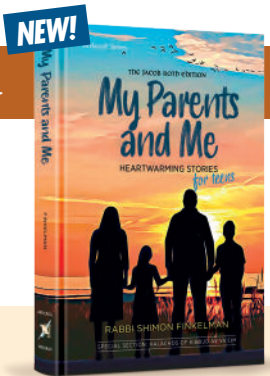


BREAD OF BLESSING

My Parents and Me
by Rabbi Shimon Finkelman



“You think she doesn’t like salad?”

“Of course she likes salad — everyone does!”

“I’m going to ask her about it. I’m sure she won’t mind if I ask.”

For many years, Rebbetzin Aliza Zilberstein, a daughter of Rav Yosef Shalom Elyashiv, was a beloved *morah* in a Bais Yaakov school in Bnei Brak. During the lunch break, every *morah* would come to the teachers’



Rav Yosef Shalom Elyashiv

room to eat her lunch. Rebbetzin Zilberstein was the only *morah* who had bread with her lunch — every single day. Most of the teachers had salad and fruit, while a few brought some crackers as well, but no one else brought bread.

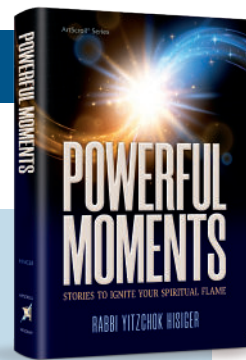
When the *rebbetzin* was asked why she always ate bread, she answered:

My parents, Rav and Rebbetzin Elyashiv, live in Yerushalayim, and I don’t visit them as often as I’d like. So every day, I do something for them here in Bnei Brak by eating bread. If I eat bread, then of course I have to say Bircas HaMazon at the end of my meal. And this gives me the opportunity to say, “HaRachaman Hu yevareich es avi mori v’es imi morasi... (May the Compassionate One bless my father, my guide, and my mother, my guide...)”

If I can’t honor my parents in person, at least I can say a berachah for them from far away.

LIGHTS ON

Powerful Moments by Rabbi Yitzchok Hisiger



Dr. Bernard Dickman was a brilliant professor and mathematician, and a writer for the *Hakirah* Torah journal, who utilized his knowledge to shed light on and enhance his Torah learning. In addition to his brilliance, Dr. Dickman was an extremely sensitive person.

When Dr. Dickman and his sister were sitting *shivah* in a Sheepshead Bay apartment building following the passing of their father, someone was *menachem avel* late one night. When the person left, it was clear that due to the late hour, no one else would be coming, so Dr. Dickman’s sister went to turn off the lights. Dr. Dickman stopped her and told her to wait a few minutes.

“But no one else is coming,” she responded.

“True,” Dr. Dickman said, “but the person who just left is going to exit the building and pass the window of this apartment. If he sees the lights off, he’s going to think that he stayed too late and kept us up. Leave the lights on for a few more minutes until he drives away so that he won’t feel bad.”

Dr. Dickman’s brilliance apparently went far beyond academics, manifesting itself beautifully in his bein adam lachaveiro.

A DAYAN FOR OUR TIMES

continued from page 1

to the earlier *tzaddikim*, but is that a reason not to respect him?

The message of this insight into these *pesukim* in *Iyov* is extremely relevant for our times. It may be true that the sharp *yeridas hadoros* (decline of the generations) in the past few decades has certainly reduced the level of Torah greatness of the *dayanim* of the present generation as compared to those of pre-Holocaust Eastern Europe. Nevertheless, as *Rashi* says, “You have no one but the *dayan* of your time,” and it is to him that a Jew must turn for justice.

THIS WEEK'S DAF YOMI SCHEDULE:

SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
3	4	5	6	7	8	9
Kesubos 59	Kesubos 60	Kesubos 61	Kesubos 62	Kesubos 63	Kesubos 64	Kesubos 65

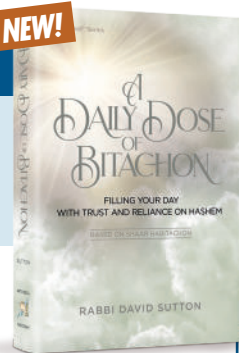
THIS WEEK'S MISHNAH YOMI SCHEDULE:

SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
3	4	5	6	7	8	9
Maaser Sheni 3:2-3	Maaser Sheni 3:4-5	Maaser Sheni 3:6-7	Maaser Sheni 3:8-9	Maaser Sheni 3:10-11	Maaser Sheni 3:12-13	Maaser Sheni 4:1-2

RELY ON HASHEM AND DO GOOD

A Daily Dose of Bitachon by Rabbi David Sutton



The *Chovos HaLevavos* tells us that one who relies on G-d but is a rebel is foolish. He explains that if we ask someone to do something for us, but we don't do anything in return for this person, we are not likely to receive what we've asked for.

We have already discussed the necessity of relying completely on Hashem, knowing that He will come through for us because He cares for us. Knowing that we are relying only on Him, He will not let us down.

But what happens if Shimon is relying on his friend Reuven, but when Reuven needed a ride, Shimon forgot to come and Reuven waited an hour for him? Shimon would be hesitant to expect Reuven to go out of his way for him. It's not impossible to count on Reuven, but it's hard. Likewise, if someone borrowed money and never paid it back, should he rely on that lender again? If he didn't pay his last loan, why should he expect another loan?

The same dynamic is true with *bitachon*.

An important clarification must be made, though: This doesn't mean that a person who sins is barred from having *bitachon*. We all do wrong at times. No one is perfect. However, it does mean that a person can't be "a habitual rebel" against Hashem and expect Hashem to help him. He can't be someone who doesn't care about Hashem's will.

As we have mentioned, the

Chofetz Chaim says that *bitachon* is not dependent on merits. Even if a person is not perfect, but he strengthens his reliance on Hashem, *bitachon* will protect him.

As the *pasuk* in *Tehillim* (32:10) says, *Rabim machovim l'rasha v'haboteiach b'Hashem chesed yeso-vivenhu* – *Many are the agonies of the wicked, but as for one who trusts in Hashem, kindness surrounds him.*

To have a right to rely on Hashem, as the *Chovos HaLevavos* says, we should exercise care and effort in our *mitzvos*. This means that we must sincerely try. We can

IT MUST BE ROOTED IN A RELATIONSHIP BETWEEN US AND HASHEM.

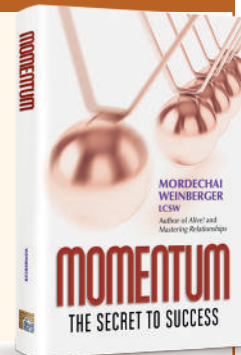
make mistakes, but we have to recognize them and strive to correct them.

However, to think you can just do whatever you want and then claim to have *bitachon* is foolish, as the words of the *Chovos HaLevavos* clarify. Our *bitachon* must be real, which means it must be rooted in a relationship between us and Hashem. Defying Him, which only creates distance, contradicts any pretext of sincere *bitachon*.

Do a reality check on your bitachon. How well are you keeping up your end of your relationship with Hashem? 📖

IT WILL NEVER BE PERFECT

Momentum
by Mordechai
Weinberger, LCSW

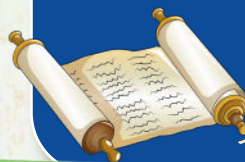


When in your life has anything ever worked out perfectly, without a single hitch? You might be able to think of one or two such experiences, but you're probably remembering them as they ended up, not as they actually unfolded. The perfect *simchah*, the perfect vacation, the perfect business idea, even the perfect *shidduch* only arrives at perfection after many ideas are considered and discarded.

If success has been eluding you, it might be because once you find the flaw in an opportunity, you drop it. For instance, you want to start a small, manageable playgroup in your home but you don't have enough space. Therefore, you say to yourself, "I can't open a playgroup."

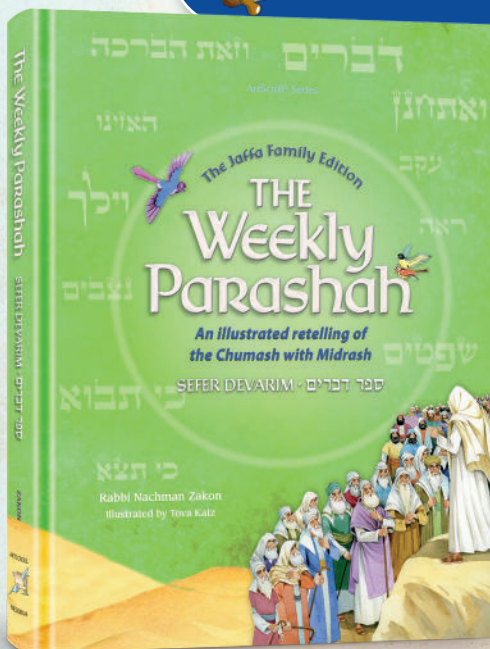
Meanwhile, across town, another woman with the same idea decides to rent a space. She also wants a small, manageable group, but now, to make her endeavor worthwhile, she needs to take in more children and hire an assistant. Her playgroup becomes popular. The next year, with her spacious facility, she's able to take in more children and add another assistant. Within two years, she's running a highly profitable enterprise. She didn't want a career; she just wanted to make some extra money, yet she's thriving, discovering management skills and teaching skills she never knew she had.

Remember: Only those who believe they can change the world actually do. 📖



Parashah for Children

פרשת שופטים



Bribery “Blinds”

The judges are warned not to take bribes. That means a judge can't take money to say that the one who gave him the money is right. If someone gives a judge money, even if he asks the judge to be fair, that is still called bribery. Why? The Torah teaches us that if you take money from someone, you will think that person is good and right. You will be “blind” to the other side.

The Blind Judge

Rabbi Chaim Kafusi Baal HaNess was one of the great Egyptian Torah sages. Baal HaNess means miracle worker. What miracle did he do?

Rabbi Chaim was a judge on the beis din in Cairo for many decades. When he got older, he became blind. Some mean people whispered that his blindness was a punishment from Heaven because he took bribes. After all, doesn't the Torah say that taking bribes “blinds” a person?

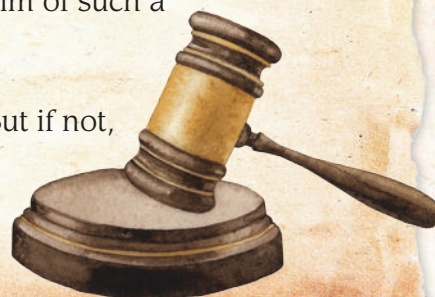
The holy tzaddik Rav Kafusi was horrified that people would suspect him of such a terrible sin. How could anyone think he took bribes!

What did he do?

He stood up in shul and announced, “If I took bribes, I will stay blind. But if not, I will be able to see again.”

That's exactly what happened. His sight miraculously came back.

For centuries after, Egyptian Jews used to visit the place where Rav Kafusi is buried to pray for Hashem's help.



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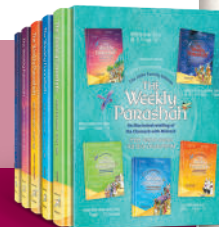
THE WEEKLY QUESTION

Question for Parashas Shoftim:

What is the reward for appointing good judges?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in The Jaffa Family Edition Weekly Parashah.

The winner of the Parashas Va'eschanon question is: YOSEF MEIR GREEN, Far Rockaway, NY



*The question was: How many letters are there in a mezuzah?
The answer is: 713*

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