; we can at the same time remember that it is our actions and inactions shaping world events.

We watch with bated breath what the next news report will bring with it. We have opinions and ideas about what congress should or shouldn't do. We tremble from world leaders and their views regarding *Eretz Yis*roel and the Jewish nation. In reality though, it is all irrelevant. What is relevant is our behavior.

We are waiting for miracles and for the *Geulah shlaima*. The *Ribono shel Olam* is waiting for our *Tshuva*. In these days when we learn about the *korbonos*, read the *Megilah* and recite the *Hagada* let us capitalize on this gift of using our lips to bring atonement for our sins.

By admitting to ourselves and subsequently to Him that our sins have brought this upon us, we can repent through *Torah* and *Tefilah*, Vneshalma Porim Sefoseinu, thereby bringing upon us all goods that are included in the *Pasuk* (Yud Gimmel Devorim) Lishmor es mitzvos Hashem vies chukovsov asher vnochi mitzavecho hayom litov loch." until we will be zocheh to the *Geula Shlaima Bimheira Biyameinu Amen*







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Parsha Short & Sweet

RABBI SHLOMO ZALMAN BREGMAN

A YID WANTS WHAT'S RIGHT AND PROPER

These are the accountings of the Mishkan... (38:21)

Parshas Pekudei begins with Moshe giving the Jewish people an exact accounting of how each and every donation to the Mishkan had been used. Why? Although the mere suggestion may sound outrageous, Midrash Tanchuma (7) says that Moshe had heard rumblings that perhaps he had pocketed some of the contributions! This is fascinating, because as some of the commentaries point out, when the Jewish people gave gold for the Egel (Golden Calf), there's no mention or record of anyone demanding an accounting of how their contributions had been used. So why does their demand for an accounting in our Parsha contrast with so radically with their reaction at the time of the Egel?

R. Zalman Sorotzkin, zt"lZTL explains the distinction beautifully. Every Jew wants to do what's good and proper. When he gives Tzedakah, he wants to be sure that the money is used for Torah and Avodas Hashem, irrespective of the amount. However, if a Jew does an aveira, he never feels good about it. In fact, deep inside, he truly regrets it and even wishes that his plans to sin won't come to fruition! R. Sorotzkin explains that this is the distinction between the reactions towards Moshe in our Parsha, and the lack thereof after giving gold for the Egel. For the Mishkan, the Jews wanted to be sure their donations had been applied as intended. But in the case of the Egel, they immediately regretted their donations of gold and secretly hoped they had been wasted or misappropriated!

BRAZEN-FACED PEOPLE

They made the Head-plate, the holy crown, of pure gold, and they inscribed on it with a script like that of a signet ring, "Holy To Hashem." (39:30)

This verse describes the *Tzitz* (Headplate) of the Kohen Gadol. Arachin 16a and Zevachim 88b say that this garment serves as an atonement for brazen-faced individuals. Similarly, Zohar says that when the Kohen Gadol wears the *Tzitz*, it counteracts and calms the brazen people of the world.

There is a comment from Tzvi L'Yisrael that shows the connection between these sources and Pirkei Avos 5:24. The Mishnah reads, "The brazen go to Gehinnom, but the shamefaced go to Gan Eden. May it be Your will, Hashem our G-d and the G-d of our forefathers, that the Holy Temple be rebuilt, speedily in our days, and grant us our share in Your Torah." What is the connection between the three parts of the Mishnah (brazen people, Temple, and the Torah)? One answer is that Yehudah ben Teima, the author of this Mishnah, realized how much suffering the brazen cause good and righteous people. In response, he prayed that Hashem should bring back the Temple, so the Kohen Gadol will once again wear his Tzitz ... and thus neutralize these people! And what of the prayer for Torah? Yehudah ben Teima prayed for Torah, because in Beitzah 25b, it says that Torah was given to Klal Yisroel to counteract our brazenness and inherently fiery nature. Therefore, Yehudah ben Teima added that into the prayer as well!

A BUILDING YIELDS NO FRUIT

They brought the Mishkan to Moshe...its planks... (39:33)

The Kerashim (planks of the Mishkan) were made out of Atzei Shitim, which is called in English, "acacia wood." Interestingly, Shemos Rabbah 35:2 says that one of the properties of this kind of wood is that it's from a type of tree that does not bear fruit. What is the significance of that? *Following the lead of the Midrash, Moreshes Moshe says there is a powerful lesson here. In Judaism, it is not the structure that bears fruit! You can have a beautiful building, but it will not produce any of the fruit of Judaism- not scholars, not future generations, not a thing!

If you look at it honestly, you'll see that this is one of the most powerful lessons that our people have learned the hard way in Galus America. Each major city is filled with massive, gorgeous synagogues constructed by the Reform and Conservative movements, but they are empty and have produced none of the fruit of Judaism! By contrast, most of these cities have at least one relatively small, relatively quaint Orthodox congregation that has produced bucket-fulls

Parshas Pekudei

of fruit and Jewish continuity! And this was taught to us during the first building campaign ever undertaken by the Jewish people.

TAKING UP NO SPACE

He brought the Ark into the Mishkan... (40:21)

Throughout the Talmud, the Sages explain in fantastic detail many of the miracles that took place in the Mishkan and Beis Hamikdash. In one particularly well-known passage (Megillah 10b; Yoma 21a; Bava Basra 99a), the Talmud and its commentators discuss the physical dimensions of the Holy of Holies and the Ark of the Covenant that was placed inside of it. After some old-fashioned number crunching, the conclusion is reached that the Ark of the Covenant miraculously took up no space within the Holy of Holies. What are we supposed to learn from this miracle? How is this relevant to our lives? After all, Hashem doesn't make miracles for nothing!

I believe the answer is this: In a place of holiness, there is always room for more holiness. All of us are involved, albeit to differing degrees, in worthwhile Torah pursuits. Whether we observe Shabbos, attend a weekly Torah class, or volunteer for Jewish organizations, every single one of us is involved in bringing sanctity into our daily lives and serving Hashem. Therefore, each of us is already a miniature Holy of Holies, a "place of holiness." The lesson we learn here is that no matter what level of Torah activity we are engaged in today, there is room to add even more holiness. Like the example in the Talmud, this applies even in

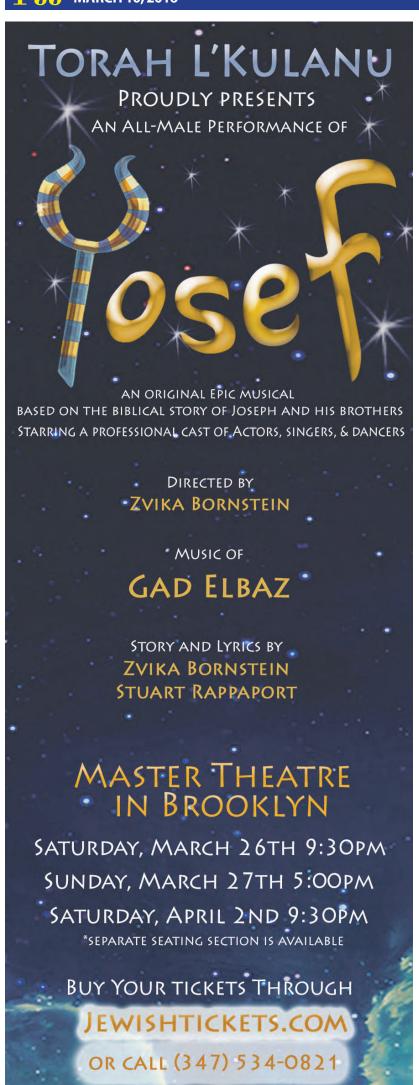
places where a good bit of holiness can already be found!

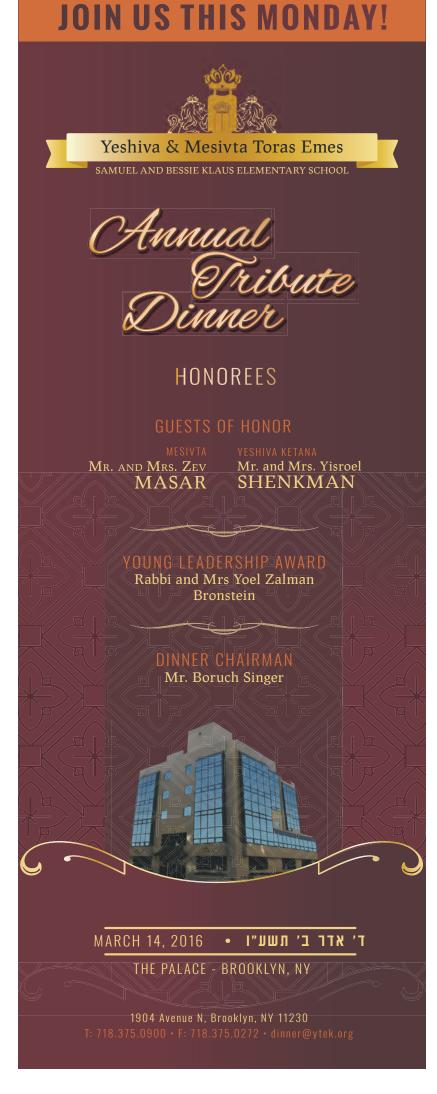
Many people sincerely want to keep Shabbos, or attend a nightly Gemara class, yet many of these same people face an intellectual obstacle. Quite simply, they feel that no matter how worthwhile the pursuit, it simply will not fit into the "dimensions" of a lifestyle already crammed with other worthwhile pursuits. Next time you find yourself thinking in this manner, don't get hung up on the details. Just stop what you're doing and perform that mitzvah. Above all else, don't expend your energy making calculations and wondering how it is going to fit into your already-hectic lifestyle. Many people have taken the leap of faith and added Torah commitments where there was seemingly no room for them, and Hashem has never disappointed them.

With respect to his commandments, Hashem has not asked of us the impossible. The same G-d that has given us our daily responsibilities and mundane concerns is the same One who has demanded of us that we keep His Torah. Our job is to observe His Torah; His job is to sort out all of the other details. If the only way a Torah lifestyle will fit into our hectic existence is by an open miracle, so that the holy pursuits "take up no space," so be it. If we keep our end of the bargain, Hashem will most certainly keep His.

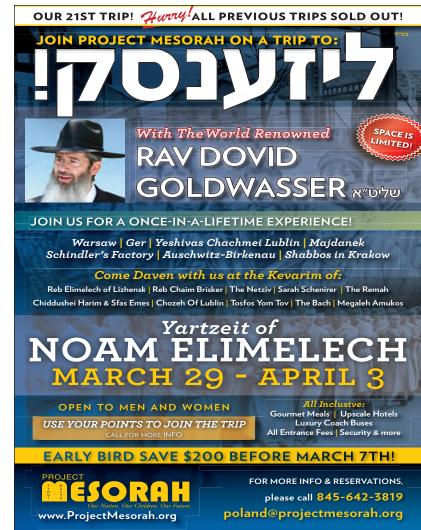
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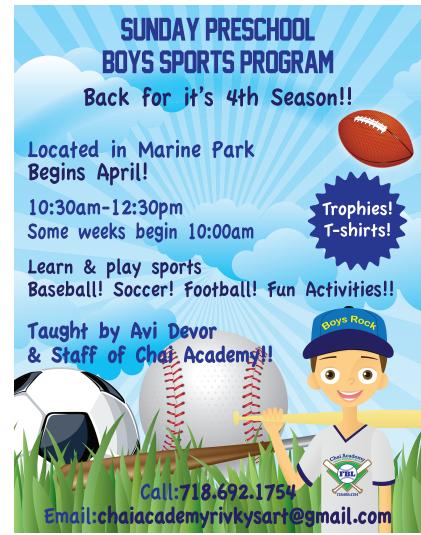
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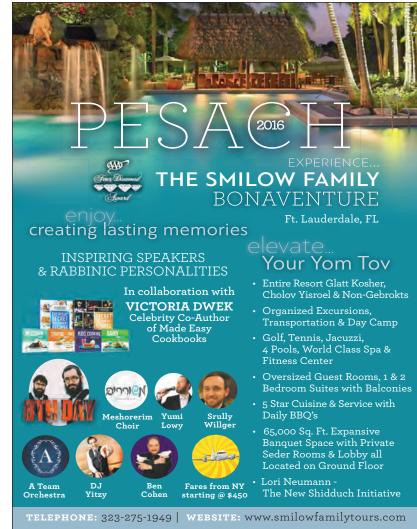


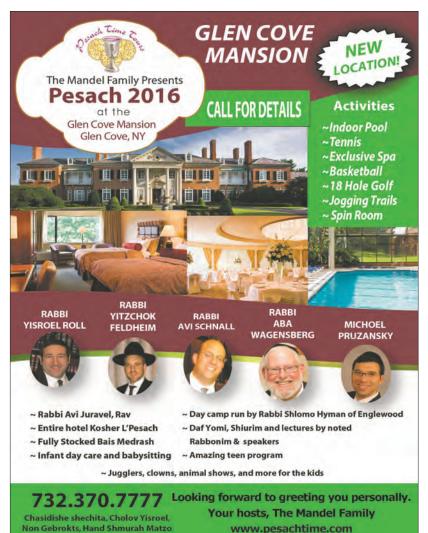


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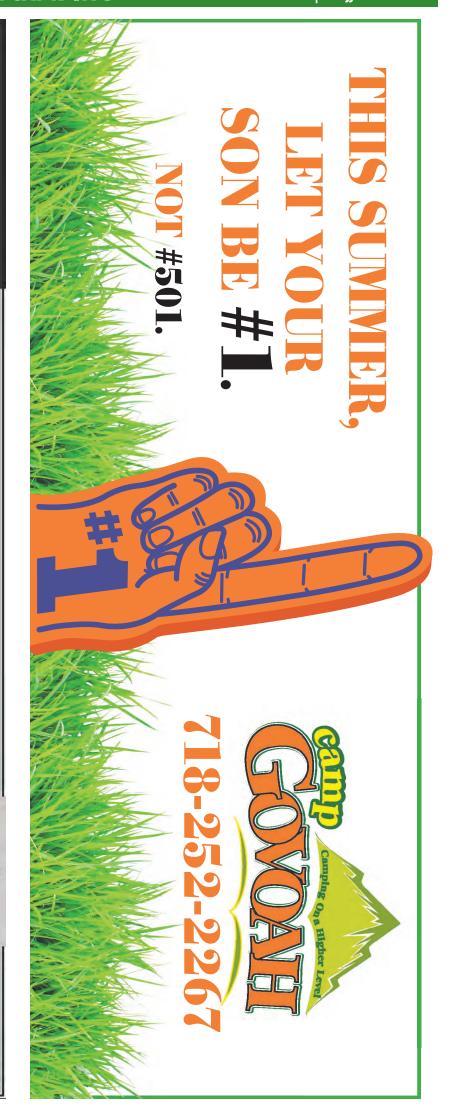
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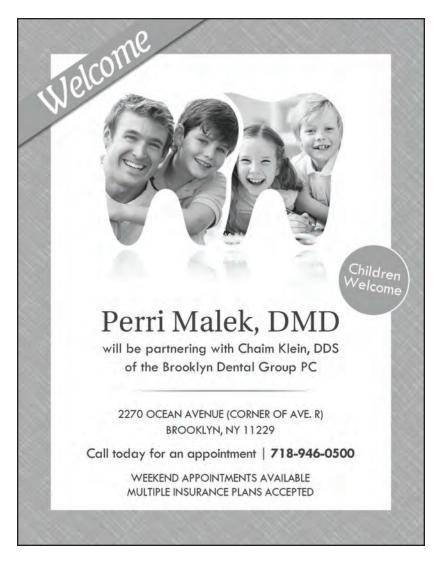
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Leading From Within

The story is told of a woman who dreamed of going to college. She prepared and scored well on the academic exams but was dismayed when the entrance questionnaire asked "are you a leader?" Being honest and conscientious, she had no choice but to answer "no." Defeated, she handed in her paper and headed for home.

A few weeks later she received a letter in the mail: "Dear Madam: This year our college will host 1,342 new leaders. We are accepting you because we feel it's crucial that they have a follower."

Contrary to popular belief, being a follower does not necessarily disadvantage a person. The ability to take instruction, follow through with a program and remain humble is a praiseworthy – if not increasingly rare – trait.

Modern society places value on the quality of "leadership." Secular values encourage us to stand-out, make a difference, and get recognized. American culture is individualistic and it places great value on autonomy. It encourages young men and women to think for themselves and to make unilateral, self-serving decisions. It glorifies self-determination, personal interests and creativity. These are the traits of its leaders.

Contrast this with the Torah's depiction of a leader. Our biblical leaders were not looking for the limelight and none of them considered themselves worthy of the job. They shied away from leadership roles. And this is the ideal perpetuated and taught in the hallowed halls of our Yeshivos and Bais Yaakovs.

Look at Moshe Rabbeinu who, when approached by Hashem to lead the Jews out of Egypt replied, "shlach na byad tishlach – send somebody who is worthy of the job." He even went so far as to nominate his older brother, Aaron.

And consider King Shaul who, when Shmuel Hanavi came to anoint him as king, is described as "nechba

el hakeilim – hiding amongst the saddles in the stables." Not only did he shy away from the promotion, he took efforts to avoid his coronation. This certainly does not sound like the behavior of a "born leader!"

Next is King David - Dovid Melech Yisroel. Shmuel Hanavi came to the house of Yishai (Dovid's father) to anoint one of his sons as the next king. All of Yishai's outstanding sons came to be considered for the job, but young David was not there – he was busy shepherding the sheep. He didn't even consider himself a candidate.

Throughout our history, we were led by men and women who were more comfortable in the role of follower than leader. They valued learning, collaboration, and anonymity over self-determination, self expression and recognition.

This would explain the study finding that Yeshiva students value Autonomy significantly less than their same-aged college peers. Yet, there are some aspects of autonomy that are critical for life success and they are skills that pertain to Yeshiva students as well. This is the ability to act on an idea without the need for constant assurance from others. It is also the ability to pursue personal goals and needs.

Students who do well on the Autonomy scale are confident decision-makers. Their relationships with authority figures are productive and non-defensive. They manage their time in a way that allows them to meet goals, fulfill responsibilities and satisfy personal needs. They are resourceful and self-sufficient.

It is a delicate balance to be able to incorporate both traits –to conform to others yet to become autonomous. To remain humble while focusing on personal growth. To think critically while accepting direction and instruction. To shy away from the limelight yet stand up for what is right. To lead oneself but to follow another.

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

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



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Attention Back Pain and Sciatica Sufferers!

Back Pain and Sciatica Workshop Reveals How to Naturally Heal Back Pain and Sciatica For Good.

Do you suffer with back pain or leg pain when you stand or walk? Do you have pain when you sit for long periods or drive?

Do you experience pain, numbness or tingling into your buttock, or down your leg?

Does your back ever "go out" if you move the wrong way?

Are you afraid your pain will get worse if you don't do anything about it? If you have answered YES to any of the above questions (or have a stubborn spouse who is in denial) – the Lower Back and Sciatica Workshop may be a life changing event for you...

Hello.

Back pain and sciatica can <u>completely ruin your life</u>...I've seen it many times.

- ✓ It can make you lean on the shopping cart when walking through the grocery store (how embarrassing)...
- ✓ It can take your focus away from enjoying your life... like spending time with your children or grandchildren...
- ✓ It can mess up your work or force you to do a job you don't want
 to do...
- ✓ It can ruin your travel plans...
- ✓ And it can take away your ability to live life... having to rely on others... or to wait for you to sit down for a minute.

And less movement and enjoying of life can lead to depression, increased stress and a sedentary lifestyle (mostly sitting...not moving much) which leads to <u>bigger health problems</u>...and life problems.

Here at Forward Physical Therapy, we've helped 100's of people from right here in Brooklyn...who have suffered needlessly with lower back pain and sciatica...it's our specialty.

So by request, I'm hosting a Sciatica and Lower Back Pain Workshop here at Forward Physical Therapy, 1716 Coney Island Avenue, on Sunday March $20^{\rm th}$ at 11am.

If you're confused about what to do and looking for answers, here's some of what you'll learn:

- ✓ The Single Biggest #1 Mistake back pain and sciatica sufferers make which actually stops them from healing...
- ✓ The 3 Most Common Causes of Lower Back Pain and Sciatica...
- ✔ A Sure-Fire Way to Pick the Right Treatment for the Cause of Your Pain (and save you a ton of time and money)
- ✔ How a problem in your back can cause pain, numbness or tingling in your leg...

What successful treatment and permanent relief looks like without the side effects of medications, injections or surgery.

How Do I Register for the Lower Back Pain and Sciatica Workshop? Call our office to register at 718-336-4900.

When you register, we will mail you The Lower Back Pain and Sciatica Worksheet which you will bring with you to the event.

We only have 25 seats available for the event...and this will be going out in our Patient Newsletter and postcards.

So if you would like to attend, be sure to register now... Call 718-336-4900. How Much Is It to Attend?

The event is absolutely free to anyone who registers in advance.

As a Special Bonus...the first 8 people to call and register for the event will receive a free gift.

All 25 attendees for the Sciatica and Lower Back Pain Workshop will receive a Special Report: "The Top 10 Burning Questions for Sciatica".

Looking forward to seeing you there,

David Ettinger, Owner

Forward Physical Therapy / 1716 Coney Island Ave. (Roder Ave & Ave N)

PS - The first 8 people to call and register at 718-336-4900 will receive a free gift.

PPS – This event is limited to the first 25 people to register.

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







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Senator Simcha Felder

A MOMENT OF SILENCE, PLEASE!



Monday mornings are hard enough. Everyone is back to school, back to work, back to looking for parking... And suddenly, out of nowhere, adding insult to injury, there's someone leaning on their horn.

Then there are those moments when we're sitting in our homes or our offices, or walking down the street, quietly minding our own business or having

a pleasant conversation, and we almost jump out of our skin because someone starts blasting a horn. More, one horn leads to a cacophony of horns. Honking begets honking. It's music to no one's ears.

For many years, it's been illegal in New York City to use "any claxon installed on a motor vehicle" except to warn of danger. The fine for unnecessary horn-blowing is steep, but it's a law that is rarely enforced, unless enough people are complaining about it.

People have been complaining to me. And, despite all the noise from the horns blowing, I hear them. It's not just everyone's shattered nerves and disturbed peace, it's also my belief that bad behavior leads to more bad behavior. The misuse of horns also lessens their value. When horns are blown frequently and for the wrong reason (the only right reason is to signify danger) people just become annoyed; they no longer expect danger. It's the horn that cried wolf.

From what my constituents and I have observed, the biggest honking offenders seem to be car services. They're in a terrible rush and they tend to blow horns excessively and impatiently as they race towards their next destination. And when they arrive, they blow their

horns again. "I'm here," they blow. "Come out! Let's go! Beep-beeeeep!"

Why not just phone the fare and say, "Your ride has arrived."

For the people impacted by these sudden and prolonged horn blasts, the matter is serious. So to address this quality-of-life issue, I am calling on the Taxi and Limousine Commission to ask for stricter enforcement

of the existing laws that are too often neglected by taxi drivers and car services. Once the TLC addresses the issue, I'm hopeful that the word will spread among these car service drivers and things will get a little quieter.

Can you hear me now?

SENATOR SIMCHA FELDER'S FREE SERVICES MARCH

NO-COST MAMMOGRAMS

Thursday, March 10 - Flatbust Office, 1412 Ave. J Thursday, March 17 - Boro Park Office, 4714 16th Ave.

METROBUS

Thursday, March 31 - Flatbust Office, 1412 Ave. J and Boro Park Office, 4714 16th Ave.

NYLAG - Free Legal Assistance

Monday, April 4 - Flatbust Office, 1412 Ave. J

FREE PSA - Prostrate Screening

Tuesday, April 5 - Boro Park Office, 4714 16th Ave. Thursday, April 7 - Flatbush Office, 1412 Ave. J

CALL FOR APPOINTMENTS

Flatbush Office: 718-253-2015 Boro Park Office 718-484-3216



MARCH 2016

- 10 Chofetz Chaim Heritage Foundation Annual Dinner
- 13 Kingsway Jewish Center Purim Carnival
- 13 Khal Bnei Shloima Zalman Annual Maos Chitim Brunch
- 13 Annual Khal Bnei Shloima Zalman Maos Chitim Brunch
- 13 Yeshiva Toras Chaim, South Shore Legacy Dinner
- 13 Mekor Hatorah Annual Dinner
- 13 Hebrew Academy of Cleveland 73rd Scholarship Tribute Dinner
- 13 Mosdos Veretzky Annual Dinner
- 13 Shevach Annual Dinner
- 13 Talmudical Yeshiva of Philadelphia 41st Annual Dinner
- 14 Yeshiva Ohr Hameir of Peekskill Annual Dinner
- 14 Yeshiva and Mesivta Toras Emes Annual Tribute Dinner
- 15 Yeshiva Zichron Meilech Annual Far Rockaway Parlor Meeting
- 15 Hineni 50th Anniversary Tribute Dinner
- 16 Yeshiva Yesodei Hatorah Anniversary Dinner
- 20 Yeshivas Ner Yisroel Dessert Reception
- 20 Khal Mishkan Yosef Hashlomas Habinyan Dinner
- 21 Bais Tova Anniversary Dinner
- 27-28 Ohr Naava Brooklyn MRKT
- 28 Yeshiva Chofetz Chaim Annual Flatbush Reception
- 29 Yeshiva Zichron Meilech Annual Ladies Tea

APRIL 2016

- 3 Yeshiva Tiferes Yisroel Brooklyn Parenting Expo
- 10 Yeshiva Mir Yerushalayim Brooklyn Marriot Dinner

MAY 2016

- 17 Flatbush Satmar Bikur Cholim Annual Spring Tea
- 24 ICare4Autism National Conference
- 29 Yeshiva of Spring Valley 73rd Annual Dinner
- 31 Yeshiva Yesodei Hatorah 50th Renaissance Dinner

JUNE 2016

5 • Yeshiva Derech Chaim – Annual Dinner

DECEMBER 2016

4 • Mesivtha Tifereth Jerusalem/Yeshiva of Staten Island – Annual Dinner

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

Waze Leads Mobbed Israeli Soldiers Astray, **But Defense Minister Blames 'Hatred'**

Five Israeli Border Police officers were injured when security forces entered the Qalandiya refugee camp, north of Jerusalem, to rescue two non-combat Israel Defense Forces (IDF) soldiers who had accidentally driven into the area and were attacked by a local Palestinian mob that stoned and firebombed their vehicle.



The two Oketz K-9 unit soldiers arrived in Qalandiya around 11 p.m., after having apparently taken a wrong turn when using the Waze navigation app. The pair apparently split up in an effort to escape after their vehicle was set on

"There was an issue here with technology, but the real issue was hatred," Israeli Defense Minister Moshe Ya'alon said. "Two soldiers accidentally drove onto a road to Jerusalem that passes through Ramallah. They were pelted with stones and Molotov cocktails....We will investigate the incident and look into the errors that led to this complication. Technology may have been involved in the incident, but it was also used in the rescue efforts. The soldiers who got lost were using Waze, and they took the shortest route, which passed through a hostile area. Even in the GPS age, one should know how to navigate with a map."

IDF troops sent to recover the non-combat soldiers were able to contact one of the soldiers almost immediately. He was hiding in a nearby yard and was found within half an hour. The second soldier, who could not be reached for about an hour, was considered to be missing, raising concern that he might have been abducted. Security forces combed the area, while also subduing the riot that had broken out in the camp. At around midnight, the second soldier was found unharmed in the nearby town of Kochav Yaakov, where he had fled.

Meanwhile, soldiers clashed with Palestinians in Qalandiya, with live fire exchanged between the sides. Five border policemen were hurt in the incident and taken to Hadassah Mount Scopus Hospital in Jerusalem. According to the hospital, one border policeman sustained moderate injuries, and the other four were lightly wounded.

According to reports, one Palestinian was killed and several others were wounded in the clashes.

The Palestinian Red Crescent reported that IDF troops denied ambulances' entry to the area to treat wounded Palestinians. A Palestinian official criticized the IDF's rescue efforts, saying, "Had they allowed us, we would have returned the soldiers unharmed. We could have prevented the exchange of fire that broke out and the injuries on our side. This could have been a blood bath for both sides."

The IDF was set to investigate the incident in an effort to determine, among other things, how the soldiers ended up in the area, whether standard military directive concerning potential abducted soldiers was employed, why the pair split up after being attacked, and whether security forces' actions following the incident were appropriate.

IDF Spokesman Brig. Gen. Moti Almoz told Army Radio, "We will need to investigate how they got there. We are dealing with issues regarding the quality of Waze and of the difficulties that could result from it."

He added, "Both soldiers were armed, as far as we know. From what we understand, one soldier used his weapon to protect himself and to signal security forces. [Based on] the initial investigation and considering how the incident concluded, it appears the soldiers acted reasonably."

Sodastream, Target Of BDS, Lays Off Last Remaining Palestinian Workers

SodaStream, the Israel-based producer of a popular beverage carbonation machine, was forced to lay off its final 74 Palestinian workers after it had been the target of the international Boycott, Divestment and Sanctions (BDS) movement. SodaStream had already relocated from its



Judea and Samaria facility against the backdrop of BDS pressure.

"Today is their final day working with the company, sadly," SodaStream spokesman Maayan Nave told AFP regarding the Palestinian workers, adding that the company had planned a going-away party for the employees.

SodaStream's former headquarters were in Mishor Adumim, which is located beyond Israel's 1967 lines. Before the relocation, SodaStream had employed 1,300 workers, including 500 Palestinians who were given the same pay and benefits as their Jewish-Israeli colleagues.

Following SodaStream's October 2015 relocation to Israel's Negev Desert, the company was forced to lay off most of its Palestinian workers—retaining 74 of its most experienced Palestinian employees, who commuted to the new location. Yet after a permit dispute with the Israeli government, the company was forced to lay off those 74 Palestinians.

Israel's Shin Bet Nabs Hebron Sniper Brothers Responsible For Multiple Attacks

Two Palestinian brothers suspected of multiple sniper attacks against Israeli civilians and security forces over the past few months were recently arrested, Israel's Shin Bet security agency revealed. Authorities believe the two were involved in attacks in which four Israelis were wounded.



The brothers—Nasser Faisal Mahmad Badawi, 23, who has known ties to the Palestinian terror group Hamas, and Akram Faisal Mehmed Badawi, 33, both residents of Hebron—were dubbed the "Hebron snipers" by the Israeli defense establishment. The Shin Bet said the brothers were found in possession of an improvised sniper rifle and other firearms.

According to authorities, the first sniper attack the brothers carried out took place on Nov. 6, 2015, when they met on the third floor of a building owned by their father, near the Tomb of the Patriarchs in Hebron, and fired at a group of Jewish worshippers. One man was seriously wounded and another was moderately wounded in the attack. According to the Shin Bet, Nasser was arrested Jan. 9. While he was in custody, Akram carried out another shooting attack, which he told investigators was meant to deflect suspicion from his brother.

4 Israelis Wounded In Palestinian Terror Attacks

A 43-year-old Israel Police officer was lightly wounded when he was stabbed by a 14-year-old female Palestinian terrorist in the village of Al-Auja in the Jordan Valley, north of Jericho.

At the time of the stabbing, the police officer was directing traffic on Route 90 after a collapsed tree had blocked part of the road. After the stabbing, the wounded police officer chased the attacker and arrested her without firing a shot. The police officer, who suffered a shoulder wound, was later transported to Emek Medical Center in Afula for treatment.

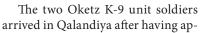
Shots were fired at an Israeli police vehicle near the community of Rehelim in Samaria. One police officer was lightly wounded and was treated at the scene. Israel Defense Forces (IDF) troops launched searches in the area in an effort to capture the perpetrators.

Two soldiers from the IDF's Kfir Brigade were wounded—one moderately and one lightly—in a stabbing attack carried out by two Palestinian terrorists at an isolated military position near the community of Har Bracha in Samaria. The terrorists were able to flee the scene and IDF troops launched searches in the area in an effort to capture them.

IDF Rescues 2 Israeli Soldiers Mobbed In Qalandiya Refugee Camp

INS

Five Israeli Border Police officers were injured when security forces entered the Qalandiya refugee camp, north of Jerusalem, to rescue two non-combat Israel Defense Forces (IDF) soldiers who had accidentally driven into the area and were attacked by a local Palestinian mob that stoned and firebombed their vehicle.





parently taken a wrong turn when using a navigation app. The pair apparently split up in an effort to escape after their vehicle was set on fire by rioters.

"There was an issue here with technology, but the real issue was hatred," Israeli Defense Minister Moshe Ya'alon said. "Two soldiers accidentally drove onto a road to Jerusalem that passes through Ramallah. They were pelted with stones and Molotov cocktails....We will investigate the incident and look into the errors that led to this complication. Technology may have been involved in the incident, but it was also used in the rescue efforts. The soldiers who got lost were using Waze (a navigation app), and they took the shortest route, which passed through a hostile area. Even in the GPS age, one should know how to navigate with a map."

IDF troops sent to recover the non-combat soldiers were able to contact one of the soldiers almost immediately. He was hiding in a nearby yard and was found within half an hour. The second soldier, who could not be reached for about an hour, was considered to be missing, raising concern that he might have been abducted. At around midnight, the second soldier was found unharmed in the nearby town of Kochav Yaakov, where he had fled.

Five Chinese Women From Ancient Jewish Community Make Aliyah to Israel

JNS

Five women who are among the few remaining traceable descendants of China's ancient Kaifeng Jewish community made *aliyah* to Israel.

"Our ancestors are Jews...I have to be here," said one of the new immigrants, Yue Ting, a 25-year-old primary school teacher.

The women plan to formally convert to Judaism and become Israeli citizens.



Kaifeng's Jewish population was established by traveling Jewish merchants from the Middle East and Persia who settled in China in the 7th century. The community once had as many as 5,000 members, but today that number has dwindled to about 1,000. The community's last synagogue was destroyed two centuries ago, and its members have since lost many of their connections to Jewish traditions. Yet the community never completely let go of its Jewish roots.

"As a child, my parents and people around me always called me 'Jewish girl,'" Yue told *NBC News*. "I didn't understand the meaning of Jewish at that time"

"When I was a little girl, my father and my grandfather taught me we are Jews," added Li Yuan, 26.

Michael Freund—founder of the Shavei Israel organization, which helps members of so-called "lost" Jewish communities from around the world make *aliyah*—has helped 19 Kaifeng Jews move to Israel since 2006.

"Judaism is not a recognized religion in China...in the eyes of the government they are Han Chinese just like anyone else," Freund said.

"I know I am Jewish," said Yue. "To be Jewish, I have to go back to Israel...I've been waiting for this time for a long time."

Knesset Speaker Calls Out Palestinian Incitement

JNS

During a visit to London, Israeli Knesset Speaker Yuli Edelstein (Likud) addressed a group of 40 members of the British Parliament. Edelstein highlighted the dangers posed by anti-Israel incitement on Palestinian television channels, radio stations, and social media platforms.

Edelstein called for action to be taken to eliminate Palestinian incitement. Meanwhile, anti-Israel activists projected messages on the outside walls of the British Parliament building and called for the arrest of Edelstein.



"Israel's racist leader Edelstein not welcome," one of the messages read. Edelstein was undeterred by the protests against his U.K. visit, saying, "I will continue to tell the truth."

As Another Emerging Terror Tunnel Collapses, Hamas Members Refuse to Dig

JNS

Members of Hamas's Izzedine al-Qassam Brigades are starting to refuse orders to dig underground tunnels, which have mysteriously collapsed one after the other in recent months as the Palestinian terror group attempts to rebuild the network of cross-border attack tunnels that Israel destroyed during Operation Protective Edge in 2014.

In an open field east of Khan Younis, a tunnel being dug by the al-Qassam Brigades collapsed, killing 31-year-old Muhammad Musa al Astal, Hamas said. Palestinian media quoted senior Hamas officials who confirmed that an additional five tunnel diggers were missing. Thursday's tunnel collapse was the seventh such incident in recent months.

Following the latest collapse, photographs of "advanced technological equipment for the detection of tunnels" began appearing on Palestinian websites, with one Hamas website claiming that the "Zionists are worried there are tunnels underneath their communities near the border fence." But the terrorist group has never officially said that Israel is responsible for the collapses.

"The Zionists are nervous," an anonymous member of Hamas told *Israel Hayom*. "They're afraid the tunnels are underneath their homes, and because of their fear they are using very advanced tools to locate and collapse the tunnels. I know of those [Hamas members] who have been sentenced to harsh punishments for refusing to take part in the [tunnel-digging] effort. This is a serious offense, and the punishment for it is extremely severe."



Israel Vs. The Foreign Media: When The Headlines Make Their Own Headlines

CONTINUED FROM PAGE 1

CBS changed the headline—first to "Israeli police kill 3 alleged Palestinian attackers," and then again to "Palestinians kill Israeli officer, wound another before being killed"—after receiving multiple complaints from media watchdog groups and Israel's Government Press Office (GPO). On Feb. 9, Member of Knesset Tzipi Livni (Zionist Union) as well as the Knesset Foreign Affairs and Defense Committee summoned leaders of the Foreign Press Association in Israel for a hearing. Livni said she was troubled by the CBS headline.

The Knesset hearing—which came less than a week after GPO Director Nitzan Chen threatened to revoke credentials from reporters over inaccurate reporting—led the chairman of the Foreign Press Association in Israel, Reuters regional bureau chief Luke Baker, to slam the messaging of the Israeli government, army, and police.

"We do not agree that the foreign media are biased, and the legitimacy of Israel's campaign against terrorism is entirely determined by how Israel conducts that campaign. It has nothing to do with the foreign media," Baker said at the hearing.

Baker's reportedly hostile attitude at the hearing was not indicative of an isolated frustration, but rather a growing and nearly explosive antagonism between foreign media and the State of Israel. During a mid-February panel discussion in Jerusalem hosted by the Conference of Presidents of Major American Jewish Organizations, Joseph Federman—bureau chief for Israel and the Palestinian territories at The Associated Press (AP)—said Israel's increasingly strong condemnations of the foreign press are "on the verge of incitement."

"It has become very unpleasant being a journalist in this country," he said.

Last summer, the Israeli Foreign Ministry was forced to take down a 50-second satirical animated video on how Gaza is presented abroad following criticism from the foreign press that the video was mocking them. The clip featured a foreign correspondent painting an unrealistically rosy picture of a purported "liberal and pluralistic" life in Gaza, while ignoring terrorists carrying and firing missiles.

Baker argued that the video depicted not how foreign media cover Israel, but instead how the Israeli government perceives that coverage.

"Suggesting foreign journalists are stupid, ignorant, or clueless is a strange way of conducting foreign policy," Baker said.

Simon Plosker, managing editor of the Israeli media watchdog organization

HonestReporting, told JNS.org that Baker is "underestimating the extent of the problem" on foreign press coverage of Israel. He chuckled at Baker's assertion that among 750 Reuters headlines about the current wave of terrorism, only one (which was later corrected) received complaints, while maybe three or four headlines published by other outlets drew complaints.

Plosker argued that headlines which go on to make their own headlines are examples of a systemic problem, rather than isolated incidents. The HonestReporting website lists hundreds of examples of media bias against Israel over the years, including a recent headline by the Los Angeles Times that stated, "Four Palestinians are killed in Israeli violence," when in fact two of the teens mentioned in the headline were killed while carrying out stabbing attacks—cases of Palestinian violence, not Israeli violence. The other two Palestinians were killed in violent demonstrations initiated by Palestinians.

Baker explained that there are several reasons why hostilities may be surfacing between Israel and the foreign press. For starters, he said that while larger news outlets tend to send their most experienced and knowledgeable people to Israel to cover the conflict, the growth of online-based news outlets and social media means that more "younger, thrusting, eager, and less experienced reporters" are part of the picture. The Foreign Press Association in Israel is comprised of a "non-monolithic" 400 reporters (plus about 200 freelance writers), and their work should not be defined with a single brushstroke, said Baker.

Israel hosts many more foreign correspondents than other Middle East countries who are also engaged in conflicts, in part because Israel is the only country in the region with a free press. Reporters in Israel can get visas, pass a basic security check, and obtain a press card.

In other Mideast countries, the process is much more difficult. Iranian-born academic Majid Mohammadi wrote in December 2015 that Iran keeps visiting journalists on a tight leash in order to control the country's image overseas. The Committee to Protect Journalists reported last summer that Syria "remains an extremely risky place for the press....The media are at the mercy of all sides in the conflict, which have consistently shown...a willingness to use journalists for their own deadly purposes."

The robust foreign media presence in Israel is also a manifestation of news outlets' prioritization of the Israeli-Palestinian conflict, argues Matti Friedman, a former Jerusalem bureau reporter for the AP and now a popular commentator on media bias.

"Staffing is the best measure of the importance of a story to a particular news organization," Friedman wrote for Tablet magazine in August 2014. "When I was a correspondent at the AP, the agency had more than 40 staffers covering Israel and the Palestinian territories. That was significantly more news staff than the AP had in China, Russia, or India, or in all of the 50 countries of sub-Saharan Africa combined. It was higher than the total number of news-gathering employees in all the countries where the uprisings of the 'Arab Spring' eventually erupted."

But is the foreign press corps's size, in and of itself, a factor that sways news reporting against Israel? The American Jewish Committee (AJC) raised the possibility in a blog post that reacted to Friedman's 2014 Tablet article, listing "disproportionate staffing numbers" among what the post called the "Top 3 Reasons for Anti-Israel Media Bias."

Yet AJC acknowledged, "It's unclear whether the disproportional staffing is a result of the world's seemingly endless appetite for news from Israel and Palestinian territories, or whether the vast production ability of all of those staffers serves to create the market."

HonestReporting's Plosker told JNS. org that he doesn't know whether media bias against Israel has grown in recent years, but he did say that the bias has grown more obvious. Whereas the bias used to be buried somewhere within the narrative of a given article, today Plosker said he sees that more headlines "are screaming bias in people's faces." For instance, an MSNBC reporter on live television recently reported than an unarmed Arab man was shot while charging Israeli police, even though the Arab was filmed with a blade in his hand, A 2014 CNN headline, "4 Israelis, 2 Palestinians dead in Jerusalem," failed to explain that the two Palestinians murdered the four Israelis.

Echoing the Foreign Press Association's Baker, Plosker noted that the trend of news organizations "parachuting in" inexperienced reporters to cover Israel means the journalists likely lack the nuanced perspective that is needed to write about the Israeli-Palestinian conflict.

"The framework through which most of the world sees the conflict is that Israelis are the aggressors and the Palestinians the victims," Plosker said. "When you have incidents in which Israelis are being stabbed and the terrorists are being shot at during that act of terror, it can mess with that framework. That's why you see these headlines in which the Palestinian becomes the subject and even the victim of the headline, which personally I find highly unethical."

At the Conference of Presidents panel discussion, AP's Federman was

heckled when he said that the news agency prefers to avoid use of the word "terrorist." Baker told JNS.org that Reuters also has that policy.

"We don't use 'terrorist' or 'freedom fighter," said Baker. "Those are value-loaded words. We describe what people do and allow the readers to understand and make their own conclusions....This is not an attempt to take sides, but an attempt not to take sides."

During the event, Barbara Opall-Rome, the Israel bureau chief for Defense News, said that if media use the term "terrorism" to refer to violence against unarmed civilians, the same term should not be used to denote crimes against soldiers or police.

"We do not consider that acts of terror, because the victims were in uniform at the time," she said.

What about when incidents occur in disputed areas like Judea and Samaria, such as January's murder of Israeli mother of six Dafna Meir in her Otniel home?

"She is an unarmed civilian no matter where she lives, but the fact that she lives in Otniel...blurs the lines for other [media] organizations," Opall-Rome said, noting that for some outlets, attacks that occur outside of Israel's 1967 borders are seen as "collateral damage, the bloody price that we all have to pay for this interminable conflict."

And what about the recent rise in stabbing attacks carried out by Palestinian adolescents?

"I mean, what do you call a 12-year-old wielding a knife, what about a 15-year-old with scissors in her school bag? Is she a terrorist?...I would argue that this is not bias, that in the case of these lone-wolf attackers, we would call them 'assailants,' we would call them 'perpetrators.' And when the motive is not quite clear, we would call them 'alleged offenders,'" Opall-Rome said.

Baker said media watchdog organizations are starting to overstep their bounds and are too closely aligned with the government, describing them as "lobby pressure groups."

"The best journalists tend to hold a mirror up to any society," he said. "Sometimes, when we (foreign journalists) hold up that mirror, people find the reflection difficult to deal with or different from what the domestic media are writing. They assume it is not accurate, but it may just be a different perspective."

Plosker countered that HonestReporting is an NGO whose job is simply to inform the government, and that the organization has no intention to infringe on freedom of the press.

"Freedom of the press," said Plosker, "sets us apart from our Arab neighbors—but to ensure that the press understands that with freedom comes responsibility."

Netanyahu Asks For Legal Opinion On Deporting Families Of Terrorists

JNS

Prime Minister Benjamin Netanyahu has asked Israeli Attorney-General Avichai Mandelblit for his legal opinion on the possibility of "transferring families who assist terror" from Israel to Gaza, according to a formal letter released recently.



"Many of the terrorist acts over the last few months were carried out by those who fit the profile of 'lone attackers,'" Netanyahu wrote in the letter. "These attackers sometimes come from families who encourage and support their actions."

Netanyahu argued that "the use of this tool will significantly decrease terrorist attacks against Israel and its residents."

Mandelblit, however, recently said during multiple Israeli cabinet meetings that deportation of terrorists' families would violate both Israeli and international law, the *Jerusalem Post* reported.

2,500-Year-Old Seal Belonging To 'Exceptional' Woman Unearthed In Jerusalem

JNS

A 2,500-year-old seal dating back to the First Temple period was recently unearthed in Jerusalem. Archaeologists believe the seal may have belonged to an "exceptional" woman.

According to excavation directors Dr. Doron Ben-Ami, Yana Tchekhanovets, and Salome Cohen, "the owner of the seal was exceptional compared to other women of the First Temple period: she had legal status which allowed her to conduct business and possess property."



The seal was found as part of a nine-year excavation being carried out by the Israel Antiquities Authority (IAA) in the Givati parking lot of the City of David, which is part of the Jerusalem Walls National Park.

The IAA said the rare woman's seal, which is made of semi-precious stone, has the words "to Elihana bat Gael" inscribed in ancient Hebrew, with the female owner of the ring mentioned together with the name of her father.

"Seals that belonged to women represent just a very small proportion of all the seals that have been discovered to date. This is because of the generally inferior economic status of women, apart from extraordinary instances such as this," said Dr. Hagai Misgav of Jerusalem's Hebrew University, adding, "Indeed, the name Elihana does not appear in the bible, and there is no other information regarding the identity of the woman, but the fact that she possessed a seal demonstrates her high social status."

Archaeologists speculate that Elihana may have maintained her right to property and financial independence even after her marriage, and that therefore, the name of her father was retained. Yet archaeologists admitted that they could not make a definitive assessment.

Additionally, archaeologists believe Elihana may have been of foreign origin, coming from east of the Jordan River, since the script appearing on the seal is remarkably similar to script on Ammonite seals.

Another seal bearing the inscription "to Sa'aryahu ben Shabenyahu" was found in the excavation.

Palestinian Terror Wave Kills & Injures

CONTINUED FROM PAGE 1

Tel Aviv and started to stab drivers stuck in traffic before he was eventually shot and killed by police. The terrorist was later identified as a 21-year-old man from the Palestinian town of Qalandiya, north of Jerusalem.

The Magen David Adom emergency response organization said it treated 11 victims, with the condition of their injuries including one critical, four severe, four moderate, and two mild.

Tel Aviv's Wolfson Medical Center said that the one victim who was killed, Taylor Force, was brought to the hospital dead.

The attack in Jaffa was at least the third terror attack of the day in Israel. Earlier, one Israeli

man was injured in a stabbing in Petah Tikva. In that incident, the victim was apparently able to use the knife and kill his attacker. Additionally, two Israeli Border Police officers were seriously injured in a drive-by shooting attack near the Old City of Jerusalem's Damascus Gate; the shooter was eventually killed.

Tuesday's slain tourist joins the list of American victims in the current wave of Palestinian terror. Israeli victims Eitam Henkin and Tuvia Yanai Weissman both held U.S. citizenship, while another Jewish victim, Ezra Schwartz, was an American student studying in Israel during his "gap year" between high school and college. Overall, more than 30 Israelis have been killed since the ongoing terror wave started last fall.

Biden During Visit to Israel, Condemns Palestinian Attack

CONTINUED FROM PAGE 1

Ya'alon, Israeli Ambassador to U.S. Ron Dermer, and U.S. Ambassador to Israel Daniel Shapiro. Biden then headed to Jaffa to meet with former Israeli president Shimon Peres at the Peres Center for Peace.

Around the same time that Biden arrived at the Peres Center, the Palestinian terrorist carried out the Jaffa attack just down the road. Biden told reporters at the Peres Center, "We have absolute, total, unvarnished commitment to the security of Israel. I hope we can make some progress."

Biden's office later added that during his meeting with Peres, the vice president "condemned in the strongest possible terms the brutal attack" in Jaffa.

"He expressed his sorrow at the tragic loss of American life and offered his condolences to the family of the American citizen murdered in the attack, as well as his wishes for a full and quick recovery for the wounded," Biden's office said.

The American victim of the Jaffa attack was identified as Taylor Force, 29, a student at the Vanderbilt University Owen Graduate School of Management who was visiting Israel as part of a school trip.

The U.S. State Department "in strongest possible terms" also condemned the "outrageous terrorist attacks in Jaffa, Petah Tikvah, and Jerusalem, which tragically claimed the life of U.S. citizen Taylor Allen Force and left many others severely injured."

"We offer our heartfelt condolences to the family and friends of Taylor and all those affected by these senseless attacks, and we wish a speedy recovery for the injured,' the State Department added.

IDF: We Changed Beard Rules To Make It As Difficult As Possible

CONTINUED FROM PAGE 1

MK Menachem Eliezer Moses (UTJ) argued that the Military Rabbinate must be involved in the decision, while MK Ofer Shelah (Yesh Atid) said that the new rules should remain as they are.

During the course of the discussion, the head of the IDF's Personnel Directorate Branch revealed that, under the previous terms, no fewer than 25,000 shaving exemptions were given out. He claimed that the old system hurt the army's appearance and

so new steps for receiving permission in order to make the process as lengthy as possible.

MK Shelah claimed that "the IDF's instructions on growing beards are not an attack on religious soldiers and don't affect their lifestyle. I checked the information with senior military officials, and soldiers whose religious identity includes growing a beard can continue growing it as before. The instructions are to renew the basic discipline, without which the army cannot function.

"The attacks on the IDF and on the Chief of Staff over this come from political reasons: This is a 'price tag' action against placing the Jewish Identity branch under the Personnel Directorate. Just as with the attacks on Lieutenant General Eizenkott over the rules of engagement, we have here a forceful attempt to show the army and the society who is in charge. Only the commanders

will lead the IDF, according to their professional and ethical judgments, and not rabbis or those who act in the political system," he added.

MK Kish said that "If a religious soldier wants to grow a beard, there doesn't need to be a discussion

about it here at all. As for secular soldiers, there must be clear criteria. Why prevent people from growing beards in any manner? Times change. If we can say that you're allowed to wear earrings, we can also allow beards."

When it was made clear that the new procedures have not yet been put into effect, MK Kish added, "We may meet again on this topic in another couple of months. It's important to understand that the environment has changed. Today, growing a beard is almost the standard. I expect that the IDF will adapt itself. The issue does not hurt the army's appearance according to the spirit of the times."



Rabbi Avi Pearl and his Talmidim of Yeshiva Torah Temimah Bringing Simcha and Joy to Holocaust Survivors in Flatbush









At the Teitelbaum - Schabes L'chaim

















At the Yeshiva Ahavas Torah 3rd Grade Birchas Yaakov Presentation

Young Askan in Flatbush Rabbi Halpertal with Talmidim











Preschool at Yeshiva Torah Vodaath at Work

At the Yeshiva Ohr Yehuda of Lakewood Dinner













Agudath Israel of America National Board of Trustees Leadership Mission to Washington DC Photos Shmuel and Dov Lenchevsky















At the Bensalem Kollel Outreach Dinner

At the Farewell Shabbos for Rav Shimshon Katz of the Shomrei Shabbos Shul in Far Rockaway







At Hershy Schiffenbauer's Siyum on Maseches Megillah

Darchei Torah Talmidim Pre-Shabbos in Flatbush



Askonim on Ave J

A Lakewood Askan at Pupa-Tzeilim Matzoh



Askan Getting Ready for Purim With DJ Yehuda



Askonim in Lakewood

Askonim Enoying Birthday Daf Shiur

V.I.P. Askonim at Scranton Dinner Askonim in Flatbush





At the COJO of Flatbush Breakfast



















At the Pernikoff - Lesser L'chaim





Hanochas Tefillin of Avraham Anshel Scheinberg



Learning Vayikrah in Yeshiva Tiferes Yisroel



At the Seder Shalom Rav Finale





Mirrer Yeshiva K'tana Pre-Schoolers Dress Up in the Spirit of Chodesh Adar



At the Shalheves Kodesh Annual Melave Malka



Yeshiva Ahavas Torah 8th grade Visits HaRav Aaron Schechter





At the Beis Medrash L'Torah of Lakewood Dinner



















At the Bris of Shmuel Mehlman







At the Bris of Yitzchok Sonnenshein Photos Avraham Elbaz









At the Hanochas Tefillin of Moshe Aberbach At the Mesivta of Passaic Alumni Melava Malka









Rav Nosson Stein & Rav Asher Arieli in Mir Yerushalayim Hutman Photos





Nachas Notes

RABBI YITZCHAK SHMUEL ACKERMAN, LMHC

How do you help your children when they're struggling with sibling rivalry?

Recently, I've spoken to three different women's groups who wanted help with sibling rivalry. Each group began with the same question: Why can't my children get along?

I explained that sibling rivalry is common and probably unpreventable. I wanted to reassure them that they were not to blame for the bickering, yelling, fighting, and other manifestations of sibling rivalry they were seeing in their homes. Apparently that message was well received. There were no more questions about "why is this happening" and "how can I prevent it." The new question was, "How do I deal with it when it happens?"

My four-year old teases his older brother and sister when they are trying to do their homework, or sitting and reading a book. They are really very good about it. They never hit him or push him. They tell him to go away. Sometimes their voices get a little bit loud, but that's just because he doesn't listen to them. Sometimes they come over to me and ask me to make him stop. I don't know how to make him stop! I mean I can take him out of their room, and explain to him that he has to leave them alone because they're reading or doing their homework, and I can put him in time out and he'll stay there for three or four minutes, but it won't be long until he's right back there again teasing and distracting them. How am I supposed to deal with him?

What would you rather your fouryear-old do while his brother and sister are busy reading and doing homework?

I don't know.

I suspect he doesn't know either. I'm not sure he is teasing and distracting them because he wants to be malicious.

No, he's not a malicious child at all; he's very sweet most of the time.

Could it be that he doesn't have any homework, and he doesn't know how to read, and he is bored, and teasing his siblings is not about distracting them from what they're doing, it's about relieving his boredom? I don't know about you, but I am one of the many people for whom boredom is extremely unpleasant. Maybe it's really hard for your four-year-old also. It's also possible that your four-year-old is experiencing sibling rivalry over the fact that his older sister can read and his older brother has homework to do, and he does not. I'm sure it won't take long, and he won't be jealous of somebody else's homework once he has plenty of his own, but in the meantime it's something his big siblings get to do and he is left out. Helping him find something to do so that he feels useful will be more effective than telling him to leave his older brother and sister

Next question:

How do you teach children Shalom strategies when things are calm?

I would suggest you begin by acknowledging and celebrating your child's being calm. Say his name, make eye contact with him, and say to him, "you are (reading, writing, playing, getting along, etc.) so nicely; you're such a good boy!"

Then, before you teach him anything, find out what he's already learned.

What do you mean? What makes you think he's learned anything? Ten minutes earlier he and his sister were screaming at each other, and sooner or later they will be again, so what did he learn?

Apparently, he learned how to temporarily disengage from a screaming session with his sister. I would like you to help him figure out what Sholom strategy he used so that he can use it again; use it again to disengage from the next screaming session a little more quickly, and to stay disengaged longer. I hope that someday he and his sister will no longer have

Sibling Rivalry - Q and A

screaming sessions. Many siblings eventually outgrow that kind of thing and become friends. Try to trust that and be patient.

Follow-up question:

Maybe it's okay to be patient when they're screaming at each other, but what about when they're hitting, I should just stand there patiently and hope they'll stop soon?

No, you have to intervene verbally or physically, if necessary, to stop the fight.

Q: What about this situation, Rabbi Ackerman. This morning, my four year old hit my seven-year-old. My seven-year-old came over to me and said, "Mommy, he hit me, I want you to hit him." Isn't he right? He didn't hit his brother back; he came to me like I've told him to. What do you think I should do, isn't it appropriate that I hit the four-year-old to punish him for hitting his brother?

A: First of all, what <u>did</u> you do?

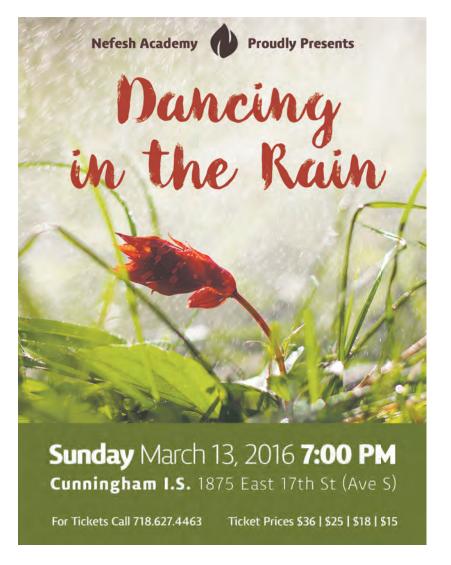
I didn't get a chance to do anything, because the school bus came

right then, but as soon as they get home from school I'm sure my older son is going to ask me again, he is going to want me to hit his brother for hitting him. Doesn't that make sense?

It makes sense if you are a Sadducee. They thought that "an eye for an eye" was to be taken literally. Chazal taught us that that's not true, that actually the Torah is alluding to tashlumen, compensation for harm done. The Torah Temima suggests that physically harming a perpetrator accomplishes nothing for the victim, whereas compensation exacts a penalty from the culprit and provides benefit to the one whom he harmed.

At this point, we ran out of time at the group, and we've run out of space for this article. G-d willing, we'll continue with this topic next time.

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



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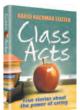




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Class Acts

RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

I grew up in a family where we took our obligations seriously. My father

was an exemplary role model and a sincere ben Torah. At the same time he was a professional who stood at the pinnacle of his profession. It therefore came as no surprise that the children in our family took life seriously. Having been blessed with above-average intelligence, and inheriting our parents' drive and motivation, my siblings and I excelled academically and were successful on the social front as well.

And so it went, year by year. When I finished eighth grade and it was time for me to move on to *yeshivah ketanah*, I was accepted to a fine institution where I continued to grow in Torah and *avodas Hashem*.

Here, too, things went beautifully. I enjoyed my learning and threw myself into the sea of Torah with enthusiasm. My parents were very involved in our education and I spent hours learning with my father on Shabbos and during *bein hazmanim*.

This is not to say that we didn't have hobbies and interests apart from learning. We enjoyed hiking during vacation times, loved music and just liked spending time together. Looking back at my life, there's no question that we were blessed with an abundance of gifts from Hashem. But we never took the easy way out and always pushed ourselves to the utmost of our capabilities.

The Israeli *yeshivah ketanah* is a three-year program. There, I excelled in my studies and was surrounded by lots of friends. The first two years passed uneventfully, and as I exited the yeshivah on the last day of my second year, it seemed like only yesterday that I'd walked into the *beis midrash* for the first time. Summer passed in a haze of fun activities. I met with friends, and went on long hikes with my brothers and grilled up a storm.

And then, before I knew it, Elul was upon us and I was entering *shiur gimmel*, my third year at the yeshivah.

The maggid shiur of shiur gimmel was a man by the name of Rav Zalesnik.* While we were fifteen or sixteen years of age, he was close to seventy and looked eighty-five, due to having survived two bouts with the dreaded disease in his brain. He'd been operated on and survived, but the illness had left its toll on his weakened body. He walked extremely slowly and spoke in low tones, so that we had to strain to hear him.

Showing a marked difference from most fifteen-year-olds, who wouldn't have looked twice at such an older person, we respected his scholarship and erudition, and held him in great esteem, vying for the honor of helping him with his coat and bringing him a glass of tea. We considered every word he spoke precious and worthy of introspection, and discussed his *shiurim* with him for hours. Rav Zalesnik had been a close student of Rav Isser Zalman Meltzer and was an outstanding *talmid chacham*. It was he who gave us our first genuine appreciation and understanding for the legendary works of Rav Chaim Brisker and Rav Isser Zalman, and we, in return, accorded him the respect he deserved.

Our relationship with our rebbi was limited, however, to the world of learning. When it came to getting into *yeshivah gedolah*, the *mashgiach* was our address. Rebbi was an elderly man with little interest in yeshivah politics. We had no doubt that he was limited when it came to the extensive networking involved in finding the right yeshivah for each

Pretty much from the time a *bachur* enters *yeshivah ketanah*, he begins thinking about where he's headed for *yeshivah gedolah*. There is a clearly defined hierarchy when it comes to yeshivos, both in the States and in Israel. Competition is fierce for every spot. Although there are many fine yeshivos, there will always be those that are considered "number one" or "*shpitz*" — and of course I saw myself headed for the summit.

Of the ten best yeshivos in the country, I saw five as real possibilities, with three as my preference. The preferred yeshivos on my list were Chevron, located in the Givat Mordechai section of Yerushalayim, and Ohr Yisrael, in Petach Tikvah. Both of these were venerable institutions with select alumni and students drawn from the top three percentile of Israeli yeshivah students.

I'll never forget the day we went for our tests. I thought I'd be more nervous, but surprisingly enough, I found that my intense round of studying had paid off. I was ready for the questions and handled them with ease. It came as no surprise when I learned that I'd been accepted at both of my preferences. It was now up to me.

In the weeks prior to making the big decision, I agonized endlessly. This wasn't yeshivah ketanah. The choice I made today would influence the rest of my life. Chevron was famous for its alumni. They were influential people, successful in every walk of life. But it's such a huge place, a little voice whispered inside my head. Maybe you'll get lost there. With over a thousand students, Chevron was like an ocean of white shirts, the sound of the voices like the roar of waves. How would I find my place among so many bachurim?

To be continued

Mesivta Tiferes Shmuel – 12th Grade Trip to Eretz Yisroel

After much preparation, the Talmidim of Mesivta Tiferes Shmuel's $12^{\rm th}$ grade class embarked on an unforgettable trip to Eretz Yisroel. "We looked forward to this trip with great anticipation the whole year," said a Talmid.

As Flight LY028 left Newark Liberty International Airport, all the Talmidim of the 12th grade together with their esteemed Rebbeim, began a journey that will be with them forever. The tremendous *achdus* and *ruach* that permeated every moment added a special feeling to the entire trip.

The visits to leading Gedolim across Eretz Yisroel have infused the Talmidim with a feeling of spiritual growth and Emunas Chachomim. Having the *zechus* of hearing first-hand from Rav Yitzchok Scheiner and Rav Ezriel Auerbach about Koach Hatorah, started off the trip on an elevated level of Ruchnius. Friday night's Kabolas Shabbos at the Kosel with dancing and lively *niggun* followed by Seudas Shabbos with *zmiros* and Divrei Torah gave the *bochurim* a truly unforgettable Shabbos in Yerushalayim.

After that they were off on a 2-day excursion up North. Rappelling, horseback riding and water sports gave each boy a real feel of experiencing and enjoying the beauty of the land while basking in the Kedusha in Eretz Yisroel. Davening in Meron by the Kever of Rav Shimon Bar Yochai and taking in the holy air of Tzfas, the Talmidim were being injected with a sense of real opportunity for spiritual growth.

Learning *sedorim* at the Kosel, *davening* and Tehilim were all a part of the daily schedule.

A full day in Bnei Brak started in the home of Rav Berel Povarsky who spoke to them privately. Watching each boy shake his hand and receive a *brocha* was priceless. Learning *b'chavrusa* in the electrifying atmosphere of the Bais Medrash in Yeshivas Ponovizh was something they will always remember. Then off to the home of the venerable Rav Chaim Kanievsky Shlita where each boy passed in front of him and got a *brocha* that will be with them forever. Then to the home of Rav Moshe Hillel Hirsch, Rosh Yeshiva of Slabodka, to hear a private schmooze from such a leading Rosh Yeshiva.

The challenge of climbing Masada, swimming in the Yam Hamelach and a *hartzige kumzits* on a rooftop overlooking the Kosel were just a few items next on the Mesivta's itinerary. Singing hand in hand with their Rebbeim, pouring out their hearts in song on Motzei Shabbos was a breathtaking experience and reflects the special *kesher* that a Mesivta Tiferes Shmuel Talmid has with his Rebbi.

This unparalleled Eretz Yisroel experience culminated with a gala Siyum on the first Perek of Meseches Kidushin in Café Rimon. The highlight of this emotional evening was when every Bochur got up to speak and to thank his Rebbeim.

Going back to the Kosel one more time to *daven* Mincha, watching the Bochurim with tears in their eyes *davening* for family and friends, left a very clear impression that each Bochur had Boruch Hashem grown so much on this trip to Eretz Yisroel. Finally, hearing a schmooze from Rav Gamliel Rabinowitz that we can all *shteig* higher and higher with the Koach of the Luchos Shniyos. From there it was back to the airport heading home, but it was clear that every Talmid had packed his suitcase with greater personal goals, and the inspiration to grow and *shteig* to a higher level. This was truly a trip never to be forgotten.



New General Studies Initiatives at Mosdos Veretzky

The pioneering innovations by our *mosdos hachinuch* in recent decades have resulted in great strides in both the academic level as well as the range of *yedios* acquired by our children in their *Limudei Kodesh*.

Harav Sholom Noach Landau, Rosh Hayeshiva of Yeshiva Ohr Shraga and Mesivta Bais Aron Tzvi Veretzky, underscores the importance of striving for excellence in our children's *Limudei Chol* program as well. "As every rebbe knows, the ability to articulate and properly express oneself is crucial to *havanah* and to acquiring a true grasp of what one learns. A cutting-edge general studies curriculum ultimately compliments and enhances the excellence of a child or a *bochur's* overall *chinuch*."

This past summer, Yeshiva Ohr Shraga was privileged to host the Chancellor of the New York City Department of Education, Carmen Fariña. The Yeshiva was selected for a tour by the Chancellor as a model of a successfully integrated dual curriculum. Visibly pleased by the sight of hundreds of refined and well-rounded *yiddeshe kinderlech* hard at work, the Chancellor praised the successful "balancing act" played by our Yeshivas and the *frum* community in general. In a statement to the media, Chancellor Fariña said she has yet to see a school in the city with this level of one-on-one interaction.



Under the auspices of the General Studies Principals at Yeshiva Ohr Shraga, Rabbi Yechezkel Somekh and Rabbi Mordechai Binik, new and exciting, hands-on projects are constantly being integrated into the regular classroom instruction. One example of this is the is the annual political debate Featuring a two-party system comprised of Democrats and Republicans and a slate of primary candidates, the structure of the campaign and the debate forum are modeled as a true replica of the real electoral process. In addition to the fun and excitement such projects generate, they are a vital tool for internalizing the lessons and developing practical, real-world skill applications.

The Yeshiva's state-of-the-art Gruss Computer Lab features customized learning programs by Pearson Education. The programs are designed to custom create effective learning tools specifically for each student's scholastic level.

In Mesivta Bais Aron Tzvi, a number of students are pursuing an Advanced Regents Diploma issued by the State of New York. To earn an Advanced Regents Diploma, the *bochurim* are required to complete additional credits in a foreign language as well as two Science Regents exams and three Regents exams in math. The required total of nine Regents exams is almost double the requirement for the standard Regents Diploma. "The Yeshiva is proud to offer these additional courses and exams on a voluntary basis, says General Studies Principal, Mr. Tuvia Rosenfeld. "I personally encourage boys to aim for the advanced diploma, not so much for the preferred status it would give them should they ever decide on higher education, but also for the critical life skills and academic development it engenders."

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Chana Lazar, Touro '12, MSW Director of Clinical Training Initiatives, Child & Family Clinician at Pesach Tikvah Boro Park Outpatient Center



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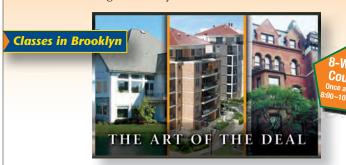




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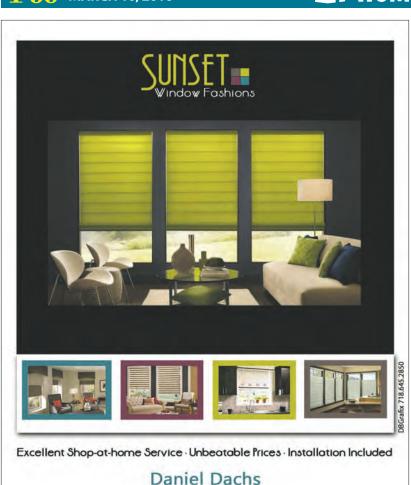
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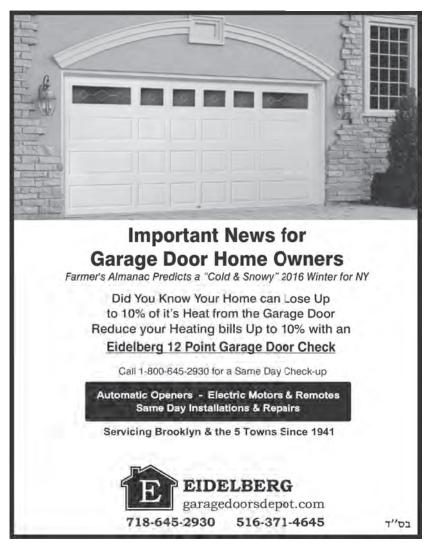
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The **Shadows** - A Novel

RABBI NACHMAN SELTZER, WITH PERMISSION FROM ARTSCROLL/MESORAH

The Israeli naval commander radioed headquarters in Israel for orders. Attack or not? Blow the *Freedom Fighter* out of the water, or retreat from the confrontation? The eyes of the world were on them. What to do?

"Do not attack with cannon," came his orders. "Use the special team instead."

"Aye, aye, sir," Bender said. "Deploying special team immediately."

Down below, in the belly of the ship, twenty uniformed men—all of them members of the Shayetet 13, Israel's version of the Navy Seals, who had been so ill-used in the flotilla operation of 2010—gave a mighty cry and quickly began to prepare for boarding a hostile vessel.

The commander peered from the bridge, expecting to see the same grim-faced woman standing there. She was gone. He was nonplussed. Was this development something to worry about?

"Bender to home command," he said, "Bender to home command."

"Come in, Bender."

"Lisa Acker is no longer in my sight. Should the operation commence anyway?"

"Operation a go, Bender."

Lisa was gone from the deck. She had given the order for all able-bodied people on board the *Freedom Fighter* to accompany her below deck, where she made her confident way to the secret compartment that Sven had installed not long before. Removing a key from her pocket, she found the keyhole and opened the door, revealing a rich cache of weapons for the men and women to choose from.

There were no revolvers or missile launchers; that would have placed world opinion on the side of the Israelis (although Lisa wasn't sure of this, given the way the world just loved to hate Israel). Instead, the compartment was filled with clubs and knives and other weapons used for street fighting; weapons that would appear justifiable in the aftermath of the incident, which would show the Israelis using weapons of overwhelming force against their more modest efforts.

All those aboard grabbed his or her weapon of choice: the weapons they had been practicing with over the last few months to gain proficiency. Then they took up position all over the boat, lying in wait for the unsuspecting Israelis, who would be filmed in all their brutal glory once again. In fact, Jason had begun filming the battle already.

Unknown to the others, Jason was filming the pre-battle arming ceremony with a high-quality camera that was sending its feed directly to a variety of Internet and other news sites. He filmed the closet full of weapons waiting for the boarding Israelis, the eager rush of well-trained troops as they grabbed their weapons of choice, and the practiced way in which they took up their positions to surprise the incoming team. On millions of computer screens around the world, people from many countries watched open-mouthed as they were shown the type of footage that would never be able to be explained away later. The best part was that it was ostensibly coming from the "peaceful" activists, who were apparently making a terrible mistake in showing their hand to the world.

What was a mistake for the peace players was a coup for every news agency in the world. The camera continued transmitting its faithful feed, showing the ship's passengers waiting with iron poles, steel bars, and the kind of knives that could kill an alligator, in the corridors of the boat of peace.

BBC World News: one of the largest news organizations on the planet. The BBC is infamous for its one-sided coverage of the Israeli-Palestinian conflict. It was midday in the newsroom, with all eyes turned to the giant screens that were showing incoming coverage from the boat. It seemed as though everyone in the entire world knew exactly what the peace activists were up to-everyone except the activists themselves, who clearly didn't have an inkling that they were being filmed live. BBC was going to worry about a possible lawsuit later. Today, they were going

In the midst of the action, as almost every reporter stood staring tensely at the screens before them, David Applerod, senior *BBC* reporter on the Middle East desk, heard his e-mail beeping. Out of sheer habit, he scanned the incoming e-mail. He couldn't believe his eyes. Running to his office at the side of the room, he printed out the message and read it in fascinated silence. His imagination went wild at the situation before him.

To be continued

Hilchos Shabbos Initiative

REVIEWED BY RABBI SHMUEL FELDER

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

Warming Food On Shabbos

1. What is the proper method of warming up food on a hot plate / blech on Shabbos?

As long as the food is dry and solid (such as *Challah* without frost, *kugel*, chicken without gravy), one may warm it up on top of a pot or crock-pot that contains food. One may leave it near the oven as well. Placing the food on top of an empty utensil such as an overturned foil pan on a *blech* or hot-plate is a *Machlokes* among the *Poskim*, and it is therefore better to find an alternate solution. Frost on *Challah* may not be removed.

However, raw items or items with liquid/frost may not be placed in a location where they can reach 110°F even if one intends to remove the item before that temperature is reached. Additionally, liquids that will melt or solidified gravy that will liquefy may not be placed in any location where they will become liquid even if they will not reach 110°F.

Food that is being warmed should not be completely wrapped in aluminum foil with the intention of insulating it. Wrapping for other purposes is permitted.

2. What is the *Halacha* if food was placed directly on a *blech* above the fire on *Shabbos*, but this was done unintentionally or in error?

If additional cooking took place, it is forbidden for the household to benefit from the food. If no additional cooking took place and the food was merely heated, it is forbidden to benefit from the food while it is still hot. There is a dispute among the *Poskim* whether benefit is permitted once the food has cooled.

3. Is it permissible to pour hot water or soup into a thermos?

Yes, it is permissible to pour hot water or soup into a thermos.

4. Is it permissible to leave *kugel* in the crockpot from before *Shabbos*? Yes, it is permissible.

לזכות רפואה שלמה חי' מלכה בת בתשבע

Contact/Subscription info. Phone 732-901-0536 email – shabboshalachah@gmail.com











Chocoholics: This One's for You!

ROCHELLE ROTHMAN

In one chapter of my cookbook, *NOT JUST A COOKBOOK*, I focus on the "Sweetness of Friendship", while sharing many chocolate facts and recipes. With *Purim* around the corner, I'm sharing this information so all you "*chocoholics*" out there can partake guilt-free, by following the guidelines listed.

No more worry about chocolate being bad for you—the research is in—it is packed with positive health benefits! It actually contains the very same type of disease-fighting "phenolic" chemicals as red wine, fruits and vegetables, says Andrew Waterhouse of the University of California at San Diego.

He found 205 milligrams of phenolics in a 1.5 ounce chocolate bar—that's the same as in a 5-ounce glass of cabernet. Two tablespoons of cocoa powder has 145mg of phenolics. Dark chocolate has the most; white chocolate has none. The antioxidant phenolic combats cell damage leading to chronic disease such as cancer and heart disease. Newer Japanese tests showed that phenolics extracted from chocolate suppressed cell-damaging chemicals and boosted immune functioning in human samples.

Most of us crave chocolate more than any other food! Let me list some more benefits:

Chocolate contains anandamine, a chemical that mimics marijuana's soothing effects on the brain. It makes milk easier to digest if you are lactose intolerant. Researchers at the University of Rhode Island found that adding 1 ½ teaspoons of cocoa to one cup of milk blocked cramping, bloating and other signs of lactose intolerance in half of 35 subjects. Cocoa stimulates lactose enzymes activity, they found. In tests, some animals tend to reduce intake of alcohol when given a chocolate drink as an option. Tests show chocolate contains antibacterial compounds that may discourage, not promote tooth decay. Surprisingly, the fat in chocolate (cocoa butter) does not raise in cholesterol with testing done in men with normal cholesterol (under 200). There have been several scientific studies that found no evidence of chocolate causing hyperactivity in children, aggression or other behavior problems. Some research finds sweets calm many children.

Chocolate's greatest crime is that it usually is **combined with animal fats and sugar in high-calorie, badfat baked goods.** If you suffer from heartburn or are sensitive to caffeine-go easy on chocolate! B"H, I have found sugar-free chocolate bars *Pareve* as well as *Dairy*, that were quite tasty! Check them out in our local stores.

For those times when your cocoa urge is just too strong to ignore, here are seven healthy ways to indulge without any guilty afterthoughts:

On a good diet day, snack time usually means celery and hummus, or maybe Greek yogurt with cereal and fruit. What it doesn't mean? Giving into your chocolate cravings – no matter how much your office vending machine tempts you.

Hold that thought: Turns out, there is such a thing as a healthy chocolate snack. "If you're a chocoholic, don't deprive yourself!" says Everyday Health food and nutrition expert Joy Bauer, author of *Food Cures*. "If you make chocolate completely off limits, there's a good chance you'll go overboard the next time something rich and chocolaty is placed in front of you."

Plus, enjoying chocolate treats in moderation has been linked to better moods, decreased stroke risk, and improved heart health.

So the answer, dear chocoholics, is to indulge — to a point.

Here, seven chocolate treats less than 150 calories each.

The Perfect Chocolate Bite

When in doubt, go simple and reach for plain ole dark chocolate. The higher the cocoa content, the more antioxidants and the greater the <u>health benefits</u>, so aim for at least 65 percent cacao.

Two squares of Ghirardelli Twilight Delight (Kof-K Dairy),(\$2.79 each, at grocery stores) or seven Hershey's Special Dark Kisses (\$3.19 to \$3.29, at grocery stores) are around 140 calories. (Be sure to check the label on your chocolate of choice so you don't over-indulge, this includes *cholov yisroel* brands.)

Cocoa-Roasted Almonds

Emerald's Cocoa Roast Almonds (OU certification), little 100-calorie packs (\$3.69 for box of seven, at grocery stores) take the portion control guess work out of the picture. Each delightfully addictive handful is

Chewy Chocolate Brownies

These brownies from Eatingwell.com, are a high-energy treat you can pack in your lunch bag or tuck into your fanny pack when you are out walking. Wrap cooled brownies individually for fast picnic assembly or lunchbox fill-ups.

24 brownies | Active Time: 20 minutes | Total Time: 50 minutes

16 whole chocolate graham crackers, (8 ounces) (see Ingredient notes)

- 2 tablespoons unsweetened cocoa powder
- ¼ teaspoon salt
- 2 large eggs
- 1 large egg white
- 1/3 cup packed light brown sugar, or 3 tablespoons
- ¹⁄₃ cup granulated sugar, or 3 tablespoons
- 2 teaspoons instant coffee granules
- 2 teaspoons vanilla extract
- ²/₃ cup chopped pitted dates
- 1/4 cup semisweet chocolate chips



Preheat oven to 300°F. Coat an 8-by-11 1/2-inch baking dish with cooking spray. For easy cleanup: Dessert pans can be a headache to clean. Skip the soaking and scrubbing by lining your pan with parchment paper before you bake.

Pulse graham crackers into crumbs in a food processor or place in a large plastic bag and crush with a rolling pin. You should have about 2 cups crumbs. Transfer to a small bowl; add cocoa and salt and mix well.

Combine eggs, egg white, brown sugar (or Splenda) and granulated sugar (or Splenda) in a large bowl. Beat with an electric mixer at high speed until thickened, about 2 minutes. Blend in coffee granules and vanilla. Gently fold in dates, chocolate chips and the reserved crumb mixture. Scrape the batter into the prepared baking dish, spreading evenly.

Bake the brownies until the top springs back when lightly touched, 25 to 30 minutes. Let cool completely in the pan on a wire rack before cutting.

Nutrition **Per brownie :** 93 Calories; 2 g Fat; 0 g Sat; 0 g Mono; 18 mg Cholesterol; 15 g Carbohydrates; 2 g Protein; 1 g Fiber; 72 mg Sodium; 60 mg Potassium

1 Carbohydrate Serving Exchanges: 1 other carbohydrate Tips & Notes

Make Ahead Tip: Store in Tupperware container or freeze for longer storage.

Ingredient Notes: To avoid trans-fatty acids, look for brands of graham crackers that do not contain partially hydrogenated canola oil.

Substituting with Splenda: In the EatingWell Test Kitchen, sucralose is the only alternative sweetener we test with when we feel the option is appropriate. For non-baking recipes, we use Splenda Granular (boxed, not in a packet). For baking, we use Splenda Sugar Blend for Baking, a mix of sugar and sucralose. It can be substituted in recipes (1/2 cup of the blend for each 1 cup of sugar) to reduce sugar calories by half while maintaining some of the baking properties of sugar. If you make a similar blend with half sugar and half Splenda Granular, substitute this homemade mixture cup for cup.

When choosing any low- or no-calorie sweetener, be sure to check the label to make sure it is suitable for your intended use.

dusted in cocoa powder, so you get a hint of chocolate along with the crunchy nuttiness of <u>almonds</u>, which are high in fiber and vitamin E.

Homemade Hot Chocolate

Few things are more comforting than a cup of hot cocoa. Save about

CONTINUED ON PAGE 89

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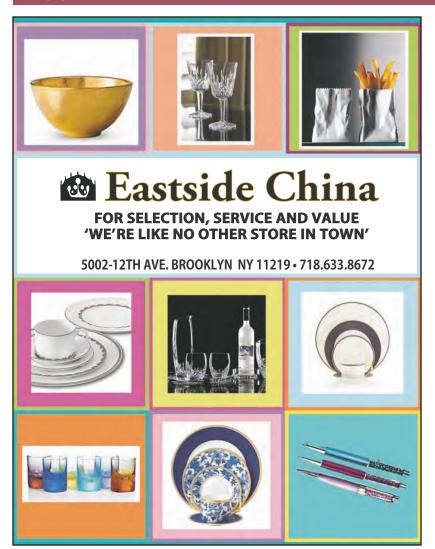




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Heart Notes from **Argentina**

even more in this beautiful month. to get that and is never short of food. The Simchah of our next whole year all be alive, Amen!

does not expect anything in return. and enjoy it Bs' H'.

a distressing cry and Am Israel would not speak and even the dogs would not bark. (The famous Pasuk derives we see that the dog: "KOL NEVELA SHEBASHAMAIM. Short but deep! LAKELEV ASHLICHUN" (every Kor-

Are you happy 24 hours a day? ban or Shechitah going wrong, every Can you live always happily? Yes, you leftovers are given to the dogs), which can! Tell yourselves that you can and means that the dog is the privileged

A strong question comes out from depends on these moments! May we this fact. Why weren't the frogs given any reward? Nowhere is written Today, I am going to write about about it. As Hashem ordered them to something whose ending moved me throw themselves everywhere, they a lot and I hope that when you read also threw themselves to the fire in it, you can feel the same as I did, that the ovens and were burnt. This hapobserving the Torah with love has pened in the second plague. Is it logian impressive reward, although one cal that the dogs have got a reward for not barking and the poor frogs that Nobody is forgotten by *Hashem*, and were burnt down have got no pay at in this case not even animals! Read it all? The answer, mamash, made me cry and thrill... 'Because it is said it In the last plague of Makat Be- is much more difficult to remain sichorot, Hashem told Moshe to tell lent than throwing yourself to the Parhoh that the Mitzrim were to give fire in the oven...Levater, Levater, my motto in life and the standard to be happy. I did not only study it but had the chance to experience it from here: "ULECHOL BENE ISRA- as well, Baruch H', to the bottom of EL, LO IECHERAS KELEV LESHO- my Neshamah. That is why, whenever NO". In fact, as the dogs did not I speak about this issue, I can't help bark, Hashem rewarded them giv- crying. It is really very hard but this ing dogs Parnasah all their lives and is the way it is ordered by our AVINU

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RABBI MOSHE BARIDES	Parsha & Hashkafa	Shabbos 45 min before minha	Cong. Yam Hatorah 1573 East 10th Street
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RABBI DANIEL EISENBACH	Pirkei Avos	Thursday 8:15 PM	Avenue N Jewish Cente Corner Ave N & East 4th 718.339.7747
RABBI FRIEMAN	Parsha & Halacha	Tuesday 9:15 - 9:45 pm	Dial: 646-558-6338 Conference ID 648-4865#
RABBI AVROHOM GARFINKEL	Megilas Rus	Alternate Wednesdays 8:00-9:00 pm	Congregation Bnei Israe 3190 Bedford Avenue
MRS. CHAYA GINZBERG	Pirkei Avos / Mishlei	Tuesdays 8:30 pm	Bet Yakob Shul Ocean Parkway & Ave. R
Rabbi dovid Goldwasser	Derech Hashem	Wednesdays 8:30 PM	Avenue O Synagogue 808 Avenue O
rabbi dovid Goldwasser	Pirkei Avos	Shabbos 5:45 PM	Cong. Bnei Yitzchok 1143 E. 19th
MRS. HENDEL / MRS. CHITRIK	Parsha	Wednesday 9:00 PM	Call for location: 718.382.6804
MRS. LINDA JACOBSON/ RABBI C. M. JACOBSON	Human Relation, The Torah Way	Thursday 11:00 AM	Homecrest Shul 917.361.8268
MRS. CHAYA KALAZAN	Beiur Tefilah	Monday 9:45 AM	Eisenberger Home 1334 East 27th St.
MRS. IVY KALAZAN	Parsha	Tuesdays 9:45 AM	Elbogen 1069 East 24th Street
REBBETZIN VITAL KALMANOWITZ	Chovos Halevovos	Sunday 10:15 AM	1153 East 9th Street side entrance
RABBI YOSEF KIRSZENBERG	Parsha	Tuesdays 7:30 - 8:30 PM	Lubavitch Yeshiva 841 Ocean Parkway (I & H)
MRS. VICKY LEW	Sefer Shmos	Tuesday 8:00 PM	Young Israel of Bedford Bay 2114 Brown Street (U& V) 718.332.4120
RABBI MOSHE TUVIA LIEFF	Power of Tefillah	Alternate Tuesdays 8:30 pm	Agudah Bais Binyomin 2913 Avenue L
MRS. SARAH MALKA	Beiur Tefilah	Wednesday 1:45 - 2:15 PM	Benno Home 418 Quentin Road
MRS. BREINDY REISS	Hashkafa	Tuesday 8:00 pm	1552 East 21st Street (N&C
MRS. SARAH SASSON	Chofetz Chaim & Parsha	Shabbos 11:15 AM	Homecrest Shul 917.361.8268
RABBI REUVAIN SCHARF	Orchos Tzadikim	Shabbos 5:00 PM	Nshei Lamed Hay 1456 E. 35 (KH - Flatlands)
MRS. SHIRA SMILES	Parsha	Sunday 10:00 AM	Young Israel of Ave. L
RABBI YECHIEL SNOW	Parsha	Shabbos 3:30 PM	Young Israel of Midwood
MRS. SHANIE STERN	Parsha/Hilchos Brachos	Shabbos 4:00 PM	for location email: shaina22@aol.com
RABBI DAVID SUTTON	Inyanei D'Yoma	Sunday 1:00 PM	Strettiner Bais Medrash Bay Pkwy & Ocean Pkwy
REBBETZIN SARA TIKTIN	Parsha	Sunday 11:30 AM -12:30 PM	Young Israel of Flatbusl 718.851.5265
RABBI VIGLER	Torah & Tea	Wednesday 10 AM	Mayan Yisroel 3315 Ave N 718.677.0030
RABBI ZECHARIAH WALLERSTEIN	Parsha	Wednesdays 9:30 pm	Ohr Naava 2201 East 23rd Street 718.647.6228
RABBI YISROEL DOV WEBSTER	Hilchos Tefillah	Wednesdays 10-11 AM Agudah of 18th Ave. 5413 18th Avenue	
ROTATING MAGIDEI SHIUR	Beiur Tefilah	Sunday 10:15 - 11:00 AM	Weinreb Home 103 Parkville Ave

CONTINUED FROM PAGE 84

half of the calories of the traditional kind with Joy Bauer's recipe for <u>Almond Hot Cocoa</u>, which has around 150 calories, using <u>almond milk</u>, sugar, vanilla, chocolate chips, and a pinch of Kosher salt.

A Sweet Chocolate Fruit Topper

Drizzle two tablespoons of chocolate syrup over a half cup of sliced strawberries for around 150 calories. You'll reap the berries' fiber and vitamin C-boost along with chocolate's antioxidants.

A Little Chocolate Luxury

For an indulgent treat, splurge on a box of Godiva Parfait Chocolates (OU-D), (\$22 for an 8-piece box, godiva.com). These rich, bite-size versions of bakery favorites include chocolate éclairs, death by chocolate, and mocha are surprisingly less than 60 calories a piece.

A Vitamin-Rich Chocolate Drink

Sip Zico chocolate coconut water (OU), (\$2.99 to \$3.99 each, at grocery stores) and get a double benefit: a potassium boost and a cure for your chocolate craving. Refrigerate or stash in the freezer for about an hour for an especially delicious, milkshake-like drink. Since coconut water is known for its super-hydrating benefits, the drink makes a perfect post-workout treat.

Cereal Spiked with Chocolate

Chocolate for breakfast? Why not! Special K Chocolatey Delight (prices vary, at grocery stores) combines the cereal's famed flakes with chunks of creamy chocolate. There are just 120 calories in a serving plus

iron and fiber, making it the perfect treat for the morning or <u>dessert</u>.

Are you nostalgic for the taste and comfort of hot chocolate on a chilly winter day? Good news! You can enjoy hot cocoa by following these tips.

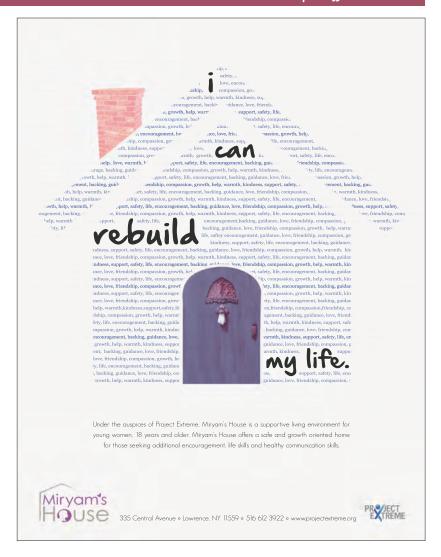
Most traditional cocoa mixes contain a lot of added sugar, so be sure to choose a mix that is unsweetened and ideally contains dark chocolate. Or make your own mix using unsweetened cocoa powder, fat-free or 1% milk, and artificial sweetener. When made with milk, the cocoa counts toward your daily Sweet Treat allotment of 75 to 100 calories and also as a serving of dairy. If you use water rather than milk, just count it as a Sweet Treat.

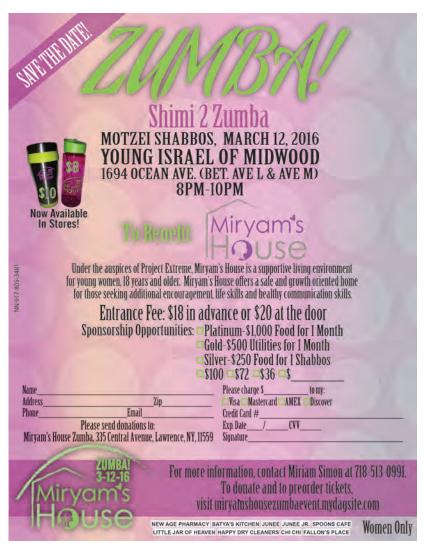
If hot cocoa isn't your thing, but you're looking for a warm drink with a little more pizzazz than regular tea or coffee, try a cup of chai tea. Remember to choose a brand without added sugar or honey (chai tea bags are usually best), and enjoy the chai with a touch of fat-free or 1% milk, or low-fat plain or artificially sweetened soymilk. (Our local health food stores do carry kosher brands.)

A very special *Mazel tov* to our entire family upon the marriage of our granddaughter, Deenie Rothman to Eliyahu Teichman! A hearty *Mazel tov* to parents Yonah & Chaya Rothman (Monsey), Sury & Yussi Teichman (Lakewood); also grandparents Shlomo & Bella Friedman, Rabbi Shlomo & Aliza Teichman, Moshe & Raizy Zicherman, great-grandparents, Mrs. Jean Teichman and Mrs. Rochel Zicherman. May the couple bring us lots of *Yiddishe nachas* and build a *bais ne'eman b'yisroel!*

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

Organize your kitchen clutter NOW!!! Get rid of your freezer mess! — No more UFO's! (Unidentified foreign objects FREE GIFTS to all Kallah orders over \$275.00 Minimum-10% FREE products plus MORE!! Call Rochelle Rothman at 718-258-0415 to find out details Your Kitchen CAN look like this!!





Trump Slammed by ADL for White Supremacist Analogy, Continues to Top Polls

IN

Republican presidential candidate and businessman Donald Trump—whose latest media buzz centers on his comment at the GOP debate that there is "no problem" with the size of his hands, drew the ire of the Jewish community by comparing white supremacist groups to Jewish organizations.

Trump made the remark in the context of the ongoing controversy surrounding whether or not the business magnate chooses to disavow endorsements from white supremacist leaders, such as the recent endorsement of Trump by former Ku Klux Klan leader David Duke.

"I don't like to disavow groups if I don't know who they are. I mean, you could have the Federation of Jewish Philanthropies in 'groups,'" Trump said on *MSNBC*'s "Morning Joe" program.

Jonathan Greenblatt, CEO of the Anti-Defamation League, called it "obscene to even mention a Jewish organization in the same breath as these white supremacist groups. Mr. Trump needs to acknowledge that the rhetoric of these hate groups is appalling and does not belong in any political discussion."

"It is hard to fathom how we can have a candidate who can be so verbose when it comes to denigrating other candidates, yet he finds himself tongue tied when it comes to the most racist and anti-Semitic group in the history of this country," Greenblatt said, the *Forward* reported.

Yet amid Trump's continued rise in the GOP race, "even though most of the media, including *Fox News*, fear a Trump presidency and make fun of his style and arrogance, they cannot ignore him," wrote Arik Puder, a leading media



strategist in North America and Israel who has served as a spokesperson and/or media advisor for Israeli politicians, in an op-ed for *JNS.org*.

Trump, wrote Puder, has "led in the polls for months, dominated Super Tuesday, and is bottom line the best show in town. Cable TV stations like *CNN* are seeing YUGE (in Trump lingo) ratings spikes. Everybody wants to know what Trump will have to say—whether they agree or not. Further, Trump's candidacy has generated an internal debate in the U.S. press. While many abhor his message and feel that frequent coverage only encourages the demagogue, they recognize that Trump means big headlines and better TV ratings."

Puder added that in Israel, Trump is seen by many "as the most 'Israeli' presidential candidate America has ever had. All of the things that many observers in America criticize him for—being aggressive, arrogant, blunt, loud, stubborn, argumentative, confrontational, and so on—are all attributes many Israelis admire and see in themselves."

For Israelis, Donald Trump is U.S. History's Most 'Israeli' Presidential Candidate

ARIK PUDER/JNS

This presidential election season is nothing if not fascinating, and the media coverage itself is driving considerable debate. What's also interesting, but has so far gone unexplored, is how Israeli media are covering the American elections. Israeli election coverage offers insights into how the press in the U.S. and Israel stack up against each other in treating both this election cycle and politicians in general—and how Israelis themselves view the elections.

As someone who worked for many years as a media advisor for leading Israeli politicians, and who has run a PR agency in New York for the last six years, I've had the chance to explore up-close how American politics operate, how American media work, and how American media differ from Israeli media.

What really stands out this year is that this U.S. election has generated much more interest than past American elections in the Israeli media—and, by association, in the Israeli public—for two main reasons: Donald Trump and Sen. Bernie Sanders (I-Vt.).

With Sanders, Israeli media are excited about the fact that there is a serious presidential candidate who is Jewish. Even though Sanders is shying away from his Jewish roots and has avoided detailed discussions about Israel, this isn't dampening Israelis' Jewish pride. For ordinary Israelis, it is practically unimaginable that a Jew whose family lost members in the Holocaust stands a real chance of occupying the world's most powerful role. It's about Jewish DNA and Jewish history, and the sense that centuries of persecution could symbolically end with Sanders reaching this exalted office.

Trump, on the other hand, is seen by many Israelis as the most "Israeli" presidential candidate America has ever had. All of the things that many observers in America criticize him for—being aggressive, arrogant, blunt, loud, stubborn, argumentative, confrontational, and so on—are all attributes many Israelis admire and see in themselves.



In short, Trump's personality is 180 degrees from President Barack Obama's, who is known for being cerebral and deliberative. Trump talks tough and appears unafraid to deal with the roughand-tumble Middle East.

Ultimately, Israelis relate to Trump, even if they wouldn't necessarily vote for him (if they were American) or if they remain wary of his pledge to remain objective in Mideast negotiations. The fact that he reminds them of themselves and is the polar opposite of Obama in every way makes him an attractive candidate, or at least a compelling one. They believe that whatever happens, he will be a better president for Israel than Obama has been. Further, they remember that Trump has an Orthodox Jewish daughter who is raising her children in a kosher home.

Israeli press coverage of Trump echoes this sentiment. Israeli media are closely following the elections, sending reporters to cover the primaries and interview voters, and paying unusually close attention to Trump. Even Israel's widely read liberal daily newspaper, *Haaretz*, while not naturally a supporter of the right and hardly a Trump backer, has written extensively about him, including a recent piece warning that "Trump has unleashed America's monsters."

Meanwhile, the American media coverage of Trump's presidential campaign reveals a lot about how the U.S. press operates. Even though most of the media, including Fox News, fear a Trump presidency and make fun of his style and arrogance, they cannot ignore him. He's led in the polls for months, dominated Super Tuesday, and is bottom line the best show in town. Cable TV stations like CNN are seeing YUGE (in Trump lingo) ratings spikes. Everybody wants to know what Trump will have to say-whether they agree or not. Further, Trump's candidacy has generated an internal debate in the U.S. press. While many abhor his message and feel that frequent coverage only encourages the demagogue, they recognize that Trump means big headlines and better TV ratings.

That media debate is unlikely to ever take place in Israel, though. While Americans generally respect and even idealize the rich, Israelis harbor a deep dislike for billionaires, and they would likely never support a wealthy political candidate. The Israeli media, therefore, would certainly go after such a candidate.

Generally, there is a big difference between how the American and Israeli media handle politicians. As a rule, the American media accords much greater respect to its elected representatives (or to candidates) than does the Israeli press, which tends to be much more skeptical of its public figures.

Many believe that Israeli media are more aggressive and cynical than the American press when it comes to reporting on its politicians. Israeli reporters tend to leap at the first chance they get to attack their subjects. Some accuse the Israeli media of being outwardly disrespectful to Israeli politicians, who are, after all, elected by the public through a democratic process.

For example, it's not unusual to see an Israeli reporter answer a phone

call during a press conference or in the prime minister's office. Often, an Israe-li TV host will lack the proper etiquette and show little to no courtesy to an Israeli politician appearing on her show, so much so that she will interrupt him mid-sentence. This is different from TV interviews in America, where, even if the host has tough questions and differing views, he or she will try to be as polite and respectful as possible. The closest American TV news shows come to their Israeli counterparts are the cable gabfests in which multiple pundits are actually encouraged to create conflict.

In Israel, the public generally supports the media's hard-line tactics with politicians. Years of political scandals, have combined to topple the old Zionist icons and idealism. Meanwhile, it takes two to tango, and for years, many Israeli prime ministers have shown an extreme lack of respect for Israeli journalists—to the point that they will avoid them at all costs.

This is in direct contrast with the U.S., where the country's geographic size and complex media market means presidents and politicians have no choice but to deal with journalists. Presidents, even if they are criticized for holding fewer press conferences than their predecessors, still regularly rely on briefings with the media.

Further, many mainstream media personalities are criticized for being too cozy with politicians, creating and "Inside-the-Beltway" mentality and "punditocracy" that serves as a feedback loop between politicians and the press.

While the Israeli and American media differ on many fronts, they do agree on one thing: the 2016 presidential elections continue to rock conventional wisdom and bring new surprises every day. Trump's candidacy continues to challenge the media, in both the U.S. and Israel, and will likely become a case study for journalism students for years to come.



Michigan 37% Hawaii 42% **Mississippi 47%**





Ted Cruz

Idaho 45%

MARCH 8TH PRIMARY: DEMOCRATIC WINNERS



Hillary Clinton

Mississippi 83%



Bernie Sanders

Michigan 50%

Delegate Totals As Of March 8th			
Hillary Clinton	760		
Bernie Sanders	546		
Donald Trump	458		
Ted Cruz	359		
Marco Rubio	151		
(Republicans 1,237 needed to win) (Democrats 2,383 needed to win)			

American & Israeli Military Chiefs Meet, Stress Close Defense Ties

U.S. Chairman of the Joint Chiefs of Staff Gen. Joseph Dunford, Jr. met with Israeli Defense Minster Moshe Ya'alon in Tel Aviv. The military chiefs emphasized close U.S.-Israel cooperation in confronting the "instability in the region."

"The thing that gives me confidence that we'll actually be able to deal with these challenges is that we have partners and allies to help us," Dunford told Ya'alon, the Times of Israel reported.



Dunford is currently visiting Israel for the second time since taking over the Joint Chiefs chairman post in October 2015. His latest visit comes shortly after Ya'alon announced that a new 10year military aid package from the U.S. to Israel will be finalized "in the coming weeks."

"My first visit overseas was [to Israel], and I appreciate the warm welcome I had. This is my second [visit] in a short period of time, and I think that reflects what you said—how important this relationship is," Dunford told Ya'alon. "The relationship between our two countries is about much more than just the military to military relationship, but I believe that's one of the foundational elements."

"This is your second trip in a very short time. Your visit now, including your visit to the Juniper Cobra exercise, is another demonstration of the depth of the relationship between our armed forces and intelligence agencies," Ya'alon said, referencing the major joint Israeli-American missile defense drill that takes place every two years.

Dunford's two visits to the Jewish state serve as a reminder of Israel's close military cooperation with America, despite the much-discussed tense relationship between Israeli Prime Minister Benjamin Netanyahu and U.S. President Barack Obama. In addition, U.S. officials confirmed that Vice President Joe Biden will visit Israel shortly.

Obama Urged to Meet Victims of Attacks on Jewish/Israeli Sites in Argentina

JNS

Members of the U.S. House Committee on Foreign Affairs sent a letter to President Barack Obama, ahead of his upcoming trip to Argentina, requesting that he visit and pay tribute to the victims of terror attacks on Jewish and Israeli sites in Argentina during the 1990s.

U.S. Reps. Ed Royce (R-Calif.) Eliot Engel (D-N.Y.)—the committee's chairman and ranking member, respectively—asked Obama to "pledge to help bring those responsible to justice."

'The attacks that targeted the Israeli Embassy on March 17, 1992, and the Argentine Israelite Mutual Association (AMIA) on July 18, 1994, were the deadliest in the country's



history," the letter said. "Recognizing the victims and pledging assistance would send an important signal that the U.S. will stand shoulder-to-shoulder with Argentina to fight terrorism."

Iran and its proxy, the Hezbollah terror group, have been linked to both attacks. The attacks killed a combined 114 people and injured hundreds more.

White House: No Diplomatic Breakthrough **Expected During Biden's Israel Trip**

Vice President Joseph Biden's upcoming visit to Israel is not expected to generate any major changes in the stalled Israeli-Palestinian peace process.



The White House said "no breakthroughs" on the Israeli-Palestinian track were expected during Biden's visit, and that

instead his trip will focus on increasing U.S.-Israel cooperation on issues including Syria, Iran, and Islamic State. Biden will meet with Israeli Prime Minister Benjamin Netanyahu and President Reuven Rivlin in Jerusalem.

During Biden's visit to Israel in 2010, the Israeli government announced new Jewish construction in eastern Jerusalem, sparking a diplomatic spat that included secretary of state Hillary Clinton's rebuking of Netanyahu for 45 minutes over the phone. In addition to Israel, Biden will visit the Palestinian territories (where he will meet with Palestinian Authority President Mahmoud Abbas), Jordan, and the United Arab Emirates.

Obama To Use UN to Divide Jerusalem

CONTINUED FROM PAGE 1

On Monday, the Prime Minister's Office reported that Netanyahu's annual trip to the US, planned for later this month, had been cancelled. Israeli officials remarked that the cancellation was in part due to President Obama's refusal to schedule a meeting with the Prime Minister. Later on Monday, the White House issued a statement denying those claims, asserting that the president had in fact invited the Israeli leader to talks during his visit.

According to the plan described by senior US officials, Obama is considering reviving the dormant Middle East Quartet, a diplomatic body including the US, UN, EU, and Russia, to apply pressure to Israel and the Palestinian Authority to resume active negotiations.

The President is also considering use of a United Nations Security Council resolution to forcibly extract concessions from Israel and the PA. The US has until now vetoed any such resolutions, though Mr. Obama has in the past threatened to allow them to pass. A Security Council resolution would be binding upon all parties, unlike General Assembly measures which are non-obligatory recommendations. Such a resolution would remain in force even after the president leaves office next January, effectively shaping the future of American policy in the region for Mr. Obama's successors.

The resolution would require Israel cease construction over the Green Line and would force Israel to recognize eastern Jerusalem as the capital of Palestine. At the same time, the Palestinian Authority would be obliged to officially recognize Israel as a Jewish state and would be pressured to give up the long-standing demand for a right of return.

'Friend Of Israel' Nancy Reagan Mourned By Jewish And Israeli Politicians

American Jewish and Israeli politicians remembered former U.S. first lady Nancy Reagan, who died on Sunday of



congestive heart failure at the age of 94, as a stalwart friend of Israel.

"You didn't have to be a Reagan Republican to admire & respect Nancy Reagan. She was a tower of strength, unafraid to chart her own course," tweeted Sen. Chuck Schumer (D-N.Y.).

"No matter your party or political ideology, this is a sad day for America," tweeted democratic presidential candidate Sen. Bernie Sanders (I-Vt.). "Nancy Reagan was an exemplary first lady. A devoted partner, she was her husband's most trusted advisor and, as such, served our country well."

Israeli Prime Minister Benjamin Netanyahu said in a statement, "I

remember Nancy as a noble woman who supported president [Ronald] Reagan and stood by his side. She will be remembered as a great friend of the State of Israel."

Today I bow my head together, with the citizens of the U.S., at the loss of first lady Nancy Reagan," said Israeli President Reuven Rivlin, describing her as "president Ronald Reagan's dedicated wife, a true partner in the president's unique leadership,

including his strong friendship with Israel. I recall her noble nature and fierce fight against drugs and alcohol amongst youth."

"During her time as first lady, [she] would illuminate the White House with a big smile and open heart," added Rivlin. "I extend my most sincere condolences to the whole Reagan family, her friends, and all citizens of the United States."

Israeli Defense Minister Says Syria Using Chemical Weapons During Cease-Fire

INS

Israeli Defense Minister Moshe Ya'alon accused the Syrian government of using chemicals weapons against civilians, including during the current cease-fire.

"The Syrians used military grade chemical weapons and lately have been using materials, chlorine, against civilians, including in these very days, after the supposed cease-fire, dropping barrels of chlorine on civilians," Ya'alon said during a speech at a conference near Tel Aviv, the *Jerusalem Post* reported.



Despite agreeing in 2013 to dismantle and hand over its chemical weapons stockpile, reports have indicated that the Syrian government has repeatedly used chlorine barrel bombs against its opponents. While chlorine use is banned by the International Chemical Weapons Convention treaty, it was exempt from the 2013 agreement because of its industrial uses, such as for water purification.

In an attempt to end the five-year-old Syrian civil war, the United States and Russia brokered a cease-fire that took effect on Feb. 27. But opposition groups have accused the Syrian government of violating the cease-fire, an allegation that Syrian President Bashar al-Assad has denied.

Survey: 62% Of Americans Sympathize With Israel

JNS

A strong majority of Americans continue to sympathize with Israel over the Palestinians, according to a Gallup poll released.

In Gallup's annual World Affairs survey, 62 percent of American respondents said their sympathies lie with Israel, versus only



15 percent with the Palestinians. A steady pro-Israel trend has been evident in the last 15 years of Gallup surveys on the subject, the polling agency said.

Among all major demographic and political groups of Americans, Israel

Among all major demographic and political groups of Americans, Israel is favored over the Palestinians. Support for Israel is particularly high among Protestant Christians at 72 percent and Republicans at 79 percent. But the propensity to side with Israel over the Palestinians drops significantly among Democrats (53 percent) and nonreligious Americans (41 percent).

Jewish Academic Saves Klansmen During Brawl

JNS

A Jewish academic intervened in a clash between Ku Klux Klan members and counter-protesters during an anti-immigration rally over the weekend, saving several Klan members from being attacked by the counter-protesters.



The clash broke at the rally held in Anaheim, Calif., after Klan members held signs declaring that "White Lives Matter" in response to the "Black Lives Matter" movement. But police said that a group of counter-protesters who had "the intent of perpetrating violence" began the brawl. By the end of the brawl, police arrested five Klan members, but later released them because evidence showed they acted in self-defense. Seven people still detained by police were seen beating and attacking the Klansmen with wooden posts, police said, according to the *Associated Press*.

Brian Levin, director of the Center for the Study of Hate and Extremism at California State University, said he witnessed the brawl and intervened because "[the counter-protesters] were so angry, they would have torn these folks limb from limb. I was afraid for their lives."

Levin protected the Klansmen until police arrived. He shot a video of the incident, which he posted on Twitter, in which he later asked one of the Klansmen, "How do you feel that a Jewish person helped save your life today?"

"I thank you. I thank you," the Klansman responded, adding that he "would have saved a colored man's life."

NY State Bill Proposes Ban on Anti-Semitic Textbooks

JNS

State lawmakers in New York have proposed a new bill that would ban anti-Semitic textbooks from schools.

Textbooks and materials that misrepresent historical depictions of Jews, Christians, African-Americans, and other racial, ethnic, or religious groups would be prohibited in New York's statewide Common Core curriculum.



"The bias that exists in some textbooks currently in use today simply does not accurately represent Judeo-Christian history in the United States. By creating this commission, New York State will be in a better position to have input and oversight on what textbooks and instructional materials get used in our elementary schools," said State Assemblyman Brian Curran, who recently held a press conference to discuss the bill, which he is jointly proposing with Assemblyman Dov Hikind.

The bill would create a commission to review textbooks and prohibit any that are found to have pro-Islamic bias, anti-Semitic, and anti-Judeo/Christian bias, or other forms of bias.

"Unfortunately, circumstances have proven the need to address anti-Semitism and the ongoing bias toward people of different race, religion, and ethnicity within our state public-school systems," Hikind said.

Vassar College Jewish Union Breaks From Hillel

JNS

The Vassar College Jewish Union officially called itself an "Open Hillel", disassociating itself from the Jewish campus umbrella's guidelines on Israel. The Hillel International-affiliated institution is the second campus organization to do so, following Swarthmore Hillel.

Hillel's official guidelines state that the organization will not "partner with, house or host organizations, groups or speakers that delegitimize, demonize or apply a double standard to Israel." The "Open Hillel" campaign was recently founded by students who say they feel excluded from Hillel because they believe their criticism of Israel is not accepted.



"The mission statement of the Vassar Jewish Union calls on us to commit to strengthening our pluralistic Jewish community. We recognize that identification with Israel is not necessarily an integral part of every individual's Jewish identity. We commit to providing a spiritual and cultural home for Jewish expression in any form," the Vassar Jewish Union said in a statement.

"VJU will support individual members' expressions of their own political views, and will seek to represent this diversity with its programming. We welcome open discourse concerning Israel, Palestine, and any other relevant and critical issues, and will not exclude on the basis of political opinion," the statement added.

Roz Rothstein, CEO of the pro-Israel education group StandWithUs, told JNS.org that the Vassar College Jewish Union "will have to read the letter to Swarthmore Hillel written by [Hillel President and CEO] Eric Fingerhut, which expresses Hillel's new red line and prohibits anti-Zionists from being invited to speak under the auspices of Hillel."

"We once again commend Eric for sticking to Hillel's established guidelines and implementing them across the country," Rothstein said.

Fingerhut wrote to Swarthmore Hillel in December 2013, "I hope you will inform your colleagues on the Student Board of Swarthmore Hillel that Hillel International expects all campus organizations that use the Hillel name to adhere to these guidelines. No organization that uses the Hillel name may choose to do otherwise."

Jacob Baime, executive director of the Israel on Campus Coalition, told JNS.org, "'Open Hillel' is a misnomer because Hillel is already the most open and pluralistic campus organization on the planet."

Fingerhut said in a statement, "We have seen the release from the Jewish Student Union at Vassar College. We agree that Hillel should and will always provide students with an open and pluralistic forum where they can explore issues and opinions related to their Jewish identity. We thank the Vassar students for their commitment to this value and accept their invitation for further conversation."

But Hillel will not "give a platform to groups or individuals to attack the Jewish people, Jewish values or the Jewish state's right to exist," Fingerhut said, reiterating the group's Israel guidelines.

"Our expectation is that all Hillel affiliates will continue to uphold these standards for partners and co-sponsors," he said. "We look forward to helping every Hillel meet the goals of Jewish student exploration, education and identity."

Canada's Justin Trudeau Backs Anti-BDS Bill, But Leaves Israel 'Guessing'

SEAN SAVAGE/JNS

Canadian Prime Minister Justin Trudeau, whose election victory over Stephen Harper last year ended nearly a decade of Conservative party rule in Canada, recently made a significant pro-Israel policy move. But questions on Israel linger for the Canadian leader.

During the election, many questions arose regarding Trudeau's limited foreign policy experience. Under Harper, Canada became one of Israel's top allies, regularly defending the Jewish state in international forums as well as boosting bilateral trade and cultural ties. Concern arose in some pro-Israel circles that Trudeau, who as a center-left Liberal party leader promised a new and more nuanced approach to foreign policy, would erode Canadian support for Israel at a critical time.

Trudeau seemingly put such concern to rest by supporting a bill introduced by the Conservatives, who are now in the Canadian opposition, that condemned the anti-Israel Boycott, Divestment and Sanctions (BDS) movement.

The measure, which passed Feb. 22 in a 229-51 vote, rejects "the Boycott, Divestment and Sanctions (BDS) movement, which promotes the demonization and delegitimization of the State of Israel, and calls upon the government to condemn any and all attempts by Canadian organizations, groups or individuals to promote the BDS movement, both here at home and abroad."

"We must fight anti-Semitism in all its forms," Canadian Foreign Minister Stephane Dion said in a statement supporting the legislation. "We must oppose the boycott, divest, sanctions campaign in our communities and continue to speak out forcefully against them."

The bipartisan rejection of BDS was roundly praised by Canadian Jewish organizations.

"We applaud our elected representatives for speaking out against BDS in the House of Commons today. There is clear agreement: BDS is hateful, divisive, and counter-productive," the Centre for Israel and Jewish Affairs, the non-partisan advocacy arm of the Jewish Federations of Canada, said at the time.

Michael Mostyn, CEO of B'nai Brith Canada, said the House of Commons vote "is a great first step in recognizing the anti-Israeli Boycott, Divestment and Sanctions movement for what it is, another form of anti-Semitism." Yet despite the overwhelming bipartisan approval, some questions remain over whether or not Trudeau's government genuinely supported the Conservative-led resolution.

"The motion was brought to the House by the popular Conservative MP Michelle Rempel and her caucus colleague Tony Clement, a powerful cabinet minister in Stephen Harper's Conservative government, which went down in defeat in last October's polls," Terry Glavin, a columnist for Canada's Ottawa Citizen newspaper, told JNS.org.

"The opposition motion follows on a similar but harder-line approach to the BDS movement adopted earlier by the British House of Commons," he said. "The anti-BDS motion is also consistent with the Conservative strategy at the moment of trying to dominate the House agenda from the Opposition benches."

Trudeau's foreign minister, Dion, accused the opposition Conservative party of using the resolution—and Israel in general—as a wedge issue.

"We will support it (the anti-BDS bill) because we agree with the substance of it, although we do have some reservations about its form and about the Conservative party's real intentions," Dion said during a parliament debate on Feb. 18.

In particular, Dion took issue with the resolution's rhetoric, which he said "elicits mistrust."

"Yes, some supporters of the boycott have bad intentions, do not want peace, and are working against Israel," Dion said, adding that some BDS supporters are "mistaken in good faith."

"Many organizations and individuals in Canada and abroad support the BDS movement out of the belief that it will somehow accelerate the peace process and be a non-violent initiative that leads to a lasting resolution of the Israeli-Palestinian conflict," he said.

Glavin believes Dion's comments reflect bitter resentment towards the Conservatives, who championed support for Israel during their term in power.

"It is certainly true that Canada's Jews were traditionally Liberal voters before Stephen Harper's Conservatives came along, and the Conservatives have persisted in demonstrating their pro-Israel bona fides to the Liberals' disadvantage. But Dion's complaints did ring a bit hollow," Glavin told JNS.org.

Although Trudeau has continued Canada's strong support for Israel, he has come under the microscope for his handling of radical Islam, including with regard to Canada's involvement in the U.S.-led coalition against the Islamic State terror group.

Last December, Trudeau was criticized for his appointment of Omar Alghabra as parliamentary secretary to the Canadian foreign minister. Alghabra, who was born in Saudi Arabia,

formerly headed the Canadian Arab Federation in 2004 and 2005, which had its funding cut by the Canadian government in 2009 because it reportedly expressed support for the Hamas and Hezbollah terror groups.

Trudeau also drew opposition from leading Canadian Jewish groups for a proposal to give \$15 million to the United Nations Relief and Works Agency (UNRWA), which provides aid to Palestinian refugees. UNRWA has come under fire for anti-Semitism among its staff and for abetting terrorism.

"Canada's commitment to helping the Palestinian people with humanitarian aid and development assistance can have far greater impact if it is directed through the Representative Office of Canada in Ramallah rather than via the general budget of UNRWA," Shimon Fogel, CEO of the Centre for Israel and Jewish Affairs, recently said.

Additionally, Trudeau took heat from some Jewish leaders in January for omitting any mention of the Jewish victims of the Holocaust or anti-Semitism from his International Holocaust Remembrance Day statement.

Trudeau "has cultivated a very bad habit of inarticulacy and equivocation in his statements on the Israelis and Palestinians, Iran, Islamist terrorism, and issues of concern to friends of Israel," said Glavin.

"When he's pressed on these matters, he usually calms anxieties, sometimes quite forcefully, but it is worrisome," he said.

In a controversial move, Trudeau recently decided to end Canada's participation in the U.S.-led coalition's airstrikes against Islamic State. Trudeau had promised to do so during his election campaign. Instead, Canada will beef up its presence of special-operations soldiers in Iraq.

"I am extremely confident that this mission not only is better than our last mission, but is the right thing to do and the right way to do it," Trudeau said in an announcement of his decision in early February. "Canada has



many advantages, including hardearned abilities in training local troops that we gained during 10 years in Afghanistan and other theaters, where we can actually offer the best help in a different way."

Canada's Conservative party, however, accused Trudeau of "stepping back" while other countries were increasing their participation in the fight against Islamic State.

"There's no greater threat to human rights in the world than the Islamic State, and Mr. Trudeau doesn't think it's our fight. It's shameful," interim Conservative party leader Rona Ambrose said at the time.

Yet Glavin said he saw "little downside" in Trudeau's decision to end Canada's involvement in the airstrikes, arguing that tripling Canadian special forces in Iraq may indeed be more useful.

"Canada does continue to make its presence felt in the anti-ISIS coalition," said Glavin. "It is a small, useful thing for which Canada might deserve some credit in what is, tragically, the Obama administration's feeble response to the crisis."

Whether or not it was the right move, Trudeau's decision on the airstrikes shows his willingness to be more experimental than Harper on foreign policy. Where does that leave Israel, which has come to rely on Canada's stalwart support in the international arena? Despite Trudeau's support for the anti-BDS measure, Glavin believes that an element of mystery remains.

"Although there remains very little difference between the Conservative and Liberal policies on the Israelis and Palestinians, and the Middle East generally, with the Harper Conservatives at least one always knew where one stood," Glavin said. "Canada was full-throated in its support for Israel and there was no guessing required. The Liberals, in their defense, might be said to merely favor a more nuanced, sophisticated sort of tone. But it does leave people guessing."



Egyptian Lawmaker Ousted After Meeting With Israeli Ambassador

IN

Egyptian Member of Parliament (MP) Tawfik Okasha was removed from office in the aftermath of his hosting of Israeli Ambassador to Egypt Haim Koren for dinner at his home.

Two-thirds of Egyptian MPs voted in favor of Okasha's expulsion, claiming that he infringed on Egyptian policy—which opposes normalization with Israel—and that the meeting damaged relations with Egypt's other neighbors.

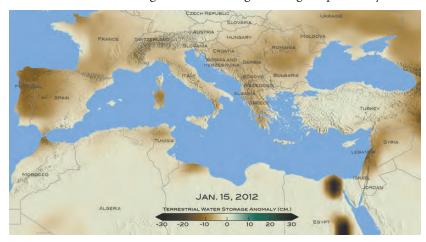
Three days earlier, an Egyptian MP threw a shoe at Okasha during a parliament session, demanding that Okasha be dismissed from his position. Okasha had publicly announced the invitation of Koren on his TV show, saying that he and Koren planned to discuss Israeli mediation of Egypt's Nile River dispute with Ethiopia as well as the Israeli-Palestinian conflict. Following the three-hour meeting, the two leaders agreed to continue meeting and collaborating in the future.

According to a recent survey by the Egyptian news website *Barlamani*, 90 percent of Egyptians opposed the meeting between Okasha and Koren. That sentiment comes despite the warming of Israel-Egypt relations on the government level in recent years, particularly the shared goal of Israeli Prime Minister Benjamin Netanyahu and Egyptian President Abdel Fattah El-Sisi to combat Islamist terrorism. Israel and Egypt signed a peace treaty in 1979.

NASA: Recent Mediterranean Drought Was Region's Worst In 900 Years

JNS

A newly published National Aeronautics and Space Administration (NASA) study has concluded that a drought from 1998-2012 in the eastern Mediterranean was the region's worst drought during the past 900 years.



The drought's history in Cyprus, Israel, the Palestinian territories, Jordan, Lebanon, Syria, and Turkey was reconstructed by studying tree rings in order to understand the region's climate and determine what shifts water to or from the area. Dry years are indicated by thin tree rings, and relatively wet years are indicated by thick rings, according to NASA.

The research seeks to improve computer models that simulate climate in the present and the future. NASA's team also discovered patterns in the geographic distribution of droughts that provide a "fingerprint" for identifying droughts induced by human-driven climate change.

"The magnitude and significance of human climate change requires us to really understand the full range of natural climate variability," said Dr. Ben Cook, lead author and climate scientist at NASA's Goddard Institute for Space Studies and the Lamont Doherty Earth Observatory at New York's Columbia University.

"If we look at recent events and we start to see anomalies that are outside this range of natural variability, then we can say with some confidence that it looks like this particular event or this series of events had some kind of human caused climate change contribution," he said.

EU Businesses Urge 'Occupied Territories' Labels for Israeli Settlement Products

JNS

The European Union (EU), responding to demands by businesses in its member nations, plans to step up its labeling measures for Israeli products by requiring farmers based beyond the 1967 lines to clearly label produce as coming from "the occupied territories," *Israel Hayom*.

Farmers in Israel's Jordan Valley were recently informed



by two companies that export their produce to the EU that the new directive will take effect in mid-April. One Israeli exporter told *Israel Hayom* that following the EU's decision to remove "Made in Israel" labels from settlement products in November 2015, many clients across Europe have made arrangements to implement the directive.

EU guidelines have left the exact nature of product labeling to the discretion of each member state. For the most part, settlement products imported to the EU are repackaged upon arrival at their destination, and a small sticker is added indicating Judea and Samaria as the goods' point of origin. But one exporter said he was recently approached by several German supermarket chains which told him that Israeli manufacturers must now label their products prominently to indicate to consumers that they were "manufactured in territories occupied by the Israeli government." Some German clients have decided to cease importing settlement goods altogether, he said.

The Dutch Agriculture Ministry informed importers that Israeli settlement products must be clearly labeled before leaving Israel, according to the *Israel Hayom* report.

"This is a purely anti-Semitic decision," David Elhayani, the head of Israel's Jordan Valley Regional Council, told *Israel Hayom*. "This is because we're Jews. This is an act of humiliation, and they (the EU) are trying to make it look like we're occupiers and land thieves."

Israel 'Very Concerned' Over Growing Iranian Power

JNS

Israeli Defense Minister Moshe Ya'alon said Israel is "very concerned" about the growing Iranian presence in Syria amid the latter country's five-year-old civil war.

Israel is "very concerned by the strengthening of Iran in Syria, which will lead to a strengthening of the Shi'ite axis, in a negative manner," Ya'alon said during a meeting with his Italian counterpart, Roberta Pinotti, in Tel Aviv.

"This could encourage Iran to continue to activate a terror front against us from the Golan Heights. Iran



will also continue to invest the money it will receive from sanctions relief in the development and acquisition of new weapons systems, and the building and fortification of terror proxies in the Middle East, Europe, and America, to spread terrorism around the world," he added.

While Syrian President Bashar al-Assad has been a close ally of Iran for many years, the ongoing Syrian civil war has allowed Iran to grow its military and economic presence in the country while the Syrian government's resources have dwindled. Hezbollah, the Iranian-backed Shi'a Lebanese terror group, along with Shi'a Iraqi and Iranian militias, have been fighting alongside the Syrian government for the past few years.

At the same time, Russia's entrance into the Syria civil war last year on the side of the Syrian government has allowed Syria, the Iranian-backed militias, Hezbollah to make significant gains in their fight against rebel groups.

A tenuous cease-fire brokered by the U.S. and Russia has been in place in Syria since Feb. 27 as world powers try to end the conflict.

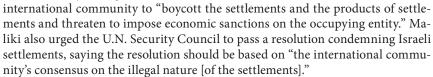
Israel's U.N. Envoy Blasts 'Pure Anti-Semitism' Of Palestinian Foreign Minister

JNS

Palestinian Authority Foreign Minister Riyad al-Maliki called on all nations of the world to deny entry to Israeli settlers, comments that Israeli Ambassador to the United Nations Danny Danon described as "pure anti-Semitism."

"The international community must not deal directly or indirectly with the occupation system," Maliki told the U.N. Human Rights Council in Geneva.

Maliki said that all nations of the world "must not allow the entry of illegal settlers." He then called on the



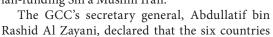
Israel's Danon harshly condemned Maliki's statements, calling them "pure anti-Semitism reminiscent of darker times."

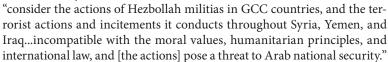
"The international community must denounce the Palestinian foreign minister's remarks and unequivocally condemn all manifestations of anti-Semitism," Danon said.

Gulf States Designate Hezbollah As Terror Group

INS

The six-nation Gulf Cooperation Council (GCC)—which includes Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates—formally declared Hezbollah as a terrorist organization in the wake of a growing standoff between the Sunni Muslim Gulf states and Hezbollah-funding Shi'a Muslim Iran.





The GCC declaration came in response to a televised speech by Hezbollah leader Hassan Nasrallah, in which he accused Saudi Arabia of fueling sectarian instability in the region.

"[Saudi Arabia's] problem is with Hezbollah. They want the government, political powers, and Lebanese people inside and outside Lebanon to stand in the face of Hezbollah so that it abandons its stance from Saudi [Arabia], even if that requires incitements, civil war, or toppling the government," Nasrallah said, the Wall Street Journal reported.



Al-Qaeda Warns: 'We Are Coming' to Jerusalem's Al-Aqsa Mosque

JNS

Posters glorifying the 9/11 hijackers and late terrorist leader Osama bin Laden were displayed in the city of Mukalla in Yemen in a three-day event dubbed "O Aqsa, We Are Coming," organized by Al-Qaeda in the Arabian Peninsula (AQAP). The event's title refers to the Al-Aqsa mosque on the Temple Mount in Jerusalem.

According to a report by the Middle East Media Research Institute (MEMRI), the AQAP-affiliated *Al-Athir* media agency shared photos from the first evening of the event on

Twitter, showing hundreds of people, many of them youths, in attendance.

The event features several activities, including Islamic music performances, martial arts, speeches, and video presentations. Posters displayed at the event show several deceased Al-Qaeda commanders, including bin Laden, Abu Musab al-Zarqawi, and Saeed al-Shihri.

The MEMRI report said that the phrase "O Aqsa, we are coming," has become almost an official sign-off for AQAP in any productions by its official media arm, *al-Malahem*.





Egypt Kicks Away Friendly Soccer Match With Israel

JNS

Egyptian soccer officials have rejected an Israeli proposal to hold a friendly soccer match between the two countries in Israel.

"The main objective behind the request is to break the barriers between the two countries and to spread a peaceful atmosphere," the Israeli Football Association said when announcing its invitation, *Haaretz* reported.

Azmi Megahed, media spokesman for the Egyptian Football Association, said, "We will not agree to any matches with the Israel national team or any Israeli clubs....The idea of facing Israel is unacceptable to us because the Egyptian people would never agree to it."

Egypt's rejection of the soccer match comes after Egyptian Member of Parliament Tawfik Okasha was removed from office in the aftermath of his hosting of Israeli Ambassador to Egypt Haim Koren for dinner at his home.

Despite those two incidents, Israel-Egypt relations have warmed in recent years under Egyptian President Abdel Fattah El-Sisi, with the two countries quietly cooperating on fighting both Islamic State-affiliated terrorism in the Sinai Peninsula and the Gaza-ruling Hamas terror group. Egypt's new ambassador to Israel, Hazem Khairat, recently presented his diplomatic credentials to Israeli President Reuven Rivlin, officially becoming Egypt's first envoy to Israel since 2012.



In Iran, We Don't Have Moderates Like In Your Country

INIC

You don't hear that much these days about Mahmoud Ahmadinejad, the former Iranian president whose penchant for denying the Holocaust at every opportunity became legendary.

If conventional wisdom is to be taken at face value, the reason for that is simple: The era of Ahmadinejad came to an end in 2013, when he was replaced by the current incumbent, Hassan Rouhani. Where a semi-literate fanatic once reigned, there is now in his place an avuncular model of good sense. Iran's main aim presently, it follows, is to reintegrate itself into the international system through trade and renewed foreign investment.

It's this deeply faulty thinking that informs both the nuclear deal with Iran reached last year as well as the lion's share of media coverage of the recent Iranian parliamentary elections. Iran, we are told, is divided between "hardliners" and "moderates." The duty of the West is to support the "moderates," whose electoral triumph is a timely demonstration that the engagement strategy with Tehran is paying off.

But you can, and perhaps should, look at this situation entirely differently. The Islamic Republic has good reason to think fondly of Ahmadinejad, no matter how much the outside world insists that he was just an irritating blip on the road to lucrative deals with German car manufacturers and French industrialists. After all, it was Ahmadinejad who in 2009 led the brutal charge—at the behest of Supreme Leader Ayatollah Ali Khamenei and the Iranian Revolutionary Guards Corps—against the Iranian democracy movement.

Though there were more people demonstrating in the streets in 2009 than even in 1979, when the Islamist revolution brought down the Shah, Western policymakers act as if none of that ever happened. Such airbrushing of history allows them to cast Rouhani, whose fealty to the Iranian variant of Islamist rule has never wavered, as a "moderate."

Whereas, as Ahmadinejad would remember well, the true moderates are exiled, or dead, or operating underground, or languishing in monstrous jails like Tehran's Evin Prison. Moreover, the fact that a majority of candidates for both parliament and the "Assembly of Experts" were rejected by the Guardians Council shows what a travesty of democracy these elections are

With Rouhani in power, the traditional understanding of what constitutes a "moderate" has been stretched beyond recognition. To be a "moderate" in Iran these days, you don't have to disavow the regime's military and operational backing, in concert with Russia, for the deranged Bashar al-Assad dictatorship in Syria. You don't have to pledge that \$150 billion in recouped funds from sanctions relief will be spent on public health, or children's literacy programs, instead of Shi'a terrorist organizations in Iraq and Lebanon. You don't have to stop roaring slogans like "Death to Israel!" and "Death to America!" at public demonstrations. All that is required for exemption from "hardliner" status is a broad show of support for the nuclear deal.

Thus does Iran play its role in maintaining the fiction that the nuclear deal will usher in an era of peace, with Tehran sufficiently incentivized to acknowledge the mild restrictions on its nuclear development negotiated in Geneva. Ultimately, it's all based on faith that Iran's regime will never weaponize its nuclear program.

U.S. Sen. Robert Menendez (D-N.J.), a former chair of the Senate Foreign Relations Committee, put it eloquently just after the deal was announced. "This deal is based on hope," Menendez said. "Hope that when the nuclear sunset clause expires, Iran will have succumbed to the benefits of commerce and global integration. Hope that the hardliners will have lost their power and the revolution will end its hegemonic goals. And hope that the regime will allow the Iranian people to decide their fate. Hope is part of human nature, but unfortunately it is not a national security strategy."

Examining his words more closely, one might say that Menendez was being overly generous. What passes for a strategy is predicated on the belief that Iran will grab at everything it can except for a nuclear bomb, and that's something we can live with. That means Iran will continue, with outside acquiescence, sponsoring Assad's carnage in Syria, confident that the U.S. and Europe will do nothing to counter the tyrant's boast to a German broadcaster that the "restraint" he is supposedly showing "has a limit." (For Assad, there are no limits, as he proved when he unleashed chemical weapons on his own population.) In this context, Iran's



role is to ensure that its interest in regional domination lies at the heart of Assad's governing doctrine. Overall, the preservation and management of this axis is the task of Russia, whose footprint over this part of the Middle East has expanded in tandem with America's withdrawal.

The important point to remember is that America hasn't lost all of its leverage when it comes to reigning in Iran, assuming it can summon the political will to do so. As one Iran expert told me, "We're talking about a \$3 trillion economy against a \$180 billion economy." European banks will be highly cautious in dealings with Iran if there is a credible threat of renewed sanctions emanating from the U.S., which will in turn hamper outside investment.

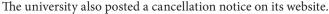
But at the moment, President Barack Obama is doing the opposite, encouraging a climate of economic security around Iran. Should the ghastly vision of a Donald Trump presidency come to fruition, the essence of this policy will likely continue, and will be further softened by Trump's eagerness to please Russian President Vladimir Putin. That's an outcome that Iran's ruling "moderates," in whom we have placed so much trust, will doubtless welcome.

German University Cancels BDS Movement Event

JNS

Ruhr University Bochum (RUB), one of Germany's largest universities, announced that it has cancelled an anti-Israel Boycott, Divestment and Sanctions (BDS) movement lecture that was scheduled for this month.

"The university management cancelled the event taking place in RUB's rooms," the university wrote to the *Jerusalem Post* via Twitter.



Salah Al-Khawaja, a member of the executive committee of the Palestinian BDS National Committee, was scheduled to speak about "Palestinian civil resistance against the Israeli occupation power and settler politics as well as the Stop the Wall and BDS campaigns."

RUB's cancellation notice stated that organizers of the anti-Israel event had "rented a room for March 18 in the [university's] Blue Square. The Ruhr University Bochum distances itself from content of the announcement [for the BDS talk]. The event is cancelled because of these reasons and will not take place in the Blue Square."

RUB is one of the five largest academic institutions in Germany, with more than 44,000 students enrolled in 2015.

Iranian Nuclear Chief: Israel Not A Threat Because It's Not A State

JNS

Iran's nuclear chief said that Israel does not pose a threat to the Islamic Republic because it is not a state.

"We essentially do not see [Israel] as a state, therefore it's not a threat to Iran," the London-based news outlet *Al-Araby Al-Jadeed* quoted Ali Akbar Salehi, director of the Atomic Energy Organization of Iran, as saying in an interview published.



Salehi was responding to a question about whether or not he thinks an Israeli-Iranian war could arise as a result of last year's nuclear deal between Iran and world powers, an agreement that Israel staunchly opposes. Salehi was a major player in the nuclear negotiations that brought about the deal, which lifted about \$150 billion in global sanctions on Iran.



Aleppo - City of Scholars

AN EXCLUSIVE WEEKLY EXCERPT FROM ARTSCROLL/MESORAH

SHABBETAI, R' Moshe

(-1869)

Worthy scholar and administrator of charitable institutions in Aram Soba. He passed away on 26 Tevet, 5630 (1869).

SHALOM, Mr. Isaac

(1885 - 1968)

Distinguished philanthropist and civic leader. He was a unique individual who became renowned for his efforts on behalf of the American Syrian Jewish community, and as founder of the Ozar HaTorah schools for the Sephardic children of Israel, North Africa, and Europe.

He was born in 1885 in Aram Soba to Josef and Nizha Shalom, G-d fearing people of modest means. As a teenager, Isaac became a textile salesman working for a local merchant in Aram Soba. An attempt at starting his own business was not financially rewarding, but served as a good learning experience.

In 1910, at the age of 25 Isaac Shalom joined the great wave of immigrants making their way to the United States. Like many of his countrymen he became a door-todoor linen peddler on the teeming streets of Manhattan's Lower East Side. Like many of the other peddlers from Syria he spoke no English and had to wear his name and address pinned to the front of his coat for identification. However, Isaac distinguished himself as an outstanding salesman. He soon became one of the "Oriental" jobbers, a group of ten Syrian merchants headquartered on Allen Street. With the improvement in his situation, Isaac sent for his family and in 1917 he married Alice Chabot, sister of Morris (Chabot)

Levy and Mr. Bert Chabot (Levy), who is remembered in her own right for her work in the community.

In 1919 he established the handkerchief firm of I. Shalom & Co., which developed into one of the leading manufacturers of men's and ladies' accessories in the U.S. However, for Isaac Shalom, material success meant very little. It was just a means by which he could advance his spiritual goals.

As a lifelong supporter of worthy causes, he became a central figure in the growing community which had begun to cross the river, leaving the crowded tenements of the Lower East Side for the tree-lined avenues of Brooklyn. He organized and led the congregation Shaare Zion, which was the first American congregation devoted to preserving the traditions and heritage of Aram Soba. He worked to help the thousands of arrivals from Syria and Egypt adjust to their new life in America. Besides providing assistance in finding a place to live and a way to make a living, he looked after the newcomer's spiritual welfare, arranging for rabbis and teachers to ensure that the link with the Aram Soba heritage was preserved.

He was a man of honor, well liked and well trusted, often called upon to arbitrate disputes. His last name, meaning "peace," was certainly no misnomer.

In 1934 Isaac and his wife traveled to the Europe and the Middle East at the behest of Mr. Joseph Shamah, who was a devoted activist for Jewish education. What they found was one million Jews of Sephardic descent, mired in poverty and oppression.

He realized that without schooling and the Western tools of progress the children of these communities would soon be lost entirely to their heritage. Nor could he ignore the threat which the Nazis posed to the Jews of Europe. He worked closely with R' Abraham Kalmanowitz, who led the entire Mirrer Yeshiva to safety through Siberia to Shanghai, and with R' Aharon Kotler, who took the same route with some of his students, emerging to found the Lakewood Yeshiva and the Vaad Hatzolah (committee for Jewish rescue in the United States). He worked with R' Eliezer Silver, Mr. Irving Bunim, and many other leaders of the Vaad Hatzolah, traveling to Washington to meet with President Roosevelt and other senior government people in numerous attempts to ransom individuals from Europe.

While the Holocaust laid waste to Eastern Europe, the heritage of the Bet Yosef in the Middle East, especially in North Africa, was under siege from the threat of assimilation, fueled by hardship and despair. In 1940, together with Joseph Shamah he established the committee to save Sephardic Jewry.

After the war, he remembered the determination of R' Abraham Kalmanowitz in saving the Mirrer Yeshiva and enrolled him in the massive challenge of saving Moroccan Jewry. He promised to stand at his side and persuaded him to make a momentous trip to North Africa in 1947. In a letter home, R' Kalmanowitz wrote: "Throughout Morocco, Algeria, and Tunisia, I found approximately 60,000 Jewish children, over 10,000 of whom have been swallowed up by the Alliance schools, which are completely devoid of Torah. Of the approximately

40,000 remaining children ... most study in *chedarim* or *Talmudei Torah*, while a completely neglected minority have no formal education at all.

To be continued





Maran Harav Ovadia

RABBI YEHUDA HEIMOWITZ, WITH PERMISSION FROM ARTSCROLL/MESORAL

No to the Church

Although he was a youngster compared to other rabbinic figures in the country, Harav Ovadia was unflinchingly assertive when it came to defending *halacha*.

In 5709/1949, a gentile diplomat in Cairo died. The chief rabbi couldn't make it to his funeral, so he asked Harav Ovadia to represent him. Since the deceased was Christian, however, the ceremony was to take place in a church, and Harav Ovadia balked at the idea of attending a church service. The chief rabbi assured him that, historically, many rabbanim in the city attended such funerals, and it was necessary for darkei shalom, in order to maintain peace with the gentiles. In the teshuva he wrote on the subject, Harav Ovadia pondered the following issues: (a) whether one is allowed to enter a house of idol worship; (b) whether a church is considered a house of idol worship; and (c) whether it would be a hillul Hashem (desecration of Hashem's Name) for a rav wearing official rabbinic vestments to appear in a church.

He ruled that it was absolutely forbidden for a *rav* to appear in a church for this purpose, adding that if this was the prevailing custom, it was vital that the custom be abolished, because it caused a *hillul Hashem*.

Reforming Shehita

In addition to the many isolated skirmishes that Harav Ovadia fought in his quest to uphold *halacha*, there were two protracted battles that eventually led to his return to Eretz Yisrael.

One of these battles came as no surprise to him. Even before taking the position in Cairo, he heard from recent immigrants to Eretz Yisrael that the *shehita* in the city was questionable, and that many G-d-fearing residents weren't willing to eat meat or poultry slaughtered by the local *shohtim*.

Upon arriving in Cairo, he discovered that the local system of *shehita* was rife with corruption, which was an outgrowth of previous *batei din* being more concerned about protecting the rights of the individual *shohtim* than about the community's need for reliable *shehita*. He writes that the local *shohtim* were wary of newcomers entering into their industry, and the *batei din* protected these *shohtim*

when they brought a newcomer to a din Torah claiming he was infringing on their territory. The result was that nobody bothered to learn shehita, because they knew they wouldn't be able to use that skill, even if individuals brought animals to their homes — let alone in an official slaughterhouse.

"They've made *shehita* into no more than a source of income," Harav Ovadia writes of the previous *batei din*, wondering why they never deposed older *shohtim* who no longer had the sensitivity in their fingers to check their knives properly, and why they allowed non-G-d-fearing *shohtim* to continue slaughtering, rather than bring in reliable *shohtim*.

In *teshuvot* penned mostly during his tenure in Cairo, some of which were updated and published over the course of several decades, Harav Ovadia describes the various problems that he discovered upon his inspection of the *shehita* practices in the city.

The main problem was that the *shohtim* felt that they, not the *rabbanim*, reigned supreme, and they felt comfortable threatening the *rabbanim* — or even resorting to violence — if they didn't get their way. In addition, many of the *shohtim* were lacking in *yirat Shamayim*, which was reflected not only in their approach to *shehita*, but also in their generally lax approach to *halacha*.

For the Love of Money

In his *teshuvot*, Harav Ovadia documents some of the battles he fought against *shohtim* who were violating *halacha*:

A shohet, Mr. L., was caught accepting money on Yom Tov for slaughtering animals. (Slaughtering for commercial benefit is prohibited on Yom Tov.) When Harav Ovadia heard about this blatant violation of halacha, he sent two valid witnesses to observe it in action. After the hag was over, he summoned Mr. L. and one of the witnesses to beit din, and had the witness testify before Mr. L. Not only did Mr. L. deny the claim, he actually swore, using the word "Hashem," that it wasn't true.

Rav Ovadia then summoned the other witness. As soon as Mr. L. realized that there were two valid witnesses, he backtracked from his initial denial, but the damage had already been done: not only had he been seen

accepting money on a hag, he had exacerbated his transgression by swearing falsely.

The beit din suspended Mr. L. from shehita until after Shavuot, stipulating that if he proved by then that he was keeping halacha properly, he would be reinstated as a shohet. If, however, he would violate the suspension, his shehita privileges would be terminated permanently.

There was a custom among Cairo's Jewish residents to slaughter ducks for Shavuot, and when Harav Ovadia went to check the knives of the shohtim, he found Mr. L. in the slaughterhouse sporting a blood-stained shirt.

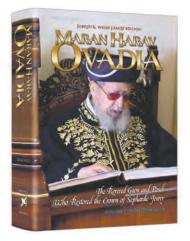
"Did you slaughter?" he asked.

"No," answered Mr. L.

"Tell me the truth," Harav Ovadia persisted. "Did you slaughter?"

"Yes," Mr. L. admitted, "I did."

Rav Ovadia instructed him to leave the slaughterhouse and to come to the beit din after the hag, at which point the dayanim would decide whether he would ever be reinstated as a shohet.



By the time Harav Ovadia returned home from the slaughterhouse, there was a "welcoming committee" awaiting him. Mr. L. and several of his Arab friends who helped butcher the meat after the *shehita* were loitering in front of his home, waiting to beat him for having taken a stand against Mr. L. Harav Ovadia writes that he was saved by some sort of miracle, though he doesn't explain exactly how he was spared.

He adds that one of Mr. L.'s neighbors later testified that he saw Mr. L. pay an Arab a significant sum to kill Harav Ovadia.

Sometimes, it wasn't open disregard for HALACHA that Harav Ovadia had to battle, but sheer ignorance.





DEDICATED IN MEMORY OF RABBI SHMUEL KUNDA Z"L

CHILDREN'S CORNER



The Torah True **Talking Zoo**

BY SOLOMON MEHLMAN ה"3



Berel the Bear

I'm Berel, the Bear, my color is brown. I want to keep fit, so I pace up and down!

I like zoo life, for if I were free All you nice Jewish children I'd never see!

As all of you know, kosher food is pure So for your good health, eat kosher, be sure!

Eat kosher food only - kosher candy too! Obey Torah rules that Hashem made for you!

Eat kosher salads and kosher meats In every store there are kosher treats!

Kosher cookies and crackers are great! You'll enjoy every kosher treat you ate!

Have kosher drinks and ice cream too! Wherever you are, be a KOSHER JEW!

Crafting Jewish

CRAFTING JEWISH

RIVKY KOENIG, WITH PERMISSION FROM ARTSCROLL/MESORAH

Mishloach Manos Hamentash

This hamantash looks good enough to eat. Fill it with some yummy, edible ones.

WHAT YOU WILL NEED:

- dinner plate
- > 1 (12"x18") sheet of beige or brown craft foam
- > pencil
- > scissors
- hamentashen, food, or candy
- **>** stapler
- > purple tissue paper or cellophane paper
- > 6"-7" plate, optional

HOW TO DO IT:

- 1. Place the plate on the craft foam and trace around the plate.
- 2. Cut out the circle of craft foam. Place the hamantashen, food, or candy into the center of the circle.
- 3. To make the hamantash's triangular shape, lift up two sides of the circle and staple together on top, where the two sides meet. Lift up the remaining side and staple to each of the other sides (see photo).
- 4. Cut out a square of tissue paper or cellophane slightly larger than the hamantash's opening. Stuff the tissue paper or cellophane into the opening to cover the food.

Optional: Use a 6"-7" plate as your template to make a smaller hamantash (see photo).

Estimated time: 10 minutes







DEDICATED IN MEMORY OF RABBI SHMUEL KUNDA Z"L

CHILDREN'S CORNER



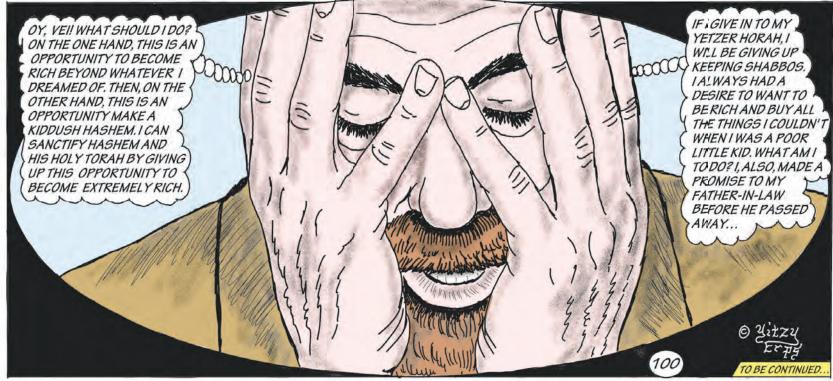
SHRAGA WAS FAST BECOMING WEALTHY. JEW AND GENTILE ALIKE WOULD BUY THEIR FABRICS EXCLUSIVELY FROM SHRAGA. SQUIRE YLADISLAY REQUESTS A SHABBOS DELIVERY...











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FUJI HANA - Rabbi Gornish 512 Avenue U | 718-336-3888

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GOURMET ON J

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DAIRY

AMAZON CAFÉ · OK 1123 Quentin Road | 718-382-8360

AVENUE M BAGELS · Kehillah Kashrus 1712 Avenue M | 718-336-5139

BACK TO NATURE: Vaad of Flatbush 535 Kings Highway | 718-339-0273

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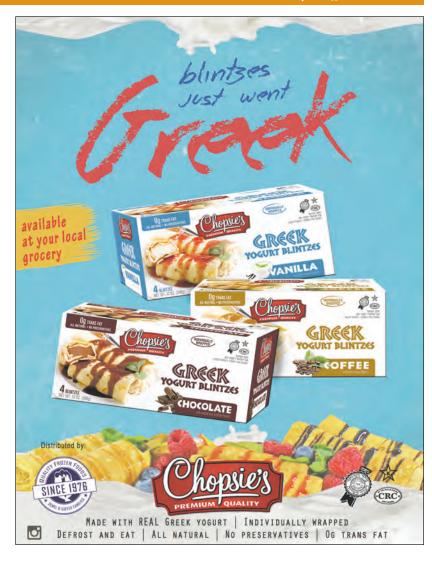
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Successful Marriage

DR. JOEL ROSENSHEIN

MARRIAGES ARE MADE IN HEAVEN...

We are living in a time when there is a tremendous increase in divorces among the Orthodox community. This increase is found among all groups within Yiddishkeit - Chassidim, Misnagdim, Modern Orthodox etc. When you speak to any Mechanech/Mechaneches, Principal or Executive Director of a Yeshiva or Bais Yaakov they will confirm that they are continuously busy helping the children of these marriages gone astray. It beseeches all of us to look into ourselves and our ways and try to understand and stop this ever-increasing and multiplying problem.

Many years ago Rebbetzin Pam, a"h, told me that a young lady came to her before her wedding and asked her "How do I make sure I have a peaceful marriage?" Rebbetzin Pam responded with two words: Kuk Avecht (look away)! She went on to explain to the young lady: "In every marriage there are things that bother one of the spouses. One has to learn not to internalize every time a spouse disagrees. This can be true about raising the children, which Yeshiva or Bais Yaakov to enroll their children in, or home issues and certainly in accepting criticism in a favorable manner."

We are seeing a generation of young people who believe that marriage is to make them happy. Certainly one should look forward with happiness to the spouse they choose to marry. We understand that Shana Rishona (first year of marriage) should be replete with the couple being happy with each

other and usually they are. However, life moves on, whether it's making a living, having children, raising children or just the daily grind of life with workloads, Kollel time etc. which one has to learn to handle. We are living in a pressurized society whether it's a Kollel life where the wife has a tremendous burden of making parnasah and running the house or a working couple who are trying to make time for themselves, their children and learning time. One has to adapt to the needs of one's spouse.

THE BIG "I" **DESTORYS MARRIAGES!**

The purpose of marriage according to the Torah is to "be fruitful and multiply." When one truly accepts this first mitzvah of the Torah as the key to a successful marriage one is able to compromise with his/her own personal needs. However, in this generation, many times we do not see this mitzvah as the primary purpose of marriage, rather we talk about our own happiness, meeting all our personal wishes and needs and basically trying to find a friend in our spouse. No one is certainly against fulfilling any of these needs but if one understands the purpose of marriage one is able to put a cap on these needs when things aren't working 100% their way.

The essence of the male and female relationship is also described in the Torah. Rav Yehoshua Ber Soloveitchik, zt"l, talks about the two different male and female relationships which one sees in the opening part of Torah, in the first book of Bereishis. First G-d discusses the male and female physical relationship, just like the animal world, and talks about being fruitful and multiplying. Later it talks about Adam finding a match for his social needs and the Torah says he couldn't find an Eizer Kenegdo (helpmate opposite him). Therefore G-d had to take part of Adam to create the woman.

Are there two human races or one? There really are two, with male needs and female needs being quite different. For example, a woman is asked by her husband whether she wants to leave the wedding at some point and she says yes, now. He then heads for the door and expects his wife to appear in a minute or two. That is not the female soul. The woman starts to say her good-byes and usually appears at the door eight to ten minutes later. The smart husband knows to expect this, takes a seat and doesn't get upset.

Male and female socialization needs are totally different. The woman who marries to have a best friend may or may not succeed. She must keep her friends and not expect her husband to fulfill that role. He, on the other hand, has his own needs whether for a working man who enjoys learning for hours at night or for a Kollel man who is learning all day, the woman often feels left out. This is the essence of the different male and female

Rav Mattisyahu Solomon, may he be well, once told me if a Kollel person is sitting & learning Friday afternoon when wife needs him home, that is not Torah learning. The man must put aside time for his wife and help her with her Erev Shabbos preparations. During the week he should set aside time to listen to his wife and hear about her day, children, etc. This socialization is part of marriage and doesn't represent the other needs of the male and female personality.

Thus, one of the key thoughts both spouses must keep in mind is to sanctify the marriage with the right goals and not look for their own self-gratification. Of course everyone has an ego which needs to be satisfied to some extent, but the way to get satisfaction is to think of the other person first. This is a key component in having a good relationship with one's spouse. The woman can be a queen if she makes her husband into a king. The man can be a king if he makes his wife a queen. For example, there should be no demands but rather say "could we" or "could I" etc. Husbands and wives have to say please and thank you, something many think are not necessary for marriage. Yes, a husband must bring flowers for his wife Erev Shabbos but he also must remember that being pleasant and realizing how hard it is to run a home is an integral part of his hakoras hatov to his wife. Just as well, when the husband comes home from a difficult day at work, the wife should give him space to relax rather than telling him immediately about all her terrible problems with the kids. She should give him a half hour space.

Every husband should give his wife at least fifteen minutes of undivided attention without cell phones and business calls, to talk about her day, of course this would be better after the children are in bed. Yes, certainly, meal time can have conversations but it's not a good time to discuss serious issues or problems with the children, it should be left for

A few rules to remember:

- 1) The main purpose of a Torah marriage is to raise a beautiful fam-
- 2) My spouse has needs and if I fulfill them my needs will be fulfilled.
- 3) Always remember to complement before you criticize.
- 4) Give you spouse time and space before beginning serious conversations.
- 5) Shut off all cell phones and the outside world so you and your spouse can have time together.
- 6) Go out once a week as a couple to remember how it was before you married.
- 7) Always remember to say please and thank you.
- 8) Remember Hashem is in your home and hears all conversations.
- 9) Marriages are made in heaven and can only be destroyed by the people.
 - 10) It's better to give than receive!





Exclusive Creations

B DAY SA



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MARCH 13-15TH





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Bracha Sklar to Avrumi Simon

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Baby boy to Rivky and Dani Caller

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AD DEADLINE: Monday, March 14 **DISTRIBUTION: Thursday, March 17**

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AD DEADLINE: Monday, March 21

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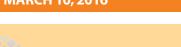
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/eshiva Chofetz Chaim/Tiferes Hall	500	1271 East 35th St	718-258-900
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Ask the Flatbush nadcha

TO INFO@ THEFJJ.COM

EMAIL YOUR

QUESTIONS

Mrs. Chana Rose

Newlyweds Trying Their Hand in Shidduchim

DEAR MRS. ROSE, My husband and I are newly married and are trying our hand in redting shidduchim. We feel that the Ribbono Shel Olam was good to us and we should at least try to pay back. We have a few dates going out now and we realize it's "not so easy" out there. We would like your opinion as to what is the appropriate *hanhaga* after a date has gone out. Do we have to be on the "chase" for an answer from the parties that went out? We just had a Shidduch that went out for the first time. The day after, I {I'm the one that's handling the phone calls} was busy for hours just trying to get an answer from the boy's side. I called the home number, cell number, office number and no response. All those numbers that were so readily accessible before the date were now silent. What are the responsibilities of all the parties? How much does one have to chase? Also, do you thing newlyweds should be doing this? Yes, we are trying, but will quickly burn out with this Hanhagah. Mrs. Rose, how are you in this so long?

Newlyweds on the Chase

DEAR NEWLYWEDS ON THE CHASE,

I'll answer the last part first. Kol Hakovod to you that you recognize the Ribbono Shel Olams chesed and are ready to payback. There isn't a nicer venue than Kiyum Klal Yisroel!! Keep up the good work. You are at a place where you both probably have friends that are single, right now it's your time. Who said it is supposed to be easy?

Now to the date. It would seem to me that once a Shidduch is set up and the boy and girl go out it is the responsibility, as is customary, for the boy's side to give an answer the next morning. Sometime after 9AM is appreciated, as shadchanim or whoever is the facilitator would like to get on with their day. Remember, one date doesn't a marriage make, so an answer shouldn't be so difficult. I say the boy's side answers first because that is what seems to have evolved as the norm. I must say, I have wonderful girl's mothers who irrespective of what the boy has to say have given their answer first. How refreshing their *hanhagah* is and much appreciated. I understand that an answer is not always readily available, especially after a few dates when there is more involved. In that event, call the shadchan and say that you need more time.

Yes is an answer, no is an answer, I need more time is an answer, I didn't talk to my son yet is an answer, SILENCE AND AVOIDANCE are not answers. At the end of the day, if you have to wait too long for an answer, even if it is a yes, the momentum and enthusiasm will have been affected. Shadchanim want to facilitate and will spend as much time as needed, unnecessary time spent in "chasing" is counterproductive.

So all of you out there, call the *shadchan* after a date with an answer, make the process less complex and just maybe we will have a lot more shadchanim redting shidduchim. Hatzlocho,

Chana Rose







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Thoughts On Parshas Pekudei Based Upon The Shmuessen of Maran Ray Shmuel Berenbaum zt"l

RABBI MOSHE BOYLAN

Introduction: The following article is based upon the Sefer "Bekorei Shemo" on Sefer Shemos. Brackets are additions from the author.

"Aileh Pekudei HaMishkan Mishkan HaEidus..." (Shemos 38,21). Rashi explains that Mishkan HaEidus is telling us that the Mishkan is an Eidus, testimony for Klal Yisroel that Hashem was Mevateir, forgave Klal Yisroel for the sin of the Chet HaEigel. We see this from the fact that Hashem gave His Hashraas HaShechinah amongst Klal Yisroel.

Behold it is explained here that the name given to the Mishkan (Mishkan HaEidus) is due to the fact that Hashem forgave Klal Yisroel for the Chet of the Eigel. This seems not to be understandable. Is the main reason for Mishkan and the Hashraas HaShechinah the fact that the Yidden got a Kaparah for the Chet HaEigel? Lichora, it seems that the reason for the Mishkan and the related Hashraas HaShechinah is due to the desire Hashem has Kivevachol to have Hashraas HaShechinah amongst us. We see this from the Pasuk, "Veasu Li Mishkan Veschanati Besocham". The only issue of the Chet HaEigel was that this sin prevented Hashem Kiveyachol from giving us Hashraas HaShechinah. Through our doing Teshuva we removed the sin of the Chet HaEigel and enabled Hashem to give us Hashraas HaShechinah amongst Klal Yisroel.

It now seems that the fact that Hashem gave us Hashraas HaShechinah is only a sign that He has forgiven us for this Chet. However, the Mechilah, forgiveness for the Chet is not the reason for the Hashraas HaShechinah (rather the Mechilah is only a technical need to enable the Hashraas HaShechinah, not the whole foundation of the Hashraas HaShechinah). Why then is the whole name of Mishkan HaEidus called due to something that seems to be only a "side point" and not the foundation of the Hashraas HaShechinah? {Lichora we should have referred to the Mishkan as the Mishkan of our connection to Hashem, not relating to the Mechilah of the Chet HaEigel.}

Another question is that why does the Torah have to tell us the fact that Hashem was Mochel us for the Chet HaEigel at all? What need is there for us to know that Hashem

was mochel, forgave us for the Chet HaEigel? Behold, how was it enabled that Klal Yisroel got Mechilah for the Chet HaEigel? It would seem that this was through the regular way of doing Teshuva for a Chet, just as any other sin, r"l. The Teshuva for the Eigel worked, just as Teshuva for any other sin works. What then was the great Chiddush, novelty, of the Mechilah of the Chet HaEigel that the entire Mishkan had to be called a special name to show us that Hashem was Mochel us for the Chet HaEigel? Everything that is written in the Torah is written for a specific purpose, so we must ask ourselves what the Tachlis is in knowing that Teshuva works. which we know already from many other places in the Torah?

What appears is as follows: When Moshe Rabbeinu asked Hashem to be Mochel Klal Yisroel for the Chet HaEigel, he said "Lamah Hashem Yechereh Apcha Beamecha". Rashi explains that Moshe Rabbeinu meant to say that a wise person is not jealous of anyone that is not wise, and likewise a mighty person is not jealous of another person who is not mighty. {Why then should Hashem be jealous, Kiveyachol, that Klal Yisroel worshipped an Avodah Zarah like the Eigel that has no strength and is not in the same league, so to speak as Hashem?}

The Rosh Yeshiva asks that how does this taanah help Klal Yisroel? The sin the Yidden did was Avodah Zarah, so why does it help to say that Hashem should not be jealous as the Avodah Zarah is not anything comparable to Hashem? We know that Avodah Zarah is one of the most severe aveiros, and is Shakul - equivalent Keneged Kol HaTorah Kulah. Why then should it help us to achieve a Kaparah for this aveirah by saying that Hashem Kiveyachol shouldn't be jealous of the Avodah Zarah?

Another question is that we see from the Pasuk "Veatah Hanicha Li Veyichar Api Bahem Vaachaleim" that Hashem wanted to destroy Klal Yisroel chas veshalom. {Only through Moshe Rabbeinu intervening on behalf of Klal Yisroel were we able to survive.

The question is why the sin of the Chet HaEigel deserved immediate destruction, r"l? Normally, a sin gets an individual punishment, and the punishment does not come right away. Why then was the sin of the Chet HaEigel so severe that it deserved a collective punishment of destroying all of Klal Yisroel, r"l, and that this punishment had to happen immediately?

We must say that it is hidden in the Chet of Avodah Zarah a special severity that is not contained in other aveiros. This is the fact that through this sin, a person so to speak switches Hashem with another power or deity. The following is a *mashal*: A woman can be soveil, accept, many different Yissurim, afflictions, when living with her husband. However, one thing a woman cannot live with is when her husband brings a Tzarah (a co-wife) into her house. This is one of the worst sins, as she is now negated and has competition. The *nimshal* is that other aveiros are bad, but at least we are not bringing a Tzarah in to compete with Hashem, r"l. However, the Chet of Avodah Zarah is from the most severe aveiros, as it is like we are bringing in a Tzarah to compete with Hashem, Kiveyachol. This is in the bechinah of Osi Azvu Mekor Mavim Chavim Lachtzov Lahem Be'eiros Boros Nishbarim. {Again the Pasuk gives a mashal of a person who leaves a well of live water to have a well that is broken, not containing water.} If Klal Yisroel had only left Hashem, this would be bad enough. However, to leave Hashem to accept the Avodah Zarah's is so to speak a sin Hashem cannot live with. It is so to speak like a slap in the face. This is considered a terrible Chilul Hashem, even more than almost all other aveiros. This is why the Chet HaEigel was so severe that Klal Yisroel deserved to be destroyed, r"l.

This is why Moshe Rabbeinu wanted to be melameid zechus on Klal Yisroel to limit their sin by saying that a smart person is only jealous of a smart person and a mighty person is only jealous of a mighty person. Moshe Rabbeinu meant that it is only considered to be "switching", if one switches something that is comparable to the first thing. In such a case, it is considered a terrible chutzpa to the one that was switched. {Lemashal, a woman was switched by her husband for a comparable woman. This is a terrible chutzpa. However, if the man switched his wife for a dog, then it is not such a chutzpa, as there is no comparison, and it mere-



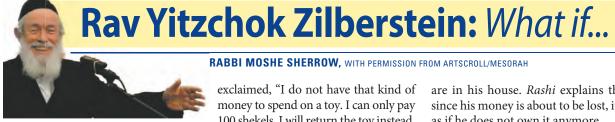
ly shows that the husband is lacking in intelligence. The nimshal is that Klal Yisroel "switched" Hashem for the Eigel, which is totally incomparable, Lehavdil, with Hashem. This is not such a chutzpa, and is only like a regular aveirah, not like the severe aveirah that Klal Yisroel were accused of, that required immediate destruction, r"l.}

Nonetheless, this was only according to the Limud Zechus of Moshe Rabbeinu. However, lemaaseh, the Chilul Hashem was Nora due to the Chet HaEigel.

Now, it is known that there are various Chilukei Kaparah for various types of aveiros. For some aveiros it is enough to do teshuva, and for some aveiros the teshuva must be combined with the Kaparah of Yom Kippur. Some aveiros are so severe that the Kaparah depends on Teshuva, Yom Kippur and Yissurim, afflictions. However, the sin of Chilul Hashem is so severe that all the above will not grant a Kaparah. The person must do Teshuva, have Yom Kippur, Yissurim and also undergo Misah, death. Now we must ask ourselves how Klal Yisroel achieved Kaparah on the Chet HaEigel, which related to Chilul Hashem, without Misah?

We can answer this question based upon the words of Rabbeinu Yonah. He said that one can merit Kaparah for Chilul Hashem even in his lifetime, if he causes Kiddush Hashem, which is a Tikun for the Chilul Hashem he caused.

Now we can explain how the Mishkan acted and served as a Kaparah for the Chet HaEigel. The Mishkan was the place in which Hashem, Kiveyachol gave His Hashraas HaShechinah to Klal Yisroel, as it said "Veshachanti Besocham". This means that the Hakamas HaMishkan was establishing a place in which



It Pays to Be Nice

These are the reckonings of the Tab*ernacle* (12:83)

• Little Boruch was given a gift • of 100 shekels to buy a toy. His mother saw a sturdy truck which she thought her son would enjoy. The sticker on the package read "80 shekels." She purchased it, and the boy ripped open the packaging and began playing with it.

The mother told her neighbor about the toy she bought for 80 shekels, and her friend decided to buy one for her son. When she got to the store she saw the same toy being sold for 300 shekels. She questioned the saleslady, "My friend bought this here yesterday for 80 shekels, and now it's 300 shekel!?" The saleslady replied, "There must have been a mistake." The neighbor reported the error to Boruch's mother. The mother returned to the store immediately, and the saleslady asked her to add 220 shekels to pay for the toy. The mother

RABBI MOSHE SHERROW, WITH PERMISSION FROM ARTSCROLL/MESORAH

exclaimed, "I do not have that kind of money to spend on a toy. I can only pay 100 shekels. I will return the toy instead, and I'll take back my money!"

The saleslady answered, "I cannot take the toy back, since the packaging has been torn. The store manager will accuse me falsely of being negligent by sticking the wrong price on the toy, and I will lose my job for no good reason. Take the toy home and do not say anything!"

Boruch's mother believes the saleslady, but now she wants to know, how can she keep a 300-shekel toy, when she only paid 80 shekels? There is basis to be lenient to allow Boruch's mother to keep the toy for the amount she paid, since she paid the price marked on the toy, and she was not interested in buying a more expensive toy. She does not have the option of returning the toy, since this will cause an injustice to the saleslady. Therefore the debt to the storeowner is null and void.

The Gemara states, "One who is traveling with money and sees a robber approaching may not use that money to redeem 'ma'aser sheni' fruits that are in his house. Rashi explains that since his money is about to be lost, it is as if he does not own it anymore.

In our case, since the toy cannot be returned, the storeowner's rights to the toy are forfeited.

However, what Boruch's mother should do is to add the 20 shekels she was willing to pay, and save up until she has another 200 shekels to make up the difference in order to do the mitzvah of hashavas aveidah. If she uses her ma'aser money for mitzvos, it would seem that she could take this money from ma'aser since by law she does not have to pay at all since she did not want such an expensive toy, and she is doing "hashavas aveidah" to the storeowner, who will otherwise lose income from the sale of the toy.

Whose Mitzvah Is It?

These are the reckonings (12:83)

Rafi delivered the Daf Yomi shiur in his shul for many years. The shul members held him in high esteem. One day, he decided to open a gemach named after his father. He asked the shul's members to donate to the fund, and they responded generously. Rafi served as the sole treasurer, and each year he would publicize a report of the gemach's activity. As time went on, Rafi decided to have two people join him in running the *gemach*.

Ten years later, Rafi expressed his wish to have his son join the management of the gemach, but he changed his mind when he realized that it was not appropriate for a father and son to manage communal funds together.

Five years later, Rafi wanted to resign from his position in the gemach and appoint his son in his place, but the other two managers, as well as several shul members, objected. They felt that if Rafi resigned, it would only be fair to call for an election of a new head of the gemach. They claimed that the gemach belonged to the shul, and could not be passed from father to son.

They came to beis din for a din Torah. Rafi claimed that the gemach was established as his personal gemach. The other managers were appointed by him to help maintain the *gemach*. The gemach was named for Rafi's father, not as part of the shul. Lastly, the money he collected from the shul members was given in appreciation of his delivery of the Daf Yomi shiur, and was entrusted to him.

The community claimed that although the gemach was named for

Parshas Pekudei

Rafi's father, it was established within the shul. Their support for this claim was the fact that the name and address of the shul appear on the loan application form, as the address of the gemach. Although Rafi was the originator and first manager of the gemach, he was not meant to be the owner of the gemach. He became the manager only because of the respect and appreciation the community had for him. Appreciation, they claimed, is not something that can be passed from father to son.

Who is right?It would seem that since Rafi solicited the funds for the gemach, the gemach belongs to him. The Gemara in Megillah¹ states that if a shul was donated under the auspices of a great person, that person has the right to sell the shul. The same is true for the money of the gemach, as it was donated for Rafi to do with it as his judgment dictated.

However, the Beur Halachah2 explains that this halachah does not apply to just anyone. It has to be someone of great stature, as the Gemara's example was the great Rav Ashi, one of the authors of the Talmud! A regular person who leads a project is not endowed with the license to do with communal funds as he sees fit.

It would appear that the true test to decide the ownership of the gemach would be in the way it was run. Since Rafi had a unique position in the management, as he was never elected, and it was he who appointed the other managers, it is apparent that the *gemach* is his.

The Terumas HaDeshen3 was asked to settle a dispute in a particular city. One Rav settled in a city and would process Gittin and officiate Chalitzos. Later, a different Rav came to town, and the first Rav refused to let the second Rav practice, as he claimed that the position already belonged to him. The Terumas HaDeshen answered that as long as the first Rav had not been appointed by the community as their Rabbi, he had no claim to prevent anyone else from filling the position.

This is not similar to our case, because a Rav needs to be accepted. Without a community, he cannot be a Rav. In our case, this was Rafi's personal gemach, and he does not have to be appointed by anyone. He may therefore appoint his son in his stead.

Please Join Us

FOR OUR 61 TANNUAL

Maos Chitim Brunch

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Brunch starts at 11:30AM

Program begins promptly at 12:45PM

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In Loving Memory of Her Parents Mr. Moshe & Mrs. Clara Sara Berkowitz

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CHAIRLADIES

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- 2. 153 Sheba'in.
- 3. Vol. II, 126.



Partners with Hashem

EXCERPT FROM ARTSCROLL/MESORAH BOOK BY DR. MEIR WIKLER

... Continuation

Let's look in on the Bergers,* now, as the supper dishes are being cleared away. Supper started about a half hour later than usual tonight, so everyone is a bit behind schedule.

"If all the traffic lights are green, I can still be on time for my daf yomi shiur," Sol Berger calls over his shoulder to his wife, Esther, as he bolts out the door.

'Shoshanah, don't go into your room until you've helped clear the table," Esther instructs her 15-year-old

"But, Ma, you know I have a major math test tomorrow. I need every minute to study. As it is, I'll probably have to stay up past midnight."

"Just give me five minutes and then I'll let you go," Esther insists.

After everything has been cleared away from supper, Esther looks for 7-year-old Yitzy. She finds him in the den, on the floor, surrounded by his Lego.

"Yitzy, it's time to review your Chumash homework. Remember what your rebbi said about the contest?" Esther coaxed.

"Oh, Ma, not now. I'll do it with you later," Yitzy protests.

Esther now looks for the book she was reading and settles into an easy chair in the living room. No sooner does she find her place than 11-yearold Ruchie runs in, breaking the peaceful silence.

"I just can't do this book report! I don't understand what the teacher wants. I don't know how to do book reports. And I couldn't even understand what the book was all about," Ruchie pleads to her mother.

"Would you like me to help you?" Esther asks in a calm, soothing tone.

"I don't even know how to begin!" Ruchie continues her whining.

"I'm offering to help you, Ruchie," Esther repeats. "Bring me the sheet your teacher gave out in class, together with the book you read for the report. Let's try to work on it together."

Once Esther and Ruchie are sitting across from each other at the kitchen

Shifted or Shared Responsibility

table, Esther peruses the book-report requirements.

"When is the book report due?" she asks her daughter.

"Tomorrow," Ruchie replies, cautiously. "And if we give it in late, points are going to be taken off."

A few moments later, Shoshanah appears in the kitchen doorway.

She is practically breathing fire from her nostrils.

"This math is just *impossible*!" Shoshanah announces. "I did five of the review problems at the end of the chapter and I got them all wrong. There's simply no way I'm going to pass that math test tomorrow. I know I'm going to fail. If I average in the 67 I got on the midterm, it will take a miracle for me to pass math this year. I might as well give up now."

'Shoshanah," Esther begins, calmly, "What would you like me to do about this?"

"Maybe you could show me how to do this stuff," Shoshanah asks sheepishly. "I can usually figure it out when you explain it to me."

Now the phone rings. Esther picks up the receiver.

"Hello?...Yes ... Oh, hi, Chavy... Congratulations. That's wonderful. I never win anything in Chinese auctions. Your husband must be thrilled ... I'd love to hear all about it but I'm busy with homework now. Let me call you back tomorrow."

Now Yitzy runs through the kitchen holding a Lego airplane and making the appropriate engine sounds.

'Yitzy," Esther shouts. "I thought you were going to review Chumash

"Later, Ma," he shoots back. "V'room, V'room," he intones, allowing the toy plane to carry him down

"Ma, you said you'd help me with my book report," Ruchie objects.

"You know you really could do that report yourself," Shoshanah chides her younger sister. "But I don't stand a chance of passing this major math test tomorrow unless Ma studies with me."

Esther Berger steals a glance at her watch, quickly calculating how much longer it will be until Sol gets home. Her next thought is, "How on earth did I get myself into this mess in the first place? Whose homework is it, anyway?!"

Obviously, the problem began well before tonight's supper. Once Mrs.

Berger accepted upon herself the responsibility to fill in all of the gaps in her children's knowledge, she was planting the seeds for tonight's crisis.

Months and years earlier, when Mrs. Berger agreed to compensate for any deficits of memory, knowledge, comprehension, or frustration on the part of her children, she laid the foundation for tonight's dilemma.

Parents can and should assist their children with homework. It supports the educational process and sends a message that parents do care about their children's chinuch. But parents must make it very clear right from the outset that assistance does not include last-minute, 11th-hour bail outs. Children can, at times, be quite manipulative. That is their birthright. But parents must not allow themselves to be blackmailed with such comments as,

"You don't want me to fail, do you?" "If you don't help me, I just won't be able to do it myself" and, "But I'm no good at this and it's so easy for you."

It takes courage, at times, to resist children's pressure. They can be very insistent and unvielding. In response, many parents just feel it is easier to do the homework themselves rather than go through the hassle of confrontation.

The issue here, however, is more than a book report or a math test. It goes way beyond that. The issue is whether or not your child will learn to be self-reliant and accept responsibility for his or her own shortcomings.

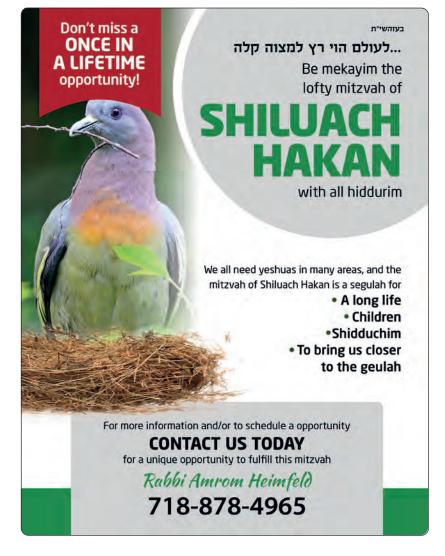
No, it doesn't feel good to fail a test or lose points on a book report. But that bad feeling may motivate your child to prepare in advance next time. If you bail your children out today, they will never learn the more important lesson of how to plan ahead, tomorrow.

This may sound like a radical approach to some of the parents who have been picking up, cleaning up and fixing up after their children for many years. In fact, it might even sound downright revolutionary.

But that is just what we need. What we need is a revolution!

We need a return to traditional family values! We need to make homework a job for children, not parents! And we need to end this hostage crisis so that I can get to my shiur on time!

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.





Splendor of the Maggid

RABBI PAYSACH KROHN, WITH PERMISSION FROM ARTSCROLL/MESORAH

Every morning we bless Hashem for enabling us to walk and reach our destinations. We say: Blessed are You, Hashem ... Who firms (i.e. empowers) man's footsteps. (Some say ... Who has firmed.) The wording of the blessing is based on the verse, By Hashem, the footsteps of man are firm (Tehillim 37:23).

Others understand the blessing differently. Using the Abarbanel's understanding of the aforementioned verse (see Tehillim Mikdash Me'at ibid.), the word is translated as prepares. Thus that daily morning blessing is an acknowledgment that Hashem plans and guides our footsteps so that we appear in particular places at particular times. Being somewhere is never happenstance, it is always an act of Providence. What we do there is up to us. Hashem presents opportunities; we must make the most of them.

The following story is a memorable case in point.

One spring day in 1962, as R' Hershel Weber, a chassid in the Williamsburg section of Brooklyn, was leaving the Poilisher Shtiebel, a famous shul on Ross St., he heard a man who was walking in front of the *shtiebel* cry out that he had a sharp pain in his chest. The man collapsed right in front of R'

R' Hershel screamed for help and within seconds people called the police and an ambulance. R' Hershel stood over the man helplessly, assuring him that aid was on the way. R' Hershel saw the man become unconscious and his face turn blue. Tragically, a few minutes later the man was dead on the sidewalk.

A while later two police officers arrived. As they took notes and surveyed the situation, R' Hershel heard one officer say to the other, "If only we had gotten here 10 minutes earlier, we could have saved this guy."

R' Hershel, a kollel member, was shaken and traumatized by the event. He convinced two of his friends, R' Hershel Kaff, who owned a bakery, and R' Yoelish Gantz, who owned a cleaning store, to enroll with him in a first aid course at a local Red Cross office so that they could administer emergency medical help in time of need. R' Hershel reasoned that since both Mr. Kaff and Mr. Gantz had people working in their stores, they could get away in case of crisis. All three friends bought small oxygen tanks.

A few months later an elderly gentleman who lived on Morton Street in Williamsburg died in his sleep. When his wife awoke the next morning she realized immediately that something was terribly wrong. She ran to the window facing the street and screamed hysterically for help. At once a crowd gathered inside and outside her home. Someone yelled, "Get Hershel Weber!"

R' Hershel came running with his trustworthy oxygen tank and some very basic medical equipment. As soon as he examined the man he realized at once that there was nothing he could do. The man had been dead for hours.

He left the bedroom dejectedly and said a few comforting words to the newly widowed woman. As he walked down the stone staircase in front of the house and jostled his way through the large crowd of onlookers, someone called out, "Dee zayst Hershel? Ehr hut im gehargit!" ("Did you see Hershel? He is the one who killed him!")

R' Hershel was shocked. He had come to help! The one who made the nasty comment must have thought that because Hershel was not a doctor, the old man had died because of inadequate medical care.

R' Hershel began crying uncontrollably. How, he wondered to himself, could one Jew say something like that about another Jew?

For the next two days Hershel was devastated. Every time he thought of that disparaging remark tears came to his eyes. He decided to go to the Satmar Rav, Rabbi Yoel Teitelbaum (1887-1979), the greatest and most influential chassidic leader in Williamsburg.

R' Hershel recounted the incident on Morton Street to the Rebbe and then asked, "Wouldn't it be a good idea that there should be a group of Jews that would become well versed in emergency medicine so that they could be available in the community on a volunteer basis whenever the need arises?"

The Satmar Rebbe told Hershel to bring him the sefer Shaarei Teshuvah, the classic *mussar* work by Rabbeinu Yonah (1180-1263). The Rebbe read from Shaar 3:71:

It is beneficial and most appropriate that there be in every city intelligent volunteers prepared and available for any [hatzalah] assistance — [to help] a Jewish man or woman in anguish.

Of Rescue and Recovery

The Rebbe looked up at R' Hershel Weber and said, "Start the organization you spoke of and because of that expression in the Shaarei Teshuvah, call it Hatzalah!"

And that's how the great Hatzalah organization was created. One man, seemingly in a place by coincidence, recognized an imperative need in the community. Many of us could have been there but Hashem chose to have R' Hershel there because he would make the most of the situation.

We can only marvel at his accom-

Since its inception the volunteers of Hatzalah have saved hundreds, perhaps thousands, of lives and relieved pain and anguish for tens of thousands of Jews. Books could be written about their heroic escapades and heart-rending experiences, but the books will not be written because Hatzalah demands absolute confidentiality from its members. Their sacrifice knows no bounds and their commitment no limits. Hatzalah volunteers are heroes who deserve our accolades and community support.

Yet even the most serious of organizations has its lighter moments. The following episode which occurred in the Flatbush section of Brooklyn on the holiest day of the year brings a chuckle to all who hear it.

It was Yom Kippur and an old man in a Flatbush shul was feeling very weak. The shul had no air conditioning and the air was thick and stifling. Suddenly, during Mussaf, the gentleman collapsed and fell to the floor with a heavy thud. Some people around him thought he had died.

People yelled for Hatzalah and a call was made to the central office. The dispatcher notified the volunteers in neighboring shuls, who quickly whipped off their taleisim and rushed to the stricken man's shul.

Within moments Hatzalah volunteers ran into the sanctuary. One group brought a stretcher, and the pale, wan gentleman was gently placed on it and carried out to an ambulance. His skin was colorless and his body was limp, but when he was carried outside into the fresh air, he opened his eyes and to his amazement he saw a group of people around him all dressed in white.

Looking frightened, he asked in bewilderment, "Bin ich shoin oiven?" ("Am I already upstairs [in Heaven]?") The sight of the Hatzalah men around him in their white kittlach had him thinking that he was seeing angels.

In reality, he was seeing angels. For the volunteers of Hatzalah are truly angels of mercy, healing and compassion.

בס"ד

MOTZEI SHABBOS



Rabbi Yisroel Reisman

AHI EZER CONG. (CORNER OCEAN PARKWAY AND AVE S)

NAVI SHIUR SCHEDULE

March 12	8:30 pm
March 19, 26	9:30 pm
April 2, 9	10:00 pm
April 16	10:15 pm
April 24	10:30 pm
May 7, 14, 21, 28	10:30 pm
June 4	10:30 pm



Power Points on the Parsha

RABBI EPHRAIM NISENBAUM

These are the accountings for the Tabernacle..." (Shemos 38:21)

The Chafetz Chaim explains that the half shekel was used to make the sockets to impress upon them that everybody shares the responsibility to help build the Tabernacle. A wealthy American philanthropist asked Rav Aharon Leib Shteinman, "Why is it necessary to keep building new yeshivos when it puts such a tremendous strain on those who are already supporting Torah study. Why there are probably more yeshivos today than there ever were before in our history!" Rav Shteinman responded, "That might be true, but there is also greater wealth among the Jews today than in any previous generation since the Exile began. G-d's distribution of wealth parallels the growth of yeshivos because the community has a responsibility to support all the yeshivos."

For the cloud of Hashem would be above the Mishkan...throughout their journeys. (Shemos 40:38)

Rashi explains that the places of encampment were also referred to as journeys. Rav Mordechai Gifter explains that the encampment must be part of the journey, or else it serves as an obstacle to the journey. This is actually a reflection of life itself. Rav Gifter would often compare life to a person

paddling upstream; there is not a moment to rest, for as soon as one stops paddling forward he immediately begins drifting downstream.

Moshe erected the Tabernacle; he placed the sockets... (Shemos 40:18)

Rav Moshe Feinstein comments that although Moshe had many artisans and craftsmen weave, sew, and build the vessels of the Mishkan, he put the parts together and erected the Mishkan himself. Rav Moshe explains that when building something holy one must be careful that all the physical labor be done with the right intentions and with the proper holiness, otherwise the very sanctity of the project will be compromised. For that reason Moshe involved himself in as much of the project that he could to ensure that the intentions were pure. The Mir Yeshiva in Jerusalem expanded tremendously under the leadership of Rav Nosson Tzvi Finkel. Several new buildings were built as part of the Mir complex. Despite ailing health, Rav Nosson Tzvi was personally involved in the construction. Summer or winter, he would not miss the groundbreaking for any of the new buildings, insisting on pouring the concrete himself in order to make sure the building was done for the sake of sanctifying Hashem's Name.

Parshas Pekudei

Moshe saw the entire work...and Moshe blessed them. (Shemos 39:43)

The Midrash cites the beracha recited, "May it be the will that the Shechinah rest upon your handiwork." Rabbi Abraham Twerski notes that he did not say "May it be the will of Hashem," but rather "May it be the will." This includes both the will of Hashem and the will of the nation. It is not enough that it be the will of Hashem. The people had to do their part too; otherwise the Shechinah would not have rested on the Mishkan. A man asked the Shinover Rebbe for a beracha that he be able to daven with greater concentration and see success in his Torah studies. The Rebbe closed his eyes for a few moments in silent devotion. When he opened his eyes he said, "The Almighty has accepted my prayers. He is willing to do His part, and all that is necessary now is for you to do your part and expend effort."

"These are the accountings for the Tabernacle..." (Shemos 38:21)

Moshe was careful to keep an accounting of every cent that was used in the construction of the Mishkan in order to avoid any suspicion of embezzlement. Rav Shlomo Wolbe explains that Moshe's success as a leader was because of his trustworthiness in the eyes of the people. Ray Yisrael Salanter refused to remain alone in a room with another person's money in order that he remain beyond reproach. A leader must distance himself from money and honor in order to succeed, because only then will people accept his guidance as being free of any ulterior motives.

Moshe did according to everything Hashem had commanded him, so he did. (Shemos 40:16)

The Mishkan atoned for the sin of the Golden Calf, where the people disobeyed Moshe instructions that they wait for him. Accordingly, the Mishkan could only atone for the sin if they would follow every detail as per Hashem's instructions. That is why the Torah repeats the fact that Moshe followed Hashem's instructions regarding each detail of the Mishkan's construction. More important than the actual structure and its vessels was the fact that they obeyed Hashem's Will. It was for this reason that Nadav and Avihu died after bringing the fire to the mizbe'ach. Although their intentions were noble, but since they brought a fire against Hashem's wishes, it could have undermined the entire purpose of the Mishkan which was to atone for their disobedience.

Rav Pam

CONTINUED FROM PAGE 4

and builds his home with money acquired honestly, the Shechinah feels comfortable (so to speak) resting on such a place and bestowing all the blessings of life that a person wants and needs to be successful. Perhaps this is a deeper insight into Moshe's berachah, something that every person should aspire to achieve.

Money Matters

The pasuk in Mishlei (28:20) says, A man of integrity will increase blessings. The Midrash (Shemos Rabbah 51:1) applies this to Moshe Rabbeinu; everything that he involved himself in was blessed with hatzlachah (success), first and foremost being the construction of the Mishkan. When Moshe made the appeal to gather the funds and raw materials necessary for its construction, the people respond-

ed with such warmhearted generosity that in a short time, Moshe had to announce a halt to the contributions (see 36:6). The Mishkan was then constructed with absolute precision, just as Hashem had commanded Moshe (39:1).

When this momentous project was completed, Moshe made a reckoning with the people to give a full account of how all the contributions had been used. This is truly astounding because Hashem had expressed His absolute trust in Moshe (see Bamidbar 12:7); why should the people question his integrity and honesty?

The Midrash (51:6) answers that there were people who might have cast aspersions on Moshe by saying, "Isn't it to be expected that a person who administered the building of the Mishkan should himself become rich?" Moshe therefore made a strict accounting with the people.

One can learn from this how important it is for every person, especially one in public life, to avoid anything that will arouse the suspicions of others. This is particularly important when it comes to money matters.

It is told that R' Yisroel Salanter, the father of the Mussar Movement, once paid a visit to the office of a very wealthy philanthropist. Stacked on the man's desk were thick wads of hundred-ruble notes. As they were talking, the rich man was called out of the office, leaving R' Yisrael sitting by himself at the desk. After a few minutes, the man returned to find the room empty. R' Yisrael was gone! Dumbfounded, he searched for his distinguished guest until he found R' Yisrael standing outside on the street. "Rebbi!" the man cried out in relief. "Why are you outside? You could have remained in the office until I returned!"

R' Yisrael replied, "You know that the Gemara (Bava Basra 165a) says that most people are suspected of some form of thievery, while only a minority are suspected when it comes to immoral behavior. However, it is forbidden to be secluded (yichud) with a woman (who is not one's wife, mother, grandmother, sister, daughter, or granddaughter). So, certainly one must be careful not to permit 'yichud' with money that is not one's own ... You left me alone with all those stacks of hundred-ruble notes. How could I remain in the room?"

While this incident may evoke a smile from the reader, it does underline how careful great Jews were to avoid any sort of accusation when it came to other people's money. This was true even when dealing with people who implicitly trusted them. How careful must one be in the company of those who may be looking for any excuse to find fault or point a finger of accusation!



With Hearts Full of Faith INSIGHTS INTO FAITH AND TRUST IN JEWISH LIFE

RABBI MATTISYAHU SALOMON, WITH PERMISSION FROM ARTSCROLL/MESORAH

Unanswered Prayers

... Continuation

"And then I meet the man in his office an hour later, and I see a totally different person. I see a ruthless, brutal businessman. For a few dollars profit, he will trample on anyone standing in his way. This has happened more than once, I tell you, and at first, I couldn't understand it. Where was the man who prayed so faithfully and convincingly? Where was the man who realized that all power and success depend on G-d? Does he think it was his cleverness that made the business deal? Doesn't he know that it is up to G-d? So why trample on other people in order to make the deal? Does he think G-d wants him to do this? These questions gnawed at me, until one day the answer struck me.

"This man is definitely praying with concentration and sincerity, but do you know what is going through his mind? He is saying, 'Look, G-d, I know how to run my business very well, but I have to admit that You are much stronger than I am. If You want to, You can destroy everything I've built up. So I'm praying to You and asking You please not to interfere.' Of course, he doesn't express himself in these words, but this is the thinking at the root of his fervent prayers.

"So this is what he wants from G-d. This is why he is standing his long Shemoneh Esrei. He is pleading with G-d not to disturb the well-ordered life he built for himself through his own efforts. He does not really believe that everything comes from G-d, so if he wants to be successful, he believes he has to trample everyone that gets in his way."

This observation goes to the core of human nature. This is what many people are missing. They don't realize that everything they have is a gift from G-d. If they understood the working of the world properly, they would say, "G-d, I know I am totally dependent on You. I know that everything I have is a direct favor from You, pure benevolence, undeserved, an extension of credit to a person who is really not creditworthy. Please, G-d, I beseech You, let it continue that way, and I will try to do my bit. I'll try to be better. I'll try to be more deserving. I'll try to justify what You are doing for me somewhat. But nothing I can do will ever earn me all the good You have given me. G-d, I am a miserable beggar standing at Your door. I beg you, give me alms from Your generous hand."

So here is another point to be considered when we speak about the Rambam's assurance that the prayers of an individual during the Ten Days of Teshuvah and the prayers of the whole congregation at all times are "immediately accepted." The prayer has to be a "complete prayer," delivered with faith and confidence in the power of prayer, and it also has to be delivered with humility and the recognition of our total dependence — in the true sense of a beggar standing at the door.

And there is yet another very important point that can determine whether a prayer will be "immediately accepted."

The Shulchan Aruch states (Orach Chaim 124:7) that when a person talks in the synagogue during chazaras hashatz while the chazzan is repeating the Shemoneh Esrei, it is such a grave transgression that "gadol

avono mi'neso, his sin is too great to bear." In other words, his sin is too great to be forgiven, a burden too heavy for G-d to carry, so to speak.

Nowhere else in the Shulchan Aruch does this harsh expression appear, even with regard to the gravest sins. The only place where we find this expression is in the Torah (Genesis 4:13), where it appears as a question rather than a statement. Cain has just killed Abel, and G-d has confronted him with his crime. And Cain says to G-d, "Is my sin too great to bear?" And G-d did indeed forgive him. Killing his brother was apparently not a "sin too great to bear." Yet talking in the synagogue during chazaras hashatz is too great to bear? How can such a thing be?

Some three hundred and fifty years ago, the Jewish population of Eastern Europe was devastated by Cossack pogroms for two years. These years came to be known as Tach (5408/1648) and Tat (5409/1649). We do not know for certain how many Jews died in these horrible massacres. Some estimates

run as high as the hundreds of thousands. Afterwards, Rav Yom Tov Lippmann Heller, known as the Tosefos Yom Toy, had a dream in which he was told that the reason this calamity befell the Jewish people is that people used to talk in the synagogue during chazaras hashatz. He made a great public tumult about it in an attempt to get people to stop doing it. In fact, some siddurim have a special Mi Shebeirach prayer for those that do not talk in the synagogue during *chazaras* hashatz. It dates from the time of the Tosefos Yom Tov.

How can we understand such a thing? How can it be that so many thousands of people perished because of the sin of talking in the synagogue during chazaras hashatz?

Without question, the problem here is not the seriousness of the sin. Talking in the synagogue during chazaras hashatz is certainly a serious sin, but there are sins that are considerably more serious. The problem is something else entirely.

To be continued

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HaMalach Refael: Thoughts on Rav Refael Shmuelevitz zt"l

RABBI MOSHE BOYLAN

Introduction: Around a month ago one of the great Talmidei Chachomim and Marbitzei Torah in the Mirrer Yeshiva in Yerushalayim, Rav Refael Shmuelevitz zt"l was niftar. On the Sheloshim, the chashuve children of the niftar YB"L Rav Nasan Tzvi Shmuelevitz Shlita and Rav Ben Tzion Shmuelevitz Shlita were maspid their father. The following is based upon their words of hesped. May we be zoche that their words should be inspirational to us, and the Rosh Yeshiva zt"l should be Mailitz Yosher on his talmidim, Yeshiva, mishpacha and gantze Klal Yisroel.

Who can be Makif (encircle) the great Gadlus of Rav Refael Shmuelevitz zt"l. Already when he was a bachur he was known as a great Metzuyan in Torah. When he was redt as a shiduch for my mother Shetichye, her grandmother Rebbitzen Farbstein A"H felt that it was not the time for her granddaughter to get married, as she was too young. The Mashgiach, Rav Chatzkel Levenstein zt"l told her that you are not obligated to go through with the shidduch. However, you should know that someone like Refael will not be. {i.e. it was worthwhile for her granddaughter to go through the shidduch, as it was a special opportunity.}

As a bochur, he learned with his father (Maran Rav Chaim Shmuelevitz zt"l), and they learned most of Shas together. My father told me that the Seder he had with his father was Iyun with Bekius. They used to learn five hours together every day. At first they would learn Gemara, Rashi and Tosfos together, and afterwards my grandfather would mention the important Hearos, comments on the Sugya (topic of Gemara). This included things like the questions of the Ketzos, the Nesivos, Rav Akiva Eiger zt"l etc. Afterwards, my father would write down everything, and they would continue vayter, further on to the next Sugya in Shas. My grandfather held from him a lot, and said that with his Sevara, logic, one could not argue.

Two years after the chasunah, he was appointed as a Maggid Shiur in Yeshivas Chevron, and from then on for the next fifty years he taught thousands of talmidim. During the Shiva, many people from all ages told the aveilim about how our father zt"l stood them up in the Derech HaEmes, the path of truth.

My father was known for his behirus, clarity in sugyos. One example is the way he wrote the Eirech of Chazakah for Encyclopedia Talmudis, which encompasses the entirety of

Chazakah (an important topic in Shas) in an amazing manner. This was written when he was but thirty years old when he was a Maggid Shiur in Yeshivas Chevron. His power to say Chiddushim was Mavrik, shining. I remember how in Yeshivas Mir, chashuve Avreichim would wait to hear how my father would answer all the questions in the Sugya. On many occasions they would tell me how impressed they were from his shiur.

Many talmidei chachomim told me during the Shiva that his loss was one that Ain Lanu Temuraso, there is no replacement for him.

Another thing that was special about him was the fact that he had Shelita (so to speak ruling) over so many aspects of Torah and you could speak to him in all different places {i.e. numerous areas in Torah.}

Who could evaluate the amount of Yegiah, effort that he put into Torah. He put such great effort into his shiurim and arranging the Sugyos. Sometimes he would disregard the Ameilus of so many hours if he felt the peshat he was working on was not Mashma, implied. Even after giving shiurim for many Machzorim (after going through the cycle of the Yeshivishe Mesechtos many times) he would still put in more effort into plumbing the depths of what the right pshat, explanation was, seeing if another *pshat* could be said. {The Rosh Yeshiva didn't rely on saying his old shiurim, without thinking if they were right. He would go over the material with a desire to understand it in the best manner, and was willing to see if another *pshat* could be said.}

My father used to say that he is happy with what he wrote years ago. However he is not happy with himself, as he personally had an obligation to improve in Torah. This was his approach his entire life.

Amongst his numerous good middos was the ability to be Nosei Be'Ol Im Chaveiro, carrying other people's burdens. Many people told me how my father used to cry with them over their Tzaros. People that lost close relatives said that the Hishtatfus of my father in their pain was one of the greatest sources of Nechama, solace that they had received. {Agay, this was a middah that Rav Chaim Shmuelevitz zt"l was known for as well.}

Besides showing emotional feelings for people going through Tzaros, my father also would do many actions to help them. He would be Hofeich Olam (turn over the world) to help people. Lemashal, a person came up to my father when he was in the middle of my sister's chasunah (his daughter) to ask

for help to get his daughter into a certain Seminary. In the middle of the chasunah, my father wrote a letter to the Menahel of the Seminary to help this person.

Another way my father helped people was to spend much time in giving advice to people. Even though he would guard his time so much, he still spent hours helping people discussing Shiduchim and other things

that they needed in life. He was totally involved in thinking how he could help other people.

Another important middah tovah he had was Anivus, humility, and running away from Kavod, honor. Even in Purim he did not let other people sing "Yamim" to show him respect. He said that he had an "Allergy" towards this. One time he went into a hall and someone told the band to start singing Yamim {a song that is sung to show respect to great people}. He got upset at this and later asked the person if he wanted that people should do this to him as well.

He lived with pashtus, and showed respect to every person. Many Baalei Teshuva told me that when they saw how my father treated them as an equal, this gave them much Kiruv. {They felt great that a great Rosh Yeshiva was treating them as an equal, even though they came from such a different background.}

One time someone asked him about a certain bochur (with regards to a shidduch). My father told the person that he didn't know how the bochur related to his roommates. In order to determine this, he went personally to the dormitory and asked the friends from the dorm about this bochur. {This was not so honorable for a big Rosh Yeshiva, but Rav Refael gave up on his honor in order to help other people.}

Many other people were not doing well financially, and my father went with them to the bank in order to help

What would my father want me to tell the chashuve Olam? In order to answer this question I must determine what my father held was the most important point in his eyes.

In my opinion, the most important point in his perspective was realizing that Torah is "Ki Heim Chaveinu". In him we saw Bechush that there was nothing else in his life besides Torah. He was not a parush, and was someone that was happy. However, his entire Chiyus, life was to be happy. On him we saw Bechush the words of the



Nefesh HaChaim that "Eitz Chaim Hi". Rav Chaim Voloziner zt"l explained that a person has to feel in his life that it is as if he is in a river that is flowing rapidly and he is in grave danger of being drowned. Only if he holds on to a piece of wood is he able to survive and live. The nimshal is that without the Torah, which is Eitz Chaim Hi LaMachazikim Bah, one cannot live.

He used to say that he has no chumros, and he is machmir on Bitul Torah. He explained that sometimes a person gets a feeling of Sipuk, satisfaction, in various chumros. This can sometimes be an Atzas HaYeitzer if it leads him not to feel so Dafuk about his situation in learning. {Instead of feeling the importance and requirement to grow in learning, he will feel that he is doing well because of his chumros in other areas. In place of this, Rav Refael felt that we should be machmir in Bitul Torah, putting our emphasis on Limud HaTorah and Yedios HaTorah.}

During the time of his Machalos he did not complain, and only when he couldn't say shiurim, then one could see how much pain he had from this.

Whenever he would meet someone he would tell them "Nei'is", new information about a question, a doubt or a chiddush, a novelty, he had come up with. One time he went to a chasunah of a Talmid Chochom in Yeshivas Mir (Rav Tzvi Cheshin Shlita) and they started to speak in learning. When it came time for the chupah, people couldn't find where they were, until they were discovered speaking in learning about a *shiur* my father said.

He was a Chaveir in the Vaad HaRabbanim of Degel HaTorah. One time in a meeting of Degel HaTorah he spoke with the great Roshei Yeshivos about issues in learning. {Rav Refael helped in various issues which affected the Olam HaTorah, including finding housing for people. However, he still used the opportunity of the meeting of Degel HaTorah to speak in learning with others.}



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NIFTAR/NIFTERES & FAMILY	ADDRESS OF SHIVA	GETTING UP	
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R' Sholom Mark z"l Mrs. Leah Mark - wife R' Menachem Mark - son Mrs. Naomi Herbst - daughter Mrs. Miriam Weiss - daughter	5010 19th Ave bet 50th St & 51st St Boro Park	Friday Afternoon 3/11/16	
R' Isak Fenster z"I Mrs. Claire (Chava) Ligorski-Fenster - wife R' Jay Fenster - son Mrs. Sylvia Yaron - daughter	144-05 72nd Dr bet Main St & 147th St Queens	Friday Afternoon 3/11/16	
Mrs. Chava Elias z"l R' Isaac Elias - husband R' Mordche Yaakov Elias - son Mrs. Bleema Lerner - daughter Ms. Rivky Elias - daughter Mrs. Henny Kuten - daughter	1226 49th St bet 12th Ave & 13th Ave Boro Park	Friday Afternoon 3/11/16	
R' Arthur Miller z"I Mrs. Edith Miller - wife R' Harry Miller - son R' Jeff Miller - son R' Eddie Miller - son	2521 Ave J bet Bedford Ave & E 26th St Flatbush	Friday Afternoon 3/11/16	
R' Al Anteby z"I Mrs. Ruth Anteby - wife R' Sam Anteby - son R' Max Anteby - son R' Eddie Anteby - son R' Joseph Anteby - son Mrs. Linda Sobel - daughter	1558 E 3rd St bet Ave O & Ave N Flatbush	Monday Morning 3/14/16	
Mrs. Bertha Shaulson z"l R' Solomon Shaulson - husband	2412 E 14th St bet Ave X & Ave Y Flatbush	Monday Morning 3/14/16	
Mrs. Phyllis Bloom z"l R' Moshe Bloom - son R' Ben Tsion (Robert) Bloom - son Mrs. Alene Brodsky - daughter	165 W 91st St Apt 3E bet Amsterdam Ave & Columbus Ave Upper West Side	Monday Morning 3/14/16	
R' Eli Lebowitz z"l Mrs. Miriam Lebowitz - wife R' Sruly Lebowitz - brother Mrs. Brenda Blau - sister Mrs. Debbie Eisenberg - sister Mrs. Tzivy Schultz - sister R' Avrohom Moshe Lebowitz - son R' Mendy Lebowitz - son Mrs. Chany Stamler - daughter Miss Rivky Lebowitz - daughter	865 E 27th St bet Ave I & Dead End Flatbush	Monday Morning 3/14/16	
R' Al Anteby z"I Mrs. Ruth Anteby - wife R' Sam Anteby - son R' Max Anteby - son R' Eddie Anteby - son R' Joseph Anteby - son Mrs. Linda Sobel - daughter	1558 E 3rd St bet Ave O & Ave N Flatbush	Monday Morning 3/14/16	
Mrs. Chasya Erlanger z"I Harav Ezriel Erlanger - Husband R' Avraham Wolbe - brother R' Yisroel Erlanger - son R' Yechiel Erlanger - son R' Eliezer Erlanger - son R' Shalom Erlanger - son R' Aryeh Erlanger - son R' Moshe Dov Erlanger - son R' Nechemia Erlanger - son R' Elchonon Erlanger - son Mrs. Shifra Privalsky - daughter	1808 E 7th St bet Quentin & Kings Highway Flatbush	Tuesday Morning 3/15/16	



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HaMalach Refael: Thoughts on Rav Refael Shmuelevitz zt"l

CONTINUED FROM PAGE 114

When he gave shmuessen he would tell others that even when there is a mitzvah that cannot be done by others (and one must be Mevateil Torah to do the mitzvah) one must have pain that he is not able to learn Torah. In this context he used to mention the famous statement of the Taz that even though Mordechai had to be Mevateil Torah to help Klal Yisroel and save them, it still would have been better if he wouldn't have had to do this. {This was the reason that some of the Sanhedrin removed themselves from Mordechai. Even though Mordechai did a great mitzvah of Hatzalas Nefashos, there was still some sort of Tainah on him that he wasn't allowed Min HaShamayim to do the bigger mitzvah of Limud HaTorah.}

Bitul to Daas Torah was another middah tovah my father was known for. Once one of the children was in a Cheider that was run by a certain Menahel. Someone came up to my father and told him that Maran Rav Schach zt"l had tainos on this Menahel and didn't agree with his actions. My father went to Bnai Brak to speak to Rav Schach and he in fact told him

to remove his son from this cheider. Even though really my father liked the Menaheil and had great hakaras hatov to him, he immediately listened to the Rosh Yeshiva and sent my brother to a different Cheider.

Hakaras Hatov was another middah tovah my father was known for. A certain bochur once came up to my father and told him that he didn't understand the shiur since it was given in Yiddish. To help him, my father started giving an additional shiur in Ivrit, Hebrew. My father had Hakaras Hatov for this, and from the next 25 years, he would attend every single Simcha this person made, including even a Shalom Zachor. One time this person didn't tell my father that he was making a simcha, as he didn't want him to attend due to his difficult medical condition. Somehow he found out about the simcha and attended it anyway.

In conclusion, the gematria of HaMalach Refael (with the Minyan HaOsios and the Kollel) is equal to Ha-Bayis. In the zechus of following in the path of Rav Refael Shmuelevitz zt"l in hasmadah, being Machmir in Bitul Torah, Hakaras HaTov and Hisbatlus to Daas Torah, may we be zoche to soon see the rebuilding of the Beis HaMikdash speedily.



Rebbetzin Chasya Erlanger a"h

SHAUL KASSIN

With deep sorrow and great remorse we regret to inform the passing of Rebbetzin Chasya Erlanger A"H at 67 years old, wife of Rabbi Ezriel Erlanger - Mashgiach of Mir Yeshiva Brooklyn.

Rebbetzin Chasya is the daughter of the great Mashgiach and final word on Chinuch Rabbi Shlomo Wolbe zt"l. Rebbetzin Chasva's mother, may Hashem grant her long life in health and happiness, is the great Tzaddeket Rebbetzin Rivkah Wolbe, who despite most of her whole family and the city she came from, survived the Holocaust. Rebbetzin Rivkah Wolbe's father Rabbi Avraham Grodzinski zt"l was the assistant Mashgiach of the Great Slabodka Yeshiva. His home was always filled with guests from simple people to the greatest Torah Giants of the generation such as the Holy Chofetz Chaim, Rabbi Elchonon Wasserman and many others. Rabbi Avraham Grodzinski was Rebbe to thousands, including the world famous Rabbi Avigdor Miller zt"l. When Rabbi Avigdor Miller arrived in Slabodka from America, it was Rabbi Avraham Grodzinski who first greeted him with, "Welcome to Har Sinai."

Rabbi Avraham Grodzinski was brutally beaten by the inhumane Nazis and they ripped out every single hair from his beard. He was sent to the hospital to be treated for his bruises and illness. The Nazis Yemach Shemo Vezichro set the whole hospital on fire, burning alive all its Jewish patients. Several hundred sick Jews, including children, were burned alive. Rebbetzin Rivkah Wolbe was one of the last people to see the Great Rabbi Elchonon Wasserman before he was murdered in the Holocaust. Rebbetzin Rivkah Wolbe document what she saw and lived through in those terrible dark days in a book called "Faith in the Night" which is sad beyond belief.

The Rebbetzin was born in 1948 in Eretz Yisrael. As a teenager, young Chasya traveled to England, where she attended the Gateshead seminary. She already at such a young age was giving sound intelligent advice to her local classmates. In 1968, she married her husband Rabbi Ezriel Erlanger, who was then studying in Beer Yaakov Yeshiva, where he had become a talmid muvhak of his future father in-law Rabbi Wolbe.

They settled in Yerushalavim, where Rabbi Erlanger studied first in Yeshivat Mir before going on to assume positions in a number of Yeshivot. In Mir Yerushalayim Rabbi Erlanger was the Chavruta of the then to become famous Rosh Yeshiva Rabbi Nosson Tzvi Finkel zt"l. Rabbi Erlanger became Mashgiach of Yeshivat Kol Yaakov. Rebbetzin Chasya Erlanger did all that she can to help her husband grow in Torah and spreading Torah to others as

In 1987 Mirrer Yeshiva Brooklyn was in desperate need of a Mashgiach, their first choice was Rabbi Ezriel Erlanger. The Mashgiach not interested in leaving Eretz Yisrael and his illustrious father in-law, had his doubts and wondered if maybe this is what Hashem wanted of him. He asked Rabbi Shlomo Wolbe for advice of what he should do, to which his father in-law advised him to go because he is needed and Mirrer Yeshiva Brooklyn knows the importance of a Mashgiach and the learning of Mussar. Rabbi Shlomo Wolbe said, "Mirrer Yeshiva Brooklyn knows what is a Mashgiach, go and you will have no problems."

So in 1987 Rebbetzin Chasva Erlanger stood by her husband and relocated her family to America despite the difficulties of leaving her parents, family, friends and where she was brought up, in the Holy Land of Eretz Yisrael. The change was very difficult because they did not speak English and were not at all familiar with the culture of America. Despite all this Rebbetzin Chasya helped her family adjust to their new environment.

Many people, especially woman flocked to the Rebbetzin for advice on issues of Chinuch, Shalom Bayis and other complicated family and personal matters. Drawing on the wellsprings of wisdom she had absorbed from her parents and her husband, as well as her own keen intelligence, the Rebbetzin helped countless families and individuals. The Rebbetzin worked to understand the person of whom she was meeting with, so that she could offer wise caring advice, which was an art that she possessed and in return each visitor loved her dearly.

Rebbetzin Chasya Erlanger suffered tremendously for many years with several illnesses and inflictions. For 22 years she had MS, where her

body deteriorated to the point where she was only able to move her head, the rest of her entire body was paralyzed. Six years before her passing she was stricken with cancer. She was constantly in and out of hospitals, yet despite all this, she and her husband were always happy and smiling. Never were there any sorrow, pity or sadness, always tremendous happiness and joy. Never a word of complaint, Never a question of why did she have to have all this suffering and illness. Something not to be believed and truly something

A prominent man once went to visit and ask advice from The Mashgiach Rabbi Ezriel Erlanger in his home. This man knowing very well of the most difficult state the Rebbetzin was in, heard laughing from the next room. Never crossing his mind that it would be the Rebbetzin who was suffering from so many terminal illnesses, asked the Mashgiach who was laughing inside. The Mashgiach replied that is was his wife. Rabbi Erlanger then took the man to the next room for them to see his wife.

This man left The Mashgiach's home blown away, seeing this couple suffering so much, yet their Simchat HaChaim (Happiness of Life) was far greater than anyone he had ever known.

Rabbi Ezriel Erlanger besides all his responsibilities in the Mirrer Yeshiva and other Yeshiva's that he holds positions in, also gives many classes throughout the week in his home. One of the reasons the classes were held in his home, was so that he could be close to his Rebbetzin if she needed his help. Just a side point, the dedication of Rabbi Ezriel Erlanger for his wife throughout all the years of her illnesses, is something that is beyond belief and beyond words. When the class was about to start, The Mashgiach would leave the kitchen where he was with his Rebbetzin, and then come to the dining room, where talmidim were waiting for the Shiur. One of the weekly dedicated followers always comments, "When The Mashgiach leaves his kitchen, where there is tremendous difficulties, suffering, pain, illness and disease, yet despite all this he enters the dining room filled with tremendous life and happiness, smiling ear to ear as if he just won the Mega Billion Dollar Lotto."





Each week when I open the front door and am about to enter The Mashgiach's home for the weekly Vaad, there is always a most beautiful amazing smell, something that I never smelled before in my life, I am convinced it's a Scent of Gan Eden.

I mentioned this to one of the Thursday night class talmidim. He then told it to The Mashgiach himself. The Mashgiach answered him that it was the chicken soup that the Rebbetzin made every Thursday night for Shabbos. When the Thursday night talmid came back and told me the answer from The Mashgiach, I told him it's not true, because the same beautiful smell of Gan Eden is also there on Wednesday night and any other times I been to The Mashgiach's home.

One day in speaking to one of the son of Rabbi Ezriel Erlanger, he told me "The Shalom Bayit that we witnessed as children till this very day is what our Saba zt"l (Rabbi Shlomo Wolbe) once said, 'There is a Scent of Gan Eden, in their home."

Another son once said, "My parents Shalom Bayit was on such a

My Dear Friend, Rebetzin Leah Kagan a"h

YAHRZEITS 📤 TRIBUTES

Mrs. Hadassah (Kahn) Yudkowsky

"A friendship is more precious than pearls and dearer than gold."

Over the past month, I heard the following sentiment repeated often: "She truly was my closest friend."

Let me tell you about my closest friend - caring, sensitive to others, and giving. The spotlight was always on the other person; nothing was ever about her. The motto she lived by and put into action was: "You can never go wrong by doing or saying something nice". A shidduch was proposed between a young man and woman, but it was going nowhere. It was suggested that perhaps her famous brother Rabbi Akiva Ehrenfeld zt"l, founder of Kiryas Mattesdorf, could move things along. She was immediately on the

May the Ribbono Shel Olam remember her selflessness when faced with a difficult challenge in her own life, she only voiced her concern and advocated for her friend who was affected by the same situation.

My friend Leah was the most perceptive person I ever met. She knew what others needed without them saying a word. From an invitation to supper, or a well-timed and appropriate gift, to sharing in a simcha or sorrow, or simply offering a kind word or lending a listening ear.

My friend Leah was respectful to everyone, whether it was an esteemed house-guest or a young classroom assistant. She saw the good in every human being, whether child or adult.

My friend Leah was the epitome of royalty. Her nobility and regal simplicity were always manifest in her conduct and speech.

My friend Leah set the bar high. It's sometimes difficult to remember not to expect others to measure up to this extraordinary woman. If we could only emulate her just a little bit.

I mustn't fail to mention her ability to see the humor in life. Her wit was clever – but never at the expense of another's feelings.

We've lost so much! But her light continues to radiate in those she influenced and in those she touched. I include myself, because I too was drawn to her. No matter what challenges life brought, I had my friendship with Leah – and therefore I had reason to smile.

Her daughter-in-law, Chanie, lives with the Kagan family in Denver. She reflects her mother-in-law's personality: Quietly, behind the scenes, she is involved in myriad *chessed* activities. She is there for anyone and everyone in need.

Now, my comfort will come from sharing sweet memories with her many closest friends. May her family, particularly her revered husband the Rosh Yeshiva shlita, find solace in their own sweet memories.

Fondly remembering the "Purple Mountains Majesty", Hadassah.

Rebbetzin Chasya Erlanger a"h

CONTINUED FROM PAGE 116

high level that it's not possible to even understand. It's so deep and exalted that it's beyond our comprehension."

Rebbetzin Chasya Erlanger a"h leaves behind great lineage all going in

Husband: Rabbi Ezriel Erlanger - Mashgiach of Mir Yeshiva Flatbush Siblings: Rabbi Avraham Wolbe, Rabbi Yaakov Wolbe, Rebbetzin Esther Schwartzman, Rebbetzin Raiza Bamberger

Children: Rebbetzin Shifra Privalsky, Rabbi Yisroel Erlanger, Rabbi Yechiel Erlanger, Rabbi Eliezer Erlanger, Rabbi Asher, Rabbi Shalom Erlanger, Rabbi Aryeh Erlanger, Rabbi Moshe Dov Erlanger, Rabbi Nechemia Erlanger, Rabbi Elchonon Erlanger.

There is no question that the Great Rebbetzin Chasya Erlanger A"H endured so much pain and suffering as atonement for our generation and as her husband The Mashgiach said for previous generations as well. May she go up in front of Hashem's Heavenly Throne and plead with the Almighty to give her Great Husband the strength and ability to continue in his Holy work for Klal Yisrael and beg Hashem to bring the Final Redemption and the Coming of Mashiach. AMEN

Flatbush **Maariv Directory**

TO SUBMIT MAARIV TIMES	S EMAIL INFO@THEFJJ.COM
7:45 PM	9:30 PM
Agudas Yisroel of Midwood 817 AVENUE H	Agudas Yisroel Bais Binyomin 2913 AVE L
Khal Beis Avrohom 1524 E. 17TH ST	Agudas Yisrael Snif Zichron Shmuel 2141 CONEY IS.
8:00 PM	Bais Avrohom Dkrula Spinka 1177 E. 18TH ST
Agudas Yisroel of Madison 2122 AVE S	Bais Hamedrash of Flatbush 1485 E. 29TH ST
Ahavas Shalom 864 E 26TH ST	Beis Avrohom 1524 E 17TH ST
Bais Medrash Yaakov Moshe 1221 AVE S	Bais Medrash Ateres Shloima 2905 AVE K Beis Medrash Beis Y'shaya AVE I & E. 22ND ST
Bais Moshe Shmiel 1782 E 28TH ST	Beis Medrash Bais Halevi 671 EAST 7TH ST
Bet Yosef 2108 OCEAN PARKWAY Bostoner Beis Medrash 2822 AVE J	Beis Menachem Mendel D'Flatbush 1703 AVE J
Congregation Chizuk Hadas 1421 AVE 0	Chasidei Gur of Midwood 1937 OCEAN AVE.
Khal Bnei Shlomo Zalman 1093 EAST 21 ST	Horodenke 3011 AVE. K
Merkaz Hatefilah 1898 BAY AVENUE (M&18)	Kehillah of Marine Park 3605 QUENTIN RD
Merkaz Yisroel of Marine Park 3311 AVE S	Khal Ohr Gedalyahu 1554 CONEY ISLAND AVE
Sephardic Congregaton 2831 NOSTRAND AVE	Khal Shalheves Kodesh 2920 AVE J Khal Talmidei Hayeshivos 1609 AVENUE M
8:15 PM	Khal Zichron Avrohom Yaakov 3203 BEDFORD
Adas Yishurin Bais Moshe 3418 AVE N	Kollel Bnei Torah 1323 E. 32ND ST
Agudas Yisroel Bais Binyomin 2913 AVE L	Shalheves Kodesh 2920 AVE J
Bnei Binyomin 727 AVEN O	Kollel Bnei Yeshivos 2402 AVE P
Knesses Bais Avigdor 1720 AVE J	Yeshiva Gedola Ohr Yisrael 2899 NOSTRAND
Sharei Eliezer 1882 NEW YORK AVE	Yeshiva Kol Yaakov 1197 E.17 ST
8:30 PM	9:35 PM
Avenue N Jewish Center 321 AVE N	Agudas Yisroel of Madison 2122 AVE S
Congregation Tenke 1643 E. 21ST ST	9:40 PM
Chabad of Marine Park 3040 NOSTRAND AVE. Cong. Bnei Avrum 197 WEBSTER AVE.	Agudas Yisroel Bais Binyomin 2913 AVE L
Khal Keser Yisroel Mordechai 2016 AVENUE L	9:45 PM
Shaarei Halacha 3417 AVE L	Bais Eluzer Dfaltishan 1516 E 24TH ST
8:45 PM	Bais Hamedrash Kol Torah 2016 AVE M
Beis Medrash D'Bertch 3302 AVE P	Cong Bais Yisroel of Kensington 693 EAST 7TH
Beth Mordechai 1358 EAST 13TH ST	Congregation Bet Yaakob 1801 OCEAN PKWY
Cong. Kehal Imrei Shaul D'Modzitz	Khal Zichron Mordechai 2645 NOSTRAND AVE
1542 CONEY ISLAND AVE	Kol Torah 2022 AVENUE M
Lazewniks 1500 E. 9th St	Marei Yechezkel of Flatbush 1016 E. 15TH ST
Marpeh L'Nefesh 3017 BEDFORD AVE Cong. Bnei Avrum 197 WEBSTER AVE	Yeshiva Chofetz Chaim 1271 E. 35TH ST
	9:55 PM
9:00 PM	Avenue O Synagogue 808 AVENUE O
Agudath Israel of Flatbush 1302 OOCEAN PKWY	9:50 PM
Agudas Yisroel of Madison 2122 AVE S Ahavas Dovid 924 E 10TH ST	Kollel Makarov 3118 QUENTIN RD
Ahavas Dovid 924 E 10TH ST Bais Eluzer Dfaltishan 1516 E 24TH ST	10:00 PM
Bais HaMedrash Hagadol of East Flatbush	Agudas Yisroel of Madison 2122 AVE S
3120 BEDFORD AVE	Ahi Ezer 1885 OCEAN PARKWAY
Bais Moshe Shmiel 1782 E 28TH ST	Beis Medrash Chasdei Chaim 1575 CONEY ISLAND
Beis Avrohom 1524 E 17TH ST	Beis Medrash D'Bertch 3302 AVE P
Bnei Israel 3190 BEDFORD AVE Bnei Yitzchok 1143 E 19TH ST	
	Bais Medrash Torah U'Tefilah 3304 BEDFORD
	Bet Yosef 2108 OCEAN PKWY
Chasidei Gur 1409 OCEAN PARKWAY	Bet Yosef 2108 OCEAN PKWY Bnei Binyamin 727 AVENUE O
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Rabbi Frand We Are All In This Together

RABBI YISSOCHER FRAND, WITH PERMISSION FROM ARTSCROLL/MESORAH

An Atrophied Middah

While for nearly 2,000 years, Jews have had to employ many of our tough middos in order to survive, in the last half-century we haven't had to engage them nearly as much. We haven't had to make the choice of "convert or die," and we haven't even had to make the choice of going to work on Shabbos or losing our jobs, as many Jews did in the early 20th century in the United States.

A middah is like a muscle; when you don't use it, it atrophies. The relatively cushy existence we've been handed by the Ribbono Shel Olam over the last 50 or 60 years has left the middah of gevurah that our parents or grandparents had to exercise throughout their lives in disuse.

Today, we once again face challenges that call for gevurah, and we have to learn to reawaken the dormant middah to pass those challenges.

As an example: After we concluded our trip to Italy, my wife and I visited Eretz Yisrael for four days.

On Shabbos, I davened in a small shul in a Yerushalayim neighborhood. It was Parashas Eikev, and the two gabba'im approached me and asked if I would be willing to speak.

To be more accurate, one gabbai asked me to speak, and the other said: "Six minutes."

I felt like replying, "My warm-up pitches take six minutes."

Given the time limit, I went up and pointed out that in Parashas Eikev, the Torah tells the story of Moshe Rabbeinu descending from Har Sinai and finding that Klal Yisrael worshiped the Eigel (Golden Calf), and he immediately threw down the Luchos (Tablets) and smashed them to smithereens.

Was this action by Moshe Rabbeinu good or bad?

Actually, the case can be made that Moshe Rabbeinu's decision to destroy the Luchos was his crowning achievement. How do we know that? Because the last eight pesukim in the Torah, which we read on Simchas Torah, are Hashem's hesped, His epitaph, for Moshe Rabbeinu. The very last of those pesukim is: And by all the strong hand and awesome power that Moshe performed before the eyes of all Israel (Devarim 34:12). Rashi states that each part of this verse refers to one of Moshe Rabbeinu's amazing accomplishments: ulechol hayad hachazokoh refers to his bringing the Torah down

from the Heavens to the Jewish people, and ulechol hamora hagadol alludes to the miracles he performed in the Wilderness. But what was the apex, what was Moshe's greatest achievement? If I asked you to stop reading and write down his finest moment, I doubt many of you would guess the answer.

Rashi says that the very last words in the Torah, the words that describe Moshe's ultimate achievement refer to Moshe's "heart being uplifted to break the Luchos in front of the eyes of the Jewish people."

Rashi adds that Hashem thanked Moshe for that deed, as alluded to in the words that you broke (Shemos 34:1), which is a contraction of the words, thank you for breaking [the Luchos].

Why was breaking the Luchos Moshe's crowning glory? Because Moshe Rabbeinu nearly gave his life for those Luchos. He didn't eat or drink for 40 days while he was in the Heavens learning the Torah, and he had to battle the heavenly angels to receive them. Human nature is such that when we invest and put all our energy into something, we don't walk away from it so fast.

If we were the ones descending that mountain after 40 days of self-sacrifice, would we have broken those Luchos? Or would we have said, "Sorry fellas, you can't have these now. I'm putting them away until you do teshuvah." Who would have had the strength to smash something for which they sacrificed so much?

Moshe overcame the natural human tendency to want to preserve one's hard work, and he said, "If it's not right, then I'll just walk away."

That takes incredible gevurah.

Walking Away From an Error

Rav Gifter expressed a similar thought regarding the following Gemara: Shimon HaAmsuni (some say it was Nechemia HaAmsuni), a Tanna, posited that each pasuk that contains the word es could have been written without that word. He spent many years expounding every occurrence of es in the Torah. To give you an idea of how much work that is, just the first pasuk in the Torah has two occurrences: Haaretz v'es hashamayim es elokim boro breishis!

We don't know how he expounded each one of the approximately 4,000 appearances of es in the Torah. But as an example, he deduced from the seemingly extraneous word es in the verse: kabed es avicha, honor thy father

Legacy of Strength

(Shemos 20:12) that it is a requirement to honor older siblings as well.

Shimon HaAmsuni continued with this approach until he reached the verse: You shall be in awe of Hashem, vour God (Devarim 6:13). Suddenly, he stopped and said, "There can't be another being that we are required to be in awe of alongside Hashem. It must be that my entire thesis was wrong; the word es in the Torah cannot always be expounded."

Eventually, says the Gemara, R' Akiva found a derashah for that es as well: es Hashem elokecho tirah lirabos talmidei chachomim. This verse is teaching us that we are required to be in awe of talmidei chachamim as a corollary of our awe of Hashem.

Asks Rav Gifter: What did R' Akiva see that Shimon HaAmsuni, who had spent all those years expounding every verse containing, es did not? Why couldn't Shimon HaAmsuni come to the same conclusion as R' Akiva?

Says Rav Gifter: You know what R' Akiva saw? He saw Shimon HaAmsuni! He saw a man who gave his lifeblood to a thesis, working night and day to expound each es, yet when he found a single occurrence that he couldn't resolve, he was prepared to walk away from it.

Imagine a rosh yeshivah who spends his life developing a certain approach to every machlokes in the Gemara, and then he reaches one that doesn't work. He's already given shiur to decades' worth of talmidim, he's published sefarim based on his approach — and suddenly he has to retract.

The Gemara says that Shimon HaAmsuni's students actually asked him, "What will happen to all the derashos of the word es that you expounded until this point?"

"Just as I received reward for expounding those words," he replied, 'so will I receive reward for abandoning (my thesis)."

When R' Akiva saw a person so committed to the truth that he was willing to admit that his life's work was without merit, he said, "This person is worthy of our awe."

It's very difficult to say that you're wrong. But that ability is a function of the middah of gevurah, the strength that is one of the hallmarks of the Jewish people.

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Due to the unprecedented response from Shuls & Yeshivos worldwide, 100 new cell phone lockers which contain built-in chargers for cell phones have arrived on these shores!

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Due to the vision and initiative of HORAV ELIEZER GINSBURG shlita, there is finally a solution to the cell phone *mageifah* affecting our shuls and yeshivos! Rabbi Ginsburg has raised the initial funding to develop, design and produce 180 wood cell phone locker units. Upon entering a *Makom Torah Utefillah*, cell phones are placed in personal secured numbered lockers under lock and key.

A LASTING TRIBUTE FOR THE KEDOSHEI HAR NOF!



THURSDAY NIGHT **MISHMAR**

Join a Full Beis Hamedrash Learning B'Hasmadah

JOIN THE SIMCHA WEEKLY!

10:00 PM - MAARIV 10:20-11:30 PM - SEDER 11:45 PM - 2ND MAARIV 11:30-11:45 PM – SHIUR

MIDNIGHT TO 1:00 AM – MISHMAR II!



Agudah of Madison

Ave S & East 22 St.

Khal Shalheves Kodesh (Rabbi Sheinkopf)

2920 Ave. J following 9:15 Maariv • Learning: 9:30-10:30 PM

Cedarhurst: Kehilas Bais Yehuda Tzvi (R' Feitman)

(corner Oakland & West Broadway) Mishmar 10:30 pm • Mariv 11:15 pm

Great Neck: Torah Ohr

575 Middle Neck Road / Great Neck, NY

Manhattan: **East Side Torah Center**

317 Henry Street (off Grand St.) Mariv 10:10 pm • Mishmar 10:30-11:45 pm



Flatbush Focus

PHOTOGRAPHY TIPS BY AARON AKSELRUD

Letters to the Photographer

Every once in a while I receive letters, which serve as reinforcement for what I have mentioned quite often in the past. Here is one I received from a good photographer and a loyal reader:

My camera would not work properly, so I took all photos today on my I-pod. The camera would give a message - busy - and not take the picture, the lens would not retract automatically when I turned the camera off. I am completely recharging the two batteries that I have and then I will try the camera again. The miniature train show was amazing. Here are some photos. One has to see it in person to really appreciate it.

Dear CS,

One of the things which has made me extremely nervous when going out to photograph an event is adequate batteries. In the "olden" film days, we used mechanical cameras, I.e. Hasselblads and Bronicas with no concern about batteries. Our only concern was the mechanics of the camera and creating beautiful images. But now that we are a completely digital generation, we must rely upon the batteries contained within our cameras. It is for this reason that I travel with not only the battery in the camera, but yet another two batteries, one of which is plugged into a charger which is plugged into

the wall. Now my only concern is remembering to remove the charger at the end of the evening.

Some digital cameras will operate on the standard AA alkaline batteries, the upside is you can always obtain alkaline batteries in or around where you are photographing. The custom camera batteries must be charged and I would not want to carry a charger with me when going to an event such as the train show.





And speaking of train show, I would like to share with our readers, the photographs created by

CS. Not bad, you might say for an iPod "camera".

Though these photos might not appear in the center fold of our paper, they are rather interesting and they do capture the essence of this train show. It's only too bad I did not receive more photos to display.

So once again, my dear readers, please don't hesitate to submit photos you have created.



PRE-PURIM ISSUE:

AD DEADLINE: Monday, March 14 DISTRIBUTION: Thursday, March 17

AD DEADLINE: Monday, March 21

DISTRIBUTION: Wednesday, March 23 (Taanis Esther)

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Thoughts On Purim

CONTINUED FROM PAGE 28

A rebbishe Maaseh is said about Rav Leivi Yitzchok M'Barditchiv zt"l which shows the same point. Once Rav Levi Yitzchok was in a shul and saw how a particular Shaliach Tzibur, Chazan, went extremely quickly in his Tefilah. After the davening, Rav Levi Yitzchok went up to the Baal Tefilah and started to speak like a baby. The person told Rav Levi Yitzchok that he didn't understand what he was saying. The Tzadik said that if you can't understand what I am saying, then how can you expect Hashem to understand your tefilos, which were said in such a quick fashion. A seventy year old man got up and said that he had a Limud Zechus for the Baal Tefilah: Even if a regular person doesn't understand what a baby is saying, his parents understand, due to their

connection and love for their child. The nimshal is that Hashem is our father, and therefore he will understand even the tefilos said in such a quick manner.

Rav Levi Yitzchok said that these words of Limud Zechus were so important that it is possible that this person lived his entire seventy years just in order to say such words of Zechus.

{A hint to the above is that the gematria of Mem, standing for Megilas, Esther, Ches, standing for Charvonah, with four Kollelim, is equal to Teshuva. This hints that the lessons of Megilas Esther and Charvonah should help us to do Teshuva.

On Purim is said "Teshusam Havisa Lanetzach Vesikvasam Bechol Dor Vador. May we also, even in our own Dor see Yeshuos and Nechamos and the coming of Moshiach Tzidkeinu speedily.}









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אור ליום כ״ו אדר א׳



The Lofty Purpose of TAFKID

They're just like you. They share joy and laughter and pain and sorrow and they survive. And somehow they thrive, too. Yes; they're just like you. Only difference is they're entrusted with a holy neshama named Shlomie or Naftali or Chani or Dassie who's not the same as other children. This is a child with whom Hakadosh Baruch Hu has entrusted them, to cherish and care for, but mostly to love. This is a child that strives and grows and does his best, but will never be like other kids. This is a Special Needs Child.

Suddenly, they felt as if they had entered a foreign country where they had no idea how to speak the language. The feeling of panic was overwhelming. The challenges were daunting and seemed insurmountable. How will we ever be able to care for him? How will we learn all the necessary skills? How will we find the services we're going to need? They didn't worry about diapers and formula and pacifiers; they worried about wheelchairs and therapy and cognition.

If you've ever tried to fight a parking ticket, you know what an absolute nightmare dealing with government agencies can be. Now imagine desperately needing help for your child and not having the slightest idea which agency handles what,

whom you need to call, what you need to ask, where you need to go. With your nerves frayed and your confidence waning, there's only one thing of which you're absolutely certain: there's no way you can do this on your own.

Luckily, there is somewhere you can turn. Since 1994 TAFKID has been there, holding the hand of parents of Special Needs Children, sometimes literally, and walking them through that insufferable sea of red tape.

For example, the Department of Education establishes a distinct plan for each and every Special Needs Child known as an Individualized Education Plan, or I.E.P. But you know your kid a whole lot better than some social worker and a few bureaucrats sitting around a desk. How do you fight for the vital benefits your child desperately needs? You call Juby, that's how!

TAFKID is the brainchild of a dynamic powerhouse named Juby Shapiro Charnowitz. Juby has two special needs children of her own and as a young mom quickly realized how staggeringly difficult it was to navigate the system to find everything she needed for her kids. She knew there was nowhere for new parents to turn, and so TAFKID was born. Juby based it on what she wished she had had for herself, and she remains its heart and soul.

COMMUNITY NEWS

While there are other fine organizations that offer services for children and adults with special needs, until the advent of TAFKID there were none specifically designed to educate parents about all the other resources available to them. What started as a mothers' support group has grown into an organization that now helps over 1,500 families! And TAFKID grows with the family, helping them from birth through adulthood and every stage in be-

What if you disagree with your child's I.E.P.? With TAFKID at your side, you can fight City Hall! Juby will act as your advocate, attend hearings, and fight to get the services your child needs.

While having a phone conversation with a concerned mom about the Department of Education, TAFKID might recommend an outstanding pediatric orthopedist, neurologist or Psychologist. They might tell her about benefits like Medicaid or Social Security Disability. In other words, TAFKID is a one-stop shop for special needs families.

But TAFKID's crowning achievement is its Family Purim Festival. Every year, on a Sunday before Purim, TAFKID throws a massive party at FDR High School for all

their Special Needs Children, their siblings, parents, and even grandparents. Attendance is generally upward of a thousand people, coming and going all day long. The festival features such favorites as T-shirts, face painting, wax hands, balloon animals, goldfish, carnival game booths, bouncing booths, popcorn, cotton candy and soda. It's so very important for them to be able to get away and enjoy a day together in the true spirit of Purim.

And oh, the entertainment! Past performers have included such illustrious stars as Shlomie Dachs, Michoel Pruzansky, Sruly Williger, The Twins from France, and the one and only Uncle Moishy. The kids look forward to this fantastic day all year. They have an absolute blast, and their folks get a chance to forget about their day-to-day issues and iust have fun!

Many of these incredible families are financially strapped, so TAFKID doesn't charge a dime for the festival; even the T-shirts are free.

As you might imagine, TAFKID is wholly dependent on donations for its survival. The economic downturn of the last few years has affected contributions drastically. For more information or to donate, please call 718-252-2236 or email <u>TAFKID@</u> AOL.COM.

Kosher Musical Comes To Brooklyn

"Yosef", not Joseph, is the new one of a kind musical written and performed with the frum community in mind," said Zvika Bornstein, director, producer and co-writer of this original retelling of the story of Yosef, Hatzadik.

tain. The cast of twenty-five men is comprised of professional actors, dancers and singers. In addition, there is an angelic boys' choir and the famous "Iconic Boyz" dance group. This will be the first show

This show will certainly enter-

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of its kind, created for men, women and children to enjoy together. A timeless story told through contemporary music and dance with scenes that are hysterically funny, as well as emotionally wrenching. This is truly family entertainment at its best!

When Mr. Bornstein, who is Gad Elbaz's producer, told the Israeli superstar about the project, Gad was excited to come on board. "I knew if Zvika was directing and producing this show, then it had to be top notch. It was something I had to be part of," said Gad. The beautiful music was enhanced by lyrics and a script written by Bornstein and Rappaport, all based on the Torah and commentaries. Mr. Bornstein then approached Yaakov Spadaro, an extremely talented musician and vocal coach, who sings with the popular group "six13," and asked him to serve as musical director.

Dr. Beth Raskin, executive director of Kulanu has been working very closely with Bornstein and Rappaport to ensure the production's success. "It was only natural that an organization like Kulanu, which translates to "all of us together" would be the one to produce it," Dr. Raskin said.

There will be three performances of this spectacular show: Saturday Night, March 26th at 9:30 PM, Sunday afternoon, March 27th at 5:00 PM and Saturday Night, April 2nd at 9:30 PM. All proceeds will benefit Torah L'Kulanu, and support a Jewish education for children with special needs. The performances are held the Master Theater in Brighton Beach, located near the Belt Parkway and accessible by public transportation. You can order tickets on line at www.Jewishtickets.com or by calling 347-534-0821.

Greenfield Lauds New Garbage Collection Schedule to Ease Traffic in Borough Park

Councilman David G. Greenfield today expressed his thanks to Sanitation Department Commissioner Kathryn Garcia for her hard work in helping to alleviate Borough Park's

traffic problem and Mayor Bill de Blasio for his personal involvement in improving the quality inflict of Boro Park residents. As part of a deal announced by the Mayor last night, the Sanitation Department will adjust its garbage collection schedule in the neighborhood to avoid

making pickups during rush hour. The move, advocated by Greenfield since his election, is expected to help ease traffic in a neighborhood where congestion on the roads has been a major headache for area residents.

"Today's action is not a silver bullet," Greenfield said. "There is always going to be traffic. But while it may not solve the entire problem, what we announced today will make a real measurable difference in the lives of my constituents. It will be easier to drive through Boro Park in the morning. That's a huge victory for Boro Park residents."

At a press conference, Greenfield thanked the various leaders and community advocates who worked so hard to make this happen, including the mayor, Commissioner Gar-

cia, Assemblyman Dov Hikind, State Senator Simcha Felder, DSNY Chief Keith Mellis, Deputy Chief Jack Ryan, Assistant Chief Andrew Pugliese, John Talmadge of Local 831,

Yidel Perlstein, chairman of Community Board 12, Barry Spitzer, district manager for

Community Board 12, Isaac Wollner of the Bus Transit Association and R' Heshie Dembitzer of Bobov for their consistent advocacy on this issue."

"I'm proud we were able to get this done for our neighborhood," Greenfield said. "I will keep working to solve quality of life problems and continue to make Borough Park a better place to live."

For as long as he's been in office, Greenfield has been a strong advocate working to improve life in Borough Park and throughout New York. Prior to today's achievement, he successfully lobbied to reform parking meter rules by allowing a 5 minute grace-period at muni-meters, allowing for pre-payment of meters on Friday and getting rid of impossible to remove stickers places on cars on alternate side parking days. Greenfield continues to work on commuting-related issues like reforming alternate-side parking requirements, restoring F express

service in Brooklyn, and providing subway riders with viable alternatives when their local stations are closed for construction. Greenfield has also committed to renovating every park in his district, a process that is currently underway through \$30 million that he has secured and has funded an initiative to beautify his district by hiring people to clean garbage from the sidewalks and public spaces.



Councilman Chaim Deutsch Introduces Legislation To Protect Seniors From Scams

Councilman Chaim Deutsch (D-BROOKLYN) introduced a bill into the City Council yesterday that would require the Department of Consumer Affairs to educate seniors and their caregivers about various scams that target older adults.

As a member of the New York City Council Committee on Aging, as well as the Committee on Pub-

lic Safety, Councilman
Deutsch has actively advocated for seniors within the 48th
Council District and
throughout the City.
Many of these older
adults have fallen victim to fake telemarketing or IRS calls,
consumer fraud, or
the "fake grandchild scheme".

Intro 1086 is a bill that will protect seniors through education – the NYC Department of Consumer Affairs will be compelled to do outreach to seniors and their caregivers about

ongoing scams, how to protect oneself from these kinds of calls or interactions, and how to report it to the proper authorities. In order to guarantee that this information will be accessible to all, Councilman Deutsch ensured that the educational material will be distributed in seven different languages: Spanish, Chinese, Korean, Haitian Creole, Russian and Italian.

Speaking out in Council Chambers during Wednesday's session to urge fellow Council Members to support this legislation, Councilman Deutsch said, "This valuable information will target our senior population and their caregivers,

explaining how – as potential victims – they can protect themselves from fraud. My district has a significant amount of senior residents, and concerns about deceitful telemarketing calls are increasingly common."

Councilman Deutsch also cited a National Council on Aging study that indicated that the "over 60" population throughout New York City makes twice as many purchases over the phone as the national average, making them especially vulnerable to this kind of fraud.

"I thank Council Speaker Melissa Mark-Viverito, as well as Coun-

cilman Rafael Espinal, Chair of the Committee on Consumer Affairs, for co-sponsoring Intro 1086 with me," Councilman Deutsch concluded.

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







Life in the Balance

DR. DAVID PELCOVITZ & RABBI RAPHAEL PELCOVITZ,

An enemy of gratitude is cynicism. To the extent that gratitude requires a focus on the positive, cynicism is characterized by sarcasm, suspicion, and scorn.

There is an interesting question posed by the Meshech Chochmah regarding the passage in the Torah that describes the punishment of a man who cursed G-d:

And Moses spoke to the Children of Israel, and they took the blasphemer to the outside of the camp, and they stoned him to death; and the Children of Israel did as Hashem had commanded Moses.

The Meshech Chochmah asks why it says "as commanded"; after all, the Jews did many things at Hashem's command. Why single out the incident of the blasphemer for saying this?

He answers that a cynical complainer can cool off one's enthusiasm. The blasphemer scoffed regarding the miracle of the Showbread. "Do you serve a king week-old bread?" he asked mockingly. There is always a danger when one is exposed to a complainer that a seed of doubt is planted regarding one's zeal and commitment to what one is doing. The passage therefore tells us that the complaints of the blasphemer did not impact on the enthusiasm of the Jews in carrying out G-d's command in performing the mitzvah of the Showbread. It does not refer to the carrying out of the sentence, but to their retention of loval obedience to G-d's commandment that had been challenged by the sinner.

Secular Perspectives on Cynicism

Research in the workplace has found that cynicism thrives when one feels disappointed in oneself or others, and becomes disillusioned because of being treated in a manner that breeds distrust, frustration, and resentment. It is not surprising that when cynicism dominates in a family or one's job, motivation is sapped and antagonism increases.

Reality television programs and sitcoms are often replete with cynical remarks, particularly when younger characters interact with their elders.

Cynicism

What is particularly alarming is how common it is on sitcoms for children to be depicted as being chronically cynical, portraying this type of worldview as admirable and worthy of emulation.

The findings of the Josephson Institute systematically document how this influence has impacted on our children. In their 2009 survey of over 7,000 participants, the Josephson Institute of Ethics found alarming trends documenting the rise of cynicism in the United States. This institute has been taking the moral pulse of residents of the United States every two years since 1992. In their most recent survey, they report evidence that "The hole in the moral ozone seems to be getting bigger — each new generation is more likely to lie and cheat than the preceding one." Adolescents, in 2009, were found to be five times more likely, and young adults three times more likely, than those over 40, to cynically endorse the belief that one must lie and cheat in order to be successful in life. This is a particularly ominous finding since their research confirmed that those who believe that cheating is necessary are significantly more likely to cheat or lie when they become adults. Those who cheat as adolescents were also found to be significantly more likely when adults to lie to their spouses, customers, employers, and insurance companies. It is of note that in this survey, participants who said that religion is an important part of their life tend to be less cynical than those who say that religion is not important (13 percent vs. 18 percent). The obvious takehome message is that this alarming trend can be checked to the extent that parents and educators shield children from excess exposure to media that glorify cynicism. Needless to say, parents, educators, and other adults in a child's life must always be aware of their vital function as role models and act accordingly. Following some of the suggested recommendations below regarding cultivating gratitude should also serve to lessen the tendency toward cynical attitudes and behavior.

Thoughts On Parshas Pekudei Based Upon The Shmuessen of Maran Rav Shmuel Berenbaum zt"l

CONTINUED FROM PAGE 108

there was great Kedusha, holiness, which would enable Hashem to be Mashreh His Shechinah there.

We know that people can't live with other people they can't relate to, and sometimes they would even prefer to sleep in the streets than to be together with other people they don't like. Here, Kiveyachol, Hashem is actually dwelling with Klal Yisroel. This is only possible if the place of the Shechinah is established on a very high level through the Maasim Tovim of Klal Yisroel. {Perhaps we can add that according to the Targum Yonasan, the Briach HaTichon came from the Ohel of Avrohom Avinu. The Kerashim were also taken from the Arazim planted by Yaakov Avinu. Thus, the Mishkan had the Kedusha related to the Avos HaKedoshim.} Only with the above Kedusha was it possible to bring Klal Yisroel close to Hashem, to the extent that they could dwell together, Kiveyachol.

All the above is a gevaldige Tikun for the Chilul Hashem of the Chet HaEigel. This is so, as the root

of the Chet of Avodah Zarah is a Richuk, separation, from Hashem Yisbarach. The reason for this is that it is only possible for a person to try to "switch" his relationship with Hashem if he feels removed from Hashem to the degree that he would rebel against Him, r"l. Here, through the Mishkan, Klal Yisroel did the exact opposite. They showed through their actions of Kiddush Hashem their feelings of closeness to Hashem Yisbarach. This created a gevaldige Kiddush Hashem which was a Tikun for the previous Chilul Hashem of the Chet HaEigel.

Now we understand why the Mishkan is referred to as the place which gives testimony that Hashem forgave the Chet HaEigel. This was not merely a technicality and a side point. Rather, this was the actual Mahus, essence of the Mishkan. This itself that Hashem gave His Hashraas HaShechinah amongst us and allowed us to come so close to us, was the cause of the forgiveness of the Chet HaEigel, and this was why the name of the Mishkan is related to this.

Now we also understand why we have to mention this whole inyan, issue in the first place. We know that there are some sins that are so severe that Teshuva alone will not create a Kaparah for them (such as Chilul Hashem). Therefore, it is important for the Pasuk to tell us that there is still a Refuah, remedy for such aveiros. The aveirah of Chilul Hashem can be rectified through creating a Kiddush Hashem.

The Rosh Yeshiva zt"l ended the shmuess with words of mussar. It is usual that when we get to the end of the zeman and Purim comes along, there is a sense of Rifyon, of weakening in the Yeshiva. If we do just the opposite, and bring a sense of strengthening our learning in this time, this will create a gevaldige Kiddush Hashem, which can cause a Tikun even for severe aveiros like Chilul Hashem.

We can add the following point: We see that coming close to Hashem has the power to create Mechilas Avonos, and a connection to Hashem is Mechapeir all sins. If one that sinned gets such great results by creating a Kiddush Hashem and coming close to Hashem, Kal Vachomer that one who didn't even sin and wants to come close to Hashem and create a Kidush Hashem, will get gevaldige Siyata Dishmaya to come close to Hashem's Avodah.

The Rosh Yeshiva zt"l was known for his gevaldige mesirus nefesh for Limud HaTorah. Once one of his grandchildren was engaged, and the Mechutan wanted to make the chasunah in Lakewood. The Rosh Yeshiva asked that the chasunah be held in Brooklyn, so that he wouldn't have to shter, disturb, his second Seder. When the Mechutan said that this would cost him an extra 5,000 dollars (as the halls in Lakewood were cheaper), the Rosh Yeshiva immediately agreed to write a check for 5,000 dollars, so as to enable him to learn this second Seder properly.

In the zechus of following in the path of the Rosh Yeshiva in strengthening ourselves in Kidush Hashem, particularly through Limud HaTorah, we should see tremendous Siyata Dishmaya, Mechilas Avonos and Hashraas HaShechinah.

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The Person in the Parsha

RABBI DR. TZVI HERSH WEINREB

Classes that I lead on this week's Torah portion, Parashat Pekudei (Exodus 38:21-40:38), often evoke guestions about the essential nature of religion and spirituality. My students generally agree that these two terms, "religion" and "spirituality," beg for precise definitions. Seldom, however, does the class reach a consensus about the nature of those definitions.

Invariably, some students, usually the minority, believe that the two terms are synonymous, or at least closely related to each other. On the other hand, most of the students whom I teach insist that the two terms are irreconcilably distinct from each other. There are even those who argue that the two terms refer to different phenomena.

Illustrative of one extreme opinion is a woman I met many years ago who was the leader of a new age movement. This movement had its roots in the cultures of the Far East. The woman had a common Jewish surname and readily admitted to her origins in a relatively observant Jewish family. In conversations with her, she enthusiastically shared with me that she had become interested in religions of the Far East as part of her search for spirituality. Upon my inquiry as to whether she had found any spirituality in her own family's religion, she exclaimed, "The last place to seek spirituality is in Orthodox Judaism!"

A very different illustration of the sharp contrast between the terms "religion" and "spirituality" was reported to me by a student of mine who is very familiar with the treatment of recovering drug addicts. He said that individuals in recovery are fond of saying, "Religion is for those who are afraid to go to Hell. Spirituality is for those who have been there."

Students encounter various difficulties when they study this week's parasha, along with the preceding four parshiot. They find these concluding sections of the Book of Exodus monotonous, repetitive, and overly detailed. While they are excited by the narrative interlude revolving around the story of the Golden Calf, they find the rest of the material too technical to engage their interest.

Often, students describe the difficulties that they encounter in these parshiot in terms of religion and spirituality. They report that they do find spiritual meaning in the narratives that constitute the opening several sections of the Book of Exodus. They acknowledge the majestic spirituality of the Almighty's great revelation upon Mount Sinai and are moved emotionally by the Ten Commandments. They can even detect profound spiritual themes underlying the legal rules and regulations that comprise Parashat Mishpatim.

But once the Torah begins its description of the construction of the Mishkan (the Tabernacle) and its component parts, they become, to use current jargon, turned off.

Over the years, I have learned to allow the students to fully and honestly express their reactions and to try to determine exactly what it is that renders these portions of the Torah so disappointingly irrelevant to their initial interest in the biblical subject

One student expressed it this way: "We enrolled in this course not because we were interested in religion, but because we were interested in spirituality. At the very least, we had hoped to find the spirituality that is intrinsic to our religion. However, when we began to read of the Tabernacle, and especially when we realized that this structure is the central symbol of communion with the Divine, we were frankly astonished and deeply disillusioned.

"We would have preferred to learn that for a human being to enter into a prayerful relationship with the Almighty, he would be advised to find a secluded place in the wilderness where he could find the solitude necessary to contemplate, to meditate, to introspect. Why a central luxurious structure? How are we to relate our spiritual needs to this Tabernacle? For that matter, how can we find meaning in the contemporary synagogue, for which, as you have taught us, the Tabernacle was but a precursor?

"Why is the Tabernacle, or for that matter the synagogue, a prerequisite for a meaningful spiritual experience?"

I welcomed this student's formulation of the question. I believe that he spoke for many contemporary seekers of spirituality who find this week's Torah portion, and indeed synagogue life in general, inadequate to their personal religious strivings.

My response to this student, and to others who have phrased the same question in different words, is based upon my own definition of Jewish

Parashat Pekudei A Special Spirituality

spirituality. I believe that Judaism is a profoundly spiritual religion, but its spirituality requires several ingredients that are absent from the spirituality that my students, and many others nowadays, seek.

For one thing, our religion understands that those who search for spiritual elevation through solitude and seclusion are doomed to failure. Yes, there are times when it is perfectly legitimate, from the Jewish perspective, to "go it alone." But in most instances, spirituality requires the company of the community. This is the secret of Jewish prayer. It takes place in the context of a tzibur, a group of others. Although some see the presence of others as a distraction to the experience of prayer, Judaism understands that the presence of others enhances that experience. We all need each other not just for materials survival, but for spiritual growth and development.

It is for this reason that the Tabernacle was constructed. It was to be a place where Jews could come together to pray as a klal, a cohesive group, and not just as pratim, a conglomeration of individuals. Praying next to another person intensifies one's prayers and elevates one's spirituality. In a metaphysical sense, the prayers of ten men united in prayer in the same chamber are on a higher standard than the prayers of those same men praying separately in ten different locales.

This is the secret of the Tabernacle and the very reason why it was urgent that it be erected at the onset of our sojourn in the wilderness. It could not be postponed until that time when we would be settled in our Promised Land. This concept of community, modeled by the Tabernacle, defines the core of every synagogue established in every corner of the Diaspora, from biblical times until this very day.

There is another component of Jewish spirituality that makes it different, arguably unique, among the spiritualities of the rest of the world. This component is epitomized by the Tablets, the Edut, which were placed in the Holy Ark, at the very epicenter of the Tabernacle. As we will read this Shabbat, near the very end of this Torah portion and near the very end of the entire book of Exodus: " Moses set up the Tabernacle...He took and placed the *Edut* in the Ark...Then he put up the curtain for screening and screened off the Ark of the Edut—just as the Lord had commanded Moses."

In the holiest place on Earth, at the very heart of Jewish life, is to be found-a text! The Edut, the Ten Commandments are a text: a divine text, a sacred text. Spirituality cannot be reduced to spirit. Spirituality must have an actual body, a text at its very center.

These, then, are two of the distinguishing features of Jewish spirituality. Spirituality only resides within a community, and it requires a revealed text. Absent these two features, and the spiritual experience is deficient, transient, and potentially misleading. With a community and with a text, spirituality is enriched, everlasting, and uplifting.

This Shabbat, we will complete Parashat Pekudei and thereby conclude the entire Book of Exodus. We celebrate this accomplishment by proclaiming, "Chazak, chazak, venitchazek, be strong, be strong, and let us be strengthened!" Let us indeed be strong and strengthened by spirituality which is not only consistent with religion, but which is its very essence.



ROCKAWAY NASSAU SAFETY PATROL

Important Memorandum

There are two matters that compel the Rockaway Nassau Safety Patrol to issue the following memorandum to the communities that we serve and beyond:

1. As of late, there have been many instances where members of the community have been pulled over and learned that their licenses were previously suspended. Driving with a suspended license in New York State warrants the arrest of the motorist in violation. More often than not, violators are held overnight in central booking, possibly for two nights, until they see a judge. It is needless to say that such an experience is quite unpleasant. To avoid this, please pay heed to the following tips and information:

Make sure that all of the information on your driver's license is correct. If you reside or receive mail at an address that differs from the address printed on your license, any warning with regards to the status of your license will not be delivered

to you in a timely manner. As such, if this information is not accurate, please make the needed changes through the DMV.

Establish a point of contact, preferably a community leader who has the ability and wherewithal to contact family members and/or community leaders that can assist you if you are arrested for driving with a suspended license. If you are arrested, you will be allowed to make at least one phone call. This phone call should be used on someone that you know will definitely pick up his/her phone. That someone should be prepared to inform your family that you are safe. That contact should also be able to help you obtain necessary help.

If you have outstanding tickets, be sure to either correct the situation yourself or hire a trustworthy professional to do so for you. There have been instances where people reached out to fraudulent contacts who profess to be able to help, only to find that they have been cheated. There are people who charge a certain amount to make tickets "disappear." This should serve as a red flag. Such a person is most likely someone who will "take your money and run." They certainly won't be there when you're arrested as a result of their inaction. If you do hire someone to handle your traffic matters, even if that someone is 100% reliable, be sure to double and triple check that the matter is rectified satisfactorily in the eyes of the law. If you are facing charges of driving with a suspended license, be sure to obtain legitimate and proper legal assistance. Driving with a suspended license is a criminal offense, which will result in a criminal record.

The Rockaway Nassau Safety Patrol holds community education events. The next such event will take place in the spring. (Specifics with regard to community education events will be announced. To stay in the loop, like us on Facebook, follow us on Twitter and Instagram, and/or subscribe to receive RNSP security alerts.) At such an event, there will be an officer with a laptop who will be able to assist community members in viewing the status of their driver's licenses and anything that may require their attention with regard it.

2. Purim is coming up and it is necessary to be mindful not to compromise your safety and that of others. If you choose to engage in drinking, please do so responsibly. Safeguard your car keys with a responsible and sober adult. Likewise, be mindful that all car keys in your household are safely secured and that they do not fall into the wrong hands. It is not possible to assist someone who is caught driving under the influence.

The RNSP is a neighborhood patrol that responds to past crimes and crimes in progress. Should you ever need the assistance of the RNSP, call the 24/7 Hotline: 917-727-7306

Far Rockaway Shul Celebrates A Special Shabbos



L-R: Rabbi Yisroel Meir Stern, Rabbi Yitzchak Klein, Zalman Krasnow, Ari Krasnow (obscured), Moishe Krasnow, Yehoshua Rosenberg, Shlomo Krasnow, Chaim Ozer Bender, HaRav Yaakov Bender, Rabbi Yisroel Siff (obscured) HaRav Shimshon Katz, Rabbi Avrohom Bender, Rabbi Avrohom Shlomo Katz, Sruly Dov, Rabbi Moshe Bender.

This photo was taken at the conclusion of a special farewell Shabbos for HaRav Shimshon Katz from the Shomrei Shabbos Shul in Far Rockaway. Rabbi Katz has been in Far Rockaway for the better part of 33 years, and is the Pupa Rosh Yeshiva in Williamsburg.

CONTINUED FROM PAGE 6

non-Jewish residents of the area find it a major imposition on their nerves.

I discussed the topic of the siren with Hagaon Rav Feivel Cohen shlita who lived in this area for many years and he told me directly that he opposed it. If the proponents of the siren are certain it is needed, I respectfully request that they make public the names of any Rabbonim who are in favor and have consented to allow their names to be publicized.

Boruch Biedenfeld

Reward For Efforts

To "Disappointed", who wrote in the FII 3/3 issue:

First of all, you don't know how hard each and every boy worked to get to that near perfect score on the 7 blatt bechina. I personally, for the last 4 years, up until I switched to this Yeshiva, had never learnt mefarshim, even a tosfos or a rashi, but the amazingly talented and tenacious Rebeeim in this Yeshiva have helped me tremendously!! I went from that, to getting a near perfect score on a 7 blatt bechina, with Gemora, Rashi, and Tosfos. Prior to this bechina we had a week of chavrusa studying, in which during this time, every Rebbi sat down with every Talmid to help them study for this Bechina. So I can assure you Mr. "Disappointed" the only thing you should be disappointed about is that you didn't go to a Yeshiva like this. And from a Chinuch standpoint I think it's a great incentive to work towards. So "Disappointed", next time get your facts straight before you go around and bash a Yeshiva for acknowledging students who deserve a reward for putting effort into their studies.

Why don't you protest that the kids in the Motzei Shabbos basketball programs who didn't win should also get trophies? Because that would be absurd. Obviously, only the kids who win get the trophy. But what about the other kids? Because they didn't win, they don't get the reward. That's how life is. Everyone has different talents, but if you work hard on something and put in a lot of effort, you can achieve amazing heights. Whether it's sports or learning, if you achieve greatness, you deserve reward.

Get the Facts Straight

Shabbos Siren

I would like to take this opportunity to thank the Shabbos Siren people for not sounding their

alarm this week. Living in the vicinity of N & 19 where the alarm is located, this week my kids were not awakened and my wife was less frazzled from having to prepare with a child on her hip. Our entrance into Shabbos was enhanced

I would also like to thank the FJJ for allowing people to write letters anonymously; many important issues would not come to light if people would fear publicity upon themselves for expressing their view. The Frum world is quick to ostracize, so their anonymity is appreciated.

I would like to thank the Jewish women who work all week long, be it as a home maker or in the secular workplace, and interact with all types of people, both Jewish and non-Jewish, while maintaining their pride and self-worth when constantly attacked that c"v if a thumbnail image of them is printed, it will cause people to sin. If a person experiences stimulation of any sort by modest images of women, how does that person go into a store, or expect their own wife/daughter to work and interact in the world? How do we allow women out of the house - if a black and white picture is an issue, how do you shop in any Jewish establishment?

To those who are upset with the comparison some make to the Taliban, it is in this point only - the elements of Jewish society that seek to mold our community into whatever view they can, for the simple reason that they can. This is a huge pressure upon our B'nos Yisroel who are Moser Nefesh, give their very selves, to support their families in every which way, while being ostracized as walking mannequins of temptation, never allowing them to feel normal in society.

Finally, I would like to thank the Rabbonim for the hard job they do, and make one request. Our community (Flatbush) is being torn by a taboo topic - the Eruv. It would be so wonderful if all Rabbonim would come together in solidarity to review, debate, discuss and AGREE on one p'sak for everyone, Chasidish, Litvish and Sefardic, so that we be one unified people, instead of "Jews who do and Jews who don't". They came together to fight the internet, and to promote Daf Yomi. It would be a beautiful lesson to us all if we could either have a universally accepted Eiruv or not.

T.S.

Shidduch Crisis by Numbers

To the Concerned or Confused readers of last week's Simcha Section in the FII:

As a person that is very familiar with the video "Shidduch Crisis by the numbers", that recently had more than 6000 viewers & listeners, besides for the clips that were sent to those that did not Google it directly. Some of the FJJ readers need more clarification. This was very obvious in the Ask the Shadchan article last week.

The 9 minute video proves to the listeners that as long as boys & their parents withhold listening to Shidduchim until the age of 23, the crisis will R"L go on. They are the ones that are causing over 10% of Bais Yakov graduates per grade per year c"v never to get married. The only way to "Stop" the crisis is by boys listening to Shidduchim at age 21. By bringing the young boys into Shidduchim, the young will take the young girls, & the older boys will have to take the older girls. This is the only way that Be'Ezras Hashem the crisis will be over. It is worthwhile to answer to some of the points raised in last week's article.

1) The fact is, that every hundred 23 year old boys come to Shidduch Island with one hundred fifteen 19 year old girls, or every thousand boys that wait to come to Shidduch Island until age 23 come there with eleven hundred fifty 19 year old girls. Now let's take this year's numbers, 2060 Bais Yakov girls turned 19 while only seventeen hundred boys turned 23. These extra 15% are just out there in Shidduch Island. We cannot allow a system that keeps feeding year after year 15% more girls than boys to go on Shidduch Island. Even if some take older, younger, take a longer time, waiting for that dream Shidduch etc., the total big picture does not change. There are 15% more girls out there. If people don't listen to the Daas Torah of the 90 Rabbonim that recently signed the Kol Koirah that boys should start at 21, one can replay the video and repeat after the speaker "It is pretty obvious what can c" ν happen to the extra 15%".

2) Hashem does Shidduchim. Yes! but a person must do his Hishtadlus. Dor Yeshorim is a good example. Now that it is known that Age-Gap is the problem, just stop it. Stop saying I'm not listening to Shidduchim till 23. Anyone that says and does that, is a 10% partner in causing a girl c'v not to be able to find a Shidduch. It makes no difference if that girl is in; Brooklyn, Cedarhurst, Lakewood, Passaic, Monsey, Los Angeles, Baltimore, Chicago, Toronto, or Waterbury. Yes we are a Klal Yisroel.

3) Mature @ 21? The whole world is in Shidduchim by 21. Chasidim & followers of the Chazoin Ish z"l at 18, Europe and the Yeshiva world in Eretz Yisroel at 20-21. Is it only the American Bachurim that are not mature till 23? Maturity comes from responsibility & not from age. Just start listening at 21 and watch them mature

4) How was it in the Alter Heim? As Mrs. Chana Rose correctly answered there were a lot of single girls that never got married, but no one knew what's going on in other cities. It is also worth saying no one knew of the Age-Gap theory. Those that knew of such problems said it's because there was no money. I would like mention what I heard in my Mesivta years in Yeshiva Be'air Shmuel, from my Rebbi, Reb Yisroel Spinner Zaicher Tzadik Livrocha. He was an American who went to learn in the Mir in Europe. "A standard home in the Mir (even those that were Machnis Orach Bachurim to eat there) had older girls". He used to say it was because of money, and therefore use to say in his Shmuzen to make sure to take high school serious, because someday vou will be a head of a household & will need to bring Parnosa. It is worthwhile to tell todays Bachurim & their parents to start listening @ age 21, because someday you will also be looking forward to marry off your daughter. "No one knows who will be from the 10%." Therefore please start redting Shidduchim to the younger boys

May this month of Simcha bring the Shidduch to all those waiting for

Yisroel Lichtenstein Ho'Oisaik Be'Tzorchai Tzibur Lman Bnos Yisroel

Saddened by Statistics

I feel the need to comment on the letter to Mrs. Rose, and her response.

In the exchange, I detected a callousness towards the plight of so many girls and their families.

The writer starts off by stating that there are so many older singles.

While acknowledging the numbers that were taken from schools in Lakewood and Monsey which prove the point of the age gap CONTINUED ON PAGE 129 CONTINUED FROM PAGE 128

theory; the letter writer questions the validity of the study because the data did not include Baltimore and Passaic etc

The fact is that Baltimore, Passaic, and all out of town communities have a disastrous amount of older single girls who are not married. If the writer was 'concerned", then the thrust of the letter should have been how to rectify the problem, even if the problem was limited to only Lakewood and Monsey!

Furthermore, the fact that there were older girls in the "Alter Heim" is definitely NOT a reason that the situation should be the same here. Are you also nostalgic and desirous to live without running water or plumbing, because it was that way in the "Alter Heim"?

Or do you crave the Pogroms and Anti-Semitism of the "Alter Heim"? How about the poverty where many went hungry?

Mrs. Rose is a fine woman. She was Shadchan by one of my children. But I am saddened by the comment that when it comes to numbers her mind shuts off. Those who are not good at numbers, use an accountant to do the numbers and then rely on their professionalism. The professionals have determined that YES, it is a numbers issue.

Furthermore, in the Chasidishe communities, there is no crisis for the girls!

Call any Chasidishe relative or acquaintance, and you will verify this fact.

The overwhelming reason is because the boys start young and therefore there is adequate supply of boys to marry the girls.

Chasidim do NOT have a higher divorce rate than non-Chasidim.

The fact is that the higher that the age is at marriage, the higher is the rate of divorce.

You can verify this online by researching the many studies that have been done on this subject.

Using Emunah to commit a sin, is wrong.

The Gemara says that boys should marry YOUNG.

Have Emunah that if you will listen to the directive of the Gemara, than all girls will find their Bashert.

Saddened in Monsey

Shadchan Values

I'd like to present a new angle on the shadchan appreciation debate. Over the last few months there have been many complaints by shadchanim or others, stating that the *shadchanim* are not paid enough for their efforts and that we need more people to 'redt' shidduchim and if we paid them more then they'd redt more. We must all keep in mind that we are trying to introduce couples whose souls have been preordained as partners! It is not the pay, or the amount of shadchanim that we need to increase. It is the efforts that every individual needs to put into making matches. Additionally, it is also the parent's job to start taking suggestions from 'amateurs' seriously. We need to keep in mind that although shadchanim may possess exceptional talent in matching people up, MANY shidduchim are sent through other sources - because they were decreed to come about that way.

On another note, a friend of mine who just married off a child told me that after the couple got engaged, a professional shadchan approached her and said she was still waiting to be compensated for making the shidduch. It was not this shadchan who had redt the shidduch, rather a friend of the boy. She checked back in her emails and realized that a few months before she had told the shadchan that she had a son, and was sent an email with 9 resumes attached. The shadchan never followed up on any of the resumes, and did not have anything to do with the shidduch coming to be. Why would she even feel like she deserves to get paid for it? It's one thing if the shadchan had approached both sides and set up a meeting, or even mediated between the two sides. If that was the case, then she would still deserve to be paid - even if the parents decided to go through another shadchan. However, in this case the shadchan can go around sending resumes all over and collecting money right and

I think if people would understand shadchanus according to halacha instead of as a political issue there would be many less misconceptions and disappointments. According to the REMA Shadchanus is a form of Kablanos - a contracted business arrangement that is paid only if the deal is completed (AKA brokerage fees). As with any other business transaction if the deal goes through, the broker needs to be paid. Just like many brokers can present the same house to the same customer, many shadchanim can redt the same

shidduch. However, it is the one who actually convinces both sides to try it, and puts in the extra effort that makes it work, who gets compensated. This is in line with both the opinions of the Rema and the Beis Yosef. If an amateur redts a shidduch and you choose to drop them and take the shidduch elsewhere, or if a shadchan redts a shidduch and you drop them to go elsewhere it is expected that they get 1/3 of the pay (According to the opinion of the Pischei Tshuva). A broker who did not arrange a meeting between both sides and see the shidduch through does not get compensation. The same is the case if the original "shadchan" just dropped the name and moved on without following up. If the *shidduch* is suggested again and works out, the original shadchan who dropped the name gets a candy platter and a nice big thank you. Nothing more.

Shadchanim - if you charge a certain amount when you make a shidduch please make this clear to both parties. If the *shidduch* sounds like it fits then nobody's going to back out because of your price.

We must realize that even though we should be doing whatever we can to make matches, Hashem is the one in charge. When we lose sight of this, then we end up creating issues where they don't really exist!

Anxiously awaiting counterclaims, Voice of Reason

Rebbe's Einikel Goes Back to the Vilna Gaon

I noted with interest the first entry in your yahrzeits of the week feature in last week's issue (p.110), under the date of twenty three Adar. It is a lengthy paragraph about R. Chaim Chaikel of Amdur, who passed away in 1787. It states that he was a disciple of the Vilna Gaon, and later became a student of the Maggid of Mezritch, and one of the first Chasidic Rebbes.

Be that as it may (we don't know much about R. Chaim Chaikel, and it is not clear if he was actually a talmid of the Vilna Gaon, and what that means exactly. Remember, the Vilna Gaon didn't have a formal Yeshiva in the modern sense.), your report is missing some very relevant info about a famous gadol, a talmid of Yeshivas Mir of Flatbush many years ago, and a direct, ben achar ben, descendant of R. Chaim Chaikel, who lived among us and was niftar not long ago. I am speaking about Rav Shlomo Brevda zt"l. It is surely one of the sweet ironies of history,

that R. Chaim Chaikel of Amdur's einikel, Rav Shlomo Brevda, became one of the greatest disseminators, promoters, and expounders of the Torah of the Vilna Gaon in our days.

Rav Shlomo Brevda zt"l did on occasion allude to this family background of his. By the way, one his sons shlit"a, who lives in Eretz Yisroel, carries the name (R.) Chaikel.

As an aside, I would like to alert the readers that widely disseminated yahrzeit lists reports are often somewhat lacking, as they are usually from Chasidic sources, since Chasidim place greater emphasis on yahrzeits, whether to skip tachanun, or for other reasons, than some others. Therefore they often do not give the whole story from the non-Chasidic side as well.

Thanks to the FJJ for allowing me to share this information about Rav Brevda zt"l.

Someone who fondly remembers Rav Brevda zt"l

Trump Is No Hitler

It is always valuable to study history for contemporary lessons. There is much to be learned from the period between World War I and World War II and the rise of history's most brutal psychopath, Adolf Hitler. But perspective is equally important.

There has only been one Hitler and, G-d willing, there will only ever be one. Numerous tyrants have arisen since and, awful as they were, none of them were Hitler. There is no one alive today who comes close to the threat level of the former painter who manipulated his way into becoming one of the deadliest men who ever lived.

Are there parallels between the use of demagoguery and scapegoating today and Hitler's rise to the top? Yes, there always is but it exists mostly in the Middle East, where some leaders continue to depict Jews and the state of Israel as an enemy that must be destroyed. This is a means of deflecting from the oppression within their own borders.

Donald Trump is not Hitler in the making, not even close. Making that comparison is not only an insult to every Nazi survivor, their children, but suggests those who make the comparison are shallow, ignorant and oblivious to history.

This is not a defense or endorsement of Trump. One doesn't have to be a supporter to object to this characterization.

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LETTERS TO THE EDITOR



CONTINUED FROM PAGE 129

Hitler rose to power at a time when Germany, the Austrian's adopted land, faced deep humiliation over their World War I defeat and suffered staggering hyperinflation, with one dollar equal to 4.2 billion marks in 1923. Germans literally needed a wheelbarrow full of cash to buy a loaf of

Americans are not facing anything like that level of despair. The economy shows strong signs of recovery and job numbers are on the rise. Trump is not playing class warfare or off economic fears. What he is doing is touching on real issues, that are the source of considerable angst for millions of Americans: The impact of illegal immigration and the threat of terrorism from Muslim extremists.

Unlike Hitler's demagoguery against the Jews and other non-Aryans who were not to blame for Germany's 1920s predicament, Trump did not invent these problems. Undocumented immigrants can and have included violent people who attack American citizens, and radical Muslims have more than once infiltrated our borders with intent to harm us

A border wall and an all-out Muslim ban represent an obvious appeal to anger. But they do not make Trump, who had no problem with his daughter marrying a Jew and converting, into a Nazi.

Still, comedian Louis CK sends out an email blast trying to promote his TV show, warning that "the guy is Hitler. And by that I mean that we are being Germany in the '30s ... Hitler was just some hilarious and refreshing dude with a weird comb over who would say anything at all."

Stick to your comedy Louis, and leave history to the scholars as Hitler is far from a funny topic.

But he's not alone with the egregious comparison. When Trump asked supporters recently to raise their right hands and promise to vote for him, many news sources described the scene as "eerie," evoking the righthand-up Nazi salute.

Yes, I know Trump stumbled over the chance to denounce David Duke and the KKK when asked, although he later did, which showed his inexperience and perhaps arrogance because he didn't want to be maneuvered into a soundbite without saying it on his own terms.

This does not make him a white supremacist.

If elected, Trump might be a good or bad president. But if the case of the latter America will survive him, and we will not devolve into Nuremberg laws, invading our neighbors or concentration camps for Mexicans or Muslims. Our Congress, our courts and our Constitution, but most of all our spirit wouldn't allow that.

Americans may be obsessed with celebrity and prone to quick answers to complex problems, and overall sick and tired of a political system that does not speak to their interests.

But we are still proud and decent people, a beacon of freedom and democracy. I believe our system of government has the ability to turn an inexperienced leader into a strong one who will grow into the seriousness of his responsibilities.

If not, it is strong enough to preserve that office intact for the next leader.

Eli Verschleiser

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

'Pushy Zionists,' Then And Now: Hillary Clinton's Emails And A History Lesson

RAFAEL MEDOFF/JNS

The new allegation that Israel's ambassador once charged through the halls of the White House, barging into room after room in search of President Barack Obama, is reminiscent of a similar accusation made against an American Zionist leader in the 1940s. Both claims reek of the stereotype of "pushy Jews" behaving inappropriately in the halls of power.

The charge concerning then-Israeli ambassador Michael Oren appeared in a recently released email that was sent to then-secretary of state (and current presidential candidate) Hillary Clinton by one of her advisers, Sidney Blumenthal, in October 2012. Blumenthal claimed that when Oren heard Obama was secretly meeting with Israeli defense minister Ehud Barak, "Oren raced around the West Wing searching for Barak, opening doors and looking in rooms." Obama's national security adviser supposedly "heard about Oren's frantic snooping and raced after him, catching him, and escorted him out."

Clinton responded to her adviser, "Doubt that it happened, but, these days, who knows???" It's regrettable that Clinton would have entertained even the possibility that such a wildly implausible story might be true, knowing of Oren's impeccably professional demeanor and mild temperament. Oren, who is currently a member of the Israeli Knesset, called Blumenthal's story a "total and utter fabrication."

It will probably be scant consolation to the former ambassador, but he is not the first to endure attacks of this nature. Beginning in the 1970s, a number of books and articles have peddled the notion that Rabbi Dr. Abba Hillel Silver, the most prominent American Zionist leader of the 1940s, "stormed into [president Harry] Truman's office and pounded his fists on his desk," as one recent version put it, alleging that Silver's behavior provoked Truman's private anti-Semitic outbursts. Most incarnations of the story present it as evidence that overly aggressive Zionists have endangered American support for Israel.

Like the claim about Oren, the allegation against Silver is entirely implausible, since—to begin with—nobody could possibly "storm" into the Oval Office without being tackled by Secret Service agents. Furthermore, Truman's calendar shows only two meetings with Silver during those years, in both instances accompanied by other Zionist leaders-yet none

> of those other leaders, some of whom were Silver's bitter enemies, mentioned any fist-pounding in their memoirs of the period. Nor did Truman himself mention it in his own autobiography, even though he discussed his dislike of what he called "the ex-

treme Zionists." Moreover, historians have never found evidence of Silver pounding Truman's desk in any of the relevant archival collections.

My own investigation traced the accusation back to a remark once made by Elinor Borenstine, the daughter of Truman's Jewish friend and business partner, Eddie Jacobson. When I interviewed Borenstine about this several years ago, it turned out she was relying on an old essay by her father which had not mentioned Silver at all.

The fascinating postscript to all this is a long-forgotten controversy from early 1948, in which famed syndicated columnist Drew Pearson reported this ugly outburst by Truman in an exchange with New York Post publisher Ted Thackrey: "Pounding his desk, [Truman] used words that can't be repeated about 'the (expletive) New York Jews...They're disloyal to their country. Disloyal!" In retrospect, one is tempted to wonder if Truman, in his complaints to Eddie Jacobson or others about Zionist leaders, actually was projecting something of his own notoriously intemperate ways.

Depictions of Jews as pushy are often concocted for the purpose of intimidating them into silence or acquiescence. Tales of "pushy Zionists," whether in the 1940s or our own era, likewise serve as political weapons. They are intended to discredit their targets as uncouth and therefore unworthy of serious consideration. They are also meant as a kind of warning shot: back down (on whatever the issue happens to be) or expected to be smeared.

Israel-related policy struggles are not for the faint of heart. Those who take unpopular positions sometimes find themselves victimized by rumor-mongers and their ilk. Abba Hillel Silver felt the sting of those darts but did not allow himself to be cowed—and neither, one suspects, will Michael Oren.



Salomon Says

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

I was driving Northbound on Hamilton Ave. en route to the Brooklyn Battery Tunnel. It was a route I had taken hundreds of times. But instead of veering left into the lane for the tunnel. I decided to swerve right – into the lane headed for the Brooklyn Bridge. And there he was

"OK buddy, pull over here," he seemed to be saying with his dramatic hand movements. He was short for a cop; a bit stocky, and very animated.

"License, registration and insurance card," he demanded.

I do not enjoy being pulled over by a law enforcement officer. It falls somewhere between toenail fungus and sea sickness on my "Must Experience" list. I'm not sure if I attempted some lame, incoherent muttering explaining why I crossed that dreaded SOLID WHITE LINE, but I am sure that it made no impact on Officer Stankowski.

'The instructions are on the back," he kindly informed me while handing me the yellow summons. "Have a nice day."

During the five minutes or so that he took to write the ticket, I got out of the car and took pictures of the pavement markings and signs posted in the crime scene area. It was something I had seen others do, but never done before myself. I had no idea why I was doing it, but it seemed like my only way to express my innocence to Stankowski. "If I'm taking pictures, then I MUST not be guilty." Don't worry. It made no sense to me either.

In the ensuing months I made the usual inquiries of friends, some of them attorneys, to help craft and strategize my approach to the infraction. One avenue was clearly consensual. "Push this off as long as you can. You never know what could happen."

Police officers move out of town, get transferred, or run for District Attorney or other such positions all the time.

Maybe the law will change.

Nuclear war could beckon.

Dutifully, I cooperated. Nearly a full year went past, but, my luck, the World remained at relative peace. That meant that April 8th was D-Day.

The sun shone brightly that Friday morning. I trimmed the beard and chose a dark tie. Stomach in flutters, I skipped breakfast. I drove (very carefully) to the courthouse in Brighton and saw my name on the hearing ledger taped to the wall next to Room 5. The paint was peeling. There was no smell. I was early. I'm never early.

I guess a lot of people were early, as most of the seats were already occupied by my fellow defendants. They peered at me as I walked in. They knew I was innocent, as much as I knew the same about them. It's like a club, these hearing rooms, with new members joining every few hours. "It's us against the cops. How dare they pronounce us guilty until proven innocent! It's Anti-American. We will band together and we WILL defeat them!"

In walked the enemy. A group of six or seven uniformed officers in full regalia - as if they were actually setting out to real combat. It seemed unfair. Stankowski, in knee-high boots, oversized revolver, gleaming badges and medals, and perfectly pressed slacks vs. Salomon...in the dark tie.

But unbeknownst to the prosecution, Salomon had brought a secret weapon that day – a manila envelope containing copies of Section 3A.01 of the MUTCD. Not familiar with the Manual on Uniform Traffic Control Devices? Neither was I, until my research uncovered that the "Bible" of Traffic Law indicated that (read carefully), "A SOLID line usually indicates that crossing the line is discouraged. It goes on to explain that there are actually different widths of solid lines that suggest different levels of restriction. And, according to the pictures that I (so brilliantly) took, that solid line that I crossed COULD have been construed as VERY crossable, thank you.

The first case involved a woman charged with driving while talking on her cell phone. She totally denied it patently and emphatically. It was basically her word against the cop.

"Guilty as charged," bellowed the judge. "One hundred and forty dollars (expensive phone call) plus two points on your license. No appeals allowed. See the clerk. Next!"

A pall fell over the gallery. The club members were distraught. How was that justified?

The next brother was called. Unsafe lane change was his alleged violation. The arguments were spirited on both sides, with my new comrade making a strong case for how the traffic pattern demanded that he switch lanes at that time.

"Guilty as charged," bellowed the judge. "One hundred and forty dollars plus two points on your license. No appeals allowed. See the clerk. Next!"

At this point I was happy that I had skipped breakfast, as a dour sensation of sudden nausea invaded my digestive tract. I held on to my manila envelope extra tight, but began to question its potential influence.

My Day In Court

Two more sisters followed - both with cell phone violations issued by different officers. I won't hold you in suspense. The verdicts were of similar ilk. They shuffled out of the courtroom pale, with heads bowed and wallets opened. (One of the sisters also had a manila envelope.)

I started feeling a bit light-headed and a slight quiver emerged on my bottom lip.

"Wow," I thought, "I am really nervous about this thing. How absurd is that?"

I found myself in touch with my deepening tension and anxiety and I began to feel...well... embarrassed.

"What's the big deal? It's only a traffic ticket! And just because you already have two points on your license, that's a reason to panic? Nausea? Quiver? IT'S ONLY TRAFFIC COURT, FOR HEAV-EN'S SAKE!"

And then, instinctively, I actually began to daven - yes...daven. I said some Tehilim by heart and spoke to Hashem - asking for his intervention. Stankowski – even in his boots – was no match for the A-Mighty, I reasoned.

The gallery was slowly starting to empty. The next victim...er...accused, was an older gentleman. He looked so sweet and yes, innocent. I couldn't hear too many of the details, but one part came through loud and clear.

"Guilty as charged. One hundred and forty dollars plus two points on your license. No appeals allowed. See the clerk. Next!"

That thud you heard was the lump that egressed in my larynx.

Now I was fretting, sweating, and intensifying the Heavenly entreaties. It was clear to me that without some kind of supernal assistance I would be on line at the cashier in just a few minutes. But as my tefilos were compounding, so too was my shame.

"This is what you pray for? This? Do you think the Ribbono Shel Olam has time for such trivialities? World hunger, terrorism, apostasy, apathy, disease, abuse are all rampant. And you're worried about two points on your license and a few dollars? What has gotten into you???

Some kind of technical court snafu allowed me a few extra minutes between cases to reflect on my self-inflicted, intellectual tirade. Part of me felt profusely foolish. What kind of self-respecting, rational, stable man would feel compelled by terror in Traffic Court to pray to Hashem for salvation? But, on the other hand, my understanding of tefila is that just as there is no such thing as "too big" for G-d, there is no concept of "too small" either. It's not as if Hashem is too *tied up* with the really important stuff, so he cannot attend to the trifle details of our lives. That would imply human-like restriction to the All Powerful.

The same way we make a bracha on a 32 oz. filet mignon, we also recite a bracha before a tiny cup of water. In fact, it is actually the very same bracha that we make on both. My praying to Him when serious illness crosses my earshot in no way precludes my praying when Stankowski looms before me.

Armed with my new artillery, I clutched that manila envelope ever so snugly, closed my eyes, and freely asked *Hashem* for help.

Seconds later we stood before the judge. A surprising calm descended. The nausea was gone. My voice trembled just a bit when I pleaded, "Not guilty," but I felt ready to accept His decision. I looked to my right. There stood Stankowski. He was ruffling through his papers. Many brothers and sisters had apparently crossed his SOLID, WHITE LINE, among other locations of question.

The judge asked if he was ready to proceed. Stankowski continued to ruffle. Now his feet were shuffling too. I thought I detected a bead of sweat or perhaps a hair skid out of place.

"Officer Stankowski - are you ready to proceed?"

Silence. Now he was shaking his head. A couple of summonses fell to the floor. He bent down to retrieve them.

Your honor, I...er...I cannot seem to locate the ticket or my notes on this case.

I thought my legs were going to leave their sockets.

"If you cannot proceed, I will have no choice but to dismiss these charges."

Stankowski was done and he knew it. He pretended to continue his search for the missing documents, but it was to no avail.

"I'm sorry. I cannot find anything on this violation."

"All right then. Let the record state that I am entering a verdict of 'Not guilty.' No points or fine are assessed. You are free to go."

I thanked the judge and wobbled

On the way out, I did three things. First, I glanced over at the remaining fraternity members and smiled. They gave me lots of thumbs up and lots of smiles. One brother pointed to heaven...really.

Second, I said a tefila of thanks. I apologized for my overreaction, but acknowledged the veritable truth - that He is truly the G-d of large and small.

And finally, I tossed that manila envelope in the trash bin.

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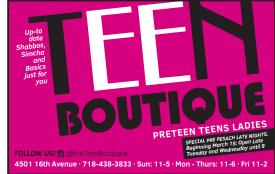
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BORO PARK

13[™] AVENUE ▼

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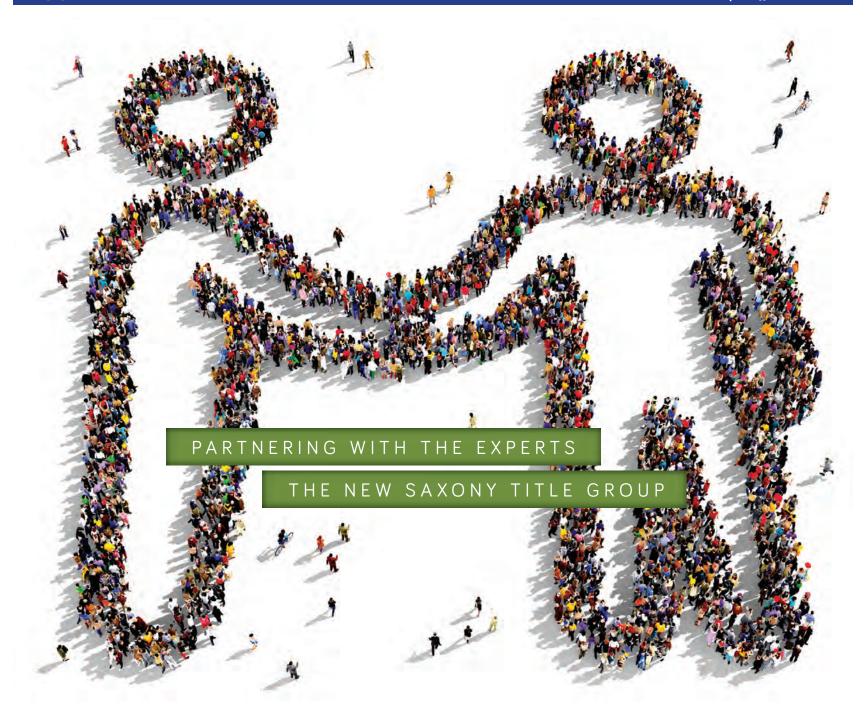
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