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**Judgement Day or Holiday**



We are now in the judgment days – the days of Rosh Hashanah. What is the essence of these days? On the one hand, these are judgment days and everyone is trembling from their awe. On the other hand, we acknowledge the posuk about this day (Nechemia 8:10) – Go, eat rich foods and drink sweet beverages… for today is sacred to our L-ord. Do not be sad, the enjoyment of Hashem is your strength’. Apparently, this posuk is telling us to be happy and certainly not to be sad, then what is the proper approach to this day?

It is told regarding one of the distinguished in Yerushalayim, that right in the middle of Yom Kippur his grandson came to him and happily said, “Saba, there are only three hours left until the fast is over.”

His grandfather replied, “How sad that there are only three hours left to this holy and exalted day!”

It is brought down in ‘Sfas Emes’ that on Rosh Hashanah we must be very happy, more than the rest of the year, since HaKadosh Baruch Hu judges the world and a person cannot be judged unless he is present. If so, then it is as if HaKadosh Baruch Hu is found at our side.

We say this in Unesaneh will mankind all' – Tokef pass before you like members of the flock’, and because of this we hardly request material things, for one who is close to the King lacks nothing. The holy Baal Shem Tov says that the holiday of Rosh Hashanah is a day of joy, therefore we recite ‘shehechiyanu’.

It is also brought down in his name that when one cries on this day it is a cry of joy that He kept us alive and we reached this time. It emerges from these words that Rosh Hashanah is truly a day of joy, but together with this we remember that this day is also Judgment Day, but we put our trust in our Father Who judges us, that our judgment will come to light.



The main thing to remember is that our focus should be to continue to serve Him wholeheartedly, and all that we want and ask for is to be able to fulfill the will of Yisbarach Shemo.

May it be the will to serve with pure service, with joy and a good heart, and our tefillos should be accepted with mercy. - Tiv HaMoadim – Rosh Hashanah

*Reprinted from the Rosh Hashanah 5781 email of Tiv Hakehila in Yerushalayim.*

**Praying that the Cow Should Continue Giving Milk?**

**By Mrs. Michal Horowitz**



R’ Yisroel Stone, the Chabad rabbi of the Chabad Lower East Side (NY), shared the following story:

At or around midnight the Saturday night before Rosh Hashanah, Ashkenazic Jewish communities around the world begin reciting Selichot — the penitential prayers in preparation for the High Holidays.

A story is told about Rabbi Shmuel Munkes, a disciple of the Alter Rebbe (R’ Shneur Zalman of Liadi, 1745-1812, founder of Chabad), a very devout and spiritual man with a strong sense of humor.

One year, as he traveled to be with his Rebbe for Rosh Hashanah, he spent Shabbat at a roadside inn owned by an elderly Jewish couple. At midnight, the owners dutifully roused their guests to join them at the local synagogue for Selichot.

When they came to Rabbi Shmuel’s room, he seemed confused.

**Why Are You Waking Me**

**Up in the Middle of the Night**

“Why are you waking me up in the middle of the night?” he asked.

“To recite Selichot,” they replied.

“I’ve never heard of this prayer before,” he said. “What is it all about?”

The owners seemed bewildered at the site of a bearded and respectable looking rabbi, who apparently had never heard of this ancient Jewish custom. So they began to explain: “We pray to G-d that the cow gives milk in the coming year and that we make enough money to support our family.”

Rabbi Shmuel then turned serious and said to them: “You’re waking up in the middle of the night the week before the holiest day of the year to pray for your cow?! That’s not what the High Holidays are all about!”

**Let Us Not Forget that Our**

**Focus During the High Holidays**

Indeed, let us not forget that while we surely should be praying for materialistic good, our focus during the High Holidays should be on our relationship with G-d, and our commitment to being the best Jews that we can be. As we pass before G-d this Rosh Hashana, as a shepherd counts his flocks, let us recommit ourselves to living meaningful, connected and purposeful lives. While we daven that ‘the cow should give milk’, let us not forget that Rosh Hashana is Coronation Day. Let us daven that G-d’s Presence be revealed in our world, that truth shall prevail over falsehood this coming year, that light shall dispel the darkness that envelops us, and that peace shall finally be bestowed upon our people, our Land, our city of peace, and this world.

May we merit to hear the call of the great shofar this coming new year, which will signal our final redemption and ultimate return. גליותינו לקבץ נס ושא לחרותינו גדול בשופר ותקע - and blast the great shofar of our freedom, and raise the banner of the ingathering of the exiles (weekday amidah).

*Reprinted from the Rosh Hashanah 5781 email of a A Short Vort.*

**“Today is the Birth(day) of The World." (Rosh Hashana Prayers)**

These words are said after the blowing of the Shofar on Rosh HaShana. Chazal tell us that Hashem began Creation on the 25th of Elul and Rosh HaShana corresponds to Friday, the day that Man was created. We celebrate Rosh HaShana on this date because before Man was created, there was no purpose to the world yet.

As Hashem says, “I did not create the world to be desolate, but formed it to be populated.” (Isaiah 45:18) Though this is the typical translation of the phrase, that this is the day the world was born, the word ‘harah’ doesn’t mean birth, but conception.

We find in numerous places (including the Haftarah of Chana on the first day of Rosh Hashana) the phrase, “vatahar vatailed bain,” and she conceived and she gave birth to a son.

If this is so, then what is meant by saying “this is the day the world was conceived”? The world was created; we should say, “Hayom Huledes Olam.”

The truth is that the word used here is very precise. This is the day the world was conceived, when it began its journey to completion. Now that human beings existed, the world could come to its perfection.

As R’ Akiva told Turnus Rufus HaRasha, Hashem left things in Creation undone so that we might become His partners in it. All people are born with a ‘tzelem Elokim,’ the form of Hashem.

But we know Hashem has no form! To what, then, are we referring? We are referring to His role as a Creator. Each person is imbued with the ability to create, do, and achieve things in the world. We don’t have to accept situations as they are; we can try to improve them.

That is why on Rosh HaShana, when we ask Hashem for a new year to accomplish things on this earth and in the Heavens above, we say this is the day the earth was conceived. It was the beginning of a growth stage that would continue forward with each person adding what they could.

Nothing is yet determined or set, and we can maximize the outcomes of our efforts. That is the type of year we can and should ask for: one that will give us opportunities to grow and achieve, and in which we commit to using it as such.

*Reprinted from the Rosh Hashanah 5781 email of Migdal Ohr.*

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| **Letter from the Kalever Rebbe**  **For Rosh Hashanah 5781** |

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| Kalever Rebbe |

When a person finds himself in a situation where he may feel exempt from some aspect of serving the Creator, for example if he has an excuse that would prevent him from davening with a minyan, due to fear or other difficulties, if despite this, he musters up the energy to encourage himself to fulfill all of the mitzvos in the best possible manner, this arouses a tremendous merit in Heaven for him.

**A Story is Told About Rebbe Levi Yitzchok**

A story is told about the holy Rebbe Levi Yitzchok of Berdichev, zt”l, that one Erev Pesach after the time when one is no longer allowed to own any chometz, he asked one of his assistants to go to the homes of gentiles and try to purchase a particular type of imported whiskey that the Russian Czar declared to be contraband throughout his Empire. The black market sales were easy to find, as every gentile told him that they could sell this prohibited whiskey in abundance.

Afterward, the holy Rebbe gave a large sum of money to the assistant, and sent him to every Jewish home in town, asking them to sell him a bit of chometz for this large sum. The assistant went to every Jewish home, and he returned empty-handed, because not even one Jewish family had even a small amount of chometz, not even an amount smaller than the size of an olive.

The following Rosh Hashanah, several months later, before sounding the Shofar, the holy Berditchiver Rov, zt”l began his sermon, and he opened with an impromptu prayer, “Ribono Shel Olam! Master of the Universe! The Czar outlawed importing whiskey from this other country, and he hired thousands of officers and inspectors, and he openly punishes anyone who owns it. Yet I found that every home has plenty of it. On the other hand, You wrote in Your Torah that a Jew cannot have a kzayis of chometz in his home on Pesach, and You did not appoint any officer or inspector to find or to punish the violator. Despite all this, I was unable to find even a tiny crumb of chometz in any Jewâ€™s possession on Erev Pesach! Are they not worthy to be blessed with a sweet and happy New Year?!”

**Keeping Laws of the Land for Fear of Punishment**

This is largely true at all times including ours. People keep the laws of the land for fear of punishment. When there is no fear the laws are trampled upon. The Nations of the world who practice a religion primarily do so when they have no other choice. The minute they have free choice they neglect their religion. Not so the Jews, who have an eternal soul and strive to serve G-d out of deep love and sacrifice. Even when they have a legitimate excuse to go easy, they still strive to do all the Mitzvahs in the best possible fashion.

Therefore, our ancestors for over three millennia throughout the chain of generations since Avraham Avinu to our own generation, always engaged in self-sacrifice in order to fulfill the Torah and mitzvos in every situation. Even the simplest Jews in the old days, who needed to work hard all day long in order to eke out a meager living would always daven with minyan in shul every day for every public prayer service, in order to hear Kaddish, Kedushah, and Borchu, and to answer Amen, knowing that this brought tremendous nachas to their Father in Heaven Who gives them life.

**Setting Times to Study Torah Despite Extreme Difficulty**

They also set aside times to study Torah even when this was extremely difficult to fit into their busy schedules. A simple Jew from Russia once told me that he lived in a place where the Communists forced him to work all day long, starting at 5 am, and they could kill someone who arrived late at work, so he would wake up at 3 am in order to learn Torah and daven before work.

The month of Tishrei was full of heroic deeds. Jews would show tremendous self-sacrifice to perform the Mitzva of Shofar, Succah, Esrog, etc. This was done in most trying times such as the Marranos in fifteenth century Spain, in Russia under Communism, and even in the Auschwitz hell.

Along these lines, it is said that my holy ancestor Rebbe Shalom of Belz, zt”l, once sat in his chair before the Shofar sounding with an obvious look of sorrow on his face, and he did not want to go to sound the Shofar for a long time, until suddenly he stood up with obvious joy and sounded the Shofar.

Afterwards, he told the story of how he perceived that there was a tremendous persecution in Heaven against the Jewish community, and he felt that he was unable to sound the Shofar until he was able to overcome this decree. By Divine inspiration, he was able to telepathically see how a group of boys who were kidnapped and drafted into the Russian army by the Czar’s Cantonist decree secretly gathered together to pray on Rosh Hashanah.

**Spent a Long Time Searching for an Animal Horn**

Even though they were locked away in the army barracks, they decided that they had to do whatever they could to find a shofar, thus they spent a long time searching the entire camp, until they found an animal horn that they were able to get some sound out of with great difficulty, and one of them who had some meager knowledge of how to blow a shofar got some sound out of this horn.

They put in tremendous effort with love of Hashem to sound these notes, and this brought tremendous nachas in Heaven, and the entire Divine persecution was nullified. When the holy Belzer Rebbe was shown this, he was able to sound the Shofar.



***Shofar that was hidden and blown in the Auschwitz concentration camp***

This power of faith is our heritage from our holy ancestors, who rejoiced in the ability to pursue the mitzvos of Hashem with love. We found this particularly with the story of the Akeidas Yitzchak, where Avraham Avinu and Yitzchak Avinu rejoiced tremendously over the opportunity to offer such a great sacrifice in order to fulfill the mitzvah of their Father in Heaven, to the point where the angel had to tell Avraham that he should not harm Yitzchak in any manner, not even in a slight way to do the mitzvah, inasmuch that they did not feel any joy in being exempt from this, just this opposite, it caused them both anguish to be spared from this opportunity. For this reason, Hashem sent a ram caught in a bush by its horns, in order that they should, at the very least, offer some form of sacrifice to Hashem, so that they should not be left empty-handed.

**The Merit of Yishmael**

Yishmael the son of Avraham also fulfilled the difficult mitzvah of Bris Milah when he was 13 years old, and in this merit his progeny earned the capability to overtake and pain the Jews in the final exile, as the Holy Zohar explains in Parshas Vayera.

However, Kabalistically speaking, his merit is limited, because his devotion to G-d was motivated by fear of punishment and not by love, and he only sought to fulfill that which G-d commanded him specifically, but in general his behavior was negative and he was forced to leave his parents’ home. This is a merit for our community in comparison to the good deeds of other communities, including the Bnei Yishmael, because their devotions are motivated by fear of punishment and not by love like the pious Jews dedicate themselves to demonstrate their boundless love for the Creator.

This is demonstrated by the differences between the two Parshiyos we read on Rosh Hashanah. On the First Day, we read the story of Yishmael, who is called the son of the maidservant, because he and his mother served the Creator like slaves and maidservants who serve only out of fear. On the Second Day, we read the parshah of Akeidas Yitzchak, where we see how to worship our Father in Heaven like a son who fulfills the commands of his father motivated by love.

**The Concept of Tekias Shofar**

According to this, it is possible to explain the concept of Tekias Shofar, as Chazal explain that one of the reasons for this mitzvah is to commemorate the ram that was caught by its horns in the bush who was sacrificed in place of Yitzchak, and it is possible to explain that this reminds us of how our holy ancestors desired so much to fulfill the mitzvah from love with self-sacrifice until the point where Hashem had to send a ram in order to allow the Patriarchs to sacrifice something, and this inspires us to accept upon ourselves to continue to follow the ways of our ancestors to run after the mitzvos in every situation, as this is a tremendously great merit, more than any other faith community, and in this merit we will be worthy to be rescued and redeemed from our enemies and from all sorrows.

May it be Hashem’s Will that we should be written and sealed immediately for a good year of life.

**The Shofar that is Not Blown Erev Rosh Hashanah**

**By Rabbi Sholom DovBer Avtzon**

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**The Rebbe Rashab (1860-1920)**

*The Minhag [among Jews who blow the shofar during the month of Elul] is not to blow the Shofar on [the day before] Rosh Hashanah. I decided to present a story which the [Lubavitcher] Rebbe uses to give another explanation as why that is the minhag. (The common explanation is to confuse the Satan).*

When the Rebbe Rashab was in Lubavitch, he would accept people for *yechidus* three days a week: on Sundays, Tuesdays, and Thursdays.  During the summer months, when he would go (on a yearly basis) to a nearby home in the country for health reasons, he would return to Lubavitch on Monday morning.

Once, during the first years of his *nesius*, a chossid came to the Rebbe Rashab and tearfully described his dire situation, beseeching the Rebbe for a *brochah*.

**The Rebbe Cannot Help the Chossid**

“I cannot help you,” the Rebbe replied.

Hearing these words, the man was devastated. Despite his unfortunate situation, he had not despaired until now, as he had complete faith that the Rebbe could and would certainly help. Therefore, he had made the long trip to Lubavitch to beseech the Rebbe for a *brochah*. But now that the Rebbe said he could not help, that meant he was doomed! The chossid left the Rebbe’s room and began crying uncontrollably.

The Rebbe’s brother, Reb Zalman Aharon, heard the man’s cry and anguish. Unaware of what had happened, he approached him to see if there was anything he could do to help him.

Reb Zalman Aharon gently inquired as to what was going on. Relieved to be able to unburden himself, the man poured out his heart to him. He explained his dire plight, and his *emunah* that the Rebbe would be able to help him. “But now,” he concluded, “the Rebbe said that he cannot help, so all is lost!” With that, he broke out in tears once again.

**Reb Zalman Aharon Felt Bad for the Anguished Man**

Hearing the man’s troubles, Reb Zalman Aharon felt bad for him. He went to his brother, the Rebbe, and complained, “A Jew comes to you for help and you send him away empty-handed?! He is brokenhearted!”

Putting on his *gartel*, the Rebbe replied,“Tell him to enter for *yechidus* again.”

This time, when he entered the room, the Rebbe gave him a *brochah* and he was indeed helped.

When our Rebbe repeated this story, he asked, “Why did the Rebbe Rashab first say that he could not help him, causing him so much pain, when we see that later he was able to help him?!”

The Rebbe explained:

“Initially, when the individual entered for yechidus, he was on a lower level, and the Rebbe was indeed not able to help him. However, when he broke out in tears and beseeched Hashem for mercy, that humility and bittul elevated him to a higher level, and then he was able to be helped.”[[1]](#footnote-1)

The Rebbe explains there that this is similar to the custom of not blowing the shofar on Erev Rosh Hashanah. One can ask: It is the last day of Elul, and the shofar plays such an integral role in the teshuvah feelings/process of this month. So why do we take away this reminder and inspiration at the last moment?

**Your Good Actions Might Not Have Been Enough**

One of the explanations is that by not blowing the shofar, we are being told: “As good as your actions throughout the month were, they might not have been enough. You cannot merely rely on the inspiration received from blowing the shofar. Instead, look deeper into your innermost thoughts and see: Did you really repent and change?” This awakens in us a deeper sense of what is expected of us, and propels us to a higher level (just as hearing that the Rebbe could not help him enabled the chossid to reach a higher level).

 To explain the answer of confusing the Satan, I heard the following parable.

An individual has a civil case against someone else, and he knows that he is in the right. He feels confident in the pretrial hearings and evidence presented, that his excellent lawyers are going to prove his case. At the same time he notices that the other litigant is nervous, obviously he knows he is losing it and is concerned.

**The Day Before the Trial is to Begin**

Then on the day before the trial is to begin, he notices the other litigant sitting in a restaurant with the judge. So although he knows he is in the right, his instinct informs him that the fix is in. Evidently the judge is either a personal friend or is being bribed. So being that he feels this way, one can understand that it is going to take away his strength when he presents his opening argument etc. He has the feeling that whatever he says is not going to be listened to.

The same is by us, each day in Elul, we give additional tzedokah, say more Tehillim, and blow the shofar. Evidently that demonstrates our concern, and the Satan feels good. But on erev Rosh Hashanah, when the halacha instructs us not to blow the shofar, it is as if Hashem informed us that it is no longer needed. The only reason why it is no longer needed is because the fix is in and therefore the Satan loses his bluster.

May each and every one of Klal Yisroel be blessed with a Kesiva v’chasima tova, and Hashem shall fulfill everyone’s request in all aspects.

*Rabbi Avtzon is a veteran mechanech and the author of numerous books on the [Lubavitcher] Rebbeim and their chassidim. He can be contacted at avtzonbooks@gmail.com*

**Highlights of the 2020 Labor Day Hakhel Yarchei Kallah Event – Reflections of Rosh Hashanah**

**By Daniel Keren**

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**Rabbi Elya Brudny**

The second speaker at last year’s (2020) Labor Day Hakhel Yarchei Kallah Event at the Agudath Israel of Madison (Rabbi Reisman;s Shul) in Flatbush was Rabbi Elya Brudny, R’M of the Mirrer Yeshiva who spoke about “The Days of Rachamim and Selichos.”

He began by quoting the Mishna in Rosh Hashanah that says that on this day the Hallel we recite is connected to Shachris (the morning service.) It is a mitzvah to read the Hallel as soon as possible and that is why we do so in the morning service.

Why don’t we also blow the tekias hashofar (the shofar blasts) during Shachris? The explanation is that the non-Jewish (Roman) government didn’t want the Jews to blow the shofar at all and they sent their soldiers into all of the Jewish synagogues to make sure that the shofar wasn’t blown.

**How the Jews Overcame the Romans in Order to Blow the Shofar**

It didn’t occur to the Romans that the Jews would actually remain so long in the shul and that is why the Jews would blow tekias on the shofar later in the day at the Mussaf (Additional) service of Rosh Hashanah. And that is our practice to this day.

A successful Rosh Hashanah results in a person being transformed into [being worthy of receiving] a new gift of life. Even if we weren’t worthy of it, Rabbi Brudy said, our performance of the service of Rosh Hashanah, especially the tekias hashofar transforms us into being deserving of the precious gift of life.

If there were any Yidden last year who when reciting the Unesanneh Tokef, when reading “who by dever (pestilence) would have taken it seriously and pleaded to the Abishter for protection and been sincerely shaken and terrified by the prospect; that might have been enough [of a merit] to have spared Klal Yisroel and the world from the damaging destruction and suffering of the [coronavirus] pandemic.

By reading and listening to the Klalos (the threat of Divine curses for not observing the Torah) of Parshas Ki Savo with sincere mesiras nefesh (self sacrifice) that would be sufficient for us to have [spiritually] suffered the curses and spare us from having to have endured those Klalos in a physical manner. The choice to be afflicted in a Virtual or [chas v’shalom/heaven forbid] in reality can depend on the sincerity of our davening.

**Living Rosh Hashanah as if it Were Truly Din**

Living the two days of Rosh Hashanah as if it is truly din (judgement) can enhance ou ability to daven properly and we should all be worthy of a chasima v’chasima tova (being written and inscribe for a good year in 5781).

The third speaker at the Labor Day Hakhel Yarchei Kallah Event was Rabbi Reuven Feinstein, Rosh Hayeshiva of the Yeshiva of Staten Island. He addressed the pertinent topic of “Making This Year’s Teshuvah Different.”

He noted that we were then in the month of Elul, a month of reflection in preparation for Rosh Hashanah, the Yom Hadin (Day of Judgement). Punishments are a guide from Hashem as to what we were doing wrong.

We look back and see that our shuls and battei midrashim (Torah study halls) were closed down. Even Bilaam couldn’t achieve this curse against the Jews, even though he truly desired it. But this past year, G-d shut down our shuls and study halls. Why?

**The Difference Between 100 Times and 101 Times**

What is the difference between one, Rabbi Feinstein asked, who studies a piece of Torah one hundred times and another who studies that same piece of Torah one hundred and one times. After all, the person who studies just 100 times knows it very well. But it is not lishmo (for the sake of the heaven.)

There are those who study Torah because they are retired and they need something to do. Others get involved in studying Torah because they desire a social activity and attain this by joining a chabura (a study group). Whatever reason, they should try and transform their study of Torah into being for the sake of Hakodesh Baruch Hu.

We are suffering terribly from this megefah (the coronavirus pandemic). There is much talk about whether or not the virus will be developed by an American or an Israeli firm. But why are we not putting our trust into Hakodesh Baruch Hu. He brought this upon the world and He could just as easily take it away. Why, Rabbi Feinstein asked, can’t we believe that and truly put our trust in Him

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**Rabbi Reuven Feinstein**

When a person loses a lot of money, a person shouldn’t say, “Oy vey!” and feel terrible, even if that loss diminishes his style of living. This should [rather] be seen as a Kapporah gelt (atonement money). He should really be happy as that loss of money is in a sense a gift from Hashem resulting in his gaining a clean slate and forgiveness of his serious aveiras (sins.)

**How to Bring Bracha (Blessing) into the Coming Year**

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**Rabbi Moshe Tuvia Lieff**

The fourth speaker at the Labor Day Hakhel Yarchei Kallah Event was Rabbi Moshe Tuvia Lieff, mora d’asra of the Agudas Yisroel Bais Binyomin who offered thoughts on how to bring bracha (blessing) into the coming year.

The secret is for a Jew to be geshmach (feeling great pleasure). We are living today in a society where people are shouting “Ani normali/I am normal.”) Often the people shouting this are living alternative lifestyles that you and I would consider deviate and far from normal. We don’t base our lifestyles on the opinions of others.

Rabbi Lieff in reference to the recent violent Black Lives Matter demonstrations across the country said that he could understand that African-Americans who have suffered so much prejudice, if called an off color pejorative might consider that a hate crime.

Rabbi Lieff recalled a baal teshuvah who told him that when he went back to work after taking two days off from work to observe Rosh Hashanah, his non-Jewish colleagues joked that he knew how to enjoy life. The Yid told Rabbi Lieff that when those goyim celebrated their New Year, they lost themselves [in drinking and riotous celebrations.) When we celebrate Rosh Hashanah [after serious prayers in shul] we truly find ourselves. That is the difference between Jews and others [and our differing views of what is normali.]

**The Tragedy that Struck Minneapolis**

Let’s talk about Rosh Hashanah. A terrible year passed with a megefah and the racial riots. Rabbi Lieff was for many years a rabbi in Minneapolis. He said that driving through the streets after the recent riots (in the aftermath of the protests of the death of George Floyd who was brutally killed by a rogue cop in Minneapolis) was like riding through a war torn community. They destroyed their own hospitals, their own fire stations, their own police stations, their own convenience stores.

Rabbi Lieff who is still in contact with many of his former congregants in Minneapolis got a phone call that a major demonstration was being scheduled to go near their neighborhood and there was a great fear that it would turn into a riot with participants burning down the synagogue and other important Jewish institutions such as the yeshivas and Bais Yaakov schools.

Rabbi Lieff sent out an email to all his Brooklyn congregants in the Agudas Yisroel Bais Binyomin asking to please recite Tehillim for the safety of his former congregants in Minneapolis. The email was forwarded to thousands of other Jews around the world and as a result of that act of Ahavas Yisroel (love and concern for another Jew) the demonstration miraculously avoided the Jewish section of that war-torn city. The lesson we learn from this is not to totally place our trust in the governmental authorities but in Hakodesh Baruch Hu.

Why does Hashem judge us Rosh Hashanah? We are telling Him that he needs us, my wife and my children and my mother because we will recite brochas and do mitzvahs in the coming year.

Completing the Labor Day Hakhel Yarchei Kallah Event in Flatbush was a lecture by Rabbi Shlomo Francis, Mechaber (author) of the sefer “The Laws of an Eruv” on the topic “Eruving Understood! The Daf in Real Life – A Fascinating Multimedia Presentation.”

*Reprinted from the September 24, 2020 edition of the Flatbush Jewish Journal.*

1. *Likkutei Sichos*, vol. 24, pp. 227–228 [↑](#footnote-ref-1)