

TUNING IN

The ימים נוראים are soon to come. We labor in preparation to stand in awe before our Creator, coronating Hashem's kingdom on Rosh HaShanah, and achieving atonement on Yom Kippur. These awesome days are laden with lessons and impressions to be learned. Let us focus on one central idea, a notion to assist in making our עבודה more meaningful.

The Rambam tells us in regard to the Mitzvah of תקיעת שופר: "Although the Mitzvah is a גזירת הכתוב, a divine decree (those we must fulfill without reasoning or explanation), nonetheless, רמז" "רמז, יש בדבר", the Shofar contains within it an allusion. It hints to Man: 'Wake up and do Teshuva... Do not slumber in

your physical, worldly pursuits... listen to your Neshama... return to Hashem and be enlightened".

It is fascinating to observe how Rambam does not bring such 'allusions' regarding other Mitzvos, certainly not ones that are גזירת הכתוב; delineated Torah decrees. Why then, does he feel it appropriate to bring hints and suggestions in regard to Shofar? Furthermore, if these Shofar messages are so critical to the Rosh HaShanah experience, why not have the Rabbi of each synagogue espouse them clearly, for everyone to understand.

The Gemarah in מסכת חגיגה (הב) tells of two men who worked in a royal court.

One was capable of understanding the "language of hint", while the other only pretended to have this ability. One time the king investigated and found the latter fellow to be incompetent in this regard. The king commanded that this fellow be killed immediately, because "a fellow that cannot understand a hint cannot stand in the presence of a king".

This idea can be understood as follows. The essence of serving in the proximity of a king is the subservience to the king's will; understanding the king's desires without the king having to verbally express them. The genuine servant so nullifies his own wishes and selfish thoughts until he lives in total harmony with the wishes, even unspoken, of his master the king.

The primary עבודה of Rosh HaShanah is for us to be ממליך הקב"ה on ourselves, as well as upon all of creation. As עבדי ה', subjects of the King, we must learn the unspoken language of our King and His court. We cannot expect the message of the Shofar to be spelled out clearly, in spoken terms. To genuinely accept Hashem's sovereignty means we must learn to 'get the hint', the רמז, to be in tune with רצון השם until we perceive the alluding messages of the King and His Shofar blasts.

The Shofar itself is an instrument assisting us to 'tune in' to the frequency of Heaven, aligning our hearts and minds to divine 'wavelengths', enabling us to comprehend the myriads of constant messages that Hashem sends our way. Through effective preparation to hear the קול שופר, we sharpen our intuitive perception to hear the heavenly communicate beamed to our Neshamos, becoming even better עבדים למלכות שמים.

כתיבה וחתימה טובה,

א גוט געבענשט יאר,

Rabbi Tzvi Fener



DRIVING AND PARKINSONS

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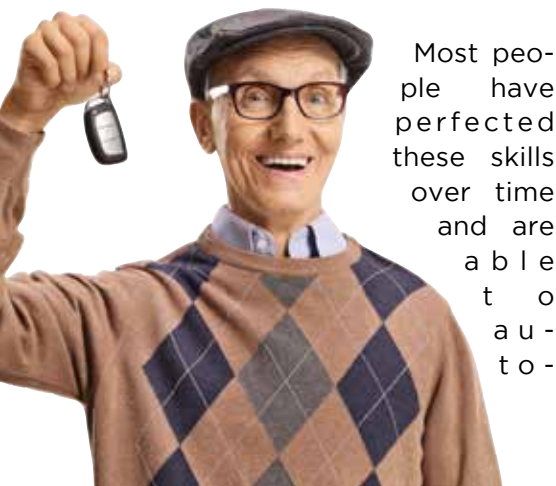
Driving a car is a powerful symbol of independence that is closely to a person's self-esteem. Driving is a practical skill that allows us to get to and from work and is necessary to transport children and grandchildren. It can also allow us to visit friends and engage in other activities on our own time.

While the symptoms of Parkinson's disease (PD) and the side effects of its medications may affect a person's driving ability, the diagnosis alone does not mean the person with PD needs to stop driving immediately. Many people with PD continue to drive safely long after their diagnosis. The question of driving depends on specific symptoms, along with other changes that may come with aging.

The Impact of PD on Driving Skills

Driving is a complex task that can be impacted by other things going on, such as our physical, mental or emotional state. It requires:

- Physical strength
- Visuospatial processing, or the ability to judge space between cars
- Agility
- Good reaction times and reflexes
- Good hearing and eyesight
- Ability to keep track of multiple things at once



Most people have perfected these skills over time and are able to auto-

matically perform the complicated tasks needed for driving. However, the aging process affects driving skills, and several PD-related symptoms may impact driving ability:

Movement symptoms: Tremors and dyskinesias (abnormal movements that cannot be controlled) may make it difficult for people with Parkinson's disease to get into the car, or to control it. Bradykinesia, or slowness of movement, can make it dangerous to drive, because driving often requires quick reaction time.

Cognitive changes: Changes in executive function (the ability to manage multiple tasks) and reduced ability to judge the distance between objects have the greatest impact on driving. People with PD may have difficulty multi-tasking – for example, driving while listening to the radio. Not being able to judge the distance between cars or the lines on the road can result in parking difficulties, misjudging turns, clipping side view mirrors, and misjudging the speed of other vehicles. This change in the ability to process what one is seeing, or visuospatial impairment, is one of the key reasons that passengers become concerned about a driver's abilities. Lastly, memory difficulties may make it hard for people with PD to focus, particularly when you are driving in unfamiliar places.

Vision changes: People with PD may have trouble separating objects from their backgrounds, otherwise known as contrast sensitivity. This is particularly important at night, or when driving in fog or with glare. It may also be difficult for people with PD to visually scan

the environment quickly enough to anticipate and react – for example, having to suddenly step on the brakes if a car ahead of you quickly changes lanes.

Drowsiness: Sleep difficulties and the side effects of medications can cause a person to become suddenly tired or sleepy. Research shows that sleepy drivers can be dangerous drivers, whether or not you have PD.

Are You a Safe Driver?

One way to find out how you are driving is to ask a trusted person to observe you at the wheel. Then review your own record. Have you had any crashes or near misses in the last year? Are other drivers honking their horns because your driving is unpredictable?

Testing Driving Skills

If you are having difficulty driving, talk to your doctor. You may want to complete a formal driving test.

Some tests may be taken in an office setting. These tests focus on visual abilities, ability to multi-task, speed of response, ability to maintain focused attention, and mental flexibility. Visual and motor reaction times are measured with computer tasks and physical activities, such as pressing down on a fake brake pedal when a red light comes on.

A more common option is to take a road test, with an instructor in the front seat and sometimes an occupational therapist in the back. The road test will include driving on large and small roads, making turns, and stopping at signs. And will evaluate your ability to main-



Signs that you should reconsider your driving:

- *Dings on car*
- *Getting lost*
- *Attention/memory problems*
- *Significant "off" periods*
- *Family concerns*
- *Crashes*

A driving test can help you and your family make a decision about giving up driving while avoiding the tension that comes from involving loved ones. If and when the decision is made to stop driving, there are programs available to help you get where you need to go:

Call the ElderCare Locator at 1-800-677-1116 and ask for your local Office on Aging, or go to their website at www.eldercare.gov and search under the topic "Transportation."

Senior centers, religious organizations, and other local service groups often offer transportation services for older adults in the community.

tain a steady speed and stay in the correct lane.

Where to Find a Specialist

Ask your hospital's occupational therapy department if they offer assessments, or if there is a driving remediation instructor affiliated with the hospital. You can also call the Association of Driver Rehabilitation Specialists at 1- 866-672-9466 (toll free in the U.S. and Canada) or go to their website at www.aded.net. Health Insurance does not typically cover a driving assessment.

When to Give up Driving and Who Decides?

The decision to give up driving is much less well-defined than the decision to get a license. States and individual Departments of Motor Vehicles vary in terms of how they handle license renewal for older drivers. Most people do not want to be told they can't drive anymore. And no one wants to be the "bad guy" who tells a person that they are not driving safely. But if there are concerns, it is important to start these conversations early. The decision to stop driving can evolve over time, rather than being made suddenly.

You may also work out a schedule to get rides with family and friends or consider taxis or ride-sharing services like Lyft and Uber.

Conclusion

The biggest challenge is finding the right balance: you do not want to deny yourself the privilege of driving sooner than is necessary, but you do not want your driving to put yourself or others in harm's way. All of these decisions can be less stressful if you plan ahead.



THE BEST SEGULAH OF ALL

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We live in a world of quick fixes, in a society in which we want everything done immediately. This is the era of the microwave ovens, instant emails, and text messaging. It's hard to fathom that it used to take months for a letter to arrive from across the world. Nowadays, if it takes more than a few seconds, we become aggravated, agitated, and annoyed. Yes, it is the "in by 9, out by 5" world.

When it comes to our prayers, however, we fail to understand that it does not work that way. When something is meaningful, we must spend time and effort on it.

This brings us to the topic of segulos (spiritual remedies) and kemeyos (amulets). While there is no doubting a tzaddik's ability to bring about healing and salvation through amulets or spiritual remedies, nothing can take the place of pure, unadulterated faith. When we believe, truly believe, that the Al-mighty can bring about our salvation, then we have a mightier tool than any possible segulah.

Rav Yaakov Mutzafi, who was originally from Baghdad, eventually became a maggid shiur in the Shemesh Tzadkiah shul, as well as the head of the Sephardic Eidah HaChareidit of Jerusalem. He often lectured on the importance of trusting the *Ribbono Shel Olam*, while spurning the belief in miraculous recoveries.

He would cite Chacham Mordechai Sasson, one of the Sephardic sages of Baghdad, who was known to bring about salvations through amulets. However, he insisted that the salvation had nothing to do with him and nothing to do with the amulets. Rather, it came through the individual's faith in the Al-mighty. He was asked, "If that is the case, then why use them at all?" To which he replied, "The only reason we have the amulets is so that the miracles will not be considered open miracles."

To prove his point, he told over an enlightening story.

A couple had a problem. Their baby cried incessantly, day and night. No matter what his parents tried, he did not stop screaming. Desperate for a solution, the parents turned to the traditional doctors and solicited advice from the experts. The specialists ran all types of tests, yet they could find nothing wrong with the child. Nobody had any idea why he would not stop screaming.

His parents' frustration mounted and their patience waned. They could not eat or sleep; they didn't have a moment of relaxation. Day after day, week after week. But perhaps what bothered them most was the fact that their child was suffering. Emotionally torn, they felt guilty that sometimes, as the incessant cries grated on their nerves, their compassion turned into anger.

One day, his mother took him for a walk. She figured that if she could get some fresh air, she would have a bit more patience. While she was out, she walked to the marketplace to buy some items that she needed for the house. On the street, she noticed a page torn out of a Chumash. She bent down and picked it up. She kissed it and cleaned it off, and then she said to herself, "Perhaps the Al-mighty is sending me a special gift. Maybe this holy page will bring my child a recovery and get him to stop crying."

When she arrived home, she placed the piece of paper very carefully on the table. With tears in her eyes, she prayed intensely, from the depths of her heart. "Ribbono Shel Olam, Master of the World, I am a simple woman who does not even know how to read the words of Your holy books. But I do know that the paper that I picked up comes from Your holy Torah. Please, I beg of You, allow this to serve as a healing amulet, and bring my child some peace and serenity."

She rolled up the piece of paper and placed it inside a tiny compartment. She attached the charm to a piece of string, and tied it around her screaming child's neck. Within moments, her child closed his eyes and



drifted off to sleep.

From that moment on, his behavior changed drastically. His crying stopped and his demeanor was completely transformed. A smile appeared on his cherubic face. For the first time in months, his mother smiled, as well.

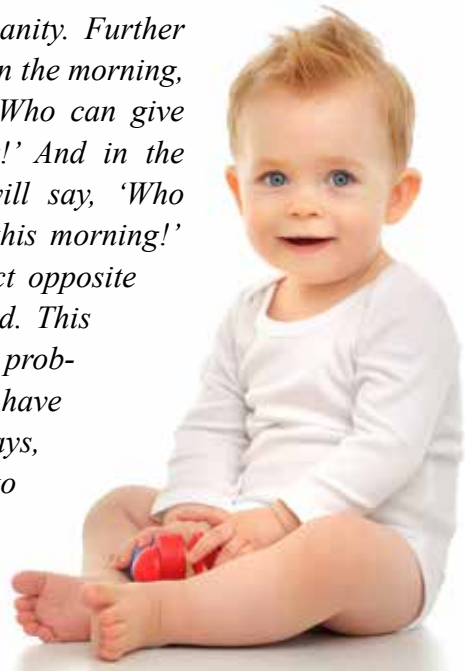
When the boy's father came home, he immediately noticed the sense of calm and quietness that filled the home. Unable to control his smile, he looked at his wife and wondered aloud what type of miraculous recovery had transpired. She told him the story of her "amulet" and her accompanying prayers.

Then she said, "Look at the power of our holy Torah. This is what brought about our child's salvation."

However, when he opened the amulet and looked at the page she had inserted, her husband began to tremble. "What have you done? This is a page from the Tochachah, in which the greatest of curses and fiercest of warnings are given to the Jewish people! On the page that you inserted [Devarim 28], it is written that

the Al-mighty will smite His people with insanity. Further on, it says that in the morning, they will say, 'Who can give back last night!' And in the evening they will say, 'Who can give back this morning!' This is the exact opposite of what we need. This has been our problem. Our nights have turned into days, and our days into nights. And we are going out of our minds with anger and frustration!"

His wife turned pale, but then she defended herself. "How should I have known what was written? All I knew was that this was a page from the Torah. I placed my trust in it, and I prayed from the depths of my soul that in its merit and in the merit of the holy words that are written on it, the Al-mighty should send a complete recovery to my child. And look! Look at what happened. He sent a miraculous recovery!"



EVENT NEWS

Although it seems like it is a lifetime away, the 6th World Parkinson Congress (WPC 2023) will be held in Barcelona, Spain from July 4 – 7, 2023. Everyone in the community who is touched by Parkinson's, whether a researcher, physician, family member, clinician, nurse, or rehab specialist is welcome to attend the WPC 2023. World Parkinson Congresses are 100% inclusive scientific events. The knowledge and support that the WPC provides is immeasurable. If you are thinking of joining it is not too early to consider. Please reach out to our office with any questions.



Rav Mutzafi concluded his story and exclaimed, "That is the power and strength of complete faith. It can transform the most terrifying curses into the most beneficial blessings. It all comes down to what one believes."

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ANSWERS:

\$55,000	Lauren	Finance	Northwestern
\$50,000	Tracy	Archaeology	Brown
\$45,000	Sarah	Chemistry	Stanford
\$40,000	Anna	Astronomy	Harvard
\$35,000	Vicky	Physics	Yale
\$30,000	Gwendolyn	German Poetry	Cornell

JUDGING FAVORABLY

BY F.P.



If We Judge Others Favorably, God Will Judge Us Favorably as well

We were taught from a very young age that if we give others the benefit of the doubt, God will return the favor and do the same for us. How can this be? After all, God is omniscient. He knows everything; there is no data missing before Him. He knows why a person sins, He knows their temptations and strengths. So, what does it mean that He will treat us favorably.

Rabbi Chaim Shmuelewitz answers the following. The truth is, that in every human activity there exists a mix of good and bad. Human beings are complex creatures, and therefore, in all they do lies a combination of divergent factors.

For example, charity is considered to be a “selfless act”, although in reality it gives *us* an amazing feeling and can make *us* feel very good. So, although we seem to be doing it with altruistic intent, another part of us has our *own* interest in mind.

On the other end of the spectrum, in regard to evil, there is always some amount of good, how big or small it may be, that comes from our negative actions. When we sin, we often feel shame over what we’ve done. This feeling will cause us to rethink our ways and become better. Most of our biggest life-changes are engendered through the process of first doing something wrong, regretting it, and then making an active decision to work on ourselves and

improve.

Hence we see that bad deeds, inevitably, have some good in them as well.

Since bad and good exist in every action, our responsibility of ‘free choice’ is clear – we have the choice as to what we choose to focus on. Do we choose to see the good or the bad in people? Do we choose to give people the benefit of the doubt, or do we zero in on their imperfections?

The beauty of Rabbi Chaim Shmuelewitz’s answer is in its simplicity.

He says that whatever we choose to focus on in other people’s lives will directly affect the way Hashem judges us. If we choose to focus on the good in people, even when we can’t see the full picture, God will focus on the good in us even when he does see the full picture. However, if we focus on the bad in people God will focus on that part of us too. After all, how can we ask God to judge us more favorably when we are judging his children negatively.

When we choose to overlook the negative aspects of others it isn’t being naive. It is making the decision to prioritize the good things they’ve done and not let the bad deeds they are doing completely ruin our perception of them.

Suppose you went out of your way to buy your spouse a gift. You put all of their favorite things in a bag and spent time wrapping it perfectly. You’re about to hand it to them when the bag rips. Now, your spouse can react in one of two ways, they can be annoyed that the bag has torn, or they can acknowledge the amazing gift you put together for them. If we make a conscious decision to constantly see the good in people it is guaranteed that we will have a more positive outlook

on life.

Judging others favorably is most difficult when they have wronged us. The Mishna gives us advice for when we are in this situation. It teaches “*havei dan es kol ha’adam l’kaf zechut.*” The Hebrew word ‘*kol*’ would seem to suggest that we should judge *all* people favorably. Yet there is another way to understand this phrase.

The term *kol ha’adam* can be translated as ‘all of the person’. Looking at the totality of the person will not take away the pain they have caused, but it may help put things in perspective. It can make it easier to move on and forgive the person. It helps us from hyper-focusing on the one offense, and instead allows us to take a step back and see the entire person - a powerful and lifechanging skill when it comes to judging others favorably.

The more we choose to see the good in people the more we will become the positive people we strive to be. Oh, what a world we would live in if we just judged others favorably. As our Sages teach us, the more we do this for others the more God will do it for us.

On this Rosh Hashanah, I challenge you to reflect on a situation wherein you felt that you were wronged. Can you consider that there were circumstances in this person’s life that may have made them make choices they wouldn’t usually make, and do you now better understand why they behaved in the way that they did?

Have a wonderful Rosh Hashanah. Chag Sameach!

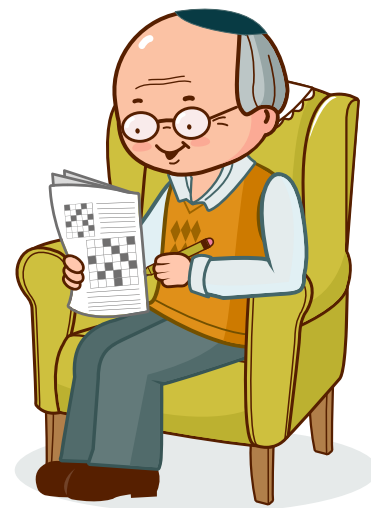


PUZZLE TIME

LOGIC PIZZLE



		Names						Majors						Universities					
		Anna	Gwendolyn	Lauren	Sarah	Tracy	Vicky	Archaeology	Astronomy	Chemistry	Finance	German Poetry	Physics	Brown	Cornell	Harvard	Northwestern	Stanford	Yale
Scholarships	\$30,000																		
	\$35,000																		
	\$40,000																		
	\$45,000																		
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Universities	Brown																		
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	Yale																		
Majors	Archaeology																		
	Astronomy																		
	Chemistry																		
	Finance																		
	German Poetry																		
	Physics																		



CLUES:

1. Of Lauren and the student who received the \$40,000 scholarship, one will major in Astronomy and the other will be going to Northwestern next year.
2. The student who's going to Cornell was awarded some amount less than the person who will major in Astronomy.
3. Of the person who's going to Brown and Sarah, one received the \$45,000 scholarship and the other will major in Archaeology.
4. Anna and the student who's going to Brown are different students.
5. Vicky was awarded \$5,000 less than the student who's going to Harvard.
6. Of Vicky and the person who's going to Northwestern, one received the \$55,000 scholarship and the other will major in Physics.
7. Gwendolyn was awarded \$20,000 less than the student who's going to Brown.
8. The person who's going to Northwestern won't major in Chemistry.
9. The person who's going to Yale was awarded \$5,000 more than the student who will major in German Poetry.

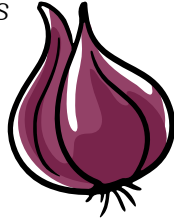
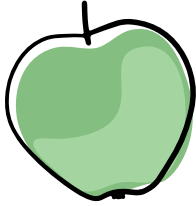
Scholarships	Names	Majors	Universities
\$30,000			
\$35,000			
\$40,000			
\$45,000			
\$50,000			
\$55,000			

Rosh Hashana Recipe

Kale Salad with Roasted Apples and Pears

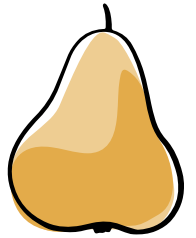
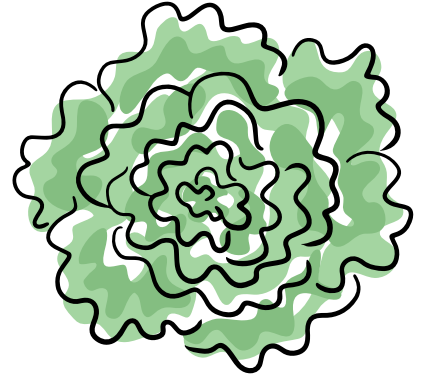
by Elizabeth Kurtz

1 Granny Smith apple, sliced
2 pears, sliced
8 cups kale, shredded
1 tablespoon extra-virgin olive oil
½ cup red onion, thinly sliced
¼ cup candied nuts
¼ cup pomegranate seeds



Dressing

¼ cup mayonnaise
2 tablespoons tahini
1 tablespoon water
2 teaspoons apple cider vinegar
1 tablespoon maple syrup
1 teaspoon kosher salt
¼ teaspoon ground black pepper
1 tablespoon extra-virgin olive oil



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