

whY I Matter

בשבילי נברא העולם (סנהדרין לז)

Edited by Yedidye Hirtenfeld

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Yom Kippur Haazinu

יום כפור האזינו

In the Rosh Hashanah prayers, we repeatedly proclaimed Hashem as our King. Using a parable told (in a different context) by **R' Nosson Zvi Finkel z"l** (1943-2011; Rosh Hayeshiva of the Mir Yeshiva in Yerushalayim), **R' Shlomo Naiman** (Baltimore) explained what we should take away from this fact: A king was hiring a tutor for his son, and many candidates touted their expertise in different areas. The candidate who was ultimately hired claimed to be an expert in horses, diamonds, and human nature. One day, the prince and his tutor attended a horse show. The prince saw a handsome and powerful-looking horse, and he wanted to buy it. "Don't!" the tutor whispered. "It throws its riders." Wanting to test the tutor's claim, the prince asked the seller to ride the horse. Sure enough, the horse threw the seller. Grateful, the prince gave the tutor ten dollars. Another day, the prince and his tutor attended a gem show. The prince saw a sparkling diamond, and he wanted to buy it. "Don't!" the tutor whispered. "It's a fake covered with a shiny veneer." The prince tested the tutor's claim by applying something sticky to the stone, and sure enough, the shiny coating of the diamond peeled off. Grateful, the prince again gave the tutor ten dollars. Some time after, the prince said to the tutor, "You've shown your expertise in horses and diamonds. What about human nature?" asked the prince. "I hate to break this to you," the tutor answered, "but you are not from the royal line; you're a foster child." Furious, the prince ran to the king and repeated what the tutor had said.

"It's true," the king admitted. "But how did you know?" he asked the tutor. The tutor responded: "Each time the prince wanted to thank me, he gave me a mere ten dollars. He thinks small; he doesn't think big like a real prince would." R' Naiman continued: On Rosh Hashanah, we proclaim that Hashem is King. And, says the Torah (Devarim 14:1), we are Hashem's children. It follows that we are princes, a fact that obligates us to "think big," to expect more of ourselves, and to set higher goals for ourselves in the coming year than we might do otherwise. A true prince would do no less. (Rabbi Shlomo Kayz of Hamaayan heard from R' Naiman 26 Elul 5777)

All is well that ends well

"האזינו השמים" - בשירה הזאת ששה חלקים: החלק הראשון - מפסוק א' עד פסוק ו' הוא הקדמה לשירה, החלק השני - מפסוק ו' עד פסוק ט"ו, ספור החסדים והטובות שעשה הקב"ה עם ישראל, החלק השלישי - מפסוק ט"ו עד פסוק י"ט, ספור חטאת העם ופשעם נגד ד', החלק הרביעי - מפסוק י"ט עד פסוק כ"ו, ספור הענשים שיעניש ד' על פשעם, החלק החמישי - מפסוק כ"ו עד פסוק ל"ד, ספור הכליה שחשב ד' לעשות לעמו והסיבה שבעבורה נמנע ממנה, החלק השישי - מפסוק ל"ד עד פסוק מ"ד, היא נחמת ישראל הנקמה מן האויבים.

[עפ"י אברבנאל]

R' Zvi Hirsch Kalischer z"l

(Germany; 1795-1874; a leading advocate for the resettlement of Eretz Yisrael before the advent of Zionism) writes: This parashah, Ha'azinu, includes allusions to every major encounter between the Jewish People and the nations of the world, from the beginning of history to the end of history. It teaches that Hashem has never punished the Jewish People unjustly. It also teaches that the gentiles are not to blame that Hashem did not draw them close, as He did to the Jewish People. Indeed, at the end of days, those nations that choose to be close to the Jewish People will be filled with knowledge of Hashem, as we read (Yeshayah 56:6-7), "And the gentiles who join Hashem to serve Him and to love the Name of Hashem to become His servants . . . I shall bring them to My holy mountain, and I shall gladden them in My house of prayer, their olah-offerings and their zevach-offerings will find favor on My Altar, for My House shall be a house of prayer for all the peoples." But, of

לכבוד האי גברא ובי' הרוצים בעילום שמם על הסיוע שמושיטים לי בעין יפה להמשיך את הגליון עוד הפעם בשנה זו שיהיה לזכותם ולזכות כל משפחתם הקב"ה יברך אותם בכל מילי דמיטב מיט יידישע נחת בעושר ואושר ואריכות ימים בבריאות בזה ובבא עבגצב"ב

the wicked, who pain the Jewish People, it says (Yeshayah 66:54), "They shall go out and see the corpses of those who rebel against Me, . . . and they shall be a disgrace for all flesh." R' Kalischer continues: If all nations can come close to Hashem, what is the meaning of the verses spoken at the Giving of the Torah (Shmot 19:5-6), "You shall be to Me the most beloved treasure of all peoples, for the entire world is Mine. You shall be to Me a kingdom of kohanim and a holy nation"? It means: The whole world is Mine, says Hashem, and it is fitting that I love anyone who follows Me. But, just as the Jewish People have kohanim to instruct them in the ways of Hashem, and those kohanim have a higher degree of holiness, so will be the relationship of the Jewish People to the nations. Indeed, all faith in G-d among the nations has its source in the teachings of the Jewish prophets. (Sefer Ha'brit)

ובכן תן פחדך.....ותמלוך אתה לבדך

"And, so, too, Hashem, instill Your awe upon all Your works . . . Then You, Hashem, will reign alone over all Your works . . ." (From the Rosh Hashanah and Yom Kippur prayers) **R' Chaim of Volozhin z"l** (1749-1821) observes that the Rosh Hashanah prayers, from beginning to end, are about Hashem's honor, not our personal needs. We pray that Hashem's honor should be uplifted as it was before the sin of Adam Ha'rishon. Moreover, R' Chaim writes, even though the weekday prayers do appear to be about our personal needs, the Sages who authored the prayers clearly did not have our personal needs as their primary focus. Proof of this is the Gemara's statement that the daily prayers parallel the korban tamid / daily offering. The tamid was a korban olah, the type of offering which was burnt entirely on the altar. It was all for Hashem, and so our prayers should be. Indeed, how could we presume to ask Hashem to fill our needs? Do we know better than He

what we need? Would we not be like a patient who gives the surgeon advice about how to operate? Rather, the focus of our prayers should be to increase Hashem's honor. If we ask that we not suffer it should be with the intention that our suffering not cause a chillul Hashem / desecration of His Name. (Nefesh Ha'chaim II ch.11) **R' Yitzchak Blazer z"l** (1837-1907; rabbi of St. Petersburg, Russia; also known as R' Itzele Peterburger) says in the name of his teacher, R' Yisrael Lipkin Salanter z"l (1810-1883; founder of the mussar movement) that the lofty level of which R' Chaim of Volozhin wrote does not apply in our day. We are indeed permitted to request our personal needs on Rosh Hashanah, including life, sustenance, etc. Why? R' Itzele explains: Once upon a time, people were on a lofty level and could actually feel the "pain" of the Shechinah resulting from the exile. They were capable of praying for the uplifting of Hashem's honor. Even at the moment when they were being judged, they were capable of sacrificing their own needs and thinking of Hashem's "needs," so-to-speak. In our generations, in contrast, it is rare for a person to feel Hashem's "pain" when a person is worried about his own sustenance. If we would focus exclusively on Hashem's honor on Rosh Hashanah, it would not be an act of devotion. Rather, it would make a statement that we don't really believe that Hashem is judging us on this day. [Of course, we still say the text of the prayers that the earlier sages authored, but we may have in mind or even articulate our own needs at the appropriate places.] R' Itzele adds: There is a general lesson here, as well. One should never fool himself and reach too far above his spiritual level. Rather, one should always serve Hashem on the level that is appropriate for him. (Rabbi Itzele Mi'Peterburg)

שובה ישראל עד ה' א' כי כשלת בעונך

Return, O Israel to Hashem, your G-d, for you have stumbled through your iniquity (From the haftarah of last week) Commentaries ask: The phrase, You have stumbled through your iniquity is an oxymoron. Stumbling implies an inadvertent or unintentional transgression, while iniquity implies wickedness. **Ri**

Chaim Zvi Teitelbaum z"l (rabbi of Sighet, Hungary; died 1904) answers: The Mishnah in Pirkei Avot teaches that every person must ultimately give a Din Vecheeshbon/ judgment and accounting for his actions. What are these two concepts of judgment and accounting? The **Vilna Gaon** explains that judgment refers to the fact that man will be called to task for every sin he committed. Accounting refers to the fact that man will have to answer for the time and energy that was wasted while he sinned, time and energy that could have been used for constructive purposes. It turns out that a person who sins must repent twice once for the sin he committed and again for the mitzvah that he failed to perform. It is to this that our verse refers: You have stumbled through your iniquity. You have inadvertently failed to perform a mitzvah because you were preoccupied with your intentional sin. R' Teitelbaum continues: In this light we can understand a teaching of the Gemara about repentance. The Gemara says that when one's teshuvah is motivated by fear of punishment, his intentional sins are converted into unintentional sins. However, when one's teshuvah is motivated by love of G-d, his intentional sins are converted into mitzvot. How so? When a person's teshuvah is motivated by fear, he regrets sinning, but that's all. However, when his teshuvah is motivated by love of G-d, he not only regrets sinning, he regrets not performing mitzvot, which would have drawn him closer to G-d. Therefore, he is credited as if he did perform those mitzvot. (Atzei Chaim)

האזינו השמים ואדברה ותשמע הארץ אמריפי
“Listen, heavens, and I will speak; and may the earth hear the words of my mouth.” (32:1) **R' Moshe Alshich z"l** (1505-1585) writes: The prophet Yeshayah said (Yeshayah 1:2), “Hear, heavens, and listen, earth, for Hashem has spoken.” The midrash comments on the fact that Moshe Rabbeinu mentioned the heavens first and the earth second, while Yeshayah reversed them. Moshe, who had gone “higher” into the heavens than any other person, mentioned the heavens first, while Yeshayah, who was closer to the earth, mentioned the earth first. However, R' Alshich notes, there are

other differences between the two verses. He explains: When Moshe Rabbeinu rebuked Bnei Yisrael and warned them of the consequences of sinning, he wanted to inform them of the power that a tzaddik has to intervene with G-d and annul harsh decrees. Even the legions of angels in the heavens are subservient to the righteous. Thus we find, for example, that angels accompanied and served Yaakov Avinu. In contrast, no one, not even a tzaddik, can control another human being, for humans have bechirah / free will. In this light, R' Alshich continues: When Moshe Rabbeinu addressed the heavens, he could command them, “Listen!” Moreover, he could use the Hebrew root “dbr” (speak), which represents a relatively harsh form of address. Finally, he could say, “I,” for a tzaddik decrees and all of creation obeys. In contrast, when Moshe spoke to the earth, i.e., to humans who have free will, he could not command their attention; he could only request, “May the earth listen.” And he said, “The words of my mouth,” for our Sages say that Hashem spoke through Moshe's voice, so-to-speak. Moshe did not ask that humans listen to him; only to Hashem. Yeshayah did not have the same confidence as Moshe Rabbeinu. Therefore he made no demands in his own name. He said only: “Earth and heavens! Pay attention because Hashem has spoken.” (Torat Moshe)

What's in a name?

”כי דור תהפכות המה” - כשהיה רבי מאיר רואה אדם, היה בראשונה למד שמו, ומתוך שמו היה יודע את מעשיו. פעם אחת באו אצלו שני תלמידים, והיה שמו של אחד מהם כידור. אמר רבי מאיר לתלמידיו: הזהרו מכידור זה! אמרו לו: רבנו, בן תורה הוא. אמר להם: אף על פי כן שימו עין עליו והזהרו ממנו... אחר ימים הלכו למרחץ, והפקידו בגדיהם אצל כידור ונכנסו למרחץ. מה עשה אותו כידור? נטל את בגדהם והלך לו. יצאו מבית המרחץ ולא מצאוהו. הלכו לבתיהם ולבשו בגדים אחרים ובאו לפני רבי מאיר. אמר להם: וכי לא אמרתם לכם, הזהרו בכידור זה? אמרו לו: בבקשה ממך, רבנו, מניין היית יודע? אמר להם: משמו של זה שנקרא כידור, שנאמר ”כי דור תהפכות המה”...

[עפ"י תנחומא וראה גם יומא פ"ג, ב']

זכר ימות עולם בינו שנות דר ודר שאל אביך ויגדך זקניך ויאמרו לך

“Ask your father v'yaggedcha / and he will relate it to you; your grandfathers [literally, ‘elders,’ v’yomru lach / and they will tell you.” (32:7) **R' Raphael Moshe**

Luria z"l (Rosh Yeshiva in several chassidic yeshivot in Israel; died 2009) writes: Torah received from one's grandfather is qualitatively different than Torah received from one's father. One difference is noted in our verse by the two verbs that are used. Rashi z"l (to Shmot 19:3) writes that the verb "Yaggid" connotes a harsher form of speech than the softer "Amar." In this light, our verse can be read: Ask your father and he may relate it to you in a way that seems harsh; your grandfathers, and they will tell you the same thing, but gently. A father's role requires that he sometimes present a stern face to his child, whereas a grandfather's role is different—to transmit the Torah's lessons gently. The Gemara (Kiddushin 30a) states: "If one teaches his son's son Torah, it is as if he received it from Har Sinai." R' Luria writes: The simple understanding of this statement is that, of course one should teach his own son, but, in addition, one should teach his grandson. However, that is not how the commentary Ha'makneh [by **Rabbi Pinchas HaLevi Horowitz z"l** (1731-1805; rabbi of Frankfort-on-the-Main, Germany)] understands the Gemara. He writes: Our Sages teach that learning a lesson from a fellow student is not the same as hearing it directly from the teacher. The reason is that, with each passing generation from the Giving of the Torah, our grasp of the Torah is decreased slightly. Thus, it is preferable to learn from one's grandfather rather than one's father, and doing so is, relatively speaking, like receiving the Torah from Har Sinai. In this light, concludes R' Luria, we can have a new understanding of our Sages' teaching that Hashem appeared to Bnei Yisrael at Har Sinai as an "old man," i.e., He appeared as a grandfather. (Beit Genazi: Nisuin, Devarim Achadim)

Ask your father, and he will relate it to you; your elders, and they will tell you (32:7) Someone once approached **Rabbi Yechezkel of Shinava** concerning his livelihood. The Rabbi told him: "Ask your father, and he will relate it to you," i.e., first of all, pray to your Father in Heaven, and then "your elders, and they will tell you," i.e., only afterwards will the righteous elders be effective in their entreaties. (Gan Yosef)

זכר ימות עולם בינו שנות דר ודר שאל אביך
ויגדך זקניך ויאמרו לך

Ask your father, and he will relate it to you; your elders, and they will tell you (32:7) The **Kelemer Maggid** said: In a generation of such rampant ignorance, such as ours is, when a child asks his father, he does not know what to answer. So he sends his son to his own father, the youngster's grandfather. Thus, it is stated: "Ask your father, i.e., if you ask your father a Torah matter, "he will relate to you; your elders, they will tell you." In other words, your father will tell you to go to your grandfather. Your grandfather knows and he will tell you. (Chiyuchah Shel Torah)

וישמך וישרוך ויבעט שמנת עבית כשית ויטש
א-לוה עשהו וינבל צור ישעתו

"Yeshurun [i.e., Yisrael] became fat and kicked." (32:15)

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; Ashkenazic Chief Rabbi of Eretz Yisrael) writes: We have a tradition that there will be a spiritual revolt in Eretz Yisrael and among the Jewish People in the very era in which the national life of our People reawakens. The reason is that the material tranquility that part of our nation will experience will lead it to believe that it already has attained its ultimate goal, thus causing the soul to become smaller, so-to-speak. Yearning for lofty and holy ideals will cease, and, as a natural consequence, the spirit will sink. Eventually, a storm will come and cause a revolution, and then it will be apparent that Yisrael's strength lies in the Eternal Holy One, in the light of His Torah, and in the desire for spiritual light. (Orot)

Yeshurun became fat, and kicked (32:15) **Rabbi Yisroel Salanter** arrived in Berlin, and was invited to be the guest of **Reb Shimon Wolf Rothschild**, who besides being extremely wealthy, was a G-d-fearing individual as well. When he was about to take leave of his host, Reb Yisroel told him: "I noticed that your household is not conducted exactly as stated in the Torah!" Mr. Rothschild became extremely frightened. Rabbi Yisroel calmed him down, explaining: "I meant to say that I did not see the verse 'Yeshurun became fat, and kicked' being fulfilled." (Chiyuchah Shel Torah)

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The Rock/Tzur that gave birth to you you have weakened (32:18) Rashi explains: Hashem would like to do good for us, but we weaken Him, so-to-speak, in that our sins do not allow Him to be kind to us. **Rav Yehuda Alkali z"l** writes that this verse alludes to Haman, who is called the "tzorer"/"one who terrorizes" the Jews. The difference between the words "Tzur" and "tzorer" is the letter "resh" which has a numerical value of 200. This is the numerical value of the words "yayin nesech"/"non-kosher wine," which Haman offered the Jews to drink at the king's banquet. This alludes to the fact that Haman hoped to turn the Jews away from G-d (and "weaken" Him) through wine. Haman attacked Hashem's "rulership"/ "malchut." Add 200 to the word "malchut" (496) and you have "tzarot"/"troubles." These are the troubles which Haman

caused us. Chazal say that among the earliest creations were Hashem's "throne" and the plans for the Bet Hamikdash. These are learned from the verse (Yirmiyahu 17:12), "A throne of honor, exalted, from the first--the place of our Temple." In Hebrew: "Kisei kavod marom me'rishon mekom mikdashenu." The first letters of this verse (kaf, kaf, mem, mem, mem, mem) also add up to 200. However, Amalek, from which Haman came, weakens the very throne of Hashem (see Shmos 17:16). Take away the two kafs, representing "kisei kavod"/"the throne of honor," and the 200 becomes 160. This is the value of the word "kesef"/"silver," representing the bounty which Haman offered Achashveirosh.(Shlom Yerushalayim)

"Shirat Ha'azinu"/the song or poem which makes up most of this parashah is Moshe's last rebuke to his people. In V'zot Haberachah, the only parashah following Ha'azinu, Moshe will give Bnei Yisrael his final blessings before ascending Har Nevo to die there. This parashah not only warns Bnei Yisrael against sinning, but also speaks of Yisrael's uniqueness and of the punishment that Yisrael's oppressors will eventually receive for their deeds. It is this last element of the parashah that underlies the halachah that Shirat Ha'azinu should be written in the Torah in two narrow columns reminiscent of two stacks of bricks. (The "Song at the Sea"/"Az Yashir", in contrast, is written in one column designed to look like one stack of interlocking bricks.) These halachot are based on the fact the a pattern of interlocking bricks is much stronger than a stack in which each brick lies directly above the one below it. **Rabbenu Nissim** (Commentary to Megillah 16a) explains that because Ha'azinu speaks of the downfall of evil, it appears in the Torah like flimsy stacks of bricks, symbolic of evil's inability to stand for long. [The same is true of the list of the ten sons of Haman in Megillat Esther.] "Az Yashir", on the other hand, represents G- d's kindness and is therefore "constructed" in a strong way so that it can stand and even be added to. The names of the ten sons of Haman occupy a full column in Megillat Esther. There are no complete lines (in the same column) following the names which would serve as a "foundation" for the pillars of names. Why, asks **Rav Moshe Sofer** z"l, is Ha'azinu not written this way? After the song of Ha'azinu, the Torah

returns to its regular, wide-column format, thus appearing to give Ha'azinu a solid footing to stand on! The answer, explains Rav Sofer, is that Ha'azinu ends with words of consolation for the Jewish people: "He will appease His Land and His people." The next line is a wide line in order to give this verse a solid foundation. (She'eilot Uteshuvot Chatam Sofer)

The Duke of Manheim asked **R' Zvi of Berlin**: "Why do children ask the 'Four Questions' on Pesach and not on Sukkot? It would appear that Sukkot brings more changes to their lives than Pesach does!" "On Pesach," R' Zvi answered, "the child sees everyone sitting around the table, at ease like free men, and not like people in exile. This arouses the child's curiosity and he asks, 'Why is this night different?' On Sukkot, however, the child sees Jews exiled from their homes and without a true roof over their heads. That does not surprise him at all; Jews have always lived that way, ever since they first went into exile." (A Touch of Wisdom, A Touch of Wit)

Rav Pinchas Mordechai Teitz zatz'l Rav Teitz, rabbi of the United Orthodox Community of Elizabeth, New Jersey, for sixty years, passed away the 4th of Tevet (December 26, 1995). Rav Teitz was born in Latvia in 1908. His father, **Rav Avraham Binyamin zatz'l**, was rabbi of Lehenhoff, 25 miles from Dvinsk, and this enabled Rav Teitz to become a member of the inner circle of **Rav Yosef Rosen**, the famed "Rogatchover Gaon"--a remarkable accomplishment given the well-known reclusiveness of the Rogatchover. In later years, Rav Teitz published an abridged version of Rav Rosen's work, Tzofnat Paneach (calling it Klalei Tzofnat Paneach), and recorded some of his memories of the Rogatchover in the introduction to that work. Rav Teitz notes that when Rav Rosen was offered the rabbinate of Slobodka in 1926, it was Rav Teitz, then 18, who was that town's emissary to the Rogatchover. Rav Teitz also wrote other works and articles. Rav Teitz studied in the yeshivot of Slobodka and Telz. In 1933, he founded the Yavneh Yeshiva in Latvia, and also began editing a newspaper. However, the next year he left for the U.S., and the year after that he assumed the leadership of the Elizabeth community. In addition to leading several shuls, he founded (in 1941) and headed the well-known Jewish Educational Center and Bruriah

High School, which have graduated thousands of boys and girls. From 1953 to 1989, Rav Teitz broadcast a weekly Talmud lecture on New York radio station WEVD, a program once estimated to have 20,000 listeners. (If correct, this would make Rav Teitz one of the greatest disseminators of Torah in Jewish history.) Rav Teitz served as president of the "O-U" from 1956 to 1968, and was a pioneer in outreach to Soviet Jewry, reportedly making 22 trips to the former Soviet Union. Rav Teitz was survived by sons, daughters, and grandchildren who hold prominent positions in Jewish education. His son, **Rav Elazer Teitz**, is a rabbi in Elizabeth, and one of his daughters is Dr. Rivkah Blau, author of *Learn Torah, Love Torah, Live Torah* (KTAV, 2001) principal of several girls schools in New York City. (Her husband, **Rav Yosef Blau**, is mashgiach ruchani at Yeshiva Rabbenu Yitzchok Elchanan of Y.U.) (Hamaayan - Based on published obituaries and information from students.)

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

אליהו זאב בן בריינדל
 הרב משה יהודה בן שרה
 אברהם פנחס בן שרה עטל
 ישראל יוסף בן יוכבד
 דוד בן טובשין
 חיים משה בן שרה
 אלטע שרה גיטל בת חי
 בתי בת שרה
 בריינדל בת פעשא לאה
 תמר אהובה בת גוטקע רייזל
 משה שלמה בן גאלדע רעכל
 חנינה בן גאלדע רעכל

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