



Indian Jewish Congregation of USA Newsletter

July 2009

Volume 3, Number 2

In This Issue

- President's Message
- Personality of the Month
- My Sinai Experience
- Munawar, Our Muslim Brother
- Purim Bollywood Style!
- Bene Israel Names
- Jews in the Cradle of India
- International Conference
- Dalai Lama's Visit
- Recipes
- Heavenly Celebration
- Upcoming Events
- Announcements

Useful Links

jewsofindia.org

The official website of the Indian Jewish Congregation of USA.

Rabbi Shmuel Ben Shalom's Website:

<http://www.indianjudaica.com>

Jono David's Collection of photographs from Jewish India:

<http://jewishphotolibrary.smugmug.com/ASIA:%20Central,%20incl.%20India>

Location of Bene Israel Synagogues in Israel:

Bene Israel Synagogues in Israel - Google Maps Link

The above link for the map is a preliminary draft. Please send us your corrections/comments to: aylon@jewsofindia.org

Contact Us

<http://www.jewsofindia.org>
comments@jewsofindia.org
jewsofindia@yahoo.com

Clicking on the e-mail links above will open your e-mail client. If you are using web-based e-mail, please copy/paste or type the above address in the TO field.

President's Message (by Romiel Daniel)

Tisha B'Av

On Tisha B'Av, the ninth day of Av in the year 586 B.C.E., the First Temple in Jerusalem was destroyed by the Babylonians. This was preceded by breaching of the walls of Jerusalem three weeks earlier on the 17th of Tammuz. This 17th of Tammuz was the day when Moses broke the tablets of the Ten Commandments when he saw the Israelites worshipping the Golden Calf. This three week period that we are now in became a time of national mourning. No music is to be played; no weddings are to be held and personal grooming should be curbed. No meat and wine should be consumed except on the Sabbath and no new clothing should be worn. Dairy foods, however, are permitted.

The Second Temple was destroyed on Tisha B'Av in the year 70 C.E. by the Romans. Other historical events also took place on this date, such as the fall of Betar during the Bar Kochba rebellion against Rome in 35 C.E. and the beginning of the expulsion of the Jews from Spain in 1492.

The ninth of Av was the day that G-d told the generation that left Egypt that they would never enter the Promised Land because of the fact that 10 of the 12 spies (excluding Caleb and Joshua) gave a negative report and the Israelites lost faith in G-d.

Next to Yom Kippur, the fast of Tisha B'Av is the most important fast day in the Jewish calendar. But this day will be finally a day of happiness as the Messiah will be coming on this day making it one of joy.

In India, the Fast of the 9th of Av was called Birdacha Roza. The Birda beans, sold in Indian markets as Vaal Dal and known in English as field beans, would be specially sprouted and cooked to break the fast. The origin of this is not clear. Some say that when the Bene Israel first came ashore at Navgaon somewhere around Tisha B'Av, the only food available was this bean. Hence the tradition continues today of using this field beans for this day. Whilst this preparation is for the fast day, every Bene Israel seems to look forward to this meal eaten just once a year. Even today, at our farmhouse in Mandwa near Alibag, the caretakers of the bungalow harvest this bean and keep it for us. We even bring it back to New York and use it for Tisha B'Av.

The importance of maintaining this tradition or any tradition is to honor and respect the tremendous efforts made by our earlier generations to maintain Judaism, instill it in our mind and hearts and to pass it on from generation to generation. Our ancestors and forefather have done their duty well. It is now up to us to fulfill this obligation, duty and Mitzvah. Let us all work together to keep our traditions alive not only for ourselves but to honor those who have passed on.

And may we all await the coming of the Messiah during our lifetime.

Personality of the Month—Dr. Joan Roland



Dr. Roland first learnt that there were Jews from India in the early 1960's when her husband Alan introduced her to his friend, Sam Daniel. Then in 1964, Alan, who had always been interested in India, and Dr. Roland made the first of their many trips there. Sam happened to be in Bombay at the same time and they met members of his family and other Bene Israel community members.

Dr. Alan Roland has been her greatest supporter and a scholar in his own right. He has been associated with Indian philosophy since the age of 19 and finally began his extensive regular tours of India in 1964. Not only was he doing his own research in his field, but also encouraging Dr. Roland studies of the Jews of India.

Romiel Daniel also knows Alan personally and would like to point out that he has rarely met a person so dignified and intelligent, a high achiever in his field as a psychoanalyst and yet so humble.

Joan became quite interested in the community, but at that time she was working on her Ph.D. in Middle Eastern and Jewish History at Columbia University (having graduated from Smith College with a B.A. in History) and had to complete her dissertation, which was on French foreign policy and the Jews of North Africa in the nineteenth century. So, she had to put India on the back burner. Later, as she read more about the Indian Jews, she discovered that some of the same issues that had affected the Jewish communities in Algeria, Morocco and Tunisia when the French arrived were present in India under British rule. She applied for and received a Fulbright Fellowship to study the Jews of India, planning some day to write a comparative study of colonialism and Jewish communities in North Africa and India, but she became so fascinated with the history of the Indian Jews that she decided to concentrate on that and never did the comparative study!

They made three trips to India between 1977 and 1980, staying about a year altogether, when she did most of the research, and then went back many times in the past two decades. One of the greatest pleasures has been meeting the grandchildren of some of the people she interviewed thirty years ago!

After publishing the studies of Indian Jews in India, she turned her attention to the absorption and integration of the Bene Israel community in Israel, meeting many of the relatives of people she knew in India, and wrote a number of articles.

Now she has received a sabbatical from Pace University so that she can do research and write about the Bene Israel community in New York and surrounding areas. She hopes to do a multi-generational study and is eager to interview some of the early immigrants, from the 1960's and 1970's, as well as their children, born and/or raised in the United States. She would also like to talk to some of the more recent immigrants (again, some of whom she originally met in India or who are the children of people she knows) who have come from India to study and work, and to those who have come from Israel. For her research, she will be using the newsletter "Kol Bina," published by the community from 1981-1995, and of course would be grateful for any other documentation that people might have.

My Sinai Experience (by Hillel Daniel)



We have been hearing about Mount Sinai at every major High Holyday—at Passover, Shavuoth, Rosh Hashanah, Yom Kippur and Simchat Torah. I never knew that I would have the opportunity to see it in person. It seemed a far-fetched thought while I was reading about the excursion to Mount Sinai while on a flight to Egypt in January.

I was staying at Sharm Al-Sheikh, situated on the Red Sea, for the weekend. This motivated me to join a group of enthusiastic tourists to Saint Catherine's, or Moses Mountain (as it is more commonly known), which stands 2,285 meters from base to the peak.

The bus picked me up at 11PM. and we drove for over two hours through the desert, finally arriving at the base of the mountain at 2AM. It was pitch dark and all one could see was a few dim lights and our Bedouin guides.

After walking on foot for the first 15 minutes, I was glad to finally see a camel station and got onto the first one. I couldn't see in the darkness how many there were, but there were probably forty to fifty camels there. For \$15, it was definitely worth taking the rest of the trip on camelback. The terrain was mountainous, winding, a continuous incline and with uneven steps—some steep, some broad, some uneven. The route was dotted with a few small tents selling water, tea and biscuits, and all were sold in U.S. Dollars!

Finally, after one and a half hours on camelback, I caught the first glimpses of what I had known to be Mount Sinai from watching "The Ten Commandments." It looked exactly the same, just grander, more powerful and truly majestic.

Two hours into the excursion, the camels stopped. Beyond this point, I had to climb the mountain on my own. The final 750 steps, also called the Steps of Repentance, was sheer torture. At 4AM, five minutes into the climb, I was gasping and sweating. I guess the bigger the sinner, the more difficult is the climb! Some of the tourists in the group started to cry, but no one wanted to give up after having come so far. My parents and I were on the phone several times that night and were wondering why I was gasping so badly.



At 5AM, I was ten steps away from the top. We took rest at one of the Bedouin shops, sipping on a miniscule cup of tea and waiting for the sunrise. I called up my relatives in Mumbai and they couldn't believe that I was atop of the mountain.

I waited on for close to one hour as then sun's rays illuminated the entire mountain range during sunrise. I was taking in the sight that would remain as a memory for a lifetime and then started my descent. It was quicker and a little easier on the limbs—a total of 3,000 steps which took close to 90 minutes. At the base of the mountain, there was a map showing the location where the golden calf was built. St. Catherine's Monastery, which is the site of the Burning Bush, was also there.

The excursion ended at 11AM, and all I remember on the way back was sleeping the entire route back to my hotel, feeling exhausted, enlightened and blessed as a result of this once in a lifetime event.

Munawar, Our Muslim Brother (by Noreen Daniel)

Munawar is my husband Romiel's friend from St. Mary's High School, Mumbai. They have both spent their childhood and youth in the then predominantly Jewish, Christian and Anglo-Indian neighborhood in the 1950's and 1960's. While Romiel went to the U.S. for higher studies, Munawar went to Toronto, Canada. Their paths crossed again in 1972, when Munawar entered the apparel business and contacted Romiel, who was an executive with Calico Mills at the time.

At that time, Munawar was the South Asia Regional director of a large international apparel company, based in Mumbai. He suggested that we should go to Mauritius to advise and oversee the operations of a factory where their company had placed large apparel orders. Our family got closer to Munawar when he helped us to relocate to Mauritius, a beautiful island in the Indian Ocean. It was not easy to move away from our elderly parents, but Munawar assured us that he would be in regular contact with them.

Ten months later we got a telephone call informing us that Romiel's father had fallen down and has been placed in a hospital. He had a hip fracture. Romiel and I decided to go to Mumbai immediately. The doctor had to be paid in advance to make sure there was no delay in the operation. This was done by Munawar and we were informed of this only after we got to Mumbai.

Unfortunately, the age factor did not allow Romiel's father to survive, and a week later he passed away. Munawar and his co-worker, my son Hillel and husband Romiel, two Muslims and two Jews, were the coffin bearers for a part of the way, all saying their appropriate prayers in unison. Arrangements at the house were also made by Munawar, including the food for all present.

In the years that followed, Munawar became part of the family. He used to tell my parents: "I am your third son." They would have long telephone conversations, and he would send roses for their birthdays. When visiting, he would salute my mother saying: "You are the general." We have exchanged meals, Shir Korma for Eid in his house, and Halva for Rosh Hashanah in our house.

Munawar and his family came to Ahmedabad to celebrate my son Lael's marriage to Regina and raised a toast at the party. Four years later, with the changes in the apparel manufacturing industry, Mauritius was no longer an attractive proposition. Munawar had contacted another supplier who wanted to open a sales office in New York, and that's how Romiel ended up in the U.S.

We lived in Munawar's apartment on Fifth Avenue for almost six months before we moved to Rego Park in Queens. Unfortunately, at that time, Romiel's mother also had a fall and had to undergo surgery, surviving for four more months. Munawar and my son Lael were there by her side until the very end and made all the necessary arrangements. Munawar was a dependable friend of my family.

Life is difficult when you first come to a new country. We have feelings of guilt and remorse when leaving old parents behind. Our parents were always very understanding. For them, our happiness and future was the most important thing. We always had their blessings.

Sometimes, we meet angelic brothers like Munawar who cross our path or are waiting to help us round the corner. Rabbi Hillel's famous saying comes to mind, "If I am not there for you, who will be there for you? And if not now, when?" Just think how peaceful this world would be if we are there for all our brothers and sisters.

These days, Munawar lives in West Palm Beach, Florida with his wife and son. He still has his home in Mumbai. After the last terrorist attack in Mumbai in November 2008, he took a leading part in organizing interfaith meetings where Hindus, Muslims, Christians and Jews came together and prayed for a peaceful co-existence.

Purim 2009, Bollywood Style!

The Indian Jewish Congregation of USA celebrated the festival of Purim at the Rego Park Jewish Center on March 7th 2009 with a Bollywood theme worthy of the stars. Some came in colorful costumes bringing in the spirit of Purim, a joyous Jewish festival celebrating the victory of the Jews saved from annihilation plotted by the wicked Prime Minister of Persia under King Ahasuerus almost 2,500 years ago.



Queen Esther and her uncle fasted and prayed, finally succeeding in getting King Ahaseurus to overturn his decree of killing all the Jews. Instead, he hanged his Prime Minister that was plotting to exterminate the Jewish people. Purim was celebrated on the Hebrew date of 14th of Adar, which this year fell March 10th 2009. This year, Purim almost coincided with the Indian spring festival of Holi. In fact in India, Purim was called by the Indian Jews "Holi cha San".

A crowd of 150 people of all ages representing the Indian, Hungarian, Ethiopian, American and Russian Jewish communities danced and sang to lively Bollywood music.



Incredible performances of Northern and Western Indian dances were given by dancers from the Rang Nartan School of Dance, attached to the Bharatiya Vidhya Bhavan.

Israeli folk dance lessons followed and were enjoyed by all of the guests. An Indian Kosher buffet dinner and Bollywood dancing continued until late in the night.

All in all, this was a wonderful celebration bringing cultures of different countries to blend. The event integrated Indian Jews with the other Jewish groups in America while stressing the uniqueness of Indian Jewish heritage, which is the very purpose of the Indian Jewish Congregation of USA.

A raffle drawing also took place. Some of the prizes won by participants were:

A cruise for two on the New York Water Taxi (downtown, Ellis Island and the Statute of Liberty). A dinner for two at Madras Mahal, and a \$50 gift certificate to Tandoor Restaurant among the prizes.

Bene Israel Names and Surnames (by Shimeon Kollet)

Lod, Israel—Bene Israel surnames all end with the suffix “-kar,” except for Pingle. Even some Maharastrian Brahmins have a “-kar” after their name. Of course, there is the old joke that the Dhokarkars have stolen Pingle’s “-kar,” as Dhokarkars have two of them. But, that’s only a joke.

I often got the explanation that “-kar” signifies as “one coming from such and such a place,” but I have not yet found a clear translation of the suffix.

When I was working on my family tree, I started thinking if there could be any other Koletkars apart from those appearing in the tree. I could not find any. That means that this surname is not more than 500 years old.

I started studying family trees of other surnames but could not find any that was much older than my family tree. Of course, there are some who have more than one family tree. For example, Bamnolkars have at least two family trees running simultaneously, that is plausible as there are four Bamnolies on the map.

Once, when I was at Bombay airport awaiting my plane, I started chatting with a fellow passenger, a Brahmin from Poona. Suddenly, it became clear to me why all our family trees are not more than about 500 years old. My fellow traveler made me understand that it was the British who had forced us to take surnames, to facilitate their record keeping.

All our surnames come from names of towns or villages from Konkan, the strip of land on western coast of Maharashtra. Now the question is, were these villages already existing and our forefathers went and settled there? Or did they take virgin soil and established these villages?

I was told that a person in his home town, i.e. one having the name of that village as his surname, had special privileges. For example he had the right to the third Aliyah (when Sefer Torah is read), which is considered as an Aliyah of honor. Similarly, in public feasts, he had the honor of sitting next to the celebrant, on the white bed sheet. I do not know if this tradition is still observed.

I was also told that Nawgawkars had a special duty; if at a funeral there was nobody with the surname of the deceased, it was the duty of a Nawgawkar to say the Kaddish. The explanation I got was that we are all Nawgawkars first, since our forefathers landed first at Nawgao.

Not only our surnames, but our first names also kept altering to suit the environment. Our first names were all Biblical names but with a Maratha inflection. Abraham was Abaji, Nathan was Nataji, and Moses was Musaji, and so on. With the British coming in, these names got Anglicized, so Shimeon became Simon, Moshe became Moses and so on. The surnames also changed, so Mhashilkar became Massil, Ashtamkar became Ashton, Koletkar became Kolet and then somebody added one more L and made it Kollet. Walwatkar became Walter, and so on.

With the establishment of State of Israel and mass immigration to Israel, there was another upheaval in names and surnames. Before computers came about, all clerical work was done by hand, which messed up a few things. The letter “צ” and the letter “ד” are very much alike in the script form (צ and ד respectively); the clerk at the airport wrote מהדקר whilst the clerk who prepared the identity card read it as מהצקר hence Mhedekar became Mazkar.

Since a few letters and sounds are missing in Hebrew, as compared to the Marathi language, and as normally Hebrew is written without vowels, a few families have been united, whether they like it or not. For example Kandlekar and Khadalkar have been united as Kandalkars, similarly Thalkars cannot be separated from Talkars.

The letter “פ” with a dot in it is pronounced as P and without the dot it is pronounced as F, hence Pingle has become Fingle. Then again there are those who modeled their surnames to suit the times. Some Galsulkars have become Gals, Talegaokars are Tals and so on.

As I stated above, our first names also altered to suit modern times. Names like Isaac are becoming Its-hik, Zvi is Zvika, etc. To add to the mess, some new names could be masculine or feminine, making it difficult to understand if it is a boy or girl. Yona, Sharon, Noam and others could be either for a boy or a girl. It is sometimes a problem for a Hazan when a name, for example, Noam Elyahu Kolet, is sent

to the synagogue for a blessing. The poor Hazan is in a bind whether he should bless him as male or female.

I wish I could live for another hundred years from now just to see what happens to Bene Israel names going forward.

Jews in the Cradle of India

A panel discussion was held at The Museum of Jewish Heritage, Manhattan and was co-sponsored by The Indian Jewish Congregation of USA on March 15th 2009.

The panel included Romiel Daniel, President of the Indian Jewish Congregation of USA, Rabbi Yehuda Krinsky, Chabad–Lubavitch Movement, and Rahel Musleah, journalist.

It was a very interesting panel where the Bene Israel and the Baghdadi Jews were discussed along with the Lubavitch movement in India.

Unfortunately Dr. Nathan Katz could not attend and hence the Jews of Cochin were not discussed.

Rahel Musleah spoke on The Jews of Calcutta accompanied by an interesting slide presentation of her family and Jewish life in Calcutta. She also sang a couple of liturgical songs to bring out the flavor of the Baghdadi Nusach.

Romiel Daniel spoke about the history, culture and traditions of the Bene Israel.

Rabbi Krinsky referred to the November 11th 2008 massacre in Mumbai and the steps taken to restart Chabad House in Mumbai. A new Rabbi has already been sent to Mumbai.

The large auditorium venue was filled to capacity and the presentations were appreciated by all those in the audience.

An interesting question was the significance of the Swastika in Hindu mythology and religion and why is this considered a holy symbol as opposed to the Swastika used by the German Nazis in the 1930's and up to 1945.

Romiel Daniel gave the following reasoning: The Hindu/Buddhist/Jain Swastika, a holy and auspicious symbol is derived from the Sanskrit language meaning any lucky or auspicious object and to denote good luck. It is one of the 108 symbols of the Hindu deity Vishnu and represents the sun's rays upon which life depends. It also represents the two forms of the creator deity Brahma. Facing right, it represents the evolution of the Universe. Facing left, it represents the involution of the Universe. Pointing in all four directions it signifies stability.

The German Swastika tilted at a 45 degree angle was associated with Nazism, fascism, racism (white supremacy) and the Nazis saw fit to co-opt the sign as a symbol of the Aryan master race.

It was important to point out these differences as most in the audience were unaware of this.

International Conference: Israel and India

A Relationship Comes of Age: Yeshiva University

This conference, apparently for academics, was held on March 30th and March 31st 2009 at the Center for Jewish History in Manhattan.

The keynote address was delivered by Congressman Gary Ackerman, who brought out the important commercial and economic relations between Israel and India.

Ambassador Arun Singh also stressed the close political and cultural relations between India and Israel.

This was followed by Professor Nathan Katz giving a talk on Religious Acculturation Suggested by the Case of the Jews of Kochi (Cochin). He did bring out the influence of the local people on the cultural and religious practices of the Cochin Jews, which was of interest particularly since Dr. Katz has done extensive research on the Jews of Cochin.

Professor Maina Chawla Singh offered more of a social presentation about Indian Jews in Contemporary Israel rather than academic.

Unfortunately, the conference was poorly attended, especially given the fact that attendees were told it was one year in the planning. The awareness created by the organizers appeared to be minimal, considering the turnout.

In addition, the organizers did not deem it necessary to involve any of the local Indian Jews in New York and the country. Rather they went about as though there is no presence of Indian Jewry in New York and the United States, which of course is not the case.

Dalai Lama Visits Judah Hyam Synagogue (by Shulamith Malekar)



On the 50th anniversary of his exile in India, the Dalai Lama offered prayers in different places of worship for peace in India and the happiness of the people. Tibetan spiritual leader the Dalai Lama visited eight places of prayer and worship in the national capital including the Judah Hyam Synagogue, New Delhi. Dalai Lama was accompanied by various well-known figures like musician Amjad Ali Khan, freedom fighter Sucheta Kriplani, and Director Shyam Benegal among others.

In the Judah Hyam Synagogue in New Delhi, he was given a warm welcome by the Honorary Secretary Mr. Ezekiel Isaac Malekar and his son Noel Malekar. He was given the traditional Jewish skull cap to wear. Many delegates from the Israeli Embassy were also present. At the synagogue, Dalai Lama prayed along with the congregation and explained later that during his 50-year stay in India he had gained "new knowledge from following traditions other than Buddhism". The shofar was blown and Dalai Lama was taken around the synagogue, shown the Sifrei Torah and other Jewish artifacts. He was then presented a book on the Holy Land of Jerusalem.

The Jewish community of Delhi was very touched and honored by this gesture, which celebrated the diversity of India and its long history of interfaith harmony.

Recipes from Noreen's Kitchen

Sweet saffron rice

Ingredients:

2 cups long-grain Basmati rice	6-7 almonds, soaked in water and sliced
2 tablespoons ghee or solid Cooking margarine	25 grams (about 1 ounce) raisins
2 cups sugar	¼ teaspoon salt
3-4 whole cloves	1 lime
6-7 cardamom pods, powdered	Few strands saffron, crushed and soaked in 2 tablespoons of water
2 long cinnamon sticks, broken into small pieces	1/8 teaspoon saffron color, dissolved in ¼ cup water

Procedure:

Wash the rice in a colander. Let it drain in the colander for half an hour. Add the ghee or cooking margarine into a pressure cooker over a medium flame. When warm, add cloves, cinnamon pieces and 2 whole cardamoms. When the whole spices start cracking, add washed and drained rice and stir fry for 3-4 minutes. Add salt and 1½ cups of water. Close the lid of the cooker and cook the rice on medium heat for 2 or 3 whistles. Rice will be cooked in 10-12 minutes.

When steam has escaped and the lid of the pressure cooker can be opened, pour the rice into a big steel plate or a rice dish. When the rice cools, add juice of 1 lime, saffron colored water and the crushed and soaked saffron strands. Mix well lightly with a flat rice serving spoon.

Add 1 cup of water into a big pot with a thick base. When the water is warm, add the sugar and keep stirring until the mixture becomes very sticky. Add the sliced almonds, cardamom powder and the raisins, and turn off the heat.

Stir the rice from the plate into the sugar mixture. The rice will become slightly thin and loose but it will thicken later. Add a little butter or ghee from the side of the pot.

This sweet saffron rice tastes better when it is cool. You can enjoy this rice traditionally with dry potato dish. This dish is commonly made in Bene Israel homes to celebrate occasions like birthdays or especially for the Henna ceremony before a wedding. This rice can be put in small round moulds while warm. After the rice gets cold, the moulds can be overturned in a long tray and enjoyed as a dessert.

Coriander Rolls

Ingredients:

1 cup coriander leaves, washed and chopped	½ teaspoon red chili powder
1 ½ cups chickpea flour	½ teaspoon turmeric
2 green chilies, chopped	½ teaspoon salt
½-inch piece of ginger, minced	2 tablespoons cooking oil

Procedure:

Add all of the spices to the coriander leaves and mix well. Add the chickpea flour gradually while mixing. Do not add water to the mixture, the dough should be kneaded in the moisture of the leaves.

Place a sieve upside down into a large pot. Add water to the pot and bring it to a boil. The water should come up half-way to the top of the sieve. Shape the mixture into rolls of ½-inch diameter. The length of the rolls should be enough to fit onto the sieve. Cover pot sieve with a lid and steam the rolls for 15 minutes. Let them cool, and then cut into rounds.

In a flat non-stick frying pan, add oil and heat over a medium flame. Fry the coriander rolls lightly on both sides. Enjoy while warm with hot or cold drinks.

The coriander rolls can be made with extra leftover coriander leaves. They can be steamed and kept in a closed box in the freezer. They can be defrosted when required, sliced and pan fried. Enjoy these hot snacks with your family and friends.

Heavenly celebration (A Tribute)

Shofar sounded.

Angels danced in heaven.

A gallant soul was returning home.

A soul was sent on a long journey of more than 90 years on mortal scale.

The soul served well upon this earth.

The baby girl born to a Bene Israel family must have brought only joy and happiness to that family.

As she grew older, her mild manners and kind nature certainly made her company very much desirable.

In her youth, she married a tall, handsome, and brilliant young man.

She was a mother to several children and grandmother to several grandchildren, and even great-grandchildren.

She fulfilled G-d's commandments to man.

She was a very soft spoken, kind and gracious person.

She was kind even to the strangers.

I was blessed and privileged to have stayed at her house for a brief period and enjoyed her gracious motherly hospitality.

She was a rare soul amongst us mortals.

I thank my creator for the opportunity he gave me during more than 70 years of this life.

Now she is gone.

She fulfilled her purpose upon this earth.

She was a frail person, yet she was a pillar of strength for her family and all those who knew her.

In March of 2009, she peacefully passed into eternity.

Heaven rejoiced.

Shofar sounded.

Angels danced.

May her soul rest in peace

DSG

Aadmi musafir hai	Man is a traveler
Aata hai jaata hai	He comes and he goes
Aate jaate rasteme	On the way
Yaadein chhod jaata hai	he forgets his promises
M: Apanapan	<i>Movie Title: Apanapan</i>
L: Anand Bakshi	<i>Lyrics: Anand Bakshi</i>
M: Laxmikant/Pyarelal	<i>Music: Laxmikant/Pyarelal</i>

Upcoming Events

Rosh Hashanah & Yom Kippur Services

The Indian Jewish Community will be conducting the High Holyday Services for the fifteenth consecutive year in 2009 as per the Bene Israel liturgy.

The services will be held at:

The Village Temple
33 East 12th Street
New York, NY 10003

The schedule will be as follows:

Rosh Hashanah Eve	Friday September 18 th at 7:00PM
Rosh Hashanah Day	Saturday, September 19 th at 8:00AM
Yom Kippur Eve (Kol Nidre)	Sunday, September 27 th at 6:15PM
Yom Kippur Day	Monday, September 28 th at 7:30AM

Any person wishing to participate in the reading for Rosh Hashanah and Yom Kippur services may please contact the following:

Romiel Daniel	Tel: (718) 897-8718
David Galsurkar	Tel: (347) 713-6963
Moses Samson	Tel: (718) 969-8543
Sam Daniel	Tel: (212) 873-4261
Leslie Jacob	Tel: (718) 726-6136

The services are free. However expenses are incurred for the rent of the synagogue, the snacks provided on Rosh Hashanah and at the end of Yom Kippur. Donations are welcome.

We are also planning to have a Memorial Service on Yom Kippur Day at approximately 2:30PM where loved ones who have passed away are remembered. If you would like to give Hashkboth, please

request a form from Romiel Daniel. The names of men and women are to be written in print characters in separate columns and in English.

Also, please give the names of persons to whom Mish Berachoth have to be given on Rosh Hashanah day. Fill the reverse side of the form. Please return the form by the deadline of September 7th, at the following address:

Romiel Daniel
98-41 64th Road, Apt. IG
Rego Park, NY 11374

The first Selichoth is being sponsored by Romiel Daniel at his residence on Sunday morning, August 30th 2009 at 5:00AM at the above address.

Please inform us of your attending before August 28th.

Announcements



Aylon and Evelina
cutting the cake

Congratulations to Aylon and Evelina Samson on their marriage on June 21st, 2009. The wedding was held at Crest Hollow Country Club. The ceremony was conducted in Bene Israel tradition. The reception combined elements from the Georgian, Indian, Israeli and Jewish cultures. Aylon and Evelina met each other through the Indian-Jewish Congregation of USA events.

Aylon and Evelina both work together in creating this newsletter for the IJC and now they are together for life, happily married.

Congratulations to Arjun and Florence Manglani on the marriage of their daughter Geetal to Ezra on July 5th 2009. A wonderful marriage ceremony incorporating some of the Indian marriage rituals along with the Ashkenazi practices added to the flavor of the ceremony.

Congratulations to Selena and Dinkar Modak on celebrating their 50th Anniversary on July 11th 2009. May they celebrate many more anniversaries together.

Congratulations to Dr. Joan and Alan Roland on becoming grandparents. Gavin is the son of their daughter Tika and son in law Jimmy. Gavin was born on June 25th, 2009 and weighed 8 lbs 3 oz. Gavin, Tika, Jimmy, and big brother Mason are doing fine.

Congratulations to Lael Daniel on his new position with DirecTV. We wish him the best of luck in his new endeavor.

Congratulation to Yafa Neshama Daniel on being awarded the Rabbi Akiva prize as the outstanding student in Hebrew of her school the Feld Rosenbaum Hebrew School. This award was established by the United Synagogues of Conservative Judaism.

Congratulations to Nissim Moses on receiving an award recognizing his contribution to the heritage, history and genealogy of our people, the Bene Israel community of India. He has received this award from the President of the Central Organization of Indian Jews in Israel, Noah Massil and his wife Sebia.



Nissim Moses accepting
his award

Congratulation to Romiel Daniel on becoming a New York City registered marriage officiant. In addition to assisting couples with the religious aspects of a Jewish wedding ceremony, Romiel can also legally sign you marriage license so you can obtain you marriage certificate.

Submissions to the Newsletter

We would like all our members to send us articles of interest, birthdates or birth months, wedding anniversaries and any other information of interest to the community. Submissions are subject to editing for clarity and style. Please send newsletter submissions to tapluna@jewsofindia.org or aylon@jewsofindia.org.

To be included in our electronic mailing list, please send your request to: comments@jewsofindia.org