

The Day After *A Religious Zionist Youth Speaks Out*

By Yaakov Eisen

The following article is a cry from the heart that we believe deserves to be heard, even though some of the author's language might be found objectionable by some of our readers. It reflects an opinion that we know is shared by others, although we cannot be sure by how many. The editors feel it is important to share these words as they carry considerable implications for the future of Religious Zionism. We hope that the article will stimulate reaction and discussion. Ed.

The Israel Defense Forces Recruitment Office, here in Jerusalem, assigned me a military fitness profile of ninety-seven (out of ninety-seven, despite nearsightedness) and a quality group ranking of fifty-six (out of fifty-six). These, together with my dual citizenship and bilingual fluency from birth, left me a prime catch for the special operations sections and the most advanced (and dangerous) combat units to which a patriotic young Israeli could aspire to volunteer. The IDF invited me to try out for ten of its most enviable assignments, including joining either an elite unit of military intelligence or the special operations unit of the Mossad or taking a naval commander's course. I responded with gusto, enthusiastically attending each of these auditions and seriously weighing my opportunities to dedicate myself, life

Mr. Eisen is currently a student at Yeshivat Merkaz HaRav Kook in Jerusalem. He also serves as the national counselor training coordinator of Ariel, a nationwide youth movement affiliated with the Religious Zionist educational network Merhavia. Although he lives with his parents and siblings in Jerusalem, the family joined the thousands who relocated to Gush Katif in the weeks leading up to the expulsion and destruction last summer, which they experienced firsthand. This article was translated from the Hebrew.

and limb, to the State of Israel and its defense forces. In short, I was an exemplar of Religious Zionism at its most motivated, patriotic best. I was truly the "salt of the earth"—as the judge called me at my arraignment hearing, following my brutal arrest for criticizing a high-ranking police officer physically abusing a five-year-old protester at a nonviolent anti-disengagement demonstration.

Yet, much has changed here in Israel in the months following my arraignment in July. Today, I, along with countless friends and like-minded contemporaries, view military service in particular and service to the State in general as something to minimize, avoid or evade outright. We are not jaded; we have simply relinquished our illusions.

Truthfully, my doubts began before the expulsion of the residents of Gush Katif and Northern Samaria and the destruction of their homes, towns and lives. In 2002, the government ordered the IDF to raze the terrorist infrastructure responsible for an unprecedented spate of bombings in city centers throughout Israel. The attack force of the "Chomat Magen" Operation, comprising reservists and enlisted soldiers, was comparable in size to the force that battled eight enemy armies in the Six-Day War. Dictating

the extraordinary appropriation of manpower, however, was not military strategy but the decision to send infantry into the most lethally infested terror nests in urban settings—in lieu of temporary civilian evacuation followed by a siege or aerial bombardment. The latter course would have ensured victory; the former guaranteed the opposite—and scores of readily avoidable casualties among our soldiers. A perverse morality demanded of our finest youth the supreme sacrifice only to protect the well-being of sworn terrorists and their families. How do you console families of soldiers (including the family of a friend of mine from yeshivah high school) who know their sons gave their lives to prevent not terror attacks in Israeli cities but only possible collateral damage from aerial bombardment of the terrorist infrastructure in Arab ones? More pointedly: How warped must a government be to consider its best sons more expendable than those of its most implacable foes?

I concede that these observations regarding the so-called morality of leading leftist oligarchs are not new. The prevailing wisdom among Religious Zionists was that secular domination of the government and army is demographically doomed, and we will soon supplant leftist values—however per-

verted or nonexistent—with our own Jewish ones. The expulsions and destructions of recent months belie such idyllic delusions. Not one putatively observant, senior military officer arose with the courage to forfeit his career for the sake of his conscience. All five of the officers in active service *in the entire army* who bothered to protest were low ranking, had already elected not to pursue military careers and were on the brink of demobilization. Nearly all the rest—even reservist officers—retracted their conscientious objections at the first threat of prosecution. Admittedly, on the one hand, *kippot* abound nowadays at the IDF Officer Training School in Mitzpe Rimon. On the other hand, their wearers' conduct has corroborated the prescient observation of certain rabbis: "More than the religious conquered officer training, officer training conquered the religious."

Who are these "patriots" who executed the expulsion and destruction of Gush Katif with such legendary efficiency? Predictably, the leftist-dominated media here (and elsewhere) highlighted the so-called surrealistic moments of embrace and tears. We who were expelled experienced a different reality. Most of the soldiers displayed no emotions at all. The more advanced came equipped with mantras like "This is a democratic state" and "The law is the law." Holocaust survivors we know heard, literally, for at least the second time, their captors declare that they "were just following orders." The most thoughtful of our expellers conceded, "Listen, it's my livelihood." The exceptionally compassionate allowed, "It's your job to protest; it's our job to expel you." There were even officers who told the families they were expelling from their homes that they had volunteered for this "nationalistic mission." Realistically, what else might we expect from an education so utterly devoid of moral values, Jewish or otherwise? In general, the soldiers exemplified the outstanding (and expensive) IDF pre-expulsion indoctrination they had received: They were well-versed in condescension

and psychological warfare—directed against their peaceful, hapless, civilian victims. Wherever efficiency was threatened, they were unapologetically brutal automatons. At best, even occasional words of apparent sympathy were transparently rehearsed, thoughtless and insensitive. None of the soldiers seemed bothered about lounging comfortably in the garden of a family they had just driven from their home and herded onto the army buses. After all, who would object to taking some chairs out of a newly emptied home to relax on its patio as the former residents gazed from afar? When you shoot someone, you don't pay for the torn shirt.

Is there any wonder that the connection established between these "warriors" and me has sundered in advance any bond that might have developed between us? Could I ever see myself standing shoulder to shoulder with them in the future as comrades in arms? Moreover, how can I possibly conceive of myself joining forces with such peo-

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ple in executing the orders of the state that sent them to perpetrate this crime against my brethren?

Note this well: The army, for all its depravity, was only one cog of a vast machine. The institutional immorality that enabled the destruction of Gush Katif and the utter ruin of its people's lives is not indicative of some blighted component of the system. It is endemic to the system as a whole and permeates every arm of the state. Imagine if a leftist leader had been elected, only to announce a year afterward the annexation of the so-called administered territories. Would he have succeeded? What would the media have commented?

What conspiratorial webs they would have spun! What would the Supreme Court justices, with their famous judicial activism—not to mention the United Nations—have done? Would the army, let alone the police, have lifted a finger against irate left-wing protesters? The media, the courts, the army and the police all collaborated with a demagogic oligarchy to enable the destruction to take place.

I should invite anyone who refuses to believe the extent of institutional corruption in the entire system to endure what I endured. I was beaten and brutalized by riot police, while standing on the sidewalk, for shouting at their commander to stop punching a five-year-old (!) attempting to join other nonviolent protesters who had blocked traffic. The commander charged at me, hurled me to the ground and then had five of his underlings pin my arms and legs and pummel me mercilessly. Only after they had all finished venting their rage did they decide to arrest me and haul me off, handcuffed. By then, I was bruised and bloody, black and blue and covered with scratches, with open wounds on my hands and ear. My crimes? Manifest: "Endangering human lives on a vehicular route" and "blocking a traffic artery"—even though for the entire duration I was standing on the sidewalk—and "assaulting a police officer," despite having attacked no one, even in self-defense, as the police continued to batter me. At the same demonstration, a band of leftist brutes brandishing screwdrivers threatened peaceful antigovernment protesters armed only with their voices, yet the police did not even reprimand any of the former, let alone arrest them. Upon reaching the infamous Russian Compound prison, I was given only half a mattress on which to sleep because the police had hauled off so many demonstrators that the prison ran out of beds. Indeed, after cramming as many people as possible into the jail block, the police left many more to sleep in the prison courtyard, in the cold and damp Jerusalem night air. En route to our arraignment hearing, sever-

al of us (including me) merited yet another dose of special police treatment; we were thrashed by a high-ranking officer, who then had his men drag us down a flight of stairs on our backs.

In court, the judge contributed his share of judicial “impartiality” by first declaring the hearing closed to outsiders (including family members and reporters) because of the spurious claim that we were minors (I was twenty years old at the time, and others were considerably older). Then, in a breathtaking feat of judicial creativity, he ruled that protesters could legitimately be indicted for blocking traffic even if they were standing on the sidewalk—since the street was not wide enough to accommodate everyone, and therefore anyone nearby could be presumed culpable even without actually doing anything illegal. Really, what can be expected of a system so permeated by antireligious fervor—especially one that perpetuates itself by ensuring that existing judges effectively choose their successors without any meaningful outsider review?

On a personal note, even the police prosecutor conceded that there was essentially no evidence at all against me, but still insisted on (and was of course granted) my remand to allow the prosecution the leisure of interrogating a police officer “witness” while I was still in jail. A week later, when finally even the prosecutor and his collaborators in the judiciary had run out of excuses for my continued imprisonment, the “witness” had still not been interrogated and, to the best of my knowledge, never was. But by then it was eminently clear that due process was not part of the agenda. The goal of both the police and the courts had nothing to do with serving justice and everything to do with cowing prisoners into trumped-up confessions that would facilitate their swift indictment and, in general, with bludgeoning the government’s opposition into submission. I was fortunate in that even the police were unable to fabricate a credible case against me. After a week, I was freed without bail and without the permanent physical and emotional scars so many others endured. I still face an ongoing campaign of police harassment, having been threatened repeatedly with retaliation (in the form of trumped-up charges) for having the temerity to lodge complaints against my uniformed assailants. But many of my friends are facing ominous indictments with long lists of fabricated charges, backed by police “witnesses” and brazen lies—and tacit judicial approbation.

Similarly, while we may seek in investigative reporting a critical insurance against tyranny, no one will find any of it in the tendentious mainstream media here. Complying (or conspiring) with the police’s falsities about both the protest itself and the number of activists arrested, the media deliberately disseminated lies and blatantly distorted figures to conform to the government’s agenda. I once naively believed that the press is merely selective in choosing which stories to report or suppress and which sort of vocabulary to employ in presenting them. (An armed terrorist becomes an “Arab youth,”



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expulsion becomes “disengagement,” peaceful protesters become “right-wing extremists,” et cetera.) Over the past few months, however, I have learned that apparently respectable journalists have no qualms about knowingly fabricating the “facts” they report. In those incidents in which I participated personally or to which I bore direct witness, the brazenness of reporters’ fictions was boundless. Considered together, the media, the judiciary and the armed forces provide the government with a system so rotten that it has successfully eliminated even the most basic potential checks and balances of its own corruption.

Given this reality, we had better reevaluate our strategy of blithely striving to integrate into the system and change it from within. This approach stems from an especially malignant form of blissfully ignorant optimism that obsesses upon such irrelevant statistics as the number of *kippah*-wearing officers. No religious sensitivity interfered with such officers obeying and enforcing not only the orders of expulsion but also those that deliberately mandated violating Shabbat to ready the infrastructure for the destruction—a “nationalistic mission” after all—in advance (as the IDF flagrantly did Shabbat Chazon of last year, on the eve of Tishah B’Av and the expulsion). Candidly, how much could be expected of such officers when the IDF Rabbinate itself was preoccupied only with granting wholesale “halachic” permits to soldiers to expel Jews from their homes in Eretz Yisrael and destroy their property, without even countenancing prodigious rabbinical opposition?

The same applies to *kippah*-clad judges. Supposedly observant judges, in the worst tradition of “court Jews,” gave the stamp of judicial approval—against a virtually unanimous rabbinical ruling—to the government’s plan to destroy all the synagogues of Gush Katif. They provided legal approbation for the unprecedented decision that those arrested for opposing the government were “ideological criminals,” who should therefore be punished with exceptional severity. Yet, in contrast with their activist stance, when the courts deemed “a danger to society” those who courageously declared that their allegiance to the laws of the Torah takes precedence over their allegiance to the laws of the State—and consequently remanded them indefinitely—the so-called religious judges issued no words of dissent.

It is time to realize that the ruling oligarchies here are meticulously selective in granting “representation” to the religious sector. Before placing anyone apparently observant in a position of influence, they carefully screen him to ensure that his values and views conform to those of the system. Anyone suspected of “dual loyalty” may land a good dead-end job but never a promotion to an influential slot. Those who “make it” are exploited, often voluntarily—like the head of the so-called “Disengagement Authority”—as tools to implement the government’s edicts against the community from whence they came. All too often, they exude limitless tolerance for every population sector and interest group except their own.

Ironically and most painfully, this applies to wide swaths of the so-called leadership of our own Religious Zionist community itself. Many dedicated their efforts to placating the government, while lulling their flocks into complacency with promises of impending victory. Low-level neighborhood rabbis, who would unhesitatingly defer to more learned rabbinical leaders with basic halachic questions, arrogated to themselves supreme authority, blithely ignor-

ing their own teachers, forbidding soldiers to disobey expulsion orders and forbidding civilians to engage in nonviolent civil disobedience. At the time, those were the only worldly measures that could have realistically derailed the government’s plan. Inaction was equivalent to acquiescence. By refusing to stand up against evil, these putative leaders became its accomplices. No wonder that, among activist youth, the Yesha Council was nicknamed the Pesha Council (*pesha* means crime).

The old guard of the Religious Zionist camp, set in its ways, prefers to maintain at all costs the delusional self-

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image of being a bridge between secular Israel and the so-called ultra-religious. As a child, I participated in innumerable activities intended to inculcate this message in Religious Zionist youth. But whatever was left of that illusion crumbled with the ruined homes and towns of Gush Katif, destroyed by a government comprising an alliance of the secular Left and Agudat Yisrael as full partners—and relating to the Centrist Orthodox and Religious Zionists as pariahs. The reality is that non-observant Israelis may loathe what they perceive as black-coated, isolationist Agudah Jews, but they do not fear them. After all, the stereotypical ultra-Orthodox community keeps to itself, and the establishment believes that the ultra-Orthodox community will be satisfied and cooperative so long as the State bankrolls its institutions and refrains from drafting its sons. Our community—especially the youth—rep-

resents the ultimate and most terrifying challenge to the secularist ruling class: We unabashedly proclaim our intention to take over. We do not conceal our desire and intent eventually to wrest control of the government, the judiciary, the armed forces, the media—all the focal points of power, which are all currently leftist-dominated fiefdoms. Many of us have only lately come to the realization that our only leverage is through determined activism. The establishment never did and never will befriend us. It is time to recognize that all our overtures of affection will inevitably fall upon deaf ears and lead us nowhere.

Actualizing our ultimate goals will not come easily. The optimistic dreams of a straightforward demographic takeover—through the higher birthrate of the religious community and secularist *yeridah* (emigration from Israel)—will remain only dreams. Demography alone, if anything, in the long term favors the Arabs and the Bedouins. The leftists, in any case, are openly discussing instituting absentee balloting for Israeli elections, as it exists in the United States and elsewhere, for the express purpose of enfranchising the legions of like-minded *yoredim* who live abroad. The ruling oligarchy will never willingly relinquish the reins of power.

Our putative leaders seem hell-bent on driving us all into a gaping abyss. With such dismal prospects ahead, it is difficult for my generation to cast off the pervasive gloom. There is a pop song by Yehonatan Gefen that we feel speaks directly to us:

They say it was happy here before I was born,

And everything was simply wonderful until I arrived:

A Hebrew Shomer¹ on a white horse in a black night;

On the bank of the Kinneret, Trumpeldor² was a hero;

In small Tel Aviv, red sands, one Bialik,³

Two sycamore trees, and beautiful people filled with dreams.

“We came to this Land to build and be built,

*For ours, ours, ours is this Land.
Here, where you see the lawn,
There were once only mosquitoes and swamps.”
They said that once there was here a magnificent dream;
But, when I came to see, I didn't find anything.
It could be that it's all finished;
It could be that it's all finished.*

These words best capture our feelings. We were born into a fractured and divided state, to terror attacks and expulsions and so-called peace treaties. In the past quarter century, the only war Israel fought led not to victory but to divisiveness. The expulsions have caused fury and frustration. The terror attacks only corroborated for each bickering side that its opponent was wrong. In short, the closest we have been to a semblance of national celebration in the last twenty-five years was perhaps the European championship victories of Maccabi Tel Aviv, the Olympic gold medal of Gal Fridman or ranking first place in the Eurovision. Unfortunately, as you might have guessed, my friends and I didn't succeed in really experiencing happiness on any of those occasions. We never truly had an opportunity to rejoice on Yom Ha'atzmaut, because, despite the obligation of thanksgiving for the miracles of the past, we feel impelled simultaneously to scream out apprehensively over the future. Steeped in so bleak a “post-Zionist” present, we naturally feel much less connected to the State's idyllic past than our parents. Regrettably, when we see a soldier in uniform, we envision before us not those who liberated the Temple Mount but those who ruthlessly expelled us from Gush Katif. When we see police officers, our reflexive associations are not with legitimate law enforcement but with uniformed thuggery and brutality.

Yet, paradoxically, if any ray of optimism is to be found, it is in my frustrated generation. This strip of land, soaked with the blood, sweat and tears of our people, remains the one God gave us. Our presence here, in Eretz Yisrael—as opposed to anywhere else in the world—remains the most meaningful commitment to, and investment in, the future of the Jewish people. And we are not running away. Thus, ironically, this wonderful youth, brimming with dedication and idealism—battered by the police, imprisoned by the courts, expelled by the army, harassed by the government, vilified by the media and silenced by the supposed Religious Zionist leadership—is the nation's only hope. We are impervious to threats that unless we “behave” the army will not accept us, because the army and its various cohorts no longer inspire our admiration. We went to jail in high spirits, singing in the prisons and in the courthouses, because of our faith in something immeasurably more sublime and enduring than all the institutions of the State, which we no longer revere. This unflappable youth that cannot be cowed and will not be silenced, free of illusions and fears, heralds a new future. If the old guard of Religious Zionism continues to marginalize us or lull us with platitudes, at best it will sunder and shatter our community, with potentially tragic consequences of historic pro-

portions. However, if, God willing, our generation wrests the reins of power from both the secularist oligarchy and our own detached and antiquated leadership, I can truly see a bright future ahead. May we live to see it, speedily, in our days. **JA**

Notes

1. A *shomer* was a member of *Hashomer*, the first modern, organized Jewish self-defense organization, established by immigrants of the Second Aliyah, under the guidance of Yisrael Shochat, in 1909. Within four to five years, *Hashomer* took over the guard duty of all the Jewish settlements in the Lower Galilee and several of the larger ones in Judea and Samaria, effectively re-creating the image of the Jewish fighter. *Hashomer* was the first stage in the development of a pre-state military force.

2. Yosef Trumpeldor (1880-1920) was a legendary symbol of pioneering and armed defense in Eretz Yisrael. He was deputy commander of the Zion Mule Corps, founder and first chairman of Hechalutz and a valiant defender of Tel Chai. Mortally wounded there, his famous last words were, “Never mind; it is good to die for our Land.”

3. Chayyim Nachman Bialik (1873-1934), acclaimed as the greatest Hebrew poet of modern times, was among the principal cultivators of modern Israeli culture, over which he exercised a profound influence.

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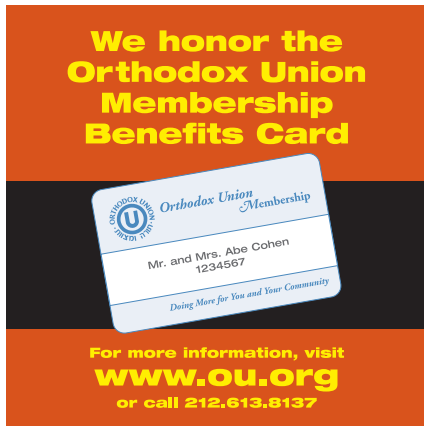
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Future Gulf 181-18 Union Turnpike
G. & I. Bakery 69-40 Main Street
Habib Kosher/Ruchel's Kosher 123-04 Metropolitan Ave.
Habustan Restaurant 80-13188th Street
Ilana's Pharmacy 180-30 Union Turnpike
Isaac's Meat Market 189-19 Union Turnpike
Jerusalem Sterling 73-11 Main Street
K. Roasters 100-19 Queens Blvd.
K & T Photo Electronics 72-04 Main Street
Kandi King 71-40 Main Street
Kosher Korner 73-01 Main Street
Main Star Supply 76-10- Main Street
Main Sweet 72-54 Main Street
Markwordt's Cards & Gifts 71-41 Austin Street

Master Guard 81-46 Lefferts Blvd.
 Meal Mart 72-10 Main Street
 Naomi's (Manna) Pizza 68-28 Main Street
 Norden Drugs 79-01 Main Street
 Phoenix Foods 181-26 Union Turnpike
 The Pizza Professor 141-25 Jewel Ave.
 Price Tag 73-13 Main Street
 Reo Chemists 81-10 Lefferts Blvd.
 Salzman Chemists 149-19 Union Turnpike
 Sams Quality Cleaner 120-39 83rd Ave.
 Shalom Pharmacy 72-48 Main Street
 Skewers Steakhouse 181-34 Union Turnpike
 S. Kohan Cleaners 73-17 Main Street
 S & M Pharmacy 68-50 Main Street
 Supersol 68-18 Main Street
 Tsakiris Mallas Shoes 71-11 Austin Street
 Turnpike Comfort Footwear 186-06 Union Turnpike
 Turnpike Vacuum 189-17 Union Turnpike
 Vincii Menswear 70-39 Austin Street
 Wassermans Supermarket 72-68 Main Street
 Zeldas Art World 187-20 Union Turnpike

FIVE TOWNS/LONG ISLAND, NY

CEDARHURST
 A Little Different 408 Central Ave.
 Amici Fine China & Gifts 113 Cedarhurst Ave.
 Andre's Limited 422 Central Ave.
 Anna K. 491 Central Ave.
 Banim Gourmet Baskets 125 Cedarhurst Ave.
 Blue Diamond 417 Central Ave.
 Cameo Jewelers 510 Central Ave.
 Central Perk 185 Cedarhurst Ave.
 Central Vision Care 538 Central Ave.
 Chateau de Vin Fine Wines 544 Central Ave.
 Claires Treasures 7 Columbia Ave.
 The Crystal Tree 508 Central Ave.
 Dimensions Boutique 85 Elder Lane
 Elicious Ice Cream 590 Central Ave.
 Elzee 404 Central Ave.
 Falafel Shop 475 Central Ave.
 Famous Pizza 580 Central Ave.
 Goldmine 524 Central Ave.
 Go Ship Business Center 86 Cedarhurst Ave.
 Grand Central Pharmacy 420 Central Ave.
 J. Mark Interiors 483r Central Ave.
 The Jewelry Program 427 Central Ave.
 Judaica Plus 530 Central Ave.
 King David 550 Central Ave.
 K. Roasters 72 Columbia Ave.
 Kurious Kids 508 Central Ave.
 Lagoon Linens 96 Spruce Street
 LT Sterling 405 Central Ave.
 Lulu's 484 Central Ave.
 Morton's 533 Central Ave.
 N.Y. Lighting 126 Cedarhurst Ave.
 925 Sterling 576 Central Ave.
 The Paper Place 550 Willow Ave.
 Schwartz's Appetizing 130 Cedarhurst Ave.
 Shula's 608 Central Ave.
 Stefans Flowers 336 Pearsall Ave.
 Sterling Electronics 407 Central Ave.
 Wok Tov Inc. 594 Central Ave.
 Zomicks 444 Central Ave.

COMMACK
 Chai & Mazel Gifts 1143 Jericho Turnpike

GREAT NECK
 Art Framing & Home Design 25 Cutter Mill Road
 Bagel Mentch 176 Middle Neck Road
 Beltrami LTD 100 Middle Neck Road
 Beneli Furniture 117 Middle Neck Road
 Café Kriza 45 Middle Neck Road
 Clog Shop 61 Middle Neck Road
 Colbeh 78 North Station
 Danny's Restaurant 624 Middle Neck Road
 Diamond Essence 23 Middle Neck Road
 Island Stone 595 Middle Neck Road
 Jewels by Viggi 65 Middle Neck Road
 Judaica of Great Neck 107 Middle Neck Road
 La Pizzeria 114 Middle Neck Road
 Main Sweet II 83 Middle Neck Road
 Marel Gifts 32 Middle Neck Road

Natalies Place
 New Colony Hardware
 Postur-line Shoes
 Precious Gifts
 Shish Kabob Palace
 Strauss Bake Shop
 Surprise
 Tennis Junction
 Terracotta
 T-Mobile

HEWLETT
 Frost Lock & Cellular
 Minuteman Press
 Tony's Decorating & Upholstery

LAWRENCE
 Bagel Island
 Bathtique
 Broadway Kitchens
 Central Lock & Key
 The Coffee Bar
 Dougies
 Dunkin Donuts of Lawrence
 Five Towns Deli
 Five Towns Judaica
 Jerusalem Famous Pizza
 Look 'N' See Eyewear
 Pescado
 Supersol
 Tasty Heimish Bakery
 Traditions
 Yakov Pharmacy

OCEANSIDE
 Steinberg's Bake Shop

PLAINVIEW
 Jewishstore.com

ROSLYN
 Colbeh

WOODMERE
 Creative Kitchen & Bath
 Five Towns Pharmacy Inc.
 Glatt Kosher Mini Market
 Gotta Getta Bagel
 Pearl Carpet and More
 Plumbing Gallery LI Inc.
 Rabenko Photography
 Reliable Window and Door

FLORIDA

COCONUT GROVE
 Express Hub T-Mobile 2998 McFarlane Lane

CORAL SPRINGS
 Express Hub T-Mobile 1253 N. University Drive

DANIA BEACH
 Express Hub T-Mobile 409 E. Sheridan Street

KENDALL
 Express Hub T-Mobile 12534 SW 120th Street

MARGATE
 Judaica World 1500 N. State Road #7

MIAMI BEACH
 Express Hub T. Mobile
 Express Hub T- Mobile
 Gourmet Gift Baskets
 Invitation Express
 Kosher World
 Lee Alper & Son
 Pita Hut
 Sam's Deli
 Sweet Boutique
 Tamar Gifts-
 Tasty's Café
 Tower 41 Café
 755 Arthur Godfrey Road
 1504 Alton Road
 456 Arthur Godfrey Road
 4568 41st Street
 514-51841st Street
 509 Arthur Godfrey Road
 534 Arthur Godfrey Road
 740 Arthur Godfrey Road
 3919 Alton Road
 459 41st Street
 4041 Royal Palm Ave.
 4101 Pine Tree Drive

NORTH MIAMI BEACH
 Kosher World
 Sefarad Judaica
 1123 NE 163rd Street
 2470 NE 186 Street

113 Middle Neck Road
 481 Middle Neck Road
 40 Middle Neck Road
 4A Bond Street
 90 Middle Neck Road
 607 Middle Neck Road
 89 Middle Neck Road
 43 Middle Neck Road
 102 Middle Neck
 5 North Station Plaza

1152 Broadway
 1315 Broadway
 1143 Broadway

480 Rockaway Turnpike
 334 Central Ave.
 307 Central Ave.
 355 Central Ave.
 345 Central Ave.
 143 Washington Ave.
 299 Burnside Ave.
 274 Burnside Ave.
 337 Central Ave.
 344 Central Ave.
 348 Central Ave.
 357 Central Ave.
 330 Central Ave.
 343 Central Ave.
 302 Central Ave.
 351 Central Ave.

20 Atlantic Ave.

POB 76

1 Intervale

1042 Broadway
 1019 Broadway
 1062 Broadway
 1039 Broadway
 1057 Broadway
 1000 Broadway
 1001 Broadway
 1057 Broadway

MASSACHUSETTS

BROOKLINE
 Antiquers III 171A Harvard Street
 The Antique Co. 311 Washington Street
 Arcade Optical 318 Harvard Street
 Brookline Vision House 1296 Beacon Street
 Café Eilat 406 Harvard Street
 Eleganza Eyewear 275 Harvard Street
 Focal Point Opticians 248 Harvard Street
 Israel Book Shop 410 Harvard Street
 Kolbo Fine Judaica 437 Harvard Street
 Kupels Bake 'n' Bagels 421 Harvard Street
 Mattei Galleria 318 Harvard Street #9
 The Picture Place 320A Harvard Street
 Rami's 324 Harvard Street
 Ross Cleaners 227 Newbury Street
 Ross Cleaners 405 Harvard Street
 Rubin's Kosher Restaurant 500 Harvard Street
 Shalom Beijing 92 Harvard Street
 Walter's Jewelry 236 Harvard Street

NEWTON CENTRE
 Focal Point Opticians 882 Walnut Street

FRAMINGHAM
 Lobesmith, Inc. 499 Worcester Road

NEW JERSEY

EAST BRUNSWICK
 Yarmulkas by Amy 52 Tall Oaks Drive

HOWELL
 Elegant Linen 6764 Route 9 South

JERSEY CITY
 Caesar Stone 480 Tunnely Ave.

LAKESIDE
 Elzee418 Clifton Ave.

LEONIA
 Island Marble 340 Grand Ave.

LIVINGSTON
 Livingston Marble & Granite 126 S. Livingston Ave.

PASSAIC
 Foot Prints 220 Main Ave.
 Hi-Tech Cellulars 200 Main Ave.
 Jerry's in the Park 200 Main Ave.
 Jerusalem Pizza 233 Main Ave.
 Kesser Gifts & Judaica 216 Main Ave.
 Kosher Bagel Munch 200 Main Ave.
 Kosher Konnection 200 Main Ave.
 R & R Satellite 242 Main Ave.
 Sleep'N'Save 221 Main Ave.
 Yoiche's Bakery 217 Main Ave.

TEANECK
 B & B Café 513 Cedar Lane
 Bergen Stamps & Collectables 717 American Legion Drive
 Best Glatt 557 Cedar Lane
 Big Apple Farm & Sushi 177 W. Englewood Ave.
 B.L.D. Fine Art 492-B Cedar Lane
 Butterflake Bake Shop 448 Cedar Lane
 Dovid's Fish Market 736 Chestnut Ave.
 E.J's Place 1448 Queen Anne Road
 Fancy Delights 488 Cedar Lane
 Farfallina Childrens Clothes 504B Cedar Lane
 Karpel Korner 1450 Queen Anne Road
 Mabat 540 Cedar Lane
 Parkview Pharmacy 1430 Queen Anne Road
 Pasta Factory 1400 Palisade Ave.
 PizzaCrave 439 Cedar Lane
 Plaza Pizza 1431 Queen Anne Road
 Poppy's Bagels 204 W. Englewood Ave.
 Queen Anne Fur Fashions 1395 Queen Anne Road
 Rabica Ristorante 192 W. Englewood
 Sababa Grill 456 Cedar Lane
 Sabrina Take Out 172A W. Englewood Ave.
 Sterling Touch West 1405 Palisades Ave.
 Teaneck Wine Cellar 166 W. Englewood Ave.
 Tzfat Gallery 420 Cedar Lane
 Zoldan's Judaica 412 Cedar Lane

TENAFLY
 Island Marble 15 Hillside Ave.