

# Family TORAH JOURNAL

ST. LOUIS  
**KOLLEL**

## MUSSAR MESSAGE

THIS MONTH'S SPECIAL MUSSAR MESSAGE IS BROUGHT TO YOU BY RABBI YERACHMIEL FRANK, ST. LOUIS KOLLEL CHAIR OF TALMUDIC LAW AND TRADITION, ESTABLISHED IN MEMORY OF RUBIN FELDMAN BY MRS. GLORIA FELDMAN AND FAMILY



As Tisha B'av approaches, the Jewish people enter the saddest and most agonizing period of the Hebrew calendar. Tisha B'av is the day of sorrow and mourning in which hundreds of thousands of Jews throughout the world mourn and remember the destruction of the two Temples. Additionally, the nation also mourns all the suffering and persecution that happened, and continues to happen, even in our days.

When one encounters sadness or difficulty in life, one is not supposed to fall into deep depression, but rather one should take a lesson and try to grow as a person.

What can each individual learn during this period of time that will help them become a greater person?

In the year 1899, Mark Twain penned his famous essay, "Concerning the Jews", which he later described as his "gem in the ocean." He concluded with the following passage: *"The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other people have sprung up and held their torch high for a time, but it burned out and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"*

The Yavetz answers this question and explains this secret: There are many ongoing miracles from Hashem that occur to the Jewish people presently that are far greater and more wondrous than the miracles done when leaving Egypt. These miracles are the fact that the Jewish nation is still around and thriving even in such turbulent exiles, continuing for thousands of years. The pain, suffering and attempts to destroy the Jewish people have never been successful, and the Torah still stands proudly as the guiding light, without an iota of change to this sacred Book. This miracle, the survival of the Jews - one sheep among a pack of seventy wolves, shows the great love, concern, and mercy that Hashem shows for His nation.

*(continued on next page)*

## MOMENTS OF GREATNESS

RABBI SHLOMO EISENBERG



*One of the greatest honors is to be able to serve a great Talmid Chacham (Torah scholar), even in a small mundane way. One of the students at the famous Lakewood Yeshiva had the esteemed privilege of serving Rabbi Aharon Kotler his daily morning coffee. One morning, after the student served the coffee, he noticed that the great Rabbi did not touch the hot drink and it was quickly getting cold. Assuming that the Rosh Yeshiva was too engrossed in his Talmudic studies to notice, the considerate student, on his own, went with alacrity to brew a new hot cup of coffee. After a few moments, the student noticed that the second cup was still full, and realized that there must be a reason for the deviation from the Rabbi's daily routine. The student asked if anything was wrong with the coffee, or perhaps the Rabbi wanted a cold drink instead. Rabbi Kotler explained as follows: "Another student in the Yeshiva is about to go out with a wonderful girl and her parents are planning to call me tonight for information about this student. I know he is a good man at heart, but he has some weaknesses. Praising him with compliments he does not deserve is considered lying and could possibly lead to an incompatible marriage based on my misinformation. On the other hand, if I tell them nothing but the truth, the shidduch will never get off the ground, yet there is a good possibility that they would be able to have a beautiful and loving marriage together. For this reason, I am fasting today and davening to Hashem to help me in this tough situation." Words truly matter! We are now moments before Tisha B'av. Let us try to be precise and careful with each and every word, to make sure we are not harming anyone in the process.*

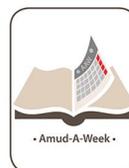


## UPCOMING WEEK'S SCHEDULE: YEAR 3, WEEK 16—BRACHOS 55B

**Yisroel Greengart, son of Dr. Dovid & Gitti Greengart**

Maggid shiur for the Amud - **R' Aaron Lefton, brother of R' Daniel Lefton**

For more info, or to sign up to get the weekly video shiurim please contact Rabbi Yaakov Berkowitz



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SHABBOS ENDS: 9:07PM (RABBEINU TAM: 9:34 PM)

THE HARMONIOUS HOME RABBI GIDON NITSUN



**Transforming A Complaint Into A Need:**

Did you know that a complaint is just an expression of a camouflaged unmet need? When one has a need that has not been satisfied, or an expectation, and was disappointed, we tend to complain, criticize, attack, demand, blame, etc. This type of reaction obviously will not get our needs satisfied. On the contrary, it will only bring on more distress. Rather, let's try to identify our need and articulate our complaint as a need.

**For Example:**

Complaint	Identify Need	Transform The Need
"You're always at work?"	"I'm alone, and I feel like I never get to see you."	"It would make me happy if you would call me in the middle of the day so we could feel connected."
"Why is supper not ready on time?"	"I'm starving after a long day at work."	"I would appreciate having my dinner ready when I get home."
"Why is the house such a mess?"	"The mess in the house causes me a balagan in the head!"	"I would be grateful if you would help me clean up the kitchen."
"You don't appreciate the value of money and you spend without thinking about it."	"I'm frustrated and upset when I see the statement from the bank."	"Let's decide together about what we should spend our money on."

If one's spouse does complain, attack, blame, etc, understand that they have a need that has not been met or expectation and they are only expressing it as a complaint. Instead of responding in a negative manner, try showing honor, empathy and worry.

- 1) Try and understand what lies behind their complaint,
- 2) What do they want or what do they need?
- 3) What do they want from me?
- 4) What can I do to fulfill their need?
- 5) If I can't fulfill their need, what can I do instead?

Let us try to express our needs as needs, and realize other's complaints as an expression of their needs.

MUSSAR MESSAGE (CONTINUED)

The Jewish people merit having a beautiful relationship with Hashem, like a father to a child, full of love and compassion. Hashem wants to be close with each and every Jewish neshama, and He is waiting desperately for everyone to desire this relationship. This year, as one mourns all the tragedies that befell this nation, one should use the pain to improve and become closer to Hashem. Through continuously building on the relationship and striving to be a better Jew, Hashem will have no choice but to rebuild the Beis Hamikdash and bring the complete redemption. Everyone should be blessed that this Tisha B'av, all the sadness shall be removed and instead the most joyous of holidays will take its place.

Rabbi Frank joined the St. Louis Kollel in 1991, and currently serves as the Kollel's Rosh Chabura as well as its Ruben Feldman Chair of Talmudic Law and Tradition.

KOLLEL KASHA KORNER

RABBI YAAKOV SILVERMAN



**Which two healthy people do not sit on the floor or a low stool before chatzos (mid-day) on the 9th of Av?**

*Last week's riddle:* Name three people in the Torah with the same name but one of them is Jewish, one is a convert, and one of them is not Jewish.  
**Answer:** Re'u'el Jewish-the father of Elyasaf (Numbers 2:14), *Convert*-one of the names of Yisro (Exodus 18:1 see Rashi), and *non Jew*-one of Eisav's sons (Genesis 36:4)

I DIDN'T KNOW THAT!

RABBI YITZCHAK KOWALSKY



**Q.** In my youth, my mother often told me that I should not eat while I am standing. Is there any halachic basis for such an idea?

**A.** The *Gemara (Gittin 70a)* states that one who eats or drinks standing, will weaken his body. This *halacha* is not brought explicitly in the *Shulchan Aruch*, however, many poskim quote it. See *Aruch HaShulchan (OC 179:9)* and *Mishneh Brurah (296:6)*. It is interesting to note that the *Shulchan Aruch HaRav* (authored by the 1st *Lubavitcher Rebbi Ba'al HaTanya 1745-1812*) (296:15) quotes this *halacha* as being kept by *talmidei chachamim*, Torah scholars.

**Q.** I am now on a gluten-free diet. In a meal where I washed (on oat bread) and am having "*shehakol*" cake for dessert, do I need to make a separate bracha on my cake?

**A.** The *Biur Halacha (168:8)* writes that the custom is not to recite a *bracha* on "regular" cake eaten at the end of a bread meal. This custom is based on the dispute on how to define *pas habah b'kisnin* (See *Shulchan Aruch OC 168:7-8*). It would therefore seem that cake not made from one of the five grains of wheat, would require its own bracha, even when eaten at the conclusion of a bread meal.

*Please consult your Rav for final ruling*

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## SPOTLIGHT ON

## Summer Yarchei Kallah 2018

Special Thanks to Rabbi Sinsky, Mrs. Scheinberg, the Fredman and Abramson families, our Kollel Rabbis and *everyone* who participated in making this year's Yarchei Kallah the best ever!



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It's a Ladies' Night Out!!

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7:30 - Instruction begins

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**Thursday, August 23rd 6 PM - 7 PM**

SSM - St. Mary's Hospital 6420 Clayton Road

For more info, email [ykowalsky@stlkollel.com](mailto:ykowalsky@stlkollel.com)

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