

HAPPY
Rosh Hashannah

ESTD
1997

A Rabbi once said that it's no coincidence that Rosh Hashannah is in the fall. With autumn's changing colors, our emotions are distracted and detached from normal behaviors. This distraction releases our emotions from repeated, unchecked actions, resulting in our intelligence gaining footing over our instincts. There is an added ease in managing our emotions. We may then improve our behavior, following instead, what our minds tell us, not what our emotions feel.

Dedicated to Scriptural and Rabbinic Verification
of Authentic Jewish Beliefs and Practices

Jew Times

Volume V, No. 41...Sept. 22, 2006

www.mesora.org/JEWISHTIMES

Download and Print Free

IN THIS ISSUE

PARSHA: ROSH HASHANA	I-3
WHAT MAN NEEDS	I,8
SIGNIFICANCE OF SHOFAR	I,6,7
SHOFAROS	4,5
LETTERS	9-11

**SUPPORT THE
JEWISHTIMES**
EDUCATING 1000S WORLDWIDE



WWW.MESORA.ORG/DONATE

CANDLE LIGHTING 9/22

Boston	6:25	Moscow	6:13
Chicago	6:31	New York	6:36
Cleveland	7:07	Paris	7:32
Detroit	7:13	Philadelphia	6:41
Houston	7:01	Phoenix	6:08
Jerusalem	6:18	Pittsburgh	7:00
Johannesburg	5:45	Seattle	6:51
Los Angeles	6:32	Sydney	5:33
London	6:42	Tokyo	5:21
Miami	7:00	Toronto	6:59
Montreal	6:35	Washington DC	6:48

Weekly Parsha

Rosh Hashana

RABBI BERNARD FOX

"If a person violates any commandment of the Torah – a positive or a negative command – whether this violation is intentional or unintentional, when one performs repentance and repents from the sin, he is obligated to confess before G-d, Blessed Be He

(continued on next page)

Man Needs

RABBI MOSHE BEN-CHAIM

At the very end of his laws of Mezuzah[1], Maimonides makes some interesting comments:

"Man is obligated to take meticulous care with Mezuzah, for it is a regular obligation upon all. And each time one enters and exits [his home] he meets with the Unity of God, the name of God. And he will recall his love of God, and awaken from his slumber and his errors due to the futilities of temporal life. And he will know that there is nothing that stands for all eternity, except the knowledge of the Rock of the World, and he will immediately return to his senses and travel upright. The first wise men said, 'Whomever has Tefillin on his head and arm, Tzitzis on his garment, and a Mezuzah on his entrance, it is assumed he will not sin

(cont. pg 8)

THE SIGNIFICANCE OF SHOFAR

Synopsis of a Shiur by Rabbi Israel Chait

What should a person have in mind when listening to the "Kol Shofar", the sound of the Shofar? In Hilchos Teshuvah (3:4), Maimonides discusses the function of Shofar. Maimonides states that even though the voice of the Shofar is obligatory because of a decree of the Torah, there is also a philosophical concept. The voice of the Shofar is to awaken man from his slumber. It should cause one to investigate his actions, repent and remember his Creator.

It is designed for those who forget the truth and waste their time in helpless and vain endeavors.

It is to provoke them to analyze their souls, improve their ways and actions, and forsake their evil conduct and corrupt philosophies. This is a very large demand of an

(continued on page 6)

*What is so unique
about the Kol Shofar
that can cause a person to
redirect his life's energies
and change?*

(Rosh Hashana cont. from pg. 1)

Weekly Parsha

JewishTimes

Weekly Journal on Jewish Thought



The JewishTimes is published every Friday and delivered by email. Subscriptions are FREE. To subscribe, send any email message to: subscribe@mesora.org

Subscribers will also receive our advertisers' emails and our regular email announcements.

Contacts:

We invite feedback or any questions at this address: jewishtimes@mesora.org
Ph(516)569-8888 Fx(516)569-0404

Advertising:

<https://www.Mesora.org/Advertising>

Donations:

<https://www.Mesora.org/Donate>

Content at Mesora.org:

JewishTimes Archives:

<http://www.Mesora.org/JewishTimes>

Philosophy Archives:

<http://www.Mesora.org/Philosophy>

Weekly Parsha Archives:

<http://www.Mesora.org/WeeklyParsha>

Audio Archives:

<http://www.Mesora.org/Audio>

Interactive, Live, Audible Sessions:

<http://www.Mesora.org/TalkLive>

Database Search:

<http://www.Mesora.org/Search>

Articles may be reprinted without consent of the JewishTimes or the authors, provided the content is not altered, and credits are given.

... This confession is a positive command.” (Maimonides, Mishne Torah, laws of Repentance 1:1)

The period from Rosh HaShannah through Yom Kippur is devoted to the process of repentance. Each of us must attempt to engage in this fundamental process. What are we attempting to accomplish? What do we hope to achieve through this process?

Maimonides, in his Mishne Torah devotes ten chapters to the Laws of Repentance. The quote above is a portion of the first law in this section. Maimonides explains that the violation of any commandment engenders a requirement to perform teshuva – repentance. Whether we sin through commission or omission, whether the sin is intentional or unintentional, we are required to repent. This repentance must be followed by vedoi – a verbal confession of the sin and a commitment to change our behavior. Maimonides emphasizes the importance of this verbal declaration. He explains that this declaration is a positive commandment of the Torah.

In short, Maimonides teaches us that wrongdoing requires a twofold response. We must perform teshuva and vedoi. Vedoi is a verbalization of the process of teshuva. We put into words our regret for past behavior and our commitment to change.

Which of these two responses is more fundamental – teshuva or vedoi? We would imagine that teshuva is the more essential element. However, Maimonides seems to indicate that vedoi is the more fundamental component. He explains that the vedoi is a positive command.

Apparently, Maimonides maintains that repentance requires that a person address the Almighty and declare one's contrition. Without the declaration, the process of repentance is incomplete. An unstated, internal sense of regret is inadequate. The repentant person must address Hashem and accept responsibility for his or her misdeeds.

This suggests that the process of teshuva is a prerequisite to vedoi. A person cannot make a

meaningful declaration without an internal commitment. Therefore in order to perform vedoi, teshuva must occur. Maimonides confirms this interpretation of his comments in the next chapter of his discussion of repentance. There, he explains that one who performs vedoi without an internal commitment to change accomplishes little or nothing.[1]

“What is repentance? It requires that the sinner abandon the sin. And one must discontinue any contemplation of it. One must commit to not return to the behavior ... In addition, one must regret the past ... One should call upon Hashem as a witness that he

will never return to the sin ... And one must declare these matters to which one has made an internal commitment.” (Maimonides, Mishne Torah, Laws of Repentance 2:2)

Here, Maimonides describes in detail the process of repentance. He identifies five elements within the process. First, one must discontinue the sinful behavior. Second, one must refrain from even contemplating or fantasizing about the behavior. Third, the person must review past behaviors and feel sincere regret. Fourth, one must make a firm commitment to not

return to the behavior. Maimonides then adds the person must verbalize these matters. This is the process of vedoi.

What is Maimonides telling us about teshuva and vedoi? Maimonides begins with a question. He asks, “What is teshuva?” The then responds. He explains that the verbal vedoi must follow the internal process. This is part of his description of teshuva. This strongly suggests that vedoi is part of the process of teshuva. It completes the process. How does vedoi complete the process? It seems that vedoi provides substance and finality to one's commitment. Through expressing one's thoughts in word, the person becomes more firmly committed to change.

It seems that Maimonides provides two different views on the role and significance of vedoi. In this chapter vedoi is characterized as a part of



(continued on next page)

the teshuva process. It is the element that lends finality to the process. This is a very different characterization than that provided in the first chapter. That characterization is described above. In the first chapter, Maimonides explains that vedoi is the fundamental response to sin. Teshuva is a prerequisite to a meaningful vedoi. How can these two views be reconciled.

“One should not imagine that teshuva is limited to sins that involve some action – for example promiscuity, theft or larceny. Rather, just as one must repent from these, so one must seek out one’s improper attitudes and repent from them – for example from anger, hatred, jealousy ...” (Maimonides, Mishne Torah, Laws of Repentance 7:3)

In order to answer our question, we must consider another apparent contradiction in Maimonides’ treatment of repentance. We have discussed Maimonides’ description of the process of repentance. Let us now consider his position regarding the type of behaviors that require repentance.

In the law quoted above Maimonides explains that the requirement to repent is not engendered solely by the violation of a commandment. We are also required to repent from improper attitudes or character traits. For example, we must attempt to abandon our hatreds and to temper and control our anger. We must evaluate all of our attitudes, identify our character flaws and address them. In other words, even if a person has not violated a specific commandment, teshuva is required.

This conclusion does not seem to agree with Maimonides’ statement in the opening law of this section. In that law, Maimonides explains that teshuva and vedoi are required when a person violates a law of the Torah. This means that the violation of a commandment engenders the requirement to perform teshuva and vedoi. Some commission or omission must occur. This implies that poor attitude alone does not create an obligation to repent! How can these two positions be reconciled?

Let us return to our opening question. What are we attempting to accomplish through teshuva? What do we hope to achieve through this process? First, we must recognize that in sinning we violate the Torah. We disregarded the will of the Almighty. We rebel against the ultimate King. The vedoi that accompanies teshuva begins with the acknowledgment that we have sinned against the Torah. Through repentance, we attempt to earn atonement for this sin. We wish to avoid retribution or unpleasant consequences. In short, one objective of teshuva is atonement – kapparah. But does teshuva have any other objective?



“Since one is granted volition ... one should endeavor to perform teshuva and vedoi in response to sin ...” (Maimonides, Mishne Torah, Laws of Repentance 7:1)

Maimonides does outline another objective in the process of teshuva. In order to identify this objective, we must consider the above quote. Maimonides explains that human beings are unique. We are endowed with freewill. We have the ability to choose between right and wrong. He explains that as a result of this faculty we are required to engage in teshuva.

Why does the element of human volition engender an obligation to perform Teshuva? Freewill means that we are in charge of our self-improvement. To a great extent, we determine the degree to which we fulfill our individual potential. We decide whether we will squander our talents and lives or whether we

will strive to fulfill our potential.

We can only achieve personal fulfillment through an ongoing process of teshuva. In this process we constantly reevaluate our lives and attitudes. We reconsider our personal mission and constantly seek self-improvement. The objective is not to atone but to purify – tahara.

In short, teshuva has two objectives. One objective is kapparah – atonement for our sins. The second objective is tahara – personal improvement.[2]

This explains Maimonides’ position regarding which sins engender the obligation to perform teshuva. In the first chapter, Maimonides indicates that teshuva is a response to violation of the law. Maimonides is discussing the teshuva of kapparah. Atonement is required when the law is violated. If the law has not been violated, the obligation to seek kapparah is not engendered.

However, Maimonides teaches us that we should repent from improper attitudes and character traits. This is because in addition to kapparah, teshuva has a second objective. This objective is tahara – self-improvement. In order to achieve this objective, we must engage in an ongoing process of introspection. This process requires that we consider and evaluate our attitudes and character traits.

We can now explain Maimonides’ treatment of vedoi. In the first chapter of the Law of Repentance, Maimonides is explaining the process of atonement. In this process the vedoi is the fundamental element. We have sinned against Hashem’s Torah. It is appropriate to verbally appeal to Hashem for forgiveness and atonement. Accordingly, vedoi is fundamental to achieving atonement. In this context, the vedoi is not merely the final step in teshuva. It is the essential element in the process of kapparah.

However, teshuva is not merely a prerequisite in the process of achieving atonement. It is also a process that purifies and improves a person. In this process, the internal element is essential. Self-improvement requires thorough introspection. In the second chapter of the Laws of Repentance, Maimonides is explaining the process of teshuva. He describes it as a process of self-improvement. Its objective is internal change. In this context, vedoi completes and teshuva. It finalizes the internal commitments that result from the process of introspection. Therefore, in this context Maimonides describes vedoi as the final element in the process of teshuva. ■

[1] Rabbaynu Moshe ben Maimon (Rambam / Maimonides) Mishne Torah, Hilchot Teshuva 2:3.

[2] See Rav Yosef Dov Soloveitchik, Al HaTeshuva (Jerusalem, 5739), Part 1.



Shofaros

RABBI RUBEN GOBER

One of the three main berachos (blessings) of the Tefilas Musaf (literally, added prayer) on Rosh Hashana is Shofaros, literally “horns of rams”, referring to the ram’s horn which we use in our mitzvah to blow shofar on this day. Generally, the Tefilas Musaf expresses the essential themes of the holiday. For example, on Pesach we mention that it is the time of our redemption and on Shavuot we mention that it is the time of our having received the Torah. The question then becomes: why do we mention the shofar in our tefila? It is true that there is a commandment to do a certain activity with it on this day, but that doesn’t necessarily imply that it must be mentioned as an essential theme of the day. Proof of this would be the mitzvah of Lulav—on Succos we are commanded to pick up the Lulav with other objects, but we don’t mention this mitzvah in our tefila. What is it about shofar that makes it an essential theme of Rosh Hashana?

Even a cursory reading of the text of the bracha raises a few questions. Firstly, the

bracha begins by talking about G-d’s Revealing Himself at Mt. Sinai to Bnai Yisrael and how the Shofar was used to create fear in the nation. As the first verse quoted says “...and the voice of the shofar was very strong and the entire nation that was in the camp trembled.” Also in the third verse “And the nation saw...the voice of the shofar...and the nation saw and moved and stood from a distance.” Clearly the images of trembling and moving to a distance create an association of fear with the Shofar. On a factual level, we can relate to this; hearing a loud, thunderous blast of noise can certainly put people into a state of fear and panic. The question is, though, why was it important that the people be in a state of fear at the time of G-d’s Revelation?

Furthermore, the next verses quoted from Psalms express how the Shofar was used as a means of praising G-d. This seems to be contradictory to the previous function of Shofar; whereas first the shofar was used to instill fear in people and express the concept of distance from G-d, now its used as a means of

praising G-d, which implies some type of positive expression of our relationship with Him. How do we resolve these seemingly inconsistent ideas of shofar?

When we look at the verses quoted from the Neviim (prophets) in the bracha, we notice yet another application of the shofar. All the verses express the fact that shofar will be sounded as a prelude to the future redemption and the coming of the Messiah. One must ask why shofar must introduce the redemption. In addition, how does this fit with the previous functions and themes of shofar?

Lets start with the beginning of the blessing. As we mentioned above, the first three verses quoted show that shofar took part in producing a state of fear in the people at Sinai. The shofar produces a blasting, thunderous noise that can scare a person, making him feel insecure about the future. This is really the meaning of fear, to feel insecure and unsure about what will happen next. Apparently, this state of insecurity was integral to the event at Sinai, but we need to understand why.

A common notion in the world is that a ‘religious’ or ‘spiritual’ experience is one of feeling close to G-d. The person feels some sense of security in what he views as a personal encounter with Him. Often we may hear people speak of how they feel G-d is with them, or that they feel safe with G-d. The common religious man feels that G-d is with him in everything he does and because of that he is not worried about his future.

The Torah, with the description of the event of Sinai, teaches us that such a notion is impossible. Sinai was the ultimate ‘experience with G-d’ where G-d revealed Himself and communicated directly with man. If any religious experience could be imagined, this was it. Yet, the Torah emphasizes that throughout the event, man felt scared and distant from G-d. Why? Because in Judaism, an encounter with G-d is an opportunity to gain insight into the world and G-d’s Wisdom that otherwise would not be known to man. The goal of Sinai wasn’t for man to ‘experience G-d’; it was for man to gain knowledge of G-d and the correct way of life in this world. However, in gaining such knowledge and perceiving G-d, His Greatness and Wisdom must naturally overawe man. As King David says in Psalms (8:5), “What is man that You remember him?” When man gains insight into the existence of G-d, he must be overawed by how Great this Existence is and how removed He is from ourselves. The encounter with G-d and gain in knowledge was not an ends to itself, which provided man with a sense of emotional security and comfort; it could only allow for a feeling of insecurity that

(continued on next page)

(Shofaros continued from page 4)

Rosh Hashannah

result from the awareness of his own limited and insignificant existence relative to this Perfect Existence. (At Sinai, G-d did give the Jewish nation a means to achieve true security, that of living in line with G-d's Will and relating to his Divine Providence on this world. As the verse in Psalms says, "Blessed is the man that takes security in G-d"; our knowledge of G-d is our only source of security.)

With this perspective, we may now return to our original questions. At Sinai, there was a danger that man could mistake the experience for a reason to have an emotional sense of security and not have to worry about himself. Man could falsely attribute this 'close encounter' with G-d to a sense of self-worth, so that he feels special and unique in the world because 'G-d is with him'. The shofar was the response to this danger; it created a sense of fear and insecurity, showing that this encounter with G-d, in its own right, doesn't provide any sense of security for man. It was an experience that was awesome and humiliating, making man feel insignificant and distant from this Ultimate Existence, so that he must feel insecure about himself. When man was confronted with the reality of G-d, the only Real and Independent Existence, there was no room for an emotional security that stems from an over-estimation of man's own value, since.

Now we can see why the shofar was used as an instrument to praise G-d. In Judaism, praise of G-d doesn't stem from a feeling of closeness with G-d or positive knowledge of G-d. It's the opposite—we recognize that man's praise of G-d falls way short of the Infinite Greatness of G-d due to man's limited understanding of G-d. As the verse in Nechemiah (9:5) says "And He is Above all blessing and praise." We praise G-d only because we recognize Him as deserving of all praise but not because the praise contains an accurate description of G-d. In every expression of praise towards G-d, we recognize this distance between man and G-d and how G-d is so great that man is nothing relative to Him. This is why Shofar is used as an instrument of praise; by using an instrument that causes fear and insecurity, we express how part and parcel of our praise of G-d is that we are distant from Him and are overawed by His Existence, so that we must feel insecure about our own self-worth when we talk of His Existence. (See the commentary of the Malbim, on the verse from Psalms 150:3 for support of this idea).

We are now in a position to explain why shofar will be used a prelude to the coming of the future redemption. When we look at the common notion of redemption and the coming of the Messiah, we find that most people look

at this as a time in which people will have physical and emotional security. To most, it's a time of 'no worries' where man will be able to exist with all his needs provided for him. He will be able to just sit back and relax, without a worry for what the future will bring. The Torah teaches just the opposite; the only goal and benefit of the time of redemption and the coming of the Messiah is that man will be able to gain knowledge of G-d. The Rambam in Hilchos Melachim (Chapter 12 Law 4) explains that the sages and prophets of the Jewish people desired the days of Messiah, not for its physical and emotional security per se, but for the ability they will have to be concerned only with the Torah and its wisdom and the pursuit of existence in the world to come. In Judaism, redemption is a time where recognition and knowledge of G-d will be disseminated throughout the world and all will gain insight in His Wisdom. Now we see why shofar is appropriate before the redemption—the correct state of mind in entering the time of the redemption is not one of looking towards emotional security but rather insecurity and fear about seeing the true value of one's personal existence. At this time, mankind will be overawed by new knowledge of a Being and Greater Existence of which previously he had no knowledge. As a result, man will see that his existence is insignificant relative to that of G-d. The goal of this new period in mankind is not for man to feel comfortable with his own existence but rather to see that his own physical existence is worthless if not for his pursuit of knowledge of G-d, which the redemption will give him the optimal opportunity to do. This is what the Shofar teaches us as an introduction to the redemption. It expresses the idea of the proper perspective of this new era in time, namely that man will gain knowledge that will make him feel insecure with regards to his own personal existence.

With this concept of Shofar, we can see why Chazal, our sages, put it in the tefila. The mitzvah of Shofar on Rosh Hashana expresses an idea that is essential on this Day of Judgment. Chazal, in putting Shofaros into the tefila, are teaching us that man must reflect on where he stands in the world; not in the physical world but in the 'real' world, that of the metaphysical and philosophical world which contains the true ideas. The Shofar teaches us that as man stands before G-d to be judged, man must acknowledge that relative to G-d, man is small and must feel insecure about himself. It is only through pursuing G-d and His Wisdom that man can give his soul significance and in that manner warrant a favorable verdict that will allow him to continue this pursuit. ■

Funding for small to medium sized, private or public companies.

**Private Transactions
Reverse Mergers
Block Trades
Convertibles
Stockloans
Shells
Pipes
IPOs**

Salamon Brothers

516.371.9440

salamon.brothers@verizon.net

(Shofar continued from page 1)

Rosh Hashannah

individual to be motivated to such a large degree by the simple voice of the Shofar. When one hears the Shofar it should prompt him to do teshuva. A total overhaul of the human personality is summoned by the Kol Shofar. One's entire approach to life has to be changed. Maimonides is not referring to teshuva – repentance – from a specific sin, but rather, a teshuva, which transforms the entire character of the sinner. How does the sound of the Shofar awaken a person to do teshuva? What is so unique about the Kol Shofar that can cause a person to redirect his life's energies and change?

It is apparent that the Kol Shofar must be related to a deep idea, which reflects upon human nature and stimulates one to change the focus of his life. The obvious question is what is this idea and how is it so compelling to evoke such a dramatic response. What is the philosophical principle that Maimonides alludes to?

The sanctity of the day of Rosh Hashana is described in the Torah as "Yom Teruah", a day of blasts. The Torah is very sparse in its description of the Kedushas Hayom, the sanctity of the day, other than saying it is a Yom Teruah. Why is the Torah so concise when describing the character of this day as opposed to Yom Kippur, where the Torah elaborates the sanctity of the day as a day of affliction? It is evident that these two words "Yom Teruah" must encapsulate the entire character of the day. This also reinforces the concept that the Kol Shofar strikes at the very heart of man, his very nature. The sanctity of the day as a Yom Teruah must embody this concept. How does the mechanical sound of a Shofar express the Kedushas Hayom?

Onkelos translates Teruah as a "yevava", weeping. The Yom Teruah is a yom yevava, a day of weeping. The Gemara teaches us that the yevava of the Teruah is expressed by the cry of the mother of Sisra. Sisra was a great warrior and waged many successful battles. His mother always anxiously awaited his return and celebrated his triumphs. However, at the time he was eventually defeated, she was looking out the window, anxiously awaiting his arrival as in past battles. As time transpired she started to realize that he was not returning and started to howl. Her crying is described as a yevava. It is that crying that the Kol Shofar replicates. What was so unique about her crying and why does the Gemara cite it as a paradigm for the Kol Shofar?

The Torah describes the Kol Teruah as the sound blown by the trumpets when the Bnei Yisrael moved their camp while traveling in the wilderness to the holy land. When God commanded Moshe to inform Klal Yisrael that it was time to embark, the sound of the Teruah summoned their departure. Onkelos again translates Teruah as a yevava, a cry. Rashi in his commentary states there were three factors that

were needed before the camp embarked: the word of God, Moshe's instruction and the Teruah. The traveling of the camp was more than just a practical phenomenon. It symbolized that the entire destiny of Klal Yisrael – the nation of Israel – was in the hands of God. They were in the wilderness and needed the providence and direction from God in order to survive. They

were helpless and vulnerable and their destiny was determined by the system the Torah sets out for their embarking. Three essential components dictated their movements. It had to be the word of God as transmitted by Moshe and summoned by the sound of the Teruah. Thus, the Teruah is not just significant on Rosh Hashana, but it also

(continued on next page)

- Corporate Identity • Website Design
- Marketing • Advertising • Fund Raising
- Package Design • Presentations
- Flash Animations • Business Plans

516.569.8888 info@NYDesign.com

Where Good Design is Smart Business

(Shofar continued from page 6)

Rosh Hashannah



played a role in the destiny of the nation as reflected in the wilderness. It is interesting to note that the destiny of man cannot be determined by the word of God alone. After the giving of the Torah at Sinai, we require the interpretation of the Oral Tradition by Moshe, our teacher. Without the Torah a person will certainly go astray. A person needs God to direct his destiny but he also needs the teachings of the Torah. Because of man's limitations God alone is not enough; he needs the guidance of the Torah. God does not function alone because the gap between God and man is great. Man, on his own, cannot scale the chasm that exists between him and his Creator. He needs the prophet; he requires the teachings of Moshe to assist him. If he endeavors to close this gap on his own he will undoubtedly fall prey to the philosophy of the idolaters. This failure is exemplified by every organized religion that attempts to close the gap between man and the Almighty. They create their

own false and corrupt systems, which cater to their emotional needs and desires. The third element required in the camps' movements were the sound of the Teruah. The sound of the Shofar is essential to shape the destiny of Klal Yisrael. Again we see that the Kol Shofar is not merely a mechanical sound but contains a vital message.

The sound of the Shofar is unique. It is a yevava, a cry. What is this cry? It is the inherent cry of every human that is part of his nature. It is the proclivity of man to cry, a cry of his state of depression. Why is man depressed? The Gemara in Nazir 3b tells of the story of a particular Nazirite about whom Rabbi Shimon Hatzadik commented. He said,

"I never ate the guilt offering of a defiled Nazirite except once. There was a handsome lad from the south who had beautiful eyes and wonderful locks shaped into curls. This lad shaved his head prompting me to question his actions. The lad responded that he was a shepherd and would gaze at his appearance in the well as

he drew water for his flock. The lad said, 'Then I saw my evil inclination was overwhelming me and driving me from this world. I said to it, 'wretched one why are you arrogant in a world that is not yours...in the end you will be just maggots and worms'. The lad thereby said that he would shear his locks for the glory of God. Rabbi Shimon upon hearing the lads response kissed him upon his head and said there shall be more Nazirites in Israel like you.'"

The Nazirite was insightful in recognizing that this is a world that is not his. This story personifies man's constant struggle with his yetzer hara, his evil inclination. This lad recognized that man is not in control. The life of instinctual desires and pleasures as proposed by the yetzer hara, only makes sense if man is in control. Instinctual pleasures cannot bring happiness in a world that is not man's. This world is God's world and is governed by the will of the Creator. The lures of the world of instinctual pleasures, fueled by the powers of one's fantasy, is shattered when man

comes to the recognition that this world is not his. Man's existence in this world is tenuous and transitory at best, and reality belies the illusion of the world of the physical. This perceptive lad recognized that this is not man's world. Man is but a resident for a short duration. Man cannot control reality, but rather, he must conform to reality and the will of the Creator. Upon such recognition, man can cling to reality by embracing the Source of reality, and his soul can partake of an eternal existence.

The universal cry of mankind is the recognition that man is really not in control. Loss of control is a powerful psychological blow. Man desires to be powerful. The cry embedded in the human soul is that man is not in control and in reality, he is powerless. This world is not man's. He is totally vulnerable and at any moment he could be gone.

The mother of Sisra cried upon the recognition that he was vulnerable. The fantasy that he was invincible was shattered and she cried repeatedly. She cried the cry that exists within every created being. This world is not man's world. It is an "olam she-aino shelo", a world that belongs not to him.

The Torah chose the mechanical cry of the Shofar to convey that our destiny is in the hands of our Creator. This world is not our world that we can control. On Rosh Hashana it is a day of Teruah, a day where man cries and acknowledges that this is not his world. This recognition alone is insufficient: it must be accompanied by "Malchus Hashem", God's Kingship. This is the ultimate realization that this world is merely a reflection of God's will and God is the king. His royalty is proclaimed by mankind and is manifest by observing His creations. On Rosh Hashana Klal Yisrael blows the Teruah and proclaims the sovereignty of the Almighty. We are not depressed by the eternal cry of mankind, that this is not his world. We do not create man made religions to pacify our fears and allow us to deceive ourselves by continuing to live life based upon the false world of the instinctual pleasures. We recognize that this world is not man's. Our response is to proclaim the sovereignty of our Creator and cling to the source of reality. We recognize that our destiny is in God's hands and we live our lives as mandated by the teachings of his Torah. When we complete the initial set of our blowing, we recite a verse from Psalms, "Fortunate are the people that know the Teruah, Hashem in the light of your presence we shall walk." This obviously does not mean that we know 'how' to blow the Shofar. We are fortunate that we understand the 'significance' of the sound of the Shofar. Our response is that we follow the light of God's presence and are blessed that we can live our lives based upon true reality, as expressed in the Kol Shofar. ■

(Needs continued from page 1)

Perfection

for he has many reminders. And they, [Tefillin, Tzitzis, and Mezuzah] they are the angels that will save him from sin, as it states, 'God encamps His angels around His fearers and saves them'[2]. Blessed is God who assists us.'

Maimonides exposes the cause of man's sin: he assumes he is immortal, as he writes, "he will awaken from his slumber and his errors due to the futilities of temporal life." Man thinks otherwise, that 'his' life will never end, and based on this fallacy, man invests his energies in his Earthly stay, not realizing he will leave all behind. Therefore, Maimonides wishes to benefit his readers by writing, "And he will know that there is nothing that stands for all eternity, except the knowledge of the Rock of the World". God alone is eternal, while human life is temporal. When man accepts this reality, he will remove his energies from temporal futilities, and "he will immediately return to his senses and travel upright". I believe this is the precise reason why God's punishment to Adam and Eve was death. Initially, they were not to die, but after they displayed an overestimation of the physical by indulging in that fruit, God's correction was to make them mortal. This rude awakening was the perfect response to remove their energies from Earthly vices. Had they lived correctly, according to God's command not to eat of that fruit, there would have been no need to remove them from the Earth. But with abuse of the Earth, came the need to remove them from it. Tefillin, Tzitzis and Mezuzah surround us always, and they too function to remind us constantly of God.

But what strikes us, is the quote from Psalms, and Maimonides' concluding words, "God encamps His angels around His fearers and saves them." Blessed is God who assists us." This quote from Psalms refers to when God had sent an angel to save King David from the evil servants of Achish. How does that angel – an external force of salvation – equate to the angels mentioned herein, namely Tefillin, Tzitzis and Mezuzah? These latter "angels" are not sudden forces, but they are reminders, with which man must work, and together man is saved from sin. The quoted verse seems inapplicable to Tefillin, Tzitzis and Mezuzah. Why then did Maimonides use this specific verse?

Rabbi Reuven Mann suggested that both cases were generated by God's providence. Therefore, Maimonides rightly quoted that verse. Just as God intervened to save King David with an angel, so too He intervened (at Sinai) when He gave us these mitzvahs of Tefillin, Tzitzis and Mezuzah. These mitzvahs are in fact "angels" in the sense that they are truly creations of God for the purpose of saving man. It matters none whether man's danger is external, as in King David's case; or if man's danger is internal, as in the case of Tefillin, Tzitzis and Mezuzah which attempt to save men from his own

emotions. This explanation now brings us to a new understanding of our human condition...

If man is in need of these mitzvahs, then we are being taught that man is not independent, even though he possesses free will. While it is true that we have full control to decide whether or not to sin, or to repent, we cannot do so alone, and require Divine assistance. This may sound like a lack of free will, but it is not. For example, a person may have the free will to lift a weight, but if it is too heavy, he cannot, and requires assistance. So too in regards to repentance: man may wish to repent, but he may not have the opportunity to recall his sin; he may not have the strength before Yom Kippur to introspect far enough to uncover his destructive emotions; he may not meet a person who he wronged, so that he might be reminded his of his sin, and so on. There are a myriad of factors at play that lead to our successes and failures, and most are not in our control, simply because there is only so much we may focus on, on any given day. The Talmud also teaches, "One who comes to purify himself 90% sin is assisted." We learn that assistance is needed.

This concept of man's dependency is based on a Torah verse, "And God your God will circumcise your hearts and the hearts of your seed, to love God your God with all your heart and with all your soul, for the sake of your lives." (Deut. 30:6) This is stated in connection with God's ultimate act of changing our very selves in the messianic era. At that time, as Ramban continues, and as stated in the Prophets, God will cut a new treaty, give us a "new heart". Man is dependent on God, even for our ultimate state of Earthly existence.

In his formulation of Teshuva[3] – Repentance – Maimonides states that one must commence with the words "Please God, I have sinned..." A Rabbi once taught that this is because there are so many particulars in his life; man must beseech God to arrange those particulars and events, which allow his improvement.

This also explains why Maimonides concludes this law above with the words "Blessed is God who assists us." Maimonides does not end other sections with these words, precisely because he is underscoring the essential feature in man's repentance and restraint from sin: man requires assistance. As my friend Howard quoting Rabbi Ruben Gober stated, we reiterate this concept during this time of repentance when we recite the Avinu Malkanu: "Our Father our King, return us in a complete repentance before You". We ask God to assist us in our repentance. Appropriately, Maimonides refers to Tefillin, Tzitzis and Mezuzah as "angels", since an angel is a force external to man, which assists man in ways he cannot assist himself. Left up to natural law, man will destroy himself, as seen in Adam and Eve's case. Without God intervening, they would have succumbed to the power of lusts, permanently ensnared. Mortality addressed this overestimation

of Earthly pleasures. This theme is broad...but it becomes more broad...

Not only do Tefillin, Tzitzis and Mezuzah function to guard us, but also all Mitzvahs do. Meaning, the entire Torah is proof of man's dependent nature. The Talmud states that "man is a sick being, and Torah is the bandage". The Talmud also states, "God looked at the Torah, and created the world". This means that Torah is so indispensable to mankind, it 'preceded' man. And the very first event subsequent to God's creation of man was His command to Adam, teaching that man cannot exist even temporarily without direction. And God tells us "Not on bread alone does man survive, but on all that comes from God's mouth does man survive"[4].

This theme of human dependence permeates all areas of life and Torah. But the most primary lesson is the very fact that we are created beings. This is dependence par excellence, and the theme of Rosh Hashannah and Yom Kippur when we recite such poems describing how we are but "clay in the hand of the Molder", and other similar poems.

From our creation, to our human design and our manner of living, God designed man with numerous reminders of His existence, through making us dependent beings. We require air, food, clothing, shelter, friends, wealth, health, and a myriad of other physical, psychological and philosophical necessities. It is only through the temporal futilities as stated by Maimonides, that we err, and become distracted from this ultimate reality.

We are thankful to God for His constant and ever-present reminders of His existence, and His position in the universe, via Tefillin, Tzitzis and Mezuzah.

We should not avoid such a reality: firstly, because it is true! Nor shall we avoid it because it strikes at the core of our sense of accomplishments. Rather, we should align our thinking with the attitude of enjoying what is real. Avoiding reality only leads to frustration, since we meet with reality at every turn. But if we can abandon our subjective agenda, and simply consider the grand plan in which we find ourselves...we are designed as well to find the deepest satisfaction in this truth.

This Rosh Hashannah, consider the Sages' crafted prayers and blessings. Read them slowly. Thankful are we to still be living, that we have yet another Rosh Hashannah in which we may arrive at a deeper understanding and appreciation for why we are alive, and how we can make the most of our lives, living with the pinnacle of enjoyment in the realization of Torah truths.

In summary, what does man need? The answer: everything!

A happy Rosh Hashannah to all! ■

[1] Laws of Mezuzah, 6:13

[2] Psalms, 34:8

[3] Laws of Repentance, 1:1

[4] Deut. 8:3

Letters



Letters

from our

READERS



Mesora invites your questions, letters in response to articles, your own thoughts, or your suggestions for the JewishTimes.

"The only poor question is the one not asked."

Email us: letters@mesora.org

Afflictions?

Chaim: Dear Rabbi Moshe-Ben Chaim, in reference to Chapter 10 of Rabbi Samson Raphael Hirsch's "HOREB", Trust in God: "To those who are capable of improvement, God gives suffering in order that they may improve themselves, and misfortune is their greatest good fortune." He continues, "Give thanks for our sufferings". I am constantly trying to improve, and have extra help from my wife who is a "Tzadekas", who daily shows

me through her example how to get to the next madraga (level). My wife has been afflicted with aging health problems. Guess who is driving 2 times a week to Manhattan? Guess who is trying to find a parking spot in the Upper East Side. In order to be considerate of me, she squeezes three doctor appointments into one trip. She really loves me, and tries to minimize the number of trips. I truly love my wife, and am concerned for her, and pray every day for her ailments to be gone. According to Rabbi Hirsch, I'm supposed to be happy for her sufferings. Am I to give thanks for her suffering? Through her suffering, I am suffering. Am I to give thanks for my suffering too? I cannot reconcile these concepts with logic. Please explain. Did I misunderstand Rabbi Hirsch?

Rabbi Moshe Ben-Chaim: As Maimonides states, afflictions have three sources: natural, social, and self-inflicted. Of course, God can administer the first two as a means of directing a worthy individual towards character traits requiring improvement and perfection. And the Talmud teaches that when sick, one should consult a wise person so as to learn of their poor character, and improve. But without an overt miracle, we do not know when God afflicts us, so we consider that possibility as real, and we reflect. Sometimes we abuse our bodies and this is why we fall ill. In this case, it is not a punishment, but it is yet God's natural design to alert us to such bodily abuse. Sometimes our illnesses come with age, and again, this is God's design to remove our energies from the physical world, as we approach our afterlife. And sometimes, the feelings we have of being afflicted have to do with our perspective. We may feel inconvenienced and thus, "afflicted", but isn't that worth the health of a dear one? Perhaps with improved perspectives, we will not view inconveniences as afflictions, and we will aspire for when we can assist others.

I understand and truly identify with you. Even with a correct outlook as you have, at times, it is truly burdensome. But if the tables were turned, would you feel that way? That is always a helpful consideration. "Do unto others as you would have them to you." Perhaps too there are others who can lend a hand and lighten your load? ■

Too Severe?

Heshy: What is the gravity of Ammon and Moab, that God prohibits their conversion to Judaism...forever?

Rabbi Moshe Ben-Chaim: Yes, God eternally prohibits a Moabite or Ammonite male from converting to Judaism. What was their offense that warrants such a grave response? The Torah writes as follows:

"There shall not enter an Ammonite or Moabite into the congregation of God, even to the tenth generation they shall not enter God's congregation, eternally. An account that they did not prepare for you bread and water on the path when you exited Egypt, and [on account] that they hired for you Bilaam, from Pethor Aram on the Euphrates to curse you."

We must ask why God did not also prohibit converts from Edom, who also prevented Israel from traversing their land[1], and who also did not provide bread and water to the Jews' upon their exodus. Edom's sin is apparently identical to the sin of Ammon and Moab. Ramban answers this question.[2]

Ramban explains that Ammon and Moab were Lot's sons, and Lot was Abraham's nephew. Lot was spared from death due to Abraham's merit, as God sent His angels to save Lot from the destruction of Sodom. As such, Ammon and Moab, the sons of Lot, became specially obligated to recognize Abraham and his descendants, since their very lives were directly due to Abraham. Now, as these two nations refused entry and provisions to Abraham's descendants after they left Egypt who they should have recognized more than any other nation, and as they desired to curse his descendants, they were singled out from others like Edom, who transgressed similarly. This explains why only Ammon and Moab were punished, but it does not explain the gravity of their prohibition from conversion to Judaism, and also, that this prohibition is eternal. I wish to suggest the following.

Prohibition from conversion indicates a sin on a "national" level, since conversion, by definition, is from one nation, to another. Ammon and Moab were thereby sentenced on a national level, never to convert to Judaism...measure for measure. This explains the 'nature' of their punishment, but not the 'duration'. Simultaneous with their withholding food and water and their curse, they wished to attack the Jews physically, and spiritually, respectively. This would result in the Jews' extinction, both physically and spiritually. This is an eternal result. As such, Ammon and Moab were refused entry to the nation of Israel, eternally.

So their sin of not recognizing Abraham's descendants resulted in a national prohibition

(continued on next page)

(continued from page 9)

Letters

on conversions, and the result of their sin, which would have had eternal repercussions, demanded that their punishment extend eternally.

Heshy: How is that a punishment/ consequence? What is so severe about a prohibition to convert to Judaism? It seems like we should treat them like another nation; the only difference being they may not convert. It is not like they are harmed in any way.

Rabbi Moshe Ben-Chaim: The prohibition to convert is not to harm the Ammonites and Moabites, but to call to mind the gravity of their ancestors' sins who violated God's will that Israel is favored. And if they choose, they may follow Noachide law and even more, not losing a chance at their own perfection. God does not place a person on Earth without affording each person an opportunity to live by God's words. So like any other gentile, Ammonites and Moabites may keep most of the Torah, even without converting. Noachide law is a minimum that must be observed, not a maximum. ■

Permission vs. Validation

Reader: Dear Editor; While I am not personally a fan of segulas, particularly when done "blindly", I find Rabbi Ben-Chaim's recent articles on segulas very disturbing, not in its presentation of his philosophy against segulas, but in its attempt to invalidate any other philosophy in this regard. I write this in the spirit of "limud zechut" (finding merit in others) and "shiv'im panim le'Torah", there are many facets to Torah.

Regarding the sources brought to show that all segulas are sorcery: the articles quote Maimonides' ruling that "one who whispers over a wound" is prohibited as sorcery. However, the Shulchan Aruch, when citing this law in Yoreh Deah 179:8-9, limits the prohibition to a sick person, but says that in matters of life and death it is permitted, and also when used to protect a well person against harm, it is permitted. The validity of using these practices in matters of life and death makes it clear that the Shulchan Aruch does not question their effectiveness. Rather, the practice is prohibited in the case of a sick person regardless of its effectiveness.

Rabbi Moshe Ben-Chaim: While I appreciate your admirable intent to find good in other philosophies, this intent must not blind us from truths.



You must ask yourself this question: why should a segula be effective for a dying person, but not for a sick person? If a segula works, then it works. If it doesn't work, then it doesn't. Your suggestion that segulas work intermittently admits of a contradiction, and we know the Torah does not contradict itself. Therefore, based on this inconsistent 'permission' – not validation – of segulas, reason forces us to seek a response other than your suggestion, that this permission proves the effectiveness of segulas.

In truth, permission does not equate to validation of effectiveness as you suggest. If you recall, when at war, a gentile woman normally prohibited in marriage, is 'allowed'. Of course, it is preferable that one, who can, restrains himself from taking advantage of such permission. Rashi explains this temporary permission is because the Torah does not forbid that which man cannot control. The Torah recognizes a few cases where man's emotions are triggered, to the point that a prohibition is futile, and therefore, the command is suspended. This in no way condones this rarely permitted act of marrying a gentile, but merely indicates man's feeble nature, and inability to cope with certain, few circumstances. As a Rabbi explained: in war, man's triumph over his enemy escalates his ego, to the point, that he will express this victorious sensation over a conquered, subservient gentile woman. The feeling of triumph does not quell quickly, it seeks further expression, and cannot be controlled. Therefore, the Torah does not prohibit a gentile woman, in this case. The same I believe is the case when

one's relative or child is at risk of life: one panics, and the Torah suspended the prohibition until he returns to his senses. He is "permitted" to recite verses, only in this case. But such permission does not mean the incantations are effective. They are not. They cannot effect any change, since there is no causal relationship between words, and bodily well-being. In his conclusion to his laws of sorcery, Maimonides writes this:

"And these things [listed herein] are all fallacy and lies. They are what the original star worshippers misled the gentile nations to accustom themselves after them. And it is not fitting that Israel, who are very wise, be drawn after these futilities, and they shall [also] not assume they afford any help...But wise people, with complete knowledge know with clear proofs that all these matters prohibited by Torah, are not wise matters, but they are emptiness and futile...and because of this, the Torah prohibited them." (Paraphrased, ibid, 11:16)"

Reader: The Shach also points out that saying verses to protect a healthy person is no different from saying Shema before bed.

Rabbi Moshe Ben-Chaim: This act of study to shield one from future mishaps is permissible, provided one is not ill. The Shema endorses one's good acts as a means of securing future reward for such meritorious acts...but this is a general promise of success...no specific bodily healing is mentioned. But to suggest Torah verses cure existing illnesses is to suggest a causal relationship in specific that is baseless.

Reader: Regarding the claim that there are no sources supporting use of segulas: Shulchan Aruch Yoreh Deah 179:12 and 16 permit, in some circumstances, the use of Kemyot (amulets with Divine Names, but not with verses) and enlisting help of demons (to find stolen objects, not for health). While each is restricted, the permission to use each in certain circumstances indicates the Shulchan Aruch's belief in their effectiveness despite their sometimes being prohibited.

Rabbi Moshe Ben-Chaim: Again, permission in rare cases must not be construed as validation of any assumed effects. And as we stated, the Rabbis explained "demons" as "imaginary people". The Talmud states that demons are "encountered" only when man is isolated. The examples given are mountain-tops, deserts, caves, and at night, when others are not around. In all these cases, the Talmud

(continued on next page)

(continued from page 10)

Letters

states one must not give greetings to them. This is because talking to one's imagination elevates that fantasy, to reality, when the reality is false: "Midvar Shekker Tirschak", "From a lie, distance yourself"[3]. Solitary confinement is the worst punishment in prison. Why? Because man is a social being, and requires company over all other psychological needs. When alone for too long, man imagines he sees others, as a means of comforting his severe loneliness. However, it appears the reason why one may inquire from a demon about a lost object, may be akin to a panicked state when one's loved one is at risk of death. Some people love their money more than their lives, so the Rabbis again could not prohibit one from talking to imaginary forces when one cannot adhere to such a command, due to his severe trepidation.

Reader: For sources earlier than the Shulchan Aruch, one currently practiced segula, wearing a ruby to prevent miscarriages, is mentioned by Rabbeinu Bechaya in his commentary on Exodus 28:15, where he connects the segula to his understanding of the ruby's significance in the Priest's garments.

Rabbi Moshe Ben-Chaim: Perhaps some earlier scientific facts became exposed as falsehood. Would you continue to accept those facts, just because a Rabbi years ago did so? Better yet, if the Rabbis said to eat a certain food, now proved cancerous, would you eat it? Or shall we do as the Rabbis did in the Talmud who admitted to the Greeks of their inferior knowledge in certain areas? Of course, when new facts unveil fallacy in previously held views, we abandon falsehood in place of fact. Rubies have no effect on miscarriages, certainly if not ingested. And be mindful, this is not an area of Jewish law, but of philosophy, where there are no mandatory "rulings".

Reader: Regarding the claim that belief in segulas contradicts the principle of Reward and Punishment: Segulas no more contradict Reward and Punishment than prayer, or that specific mitzvot are "ma'avirin et ro'ah ha'gzeira", remove the evil decree of our punishments, which is true. There is no philosophical problem with saying that someone who uses a segula will receive reward for the belief in Hashem that is implied by his or her use of the Segulah.

Rabbi Moshe Ben-Chaim: You make a mistake here. Prayer is an activity where one reviews his life, determines what will assist his Torah lifestyle, and requests God to assist him. This activity improves the person, as he reflects, changes his ways, and is therefore worthy of God's

intervention. But what has a person done to his character when carrying an amulet? He has done nothing to gain God's mercy. Your equation is false.

Reader: There is also no problem philosophically in saying that segulas are physical acts that will lead someone to particular beliefs, such as opening the ark leading someone to think about the sanctity of things being taken out, which indirectly lead to their effectiveness as reward.

Rabbi Moshe Ben-Chaim: But God commanded us not to add to His Torah. Had God warranted this activity, He would have commanded it. Since He did not, it can only damage us, for God knows all that we need. Addition to or subtraction from Torah destroys Torah, and our lives. Furthermore, this is a violation of a Torah law. ■

[1] Num. 20:20

[2] Deut. 23:5

[3] Exod. 23:7

5767 MESORA & JewishTimes 2006

ROSH
HASHANNAH

Mesora wishes all of our readers a very happy and healthy Rosh Hashannah!

We hope you have enjoyed another year of the JewishTimes, and we thank you for participating in our campaigns assisting Israel and other causes. This year, our readership has doubled. And with over half a million visits to our website, we are truly reaching many deeply appreciative people worldwide as our "Letters" page shows.



From teens to grandparents – from New York to Israel, Mesora's free website and JewishTimes improves Jewish life of all ages worldwide. We have posted 100s of new articles, 40 issues of the JewishTimes, responses to readers' important questions, audio classes, and live, interactive lectures attended globally...all free.

As we enter this New Year, we ask you to join in the Mitzvah of Jewish outreach. May your donations contribute to your success, and may you all be written and sealed for life, health and prosperity. *Thank you*

Donate by regular mail:

Mesora of NY, Inc.
553 Central Ave. #19A
Cedarhurst, NY 11516

Donate securely online:

www.Mesora.org/Donate

Advertising

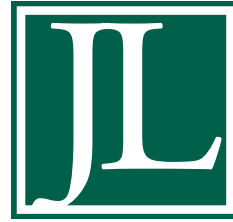


Speak to a designer
1.888.523.1999

The finest in handcrafted and completely custom antique lighting reproductions.



Mention this ad and save an additional 10%
www.customlightingfixtures.com



Ph: 516.792.0200

Fx: 516.792.9503

JL@JLichter.com

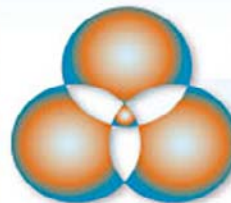
Law Office of Joseph E. Lichter

Real Estate Closings Contracts
Leases Wills Estate Planning

Let Us Brighten Your Smile!



Join our dental family
and we will treat you with
an **UNEXPECTED** difference
in **AFFORDABLE** dental care.



**Tri Boro
DENTAL**

Heshy Roth, DDS & Associates

Located in Far Rockaway, NY – Also serving the Five Towns

Call For Your Convenient Appointment!

718-327-7000

SE HABLA ESPANOL

Manage Your Finances Wisely:

- Understand & control finances.
- Invest for your child's education.
- Create emergency funds.
- Plan for your child's wedding.
- Build a diversified portfolio.
- Make a budget and stick to it.

Everyone dreams of the day they will retire. Make sure you are financially ready for those golden years. We provide comprehensive assistance. Or, if you are self directed, we can simply look over your shoulder to make sure you are on the right path. Contact us today: arif@fortunefinancialadvisors.com

FortuneFinancialAdvisors 718-327-8294

HomeTech

All Home Improvements / Metro NY & LI

Pressure Cleaning, Staining, and Sealing of
Decks, Concrete, Siding and Brick
Deck Construction / Repair / Brick, Trim
Tile Work / Painting

WEB: NYDesign.com/HomeTech
Email: HomeTech@NYDesign.com

516.668.3224