

# whY I Matter

שבילי נברא העולם (סנהדרין לו)

Edited by Yedidye Hirtenfeld

סיון יז' - כ"ג תש"ע

May 30 to June 5 2010

Volume 11 #34

## Shlach

## שלח

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### זמנים

#### Weekdays

#### Shachris

Sunday & regular legal holidays 7:00, 8:00 & 8:30

Legal holiday (Mon or Thur) 6:45 8:00 & 8:30

Monday Thursday 5:50, 6:50, 7:30 & 8:30

Tuesday Wednesday Friday 6:6:50, 7:30 & 8:30

Weekday Rosh Chodesh 5:40, 6:40, 7:30 & 8:20

Sunday Rosh Chodesh 6:30, 7:00, 8:00 & 8:30

Mincha 8:10

Maariv 8:50 & 9:15

### שבת שלח מבה"ח

Light candles 8:05 PM

Mincha 7:00 & 8:15 PM

Shachris 7:30, 8:50 & 9:00 AM

Mincha 1:45, 6:00 & 8:00 PM

Maariv 9:10 PM

Shabos Ends 9:14 PM

THESE ZMANIM ARE DETERMINED BY THE GABBOIM AND ARE SUBJECT TO CHANGE AT THEIR DISCRETION

וישלח אתם משה ממדבר פארן על-פי ה' לכם אנשים ראשי בני-ישראל המה

### Moshe sent them from the Paran Desert by the word of Hashem

(13:3) Rashi explains: "By the word of Hashem" means that G-d did not object. R' Yaakov Kamentzky *zatzal* (1891-1986), asks: Can we really equate Hashem's not objecting with sending the spies "by word of Hashem"? Also, R' Kamenetzky asks, why does the Torah tell us that the spy from the tribe of Ephraim was Hoshea bin Nun and only later tell us that Moshe renamed him Yehoshua. Why not roll all of this information into one verse? This may be explained as follows: In Devarim (1:23) we read, "The matter (i.e. sending spies) was good in my (i.e. Moshe's) eyes and I took twelve men from among you." Why did Moshe approve of sending spies, rather than demanding that Bnei Yisrael place their trust in Hashem? Because trust in Hashem will only carry a person as far as he truly believes it will; once Bnei Yisrael demanded that spies be

sent, it was too late to demand that they trust Hashem. Sending spies became required! Even so, Bnei Yisrael still had to ask Hashem who they should send as spies. This they did, and the "Urim v'Tumim" (the oracle on the Kohen's breastplate) responded with twelve names, among them "Hoshea bin Nun." It was only Moshe who called him Yehoshua. This is what our verse means when it says that Moshe sent the spies "by the word of Hashem," i.e., the spies themselves were appointed by the word of Hashem. Why didn't the Urim v'Tumim advise that trust could have taken the place of the spies? Because the Urim v'Tumim answers only the precise question which it is asked. Thus we see in the Book of Shoftim (chapter 20) that the Urim v'Tumim was asked, "Who should lead us into battle?" and the Urim v'Tumim responded, "Yehuda," but did not warn Bnei Yisrael that they would lose the battle. Bnei Yisrael had already decided to go into battle, and had not asked for advice on that point, so Hashem did not "interfere." (Emes l'Yaakov)

ואלה שמותם למטה ראובן שמוע בן-זכור

**These are their names: For the tribe of Reuven, Shammua son of Zaccur (13:4) R' Avraham Saba z"l (1440:1508)** notes that there appears at first glance to be no rhyme or reason to the order in which the Spies are listed. By tribe, that order is: Reuven, Shimon, Yehuda, Yissachar, Ephraim, Binyamin, Zevulun, Yosef (Menashe), Dan, Asher, Naftali, Gad. This is neither the order of the tribes' birth, nor is it the order of their encampment! In fact, the list is a modified version of the order in which the tribes traveled. R' Saba explains that the factor that influenced the order of the tribes here is the relationship of the tribes to Eretz Yisrael. Two-and-one-half tribes chose to settle outside the Land - Gad, Reuven and half of Menashe. Gad, the instigator, is therefore listed last. Reuven should have been listed second to last, but because he was the bechor / firstborn, his descendants' failing is overlooked and he is listed first. [Shimon follows Reuven because they camped and traveled together. Yehuda comes next because of his importance and the fact that one of

לכבוד האי גברא הרוצה בעילום שמו על הסייע שהושיט לי עוד הפעם בשנה זו בעין יפה להמשיך את הגליון שיהיה לזכותו ולזכות כל משפחתו הקב"ה יברך אותו בכל מילי דמיטב בעושר ואושר ואריכת ימים בבריאות מיט יידישע נחת בזה ובבא עבגצב"ב

the two good spies, Kalev ben Yefuneh, came from Yehuda. Yehuda and Yissachar are paired because they camped and traveled together.] Ephraim and Binyamin are pushed ahead of Zevulun because the other good spy, Yehoshua bin Nun, came from Ephraim, while the Bet Hamikdash was destined to be built in Binyamin's portion. Yosef is mentioned together with Menashe (rather than with his other son, Ephraim) because Yosef and Menashe both chose to remain outside of Eretz Yisrael; Yosef, when he did not ask his brothers to bury him in Eretz Yisrael immediately after his death, and Menashe, when half of his descendants chose to receive their land east of the Jordan River. Indeed, it was Yosef's apparent lack of attachment to the Land that caused some of his descendants to accept land outside of Eretz Yisrael. (Tzror Ha'mor)

### Please... Enough already!

שלח לך אנשים ותניא בעשרים ותשעה בסיון שלח משה מרגלים וכתוב וישבו מתוך הארץ מקץ ארבעים יום הני ארבעים יום נכי חז' הו אמר אבני תמוז דהיה שאתא מלויי מליוה דכתוב קרא עלי מועד לשבור בחורי וכתוב ותשא כל העדה ויתנו את קולם ויבכו העם בלילה ההוא אמר רבה אמר ר' יוחנן אותו היום ערב תשעה באב היה אמר להם הקב"ה אתם בכיתם בכיה של חנם ואני קובע לכם בכיה לדורות (מעניית כט)

למטה יוסף למטה מנשה גדי בן-סוסי

**For the tribe of Yosef, for the tribe of Menashe, Gaddi son of Sussi (13:11)** When the Torah mentions the tribes of Menashe and Ephraim, the children of Yosef, it sometimes mentions Yosef in connection with one (for example above) and sometimes in connection with the other (e.g., Bamidbar 1:32). **R' Shimon Schwab z"l (1908-1995)** explains: When Yaakov blessed Yosef, he said (Bereishit 48:5-6), "Your two sons who were born to you in Egypt before my coming to you in Egypt shall be mine; Ephraim and Menashe, like Reuven and Shimon they will be to me. But progeny born to you after them shall be yours; they

will be included under the names of their brothers ..." It is these other children to whom the Torah refers when it mentions the "the tribe of Yosef" or "the sons of Yosef." For whatever reasons, they are sometimes counted among the sons of Menashe and sometimes among the sons of Ephraim. (Ma'ayan Bais Ha'sho'eivah)

### Help is here

דרש רבא מאי דכתיב אהבתי כי ישמע ה'  
אמרה כנסת ישראל רבש"ע אימת אני אהובה  
לפניך בזמן שתשמע קול תחנוני דלותי ולי  
יהושיע אמרה כנסת ישראל לפני הקב"ה  
רבש"ע אע"פ שדלה אני במצות לך אני ולי  
נאה להושיע (פסחים ק"ח)

אלה שמות האנשים אשר- שלח משה לתור  
את-הארץ ויקרא משה להושע בן-נון יהושע

### Moshe called Hoshea son of Nun

**"Yehoshua"** (3:16) The Aramaic translation **Targum Yonatan** states:

"When Moshe saw the humility of Hoshea bin Nun, he called him 'Yehoshua'." Rashi explains that this was Moshe's prayer that Hoshea / Yehoshua not get caught up in the evil plans of the other Spies. **R' Shmuel of Kamenka z"l** (19th century) explains that Targum Yonatan is answering the famous question: Why did Moshe pray for Yehoshua and not for the other righteous spy, Calev? Targum Yonatan is explaining that Moshe knew that Calev would go to the graves of the Patriarchs to pray for assistance. However, Yehoshua, in his humility, would consider himself unworthy of such assistance, and would not pray. Therefore Moshe prayed for him. (Otzrot Tzaddikei U'geonei Ha'dorot)

### Moshe called Hoshea son of Nun

**"Yehoshua"** (3:16) When Moshe saw Hoshea's humility, he called him "Yehoshua." (Targum Yonatan) Why was Moshe more concerned about Yehoshua than about Calev or any of the other spies? Chazal say that the history of the spies is found right after the incident of Miriam speaking Lashon Hara against Moshe because the spies should have learned from Miriam's punishment, but didn't. This requires clarification. Miriam's punishment is understandable - she spoke Lashon Hara about another person, a being with feelings and emotions. The spies, however, spoke Lashon Hara against a land, a collection of dust and stones. Could

the spies really have expected to be punished as Miriam was? In truth, the spies insulted all of Bnei Yisrael, for they implied that Bnei Yisrael were not worthy of Hashem's assistance in conquering the land. Even worse, they insulted Moshe, for if Bnei Yisrael were not worthy, was not Moshe worthy of Hashem intervening in his merit. This is the meaning of the Pasuk (13:30), "And Calev silenced the nation towards Moshe." He pointed towards Moshe as a reason that Bnei Yisrael should not worry. Yehoshua, however, already knew that Moshe would die in the desert and he [Yehoshua] would succeed Moshe. (This was the prophecy of Eldad and Medad in last week's Parasha.) If Bnei Yisrael's merit was not great enough to warrant Hashem's intervention, they would have to rely on Yehoshua's merit. Knowing Yehoshua's humility, Moshe realized that Yehoshua would be unwilling to rely on that merit, and therefore Yehoshua, more than the other spies, was liable to worry that conquering Eretz Yisrael was impossible. Therefore Moshe prayed for him. (R' Chaim Aryeh Lerner: Imrei Chaim)

### Moshe called Hoshea the son of Nun

**"Yehoshua"** (13:16) The Aramaic translation, Targum Yonatan, states: "When Moshe saw the humility of Yehoshua, he called Hoshea the son of Nun 'Yehoshua'." What does Yehoshua's humility have to do with his name change? **R' Aryeh Leib Zunz-Charif z"l** (Poland; 1765-1833) answers as follows: We read in last week's parashah that Eldad and Medad began prophesying and Yehoshua demanded that they be punished. What did they prophesy? The Sages say that they prophesied, "Moshe will die, and Yehoshua will take Bnei Yisrael into the Land." Rashi (on our verse) writes that Yehoshua's new name contains Moshe's prayer, "May G-d ('Y-h') save you ('hoshea') from the spies' conspiracy." However, writes R' Zunz, in light of Eldad's and Medad's prophecy, it is unclear why Moshe was concerned about Yehoshua's safety. We are taught that when Hashem gives a prophet good tidings about a person, He will never change His mind and the good tidings will certainly come true. If so, Eldad's and Medad's prophecy

meant that Yehoshua would certainly be saved from the spies' conspiracy. The answer is that Yehoshua, in his humility did not consider Eldad's and Medad's prophecy to contain good tidings. Yehoshua was not interested in a leadership position. If so, Hashem could "change" His mind about Yehoshua's future, and Yehoshua's salvation from his fellow spies was not assured. Thus, "When Moshe saw the humility of Yehoshua, he called Hoshea the son of Nun 'Yehoshua'," as if to say, "May G-d save you from the spies' conspiracy." (Kometz Ha'minchah)

### And Moshe called Hoshea the son of (Bin) Nun Yehoshua

(13:16) For what reason is the vocalization of the letter Beis different in Yehoshua's name? Ordinarily, the Beis should have a Segol, whereas here it has a Chirik? The **Apter Rebbe** explains: Our Sages teach us that the Yud that Moshe added to end up with the name of Yehoshua, was the Yud taken from the name of Sorai, when her name was changed to Soroah (Sanhedrin 107a). Now, there is a difficulty here: The Yud that was originally the final letter of Sorai's name, had no vowel, whereas the Yud in Yehoshua's name is vocalized with a Shevo! The explanation is that in order to produce that Shevo, Moshe took the two dots from Ben Nun, and it remained Bin, with a Chirik. (Chiyucha Shel Torah)

### Moshe called Hoshea son of Nun

**"Yehoshua"** (13:16) Moshe prayed that Yehoshua not be influenced to join the spies in their plan to bring back discouraging news to the Jewish people about the Land of Israel. Yehoshua knew that Moshe would pass away before the people entered the land and Yehoshua would be the one to lead the Jews into Israel. Moshe was concerned that Yehoshua, who was very devoted to him, would refrain from opposing the spies so that Moshe would live longer. (Kohelet Yitzchak)

וישלח אתם משה לתור את-ארץ כנען ויאמר  
אלהם עלו זה בנגב ועליתם את-ההר: וראיתם  
את-הארץ מה-הוא ואת-העם הישב עליה  
החזק הוא הרפה המעט הוא אם-רב

**And you shall ascend the mountain and see the land, what it is** (13:17-18) When you will "ascend the mountain" - attain the highest levels of G-dly wisdom, then you will

"see the land, what it is" - understand the true nature of physicality and realize that it is without intrinsic worth. (Noam Elimelech)

ויעלו בנגב ויבא עד-חברון ושם אחימן ששי  
ותלמי ילידי הענק וחברון שבע שנים נבנתה  
לפני צען מצרים

**They ascended in the south and he arrived at Chevron (13:22)** Rashi explains the change from plural to singular as follows: "Calev alone went there and prostrated himself on the graves of the Patriarchs, offering prayer that he might be helped not to give way to the enticement of his colleagues and join them in their counsel." While the custom of praying at the graves of ancestors and tzaddikim has classical sources, including the Gemara on which Rashi's comment is based, there are many halachic opponents of the practice. **R' Shmuel Rabinovich** (rabbi of the Kotel Ha'ma'aravi / Western Wall) explains that the reasoning of the opponents is that the unlearned might pray to the deceased, which would violate one or more prohibitions of the Torah. What is the basis for praying at the graves of ancestors and tzaddikim? R' Rabinovich explains (based on earlier sources) that the souls of prior generations know what is happening in this world and feel pain when their descendants suffer. By bringing our suffering to their attention, we in effect ask G-d to take into account the merits of the deceased and relieve their suffering by relieving the suffering of their descendants. R' Rabinovich writes further (in the name of the medieval work **Akeidat Yitzchak**) that this is what distinguishes Hashem's justice from the justice dispensed by mortals. A human judge cannot take into account all of the potential outcomes of a sentence that he imposes. Only Hashem can work out all of the possible consequences of His actions and ensure that suffering is experienced only by those who deserve it [or upon whom it is decreed for another reason]. Accordingly, R' Rabinovich concludes, G-d forbid that one attribute any power to save to any creation - even to an angel, and certainly not to the soul of an ancestor. One also should not ask that an ancestor's soul intercede in Heaven, as this also attributes power to the soul. Rather, one should

simply inform the deceased of one's suffering so that, in the merit of the deceased and in order that the soul not suffer, salvation will come. (She'eilot U'teshuvot Sha'arei Zion)

ויבאו עד-נחל אשכול ויכרתו משם זמורה  
ואשכול ענבים אחד וישארו במוט בשנים ומן  
הרמנים ומן-התאנים

**They cut from there a vine with one cluster of grapes, and bore it on a double pole, and of the pomegranates and of the figs (13:23)** Rashi writes: Eight of the spies carried the huge cluster of grapes, one carried the pomegranates, and one carried the figs. Yehoshua and Calev did not participate because the spies' only intention was to bring back bad tidings: "Just as its fruit is a freak, so the Land is not normal." **R' Elya Meir Bloch z"l** (1894-1955; Rosh Yeshiva of Telshe) taught: This demonstrates that when one's intentions are bad, nothing can persuade him of the truth. In fact, it is one of the Land's praises that the fruits are so big; however, in their desire to bring back bad tidings, they interpreted what they saw incorrectly. They even contradicted themselves, for in the same sentence in which they said (verse 32), "The Land through which we passed, to spy it out, is a land that devours its inhabitants," they said, "All the people that we saw in it were huge." However, when one's motives are bad, logic and reason do not matter. From Yehoshua and Calev's refusal to participate we learn that one should not assist those whose intentions are bad, even if one's own intentions are pure and something good can come out of it. (Peninei Da'at)

**They cut from there a vine with one cluster of grapes, and bore it on a double pole, and of the pomegranates and of the figs (13:23)** **R' Zvi Yehuda Kook z"l** (1891-1982) taught: Which was worse - the sin of the Golden Calf or the sin of the spies? We would think that the former was worse, for it bordered on idolatry, but the Torah teaches otherwise. Hashem forgave the sin of the Golden Calf, but the Jews were punished for forty years for the sin of the spies. Why? Because Eretz Yisrael and the Jewish People are inextricably linked. One who speaks lashon hara about the Land strikes at the heart of the

people. (Mi'toch Ha'Torah Ha'go'ellet,)

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in loving memory of  
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(Shmuel Moshe & Chanah ז"ל)

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למקום שהוא קרא נחל אשכול על אדות  
האשכול אשר-כרתו משם בני ישראל

**They arrived at the Valley of Eshkol ... They named that place, 'The Valley of Eshkol,' because of the cluster ('eshkol') that Bnei Yisrael cut from there. (13:23-24)** The midrash says that Eshkol, the friend of our patriarch Avraham (see Bereishit 14:24), was named for the eshkol that Avraham's descendants were destined to cut from his property. **R' Yaakov Yokel Ettlinger z"l** (Germany; early 19th century; author of Aruch La'ner") explains: This midrash is teaching that Hashem gave Bnei Yisrael a warning intended to protect them from believing the spies, but they ignored it. How so? Another midrash relates that Avraham asked his three friends - Aner, Eshkol and Mamre - whether he should circumcise himself. Aner said, "You are [nearly] 100 years old, and you are going to torture yourself?" Eshkol said, "Why should you weaken yourself when you are surrounded by enemies?" Only Mamre said, "Your G-d stood by you in the furnace, against the Four Kings, and in a time of famine, and you would not listen to Him?!" R' Ettlinger writes: The argument that

Eshkol used in trying to dissuade Avraham from circumcising himself was the same argument that the spies would later use to discourage Bnei Yisrael from entering Eretz Yisrael. "Our enemies are too strong!" they said. And, like the advice that Avraham received from his friend Eshkol, the spies' advice appeared on its face to be in the best interests of the Jewish people. In particular, the spies acted as if they had brought the gigantic cluster of grapes back in order to impress Bnei Yisrael - they said in pasuk 27, "We arrived at the Land to which you sent us, and indeed it flows with milk and honey, and this is its fruit" - but their true intention was to intimidate their brethren. In reality, Eshkol's advice was not good for Avraham and the spies' advice was not good for Bnei Yisrael. Hashem caused this friend of Avraham to be named "Eshkol" precisely so that Bnei Yisrael might make an association between the bad advice that he gave Avraham and the spies' bad advice that was represented by the eshkol of grapes. This is the meaning of the midrash that Eshkol was named for the cluster that Avraham's descendants were destined to cut from his property. (Minchat Ani)

ויהי כלב את-העם אל-משה ויאמר עלה נעלה וירשנו אתה כי-יכול נוכל לה

**Kalev silenced the people (13:30)**  
**R' Moshe Feinstein z"l** observes: Hashem considered this to be a great act, as it is written (14:24), "But my servant Kalev, because a different spirit was with him and he followed Me wholeheartedly ..." We can learn several lessons from this. First, we can learn that a person is obligated to speak or act when G-d's honor is at stake, even if he will not make an impact (just as Kalev is praised even though his rebuke was not heeded). Perhaps even one person will listen. Second, we can learn that, just as we are obligated to do everything possible to lengthen another person's life even if we know that that person has only a short time to live, so, too, we are obligated to lengthen a person's spiritual life, even if it will be short-lived. This is what happened here, where the spies retorted to Kalev's words by repeating the same thing they had said before; apparently, Kalev swayed his listeners briefly - for which the Torah praises him - and

the spies had to repeat their attack on the Land. (Darash Moshe)

**This week we examine the Pilpul** schools in 16th and 17th century Poland and the passionate opposition which they aroused. At the center of this controversy was **R' Yaakov Pollak**, who was Rosh Yeshiva, first in Prague, then in Cracow, and finally, in Lublin. Upon his death in 1530, he was succeeded by his student **R' Shalom Shachna** (d. 1558), also a leading exponent of Pilpul. (R' Shalom's student and son-in-law was **R' Moshe Isserless** ("Rema") whose Halachic decisions are considered binding on all Ashkenazic Jews. He was not an advocate of Pilpul.) As no name is more closely associated with Pilpul than R' Yaakov Pollak's, it is ironic that we have no idea what branch of the Pilpul school he belonged to. He left no written works, in part (it has been suggested) because the primary benefit of a Pilpul discourse is obtained from constructing it, rather than from remembering it. Thus relatively few samples of Pilpul survive. Much better known than Pilpul's exponents are those who opposed it, and chief among these was **R' Yehuda Loewe**, the "Maharal of Prague". Maharal was expert in every area of Torah study, and his dozens of published and unpublished works cover Talmud, Halacha, Aggadah, philosophy, ethics, Kabbalah, and Chumash, but the saw no place in the Yeshiva for Pilpul. Other opponents (to varying degrees) of Pilpul include "**Maharshal**", "**Shelah HaKodesh**" and his son, **R' Sheftel**, **R' Ephraim Lunshitz** (author of the Torah commentary *Kli Yakar*), "**Bach**", and "**Maharsha**". The primary benefits of Pilpul were said to be two. Firstly, it sharpened the minds of the students, teaching them logic and analysis which they could use in their future studies. Secondly, supporters of Pilpul argued that it attracted people to Torah study, because it gave young students the opportunity to compete with each other and to demonstrate their success. Some even argued that the emergence of Pilpul was directly responsible for Poland's development from a spiritual wasteland to a one of the world's greatest Torah centers in the short span of one century. Pilpul's opponents generally did not dispute these factual assertions, but they questioned whether they were worthwhile goals. Of what use is a sharp mind if the student spends all of

his time analyzing a small amount of material, and does not bother to broaden his horizons and study new tractates and other works? Furthermore, where would all of this analysis lead? Even (most of) Pilpul's supporters acknowledged practical Halachic questions, for Pilpul involved so much hair-splitting that the individual strands of a discourse were left perilously thin. Regarding Pilpul's power to draw students to Torah, the opponents argued that this was not a positive development. Since these students would spend their whole lives practicing Pilpul, not studying Gemara and Halacha, what was gained? To the contrary, in 16th century Poland, the general population looked down on those who were versed in large portions of the Torah and glorified those who could produce a clever discourse, and thus young men were discouraged from serving their communities in the Rabbinate. (Prospective fathers-in-law, too, were more interested in a young man's clever tongue than in his knowledge.) Pilpul schools still exist, although their popularity is greatly diminished compared to 300 years ago. This development is due in part to the opposition to Pilpul of most of the greatest sages of the last three centuries. (Hamaayan)

יהי רצון מלפניך ה' אלקי ואלקי אבותי שתשלח מהרה רפואה שלמה מן השמים רפואת הנפש ורפואת הגוף לחולים

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