

# THE JEWISH OBSERVER



ADAR 5754 / FEBRUARY 1994  
U.S.A. \$3.00 / FOREIGN \$4.00  
VOLUME XXVII / NUMBER 1

RABBI YEHUDA  
ZEVI SEGAL, זצ"ל:

*One year since  
his passing*  
—Yonason  
Rosenblum

## ALSO:

PARENT OUTREACH  
IN THE DAY SCHOOLS

*Rabbi Shimon Schwab*

"HELP ME GET MARRIED!"

*Dr. Meir Wikler*

BEYOND THE WHITE TABLECLOTH

*Sarah Shapiro*

SECOND LOOKS

"SCHINDLER'S LIST"—UNVISITED

# When Avi grows up, what kind of Jewish world will be waiting for him?

- one headed by a secular leadership, running scared, head-long into compromise . . . assimilation . . . and intermarriage?
- or a dynamic, united Torah society, guided with dignity and independence, by respected Torah scholars?

What's the difference? Plenty. It's a lot more difficult and chancier to swim alone against the powerful undertow of an organized, secular-dominated world. Being part of a strong organized Torah force, however, will protect Avi, give him guidance and a healthy sense of belonging to a Torah tzibbur.

**YOU** can make the difference!

**YOU** can help give Torah the voice and the arm it needs to make Avi's world secure for a burgeoning Torah Jewry:

By joining the movement that says "I am a Torah Jew" with pride and determination. The movement people listen to because that movement — Agudath Israel of America — represents responsible, effective Torah activism where it counts

- . . . with children.
- . . . with yeshivos.
- . . . with the Jews of the former Soviet Union, here and abroad.
- . . . in halls of government.
- . . . in the battlefield of ideas to capture Jewish souls.
- . . . in the struggle to prevent Judaism from being watered down.

Responsible activism as directed by our Gedolei Torah. Agudath Israel has yet to reach its goal of uniting all Orthodox Jewry, but it is today the broadest-based coalition of Torah-loyal Jews from all walks of life.

The strength of tomorrow's Jewish world will be determined by its numbers. Agudath Israel will be stronger with you as part of it. And you will be stronger too.

**Join this historic effort to shape a better Jewish world.**

**AGUDATH ISRAEL OF AMERICA**

**Where Judaism's Tomorrow is Today's Agenda for Action**

**Fill out and mail this application today. Become a member now!**

## MEMBERSHIP APPLICATION

Agudath Israel of America - 84 William St. - New York, NY 10038 - (212) 797-9000

**YES!** I want to become a partner in your vital work for Jews and Judaism. Please enroll me as a member in Agudath Israel of America. Enclosed is my tax-deductible check for:

- ☐ \$36 Annual Membership    ☐ \$100 VIP Membership\*  
☐ \$500 Life Membership\*\*

\*includes richly-designed, brass-like paperweight \*\*includes personalized plaque and paperweight

PLEASE PRINT

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

### Special offer for first-time members:

- ☐ I am a first-time member. Please send me my free, one-year introductory subscription to: (check one)  
☐ The Jewish Observer or ☐ Dos Yiddish Vort  
 (for non-current subscribers only)



## AGUDATH ISRAEL:

*An Ideal in Action*

### ■ ADULT TORAH EDUCATION:

- Daf Yomi Commission
- Torah Projects Division
- Reshet Shiurei Torah

### ■ ADVOCACY

- Office of Government Affairs
- Commission on Special Education, Developmental Disabilities and Foster Care
- Agudath Israel Washington Office
- Commission on Legislation and Civic Action
- Regional Offices: California, Illinois, Maryland, Massachusetts, New Jersey, New York, Ohio

### ■ OUTREACH

- Jewish Education Program (JEP): National Office, Long Island, Monsey, Queens, Toronto, Staten Island, Westchester
- Chizuk - "The Torah Link"
- Shoroshim for Soviet Immigrants
- 1-800-KIRUV-84 Hotline

### ■ YOUTH ACTIVITIES

- Pirchei Agudath Israel
- Zeirei Agudath Israel
- Bnos Agudath Israel
- Project STAY
- Pirchei/Bnos Bikur Cholim
- Camp Agudah
- Camp Bnos
- Camp Chayil Miriam

### ■ PUBLICATIONS & COMMUNICATION

- Office of Public Affairs
- The Jewish Observer
- Dos Yiddish Vort
- Coalition
- Orthodox Jewish Archives

### ■ SOCIAL SERVICES

- Project COPE
- Fresh Start Training Program
- COPE Institute
- Professional and Management Employment Agency
- Senior Citizens Centers

### ■ GLOBAL RELIEF AND RESCUE

- Vaad L'Hatzolas Nidchei Yisroel
- Agudath Israel Moscow Office
- Agudath Israel of Moldova
- Project YAD

### ■ OTHER DIVISIONS & AFFILIATES

- National Conference of Synagogue Rabbis of Agudath Israel of America
- National Council of Agudath Israel Branches
- Agudah Women of America
- Agudath Israel Fraternal Fund
- Agudist Benevolent Society
- Agudath Israel Special Tzedekoh Fund
- Chevrah Oseh Chesed
- Agudath Israel Planned Charitable Giving

**■ And much, much more responsible activism!**

**Get off the sidelines.  
 Give yourself the added  
 protection of becoming  
 a member of America's  
 Torah mobilization  
 movement:  
 Agudath Israel of  
 America.  
 Your strength is in  
 Agudath Israel's  
 numbers.**

# THE JEWISH OBSERVER

**THE JEWISH OBSERVER** (ISSN 0021-6615) is published monthly except July and August by the Agudath Israel of America, 84 William Street, New York, N.Y. 10038. Second class postage paid in New York, N.Y. Subscription \$22.00 per year; two years, \$36.00; three years, \$48.00. Outside of the United States (US funds drawn on a US bank only) \$12.00 surcharge per year. Single copy \$3.00; foreign \$4.00. POSTMASTER: Send address changes to: The Jewish Observer, 84 William Street, N.Y., N.Y. 10038. Tel: (212) 797-9000. Printed in the U.S.A.

**RABBI NISSON WOLPIN**, EDITOR

EDITORIAL BOARD  
**DR. ERNST L. BODENHEIMER**  
Chairman

**RABBI JOSEPH ELIAS**  
**JOSEPH FRIEDENSON**  
**RABBI NOSSON SCHERMAN**

MANAGEMENT BOARD  
**AVI FISHOF**  
**NAFTOLI HIRSCH**  
**ISAAC KIRZNER**  
**RABBI SHLOMO LESIN**  
**NACHUM STEIN**

**RABBI YOSEF C. GOLDING**  
Business Manager

Published by  
Agudath Israel of America

**RABBI MOSHE SHERER**  
PRESIDENT

SOLE U.S. TRADE DISTRIBUTOR  
**Feldheim Publishers**  
200 Airport Executive Park  
Spring Valley, N.Y. 10977

EUROPEAN REPRESENTATIVE  
**M. T. Bibelman**  
Grosvenor Works  
Mount Pleasant Hill  
London E5 9NE, ENGLAND

ISRAELI DISTRIBUTOR  
**Nechemia Rosenberg**  
Kiryat Telshe Stone, 108A  
D.N. Harei Yehuda, ISRAEL

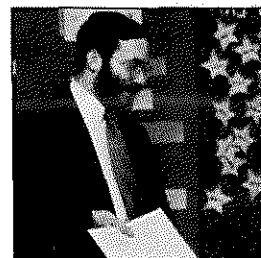
AUSTRALIAN DISTRIBUTOR  
**Gold's Book & Gift Co.**  
36 William Street  
Balclava 3183, Vic., AUSTRALIA

THE JEWISH OBSERVER does not  
assume responsibility for the Kashrus  
of any product, publication, or service  
advertised in its pages

© Copyright 1993

FEBRUARY 1994  
VOLUME XXVII / NO. 1

Cover photo courtesy Leibel Karmel



**4**

**Rabbi Yehuda Zev Segal**, זכר צדיק לברכה:  
*A CHOFETZ CHAIM FOR OUR TIME*  
Yonason Rosenblum

**17**

**Parent Outreach:**  
*THE NEW HORIZON IN TORAH EDUCATION*  
Rabbi Shimon Schwab

**20**

**"Help Me Get Married!"**  
Dr. Meir Wikler

**29**

**Beyond the White Tablecloth**  
Sarah Shapiro

**35**

**The Past As Teacher—A REVIEW ARTICLE**  
Rabbi Eliezer Gevirtz

**38 BOOKS IN REVIEW**

*Living Inspired*, Yaakov Branfman  
*Beyond Your Ego*, H. D. Wolpin

**41 SECOND LOOKS**

**Schindler's List—Unvisited**

**42 LETTERS TO THE EDITOR**

**44 INDEX TO VOLUME XXVI: SUBJECTS AND AUTHORS**



Chevras Shmir

Haloshon

## Advisory Committee

HARAV YEHUDA ZEV SEGAL  
Manchester, England  
HARAV NOSSON WACHTFOGEL  
Lakewood, N.J.

## Coordinators

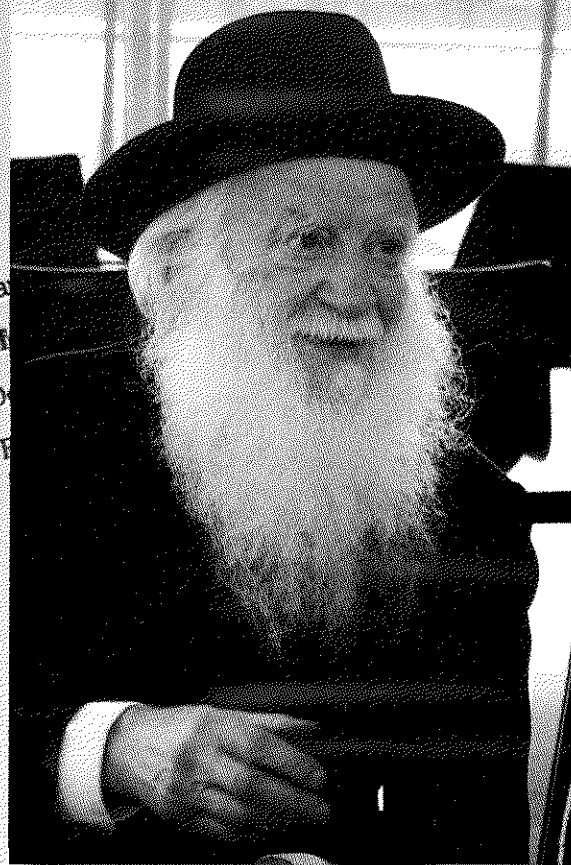
RABBI KOLMAN KROHN  
RABBI ELIJAHU ROSENBLUM  
U.S.A.  
RABBI SHLOMO HOENIG  
England  
RABBI YOSEF RETSABI  
Israel  
RABBI AZIK POLLAK  
Australia  
RABBI DON SHARBIT  
France

Dear

Life

De

F



מי דאיש

careful with our speech.

He stood on a corner offering life  
crowds, he responded that life is readil  
money in the world—one need mere

led by the Chofetz Chaim zt"l. Thro  
public awareness and level of observa  
vah.

ah, it is life itself. One who is mindful  
family... for his friends and neighbors  
happiness!

ess even further and encourage the  
muras Haloshon has:

a clear and concise form, both in He  
highly acclaimed by all the leading s

influenced schools to include the stud  
applied shmir to the many v

# RABBI YEHUDA ZEV SEGAL, זכר צדיק לברכה:

## A CHOFETZ CHAIM FOR OUR TIMES

Marking the First *Yahrzeit* of the Late Manchester *Rosh Yeshiva*—22 Shevat

### AN APPARENT PARADOX

Any appreciation of the late Manchester *Rosh Yeshiva*, Rabbi Yehuda Zev Segal, זצ"ל, must begin with an apparent para-

**Yonason Rosenblum**, a regular contributor to JO, is the author of *Reb Yaakov*, a biography of Rabbi Kamenetsky, זצ"ל, and co-author of the recently released *Lieutenant Birbaum*, both published by ArtScroll. He is currently at work on a biography of the legendary Reb Elimelech ("Mike") Tress. Anyone wishing to be interviewed in connection with the book may contact him via *The Jewish Observer*. The author would like to thank the following people for their assistance in the preparation of this article: The *Rosh Yeshiva's* children and their spouses; his grandsons Binyomin and Ahron Ehrentreu; Yair Kruskal, Mordechai and Shimshon Moses, Michael Rothschild, Osher Sternlicht, and Menachem Weiss.

dox. Few in our generation were as scrupulous as he in their absolute devotion to Torah learning and the solitary, painstaking task of self-perfection. As a *bachur* in Mirrer Yeshiva, he was famed for never speaking in matters unrelated to learning during *seder* (learning sessions), and during the last decade of his life one of his *Yomim Nora'im* resolutions was not to spend a moment without thinking in Torah and *mussar*. Yet in the last fifteen years of his life, he frequently learned with a telephone on his *shtender* so that he could answer immediately the calls that came from around the world.

The *Rosh Yeshiva* had no interest *per se* in anything other than Torah.

He never read a newspaper. He simply assumed that if he needed to know something, someone would tell him. Yet if events were relevant to Jews anywhere in the world, he followed them closely. Asked whether he had relatives in Eretz Yisroel by someone struck by the intensity of his *davener* during the Gulf War, he replied in amazement, "*Klal Yisroel* is there." He had an oncologist's encyclopedic knowledge of cancer treatments gained over years of consultation with those suffering from the disease. Because it was relevant to a Jew, no detail of a course of treatment was ever forgotten.

The paradox, of course, is only apparent. For even the greatest *mitzva*

of all—the learning of Torah—must be put aside for a *mitzva* that cannot be done by another. Because those who came or called felt that no one else could offer the same consolation in times of tragedy, the same hope and *beracha* in difficult times, the same love to those alone and in need, the Manchester *Rosh Yeshiva* spent hours each day involved with the problems of individual Jews the world over. One's aspirations must be to Heaven, he used to say, just as the wings of the cherubim on the *Aron HaKodesh* were spread upwards. But at the same time, one must remember to keep his face turned towards his brothers, just as the faces of the cherubim were turned "each towards his brother."

### I. THE MAKING OF A TZADDIK— A LIFE-LONG PURSUIT

Reading of the Chofetz Chaim today, sixty years after his passing, it is almost impossible to believe that such a Jew ever lived. Harder still is it to imagine that in our generation we should see another capable of expressing the Chofetz Chaim's devotion to the purity of speech and his overflowing love for his fellow Jew. And hardest of all is it to comprehend how that reflection of the Chofetz Chaim in our generation could have grown up, not in Eastern Europe, but attending the local Manchester public schools. (The *Rosh Yeshiva's* impeccable English became a tool for providing all those not comfortable in Yiddish the opportunity to talk freely to a *tzaddik* on a level hitherto inaccessible to them.) The *Rosh Yeshiva* achieved what he did solely through his single-minded determination to make himself a complete *eved Hashem*. That lofty goal was attained in small, incremental steps from his early youth to his last day. The steps to spiritual greatness which the *Rosh Yeshiva* took, at least initially, are ones of which we are all capable if our will to achieve that goal were only as strong as his.

From an early age the *Rosh Yeshiva* revealed an acute sensitivity to the spiritual aspect of life. In an uncharacteristic reference to himself, the *Rosh Yeshiva* once told a *talmid*



Reading of the Chofetz Chaim today, sixty years after his passing, it is almost impossible to believe that such a Jew ever lived. Harder still is it to imagine that in our generation we should see another capable of expressing the Chofetz Chaim's devotion to the purity of speech and his overflowing love for his fellow Jew.

about an incident that occurred when he was nine years old. He was crossing a street when suddenly a bus came barreling at him. The bus driver screeched to a halt only feet from the terrified boy. "That narrow escape made me realize that something that can be ended in a split second—our physical existence—cannot be the primary purpose for which we were created. Only our spiritual existence has ultimate meaning."

From that moment on, his entire focus was on the spiritual side of life. To young couples he had one central

piece of advice: make your home a spiritual place.<sup>1</sup> Do whatever you can to strengthen your spiritual aspira-

<sup>1</sup> With his own *Rebbeztin*, he learned half an hour of *Tanach* and *mussar* daily, and *Chumash-Rashi* on *leil Shabbos*. There was no question of their home being a spiritual place. At a time when the very concept of a *ben Torah* was unknown in England, the *Rebbeztin*, who was the daughter of a well-to-do *ba'al habayis*, insisted that she would marry only someone who would devote himself fully to learning Torah. She made the home a center of all the *chessed* activities in Manchester, and did not hesitate to take over as the cook in the *yeshiva* when the need arose, or when dozens of refugees from Germany arrived in Manchester.

tions—learn *mussar* together, study the *Chofetz Chaim* with the family at the *Shabbos* table. Invited on one of his trips to America to go see the Empire State Building, he had only one condition: If you can assure me that I will be asked in *Sharnayim*, “Did you see the Empire State Building?”

### It All Begins With Hasmada

The life of the spirit begins with devotion to Torah learning. Asked once to what he attributed his success, the *Rosh Yeshiva* answered in one word: *hasmada*—diligence. As a young boy, he asked his mother not to send him in the traditional short pants to school. While his classmates frolicked at recess, he sat and learned, and he was afraid that he might accidentally touch his uncovered leg and lose the time from learning that it would take to wash his hands. Closing his *Gemora* late one night in the Mirrer Yeshiva, he noticed another *bachur* still learning. He thought to himself, “If he can keep himself awake to learn, so can I,” and returned to his studies.<sup>2</sup>

The *Rosh Yeshiva* was rarely seen without a *sefer* in his hand. His learning was not measured in minutes, but in seconds. His face glowed as he sang out the *Gemora*, and even when he was without a *chavrusa*, he patiently explained to himself aloud the step-by-step progression of the *Gemora*’s logic. So intense was his involvement in learning that he prayed in the *beracha* “*Chonein hada’as*,” that his mind be involved in learning even during sleep. To that end, he made a practice of reading some analytical work of one of the *acharonim* (later commentators) prior to going to sleep.

Neither pride nor intellectual laziness was ever allowed to get in the way of understanding. He did not hesitate to ask someone to repeat a *d’var Torah* if he was not sure he had fully understood it. If someone asked a good

question in learning, the *Rosh Yeshiva* never let him proceed immediately to the resolution, but would invariably say, “Let’s think about that. Let’s see if we can come up with a *teretz*.”

His concentration in learning was remarkable. At the end of an emotionally wrenching, twenty-five-minute telephone conversation, he could return to the same word in a long and complicated *Ritva* he had been at when he picked up the receiver.

---

**The *Rosh Yeshiva* asked to be buried with a *luach* for *shemiras halashon* in his hand. “This is my passport for *Olam Habba*,” he said.**

---

### Care With The Mouth And The Eyes

If *hasmada* in Torah was the foundation stone of his spiritual greatness, *shemiras halashon* (purity of speech) was the ladder of his subsequent ascent towards spiritual perfection. As a young man, the *Rosh Yeshiva* thought to himself, “The *Chofetz Chaim* was the *gadol* and *tzaddik* of the previous generation. If he devoted himself to the cause of *shemiras halashon*, I too must work on this *midda*.”

In time, he came to view spreading the awareness of *shemiras halashon* as his life’s most important work. More than a quarter century ago, he began printing a *luach* (schedule) of daily study in the *Chofetz Chaim*’s halachic work on the *mitzvos* of proper speech, *Chofetz Chaim*, and his explication of the *mussar* and *hashkafa* of the *mitzvos*, *Shemiras Halashon*. It was a rare visitor who was not given a *luach* and urged to follow its course of daily study. The *Rosh Yeshiva* asked to be buried with a *luach* for *shemiras halashon* in his hand. “This is my passport for *Olam Habba*,” he said.

Whatever the problem, the *Rosh*



Rabbi Segal meeting with Rabbi Moshe Feinstein, I

*Yeshiva* almost always recommended, as part of his overall advice, that the person consulting him learn the works of the *Chofetz Chaim*. He invariably attributed the amazing *yeshuos* (salvations) that people experienced after receiving his *beracha* to the merit of the *Chofetz Chaim*. He was the animating force behind all the work of the *Chofetz Chaim* Foundation in America and the country-wide gatherings it organizes, as well as of the annual *Yom Iyun* for *shemiras halashon* in Jerusalem.

But before he could promote the observance of *shemiras halashon* for others, there was his own personal *avoda* with respect to this *mitzva*, an *avoda* that was lifelong. He worked on himself until the speaking of *lashon hora* was to him as abhorrent as the eating of *chazir*.

The *Rosh Yeshiva* always emphasized the pain that improper speech causes others, and sought to awaken in his listeners the capacity to empathize with a fellow Jew. Such identification with another Jew is the essence of the *mitzva* of loving one’s fellow as oneself. Thus the *Rosh Yeshiva*’s all-encompassing love for his fellow Jew—his ability to feel both their pain and their joy as his own—and his lifelong dedication to *shemiras halashon* went hand in hand, just as they did for the *Chofetz Chaim*.

That identification with another requires, at the same time, extirpating all the negative traits that create barriers between people and which underlie so much hurtful speech—

<sup>2</sup> In Mir, he had a late night *chavrusa* with Rabbi Chaim Shmuelevitz, זצ"ל, for a period of time, and learned *Yevamos* with Rabbi Elchonon Wasserman’s son Beinush, ז"ר, which brought him into contact with Reb Elchonon. Most importantly, he came under the sway of Rabbi Yechezkel Levenstein, known for his rigorous *mussar* and intense self-scrutiny.

particularly pride and envy. The *Rosh Yeshiva* recoiled from anything that might lead to pride. Honor made him physically ill. "Make yourself like dust to one and all," was a motto he lived by. When someone would confess to the *Rosh Yeshiva* that he or she envied others, he would tell them, "But what do you have from your envy? Pray that *Hashem* grant you what you are lacking, but, *chas v'shalom*, not that someone else not have it."

The *Rosh Yeshiva* was no less careful with respect to the *yeitzer hard's* other great tool: the eyes. He exer-



... with Rabbi Moshe Solovetichik, שליט"א

cised extreme care his whole life not to lose the vision of reality gained from his toil in Torah through the improper use of his eyes. Although near-sighted, he did not wear glasses when not learning or *davening*. He once missed a flight because he had not noticed that it was boarding. When he was asked why he had not checked the electronic board on which the flight schedule was listed, he replied that he had thought it was a TV. Television was anathema to him. He would not make a blessing in a room in which one was present.

The *Rosh Yeshiva's* simplicity and unfailing courtesy made women completely at ease in his presence. As a house guest, he did not hesitate to clear his own dishes. The wives of his *talmidim* were like daughters to him, and called him about everything, including bickering among the children. On the eve of one *talmid's* wedding, he said to the *kalla*, "Your

*chassan* is like a son to me. And that means you are like a daughter." Yet after some twenty years of close contact, he did not know what this "daughter" looked like, because—apart from his closest family—he never looked directly at a woman.<sup>3</sup>

## II. THE YEARS AS ROSH YESHIVA: SHARING HIS SPIRITUAL WEALTH WITH OTHERS

In 1941, the *Rosh Yeshiva* became a *maggid shiur* in the Manchester Yeshiva in which his father, Rabbi Moshe Yitzchak Segal, had been the *Rosh Yeshiva* since shortly after its founding in 1911. His new position marked the beginning of a second stage in his life—one in which his focus was on molding others, not just working on his own self-perfection. At the same time, the work on himself continued with unabated intensity. Indeed the intensity of that effort was the key to his influence on his *talmidim*.

With his father's passing in 1943, Reb Yehuda Zev was the logical choice as successor, but the trustees of the yeshiva were reluctant to ap-



... with Rabbi Shneur Kotler, זצ"ל

point him to the position. They feared that he was too "fanatical," not sufficiently open-minded, to work with the local *ba'alei battim*.

He made no effort to secure the position. To be a *rosh yeshiva*, he felt,

<sup>3</sup>The *Rosh Yeshiva* did not know what he himself looked like, for that matter. He once saw a picture of himself and asked, "Who is that Jew whose face radiates *yiras Shamayim*?"

one had to be fit for the position, and Heaven would reveal whether he was suited to be the *Rosh Yeshiva* or not. In such a situation, *hishtadlus* (human effort) is pointless. When other candidates were invited to Manchester, Reb Yehuda Zev treated them with every courtesy and honor. Not until 1950 was he appointed *Rosh Yeshiva*. He had apparently been found worthy by Heaven.

That episode from the beginning of his career as *Rosh Yeshiva* has an interesting parallel in the last decade of his life. A new yeshiva opened in Manchester, headed by one of the *Rosh Yeshiva's* most brilliant former *talmidim*. Given his position in the community, the *Rosh Yeshiva* could undoubtedly have prevented the new yeshiva from opening. But from the standpoint of *halacha* there was nothing improper in a new yeshiva, and he fiercely resisted any counsel that he oppose it.

More. He did everything in his power to help it, including assisting in fundraising. He even went to visit the new *Rosh Yeshiva* so that no one in the community would think that he felt any bitterness. He used to say that in *Hallel*, when he said "*Anna, Hashem hoshiya na*," that he had his own yeshiva in mind, and when he said "*Anna, Hashem hatzlicha na*," he had the other yeshiva in mind.

Years later, however, he confided to some close *talmidim* that the opening of the new yeshiva had been a test for him. How had he prevailed? He remembered a *vaad* (discussion session) of Rabbi Chaskell Levenstein from his days in the Mirror Yeshiva. Reb Chaskell had been discussing Rabbeinu Yona's comment in *Sha'arei Teshuva* concerning "those who hate *Hashem*." This group can include even those who are fully *shomer mitzvos*, writes Rabbeinu Yona. If someone resents it when he sees others striving in Torah and *yiras Shamayim*, he is numbered among those who hate *Hashem*. "A yeshiva is a glorification of *Hashem's* name in the world," said the *Rosh Yeshiva*. "If I had done anything to prevent another yeshiva from flourishing, I would be referring to myself when I pray in *Shemoneh Esrei*, 'May Your enemies be cut off.'"



Rabbi Yissochar  
**FRAND**  
Rabbi Paysach  
**KROHN**  
Rabbi Fishel  
**SCHACHTER**

**Three unique  
Torah voices.  
Three incredible  
tapes.**

Unconditionally guaranteed\* to improve your relations with your family, friends, and business associates. Thousands have already been inspired.



A unique 3 tape set from the Chofetz Chaim Heritage Foundation with your tax-deductible contribution of \$18 (plus \$3.50 postage & handling).

**A must for every  
Torah home.**

**The Chofetz Chaim  
Heritage Foundation**

620 Coney Island Avenue  
Brooklyn, NY 11218

☐ Please send me your tape set. I enclose my tax-deductible check for \$18 plus \$3.50 postage & handling.

\* I understand that if I choose to do so I may return the tapes within 30 days for a full refund.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

☐ Please send me a complete listing of your tapes.

Box JOI

**THE CHOFETZ CHAIM  
HERITAGE FOUNDATION**

**His Role as Mashgiach**

**T**he Rosh Yeshiva was also the Mashgiach of the Yeshiva.<sup>4</sup> He felt that parents had entrusted their boys to him and was as demanding with them as he was with his own sons. Those not at *davening* by "Baruch She'amar" would find their *tefillin* on the *bima*, and by "Yishtabach" they would be on the Rosh Yeshiva's *shtender*. He was no less strict about not making noise at night and disturbing others' sleep.

For all his strictness, however, no one knew better than the Rosh Yeshiva how hard it is to break a bad trait. At a gathering of yeshiva alumni, the chairman introduced the Rosh Yeshiva as guest speaker, expressing the hope that the effect of his words would last until the next year. "Halevai they should last until Maariv," the Rosh Yeshiva replied.

He never demanded that the *bachurim* be like him. To the contrary, he inveighed against wholesale resolutions beyond one's capacity. The key to spiritual growth, he taught them, is to go one step at a time. One *ernste kabbala* (serious resolution), no matter how small, that one treats as inviolable, was all that he asked.<sup>5</sup> That resolution, he stressed, had to be bolstered by daily *mussar* study following the method of Rabbi Yisroel Salanter.

The Rosh Yeshiva had an aura of *kedusha* which could not be missed. Even non-religious people seeing him for the first time were invariably left speechless.

"After being in his presence," said one *talmid*, "it was impossible to remain the same person." From time to time the Rosh Yeshiva would go into one of the yeshiva dorm rooms to say a *beracha* without being heard or disturbed. One time he did so unaware that a *bachur* who was not feeling well was in the room. After hearing the Rosh Yeshiva say "Asher Yatzar," the

<sup>4</sup> Many of his *shmuessen* have been adapted in English by Rabbi Shimon Finkelman, published by ArtScroll/Mesorah Publishers in the two-volume *Inspiration and Insight*.

<sup>5</sup> In light of the Rosh Yeshiva's insistence that a *kabbala* had to be realistic, we can fully appreciate what it meant when he took on late in life not to move either a hand or a leg without some particular *kavana* (intention).

*bachur* thought to himself, "With such an *oved Hashem* in the world, how can I stay in bed?" and immediately returned to the *beis midrash*.

**W**hen someone would confess to the Rosh Yeshiva that he or she envied others, he would tell them, "But what do you have from your envy? Pray that Hashem grant you what you are lacking, but, *chas v'shalom*, not that someone else not have it."

**All the World a Mussar Sefer**

**H**e showed the *bachurim* how the words of Torah had to be alive for them. Every day he learned *Mishnayos*, not only for the *aliyas neshama* of his teacher Rabbi Chaskell Levenstein and the Chofetz Chaim, whom he met once and whom he sought to emulate, but also for the authors of *Sha'arei Teshuva* and *Mesillas Yesharim*. The words of those works burned in him as if he had heard them from Rabbeinu Yona and *Ramchal* themselves, and he thought of himself as having sat at their feet. *Talmidim* were often amazed to find that the masterful word portrait of a *Gemora* which might take the Rosh Yeshiva half an hour to present was based on no more than two lines. Having lived through the experience the *Gemora* conveys, he shared every nuance of the episode with the boys.

The entire creation cried out to him words of *mussar*. The sight of a tree being uprooted by a bulldozer was proof that with enough strength and determination, even a bad *midda* could be corrected. Walking through





a hospital one day with some *talmidim*, the *Rosh Yeshiva* came across some Muslims prostrate on the floor for their afternoon prayers. "There is no such thing as coincidence," the *Rosh Yeshiva* told them. "There must be a lesson for us in this sight: See how these Moslems are unembarrassed to pray in a public place in this way. Yet if we have to *daven* in public we look for the most inconspicuous corner or a telephone booth. Should we be less proud than they are?"

Someone once mentioned to him that a patient in neurosurgery suddenly started singing an aria from an Italian opera. On being asked about this later, she recalled that as a young child she had been taken to an opera! Though fascinated by this information, his first question was: How can I use this? The next day he had an answer. Our *every* thought leaves an impression on our soul even though we do not feel it. When *Dovid Hamelech* prayed to *Hashem*, "From the hidden things cleanse me," it was to this indelible, but long forgotten, impression on his soul that he was referring.

The *Rosh Yeshiva* provided a constant model to the *bachurim* of what it meant to be a *bar aliya*, someone always striving to achieve yet another level of *ruchnius* (spirituality). His *mussar shmuessen*, one sensed, were not so much addressed to them, as to himself. *Talmidim* could often tell what *midda* the *Rosh Yeshiva* was

PLEASE JOIN US AS  
WE CELEBRATE OUR  
*50th Year*

LEARNING TORAH IN YERUSHALAYIM

Yeshivas  
**MIR**  
YERUSHALAYIM

Yeshivas Mir Yerushalayim

6<sup>th</sup> Annual Banquet

מוצש"ק פרשת תצוה  
ח' אדר תשנ"ד

February 19, 1994 • 8:00 p.m.

Le Chateau • 431 Avenue P • Brooklyn, NY

SPECIAL ADDRESS

Maran Rosh HaYeshiva

Harav Noson Tzvi Finkel, Shlita

PARENTS OF THE YEAR

Rabbi & Mrs. Elyakim Getzel Rosenblatt

Queens, New York

Dovid Feiner Memorial Dedication

לעלוי נשמת ר' דוד פיינר ז"ל

עמודי שער דוד

TOMCHEI TORAH AWARDEES

Yaakov Bakst

Brooklyn, New York

Dovid Horowicz

Monsey, New York

Dovid Sebbag

Denver, Colorado

Dovid Simcha

Detroit, Michigan

Zvi Tress

Toronto, Ontario



To place reservations and  
journal ads please write, fax or call:

Yeshivas Mir Yerushalayim

1334 Forty-third Street

Brooklyn, New York 11219

Tel: (718) 435-3297

Fax: (718) 438-8017

working on by the message he pounded home week after week.

The Rosh Yeshiva always seemed open to a new approach in *avodas Hashem*. A few weeks before his *petira* (passing), one of the Rosh Yeshiva's grandsons told him of a *hiddur* (enhancement) in the *mitzva* of putting on the *tallis* in the morning. The Rosh Yeshiva immediately began practicing the new way so that he would be sure to do it properly in *davening* the next morning. That he had been putting on a *tallis* another way for sixty years was irrelevant.

He was, said the Steipler Gaon, זצ"ל, the pillar of *tefilla* in our generation. Every word was said with complete *kavana*. He used to translate the words into Yiddish as he *davened*, and he never made any *beracha* without reading it from a card or *siddur*. He was once found unconscious early in the morning. After he was revived, the person who found him wanted to see whether his memory had been impaired and asked him where he had been in the *davening* when he blacked out. The Rosh Yeshiva was able to point to the exact word at which he had fainted.

Tapes of his saying *Ahava Rabba* circulated throughout the world's *yeshivos*. "I know I don't *daven* like other people," the Rosh Yeshiva once confided to a son, "but I simply can't help myself." By the first blessing of *Shemoneh Esrei*, he was already crying at the thought of standing in the

**By the first blessing of *Shemoneh Esrei*, he was already crying at the thought of standing in the presence of the King. But if there was fear, there was also joy.**

presence of the King. But if there was fear, there was also joy. The Rosh Yeshiva could practically dance as well in *davening*. Carrying the *sefer Torah* and reciting "*Or zarua latzaddik...*" on *Kol Nidre* night, the fear and sense of inadequacy on his face was unmistakable. At the end of *Ne'ila* were tears of longing for the departed *Shechina*.

The *Gemora* says that the honor of one's *rebbe* takes precedence over that of one's father: a father gives one life in this world; a *rebbe* gives one life in the World to Come. The Rosh Yeshiva's *talmidim* had a visceral sense of this truth. They knew that he had transformed them into the type of Jew they would never have become without him. Like a father, the relationship with the Rosh Yeshiva was lifelong. He was in regular communication with numerous *talmidim*.

When two brothers who phoned every *Erev Shabbos* were sitting *shiva*, the Rosh Yeshiva called and said, "This week you can't call me, so I am calling you." Children of *talmidim* were treated as his own grandchildren.<sup>6</sup>

Above all, the Rosh Yeshiva remained concerned with the spiritual growth of his family and his *talmidim*. He and one former Manchester *bachur* committed themselves to a fixed daily schedule of *Gemora*, *Mishnayos*, *Rambam*, *Nach*, and *Mishna Berura*. And this is only one *talmid* of the many with whom the Rosh Yeshiva shared a similar *kevius* (scheduled session). One group of former *talmidim*—all of whom work—has already put out fifteen volumes of *chiddushei Torah* from their weekly *chabura* (presentation before a small discussion group). The Rosh Yeshiva would listen by phone to each *chabura* before it was given. "I'm a good business man," he used to say, referring to the learning of his former *talmidim*. "I have shares in many businesses."

<sup>6</sup>No matter how many people he treated as family, to his children and grandchildren he was a warm and caring father and grandfather, and this relationship was not diminished in any way by the calls made on his time or by the efforts he expended on behalf of the *Klal*. Indeed, he would urge other *askanim* (activists) not to let their *Klal* work be undertaken at the expense of their own families.

After the shattering early loss of his *Rebbeitzin*, the Rosh Yeshiva had to be both father and mother to his children, only one of whom was married.

## ERUVIN IN MODERN METROPOLITAN AREAS

by Rabbi Yosef Gavriel Bechhofer, Rosh Kollel,

Frumi Noble Night Kollel of Yeshivas Beis HaMidrash LaTorah (Hebrew Theological College)

*A new 62 page pamphlet in clear English with diagrams covering the following topics:*

**Common Problems in the Construction of Eruvin in Urban Areas, The Reshus HaRabbim Issue, Renting Areas from the Authorities & Eruvei Chatzeiros in Multiple Unit Dwellings and Hotels.**

From HaRav HaGaon R' Yaakov Weinberg shlita's *haskama*:

*"It was an informative and stimulating learning. The Halachos were presented with clarity and depth. The reasoning was strong and consistent; the conclusions justified and reliable as a whole. Rav Bechhofer has a great zechus in presenting this Kuntres..."*

The pamphlet also bears the *haskama* of HaRav HaGaon R' Shlomo Miller shlita.

Available by mail for \$5.00 plus \$1.25 postage from the HTC Frumi Noble Night Kollel, 7135 N. Carpenter, Skokie, IL 60077. For more information please call (312) 764-6035. Also available by the same author (\$12.00 plus \$2.00 postage):

**Sefer Bigdei Shesh on Mesechta Bava Basra**

363 pages, 55 simanim in Halacha, 5 simanim in Agada, hundreds of *he'aros*, comprehensive index. The Sefer bears *Haskamos* of: HaRabbonim HaGeonim R' S. Z. Broide shlita, R' L. Bakst shlita, R' Z. N. Goldberg shlita, and R' R. Shmuelewitz shlita.

**He was, said the Steipler Gaon, זצ"ל, the pillar of tefilla in our generation.**

### III. FATHER TO KLAL YISROEL

In the late 1970s, the *Rosh Yeshiva* began to lessen his direct involvement in Manchester Yeshiva, and turned over the day-to-day responsibilities of *Rosh Yeshiva* to his son-in-law, Rabbi Meir Zvi Ehrentreu. Far from retiring, however, his frame of reference simply expanded. In that last decade and a half of his life, he belonged to all of *Klal Yisroel*.

The sheer number of Jews with whom he was in contact around the world was astounding. On visits to America, it was not uncommon for him to receive visitors for hours on end—sometimes for over eight hours straight. Before Rosh Hashana and Yom Kippur, he answered as many as a hundred callers a day. Scores of people came to Manchester, many from abroad, for the experience of seeing him and hearing him speak and *daven* on the *Yomim Nora'im*. On *Kol Nidre* night, he gave each person in *shul* a personal *beracha*, something which took four hours. And when he was done, he taught a *shiur* on the *avoda* of the day.

Even first-time phone callers described the experience of talking to him as "like being hugged on the phone." Callers did not feel at all hurried, and the *Rosh Yeshiva* insisted on hearing every detail that might be relevant. Of those who travelled from abroad for the *Rosh Yeshiva's* *levaya*, some had never met him other than by phone, and yet they too felt that they received from him the unconditional love of a parent for a child.

He instantly recognized the voices of callers and would ask them about everything they had discussed during the previous call, though that might have been months earlier. The *Rosh Yeshiva's* instant recall of them and their situation conveyed how important their concerns were to him. The *Rosh Yeshiva* once went to the hospital to visit the parents of a little boy

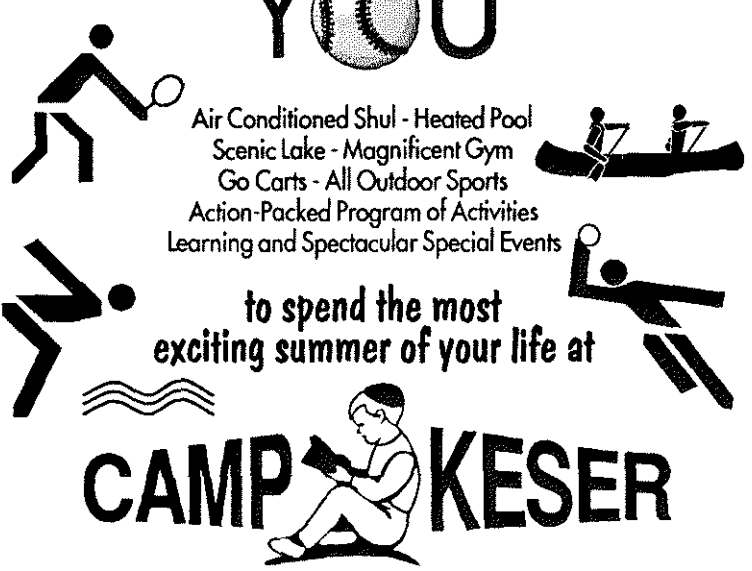
who was in a coma. The boy recovered, and nine years later, when in Manchester for a *Pirchei* convention, he visited the *Rosh Yeshiva*. When he told him his Hebrew name, the *Rosh Yeshiva* immediately asked him if he was the same little boy who had been hospitalized nine years earlier.

### Feeling the Pain of His Brothers

"And Moshe grew, and he went out to his brothers and saw their suffering..." (*Shemos* 2,11) The measure of Moshe's grow-

ing up—of his *gadlus*—was his ability to personally experience the suffering of his brothers. And so it was with the *Rosh Yeshiva*. He reacted with genuine pain to the news of Jewish suffering. When he heard bad news, he would emit an involuntary groan and, clutching his heart, mutter, "Oy vei, oy vei." A father once called him to tell him that his son had been *niftar*, and the *Rosh Yeshiva* remained sobbing with him on the phone for fifteen minutes. Sometimes at the end of the day, he would go to bed totally exhausted from the weight

## WE WANT YOU



Air Conditioned Shul - Heated Pool  
Scenic Lake - Magnificent Gym  
Go Carts - All Outdoor Sports  
Action-Packed Program of Activities  
Learning and Spectacular Special Events

to spend the most  
exciting summer of your life at

# CAMP KESER

**FOR BOYS AGES 6½-15**

We are proud to welcome to our talented administration  
the popular, well-known mechanech  
**RABBI ELIYAHU M. TRAVIS**  
Formerly Head Counselor of Chaim Day Camp  
Our Learning and Masmidim Programs are under the leadership of  
**HORAV CHANINA HERZBERG**  
and...Rabbi Shlomo Hyman, Rabbi David Lang, Rabbi Chesky Shonfeld, Rabbi Aharon Jacobs,  
Rabbi Avi Kaplinsky, Rabbi Shmuel Waldman

Our unique, well-planned program, combined with our structured yet relaxed and friendly  
atmosphere and hand-picked, caring Bnai Torah staff, offer our campers a most fun-filled  
rewarding summer and our parents a worry-free summer.

For brochure and video presentation, please call us at

## 718-258-4214

of the suffering that he had made his own.

When he heard of a Jew with *tzores*, his immediate response was to see if there was something he could do to alleviate any part of that suffering. In Basel for a grandson's wedding, he heard of a young boy who was ill. Every day of his stay, the *Rosh Yeshiva* went to visit him, and let himself be photographed with the boy. Another time, the *Rosh Yeshiva* learned that a ten-year-old boy whose family had suffered a terrible tragedy was in Manchester. There was a blizzard that day in Manchester, with high snow drifts, fierce winds, and treacherous ice underfoot. Despite the conditions, the seventy-five-year-old *Rosh Yeshiva* made his way on foot to the house in which the boy was staying to speak to him and give him a blessing. The boy was not home, and the *Rosh Yeshiva* refused to let him be sent to him. Instead, he trudged back, later in the day, in the dangerous conditions, to talk to the boy.

The *Rosh Yeshiva* did not wait to be called with news of how someone was faring. He would pick up the phone himself to find out how this one's bone-marrow transplant had gone in Seattle or another's chemotherapy at Sloan Kettering. One *Erev Shabbos*, he received a call from Rockland County that a father of twelve had been in a serious accident. On *Motza'ei Shabbos*, the *Rosh Yeshiva* could not go to sleep until he knew the condition of the father. He kept describing over and over again the pain of a family eagerly awaiting their father's return for *Shabbos*, and then learning that he was lying in a hospital in critical condition. Though he had only the man's Hebrew name, which he had been given for the purpose of *davening*, he did not go to sleep until a half dozen hospitals had been called and the man located. When he heard that the man's condition had improved significantly, the *Rosh Yeshiva's simcha* could not be contained.

The *Rosh Yeshiva* had an unerring sense of precisely what to say or do to make people feel better. Once he went to visit a terminally ill man whom he had never met. In the course of the

**E**ven first-time phone callers described the experience of talking to him as "like being hugged on the phone." Callers did not feel at all hurried, and the *Rosh Yeshiva* insisted on hearing every detail that might be relevant.

visit, he picked up a *siddur* which the man's young son had been awarded for his *davening*. He read the inscription in the *siddur* excitedly to the person who had accompanied him. Then he went over to the boy's picture on the wall, hanging where the father could see it, and said to the father, "You must be so proud of him. Is he here? Do you mind if I give him a blessing?" Before he left, he also asked the man whether he could talk to his wife for a few minutes to encourage her.

A baby was born with severe internal problems requiring immediate surgery. The surgery was scheduled for the baby's third day. On that day, the *Rosh Yeshiva* was travelling by train from Manchester in the north to Bournemouth in the south of England, via London. Arriving in the London train station, he asked to be taken immediately to the hospital so that he could give encouragement to the parents. He arrived just as the parents learned, after a full day of waiting, that the operation had been postponed to the next day. The infant's nerve-racked father went out to the hospital lobby to catch his breath just as the *Rosh Yeshiva* was coming in. After recovering from the completely unexpected shock of seeing the *Rosh Yeshiva*, the father explained to the *Rosh Yeshiva* what had happened. The *Rosh Yeshiva's* first words were just what were required to set the father at ease: "*Baruch*

*Hashem*; the *Malach Raphael* [the Angel of Healing] was busy. Tomorrow will be a better day."

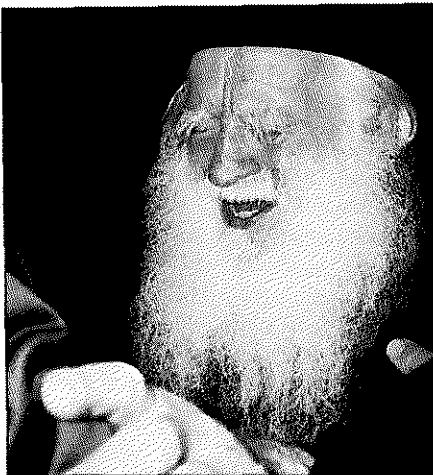
At the end of a very long day of receiving visitors, the last two people in line were a recently widowed young woman who had been left with several small children, and her deceased husband's sister, who was getting married the next day. The *kalla* had also lost her father. Addressing the widow first, the *Rosh Yeshiva* told her that he would like to give her children a *beracha* and asked if she could bring them the next day. Talking to the obviously nervous *kalla*, he asked her whether she would like him to come to her wedding, and he took down the address. Despite a grandchild's *Sheva Berachos* the following night, the *Rosh Yeshiva* came to the wedding at 11:00 p.m. Pandemonium broke out when he entered, as he was immediately surrounded by a throng of excited *yeshiva bachurim*. When the excitement of his arrival had abated temporarily, he asked to talk to the overjoyed *kalla* and her mother. The *kalla* kept repeating, "I knew the *Rosh Yeshiva* would come! I just knew it!"

That incident was typical of the way the *Rosh Yeshiva* made himself into a father to orphans. A young Englishman became a *ba'al teshuva* in *Eretz Yisroel*. Forced to return to England by his father's death, he found his native city lacking in any substantial religious community—an acute shortcoming for a relatively recent *ba'al teshuva* with no firm grounding in *Yiddishkeit*. Someone recommended that he discuss his situation with the Manchester *Rosh Yeshiva*. At their first meeting, the *Rosh Yeshiva* suggested that he come to live in Manchester, and told him, "You have no father. So I will become your father. And I'll take care of whatever you need."

### **Hashem Fulfills the Will of Tzaddikim**

**I**n his *hesped* (eulogy) for the *Rosh Yeshiva*, Rabbi Mattisyahu Solomon, the *Mashgiach* of Gateshead Yeshiva, drew the connection between his powerful empathy with the suffering of other Jews and





the efficacy of his *berachos*. When Hashem sees one of His *tzaddikim* in pain, said Rabbi Solomon, He tries to remove that pain. For that reason, the intensity of pain that the *Rosh Yeshiva* felt at the suffering of other Jews was often the vehicle for their salvation. A *bachur* once told the *Rosh Yeshiva* that he had been sick, but had not told the *Rosh Yeshiva* because he did not wish to disturb him. The *Rosh Yeshiva* replied, "The more I share your *tzar* (pain), the faster you'll get better."

The thousands of Jews around the world who had personal contact with the *Rosh Yeshiva* were drawn not just by his warmth but by the feeling that his *berachos* would not go unanswered. A young *kollel* fellow whose wife had just been diagnosed as having a life-threatening disease went to Rabbi Moshe Feinstein, זצ"ל, for a *beracha*. Reb Moshe told him, "I can't help you, but there is a *Yid* in Manchester whom it is worth asking for a *beracha*."

Though the *Rosh Yeshiva* often dismissed his blessings as just designed to bring comfort or encouragement to the one being blessed, he apparently knew better. He once told his son that he had just received a visit from a young couple who were having problems with *parnassa*. His son asked him what he had done for them. The *Rosh Yeshiva* replied, with a sense of assurance, "I gave them a *beracha*."

Many times the *Rosh Yeshiva* said he did not know himself the reason for the advice he gave. "My heart tells me," was as much as he would say, although he did admit to a "*gevaldige siyata d'Shemaya*."

A brilliant *bachur* in Gateshead

*Yeshiva* was critically ill with cancer and not responding to treatment. His parents went to the *Rosh Yeshiva* who told them, "If you will *makdish* (dedicate) him to learning, he will get better." The young man's parents believed that the time had come for him to start preparing to earn a livelihood, but in light of the desperate situation, agreed to the *Rosh Yeshiva's* request. Later on, when *davening*, the *Rosh Yeshiva* was overheard saying, "*Ribono Shel Olam*, I promised!"

That same day, the specialist who was handling the young man's case

broke his leg and was replaced by a less senior doctor. The second doctor recommended a completely new course of treatment, which was ultimately successful. The *bachur* has gone on to become a major *talmid chacham* and raise a large family. That story is just one of dozens like it.

A business associate of a *ba'al teshuva* whom the *Rosh Yeshiva* treated like a son was considering becoming *shomer Shabbos*, but was concerned that he could not afford the lost earnings from closing his business on *Shabbos*. The *Rosh Ye-*

**ATTENTION RABBEIM & MOROS**

**מרכז להכשרת מורים**

**Center for Teacher Training**

**ANNUAL CHINUCH LECTURE**

given by

**HARAV SHMUEL  
KAMENETSKY שליט"א**

**"ARE MECHANCHIM  
REPLACEMENTS FOR PARENTS?"**

**February 16, 1994 • 8:00 P.M.**

**At Ahi Ezer Congregation**

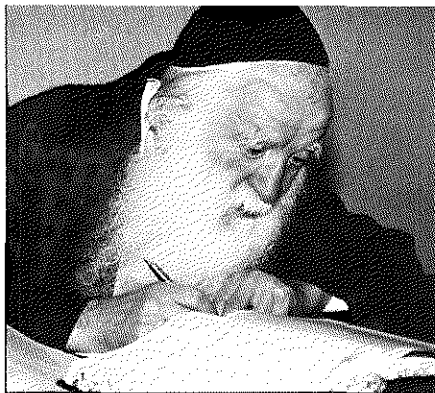
**Ocean Pkwy., cor. Ave. S • Brooklyn, New York**

**Separate Seating**

**Admission Free**

FOR MORE INFORMATION PLEASE CALL (718) 853-5111  
IN CASE OF INCLEMENT WEATHER PLEASE CALL (718) 338-2834 or (718) 853-5111

**PARENTS WELCOME**



shiva asked him what his yearly income was and assured him that he would earn the same amount the following year without keeping his business open on *Shabbos*. Early in the morning of the man's very first *Shabbos*, he was awakened by the doorbell. Standing on his doorstep was a policeman, who informed him that his premises were on fire and that he should come with him immediately. At first the man panicked. But just then, he later related, he had a vision of the *Rosh Yeshiva's* face smiling and wishing him a "*Gut Shabbos*." That vision calmed him, and he told the policeman that he could not come with him because it was *Shabbos*. It

subsequently turned out that a pile of rags in an old wooden storage shed beyond the back of the main building had ignited, causing an immense amount of smoke to spew forth, but negligible damage.

#### DEATH WITH A KISS

**T**he *Rosh Yeshiva* used to pray, and ask others to pray for him, that he maintain all his faculties until his last moment. He frequently expressed the hope that the merit of helping others would protect him from ever becoming dependent on others.

During his last months, he worked with undiminished zeal; he seemed to have sensed his days were limited. In a Wednesday night *shiur* he gave, two days before his passing, he departed from the regular topic to discuss *Olam Habba*.... His daughter living in America had been planning for a while to come to England to visit her father, but did not finalize arrangements. She arrived in England, with

two of her children, the day before the *Rosh Yeshiva's* *petira*.

He seemed to be spurred to complete whatever tasks he felt were left to be done. He was very active in organizing protests against grave desecrations in Jerusalem in the months immediately preceding his *petira*. And he made repeated calls to a *talmid* in Jerusalem in his final weeks to urge him to publish a letter of Rabbi Elchonon Wasserman, in which Reb Elchonon writes in the name of the Chofetz Chaim that a boy and girl should not meet for a *shidduch* prior to everything having been agreed to by the parents.

His mind functioned fully until the very end. An hour before his fatal stroke, he was still meeting with visitors from abroad. His regular *Erev Shabbos* callers noticed a slight slurring of his speech, signalling the onset of the stroke, but even after one side of his body was completely paralyzed, he still could signal to his daughter to put the telephone away for *Shabbos*.

The *Rosh Yeshiva* had a lifelong dread of inconveniencing others. For many years he shared a house with his eldest daughter and son-in-law, Rabbi Ehrentreu. The *Rosh Yeshiva* had great respect for his son-in-law, and he would go out of his way not to trouble him. It was noted at the time, that had the *Rosh Yeshiva* passed away at home, his son-in-law—a *kohein*—would have had to leave the house. But just as he would have wished, he passed away in the hospital shortly after having arrived by ambulance.

The passing of every *gadol* leaves his generation orphaned. But rarely is the loss felt so personally as it was at the passing of the Manchester *Rosh Yeshiva*. As one *talmid* put it, "I telephoned the *Rosh Yeshiva* every week. Sometimes it was just to say '*Gut Shabbos*.' Invariably, the *Rosh Yeshiva* sent a *beracha* to the family. I visited him whenever I could because I knew that one day he would no longer be there. And when that happened, I knew there would never be anyone else who cared about me as deeply as he did."

It was a feeling shared by thousands around the world. ■

## Why do bright children so often fail?

Too many children are robbed of success, day to day, by being mistakenly labeled as underachievers, unable to concentrate or simply lazy. The villain may be a learning dysfunction which can prevent even the most gifted child from enjoying full academic and life success.

At Arrowsmith-Cohen Learning, we identify which of the 18 separate learning dysfunctions are the source of the problem. We then strengthen the weaker learning capacities to correct the underlying problem. The result is a child no longer burdened with learning disabilities, and with a healthy sense of self-confidence.

A group of Jewish parents have brought this program to N.Y.

TO LEARN MORE ABOUT OUR UNIQUE PROGRAM PLEASE CALL:

**Arrowsmith-Cohen Learning**  
**(718) 745-1607**

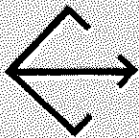
You are invited to attend an Information Night on  
Wednesday, February 9, 1994

Call for future Open House dates.

Parents and Professionals Welcome  
No Registration Required - Free Admission

8701-A Shore Road, Brooklyn, Basement Suite  
(Corner of 87th Street & Shore Road)

13th Avenue B16 Bus stops across the street



Shomer  
Shabbos

# ONLY THE BEST

... One of the best  
Asti wines tasted in a  
long while.

*Arthur Schwartz*  
NEW YORK DAILY NEWS

... By far the best was  
Bartenura Asti  
Spumante ... In fact,  
it received the highest  
rating of any wine ...

*Stanley A. Feder*  
THE WASHINGTON POST

... Outstanding from  
Italy is Bartenura's  
Asti Spumante, in a  
delicate yet full-  
flavored mode ...

*Nathan Chroman*  
LOS ANGELES TIMES

... Bartenura Asti  
Spumante is among  
the best Asti Wines on  
the market.

*Robert M. Parker, Jr.*  
THE WINE ADVOCATE

**BARTENURA** ®

# LIFE'S BASIC LESSON IS HOW TO PACK WISELY

Each day of life, the Creator gives us a suitcase — a 24-hour time container to be filled as we will. One of the essential lessons we teach our children is how to pack those suitcases. Filled with mitzvos, learning, acts of friendship and kindness, each suitcase becomes a precious bundle, an appropriate use of the priceless gift of time.

The same suitcase, however, can be filled with the giggles and gawks of a morning with Bugs Bunny or an evening with The Simpsons. The contents, a tangle of ephemeral fluff, will evaporate before the day is out. Those days add up — to nothing. As Henry David Thoreau stated, "You cannot kill time without injuring eternity."

As Jews, we heed the words of the Chofetz Chaim. "Those who claim time is money are wrong," he said. "Time is life." It is the raw material of which our life is made, the material Hashem gives us to fabricate into mitzvos and chesed. That is our job on earth.

Yet, our children get a different message. When they are allowed entry into the inane world of toy and snack-

food commercials, cartoons and sitcoms, they learn that this is a legitimate use of their time, that there's nothing better they could be doing. And, as parents, we put our seal of approval on the lessons taught to them by such sages as The Teenage Mutant Ninja Turtles.

## WHAT YOUR CHILDREN WILL LEARN THIS YEAR

Television is its own form of deprivation. It depletes the hours available for active play, where children develop social skills and character; for conversation, where they learn self-expression, a sense of humor, a sense of self; for the feeling of achievement that comes from mastering a musical instrument or skill; for the vigor and health that comes from sports; for the feeling of self-esteem that comes from helping around the house.

Instead, your children will learn self-gratification and to devalue others.

## 'LET NO PARTICLE OF TIME FALL USELESS'

If each minute of the day were a dollar, the waste would be patently

obvious to anyone. The minutes, and how we teach our children to use them, do count.

"He that hopes hereafter to look back with satisfaction upon past years must learn to know the present value of single minutes, and endeavor to let no particle of time fall useless to the ground," said a famous American writer and philosopher.

Jewish parents pray for children who will lead fulfilling lives filled with meaningful accomplishments. It is our dearest hope that each of them will bring a special light into the world, that their "suitcases" will contain the deeds the Creator most treasures.

Yet, set before a television, they are headed in the opposite direction, in danger of passing through life virtually empty-handed.

**COMMITTEE FOR  
CONCERNED PARENTS**

**#4 IN A SERIES ON JEWISH PARENTING.**

*For additional information send for the cassette, "How to Break Free from TV." Please enclose \$5 (including postage and handling) to: Mr. Avi Shulman, Chairman, Committee for Concerned Parents, Room 3300, 39 Broadway, New York, NY 10006.*

The above ad, one in a series, was prepared by the Committee for Concerned Parents, an ad-hoc committee of leading Jewish educators.



# Parent Outreach:



## The New Horizon in Torah Education

### PARENTS AND SCHOOLS— MUTUALLY DEPENDENT, MUTUALLY ENRICHING

Every Jewish child has the in born right, the Divine privilege and the inherent need for the *D'var Hashem* (word of G-d), whether he or she was born into a *shomrei mitzva* family, or not.

The Torah entrusts the teaching of *Yiddishkeit* to father and mother, but even the best of parents cannot do a complete job and carry out their sacred mandate without a Torah school and capable Torah teachers. Parents who expect the best kind of education for their sons and daughters can do very little without the proper school. Yet even the best school will accomplish next to nothing without the cooperation of the parents. A day school, a Yeshiva or Bais Yaakov School can impart knowledge and, if

The above article is based on excerpts from an address by **Rabbi Shimon Schwab**, שליט"א, Rav of Kehal Adath Jeshurun of Washington Heights, N.Y., delivered at the 1993 National Convention of Torah Umesorah, the National Society for Hebrew Day Schools.

it is a good school, the *rebbe'im* and *mechanchim* and *mechanchos* (teachers) could and should serve as role models inspiring their students with *yiras Shamayim* and *middos tovos*, but only as long as the parents do not interfere. If they do, the most devoted *mechanech* or *mechaneches* is rendered helpless and his or her influence borders on impotence. There is an oft-quoted saying: "One flippant remark can negate a hundred words of reproof"—meaning in our case, that one off-color joke, one foul and unclean word, one *apikorsische* remark from the mouth of father or mother can undo hundreds of hours of Torah learning and inspiration towards *yiras Shamayim*. Unfortunately, not all parents are equipped with the requisite knowledge to help their children, nor are they all sensitive to what should be said and what utterances would best be left unsaid.

What we urgently need, then, is to add a new dimension to our *chinuch* system, that we may call, for lack of a better term, *Chinuch Hahorim*—parents' education.

### A SYLLABUS FOR THE FRUM FAMILY

For the sake of clarity, we first must differentiate between children from Torah-observant families, and those who were not born to that privilege. As far as *frum* parents are concerned, their education would entail the following agenda, (advancing from the simple to the more complicated):

**Number 1.** A *shiur* for fathers once a week to prepare them to *farherr*, or examine, their sons on the *blatt Gemora* and/or the *parsha of Chumash* that they are studying. The same applies to the *Mishnayos* and *Nach* that they currently are studying in school.

**Number 2.** It is most essential that a series of *shiurim* for parents in the *halachos* of *mitzvos shebein adam l'chavetro* (interpersonal commands) be scheduled. The bookstores are full of excellent *seforim* in Hebrew and English that could be recommended, such as *Kitzur Hilchos Lashon Hora*, by Rabbi Kalman Krohn, or *Halichos*

Olam—Kitzur Dinim Bein Adam L'Chaveiro, by Rabbi Avrohom Ehrman, and Rabbi Zelig Pliskin's classic books, among many others.

**Number 3.** The syllabus should include a friendly, but soul-stirring *mussar shmuess* once a week on such subjects as *Emes vs. Shekker*, *Hakoras Hatov vs. Ingratitude*, the various aspects of *gemillus chessed*, and the avoidance of *lashon hora* (gossip) and *sinas chinam* (baseless hatred). Most important, parents should periodically hear *divrei hisorerus* (inspirational talks) to help them develop a reverential attitude towards *limud haTorah* (Torah study) and *lomdei haTorah* (Torah students); *hisorerus* to *yiras Shamayim* in general, and *kavonas hatefila* (the meaning of prayer) in particular. If fathers and mothers rise to a higher level of spirituality, it cannot fail to rub off on their children.

**Number 4.** The most complicated subject in this syllabus is the science of "parenting": how to be parents. This means instruction by an expert on pedagogy, who will impart the skills and share the wisdom needed to become understanding parents to one's children. Remember, these *shiurim*, or lectures, are recommended for *frum* families. The result would be a generation of respectful, courteous children, without *chutzpa*, without arrogance. As we said before, this is only one side of the picture.

## FOR FAMILIES OF MORE MODERN BENT

A completely different approach is required for fathers and mothers who are either ignorant of Torah altogether, which is usually not their own fault, and for parents who may call themselves "Modern Orthodox," ranging from those who just abhor the black-hat-

**These *shiurim*, or lectures, are recommended for *frum* families. The result would be a generation of respectful, courteous children, without *chutzpa*, without arrogance.**

ted "Yeshivishe" atmosphere, to those who are filled with doubts on *emuna* in general, and on *emunas chachamim* in particular, and whose minds are infected with attitudes that are alien to the concept of *da'as Torah*.

While the first type of *chinuch hahorim*, geared for *frum* parents, should be under the tutelage of a *talmid chacham*, the second type, which we are discussing now, calls for a competent, experienced *kiruv*


professional, who must be a *ben Torah* also, and a strong *yorei Shamayim*, but also must be imbued with unlimited *savlonus* (patience), and possess a heart overflowing with *ahavas Yisroel*.

This second type of parental instruction would begin with the teaching of basic *halachos of Shabbos, Yom Tov, Kashrus*, and so forth. This would be followed by discussions on fundamental *hashkafos*, such as *Torah min Hashamayim, s'char v'onesh* (Divine reward and punishment), *Yud Gimmel Ikrim* (Rambam's Thirteen Principles of Faith), and so forth. Thirdly, it should include rudiments of actual Torah learning, which means portions of *Kitzur Shulchan Aruch, Parshas Hashovua*, some *Mishnayos*, and so on.

## REACHING FOR NEW HORIZONS

This syllabus probably sounds too ambitious to be taken seriously. It means that every yeshiva, or every Jewish Day School would have to add a "Parents' Department" to its structure—most probably in the form of evening sessions. And the staff would include a professional "Parent Outreach Coordinator," ranking equally in importance to the *rabbe'im* and the principal, with the primary assignment of working with parents. Parents Outreach is indeed a new horizon. Concern would reach beyond the school days of the week. Very often, parents would be invited, together with their children, to join faculty members or Outreach Professionals for *Shabbos* meals. It would also mean that the school have a hand in selecting summer camps for their students. And it would entail similar efforts to win the parents over to a commitment to Torah, especially employing personal visits to the parents, and an ongoing contact with them on a one-to-one basis.

Everybody knows that this is a strange world in which we live. Among other things, we are part of a generation in which, on the one hand, parents lose their children, *v'ti*, as we read in the *Tochacha*: "You will have children, but they will not belong to you." On the other hand, we have the very opposite situation in which chil-



### EVERY GIRL'S DREAM...

*A summer in Israel of camping and touring for a select group of frum girls ages 10-18*

בס"ד

6 Weeks of 22 Exciting Tours, Drama, Music, Dance, Arts & Crafts, Conversational Hebrew & Daily Shiurim.

On Campus: Waterpark, Large Pools, Water Slides, Dairy Farm, Petting Zoo, Sports Field & More!

Supervised activities for older teens.


Comparably priced to over-night camps in the mountains.

Under the dynamic direction of special educator D'vora Zelman.

**Featuring:**

**The Only 'Kosher' Waterpark In The World**

A SUMMER OF SPIRIT WITH A SPLASH OF EXCITEMENT



**On the Grounds of Beautiful Kibbutz Chofetz Chaim**

## CAMP BNOS CHOFETZ CHAIM

623 Cortelyou Rd., Brooklyn, NY • Phone 718-282-6350, 718-941-5500

dren excel over their parents in Torah knowledge and *dikduk bamitzvos* (care in *mitzva* performance). We all know that the parents of our generation have lost much of the authority that the senior generation took for granted when we were young. And very often children have gained power and influence over their parents, contrary to our experience in the past.

This new shift of power need not be an unmitigated disaster. For argument's sake, if a child refuses to join his parents in viewing television, the parents will eventually have to the pull the plug from the *klei mashchis* (destructive influence) for the sake of the child's company. If children refuse to enter a *shul* that lacks a proper *mechtza*, the parents, albeit reluctantly, will give in eventually. But this is only feasible if the parents are systematically disengaged from their ingrained attachment to their assimilated lifestyles, and from the distorted ideas that they constantly absorb from controversial teachers, from the wrong books and periodicals, and from the so-called Jewish media. We believe that parents who send their children to a Torah school deserve something better than the anti-Torah blitz to which they are subjected. This means to be enlightened "*b'meor haTorah*"—with the light of Torah. We also believe that Torah Umesorah, whenever possible, should provide these services. If we strive to make our youth become *ovdei Hashem*, we must first conquer the hearts of their fathers and mothers.

Let us not forget that *Eliyahu Hanavi* does not come only to return "*lev banim al avosam*—the heart of the children to the fathers," but also "*lev avos al banim*—the hearts of the fathers to their children (*Malachi* 3,24)."

If we so will it, all this is not just a dream. If we so will it, Torah Umesorah's "Parent Enrichment Program" could plant a seed.<sup>1</sup> And if we do mean it seriously, we will be *misparallel* that this seed will take root and sprout, grow and bear fruit. ■

<sup>1</sup> At this writing, forty-five communities across the continental United States have launched some form of host Parent Enrichment Programs, directed by Rabbi Eli Gewirtz of Torah Umesorah.

# FOR THE FIRST TIME!

Hineni Presents

*R*ebbetzin

Esther Jungreis'

Inspiring & Powerful  
Parsha Shiurim

on Audio Cassettes!

For information  
on our exciting  
shiurim and  
programs  
please call:  
212-496-1660



Only \$6.00 per tape plus \$2.50 per order shipping & handling

ALSO AVAILABLE IN VIDEO CASSETTES — \$15 EACH

Please check the tapes you wish to order and send a check or money order to:  
The Hineni Heritage Center • 232 West End Avenue • New York, NY 10023

**B  
E  
R  
E  
I  
S  
H  
I  
S**

- ☐ Bereishis
- ☐ Noach
- ☐ Lech Lecha
- ☐ Vayeira
- ☐ Chayei Sarah
- ☐ Toldos

- ☐ Vayeitzei
- ☐ Vayishlach
- ☐ Vayeishev
- ☐ Mikeitz
- ☐ Vayigash
- ☐ Vayechi

**S  
H  
E  
M  
O  
S**

- ☐ Shemos
- ☐ Vaeira
- ☐ Bo
- ☐ Beshalach
- ☐ Yisro
- ☐ Mishpatim

- ☐ Terumah
- ☐ Tetzaveh
- ☐ Ki Sisa
- ☐ Vayakhel
- ☐ Pekudei

Buy by  
the Set!  
Save \$5

- ☐ 12-Tape Bereishis Set — \$60.00
- ☐ 11-Tape Shemos Set — \$55.00
- ☐ Complete Bereishis and Shemos Sets (23 Tapes) — \$100.00

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Telephone \_\_\_\_\_

Amount Enclosed:

Tapes \$ \_\_\_\_\_  
Shipping (per order) \$2.50  
TOTAL \$ \_\_\_\_\_

All audio tapes are 90 minutes in length

All payments must be made in US dollars and drawn on a US bank.

## THE REFERRAL

The most recent attempt at *shadchanus* (matchmaking) has failed. It wasn't that far off the mark—they did meet each other twice—but the "chemistry" wasn't there.

Now it is time to report back to the middleman, the *shadchan*. The single person is asked for feedback on the *shidduch* (match).

"Thank you very much," comes the reply. "I really do appreciate your efforts on my behalf. But... it's just not for me."

The *shadchan* sighs deeply and audibly. The *shadchan* tries, unsuccessfully to elicit more details. Then the *shadchan* tries a different approach, reviewing the *maillos* (advantages) of this particular *shidduch*. At the end, the answer is the same: "Just not for me."

In exasperation, the *shadchan* launches into the all-too-familiar *mussar shmuess*, which goes something like this.

"You know, \_\_\_\_\_ (fill in first name of single person), you're not getting any younger. The longer you wait, the less choice you will have. What are you waiting for, anyway? Are you looking for perfection? That just doesn't exist. You don't need perfection to be happy. My \_\_\_\_\_ (fill in "husband" or "wife," as indicated) has plenty of faults. But we're still happy together. Are you expecting to see stars or hear bells? That's totally unrealistic. You know that \_\_\_\_\_ (fill in name of mutual friend who just got engaged) was even ready to call things off after the first date, and look how well things worked out.

"I really hate to tell you this, and I know you'll probably be angry with me for saying it, but... I think you're just *too picky*. If you ever hope to get married, you're going to have to learn to settle. If you don't, you may never get married, *chas v'shalom*."

**Dr. Wikler** is a psychotherapist and family counselor in private practice. He lives in Brooklyn, New York. This essay is based on a presentation made by the author to a *chabura* of *Rabbonim, Mashgichim* and *Kollel Yungerleit* in August '93. This *chabura* was described in detail in "Rabbonim and Psychotherapists: Allies or Adversaries," JO, April '91.

# "Help Me Get Married!"

*An Orthodox psychotherapist shares his observations on the growing numbers of older singles in our community.*

The single person now bites a lip or clenches a fist behind his or her back. A weak smile is forced to appear and some pseudo appreciation is expressed, before the single person retreats to lick the wounds that were just inflicted.

Deep, gut-wrenching, soul-searching follows, often in the company of a close friend, equally victimized by the singles' scene. Sometimes, the friend is married and offers a different perspective, in addition to heavy-duty empathy.

"Is there really something wrong with me?" the single person asks. "Am I really too picky? Am I looking for the wrong things or in the wrong places? Am I unrealistic? Am I asking for too much? It has gotten to the point where I just don't know anymore! Maybe I should just 'settle' and get it all over with! At least then I'd be able to feel that my life is moving on. Maybe I don't have enough *bitachon*

(trust in Hashem)? Maybe I should just trust in *hashgacha* (Providence) and marry the next half-way normal *shidduch* that comes along? I used to think I was normal and that I just hadn't met the right one yet. But now I'm not so sure. Tell me, honestly, what do you think I should do at this point?"

The friend is overwhelmed with the dilemma, and even more so with the heavy responsibility placed on his or her shoulders. A long, agonizing pause follows. Then, the friend responds in a halting voice, filled with hesitancy and apprehension.

"I don't know, \_\_\_\_\_ (fill in the name of single person); I just don't know. I hear what you're going through. I \_\_\_\_\_ (fill in "went" or "am going," as appropriate) through the exact same thing. I know just what you're talking about. But I simply don't know what to tell you. Maybe you should discuss this with someone more objective? Maybe you should see a professional?"

Weeks or even months pass. The bitter pill is avoided, and then, finally swallowed. The single person thinks, "Well I've tried everything else. I suppose I might as well try this, too." Inquiries are made. The professional is called. An appointment is scheduled.

## THE INITIAL CONSULTATION

The single person comes to the initial consultation loaded with intense, mixed feelings of eagerness and anxiety. Hoping for assistance and fearing disappointment, the single person takes a seat in the office.

The professional begins with a few words of small talk and then poses the obvious question. "What can I help you with?"

The single person does not answer right away. Some background information is provided, supposedly as an introduction. In reality, the single person is testing the waters by assessing the professional's empathy. Some of the events and much of the feelings that precipitated the call for an appointment are presented. Now the single person is ready to answer the question posed at the outset.

"Maybe I have the wrong idea



about what you can do. But what I really want is for you to *help me get married*. Everything I've tried already obviously hasn't worked. I've attended singles' events, even though I've hated them. I've gone to public lectures and I've even contacted professional *shadchanim*. Nothing has worked for me.

"One friend suggested that I take courses to improve my job skills and advance my career. I've done that. Another friend suggested I circulate more for *Shabbos* and *Yom Tov* meals. I do that now, too. It seems that people are always suggesting some new method or approach that I haven't tried. Since I am sincerely eager to get married and I don't want to appear unmotivated, I usually try to implement whatever reasonable advice I am offered.

"Recently, a friend recommended that I meet with you. To be quite honest, I don't really see how this is supposed to help. But frankly, I'm so desperate that I'm willing to try almost anything. At first I felt a bit insulted at the very idea. But after a while, I thought to myself, 'Why not? What have I got to lose?' So I called you, and that's why I'm here."

#### NEGOTIATING THE CONTRACT

**W**henver someone meets with a psychotherapist, there should be full and explicit agreement upon the goal of the therapy. No successful outcome can be achieved if either party has a fuzzy notion of how the treatment goal is to be defined. Ideally, a clear definition of the problem to be addressed should be agreed upon in the very first session. The negotiation around just how the problem is defined represents the first, and often the most crucial stage of the treatment process.

After validating the single person's feelings of stress, loneliness and profound frustration with *shadchanim*, *shidduchim*, and humanity at large, the therapist begins the process of negotiating the definition of the problem to be solved. Therapists call this process, "negotiating the contract."

"I'm not really sure that getting you married, *per se*, is something we can

"Is there really something wrong with me?" the single person asks. "Am I really too picky? Am I looking for the wrong things or in the wrong places? Am I unrealistic? Am I asking for too much? It has gotten to the point where I just don't know anymore! Maybe I should just 'settle' and get it all over with!"

work on. After all, just getting married is something you could do yourself, right now. But what you're really after is getting *happily* married. To achieve that requires the input from someone else whom neither of us has met."

The single person then asks the understandable next question. "Well, does that mean that I made a mistake in coming... that there is really nothing you can do for me?"

The therapist then proposes a more realistic contract. "A happy marriage is a goal that is not totally within our control. It would be frustrating for both of us to try to work towards such a goal. It would be as if you and I were to agree to change your mother." (Single person laughs, nervously here.) It might be possible, but it would be awfully difficult.

"So I prefer to work on things which are more within your control. For example, we might try to see if

there is anything in your life now that is holding you back from getting married; any obstacle. Or, we might review together what steps you could take to improve your dating style, manner and attitude. Those are goals which could help, but would not *guarantee* your getting married. But at the very least, your chances of getting married might be improved and we would be working toward more realistic, attainable goals."

For some, the process ends here. When they hear that marriage itself is not an acceptable goal for therapy, their interest dries up like freshly cut grass. These people, of course, are told, "Since marriage has eluded you thus far, perhaps we should examine why." Nevertheless, their minds are not changed, and they do not return.

For others, the contract is successfully negotiated to address a realistic goal. The following case vignettes illustrate just what can, at times, interfere with getting married, and just what can happen when those barriers are removed.

The *shidduchim* problems illustrated by these four cases are not unique to "older" singles, but are found at all age levels. For some, these problems do not interfere with becoming engaged and getting married. For others, such as the individuals described below, these problems do impede the process of getting married.

(While the material presented here is drawn from real life cases, it must be emphasized that considerable effort has been made to disguise the identifying characteristics, so that the true identities of these individuals are adequately concealed. If the reader suspects that he recognizes the true identity of any of these cases, it is probably an indication of the widespread nature of these issues rather than a poor job of camouflage.)

#### Benny

**A**lthough Benny was mildly depressed, that was not his reason for seeking help. In fact, his symptoms were not even sufficient to warrant a diagnosis of depression. Rather, at 33, Benny was "not getting any younger" and he

wanted help in getting married. Benny readily accepted the therapist's proposal during the initial consultation. The contract was negotiated amicably, and Benny agreed to work on discovering what stood in his way.

Benny was a former yeshiva *bachur* who was working at a steady, but low-paying civil service job. "I'll look for something better," Benny assured his therapist, just as soon as I get engaged."

Changing jobs, however, wasn't the only thing that Benny was putting on hold. His therapist soon discovered that Benny planned to update his wardrobe, improve his personal hygiene and grooming, and increase his evening *sedarim* with *chavrusas*, "just as soon as I get engaged."

The therapist pointed out to Benny how self-defeating his postponement of these self-improvements really was. "Maybe if you started these projects now instead of waiting, you'll be able to upgrade your *shidduch* appeal."

That was easier said than done. But Benny applied himself diligently to the task, and with the gentle but

firm support of his therapist, he did manage to increase his learning schedule, improve his appearance, and even land a better job. He met Shulamis a year and a half after entering therapy and they are very happily married, today.

### Rochel

At the initial consultation, 26 year-old Rochel practically denied having any problems. Why, then, had she come? Rochel made a half-hearted gesture to explain by saying something about wanting to learn more about herself. As a graduate student in the mental health field, this seemed plausible enough.

Eventually, her true agenda emerged, which was to finally "get married, already!" As with her real motives for entering therapy, her true feelings about her troubled childhood did not surface right away. It took Rochel a good four months to really trust her therapist, whom she repeatedly tested in creative and often annoying ways.

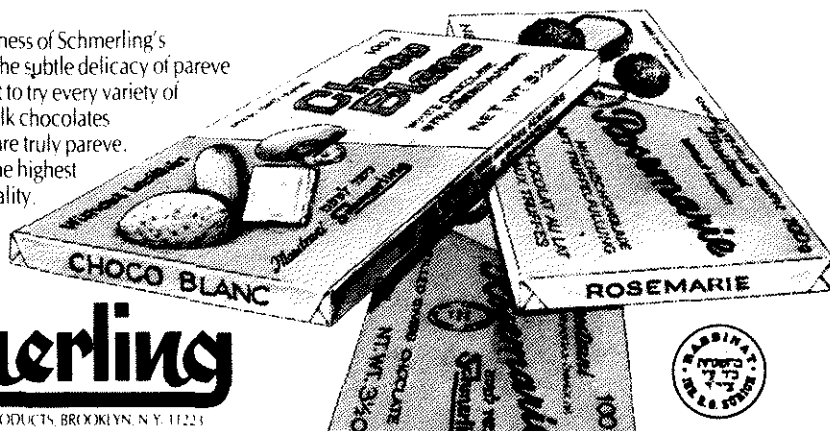
The therapist never agreed to help Rochel get married. But they did agree to examine the nature of her relationships more closely.

Rochel's parents, especially her father, had been somewhat emotionally abusive. Rochel resented her father for the abuse but also adored him for the good times they had shared when Rochel was growing up. This attraction/distrust conflict was often played out with the *shidduchim* Rochel met. It was even replicated in her feelings towards her therapist.

After a year of intense "hot and cold" therapy Rochel learned a lot about herself. She learned, for example, how she often treated men with the same ambivalent feelings she had towards her father. She even learned to recognize and eventually stop some of her provocative behavior, such as her tendency towards sarcasm and barbed criticism. As a result, her relationships with *shidduchim* became less turbulent. In addition, her feelings toward her therapist began to include more even tones of grey, and less black and white.

## Sweeten Shalach Manos with Schmerling

Taste the creamy richness of Schmerling's Choco Blanc, or the subtle delicacy of pareve Noblesse Semi-Sweet. You'll want to try every variety of Schmerling's quality Swiss chocolates. Our milk chocolates are Cholov Yisrael and our dark chocolates are truly pareve. All Schmerling's products maintain the highest standards of Kashruth and quality.



# Schmerling

DISTRIBUTED BY TAAM TOV FOOD PRODUCTS, BROOKLYN, N.Y. 11223

The single person comes to the initial consultation loaded with intense, mixed feelings of eagerness and anxiety. Hoping for assistance and fearing disappointment, the single person takes a seat in the office.

Rochel felt that she had gained enough and the therapist supported her decision to end treatment. He did not hear from her again until she called for a joint appointment with Michel, an accountant to whom Rochel was seriously considering becoming engaged. During that session, the therapist needed only to strike a few familiar chords which Rochel recognized immediately. Three months later, the therapist *schepped nachas* as a guest at Rochel and Michel's *chasana* (wedding).

#### Shlomo

Shlomo's friends considered him to be a very funny guy. In fact, most of Shlomo's friends from home and in yeshiva cited his sense of humor as one of Shlomo's most endearing qualities. The jokes, however, were a mask covering low self-esteem, feelings of inadequacy, hopelessness, and even depression.

At the initial consultation, Shlomo, 31, reported that he was having difficulty with *shidduchim*; he didn't really know why, nor did he care. All he wanted was to get married so that he could "be like all of my friends." Shlomo was quick to point out that the consultation was not his own idea. A married friend had suggested it. "Why do you suppose that your friend thinks therapy is the solution for you?" the therapist asked.

It was only later, towards the end

## SARA SCHENIRER SEMINARY

entering its 29th year, is pleased to announce that

### Registration

for the 1994-95 (5755) School Year is in progress for the

### INTENSIVE SEMINARY

#### Half Day Seminary and Residence Hall

under the direction and leadership of the Menacheles

Rebetzin Malka Paretzky

**Sara Schenirer Teachers Seminary is frequently asked to respond to the following inquiries — our responses follow:**

- **What is the composition of your student body?**  
A portion of our students are graduates of Bais Yaakov schools in New York City. The other portion are graduates of various Bais Yaakov or equivalent schools across the United States, Canada and occasionally overseas. All are highly committed to self-development in Midos and Yiras Shomayim, which represent the goals of our Seminary. We seek further, to create an inspired young lady who will serve her family and her people with the proper priorities in Torah Ethics.
- **Do you have living arrangements in the neighborhood?**  
We have maintained a Residence Dorm continuously for the past 22 years, offering food, lodging, and a warm atmosphere. It is a 3 minute walk from the school, and is very reasonably priced.
- **Can I train for other skills while attending Seminary?**  
The immediate neighborhood provides the most successful training schools available for the religious student in computers, business skills and other areas.
- **Can I attend the Institute for Special Education in conjunction with my Seminary studies?**  
Yes, and our Seminary students are given preferential selection when applying.
- **Is the neighborhood a safe one?**  
While we beseech the protection of Hashem Yisborach everywhere, Boro Park and, specifically, the area of the school at its center, provide a safe, populated, and dynamic atmosphere of Yiddishkeit, unequalled anywhere in the United States.
- **Will I benefit even if I do not intend to become a teacher?**  
A full, vibrant program is offered with the goal of building Torah values, and creating a woman of conscience, while providing the opportunity to train for a teaching career as well.
- **What degree is offered upon completion, and do you accept credit earned elsewhere?**  
Sara Schenirer Seminary accepts prior credits from a recognized Seminary program, and confers upon graduates its own widely recognized certificate and a Torah Umesorah Teachers license.
- **Is financial aid available?**  
Financial aid is readily available to eligible students.

*Rabbi Michael Meisels, Dean*

Graduates of high school and those returning from Eretz Yisroel are invited to inquire. Applicants may enter the second year program.

**Sarah Schenirer Seminary**

4622-14th Avenue, Brooklyn, NY 11219 (718)633-8557 Fax (718)435-0115





how eagerly she wanted "to build her own *bayis ne'eman b'Yisroel*." After what she had been through as a child, Chana felt terribly impatient with the snail's pace of the *shidduchim* process for her.

With Chana, the contract was negotiated to deal with her blatantly low self-esteem. She readily admitted "never liking herself," and she was eager to try to build her self-confidence. Even before therapy, Chana had enough insight to understand that nothing attacks the self-esteem of a child more than impermanence and insecurity. How could she feel good about herself after having been shunted around as she had?

Chana's treatment, therefore, did not involve a lengthy process of uncovering and analyzing feelings to promote insight. Instead, Chana and her therapist worked on more task-oriented solutions to her self-esteem problem. Under the therapist's patient tutelage, Chana's self-confidence blossomed, gradually. At first, only Chana could recognize the change. Then her landlady also noticed the improvement. Eventually, even her posture reflected her new self-esteem. Instead of always slumping over and looking at her lap when she spoke, she was now able to sit up straight and make eye-contact.

It was then that Chana met Mendel. They hit it off immediately and became engaged in less than two months. Although Mendel had been informed of Chana's therapy and even approved of it, Chana decided to terminate her therapy after the wedding. From the few lines she adds at the bottom of her annual New Year's cards to her therapist, it is clear that Chana and Mendel remain happily married to this day.

#### THERAPY IS NOT NECESSARY

While it may be obvious to everyone, it must still be emphasized here that older single people are not always at fault for their unmarried status. Those whose *Shidduchim* options have been narrowed by major illness, or familial defects, for example, should never assume full responsibility for their difficulties in getting married. Clearly,

**Don't** put your life on hold until you get engaged. If it will be worth doing then, chances are it's worth doing now.

some conditions are well beyond the control of the individuals involved.

For this reason, therapy is not necessary or even appropriate for all single people eager to find their *basherte*. Nevertheless, there are many things that all singles can learn from those who have sought therapy for help in getting married. Based on the experience of those people described here, as well as many others, the following advice could help turn at least some older singles into young marrieds.

1. Don't put your life on hold until you get engaged. If it will be worth doing then, chances are it's worth doing

now. So if you move up the timetable on your self improvement plans, you just may shorten the time you have left being single.

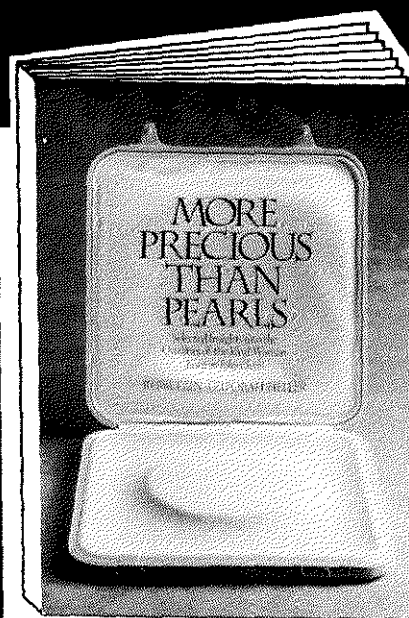
2. Don't expect marriage to differ greatly from other relationships you've had. If your relationships with others have been conflicted, tense, or chaotic, correcting that now will only help you handle yourself better with *shidduchim*.

3. Don't ignore depression, anxiety, hopelessness, low self-esteem, or feelings of inadequacy. They may interfere markedly with your ability to put your best foot forward on a date. If they are temporary and transitory, they should be ignored. But if they linger, they should be taken care of so that you can then move on to build your own *bayis ne'eman b'Yisroel*.

#### "JUST TOO PICKY"

But aren't there some older singles who are still unmarried only because they are just too picky, and overly critical of

## 'A Woman of Valor'— you have just found!



Writing with the warmth and wisdom gained from years of teaching and counseling, Rebbeitzin Tziporah Heller provides readers with a down-to-earth, yet in-depth study of the famous last chapter from the Book of Mishlei—known as "Eishes Chayil."

Drawing upon the teachings of Chazal and a host of commentaries, *More Precious Than Pearls* examines each verse in the poem—resulting in lessons that are deeply spiritual, yet eminently practical.

Here are words which speak to the heart, illuminate the mind, and nourish the soul—of today's Jewish woman.

H.C. \$9.95



Available at all Jewish bookstores or direct from  
**FELDHEIM PUBLISHERS**  
200 Airport Executive Park, Spring Valley, N.Y. 10977  
Tel. (914) 356-2282/Toll Free: 800-237-7149

Visa & MasterCard accepted  
Send for your free copy  
of our catalog

the minor human flaws in the *shidduchim* they meet? Isn't that really the main reason so many of these older singles are still unmarried?

It is unfair to lump all singles who appear "too picky" into one pile. Furthermore, it is inaccurate to point to this careful scrutiny as a cause. It is rather a symptom of one of two conditions.

**1. Concerned Caution:** As every parent knows, children generally be-

come more cautious as they grow older and mature. The recklessness and irresponsibility of childhood gives way to improved judgement, as children grow up. This process continues throughout life. The impulsive business or career decisions a young man makes, for example, are not nearly as carefully planned as the more thought-out moves made by his senior colleagues.

The same is true regarding deci-

It is unfair to lump all singles who appear "too picky" into one pile. Furthermore, it is inaccurate to point to this careful scrutiny as a cause. It is rather a symptom.

sions about marriage. A 19- or 20-year-old becomes engaged with greater ease and less reservations than a 25- or 30-year-old. The additional five or ten years of life experience naturally produce increased caution and concern for possible negative consequences which a younger person would never consider. This caution normally tends to increase with age. It is for this reason, for example, that car insurance premiums are lower for drivers over 24 years of age than for those under 24. Insurance companies have studied collision statistics and know that drivers under 24 tend to take greater risks and therefore get into more accidents than drivers over 24.

So older single people may be very cautious in *shidduchim* because of their increased maturity. That is inevitable and unavoidable. But it is not a cause for alarm. When the right person comes along, they may require additional support "to go through with it," or "to have more *bitachon*" instead of being overly anxious about financial matters, but they can and do get married. After all, many single people were considered "too picky"... until they got married. Then people said that they were "just waiting for their *basherte*."

**2. Hidden Hindrances:** Caution can be taken too far. At times, older single people are ruling out *shidduchim* for very minor flaws, or seemingly insignificant reasons. To



AYELET HASHACHAR - "WOMAN TO WOMAN INSPIRATION"

A Tape Series by Rebetzin Tehila Jaeger

JUST IN TIME FOR PURIM!

**DEEPEN THE DIMENSIONS of your Purim!**  
An enlightening & inspiring study for Purim & all year round

*Esther*

*The Light that Shone in the Darkest of Times*

A Six Tape Series — Set: \$36 — Kollel & Mechanchim \$30

Learning Megilat Esther from a searching, adult perspective shapes and affects my life in a very special way.

Please join me in sharing the beauty and clarity of our role model!

\* Please place your orders early! Thank you.

— ORDER FORM —

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

- |   |   |  |
|---|---|--|
| <input type="checkbox"/> TAPE #1* ...Women in the Torah                                 | <input type="checkbox"/> TAPE #2* ...Women in Nevim | <input type="checkbox"/> TAPE #51.....Tefilah #1 - Introduction & History of Siddur I          |
| <input type="checkbox"/> TAPE #3* .....Aspirations                                      | <input type="checkbox"/> TAPE #4* .....Shalom Bayis | <input type="checkbox"/> TAPE #52.....Tefilah #2 - Introduction & History of Siddur II         |
| <input type="checkbox"/> TAPE #5* .....The Aishes Chayil                                |   | <input type="checkbox"/> TAPE #53.....Tef #3 - Modeh Ani, Netilat Yodaim, Asher Yotzar I       |
| <input type="checkbox"/> TAPE #6 .....Our Three Mitzvos - Wellsprings of Renewal        |   | <input type="checkbox"/> TAPE #54.....Tefilah #4 - Asher Yotzar II, Elokai Neshoma             |
| <input type="checkbox"/> TAPE #7 .....The Meaning of Kiddush Hashem                     |   | <input type="checkbox"/> TAPE #55.....Tefilah #5 - Birchos HaTorah I                           |
| <input type="checkbox"/> TAPE #8 .....Nurturing Our <span>בטחון</span> (Faith)          |   | <input type="checkbox"/> TAPE #56.....Tefilah #6 - Birchos HaTorah II                          |
| <input type="checkbox"/> TAPE #9 .....Capturing the Yomim Noraim Year Round             |   | <input type="checkbox"/> TAPE #57.....Tefilah #7 - Birchos HaTorah III, Birchos HaShachar I    |
| <input type="checkbox"/> TAPE #10 .....Marriage - The Exquisite Avodah #1               |   | <input type="checkbox"/> TAPE #58.....Tefilah #8 - The Woman's Blessing - Birchos HaShachar II |
| <input type="checkbox"/> TAPE #11 .....Marriage - The Exquisite Avodah #2               |   | <input type="checkbox"/> TAPE #59.....Tefilah #9 - Birchos HaShachar III                       |
| <input type="checkbox"/> TAPE #12 .....Marriage - The Exquisite Avodah #3               |   | <input type="checkbox"/> TAPE #60.....Tefilah #10 - The Shema I                                |
| <input type="checkbox"/> TAPE #13 .....The Mitzvah of Nurturing Oneself                 |   | <input type="checkbox"/> TAPE #61.....Tefilah #11 - The Shema II                               |
| <input type="checkbox"/> TAPE #14 .....The Mitzvah of Nurturing Oneself #2 - Q&A        |   | <input type="checkbox"/> TAPE #62.....Tefilah #12 - The Shema III                              |
| <input type="checkbox"/> TAPE #15 .....Serving Hashem With Joy                          |   | <input type="checkbox"/> TAPE #63.....Tefilah #13 - The Shema IV                               |
| <input type="checkbox"/> TAPE #211.....Definitions in Femininity - Bereishis and Noach  |   | <input type="checkbox"/> TAPE #64.....Tefilah #14 - The Shema V                                |
| <input type="checkbox"/> TAPE #212.....The Delicate Art of Boundaries - Lech-Lecha      |   | <input type="checkbox"/> TAPE #65.....Tefilah #15 - The Shema VI                               |
| <input type="checkbox"/> TAPE #71.....PESACH - Liberation of Our Speech                 |   | <input type="checkbox"/> TAPE #66.....Tefilah #16 - The Shema VII                              |
| <input type="checkbox"/> TAPE #72.....Preparing for Rosh HaShana                        |   | <input type="checkbox"/> TAPE #67.....Tefilah #17 - The Shema VIII                             |
| <input type="checkbox"/> TAPE #73.....Preparing for Yom Kippur                          |   | <input type="checkbox"/> MEGILAT ESTHER 1 - 6 .....A searching adult perspective.              |
| <input type="checkbox"/> TAPE #102.....Rosh Chodesh Adar                                |   | <input type="checkbox"/> MEGILAT RUTH 1 - 5 .....A searching adult perspective.                |
| <input type="checkbox"/> GLIMPSES 1 - 5 .....The Life of Reb. Chaya Sarah Freifeld זי"ע |   |  |

\*Tapes 1-5 re-recorded for perfect technical quality

Tapes 1-12 \$7.00 ea. — Any 5 \$30  
Tefilah Series \$6.00 ea. — All 9 tapes \$50  
Special rate for Kollel & Mechanchim \$5.00 ea.

Return this form with check payable to Ayelet HaShachar:  
Ayelet Hashachar, 806 Dorian Ct., Far Rockaway, NY 11691

their friends and family, these singles appear to be "too picky." In these cases, more than discretion is at work. Here, what appears as "picky" on the surface is only a symptom of some other obstacle to marriage.

For example, someone may be living at home and finding the separation from parents too threatening, for one reason or another. Perhaps he or she has it too easy at home. Or, maybe the parents are not ready to allow their child to achieve the ultimate independence of marriage. In either case, the child may manifest this unreadiness for marriage through "being too picky." When this happens, no *mussar shmuess* about "being more realistic" will be helpful. When being too picky is a symptom of some other underlying hindrance to marriage, addressing the symptom will not accomplish anything. In such cases, like those presented above, the underlying obstacles will have to be identified first and then removed before the single person can successfully move on into marriage.

At this point, the reader may be wondering "How can I tell whether my friend/relative is too picky because of a concerned caution or hidden hindrances?"

The answer is that it is often extremely difficult to make that distinction accurately. For this reason it is usually best left for those *ba'alei eitza* (sages, veteran advisors) who have the experience and *da'as Torah* to differentiate between these two categories.

#### HOW YOU CAN HELP

If you cannot accurately diagnose the reason why an older single is too picky, can you still be helpful? You most certainly can help by following these practical guidelines.

1. Accusing older single people of being "too picky" is never helpful. Even if they are, they won't stop just because you point it out. It is often heard as an attack, and wounds deeply.

2. Don't hesitate to point out barriers that you see which are hindering the single person from getting married. Just because you see them clearly does not mean they are so ob-

vious to the single person him- or herself.

3. Don't expect the single person to open up to you simply because you make yourself available. Older single people have the same right as anyone else to choose with whom they share their private concerns and feelings.

4. Show them a copy of this article. It just may help them take more responsibility for their situation and take more control over their lives. If they do, you may be pleasantly surprised one day with a phone call that begins, "Es kumpt mir a Mazel Tov (I get a Mazel Tov...!)" ■

### NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

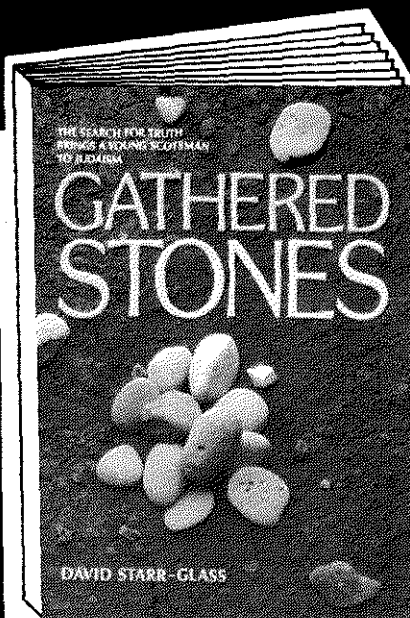
The Rabbi Naftali Riff Yeshiva, Inc. admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school administered programs.

#### THE RABBI NAFTALI RIFF YESHIVA SOUTH BEND, INDIANA

3207 S. High St., South Bend, IN 46614 • (219)291-4239

*Applications are now being accepted for Elul 5754 / August 1994*

## From a tiny fishing village on the River Clyde all the way to the Holy Land ...



H.C. \$16.95

*Gathered Stones* traces the fascinating journey of a young Protestant—from the coast of Scotland to the heart of Jerusalem.

This is the true story of a bright young Scotsman whose 'chance' meeting with an Orthodox Jew evolves into a relationship which ultimately leads him to become one of the 'gathered stones'—the fragments of mankind who join the Congregation of Israel.

Told with sensitivity and straightforward sincerity, the remarkable story of David Starr-Glass is one you will surely cherish and long remember.



Available at all Jewish bookstores or direct from  
**FELDHEIM PUBLISHERS**  
200 Airport Executive Park, Spring Valley, N.Y. 10977  
Tel. (914) 356-2282/Toll Free: 800-237-7149

Visa & MasterCard accepted  
Send for your free copy  
of our catalog

DAF-YOMI BEGINS  
בסבת בבא קמא  
FRIDAY, FEB. 25, 7:00 PM

TAKE ADVANTAGE OF THE  
NEWEST TECHNOLOGICAL  
REVOLUTION IN TORAH STUDY!

# TorahPhone™

## FEATURING

### DIAL-A-DAF

Daf-Yomi Shiurim in English & Yiddish.

### MISHNAH-ON-THE-PHONE

A half-hour study in Mishnah taught in English.

### DIAL-A-SHIUR

A wide variety of Torah Shiurim in English & Yiddish.

#### ENGLISH

CHOVOS HALIVOVS  
MAASSEI AVOS SIMON LABANIM  
THOUGHT ON THE SEDRA  
LECTURES FOR THE HOME  
HOLOCAUST STUDIES  
HILCHOS SHABBOS  
A STUDY IN MIDOS  
FIVE MEGILOS

JEWISH HISTORY  
613 MITZVOS  
STORIES  
TALES OF TZADIKIM  
TORAH INSIGHTS  
EIN YAAKOV  
NACH

#### YIDDISH

STORIES OF TZADIKIM  
MISHNAYOS SHIUR #1  
MISHNAYOS SHIUR #2

NACH  
MEDRASH



## OPTIONS

- ☎ SHIUR BEGINS WHEN YOU CALL
- ☎ REWIND, FAST FORWARD & PAUSE
- ☎ VOLUME AND SPEED CONTROL
- ☎ NOT JUST TODAY'S SHIUR

Members can choose between today's, yesterdays or tomorrows  
Daf in Yiddish or English, or a variety of over 40 different Dial-A- Shiur Shiurim & lectures.

## MEMBERSHIP FORM

Membership subscription price is \$8- per month, with a one time \$36- registration fee.  
If you subscribe to any two programs, the third program is FREE.

NAME \_\_\_\_\_ PHONE (\_\_\_\_) \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

BUSINESS \_\_\_\_\_ PHONE (\_\_\_\_) \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Please check the program(s) desired:

- ☐ DIAL-A-DAF      ☐ MISHNAH-ON-THE-PHONE      ☐ DIAL-A-SHIUR

Please include proper payment and mail to:

**TORAH COMMUNICATIONS NETWORK** 1618 43rd Street / Brooklyn, N.Y. 11204 / 718-436-4999

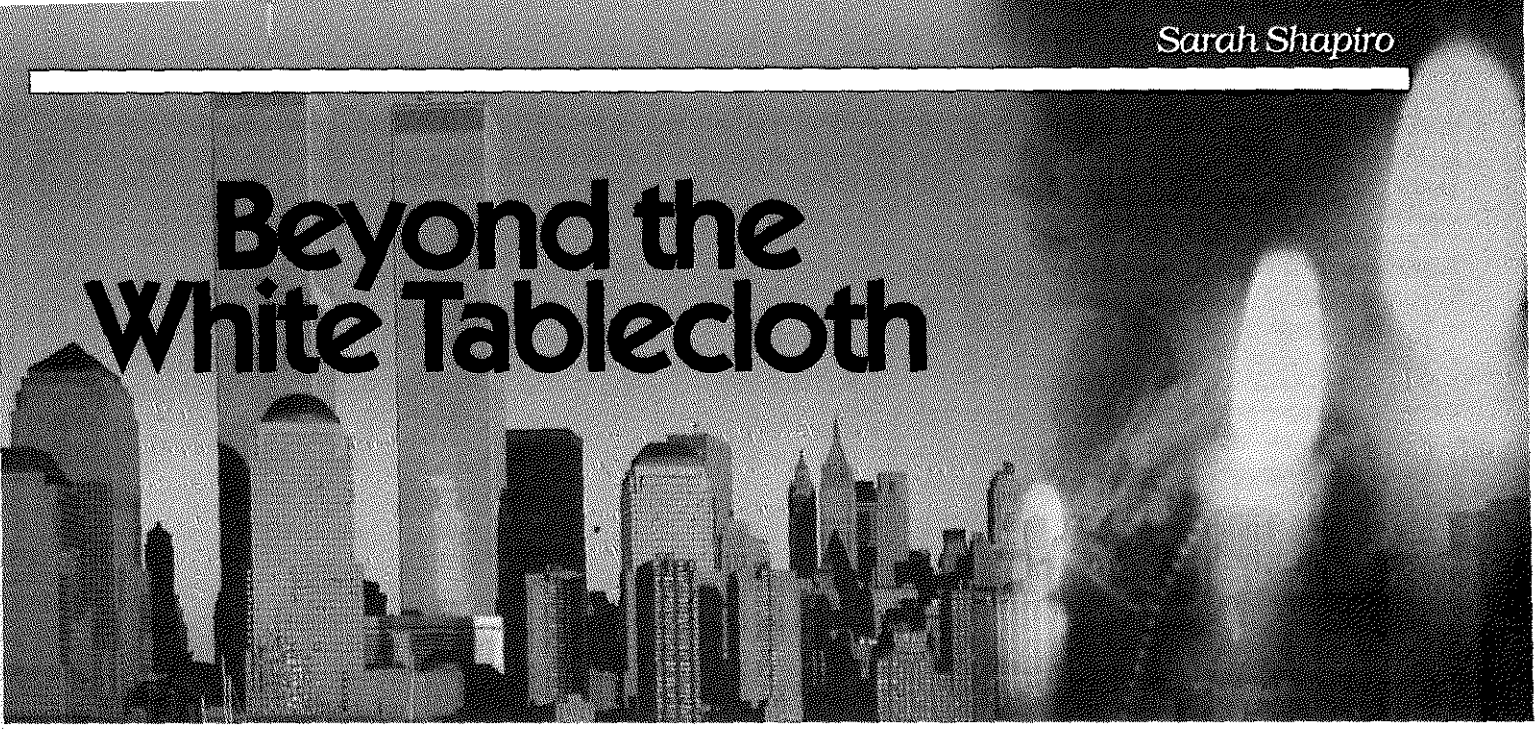
PLEASE NOTE: A touchtone phone is required to use TORAPHONE.

For Sample Shiurim, TorahPhone Operating  
Instructions & General Information Please Call:

# 718-435-3492

A PROJECT OF TORAH COMMUNICATIONS NETWORK / 1618 43rd STREET / BROOKLYN, NY 11204 / 718-436-4999





# Beyond the White Tablecloth

## PINEAPPLES AND CANDLESTICKS

One of the best phone conversations I've ever had is one in which most of the time, I just sat there in stunned silence with my mouth hanging open, listening to a woman I'd never met and whose name I don't recall. A friend of mine had given me her number because at the time I was writing an article about the Jewish mother, and was looking for people who had something to say on the subject. "She'll have something to say," my friend told me.

My friend was right.

"The Jewish mother?" this woman began without hesitation. "Yes, I'll tell you about the Jewish mother. The future of our people is in her hands. The problem with the education being given *ba'alei teshuva* today is that the women's *yeshivos* don't teach their students how to build a Jewish home. The Jewish home is the foundation of *Yiddishkeit*. Without that there is nothing."

The latter part of her statement has, of course, been pointed out many times by many people, and is undeniable: the Jewish home is indeed the foundation of Torah life, and

**Sarah Shapiro**, a published author who lives in Jerusalem, is a frequent contributor to these pages. She edited *Of Home and Heart*, a *Judaism* anthology of articles on women's issues published jointly by ArtScroll and *The Jewish Observer*.

any weakness in its transmission from one generation to the next will be a weakness in the transmission of Torah itself. What she said about the *yeshivos*, however, struck me as wishful thinking. I was about to wonder aloud if these institutions could really expect to accomplish academically what should ideally be a family's living its tradition. But my voice had already wilted, simply by virtue of the supreme self-assurance of hers.

"What's the essence of the Jewish home?" she was saying. "*Shabbos*. Have you ever been at the home of a *ba'al teshuva* for Friday night dinner?" (I was about to say that yes, as a matter of fact I...) "Now I have a neighbor, she's just wonderful, a very sweet person and an excellent neighbor, you couldn't ask for better. But she invited us over for the meal a few months ago and on her table she didn't even have a white tablecloth. Pink, or light blue. *Ich vets*, I forget which. And the menu! Forget about matzo balls. Even chicken soup, forget it. She served vegetable soup, on Friday night! It tasted good, she's a good cook, but it sure wasn't *Shabbos*. This was not a *Shabbos* dinner. And the chicken! I couldn't believe it when she brought it out. *Hawaiian pineapple!* On Friday night!"

I was speechless.

"My mother came from Hungary, and so did my grandmother. They gave me something, something so

precious, something more valuable by far than my great-grandmother's gold candlesticks, and believe me, they gave me those, too... those are a treasure—they go a long way to creating the atmosphere of *Shabbos*. But what my mother gave me, what my *bubby* gave me, was *Shabbos* itself. No matter what else happens in life, this beauty is unlike any other beauty in the world. It sustained my mother through Auschwitz, it sustains me through whatever I've been given in life to endure, and it sustains my children. It will sustain their children. This is what the *ba'al teshuva yeshivos* are not providing. This is what they are not passing on."

"Don't you think there are different ways that people experience *Shabbos*?" I interjected tentatively, hoping she wouldn't think my question meant that I served Hawaiian chicken. "Yemenites don't make matzo balls, and *they* certainly experience *Shabbos*."

"Come on, we're talking about American *ba'alei teshuva*, English *ba'alei teshuva*, Jews from the Ashkenaz *mesora*. You know what I mean."

"Alright, so I can't take that tack," I said. "But how about this: I'm a *ba'alas teshuva*, and I discovered *Shabbos* the way Christopher Columbus discovered America. With joy and exultation. And that's never left me. I can't pass on my grandmother's

candlesticks—they stayed in Russia with her mother when she came over on the boat at the age of fifteen. And I don't have any recipes dating back to

my great-grandmother. But I can pass on that joy. I hope. That's a valid legacy, too."

To my relief, the woman did not

change course now to condescendingly spare me her opinions. We sparred pretty openly, shared some details of each other's history, then circled around again to the question of the women's *yeshivos*. I asked her if what she was talking about was cooking and sewing classes. She didn't scoff at this idea, but said she was talking about something more profound.

"For instance, the way these women dress," she said. "There's a weakness in their education. If you're walking down the street and the woman coming toward you from the other direction is a *ba'alas teshuva*, you know it fifty feet away. Why is that? Tell me! They can be perfectly *tzenius*... and neatness, of course they're neat and well-put-together. But you can tell. Why? Why do they dress so strangely?"

#### WHY DO THEY DRESS SO STRANGELY?

Hmm, how fascinating. I usually do well with candor, and this was no exception: I liked this plain-speaking FFB. At the same time, though, I had to admit, this was a pretty scary conversation! She could be right: Maybe some special sort of curriculum could be developed in the *ba'al teshuva yeshivos* to pass on certain aspects of the Indefinable Essence, but in my heart of hearts, I already knew there was no solution to this problem.

Or shall I say, no cure for this condition.

We can get our dresses in Me'a She'arim, and our *shettlach* in Lakewood. Our heels in Williamsburg and our accessories... we can get the most modest accessories 13th Avenue in Brooklyn has to offer. We can button up to the top, pull our *tichels* down to our eyebrows, and throw our vegetarianism and pineapple chicken out the window forever and ever. But not chicken soup, not chicken soup with matzo balls... not even a dozen white *Shabbos* tablecloths sent from Hungary can alter the reality: *Ba'alet teshuva* developed in another culture, *bubbeleh*. And it was no other than the Almighty Himself Who put us there.

# EL DAN

**RENT-A-CAR**

## YOUR CAR IN ISRAEL

# חלדן

השכרת רכב

TYPE OF CAR		LS 6/1/94- 23/3/94	HS 24/3/94- 7/4/94
<b>MANUAL CARS</b>			
A	FIAT UNO STING	126	HIGH SEASON SUPPLEMENT
B	PEUGEOT 205 AC	147	
C	CITROEN ZX 1.4	168	
C'	MAZDA 323	231	
C''	PEUGEOT 405 1.6	252	
M	MINIBUS FORD	455	
<b>AUTOMATIC CARS + AC</b>			
D	CHARADE 1.3	182	
E	MAZDA 323	252	
F	NISSAN SUNNY	287	
G	SIERRA 1.8	336	
L	SUBARU SW	392	
N	BAVY BUS	392	
K	GMC SAFARI PS	504	
X	PEUGEOT 405 1.9	392	
XL	MITSUBISHI GALANT 2.0	469	
SX	VOLVO 940	511	

FROM **\$126** \* PER WEEK UNLIMITED MILEAGE

\* EXC. INS.

**FREE CELLULAR PHONE RENTAL IN EVERY CAR**

TAKE ADVANTAGE OF A UNIQUE SERVICE AVAILABLE EXCLUSIVELY THROUGH EL DAN, ALLOWING YOU TO HAVE CONSTANT CONTACT WITH YOUR BUSINESS ASSOCIATES, FAMILY, FRIENDS AND ALL NATIONWIDE EL DAN OFFICES.

PAYMENT FOR CALLS UNITS AT THE END OF THE RENTAL PERIOD

**RESERVATION & PREPAYMENT**

**USA & CANADA**

**800-938-5000**

**IN NY: 212-629-6090**

# ONE?

## HAGGADAH

For Jews in Brooklyn and in Brookline? The *ba'al haBais* and the deeply pious? The economist and the botanist? Zeide and your neighbor's Aunt Sadie? For the Kiruv-minded and the yet undecided? The sage of any age?

**WE HAVE THE ONE HAGGADAH FOR EVERYONE AT YOUR SEDER TABLE!**

**THE CHOSEN NATION HAGADDAH's** original commentary reveals the ONE unifying theme that ties together every passage in the Haggadah, illuminating the entire text for both scholar and beginner.

The Haggadah is enhanced by striking artwork commissioned specifically for this volume. Additional features include: Timelines of the Exodus, listings of the Passover commandments, and a full glossary of terms.



**LOOK FOR THE CHOSEN NATION HAGGADAH AT JUDAICA BOOKSTORES**

or order by calling 718-849-6787  
or fax your order to 718-847-8669

## OUR PRIVATE SLAVERIES, OUR PERSONAL REDEMPTIONS

**B**ut this article is not directed to the woman on the other end of that telephone. I don't think she needs to sharpen the focus much on her own world; it's nice and clear as it is. And she doesn't need instruction about understanding people who are different from herself; if anybody succeeds in transcending her prejudices, it will more likely be someone as outspoken as she than someone who politely conceals her secret antipathies.

This article is addressed, rather, to my fellow-*ba'alei teshuva*. If the woman quoted above seems to have a limited vision of people outside her circle, she also enjoys an uncompromising self-acceptance that I can only envy, whereas so many of us *ba'alei teshuva* fearfully deny who we are, spend years trying to gain acceptance in the *frum*-from-birth world, mimicking the outward cultural habits of a society which is not our own. And I'm not talking about our Friday-night menus. Whether or not we

make pineapple chicken isn't the point at all. I'm referring to an inner self-understanding and self-acceptance. What is often a sudden outward adoption of another culture's habits can often be a sign of an inward rejection, largely unnecessary insofar as *halacha* is concerned, of one's own history and attachments.

Why do you think it is that G-d did not plant you in a *frum* family? Is there anyone who'd say it was just a small oversight on His part, or was it an aspect of the Divine plan? Why were we exposed to all that we were exposed to? One answer, repeated each *Pesach* at the *Seder*, is that each one of us has experienced slavery and redemption in our own way. Just as

the Jews had to go through the desert before meriting the Promised Land, so, too, with our individual exiles. To whatever degree the Jews experienced the desert, to that degree did they later appreciate *Eretz Yisroel*. To the extent that we experienced the desert of alienation from G-d, to that extent can we experience our greater closeness to Him. In hindsight, we can see how each person's exile is perfectly designed to achieve this.

What happens to many of us who have had to go through the desert, however, is that we seek to hide that fact, in order to gain "acceptance," acceptance based on a false identity.

I'm not advocating a reckless openness about what should remain pri-

### Considering a move to MONSEY?

For careful attention to your individual needs, call us today!

(914) 354-8445



# So Close and Yet So Far...

**So Close** - Only 30 minutes from NYC! **So Far** from the hustle and bustle of the city to our scenic & beautiful surroundings. We invite you to spend an elegant, memorable *Pesach* with the **Katz, Mehl & Schick** families at the -

## Woodcliff Lake Hilton

\*\*\*\* A Four Star Hotel \*\*\*\*

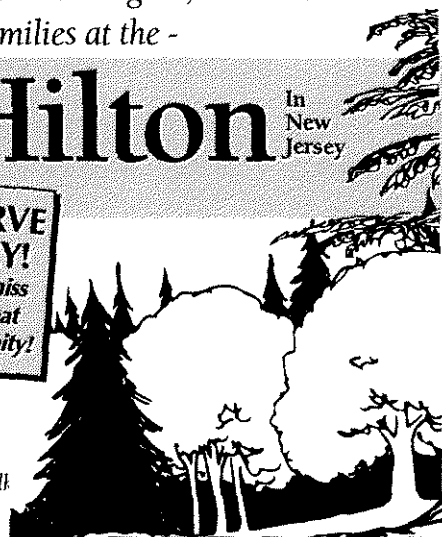
- Entire hotel exclusively for Pesach
- Under strict rabbinical supervision
- Cholov Yisroel, Non-Gebrochts, Shmura Matzoh only
- Transportation daily to & from NYC - Box lunch provided
- Featuring:

- Indoor Raquetball Courts
- Indoor Swimming Pool
- Tennis & Basketball Courts
- Sauna - Jacuzzi

- Roller Skating
- Hay Rides
- Finest Entertainment Nightly
- Health Club

- Supervised Day Camp
- Well-stocked Beis Medrash
- Beautiful Scenic Garden Walk
- Shiurim - Daf Yomi

**RESERVE EARLY!**  
Don't miss this great opportunity!



**DON'T DELAY CALL TODAY!!**

**718-263-1070**  
**516-295-4748**

Outside NYC  
during bus. hrs.  
please call

**718-972-1639**  
**800-637-4090**

פורים  
Treat your family  
and friends in ISRAEL  
to something special!

**ISRAGIFT**

Arranges the most exquisite  
משלוח מנות & delivers it  
Throughout ISRAEL!

**CALL 24 HOURS**  
**(201) 866-7667**  
**1-800-685-9218**

Free colored brochure  
mailed upon request.

All contents are with  
good מעשרות

vate. In fact, the point is not at all whether one does or does not share the truth of one's life with other people. What I'm talking about is how a *ba'al teshuva* relates to his own history in the privacy of his own heart.

#### EXCESS BAGGAGE, BABIES, AND BATH WATER

A related note: While on a trip to both coasts of the United States this summer, I was struck by how many times a particular question was brought up in conversation among women who had been observant a decade or more: Why did I leave my artistic talents behind me when I became *frum*? Why did I feel obliged to turn my back on my artistic pursuits?

The answer that came up repeat-

edly in these conversations is the obvious one: that it is a natural, logical process to initially reject all the trappings of secular society in favor of the *frum* society. If you're in a desert and want to cross over to the garden on the other side as quickly as possible, it is wise to leave your baggage behind. The struggle just to get your own self out of the desert is enough of a challenge, and the arrival in the garden enough of a reward; you don't need any heavy old suitcases hindering you in the new land. In other words, if you were a pianist, or a poet, or a painter, or a journalist, that identity is something you want to shed along with everything else you associate with it in your mind, everything that reminds you of that world's vain strivings and egotistical competitiveness. Most of all, we rejected our artistic pursuits because they had become religions. In the absence of G-d, we worshipped beauty. In an Orthodox life, however, an artistic pursuit can ultimately be a means of expressing one's connection to the Creator.

In the words of Rivka Glick, a poet whom I met in a religious women's writing workshop in Jerusalem:

*So many ba'al teshuvass  
throw out the baby  
with the bath water.*

*I did.*

*I wanted to junk  
all my treif past,  
to make a thorough job of it.  
So I threw out everything,  
Including me.*

*That was very scary  
(very)  
—not to be there any more.*

*Don't make  
my mistake.  
Throw out all the dirty water, yes.*

*But keep the baby.* ■

## PINCHAS MANDEL

Over 40 Years Experience In Kvura In Eretz Yisrael

Personal Responsibility Throughout Service—NO AFFILIATES

ORIGINATOR OF THE PRESENT METHOD

Highly Recommended by Gedolai Hador — Here and in Eretz Yisrael

1569-47th Street, Brooklyn, N.Y. 11219

**Day & Night Phone: (718) 851-8925**

פנוי עצמות נאר כדין — קיינע קאמפראמיסען

Chesed Shel EMES with Mesiras Nefesh... as understood and practiced by one active in the industry for more than half a century.

— Taharas Hanifrar Should Never Be Commercialized —

## Attention Bnei Torah

Bais Medrash Elyon (על שם הדב שרגא פיינעל מענדלאוויטץ זצ"ל) has opened in the Diamond Center in Downtown Los Angeles, 550 South Hill Street, Suite 1113. The Bais Medrash will be open all day, weekdays. Traveling and local *bnei Torah* are welcome to use the Bais Medrash and its facilities for Torah and *Tefilla*. A daily *Daf Yomi shiur*, presented by prominent *rabbonim*, takes place from 12:30 - 1:30 p.m., followed by *Mincha*.

**For further information:**

Tel: (213) 623-8488 • (800) 850-0700

Fax: (213) 623-1990



# Ovadia Levy won't be able to sell his lemons... but will he still have a good year?

Mr. Ovadia Levy is one of 3,496 farmers who are observing Shmitah in Eretz Yisroel this year. He will not be able to sell his lemons this year. He has faith that, like 7 years ago, he will once again be able to sell his lemons at a higher price *next year*. But how does he live this year? Thanks to the worldwide supporters of **Keren Hashviis**, the Center for Shmitah Observing Farmers, Ovadia will still have a good year this year. He and his family will



not go wanting and his produce will be distributed according to halacha.

In an age of rapidly expanding market opportunities, the farmers are making an enormous sacrifice to observe Shmitah. They need your support, encouragement and help to make it through the year. Become a partner in a mitzvah which comes around only once in 7 years. Answer the call of the leading Gedolei HaTorah.

**Help make it a  
good year for Ovadia,  
his family and  
3,495 other farmers!**

**YES!**

I wish to help the more than 3400 farmers in Eretz Yisroel who will observe Shmitah. Enclosed is my contribution of \$ \_\_\_\_\_

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY/STATE/ZIP: \_\_\_\_\_

*Please send your tax deductible contributions to:*

**KEREN HASHVIIS, U.S. Office**

84 William Street  
New York, NY 10038  
(212) 797-9000

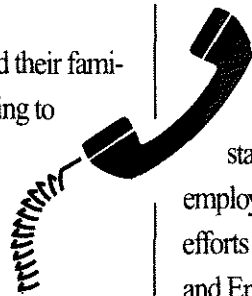
*Treasurers:* Rabbi Elya Svei,  
Rabbi Yaakov Perlow-  
Novominsker Rebbe

# Sometimes, Talk Is Action

Alleviating the suffering of out-of-work breadwinners and their families can be just a matter of talking to the right people. Your own employer, for example. Or the personnel director at your place of work. Speak to friends, relatives, even the guy who sits next to you on the bus every morning. Ask them if they have or know of job openings. Then pass the information along to Agudath Israel's Professional & Management Employment Services.

**Restoring a family's livelihood can be just that simple.**

Professional Management and Employment Services was created



to assist out-of-work breadwinners—individuals who have lost their jobs due to the troubled state of the economy—to regain employment. Thanks to the combined efforts of the Professional Management and Employment Services job network and the many caring people who consistently keep us apprised of job openings, hundreds of families in our community have had their means of support—and, along with it, their sholom bayis—restored.

For prospective employers, Professional Management and Employment Services



makes available a source of skilled, responsible professionals, many of whom have years of experience within their fields and are qualified to move into high-level corporate positions.

## ATTENTION JOB SEEKERS

If you are willing to relocate, Professional and Management



Employment Services' new interstate network, JOB TRACK, will keep you apprised of openings in other cities.

Call for information regarding positions currently available in Denver, Los Angeles, Chicago and South Bend, Indiana.

## Professional Management and Employment Services

A DIVISION OF AGUDATH ISRAEL OF AMERICA

Jerry Schiffman, Director, 620 Coney Island Avenue, Brooklyn, NY 11218, Phone (718) 436-1900, Fax (718) 436-1934



**Please take the time to review this list. If you know of any positions available in the following professions, let us**

Account Executive	Community Affairs	Industrial Engineer	Program Director/Social Services
Accountant	Coordinator	Information System Manager	Programmer
Actuary	Computer Graphics	Law Associate	Project Manager
Administrative Assistant	Computer Technician	Legal Editor	Psychologist
Advertising Executive	Construction Supervisor	Litigator	Public Relations
Banking Officer	Consultant	Marketing Executive	Purchasing Agent
Benefit Consultant	Controller	Mechanical Engineer	Quality Assurance
Biologist	Corporate Account Manager	Non Profit Administrator	Real Estate Manager
Bookkeeper	Credit & Collection Manager	Office Manager	Researcher
Business Manager	Customer Service Representative	Paralegal	Sales Representative
Buyer	Director of Operations	Pharmacist	Senior System Engineer
Chemist	Economist	Physicist	Staff Attorney
Chief Financial Officer	Electrical Engineer	Plant Manager	Stock Brokers
Civil Engineer	Food Service Manager	Personnel Directors	Supervisor
Commodities Trader	Financial Analyst	Portfolio Analyst	Tax Auditor
Communications	Fund Manager	Production Planner	Traffic Manager

## A Review Article

**Yesterday, Today and Forever: Exploring Contemporary Judaism from the Perspective of Jewish History, Vol. I,** by Rabbi Mordechai Katz (JEP/Feldheim Publishers, 1993, \$16.95)

### Why Study History?

Like any teacher, I've come to expect the groans that greet the announcement of a test or assignment. Yet, the lamentations that followed my mentioning the fact that we would be having a history lesson caught me by surprise. "What's the problem?" I asked.

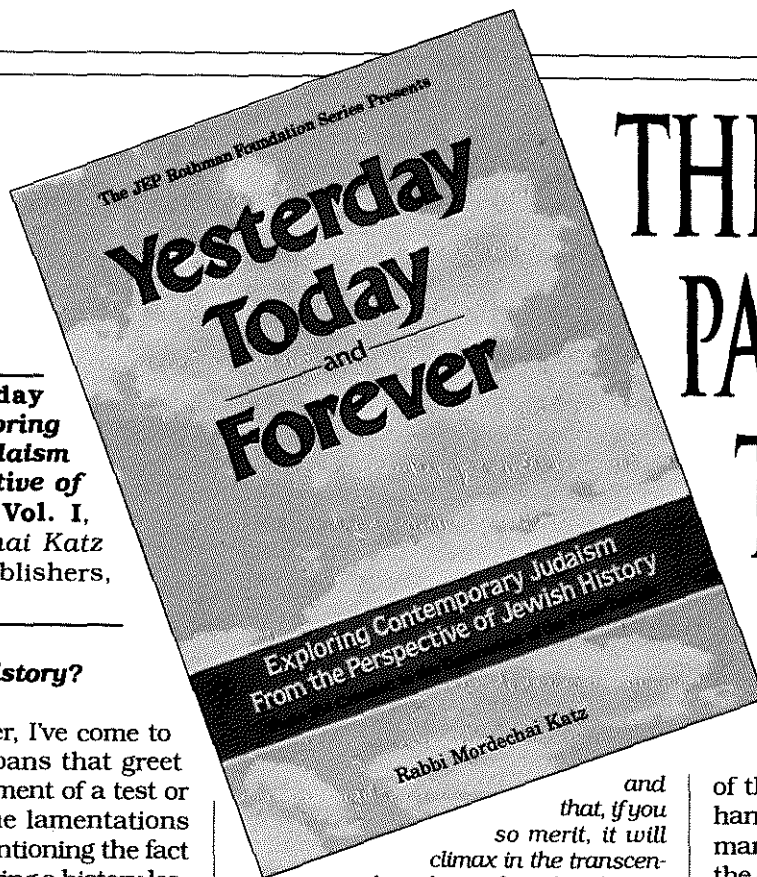
"Do we have to study that old stuff?" one student grimaced. "After all, that was then, and we're now."

He may have had a point. Can yesterday truly impact on today and tomorrow? In fact, the *Gemora* seemingly seconds the pupil's view with the comment that, "Whatever was, was" (Yoma 5b). Each generation faces its own set of circumstances, and lessons from the past can be misapplied easily. Perhaps it is best to let bygones, indeed, be bygones.

Moshe Rabbeinu, however, presented us with an opposing admonition, in his valedictory to the Jewish people: "Zechor yemos olam binu shenos dor vador—Remember the days of old, comprehend the years of each generation" (Devarim 32,7). To which Rashi makes two very pertinent comments:

"Remember the days of old"—Recall the harm that befell those who provoked Hashem. "Comprehend the years of each generation"—Be aware that history is building to a crescendo,

Rabbi Gevirtz, a member of the faculty of Yeshiva Rabbi Samson Raphael Hirsch, in Manhattan, is author of JEP's *Le Hovin Ul'haskil*, as well as several other books.



and that, if you so merit, it will climax in the transcendent days of Moshiach and Olam Habba.

An awareness of history—and of Jewish history, in particular—is therefore more than desirable; it is certainly relevant, for it can help us learn from the errors of the past (in the same vein of the observation, "Those who forget the past are condemned to repeat it") and to make us realize the potential glories of the future. And, as Rabbi Shlomo Rotenberg notes in the introduction to his monumental history *Toldos Am Olam*, Jewish history can enhance one's pride in his heritage, because it is the only national account that has extended throughout all of human existence—a true chronicle of "yemos olam."

### An Approach For Our Era

The question, then, is how this history should be presented. Is it best transmitted as a straight rendering of objective fact-after-fact, served unvarnished and without interpretation? Or should the history we learn be selective and annotated, part of a comprehensive lesson of facts and morals?

In his essay on Jewish history in *Selected Writings* (CIS, 1988), Rabbi Shimon Schwab, שליט"א, makes note

# THE PAST AS TEACHER

of the striking fact that the history handed down by our Sages seems remarkably incomplete. For instance, the *Gemora* and *Midrash* include only a few scattered references to the Chanuka story. Nor is there a comprehensive description of the Jewish revolts against the Romans. And whereas the *Nevi'im* and the *Anshei Knesses HaGedola* carefully recorded earlier events, warts and all, there was no officially recognized history after the cessation of *nevua* (prophecy). What we know of *Churban Bayis Sheini*, for example, comes in large part from the writings of Josephus Flavius, who certainly did not consult with the Torah leaders of the time.

Is our history best transmitted as a straight rendering of objective fact-after-fact, served unvarnished and without interpretation? Or should the history we learn be selective and annotated, part of a comprehensive lesson of facts and morals?

**HAT PLUS**

Large Selection of:

- BORSALINO
- BILTMORE
- STETSON
- PANIZZA
- RAFFAELLI



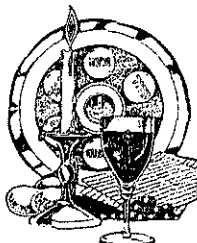
WE ALSO DRY CLEAN AND BLOCK HATS (ALL WORK DONE ON PREMISES)

LARGE SELECTION OF WHITE TIES

**SHIRTS • TIES • ACCESSORIES**

Daily 11:30 - 7  
Sun. 10:30 - 6  
Tues. 2:30 - 7

  463 E. 9th Street  
Eve. Hours Avail. (718) 469-7420

**PESACH PLANS?** 

There are many places advertised but The Friar Tuck Inn of the Catskills is the largest one with... **TORAH ATMOSPHERE!** AND complete programs for every member of the family.

Glatt Kosher, non-Gebrochts.  
Mehadrin min Mehadrin, over 500 Luxury Guestrooms, Private Sedorim accommodated (or Communal with Chazan), Nightly Shows during Chol Hamoed, Indoor Pool & Health Club (separate swimming), Day Camp, Tennis, Boating, all Sports.

**Moresh S'Asrah:** HaRav Meshulem Halevi Jungreis, **Cultural Program:** Rebbetzen Esther Jungreis, **Hashgocho:** HaRav Yehuda Leib Posner, **Caterer:** Mordy Joffe, Mgr. the Rose Castle, **Management:** Mr. Arthur Klass\* & Family.

Free Brochure:

**Exodus Tours Inc.**  
**718-645-7297**

\*no association with The Jewish Press

Why this sudden change in approach? The answer lies in the continuation of Moshe Rabbeinu's words cited above: "*She'al avicha veyagedcha zekeinecha ve'yomru lach—ask your father (about the days of old) and he will relate it to you; your elders, and they will explain it to you.*" (*Devarim, ibid.*) As Rabbi Shimshon Raphael Hirsch explains, "Your elders, who are gifted with wisdom and insight... will explain the connection between your origin and your mission to the world, with the sins and the phases of the education of the past generation." Only the "fathers and elders" (whom *Rasht* equates with the *Nevi'im* and *Chachamim*) who are truly qualified to interpret the past should do so. Once the era of the *Nevi'im* had ended, this ability to explain events was hampered, and it was much more difficult to redact and react to history.

Yet why couldn't the Sages have commissioned a simple recording of facts, exactly as they occurred? Because, says Rabbi Schwab, this would have accomplished little other

## MASTER DAF

the perfect review for daf yomi

Chazar the daf in 20 minutes on  
your way to ... anywhere!

Each tape consists of approximately 5 Blatt  
for only \$3.00 (plus S&H).

Tapes Now Available Are...

(6) תענית	(23) חובות
(7) מגילה	(13) נדרים
(6) מעד קטן	(11) נזיר
(5) הגדה	(10) סוטה
(25) יבמות	(19) גיטין
קידושין	

New Tapes Are Produced Constantly!

1-800-213-6626

In Israel, 03-579-4067



"the latest addition to your library"

**M**ost historical and biographical works today are written mainly with the purpose of titillating readers with (often unauthenticated) stories of their subjects' questionable behavior. This is not the purpose of Jewish history.

than satisfying our curiosity and perhaps, at times, tarnishing our ancestors. Indeed, most historical and biographical works today are written mainly with the purpose of titillating readers with (often unauthenticated) stories of their subjects' questionable behavior. This is not the purpose of Jewish history. Who are we, in our prophet-less time, to pass judgment on what we consider the errors of Torah societies of the last 2,000 years? (As for the uninformative minutiae of the past, perhaps here we can say, "Whatever was, was.") Rather, our task is to look back at moments of spiritual triumph and gain *chizuk* from the glorious deeds of our forebears. Writes Rabbi Schwab,

*We need inspiration from our forefathers in order to pass it on to posterity. And Torah-true historians do just that. There are very few Jewish history books on the market written in the spirit of yiras Shamayim. They had to glean from the few available sacred sources enough material to teach us the important lessons of the past which should guide our actions and illuminate our hashkafa.*

A worthwhile Jewish history book, then, is one which makes careful use of the proper Torah sources to recount past events that will inspire and teach us. The key is found in the passage quoted earlier: "*Binu shenos dor vador—Comprehend the years of each generation.*" History must be properly interpreted—by our revered Sages—so that it can help guide us today.



## A Unique Work

The appearance of the first volume of Rabbi Mordechai Katz's three-volume *Yesterday, Today, and Forever*, published by Feldheim in conjunction with JEP-Rothman Foundation, is thus a noteworthy event.

Rabbi Katz's years of experience as Director of Agudath Israel's Jewish Education Program, which have involved him in effective outreach to thousands of public school children, also have equipped him to make some important contributions to the Torah literary shelf.

As educator and historian Rabbi Joseph Elias notes in his preface, this is a "unique work." Its information is culled from traditional, sacred sources: *Tanach*, Talmud and Commentators. In addition, it presents the information not as dry facts, but in the context of relevant discussions in *mussar*, *hashkafa*, and *halacha*. In a unique format, it follows each history section with several such lessons. Thus, for example, the chapter on Avraham formulating and disseminating belief in *Hashem* is complemented by discussing (through stories and specific examples) how one can inspire others to love *Hashem* by showering them with kindness. There are also practical laws on reciting *berachos* correctly, thereby displaying one's appreciation to *Hashem*.

*Yesterday, Today, and Forever*, then, meets a basic requirement for a Jewish history book in that it approaches its subject matter with *yiras Hashem*. It is based on unimpeachable sources, and it employs history not just to ply us with data, but to prod us to examine the past to uplift our future. Because of its format and its clear, uncluttered prose, it is exceptionally appropriate for use in *yeshivos*, which have long been plagued with a dearth of proper Jewish history texts.

Volume One takes us from the Creation of the World through the Destruction of the First Temple. Volumes Two (extending the history through the era of the *Gaonim*) and Three (bringing the story up to the present) are scheduled to appear within the next two years, at one-year intervals. (Perhaps the upcoming vol-

umes will include maps and pictures, which would have much enhanced this first volume.) The complete three-volume work gives every indication of being a major contribution to Jewish

awareness, especially in helping younger readers realize that history need not be drudgery, but a source of fascinating lessons, applicable both today and forever. ■

## Rabbi Aryeh Schechter SOFER S'TAM



1558 41st St.  
Brooklyn, NY 11218  
We make "housecalls."  
(718) 972-4003

תורם • סופר  
ספר • חורף  
תפילין • מניין



## BIG APPLE COPY & PRINTING CENTER

87 NASSAU ST.  
NEW YORK, NY 10038  
(212) 962-4282  
(212) 267-9478

THURM BROS. WORLD CHEESE CO., INC., NEW YORK, N.Y.



# SMILE & GIVE CHEESE

This Purim, when you send your little ones out to deliver Mishloach Manos, send

along something special—Haolam Cheese.

Haolam Cheeses add variety to "Shalach Manos"—a wheel of Haolam Gouda or Muenster, our popular Smoked Cheese Sticks, or your favorite triangles.

And when you give a bottle of wine, a nice piece of fruit, and Haolam

Cheese, you're giving wholesome goodness—nature's finest gifts for this special holiday.

So this Purim, don't give stale cake, loose popcorn, or crumbling cookies. Give the gift that's good for you...and the little ones, too!

This year, smile, give cheese, and say...

HAPPY PURIM!

## HAOLAM

THE MOST TRUSTED NAME IN CHOLOVYISROEL CHEESE



# Books in Review

**Living Inspired**, by Akiva Tatz  
(Targum Press, Jerusalem, 1993,  
\$15.95)

In his first book, *Anatomy of a Search*, a best-seller in the Jewish world, Akiva Tatz recounted

his journey from medical school in South Africa to yeshiva in Jerusalem. Through the interesting medium of relating his own story and those of others who found their way back to Jewishness, he applied his power of incisive and penetrating analysis to a number of aspects of Torah observance.

Now, as a lecturer of Jewish philosophy to audiences throughout the world, his insights inspire thousands and draw many to explore a Torah lifestyle and Torah observance. His most recent book, *Living Inspired*, is

based on a number of his lectures. In it, he uses his unusual powers of analysis to reveal some of the underlying patterns of Torah thought and experience, and shows how these can illuminate our daily life. His stated goal: to make the deeper levels manifest and provide a guide to inspiration.

Rabbi Tatz succeeds in presenting profound concepts that are essentially beyond the ability of words to describe. The subjects on which he focuses are fascinating: silence, desire, intellect and imagination, beauty, inspiration and disappointment, the nature of laughter and its relationship to ordeals, and more.

This is a challenging book that is not to be casually read. It exercises the mind. But for one who desires to break through the limits of his own understanding, it has much to offer, crafted as it is to develop consciousness. While reading it, I often found myself digging into my own experience in order to grasp completely; then, suddenly, I would find that rather than being in the middle of an intellectual idea, I was actually living it. The experience was exhilarating.

Rabbi Tatz states: "To be spiritual one must be able to see around the corner! One has to be able to see into

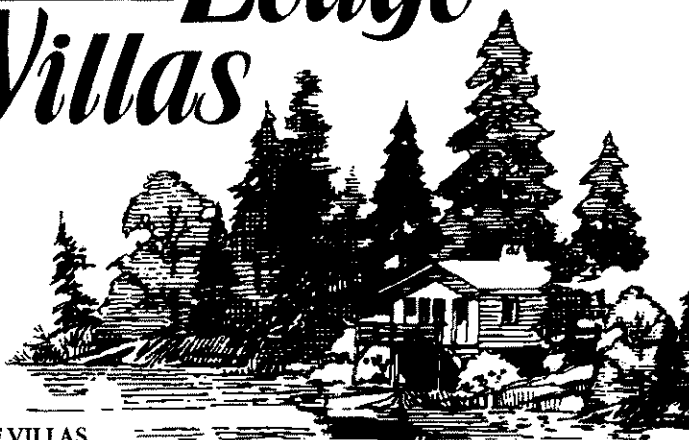
MANY ALREADY RESERVED!

## FINALLY...

The magnificent second home  
you've been waiting for – in a  
development designed exclusively  
for B'NAI TORAH.

# Laurel INTRODUCING Ledge Villas

Situated on a lovely expanse adjacent to Yeshiva South Fallsburg, New York, chosen especially to enhance the yeshivish ambiance of LAUREL LEDGE VILLAS.



Featuring 4,5,6 & 7 bedroom, one and two-story homes, this luxury development offers you two separate pools, tennis, basketball and handball courts, day camp and a spacious shul/bais medrash. Your home will be air-conditioned and winterized, furnished with all floor coverings and appliances and include year-round security and maintenance.

LAUREL LEDGE VILLAS will be designed under the accomplished supervision of builder Nachman Kanovsky, renowned for Vacation Village, Woodlake Village, Luxor Estates, and Elm Shade Estates.

LAUREL LEDGE VILLAS will only have 50 units, so call Elchonon at 718-692-4846 and we'll be happy to answer your questions about the brand new LAUREL LEDGE VILLAS.

## The Yitti Leibel HELPLINE

No Problem Is Big.  
No Problem Is Too Small.

- ☐ Is there some terrible thing happening in your family that you are afraid or ashamed to tell anyone?
- ☐ Are you a teenage or young adult having problems that are too difficult for you to handle?
- ☐ Are you single or married, and experiencing personal or inter-personal conflicts?
- ☐ Are you simply confronted with a situation that requires you to find an objective listener?

Some of the Torah community's highly skilled therapists are available to talk to you on the phone, with total anonymity.

H•O•U•R•S	
Monday-Friday (Day)	8:00 AM-12:00 Noon
Monday-Thursday (Eve.)	8:00 PM-11:00 PM
Sunday	9:00 AM-12:00 Noon
	9:00 PM-11:00 PM

**DIAL (718) HELP-NOW (435-7669)**

In Chicago call 1-800-HELP-023  
In New Jersey, Call 1-908-363-1010

This project has been approved  
by leading Torah authorities

a dimension which is essentially invisible from here." We find that we want to see around those corners, into the realm of the invisible, indescribable, ineffable. Rabbi Tatz gives a picture of *good* and extraordinary beauty that one begins to experience. Everyday life becomes full of fascinating clues to a greater knowledge of the way the world works.

Common life experiences and complex Torah ideas are woven together in a wonderful tapestry. Every moment in life takes on a significance, as if it carries a message being encoded just for us, challenging us to read those messages and understand what we are perceiving in the most elevated way. We are drawn to find untapped resources of imagination and understanding within ourselves.

It is clear why Rabbi Tatz's lectures are so popular and have drawn so many into Torah life. He has an extraordinary ability to make the deepest Torah thoughts accessible to newcomers to Torah without simplifying them, while at the same time inspiring people who have been Torah-observant all their lives to reach further and grasp what has always seemed just beyond them.

**Yaakov Branfman**

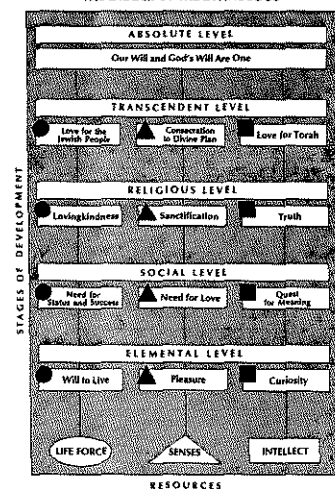
**Rabbi Branfman**, who lives in Jerusalem, is currently preparing a collection of lectures by the late Rabbi Simcha Wasserman, זצ"ל, for publication.

**Beyond Your Ego** by Dr. Judith Mishell, based on the creative insights of Dr. Shalom Srebrenik (C.I.S., Lakewood, N.J., 1991, \$24.95)

At first glance, this book, *Beyond Your Ego* by Dr. Judith Mishell—with quotes from social scientists and *gedolim* juxtaposed on the same page—seems like a pseudo-psychological *cholent*, since mental health experts and behaviorists by the very definition of their genre do not operate within a framework of Torah. Upon closer scrutiny, the reader perceives that Mishell hasn't attempted to clothe the psychological sciences in yarmulke and tzitzis, but instead painstakingly leads us along her own path of exploration and discovery. Indeed, she expresses a debt of gratitude to the widely-admired *kiruv* personality, Dr. Shalom Srebrenik.

At the outset, Mishell states that ten assumptions commonly internalized by society as truths are incorrect; i.e., there are no absolute rights and wrongs—that belief and action based on these assumptions inevitably lead to dissatisfaction. Mishell further asserts that the book's foundation is the "ancient but very relevant wisdom found in the Torah." She then proceeds to analyze various psychological problems and suggest solutions

#### THE LADDER OF THE DIVINE SOUL



by applying Torah insights.

This book will be of inestimable help to those slogging along in a morass of depression or grappling with wavering *emuna*. Yet, as even the most judiciously melded *cholent* may yield some slightly underdone bites, this superbly coherent presentation is weakened at times by incongruous emotionalism. For example, Mishell confesses to having explored Judaism initially because of her attraction to her future husband, who happened to be religious. This mars an

## Fifth Avenue CATERERS

**makes your Catered Affair AFFORDABLE!**



Because we offer so many fine locations throughout the metropolitan area, we are able to tailor our prices to the style, size and location you choose. Our three decades of experience is your guarantee of a lavish and spectacular Glatt Kosher Affair. Here's a partial listing of locations available to you!

<b>BROOKLYN</b> EL CARIBE COUNTRY CLUB IN EXCLUSIVE MILL BASIN  LA MER QUEENS SEPHARDIC JEWISH CENTER OF KEN GARDENS WHITESTONE JEWISH CENTER LITTLE NECK JEWISH CENTER UTOPIA JEWISH CENTER	<b>BRONX</b> RIVERDALE JEWISH CENTER RIVERDALE TEMPLE VILLA BARONE  FAR ROCKAWAY CONG. DARCHAY NOAM SUFFOLK COUNTY HUNTINGTON TOWN HOUSE ALL LEADING N.Y.C. HOTELS SHEPATON CENTRE/VISTA/ WALDOFF/PIERCE/VATTI/ PENTAGON/DEVELTNY MILTON	Many Other Choice Locations In Manhattan, Queens, Long Island, Westchester, New Jersey & Connecticut.  <b>OFF PREMISES CATERING</b>  AT THE LOCATION OF YOUR CHOICE INCLUDING YOUR HOME, TEMPLE, CLUB OR OFFICE.  <b>ONE CONVENIENT TELEPHONE NUMBER</b>  (718) <b>849-8817</b>	<b>NASSAU COUNTY</b> CREST HOLLOW COUNTRY CLUB  LEONARD'S OF GREAT NECK  MARRIOTT UNIONDALE  CONG. BETH SHOLOM LONG BEACH  CONNECTICUT CONG. AGUDAS SHOLOM STAMFORD	<b>WESTCHESTER</b> GLEN ISLAND CASINO NEW ROCHELLE  STOUFFERS INN WHITE PLAINS  RYE TOWNSHIP RYE TOWN HILTON  NEW JERSEY HILTON SOMERSET HILTON MEADOWLAND HILTON PARSIPANY MARRIOTT GLENPOINTE TEANECK
--	---	---	--	---

ת"ס

CLINICAL PSYCHOLOGIST

**DR. BENZION SOROTZKIN**

N.Y. STATE LICENSED

**ADULTS**

**AND**

**CHILDREN**

**(718) 633-3248**

**(718) 219-3867**



**MALOHN MIFAL**

**VISITING NEW YORK??**

Beautiful rooms, with kitchen facilities, in heart of Boro Park by day or week. Near Shuls, take-out foods, etc. Profits to Mifal Torah Vodaas.

Call **(718) 851-2969**

NO T.V.'s

otherwise purely intellectual outreach to as yet-uncommitted Jews who may not have a similar incentive to sweeten their quest.

Mishell occasionally indulges in metaphoric overkill, such as too-frequent references to the famous Novarodock *moshol* for body and soul, as "horse and rider."

Yet the overall appeal of Mishell's impressive research outweighs any detractors. Budding *ba'alei teshuva* will find this book a source of balm to psyche and intellect. Readers with the tools to comprehend the culled writings of Rav M.C. Luzzatto, Rav Y. M. Tucatzinsky, and Rav E. E. Dessler might well be motivated to seek out the original sources.

As an afterthought, on a personal level, this book has passed the great litmus test of all books. It evoked the faint twinges of the urge to do *teshuva*, to work harder to climb the ladder. To penetrate the complacency of an F.F.B. is no mean feat. The chart "Ladder of the Divine Soul" is so devastatingly on target that it alone is more than worth the price of the book.

*Beyond Your Ego* is well-crafted—and crafty. Mishell has achieved a clarity of analysis that could prove to be a much-thumbed blueprint for Torah living.

H. D. Wolpin

Mrs. Wolpin, a professional free-lance writer, lives in Brooklyn, New York.

#### DIGEST OF MEFORSHIM

לקוטי בתר לקוטי

מהרה"ג שמואל אלטער זצ"ל

Available at

**LEKUTEI**

c/o Yitzchok Rosenberg  
10 West 47th Street, Room 503  
New York, NY 10036  
(212) 719-1717

**20 Volumes on Torah, Perek, Medrash, Megilos and Talmud.**

Proceeds of sales distributed among Yeshivos and used for reprinting of volumes out-of-print

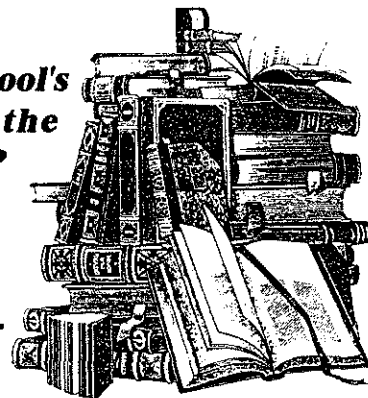
**PRICE: \$8.00 PER VOLUME**  
Pirkei Avos available

## CONSIDER YOUR DAUGHTER'S TORAH EDUCATION

**Is there a desirable, distinctive, well established religious dormitory High School for girls in the United States?**

**What are Tikvah High School's objectives in educating the young bas Torah of the 90's?**

**Why would traditional, wholesome, frum parents like you, send your daughter to a dormitory school?**



**What is Tikvah High School's "Religious Hashkofo"?**



Tikvah High School for Girls

Rebbetzin Sarah Greer  
Principal

765 Elm Street • New Haven, Connecticut 06511  
(203) 777-2200

We have prepared a brochure that gives you our answers and approaches to the questions above and other important aspects of Tikvah High School For Girls. Our brochure defines and explains the Tikvah Curricula, Faculty and Social Programs and it contains concise statements of our purpose, objectives and outlook.

*Our General Studies Program is taught by graduates of Yale University and other leading schools.*

For a brochure or more information please call Dr. Mordecai Biser at:  
**(203) 777-2200.**

**(718) 237-2988**

**(516) 569-4949**

**DR. ALAN TAJERSTEIN**  
Podiatric Medicine & Surgery Foot Specialist

- BUNIONS • CIRCULATION TESTING
- HAMMERTOES • ULCERATIONS
- INGROWN TOENAILS • X-RAY ON PREMISES • SPORTS MEDICINE
- PHYSICAL THERAPY

• Custom Made Orthotics for All Types of Shoe Gear • Most Insurance Plans Accepted  
5421 - 14th Avenue, Brooklyn, New York 11219 • 718-972-5000

## SECOND LOOKS

### "Schindler's List" —Unvisited

No, we don't do movie reviews in *The Jewish Observer*, for so many reasons that we need not bother mentioning any. But we do comment on various phenomena on the Jewish scene, and the popular and critical response to the recently released film, *Schindler's List*, has been phenomenal.

Jewry's tragic losses of World War II are of such proportions that we cannot risk forgetting their full scope nor the incredible pain they inflicted on us. It is thus with a mixture of hope and trepidation that we greet every new commemoration meant to convey the horror of the Holocaust. One can thus hardly ignore the Steven Spielberg movie, *Schindler's List*.

It brings to the screen what has been described as a gripping portrayal of how Nazi Party member Oskar Schindler, a real-life figure, succeeded in saving some 1200 concentration camp inmates by employing them as slave laborers in his enamel factory, at great personal cost.

Some critics have expressed disappointment with the film's focus on the scoundrel-turned-saint instead of on

the suffering of six million Jews; some have faulted the "happy ending" for the survival of Schindler's Jews, when the rest of the Six Million went up crematoria chimneys as smoke.

Our problem lies elsewhere. True, the broad movie-going public will now be much less vulnerable to the "arguments" of the historical revisionists that the Holocaust never really happened. *Schindler's List*, and the shelf-full of Oscars it seems slated to win, will make the Six Million a prominent part of the American consciousness. (The American public's willingness to accept the message of a commercial movie, while it can close its eyes to historical evidence, is grist for another discussion.)

But *Schindler's List* is a film that one cannot view under any circumstances—never mind in the public theater, for more modern schools that occasionally make field trips to see "important" films, or even at a screening within a controlled environment, or on a private VCR. Would-be viewers must be advised that *Schindler's List* includes scenes that earn it an "R" rating—not for violence, but for pornographic content. It is a film the *halacha* does not permit one to watch.

*Schindler's List* may make the winners' circle in cinematic creativity. It may serve as a benchmark for Holocaust awareness in the 90s. But it fails to meet our minimum standards of acceptability. And there is no way that the need to fulfill the command of "Zachor!" or the hope to better understand the Holocaust can permit watching the unacceptable. ■

Does your child find  
**READING HEBREW**  
difficult?

Order the new **READFORM**  
to help diagnose the problem.  
Send just five dollars and a  
self-addressed envelope to  
Rabbi Yossi Lieman  
3805 Fifteenth Avenue  
Brooklyn, N.Y. 11218  
Instructions are included.

## Rebbe:

Growing Baltimore Cheder has a  
Rebbe position opening for new class  
coming in school year  
**1994 - 95.**

Excellent opportunity for  
experienced Rebbe.

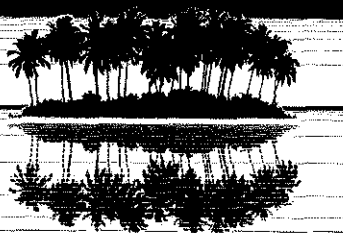
Days: (410) 426-0194  
Evening: (410) 358-4577

## ZELMAN STUDIOS

PHOTOGRAPHY AND VIDEO



623 CORTELYOU ROAD  
OFF OCEAN PARKWAY  
BROOKLYN, N.Y. 11218  
(718) 941-5500



### SECLUDED OCEANFRONT VILLA ON TROPICAL ISLAND

- Private pool
- 200 ft. private oceanfront
- 7 rooms/1 1/2 acres
- Stocked pantry with Kosher groceries
- Staff of 3 including cook

Weekly rentals \$1,500

Call for free brochure  
**(718) 376-5400**

## SILBINGER'S

**Men's Suits & Coats**  
1769 51st Street • (718) 854-1196

*Fine Men's Clothing*

*"Avenue Merchandise  
At Basement Prices!"*

Personal Attention Our Priority

- SUITS • RAINWEAR
- WOOL COATS
- SPORT COATS • SLACKS

For Your Convenience

Hours: Daily 11:00 am-9:00 pm  
Motzie Shabbos & Fridays By Appt.

*Silbinger's Suits You Best*





## Letters to the Editor

### COMMUNICATION GAP BETWEEN AUTHOR AND SUBJECT

To the Editor:

I found great excitement and gratification in the ways various letter-writers responded (Dec. '93) to Mr. Wolfson's article on the "Communication Gap" between those born *frum* and *ba'alei teshuva*. It is refreshing to read how different people view the

same phenomenon in such different ways. The author's response, however, was (in my view) too sweeping in his dismissal of the Jewish content of the feelings of the potential *ba'al teshuva*.

I cannot speak for everyone, but my own experiences are testimony that there are people, like me, who had an undeniable Jewish sensitivity in their pre-Torah days, an awareness that somehow must have reflected the glow of an inextinguishable spark from within. We *did* feel Jewish.

A turning point in my life took place on a Yom Kippur when my Italian girl-friend—let's call her Juliet—and I passed a *shul*. It was she who suggested that we look in. We entered the massive doors and were directed upstairs where the women were standing, very wrapped up in their prayer books. Some were beating their hearts in the confessional *Viduy*. Below we caught sight of the men all dressed in white robes with their *talliot* flowing from their heads over their shoulders. We even picked

## PESACH IN PARADISE MEXICO

FESTIVAL KOSHER TOURS UNDER THE EXCLUSIVE SUPERVISION OF THE VAAD HAKASHRUS OF BALTIMORE, PRESENTS THE ULTIMATE IN PESACH KOSHER TOURS.

- Shmura & Gebrocht.
- Glatt Kosher, Star-K Meat
- Cholov Yisroel
- Separate swimming, beach & pools
- Private resort, Exclusive to our group

- Ashkenazi & Sfaradi Menyanim
- Entertainment every Chol Hamoed night
- Water sports available on site
- Great fishing and snorkeling

JUST FOR CALLING WE WILL SEND YOU A \$10.00 OFF COUPON ON THE COOLEST AIR-CONDITIONED GIFT AROUND

\*One per adult, and must share the same room.

\*\*If ordered prior to January 1st 1994

KIDS STAY FREE AIRFARE - 2 FOR 1\*

VAAD HAKASHRUS  
APPROVED  
OF BALTIMORE

OUR  
5TH  
YEAR

call 1(800) 383-4862

or (717) 957-8150



## THE PESACH STANDARD SETTER

AT THE GRACIOUS OCEAN FRONT

### BERKLEY CARTERET HOTEL

ASBURY PARK, NEW JERSEY

- |   |   |
|---|---|
| ★ Highest Standard of Kashrus           | ★ Oceanfront Enclosed Heated Pool                 |
| ★ Seforim Stocked Bais Hamedrash        | ★ Full Health Club                                |
| ★ 2 Shuls                               | ★ Professional Day Camp and Night Patrol          |
| ★ 3 Ball Rooms                          | ★ Daily Daf Yomi                                  |
| ★ 15 Private Seder Rooms                | ★ Guest Speakers                                  |
| ★ Spectacular Tea Room                  | ★ Entertainment in keeping with the Yom Tov Ruach |
| ★ Oversized & Adjoining Rooms Available |   |

The Hotel Where Kashrus Is Not Limited To Food

The Newhouse Family / (718) 435-3200

## an invitation to... AUTHORS & ARTISTS

C.I.S. Publishers invites authors and artists to submit manuscripts and artwork for evaluation. We seek manuscripts in all areas of Judaica publishing with originality, creativity and high literary standard. Our editors develop and highlight the individuality of the author and our graphics department gives each book its own identity.

We welcome the opportunity to work with you.

**CIS**  
**PUBLISHERS**  
New York • London • Jerusalem

180 Park Avenue • Lakewood, NJ 08701  
(201) 905-3000 • Fax: (201) 367-6666  
In U.K.: 01-809-3723  
In Israel: 02-538-935

up the sounds of sobbing and sighing here and there.

After five minutes of sight-seeing in the synagogue, Juliet chose to leave. I told her that I wanted to stay on for a while. The haunting melodies sung by the *chazzan* later pierced my heart, and accompanied me long, long after I had left, along with indelible impressions of the gripping scene of a people close to G-d.

I did not become *frum* for another year, but at least I had some idea then of what I was looking for. Something very Jewish within me told me, "This is where I belong."

Mr. Wolfson's rejection of the possibility of Jewishness-before-education may be the case for some *ba'alei teshuva*, but not for all.

MARCIA WEBER  
Baltimore, MD

#### OF "BASAR BASAR" AND "BASAR KASHER"

To the Editor:

Rabbi Reisman's indictment of the "basar basar" butcher stores (JO Apr. '93) though meant (we believe) to be lighthearted, was unfortunate.

Six decades ago, our father, ה"ע, came to American shores. The *kashrus* scene was primitive, almost non-existent; the very stones were *treif*. He soon realized that if he were to stay a *Shomer Shabbos* Jew, he had but one choice: He began to work in, and ultimately opened, a "basar kasher" butcher shop.

The little shop never made much money; if the *kashrus* of yesterday's butcher stores were on so much lower a level, so were the profits. From the *parnassa* eked out by long days and hard work, the "basar kasher" butcher store sent three girls to Bais Yaakov and allowed a weary Jew the luxury of his *Shabbos*. Everything was kashered right there on premises—properly. What the consumer assumed he'd bought was what he got.

The "basar kasher" sign in our father's store was a sign, not of ignorance or *tarfus*; it was the proud symbol of one Jew's commitment to his Creator and His *mitzvos*.

And—he delivered.

MRS. MIRIAM STARK ZAKON, DR. EMMY  
STARK ZITTER, MRS. MARCIA STARK  
Jerusalem

#### UPDATE

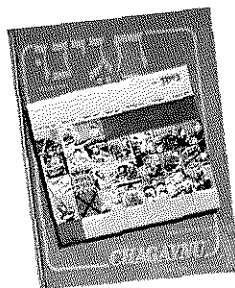
The description of the weekly shiur given by Rabbi Yisroel Reisman (author of "Mystery of the Missing Years" — Jan. '94, p. 16) failed to mention that the lecture series, which is sponsored by Agudath Israel of America's Torah Projects Division, now draws up to 900 attendees, making it perhaps the world's largest regular Torah lecture series.



4916 13th Ave., B'klyn, N.Y. 11219  
(718) 854-2911

## JUST IN TIME FOR PESACH! CHAGAYNU Volume 4

by Rabbi Eliezer Wenger



- \* A clear explanation of the laws of Pesach
- \* Close to 60 FULL COLOR photographs.
- \* Charts, illustrations, stories.
- \* A photographic visit to a Matzah Bakery.
- \* A mini-commentary on parts of the Haggadah.
- \* Close to 100 questions and answers analyzing aspects of Pesach.

\*Seder Korban Pesach, vowelized with a linear translation and transliteration. PLUS MUCH MORE.

**\$17.95** Send order to: Eliezer Wenger 383 Kingston Ave. #70  
Brooklyn, N.Y. 11213

FREE: Mention JO and receive a copy of Brochos Study Guide (\$9.95 value)

### INSURANCE BROKERS & CONSULTANTS Commercial, Industrial, Residential, Life & Health

# SHELBERN ASSOCIATES

6010 · 15th Avenue/Brooklyn, N.Y. 11219 718-851-7000

- PROFESSIONAL SERVICE •
- QUALITY INSURANCE CARRIERS •
- COMPETITIVE PREMIUMS •

BARBARA GOLDGRABEN/HESHY SCHWEBEL

# Index to Articles

## The Jewish Observer Vol. XXVI. Nos. 1-10

### AUTHORS

**Adahan, Miriam** When Children Are Poisoned With Criticism, Apr. '93

**Anonymous** Dor Yeshorim: Phase II (PS), Sept. '93; A Letter From an Anonymous *Talmid*, Dec. '93

**Astor, Yaakov** Day of Infamy, Dec. '93

**Belsky, Rabbi Hillel** The Sparks of Yosef, Mar. '93

**Berkowitz, Lynn M.** A Preacher of the Word of G-d: Rev. Isaac Leiser, ל"ט, Feb. '93

**Bloom, Rabbi Shmuel** Preparations for *Shmittah* in the Year Gone By, Oct. '93

**Bulman, Rabbi Nachman** A Healing Sun (review of Rabbi Samson Raphael Hirsch's *Shemesh Marpet*), Feb. '93

**Burnham, Bassi** Telshe (letter and poem), June '93

**Druck, Rabbi Yosef** Yona Gedalia Comes To Kishinev, Nov. '93

**Eisemann, Rabbi Moshe** From the River K'var to the Main and the Hudson (review of Rav Breuer's Commentary to *Yechezkel*), Dec. '93

**Feigenbaum, Rabbi Yitzchak** *Derech Eretz* & Common Sense: A Lost Art?, Nov. '93

**Feltman, Rabbi Yaakov** The Sword and the Sefer—The Life and Legacy of Rabbi Mordechai Weinberg, ל"ט, Apr. '93

**Finkelman, Rabbi Shimon** The Barriers of Golus (adapter), June '93

**Finkelstein, Ruth** A Conscience, a Conscience (poem), Sept. '93

**Freifeld, Dr. Sara E.** A Tribute To Rebbeitzin Feige Wasserman, ה"ט, Jan. '94

**Freund, Dovid** These Days of Awe in Israel, Oct. '93

**Friedenson, Joseph** Heroes of the Warsaw Ghetto, Mar. '93.

**Friedman, Chani** Mangled Roots, Bitter Fruits (intermarriage), Mar. '93

**Golding, Rabbi Yosef Chaim** "It's Not My Problem... Or Is It?" (adapter), Sept. '93

**Hassan, Rabbi Abraham** The Use of *Midrash* in Adult Education, May '93

**Herman, Lisa** Books in Review, Mar. '93

**Hollander, Rabbi Zvi Boruch** "T'hei Sheim Shamayim Misaheiv al Yadecha"—Inspiring Love for Hashem Through Our Actions (translator and adapter), Feb. '93

**Jolkovsky, Binyamin L.** Sacred Legacy or Photo Opportunity?, June '93; Priorities in Rescue, and Rebuilding Zion: *The Seventh Million* (review article), Oct. '93

**Jungreis, Esther** Memorials and the Silent Holocaust, June '93

**Kashkin, Yisrael** The Mirror (poem), Nov. '93

**Keller, Rabbi Chaim Dov** Family Values: A Torah Perspective, May '93; A *Talmid* Recalls his *Rebbe* (Rabbi Dovid Lifshitz, זצ"ל), Nov. '93

**Kirzner, Rabbi Yitzchok**, ל"ט The Barriers of Golus, June '93; Instilling *Middos* Tovos

in Our Children, Nov. '93

**Kupetz, Rabbi Moshe** The Use of *Midrash* in Adult Education, May '93

**Laufer, Bruchy** She Still Stands (poem), May '93

**Lazewnik, Libby** And Thou Shalt Love (poem), Apr. '93

**Lev, Menucha** "Avi Yesomin—The Father of Orphans", May '93; Instilling *Middos* Tovos in Our Children (adapter), Nov. '93

**Lubinsky, Menachem** Crown Heights: An Aberration? A Timely Warning? Or a Portent of Things to Come?, Sept. '93

**Margoshes, Miriam** The "Noda B'Yehuda": On The Occasion Of His 200th *Yahrzeit*, June '93; Yona Gedalia Comes to Kishinev (translator), Dec. '93

**Mayer, Eliyahu** "Whose Homework Is It, Anyway?", Apr. '93

**Mendelson, Rabbi Yehuda** Prelude to Judgment: Preparing for *Yamim Nora'im*, Sept. '93

**Mermelstein, Dr. Jacob** Confronting a *Derech Eretz* Crisis, Nov. '93

**Mermelstein, Soroh** Last Farewell to The *Rebbeitzin*, Dec. '93

**Perlow, Rabbi Yaakov** "T'hei Sheim Shamayim Misaheiv al Yadecha"—Inspiring Love For Hashem Through Our Actions, Feb. '93; The Clash Between Modernity and Eternity, Jan. '94

**Perr, Shoshana** Books in Review, Mar. '93

**Reisman, Levi** *Tanna Rabbanan*: The Rabbi Taught (SL), May '93; Schindler's Folly (SL), Dec. '93

**Reisman, Rabbi Yaakov** The Making of an Educated Kashrus Consumer, Apr. '93

**Reisman, Rabbi Yisroel** Mystery of the Missing Years, Jan. '94

**Rieder, Shmuel** Of Dedications And Reflections, June '93

**Rokowsky, Rabbi Yisroel** "It's Not My Problem... Or Is It?", Sept. '93

**Rosenblum, Rabbi Yonason** Electioneering in the Holy Land—Selecting A Chief Rabbi for Israel, Feb. '93; *Piety & Power* (review article), Oct. '93

**Shapiro, Rabbi Chaim** The Litvakes, May '93

**Sherer, Rabbi Moshe** Lessons of the "Dine Debacle," Sept. '93

**Shuster, Fyvel** Acts of the Unfaithful (review article), Jan. '94

**Svei, Rabbi Elya** The Mandate To Promote *Kiddush Sheim Shamayim*, Jan. '94

**Weinbach, Rabbi Mendel** The Lucky Winner, June '93

**Wengrov, Rabbi Charles** Introducing *Daf Hayomi* to Klal Yisroel, Nov. '93

**Wikler, Dr. Meir** Two "Ex's" and a "Why?", Mar. '93

**Willig, Rabbi David** The Ultimate *Shidduch*, Dec. '93

**Wolfson, Benjamin** Bridging the Communi-

cation Gap in the *Teshuva* Process, May '93

**Wolgernter, Feivel** Family Reunion in Dembowiec, June '93

**Wolpin, Rabbi Nisson** Continuity vs. Eternity: the State of American Jewry (PS), Mar. '93; Explosion on Tower One at the World Trade Center (SL), Mar. '93; When Women's Prayers Are Well Received... (SL), Mar. '93; Further Erosion of Halachic Standards in Israel (SL), Mar. '93; SCA at the Crossroads (SL), Apr. '93; "When Women's Prayers Are Well Received..." (PS), Apr. '93; Powerful Images, Meaningful Frames (PS), June '93; Rabbi Dovid Lifshitz, זצ"ל, An Appreciation, Nov. '93; Of Slogans And Substance (SL), Nov. '93; The Legacy of Rabbi Tzvi Shraga Grossbard, ל"ט, Dec. '93; Dateline Jerusalem: End of the Kollek Era (SL), Dec. '93; Lost Jewry's Spiritual Quest (SL), Jan. '94

**Zupnik, Rabbi Menachem** New Times, New Perspectives (SL), Jan. '94

**Zwiebel, Chaim Dovid** "Dear Mrs. Clinton" (Health Care) (PS), May '93; Tragedy Compounded: New York's New "Get Law", Sept. '93

### SUBJECTS

**Adult Education** The Use of *Midrash* in Adult Education/Rabbi Abraham Hassan and Rabbi Moshe Kupetz, May '93

**Advocacy** "Dear Mrs. Clinton" (Health Care) (PS)/Chaim Dovid Zwiebel, May '93

**Agudath Israel of America** Agudath Israel of America's Statement Regarding New NYS Get Law, Feb. '93; Tragedy Compounded: New York's New "Get Law"/Chaim Dovid Zwiebel, Sept. '93; A Statement From The *Moetzes Gedolei HaTorah* of Agudath Israel of America, Dec. '93

**Aguna** Tragedy Compounded: New York's New "Get Law"/Chaim Dovid Zwiebel, Sept. '93

**Assimilation** Continuity vs. Eternity: the State of American Jewry (PS), Mar. '93; Schindler's Folly (SL)/Levi Reisman, Dec. '93; Lost Jewry's Spiritual Quest (SL), Jan. '94

**Ba'al Teshuva** Letters/Feb. '93; Bridging the Communication Gap in the *Teshuva* Process/Benyamin Wolfson, May '93; "Bridging the Communication Gap"—Letters and a Response, Dec. '93; A Tribute to Rebbeitzin Feige Wasserman, זצ"ל/Dr. Sara E. Freifeld, Jan. '94

**Beis Din** "T'hei Sheim Shamayim Misaheiv al Yadecha"—Inspiring Love For Hashem Through Our Actions/Rabbi Yaakov Perlow, Feb. '93

**Books in Review** *Between the Lines*, Mar. '93; *A Child Like That*, Mar. '93; *My Special Brother*, Mar. '93; *It's All A Gift*, Mar.

- '93; *Teen Esteem—Parents, Friends, Siblings and You*, Mar. '93; *Powerful Images, Meaningful Frames* (PS), on *To Give Them Light*, June '93; *Piety & Power*/Yonason Rosenblum, Oct. '93; *Priorities in Rescue, and Rebuilding Zion* (review of *The Seventh Million and Dateline: Istanbul*)/Binyamin L. Jolkovsky, Oct. '93; *From the River Kvar to the Main and the Hudson* (on Rav Breuer's Commentary to *Yechezkel*)/Rabbi Moshe Eisemann, Dec. '93; *Acts of the Unfaithful* (on *Acts of Faith*)/Fyvel Shuster, Jan. '94
- Calendar** Mystery of the Missing Years/Rabbi Yisroel Reisman, Jan. '94
- Chief Rabbinate** Electioneering in the Holy Land/Yonason Rosenblum, Feb. '93; "Electioneering in the Holy Land: Selecting a Chief Rabbi" (PS), Mar. '93;
- Children** Two "Ex's" and a "Why?"/Dr. Meir Wikler, Mar. '93; *When Children Are Poisoned With Criticism*/Miriam Adahan, Apr. '93; "Whose Homework Is It, Anyway?"/Eliyahu Mayer, Apr. '93; *Instilling Middos Tovos in Our Children*/Rabbi Yitzchok Kirzner, adapted by Menucha Lev, Nov. '93; Letter from an Anonymous *Talmid*, Dec. '93
- Chinuch Atzmai** The Legacy of Rabbi Tzvi Shraga Grossbard, ל"ח, Dec. '93
- Communal Life** The Making of an Educated *Kashrus* Consumer/Rabbi Yaakov Reisman, Apr. '93; *SCA at the Crossroads* (SL), Apr. '93
- Communication** Bridging the Communication Gap in the *Teshuva* Process/Benyamin Wolfson, May '93; "Bridging the Communication Gap"—Letters and a Response, Dec. '93
- Computers** Letters, Apr. '93
- Conservative Judaism** Lost Jewry's Spiritual Quest (SL), Jan. '94
- Continuity** Continuity vs. Eternity: the State of American Jewry (PS), Mar. '93
- Conversion** Schindler's Folly (SL)/Levi Reisman, Dec. '93
- Crown Heights** Crown Heights: An Aberration? A Timely Warning? Or a Portent of Things to Come?/Menachem Lubinsky, Sept. '93
- Daf Yomi** Introducing *Daf Hayomi* to Klal Yisroel/Rabbi Charles Wengrov, Nov. '93
- Dead Sea Scrolls** *Tanna Rabbanan*: The Rabbinic Taught (SL)/Levi Reisman, May '93
- Divorce** Agudath Israel of America's Statement Regarding New NYS *Get* Law, Feb. '93; Two "Ex's" and a "Why?"/Dr. Meir Wikler, Mar. '93; Letters, June '93; *Tragedy Compounded*: New York's New "*Get* Law"/Chaim Dovid Zwiebel, Sept. '93; A Statement From The *Moetzes Gedolei HaTorah* of Agudath Israel of America, Dec. '93
- Dor Yeshorim** Dor Yeshorim: Phase II (PS), Sept. '93
- Family Values** Family Values: A Torah Perspective/Rabbi Chaim Dov Keller, May '93
- Federations** Continuity vs. Eternity: the State of American Jewry (PS), Mar. '93
- Feminism** When Women's Prayers Are Well Received... (SL), Mar. '93; "When Women's Prayers Are Well Received..." (PS), Apr. '93
- Festivals and Fast Days** Preparing for Yamim Nora'im/Rabbi Yehuda Mendelson, Sept. '93
- Genetic Diseases** Dor Yeshorim: Phase II (PS), Sept. '93
- German Jewry** A Healing Sun (review of *Shemesh Marpei*)/Rabbi Nachman Bulman, Feb. '93
- Get Law** Agudath Israel of America's Statement Regarding New NYS *Get* Law, Feb. '93; *Tragedy Compounded*: New York's New "*Get* Law"/Chaim Dovid Zwiebel, Sept. '93; A Statement From The *Moetzes Gedolei HaTorah* of Agudath Israel of America, Dec. '93
- Golus** The Barriers of *Golus*/Rabbi Yitzchok Kirzner, June '93; *Crown Heights: An Aberration? A Timely Warning? Or a Portent of Things to Come?*/Menachem Lubinsky, Sept. '93
- Hashgacha (Divine Providence)** "Avi Yesomim—The Father of Orphans"/Menucha Lev, May '93; *Day of Infamy*/Yaakov Astor, Dec. '93
- Hashkafa (Torah Philosophy)** "Thei Sheim Shamayim Misaheiv al Yadecha"—Inspiring Love For Hashem Through Our Actions/Rabbi Yaakov Perlow, Feb. '93; A Healing Sun (review of *Shemesh Marpei*)/Rabbi Nachman Bulman, Feb. '93; *Explosion on Tower One at the World Trade Center* (SL), Mar. '93; *Family Values: A Torah Perspective*/Rabbi Chaim Dov Keller, May '93; *The Barriers of Golus*/Rabbi Yitzchok Kirzner, June '93; *Prelude to Judgment: Preparing for Yamim Nora'im*/Rabbi Yehuda Mendelson, Sept. '93; *Instilling Middos Tovos in Our Children*/Rabbi Yitzchok Kirzner, adapted by Menucha Lev, Nov. '93; *Day of Infamy*/Yaakov Astor, Dec. '93
- Hatzala (Rescue)** *Priorities in Rescue, and Rebuilding Zion* (review of *The Seventh Million and Dateline: Istanbul*)/Binyamin L. Jolkovsky, Oct. '93; Letters, Jan. '94
- Health Care** "Dear Mrs. Clinton" (PS)/Chaim Dovid Zwiebel, May '93
- History** A Preacher of the Word of G-d: Rev. Isaac Leiser, ל"ח/Lynn M. Berkowitz, Feb. '93; *Heroes of the Warsaw Ghetto*/Joseph Friedenson, Mar. '93; *Tanna Rabbanan*: The Rabbinic Taught (SL)/Levi Reisman, May '93; Letters, May '93; Letters, June '93; *Introducing Daf Hayomi to Klal Yisroel*/Rabbi Charles Wengrov, Nov. '93; *Day of Infamy*/Yaakov Astor, Dec. '93
- Holocaust Memorial** Memorials and the Silent Holocaust/Rebbetzin Esther Jungreis, June '93; *Of Dedications And Reflections*/Shmuel Rieder, June '93
- Intermarriage** *Mangled Roots, Bitter Fruits*/Chani Friedman, Mar. '93; *Continuity vs. Eternity: the State of American Jewry* (PS), Mar. '93
- Israel—Education** The Legacy of Rabbi Tzvi Shraga Grossbard, ל"ח, Dec. '93
- Israel—Peace Process** These Days of Awe in Israel/David Freund, Oct. '93
- Israel—Politics** *Dateline Jerusalem: End of the Kollel Era* (SL), Dec. '93; *New Times, New Perspectives* (SL)/Rabbi Menachem Zupnik, Jan. '94
- Israel—Religion** Electioneering in the Holy Land/Yonason Rosenblum, Feb. '93; Further Erosion of Halachic Standards in Israel (SL), Mar. '93; "Electioneering in the Holy Land: Selecting a Chief Rabbi" (PS), Mar. '93; *Preparations for Shmittah in the Year Gone By*/Rabbi Shmuel Bloom, Oct. '93; *The Legacy of Rabbi Tzvi Shraga Grossbard*, ל"ח, Dec. '93; *New Times, New Perspectives* (SL)/Rabbi Menachem Zupnik, Jan. '94
- Israel—Social Comment** Of Slogans And Substance (SL), Nov. '93
- Jews in Europe** The Litvakkes/Rabbi Chaim Shapiro, May '93; *Powerful Images, Meaningful Frames* (PS), June '93; *Family Reunion in Dembowiec*/Feivel Wolgelernter, June '93
- Jews in Former USSR** Yona Gedalia Comes to Kishinev/Rabbi Yosef Druck, Dec. '93
- Jews in Europe** *Heroes of the Warsaw Ghetto*/Joseph Friedenson, Mar. '93; *Sacred Legacy or Photo Opportunity?*/Binyamin L. Jolkovsky, June '93; *The "Noda B'Yehuda": On The Occasion Of His 200th Yahrzeit*/Miriam Margoshes, June '93
- Jews in USA** A Preacher of the Word of G-d: Rev. Isaac Leiser, ל"ח/Lynn M. Berkowitz, Feb. '93; *Mangled Roots, Bitter Fruits*/Chani Friedman, Mar. '93; *Continuity vs. Eternity: the State of American Jewry* (PS), Mar. '93; *The Sparks of Yosef*/Rabbi Hillel Belsky, Mar. '93; *The Sword and the Sefer*—Rabbi Mordechai Weinberg, ל"ח/Rabbi Yaakov Feitman, Apr. '93; *SCA at the Crossroads* (SL), Apr. '93; Letters, Apr. '93; *Family Values: A Torah Perspective*/Rabbi Chaim Dov Keller, May '93; Letters, May '93; *Lessons of the "Dine Debaale"*/Rabbi Moshe Sherer, Sept. '93; *Crown Heights: An Aberration? A Timely Warning? Or a Portent of Things to Come?*/Menachem Lubinsky, Sept. '93; *Lost Jewry's Spiritual Quest* (SL), Jan. '94
- Journalism** A Preacher of the Word of G-d: Rev. Isaac Leiser, ל"ח/Lynn M. Berkowitz, Feb. '93; Letters, Mar. '93; *Piety & Power* (review article)/Yonason Rosenblum, Oct. '93
- Kashrus** The Making of an Educated *Kashrus* Consumer/Rabbi Yaakov Reisman, Apr. '93; Letters, June '93
- Kiruv** Letters, Feb. '93; *The Sparks of Yosef*/Rabbi Hillel Belsky, Mar. '93; *Bridging the Communication Gap in the Teshuva Process*/Benyamin Wolfson, May '93; *The Use of Midrash in Adult Education*/Rabbi Abraham Hassan and Rabbi Moshe Kupetz, May '93; "It's Not My Problem... Or Is It?"/Rabbi Yisroel Rokowsky, Sept. '93; "Bridging the Communication Gap"—Letters and a Response, Dec. '93; *A Tribute to Rebbetzin Feige Wasserman*, ע"ה/Dr. Sara E. Freifeld, Jan. '94
- Media** *Family Values: A Torah Perspective*/Rabbi Chaim Dov Keller, May '93; *Protecting Our Homes From the Influence...* (wwwc), Dec. '93
- Middos (Character Training)** The Lucky Winner/Rabbi Mendel Weinbach, June '93; *Confronting a Derech Eretz Crisis*/Dr. Jacob Mermelstein, Nov. '93; *Derech Eretz & Common Sense: A Lost Art?*/Rabbi Yitzchak Feigenbaum, Nov. '93; *Instilling*

*Middos Tovos* in Our Children/Rabbi Yitzchok Kirzner, adapted by Menucha Lev, Nov. '93

**Midrash** The Use of *Midrash* in Adult Education/Rabbi Abraham Hassan and Rabbi Moshe Kupetz, May '93; Letters, Sept. '93

**Mishna** *Tanna Rabbanan*: The Rabbis Taught (SL)/Levi Reisman, May '93

**Narrative** Heroes of the Warsaw Ghetto/Joseph Friedenson, Mar. '93; "Avi Yesomim—The Father of Orphans"/Menucha Lev, May '93; The Lucky Winner/Rabbi Mendel Weinbach, June '93; Last Farewell to the *Rebbe*/Rebbeztzin Sima Feinstein, ע"ה/Mrs. Soroh Mermelstein, Dec. '93

**Orthodoxy** SCA at the Crossroads (SL), Apr. '93; Lessons of the "Dine Deba'le"/Rabbi Moshe Sherer, Sept. '93; *Piety & Power*/Yonason Rosenblum, Oct. '93; The Mandate To Promote *Kiddush Shem Shamayim*/Rabbi Elya Svei, Jan. '94; The Clash Between Modernity and Eternity/Rabbi Yaakov Perlow, Jan. '94; Acts of the Unfaithful (book review)/Fyvel Shuster, Jan. '94

**Personalities** The Sword and the *Sefer*—Rabbi Mordechai Weinberg, זצ"ל/Rabbi Yaakov Feitman, Apr. '93; A *Talmid* Recalls his *Rebbe* (Rabbi Dovid Lifshitz, זצ"ל), Nov. '93; Rabbi Dovid Lifshitz, זצ"ל, An Appreciation, Nov. '93; Legacy of Rabbi Tzvi Shruga Grossbard, זצ"ל, Dec. '93

**Personalities** A Preacher of the Word of G-d: Rev. Isaac Leiser, זצ"ל/Lynn M. Berkowitz, Feb. '93; The "Noda B'Yehuda": On The Occasion Of His 200th *Yahrzeit*/Miriam Margoshes, June '93; Introducing *Daf Hayomi* to Klal Yisroel (Rabbi Meir Shapito)/Rabbi Charles Wengrov, Nov. '93; A *Talmid* Recalls his *Rebbe* (Rabbi Dovid Lifshitz, זצ"ל)/Rabbi Chaim Dov Keller, Nov. '93; The Legacy of Rabbi Tzvi Shruga Grossbard, זצ"ל, Dec. '93; Last Farewell to The *Rebbeztzin*—Rebbeztzin Sima Feinstein, ע"ה/Mrs. Soroh Mermelstein, Dec. '93; A Tribute to Rebbeztzin Feige Wasserman, ע"ה/Dr. Sara E. Freifeld, Jan. '94

**Poetry** And Thou Shalt Love/Libby Lazewnik, Apr. '93; She Still Stands/Bruchy Laufer, May '93; Telshe/Bassi Burnham, June '93; A Conscience, a Conscience/Ruth Finkelstein, Sept. '93; The Mirror/Yisrael Kashkin, Nov. '93

**Public Image** "Thei Sheim Shamayim *Misheiv al Yadecha*"—Inspiring Love For Hashem Through Our Actions/Rabbi Yaakov Perlow, Feb. '93; Lessons of the "Dine Deba'le"/Rabbi Moshe Sherer, Sept. '93; *Piety & Power* (review article)/Yonason Rosenblum, Oct. '93; The Mandate To Promote *Kiddush Shem Shamayim*/Rabbi Elya Svei, Jan. '94; The Clash Between Modernity and Eternity/Rabbi Yaakov Perlow, Jan. '94; Acts of the Unfaithful (review article, *Acts of Faith*)/Fyvel Shuster, Jan. '94

**Rabbi Samson Raphael Hirsch** A Healing Sun (review of *Shemesh Marpet*)/Rabbi Nachman Bulman, Feb. '93

**Reform Judaism** Further Erosion of

Halachic Standards in Israel (SL), Mar. '93; Letters, Mar. '93; Schindler's Folly (SL)/Levi Reisman, Dec. '93; Acts of the Unfaithful (review article)/Fyvel Shuster, Jan. '94; Lost Jewry's Spiritual Quest (SL), Jan. '94

**Remembering** Memorials and the Silent Holocaust/Rebbeztzin Esther Jungreis, June '93; Of Dedications And Reflections/Shmuel Rieder, June '93; Sacred Legacy or Photo Opportunity?/Binyamin L. Jolkovsky, June '93; Telshe/Bassi Burnham, June '93; Powerful Images, Meaningful Frames (PS), June '93

**Review Article** *Piety & Power*/Yonason Rosenblum, Oct. '93; Priorities in Rescue, and Rebuilding Zion (review of *The Seventh Million* and *Dateline: Istanbul*)/Binyamin L. Jolkovsky, Oct. '93; From the River Kvar to the Main and the Hudson (on Rav Breuer's Commentary to *Yechezkel*)/Rabbi Moshe Eisemann, Dec. '93; Acts of the Unfaithful (on *Acts of Faith*)/Fyvel Shuster, Jan. '94

**Russian Jews** The Sparks of Yosef/Rabbi Hillel Belsky, Mar. '93

**Shmittah** Preparations for *Shmittah* in the Year Gone By/Rabbi Shmuel Bloom, Oct. '93; Mystery of the Missing Years/Rabbi Yisroel Reisman, Jan. '94

**Social Comment** Two "Ex's" and a "Why?"/Dr. Meir Wikler, Mar. '93; Confronting a *Derech Eretz* Crisis/Dr. Jacob Mermelstein, Nov. '93; *Derech Eretz* & Common Sense: A Lost Art?/Rabbi Yitzchak Feigenbaum, Nov. '93; The Ultimate *Shidduch*/Rabbi David Willig, Dec. '93; Protecting Our Homes From the Influence...(www), Dec. '93

**Special Children** Books in Review, Mar. '93

**Synagogue Council of America** SCA at the Crossroads (SL), Apr. '93

**Tefilla (Prayer)** When Women's Prayers Are Well Received... (SL), Mar. '93; "When Women's Prayers Are Well Received..." (PS), Apr. '93

**Tenach** From the River Kvar to the Main and the Hudson (review of Rav Breuer's Commentary to *Yechezkel*)/Rabbi Moshe Eisemann, Dec. '93

**Terrorism** Explosion on Tower One at the World Trade Center (SL), Mar. '93

**Time of Death** "Dear Mrs. Clinton" (PS)/Chaim Dovid Zwiebel, May '93

**Torah Im Derech Eretz** A Healing Sun (review of *Shemesh Marpet*)/Rabbi Nachman Bulman, Feb. '93

**Torah Study** Letters, Apr. '93; Introducing *Daf Hayomi* to Klal Yisroel/Rabbi Charles Wengrov, Nov. '93; A *Talmid* Recalls his *Rebbe* (Rabbi Dovid Lifshitz, זצ"ל)/Rabbi Chaim Dov Keller, Nov. '93

**Translations and Adaptations** "Thei Sheim Shamayim *Misheiv al Yadecha*"—Inspiring Love For Hashem Through Our Actions/Rabbi Yaakov Perlow, translated and adapted by Rabbi Zvi Boruch Hollander, Feb. '93; The Barriers of *Golus*/Rabbi Yitzchok Kirzner, adapted by Rabbi Shimon Finkelman, June '93; Instilling *Middos Tovos* in Our Children/Rabbi Yitzchok Kirzner, adapted by Menucha Lev, Nov. '93; Yona Gedalia Comes to

Kishinev/Rabbi Yosef Druck, translated by Miriam Margoshes, Dec. '93; The Mandate To Promote *Kiddush Shem Shamayim*/Rabbi Elya Svei, Jan. '94; The Clash Between Modernity and Eternity/Rabbi Yaakov Perlow, Jan. '94

**TV** Family Values: A Torah Perspective/Rabbi Chaim Dov Keller, May '93; Protecting Our Homes From the Influence...(www), Dec. '93

**Warsaw Ghetto** Heroes of the Warsaw Ghetto/Joseph Friedenson, Mar. '93

**Weddings** The Ultimate *Shidduch*/Rabbi David Willig, Dec. '93

**Women** When Women's Prayers Are Well Received... (SL), Mar. '93; "When Women's Prayers Are Well Received..." (PS), Apr. '93; Last Farewell to the *Rebbeztzin*—Rebbeztzin Sima Feinstein, ע"ה/Mrs. Soroh Mermelstein, Dec. '93; A Tribute to Rebbeztzin Feige Wasserman, ע"ה/Dr. Sara E. Freifeld, Jan. '94

**World War II** Heroes of the Warsaw Ghetto/Joseph Friedenson, Mar. '93; Family Reunion in Dembowiec/Feivel Wolgelemtner, June '93; Day of Infamy/Yaakov Astor, Dec. '93; Letters, Jan. '94

**World War II: Rescue** Priorities in Rescue, and Rebuilding Zion (review of *The Seventh Million* and *Dateline: Istanbul*)/Binyamin L. Jolkovsky, Oct. '93; Letters to the Editor, Jan. '94

**Yeshiva Education** Letter from an Anonymous *Talmid*, Dec. '93

**Yeshivos** The Sword and the *Sefer*—Rabbi Mordechai Weinberg, זצ"ל/Rabbi Yaakov Feitman, Apr. '93; "Whose Homework Is It, Anyway?"/Eliyahu Mayer, Apr. '93; Letters, Apr. '93; Letters, Sept. '93; A *Talmid* Recalls his *Rebbe* (Rabbi Dovid Lifshitz, זצ"ל)/Rabbi Chaim Dov Keller, Nov. '93; Letters, Nov. '93

**Zionism** Priorities in Rescue, and Rebuilding Zion (review of *The Seventh Million* and *Dateline: Istanbul*)/Binyamin L. Jolkovsky, Oct. '93; Of Slogans And Substance (SL), Nov. '93; New Times, New Perspectives (SL)/Rabbi Menachem Zupnik, Jan. '94

S.L.= Second Looks  
P.S.= PostScript  
W.W.C.= "... (with & without comment)  
For reprints or back issues, write to  
The Jewish Observer,  
84 William Street, N.Y. 10038  
or call 212-797-9000

נא ללמוד ולהתפלל לרפואה שלמה  
בזמן הילול

חיים ישראל שלמה  
בן שירה לי נ"י

סצריק רחמי שמים



### AGUDATH ISRAEL FILES BRIEF BEFORE U.S. SUPREME COURT ON KIRYAS JOEL CASE

WASHINGTON — A veritable Sword of Damocles hangs over any attempt to legally accommodate the special needs of religious practitioners and communities in this country, as the result of a series of judicial rulings and governmental decisions that all too often convert the principle of governmental *neutrality* toward religion into *hostility* toward religion.

So argued Agudath Israel of America in a brief filed before the U.S. Supreme Court in January, as the nation's highest tribunal prepares to rule on the case of Kiryas Joel, a predominantly Chasidic village granted the right by New York State to establish its own school district in order to provide secular government-funded special education services to the approximately 200 severely handicapped children of the community in a culturally compatible environment that maximizes the children's ability to develop into productive citizens.

A friend-of-the-court brief, the Agudath Israel document invokes some of the broader church-state and accommodation issues raised by the case, beyond the specifics of the Kiryas Joel situation.

### AGUDATH ISRAEL EARTHQUAKE RELIEF FUND TO AID L.A. MOSDOS

LOS ANGELES — As the Jewish community in the Los Angeles region begins putting the pieces back together after the devastating earthquake that struck the area in mid-January, a special fund has been set up by Agudath Israel of California to help the several yeshivos, synagogues and other Torah institutions that incurred serious damage in the disaster.

Rabbi Zvi Boruch Hollander, director of Agudath Israel of California, who personally toured some of the most hard hit areas, reported that several yeshiva and synagogue buildings in the San Fernando Valley and in the broader Los Angeles region suffered substantial structural damage.

A number of landlords of residential buildings and owners of commercial sites absorbed heavy losses, he added.

Many homeowners incurred substantial property damage. Near the epi-

center, entire homes were destroyed by fires triggered by the quake. Other families, farther from ground zero, saw their chimneys collapse or even whole sides of their houses fall in. Others suffered smaller but nonetheless costly losses.

Agudath Israel of California has been closely in touch with federal, state, and local emergency management and disaster aid officials, and has been serving as a conduit to the community of vital information on application procedures for emergency grants and loans and location of processing centers.

In addition, in late January, Mordechai Avigdor, associate general counsel for Agudath Israel of America, briefed a meeting of California yeshiva principals and administrators on federal disaster aid.

Contributions can be sent to: Agudath Israel Earthquake Relief Fund, Agudath Israel of California, 137 North Larchmont Boulevard #181, Los Angeles, CA 90004.

### AGUDATH ISRAEL WELCOMES FEDERAL GRAND JURY ON CROWN HEIGHTS MURDER

NEW YORK — Agudath Israel of America welcomed the news in late January that a federal grand jury will be empaneled to seek prosecution of those responsible for the murder of Yankel Rosenbaum. At the same time, the organization expressed its dismay that the investigation, as implied in reports, would limit its focus to the murder only.

Agudath Israel, which has long pressed for a full-scale federal investigation into the Crown Heights events of August 1991, has consistently urged that the probe include both the murder of Yankel Rosenbaum as well as the broader criminal issues raised by the three days of anti-Jewish rioting — including violations of both civil rights and civil disorders statutes.

With regard to another question raised by the announcement, Agudath Israel attorneys say that the empanelment of a federal grand jury does not necessarily foreclose a new state prosecution in the Rosenbaum murder at some later time against suspects who have not yet been tried, in the event that the Justice Department's inquiry does not lead to a prosecution on the stricter federal civil rights grounds.

### INCREASE IN AID FOR IMMIGRANT STUDENTS PASSED BY CONGRESS

WASHINGTON — An appropriations bill that will substantially increase the funding that yeshivos and other schools across the country receive to help educate immigrant students has been passed by Congress and signed into law by President Clinton. The \$39 million approved for the aid in the final version of the measure will boost current levels of assistance by \$9 million. Agudath Israel of America had submitted a detailed memorandum to key members of Congress last year urging a budget increase.

### GEORGIAN CHIEF RABBI, WELCOMED BY 250 ORTHODOX LEADERS AND ACTIVISTS,

NEW YORK — Rabbi Ariel Levine, newly-appointed Ashkenazic Chief Rabbi of the Republic of Georgia, was warmly welcomed in New York in mid-January by 250 Orthodox Jewish activists and several of Orthodoxy's most prominent rabbinical authorities, at a reception sponsored by Agudath Israel's Vaad L'Hatzolas Nidchei Yisroel.

Rabbi Levine, with the quiet help of Vaad L'Hatzolas Nidchei Yisroel emissaries, discovered his Jewish heritage and valiantly studied and taught Torah to others at grave risk during the dark years of the 1980's when religion was all but eradicated in the former Soviet republic.

He was in the U.S. for two days to build support for Jewish outreach projects in the republics of Georgia and Azerbaijan sponsored by the Vaad.

## LAYEHUDIM HAYSA ORAH

The Jews have *orah* - the light of Torah

You can bring the *ohr* of Torah into your home by following the *Luach* for Mishnah and Halacha Yomit.

Thousands do so and enjoy Torah every day; you can too!

We will send you the *luach* free of charge.

**Rabbi Elias Karp**  
4701 15th Avenue, Apt. 3C  
Brooklyn, NY 11219  
(718)851-0770

In memory of Charles and Mrs. Batt, Hartford, Connecticut

# ArtScroll presents two indispensable works for the Jewish home — The Torah and the Talmud



## THE STONE EDITION the CHUMASH

*is the English language Torah for the future. In only a few weeks — it is in its third printing with a fourth about to go on press.*

- The Hebrew text of the Torah, Haftaros, and Megillos; Onkelos and Rashi — all newly set and corrected
- A new dignified and literate English translation
- An original anthologized commentary, in the classic ArtScroll manner
- Insights and elucidations from contemporary thinkers.

The ancient wine of Sinai presented in today's vernacular **all in one volume!**  
By **Rabbi Nosson Scherman** with a team of scholars.

## THE SCHOTTENSTEIN EDITION TALMUD BAVLI

*is acclaimed around the world as the finest of the genre — for those who wish to study the Talmud in the classic manner, with all the challenge and excitement of the ba'is medrash*

**Sixteen volumes now in print:**

- Eruvin (complete in 2 volumes)
- Beitzah (complete in 1 volume)
- Taanis (complete in 1 volume)
- Megillah (complete in 1 volume)
- Nazir (complete in 2 volumes)
- Gittin (complete in 2 volumes)
- Kiddushin (complete in 2 volumes)
- Bava Metzia volume I and volume II
- Bava Basra volume I
- Sanhedrin volume I
- Makkos (complete in 1 volume)



**TWO VERY DIFFERENT — AND VERY IMPORTANT — LOOKS AT JEWISH HISTORY**

*Jewish History told by master narrator*  
**RABBI BEREL WEIN**

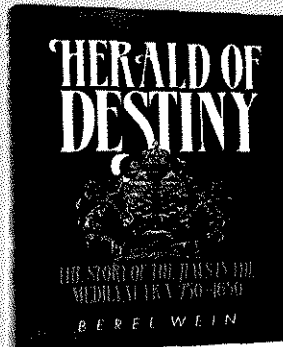
## HERALD OF DESTINY

*The Story of the Jews  
in the Medieval Era  
750-1650*

A BIG book. A MAJOR book. A MEMORABLE book.  
The companion volume to the ever-popular

## Triumph of Survival

*The Story of the Jews in the Modern Era 1650-1990*



*The most beloved new book in years —*

## LIEUTENANT BIRNBAUM

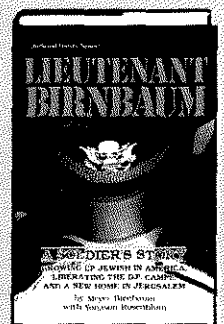
*From the halls of  
East New York  
to the shores  
of Normandy...  
and the liberation  
of the concentration camps ...*

*"Pick up this book...  
you won't put it down!"*

Join up with

**MEYER BIRNBAUM**

in an inspiring, panoramic, fascinating life.

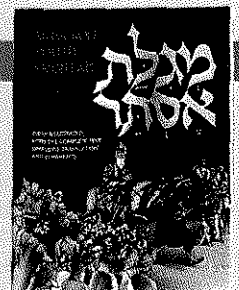


**BY POPULAR DEMAND — AN OLD CLASSIC — NOW BACK IN PRINT...**

## THE YOUTH MEGILLAH

The Book of Esther with complete Hebrew text and a page-by-page synopsis to help children follow the narrative; the blessings, and laws of Purim. Designed for youngsters, this beautiful book brings a classic to life. Large page size (8 1/2" x 11"), full-color illustrations, and a sturdy binding. By **Rabbi Nosson Scherman** and **Meir Zlotowitz**; illustrated by Michael Horen.

**NEW POPULAR-PRICED EDITION**



Available now at Hebrew booksellers or call: (718) 921-9000 / out of NYS: 1-800-MESORAH / Fax: (718) 680-1875