

Are You a Slave to Your House?

Robert Bichoupan

I am told that this edition of Megillah focuses on materialism. Materialism, as used in this article, refers to the insatiable need to acquire more, bigger and better physical goods. This may seem an odd subject for an attorney in Great Neck to discuss. However, I may have a somewhat different perspective on the subject. By way of background, I have been in this country longer than most in the community. I was five years old when we immigrated around 1971. At that time, there were few Persian, let alone Mashadi families here and I quickly assimilated into much of American culture. In my mind, I was American. My wife is American. Her values more closely resembled mine. It took many years for me to embrace my proud and rich Mashadi heritage.

I have been practicing law in Great Neck and Kings Point for over eighteen years. Much of what I do involves real estate. Even estate planning often involves transfer or modification of title to real property. I probably have done over 15,000 closings, leases, evictions and other real estate related matters and closed many houses in affluent communities for purchasers who later come back to ask me to help them sell those houses. In some unfortunate cases, they come to me seeking advice as to a foreclosure or bankruptcy or other distressed sale.

In more recent times, I have come to realize that there is a dangerous trend in our community. This trend is only amplified by friends and family with the best of intentions, it is not unique to the Mashadi community, and can be observed in many recently affluent settings. The trend is to acquire the largest and best house possible beyond any reasonable expectation of the ability to afford the house. My wife is, if nothing else, a very practical person. She has an expression she likes to use: "being a slave to your house". She has used this expression since before we were married; it is a good one for some members of our community.

Imagine buying a large house on a good street, moving in to all the pomp and ceremony and congratulations. Imagine several years later, living in that house without necessary furniture and without the ability to make necessary repairs. Imagine working all day and night to afford the house so as to avoid the embarrassment of public knowledge that you really cannot afford the house. Imagine reaching a point where a second mortgage is necessary to meet obligations when you couldn't even afford the first. Imagine deciding how to pay all the credit card, utility, food, clothing, and car bills on top of the mortgage. It often becomes an either/or decision. Many are forced to delay or skip mortgage or tax payments on the house, hoping for a miracle. Imagine falling behind on those payments, being hit with late fees and penalties and perhaps even a foreclosure. Then imagine selling the house with insufficient time and tremendous financial pressure. The hope for a miracle rarely arrives and the feared sale takes place for a far lower price than needed.

Conventional wisdom may say to purchase the most house you can or cannot afford while younger and you will find a way. If things go wrong, family will help. What about when things keep going wrong? How many times can you turn to "bank mom and dad?" This is a sure recipe for losing quality of life; you have become a slave to your house. Ironically, you are financially further behind than if you bought a smaller, more reasonable house. Your

Guest Editorial

extra income from all your hard work could have gone to savings, investments and retirement accounts rather than to serve the house payments.

I am told that, in Iran, people's fortunes grew slowly and steadily and not in dramatic surges as is more common here. People saved until they had enough money to buy a house. Mortgages were less prevalent. Now, we need to more fully understand the ramifications of financing. Financing is a powerful tool. It allows you to buy much more than otherwise possible, but the tradeoff is future interest payments. You must commit future earnings for the present ability to buy more. I am not suggesting that mortgages are bad, however, when loans of 80% or 90% or more of the purchase price are used, perhaps a moment to reflect on what you are doing would be helpful. If you only have 10% or 20% of the purchase price, or if you will be left with insufficient income to put aside a little extra money each month after your cost of living, or if you need gifts from well meaning parents to amass the 10% or 20% in the first place, then there is a far greater chance that you will become a slave.

What about the parents? I know you only want the best for your children, but I cannot emphasize enough the lack of wisdom of posturing your child as having more income or assets than is actually the case. Positioning a child for the best economic relationship is simply foolish. Let's call this "false materialism." False materialism is bound to result in your child having a disappointed and frustrated spouse who will feel deceived. The child may feel embarrassed if unable to meet the false picture painted by the parent. In part, the often lamented low marriage rate in the community is due in part to this false materialism. Perhaps the emphasis is on the wrong attributes.

It occurs to me that what has happened in the last two years should serve as a wake up call. Maybe it is time to take stock as to what a person really can afford and make a voluntary hard decision now to take a loss and avoid an involuntary larger loss later. The likelihood of house values bouncing back any time soon is low. There is no shame in moving into a smaller home or apartment so as not to need help from friends and family. There is no shame in being prudent and saving for tomorrow without being a slave to your house.

On the other hand, properties have substantially reduced in value and interest rates are at an all time low. For those who can afford to buy a house, now is the time. In making the decision, it is best to shut your ears to those who wish to pat you on the back and to congratulate you on your good fortune for just a moment. You are not best served by listening to those who stand to gain from your home purchase. Perhaps you should do what you should have done all along and simply take stock of your income and assets. Do not buy a house that will cost you more than you can comfortably afford and fall into this materialistic trap. Then, in five or ten years, you will buy that ultimate dream house which costs more than you can afford today and still have something left for a rainy day. Of course, the alternative is to continue business as usual: to deceive friends and family, future spouses, banks, mortgage brokers, and to deceive yourself. What I have learned, looking back at such innocent deceptions, is the person who usually gets the most hurt by the deception is you.

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Central Board Report

February 2009 – June 2009

Ephraim Aminoff

Party Guidelines

Because of these difficult financial times, the Parties Committee of the Central Board felt that that the time was right to issue guidelines relating to large, expensive, and unnecessary parties. These guidelines were formulated after three town meetings, a community-wide survey, and hours of discussion.

The vast majority of our community approved the “no gifts” policy (except for weddings) and so far, our community has kept within the guidelines. The Parties Committee will continue to monitor the situation and is always open to new suggestions.

The success of these guidelines is wholly dependent on the goodwill, selflessness, and cooperation of members of our community, as we obviously do not want to and indeed cannot “police” the community.

Volunteerism

At the last Central Board election, there were only seventeen candidates. The Sisterhood could not even hold an election and the MYC needs more active members. What is the reason for this? This is one of the main problems that the Central Board is currently addressing and will hopefully arrive at some possible solutions.

Invited Guests to Central Board Meetings

The Central Board decided to periodically invite representatives of various special interest groups from the community to discuss their needs and aspirations at the board meetings. Among those groups that have recently done so include:

1. Angel Fund Committee
2. Talmud Torah Committee
3. Social Services Committee (specifically Rehab Centers)
4. Restitution Committee (for land in Iran)
5. YMJC
6. Shaare Tova Board representatives
7. Security Committee

The Central Board has found this to be an extremely useful sounding board to enable the board to formulate its policy and give assistance where necessary.

Shuk Shalom

Over 1,000 people attended our 2nd Annual Shuk, celebrating Israel’s independence. More than twenty vendors selling Israeli products helped us to make a profit of about \$5000.

AIPAC

With the support of the Central Board, and through the efforts of Mehran Hakimian, over 150 community members attended this

year’s AIPAC Policy Conference. One of the key speakers at the three-day event was Israeli President Shimon Peres. Over 6,000 people from around the world attended and had the opportunity to meet many US Senators, Congressmen, and dignitaries.

Israel Day Parade

This year’s event was extremely successful. It was well attended (four buses) despite its clashing with the Las Vegas show. This year was particularly well organized thanks to the many volunteers.

Kavods

The summer months are always slow for collecting pledges. Due to the recession, this year is expected to be particularly difficult. Nevertheless, the community expenses do not “slow down.” We ask the community members to appreciate all the different services which are provided for them at our two centers and then to please make a special effort to pay your Kavods before you leave for your summer vacation. We thank you in advance for your cooperation.

Restitution of Land in Iran

In coordination with other interested Iranian groups, we are actively pursuing this by documenting all claims.

Nursing Home at Highfield Gardens

Thanks mainly to the efforts of Esther Hakimian (Mortezaeezadeh), the UMJCA now has a special affiliation program with Highfield Gardens Care Center (opposite North Shore Hospital). Among the benefits of this center are: Farsi speaking staff, Persian kosher meal program, Iranian TV, and keeping Iranians on the same floor as much as possible.

Global Mashadi Jewish Federation

This Federation and its first ever conference which will be held on July 6th, 2009 at the Sheraton Jerusalem Plaza Hotel is being organized by volunteer Mashadis from around the world, and is open to all Mashadi Jews from Israel, U.S.A., Italy, England, and Germany. So far, over fifty members of various boards, and other interested individuals have confirmed attendance to this historic conference.

During one of the Central Board meetings, the Global Mashadi Jewish Federation’s purpose and mission was addressed and discussed. It was unanimously voted to support this new Federation and its cause. For more details, please see the one page interview with Bahman Kamali further on in this publication.

Mashadi Jewish Center

Shaare Shalom Synagogue Report

Mark Karimzadeh

Social Hall Counters

We were happy to complete the installation of two counters in the Social Hall, placed on either side of the kitchen entrance. Each counter has a marble top, used to serve both hot and cold drinks. The counters also incorporate a trash can for easy disposal of trash, and have enough space underneath for the storage of tables which are used for events that take place in the Social Hall. There is also additional shelf storage space that can be used for our Senior Club program. We would like to acknowledge Mrs. Tamara Zar and Sons, who fully sponsored and donated for these two beautiful counters.

Broken Fence Repaired

It came to our attention that part of the perimeter fence of the parking lot had been broken, and the gap was being used by some people as a shortcut when they were coming to, or going from, the Synagogue. This fence area has now been repaired. The Synagogue Board urges all those who come to pray here to respect the village laws, and respect our neighbors, and not create openings in our perimeter fence, and not to walk through any of the neighbor's houses as a way to get to the Synagogue.

Summer Dress Code

During the warm summer months, it seems that people wish to dress much lighter than usual. However, the usual dress codes of the Synagogue continue to be in place, and we kindly request that ladies especially dress in the proper manner when coming to services at the Synagogue, and that men are to wear a Kippa at all times when inside the Synagogue building.

Keep our Kanissa Clean!

Following the recent addition of several garbage cans throughout the building, we can report that there has been much less wayward trash on the floors throughout the building. Wherever you may be in the Synagogue, you will not be more than a few steps away from a garbage can! We must continue to request from everyone coming to the Synagogue not to throw trash around on the floors, just as they would not do so in their own homes. This way, not only do we want to see everyone from young to old disposing of their trash responsibly, it will also help to reduce our cleaning costs tremendously. Keep Our Kanissa Clean!

Pesach Cleaning

We would like to take this opportunity to once again thank all of those people, especially the team of ladies, and the many youth, who spent many hours to help get the Synagogue clean for Pesach.

Renting of the Social Hall

Our Social Hall is available for rent for various events, both communal and private. If you wish to rent the Social Hall for your function, please do so well in advance, and reserve the space with the office. We can only rent the Social Hall on a first come-first serve basis.

Youth Gym Minyan

After serving as the Director for our youth in the Gym Minyan for some time, Mr. Evan Kohanian has moved on to his new position of chazzan. We would like to thank Evan for all of his work in leading our youth, and making the minyan a success, and we wish him the best of luck in all of his future endeavors.

M&M Club

Some of the leaders of the M&M club and also the Torah Squad will also be leaving us. We would like to thank Sharona (daughter of Rachel and Robert Hakimian), Daniel (son of Esther and Bernard Livi), Ariel (son of Marina and George Dilamani), and Yoel (son of Suzy and Farshid Liviem), for all of their hard work, and on doing such an excellent job with the kids week after week on every Shabbat, which they all undertook on a voluntary basis. We wish them all the best of luck in all of their future endeavors.

Volunteers Needed

In our Synagogue, we have hundreds of Tzizit that are used by the men and boys on a daily and weekly basis at all the services throughout the building. From time to time, some of the petillot, or fringes, of many of these may tear or in some other way make the Tzizit unkosher to use. We would like to ask anyone who knows how to bind these petillot to the tzitzit to volunteer to help us repair the petillot on all the tzitziot that have a torn or missing fringe. If you would like to take part in this important mitzvah, please contact any Synagogue Board member by calling the Synagogue office, or sending an email to shaareshalom@googlegroups.com.

Shirni, Shira, and Cooked food

Once again, we would like to remind all community members who are celebrating a shira at the Synagogue, that all candies must be purchased at an approved vendor, and brought to the Synagogue before Shabbat has begun. No shirni's are to be given out to others during the synagogue service, and must only be given out at the end of the service. No cooked food may be brought into the Synagogue for any occasion, by anyone. Only a caterer, who has been hired for a specific event, is authorized to bring cooked food into the Synagogue.



YOUNG MASHADI JEWISH CENTER

YMJC Board Report

Mehran Etessami and Jonathan Hezghia

- **@130 – 10 Week Youth Center Program**

@130, the new youth lounge created for all college age and above singles that started in January, had a very successful ten week program. This program took place on Sunday nights at Young Mashadi Jewish Center with food, activities, and entertainment, and was very well received by the youth.

The YMJC Board thanks all the volunteers of the Youth Center Committee for their dedicated efforts that made this great program possible.

- **Kanissa Points Program**

As part of the Shabbat Children's program at YMJC, children who attend and participate in Shabbat services on Friday evenings, and by 9:30 A.M. on Shabbat mornings receive Kanissa Points tickets, which they can accumulate and exchange for gifts and prizes.

- **Welcoming of Newlywed Couples**

Over the past few and the upcoming months, many newlywed couples have been and will be invited to join the main Shabbat minyan at YMJC and be officially welcomed and congratulated by Rabbi Bitton and the gabbayim of the Minyan.

- **New Parochet**

A new beautiful Parochet, with a Jerusalem theme, was donated by Mr. and Mrs. David and Leah Yaghoubi, and installed at the Main Minyan at YMJC. The Parochet was handcrafted in Israel. We thank Mr. and Mrs. Yaghoubi for their gift.

- **Vending Machines**

Vending machines, with kosher drinks and snacks were installed on the lower level for the convenience of the users of the Center.

- **YMJC – Other News and Activities:**

- **Summer Camps:** Several summer camps for various age groups will be operating at YMJC this Summer.
- **Internships Available:** YMJC is looking for student interns with an opportunity to help the community and gain valuable experience with community work.
- **Father & Son Torah Readings:** Many fathers and their young sons have learned a segment of the weekly Torah portion and read from the Torah on the same Shabbat. For more information, contact the YMJC Office.
- **Healthier Shabbat Kiddush Tables:** The Security and Health Committee helped organize to have healthier food options available at the Shabbat Kiddush tables.
- **Mirrors were installed in the Cafeteria** to serve the needs of dance, yoga, and other types of classes held there.
- **Purim party II:** For the second year, a Saturday evening Purim party for couples was held on March 7th.

- **Ladies Circle**

The YMJC Ladies Circle continued to be active, planning and preparing a great warm Kiddush table for both Minyans at YMJC each Shabbat.

On May 5th, the Ladies Circle hosted another very successful Gourmet Kosher Cooking Class. The guest chef of the evening was Susie Fishbein, world famous chef and best-selling author of the Kosher By Design series of cookbooks.

A sold-out group of community ladies attended the event.



Youth Committee Report

Nabila Levian

MYC Update

The MYC team has been doing very well. We are preparing for our last few events as we will soon be nearing the end to an extremely successful three-year term. It has not been easy to keep our team motivated after these few very long years, but I am confident that the MYC team will pull through until election time in November 2009.

Religion & Heritage Subcommittee

MYC Learn It Up Chanukah Toy Drive

On Wednesday night, December 10th the MYC managed to raise close to \$500 with only a single night's notice to the youth attendees. The money was raised to buy Chanukah gifts for orphans residing at Tifereth Shlomo Orphanage home in Israel. This incredible mitzvah was done in the merit of a refua shelemah for Rafael Ben Michal & Dalia Bat Sarviah. The MYC would like to thank Daniel Mordechai for organizing the drive at the 'Learn it Up' session, along with everyone who made any kind of donation for the cause.

MYC Shabbat Getaway '09

Traditionally, the MYC holds weekend Shabbat getaways every other year (once per term), however, this current MYC term decided to break away from that tradition due to the incredible success of our previous weekend Shabbat getaway in the winter of 2008.

We broke our previous year's record by taking 93 singles to the Berkley Oceanfront Hotel in Asbury Park, New Jersey for the weekend of February 13th-15th. We upgraded our accommodations to a much better hotel (just ask the attendees from 2008) and we charged less than last year (even though the economy was worse this year). The guy to girl ratio was incredible as well, with 44 males, and 49 females between the ages of 18-30.

It was a very successful, fun, and memorable event for everyone. The weekend was filled with a lot of activities such as "blind dating", interesting conversations, board games, and fantastic lecture forums. The weekend concluded with a very funny and entertaining game show; the Mashadi version of "He's Just Not That Into You".

In general, tons of memories were made, existing friendships were strengthened and new bonds were made amongst the youth who participated and attended the trip.

A list of memories from the trip can be found in this issue of Megillah. The success of this weekend was a result of the hard work, effort, and dedication of an incredible MYC team and the following volunteers: Leon Hakimian, Steve Kohan, Nataly Nadri, Mickey Karimzadeh, Daniel Mordechai, Lauren Nassimi, Andy Bassaly, Matthew Zaroovabeli, Evan Kohanian, Sheina Hakimi, Jasmine Dilmanian, and Carol Hadjibay. We would also

like to thank our lovely chaperones and friends of the youth; Mr. and Mrs. Behnam and Angela Hakimian (Iranian) and Mr. and Mrs. Ishay and Ruthy Ben-David. Additionally, our gratitude goes out to Rabbi and Mrs. Yosef and Coty Bitton and their family for attending, participating, and contributing a lot to the weekend long event.

To the participants of the trip, we thank you for joining us and we hope you had a great time, thanks for the memories.





MYC Shabbat Getaway '09- Reunion Dinner

As a result of the successful and memorable Shabbat getaway, the MYC organized just one more Shabbat together, exclusively for the participants and attendees of the Shabbat getaway on Friday Night, March 13th at YMJC Synagogue. Colorful invitations were printed and mailed to the home of each participant asking them to attend the reunion.

Shop Delight Dinner and Dessert was served (free of charge) as a token of the MYC's appreciation. Over 80 participants from the trip attended the reunion, as well as our beloved chaperones and Rabbi and Mrs. Bitton and their families. Everyone enjoyed a night of playing games, reminiscing memories and laughing from stories from the weekend. The MYC would like to thank Daniel Mordechai, Steve Kohan, Leon Hakimian, Carol Hadjibay, Mehran Etessami, Mrs. Ruthy Ben David, Mrs. Angela Hakimian (Iranian), Afshin Bassaleli, Mrs. Mitra Heskia, and everyone else who helped organize the reunion dinner.

Most importantly, the MYC would like to thank the Central Board of U.M.J.C.A. for sponsoring the entire reunion. They are true symbols of mitzvah for all others.

If anyone else would like to also take part in the mitzvah of helping the youth of our community get married through these type of Shabbat dinners/lunches by making a donation or sponsoring the meals, please contact Nabila Levian at (516) 503-4503 or at Nabila@MYCweb.com.

MTC Subcommittee

MTC Chanukah Laser Tag

On Saturday night, December 27th, which was also the seventh night of Chanukah, the MTC in conjunction with SNL put together a very memorable event for the teens of the community.

Close to forty teenagers participated in a night of learning with Rabbi Bitton at YMJC, Chanukah candle lighting ceremony; they were served three different kinds of filled doughnuts, in addition to pizza and French fries.

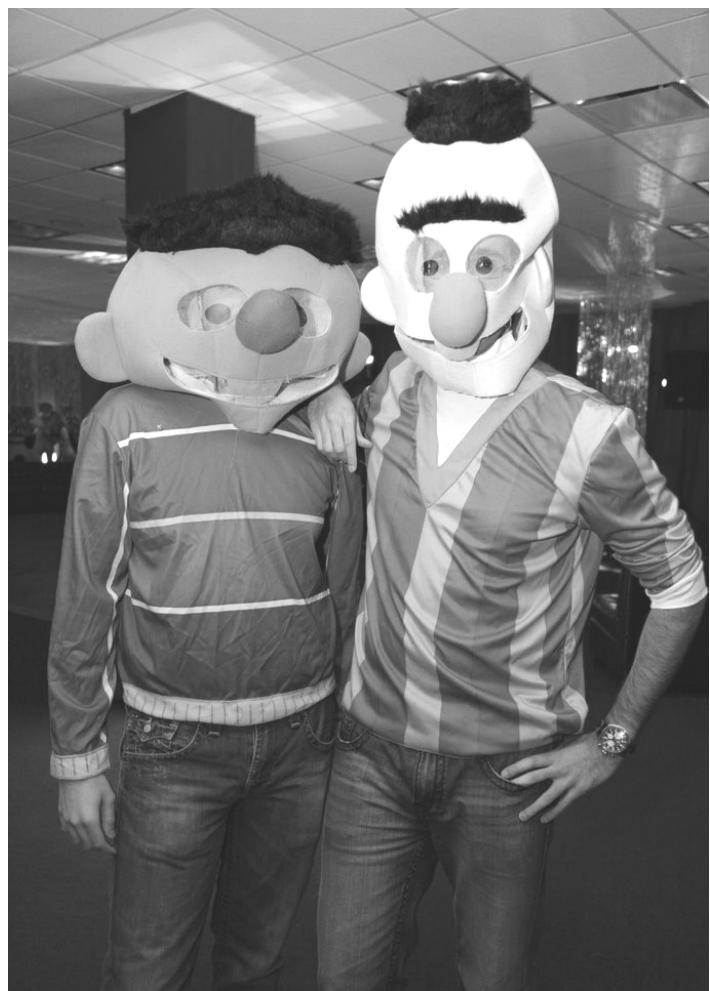
Later, a bus took the teens to New Rock city, where everyone enjoyed an hour of arcade games in addition to a session of laser tag. Everyone enjoyed themselves and had a memorable night. The MYC would like to give a very special thank you to Mrs. Elena Hajibai for sponsoring a part of the dinner that evening. The MYC would also like to thank Mrs. Behnaz Dilmanian, Adin Levian, Leon Hakimian, Daniel Mordechai, Sheina Hakimi, Michael Zar, and Mrs. Ester Livi for all of their help preparing and chaperoning the teens that night.

MTC Ice Skating

On Saturday night, January 31st, the MTC presented its last ice skating trip of the current term. Forty-five teenagers enjoyed snacks, pizza, fries at YMJC before the bus took them to Rockefeller Center for a very enjoyable night of ice skating. It was a very successful event and therefore, the MYC would like to thank Adin Levian, Leon Hakimian, Sheina Hakimi, Steve Kohan, Mickey Karimzadeh, Evan Kohanian, Melody Zar, and Michelle Sabzevari.

MTC Purim Bash

On Monday night, March 9th, the MTC thought of another creative theme for its most popular party of the year. Over eighty teenagers partied the night away at the "Scarlet" themed YMJC, rocking their creative costumes, while dancing to the music of DJ Josh Kamali. Everyone enjoyed the live sushi chef, bistro dinner, and Chinese food. The winner of the \$25 cash prize for the best costume of the night went to Ariel "Minnie Mouse" Zabihi. It was a very successful event thanks to the effort of Adin Levian, Sheina Hakimi, Steve Kohan, Mickey Karimzadeh, Nataly Nadri, Matthew Zaroovabeli, Lauren Nassimi, Daniel Mordechai, Melody Nikfarjam, and Carol Hadjibay.





Parties & Recreation Subcommittee

MYC NYE party @ “Lounge 130”



On Wednesday night, December 31st, the MYC brought together close to 200 people before midnight and close to 300 people after midnight to party the night away at “Lounge 130”, YMJC.

Very long weeks of non-stop preparation, internal board mass emails, phone calls, messages, BBMs, texts, any other existing form of communication, and of course numerous in-person meetings were held to provide a very successful and memorable event for all.

We provided a heavy meat dinner, open bar, DJ, decorations, and special lighting effects with two flat screen televisions to help bring in the New Year. Everyone enjoyed themselves so much that by 4 a.m., they still refused to leave! As always, the MYC members who were present made sure that everyone got home safe that evening.

The MYC would like to thank everyone who helped and were involved, along with the guidance, advice, and expertise of the Central Board and the YMJC board members who opened the building to us.

MYC Purim Meshquarade ‘09



in the most creative of costumes in honor of Purim. The night included the 3 Ds: Dairy Dinner, Dancing, and Drinks. The MYC would also like to thank Matt Zaroovabeli, Steve Kohan, Nataly Nadri, Daniel Mordechai, Mickey Karimzadeh, Lauren Nassimi, Shana Hezghia, Sean Hakimi, Melody Nikfajam, Carol Hadjibay, DJ Jacomino, and everyone else who helped make this a successful party.

On Saturday Night, March 14th, the MYC held its most anticipated party of the year at YMJC. It was a very nicely decorated lounge which set the mood for an incredible party, attended by nearly 200 Mashadi youth who dressed up

Health & Fitness Subcommittee

MYC Blood Drive

On Sunday, March 22nd, the MYC held its bi-annual blood drive at Shaare Shalom Synagogue from 11 a.m. to 7 p.m. We managed to break an all time high record by bringing in 124 participants. It was indicated that 124 people were pricked, 109 bags were viable, and 15 bags were deferred (not viable). We managed to save 545 lives thanks to those of you who donated blood. Those who attended received very useful thermal bags as a token of appreciation from the Bikur Cholim of Boro Park Blood Drive Center in addition to a free Israeli spread of various dishes and delights. The MYC would like to thank Maxine Karmily, Adin Levian and Adam Sabzevari for supplying us with red rubber bracelets and Tzedaka boxes from Magen David Adom, which raised a few hundred dollars to be sent to Israel to equip their ambulances, which are used to tend to the victims at sights of terrorist attacks all over the Israel.

Unfortunately, this was the last blood drive of the current MYC term, but we are confident that the next MYC board will make sure to continue to save lives by holding these annual blood drives.

The next MYC blood drive should be sometime in March 2010. Please help the MYC save more lives next time!



Upcoming Events

MYC End of Summer Bash Under The Stars/Farewell to the MYC Board

On Saturday night, August 22nd, party "under the stars" with the current MYC team for the very last time. After three years of serving the youth with community events, join the MYC for one last party and bid your farewell's to the MYC team.

The party will be at an outdoor venue, with beverages of sorts, music, and snacks. Price to be announced. (College Age and Up) For more information contact Nabila Levian at Nabila@mycweb.com or any of the MYC members (for the last time).

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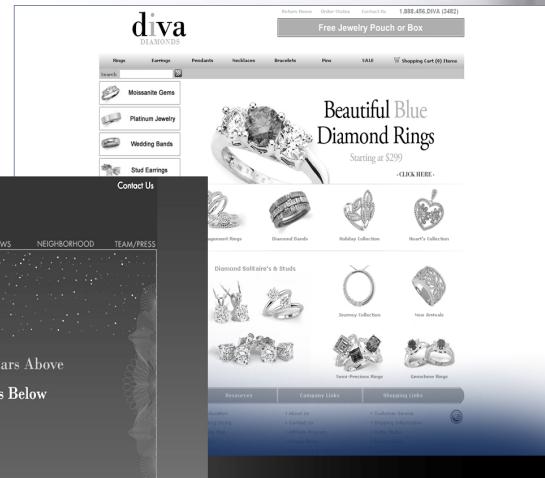
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Protect Your Name

Rabbi Yosef Bitton

The following is based on a speech by Rabbi Yosef Bitton on Shabbat, June 7, 2009, at the Young Mashadi Jewish Center:

Parashat Naso, the longest Parasha of the year, deals with many different Mitzvot. One of them is Sotah, which is about a wife who is behaving in an unseemly and promiscuous manner, raising reasons to suspect her of adultery. To erase any suspicion and clear the name of a woman that did not cross any red line, the Torah commands her to undergo a process which eventually ends with blessings for her and a means to restore Shalom Bayit (peace in the home).

A second Mitzvah of our Parasha is Nazir (the Nazirite). A Nazir is a person who takes a vow to deprive himself from cutting his hair, from being exposed to dead bodies, or a cemetery, and, especially, from drinking any wine. The Nazir accepts this for a period of time, usually a month. The Torah also forbids him from eating grapes, or from even passing through a vineyard. The preventive measures are meant to save him from the temptation of wine consumption.

Our rabbis raise two questions about this Parasha: Why were the Mitzvot of Sotah and Nazir placed next to each other? There seems to be no relation between the two subjects. It is understandable that a Nazir cannot drink wine, but why does the Torah add so many other restrictions and preventive measures?

The subjects of the Sotah and the Nazir are placed next to each other to teach us a great lesson. Sometimes we do silly things; we take actions that might ruin our names, our reputations, or even our lives. Upon seeing the disgrace of the Sotah, and how her promiscuity (that is assumed to be caused by overdrinking) brought her to that situation, a man would see a Sotah in disgrace and decide to take a vow and become a Nazir.

Many times, when we are young we do irresponsible things: we behave in a crazy way, or we drink until we get very drunk, even in front of our friends. I want to tell you how much this kind of behavior affects your image, especially in the long term.

As you know, I'm very much involved in the Shidukhim issues, and, quite often, when I recommend a boy to a girl or vice versa I get the following response: "Yes, Rabbi, he is a wonderful boy, but you know I have seen him in very unconformable situations. I want a guy that will be an example for our children..." or "That's a good girl to hang out with, but not to get married to...."

Drinking has become unfortunately acceptable. Kids, our kids, are shy by nature and drinking lowers their natural inhibitors (serotonin), empowering the shyest kid to dance like crazy on the stage, ask out the wrong girl or have the courage to take an ecstasy pill on Saturday night and party until Sunday morning. Drinking has also become commonplace at house parties. Even when the parents of a teenage boy or girl are in the premises, they do not normally supervise the basement where the kids bring Vodka in water bottles. (By the way, parents should know that there is a new law in New York State. If your son or daughter throws a party at your house and an underage kid gets drunk in you are liable, and if the police find out, you could be responsible for any damages, or even go to jail for it.)

From the Desk of Rabbi Bitton

At the end of the day, what is at stake here is your good name. We must be wise, like the Nazir who saw what happened to the Sotah and didn't wait to learn from his own mistakes. Sometimes, a mistake of this nature and the damage to your name cannot be repaired.

What to do to not succumb to peer pressure? Well, the Torah is giving us some good advice with the example of a Nazir: prevention. That is the key. Do not bring yourself to situations where you know you will be tempted, or pressured by your peers to drink. Choose your friends wisely, and be selective about which parties and places you go to.

As for Saturday nights, guys always tell me the same thing: "For marriage, I'm looking for a SN-Stay-at-home-girl, not for a disco girl."

By avoiding what you think is a harmless hookah, smoke, or drink, you will probably avoid the temptation of the next step. Do not forget: almost no one goes from zero to heavy duty addiction in one step. Prevention is the key.

Now a few words for parents:

Parents are very scared, but they don't know what to do with their children's drinking problems. One community mother told me, "Our youth is drowning in alcohol." I'm not sure if this is true, but some parents have this perception. Parents repeatedly complain to me about unsupervised Miami getaways, the scary facts of prom parties, the phony IDs, and kids being taken to emergency rooms to have their stomachs pumped. Many parents have a feeling of helplessness because they cannot compete with their kids' friends and peers in influencing their childrens' behavior.

Unfortunately, I don't have the perfect solution for this problem. But here are some good guidelines: Your teenage son or daughter listens to you even when you don't think they are paying attention to what you say. Build or rebuild your relationship with him or her. When parents come to me for advice about discipline and getting their son on the right track, my first question to them is: how is your relationship with your son? When was the last time you spent some quality time, together? There is no possibility of imposing discipline without influence and there is no influence without a relationship. Also, supervise with whom they go out, be awake when they come back, don't be afraid to ask about their friends. Talk to his or her friends' parents and try to develop a common strategy. But again, all of this will not make sense if there is a break in the relationship. Have dinner with your kids as many nights as you can. One more idea, which is the most powerful one I can offer you, is: take your son or daughter to a solo dinner. Don't preach; listen, communicate, laugh, compliment; enjoy each other's company.

Rabbi Bitton offers our community members strictly confidential parenting counseling in the privacy of his office or his home. Call or text: 516-382-4447 or email: rabbibitton@gmail.com.



Births

Jacob Shmuel, son of Daniel and Tiffany (Namdar) Splitalnic
 Deagan, son of Brian and Tiffany Hakimian
 Yonah David, son of Avner and Ilene Levy
 Brady Cole Yehoshua, son of Igal and Caroline Namdar
 Julien Yaacov, son of Kevin and Stacey Gorjian
 Benjamin Josef, son of Mehrdad and Sarit Ebrani
 Zachary Aaron, son of Eli and Farnaz Edalati
 Noah, son of Iwan and Sharon Nassimi
 Gabriel Guy and Ethan Emanuel, twin sons of Jacob and Monika Anavim
 Jacob Mikael, son of Daniel and Sepi Koren
 Menashe Mordechai, son of Daniel and Abby Basalely
 Ben Zion, son of Emmanuel and Chana Kashi
 Natanel, son of Danny and Yvette (Kohanim) Yomtobian
 Ilai, son of Yoel and Keren Deil
 Natanel Reuven, son of Robert and Leora Nissim
 Joel, son of Eli and Sanaz Kashi
 Eyal David, son of Jacob and Anell Hakimian
 Noa Sara, daughter of Nati and Dalia Loloi
 Malka, daughter of Kenny and Adina Kalatizadeh
 Lauren, daughter of Richard and Reout Nassimi
 Emma Michal, daughter of Hekmat and Julie Namdar
 Sofia Rachel, daughter of Shlomo and Moran Hematian
 Kaitlyn Rebecca, daughter of Farhad and Marina Hakimi
 Noa, daughter of Aram and Orna Bakhshi
 Sigal Lea, daughter of Hertzl and Miriam Hakimi
 Alyssa Tova, daughter of Shawn and Adina Hakimian
 Temima Rachel, daughter of Sammy and Jasmin Livian
 Dylan, daughter of Sharokh and Cheri Haghighat
 Sivan Malka, daughter of Mickey and Shadi Nassimiha
 Megan, daughter of Rodney and Shadi Hakimian
 Daughter of Peyman and Rachel Hakimi
 Ahuva, daughter of Rabbi Ramy and Esther Agadi
 Batya Dina, daughter of Andy and Dorita Kalatizadeh
 Rachel Sofia, daughter of Davide and Stefanie Roubini
 Mia, daughter of Guy and Jamie Simchayoff
 Naomi, daughter of Edwin and Ronit Livian
 Daughter of Farshid and Nurit Livian
 Daughter of Gadi and Orit Edalati

Bar-Mitzvahs

Yitzhak, son of Behzad and Haya Nematnejad
 Eliyahu, son of David and Ghila Ebrani
 Gavriel, son of Majid (z'l) and Monika Zarovabeli
 Itamar Moshe, son of Issac & Katrine Kashi
 Itai, son of Allen and Mojdeh Hakimian
 David Shlomo, son of William and Dalia Dilamani

Engagements

Michael (Michi) Roubini and Stephanie Zar
 Justin Hakimian and Nataly Nadri
 Alon Yaghoubi and Lauren Nassimi
 David Bitton and Keren Meguid
 Mishel Ebrahami and Adeline Dil
 Emil Kalatizadeh and Dalya Sachmechian
 Kambiz Dadfarin and Gisou Hariri
 Ramin Abdolahzadeh and Betti Hakimian
 David Sianes and Regina Hakimian
 Evan Hakimi and Nicole Rahamanan
 Arash Dilmanian and Jessica Nassimi
 Moshe Enayatian and Stephanie Tabo
 Farzad Zar and Orit Dilmanian
 Fariborz Hakimian and Dalida Namdar
 Tony Aziz and Stephanie Nematzadeh

Weddings

Nader and Sanam Kashanian
 Ilan and Talia Zabihi
 Joseph and Jasmine Kashimallak
 Eddie and Jessica Aziz
 Robert and Desiree Hakim
 Bobby and Melanie Hematian
 Sion and Miranda (Soleimanian) Shamsian
 Michael and Vanessa Livi
 David and Elana Aminoff
 Ronnie and Carolyn Ebrani
 Michael and Dora Hakimi
 Nikki and Nadine Hakimian
 Dr. Mahyar and Shara Eidgah
 Emil and Dalya Kalatizadeh
 Joshua and Jennifer Zaboulani
 Rodney and Jocelyn Kamali
 Michael and Sadie Hakimian

Pictures

Left page, clockwise from top left:

Nader and Sanam Kashanian, David and Dafna (Asher) Goldman, Joseph and Jasmine Kashimallak, Eddie and Jessica Aziz, Michael and Dora Hakimi, David and Elana Aminoff, Rodney and Jocelyn Kamali, Nikki and Nadine Hakimian

Right page, clockwise from top left:

Joshua and Jennifer Zaboulani, Robert and Desiree Hakim, Ilan and Talia Zabihi, Michael and Vanessa Livi, Ronnie and Carolyn Ebrani, Sion and Miranda Shamsian, Michael and Sadie Hakimian, Emil and Dalya Kalatizadeh, Bobby and Melanie Hematian





Record Number of Mashadis Attend AIPAC Policy Conference

Mehran Etessami

Photographs by Mickey Karimzadeh

Over 150 delegates from the Mashadi Jewish Community traveled to Washington, D.C. to take part in this year's AIPAC Policy Conference, which took place from May 2 to 5, 2009.

Mashadi Community members have been attending this annual conference for years, but this year's participation was extra-ordinary, and several times the size of previous records. These delegates comprised a solid majority of all delegates from Long Island, New York.

For more than half a century, the American Israel Public Affairs Committee (AIPAC) has worked to help make Israel more secure by ensuring that American support for Israel remains strong. AIPAC started as a small pro-Israel lobbying group in the 1950s, and has grown into a 100,000-member national grassroots movement described by The New York Times as "the most important organization affecting America's relationship with Israel."

This year's Policy Conference was very heavily focused on the issue of Iran's dangerous pursuit of nuclear weapons and support for terrorism. Many of the main speakers, including Israel's new Prime Minister, Benjamin Netanyahu, who spoke via satellite, President Shimon Peres, U.S. Vice President Joe Biden, and many leaders of the U.S. Senate and House of Representatives, spoke about the dangers of Iran's nuclear program.

One highlight of the conference was the Gala Dinner on Sunday night, which was attended by over 6,000 activists, in addition to many guests and dignitaries as well as a majority of U.S. Senators and hundreds of Congressmen.

Mr. Mehran Hakimian, who very actively recruited Mashadi Community members for this year's Conference, and was largely responsible for the high level of attendance from our community, commented that being at the conference "made him appreciate the miracle of Israel's existence and survival." He said, "when you see the great amount of support of U.S. Senators and Congressmen, you cannot help but be in awe, and be reminded of the great miracle of the re-birth of the State of Israel."

Some Mashadi delegates also had time for some sightseeing, including a tour of the U.S. Capitol Building. Attending the Conference is not only inspirational, but is also quite educational, with many fascinating sessions available during the first two days conducted by expert speakers about a variety of topics.

The Conference came to a close on May 5, with thousands of delegates trekking to Capitol Hill for lobbying meetings with their members of Congress. Following rousing speeches by Vice President Joe Biden and Senator John Kerry, chairman of the Foreign Relations Committee, delegates met with their elected officials to lobby for Israel.





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Global Mashadi Jewish Federation

An Interview with Bahman Kamali

On July 6th, 2009, the newly-formed Global Mashadi Jewish Federation will officially be launched at its first-ever conference to be held in Jerusalem. The organization is the brainchild of Mr. Bahman Kamali, who presented this unifying idea to various members of Mashadi communities around the world and has organized its first conference to be held this summer. Individuals and leaders of many Mashadi Jewish communities worldwide, from Israel to America to Europe, will participate in the full-day conference. Megillah conducted the following interview with Mr. Bahman Kamali about the purpose and goals of this Federation:

Megillah: Thank you Mr. Kamali for agreeing to answer these questions. What is the Global Mashadi Jewish Federation about?

The Global Mashadi Jewish Federation was created with the intention of connecting all Mashadi boards, minyans, committees and organizations worldwide while aiming towards their common goals and ensuring the long term survival of not only our Mashadi community, but Judaism at large.

Megillah: What was your inspiration for starting it?

While travelling in Israel, I visited two historic Mashadi synagogues in Jerusalem, which were built between 1900 and 1907. These were the first two Mashadi synagogues built outside of Iran and are now classified as landmarks. After witnessing such an important piece of Mashadi history and consequently learning that there are many other Mashadi synagogues in Israel, I was inspired to create a network that would connect Mashadi communities around the world. This is the inspiration for this Federation.

Megillah: How do you see this Federation benefitting the Mashadi Jewish Community? What purpose will it serve?

This Federation will hopefully act as a platform for members of Mashadi organizations worldwide to join efforts and work together towards the pursuit of specific common causes.

If the Federation is managed properly, there are many great achievements that can be accomplished for our global Mashadi community. By seeing positive results and by strengthening our ties, we are indirectly promoting the survival of our Mashadi heritage as well as Judaism overall.

Megillah: Who will be attending the first Conference in Jerusalem?

A total of seventy to one hundred interested Mashadi individuals from around the world will be attending the first conference this summer. Anyone interested is welcome to attend. There will be twenty five to thirty people attending from the United States, forty to sixty people from within Israel, and another five to ten people from other parts of the world.

At the conference, the plan is for committees to be formed. These committees will then be responsible for scheduling their own meetings (whether by phone, email, or in person) as frequently as needed. The next major Conference will not take place next year, but rather, every two to three years.



הפרציה העולמית של יהודי משה
Global Mashadi Jewish Federation

Megillah: What issues are on the Agenda to be discussed at the first Conference in July?

Among the topics that will be included in the Conference agenda are: meeting with the boards of the Beit Avot (Old Age Home), planning the creation of a Mashadi Archives and Museum, expanding international Mashadi youth activities and events, starting global communication channels among different Mashadi boards and organizations, and collecting new ideas from the attending participants.

Megillah: How will the Federation make decisions? What kind of leadership and decision-making system do you foresee for the Federation?

A Federation is an organization formed by uniting several small localized self-governing entities. Every member entity will appoint a nominee to represent them in this Federation and these appointed individuals will automatically become Board Members of the Federation. The decisions of the Federation will be made by these board members. Until this Board is officially created, I will be making the necessary decisions, but will consult with others for their feedback.

Megillah: What about the future? What issues do you think the Federation will be able to address in the future, and what is your vision for the future of the Federation?

This Federation is attempting to connect all Mashadi organizations. Through the power of networking, future needs of the global Mashadi community will automatically arise, and will be presented to the Federation. My vision for the future is that this Federation will become the official platform for all Mashadi organizations to be members of and benefit from connecting and working with each other.

Megillah: Do you believe that this Federation will last for a long time to come? Will the concept work for future generations of Mashadi Jews?

Yes, this Federation will last for as long as Mashadis are proud of their past, and have a desire to stay connected and continue to grow. And I think that will be the case for a very long time.

Our community is 263 years old, almost ten generations. I hope the Federation will help preserve our worldwide community for many generations to come.

Dr. Youssef Bassali: A Mashadi Pioneer

The Community's First Recipient of a Medical Doctorate

Dr. Youssef Bassali, son of the late Fattolah Bassal, was born in the city of Marv, in 1923 which, at the time, was part of Russia. He was named after his grandfather, Molla Youssef Bassal, who was one of the eminent rabbis of the Jewish community in the area. The Bassali family was one of the last families in the community remaining in Russia. As a child, Youssef Bassali studied at the Iranian school in the city of Marv, where he learned Farsi, Russian, and Latin. Since childhood, he had battled with nearsightedness. His teachers would place him in the front rows of the classroom, but he was still unable to view the board. Despite this, he was an exceptional student throughout elementary school, high school, and university.

When Mr. Bassali was in the third grade, the communist Russian government launched a major strike against all business owners and individuals who owned capital and real estate. The Russian government's goal was to bring fiscal equality to its citizens by forcing them all to work as salaried laborers. This was unbearable for Mr. Fattolah Bassal, so with his family in tow, he emigrated from Marv, leaving behind all of their belongings, including their home. They took a train to Mashad via the border city of Eshegh-Abad.

In Mashad, Mr. Fattolah Bassal confronted numerous difficulties. He subsequently became ill and passed away at the age of forty-four, leaving his family without a provider.

Youssef Bassali continued his education in Mashhad at the Adab School (which later changed its name to Hedayat School, and was subsequently moved to a modern and well-equipped new building.) During those years, he was finally able to procure a set of eyeglasses, which helped him excel further in his studies. He completed the ninth grade (Grand Nationwide Exam) at Ferdowsi High School with the highest average in the entire city of Mashad. In the same year in Mashad, a medical academy was established which accepted ninth grade graduates. After his completion of the three-year curriculum, Youssef Bassali obtained an associate medical diploma. He started working as the chief of the city clinic in Dargazz, where he functioned as the physician and coroner for the city and had to opine on crimes, stabbings, and murder cases at the age of twenty-two.

After completion of his duty in Dargazz, he was assigned to two other cities in different provinces to work as the chief of the government clinics. He was later transferred to Tehran, where he continued and completed his medical education (MD) at Tehran University. While working as the assistant of the Department of Infectious Diseases at Pahlavi Hospital, he completed his fellowship under Dr. Manuchehr Eghbal, one of the Prime



Ministers of Iran. Through this training, Dr. Bassali acquired special skills in disease diagnosis, which has helped in the treatment of many members of our community. Even Dr. Eghbal, the head of the hospital, often asked Dr. Bassali to diagnose and treat his children when they were ill.

Dr. Bassali was married in 1953 and soon thereafter opened his own clinic. In addition to his regular duties as a physician, Dr. Bassali was simultaneously the head of the Department of Contagious Diseases, while, (in collaboration with Razi Institute) writing two research articles that were published in 1970 and 1971. These articles can be found at the National Institute of Health's (NIH) website.

Prior to obtaining his medical diplomas, Dr. Bassali was a socially active student. In 1944, along with few friends, he founded the organization "Kanoun Ettehad" with the goal of aiding various community affairs. One of the accomplishments of this organization was the establishment of a community medical clinic in "Sar Heytah" of Eidgah. Dr. Fattolah Hakimian and other community physicians joined the clinic and worked as unpaid volunteers.

Dr. Bassali has a sterling track record of diagnosis and treatment in the community. Numerous individuals have credited him with saving their lives. Dr. Bassali has encouraged the youth to continue their pursuits of higher education. Mr. Fattolah Hematian, Dr. Bassali's nephew, states,

"When I finished the sixth grade in the city of Dargazz, my uncle, Dr. Bassali, brought me to Tehran and registered me at the Ort Technical School. For the next few years, he supervised over me and encouraged me in all aspects of my life. After graduating from Ort, I entered the field of engineering, where I achieved many of my goals. Similarly, years later when I came to New York, Dr. Bassali provided real guidance in various situations. Because of this, I am and always will be grateful to him."

Dr. Bassali should be a role model to our youth for two reasons: First, in his desire for education and excelling at whatever profession you pursue, and second, his high moral standard in social responsibility and helping the members of the community. Perhaps, the steps that Dr. Bassali took sixty years ago to aid the community should serve as a model to our young doctors.

Our best wishes and blessings are with Dr. Bassali and his respectable family.

- Megillah

Malekeh Nassimi: My Grandmother

Excerpts from a Eulogy delivered by Natascha Shaer

In March, 2009, Mrs. Malekeh Nassimi, a prominent figure in the Mashadi Jewish Community, passed away after a long illness. Mrs. Nassimi was an extremely accomplished woman and a leader. She served as the President of the Women's International Zionist Organization (WIZO) in Hamburg, Germany, and was active in Keren Hayesod, and other organizations supporting the Zionist cause and needy families in Israel. Mrs. Nassimi also served for many years as the President of the Mashadi Sisterhood, which under her leadership grew and introduced many innovative programs.

The following is an excerpt from the text of a eulogy delivered by her granddaughter, Natascha Shaer, at a memorial service held at the Mashadi Jewish Center:

"It feels like the end of an era." I heard these words over and over again during the week of my grandmother's *shiva* from people far and near; from the distant past, and from our lives in New York today.

My grandmother's life was so colorful and magnificent that memories of her have been flashing before my eyes like an ongoing movie. My grandmother was unique, a brilliant star in the universe; and yet, the sum of all of my tales can never do her justice. You were all lucky enough to know her and to know her is to have been touched by her. The strength of her character, the broad reach of her charitable work and her achievements in life are truly mythic.

From what we're told, signs of her personality were evident from childhood. She was one of the few girls in Iran to complete high school. She spoke English and French; she knew how to waltz and tango; she was captain of her high school volleyball team; she always knew what she wanted.

Married at a young age, she began to raise a family in Iran where my uncles Albert and Mehdi and my father Mouris were born. From the very beginning, she set a high standard of life for herself, and this had less to do with material riches, than with education, strong Jewish values and living a wide range of experiences. My father told me that as a young mother in Iran, she already had the foresight to hire an English tutor for her children. She wanted them to be citizens of the world.

From early on, she was an infallible matriarch who ran her family with a strong hand. One day, for example, my Uncle Albert came home from school to report that he had been forced to recite *namaz*. She marched him right back to school, into the principal's office and explained that Jewish children did not recite Muslim prayers. From that day forth, the school policy was changed for all Jewish and Bahai children. My grandmother's priorities were undoubtedly in order; and she was confident, indeed, a captain in command of the ship.

Soon, circumstance forced her to move away from Iran to Germany. Picture this: In 1953, in the early years after World War II, a sheltered, Jewish Iranian girl, at the age of 29 or 30,



picks up and moves to a foreign country, an anti-Semitic world far away from her Iran where she has no family, she doesn't know the language, where there is hardly a Jewish community, no kosher food to speak of, where her husband is starting a business from scratch, and where there was only one other Iranian family to lean on for comfort. She moved and proceeded to make a home for her family. Where there was no Jewish life, she took it upon herself to build it. Of course, this is all long before my time, but the stories I have heard are resounding.

When the holidays came around, particularly on Rosh Hashana or Pesach, my grandmother was not about to let anyone in the fledgling Hamburg community be deprived of celebrating them. If it wasn't possible to properly observe the *chagim*, she was going to make it possible. She decided to invite the entire Iranian Jewish community, which within a few years numbered 30 or 40 families, for services and meals. Remember, she was only in her early 30's. My grandmother's sense of hospitality wasn't purely social. At a young age she made her home something like today's Chabad houses, a haven for resident Jewish families and travelers alike in an unwelcoming country. Somewhere, in the middle of all of this, she helped my grandfather with his business, had her next child, Edward, learned the language and the culture.

Almost single-handedly, my grandparents re-introduced *kashrut* to Hamburg, and they led people to believe in Jewish life again. That it was possible. They were true visionaries, and my grandmother had the wherewithal to make her visions a reality. Now, what would you do, for example, if you wanted to raise a traditional Jewish family in a city without kosher meat? Would you keep a vegetarian diet? Eggs and fish? For how long? In all likelihood, most would succumb eventually and start to eat non-kosher chicken, maybe even meat. Not my grandmother! What did she do? She bought live chicken, even a goat, and, together with Mr. Karimzadeh who was a trained *shochet*, snuck them into her apartment building. They slaughtered them in her very

own bathtub and plucked and koshered them in her own kitchen, for her family's use, as well as for the rest of her community.

Judaism and Mashadi traditions came first and foremost for Madarjun. My brother Iwan remembers one Pessach trip to the Concord Hotel, where our family held our own Mashadi-style seder in the Grand Ballroom amidst some 4,000 Ashkenazis holding a group seder. When it came time to sing Dayenu, Madarjun pulled out a tray of scallions and led all of us in the dayenu whipping. Eventually, the ballroom became still and 4,000 pairs of eyes were staring at us. We all were ready to slip under the table and disappear with embarrassment, but Madarjun prodded us. "*Pashin, pashin bacheh-ha.*" Eventually, the lead rabbi came over to see what all the raucous was about only to be confronted with my laughing Madarjun shaking her scallion at him. "What are you doing? Baptizing me?" he asked. A huge smile plastered on her face, Madarjun simply responded proudly, "No, Dayenu! We are Mashadi!"

When Madarjun believed in something, when she envisioned it, she took charge, and she saw it through completion. No task was left half done and no excuses were made. I actually remember watching her make preparations and practice speeches for Sisterhood events, late at night at her kitchen table, long after my grandfather had gone to sleep. When my family asked me to prepare Madarjun's eulogy, I was initially reluctant. But the image of Madarjun practicing her speeches late at night is burned in my mind. If she could do it, so could I. This is what I mean by having an example to look up to.

There is a funny image of my grandmother that all of us and many of you probably are familiar with. Madarjun loved to play cards. When she played, she remembered every card that was discarded by everyone at the table. She remembered this while she read a magazine on the side, watched a show on TV, chattered and listened to a conversation on the other side of the room. This was the pace at which everything took place in her life. As children, actually, we would joke that Madarjun slept with her eyes open because, really, nothing escaped her notice.

All this said, my grandmother's strength of character and her vision for life went far above and beyond fulfilling the traditional role of a woman, wife and mother. That was a starting point, and everything was managed with such ease that it was taken for granted in her home. The house was always tidy; she, her husband and children always looked pristine; meals seemed to prepare themselves; the noon-taftun was baked, the fruits sliced and the tea brewed. When, as children, we slept over at her house of Friday nights she managed to feed us all in the morning, play with us, dress us, get herself ready and still be one of the first to arrive in synagogue, usually with all of us in tow.

But beyond all this, my grandmother was glitzy, avant-garde and truly contemporary. She looked like a movie star in her early photos; her children were dressed like European royalty in suits that she sewed herself. Madarjun hobnobbed; she traveled, took cruises around the world with my grandfather. She booked regular visits to the theater for all of us as a family. My childhood is replete with memories of activities we enjoyed with her, be it picnics by the lake, ski trips in the Swiss Alps, fancy meals in restaurants, or seeing Topol perform in *Fiddler on the Roof*. She was always interested in our schooling, proud to drive us to school the first day and to attend our recitals, sports days, and basketball games. In keeping with this tradition, she even moved me into college, and years later, proudly attended my outdoor graduation ceremony on a rainy day.

She was a real feminist, in the best sense of the word. Such was her strength that the question never even arose whether women had equal rights, equal capabilities or equal importance. Of course they did. Though she believed deeply in standing behind her husband, and in her running family life, she always behaved like the equal of men. Her voice was heard as loudly, if not louder than any man. She lived her life this way, and empowered all of us and, I believe, many women in the Hamburg and in the New York Mashadi community with her example; an example previously set by her own late mother, Bibi Maryam. Life was not to be lived passively, but proactively. The community Bat Mitzvah ceremony that she initiated gave all girls a sense of self worth and of equality with the boys, which was never really the case before.

Nothing should be said about my grandmother without including a few words about my grandfather. Needless to say, he was as determined and forward-thinking as she was. Together, they were an unbeatable team. It is impossible to separate one's life achievements from the other. My grandmother was a true matriarch alongside her husband, the family patriarch. They set the bar of achievement and of character very high for themselves and for all members of our family. Living with such strong role models, I think all of us – the sons, daughters-in-law, and grandchildren – have picked up something or other along the way, be it a very modern perspective on life, leadership skills, determination, family values, a belief in higher education or some of my grandmother's legendary hospitality. But my grandparents' success as a team was not only about their achievements. Their personal relationship was beautiful. They loved each other dearly and respected each other deeply. Until the very end, my grandfather stood up when Madarjun entered the room, kissed her lips and told her how beautiful she looked. "*Bah, bah, bah. Cheghad khoshkel shodeen, khanoom.*"

My grandparent's most important influence on the family, however, was the seed of family unity they planted in all of us. Back in Hamburg, our entire family was in their home for Shabbat dinner, breakfast the next morning, Shabbat lunch, and often Sunday lunch. After my grandparents moved to New York, our entire summers were spent in her home, first in Forest Hills and then in Kings Point. The extended family, too, all the *dayees, khalehs, amoos, and zanamoos*, as well as their children and grandchildren became important people in our lives, not only because of the annual 4th of July BBQ's at my grandparents' pool.

As you all know, the last years of my grandmother's life were overshadowed by the torturous effects of Alzheimer's. It broke all our hearts to see her slowly, unstoppably fade away, to the point that she was no longer even a shadow of her old self. In the very end, probably my grandfather was the last thing that kept her flame kindled. When he passed away, it was as though that last light went out. Her sickness was an ironic end for such a graceful and powerful woman, but I am certain that time will gloss over the sadness of those years and that Madarjun will be remembered for the force of nature that she was.

Today, I cannot believe that she is gone. Even though I witnessed her ailing, and even though I was present for her very last breaths, I cannot believe that this woman is gone. Her voice speaks to me wherever I turn. Madarjun was my queen - regal, colorful, larger than life. I am blessed to have her as my eternal role model, honored to be of her blood. For me, within all of us, she will always be alive.

Excellence In Technology Journalism



After graduating from Carnegie Mellon University, a top ranking technology university in the U.S., Jonathan Roubini moved to New York to pursue his career in the computer industry. Shortly after, at age twenty-four, he was single-handedly leading the software team at the renowned PC Magazine. In addition to writing feature stories every month at that young age, he was also regularly being interviewed on television. Jonathan often appeared on CNN, NBC, FOX, NY1, Headline News, and TechTV, as well as several other TV and radio stations and was considered by most in his industry a leading expert. Over eight million technology readers worldwide, who ranged from consumers to large businesses, made product and technology decisions based on his recommendations, not to mention Bill Gates, who personally congratulated Jonathan on his outstanding work.

After his extensive experience at PC Magazine, Jonathan started his own company, Lab Reviews. At Lab Reviews, Jonathan and his team test and write independent articles about the latest technologies, gadgets, and home products. While working on this new venture, Jonathan has also served as Technology Expert for the Fox News station and has also written for LAPTOP Magazine. Jonathan was also selected as a leading Judge for the CES Innovations Design and Engineering Awards, for the

Consumer Electronics Show in Las Vegas.

Just last month, Jonathan was given the news that he is the winner of this year's prestigious Award for Excellence in Technology Journalism. This is the highest recognition in the industry and only awarded to elite players in the media. In the last few years, the winners of this award have been the leading technology journalists at Newsweek, Business Week, and Time Magazine.

But who is Jonathan Roubini? We have interviewed him for Megillah:

Where are you from?

I was born and grew up in Milan, Italy.

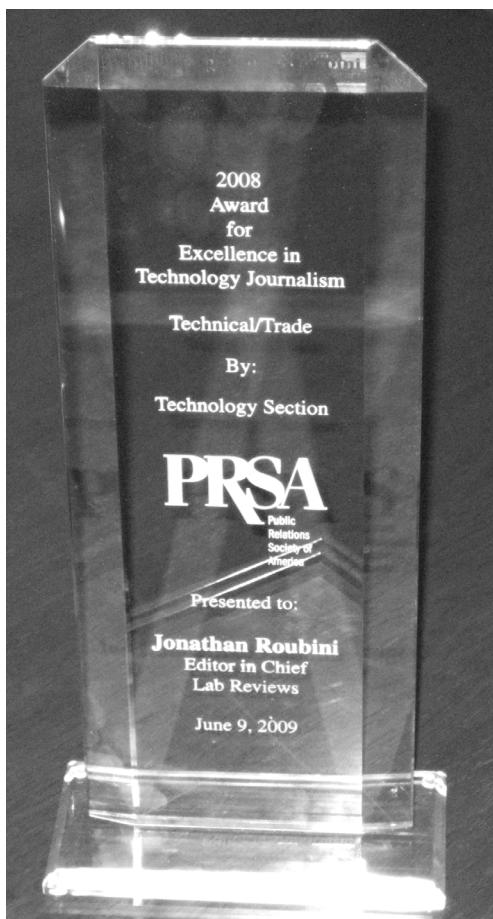
What can you tell us about your college experience?

After graduating high school in Italy, I came to the US to attend Carnegie Mellon University in Pittsburgh, Pennsylvania. I majored in Information and Decision Systems, which is a combination of Computers, Business, and Statistics. It was especially tough because of the language barrier and the fact that I didn't really know anyone in Pittsburgh. The college life required a lot of hard work, often pulling all-nighters, and I had to build a new network of friends.

In retrospect, it was a great experience that I would definitely recommend, in fact. Besides attaining a valuable degree, you learn about new things, experience independence, and let's not forget that you learn how to do your own laundry and even cook... a great way to make your mom proud!

What was it like working at PC Magazine?

It was a really exciting position. In any job it is always very important to be able to put your heart in it, and I can say that I really did love what I did. We had access to the latest new technology products sometimes six months before they were on the market. We would also get to work closely with the greatest



minds of Silicon Valley.

What is it like being on TV?

It is fun; you get to see how things really operate in the studios behind the scenes. It's also a big responsibility; millions of watchers will base their decisions on whether to invest in a new product or technology on my opinion. That's why thorough knowledge and honesty are key.

Tell us more about what you do now.

After my experience at PC Magazine, I launched a new website, Lab Reviews, where we review the latest products on the market. We conduct lab tests and offer to our readers a fair and honest insight on the products reviewed. Our tests included analytical and objective studies of the product, like how long your iPod batteries last, or how many pages can you print with a set of ink cartridges, to everyday use and subjective opinions on the products, like how easy it is to use the new Palm Pre or how comfortable the latest massage chair is. We enable the readers to make more educated decisions on which products to buy.

Did you review anything cool recently?

We are starting to test cars and home products. We conducted a week-long test drive of the 2009 Cadillac Escalade Hybrid. It was a fun experience and I particularly liked the way GM is able to apply the hybrid technology to a large SUV. I was also pleased to see that an important company like GM trusted me with a \$70,000+ car.

You have just won the prestigious excellence award as the top technology journalist in the US. How does it feel?

When they called to tell me I won, I was in shock and couldn't believe it. It hasn't been easy; English is not my first language and growing up in Italy; I didn't have access to the latest software and technologies. I didn't even have full access to the Internet until I came to attend college in the US. I was particularly nervous until the award ceremony, but extremely honored that they chose me. That goes to show that its pays off being passionate about what you do.

Already at age twenty-four, you were lead analyst at PC Magazine and technology expert on national TV. You are now being recognized as the top technology journalist in the country. What's next on your agenda?

A very special thanks goes to my parents. It was all possible thanks to the strength, support and love of my parents who were always by my side throughout this long and laborious path. Grazie di cuore Mamma e Papà!

In the future I hope to collaborate with different magazine and TV networks and hopefully run my own company in the technology industry. Since coming to the US, I have focused on my passion for technology, and hopefully I can make more time for my personal life by finding a great girl to build a family with.

I take the occasion to congratulate my brother David and his wife Stefanie on their beautiful newborn baby Sofia Rachel; also, big congratulations to my brother Michael Shlomo and his fiancée Stephanie on their upcoming wedding. Mazal tov!

You can contact Jonathan via email at jroubini@gmail.com or on Facebook at www.facebook.com/roubini



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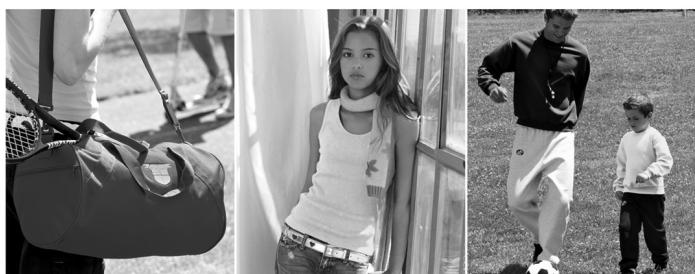
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Growing Up in the Proud Tradition of Mashadi Women

Nicole Hakimi

When a girl turns eighteen, she inherits a whole series of thoughts and concerns -- and not just about boys and clothes, either. Bigger worries. The kind that keep you up all night. At least, that's how it was for me. I had just gotten accepted into a college in upstate New York, and was unsure about where I was headed in the long term. Of course, in the midst of all my pondering about what is to come, I found myself thinking about the past.

Not only my own past, but the past of my mother and aunts and cousins and grandmothers, all tangled up like the branches of a tree standing in the center of the path ahead of me. I found myself asking: What might it have been like turning eighteen for my grandmothers, already married, acting as *Jadid al-Islam* ("New Muslims") who lit Shabbat candles in secrecy? Or, more recently, what might it have been like for my mother? At eighteen, she'd spent only a third of her life in New York after leaving revolutionary Iran, but she was intellectually capable of anything. She could have been an attorney or a real estate agent or a businesswoman, but instead, while her older brother earned his PhD, my mother's education ended at high school. It could have been because it was still unclear how a woman could

manage a career and raise children at the same time, or it could have been because within the community, there was still a social stigma attached to working women; but for one reason or another, my mother felt she had to choose between a career and a family.

Her decision was one that inspired me, like so many other sacrifices that go unnoticed every day. Like the endless support my cousin Rose gave me, even when her first son had an illness that would have left a less courageous woman traumatized. Or like my new neighbor, who, while eight months pregnant with twins, decided to bake enough Challah bread to share with all of her neighbors.

When I can't sleep at night, it is women like these who I think about. Not because they keep impeccable households, and not even because of the sacrifices they made that were vital to the survival of the community, but because they taught me the meaning of feminine strength. And on those sleepless nights when I can't help but wonder what lies ahead, I remind myself that I have this strength and this opportunity - and everything will work out.

The Outdoorsy Iranian

Nathan Etessami

"I'm Iranian."
"Oh yeah?"
"Yup - Mashadi."
"What?! You're Mashadi? But Mashadis aren't into outdoorsy things..."

Back in April, I went on a whitewater rafting trip organized by a group called the Jewish Outdoors Club. Along the way, I got to talking with a Bukharian Jew from Roslyn, leading to the previous exchange. At the time I merely laughed it off, declaring that "I'm not your typical Mashadi Jew." His comment has struck a nerve in me, however, and I can't seem to get past its underlying implication: Why should the fact that I am Mashadi have any influence over my personal interests? Does being part of the Mashadi community mean that I have to sacrifice my individuality?

Without a doubt, our group mentality is a dominating force within our community. We tend to be more concerned with "who else will be there" than with where it is we're going or what we're doing. As a result, we tend to do things in herds, forcing many of us to conform to a common set of interests and activities dictated by the majority.

Take, for example, our annual migration to Miami during Passover. I went in 2008, and I had a good time. Am I dying to

go again? Not really – there are about twenty three destinations on my list of places to see that would come before another trip to Miami. Yet, if work had permitted, I absolutely would have been there again this year. This seems to be a fairly common phenomenon; talking to people before this year's trip, it's incredible how often Miami sounded like more of an obligation than a vacation. So why did we all go, and why are we all going to go again next year? Because *everyone else* is going! That creates some serious perpetual FOMS¹!

So the question remains: is there room within the Mashadi way of life to be an individual and pursue your own interests? I certainly hope so, but there are very real challenges and tradeoffs. In my own case, I've always tried to prioritize my own personal interests and goals, and as a result, I haven't been able to reach the same depth of integration into this community as I see among my peers.

Despite the fact that it snowed for the first hour we were on the river, my whitewater rafting trip in April was a fantastic thrill, and I can't wait to do it again. Mashadis may not be into outdoorsy things, but I certainly am.

¹ acronym for "Fear of missing something"

Letter to Megillah

Shohreh and Joobin Hakimian

Dear Fellow Jewish Iranians,

A very successful event was held at our residence in Great Neck, New York on Sunday April 26th 2009. Over 200 guests attended this gathering. Our main objective was to increase awareness and to discuss the latest news concerning the detection, prevention, and a possible cure for HIBM, a devastating disease that has affected a large number of young people in our communities.

The gathering began with a blessing for our communities by Rabbi Yosef Bitton of the Young Mashadi Jewish Center. Next, Dr. Martin Bialer, a genetic counselor at the North Shore LIJ Hospitals, gave a speech regarding the recessive nature of this disorder. A child has a twenty five percent chance of inheriting the condition if **both** parents are carriers of this defective gene. A person can not be affected if only one parent carries the gene. Tests currently exist that enable young adults to make the right decision about having children prior to marriage or conception. For further information, please contact Dr. Martin Bialer at 516-365-3996 or via email at mbialer@nshs.edu.

Finally, Ms. Gila Michael, a founding member of the nonprofit organization Neuromuscular Disease Foundation, spoke. Her job involves spreading awareness and fundraising for an international collaboration of scientists uniting to find a cure for HIBM. Ms. Michael has raised substantial funds during the last three years, since the formation of N.D.F.; the organization awarded most of the proceeds of these fundraising events to the following research centers. For further information, please contact Ms. Michael at 310-740-2626 and via email at gilamichael@sbcglobal.net.

- 1) The Hadassah Hospital in Jerusalem, Israel and Professor Argov's group: This organization has identified the HIBM gene. His assistant Stella Mitrani-Rosenbaum, Ph.D. is pursuing the research towards a cure using stem cell therapy. She can be contacted via email at stella@cc.huji.il.
- 2) Mary Crowley Cancer Research Center (Dr. John Nemunaitis): Dr. Nemunaitis has developed a gene replacement therapy that has been administered to an HIBM patient's arms with favorable results. This center is in the process of getting permission from the FDA to intravenously administer this therapy to the same patient in order to benefit the whole body. Oncologist Dr. David Hakimian has studied and verified this research material, supplied by the Mary Crowley Center. For further information, please contact Dr. Hakimian @ 847-205-1488 and via email at dhakimian@comcast.net. The contact at the Mary Crowley center is Ms. Shannon

Cagnina at 214-658-1966 and via email at scagnina@marycrowley.org.

May G-d bless you all. Generous donations to this vital cause are greatly appreciated. We are so close to a cure that will benefit both the present and the future generations. Please make your checks payable to NDF-HIBM or alternatively to the Mary Crowley Cancer Research Center with "Exclusively for HIBM Research" written in the note. Please forward your contributions to us so that we may send them to the appropriate organizations.

Warmest Regards,
Shohreh and Joobin Hakimian



Current Event

The Torture Tale of Abu and Khalid

Yossi Abrahimi

Among major recent current events issues is the scandal involving the U.S. government's alleged waterboarding of detainees at the Guantanamo Bay camp. There has been much debate in the media surrounding issues of whether or not this interrogation technique is actually considered torture, the repercussions that those involved should face, and the fate of the accused prisoners. Here, Yossi Abrahimi gives some background, insight, and his opinions on this pressing matter.



When the average American thinks of torture, a few horrible experiences come to mind: sitting through an episode of *Dancing with the Stars*, listening to the latest Britney Spears album, or enduring Jay Leno's robotic *Tonight Show* monologues (or maybe that's just me). Recently, though, torture has become a hot-button issue with regard to how the United States deals with terrorists, suspected or otherwise. No, this is not the latest desperate attempt by Republicans to bring their strongest issue of national defense to the forefront, but rather, it is an issue ignited by President Obama and Democrats in Congress. The President and his allies, spooked by the prospect of taking responsibility for the tumbling economy, has decided to go after what they thought was an easy target: the Bush administration's counterterrorism policies. President Obama, not even 100 days into his presidency, chose to debate a strategy on which most Americans consistently agreed with President Bush.

In mid-April 2009, straying from his campaign promise of getting past partisan politics, the President pushed for the release of the now infamous "torture memos." These memos, compiled between 2002 and 2005, detailed interrogation techniques used on suspected terrorists by the CIA. This selective release, however, left out a small point: some techniques were proven successful and saved thousands of lives.

The most talked about of these "enhanced interrogation techniques" (EIT) was waterboarding. In short, waterboarding consists of strapping the detainee to a bed, placing a towel on his (I'd prefer "its") face, and pouring water over the face and into the breathing passages. During this process, the subject believes his or her death is imminent and is thus supposedly more likely to give up important information. Critics called this procedure inhumane and questioned its effectiveness in yielding information. Even the 2008 Republican candidate for President, John McCain, called it "unacceptable" and insists the method, along with other harsh interrogations, "serves a great propaganda tool for those who recruit people to fight against us." In other words, Al Qaeda's human resources department is in shambles!

In John McCain's world, the use of waterboarding and other EITs is akin to placing "help wanted" signs around Al Qaeda training camps. "Are you an aspiring mass-murderer, but just need that extra push to get your career going? Boy, do we have motivation for you." These days, terrorists need extra motivation as much as I need another wedding to attend. Then again, this is the man who nominated an evangelical Alaskan governor with enough family issues to film a VH1 reality show as his vice-presidential running mate.

Recent hysteria generated by the news media, whose toughest investigations of the White House thus far have been centered on what breed of dog the first family will own and reviews of Michelle Obama's latest fashions, have skimmed over some minor details regarding Bush-era interrogations and their results. Let's start with Khalid Sheikh Mohammed (KSM to his buddies). Yes, ladies, that KSM, the Middle Eastern man-beast with hair like Krusty the Clown and that oh-so-sexy stretched out Hanes t-shirt, masterminded the largest terrorist attack on U.S. soil. KSM also played a key role in the 2002 Bali Nightclub bombings, the kidnapping and beheading of Wall Street Journal columnist Daniel Pearl and the original World Trade Center bombing – a "greatest hits" of terrorism, if you will. After months of interrogation at the hands of the CIA, KSM refused to

give information on future attacks, saying only, “soon you will know,” and even demanding to be taken to New York so he can speak with his lawyer. After a chuckle or two, his captors got down to business.

Convinced of an impending attack, interrogators used the waterboarding procedure on Mohammed, who eventually told them of a “second wave” of attacks, involving crashing a hijacked airplane into the tallest building in Los Angeles, the Library Tower. Shortly thereafter, the CIA tracked down the 17-member cell planning the attack. The group’s subsequent interrogation confirmed much of what KSM had divulged to his captors.

Abu Zubaydah, captured a year earlier in a safehouse in Pakistan, was Osama bin Laden’s top lieutenant, and involved in the planning of virtually every Al Qaeda attack. During his interrogation, he told the CIA what he mistakenly thought they already knew: Khalid Sheik Mohammed’s code name, “Muktar.” This piece of information allowed them to more effectively pursue and capture the mastermind of the 9/11 attacks. The wealth of information did not stop there, however. Zubaydah’s waterboarding led to the capture of Jose Padilla, a hardened terrorist trained the Al Qaeda camps in Afghanistan, who was plotting to set off a “dirty bomb” in the U.S. and ready for much more serious attacks in the future.

To be clear, from reading various accounts of the waterboarding experience, I do believe this procedure amounts to torture. Richard E. Mezo, who was waterboarded during training to become a Navy flight crewmember described it as an act that is “indeed torture” which is “real drowning that simulates death.”

The experience was so horrific, Mezo stated, that “pulling out my fingernails or even cutting off a finger would have been preferable.” At the same time, I also believe that this tactic, due to its proven effectiveness, should be reserved in only the direst cases. The CIA during the Bush administration was highly selective with waterboarding, using it only on KSM, Zubaydah and Abd al-Rahim al-Nashiri (choose a last name, will you?), who received between five to ten sessions each.

President Obama’s complete ban of the procedure takes away a vital, last-resort weapon in the continuing war on terrorism. His release of highly sensitive CIA memos demoralizes those putting their lives at risks to protect the country, and gives Al Qaeda and other terrorists to train against these techniques. According to interrogators, KSM and Zubaydah “expressed their belief that the general US population was ‘weak,’ lacked resilience, and would be unable to ‘do what was necessary’ to prevent the terrorists from succeeding in their goals.”

The same terrorists who Democrats and moderate Republicans like John McCain believe can be appeased through acts of good will have themselves said extreme measures are needed to stop men of their kind. Those who criticize an aggressive counter-terrorism policy argue that men who are willing to kill themselves in the name of their jihad cannot be stopped, no matter what. According to suspected terrorists who have gone through waterboarding, however, and army officials who have had it tested on them, the procedure seems worse than death. Death, as we’ve seen through endless suicide bombings, just isn’t painful enough for these brave souls.



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MYC Shabbat Getaway Memories '09

Michelle Sabzevari & Nabila Levian

- 1- Yasmine R: "Wait, there's another Yasmine? She's gonna have to change her name!"
- 2- "Assbury"
- 3- Shattered glass aka "the incident"
- 4- Mission Statements
- 5- Blindfolded speed dating
- 6- Daniel M: "If I had 2 million dollars, would you sign a prenup?"
- 7- Taboo
- 8- Rama's lifetime supply of Vitamin Water
- 9- Room 724
- 10- Babs's ice bucket
- 11- Friday night Twister
- 12- Sharon: "Why don't you play Twister?"
Nabila: "I can't see the colors."
- 13- Piling on Rubia
- 14- "Pay-tron, Patrón, Petron????"
- 15- Friday night = NAB '09
- 16- Donna and Rachel K.'s shaving cream fight courtesy of RK
- 17- Joyce cleaning shaving cream off the carpet
- 18- "X" marks the spot
- 19- Yeshiva University / MTA boys
- 20- Lani the *HOT* caterer
- 21- \$50 if any patron loses key
- 22- Leon/MK (screaming & banging on doors): "Dah Fahrmon!!!" while running down the halls
- 23- "If you could be one member of the band N*SYNC, which member would you be?"
- 24- Michelle S: "Who's your favorite cousin on your mother's side?"
Phil: (instantly) "Sadie Zar" Ashley: (standing directly behind Phil) "Did he just say *Sadie*!?"

- 25- "Dunkin Donuts!" (80 decibels louder than normal) -Jasmine "Lashet" Dilmanian & Co.
- 26- Battle of the Sexes
- 27- More Taboo
- 28- He saves you "Hashem?"
Noooo ...
- 29- City of Angels
- 30- Walks on the boardwalk
- 31- Babs yet again refilling his ice bucket
- 32- Pizza Party in Room 836
- 33- Justina's iPod
- 34- Jud's African dance
- 35- Lonny & Tali's "J" dancing
- 36- Eitan Katz's Saturday night concert
- 37- He/She is Just Not That into You
- 38- Andy's drunk rambling...
- 39- The crazy date phone callers
- 40- "Lashet"
- 41- "Goh khordee naz kardi."
- 42- "Zireh Lahaf!?"
- 43- Yossi & Joyce's double-date with Joey & Natasha for dinner and a Broadway show
- 44- "50 Cent" roaming the halls
- 45- Hooka in Room 734
- 46- Matt Z.: "The Lightning Round!"
- 47- Michelle S. having to sit out rounds of Charades
- 48- Jud and Michel N.'s Jewish Tattoo Parlor
- 49- Jamie : "Uh-oh - I can't feel my tongue."
- 50- Rachel K. & Jasmine D.'s karate kicks at 5am
- 51- Daniel waking everyone up with his backpack
- 52- Eduardo's "flight" on Sunday
- 53- Arrival of Bus #1 = 2pm
Arrival of Bus #2 = 6pm

The Power of the Internet How to Find a Long Lost Friend

Mansour Karimzadeh

Computers and the internet have taken on a life of their own in the past ten to fifteen years. Now, we are all constantly connected to the world and to each other through the internet. There was originally just web browsing, then came the Israeli genius of inventing instant messaging. AIM, Google Talk, ICQ, and Yahoo Messenger are all the product of the peoples' appetite for being connected to each other. These have more recently been followed by Facebook and Twitter. You can see users young and old, all hours of the day and night, socializing and chatting on Facebook, even at work or at school.

One of the more useful tools on the internet is Skype, especially if you have family and friends across the world who you want to talk to but hate paying the exorbitant telephone company charges. With Skype you can talk to your friends wherever, they are as long as they also have the Skype application downloaded into their computers. I have Skype on my computer, and from time to time, I talk to my friends in London or my sister and nephews in Israel.

I was traveling a couple of weeks ago when I received a Skype text message from someone named Farzad Vahid, asking if I went to the Ferdowsi School in Tehran. I was surprised to see this, to say the least. I did attend the Ferdowsi elementary school in Tehran, but had left it over forty-five years ago and had no recollection of any of my classmates; except the name Vahid.

I was not sure whether to respond to this e-mail or whether it could possibly have just been spam – the type of email that carries a virus and can wreak havoc on computers. I consulted with the experts on viruses (my son Mickey!) and decided to respond to the email I had received.

Just to make sure, I asked Farzad Vahid what years he attended the Ferdowsi school. He responded with the exact years I was there. Then I decided to have a voice conversation with him on Skype. One thing that was bothering me was the name. I do remember having a friend called Vahid, but I thought that was his first name. He responded that we used to call each other by our last names. He used to call me Karimzadeh and I used to call him Vahid.

Then, he went on to say that he remembers me as being Jewish and not taking the Koran classes and that he was always jealous and wished he was Jewish so he did not have to take the religious classes. He continued with many stories and memories relating to our school days in Tehran. I was amazed at how he remembered all those details after so many years.

I asked what he did now, and he said that after graduating from Tehran University, he went to England to complete his PhD, after which he became a professor at a university in England.

During further conversation, it appeared that for the past twenty years, he has lived in London about five miles from where my family and I used to reside. It is a small world, indeed. But even if I had seen him in the streets of London, I would not

have recognized him, as first, I do not remember much from our school friends, and second, he was twelve years old then; now, he is over fifty-five. He has promised to send me a picture that he has of us at school.

This is just one example of the power of the internet and how people who have been out of touch for many years can easily connect with each other once again, no matter where in the world they may be.

Too Much Stuff

Rebecca Etessami

“The best things in life aren’t things.”

Every year before Pesach, I go through the painstaking process of cleaning out my room (more specifically, my closet). After giving away what seems like dozens of clothes that have gotten too small and random knickknacks I have no use for, my room always seems ten times cleaner; but I never feel like I’m missing something. My life isn’t at all changed because I have fewer objects in my room.

This goes to show that our houses are filled with piles of junk that we really don’t need, but we keep it all anyway. Why is that? Sometimes, we convince ourselves that we may *need* one thing or another. We “need” to buy more. The truth is that most of the stuff we fill our houses with is completely unnecessary. We tell ourselves that we’ll use it someday, or maybe we just want to keep it because it’s something that’s ours. We reason that everyone else has it, so we must need it too.

Admittedly the Mashadi community, as a whole, is extremely vain. While there are the few outliers, many of us seem to value *things* way too much. Materialism is practically imbedded into our culture. While being materialistic doesn’t make you an evil person, it certainly is not a virtue. Materialism can cause ridiculous competition over who has what and how much of it they have. By being materialistic, we waste money and we set our priorities completely out of order.

Instead of comparing cars, houses, and clothes, the Mashadi community must place more value on our positive, down-to-earth qualities. A great quality of our community is our close, tight-knit bond. We don’t need expensive objects to enjoy Friday night dinner with our families or spread the news of happy occasions. All the best things in life are free; take time to enjoy them.

Magical Season

Jason D. Hakimi

Fifteen years in the making and the Mashadi Magic is still going strong. This season was one with ups and downs....but memories that will be last forever. Late November, 53 members of our community youth participated in trying out for our community team ranging from freshman to seniors in high school. After two sets of tryouts, the team was comprised of 17 players ranging in age from 14 to 18. Our team competed in the Young Israel Basketball League which included teams from synagogues across NY State in Long Island, Manhattan, Brooklyn, and Queens. Players attended practice every Tuesday night for two during a seven month period. The regular season consisted of ten games divided between 5 home games and 5 away. Through hard work and dedication the team was able to hold its own and finish the season with a near perfect 9-1 record which granted us first place and a home semi-final game. Our captains this year were Ryan Zar, Shawn Aziz, and Ariel Mordekhai. These three individuals were respected leaders whether it was vocally or emotionally on or off the court.

The semi final game was a grueling battle that took many turns. The team fought with intensity and held the respect of our synagogue name. The dedication of the team was extraordinary with players playing through injuries and fatigue, including a broken nose (thank you Ariel). Many parents and fans attended the game as well as every other game throughout the season giving us priceless moral support. Unfortunately the team fell short of victory in the final minutes by a mere couple of points ending the season. After the game.....was a different story!!

The team may not have won a championship....but we were victorious without title. Playing for the team myself in high school, the idea of the Mashadi Magic was to bring a competitive team together to represent our community, but also to build close friendships and relationships with teammates. Many friendships that I have today are a result of being on the team with community members that I would have had no affiliation with if otherwise. This year the same goal was achieved. The kids gained a trust in one another as well as a friendship and bond that will last a lifetime.

I want to thank all 17 players for making this the most exciting and memorable season I have ever been apart of. I want to thank Assistant Coach, Adam Kordvani who put his heart and effort into helping the team achieve its success. Adam played an extremely crucial role for the team, and the team is extremely grateful for his time and vocal intensity. I would like to thank all the parents and fans who went out of their way to attend our games whether home or away in order to support us. A special thanks goes out to Ms. Mahtab Zar, who without her help behind the scenes as well as distracting opposing free throw shooters during games, this season would not have been possible.

Thanks Guys,

Coach Jay

Team Members:

Ryan Zar, Ariel Mordekhai, Shawn Aziz, Troy Kordvani, Matthew Ebrani, Joel Gorjian, Adam Hajibai, Joshua Livi, Nathan Zaboulani, Cody Hakimian, Ariel Gad, Menne Lolai, Joshua Namdar, Ariel Hakimi, Brian Hematian, Eli Bassalian David Hakimian

Mashadi Magic 08-09

Ariel Mardkhai

The Mashadi Magic accomplished many goals this season. Led by Coach Jason Hakimi and assistant coach Adam Kordvani, the team finished with a 9-1 regular season record and a number one seed in the playoffs. After losing in the semi final round of the playoffs, the Magic fell short of their goal of a championship.

Despite the tough loss to end the season, the players and coaches view the season as a great success, not only on the court

but off it as well. A special bond was created by the members of this team that will never be forgotten. Every week for seven months, seventeen high school kids aging from fourteen to eighteen all came to synagogue to play basketball, but ended up gaining so much more. New friendships between people who would never talk to each other have been created. For many people on the team, the semi final loss was the last game of their career in this community. The Magic came from behind in the fourth quarter but fell short at the end in a four point loss. The team never gave up hope, fighting through fatigue and

pain to have a shot at the championship. Showing their true dedication after a tough loss at home in the last game of the season, the Mashadi Magic came together as a team to comfort one another, as many became emotional after realizing they will never wear a Mashadi Magic uniform again. The basketball knowledge obtained throughout this seven month period was belittled by the lessons the team learned not only as basketball players, but as human beings. By the end of the season, the Mashadi Magic did not look at themselves as a basketball team, but as a family. The bonding that took place in the gym of the Shaare Shalom synagogue showed the true unity of the Mashadi community. The quality of being a true family, being there for each other and always lending a helping hand was encouraged throughout the season by the coaches.

On behalf of the Mashadi Magic team, I would like to give a special thanks to the fans for supporting us. The tremendous cheering and support gave us an edge against our opponent at every home game. We couldn't have made it to where we did without it. Also, I would like to thank Jason Hakimi and Adam Kordvani for being devoted to the team and never losing faith in us.

Thank You

Ilz's Fantasy Football Corner

Ilan Zabih

As the son-in-law of the editor in chief of this publication, I have been nominated the liberty to start a column on a topic of my choosing. Most of you know me as sports fanatic and prodigy. Whether you all like it or not, this column will be running for as long as I please. In this article, I will address the worldwide plague and phenomenon known as Fantasy Football, as well as provide some player rankings for the upcoming 2009 season.

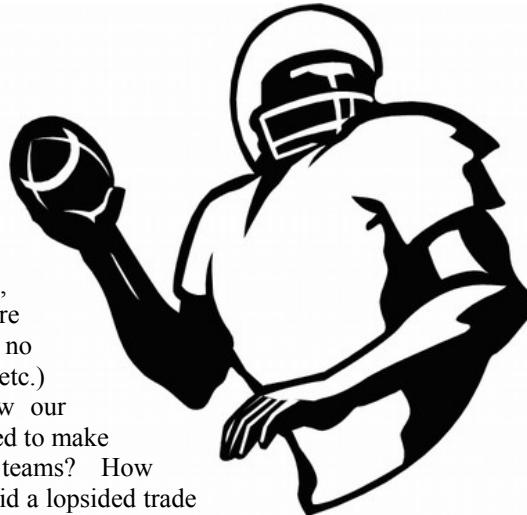
During the football season, we men undergo huge ranges of emotion. At times, we are excited and feel that we are on top of the world. Absolutely nothing can distract us (wives, children, food, work etc.). Other times, we are stressed and sick to our stomachs (still in no mood for wives, children, food, work etc.) because all we can think about is how our fantasy football teams will fare. Do we need to make any improvements or changes with our teams? How come we are so down on our luck? How did a lopsided trade happen that affects the entire league get approved? How come several of our main players keep getting injured?

Every fall, millions of people of all ages and ethnicities are involved in widespread Fantasy Football pandemonium. It is reported that President Obama participates in twelve different Fantasy leagues of his own. Fantasy Football is not only big in the States; in recent years, it has become popular worldwide (the epidemic has claimed the prince of Saudi Arabia). I am convinced it is the most addicting drug on the planet today. Once you get involved, there is no way out. And it is 100% legal. Anyone can participate in it.

Furthermore, as arguably the most active participant, I have taken it upon myself to establish the following rankings for the 2009 season:

Quarterbacks

- 1) **Peyton Manning** - The most consistent, safest QB in any fantasy football format.
- 2) **Drew Brees** - Has arguably more offensive weapons than any other QB in the league.
- 3) **Tom Brady** - Only concern is that he's coming back from a major knee injury but their offense is still intact.
- 4) **Kurt Warner** - He is turning thirty-nine this year, but if he stays healthy, he has the potential to perform better than he did last year.
- 5) **Aaron Rodgers** - Brett Favre's successor has all the tools to become a stud in the West Coast offense.



Runningbacks

- 1) **Adrian Peterson** - He will be at the top of everyone's draft board. He's the most explosive player in the NFL today.
- 2) **Stephen Jackson** - He never seems to stay healthy for a full season, but if he does, he can put up great numbers.
- 3) **Matt Forte** - He's the only offensive weapon on the Bears and he can also catch the ball out of the backfield better than any RB in the league.
- 4) **Michael Turner** - was a td machine down the stretch and is only in his 2nd year as a full time starter
- 5) **Maurice Jones Drew** - they got rid of Fred Taylor which means he will get more touches

Wide Receivers

- 1) **Larry Fitzgerald** - He has been the most consistent WR in the past two years and there is no reason to think he will slow down this year.
- 2) **Andre Johnson** - Super consistent if he and his QB stay healthy.
- 3) **Calvin Johnson** - Doesn't get many receptions, but on the upside, he has the potential to be the best fantasy WR this year.
- 4) **Steve Smith** - Somewhat inconsistent at times but he plays harder than any other WR in the game today.
- 5) **Reggie Wayne** - Expecting to post bigger numbers with Marvin Harrison gone.

In the next column, I will be discussing how it is to have my wife around on football Sundays!

- *These rankings were made on June 15th*

The Eccentric Corner: Whats in a Name?

Michael M. Mardkha

The pure purpose of the articles in this corner is an attempt to make you chuckle, grin or raise your eyebrow. It has no bearing on politics, religion, finance ...etc. and it has no philosophical value whatsoever. It is merely a five minute escape into the pure world of Eccentric facts. Enjoy!

My friends and I were watching March Madness the other day and cracking a few jokes in between timeouts. One friend asked, "Do you know what Fiat stands for? Fix It Again Tony." And then came "BMW" which stands for "Break My Window," and then "Pontiac" which translates to "Poor OldCadillac," etc. After politely laughing at these jokes I also decided to do a little research on well known company names and see where they originated. So here is a sample of what I found;

Cadillac - Cadillac was named after the 18th century French explorer Antoine Laumet de La Mothe sieur de Cadillac (try to say all of that in one breath), founder of Detroit, Michigan. Cadillac is also a small town in the South of France.

Pontiac - No, it does not stand for "Poor Old" Rather Pontiac or "Obwaniyag" (who lived circa 1712-1750), was a Native American Ottawa war leader remembered for his participation in a struggle against British occupation of the Great Lakes region that bears his name: Pontiac's Rebellion.

BMW - Well it does not stand for "Break My Window" either. It's an abbreviation of Bayerische Motoren Werke (Bavarian Motor Factories).

Mercedes - This is the first name of the daughter of Emil Jellinek, who worked for the early Daimler Company around 1900. Now it's the most popular name with exotic dancers.

Volkswagen - Translates to "people's car" from German, which was a project of Ferdinand Porsche in the 1930s and '40s; to produce a car which was affordable for the masses - the "Kraft-durch-Freude-Wagen." I think there must a new car called "Obamawagon" in the works somewhere.

Alfa Romeo - The Company was originally known as ALFA, which is an acronym meaning Anonima Lombarda Fabbrica Automobili. When Nicola Romeo bought ALFA in 1915, his surname was appended to the company name.

Coca-Cola - Coca-Cola's name is derived from the coca leaves and kola nuts used as flavoring. Creator, John S. Pemberton changed the 'K' of kola to 'C' for the name to look better.

Pepsi - Pepsi derives its name from (treatment of) dyspepsia, an intestinal ailment. I guess that explains the gas.

Starbucks - named after Starbuck, a character in Herman Melville's whaling novel, Moby-Dick. Next time you are in a Starbucks ask for a "whale" size instead of "grande".

IBM - Despite popular belief IBM does not stand for "Itsy Bitsy Machines". IBM was started by an ex-employee of National Cash Register (NCR); to one-up them in all respects he called his company International Business Machines. Notice that "I" comes before ""N", "B" before "C," and "M" before "R". On a personal observation, if you take the letters of alphabet before IBM you have HAL which was one of the main characters in a 1968 film "A Space Odyssey" by Stanley Kubrick and Arthur C. Clark, probably one of the best science fictions films ever made.

Nike - named for the Greek goddess of victory. I have no idea why it was a goddess and not a god.

Adidas - from the name of the founder Adolf (Adi) Dassler.

Kodak - Both the Kodak camera and the name were the invention of founder George Eastman. The letter "K" was a favorite with Eastman. He tried out various combinations of words starting and ending with "K". He saw three advantages in the name. It had the merits of a trademark word, would not be mispronounced and the name did not resemble anything in the art. There is a misconception that the name was chosen because of its similarity to the sound produced by the shutter of the camera.

Xerox - The inventor, Chester Carlson, named his product trying to say 'dry' (as it was dry copying, markedly different from the then prevailing wet copying). The Greek root 'xer' means dry.

eBay - Pierre Omidyar (ham shahri!), who had created the Auction Web trading website, had formed a web consulting concern called Echo Bay Technology Group. "Echo Bay" didn't refer to the town in Nevada, the nature area close to Lake Mead, or any real place. "It just sounded cool," Omidyar reportedly said. When he tried to register EchoBay.com, though, he found that Echo Bay Mines, a gold mining company, had gotten it first. So, Omidyar registered what (at the time) he thought was the second best name: eBay.com.

Google - the name is a misspelling of the word googol, reflecting the company's mission to organize the immense amount of information available online.

Viewpoints

Material Girls...and Guys

Jasmine Dilmanian

Have you ever found yourself sitting across from an acquaintance on the LIRR pondering whether that Hermès belt was purchased at Americana or on E-Bay? If so, I graciously invite you to join the club. Most Mashadis I know, including myself, are unfortunately guilty as charged; it seems as though this community has a disproportionately overwhelming love affair with *things*, while only honing a casual courtship with people, events, and knowledge actually worthwhile. This is not to say that the strong interest in all things en vogue is a terrible malady; nonetheless, a severe problem arises when a person has a catalogue of every Rolex model engrained in his or her mind while not knowing who the current Secretary of State is or while never having read a novel cover to cover.

These days, lost in a misty haze of Blackberries and MacBooks, your average adolescent or twenty-something (and yes, maybe even thirty-something) may very well be lacking depth and personality because he or she is utterly consumed. Consumed by the worst-dressed list in People Magazine. Consumed by an awkward friend request on Facebook. Consumed by what uncanny surgical operation Dr. Troy will be performing on next week's episode of Nip/Tuck. Rare is the teenager who can name more than two Beatles songs or who knows the capital of Australia. Although some of us may tend to blame all of our weaknesses on our parents, it is probably no one's fault but our own that we allow garbage as such to infiltrate our minds to the point where nobody even has a hobby anymore.

I can count on one measly hand the number of people I know who genuinely have a real hobby that excludes unnecessary gadgets and mindless chatter. Moreover, talent does not consist of being able to accurately identify a VVS2 4.5-carat diamond from across a crowded room. Some have become especially jaded after decades of work on 47th Street where the wealth of the world is aggregated in gems. Those magnificent window displays are blinding...in every sense.

It has become increasingly difficult in this environment to encourage people to take advantage of their natural talents and swim against the current. There are certain standards from which we are afraid to deviate at the risk of embarrassment or shame. Little do many know, the consequences of stagnancy are far worse.

Furthermore, one can't help but observe an epidemic of the "ignorance is bliss" attitude both among youth as well as our elders. Comedian Chris Rock sarcastically mocks his own culture, the African American community, citing the ugly yet amusing truth that nothing will make a black person happier than "not knowing the answer to your question!" Through claims that the most an average African American high school student knows about his own history is that "uhh...Martin Luther King" was an important guy, Rock portrays an ignorance in his own culture in that one can't help but be interpolated by: "uhh...Moses?"

By the same token, too many Mashadis wish never to branch out, to learn on their own just for the sake of knowing something new, to travel, to expand horizons, to meet new people, and to broaden their scope of what the world is all about.

Presumably, the real crux of the issue does not lie in the fact that people praise good style and high taste. In fact, I see nothing wrong with a thorough appreciation and yearning for the finer things in life. The actual ills plaguing us have little to do with how pretty we think Chanel bags and Moncler coats are; rather, there are deeper roots of ignorance, jealousy, and rivalry. Too many young people who drive BMWs know very little, and frankly, care very little about what kind of work went into paying for the lease or how much their parents' bank accounts are suffering in this ailing economy. As a result, a largely complacent and ungrateful youth is bred. Thereafter, the addiction to that "new (German) car smell" is propagated and normalized. All too often, parents stress to their children marriage over education; so, is it really any wonder that sixteen year-old girls fantasize about Laliques on their future coffee tables?

At the root of every apparently simple vice lie the true complex underlying reasons for it. Perhaps the *why* in this dilemma is more multifaceted than meets the eye. American media and pop culture certainly emphasize glitz and glamour, yet it seems that stepping foot into the Great Neck bubble is a completely different experience than going almost anywhere else in the nation. Granted, wealthy Jews in communities worldwide have had the historical tendency to be ostentatious. Three crucial differences though, that largely affect us as opposed to others, are

as follows: a) people with more limited financial means trying to keep up with the affluent few “Jones’s” in terms of publicly viewed possessions while struggling to allocate their money where it counts; b) an ongoing sense of competition fueled by the fact that we all see each other everywhere on a daily basis, including work, school, Starbucks, the train, restaurants, “the Boat” etc.; and c) a higher admiration for traditional and sometimes hindering values that conflict with educational and social opportunities that the average American would naturally be exposed to. Ever been to sleep away camp? I didn’t think so.

How, then, must one strike a proper balance between Jimmy Choos and the Wall Street Journal? Explore. Visit a museum. Grab two friends and go to the zoo. This might sound eerily like a brochure you received on your last trip to Cancun; however, stepping out of one’s comfort zone and discovering uncharted territory is the first step toward becoming more cultured and less fascinated by plastic representations of wealth and status. Pursue politics, take up windsurfing, learn Torah!

Maintaining an open mind, of course, will rid us of backward circumstances. Indeed, the harsh critique does not apply to the

entire community. There are mere bits and pieces of materialism in even the best of us, the independent and strong-willed notwithstanding. Some have more battles to combat than others in this area, but that is not to say we cannot each recognize and acknowledge this problem intrinsically. Moreover, it is paramount to recognize that even the shallowest person has a goldmine of potential substance buried deep beneath the rubble. It is a true feat to challenge ourselves and those who surround us to dig underneath and reveal it.

Not everyone is destined to be a rocket scientist. Your next train ride into Manhattan, during which you are secretly appraising your cohort’s attire, need not be because you feel compelled to go to the Opera. True respect for academia and the arts is commendable, but for most, it’s just about baby steps outside of the easy world we know so well. One may nonetheless be proud to maintain a penchant for the aesthetically pleasing. Only a small push in the right direction is needed, astray from close mindedness, in order to rid one’s self of greed, bad habits, or a tainted vision of life stemming from an infatuation with, well...things.

Tales from the 8:19 Express

Written Anonymously by Simon Zar

As I wake up each morning dreading my commute to the city, I think about how to avoid human contact on the train. As I am walking from the parking lot to the station, my anxiety starts to kick in, my stomach rumbles, and I begin to lose color. Will I have to sit with someone the whole train ride? Will I get a good seat on the train or be stuck with my face smothered to the window with a group of gossipers who act like they haven’t seen one another in years? In most cases, it is the latter and the conversations revolve around who just bought the most expensive house, who just got that new car, how much money each individual in the community is apparently worth, what kind of jewelry this guy just bought for his wife...you get the point. People still decide to loudly schmooze even while I have my i-Pod headphones jammed in my ear or while I’m pretending to act important on my Blackberry.

As of late, the morning banter has been about weddings and parties leading up to weddings. It’s a hot topic in our community that everyone is suddenly acting like they care. All it took is a recession and plunging home and stock values for people to realize that less is more. On one recent train ride, although it appeared that my i-Pod was actually on, I overheard discussion about how the Central Board wants to implement new “suggestions” about the excessive partying going on.

For the few of you who actually know me, you know I am a party pooper. I don’t like going to a wedding just because the groom is the nephew of a couple who used to be in my in-laws “group.” I have no interest in sitting in the back of 54 Steamboat, barely hearing a word on a Saturday and watching people attack trays of stale cookies like a heard of nomads (what we call Shiras). I definitely am not into Scarlet 130, Cherry, Ruby Lounge, or whatever the downstairs of 130 Steamboat is called this week.

I have been holding in my thoughts for too long and I have reached my boiling point. I wish to express my opinion on lavish and unnecessary parties. Please keep in mind, this is just an *opinion*. These are not the views of my family. I could care less

if you agree with me. This is simply a topic that is being blown out of proportion and I feel that I should share my thoughts. Thus, here are my positions on each of the following: weddings, parties leading up to weddings, engagements, and Bar/Bat Mitzvahs.

(For those of you still reading this nonsense, I will start with weddings, probably the touchiest subject that has struck a chord in many):

According to Wikipedia: “*A wedding is the ceremony in which two people are united in marriage. Wedding traditions and customs vary greatly between cultures, ethnic groups, religions, countries, and social classes. Most wedding ceremonies involve an exchange of wedding vows by the couple, presentation of a gift (offering, ring(s), symbolic item, flowers, money), and a public proclamation of marriage by an authority figure or leader. Special wedding garments are often worn, and the ceremony is followed by a wedding reception. Music, poetry, prayers or readings from Scripture or literature also may be incorporated in the ceremony.*”

Our current definition of a wedding is as follows: A wedding is a ceremony that has nothing to do with the two people getting married. It is a gathering of the majority of the community, regardless of age, in which the party throwers try to exaggerate their financial situation. Must have at least five (or, let me say four to keep you people happy) lavish parties leading up to the extravaganza. Must invite all aunts, uncles, cousins, great uncles, great aunts, second cousins, parents “groups”, siblings “groups”, uncles and aunts’ “groups”, the top ten percent of the wealthy, and Larry.

After some thought, you will reluctantly realize that I am correct; our parties are getting out of hand. I tell some of my co-workers that I had 540 people attend my wedding and that this is considered small in our community. They think I am experimenting on some sort of recreational pharmaceutical. Most weddings are in the six figure range. Many of them get close to \$200,000, considering all costs involved. I am certain

that three out of every four couples think their wedding was a waste of money after the fact. Think about it: at least \$20,000 per hour for your “average” 6 hour wedding. You can feed seventy-five children living in a third world country for one year per each hour of your wedding. (And I am calculating this based on the “smaller” weddings.)

On the other hand, the people who throw these lavish events have the right to do so. If they worked hard for their money and want to have a huge wedding, engagement or bar/bat mitzvah for their child, more power to them. No single person or group of people has the right to tell someone to downsize their party. What will come next? Telling someone they can’t buy a big house? Or that they shouldn’t have leather seats? Suggesting people should only use the bathroom twice a day? We do not live under a dictatorship. We live in Great Neck, where absolutely no rules apply. Although I think it is crazy to spend this kind of money on parties, who am I to judge? Who are you to judge? The problem is that some people feel that they are violating a commandment if they don’t have a huge party. They will be embarrassed or afraid that people will start talking about them, and unfortunately, people surely will. On a side note, my theory is that stories and gossip normally lasts two weeks within the community or until the next juicy bombshell drops, whichever comes first.

For example, I decided not have a Shabbat Aroosi or Shira. I just decided to save the money towards the \$7,000 I have to pay the Yeshiva next year to take care of my son for two hours a day and buy a new air conditioning unit because I firmly believe that a better climate leads to a better marriage. And please someone step forward and admit it, no one likes going to these extra parties. Although it is great to celebrate a joyous occasion, deep down inside everyone wants to be left alone after they get married.

If we stop caring about why we aren’t invited to a party and how it is possible for someone to have the audacity to invite us and not our entire family, it will help tone down the size and cost of the party. People are strained by the pressure of looking good for six hours in front of the community that is difficult for many. It is not necessarily the amount of people at the party that is the issue; it is the amount being spent. We should really only have the people that are close to us. Again, I know I sound hypocritical, but if you have the means to drop six figures on a party, go ahead. Just don’t flaunt it in people faces and make it seem like it is necessary to have such a monstrous event. And please realize it is a party for the people getting married. Let them have a say in the decision making, not just the color of the kippas (if you are lucky)!

The next items I’d like to address are parties prior to weddings which include proposal parties, henna parties, bridal showers, mikvah parties, etc.:

It is my understanding that our board might suggest getting rid of these parties altogether. How about letting couples enjoy their proposal night without having half the community jammed in their house or backyard? This event should only really be geared towards the couples close friends and family. By “close”, I mean parents, siblings, some cousins, and close friends. Not your parents group aka “doreh”. I personally would wish I wasn’t being cheered on by fifty people as I was violently shaking trying to climb up a ladder into a window trying to propose.

I still have no idea the meaning of a Henna Party. I feel like it is another party to add to the repertoire for your family

members who don’t speak English. I can understand a mother or grandmother getting upset if a bride wants to bypass the henna party, but maybe we should keep them extremely small for the sanity of bride. A bridal shower is not necessarily a Mashadi tradition, but it is actually a party brides enjoy. It is great to continue customs and traditions from the past, but leave the choice up to the bride if she has to choose between the two.

I can’t really speak on mikvah parties because I have never been to one, and hope to never be at one in the future. I just hear that sometimes this turns into a fiasco and catered food is involved. Let the poor bride have her moment of peace and spirituality. It is the only alone time she has had in the past months leading to the big day.

Now let’s get to engagements: I will keep this short and to the point. These parties should be for immediate families. They are huge for no reason. Let’s try to keep them small and save our energy for the nuptials. Please don’t make it obligatory to buy the bride a necklace, huge diamond engagement ring, bracelet, studs, and an anklet. Every bride deserves the best jewelry, but let’s try to be realistic and buy what we are comfortable spending. And please don’t use the excuse that jewelry is an investment. Yeshiva is an investment, not 24-karat gold toe rings.

Bar/ Bat Mitzvahs: This is a sticky one, since most of the parties are really for the parents. The kids have no say in their own parties, so there is no point in arguing. If you have the means, go for it if you think it’s needed. Most people my age look back when they get older and say, “Wow, that was a total waste of money; imagine if I had that money now.” Let’s try to take it easy with these parties for the children. Don’t make them feel left out because they didn’t have a fire-blowing jump-rope tiger at their party.

I have observed that many people in this community are all talk. They do not take action. The majority of the people I speak with regarding these issues feel that unnecessary parties should be eliminated and the ones we throw should be toned down. I genuinely believe that in my upcoming generation, we will not be throwing these lavish parties. Many of us don’t think it is important, nor will we act like we have the means to do so. Until then, it is up to you baby boomers. How about you start taking action? Actions will always speak louder than words!

I would like to reiterate the message I wish to convey with this article. I personally am not in favor of huge parties. I think they are a total waste of money that should be saved for future generations and better causes. That is not to say, though, that the people throwing large parties do not give to better causes. Some people spend money on big houses, some on flashy cars, some like to save up and some enjoy big parties, which is fine. I do not want to criticize those who have had sizeable parties in the past. They have worked hard and taken risks to earn their money, and perhaps they want everyone to enjoy celebrating their simcha. I will not judge anyone until I am in their shoes.

I run the risk of sounding like a total hypocrite writing this. I had a huge bar mitzvah and a six figure wedding that was beyond my control. Still, I hope that anyone who is still reading this article can wake up and understand that I am talking from experience. Maybe you can take a tidbit from this gibberish and think wiser when planning a party!

Stay tuned for next edition of the *Megillah*. Wife permitting, I will discuss infant birthday parties, “groups,” and why I am banned from using certain words in this community. Let the bashing begin. Goodnight and good luck!

The Audacity of Money

Ilan Nassimi

A few weeks ago, my friend Jasmine Dilmanian asked me to write an article for the upcoming issue of *Megillah*. Well, not so much asked as much as threatened to jam a taser into very uncomfortable places if I refused. She told me the subject I was to cover was materialism in our community, so, being a good friend (and having an aversion to tasers), I set right to work. After only a few minutes of thinking about how I was going to lecture thousands of people about how horrible their materialistic tendencies are, I came to a startling and unsettling conclusion...I am materialistic. Not just materialistic, but materialistic to the point of profound delusion. I am absolutely obsessed with money. It seems that it's all I talk about with friends, cousins, even my parents and grandmother. How to get it, how to spend it, and how much everyone else has.

And so I decided to refocus my article away from what's wrong with our community and focus instead on what the heck is wrong with me (this is apparently a multi-part article). The first thing I learned while studying the concept of materialism is that "materialism" is a ridiculously annoying word to google. Apparently it has five different meanings that are completely unrelated to one another; it took me nearly twenty minutes to realize that the word I should be googling is "consumerism."

Okay then, first problem solved. So, step two is defining consumerism. Simple enough: consumerism is "the equation of personal happiness with consumption and the purchase of material possession... in order to attain social status" (thank you Wikipedia.com). Okay, so now we're getting somewhere. But, am I...are we really like that? Do we as a community truly believe that we can only attain happiness through shiny objects and high-priced toys? Maybe we have expensive tastes, but surely we're better than that. I've been raised my entire life being taught that I'm better than "Amricahyees" and that their culture was poison. Mashadis are special...we have G-d, we have family, we have each other.

But maybe that's the whole problem. Maybe "each other" is the reason we (and I) are so obsessed with money. I remembered a moment I had with a good friend of mine who works on 47th street. We were browsing through Borders Book Store near Penn Station when he suddenly confided in me that, if given the choice, his dream job was to be a writer of science fiction novels, and that he secretly didn't enjoy his current job. At that moment I did what anyone would do...I broke into hysterical laughter. This man actually dreamed of working in an industry with chubby, pasty, white men whose closest contact with a woman was Asian anime cartoon characters.

After I recovered, I started to feel badly for him. My friend knew, at the ripe young age of twenty-four, that he would never

Maybe that's the whole problem. Maybe "each other" is the reason we (and I) are so obsessed with money.

get to do what he truly loved because there wasn't enough money in that business to satisfy his family. But then I really started to wonder about myself. What about me? Am I doing what I love? How many young boys dream of growing up and becoming a financial services rep, pitching tax strategies and investment advice all day? I realized that I'm doing what I do because there's money in it. I'm doing what I do because my parents expect me to be a millionaire by the time I'm twenty-five (and considering I'm twenty-four at the moment, they are in for a rude awakening). The pressure of being Mashadi includes the pressure of being rich. My family and my friends flash it in my face everyday. I fall right into line as best I can, with expensive belts, car, and a luxury apartment in the city. But when I wake up in the morning, are these the things that motivate me to make money?

It seems on the surface that I'm shallow. But the more I thought about it, the more I realized that I'm not obsessed with money because I want it. Sure, I like to buy nice things, but I could do that with much less than the millions of dollars I dream of one day earning. I look at the major expenses of the average Mashadi family, and I notice that the largest expenses are not the Mercedes, or the Hermès belts. Their biggest expenses are a beautiful home, Yeshiva, health insurance, and college tuition. When my friends say that they "don't have enough money to get married," they aren't saying that they can't afford a lavish wedding; they're saying they can't provide for a family yet. I may listen to my parents' push to earn more money, but that's only because I want to provide for them when they are older. The truth is that our obsession with wealth is not about pretty things; it's about providing a comfortable life for our loved ones so they don't have to worry about paying the electric bill. My happiness, it turns out, doesn't come from my money, but rather from what my money can do for my future wife whom I may not have even met yet, my future children who have not been conceived yet, and my parents who never wanted anything from me besides my love.

It would seem that the Mashadi obsession with wealth and material things does not stem from our selfishness, but rather from our selflessness. Maybe being "materialistic" isn't such a bad thing after all, as long as it's for the right reasons. So I suggest to my fellow young Mashadis who are stressing over money to remember whom they're stressing for. And to them I ask this question...does anyone know where I can get a good deal on a Rolex?

From Kew Gardens to Kings Point Evolution or Devolution?

Talia Zabihi

Remember when your backyard was Forest Park? Remember when you walked to Shaare Tova on Saturdays even if you were not Shomer Shabbat? Remember when the local grocery store was on your block and you never had to drive to pick up milk or a loaf of bread? Remember when you were within walking distance from the nearest subway station and all you needed was a one-dollar token to get you to and from the city? Remember when one car was all you needed to commute and the only places you needed to commute to were 108th street for meat or Queens Center mall for your latest fix of Fayva shoes? Remember when we were all pretty happy living in Kew Gardens?

Long gone are those days. Now, most of our families reside on quarter-acre plots and have their own backyards. People with no alternatives have to go to hotels on Yom Kippur to avoid walking two to ten arduous miles during a fast. The local grocery store has a parking lot. The fare to Manhattan is reportedly climbing up to \$250 peak round trip. And I reside on Great Neck Road, yet I refuse to walk to my office, Walbaum's, Station Branch Library or Shop Delight, all of which are on Great Neck Road. My guess is that not many of us are much happier than we were when we lived in 11415.

Now that my wedding (and the painful wedding guest list-making process) is out of the way, my thoughts have turned to a topic a bit more stress-inducing: living expenses. A couple of years ago, there was a wave of people in the community who got married. Many of those young couples opted to purchase a home immediately after their weddings. Fast-forward to five years later; now, what we have is a tidal wave of people in the community who have gotten married within the past twelve months. Many of these young couples have opted to rent. Why? There are a few reasons, but the main one is that obtaining a loan is not so easy these days, even if a couple is ready to put down a chunky down payment. Word on the street is that you have to show, on the books, a sizable six figure annual income as a prerequisite for purchasing a sub-par home in the West Egg. I don't know how many of us are making a sizable six-figure income, even off the books. In fact, I don't think there are too many of us couples under thirty making that amount in today's deteriorating economy even jointly.

So, now that our parents (G-d bless them all and their enghelab-zadeh souls for working their hardest to give us the best) have set the bar so high, how on earth are we going to keep

up with this standard of living? Let's dissect all the other criteria that need to be met so that we can feel average: 1) Must buy your pre-teen a Blackberry. The same preteen who, had he or she been raised ten years earlier, would have dealt with seventh grade without a cell phone or text messaging, but rather with his or her head buried in textbooks. The horror. 2) Must enroll infant/toddler in schools of which reported tuitions are \$7,000 a year (the same infant or toddler whose mother probably went to a CUNY college for the same annual figure just a few years earlier). 3) Must throw pre-pubescent child undergoing an awkward/ugly stage of life a lavish bar/bat mitzvah so that we women have an excuse to wear evening dresses that would otherwise have had to wait until the very same child's wedding. Sounds holy enough.

In order to avoid sounding condescending or controversial, let me just state that I myself will probably fall victim to all of the above. For example, just the other week, my revolutionary husband had the audacity to ask me "would you ever move to Little Neck?" I looked him straight in the eye and said, "No." When he asked me why, I said, "I want to be near my parents." Then, I felt like an idiot. Little Neck is closer to my Lake Success-residing parents than the village of Great Neck. And if you ever take a detour through this neighborhood to the Long Island Expressway, you'll find yourself pleasantly surprised. Most homes are nicer than those in Great Neck. The catch: less land. The perk: less property taxes and less fare to the city. Now, I don't mean to suggest an exodus to Little Neck. Nothing of the sort. But the fact that my socialist self felt threatened after my capitalist husband suggested living in Little Neck is frightening. Little Neck is to ninety-five percent of people in the world a fantastic place to live. So is Kew Gardens.

Why our elders felt the need to migrate to this peninsula and commit to fifteen to thirty years of very heavy mortgages is beyond me. We were blessed enough to be living in any religiously tolerant neighborhood in New York. Now, we are super blessed with great public school systems and a wealthy Jewish neighborhood. What I find extremely unnerving is: how much more can we be blessed? What more can we give the next generation? I wonder if most of us will even be able to afford Forest Park as our backyard.

Just the other week, my revolutionary husband had the audacity to ask me, "Would you ever move to Little Neck?" I looked him straight in the eye and said, "No."



The world-wide “family” of
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Announces with profound thanks, admiration, and respect,
The naming of the

PARVIZ OHEBSHALOM
Cancer Pain and Palliative Medicine Clinic

מרפאת הכאב ע”ש יצחק אוחבשלום

We salute Nader and Fred Ohebshalom
And their wives Jeanette and Yvonne
For their generous gifts and kind hearts
That offer hope, comfort, compassion and
Emotional support to our cancer patients.

May they and their families be blessed
with nachat, good health, and much success.

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با نهایت احترام، سر بلندی و تحسین و افتخار

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- ۱- یادآوری میشود این بیمارستان پانصد تختخوابی بزودی با بنیان ساختمان بیمارستان مخصوص کودکان (در دست ساختمان) تبدیل به بیمارستان ششصد تختخوابی خواهد شد.
- ۲- از دوستان و خانواده های ایرانی دلسوز و مرفه که امکان کمک برای اتمام ساختمان بیمارستان کودکان را دارند تقاضای همکاری، همراهی و کمک داریم. بسهم خود دنباله رو و کمک کننده در راه اتمام پروژه ساختمان را انتظار داریم.
- ۳- با نصب پلاک های مخصوص نام خود و خانواده تان را جاودان و زنده نگاه دارید.

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Megillah would like to thank all of those who responded to our request in the past issues by sending in their contributions. The names of contributors appear below in alphabetical order within each category. Contributions of \$50 or more will be recognized for one year in Megillah.



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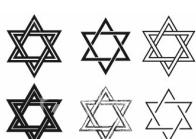
۵۰۰ دلار و به بالا
خانم و آقای زوف داودزاده
خانم و آقای موسی اعتصامی
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۲۶۰ دلار و به بالا
خانم فلوریا آشر و خانواده
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خانم و آقای منصور زر

۱۰۰ دلار و به بالا

آقای ژرف آقالریان
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خانم و آقای نورالله امین نیا
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(لطف الله زاده)

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خانم آقا جان نسیمی و خانواده (هامبورگ)
خانم و آقای هوشنگ رفع نیا





آئینه

چنان آئینه پاک از زنگ کینه
که راز دل توان دیدن ز سینه
نظامی گنجوی

دل که آئینه شاهیست غباری دارد
از خدا میطلبم صحبت روشن رائی
حافظ

صف چون آئینه میباشد شدن با نیک و بد
هیچ چیز از هیچکس در دل نمی باید گرفت
صائب

هان ای دل عبرت بین از دیده نظر کن هان
ایوان مدان را آئینه‌ی عبرت دان
خاقانی

آئینه ای طلب کن ، تا روی خود بینی
کر حسن خود بماند انگشت در دهانت
سعدي

من از دلبستگی های تو با آئینه دانستم
که بر دیدار خود ای تازه گل عاشق تر از مائی
رهی معیری

افسوس بر آن چشم که با پرتو صد شمع
در آئینه ات دید و ندانست کجایی
هوشنج ابتهاج

طوطی از خاموشی آئینه می آید بحرف
مهر خاموشی بلب زن تا بدل گویا شوی
صائب

جرم بیگانه نباشد که تو خود صورت خویش
گر در آئینه بینی بروود دل ز برت
سعدي

مزه بر هم نزدم آئینه سان در همه عمر
بسکه در دیده من ذوق تماشای تو بود
حزین لاهیجی

اگر شکسته شد آئینه دلم غم نیست
هزار مرتبه روی تو بیشتر دیدم
علی حیدری

گر من سخن نگویم در وصف روی و مویت
آئینه ات بگوید پیدا که بی نظیری
سعدي

ز ماهی تابه مه دارد صفا آئینه رویت
بدین رو جلوه از مه تا بماهی میتوان کردن
فغان

آنچه در آئینه‌ی روی تو من می‌بینم
گر بینند همه کس وای من و وای همه
محتشم کاشانی

جدول و سرگرمی

طرح از: داریوش رحمانی

پس از حل جدول از بهم پیوستن خانه های دور جدول به ترتیب به یک عبارت پندآمیز بی خواهد برد.

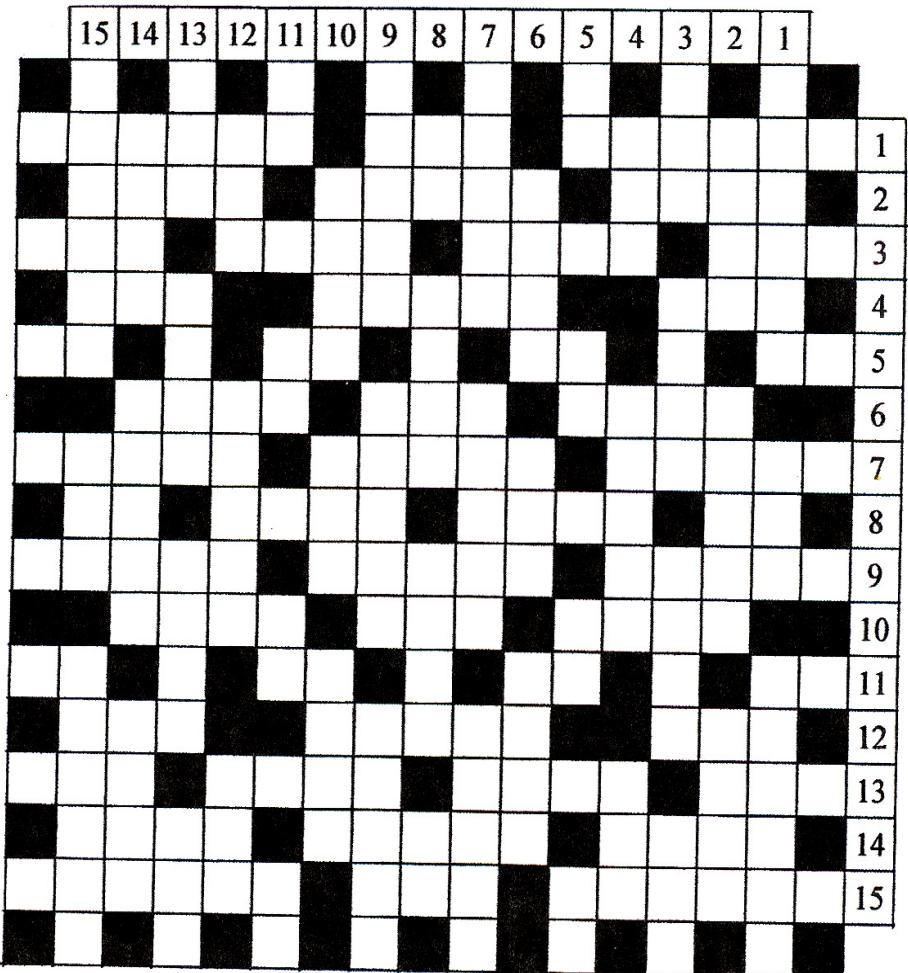
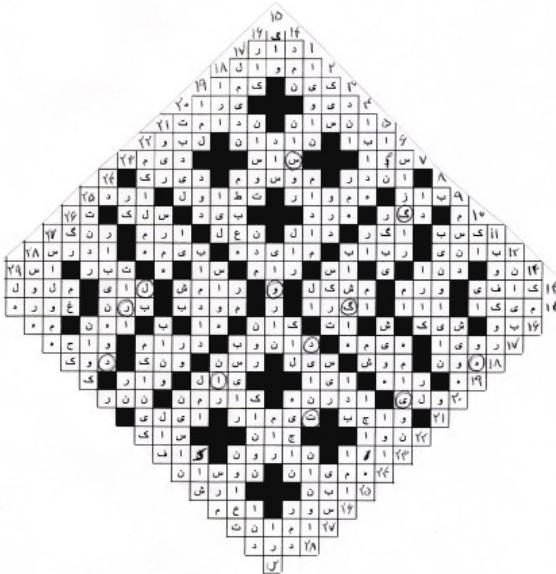
عمودی:

۱- درخشنan - ولی - حکایات ۲- شرح - اخوی - شهری در فرانسه ۳- آموختنی لقمان - آتش - یکان - مردم ۴- نشانه - پرنده خوش الحان - نوشابه قدیمی ۵- علامت صفت نفضیلی - خط کش مهندسی - بالا آمدن آب دریا - صریح و واضح ۶- محل عبور درخت تسبیح - توانا ۷- پندها و اندرزها - خرد گیری کردن - خرقه پوش کشکول بdst - صف و رده - دیپلمات - یار دوست داشتنی با شش میايد ۹- اصرار کردن - مجبور کردن - شن ها ۱۰- آنجه جوان در آن بیند، پیر درخت خام بیند - امپراتور دیوانه روم - الماس خالص ۱۱- بوی رطوبت - خسیس - واحد سطح - دوستی ۱۲- ترس و وحشت - زندگی بدن آن غم انگیز است - چوبیدستی ۱۳- دستی - رختشوی - مجموعه نیروهای نظامی یک کشور - فلز مرتاجع ۱۴- از اسمی مردانه - از کتابهای بوعلی سینا - نوعی قوری بزرگ ۱۵- مؤمن - نوعی بیماری - از میوه های تابستانی.

افقی:

۱- موچ و پرپیچ و خم - اهل صربستان - از شهرهای شمالی ایران ۲- مادربزرگ - واقعه و رویداد - هویدا ۳- مجلس شیوخ - پیروی کردن - پیامبر صبور - نوعی آینه ۴- مادر ترکی - گلی خوشبو - پسوند تمایل داشتن به چیزی ۵- سرسلسله اعداد - خیس - ترمز چهارپا - نوعی چاشنی غذا ۶- پس مانده - نویسنده شوخ طبع - ماهر ۷- درخت سایه دار - مساوی و برابر - شترگاو پلنگ ۸- ضمیر جمع - بندری در دیای سیاه - پرنده ای با پاهای بلند - برجی معروف در فرانسه ۹- ردیاب - سبزی خوشبو - از سلاطین اسرائیل ۱۰- مهربان - دشمن درخت - از هنرپیشه های زن سابق ایرانی ۱۱- جنس مذکر - بعضی های از غصه میکنند - ناشنوا - برگ بزنده ۱۲- پسر - بیچارگی و بدبختی - فرم و قیافه ۱۳- جواب هوی - داخل - بهار - کشور بام دنیا ۱۴- پیامبری در دهان ماهی - دختران به سر می بندند - از مایعات داخلی بدن جهت هضم غذا ۱۵- پدر خانواده - نوعی سنگ گرانبها - در شیرینی پزی بکار میروند.

حل جدول شماره گذشته
رمز جدول: سگ و لگرد هدایت



ریشه های تاریخی امثال و حکم

خلاصه و تنظیم از داریوش رحمانی

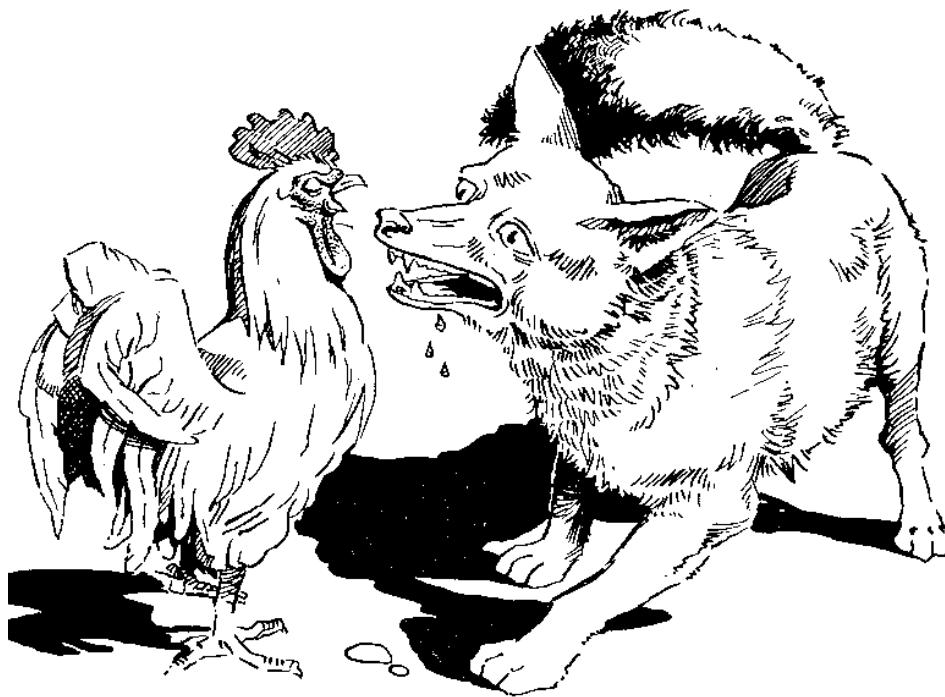
اقتباس از کتاب «قصه های تازه از کتابهای کهن» - نگارش مهدی آذر یزدی

میان همه پیغمبرها جرجیس را پیدا کرد!

پیشنهادی بکن که شاید بتوانم به آن عمل کنم و گناه خون من به گردنت نیفتند.»

روباه باز هم جوابی نداد و با خود فکر کرد چه پیشنهادی از این بهتر که حالا میبیرم خودت را میخورم، گناه خونت را هم بگذار گردن من؛ ما که تابحال صد تا مرغ و خروس را خورده ایم این یکی هم روی همه!

خروس دید نخیر
روباه گوشش به هیچ
حرفی بدھکار نیست.
وقتی وارد خرابه ای شدند، خروس فهمید
الآن است که روباہ
حلقش را بفسارد و او را از هم بدرد و
بخورد. خروس گفت:
حالا که به هیچ شرطی
دست از جانم
برنمیداری و میخواهی
مرا پاره کنی، چون من
خروس دینداری



هستم، اقلًا نام یکی از پیغمبرها را ببر تا به برکت نام آن بیغمبر تلخی جان کنند را فراموش کنم و راحت تر بمیرم! عوضش من هم گوشت خودم را به تو حلال میکنم. تو را بخدا بگو، نام یکی از پیغمبرها را ببر. خروس میخواست روباہ موقع گفتن اسم یکی از پیغمبرها دهنش را باز کند و او فرار کند. روباہ هم که خیلی بدجنس بود این را فهمید اما دلش بحال خروس سوخت و فکری کرد و همانطور که دندانش را به گردن خروس فشار میداد گفت «جرجیس»! (جرجیس نام یکی از پیغمبرهای عهد قدیم است) و با این حیله هم خواهش خروس را برآورده کرد و هم برای گفتن نام جرجیس مجبور نبود دهنش را باز کند.

خروس که دید باز هم کلک اش به جائی نرسید گفت: «میان همه پیغمبرها جرجیس را پیدا کردی؟!»

این مثل را وقتی می آورند که کسی از میان بسیاری چیزهای مهمتر و معروف تر، چیزی گمنام تر یا نامناسب تر را انتخاب کرده باشد یا مثلاً کسی بخواهد در شهری نشانی خیابانی یا کوچه ای را از کسی پیرسد و عوض اینکه از پاسبان محلی یا از یک مغازه دار محلی پیرسد، ببرود از یک رهگذر پیرسد و او

بگوید «نمیدانم آقا» آنوقت فکر میکند «ما را بگو که رقمیم از میان پیغمبرها جرجیس را پیدا کردیم!»

قصه این ضرب المثل بطوریکه معلوم است داستانی ساختگی و افسانه ای است ولی چون نکته ظرفی در آن بوده است معروف شده و بصورت مثال درآمده است.

و اما داستان:

یک روز روباہ

حیله گر خروسی را گرفت و برد در جای امنی که او را بخورد. خروس دید که بیابان خلوت است و فریادرسی ندارد، در راه شروع کرد به التماس کردن که ای روباہ بیا و محض رضای خدا مرا ول کن بروم که در حق تو دعای خیر کنم. روباہ جواب نداد و در دل گفت «اگر دعایت مستجاب میشود در حق خودت دعا کن!»

خروس دید که روباہ جواب نمیدهد گفت بیا با هم یک معامله ای بکنیم؛ تو مرا آزاد کن، من در عوض هر شب یک مرغ چاق و چله از مرغدانی برایت می آورم. روباہ باز هم جواب نداد، در دل گفت «همه کسانیکه بی احتیاطی میکنند و گرفتار میشوند برای نجات خود از این وعده ها میدهند. من دارم از گرسنگی می میرم و اگر حالا ولت کنم دیگر ترا نخواهم دید.»

روباہ دندانش را پشت گردن خروس فشار میداد و می دوید که به پناهگاهش برسد و از سر صبر خروس را بخورد. خروس دید نزدیک است خفه شود به روباہ گفت «اگر این را قبول نداری خودت یک

خطر بیماری های قلبی. جمع شدن چربی در شکم نشانه ای است برای بروز خطر قلبی. چه وجود چربی زیاد در شکم، رسوب چربی را در رگها تشویق می کند، از جمله رگهای خون رسان به ماهیچه قلب را تنگ نموده و از رسیدن غذا و اکسیژن لازم به ماهیچه قلب جلوگیری می سازد.

▪ نموده و قلب را ناتوان می سازد. ورزش ماهیچه های اندامها و از جمله قلب را نیرو می بخشد. ورزش میزان تنفس را بالا می برد. غذا و اکسیژن بیشتری به قلب و دستگاه دفاعی و ایمنی را نیرو میدهد. به بهزیستی قلب و تن کمک می شود.

▪ رژیم غذائی: موادی که سرشارند از امگا ۳ (Omega 3) عبارتند از میوه ها و سبزی ها و جبوهات، گردو و بادامها و دانه ها و نیز انواع ماهی ها. این مواد همگی قلب و دستگاه ایمنی را نیرو



می بخشنند.

▪ از کشیدن سیگار و نیز قرار گرفتن نفاطی که دیگران سیگار می کشند خودداری شود.

▪ خواب کافی هفت تا ۹ ساعت در شباهه روز برای پیشگیری از بالا رفتن فشار خون و زیانباری روی متابولیسم و سوخت و ساز بدن و جلوگیری از فشار روانی. فشارهای روانی، دلهره و نگرانی می تواند بروز لخته خون را در رگها تشویق نماید و قلب را آسیب رساند.

بهداشت دستگاه گوارش

▪ رژیم غذائی: میگویند «شما هستید آنچه را که می خورید»، بنابراین کارشناسان توصیه میکنند:

▪ خودداری از مصرف غذاهای از پیش آماده شده و غذاهای چرب. این گونه غذاها خطر بروز سرطان روده بزرگ (Colon) را افزایش داده و باعث چاقی نیز می شوند. مصرف میوه و سبزی را افزایش دهید. روزی ۲۵ تا ۳۰ گرم فیبر طبیعی (الیاف) برای بهداشت تن لازم است تا بتوان کار دستگاه گوارش را تنظیم ساخت و از یبوست و اسهال پیشگیری کرد.

▪ از میزان مصرف الکل بکاهید تا به مخاط معده آزار نرسد و از ناتوانی کبد پیشگیری شود. در صرف غذا از اصراف وافرات و زیاده روی پرھیزید تا از درد شکم و آروغ زدن (Reflux) و ترش کردن جلوگیری شود. از مصرف آسپرین و مواد ضد درد تا حد ممکن خودداری شود. زیرا شناسن بروز زخم معده را افزایش میدهد.

▪ بدن و روی گردن زهدان. با این آزمایشها پزشک می تواند با کمک امکانات موجود از بروز سرطان پیشگیری کند.

ژنتیک و بهداشت روانی

▪ اگرچه دانش پزشکی هنوز بحدی کامل نشده است که بتوان از بروز بیماریهای ژنتیک پیشگیری کرد، ولی بررسی نشان میدهد که با کمک شیوه مناسب زندگی می توان از زیانباری های پاره ای از بیماریهای ارثی، تا حدی جلوگیری بعمل آورده و یا بروز آنرا به تعویق انداخت:

▪ کمک به نیرو بخشیدن به دستگاه دفاعی روان و خواب کافی. ترşح هورمونهای ویژه که هنگام خواب صورت می گیرد، تنظیم می شود و از فشارهای روانی (Stress) جلوگیری بعمل می آید.

▪ برنامه غذائی سرشار از اومگا ۳ که در ماهی های سالمون، تونا،

ساردین و در گردو و بادامها، روغن Canola و روغن کتان (Flaxseed) وجود دارد. ویتامین B12 در غذاهای دریائی، ماهی ها، گوشت و جوجه، تخم مرغ و لبیات وجود دارد. ویتامین اسید فولیک (Folate) که در اسفناج، براکلی، پیمات و آب پرتقال فراوان است. اینگونه غذاها به کاهش در دلهره و نگرانی (Depression) کمک کرده و متابولیسم مغزی را نیرو میدهد.

▪ ورزش یوگا (Yoga) و تائی (Tai) و پرداختن به معنویات، آئین، اعتقادات و نیایش.

بهداشت قلب

▪ بیشتر مردم باور ندارند که با کمک شیوه زندگی مناسب، رژیم غذائی سالم و ورزش و مشورت با گروه پزشکی و کارشناسان می توان تا حد زیادی از بیماری های قلب پیشگیری بعمل آورد. گامهای نخستین عبارتند از:

▪ در دیدار از گروه پزشکی، فشار خون، میزان کلسترول و گلوکز خون اندازه گیری شود. سپس از پزشک کارشناس پرسید چگونه هر گونه نشانه غیر طبیعی را باید درمان کرد. با رژیم غذائی و دارو می توان کلسترول و قند خون را زیر کنترل درآورد و قلب را حمایت و نیرو بخشید.

▪ آسپرین، امگا ۳ و داروهای گروه Statin احتقان و تورم را در تن کاهش می دهند و پزشک می تواند آنرا تجویز کند.

▪ خودتان می توانید با اندازه گیری دور کمر و وزن خود، از چاق شدن جلوگیری کنید. اگر اندازه دور کمتر نزد بانوان ۳۵ اینچ یا بیشتر و در آقایان ۴۰ اینچ یا بیشتر باشد، هشداری است برای



شیوه زندگی برای تندرستی پیشگیری و درمان بیماریها

از دکتر نیسان بامداد

بتوان در برایر بیماریها آسانتر از خود دفاع کنیم. از فشار روحی جلوگیری کنیم؛ خواب کافی داشته باشیم، از هر گونه افراط پرهیزیم و برنامۀ غذائی و بهداشتی خوبی برگزینیم بویژه با مقدار زیادی میوه و سبزی و آنتی اکسیدانها از چاقی جلوگیری کنیم و به ورزش پردازیم.

سرطان‌ها:

بررسی آمار و پژوهش‌های پزشکی نشان داده است که به باور کارشناسان و پزشکان دست اندر کار سرطان، ۶۰ درصد از سرطانها را می‌توان پیشگیری کرد بشرطی که مردم بتوانند شیوه مناسب توصیه شده زندگی را دنبال نمایند.

- از کشیدن سیگار خودداری شود و در نقاطی که دیگران سیگار می‌کشند کمتر توقف نمایند و از دود دست دوم سیگار در امان بمانند. در دود سیگار مقداری مواد سرطانزا وجود دارد که سلولهای بدن بویژه ریه‌ها و برخی از اندامهای دیگر مانند مثانه، روده و پستان را دچار سرطان می‌سازد.
- رژیم غذائی بهداشتی را در برنامۀ زندگی روزانه خود بگنجانند: سبزی و میوه بیشتر، مصرف ماهی که سرشار است از چربی او姆گا-۳، کاهش در مصرف گوشت.

- از چاق شدن جلوگیری نمایند. افزایش میزان چربی بدن، دچار شدن به سرطان را تشویق می‌نماید مانند سرطان روده. ورزش: حرکت و هر گونه فعالیت بدنه دستگاه دفاعی (Immune System) را نیرو می‌بخشد، خون و اکسیژن بیشتری به سلولها و اندامها میرسد، متابولیسم و سوخت و ساز بهتر انجام می‌گیرد و تن نیرو می‌گیرد و در برابر سرطان و بیماری‌های دیگر بهتر دفاع می‌کند.

- الکل: اگر علاقه‌ای به مصرف الکل ندارید، بدان لب نزنید و در صورت مصرف از روزی یک پیاله نزد بانوان و دو پیاله نزد آقایان تجاوز نشود. بررسی‌ها نشان داده است که افراط در مصرف الکل باعث تشویق سرطانهای پستان، گلو، سر و گردن و لوزالمعده می‌شود.

- دیدار از پزشکان: برای اطمینان خاطر از پاک بودن اندامها از سرطان، مخصوصاً برای معاینه و آزمایش‌های ویژه روی پوست

در میان عواملی که روی بهزیستی و تندرستی ما اثر زیانبار می‌گذارند، بعضی عوامل ژنتیک و پیرامون زیست هنوز کاملاً مهار نشده و نیاز به پژوهش بیشتر و دانش فراوانتر دارند. ولی دیگر عواملی که به شکل‌های گوناگون باعث بیماریها شده و زندگی ما را به خطر می‌اندازند تا حدّ زیادی قرار دارند و پیشگیری و درمان آنها با گزینش شیوه ویژه زندگی و با کمک گروه پزشکی و تکنولوژی پیشرفته آن امکان پذیر شده است به گونه‌ای که در پاره‌ای از موارد حتی اثر زیانبار پاره‌ای از ژن‌ها و پیرامون زندگی را هم نیز بی‌اثر می‌سازند.

بیماری‌های عفونی

از بسیاری از بیماری‌های عفونی و عفونت‌ها خودمان با کمی احتیاط می‌توانیم پیشگیری کنیم. بیشتر عفونت‌ها نتیجه تماس با پیرامون زندگی است. بدین معنی که عفونت و بیماری از آنها که بیمارند به آسانی از راه دست دادن، تنفس، تماس با اشیاء و لوازمی که آلوده هستند، دست گیره در وغیره به ما انتقال می‌یابند.

پیشگیری: شستشوی دستها با صابون و آب گرم. خودداری از دست زدن به صورت خود، بکارگیری از دستمالهای آلوده با مواد ضد عفونی همانگونه که هم اکنون در گروهی از فروشگاه‌های مواد غذائی و بیمارستانها و مکان‌های عمومی بکار گرفته شده است. شستشوی دقیق دستها با صابون، پیش از دست زدن به غذا و صرف غذا بسیار ضروری است.

در خانه، شستشوی تخم مرغ پیش از گذاردن در یخچال زیرا تخم مرغها آلوده به فضله مرغ می‌باشند. در آشپزخانه، شستشوی دقیق از صفحاتی که با گوشت و ماهی و امثال آن آلوده شده است. شستشوی میوه و سبزی پیش از مصرف. با اینکار شما می‌توانید از بسیاری از بیماری‌های روده‌ای جلوگیری کنید.

از راههای مهم دیگر برای پیشگیری از بیماری‌های عفونی، تزریق واکسن فلو می‌باشد که بسیار کارساز است. از دود سیگار مستقیم یا غیر مستقیم جلوگیری کنیم تا بدن خود و دستگاه ایمنی را نیرو دهیم تا بهتر از بیماریها جلوگیری شود و یا درمان گردد. با خودداری از مصرف الکل نیز می‌توانیم دستگاه ایمنی و تن خود را نیرو بخشیم تا

يهودی خود را در بازار می دیدند، با آنها کلمه ای صحبت نمی کردند. این عکس العمل های منفی در ماه مه ۱۹۴۱ به اوج خود رسید. طرفداران نازی طی یک عملیات شبانه به سرپرستی «رشیدعلی» حکومت مناطق تحت سلطه انگلستان را به دست گرفتند. از یکسو انگلیسی ها از شمال بغداد خارج می شدند و از سوی دیگر ملت به خیابان ها ریخته بودند. طی این درگیری ها و قتل عام بالغ بر ۱۸۰ یهودی کشته شد. اما خانواده پدربرزگ با کمک آشپزشان به نام «علی» رهایی یافتهند. علی، مسلمان هندی الاصل بود که برای زیارت اماکن مقدسه و یادگیری زبان عربی به عراق آمده بود. زمانی که سورشی ها به منزل پدربرزگ نزدیک می شدند «علی» با عربی دست و پا شکسته خود به آنها فهماند که اینجا منزل مسلمان است.

بدین ترتیب مهاجمین مسلح از منزل دور شدند.

با این که این قتل عام برای جمع کثیری از یهودیان، آغاز یک پایان شمرده می شد، با وجود این تا سال ۱۹۴۸ میلادی هم زمان با تشکیل دولت اسرائیل مهاجرت های چشم گیری صورت نگرفت. اما وضعیت یهودیان مشخصاً تغییر یافت: آنها دیگر یهودیان عراقی شمرده نمی شدند بلکه یهودیان ساکن عراق خوانده می شدند. اما پدربرزگ کاملاً با تغییر زندگی خود به صرف دیدگاه عوام الناس مخالف بود. از جهتی آرامش مجدداً برقرار شده بود، نیروی حفاظتی انگلیس نیز حضور داشت و دوره حکومت نازی ها نیز در اروپا خاتمه یافته بود. به نظر می آمد کابوس وجود ناامنی برای یهودیان به اتمام رسیده است. اما این تصور در مدت کوتاهی از بین رفت. چرا که بغداد هم زمان با اعلام استقلال دولت اسرائیل توسط داوید بن گورین، تعدادی تانک در مرز تعیین شده از طرف سازمان ملل مستقر کرد و اعلام حق اقدام به جنگ نمود. بدین ترتیب یهودیان در موطن خود دشمن شمرده می شدند و تحت نظر حکومت قرار گرفتند. حکومت وقت با تجربیات گذشته خود از سال ۱۹۴۱ رفتارهای خاصی با یهودیان پیش گرفت: تعدادی از اعضاء جامعه یهود بدون طی مراحل قانونی به زندان فرستاده شدند، کارمندان یهودی از کار اخراج شدند و هیچ یهودی مجاز به ترک کشور نبود. با یهودیانی که سعی داشتند به ایران فرار کنند نیز به شدت برخورد می شد. میانجی گری «ساسون خدوری» رهبر مذهبی یهودیان و شورای روحانیت نیز بی تاثیر بود. پدربرزگ و بستگانش چون آشناهای زیادی در دولت داشتند از هر آسیبی به دور بودند. در سال ۱۹۵۰ سیر مهاجرت ها به افزایش یافت. دولت عراق این قانون را تصویب نمود که یهودیان به شرط اعلام ترک تابعیت مجاز به خروج از کشور هستند.

بدین ترتیب آنها قبل از خروج از کشور کلیه اموال خود را به ارزان ترین نرخ ممکن فروختند و بودجه دولت عراق با رهایی از دشمنان صهیونیست پر شد. گفته می شود بیش از ۱۳۰۰۰ یهودی در عراقی به اسرائیل مهاجرت کردند. پس از آن تنها ۶۵۰۰ یهودی در عراق به جای ماندند که کسی به آنها کار نداشت. این بازماندگان بیشتر احساس می کردند عرب هستند اما جامعه اکثریت تفکر آنها را قبول نداشت. این برداشت کاملاً برای پدربرزگ ملموس بود. اکثر مشتریان و همکاران وی گُرد بودند و نه عراقی. پدربرزگ کم کم

متوجه شده بود که مسلمانان به طور محسوسی از او خرید نمی کنند و فرزندان او نیز در مدرسه تنها هستند. اما اوایل دهه پنجاه میلادی به دنبال اعلام صلح و آرامش وضعیت تازه ای شکل گرفت. زیرا برای پدربرزگ و خانواده اش وضعیت تازه ای شکل گرفت. زیرا بچه ها دوران دیرستان را به اتمام رسانده بودند. آنها به همراه مادر برای ادامه تحصیل به لندن رفتند. فرزندان مونت مجاز به ادامه تحصیل بودند. تنها پدر آنها را موظف به ادامه تحصیل در علوم طبیعی نموده بود. آنها در لندن به عضویت سازمان دانشجویان عراقی درآمدند. در این سازمان دانشجویان عراقی چه مسلمان و چه غیر مسلمان در کنار هم جشن می گرفتند و یا در مورد آینده موطن خود صحبت می کردند. بدین ترتیب اجتماعات دانشجویان یهودی و مسلمان مجدداً شکل گرفت. تمامی آنها خواست مشرک و یکسانی برای عراق داشتند. با اعلام تغییر حکومت در سال ۱۹۵۹ میلادی به نظر می آمد زمان برآورده شدن رویاها فرا رسیده است. بدین ترتیب فرزندان پدربرزگ که دیگر هر یک تحصیلات خود را به پایان رسانده بودند برای تدریس در دانشگاه به موطن خود مراجعت کردند. اما آنها به علت مذهب در آرزوی خود ناکام ماندند. این امر باعث شد آنها عراق را برای همیشه ترک کنند. اما پدربرزگ بعنوان یک عرب هنوز تمایلی به ترک موطن نداشت. تنها به دلیل بیماری ریوی، زمستان ها به سوئیس می رفت.

در دهه شصت میلادی باز هم از تعداد یهودیان عراق کاسته شد. جنگ شش روزه سال ۱۹۶۷ مجدداً باعث ایجاد مخالفت با یهودی باقیمانده در عراق شد. یهودیان مجدداً بدون طی مراحل قانونی به زندان فرستاده می شدند و بسیاری از آزادی ها از آنها سلب شد. علاوه بر آن اموال آنها و حق امتیاز تلفن نیز از آنها گرفته شد. سال ۱۹۷۰-۷۱ بالغ بر ۱۳۰۰ یهودی از طریق کوهستان های کردستان از بغداد گریختند.

در فوریه ۱۹۷۱ پدربرزگ فوت نمود. پس از او مادربرزگ به همراه برادرش از طریق کردستان و مرازهای ایران موطن خود را ترک کردند. آنها هر چه توائبند با خود برندند. اما قادر به فروش منزل و شرکت پدربرزگ نشدند. مادربرزگ بالاخره از طریق تهران، پاریس و لندن به نیویورک رفت و کماکان در آنجا سکونت دارد. امروزه یهودیان عراقی رانده شده بالغ بر ۳۰۰۰۰ نفر تخمین زده می شود. از این تعداد حدود ۲۷۰۰۰ در اسرائیل، ۲۰۰۰ در ایالات متحده و بقیه در اروپا به ویژه انگلستان سکونت دارند. آخرین رهبر مذهبی عراق به نام «ساسون نحوری» نیز در سال ۱۹۷۱ فوت نمود. گفته می شود در حال حاضر تنها چهل یهودی در عراق سکونت دارند. آخرین جشن عروسی و جشن برمیصو در سال ۸۰ میلادی برگزار شده است.

تنها کنیساي باقیمانده در عراق نیز به علت این که تعداد آفایان برای اجرای مراسم مذهبی به حد نصاب نمی رسد سال هاست که بسته مانده است. این گونه است که جامعه یهودی عراق با قدمتی ۲۵۰۰ ساله خبر از انحلال می دهد. تنها اثر جاودانه تلمود بابلی است که به جای مانده و خواهد ماند.

يهوديان عراق

برگرفته از سایت انجمن کلیمیان تهران



با زرگان یهودی نه تنها به بغض اقتصاد و سیاست نزدیکتر شده بود بلکه هم‌زمان قدم به شهری کاملاً یهودی گذاشته بود. بغداد در سال ۱۹۲۰ بالغ بر ۲۰۰۰۰ سکنه داشته است که از این تعداد یکصد هزار تن اهل تشیع و تسنن بودند. گفته می‌شود یهودیان در آن زمان با جمعیتی بالغ بر ۸۰۰۰۰ نفر به صورتی اکثربت بودند. بدین ترتیب امور بازرگانی نیز در دست آنها بود. در آن زمان نیمی از اعضاء اتاق بازرگانی بغداد، وزیر دارایی و تعدادی از اعضاء هیئت دولت، یهودی بودند. در بغداد سی باب کنیسا و مراکز تعلیم و تربیت یهودیان وجود داشت.

در آن زمان منطقه یهودی‌نشین «باتاوین» در بغداد بهشت برین در مشرق زمین محسوب می‌شد. با این اوصاف پدربرزگ نیز در این شهر ماندگار شد.

فرزندان او به مدارس یهودی می‌رفتند و کماکان هم‌زمان با دو فرهنگ مختلف آشنا می‌شدند. در آن زمان مذهب نقشی در انتخاب دوستی‌ها نداشت و دوستان با یکدیگر صرف نظر از مذهب به سینما می‌رفتند یا در بحث‌های سیاسی شرکت می‌کردند. جوانان یهودی نیز در حرکت‌های سیاسی علیه حکومت وقت همگام با جامعه اکثربت شرکت داشتند و در مواردی هم دستگیر می‌شدند. بدین ترتیب مذهب نقشی در فعالیت‌های سیاسی – اجتماعی بازی نمی‌کرد. اما بعدها با شکل‌گیری حکومت نازی در آلمان جمع کثیری از یهودیان آلمانی و اروپایی به فلسطین آن موقع مهاجرت کردند. این مهاجرت‌ها باعث ایجاد جدایی یهودیان عراقی از جامعه اکثربت شد. چرا که بسیاری از مسلمانان هموطنان یهودی خود را نماینده صهیونیست‌ها در اورشلیم می‌دانستند. حمایت اجتماعات یهودی در شهرهای کوچک نیز به این تفرقه‌ها دامن می‌زد. قشر جوان یهودی خیلی زودتر از پدربرزگ متوجه تفرقه ایجاد شده میان یهودیان و مسلمانان عراق شدند. این تفرقه ادامه حیات اقتصادی یهودیان را نیز به خطر انداخته بود. اولین بازتاب این تفرقه در بازار ملموس بود. زمانی که مسلمانان همسایگان

در تلمود تنها یکبار آن هم در بخش «قیدوشیم-۱-ب» به واژه «بغدادات» به عنوان پایتخت عراق اشاره شده است. به غیر از آن همیشه از «بابل» یاد شده است. پیروان مذهب یهود از سال ۷۶۲ هم‌زمان با تأسیس مجدد بغداد به عنوان پایتخت خلیفه عباسی در این شهر زندگی می‌کرده‌اند. بعدها یهودیت در بغداد گسترش زیادی پیدا کرد و حتی این شهر مکانی برای استقرار تبعیدشده‌گان به شمار می‌رفت. یهودیان در زمان «گائون‌ها» یکی از گروه‌های مذهبی یهود در محدوده خاص خود به نام «الیهود» سکونت داشتند. اواخر قرن نهم تعداد زیادی از مشاهیر یهود به بغداد مهاجرت نموده و در آنجا مشغول به تدریس شدند. حضور تعدادی از مشاهیر یهود و شکوفایی آنها در قرن دهم باعث ایجاد احترام خاصی از طرف خلیفه وقت شد.

گفته می‌شود در سال ۱۱۷۰ میلادی حدود یک‌هزار خانواده یهودی در بغداد سکونت داشته‌اند. اما از سال ۱۹۳۲ به دنبال مخالفت‌های گوناگون با حضور یهودیان و تعقیب آنها تعدادشان روز به روز کاهش یافته است.

سرنوشت یهودیان بابل در قرن بیستم حکایت از تاریخ مختصری دارد که طی آن فرهنگی با قدمت چندین هزار ساله رو به زوال گذاشت. این حرکت ملی در پایان قربانی شدن یهودیان عراقی را به دنبال داشت، گرچه قربانیان آن، بیشتر خود را عرب می‌دانستند تا یهودی.

شاید مطالعه شرح حال زندگی یکی از یهودیان عراقی موضوع را ملموس‌تر نماید.

خانواده «دانیل» اصلتاً اهل بصره، دومنین شهر بزرگ بندری و شیعه‌نشین در جنوب عراق بودند و اکثرآ در امور بازرگانی و خرید و فروش اشتغال داشتند. پدربرزگ خانواده «دانیل» در دوره عثمانی‌ها (حدود سال ۱۹۱۸ میلادی) در این شهر دوره دیربستان را به اتمام رساند و با شرکت در یک دوره فنی حرفه‌ای پس از چند سال مشغول به کار شد. او از بازرگانان هندی و چینی ادویه می‌خرید و به کشورهای بزرگ خرما می‌فروخت. خرماهای بصره که هنوز هم از نخلستان‌های حاشیه این شهر برداشت می‌شود از جمله بهترین خرماهای جهان محسوب می‌شود. پدربرزگ عملاً با این تجارت پس از مدتی وضعیت مالی خوبی پیدا کرد، ازدواج نمود و صاحب پنج فرزند شد. بدین ترتیب آنها کم کم جذب جامعه اکثربت شدند. بچه‌ها با هم سن و سال‌های شیعه خود بازی می‌کردند. سرایدار منزل آنها اهل سنت بود. در مدرسه فرانسوی‌ها دانش‌آموزان بدون توجه به مذهب خود در کنار هم در کلاس می‌نشستند. پدربرزگ هم زیاد مذهبی نبود، گاهی به مناسبت ایام خاص به کنیسا و یا به زیارت مرقد حضرت حمزه بنی

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حتماً همانطور که میگویند به اولین خواستگار خوبی که اسم مرا بر زبان آورد شوهرم میدهند. از خود میپرسیدم این مرد کیست و از کجا میآید و از کدام خانواده است؟ آیا پدر و مادر قد بلند مرا در نظر میگیرند؟ آیا به این میندیشنده که من همیشه میگویم از مرد قدکوتاه و چاق بدم میآید. یا اینکه مثل همیشه میگویند چاقی و قدکوتاهی به خوشبختی و بدبخشی کاری ندارد. دختر باید خیلی خیلی زود عروس شود؛ قبل از اینکه زبان در بیاورد و عقل رس شود. با چند تا از دخترهای فامیل که بتازگی به جنت کوچ کرده بودند سر صحبت را باز میکرم. فکر میکرم که جنتی ها با ما فرق دارند و هی نق میزدم بدل پدر که کی ما هم «جنتی» میشویم؟ هر چه بیشتر با دختران به جنت کوچ کرده گپ میزدم میدیدم آنجا هم مثل عیدگاه است. و بهر گوشه و کنار مشهد میرفتم بگوشم میرسید که دختران فقط منتظر یک خواستگار هستند که برایشان بیاید و کی پدر و مادر تصمیم بگیرند و انتخابشان را بگیرند که آنها کفش پاشنه بلند پوشند و چادر کرپ دوشین به سر بیفکنند و ماتیک بر لب و سرخاب به گونه بمالند و جزو بزرگترها بحساب بیایند و به مهمانی دعوت بشوند. و هر چه رو بطرف مادر و بی بی میآوردم دلهره بیشتری در دام می انداختند. گهگاهی با خود میگفتم شورش برپا میکنم و قرشمال بازی در میآورم، قد علم میکنم و میگویم من این مردی را که شما انتخاب کرده اید پسند نکردم و نخواهم کرد. من بدنبال کسی هستم که ببینم، با او بیرون بروم، با او گپ بزنم و بتوانم تفاهم اخلاقی با او داشته باشم و او را با احساس قبول کنم و بگذارم او پا بدرون قلبم بگذارد و من سرو جان فدایش کنم. ولی باز کسی در درونم فریاد میزد، آهای تندتر و اینجا عیدگاه است و تو یک دختر عیدگاهی هستی.

مثال دریای خروشان و پرتلاطم که پس از چند تلاطم آرام میگرفت، آرام میگرفتم و بازمیگشتم به کوچه پس کوچه های کاه گلی و دلانها و درچه ها و دور هم نشستن های فامیلی و دخترخاله ها و دختر عموم ها و اندیشیدن به رسم ها و سنت های خانه مان و جدیدخانه که همه چندین و چند نسل در نگهداشت و از هم نپاشیدن آن سعی و کوشش کرده اند. و منتظر و چشم برآه...



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رؤیاهای یک دختر عیدگاهی

از: فلوریا آشر

برای نوشتمن جلویم میکشیدم و قلم بدست میگرفتم و ناخودآگاه عکس یک قلب را ترسیم میکردم و شروع میکردم با قلم، قلب را با خط خطهای ریز پر کردن؛ پس از دقیقه‌ای قلب پر شده را پاره پاره میکردم و با خود میگفتم ته این قلب خالی است باید همین طور خالی و شفاف باقیش بگذارم.

روزها به مدرسه میرفتم و باز میگشتم و به خط کش معلم و کف دست زدنهاش و جرمیه هایش و تخته سیاه و جمع و تفرقه و زنگ تاریخ و جغرافیا و از بر کردن علم الشیاء و قهر و آشتی با دوستان و رفقایم و تو چه کردی و من چی کردم و حاضر و غایب کردن های سر کلاس و ساكت و خاموش در کلاس نشستن و همیشه انتظار زنگ انشاء را کشیدن عادت کرده بودم. و ساعتها فکر میکردم که چه بتوانم برای روز آخر هفته که در خانه هستم نقشه‌ای بکشم که بتوانم از مادر اجازه بگیرم دور از چشم بی که نفهمد بروم منزل رفیقم و ننه بتول را رسخند کنم که مرا ببرد و برگرداند؛ والا این اجازه صادر نمیشد. بی بی میگفت دختر نمیشود منزل کسی برود، مخصوصاً تنها برود و برگرد و همیشه باید میگفتمن چشم و سریچی کردن و هر چه خود خواستن و کردن از محالات بود و به خواب شب هم نمیدیدی چه رسد به بیداری.

به غرگرهای ننه بتول که پیش بی بی میگفت این دختر سوم نیم وجی مثقال مفتش من را بازرسی میکند و هی دستور میدهد گوش میدادم.

گهگاهی با مادر بگومگویم میشد، یکی از بگومگوهایم این بود که مادر یک روز پول توجیبی میداد، یک روز نمیداد. بهش میگفتمن روزی که پول توجیبی نمیدهید دل ضعفه دارم، مثل گدا گشنه ها به خوارکهای دست بچه ها با حسرت زل میزنم. مادر میگفت همین طوری بقدر پول میائی چه معنی دارد که یک دختر هر روز پول توجیبی داشته باشد و هر خوارکی که دلش خواست بخرد. همان با حسرت نگاه کردن به قدر پول و زندگی میآوردت.

همیشه بی بی وارد معركه میشد و از زیر تشكجه اش یک هله هوله و یک ده شاهی در میآورد و کف دستم میگداشت و منهم دست بی بی را ماج میکردم. بی بی از این کار من خیلی خوشش میآمد؛ من همیشه برای اینکه احترام به بی بی بکنم و محبتش را جواب گو باشم خم میشدم و دستش را می بوسیدم و او کیف میکرد و بنظرم برای اینکه ریاست طلبي اش را برخ مادر بکشاند همیشه خودش را وارد معركه میکرد و یک سخاوت و دست و دلبازی هم نشان میداد که دستبوسی را دوباره ببیند. همه اش در این فکر بودم که چه کسی اسم مرا خواهد برد و قرعه فال بخت من به کی خواهد افتاد و چه کسی پا بدرون این قلب خالی خواهد گذاشت.

برای یک دختر عیدگاهی پا از حریم عیدگاه بیرون گذاشتن مثل در هم شکستن حصار از سنگ خارا بود. روزها از این «درچه» به آن «درچه» رفتن از خانه این دختر عموم به خانه آن دختر خاله رفتن بود. گهگاهی هم سبد بدست بدبناال بی بی به سر حیطه رفتن و به صحبت های خاله ژنک ها گوش دادن؛ کار دیگری نبود که بکنیم.

هیچ جنب و جوشی در روزهایمان نبود. چون هیچی دور و بربان نبود. با همین هیچی عادت کرده بودیم. روزها پشت پنجره اطاق می نشستم و به حوض بزرگ پرآب و نسیم پائیزی که برگها را روی سطح آب پر کرده بود و چاه آب که طنابی به چرخ آن بسته شده بود و سلطی به آن گره خورده بود نگاه میکردم و به سرم میزد و لب چاه میرفتم و عمق چاه را نگاه میکردم و سنج ریزه ای بدرون چاه می انداختم و به لرزش آب نگاه میکردم و صدای ننه بتول که داد میزد آهای دخترک الان می افی توی چاه. چاخو این دور و بر نیست که بیاوردت بالا، توی چاه غرق میشوی و خفه میشوی. به پشت پنجره باز میگشتم و به ننه بتول که چادرش را دور کمر گره بسته بود و چرخ چاه را باز کرده بود که سطل پرآب شود و چرخ را می چرخاند که سطل آب را بالا بیاورد نگاه میکردم. ولباسها را که روی طناب آویزان کرده و قطرات آب از آن می چکید نگاه میکردم و سرم را به آسمان بلند میکردم و بدبناال خورشید میگشتم که کی از پس ابرها دربیايد و آن روز پائیزی را گرم کند. به درخت عناب نگاه میکردم و عنابهای روی هر شاخه را می شمردم. به درخت یاس و گل نسترن نگاه میکردم و خم میشدم و گل و برگهایشان را نوازان میکردم و از عطر و بویشان لذت می بردم و مشتی یاس می چیدم و برای بی بی می بردم که در قوری چای بربزد و با عطر آن چایها را خوشبو کند. به درخت انگور و چهارچوبی که شاخه های انگور از آن آویزان بود نگاه میکردم و لب پلۀ پتوالی می نشستم و بدست های بی بی که گلیه های انگور را له میکرد و در خمره های شراب می ریخت نگاه میکردم و اینکه میگفت «دستی که در خمره ها، انگورهای له شده را شور میدهد نباید عوض شود والا شراب ها سر که میشنوند» گوش میدادم. شبها بزیر کرسی می خزیدم و شب طولانی را سپری میکردم و به سخنرانی های بی بی گوش فرا میدادم که میگفت دختر از خانواده نجیب و استخوان دار و پدر و مادردار باید همه چیز بلد باشد مثل جارو پارو، پخت و پز و نظافت کردن، و وقتی عروس شد شرکت بین برادران و پدرشوهر را بهم نزند، در یک خانه با مادرشوهر و پدرشوهر و «هموئی»ها زندگی کند و یک دیگ و یک پایه را قبول داشته باشد. هر چه به حرفاها بی بی بیشتر گوش میدادم دلهزه بیشتری در دلم میافتاد. دلم میگرفت؛ نمیدانستم چطور افکار خودم را جمع و جور و مشغول کنم. چمباتمه روی زمین میزدم و میز کوتاهی را که داشتم

باشند برایش مطرح نبود و برای او این یک امری واضح بود. با وجود اینکه ایمان داشت که باید در کنار همسرش بایستد و فامیلش را اداره کند، ولی همیشه رشیدانه مانند مردان رفتار میکرد. او همیشه به همین طریق زندگی کرد و با الگوی زندگی خود به بسیاری از بانوان هامبورگ و جامعه مشهدی نیویورک از جمله خود من اراده و اعتماد به نفس یاد میداد و این نمونه ای بود که او نیز از مادر خودش «بی بی مریم» یاد گرفته بود. او معتقد بود که زندگی را نباید به سادگی گذراند، بلکه باید با ذوق و تلاش آنرا سپری کرد.

همانطوریکه همه میدانید، مادربزرگم در

آخرین سالهای عمر خود با بیماری «آلزایمر»

دست به گریبان بود. ضعیف تر شدن روز به روز او قلب همگی ما را بدرد می آورد تا اینکه به نقطه ای رسید که او دیگر خودش نبود. در پایان شاید فقط وجود پدربزرگم بود که شمع زندگی او را روشن نگاه می داشت. با درگذشت پدربزرگم آن نور نیز خاموش شد. بیماری او پایانی غیر عادی برای این چنین زن پرقدرتی بود. ولی زمان این زن فوق العاده را فراموش نخواهد کرد. امروز نمی توانم باور کنم که او دیگر با ما نیست. گرچه در روزهای آخر و حتی لحظات آخر زندگی او حضور داشتم، ولی صدای او پیوسته در گوشم هست. مادربزرگم، ملکه من بود، با وقار، رنگارنگ و بزرگتر از زندگی. بسیار خوشوقتم که چنین فردی، مثال و الگوی زندگی من بوده و افتخار می کنم که خون او در رگهای من نیز جریان دارد. برای من و همه او همیشه زنده خواهد بود.



با خانواده خاکشوری



خانواده اعتصامی



تمرین می کرد. وقتیکه فامیلیمان از من خواستند که صحبتی برای مراسم یادبود مادربزرگم آماده کنم، در ابتدا قدری دودل بودم. ولی تصویر حاضر کردن سخنرانی هایش در نیمه های شب در فکرم نفس بسته بود. اگر او می توانست اینکار را انجام دهد پس من نیز باید بتوانم آنرا انجام دهم. او نمونه ای بود که می توانستیم از او یاد بگیریم.

همچنین همگی ما، تصویر طنزآمیزی از مادربزرگم در ذهنمان داریم که شاید دیگران نیز با آن آشنا باشند. مادربزرگم علاقه زیادی به بازی ورق داشت. هنگامیکه او بازی می کرد تمام ورقهایی که توسط دیگران رد می شد بخارت می سپردا! او این کار را در حالی میکرد که مجله ای را نیز ضمن بازی می خواند و یک شو تلویزیونی را نیز تماشا می کرد و با دیگران نیز در آنطرف اطاق مشغول صحبت بود! این سبک



زندگی او بود و ما همیشه در بچگی با او شوخی میکردیم که مادربزرگم با چشمان باز می خوابد! چون هیچ چیزی از نظر او مخفی نمی ماند. با اینحال قدرت و شخصیت مادربزرگم و دید او برای زندگی خیلی پیشرفتی تر از نقش معمول و سنتی یک زن خانه، همسر و مادر بود. در منزل او همه چیز آنچنان به آسانی اداره میشد که باورنکردنی بود. خانه آنها همیشه آراسته و تمیز و مرتب بود و پدربزرگ و مادربزرگ و بچه ها همیشه آماده بودند، غذایها و نانهای تقطان پخته شده، میوه ها بریده شده و چای جوش بود. گهگاهی که در بچگی شبهای شبات منزل آنها می خوابیدیم، او در صبح به همه ما غذا می داد و با ما بازی می کرد و لباس تنمان می کرد، خودش آماده می شد و با وجود اینها از نفرات اولی بودیم که همراه او به کنیسا می رسیدیم. ولی از همه اینها بالاتر، مادربزرگم زنی بسیار شیک پوش، خوش لباس و مدرن بود. مادربزرگم اهل مسافرت و گردش بود و با پدربزرگم به کروزهای دور دنیا می رفتند. هر چند وقت برای همه فامیل بليط سينمای گروهي می گرفت. خاطرات کودکی ام مملو از خاطرات شيريني است که با او داشتم چه بصورت پيک نيش چه سفرهای اسکی در کوههای آلپ، یا غذایهای عالی در رستوران و یا تماشای «خييم توپول» در شو «ويولون زن روی پشت بام» بود. او همیشه علاقمند به نتایج درسهایمان بود و دوست داشت که روزهای اول مدرسه ما را به مدارسman برساند و در برنامه های هنری، ورزشی و مسابقات بسکتبالمان شرکت کند. همین روش را در دوران کالج من نیز ادامه میداد و حتی در روز مراسم فارغ التحصیلی ام که باران شدیدی نیز می بارید، شرکت کرد.

او به معنی واقعی طرفدار حقوق زنان بود. او آنچنان زن پرقدرتی بود که این سؤال که آیا زنان باید حقوق و امکانات مساوی داشته

جوانی منزل خود را مانند خانه های سازمان «خبار» امروز کرده بود و پناهی برای خانواده های یهودی و مسافران در کشوری نامهربان بود. در این میان او به تجارت پدربزرگم نیز کمک می کرد و عمومی ادوارد را نیز در آنجا بدینا آورد.

به جرأت می توان گفت که مادربزرگم یک تنہ کشروت را دوباره

به جامعه یهودیان هامبورگ

معرفی کرد و بار دیگر ایمان مردم را به یهودیت بازگردانید. اینها آرزوهای او نبودند و مادربزرگم بدنبال به حقیقت رسانیدن این آرمانها بود. حال برای مثال اگر می خواستید مانند یک فامیل سنتی یهودی در شهری که حتی گوشت کاشر ندارند باقی بمانید چه می کردید؟ آیا فقط سبزیجات می خورید؟ آیا خام خواری پیش می گرفتید؟ آیا فقط تخم مرغ و ماهی می خورید؟ برای چه مدت؟

اکثراً تحت چنین شرایطی خسته شده و شروع به خوردن مرغ غیر کاشر و به مرور حتی گوشت می کردند؛ ولی نه مادربزرگ من! او مرغ زنده و حتی گاهی بُز زنده می خرید و با کمک آقای کریم زاده که ذبح کننده ای با تجربه بود، آنها را با احتیاط به داخل آپارتمانشان می آورند. آنها این حیوانات را در وان حمام مادر بزرگم ذبح میکردند و پَر و پُوسْت این حیوانات را در آشپزخانه اش می کنند و او آنها را برای مصرف فامیل او و بقیه جامعه هامبورگ کاشر می کرد.

يهودیت و سنت مشهدی همیشه در مذکور نظر مادربزرگ بود. برادرم ایوان بخارت می آورد که در سفر ایام پسح به هتل «کنکورد» فامیل خودمان مراسم سنتی مشهدی خودمان را در سالن اصلی هتل در میان ۴۰۰۰ اشکنازی که مراسم گروهی خود را انجام میدادند برگزار کرد و هنگام مراسم «ديانو» یک سینی پیازچه آماده کرده بود و همه ما را به ديانو زدن تشویق و رهبری میکرد. چیزی نگذشت که ناگهان سالن هتل آرام شد و ۴۰۰۰ جفت چشم ما را نگاه می کردند! همه ما می خواستیم از خجالت زیر میز برویم ولی مادربزرگم ما را تشویق می کرد که بچه ها ادامه بدھید. به مرور ربانی آنها به سراغ گروه ما آمد تا ببیند جریان چیست؟ مادربزرگم با شادی و لبخند و اهدای یک پیازچه به او خوشامد گفت و آن ربانی پرسید که شما چه می کنید؟ مادربزرگم با لبخندی بر لبانش جواب داد: «شما ديانو نمی زنید؟ ما مشهدی هستیم!

وقتیکه مادربزرگم به چیزی عقیده داشت و آنرا در ذهنش مجسم می کرد، آنقدر به دنبال آن می رفت، تا آن کار را عملی کند. هیچ کاری در دست او نیمه تمام باقی نمی ماند و اهل بهانه نبود. بخارت دارم که او سخنرانی هایش را برای کمیته بانوان شیها پس از اینکه پدربزرگم ساعتها بود که به خواب رفته بود، در سر میز آشپزخانه

ملکه نسیمی: مادر بزرگ من

قطعاتی از سخنرانی ناتاشا شاعر در مراسم یادبود خانم ملکه نسیمی

(ترجمه از متن اصلی انگلیسی)

معیارهای بالایی برای زندگی خود پایه گذاری کرد. این امر بیشتر در باره حفظ ارزش‌های یهودی، تحصیلات و تجربیات مختلف صادق بود تا مادیات. پدرم برایم تعریف میکرد که بعنوان یک مادر جوان در ایران آنقدر بیشن داشت که معلم انگلیسی برای فرزندانش استخدام کرده بود؛ چون علاقمند بود که فرزندانش ساکن و مقیم همه جای دنیا باشند و نه فقط یک شهر.

از همان ابتدا او رهبری بود با اراده که خانواده اش را با قدرت اداره میکرد. برای مثال یک روز عمومی آبرت از مدرسه آمد و اطلاع داد که امروز او را وادر به ادائی نماز کردند. بلافضله مادرم او را به مدرسه برگرداند و به داخل دفتر برد و توضیح داد که کودکان یهودی دعاهای مسلمانان را نمی خوانند. از آن روز به بعد روش مدرسه نسبت به کودکان یهودی و بهائی کاملاً تغییر کرد. هدفهای مادربزرگم کاملاً مشخص بود و واقعاً مانند یک فرمانده کشتی در دریایی متلاطم بود.

چندی نگذشت که شرایط ایجاب کرد که از ایران به آلمان کوچ کنند. تصور کنید که در سال ۱۹۵۳ در سالهای اول پس از جنگ جهانی دوم، یک دختر ۲۹ ساله یهودی ایرانی قدم به کشوری خارجی می گذارد که پر از کینه و احساسات ضد یهودی است! دور از معیارهای ایرانی، بدون فامیل و بدون آشنای با زبان آن کشور، محیطی که در آن جامعه ای یهودی وجود نداشته و غذای کاشری وجود ندارد. مکانی که همسرش تازه مشغول به تجارت شده در حالیکه فقط یک فامیل دیگر ایرانی در آنجا زندگی می کنند. در جائی که اصلاً زندگی یهودی وجود نداشته، او شروع به پی ریزی زندگی تازه ای پرداخت. در ایام موعدها بخصوص موقع روش هشانا، و پسح، مادربزرگم اجازه نمیداد که هیچ شخصی در آن جامعه هامبورگ موعدها را به هر دلیلی درست برگزار نکند. اگر برای آنها امکانات نبود که بدرستی این ایام را جشن بگیرند، مادربزرگم آن را برایشان فراهم می کرد. او تصمیم گرفت که کلیه جامعه یهودیان ایرانی را که در ظرف چند سال به ۴۰ فامیل رسیده بودند برای مراسم تفیلا و غذا دعوت نماید.

فراموش نکنید که او در این زمان فقط سی و چند سال داشت! حسن مهمان نوازی مادربزرگم فقط جنبه اجتماعی نداشت. او در سن

در مارچ ۲۰۰۹ خانم ملکه نسیمی شخصیتی برجسته از بانوان جامعه مشهدی پس از یک بیماری طولانی دار فانی را وداع گفت.

خانم نسیمی زنی دانا و رهبری عاقل بود. او در هامبورگ - آلمان، پژیزیدنت سازمان بین المللی زنان صیونیست (WIZO) بود. وی همچنین در سازمان «کرن هیسود» و سازمانهای دیگری که از صیونیزم حمایت می کردند و به خانواده های بی بضاعت در ایسrael کمک می کردند، نیز فعالیت داشت. خانم نسیمی همچنین چند سال در سمت پژیزیدنت کمیته بانوان مشهده نیویورک خدمت

می کردند که تحت رهبری ایشان توسعه پیدا کرد و چندین برنامه جدید به جامعه مشهدی عرضه کردند.

مقاله زیر بخشی از متن سخنرانی در مرح امی باشد که توسط نوه شان خانم ناتاشا شاعر در مجلس ختم ایشان در مجموعه مشهدی جوئیش سنتر گفته شد.

«احساس می شود که پایان دورانی رسیده باشد.» اینها لغاتی هستند که این هفته، بارها و بارها در مراسم «هفت» مادر بزرگ از افراد دور و نزدیک یا از گذشته دور یا از زمان زندگی ما در نیویورک می شنیدم. زندگی مادربزرگم آنچنان رنگین و باشکوه بود که خاطرات او مانند فیلمی از جلوی چشمانت که با وی آشناشی داشتند و او را منحصر بفرد، ستاره ای درخشان، ولی با این وجود بیان از وصف کامل او عاجز است. او بر روی همه کسانی که با وی آشناشی داشتند و او را می شناختند، تأثیر بسزایی گذاشت. قدرت شخصیت او، دست اندر کار بودن در امور مختلف خبر و موفقیت های او در زندگی واقعاً افسانه ای هستند.

برایمان تعریف می کنند که از کودکی این خصوصیات در شخصیت او بچشم می خوردند.

او در زمان خود جزو عده معدودی دختران بود که دبیرستان را پایان رساند. به زبانهای انگلیسی و فرانسه صحبت میکرد، می توانست والس و تانگو برقصد و کاپیتان تیم والیبال دبیرستانشان بود. او همیشه می دانست که چه می خواهد.

در سن جوانی ازدواج کرد و به بزرگ کردن عموهایم آبرت، مهدی و پدرم موریس که در ایران بدینیا آمده بود پرداخت. از ابتدا



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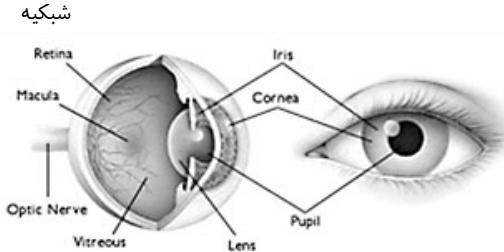
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درخواست از خوانندگان گرامی مگیلا

پس از برنامه ای که بمناسبت بزرگداشت آقای دکتر بصلی در روز شبات ۲۰ ماه ژوئن، در کنیسای شعره شالوم انجام شد، افراد بسیاری از جامعه ما خاطراتی از زمان طبابت ایشان بیاد آورده و بازگو نموده اند که اغلب آنها بسیار جالب میباشند. گردنندگان نشریه مگیلا از خوانندگان عزیز خواهش میکنند چنانچه خاطرات جالبی از زمانی که دکتر بصلی طبابت میکرده اند دارند، آنها را یادداشت کرده برای ما ارسال نمایند تا در شماره آینده مگیلا بجای برسد.

متشرکریم.

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دکتر بصلی و تشخیص های صحیح او دارند و میگویند او جان افراد بسیاری را از مرگ نجات داده است؛ که مشروح این مطالب در این مقاله نمیگنجد. او همچنین همواره جوانان فامیل و بیگانه را به ادامه تحصیلات تشویق و هدایت میکرده است.

آقای فتح الله همتیان خواهرزاده آقای دکتر بصلی اظهار میدارد: من وقتی کلاس ششم ابتدائی را در شهر درگز تمام کردم، دائی ام دکتر بصلی من را به تهران آوردند و در مدرسه حرفه ای ارت گذاشتند و همه جوره از من سرپرستی نمودند. پس از فارغ التحصیلی از آموزشگاه ارت، من توانستم در کارهای مهندسی وارد شوم و در انجام آن موفق گردم. همچنین در اولین سالهایی که من به نیویورک آمده بودم دکتر بصلی همواره راهنمای واقعی من در موارد مختلف بودند تا حدی که من همیشه سپاسگزار ایشان بوده و هستم.

دکتر بصلی از دو جهت می بایستی الگو و نمونه ای برای جوانان ما قرار گیرد، یکی از نظر علاقه شخصی و کسب دانش و آموختن حرفه مهم و مؤثر و دوم از نظر تعهد اخلاقی برای پیشبرد و بهبود زندگی اعضای جامعه و کمک بی دریغ و بی شائبه به دور و نزدیک، اعضای فامیل و اعضای جامعه. شاید قدمی که آقای دکتر بصلی ۶۰ سال پیش برای خدمت به جامعه برداشت، امروز الگوی است که دکترهای جوان جامعه ما هر یک به گونه ای در همان راه گام بر میدارند و در راه سلامت جامعه ما می کوشند.

دعای خیر جامعه ما بدرقه راه آقای دکتر بصلی و خانواده محترم ایشان خواهد بود.

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نخستین کسی که موفق به دریافت دکترای پزشکی در جامعه ما شد
از بهروز دیلمانیان

گواهینامه در سن ۲۲ سالگی با سمت رئیس بهداری در شهر «درگز» مشغول بکار شد در حالیکه سمت پزشک قانونی این شهر را نیز تعهد داشت و در باره وقایع مربوط به جرائم و جنایات و چاقوکشی و غیره بایستی نظر میداد. او بعد از مأموریت درگز در دو شهر دیگر در استانهای مختلف ایران به ریاست ادارات بهداری منصوب گردید و پس از انجام این مأموریت ها به تهران رفت و تحصیلات پزشکی خود را در دانشگاه تهران تکمیل نمود و بدنبال آن بعنوان «آسیستان» در بخش عفوونی بیمارستان پهلوی تهران تحت ریاست دکتر منوچهر اقبال کار کرد و گواهینامه تخصصی خود را دریافت نمود.

دکتر بصلی در تشخیص بیماریها استعداد بخصوصی داشته است که نه تنها افراد جامعه ما تا به امروز به این مطلب گواهی میدهند بلکه شخص دکتر اقبال که خود ریاست بیمارستان را تعهد داشت هر گاه یکی از فرزندانش کسالت پیدا میکرد از دکتر بصلی میخواست تا از او عیادت کند.

دکتر بصلی در سال ۱۹۵۳ ازدواج کرد و پس از چندی مطب خصوصی خود را در تهران گشود.

دکتر بصلی علاوه بر فعالیت های پزشکی، در زمانیکه در تهران رئیس اداره بیماریهای واگیر بود، با همکاری مؤسسه تحقیقاتی رازی، دو مقاله تحقیقاتی در باره بیماریهای واگیر چاپ و منتشر نمود. این مقالات که در سالهای ۱۹۷۰-۷۱ انتشار یافت در حال حاضر در سایت کامپیوتری:

National Institute of Health (NIH)

گفتنی است که پیش از آنکه دکتر بصلی گواهینامه پزشکی خود را دریافت نماید، یعنی در زمان دانشجویی، اقدامات اجتماعی خود را آغاز نمود. او در سال ۱۹۴۴ به اتفاق چند تن از دوستان، سازمانی بنام «کانون اتحاد» تشکیل دادند تا در امور رفاهی جامعه گام بردارند. از جمله اقدامات و فعالیت های این کانون، ایجاد یک درمانگاه پزشکی در محل «سرحیطه» عید گاه بود که به همت دکتر بصلی و دوستانش انجام گرفت. و بعداً آقای دکتر فتح الله حکیمیان و پزشکان دیگر جامعه نیز به آن پیوستند. این پزشکان جوان بصورت داوطلبانه خدمات پزشکی را انجام میدادند و پولی دریافت نمیکردند.

افراد بسیاری از خانواده های جامعه ما خاطرات خوبی از طبابت



دکتر یوسف بصلی فرزند مرحوم آقا فتح الله بصل در سال ۱۹۲۳ در شهر مردو که در آن زمان جزو خاک روسیه بود بدنیا آمد و او را بیاد پدربرزگش «ملایوسف بصل» که یکی از رباییم بزرگ جامعه مشهد بوده است نامگذاری کردند. خانواده بصلی از آخرین کسانی در جامعه ما بودند که تا آن زمان در روسیه باقی مانده بودند.

یوسف بصلی در کودکی در شهر مردو به مدرسه خصوصی ایرانیان گذاشته شد که در آنجا علاوه بر فارسی، خط روسی و لاتین هم درس میدادند. او از کودکی نزدیک بین بود و معلمین برای اینکه تخته سیاه را ببیند او را در ردیف های جلو می نشاندند ولی با وجود اینکه دید کافی نداشت در تمام دوره های ابتدائی، متوسطه و دانشگاه همواره از شاگردان ممتاز بود.

یوسف بصلی در کلاس سوم ابتدائی بود که دولت روسیه کمونیستی به مبارزه با طبقه تجار و صاحبان سرمایه و مستغلات پرداخت. مقامات دولتی روسیه کوشش میکردند که فرق طبقاتی را از میان بردارند و همه کارگر و حقوق بگیر باشند و چون این روش برای آقا فتح الله قابل تحمل نبود، شهر مردو را ترک کرد و در حالیکه تمام اموال و خانه و زندگی اش را در این شهر جا گذاشته بود بهمراه خانواده اش با ترن از طریق مرز عشق آباد عازم شهر مشهد شدند. در مشهد آقا فتح الله با مشکلات فراوانی رو برو شد. او پس از چندی بیمار شد و در سال ۱۹۳۴ در سن ۴۴ در سالگی درگذشت و خانواده اش بی سرپرست شدند.

در مشهد، یوسف بصلی را به مدرسه ادب گذاشتند که بعدها مدرسه هدایت نام گرفت و به بنای نوساز و مجهزی منتقل گردید. در این سالها عارضه نزدیک بینی یوسف بصلی با استفاده از عینک تا حدودی جبران میشد و او در درسهاش بیش از پیش موفق میشد و پیشرفت میکرد. او دوره اول متوسطه را در دبیرستان فردوسی گذراند و در امتحانات نهائی نه تنها در مدرسه فردوسی بلکه در تمام شهر مشهد شاگرد اول شد.

در آن سال در مشهد یک آموزشگاه پزشکی دایر شده بود که فارغ التحصیلان سوم دبیرستان را می پذیرفت. یوسف بصلی پس از گذراندن یک دوره سه ساله پزشکی در این مدرسه و دریافت

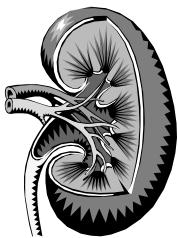
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در سال ۱۹۴۸ با شروع جنگهای استقلال نزاع های شدید و خونینی در شهر تل آویو بین اعراب و یهودیان درگرفت و تعداد زیادی از یهودیان ساکن تل آویو کشته شدند.

در سال ۱۹۴۹ شهر یافا ضمیمه شهر تل آویو شد و در دهه های بعد تل آویو رو به توسعه گذاشت و مؤسسات فرهنگی مختلف از جمله دانشگاه تل آویو بنیانگذاری شد.

در سال ۱۹۸۰ تل آویو با داشتن چند آسمانخراش، مراکز تجارت جهانی و هتل های مجهر بصورت پر جمعیت ترین و مدرن ترین شهر کشور ایسرائیل درآمد و در سالهای بعد نیز به پیشرفت ادامه داد تا جائی که در حال حاضر که جشن های صد سالگی تل آویو در جریان است این شهر یک مرکز مهم بین المللی محسوب میشود.

تل آویو را میتوان یک شهر همیشه بیدار نامید. در تل آویو بسیاری از کافه رستورانها و کلوب ها از شب تا صبح باز هستند. اخیراً بعضی محافل، تل آویو را نیویورک ایسرائیل لقب داده اند.

ناگفته نماند که شهر تل آویو در کنار این موقوفیت های درخشان، همانند سایر شهرهای بزرگ دنیا نقطه ضعف هائی هم دارد. در جنوب شهر تل آویو، در اطراف ایستگاه مرکزی اتوبوس، عده زیادی مهاجر خارجی سکونت دارند. این مهاجرین اغلب بکارهای غیر رسمی مانند خدمتکاری و نظافت منازل و اداره جات و کارهای آزاد میپردازند. متأسفانه در بین این مهاجرین و همچنین در میان شهروندان تل آویو گاهی کارهای غیر قانونی از قبیل خرید و فروش مواد مخدر، فحشاء و جرائم دیگر دیده میشود که باعث تعقیب و مجازات آنها و گاهی اخراجشان از کشور ایسرائیل میشود.

اخیراً یک روزنامه نگار ایسرائیلی بنام «ایتای والدمن» در این مورد اظهار نظر کرده و گفته است: ایسرائیل کشور کوچکی است. کشور ما مانند کشور امریکا نیست که نیویورک آن مرکز تجارت، لوس آنجلس مرکز فیلم و سینما، سان فرانسیسکو مرکز همجنس گرایان و شیکاگو مرکز گنگسترها و جنایتکاران آن کشور است. در کشور ما همه این نوع فعالیت ها البته به مقیاس خیلی کمتر در شهر تل آویو اتفاق میفتند. جمعیت شهر تل آویو در حال حاضر حدود ۸۳۰ هزار نفر میباشد. آمار نشان میدهد که حدود ۵۰ درصد از فارغ التحصیلان دانشگاههای کشور در شهر و حومه تل آویو سکونت دارند. و همچنین یک سوم پزشکان متخصص کشور ایسرائیل ساکن تل آویو هستند و درصد زیادی از هنرمندان، مهندسین و متخصصین رشته های مختلف در این شهر سکونت دارند. از میان اشخاص ثروتمند ایسرائیلی که دارایی شان بالاتر از ۱۰۰ میلیون دلار است ۵۰ درصد در شهر تل آویو و حومه آن زندگی میکنند.

اخیراً برای اولین بار فستیوال جهانی تآثر بعنوان بخشی از مراسم صدمین سال تل آویو در این شهر برگزار گردید که بسیار مورد توجه توریست های خارجی و همچنین شهر وندان ایسرائیلی قرار گرفت.



مقامات انگلیسی هم بهیچوجه مانع نمیشدند که یهودیان زیادتری به آن منطقه بکوچند و به آبادسازی این منطقه پردازند.

در سال ۱۹۲۱ با موافقت کنسولگری انگلیس این آبادی تازه به خواسته مهاجران یهودی "تل آبید" (تل آویو) نامگذاری شد و طی سالها تدریجیاً توسعه یافت و بصورت شهر درآمد.

در آن هنگام «مئیر دیزنگوف» رئیس شورای محلی شهر تل آویو بود. او با کمک کارشناسان اروپائی، شهر را جدول بندی کرده و میدانها و خیابانهای وسیع در مرکز شهر احداث نمودند. پارکهای زیبا و زمین‌های بازی برای کودکان که در سال ۱۹۲۵ بنا گردیده تا به امروز دایر میباشند و به زیبائی و صفاتی شهر تل آویو کمک میکنند.

در سالهای دهه ۱۹۳۰ که یهودیان در بعضی قسمت‌های اروپا مورد تعقیب و آزار نژادپرستان ضد یهودی قرار داشتند، مهاجرت به تل آویو سرعت گرفت و تا سال ۱۹۳۶ جمعیت یهودیان این شهر به ۱۳۰ هزار نفر رسید. در این زمان شهر تل آویو از هر لحاظ شکوفا شده بصورت یک منطقه آباد و سرسبز درآمده بود و مئیر دیزنگوف رسماً بعنوان اولین شهردار این شهر یهودی نشین تازه ساز برگزیده شد. دیزنگوف موفق شد که با ایجاد همه گونه تسهیلات شهری از قبیل هتل‌های متعدد، کافه رستورانها، سالن‌های کنسرت، کلوب‌های شبانه، بوتیک‌ها، سینما و تأثراها تل آویو را بصورت یک شهر مدرن در بیاورد.

در این شهر زبان عبری که سالها بدست فراموشی سپرده شده بود

تل آویو شهر صد ساله

در روز یازدهم ماه اپریل سال ۱۹۰۹ میلادی، عده‌ای مهاجر یهودی از نقاط مختلف جهان با ایده صیونیزم، «بازگشت یهودیان به سرزمین ایسrael» وارد خاک فلسطین شدند. آنها زمینی را در شنざرهای ساحلی در کنار شهر یافا برای سکونت انتخاب نمودند و بدین ترتیب اولین پایه‌های شهر تل آویو که در حال حاضر مرکز تجاری و فرهنگی کشور ایسrael بحساب می‌آید گذاشته شد. در آن زمان ۶۰ خانواده یهودی داوطلب شده بودند که در این منطقه زندگی کنند بهمین خاطر مسئولین این پروژه، ۶۰ قطعه زمین را از طریق قرعه کشی در اختیار این خانواده‌ها گذاشتند و بدین ترتیب یک آبادی تازه پایه گذاری شد و در واقع شهر تل آویو متولد گردید.

چندین سال بعد، دومین گروه مهاجران یهودی از کشورهای مختلف اروپا برای اقامت به کشور ایسrael وارد شدند. "علیا شنیت" (مهاجرت دوم) موقعی انجام گرفت که یهودیان و اعراب بطور فشرده در بندر یافا سکونت داشتند و در واقع جائی برای مهاجرین تازه وجود نداشت. بهمین دلیل مسئولین اداره مهاجرت تحت سرپرستی دولت قیم انگلیس، مهاجرین تازه وارد را در سوی دیگر شهر یافا یعنی تل آویو فعلی سکونت دادند. این مهاجر نشین تازه گاه بگاه موردن حمله اعراب محلی قرار میگرفت ولی این یهودیان تازه وارد ایده آلبست تدریجیاً به سازندگی و توسعه شهرک خود ادامه میدادند؛ جالب اینکه

ورود به اشرافیت

از: بهروز دیلمانیان

که یکی دو هزار دلار قیمت دارد و گاه در آن یک کردیت کارد یافت می شود که روی آن هم یکی دو هزار دلار قرض اضافی ثبت شده است. ۳- بليط خيالي ورود به اشرافیت. ۴- قرص خواب برای رؤیای عضویت در «های سوسایتی».

لباس شب مارک دار: لباسی که مارک آن از خودش ارزشمندتر است. ۲- لباس پربها و کم پوشش. ۳- لباسی که پارچه گران و مرغوب و اعلا دارد و بهمین جهت آنرا فقط یکی دو بار می شود پوشید. ۴- لباسی که دوتای آن در یک مجلس نمی گنجد، هر چند کوچک و کوتاه باشد.

تعطیلات: نوعی سالن نمایش ۲- جائی که بمنظور تمدد اعصاب می روند اما با اعصاب متشنج به خانه بر می گردند. ۲- جائی که پس انداز خانواده بیاد میروند و قدری قرض و قوله جای آن می آید.

عبادتگاه: خانه ای که مردم برای خالق خود می سازند اما دیگران خود را صاحبخانه می پندارند. ۲- جائی که سنگ مرمر و چلچراغ آنچنانی دارد اما در آن کمتر خبری از ارادت و اخلاص می بینی. ۳- جائی که برای پروردگار می سازیم اما جای او را میان خود باز نمی کنیم.

اتومبیل شخصی: چهار پای سحرانگیز. ۲- وسیله ای که وقتی در آن می نشینی، فکر می کنی مالک شاهراه و صاحب جان مردم هستی. ۳- دستگاهی که با بنزین خوردن بیشتر، مست تر می شود.

سخن چینی: شایعه پراکنی، بدگوئی، دو بهم زنی ۲- اختراع اذهان بیکار، خلق و قایع ناگفته و ناشنیده ۳- حرکت مدام و بی هدف زبان بدون دخالت عده از سوی مغز. ۴- حرکت ماهیچه های دهان به تأثیر حسادت، دشمنی، حرص، وفاحت و غیره...

مردن: آخرین اقدام آدم زنده ۲- تنها عمل خداپسندانه آدم شر. ۳- عملی که طی آن شیطنت ها، فسق و فجور، نامردمی ها و مردم آزاری ها دفعتاً فراموش می شوند و هزار جور خصال نیکو و صفات پسندیده و هنر و لیاقت و فداکاری به شخص مرده نسبت داده می شود.

قemptz: کلمات متورم، گفتار حاوی مقدار زیادی باد هوا ۲- مطالبی حاکی از توانائی، ثروت، زرنگی و غیره که برای جلب توجه اطرافیان و دوستان به اطراف و جوانب منتشر میکنند و معمولاً همان دوستان و اطرافیان توانی دلشان به آن می خندند ۳- نوعی کلام که آدمهای ورشکسته برای کسب اعتبار اضافی تحويل تجار دیگر میدهند.

(داستان: میگویند یک همدانی میگفت من توی همدان از روی رودخانه می پریدم، گفتند همدان دور است اما رودخانه که هست (پرا)

از این قبیل تفاسیر واقع بینانه برای بسیاری از لغات موجود است که برای بازگویی آنها احتیاج به همکاری شخص شما داریم!

در میان طنز نویسان طراز اول و درخشنan و پرکار ایران یکی سید ابراهیم نبوی است که سابقه نویسنده بسیار طولانی در ایران دارد و اکنون در امریکا بسر می برد. یکی از کتابهای متعددی که آفای نبوی نوشته است «دانهه المعرف ستون پنجم» نام دارد، که در حقیقت نوعی دیکسیونر فارسی به فارسی است و در آن واژه های فارسی که در ایران امروز مورد استفاده فراوان دارد با ذوق و باریک بینی بخصوصی از نو تعییر و تفسیر شده اند. چند لغتی را بعنوان نمونه از این کتاب برای شما نقل می کنیم تا با طنز ایشان آشنا شوید و بعد برویم سر مطلب خودمان.

چماق: شیئی طولانی و سخت که جهت اعلام نظر قاطعانه بکار میروند. ۲- وسیله کنترل اخلاق. ۳- شیئی چوبی دراز که رأس آن از پائین آن قطورتر است و برای اثبات مواضع و نتیجه گیری از مباحثات اثر قطعی دارد.

جمجمه: محلی در بخش فوقانی آدمها که در آن توطئه دشمن شکل می گیرد. ۲- جایگاه شیطان. ۳- قسمتی زائد در بدن مردم که باعث دردسر حکومت ها میشود. محل مناسب برای ضربه زدن.

انتخابات: عملی که طی آن گروهی موجود مستضعف، نجیب و فداکار انتخاب می شوند تا تبدیل به گروهی مستکبر، مفت خور و سیاستمدار بشونند. انواع آن، فرمایشی، نسبتاً تقلیبی و کاملاً تقلیبی است.

اقتصاد: علمی که مشکلات مالی بشر را به کمک اعداد و خطوط و جدول نشان می دهد و اثبات می کند که همه ما در کوتاه مدت بیچاره هستیم و در آتیه اوضاع بکلی فلاکت بار می شود.

شرق: در مقابل غرب. قسمتی از جهان که همه مردم آن به بهشت می روند. ۲- صدای سیلی - طین کشیده.

شرافت: بزرگواری - خصوصیتی والا در انسانهای اصیل که با زیاد شدن سابقه سیاسی کم از میان میروند و ناپدید می شود. حکما گفته اند که شرافت مانند بکارت است. وقتی از دست رفت دیگر برگشتنی نیست.

پس از خواندن لغت نامه سید ابراهیم، بنده هم به تقلید از ایشان، تعییر و تفسیری بر چند لغت معمول خودمان نوشتیم تا مورد استعمال و معنای دقیق آنها بر همه ما مشخص باشد و حرف همدیگر را بفهمیم.

میز شام سلف سرویس: جائی که هم اشتها باز می شود و هم سر درد دل. محلی که مهمان چشم مهماندار را دور می بیند به سیم آخر می زند. ۲- جائی که مردم صف منتظران را تماشا می کنند و توی چشم یکدیگر ژل می زنند ولی عملاً هیچکدام را نمی بینند. ۳- خیابان یکطرفه بُن بست.

كيف شانل، فراگامو، دولچه گابانا و غيره: نوعی كيف زنانه که با كيف های دیگر فرق چندانی ندارد مگر قیمت آن. ۲- كيف زنانه ای

تبریکات

ایتمار مشه، پسر ایزاك و کاترین کاشی
ایتای، پسر آلن و مژده حکیمیان
دیوید شلومو، پسر ویلیام و دالیا دیلمانی

تبریکات صمیمانه ما بمناسبت نامزدی:

مایکل (میکی) روبنی و استفانی زر
جاستین حکیمیان و ناتالی نادری
الون یعقوبی و لورن نسیمی
دیوید بیتون و کرن مگید
میشل ابراهیمی و ادلین دیل
امیل کلاتی زاده و دالیا ساچمه چیان
کامیز دادرفین و گیسو حریری طلوع
رامین عبدالله زاده و بتی حکیمیان
دیوید سیانس و رجینا حکیمیان
ایوان حکیمی و نیکل رحمانان
آرش دیلمانیان و جسیکا نسیمی
مشه عنایتیان و استفانی تابو
فرزاد زر و اوریت دیلمانیان
فریبرز حکیمیان و دالیدا نامدار
استفانی نعمت زاده و توئی عزیز

تبریکات صمیمانه ما بمناسبت ازدواج:

نادر و صنم کاشانیان
ایلان و تالیا ذبیحی
جوزف و جاسمین کاشی ملاک
ادی و جسیکا عزیز
روبرت و دزیره حکیم
باپی و ملانی همتیان
صیون و میراندا (سلیمانیان) شمسیان
مایکل و ونسا لیوی
دیوید و النا امین اف
رونی و کارولین عربانی
مایکل و دورا حکیمی
نیکی و نادین حکیمیان
دکتر مهیار و شارا عیدگاه
امیل و دالیا کلاتی زاده
جاشوآ و جنیفر زبولانی
رادنی و جاسلین کمالی
مایکل و سیدی حکیمیان

تبریکات صمیمانه ما بمناسبت تولد:

جیکوب پسر نورسیده دانیل و تیفانی (نامدار) اسپلیتلنیک
دیگان، پسر نورسیده براین و تیفانی حکیمیان
یونا دیوید، پسر نورسیده اونر و آیلین لیوی

بریدی کول یهوشوع، پسر نورسیده ایگال و کارولین نامدار
نوعاً پسر نورسیده آیوان و شارون نسیمی
جولیان یعقوب، پسر نورسیده کوبن و استیسی گرجیان
بنجامین یوسف، پسر نورسیده مهرداد و ساریت عربانی
زاکاری اهرون، پسر نورسیده الی و فراناز عدالتی
گابریئل گای و ایتان امانوئل دوفلوهای نورسیده جیکوب و مونیکا
اناوهیم

جیکوب میکائیل، پسر نورسیده دانیل و سپی کورن
منشه مردخای، پسر نورسیده دانیل و آی بصلئی
بن صیون، پسر نورسیده امانوئل و خنا کاشی
ناتانل، پسر نورسیده دانی و ایوت (کهنهیان) یومطوبیان
ایلای، پسر نورسیده یوئل و کرن دیل
ناتانل رئون، پسر نورسیده روبرت و اثورا نیسیمی
جوئل، پسر نورسیده الی و ساناز کاشی
ایال دیوید، پسر نورسیده جیکوب و آنل حکیمیان
نوآ سارا، دختر نورسیده ناتی و دالیا لولئی
ملکا، دختر نورسیده آدینا و کنی کلاتی
لورن، دختر نورسیده ریچارد و رئوت نسیمی
اما میخل، دختر نورسیده حکمت و جولی نامدار
سوفیا ریچل، دختر نورسیده شلومو و موران همتیان
کیتلين ربکا، دختر نورسیده فرهاد و مارینا حکیمی
نوآ، دختر نورسیده آرام و اورنا بخشی
سیگال لئا، دختر نورسیده هرتصل و میریام حکیمی
آلیسا طوا، دختر نورسیده شان و آدینا حکیمیان
تمیما ریچل، دختر نورسیده سامی و جاسمین لیویان
دیلن، دختر نورسیده شاهرخ و شری حقیقت
سیوان ملکا، دختر نورسیده میکی و شادی نسیمی ها
مگان، دختر نورسیده رادنی و شادی حکیمیان
دختر رسیده پیمان و ریچل حکیمی
اهووا، دختر نورسیده ربای رامی و استر آگادی
بنتیا دینا، دختر نورسیده اندی و دوریتا کلاتی زاده
ریچل سوفیا، دختر نورسیده داویده و استفانی روبنی
میا، دختر نورسیده گای و جیمی سیمخایوف
نئومی، دختر نورسیده ادوین و رونیت لیویان
دختر نورسیده فرشید و نوریت لیویان
دختر نورسیده گادی و اوریت عدالتی

تبریکات صمیمانه ما بمناسبت بر می تصوای:

ایسخاک، پسر بهزاد و خیا نعمت نژاد
الیاهو، پسر دیوید و گیلا عربانی
گابریئل، پسر شادروان مجید و مونیکا زروابی



گزارش کمیته جوانان

از نایبلا لیویان (ترجمه از متن اصلی انگلیسی)

نوجوانان برنامه مخصوصی برای جوانان سن دبیرستان برگزار کرد. در این شب نزدیک ۴۰ نفر از نوجوانان در برنامه مطالعه شب های یکشنبه با ربای بیتون شرکت کردند و بعد از آن مراسم روشن کردن شمع های حنوکا را برگزار کردند. در آخر شب نوجوانان همراه سرپرستان به مرکز بازیهای «نیو راک سیتی» رفتند و شب بسیار خوبی را در این محل با بازیهای ویدیوئی مختلف گذراندند. کمیته جوانان از خانم النا حاجی بای که قسمتی از مخارج شام این شب را متفقیل شده بودند تشکر میکند. همچنین از کمک های خانم بهناز دیلمانیان، ادین لیویان، لئون حکیمیان، دانیل مردخای، شینا حکیمی، مایکل زر و استر لیوی قدردانی میشود.

برنامه اسکی روی یخ

از طرف کمیته نوجوانان، برنامه اسکی روی یخ در شب شنبه ۳۱ ژانویه با شرکت ۴۵ نفر از نوجوانان جامعه در راکفلر سنتر منهشت برگزار شد. کمیته جوانان از همکاری ادین لیویان، لئون حکیمیان، شینا حکیمی، استیو کهن، میکی کریم زاده، ایوان کهنهایان، ملوودی زر و میشل سبزواری تشکر میکند.

جشن پوریم

در روز دوشنبه ۹ مارچ جشن پوریم برای نوجوانان برگزار گردید. این برنامه در سالن مجالس کنیسای ۱۳۰ برگزار شد و بیش از ۸۰ نفر با لباس های جالب و مخصوص بالماسکه در آن شرکت کردند. جایزه بهترین لباس شب به اریلیل ذیبحی که بصورت «میکی ماوس» بود تعلق گرفت.

کمیته جشن های کمیته جوانان

جشن سال نو

در روز چهارشنبه ۳۱ دسامبر ۲۰۰ نفر از جوانان قبل از ساعت ۱۲ شب و ۳۰۰ نفر پس از آن در جشن سال نو در سالن کنیسای ۱۳۰ شرکت کردند. این برنامه با شام کامل، موسیقی دی جی و تماشای تلویزیون روی پرده بزرگ تا پاسی از نیمه شب ادامه داشت و جوانان شب بسیار خوب و دور از خطر را با دوستان خود گذراندند.

جشن پوریم جوانان

جشن پوریم جوانان شب شنبه شب ۱۴ مارچ با شرکت ۲۰۰ نفر از جوانان در کنیسای یانگ مشهدی جوئیش سنتر برگزار گردید. کمیته جوانان از همکاری متیو زرووابلی، استیو کهن، ناتالی نادری، دانیل مردخای، میکی کریم زاده، لورن نسیمی، شینا هزقيا، شان حکیمی، ملوودی نیکفر جام، کارول حاجی بای و دی جی جکومو تشکر میکند.

کمیته میراث و مذهب

در برنامه مطالعه جوانان که هر چهارشنبه شب در مجموعه یانگ مشهدی جوئیش سنتر برگزار میشود از جوانان شرکت کننده درخواست شد که بمنظور کمک به یتیم خانه تیغرت شلمو در پرسشالیم و خرید هدایای حنوکا پول جمع آوری کنند. در طی این برنامه که برای بهبود کامل رافائل بن میخل و دالیا بت سرویه انجام شد بیش از ۵۰۰ دلار جمع آوری گردید. بدین وسیله از خدمات دانیل مردخای در تنظیم این برنامه قدردانی می شود.

شباتون کمیته جوانان در سال ۲۰۰۹

معمولًا این برنامه کمیته جوانان در هر دوره سه ساله کمیته جوانان دو بار برگزار میشود. ولی با خاطر استقبال زیاد جوانان از این مسافرت در سال ۲۰۰۹ نیز این برنامه ترتیب داده شد. در این مسافرت آخر هفته ۹۳ نفر از جوانان جامعه شرکت کردند. این برنامه با شرکت ۴۴ پسر و ۴۹ دفتر در هتلی بهتر از سال قبل و با قیمت کمتر برگزار شد. این مسافرت موقوفیت آمیز با برنامه های سرگرمی مثل نمایشنامه های کوتاه، سخنرانی و بازیهای مختلف همراه بود و جوانان با خاطرات بسیار خوب از این شباتون به نیویورک بازگشتند. این برنامه تحت نظر و با شرکت ربای بیتون و ربانیت کوتی بیتون برگزار شد که بدین وسیله از خدمات و همکاری ایشان قدردانی میشود. همچنین آقا و خانم بهنام ایرانیان و آقا و خانم ایشای بن داوید در این سفر جوانان را همراهی کردند. با تشکر فراوان از تمام جوانانی که در تنظیم این برنامه سهم داشتند.

گردهم آئی شرکت کنندگان شباتون ۲۰۰۹

در شب شباتون ۱۳ مارچ جوانانی که در برنامه شباتون شرکت کرده بودند مجددًا برنامه شام و گردهم آئی را ترتیب دادند که یک بار دیگر خاطرات شباتون را همراه با سرپرستان خود زنده کنند. این برنامه در ساختمان ۱۳۰ برگزار شد و بیش از ۸۰ نفر از جوانان همراه ربای بیتون و کوتی بیتون در آن شرکت کردند.

کمیته جوانان از خدمات اشخاص زیر قدردانی مینماید: دانیل مردخای، استیو کهن، لئون حکیمیان، کارول حاجی بای، مهران اعتصامی، روتی بن داوید، آنژلا حکیمیان، افسین بصلی و میترا هزقيا. ضمناً بدین وسیله از همکاری انجمن مرکزی در برگزاری این برنامه قدردانی می نماییم.

کلوب نوجوانان

جشن حنوکا

شب شنبه شب ۲۷ دسامبر که مصادف با هفتم حنوکا بود کمیته

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رژه روز ایسrael

امسال رژه روز ایسrael نیز با موفقیت زیاد برگزار گردید. باوجودیکه این رژه با ایام مسافرت های شو لاس و گاس همزمان بود، ولی باز هم خیلی مورد استقبال قرار گرفت و افراد زیادی بوسیله چهار اتوبوس و خیلی بانظم و ترتیب برای رژه به منتهن رفته و برگشتند. ما بدین وسیله از کلیه داوطلبین تشکر می نمائیم.

کاودها

همانطوریکه میدانید جمع آوری کاودها در فصل تابستان خیلی کند انجام میشود و امسال بواسطه رکود بازار نیز مشکل تر شده است. در اینجا باید باطلاع برسانیم که متأسفانه هزینه های کنیسا رو به کاهش نیست.

از کلیه اعضای جامعه درخواست میشود که خدمات کنیساها را در نظر گرفته و کاودهای خودشان را حتی الامکان قبل از تعطیلات تابستان پردازند.

قبل از همکاری اعضای جامعه تشکر میشود.

پس گرفتن زمین های جامعه در ایران

با هماهنگی با دیگر گروه های ایرانی، انجمن بطور خیلی جدی مشغول تهیه پرونده و پیگیری برای پس گرفتن زمین های جامعه میباشد.

خانه سالمدان در هایفلد گاردن

با همکاری خانم استر حکیمیان مرتضی اف، انجمن مرکزی تووانسته همکاری خانه سالمدان و مرکز توابعشی مقابل بیمارستان نورت شور را جلب نماید که کلیه ایرانیان را حتی المقدور در یک طبقه پهلوی هم بستری نمایند و با خوراک کашر ایرانی و تلویزیون ایرانی و کارمندان ایرانی پذیرائی نمایند. در اینجا از خدمات خانم استر حکیمیان قدردانی میشود.

فرداسیون جهانی یهودیان مشهدی

امسال اولین کنفرانس فرداسیون جهانی یهودیان مشهدی در ششم جولای ۲۰۰۹ در یروشالیم در هتل شراتون با همکاری داوطلبان مشهدی از تمام دنیا برگزار خواهد شد. تاکنون بیش از ۵۰ نفر داوطلب از ایسrael، آمریکا، ایتالیا، انگلستان و آلمان شرکت در این همایش تاریخی را اعلام نموده اند.

در یکی از جلسات انجمن مرکزی، برنامه و کار این فرداسیون مسروح توضیح داده شده که مورد تأیید و تصویب کلیه اعضای انجمن قرار گرفت.

در مورد اطلاعات بیشتر به مصاحبه با آقای بهمن کمالی به زبان انگلیسی در همین نشریه مراجعه نمایید.

DR. MINOO DILMANIAN

Family Dentistry
Orthodontics



دکتر مینو دیلمانیان

کلیه خدمات دندانپزشکی با مدرنترین تجهیزات

پذیرائی با تعیین وقت قبلی

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گزارش انجمن مرکزی

از افراییم امین اف (ترجمه از متن اصلی انگلیسی)

بازارچه کنیسا



امسال بیش از ۱۰۰۰ نفر در دومین سال «بازارچه کنیسا» مناسب استقلال اسرائیل شرکت کردند. در این بازارچه حدود ۲۰ فروشنده با محصولات اسرائیلی شرکت نمودند. درآمد حاصله برای کنیسا حدود ۵۰۰۰ دلار بود.

ایپیک



امسال با حمایت انجمن مرکزی و همکاری آقای مهران حکیمیان بیش از ۱۵۰ نفر از افراد جامعه در کنفرانس ایپیک در شهر واشنگتن شرکت نمودند. یکی از مهمترین سخنگویان این کنفرانس رئیس جمهور ایسرائیل آقای شیمعون پرس بود. بیش از ۶۰۰۰ نفر از اقصی نقاط جهان در این همایش شرکت نموده و توانستند سناتورها، نمایندگان کنگره و سیاستمداران آمریکا را ملاقات کنند. بدین وسیله از خدمات و همکاری آقای مهران حکیمیان قدردانی میشود.

مرامنامه میهمانی ها

بواسطه افزایش میهمانی ها در جامعه و سنگین و گران بودن هزینه های آن و بواسطه رکود مالی و اقتصادی دنیا، کمیته جشن های انجمن مرکزی موقعیت را مساعد دید که یک رهنمون یا مرام نامه برای کوچک نمودن میهمانی های بزرگ و پرخرج و غیر ضروری را تدوین نماید. این راهنمای پس از ساعات زیاد مطالعه و برقراری سه جلسه رسمی با اعضای جامعه و همجنین جمع آوری پرسش نامه عمومی تدوین شد.

اکثریت کامل جامعه برنامه «هیچگونه هدیه» (جز برای مراسم عروسی) را تأیید نمودند و خوشوقتیم باطلاع برسانیم که جامعه تاکنون این نظام نامه را رعایت نموده است. البته کمیته جشن ها همیشه این موضوع را دنبال نموده و آماده دریافت هر گونه پیشنهادی میباشد. موفقیت این نظام نامه بستگی به حسن نیت، همبستگی، از خودگذشتگی و همکاری اعضای جامعه دارد و ما در حقیقت نمی توانیم و نمی خواهیم پلیس جامعه باشیم.

موضوع داوطلبان در انتخابات

امسال ما مشکلات زیادی برای تشویق مردم در داوطلب شدن در انتخابات انجمن مرکزی و کمیته ها داشتیم بطوریکه در دوره آخر انتخابات انجمن مرکزی بزحمت فقط ۱۷ نفر شرکت نموده و کمیته با نوان بواسطه کمبود داوطلب حتی نتوانست انتخابات را انجام دهد و کمیته جوانان احتیاج به افراد فعال بیشتر دارد. این یکی از مشکلات اصلی انجمن مرکزی است و امیدوار است با عنوان نمودن آن در جامعه، به راه حل اساسی برای حل این موضوع برسد.

دعوت افراد در جلسات انجمن مرکزی

انجمن مرکزی بمنظور بررسی احتیاجات و انتظارات گروه های مختلف جامعه چند وقت یکبار از اعضای کمیته های مختلف برای حضور در جلسات انجمن دعوت بعمل میآورد. گروه هایی که تاکنون در این جلسات شرکت کرده اند عبارتند از:
۱- کمیته «انجل فاند ۲- کمیته تلمود تورا ۳- کمیته خدمات اجتماعی خصوصاً مراکز توانبخشی ۴- کمیته پس گرفتن زمین های افراد در ایران ۵- یانگ مشهدی جوئیش سنتر ۷- کمیته امنیت انجمن مرکزی شرکت در این جلسات را تشویق نموده و متوجه شده که این جلسات خلی مهم و ثمریخش بوده و توانسته است حتی المقدور نتایج را بیار آورد.

مَقْرِبَةٌ

Megillah

مگیلا نشریه ای است غیر انتفاعی از انتشارات:



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مگیلا برای تأمین قسمتی از مخارج خود آگهی دریافت میکند.
مگیلا مسئولیت صحبت کشروعت مؤسسات آگهی دهنده را بعهده نمیگیرد.

چاپ در ایالات متحده آمریکا

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از روبرت بیچوپان

(ترجمه از متن اصلی انگلیسی)

اگر در پرداخت اقساط تأخیر داشته باشیم جریمه دیر کرد به لیست مخارج اضافه میشود و اگر دهنده وام قصد به اجرا گذاشتن حکم حراج خانه را داشته باشد، آن وقت در شرایط فشار نخواهیم توانست آنرا بقیمت مناسب بفروشیم. معجزه کمتر اتفاق میافتد. برای زندگی سالم دوراندیشی شرط لازم است.

برای یک فرد جوان و در شرایط خوب اقتصادی گاهی جرأت بخرج دادن نتیجه مثبت بار میآورد. ولی اگر اقتصاد روی بد خود را نشان دهد و کسی از افراد خانواده قادر به کمک نباشد، آنچه ما «جرأت» میخواندیم نام «بی فکری» بخود میگیرد و ما «برده خانه خودمان میشویم». اگر خانه ای کوچک تر و ساده تر خریده بودیم، بخشی از درآمدمان تبدیل به پس انداز برای دوران پیری میشد ولی اگر درآمد ما کمتر از انتظارمان شده، خانه گران و بال گردنمان میشود. میگویند در ایران مردم برای خرید خانه زیر بار وام بانکی نمیرفتند؛ درست است که وام و اعتبار، قدرت خرید افراد را زیاد میکند ولی همزمان تعهدی دراز مدت برای بازپرداخت اصل و فرع پول بجا میگذارد. پیشنهاد من به فردی که برای خرید یک خانه، ۸۰ یا ۹۰ درصد بهای ملک را وام میگیرد این است که بیشتر فکر کند. و اما در مورد شما پدر و مادرهایی که خیر فرزنداتان را میخواهید. اگر درآمد و وضع مالی خودتان و فرزندتان را بهتر از واقعیت نشان دهید، در واقع به آنها دوستی نکرده اید. همسر آینده فرزند آن دسته از پدران و مادرانی که مرتکب چنین اشتباہی میشوند، وقتی واقعیت را کشف مینمایند احساس فریب خورده‌گی پیدا میکنند. احساسی که در روابط زن و شوهر تأثیر بدی بجا میگذارد. شاید یکی از دلائل کمی ازدواج در جامعه ما همین «مادی گرائی» و تظاهر کاذب به ثروتمند بودن از جانب بعضی ها میباشد.

بحran اقتصادی که هم اکنون ناظر آن هستیم زنگ خطری است برای همه ما. جلو «ضرر» را از هر کجا بگیریم «استفاده» است. احتمال این که بهای املاک در آینده نزدیک افزایش یابد کم است. تعویض خانه بنوع کوچکتر نشانه آینده نگری است. باید از قید بردگی برای خانه رها شویم و فردایی مطمئن برای خودمان و فرزندانمان بسازیم.



بمناسبت وضعیت بحرانی اقتصادی از من خواسته شد که مقاله ای درباره مادی گرائی برای مجله مگیلا بنویسم. شاید کسی از یک وکیل که محل کارش در گریت نک میباشد انتظار داشته باشد وارد چنین بحثی بشود. ولی به دلیل آشنائی من با مشکلات مالی مردم که خواه ناخواه هر وکیلی با آن سر و کار دارد، خود را موظف میدانم با نوشتن این مقاله دین خودم را به جامعه ای که به آن تعلق دارم ادا کنم. من در طی ۱۸ سال کارم در منطقه گریت نک که بیشتر مربوط به مستغلات میباشد، معاملاتی را با جام رسانده ام که چندی بعد همان خریدارها نزد من آمدند تا برای فروش همان املاک به آنها کمک کنم. کسانی به من مراجعه کرده اند تا در مورد ملکی که از عهده بازپرداخت اقساطی برنمایند، آنها را راهنمایی نمایم و یا در مورد اعلام ورشکستگی به آنها کمک کنم.

در سالیان اخیر شاهد بودیم که افراد جامعه ما تحت تأثیر محیط، افراد خانواده و دوستان اقدام به خرید خانه هائی هر چه بزرگتر و گرانتر نمودند. این روند غیر منطقی و خطرنگ منحصر به جامعه ما نبود، بلکه در سایر جوامع مرتفع نیز پدیده ای نظری این ولی در مقیاسی کوچک تر دیده میشود. بگفته همسر من «مردم برده خانه هایشان شده اند». بنظر میآید که این گفته در مورد بعضی از افراد جامعه ما نیز صدق میکند.

البته بعد از خرید خانه و نشان دادن آن به دور و برقی ها و شنیدن عبارت «مبارکه»، احساس خوبی داریم ولی اگر پول برای خرید وسائل و مبلمان باقی نمانده و یا اگر نمیتوانیم از عهده تعمیرات و بازپرداخت اقساط ماهانه برآیم، آن احساس موقت تبدیل به سرخوردگی میشود. در نظر بگیرید فردی را که مدام دور از خانواده بدبند پول میدود تا چهار شرمندگی از دست دادن خانه نشود. تنها کافی نیست که ما با گرفتن وام زیاد خانه را خریداری کنیم. پرداخت اقساط ماهانه، مالیات خانه، آب و برق و سوخت، اجرت باغبان و سایر مخارج زندگی را نباید فراموش کرد.