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**The Lesson of the Beaver**

**By Daniel Keren**

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**Rabbi Avrohom Schorr**

One of the featured speakers at the recent Flatbush Labor Day Hakhel Event was Rabbi Avrohom Schorr, Mora D’Asra of Beis Medrash Nezer Gedalyah who noted that eight days of Elul have passed already. He noted that we can utilize the days that are left in Elul to prepare ourselves for the spiritual avodah (service) the Rosh Hashanah.

Parsha Ki Seitzei begins with the laws dealing with the Ben Sorer U’Moreh and it concludes with the story of Amalek (the ultimate enemy of the Jewish nation.)

Rabbi Schorr explained that there is no such thing as a derech (pathway) for the goyim (non-Jews). If there is only one way for a Jew to go, you can’t say derechim (plural).

What way does the rasha (wicked Jew) have to go on? He doesn’t realize that he can do teshuvah (return spiritually to Hashem and abandon his sinful behavior). The Jew who refuses to do teshuvah is like a beaver. A beaver is known to always return on the same path it came. So, the hunter places a trap with food inside on the path that the beaver will return on.

The beaver intrinsically knows that it is a trap (the wicked path of life that he embarking on.) He cries. But he refuses to go either left or right of the trap because of the temptation to go inside the trap for the immediacy of the food within the trap. Such is the behavior of the rasha who refuses to listen to the call of teshuvah that is the spirit of Elul and return to the one and only proper derech (pathway) for a Jew.

**The Refusal to Listen to the Rebukes of One’s Parents**

A person who can’t or refuses to listen can’t do teshuvah and this is the downfall of the rebellious son who refuses to listen to the rebukes of his parents and do teshuvah.

Amalek is the one who tells us not to listen to Hashem and observe the commandments of the Torah. This attitude in life prevents a Jew from doing teshuvah [and spiritually redeeming oneself].

The biggest hisoran (challenge) to one’s Emunah is Amalek’s fallacy that to believe in something you have to see it. This prevents one from listening to the words [of Torah] and being properly guided in life.

The avoda, service of Elul is to remember that everything that happens (mikra) comes from Hashem. Everything that occurs in your life is from the Abishter. The shofar is blown in Chodesh Elul. What is the purpose of the shofar blast? To remember that Hakodesh Baruch Hu is the source of the world.

Our job, Rabbi Schorr said in conclusion is to hear that shofar blast and realize that the Abishter is running the world and that we should thus be inspired to do teshuvah and thus be zoche (merit) to a chasima v’chasiva tova (to be written and sealed in a good year.)

*Reprinted from the September 22, 2022 edition of The Flatbush Jewish Journal.*

**Yanky Meyer A”H**

**By Malkie Hirsch**

**[](http://d16cunm4ue8a76.cloudfront.net/wp-content/uploads/2022/09/meyer.jpg)**

**Rabbi Yanky Meyer, zt”l**

Today was a beautiful day, much like the day when my world collapsed, three and a half years ago.

It was sunny but breezy outside as it was in March of 2019 and I watched in wonder as our orthodox enclave got ready for Shabbos.

I sat in my car for the first time around an hour ago, my temporary reprieve from cooking to run some outside errands.

With the use of my dependable sunglasses (a veritable shield for the grieving in the form of dark shades) I finally let myself cry.

I looked around and wondered if anyone understood what we lost today.

Did they ever realize who organized their shiva homes when it came time to mourn for a loved one?

Did they think about the coordination required to get the chairs and the siddurim, the Aron and the necessary preparation that’s involved for making a shiva house ready for the inhabitants mourning the loss of a family member?

Here’s the thing.

No one thinks about it.

**The Highest Deed –**

**Chesed Shel Emes**

It happens quietly like a true form of the highest deed, the Chesed shel Emes.

But there was one person who ran this operation from its inception thirty years ago and his number one middah (among so many) was his tremendous anivus while doing so.

Yanky Mayer recognized a need for something that didn’t exist until he created the organization that everyone knows about called Misaskim. The first call among many after there’s a loss of life.

**No Idea Who Made the Phone Call**

Personally, after my husband died, I have no idea who made the phone calls necessary for getting the house ready for shiva.

I was in the state of shock and just went where I was placed, on autopilot for quite some time afterward, too.

It’s people like Yanky that made the people dealing with unimaginable sadness to be able to continue doing what was appropriate for them during that time- to grieve and deal with acclimating into a new life without their partner.

But of course, he didn’t stop there.

**Expanding in Ways to Help Others**

He continued expanding on helping so many people who have come to rely on his selflessness and hard work by creating an organization within Misaskim called “Yedid”.

And if you’re reading it and don’t know what it is, consider yourself lucky, because Yedid is an organization that caters to yesomim who have to grapple with losing a family member at way too young an age.

At first I didn’t realize where these boxes of school supplies before the year started and Chanukah gifts/gelt were coming from.

**Birthday Gifts & Elaborate**

**Purim Meal**

There were birthday gifts and an elaborate Purim meal that was catered to each household along with serving pieces and high end plasticware too.

They’d ask you how many people you were hosting for the meal and send enough food to feed the several siblings that joined us so we didn’t have to be alone on such a happy holiday.

There were appetizer, soup, main and dessert choices and it left you feeling like royalty.

Like this special treatment was meant to help the ones who really needed the help but maybe didn’t want to ask anymore.

**No Longer a Typical Family**

It’s exhausting to be shoved into a new identity suddenly – to suddenly be the recipient of pity, or of the one who needs the help because of the shocking tragic circumstances that turn you from being just another typical household to the single parent desperately trying to survive and shield her kids from fearing that she can’t handle life without her husband.

The special thing about Yanky and his organization is that we never once felt like we were objects of pity.

It allowed for us to preserve our dignity and enjoy watching our kids’ faces light up as they’d tear into yet another delivery containing various gifts and money and reminding them that while the people that have passed on can’t provide this anymore, they were not forgotten. We were not forgotten. We mattered.

I didn’t know that Yedid was under the Misaskim umbrella and collecting and coordinating purchasing, planning, man power, packing and delivering of many boxes for kids all over.

I didn’t know that it wasn’t a large operation and that the staff was only a few strong who gave up countless hours to do something for people they didn’t even know.

He sacrificed his time on a regular basis and forwent so much personally to help others.

He did it in so many areas of his life – volunteering in Hatzalah, being a liaison between the frum communities and many law enforcement agencies.

As if what he already spearheaded wasn’t enough, he did deliveries for Tomchei Shabbos too.

**The Accomplishments of a Busy Person**

The saying goes, if you want something taken care of, ask a busy person.

To me, this phrase personified Reb Yanky Mayer.

We’re all human and think on a human level- it’s the way we’re wired and when I posted the announcement of his petirah, the WhatsApp chat I have with local widows I’ve become friends with didn’t understand how someone who’s days are filled with helping others isn’t granted arichus yamim.

How does a man like that suffer for even a minute of his life ?

He accomplished so much in his 58 years.

Although it’s too late to do this personally at this point, I wanted to thank him on behalf of so many I know that were consoled by the ideas he turned into action, and by his sensitivity of knowing that he could truly do something to make a difference in the lives of the people who needed his support.

I want to wish his family my deepest condolences and let them know that we collectively mourn the loss of a giant along with them.

Hamakom Yenache Eschem Besoch Avlei Tzion V’Yerushalayim.

*Reprinted from the September 16, 2022 edition of the Five Towns Jewish Times.*

**See, I have set before you this day life and good, and death and evil. {30:15}**

“Good”, not “life”, is the most significant word in this verse. This indicates that one should not do good in order to live; rather, one should live in order to do good. – Reb Menachem Mendel of Kotzk (Inspiration - Rabbi Naftali H. Ganzweig)

*Reprinted from this week’s email of Reb Yedidye Hirtenfeld’s whY I Matter parsha sheet for the Young Israel of Midwood in Brooklyn.*

**Rav Avigdor Miller**

**On Jewish Tax Cheats**



**QUESTION: How should we respond to the fact that many frum people are cheating on taxes?**

**ANSWER:** Now pay attention. What do you think the non frum people are doing? It’s such a stupid idea, this question, “Why frum Jews?” It has nothing to do with the frummeh. All the accountants are busy for all their customers to save them money on taxes. They’re imagining all kinds of expenses. All over the world people are deceiving the government. I’m not saying you should do it. No, I’m not saying you should do it, no. But they’re doing it though. Don’t blame anybody for what everybody else is doing. I’m not saying that frum people actually are doing that, but if they’re cheating on taxes they’re not the only ones.

Don’t say “frum people are cheating.” You can ask me, “Why are people in this world cheating on taxes?” OK, that’s a question. The answer is they don’t want to pay taxes, that’s all.

You think the gentiles are not cheating on taxes? Reform Jews are not cheating on taxes? Wake up! It’s such a silly idea. Unfortunately, everybody is cheating on taxes.

Of course, they only ask about the frummeh. It’s like once a man said to me, “Why should yeshiva boys sit and learn Gemara? You should get up and go out in the streets and make people become ba’alei teshuvos instead of learning Gemara!”

That’s what he said to me. So, I said, “Suppose you saw people playing cards. Do you say to them, “Why are you playing cards? You should get up and walk in the street and help people do teshuvah.” No, when they’re playing cards, you have no ta’anah against them. When they learn Torah, you criticize them for learning Torah.

*Reprinted from the August 21, 2022 email of Toras Avigdor (Tape #E-147 – July 1998)*

**The Power of the Shofar Blast**

**By Daniel Keren**

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**Rabbi Elya Brudny**

The second featured speaker at the recent Hakhel Flatbush Labor Day Yarchei Kallah Event was Rabbi Elya Brudny, Rosh Mesivta of Yeshiva Mir who began his shiur by noting that the Gemora says that the first brocha (blessing) recited at a chasana (wedding) has nothing to do with the chasan and kallah (bridegroom and bride). Rather that first brocha is a blessing to all of the people who came to share in the simcha of the couple.

Moshe Rabbeinu (Moses our Teacher) commands us to uncover the spiritual blocking of our hearts that prevent us from coming closer to Hakodesh Baruch Hu. Rabbi Brudny says one way to overcome this spiritual blockage is to come closer to the rabbis in order to gain vital mussar (proper moral conduct) and tochacha (divine admonition) – whether it be orally (either listening to Torah talks in person or via tapes or online or by reading special seforim (books).

This is especially important during these 40 days from Rosh Chodosh Elul to Rosh Hashanah that we should aim to go to such gatherings of mussar and tochacha like this Hakhel Event in Rabbi Reisman’s shul in Flatbush.

**An Electrifying Ability to Inspire the Jewish Neshama**

Rabbi Brudny said that the shofar has an electrifying ability to inspire the Jewish neshama (soul.) When Jews implement a strategy (like blowing the shofar), this can help them to overcome the plan of the Yetzer Hora (evil inclination). That is why when Moshe Rabbeinu went up the mountain (Sinai) a second time, the Jews blew the shofar. This action gave the nation the ability to overcome any devious stumbling blocks that might have been thrown at us by the Satan.

As we prepare for the Yomim Hanoraim (the Days of Awe,) we need to reflect on what possible spiritual obstacles and confront us. A lot of the potholes that we trip on are the results of our not reflecting on the dangers of a ruchnias (spiritual) nature that we have to deal with.

Rabbi Brudny explained that there are two type of dangers that confront us Jews living in America, a Medina shel Chesed (a kindly country that doesn’t persecute us.) The first is the more traditional danger of serious physical harm that has always threatened our people since the Churban Beis Hamikdosh (destruction of the Holy Temple and the start of our current golus, exile.) For the most part, this is not a threat that we have to worry about.

The second and more common danger facing us Jews in America today is that of having to deal with non-Jews who wear the begadim haachim (the clothes of a friendly brother).

**The Greater Danger of the Friendly Non-Jew**

And such a goy can be much more dangerous than the overt anti-Semite. Rabbi Brudny recalled that he once heard from Rav Moshe Feinstein that he doesn’t believe that when the Gemora recalls that when the golus ends the non-Jews will come to Hashem and claim that they should get a reward for helping the Jews. Hashem will deny their arguments by stating that everything they did which might have helped the Jews was really done for their own benefit. Rav Moshe said that he doesn’t know if that Gemora applies to the goyim in America.

The friendship of the goy in America has caused great harm to the Jews. Almost 80% of the American Jewish community have unfortunately intermarried as a result.

Similarly, if our children think that it is worth a long wait in line in order to ask for a signed autograph of a non-Jewish sports hero celebrity; what can we as parents do?

We have to figure out how to remove ourselves from those global (non-Jewish) values. Do we take at least 30 seconds after reciting Havdalah to ask our children if they actually know the significance of the words that we just recited? Do we promote the concept of the importance of being proud to be a part of Am Yisroel (the Jewish nation?)

**Teach Your Children Disgust of the Internet**

Rabbi Brudny challenged those attending the Flatbush Labor Day Hakhel Event if they have tried to teach your children that when they are tempted to use the internet to declare in disgust, “Och! That’s goyish!”

The greatest danger can be when as today so many of the highest-ranking officials in the President of the United States of America’s Cabinet are zerie Yisroel (Jews). Today Jews are serving as the Chief of Staff, the Secretary of Treasury, Secretary of Homeland Security, Secretary of State, Attorney General, Director of the Centers for Disease Control and Prevention and CIA Deputy Director.

One of the questions we will be asked is did we anxiously anticipate the imminent arrival of Moshiach (the Messiah.) Or are we feeling too “comfortable” among the “friendly” goyim.

*Reprinted from the September 22, 2022 edition of The Flatbush Jewish Journal.*

**The Strength of the Jewish People**

**When We Stand Together in Unity Before Your G-d**

**From the Talks of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



The opening verses of Nitzavim, the first of this week's two Torah portions, begin: "You are standing this day, all of you, before the L-rd your G-d, your heads, your tribes, your elders...all the men of Israel...from the hewer of your wood to the drawer of your water."

Concerning these verses, the Midrash states that the Jewish people is likened to a bundle of straw. Each one individually is weak and can be easily broken, but once the straw is gathered into a bundle it is impossible to make it bend. So too is it with the Jewish people. When we are bound together and stand united we are powerful in the face of our enemies. Indeed, Jewish unity is the vessel for containing G-d's blessing, as we say in our prayers, "Bless us, our Father, together as one."

In truth, there is no power in the world that can dominate the Jewish people. But if such is the case, how is it possible for any bad to befall them? This only occurs if the individual Jew causes a tiny rift in his bond with G-d that allows external factors to enter. It is this self-induced damage in the relationship between G-d and His people which brings about a lack of unity and makes the Jews vulnerable to harm. When peace and unity reign, the Jews are impervious to attack.

How does the tiny breach first emerge? When a Jew's attention to mitzvos are gradually left by the wayside.

Thus, the first step in fortifying our spiritual defenses is to make sure that this initial fissure is never allowed to form. How? Through Jewish unity.

Human nature is such that a person is often unaware of his own shortcomings. "All sins are concealed by love." Indeed, our self-love prevents us from being objective. We cannot perceive even great flaws, how much more so the smaller ones. However, when Jews come together, each one can see the shortcomings of his neighbor. A good friend's gentle admonition can cause us to correct our ways, thereby strengthening our fortifications against the Evil Inclination.

This is one of the reasons the Mitteler Rebbe (Rabbi Dov Ber, the second Chabad Rebbe) encouraged his followers to acquire a friend for this specific purpose: to encourage and inspire each other along the path of Torah and mitzvot. He explained that when two Jews unite to improve themselves and their relationship with G-d, their two G-dly souls are fighting only one Evil Inclination, and it is far easier to emerge victorious.

If this was true generations ago, how much more so is it applicable in our own times, when the darkness of exile has intensified.

By maintaining our Jewish unity, we will remain invincible, as it states, "You are standing this day, all of you. "

*Reprinted from Issue 487 of L’Chaim for Parshas Nitzavim 5757/1997. Adapted from Likutei Sichot, Volume 2.*

**Rabbi Berel Wein on**

**Parshat Nitzavim 5782**

In emphasizing once again the eternal validity of G-d’s covenant with the Jewish people, Moshe addresses his words to the entire nation. All classes of society are included in the covenant – the heads of the people, the judges, the wealthy and powerful, the poor, menial and manual laborers, and those that chop the wood and draw the water. No one is excluded from the terms of the covenant and no one is allowed the luxury of assuring one’s self that Jewish destiny will not apply to him or her.

Judaism does not have two sets of rules, one for the elite and the other for the masses. It is an equal opportunity faith. Its leaders, be they temporal or spiritual, are

bound to the same code of behavior. There may be exceptional people in every generation but there are no exceptions to the efficacy of the covenant on all of Israel.

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**Rabbi Berel Wein**

Unlike other faiths that have different rules and mores for their clergy than they do for the lay population, Judaism does not even recognize the existence of a clergy class. There is no separate *Shulchan* *Aruch* for rabbis. The covenant binds and governs us all equally.

We see throughout *Tanach*that kings and prophets were held to the same standards and requirements of the covenant that apply to the ordinary citizen as well. The power of the covenant is all encompassing and embraces all generations – those that have gone before us, those that are currently present and those that will yet come after us. This is the key to understanding the Jewish story from the time of Moshe until today.

The Torah recognizes the nature of human beings. It knows that we all procrastinate and make rational excuses for our shortcomings. Therefore, the concept of the covenant is a necessary facet of all human existence and especially so for the Jewish people.

The covenant of the rainbow exists to remind us of the wonders of the natural world in which we are temporary guests. The covenant of history, of which the Jewish people is the primary example in the human story reminds us of the Creator’s involvement in human affairs, unseen but omnipresent.

The covenant is the great net which encloses us all, even those who somehow have convinced themselves that they swim freely in the waters of life. The binding, and many times, tragic effects of the covenant are part of the Torah readings of this week’s *parsha* and that of last week as well. The events that befell the Jewish people over the last century amply show that the dread engendered by the force of the covenant is justified and real. But the covenant has an optimistic and hopeful side to it, in its promise of redemption and restitution to greatness and tranquility.

We are a covenantal people. And though we each possess freedom of will, the terms of the covenant control our national destiny and our personal lives as well.

*Reprinted from the current website of rabbiwein.com*

**Satmar is Easy Pickings, But The Enlightened Ones at the New York Times Are After You and Me and Our Kids**

**By Avrohom Birnbaum**



Back in the late 1990s, when I began my writing career, I remember meeting a professor of journalism who had been a journalist for decades for the Gannett network of newspapers. If I recall correctly, he was a professor at Rutgers University. We got to talking about journalistic ethics and he told me candidly, “If you know what you are doing, you can completely eviscerate a person or a group and still stick to the rules of journalism. It is done all the time, although I think it is unethical.”

When I read the New York Times “investigative report” on Sunday, prominently featured “above the fold” on the front page of the paper, the first thing I thought of were the words of that professor.

(As an aside, my colleague, Rabbi Yochonon Donn, wryly remarked, “80 years ago [when Jews were being slaughtered en masse], we were stuck on the bottom of page 26. Now we’re on the front page, on top of the fold.”)

You see, they obviously handpicked journalists with Jewish names to avoid allegations of anti-Semitism and chose the low hanging fruit, the Satmar community and those similar, but they are really referring to all visibly frum Jews who are not as “enlightened” as they are.



**Members of the Satmar community**

**The New York Times Disapproves for Your Lifestyle**

That means me and you reading this article. It doesn’t matter whether or not you are Satmar-style chassidish, yeshivish, American frum, or whether you live in New York or anywhere else. The New York Times disapproves of your lifestyle. Not only that, but they want to make you and me into criminals for educating our children the way that we see fit. There are numerous passages in the article that prove as much.

Firstly, however, I want to say that I am not here to condone the Satmar style secular education standards, nor do I feel that it is my place to disparage them. I will say that it is not the way I was raised, nor are their standards those with which I educate my own children.

That said, the article was there not just to criticize the level of secular education provided in that network of schools, but to underhandedly cast aspersions on the entire chareidi community’s right to educate their children in the way they see fit.

Here are a couple of quotes from the article, where the so-called investigative journalists show their real agenda, as they criticize schools for imposing standards that actually impose religious standards on those attending the schools.

**How Un-American Can You Get?**

They write, “As the internet has become more widely available, many schools have grown more restrictive, even barring students whose parents are caught with smartphones.” Oy, how terrible! Imposing standards on your students and parent body in order to comply with the ethos of the school. How un-American can you get? The priests of “freedom” at the New York Times have decided that schools are abusive because they seek to be protected from the ravages of the World-Wide Sewer…

Here is another aspect of the chinuch that vexed the investigative journalists at the Times: “Secular textbooks are either censored with black marker to blot out images of girls or pigs…” Yes, in Western culture today, blotting out images that may not conform with our ideals of modesty can be seen as something from the Dark Ages, despite the fact that, in our opinion, many of the pictures of women exploit them. Aside from that, we follow the “archaic” words of the Torah that state, “Lo sosuru acharei levavchem v’acharei eineichem.”

Charedi schools with fantastic secular studies programs from which graduates go to Harvard or Columbia would also take great care with regard to the images that their boys see, and if they were deemed to be immodest by our standards, not the New York Times’ standard, they would also blot them out. Again, it isn’t our lack of secular standards that vexes them; it is our religiosity that irks them. Clearly, nice Jewish girls and boys like New York Times journalists Eliza Shapiro and Brian Rosenthal feel uncomfortable being associated with unenlightened and grubby Jews, such as us, chareidim.

There is nothing illegal or unethical about letting parents decide what images they want their kids to see. If they don’t like pigs, they don’t have to show them images of pigs either. It’s a free country. I know this makes journalists like Shapiro and Rosenthal and the editorial board of the New York Times feel uncomfortable. To their “enlightened” minds, freedom of expression only goes one way in America today.

**An Extension of the Totalitarian Woke Ideology**

The truth is that he investigative article against the “Hasidic” yeshivos is just an extension of the rabidly totalitarian woke agenda regarding which the New York Times leads the way. The only types of restrictions that the Times agrees with is restricting your liberty. If you dare to insinuate that a man is a man and a woman is a woman, the New York Times wants the government to come after you. If you G-d forbid want to limit the internet use to which your students have access, the Times wants the government after you. But if you want to trash a CVS or a 7-11 with impunity, that is fine. If you want men to have free use of the women’s bathroom or locker room, that is even commendable.

The underlying message of the article, under the guise of helping students obtain skills to get ahead in the modern world, is not unlike the woke curriculum standards being imposed on public schools against the will of a large percentage of the parents whose children attend those schools. It is all part of the culture wars in this country that are tearing it apart. Satmar is the easiest target.

**Then They will Go After the Catholics and the Evangelicals**

The rest of the chareidim are probably next, because they are the second easiest target. Then they will go after the Catholics and the Evangelicals as well. If I was a religious person who sends their child to a private school, especially a Catholic or Evangelical school, I would be afraid. They are starting with Satmar because it is an easy target. That is just the beginning. Forewarned is forearmed.

Another theme between the lines of the article is the age-old anti-Semitic trope of the “money grubbing Jews.” It appears that the word Jew has been replaced by the word chareidi or Hasid, but the obviously Jewish Rosenthal and Shapiro are painting the same picture in the readers’ minds: disdain for the Hasids who have the chutzpah to use government money for private schools. The headline on that part of the article reads, “Private Schools, Public Money.” As if American citizens who send their children to private schools and pay taxes do not have the right to government programs that are not used for the teaching of religion. (According to the Times, only illegal immigrants should get welfare, but not Chassidic Jews…)

**Some Type of Terrible Abuse of Power**

The Times ominously informs us that “the money is flowing [to Hasidic schools] as New York City is cutting public school budgets.” As if there is some kind of terrible abuse of power for an American citizen in a private school accessing money that is constitutionally coming to them.

The Times then tells us that of another terrible crime that those “shifty Hasids” are committing. They are actually using those brains of theirs (despite not being prepared for American life) to know how to access money that is available for them as law-abiding American citizens: “Some government programs provide a disproportionate amount of aid to Hasidic schools,” the Times found. “The city voucher program that helps low-income families pay for child care now spends nearly a third of its total assistance to Hasidic neighborhoods, even while tens of thousands of people have languished on waiting lists… The program provides more than $50 million a year to Hasidic boys’ schools that claim the end of their regular school day as child care. Records show Yeshiva Imrei Chaim Viznitz in Borough Park had 735 boys enrolled in 2019 and collected funding from 650 vouchers that year, city records show. Parents there said administrators coached them on applying for vouchers and other programs.”

**Actually, Taking Care of Their Own People**

Oh, what terrible things those money-grubbing Hasidim are doing! They are actually taking care of their own people and helping them get funds that are rightfully coming to them. Such greed!

Then there is an even more ominous accusation. Drum roll, please. The Hasids are using “$100 million to provide school breakfast and lunch to their students.” How terrible that young children with side locks are using government money for lunches. As if only the families living in poverty who are not Hasids are entitled to lunches. As if only the hundreds of thousands of illegal immigrant children in the New York school systems are entitled to lunch and not those devious Hasids…

The authors don’t even bother to be a bit more elegant about couching their bigotry, because they know that they will not be taken to task for attacking this ethnic group. Just imagine what the outcry would be if a different minority was treated this way.

**Focusing on a Miniscule Sub-Group of Former**

**Chassidim Who Are No Longer Observant**

Let me conclude with a general point about the article.

The primary focus of the writers is on a miniscule sub-group of former Chassidim who are not observant Jews and obviously have an ax to grind with their former community. They make it look as if the overwhelming majority of Hasidim are unhappy, abused members of some cult, who do not have a normal life. The truth, however, at least for anyone who wants to open their eyes, is that the vast majority of Hasidim and chareidim have a wonderful quality of life. They grow up in two-parent families, enveloped in love. They spend their days actually learning in school, even though that learning may not mean much to Ms. Shapiro and Mr. Rosenthal.

They have a disciplined life, a good life, and the overwhelming majority go on to lead productive lives of their own. While of course our hearts go out to anyone suffering, including the malcontents and former Hasidim, to extrapolate to a community of “over 200,000” based primarily on the experiences of that miniscule minority is a journalistic crime of lack of context.

As I said at the outset, the New York Times is not just after the Chassidim. They, with their totalitarian intolerant woke ideology, are after anyone who refuses to think as they do and conform to the new zeitgeist. All of us non-Satmar style chareidim are next.

*Reprinted from the September 14, 2022 email of the Yated Ne’eman.*