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PURIM 5779

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EXCLUSIVE: MONSEY MEVASER TOURS MONSEY'S OWN OVERNIGHT POPPING SENSATION *See Page 36*

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THIS WEEK

SEE MORE ON PAGE 40

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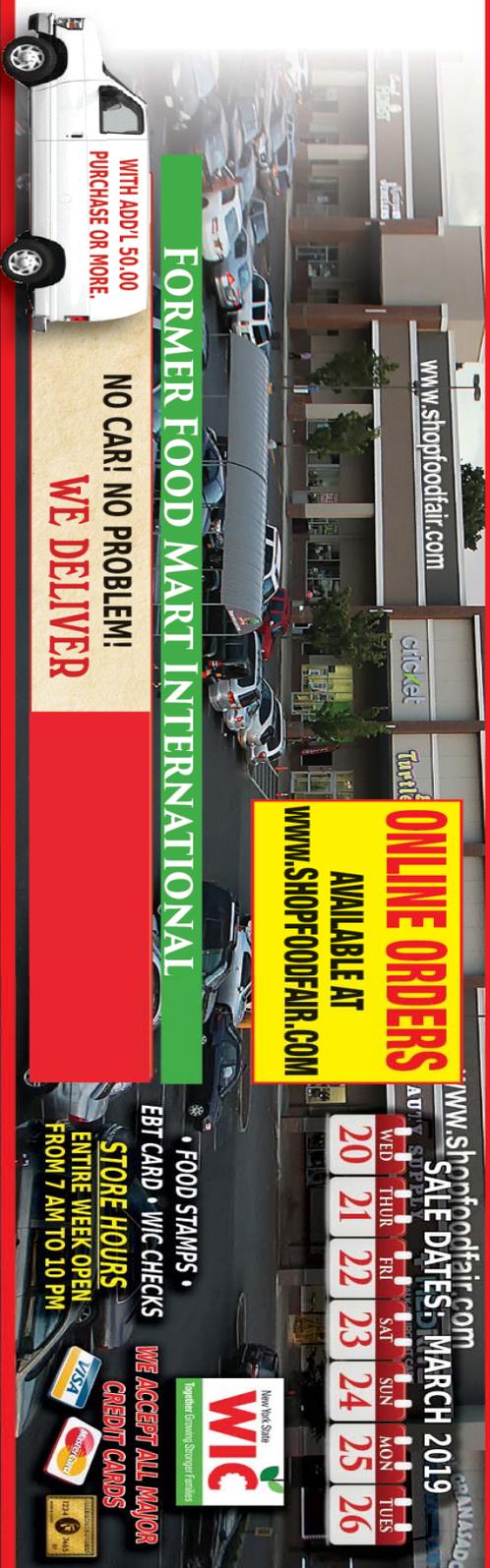
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Rabbi Dovid Hoffman

First and foremost - a Freilichen Purim! And for all those who won't be cognizant (okay, conscious) to read this until after Purim has "worn off" - black coffee and Pepto Bismal has saved many a day for me in my youth!

Last Shabbos, I was at my daughter and son-in-law in Lakewood and my daughter was gushing over her memories of Purim growing up in Monsey. She has the fondest recollections and enjoyed Purim so much that she told me she is not sure she wants to come to us for Purim because she doesn't think it can possibly live up to her expectations and recollections of Purim as a kid! I assured her that Purim today is just as exciting, fun and freilich as it was years ago. And it's really true - Purim in Monsey is amazing and now that most of my children have grown up, I don't have to spend most of my day in the car or van driving to Rebbes and Morahs' homes to

deliver Mishloach Manos. Now, I can actually relax at a number of friends' parties and seudos and really enjoy the Purim spirit. A few chalophses, sweet and sour tongue, meat with ketchup (yes, Dovi, with ketchup!) and a bottle of wine or six - and Purim is truly a Mechaye!

Much of the Purim divrei Torah center around the heroes, heroines and villains of that day. Of course, Queen Esther saved the day and she will be forevermore a role model of how a bas Yisroel acts with tznius and modesty, while accomplishing great things for the klal. Last week, I came to appreciate a local heroine who also does so much in an understated way that I tend to overlook - or worse, to forget - how important her role really is.

A week ago Monday evening was the Pidyon Haben of my grandson, Shlomo Yaakov Hoffman, in Eretz Yisroel. A carefully considered decision was made - with Daas Torah, of course - and I stayed here in America while my wife went to Israel for the simcha. As it turned out, we had another family simcha as well and my wife stayed for a week, while I was taking care of the remaining kids at home. And that is how I came to truly appreciate the heroine she really is. I never understood that there really are a million and one things that need to be taken care of - for the children, for the meals, for the house, for the carpools, for the buses, for the bed times, for the NOSH,

for the chavrusos, for the tefillos - I can go on and on and on - and somehow my wife pulls it all together on a daily basis. We men cannot wrap our brains around all the tiny minutiae that goes into being an eishes chayil - until we are thrown into the role of playing Mommy while thinking like a Tatty.

I do not advocate for wives and mothers to go away for extended periods of time, but I can simply say that this week was challenging in ways I never knew before. But at the same time it was great to recognize a new-found appreciation of my spouse spouse - some people call them our "better half" and there is merit to that. I believe that every Jewish wife and mother is so much more than what is seen beneath the surface; each and every one is the Queen Esther of her castle and must be treated and appreciated as such.

If the Yom Tov of Purim is to simcha, what the nation of Amalek is to evil and the righteous Mordechai is to Tzaddikim - then each Jewish wife and mother is to her children, family and friends what Queen Esther represents for the Jewish people: a beacon of light, grace, ability, wisdom, tznius, action, and - as my twelve-year-old constantly reminds us - NOSH!

Enjoy Purim and Hatzlacha Raba.

*Dovid Hoffman
Publisher/Editor*

IN THIS WEEK'S MONSEY MEVASER



Rabbi Chaim Schabes
See page 17



Reb Sholom Mordechai Rubashkin
See page 14



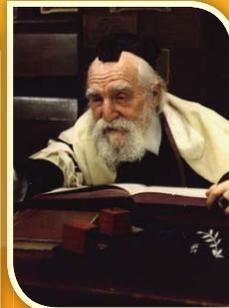
Rabbi Eliezer Abish
See page 45



Admor M'Tosh-Monsey
See page 19



Reb Yaakov Kaminetsky zt"l
See page 17



Rav Moshe Feinstein zt"l
See page 19



Rav Gamliel Rab-inowitz
See page 13



Rav Chaim Kanievsky
See page 10



Admor M'Zhvil in Monsey for Shabbos at the Home of Reb Mechel Goldstein



Farbrengen with Lubavitcher Rebbe zt"l
See page 45

HIGHLIGHTS INSIDE

This Day in Jewish History Page 10
The Aishes File: Nutrition Facts Page 24

NEW FEATURE: Kids' SOCKS Page 38
Nostalgia from Uncle Ben Page 49

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YARTZHEIT LICHT THAT LEAVE USERS SHORTCHANGED

Dear Editor,

This past Shabbos was my father's yahrzeit. I, of course, lit a yahrzeit candle, but by two on Shabbos afternoon, I noticed it was out, and there was nothing to be done. Can someone shed some light on why it is that yahrzeit candles rarely stay lit for the entire course of the yahrzeit? We are talking about something produced by yidden for yidden. How can a Yiddish company short change a neshama? Not only that, but how many times have I had to find a neighbor on a Yom Tov who still has a flame so that my wife can light the neiros for the second night of Yom Tov because, once again, the yahrzeit candle which was supposed to last 24+ hours did not?

I have tried glass ones and metal ones. I have tried putting it in the freezer first in hopes that it won't melt so fast. I even have lit it later in the night on Yom Tov in hopes that it can just make it to the next day's licht benching but to no avail. Others are troubled by this as well. I was in a shul before a Yom Tov when a Rav mentioned that to make sure the yahrzeit licht lasts, one should pour in some extra paraffin oil. I haven't tried that, but it seems that we are all trying to combat this issue instead of going to the source of the problem and demanding change.

I am deeply puzzled by manufacturers who are yiddin selling a product to yidden shortchanging the Klal for want of a few more pennies worth of wax. I am willing to pay more for a yahrzeit candle that will actually last as long as it should. Having to buy a two-day or seven-day candle to make sure my flame stays lit is just wrong on so many levels though. Instead, how about the companies offer a 32-hour candle? They can continue to sell their 20-22 hour varieties for the same price and charge more for the 32-hour candle which I am sure most will be more than happy to pay more for as the piece of mind this would offer would make it well worthwhile.

My father, a'h live in Stolín. He used to tell me that in Stolín, to pay the Rav, it was the law that only the Rav was allowed to sell candles. In this way, the Rav had a parnassah in lieu of being given a salary. Even the goyim bought candles from him (or perhaps it was the Rebbetzin who actually ran the business). The more I think about it these days, the more I realize that having the Rav sell the candles was an advantage for those who bought them from his household since I have no doubt that the Rav of Stolín never shortchanged anyone on the candles he sold. The manufacturers of yahrzeit candles should only be as honest.

*Sincerely,
Burnt Out*

REMEMBERING RAV BRESLAUER ZT'L

Dear Editor,

I read with great interest the article about Rabbi Breslauer in your inaugural issue. There

were articles about him in other publications such as the Yated, Hamodia, and others, but the only paper to mention that the Rav was a mohel was yours. And I thank you for that.

Rabbi Breslauer was not just a mohel, he was a mohel for at least three generations of Yiddish kinder. Not three years or even decades - three generations! I recall that he once walked on a snowstorm Shabbos morning all the way to Pearl River to do a bris milah because he didn't want it to be done by a doctor! His mesiras nefesh for this mitzvah was not to be believed.

I will never forget when the Rav came many years ago to check my son before his bris. He walked in and said, "Did you know that I am a chacham?" We didn't understand what his point was or why he was telling us how smart he was. When we asked him why he is a chacham, he replied, "Chazal tell us, 'Aizehu Chacham? Haroeh Es Hanolad.' I've come to see the nolad!"

Yes, he was a chacham, a true talmid chacham, and he will be sorely missed. Yehi Zichro Boruch.

N.M.

REQUEST FOR A MONSEY MEVASER KIDS SECTION

Dear Editor,

I have to say that for a newspaper that has just started off, your paper is top notch. You have so many great sections that can be enjoyed by many ages. Unfortunately, you do not have a kids section. As a young girl, I always watched my father read the paper waiting for the day that the paper would be age appropriate for me. I would really appreciate a kids section being added so that more young readers will be inspired to read your paper. Thank you.

Sincerely, A Voracious Reader

EDITOR'S REPLY:

Dear Voracious Reader,

You are not alone in anticipating a children's section in the Monsey Mevaser - and given the large amount of interest in doing just that - we are happy to announce the debut of our Kids Socks section. Check it out, and tell us what you think. We look forward to featuring your work on our pages in the future.

RESPONSE TO SOCIAL SKILLS QUESTION FROM A SHADCHAN'S PERSPECTIVE

Dear Editor,

In regards to the question posed to shadchanim in Issue 2 regarding if it would be advisable for shadchanim to offer advice or guidance to a young man or woman as to how they present themselves, grooming, social skills and so on, I would like make the following comment. As a parent of children in shidduchim, I am aware that my kids, like all of us, may have shortcomings, unrealistic expectations, but, as far as social skills, grooming, and other ways that a person may present themselves that falls 'short' of the norm, I am not sure that it is the shadchan's place to think that he can change the person. Yes, there could be a subtle thing that the shadchan can bring up,

which the girl or boy may not realize that, for dating, you need that extra touch (say for example: for a boy, wearing a tie, for a girl, putting on some makeup, etc.). If said from a place of caring and sensitivity, it may be in place. However, even that, if the boy or girl does not agree, I don't think it lowers the bar on their essence, and a shadchan can present the boy or girl as they are. Having said that, the same applies to other aspects that may be very much part and parcel of who the person is. A shadchan is not a therapist. Other than just some subtle and gently presented guidance, I don't think a shadchan should try to make-over or expect a different person to emerge with heavy advice that may well be unsolicited and unwelcome. Trying to recreate an image of the person will backfire in the end, and like one of the shadchanim said, it may be gneivas daas.

A point, somewhat connected to the above, is that if a girl or boy is somewhat picky, how do you think she or he feels when a shadchan is pushy and says: 'you should know that other shidduchim I suggested for you were turned down because of your family situation,' such as having siblings with special needs. Does a child who grew up with such nisyonos needs to hear that because of her situation, given to her by none other than Hashem, her chances of marrying are compromised? These children, by the way, because of their having grown up in a home with siblings that have special needs, develop tremendous sensitivity and care towards others, honing them into beautiful people of very high caliber.

Now, going back to my comment above, when a girl or boy comes before a shadchan, often a total stranger, the person standing before the shadchan is a product of her personality, her upbringing, her life circumstances, etc. How can any shadchan think that with a 'sagely advice' here, a little brush up there, etc., that they can change that 20 + year old person?

Wishing us all much hatzlacha in finding the bashert for all of our children.

Sincerely, In the Parsha

CHUTZPA IS GROWING

Dear Editor,

Over the past twenty odd years, chutzpa has catapulted off the charts! Picture this. I'm trudging slowly along the street minding my own business when a school bus slows down nearby, and a boy calls out the window, "Do you need help walking?" His buddies then chimed in, mimicking him. Two nearby girls witnessed this and were likewise appalled.

Mind you, this wasn't an isolated incident, and by far not the worst. I can't let myself out of the house without experiencing at least one, if not several, disillusioning or convolutedly-frustrating incidents per day. Even experiences as "minor" as cars-or-carts hogging my right-of-way, or cars parked with idling engines, thereby polluting the air unnecessarily. And don't let me get started again on personal affronts.

What I can't understand is this. If it's pro-

hibited to put two different species of animals under one yoke, why, paradoxically, are some of us humans forced to endure living in a locale with others who have such a different teva than us?

Consider this a vent (full of hot-air considering that the situation is way past the point of no return). To phrase it delicately, had circumstances permitted it, I'd long ago have chosen other options.

Captive Crone

NOT BAL TASHCHIS

Dear Editor,

Regarding feeding ducks with leftover challah and bread, there is no mitzvah if food is used in a detrimental way. Just as not doing bal tashchis does not require one to eat an unhealthy quantity of food in order to avoid "waste," using food in other detrimental ways is also not a fulfillment of this mitzvah. Just because people have been feeding bread to ducks until now, does not mean it's the right thing to do. People have also spoken loshon hara until now. I don't see anyone claiming that that makes it right.

For those who are wondering what to do with their bread, a simple idea that is doable in most Monsey area homes is to create a compost pile. Choose an area in your yard and create the pile right on the ground, or in any container of your choice. You can put any organic materials into a compost pile, including leftovers, peels, pits, seeds, rinds, and bruised or rotten fruits/vegetables. Spoiled milk can be poured in as well. As a bonus, after a few months, you will have rich dark soil that will help any plant grow better. So if you have a sandy area in your yard, you can put your compost right on that area to improve it at no cost and with little effort, all while careful not doing bal tashchis with *any* food. As another bonus, when your garbage bags do not contain food, you will greatly cut back and possibly completely eliminate visits from night critters who tear open bags in search of a meal, leaving you with a smelly mess. Win-win. (No bal tashchis, better soil, cleaner outdoor trash area.)

Vichna Belsky

THE NEED TO BE AWARE

Dear Editor,

Your paper is so amazing. It's what I wait for every other week these days. We finally have a Monsey paper! You know what's happening near you - but not really what's around you.

Stuff happening around you affects you more than you realize - and much more now that we have Trump as our president. He is helping America a lot! We need to know why our taxes go higher or lower. We need to know whether illegal aliens are killing American citizens. We need to know if the world is at peace or at war.

Thanks for your considering having a politics column in the Money Mevaser.

Sincerely, A Fan of Politics

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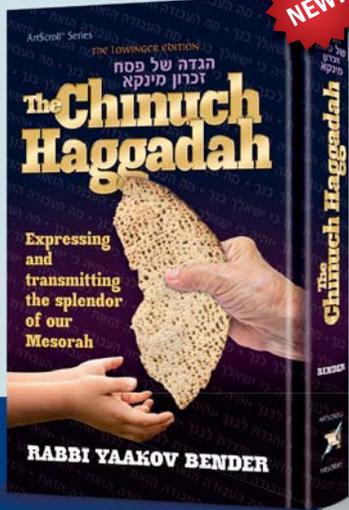
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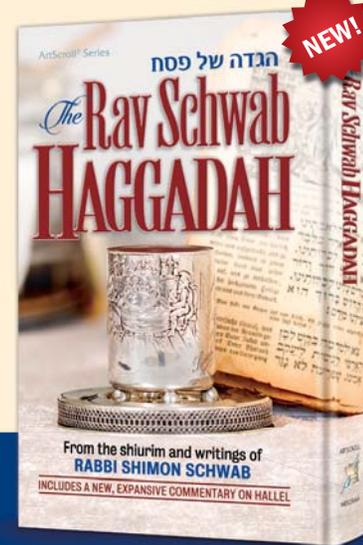
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The Persian Gulf War, Highlighted by the 39 SCUD Missiles Fired from Iraq into Densely Populated Areas of the Land of Israel, Came to an End After Seven Weeks of Conflict.

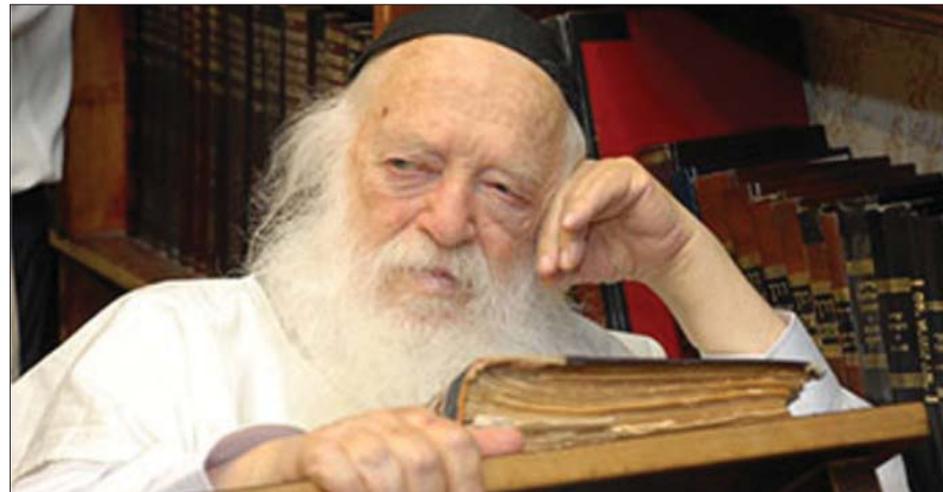


During the Persian Gulf War that was waged against the invasionary armies of Iraq, the Land of Israel was targeted by enemy forces with Scud missiles, as a means to potentially unify Arab forces against the allied onslaught. The War broke out with an extensive aerial bombing attack on January 17, 1991, and lasted for seven weeks until February 28, which was the 14th of Adar - Purim day. The Gulf War, also known as Operation Desert Storm, was a campaign of coalition countries led by the United States, in response to Iraq's invasion and annexation of neighboring Kuwait. While Israel did not take part in the war from a military standpoint, the country was bombarded with SCUD missiles from Iraq after Saddam Hussein followed through on threats to target Israel if coalition forces invaded Iraq. The damage caused by the 39 Iraqi Scud missiles that landed in Tel Aviv and Haifa was extensive. Approximately 3,300 apartments and other buildings were affected in the greater Tel Aviv area. Beyond the direct cost of damage to property, the Israeli economy was severely hurt by the inability of many Israelis to work or even venture outdoors under the emergency conditions. The economy functioned at no more than 75 percent of normal capacity during the war, resulting in a net loss to the country of \$3.2 billion.

As soon as the war broke out, a number of people ran to receive blessings from Gedolim as a shemirah (protection). However, it was reported that Rav Chaim Kanievsky shlita refused to give brachos. Instead, he made a general statement for all to hear: "The city of Bnei Brak has nothing to fear. The merit of the Torah that is learned here will protect the city!"

Seeking to allay the fears of his neighbors, Rav Chaim produced a letter which was published on the front page of the Israeli Yated Ne'eman wherein he promised that "there is nothing to be afraid of" because "there will be no bombs in Bnei Brak." Rav Chaim, the nephew of the Chazon Ish, cites

his uncle's words as evidence that the residents of Bnei Brak will be protected, saying, "When the Chazon Ish of blessed memory (Rav Avrohom Yeshaya Karelitz zt"l) said that there will be no bombs in Bnei Brak... that will certainly happen today, too," Rav Chaim added, "The words of righteous men



HaGaon Rav Chaim Kanievsky shlita

are not necessarily abolished after their death," as a means of explaining that the Chazon Ish's promise still holds true.

It was said, that when the missiles began falling in the Holy Land, Rebbetzin Kanievsky came to her husband and told him, "The missiles are falling here"

A calm Rav Chaim soothed her fears. "It cannot be," he proclaimed confidently, "There are no missiles falling in Bnei Brak....."

In fact, not one single missile of the thirty-nine that were launched ever reached the confines of the city of Bnei Brak. Just as Rav Chaim announced: "The merit of Torah learning will protect the city!"

One erev Shabbos during the war, a person asked Rav' Chaim if he should bring his brother to Bnei Brak for Shabbos. Rav Chaim asked what the brother's profession was. The man replied that his brother sat and learned in a kollel in Tel Aviv. "Then he can learn in Tel Aviv also. Nothing will happen to him," Rav Chaim replied.

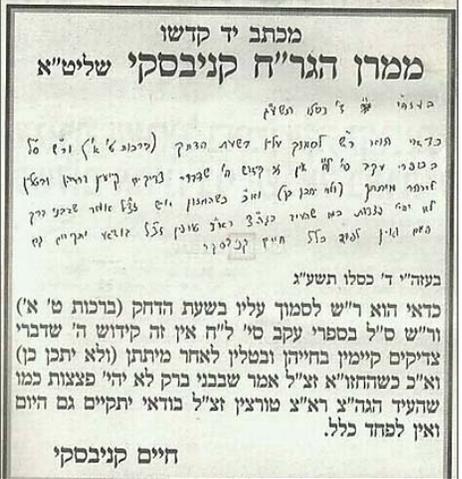
The man then asked about his parents, who lived in Tel Aviv and were not very religious. Rav Chaim answered that the man should bring them to Bnei Brak immediately. The man brought his parents to Bnei Brak two hours before Shabbos.

That Friday night, a missile fell directly on his parents' house and completely destroyed it - but they were not in their house; they were in Bnei Brak!

Yehuda Barkan, at that time one of Israel's most popular screen stars, described his life at that time as totally involved in the pleasures of sin. Yet, he recalls that he could not shake the feeling that something miraculous had occurred. Thirty-nine Scuds hit Israel, causing huge amounts of damage, and only one person was killed (it was said he was someone who enjoyed riding his motorcycle through the streets of Bnei Brak on Shabbos.) Saddam Hussein, however, fired only one Scud at Saudi Arabia and killed 25 American servicemen on their base.

where the rockets red glare: "Do we shave off our beards to fit the masks?" As Rabbi Label Lam tells it, "I heard from my teachers that Rav Chaim gave the same seemingly cavalier answer to all who asked: 'On Purim you'll wear your masks!'"

The response registered as odd. Matters



of life and death push away even Shabbos observance. Having a beard is not nearly as weighty as the holy Shabbos. Obviously, the danger was not as significant or as imminent as was commonly perceived.

As things turned out, after months of bombing by the allied forces, a four-day ground war began which soon brought the conflict to a close. The announcement was made of the Iraqi concession on the day of Taanis Esther (Fast of Esther), the day immediately preceding Purim. That day people began to dismantle their sealed rooms.

On the night of Purim, Jews filled the streets to celebrate after the reading of the Megillah, which talks of the amazing salva-

Soon after he began to mull over the contrast, Barkan stopped a chassid on the street and asked him how he explained the contrast. The chassid smiled at him and answered immediately, "Hashgacha Elyona." (A higher authority)

The non-religious Barkan was unfamiliar with the term and asked, "Can I speak to the Mashgiach?"

The Chassid smiled again and told him, "No problem. Put on tefillin and you have a direct line to Him." Barkan has been laying tefillin ever since and is fully observant for more than twenty years.

At the time, a huge safety issue arose. Gas masks were widely distributed to all Israeli citizens but their effectiveness, it was found, would be compromised by facial hair. Anyone with a beard might have a problem with his gas mask ...

Questions were directed, once again, to Rav Chaim Kanievsky, who was sitting in Bnei Brak, in the epicenter of the cyclone



Entire Family Wearing Gas Masks

tion of the Jewish people through the avenue of hidden miracles. People did not have a chance nor were their minds focused upon buying handsome new costumes or masks for the festive day. By default, the costume of choice that was most on display and worn with a sense of joyous relief was none other than the ubiquitous gas mask. The words of the Tzadik now had the ring of profound truth and deep insight: "On Purim you'll wear your masks!"

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Rav Yaakov Kamenetsky - 29 Adar II, 5746, March 10, 1986

By Rabbi Eliezer Abish

Rav Yaakov Kamenetsky was born in Kalushakvi in 1891. He learned primarily in the Slabodka yeshiva. In 1919, he married Itta Ettel Heller.

Later, to support his growing family, Rav Yaakov Kamenetsky assumed the position of rav of the approximately sixty families living of the small town of Tzitevian, Lithuania. Although the town was very poor, Rav Yaakov was very happy there as

he had a lot of time available to learn. The rav of a large town is saddled with many more responsibilities and issues that he must deal with as opposed to the rav of a small town.

However, after serving as the rav in Tzitevian for more than a decade, Rav Yaakov and his wife felt it was time to seek a rabbinic position in a larger city. Many years earlier when he had assumed the position of rav in Tzitevian, they had three children and received a weekly salary of thirty litas. Now they had six children and the town was so poor that instead of increasing the rav's paltry salary, they reduced it to twenty-five litas per week! Rav Yaakov and his rebbeztin already owed quite a bit of money to the town grocer as well as to the local butcher. Now, with his paltry salary further reduced, there was no way they could remain in Tzitevian and survive.

Among the rabbinic positions Rav Yaakov attempted to secure for himself was the position of Rov in the large city of Wilkomir, one of the largest cities in all of Lithuania which boasted a population of eight thousand Jews. The position was first offered to Rav Eliezer Levine, father of the Telzer Rosh Yeshivah Harav Avraham Chaim Levine. However, on his first Shabbos there, when Rav Levine got up to speak and address the mispallelim before leining, complete pandemonium broke out. People began screaming and whistling. Others tipped over shtenders and chairs, while some even threw towels! Rav Eliezer, flabbergasted at what he was witnessing, returned to his seat.

It was later that day that he learned the reason of the unusual behavior that had taken place in shul. The townspeople were furious that only the community leaders were permitted to vote for the new rav and they were not given any say at all in the matter. They wanted to show that they would also have a say in the election for a new rav. Even though Rav Eliezer Levine realized that the protest had absolutely nothing to do with him per se, nonetheless, he felt he did not want anything at all to do with machlokes. That very Motzaei Shabbos, he packed up his belongings and left town.

After meeting with Rav Yaakov, the community leaders were very impressed with him

and practically offered him the position immediately after the interview. However, they explained, the actual ksav rabbanus could not be offered to him immediately as two other rabbanim were already scheduled to come and interview for the position. Therefore, even though they had unanimously decided to hire Rav Yaakov as their rav, they would wait until the other two rabbanim were interviewed. "Mere formalities," they explained.

Rav Yaakov returned home and excitedly told his wife that for all practical purposes, he had received the position and the ksav rabbanus would be mailed to him in a few days to make it official. Rebbeztin Kamenetsky was thrilled to hear the wonderful news, anticipating the day in the very near future that they would have sufficient income to feed their family adequately.

Alas, the joy was short lived. A few days later, Rav Yaakov heard that, in fact, the ksav rabbanus was given to one of the two later candidates, Rav Yosef Zusmanovitch. The atmosphere in the Kamenetsky home switched instantly from one of joy and happiness to one of sadness and despondency. As the rebbeztin explained many years later, "It was worse than Tishah B'Av. We simply didn't know how we would feed our children."

At that point, Rav Yaakov left Tzitevian in 1937 and traveled by himself to New York. Eventually, he assumed the position as temporary rav in Seattle, Washington. From there he became a rav in Toronto where he was able to bring his wife and family from Tzitevian to join him. After seven years in Toronto, he moved with his family to New York where he served as rosh yeshivah in Torah Voda'ath.

He often told people about Hashem's kindness and guiding hand. "Can you imagine



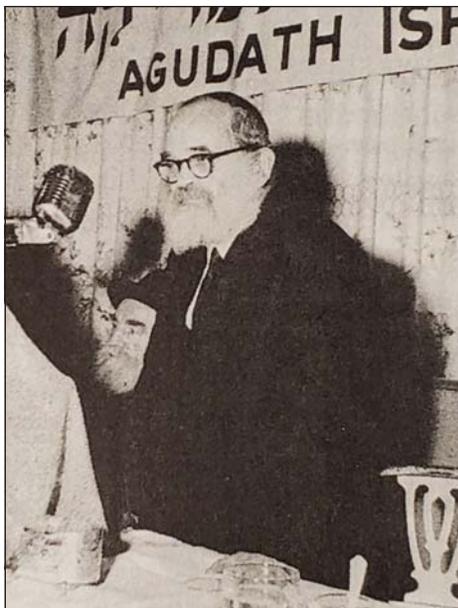
With Rav Eliezer Levine

what would have been," he would ask, "had I received the position of rav in Wilkomir? True, my family would have been happy for a few short years, but then it would have been all over for us. The entire city of Wilkomir was slaughtered by the Nazis. The rov, Rav Yosef Zusmanovitch, was brutally murdered together with his family by the Nazis. I am alive today, not only with children, but even with grandchildren, only due to the kindness of Hashem of denying me the rabbinic position I so desperately desired to obtain at the time."

Pikiaiach Hador

Rav Ahron Kotler would refer to Rav Yaakov as Der Kluger - the smart one. Often, before giving his opinion on a serious matter, Rav Ahron would say that he must first discuss the matter with Rav Yaakov. Rav Moshe Feinstein would often say the same thing. Rav Mordechai Gifter would refer to him as the pikiaiach hador.

Along with his gadlus ba'Torah, Rav Yaakov would use his amazing and practical understanding of the human psyche to pasken shailos. There were two people in his neighborhood who were in the year of mourning for a parent and they each had a boy. In response as to how to make the bris, one was told to keep the affair very small while the other was advised to rent a hall and hire a caterer. A student who was learning with Rav Yaakov and heard the exchange, asked him why he gave two completely different decisions to people



Speaking at an Agudah Convention. Rav Moshe Feinstein is in the background

in the exact same situations. Rav Yaakov explained that one of the men was in business and when word would get out that he made a small affair, the fact that he was an avel would get overlooked and people would say his business must be doing poorly and he must have lost a lot of money. That would then make it difficult for him to raise capital and keep his line of credit. The other fellow is an employee and that is not applicable to him.

Always Practical

Once, while walking with Rav Shneur Kotler to enter the motzai shabbos keynote session at the Agudah convention, Rav Yaakov told Rav Shneur that they should enter using the main entrance. This took Rav Shneur by surprise as Rav Yaakov was always careful to enter large gatherings as inconspicuous as possible specifically in order to avoid having people stand up for him. Rav Yaakov explained that "While their wives are supportive of what we do for the klal, they are the ones who are at home without their husbands for

hours. It would be a small compensation for them to see the honor the public accords their husbands."

In 1967, Rav Yaakov stepped down as rosh yeshivah and settled in Monsey. While life was idyllic, it was anything but quiet. More and more people would come to speak with Rav Yaakov and ask for his advice and brochos. So many people were coming to speak with Rav Yaakov that at one point, a grandchild asked him if it bothers him that he loses so much time from his learning. Rav Yaakov explained that as he gets older, he realizes that the more time he devotes to helping a fellow yid, the more time Hashem grants him.

Rav Yaakov taught how to live a Torah life with his every move.

One day, a young yeshiva bochur saw Rav Yaakov walking towards the mailbox to mail a letter. With youthful vigor, he ran to Rav Yaakov and offered to mail the letter for him. Rav Yaakov thanked him for his kind offer to help but then explained that since he was going to mail a payment for a utility bill, it's part of the mitzvah to pay one's debt. He therefore wants to perform the mitzvah on his own.

Yaakov Ish Emes

Rav Yaakov's fidelity to emes and yashrus was legendary. A talmid was telling Rav Yaakov that he was planning to tell his boss that he was sick in order to take off from work on Purim so he can spend it with his family as well as properly perform the mitzvos of the day. Rav Yaakov explained that the mitzvos of Purim are derabonon, yet the prohibition of "Distance yourself from falsehood" is a deoraisa.

Mesorah

Rav Yaakov was very careful to follow family minhagim as well as keeping true to one's mesorah. Shortly after moving to Monsey, he opened a legal shul in his house. He was careful not to have people from other shuls join his minyan. Even after the shul was full, he resisted the pressure to expand. One Friday morning, one of the mispallelim had a baby girl and many extended family members showed up for shabbos morning davening to participate in naming her. When Rav Yaakov realized that there was no kiddush prepared, he did not allow a name to be given that shabbos. "Just as a bris has a seudah accompanying it, so too must a baby girl receiving her name have a kiddush."

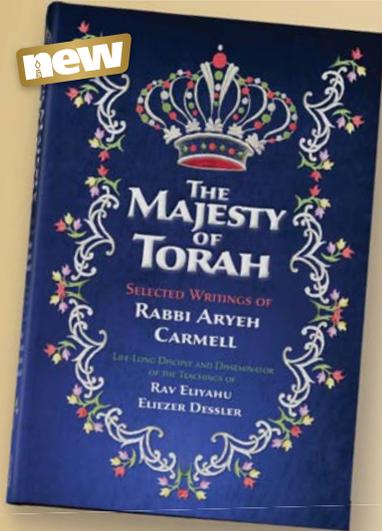
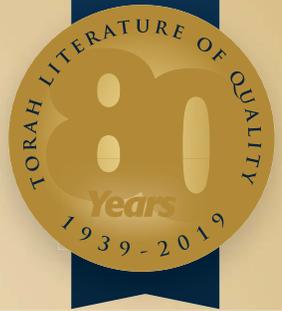
Rav Yaakov passed away on 29th of Adar I 5746/1986. He is buried in New York, as he explained that people may want to daven by his kever and not everyone is able to travel to Eretz Yisroel. Even with his last action, he made sure to help others.



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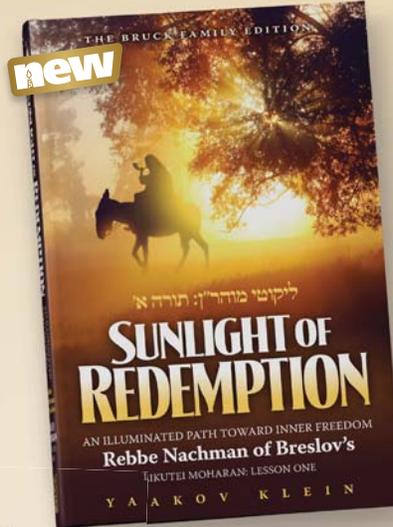
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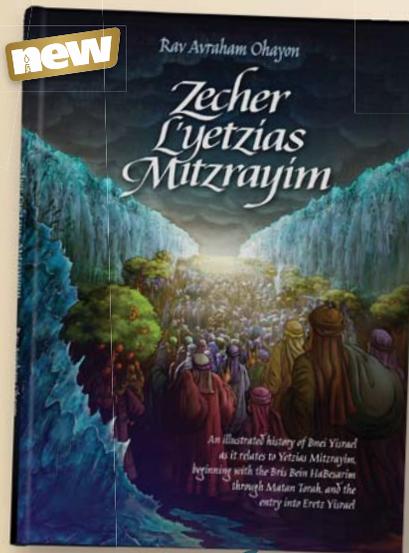
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Tiv HaEmunah

The Emunah of Mordechai Hatzaddik: Good Concealed in Bad Transforms the Bad into Good



HaGaon HaRav Gamliel Rabinowitz Shlit'a
Rosh Yeshivas Shaar HaShamayim

The Midrash informs us that Mordechai Hatzaddik was one of the righteous people who was given a sign (remez) from Heaven and acted upon it. Mordechai said, "Could it be that this righteous woman [Esther] is to be married to a non-Jew [for no reason]? Rather, something astonishing is going to happen to Yisrael, and they are going to be saved through her." (Esther Rabba 6) The Midrash is explaining the profundity of the posuk (2:11): "Every day Mordechai would walk about in front of

the court of the 'house of the women' to find out about Esther's welfare and what would be done with her." He constantly walked around that area to find out what would end up happening (Rashi)

This is true emunah. Mordechai could have very well become depressed with this great calamity that befell him. Not only was his wife taken from him, but how could it be that this righteous woman be married to an uncircumcised non-Jew? The yetzer hara provokes and raises many such thoughts in a person's mind in order to break his heart and have him enter into a state of despair and depression. "If Hashem brought such a tragedy upon me, He definitely finds no pleasure in me."

Mordechai, however, had a different outlook on the matter. He perceived that within every Hester Panim there is salvation and goodness. If this righteous woman was forced to be married to this non-Jew something which is indescribable and undreamed of, there must be hidden within this bizarre misfortune something positive: a great deliverance and salvation. Accordingly, instead of pacing every day by the

courtyard of the "house of the women" with despair, bitterness, and feelings of self-pity regarding his wife being taken, Mordechai was searching and seeking for the hidden hope concealed within this "trouble." His ambition was to know "what would be done with her," meaning, which great benefit was destined to emanate from such a hard blow.

This is an essential element of emunah; that it is incumbent upon every person to continuously internalize that Hashem Yisbarach is called a G-d Who hides Himself, as the navi wrote, "Indeed, You are a G-d Who conceals Himself, the G-d of Yisrael is the Savior" (Yeshayahu 45:15). Consequently, since Hashem Yisbarach conceals Himself, the eyes of an ordinary person may perceive something as being an unjust occurrence, not having been connected with any Divine Providence whatsoever. However, the truth of the matter is, "behold, He is standing behind our wall, observing from the windows, peering from the cracks" (Shir Hashirim 2:9). Within this concealment stands "the G-d of Yisrael is the Savior." Contained and concealed within what appears to be

a painful blow and suffering is salvation and healing. From the very wound itself emerges the dressing to heal it.

The only reason Hashem Yisbarach administers the world in a veiled and not in a revealed way is due to our wrongdoings. This, in essence, is the primary decree of our exile, as the posuk states (Devarim 31:18): "I will surely have concealed My face on that day due to all the evil that was done." It is only because Hashem Yisbarach conceals Himself that we are confronted with the difficulties we have.

If we will strengthen ourselves with pure and complete emunah in the blessed Creator, and know and recognize the truth that "He alone has made, makes, and will make everything,"¹⁶ and that in the depths of every misfortune, Hashem — although concealed — is directing everything in order that it emerge in such a way that we will receive goodness and salvation. With this emunah alone, the entire decree and hardship can be overturned and transformed into good and berachah.

[continued on page 25]

Purim and Pesach: Semichas Geulah L'Geula



Reb Sholom Mordechai Rubashkin

Chazal teach us that closeness of Purim to Pesach is not by chance. The two miraculous redemptions are closely connected. In fact, Haman Harasha was hung on the second night of Pesach. Also, we find strong similarities between Mordechai Hayehudi and Yosef Hatzaddik, of whom Chazal say prepared Klal Yisroel for the ultimate deliverance from Egypt by teaching them the words "Pakoid Yifkoid" - Hashem will surely remember and redeem you.

Mordechai and Yosef were both "Mishneh Lamelech to a powerful king. Both men were given extreme, life-threatening nisyonos and both were victorious, remaining strong and unwavering in their devotion to Hashem, not only in times of hardship but also in

times of great wealth and power.

Just as we were zoche to the nes of Purim following the leadership of Mordechai Hayehudi, the fiercely proud "Ish Yehudi" who refused to bow to anyone or anything not "Yehudish," the same way we merited to be saved from Pharaoh and his wicked intentions by following the instructions of Yosef Hatzaddik.

The festive Yom Tov of Purim is a display of the ultimate "v'nahapoch hu"; Haman, who was at the top of the world and in the greatest position of power—second to the king—was knocked off his post and sentenced to death—the exact death sentence that he had measured out for Mordechai. On top of that, his house was given to Mordechai, who became the Mishneh Lamelech in his place! What a phenomenal nes!

Pesach is a demonstration of this same nes. Hashem gave all the riches of Mitzrayim to the deserving Yidden! It was a grand "V'nahapoch Hu!" In addition, the wealth of all the nations who had come to Mitzrayim was placed into the hands of the Yidden as well. The only way the Yidden "earned" this wealth was by choosing to turn over the darkness of Golus into the light of the Geula! Hashem should make this same "V'nahapoch Hu" for us again, enabling all

Yidden to experience their Geula Proti and Klali!

On Purim, we tap into "Arur Haman," hate for all matters that Haman represents. Haman represents all bad things in the world, such as the bad within mitzvos lo sa'aseh. For example, the mitzvas lo sa'aseh of "not stealing" possesses the idea of "stealing," which is represented by Haman.

On the other hand, we also strengthen our love for all matters that "Baruch Mordechai" represent, which includes all Mitzvos Asei. When we strengthen our love for Mitzvos Asei—and do so in an unlimited way of "ad delo yodah"—we are tapping into a part of our Yiddishkeit that is above seichel. This enables us to serve Hashem with pure Emunah and Bitachon, free and unrestrained by the limits of our seichel.

On Pesach, we tell the story of Pharaoh's tyranny in great detail, reminding ourselves of how Hashem saved us from his hands. We praise Hashem for the nissim that He did for us, which displayed His complete dominion over the upper and lower worlds, as well as the deep and unbreakable bond we share.

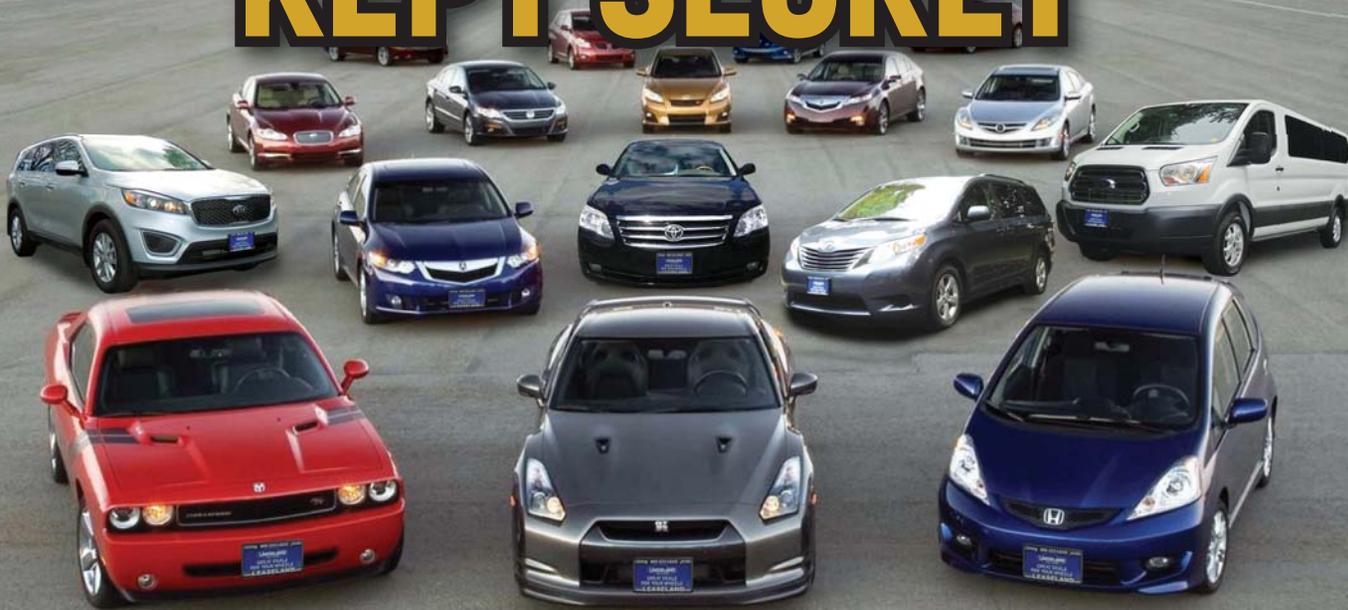
There are many eternal lessons and tools that we need to utilize and implement in our daily lives which we find hidden within the Torah. In understanding the wickedness of

Haman and Pharaoh and all those who have risen up against us (who are manifestations of the Yetzer Hara) we learn the truth about them all: no matter whether their schemes were/are apparent or discreet, their goal is always the same—to enslave the Yid and his Neshama, Chas Veshalom. If we want to truly remain free, we must follow the Torah's directions for how to be saved from their evil plans: be a servant of Hashem with all your heart and all your capacities. That is the ultimate freedom.

From Purim we learn to be like Mordechai Hayehudi in his inner strength and determination to remain an ish Yehudi, never to bow to goyishkeit. From Pesach we learn to be as staunch as Yosef Hatzaddik even in a place like Mitzrayim. Because these giants succeeded in their nisoyon, they gave us the strength to do the same, even in a place called Prison where it seems impossible.

Reb Sholom Mordechai Rubashkin has become a symbol of spiritual endurance and miraculous salvation. Many take inspiration from his letters written during his time in prison, which demonstrate a Jew's ability to grow in emunah and bitachon in the most desolate situation. Emanating from a place of darkness, his messages are a beacon of light and hope.

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Daas Torah: A Lesson From Purim



By Rabbi Yosef Viener, Rav D'Khal Shaar HaShomayim

The subject of daas Torah is complex and often misunderstood. We will look at an excerpt from the writings of Rav Eliyahu Dessler to gain a deeper understanding of this crucial topic.

Rav Dessler was present at meetings of many Gedolim (including Rav Chaim Soloveitchik, Rav Boruch Ber Leibowitz, Rav Chaim Ozer Grodzinski, and the Chofetz Chaim, zecher tzaddikim liurachah). "I will tell you with certainty," he writes, "that their genius was self-evident to all. Their depth of understanding was incredible. Before we get to concepts such as mesorah, ruach hakodesh, and siyata diShmaya, we have to understand that we are talking about men of rare genius. They have a greater understanding

of any topic than we can ever hope to have. And if they are contemplating an area in which they do not have the information, they know to ask. They would never render a decision without ascertaining the facts."

Their brilliance was only one component in their successful leadership. A lifetime of learning Torah was only the beginning; a person can have that and still never attain daas Torah. He must also have total yiras Shamayim to do everything lishmah for Klal Yisrael. He has to realize the great responsibility that lies in making decisions for the klal.

Rav Dessler explains that if our understanding seems to contradict daas Torah, we should not be surprised, because daas Torah is not necessarily our daas, the common daas, the daas of the masses. Gedolei Yisrael have a siyata diShmaya that comes with their genius, yiras Shamayim, and sense of responsibility.

Much damage can be caused when one follows one's own opinion, if that opinion is not supported by genuine daas Torah. The inside story of Purim is an excellent example of just how dangerous improper decision-making can be.

The story of Purim occurred over a span of nine years. Had we been alive at the time, we would probably not have recognized the connection between events that occurred over

such a long span of time. It took Mordechai, one of the Gedolei Hador, to understand that the feast at the beginning of the Megillah was a cause of Haman's decree of extermination years later.

Rav Dessler explains that Mordechai had declared that it was forbidden to attend the feast, but, unfortunately, people did not listen, although they knew that there might be issues of tznius and improper interaction. They felt that their failure to attend would be politically dangerous; they didn't want to be perceived as unpatriotic. They voiced their concerns to Mordechai HaTzaddik, but their apprehensions didn't change his opinion of the situation and the spiritual dangers that it presented.

"Mordechai HaTzaddik knows halachah well," they said among themselves, "but he does not know politics."

Many ignored the stern warning of the tzaddik and joined the festivities. They did not realize that by going they would be party to the enormous chillul Hashem that would take place there. One of the reasons Achashverosh threw the party was to celebrate the downfall of the Jews. He erroneously thought that Yirmiyahu's prophecy that Klal Yisrael would be redeemed after seventy years had been proven false. The feast was a celebration that the Jews would remain in galus and never return to their land to rebuild the Beis HaMikdash.

During the feast, Achashverosh brought out the vessels of the Beis HaMikdash and used them for mundane purposes, and he donned the garments of the Kohen Gadol. He was also aware that Hashem detests pitzus, so he made sure that the marathon festivities were planned with appropriate immodesty. Although the Jews in attendance certainly felt terrible witnessing all this, they mistakenly thought that their presence was necessary for political gain. Chazal tell us that 18,000 Jews attended the event.

One can be sure that after it was over, many of them remarked, "It is a good thing we went, because the king is happy we showed up, and now he is well disposed toward us. Who knows how many evil decrees we averted by our attendance. Can you imagine if we had not gone?"

Indeed, Hashem didn't punish them immediately. Nothing happened a month later, a year later, or even eight years later.

After nine years passed, Haman gained power and decreed that everyone must bow down to him. Technically, there might have been some heter to bow down. Mordechai, however, was afraid of maris ayin, the concern that although something is technically permitted, it should not be done because people might misunderstand and believe that he was kowtowing to an idol-like figure, and he was therefore intent on not capitulating, thereby making a Kiddush Hashem.

Many were upset by Mordechai's decision. "Years ago he gave us bad advice," they said. "It is a good thing we didn't listen to him then. Now he is taking on his own personal chumrah and putting us all in danger."

Their worst fears seemed to materialize. Haman convinced Achashverosh to issue a decree of extermination against all the Jews. Daas Torah was wrong again, they murmured. It is all Mordechai's fault.

Yet Mordechai HaTzaddik insisted that it was necessary to show Haman that the Jews would not compromise on their principles. As for the harsh decree against the Jews, Mordechai explained that it was not the result of his decision not to bow down to Haman, but a punishment for their participation in Achashverosh's party nine years earlier.

Whose side would we have taken had we been there at that time? Would we have connected the troubles to that party nine years earlier that Mordechai told us not to attend? Or would we have connected it to Mordechai's stringent stance not to bow down to Haman?

The common person, with common daas, would have concluded without any doubt that Mordechai was at fault. How could anyone argue with the facts? Mordechai was the one who had made Haman angry.

However, just the opposite was true. Mordechai HaTzaddik had an understanding of darchei Shamayim, Divine ways, that the klal, with their common daas, did not have. His way was not the way they saw it ... at least at that point in time.

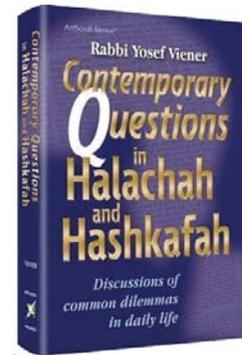
The greatness of Klal Yisrael is that they ultimately did teshuvah. They came to recognize that Mordechai HaTzaddik had been right all along.

According to a simple reading of the Megillah, the turning point that set in motion the salvation of Klal Yisrael was Achashverosh's disturbing dream. However, Rav Dessler explains that the real turning point was when Klal Yisrael stopped blaming Mordechai and finally accepted responsibility for ignoring his directive nine years earlier. From that point on, Hashem caused the wheels to turn in our favor, beginning with Achashverosh's nightmare.

Rav Dessler warns that there is a great yetzer hara to resist authority; to flout daas Torah. Many problems in galus are rooted in the fact that we have not always followed daas Torah. The story of Purim highlights this.

On Purim we rejoice in the recognition that Klal Yisrael's success depends on the strength of its leadership and our ability to take counsel from and heed the advice of our Gedolim.

Rabbi Yosef Viener, Rav of Khal Shaar HaShomayim and author of *Contemporary Questions in Halachah and Hashkafah*, has inspired and enlightened listeners worldwide with his shiurim on Halachah and Hashkafah - crystallizing the Torah's timeless wisdom and applying to our daily lives.



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At the Schabes Table



By Rabbi Chaim Schabes
Rav D'Cong. Knesses Yisroel

Rashi explains the word “Tzav” is used in a situation that requires one to apply himself. Our Chachamim tell us that doing something one was commanded to do is greater than performing an act he was not commanded. The reason for this is because once there is a commandment, there is also a fight against the *yetzer hara*, who tries to bring obstacles and prevent a person from carrying out his obligations. Overcoming the *yetzer hara* in fulfillment of an obligation generates extra merit. That is what our Sages are telling us: that as soon as there is a “Tzav”, a commandment, it will have to be accompanied with an extra

measure of effort, in order to overcome the difficulties with which the *yetzer hara* will be confronting him.

Halacha V'Halicha - Setting a K'vius Zman

Everyone is obligated to fix set times to learn Torah daily; these times must be adhered to and not changed even if a monetary opportunity presents itself (OC 155:1). The Chofetz Chaim zt”l writes in Shmiras Halashon (שער התבונה פרק ט) that obviously Hashem will make up for any loss, as presumably, Hashem would not withhold from someone that which was allotted to him on Rosh Hashanah, just because he wants to keep his obligation to learn; and even if he doesn't see the reward right away, before the end of the year he will most definitely receive it.

The quality of establishing a set time is that a person should not miss it even one day, and by doing so it is considered as if he always learns, as we find that the korban tamid was brought just once in the morning and once in the evening, and nevertheless it is referred to as “tamid” (MB 4). One should have a k'vius both in the morning and at night (YD 246:1).

Even someone with limited capability to understand is obligated to learn whatever he is capable of (R”MA), and will be rewarded

just like those who accomplish more in their learning. One is obligated to learn Torah shebichtav daily, meaning TaNaCh, and also Mishnah and Gemara (Birkei Yosef YD 246:4 brings in the name of R' Sheftel the son of the Shl'a that learning Gemara, Rashi and Tosafos is an obligation like putting on tefillin), and also Halacha, which is the practical application of halacha; one does not fulfill his obligation by learning only Gemara (MB 3; Shulchan Aruch Harav 3:4 that the main obligation is to learn in order to know how to act and keep every practice in which we are obligated).

The Mishna Brurah writes in his introduction, that out of all four sections of Shulchan Aruch, Orach Chayim has priority because its knowledge is essential for the daily fulfillment of our most basic responsibilities. Mishna Brurah also writes that one is obligated to learn mussar every day (1:12), and adds in Shaarei Tziyun (26), that the obligation to learn mussar has precedence over learning Mishnayos.

If he was not able to complete his committed obligation, by accident, he must consider it as a loan and pay it back that same night (MB 5), and if someone has a k'vius to complete a specific amount every day, it is considered a neder, and if he didn't pay it that

night, he has transgressed this neder. Therefore, one should make sure as he begins a learning commitment, to verbally state that he does not want it to become a neder (MB 238:4,5).

Nishmas Avraham (238) brings in the name of R' Shlomo Zalman Auerbach zt”l that one could rely on the mesiras moda'ah that we do on Erev Rosh Hashanah and by Kol Nidrei on Yom Kippur that it should not become a neder, because it is presumed that he does not want a seder limud to become a neder, and this is a limud zechus because most people don't know to say “b'li neder” before they start Daf Yomi, Dirshu or similar programs.

Even if one did not pay his obligation that same night, he is still not exempt from his obligation and must pay it back ASAP. Sha'arei Teshuva brings from Birkei Yosef, who has a safek (doubt) about those who get paid for their learning, if they fulfill their obligation of k'vias ittim, and therefore, since it is a safek d'oraisa, they have to make sure to set a time to learn for which they are not getting paid in order to fulfill their obligation without a doubt (Piskei Teshuvos).

Rav Chaim Schabes is the rav of Congregation Knesses Yisroel in New Hempstead and a Maggid shiur in Yeshivat Tiferet Torah in Suffern, New York

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TORAH TAVLIN

STORIES AND SAYINGS, WIT AND WISDOM FROM OUR TORAH LEADERS

By Rabbi Dovid Hoffman

Throughout the ages, many a Jewish community has encountered enemies comparable to the evil Haman of the *Purim* story. Sometimes the Jews succumbed to his persecutions, *rachmana litzlan*; in other instances there was a reversal of fortune, and they were saved. At such times, a *Purim Katan*, a local *Purim*, would be enacted. Its observance on that same date in future years would serve to commemorate their deliverance from impending disaster. Where the sequence of events rendered it appropriate, a day of fasting was instituted on the day previous to the new *Purim*.

A humorous story is told about the time when, centuries ago, it was decided that all the Jews in Rome were to be expelled. Naturally, there was a big uproar from the Jewish community and due to the pressure, the Pope finally decided to make a deal. He would conduct a debate on religious and theological issues. A ranking Christian theologian would face off against any rabbi who would be chosen to represent the Jews. If the priest won, all

the Jews were to be expelled. If the rabbi won, the Jews would be allowed to remain in Rome.

Realizing that they didn't have much of a choice, the Jews looked around for a rabbi - any rabbi - who would be willing to champion their faith. But the task was daunting and the risk was too great, and a volunteer could not be found. After exhausting their list of candidates, a simple, old man named Moshe, who spent his days as a caretaker in the local synagogue stepped forward and humbly offered his services, reasoning that being old, poor and alone, he had less to lose than the others. With nothing left, the elders agreed but Moshe had but one condition. Since he was not used to lengthy conversations, he requested that the debate be held in silence, with sign language as the only form of communication. The Pope, full of confidence, saw a challenge and readily agreed.

The day of the great debate finally arrived. The Pope, his chosen debater and his glorious entourage seated themselves on one side, while Moshe and whoever from the Jewish community bothered to show up, sat opposite them. The crowd was hushed and the debaters eyed each other for a full minute. Then, the Pope gave the signal and the Christian priest suddenly raised his hand and held up three fingers. Moshe looked back at him and quickly raised one finger. The priest then waved his arms all around his head and in all directions and Moshe countered by pointing to the ground where he sat. Finally, the priest pulled out a wafer and a glass of wine. Moshe took an apple out of his bag.

Suddenly, the Pope stood up and declared, "All right, that's it. The debate is over. The Jews may stay." He stormed away with his entire following.

After a while, a member of the Pope's group mustered up the courage and asked what happened,

why did he give up? The Pope explained, "I coached the priest and I told him that the first thing to do was to hold up three fingers to represent the Trinity. The Jewish man wisely responded by holding up one finger to remind us that there still is just one, common G-d to both our religions. Then, my man waved his arms all around to show that G-d was all around us; but the Jew answered by pointing to the ground signifying, and rightly so, that G-d was also right here with us. The priest then pulled out the wafer and the wine to represent that G-d absolves us from our sins. That brilliant Jew, on the other hand, pulled out an apple to remind us of the original sin. He had an answer for everything and he was just too good. What could be done?"

Meanwhile, in the other part of town, Moshe went back to the synagogue and back to work. But the news traveled fast and instantly there was a large crowd converging on the synagogue and Moshe, demanding to know what really happened. How could a simple, feeble-minded old man do what all the great rabbis thought was impossible?

"What happened?" they all asked in unison.

Realizing that he couldn't get away from them without explaining, Moshe answered. "Well, this is what happened. At first, the priest motioned to me that the Jews had just three days to get out of the city. I was going to put up a tough front and I answered that not even one Jew was going to leave! Then, he motioned all over as if to say that this whole city was to be cleared of Jews. I let him know that we were staying right here!"

Moshe turned to walk away, and one rabbi called out, "And then what happened?"

"I don't know," Moshe shrugged, "Then he took out his lunch - so I took out mine!"

לְיְהוּדִים הִיטָה אֹרֶחַ וְשִׂמְחָה וְשִׂשׂוֹן וְיִקָּר אֲנִי

"*Minhag Yisroel Kedoshim*" – the custom to appoint a "*Purim Rav*" on this festive holiday, is based on the words in the *Megillah*: "יִיךְ מַלְכוּת רַב - כִּד הַמֶּלֶךְ" - "And the royal wine (creates) a Rav, with the power of the king." Indeed, this custom is strictly adhered to in many communities and *yeshivos*, and the person chosen for this "lofty" position is expected to say ingenious "*Purim Torah*" and act the part of a proper *rav*, often with merriment and hilarious results.

Historically, the person about whom the most "*Purim Rav*" stories are told seems to be **Rav Yonason Eibenschutz ז"ל**, who as a youngster was already known for his brilliant mind and ability to think under pressure. One year, the other boys in *yeshiva* elected him to be the *Purim Rav*. He put on a fake white beard, a rabbinic hat, and a long black coat that dragged on the floor; and he sat down at the front of the room to deliver his prepared lecture. The boy who had been *Purim Rav* last year was jealous, and decided he would

challenge Yonason. He called out, "Maybe instead of talking about *Purim*, the *rav* should say a *chiddush* (original thought) on *Bava Kama*, the *masechta* we are all learning." The other boys laughed.

Instead of getting nervous at the daunting challenge, young Yonason shot back, "That's a great idea. The first *mishnah* states: 'There are four types of damages; the ox, the pit, the *maveh* and the fire.' *Tosafos* asks, why doesn't the *mishnah* add the word *ירק* (there are...) as it says in the beginning of *Rosh Hashanah* and by the four *Shomrim*? The answer is simple. The *Gemara* in *Pesachim* (112b) advises, 'To calm down an ox, say 'hein hein.' So... if the *mishnah* had said *ירק* the ox never would have charged or caused damage in the first place. How could anyone be required to pay if no damage was done?"

Another child prodigy who was a *Purim Rav* in his youth was the **Rebbe, Rav Heschel ז"ל of Krakow**. It is told that one year at the *Purim seudah*, he was asked,

"Can the *rav* please explain why was it so important for Mordechai to reveal the secret he heard from *Bigsan* and *Seresh*, about the plot to overthrow the king? Wouldn't it have been better had Achashverosh been assassinated - perhaps the whole decree never would have happened?"

Little Heschel stroked his baby-faced chin wisely and then answered, "What kind of question is that? Instead of getting rid of one *goy* (by not revealing the secret), Mordechai knocked off two *goyim* in one shot!"

Another renowned *Purim Rav* was the famous *Sigheter Badchan* (jokester), **Reb Hirsch Leib ז"ל**, who once said, "I find that the greatest miracle of the entire *Megillah* is found in the words: 'Esther did not speak of her birthplace.' (2-20) Since *Chazal* teach us in *Kiddushin* (49b) that *יתשעה קבימי* - nine (out of ten) large quantities of speech came down to the world and were quickly grabbed up by the women, the fact that Esther 'did not speak' - is nothing short of miraculous!"

הוֹרָה הִיטָה אֹמֶר

Rabbeinu Yehuda Aryeh D'Modina ז"ל would say:

"*Parshas Zachor* is read the week of *Parshas Tetzaveh* because Amalek's entire goal was to 'cool off' the burning enthusiasm of the Jewish people and cause them to lose focus. *Tetzaveh* begins with lighting the *Menorah*, when we ignite and inflame our passion for *Hashem* and His Torah. What better time to heat up the cold and wipe out *Amalek*?"

Chacham Yitzchok Aramah ז"ל (Akeidas Yitzchok) would say:

"Haman accused the Jews of being 'a scattered and separate nation,' for when our hearts are separated and our souls are distanced, accusation rules over us and the danger is great. Esther said, 'Gather all the Jews' with unity, love, peace and friendship, in order to nullify the decree. And that is what happened. On *Purim* we send portions and gifts to the poor to increase the love and friendship in *Yisroel*, something that will nullify all future accusations against us."

A Purim Rav would say:

"People learn from mistakes. I am willing to make them if someone else is willing to learn from them!"

Rabbi Dovid Hoffman is the author of the Torah Tavlin series of books on Torah, Haggadah shel Pesach, Yamim Noraim, and other Jewish topics, as well as the acclaimed Holocaust books entitled "Heroes of Spirit" and "Heroes of Faith." His weekly Torah Tavlin parsha newsletters are disseminated all over the world. To subscribe, please go to his website www.Torahtavlin.org, where you will find archives, divrei Torah, stories, articles of interest, and much more. He can be reached at: Torahtavlin@yahoo.com

Darash Moshe: Rav Moshe Feinstein zt"l Yahrzeit 13 Adar II 5746

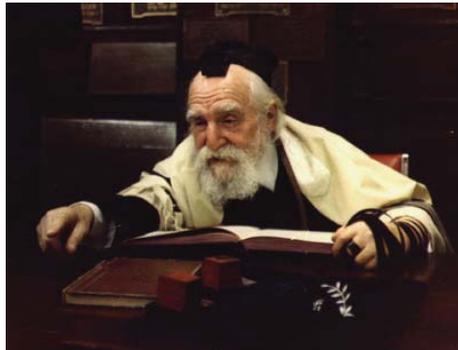
Parshas Tzav: Dressing the Part is our Sacred Duty

ופשט את בגדיו ולבש בגדים אחרים והוציא את הדשן אל מחוץ למחנה ...

"He shall remove his garments, and he shall wear other garments, and he shall remove the ashes to the outside of the camp..." (Vayikra 6:4)

Rashi quotes the Gemara (Yoma 23b) that changing the clothes for the removal of ashes is not an actual obligation, but an act of derech eretz (appropriate conduct), as the clothes used to perform a duty in which he gets soiled should not be used to perform a duty that must be done in a dignified manner. Just as a king's steward would not wear the same attire worn during the cooking of a feast during the service of the meal, so too the Kohen would change into different clothing for the removal of the ashes.

Sifsei Chachamim writes that the source for this insight is that the Torah did not need to state "other garments" - more terse language is used elsewhere. Consistent with the maxim that the Torah contains nothing extra, these words teach us the added insight



that both sets of clothes were of equal sanctity - this is not like the changing of clothes on Yom Kippur where holier clothes were worn for the entry of the Kohen Gadol (High Priest) into the Holy of Holies - but that propriety dictated a change.

The Levush notes that the removal of ashes was no less part of the Divine service - holy garments, not mundane personal wear, were mandated for this act. Nevertheless, prior to the Kohen's return to the altar, the focal point of the service where the olah was

actually offered, the sullied garments needed removal.

From this Rashi and the associated comments, Rav Moshe understands that propriety becomes an obligation. This concept is manifest in our dress at times of prayer. A Yid needs to contemplate and appreciate that prayers are not simply a regimented recital of a laundry list of needs. It is a unique privilege: a private audience with the King of Kings to request provisions for our every need. More so, it provides us the special opportunity to hone our consciousness of the Almighty by realizing that ultimately all that we do is simply effort; it is Hashem, Who, in His infinite kindness, provides us with all that we need for life. If we had the opportunity to approach an earthly king with a personal petition for some special wish, would we not dress in our finest attire? With the cognizance of the Master of the Universe before us at times of prayer, we dress accordingly.

But the Torah is a guidebook for all facets of life. The mitzvos are not limited to the realm of ritual. Honesty in business, giving charity and refraining from negative speech are no less mitzvos than observing Shabbos, keeping Kosher and reciting blessings. Mitzvos extract the holiness inherent in our most mundane acts. When the financial resources gained from a day's work are used to provide children with Jewish education, to provide the poor with charity, and to provide ourselves with food and shelter - not as mundane self-fulfillment, but with the intention of facilitating our continued life and growth as G-d-fearing Jews - then those work hours are infused with holiness; they are no less Divine service.

While the clothing worn in prayer must be additionally elevating, when our task of the moment dictates changing into "other clothing" those, too, need to be equally holy and appropriate for a servant of the King. (Rabbi Pinchas Avruch @ Torah.org)

Shabbos is the Key to Destroying Amalek Within Us



**HaRav HaGaon Rav Avraham Katz
Rebbe of Tosh-Monsey**

The Jewish people ask Moshe: "In one *posuk*, we are commanded to remember Shabbos. In another, we are commanded to remember what Amalek did to us. How can we fulfill both at the same time?" Moshe responds: "This remembrance is to keep and make the Shabbos holy and this remembrance is to wipe out, destroy and annihilate the children of Amalek." - Pirkei D'Rebbe Elazar

This is a difficult Midrash to understand. What exactly was the question and how did Moshe answer this question?

When the Jews went to war against Amalek, Moshe sent Yehoshua to fight against them. Yehoshua fought and weakened Amalek, but he did not destroy them completely. The *Zohar Hakadosh* poses two questions:

Why did Moshe send an emissary to wage

war? Why didn't he go himself?

If Yehoshua fought the war, why did he not destroy Amalek? Why did he only weaken them?

According to another Midrash, during the *Bris Bein Habesarim* Hashem showed Avraham Avinu the future and presented Avraham with a choice. To purify themselves, his descendants could endure *Gehinnom*, or suffer under the seven nations that lived in *Eretz Canaan*. Avraham chose the latter. These seven nations symbolize the negative source of the seven *middos* - character traits - a person must work on. By suffering under the nations, the Jewish people would have a chance to purify themselves and elevate the pure side of these seven elements of their character.

All seven *middos* draw strength from *da'as*, knowledge. We think, then we act. Among the seven nations, Amalek is the negative source *da'as*. Amalek is completely wicked. Other nations undermined one specific *midah*, Amalek tries to contaminate our minds and influence all seven *middos*.

This is why Yehoshua could only weaken Amalek. Completely destroying Amalek deprives Bnei Yisrael of the opportunity to cleanse themselves. Had Amalek been destroyed, the other nations would have lost their impure life-giving source and consequently all power over us. Keeping Amalek alive gives us a chance to fight the seven nations rather than purifying ourselves through *Gehinnom*.

This also explain why Moshe Rabbeinu could not lead the war against Amalek. Moshe is the pure source of *da'as*. He would have destroyed Amalek - not weakened them. But it was not the time to destroy Amalek's impure *da'as*. Moshe had to ensure that every generation of Jews would have an opportunity to perfect their *middos*.

That is our *avodah*. To use our *da'as*, knowledge, thought and reason, for *kedushah* - holiness. That is our fulfillment of the mitzvah to destroy Amalek.

In Parshas Beshalach, Hashem says, "I will destroy the remembrance of Amalek." Later, in Parshas Ki Seitzi, we are commanded to "erase and destroy the memory of Amalek."

Who destroys Amalek? Is it us or is it Hashem?

Amalek's power of corrupted *da'as* convinces us to sin in two ways. The first is *sheker* - deception, where the sinner knows the act is wrong but sins anyway. The second way is *shav* - falsehood with no basis in truth, where one is confused by impurity and thinks the sin is a good thing to do. To him, it not a sin!

If one is not careful about *sheker*, he will fall to the level of *shav* - not even realizing his actions are wrong. It is much harder to escape the level of *shav* because one is not aware of what needs fixing. For that, we need Hashem's help. We need Him to shine His light on us and help us see our way out of the morass.

That is why there are two different *pesukim* about the destruction of Amalek. At

the *sheker* level a person knows his actions are wrong so he can fight against Amalek himself - "erase and destroy the memory of Amalek." However, if he was drawn to the level of *shav*, he needs Hashem's help to destroy the evil - "I will destroy the remembrance of Amalek."

How does one merit this Divine assistance? By remembering Shabbos. Shabbos has the power of *da'as*. By preparing properly and conducting a Shabbos the right way, one can recognize the mistakes that were made during the previous week and draw the strength necessary for improvement. But if one does not bring in Shabbos properly, he risks remaining stuck in the level of *shav*, not knowing that his actions are faulty.

This explains the midrash regarding the two obligations to remember. Bnei Yisroel wanted to understand the connection between remembering Shabbos and remembering to destroying Amalek. Moshe explained that by remembering the Shabbos and observing it properly we can draw the strength of *da'as* one needs to fight the Amalek within each of us and thereby elevate each of our seven *middos*.

We all must prepare properly for Shabbos. One cannot simply fall into Shabbos, rather, we must actively vacate our weekday thoughts and actions. Shabbos itself must be different than the week as well. One should be careful not to talk unnecessarily and keep busy with Torah and *tefillah*. In this way, Shabbos will purify us, bring us closer to Hashem, and destroy the last remnants of Amalek.

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From a Shadchan's Perspective

Question: I would like to get your opinion on today's common practice of making an elaborate vort. It seems to me that it is an unnecessary, huge expense. It causes people to feel pressured to travel long distances just to say mazel tov for fifteen minutes when it's challenging to get out at night, especially with small kids at home and the wedding a few short weeks/months away. Shadchanim tend to have a pulse on what's proper etiquette in the shidduch world, and they know what's important to the chassan and kallah and what's considered acceptable. What is the opinion of the esteemed panel?

Thank you for bringing up this question. When a couple gets engaged it is important that they should come back to a joyous celebration with family and close friends. I will emphasize "joyous" - not flamboyant. It is, in fact, a joyous occasion and quite important for the couple to be in the company of family and friends to celebrate this new stage of life. I believe the party should be the night that the couple gets engaged. Every family should make the party according to their financial needs. I don't see the need for an additional party afterward. It is difficult for people to get out during the week especially while raising youngsters. Im Yirtzeh Hashem, the community and friends will join for the wedding and bring simcha to the chosson and kallah.

The crucial factor here is that the family members are there to embrace the chassan and kallah with happiness and joy. This is a foundation for their future. When we share in our children's or sibling's simcha, it enables the couples' connection to grow deeper. This is a special time for both sets of parents - to give over the feeling that they have the zechus to merit the "birth" of another child, and they are looking forward to building a close relationship with the couple in the future.

*Thank you,
Ahuva Cherns
For any coaching services please email
ahuvacherns@gmail.com*

I don't hear a question here. You want to know if you should be extravagant and waste a lot of money for no reason? You need other people to tell you that is a ridiculous thing to do? Okay, fine, so I'll tell you. It's ridiculous to waste money on a vort - and for that matter on a Aufruf or Bar Mitzvah as well. But you asked about

a vort. There, now that you heard it from another person, will you - and so many others - stop making elaborate and extravagant vorts? I really hope so. But for some reason, deep down, I don't think people are really listening!

*Tzodek Katz
tzodekkatz@gmail.com*

When people have money, and they choose to make a fancy simcha, that is beautiful. It means they chose to share their wealth with their guests as well as the party planner, the hall, and the caterer etc.

It is true that it can be hard for those who feel peer pressure when it comes to making a simcha, but people need to learn to keep within their own budget, and a baal simcha who can afford to do more shouldn't feel responsible for the fact that others might need to learn that.

On the other hand, when it comes to people feeling pressure to attend, no one should be made to feel pressure for attending a simcha, not even family. Different families have different dynamics so people should feel free to choose for themselves what works best for them. If it's too hard to get out, so they shouldn't have to do it. But do realize that every person who can attend definitely adds to the simcha of the chassan and kallah makes a big difference by attending.

Mrs. Bracha Moldaver lives in New Hempstead and is a shadchan, dating coach, and sheitel macher. She can be reached at (347) 524-5335. Resumes can be sent to brachawigs@gmail.com.

This question is really not an easy one to respond to as so many different people will make things in so many different ways. For example, in some yeshi-



vish circles, the girl's side makes the vort and also decides where it will be (home or shul) and how fancy or not fancy to make it. In more modern communities, if each side was from a different neighborhood they each made a vort in their own area and made it how they wanted. If they came from different states, there might be one vort in own state and another engagement party in the other's state. This seems to be common in out-of-town shidduchim.

I am told that in Lubavitch circles, the boy's side make the vort. I don't know why, but it always makes sense to me: The wedding is going to be in the girl's hometown (usually) so at least let the boy host some part of the simcha in their city. A lot of boys do not even have their aufruf in their hometown, like if they are getting married on a Sunday or a plane ride away from home.

And by Chassidim, there isn't FLOP - the boy's side usually does arrange stuff like music, flowers, invitations, liquor, badchan. Hall/portions/waiters/ photography gets split 50/50 or for some people, everything is 50/50. Instead of FLOP (Flowers, Liquor, Orchestra, Pictures) it's all the stuff starting with the letter BEIS: Bilder. Blimen. Badchan. Bronfen. Briven.

Anyway, the point is that every simcha is special and each family - Chosson, Kallah and Mechutanim - want to make it as special as they can. So if they want to make a nice Vort - why should anyone stop them?

Mrs. Yenty Fohman, Shadchan.

Celebrating an engagement with a vort is a very positive thing because it adds to the chassan and kallah's excitement which is good for them at this stage. It is also important for the mechatanim to see how many friends there are who make the effort to come and how many people there are who care for the chassan/kallah/family. It is also a chance for both sides to see the families all together.

If it is possible to combine the vort/l'chaim so that it takes place at the same time, that would be even better. The couple can get engaged earlier in the day, so people have enough of a warning that there is a simcha that night. Or the couple can get engaged on Friday and then have the vort/l'chaim combined on motzei Shabbos which would help everyone.

And yes, it's hard for people to have to come out twice for an engagement, but keep in mind that you are schlepping for a simcha and that is a beautiful thing especially since you are bringing happiness to the wonderful family.

Dvora Adler is the founder of Care to Connect - an organization that makes sure that each single is given the attention they deserve by reaching out to network and make the right connections.

*Please send your shadchan questions to
Editor@MonseyMevaser.com*

**Dear Bubby,**

I read the previous entries and responses in your "Dear Bubby" column, and I thought I should write to you as well. This year I am in 8th grade, and I applied to three high schools for next year just as my school suggested. Unfortunately, a few of us didn't get into any school.

Although, I am not a top student, don't I still deserve to have a school? I am not in any way blaming any schools. I know that there are a large number of girls graduating 8th grade this year and my elementary school is trying their best to help everyone get into a high school. So, although I will hopefully end up in one, who enjoys feeling unwanted?

I do understand that schools don't exactly not want me, but it is just that there simply isn't enough room for everyone, but how can I avoid feeling bitter? I hope you have an answer for me. I won't be disappointed if you do not. This is not really a question anyone can answer.
High School-Less-8th-Grader

Dear High,

Your question is really not a question, it is a statement. How can I avoid feeling bitter? I will try to respond to that:

There are many ways not to feel bitter, here are just a few:

1. Realizing that everything is from Hashem. And he loves you and would never do anything to harm you.

2. Realize that this is a TEST - Do you pass, or fail? Well, YOU young lady, have passed! In your letter you are understanding, intelligent and aware of the situation. There are not enough schools and B"H lots of girls.

3. Realize that this is an opportunity to grow. When you are given lemons in life you make lemonade (add lots of sugar). Take this opportunity to rise to greater heights.

Let me tell you a story. There was a young boy who could not get into the Yeshivos he wanted when graduating elementary school. He was an average student but not an average person. He ended up in a Yeshiva and excelled there. He worked very hard and soon proved everyone wrong. He used the negative situation to lift himself up and become a great talmid chacham. Today, he is a writer of Se-forim, he lives in Eretz Yisroel with his wife and family and is a force to be reckoned with. He is a Masmid and revered by his peers and Rabbaim. This young man is my grandson.

So, my dear girl, take this opportunity to grow and become exceptional. When you fall down, pick yourself up, dust yourself off and start all over again.

Good luck and please keep in touch. I know you are going to do great things with your kind and wonderful nature.

Don't just fly - Soar!

Dear Bubby,

This is a letter from one Bubby to another Bubby. B"H I have a wonderful family. However, they don't seem to think that I am getting older and can't do as much as I did before. My daughter is making a wedding for her son, and

her married children are making a Sheva Brochos. They want to make it in my house. I am, of course, flattered that they want to include me. I know it will be a lot of work. I don't know how to tell them NO. Bubby what would you do?

Bubby 2

Dear Bubby II,

You are asking the wrong Bubby. I am the one who feels you must go out of your comfort zone. I feel that to push yourself is the best way. The fact that your grandchildren don't see you as older is a testament to your youthful personality. Certainly it will be exhausting and strenuous, but unless there is medical situation to consider, I would say go for it. Won't it be wonderful to be surrounded by family, and the fact that your grandchildren want their Bubby involved will bring you tremendous nachas. Be grateful to be included in the Simchos. This is something everyone wishes for.

So, Relax before the event. Get lots of help, then bask in the love of your special family. (Then take a long vacation.)

Mazel Tov and all the best.

Dear Bubby,

First of all, I would like to compliment the Monsey Mevasser on the wonderful newspaper. I'm impressed with the great balance of both ruchniyus writings and secular knowledge too. I've been bothered with a question for some time that I have not received a satisfactory answer to as of yet. I am hoping you can help me. Here it goes.

During my many years of elementary school, I have noticed that there are some students who don't behave. I'm sure you had that in your days too, Bubby, right? The thing is, that when a student misbehaves, the teacher works to find the right incentive so that the student will behave. Sometimes it's by offering motivation such as to skip a test or other enviable prizes to encourage the student to behave. Most of the time, the student will appreciate the attention and do his or her best to behave and therefore earn the incentive.

On the other hand though, there are those good students who always behave and therefore do not get much attention or reward at all for all of their hard work and good behavior. At times, the teacher will give them a compliment or two, but most of the attention is saved for those mischievous kids. I'm highly concerned that the top students may be jealous of the misbehaving children's attention. Please answer back as soon as possible.

A Concerned Girl

Dear Concerned Girl,

Your letter was a real eye-opener for me. As a former teacher (and student) I have not seen the scenario that you describe. However, times have changed (unfortunately), and teachers, as well as parents, are afraid to properly discipline for fear of alienating their child or student. Assuming you are one of the "good students" and feeling that the attention to negative behavior is not the right thing (which I certainly agree with), would it be possible to speak to your teacher and explain how you feel. If that is not an option, you could write a letter to your teacher, with the utmost respect, and have it signed by other like-minded individuals in the class - strength in numbers. Hoping this will work. If it does, let me know, I

could use help with some of my grandchildren.

Dear Bubby

What has this world come to? I was on a bus the other day and no one gets up for an elderly lady. Little children and even teenagers are sitting in individual seats all sprawled out instead of crowding together or sitting on laps to create more space. No one seems to care about older people or anyone for that matter, who is standing for the long, bumpy ride. It bothered me to no end but I didn't know what to do about it. How can I teach people to behave properly or Hilchos Bein Adam Lechavaro? Can there be a way to establish more awareness of respect for your fellow passenger?

Don't Get it

Dear Don't Get it,

It was heartwarming to receive a letter from someone who is so sensitive to others as you are.

This truly is a problem today. However, in my opinion the only way to make people aware of the importance of respecting and honoring others is to be a role model yourself. People do not want to see themselves in a negative light. I think talking (preaching) can not produce positive results. Take every opportunity to be kind caring and considerate. All who see you will learn by your example. A smile, a warm hello to everyone is the way to go.

Also, writing to newspapers (great idea) about this problem will create awareness. You are on the right track.

May the kindness you bestow on others come back to you tenfold.

Dear Bubby,

My Family has had the same cleaning lady for the last six years, but for the past few months, we believe the cleaning lady is feeling like she can take a break. We put clothes in the hamper and leave dishes in the sink, but she doesn't much care. She cleans our clothes but not all of them. She does the same with the dishes. The issue is that over the years, she has become close to our family, and now we are faced with a dilemma we don't know how to deal with.

I hope you have some ideas to help.

*Sincerely,
Clean Out of Ideas*

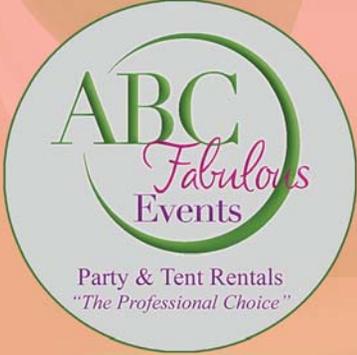
Dear Clean Out of Ideas,

Reading your letter I see that you would feel bad if the cleaning lady/friend would leave your family. Or would you? Probably the best way to handle this would be to speak to her and make her aware that things are not up to par. Tell her you have always been so happy to have her around the house. Maybe there is some problem which you are not aware of. Be sympathetic and not confrontational. Then let the chips fall where they may. If she is truly a friend of the family, she will be accepting and understanding if not - look for another cleaning Lady.

Good luck

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The Double Message of Purim

By Rebbetzin Raize Guttman

Author, Lecturer and Mechaneches

The Arizal tells us that the lights of holiness (השודקה תורוא) that came into the world at the time of the Purim miracle were unprecedented! Even during the most miraculous periods in our history such as Krias Yam Suf, Matan Torah, and the era of the first Bais HaMikdash, when open miracles were the norm, these special תורוא did not exist. The Arizal adds that every single year on Purim these lights once again fill the world! The enormous opportunities to achieve real closeness to Hashem are literally hanging in the air, up for grabs to anyone wise enough to tap into this unique "power source!"

Purim contains a double message for the Jewish people. That is why it is written as "פורים" rather than "פור" which means a lottery. To Haman a "פור" is a goral, a "lottery." When one spins the dice, it is a random outcome. To Haman and Amalek random means coincidence. The philosophy of Amalek and the idealism which they use to poison the world is that everything in life is happenstance. There is no rhyme and reason, and certainly no Higher Power that is controlling the world. To us Yidden, the word "פור" means something else and this leads us to the essence of Chag HaPurim and why it was given this double name.

Dovid Hamelech tells us (Tehillim 16:5): "Hashem is my portion and my cup, You guide my destiny - איתה תומיך גורלי - The Megillah tells us that a "פור" is a goral. Dovid tells us that a goral means that NOTHING is by chance! When one spins the dice, the outcome is not random at all - it is whatever Hashem wants it to be! This is the meaning of fate or destiny according to Klal Yisroel. And the purpose of the miracle of Purim was to change the "פור" of Haman, the philosophy of random coincidence, to the "פור" of the Yehudim, which is total acknowledgment of Hashem. Hashem is hiding everywhere and our job is to find Him.

It is interesting to note that the only sefer in Tanach which calls the Jews "יהודים" is Megillas Esther. Mordechai is called "איש יהודי" and Jews who are usually known as Am Yisroel are referred to as "יהודים". This is because the word YEHUDI means to acknowledge and to thank. The great KOACH of the Jews, which turned the decree around, was the Jewish outcry to Hashem and their complete faith in Him that only

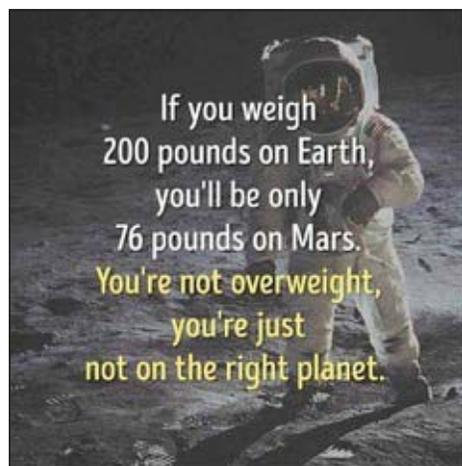
He can save them. Purim is the greatest day of joy in the Jewish calendar because it is the clarity of Hashem's Divine Intervention in our lives, a recognition that fills us with peace and happiness.

There is another tremendous KOACH of the Jewish people that brought about the great salvation of Purim. The power of ACHDUS - unity and brotherly love between one another. Wicked Haman knew that because the Jews sinned and were weak in these two areas, trust in Hashem and unity, he might have the ability to destroy them. He said, "There is one Nation scattered and separated among the nations." Why the need for a double expression? He meant that Am Yisroel is "מפור" - scattered away from Hashem, and "מפרד" - separated from each other! He knew that only when the Jews maintained both separations - from Hashem and each other - did he stand a chance to destroy them!

Thus, Queen Esther tells Mordechai, "Go, gather all the YEHUDIM." In other words, we as a Nation, need to strengthen: 1) Our power of Achdus (כנוס), and 2) Our acknowledgment and faith in Hashem (יהודים). When the Jews activated these two great powers, it was then - and only then - that they overturned Haman and his evil decree!

Purim is the day that we strengthen ourselves in these two areas with the four mitzvos of the day. Gifts of food, giving to the poor and enjoying a festive meal all give us the opportunity to feel united, and to create harmonious peace between ourselves. Reading and listening to Megillas Esther is meant to be an experience of SEEING HASHEM where He is hidden. We should come out of shul with a deeper appreciation and emunah in Hashem, Who is controlling all situations and is completely involved in every detail of our lives!

May we truly be uplifted by the joyous messages of this great day.



Nutrition Facts

By Yocheved Millman, MS Nutrition

Serving Size – 1 Greater Monsey Community

Dear Yocheved,
I know it is healthier to eat whole grains and multigrain products, but I don't like the taste of whole grains as much as the white versions. Is it really that bad for me?

Suri G.
Monsey

Hi Suri,

Let's first give a little background about whole grain and multigrain products.

A whole grain product contains all three parts of the grain kernel: the germ, endosperm, and bran. Whole grain can be something such as whole-wheat, oats, brown rice, quinoa and more. White grains are those that have been refined to remove the nutritious bran and germ, leaving only the starchy endosperm. The refinement process removes not only the bran and germ but also all the nutrients they contain. This is unfortunate, being that the bran contains disease-fighting antioxidants, B vitamins, and fiber, and the germ contains additional B vitamins, protein, healthy fats, and minerals.

On the other hand, a product labeled as 'multigrain' has a healthy connotation. Yet in reality, a multigrain product is merely a product containing more than one grain, and those grains are not necessarily whole grains. Unfortunately, this means that the great benefits of consuming whole grains are not found in a multigrain product unless it specifies that it is whole grain.

The benefits of consuming whole grains have been demonstrated countless times by their correlation to a reduced risk of heart disease, diabetes, and even some cancers. Not only that, but individuals who consume whole grains are more likely to have a healthier body weight compared to those who do not. The fiber found in the bran of the grain kernel is also a great way to keep you full longer, reduce cholesterol, and lower the risk of heart disease.

Here are some helpful everyday tips to incorporate into your daily routine:

Read the label: A product advertised as 'whole grain' is very likely not 100% whole grain unless specified. Many products with the term 'whole wheat' written on them contain a mixture of both regular wheat and whole wheat. Oftentimes, foods with this label contain only a small amount of whole grain, so look for the label stating '100% Whole Wheat', or '100% Whole Grain'.

Read the Ingredient List: The ingredient list on the package is a great tool that can help you choose a healthier product. The ingredient listed first is the one used in the greatest amount. So if a product's ingredient list begins with whole grains, then you now know it must contain a larger percentage of whole grains compared to non-whole grains.

Whole Wheat in Baking: 100% whole-wheat products are denser than non-whole wheat products. When baking, up to half of the flour in the recipe can be substituted with whole-wheat flour without compromising taste or texture.

Try Ancient Grains: Ancient grains are those that have been minimally impacted by selective breeding, ensuring it is virtually unchanged over the centuries. Ancient grains are a great way to add more variety and nutrients to your meals. They include grains (and seeds) such as quinoa, chia seeds, amaranth, farro, millet, teff, freekeh, and spelt. Ancient grains are filled with vitamins, nutrients, and fiber and have a variety of health benefits.

Explore New Grains: I know you mentioned that you do not like the taste of whole grains, but there are many grains you probably haven't explored. Be adventurous! Go to your grocery store and try out new grains to incorporate into your meals. Using different whole grains is a great and healthy way to switch up a standard dish.

Best of luck!
Yocheved Millman, **MS Nutrition**

Questions for Nutrition Facts can be sent to yochevedm@gmail.com or call (845) 598-6103 for a personal nutrition consultation.

15 Adar

1,500 Jews were killed in the Proskorov pogroms in Ukraine, the largest among hundreds of "Petliura" pogroms perpetrated against Ukrainian and Russian Jews during 5678 / 1918 - - 5680 / 1920, (the time of the Bolshevik Revolution), which ended in the deaths of tens of thousands of Jews in cities throughout Russia and Ukraine, Hy"d.

15 Adar



HaRav Avraham Abele Segal, zt"l, the Magen Avraham, (5443 / 1683). The Magen Avraham was born in Gombin, Poland in 5397 / 1637. His father was Harav

Chaim Halevi; his mother was a descendant of the Maharshal. His parents were killed al kiddush Hashem in 5415 / 1655 during the era of Tach v'Tat. Reb Avraham fled Gombin and moved to Lissa, where he became a talmid of Harav Yaakov Yitzchak, and of Harav Yitzchak of Posen. To sustain his family, he became a melamed. He suffered extreme poverty, so he wrote his chidushim on scraps of paper left over at the bookbinder's and, occasionally, on the walls of his house, using coals.

It was not until the Shach came to Kalish to marry off his son that the greatness of the Magen Avraham was revealed. The community asked the Shach to deliver a drashah, in which he put forth an intricate question. It was the melamed, Reb Avraham, who responded — in a most unassuming manner. The Shach initiated a wide-ranging Torah discussion with the "melamed." Thus his greatness was uncovered; thereafter, the people showed him immense respect.

His sefer, Magen Avraham, a com-

mentary on Shulchan Aruch Orach Chaim, was completed when he was barely 30 years old, but because of financial constraints, he was unable to bring it to print. Only after his petirah did his son succeed in having it published.

15 Adar

HaRav Yosef Leifer, (ben Yisachar Bertchi), the Pittsburger Rebbe, zt"l, the Tzidkas Yosef, (1891 - 5726 / 1966). A grandson of Rav Mordechai Leifer of Nadvorna, Rav Yosef was a descendant of Rav Meir HaGadol of Premishlan. After marrying and living in Krula for seven years, he traveled to America in 1924 to raise funds for his orphaned sisters (his father died when Rav Yosef was 15 years old). One of his stops was Pittsburgh, and he decided to stay. His brothers, Rav Meir and Rav Shalom, also came to America, taking positions in Cleveland and Brighton Beach, respectively. His oldest son, Rav Avraham Abba, succeeded him after his petira. Rav Avraham Abba moved to Eretz Yisrael in 1970 and founded Yeshivat Tzidkas Yosef in Ashdod.

16 Adar

On this day in 5416 - March 12, 1656, the Jews of New Amsterdam (eventually to become New York) were denied the right to erect a synagogue, by the well-known anti-Semitic Governor, Peter Stuyvesant. (The Pilgrims' idea of religious freedom did not include Jews and other non-Christians.) Jews were spared eviction because the Dutch West Indian Company was heavily dependent on Jewish investments. Stuyvesant contented himself with subjecting the Jews to indignities: He denied them the right to serve in the military and forced them to pay extra taxes. As for Stuyvesant's refusal to allow a synagogue, history would take revenge: On this same date in 1897, Rabbi Isaac Elchanan The-

ological Seminary was incorporated as America's first Orthodox Jewish rabbinical seminary.

16 Adar

HaRav Pinchas Menachem (ben Avraham Mordechai) Alter, zt"l, the Pnei Menachem of Ger (1926-5756 / 1996). The fifth son of the Imrei Emes, Rav Pinchas was born in the resort town of Palinitz, Poland when his father was 60 years old. Along with his father and other family members, he escaped to Eretz Yisrael during World War II. In 1946, he married his cousin, and two



years later, his father passed away. Three of the Imrei Emes' sons became Rebbes of Ger: Rav Yisrael (the Beis Yisrael, niftar 1977), Rav Simcha Bunim (the Lev Simcha, niftar 1992), and Rav Pinchas Menachem (the Pnei Menachem). Rav Pinchas Menachem was also Rosh Yeshiva of Sfas Emes of Ger in Yerushalayim from the time he was thirty and was head of Agudas Yisrael after the petira of Rav Yitzchak Meir Levine.

17 Adar

A peace treaty was signed by Israeli Prime Minister Menachem Begin and Egyptian President Anwar Sadat at the White House.

17 Adar

HaRav Shimon Sofer, zt"l, Rav and Av Beis Din of Krakow, (1821 - 5643 / 1883), (Adar II).

Harav Shimon, the second son of Harav Moshe Sofer, the Chasam Sofer, zy"a, was born on the thirteenth of Tevet 5581 / 1821 in the city of Pressburg, where the Chasam Sofer served as Rav. He was named Shimon after the author of Yalkut Shimoni, a forbear of the

family. As a child, he was always sickly and weak, and it was a wonder that he survived. His great father held him on his lap as he delivered intricate shi-



urim on the parashah, and even as a youngster, Shimon would understand and keep up with the shiur. In one instance, he interrupted one of his father's shiurim to offer a

pshat. When Shimon turned seventeen, he married and settled in Krule, where he continued striving and growing in Torah.

Before the Chasam Sofer was niftar in Tishrei of 5600 / 1839, he blessed his sons. He told his son Reb Shimon, "Tana Ekra Ka'i," hinting that his son's ultimate destination would be Krakow.

In 5604 / 1844, Reb Shimon became the Rav of Mattersdorf for the next seventeen years and stood by the community as a beacon of light and a pillar of chessed and selflessness.

In 5621 / 1861 he was asked to accept the rabbanus of Krakow, a community that was highly esteemed in those days. Reb Shimon reluctantly agreed and moved to Krakow, where he was welcomed with great honor. He headed thre rabbanus there until his petirah in 5643 / 1883, leaving a strong impression for many years to come. At the pinnacle of command in the battle against the maskilim, he stood at the helm of the Machzikei Hadas faction that vigorously fought them. In 5639 / 1879, he was chosen to represent the frum Yidden in the Austrian Parliament, where he engendered great honor for the Jewish people. When Harav Shimon was niftar, the entire city of Krakow went into mourning; the workshops and markets were closed while everyone attended the levayah.

[continued from page 14]

Don't Be Shamed By Those Who Mock You

There is a well-known story which depicts the result of one who always tries to do things in order to please everyone. There was once a father and son who went on a trip together and took their donkey along with them. The father was riding on the donkey, and the son was walking alongside. A person who was walking by began to reprimand the father. "Where is your compassion for your son? You are a strong, healthy, grown man sitting comfortably on the donkey while your weak young son is becoming fatigued traveling by foot!"

The father immediately descended from the donkey and switched places with his son.

Soon after, another person passed by and began to rebuke the son. "Where is the honor for your father? You are young and full of energy, and your father is older, and it is harder for him to walk!" The son then descended from the donkey as well, and they both continued walking alongside the donkey. A third man soon saw them walking and admonished both of them. "Fools! Don't you have any common sense? You have a strong and healthy donkey that you could both ride upon together. Why are you both tiring yourselves out walking by foot?" Without delay, they both ascended and rode together on the donkey.

It did not take long until another person came by and began screaming at them because of his sympathy for the donkey. "It is tzaar baalei chaim — cruelty to animals! How can you expect one donkey by itself to carry two people? There is no question that it is groaning and suffering under such a heavy load." They both at once descended and picked up the donkey and carried it on their shoulders the rest of the way.

This is the lesson of Purim, In the Shoshanas Yaakov recited after the Megillah reading we say: "To make known that all those who hope to You will not be shamed; nor will those who take shelter in You ever be humiliated." Do what needs to be done with deveikus and fervent

emunah in Hashem Yisbarach without any shame, humiliation or thoughts and calculations of wanting to please others.

This was the method of Mordechai Hatzaddik as well. The Midrash relates how people complained to Mordechai that by not bowing down, he was going to cause them all to be killed. They warned Mordechai repeatedly that he was acting inappropriately, and if anything would happen, it would be his fault; the burden of responsibility would be on him.

Nevertheless, Mordechai knew what was right and acted accordingly, not succumbing to their outlook and pressure. He replied, "I am a Jew!" (Yalkut Shimoni 1054). This is the secret of success for a person to succeed in his Torah and yiras shamayim in every situation.

Community Photos



Rav Gamliel Rabinowitz, the kohen at the Pidyon Haben of Shlomo Yaakov Hoffman

Satmar Rebbe Being Menachem Avel in Boro Park



Shloshim for Rav Breslauer and hach tara at Congregation Beth Tefilla

Reading the joke Getting the joke



ASHAR 5th-6th grade boys on field trip to the Liberty Science Center

Rabbi Malin's Pre 1A boys at YSV acting out the Purim story with their puppets



Highlights from Kollel Shomrei Hachomos Annual Dinner



Honorees at Bais Yakov Chofetz Chaim of Pomona Dinner



Adar in ASHAR's preschool department



Baking Matzos with Rabbi Chaim Schabes



Chashuvei Monsey with his shver, an Askan from Brooklyn



Chashuvei Monsey being mesameach at a wedding



Dr. Kiffel with future Chashuvei Monsey



Rav Binyamin Carlebach with Uri and Yosef Shoshana



Norman at Lebrick enjoying his ad in the Mevaser



At the Kallus Guttman Wedding in Yerushalayim

Ari Kohn - excited for Purim



Avos Ubanim at Vhaarev Na Melava Malka



Working at the Olam Chesed Warehouse



YK Ohr Reuven Fifth graders creating a Native American Musuem



YK Ohr Reuven 5th grader Shmuli Fishman Mesayim Mishnayos Pe'ah and Arlah



YSV grades 5th - 8th listening to Rabbi Yochanan Wosner speaking about Rav Shlomo Mordecchi Breslauer zt'l



Yeshiva Degel Hatorah A. Serfaty and E. Anteby with science experiment



Siyum on Seder Moed in Fountainview Lezecher Nishmas a resident Rabbi Rosenberg



Yeshiva Ketana Ohr Reuven 8th graders testing 4th graders on Az Yashir



Siyum Shas Mishnayos at Yeshiva Ohr Reuven given by Zevie Feinsod



Visiting the kever of the Viznitzer Rebbe zt'l for his first yartzheit



Tuvia in the Purim spirit with the publisher



Chashuvei Monsey love the Mevaser

MONSEY

Monsey Night Seder Bais Medrash Shiur on Inyonei Purim

The Monsey Night Seder Bais Medrash held a Shiur on Inyonei Purim and Megillah given by Rabbi Daniel Glatstein, Rav of Kehillas Ahavas Yisroel of Cedarhurst. The shiur was given on Thursday night, March 14. Rabbi Glatstein is regarded as a rising star in the world of Rabbanus and Torah education. Currently serving as Rav and Morah D'asra of Kehilas Ahavas Yisroel in Cedarhurst. Rabbi Glatstein is a prolific speaker with a global following and is one of the most popular speakers on Torahanytime.com. His Shiurim are also featured on the OU website as well as syndicated weekly on JRoot radio. Rabbi Glatstein has been invited by institutions and yeshivas around the world as a scholar-in-residence, from Eretz Yisroel to London, South Africa, Gibraltar, and across the United States. He has also led Jewish Heritage tours across the globe, from Italy to Spain, Morocco, Poland, Bratislava, and Austria, imparting the eternal values of Torah and lessons of Jewish History. He combines dynamic and inspirational oratory with a depth of Torah knowledge and keen insight.

Women were welcome to attend the shiur as well as there was a mechitza at the event. Copies of the Rav Glatstein's new sefer, *Maggid HaRakiah*, was available for purchase.

The Monsey Night Seder's many Torah community projects include Nightly Learning along with shiurim and learning with chavrusos - Kollel Yungelicht that learn with members of the community. There is a Motzei Shabbos Navi Shiur which is given by Rabbi Yitzchok Schwartz; a Sunday Morning Business Halacha shiur by Rabbi and Dayan Ari Marberger; and Community Shiurim/Divrei Chizuk given by leading Rabbonim and Roshei Yeshivos. There is also a bi-weekly gemara shiur given by Rabbi Yitzchok Schwartz; as well as a Thursday night Chumash shiur by Rabbi Yitzchok Schwartz; a Mishna Berura Shiur given nightly by Rabbi Yosef



Meir Kantor; and bein hazmanim learning and shiurim programs. Amud Yomi is given by Rabbi Mutty Leiser, and Chaburas "V'Haarev Na" is given by Rabbi Akiva Ginz. There is a daf hashavua chabura as

well. For more information on any of the Night Seder Bais Medrash programs, contact info@nightseder.com.

Shloshim Event Held for Rav Breslauer zt"l

Wednesday night, March 13 marked the shloshim of Rabbi Shlomo Mordechai Breslauer zt"l. Rabbi Naftoli Heinemann, the president of Bais Tefilla, served as emcee for the shloshim event held at the shul. Rabbi Heinemann spoke about how Rav Breslauer served as Rav for forty-three years of complete shalom as there were no fighting under his leadership. Countless stories were shared demonstrating Rav Breslauer's gadlus.

The evening also served to inaugurate the new joint rabbinate in Bais Tefilla. Rav Osher Dovid May will answer shailos, and Rav Yochanan Wosner will guide the kehilla and fill in on some of the shiurim. Rabbi Heinemann said that Rav Breslauer had appointed both of the rabbanim in the past. Rabbi Osher Dovid was appointed by Rav Breslauer to lead the Kollel. Rav Wosner was appointed to lead the Kehilla when Rav Breslauer no longer had the stamina.

The membership voted to inaugurate the new rabbanim with an approval rate of 97%. The 3% remaining were from those who could not be reached or who abstained from voting, so no one voted against the candidates.

Other speakers during the evening included Rabbi Eliezer Breslauer from Passaic, Rav Schlesinger, Rav Osher Dovid May, and Rav Wosner.

FORSHAY

Thursday Night Shiur and Chazaq Organization team up with Monsey Mevasser Publisher

Monsey's Thursday Night Shiur in partnership with Chazaq hosted a shiur by Rabbi Dovid Hoffman, world-renowned lecturer, author of the popular Torah Tavlin series and the publisher of the Monsey Mevasser. Rabbi Hoffman spoke to an impressive crowd on the topic of *Purim: Heroes and Villains... and Simcha*. The shiur took place on Thursday evening, March 14 at Bais Medrash Netzach Yisroel on Forshay Road.

The shiur was complemented by the usual hot cholent and kugel, but the real fuel was provided by Rabbi Hoffman whose inimitable style of weaving stories and mashalim into his shiurim gave over a clear message. The message was how the hidden miracles of Purim represent a microcosm of life because our lives are filled with hester panim every day, and it is the hidden miracles that we owe our existence to and the Hand behind that hester panim even more so.

One example he said was about a deer who was about to give birth, when she

suddenly found herself boxed in on all sides. A raging river in front of her, a forest fire behind her, a hunter aiming his rifle to the left and a voracious lion approaching from the left. With nothing to do and no place to run, the deer just sat down and focused on the one thing that was in her control: delivering her fawn. As Rabbi Hoffman tells it, the end of the story went as follows: A sudden bolt of lightning startled the hunter who shot his rifle. It missed the deer but it hit the lion. The sky opened up and rain poured down, putting out the forest fire - and the deer went on to deliver a healthy baby fawn.

The lesson brought out so powerfully by Rabbi Hoffman is that at times, when we feel we have no place to turn and nowhere to go, all we can do is sit down and say, "Hashem, it is all up to you - nothing is in my control." When we do that, Hashem is happy to take care of us and provide what we need in our lives.

Rosh Chodesh Adar Bais Get Together for Women

Bais Medrash Ohr Chaim's Rebbetzin Mindy Lankry presided at her monthly Women's Rosh Chodesh get together event. The Adar Bais get together took place on Thursday morning, March 17. The Rebbetzin's theme of the month was *What's So Funny About Two Adars?* The women's event was held at Bais Medrash Ohr Chaim in Forshay. The gathering included breakfast, hallel, a raffle, and the Rebbetzin's shiur. For information on future women's Rosh Chodesh events with Rebbetzin Lankry, contact Deena at 917-913-7759.

WESLEY HILLS

Kehillas Bais Yehudah Purim Night Event

Kehillas Bais Yehudah of Wesley Hills held a post megillah break your fast event on Purim night, March 20. The celebration took place in the KBY Social Hall and included a visit from the Balloon Rebbe, music and a hot dinner buffet. The evening was arranged Pzecher nishmas Esther Bas Yaakov.

POMONA

Grand Finale of Avos U'Bonim at Kehillas Zichron Dovid



L-R - Avos U'Banim winners - Dovid Gross, Dovy Schreiber, Aharon Mermelstein



A peek at the progress of the continued constructing at KZD

The last week of Avos U'Bonim at Kehillas Zichron Dovid of Pomona was as amazing as all of the previous weeks. Mazel Tov to Dovy Schreiber on winning the Grand Prize and to Aharon Mermelstein, Dovid Gross and Aryeh Feldheim who were runner ups. The last week's learning was sponsored by Pachtingers.

TOWN OF RAMAPO

Town of Ramapo Free Paper Shredding Days

The Town of Ramapo will hold its free, secure, spring paper shredding day on Sunday, March 24. The bi-annual free paper shredding event takes place in the Town Hall parking lot from 8 a.m. to noon. Ramapo Town Hall is located on 237 Route 59 in Suffern.

There is a limit of three banker boxes (measuring boxes which are 24"x15"x11" or smaller) per car. Paper clips are acceptable, but plastic bags, binders or other plastics are not allowed and need to be removed prior to shredding. The event is for Town of Ramapo residents only - not including businesses and is available on a first come first served basis.

The next sponsored paper shredding event for Ramapo is scheduled to take place on Sunday, October 13, 2019. Food donations to local food pantry will be accepted at the same time as the paper shredding event. The free document shredding event is sponsored by the Town of Ramapo and Rockland County Solid Waste Management Facility.

CHESTNUT RIDGE

Unvaccinated Children In Chestnut Ridge are Not Allowed to Return to School Despite Legal Efforts

A federal judge has denied a temporary injunction sought to allow forty-four unvaccinated children to return to school after the parents of the students in a Chestnut Ridge public school sued the county health department. They claim is that the unvaccinated children should be allowed back in school since none of them have contracted measles during the Rockland County outbreak which began last sukko. The judge cited an "unprecedented measles outbreak" in suburban Rockland Count

[continued on page 29]

[continued from page 28]

as a basis for denying the request. Rockland County measles now numbers 147 confirmed cases of measles that the Rockland County Department of Health is continuing to investigate. These confirmed cases are the total since the outbreak began in October and are not all active cases.

County Attorney Thomas Humbach said, "We have had success, but this case is not over. We are thankful that at this juncture we were able to establish to U.S. District Court Judge Vincent Briccetti that the county's interest in protecting the public health was the highest priority and will remain so. While no one enjoys the fact that these kids are out of school these orders have worked; they have helped prevent the measles outbreak from spreading to this school population. We will continue to press forward to protect the public health as that is the primary objective of the government."

ROCKLAND COUNTY

Call to Action for Community Leaders to Inspire Assure Full Participation of the Jewish Community in Upcoming 2020 Census

The Jewish communities of New York state are being under-reported and represented. Unfortunately, after the 2010 Census, it was clear that the Orthodox community, especially those in Boro Park were extremely underrepresented. It is estimated that this undercount of Orthodox members of the community totaled tens of thousands lost to the Census. The absence of large numbers was so apparent, that immediately after the count, Mayor Bloomberg held a press conference where he pointed out that the results of the 2010 Census did not reflect the growth of the Orthodox community.

As a result, the Orthodox community suffered by receiving a lesser representation in government than it deserved. This is because each district is drawn according to the number of people residing in it, and since Orthodox numbers received a lower count, it made other districts larger, diluting the Orthodox voice and representation. The demographic with the lowest mail return rate in 2010 was Yiddish speakers in Williamsburg and Borough Park, and the concern is to make sure that Monsey doesn't follow in the same path. This undercounting also created a situation where Orthodox communities were entitled to fewer services and less funding due to the perceived smaller population. Next year's goal is to prevent a recurrence of this underrepresentation. This was the in-

centive for the JCRC to call a meeting to organize the Jewish community before the 2020 Census to ensure that everyone participates in being counted in the 2020 Census.

Mr. Michael Nussbaum of JCRC chaired the meeting and Rabbi David Niederman, UJO Executive Director and President, spoke sharing recommendations on how to assure communities participate in the upcoming Census. Also among participants present was Rabbi Avi Greenstein, CEO of BPJCC; Rabbi Yeruchim Silber, Director of Agudath Israel; and Rabbi Hersch Horowitz, Executive Director of Monsey's Community Outreach Center.

"I thank the JCRC," Rabbi Niederman says, "for their work in assuring maximum participation in the Census which is very important for the welfare of the community. It is still a year ahead, but the Census has an effect for the upcoming ten years, and we need to make sure that we don't fail again. We express our



Monsey's Community Outreach Center participates in a conference with community leaders, and Federal, State and City officials working on assuring maximum participation within the Orthodox communities so that all receive necessary and deserved services after the Census 2020.

strong appreciation to Mr. Baily of the Census Bureau, Mr. Kamara and Mr. Snow from the State, and Ms. Menin from the City Census Bureau for their commitment towards reaching out to Jewish communities to assure maximum Jewish participation in this endeavor. It is important to realize that an accurate count is critical for the welfare of the Jewish community for years to come."

NEW HEMPSTEAD

N'shei Knesses Yisroel Hosts Series of Women's Shiurim

Women are invited to come and see neighbors, gain inspiration and show support for community initiatives as N'shei Knesses Yisroel continues a series of women's Shabbos shiurim which will be offered over four weeks. Mrs. Aviva Orlion, spoke on Shabbos Parshas Zachor, March 16. On Shabbos Parshas Tzav, March 23, Rabbi Shimon Kerner, Rav

of Kehillat New Hempstead will speak. Rabbi Ben Tzion Shafier, director of The Shmuz, will give a shiur on Shabbos Parshas Shemini, March 30. Rabbi Yosef Weinberger will give the shiur on Parshas Hachodesh, Shabbos Parshat Tzav, April 6. All shiurim will take place at Knesses Yisroel at 698 Union Road in New Hempstead at 5:15.

Town of Ramapo Traffic Safety Committee Implements New Safety Improvements

The town of Ramapo is Traffic Safety Committee, formed in 2018 by Town Supervisor Specht, has implemented more than a dozen new safety improvements. The goal of the improvements is to keep residents safe with the addition of stop signs, no parking signs, and new crosswalks which have gone up all over the town of Ramapo to improve pedestrian safety.

Town Supervisor Specht says, "These improvements mark the beginning of the Town's efforts to make our roads safer for families in Ramapo. For our community to thrive, it's critical Ramapo residents never have to worry about their families' safety biking in the street, going out for a walk, or driving to and from a doc-

tor's appointment. We will continue to do everything we can to improve public safety, and I look forward to working with the Traffic Safety Committee to implement additional measures in 2019 and beyond."

Fred Brinn, Ramapo Superintendent of Highways, says, "These changes have been a long time coming, and I'm proud to see critical traffic safety improvements being made in real time for Ramapo residents."

The Traffic Safety Committee was formed to improve traffic flow and enhance pedestrian safety. The committee has weekly meetings and has conducted traffic studies, the focus of which are to identify problem areas related to excessive traffic, parking, sidewalks, and street lighting.

The Traffic Safety Committee will continue to focus on adding additional turning lanes, changing directional traffic, new traffic signals, additional approach lanes, installing sidewalks, and retrofitting existing street lights with LED technology to improve visibility.

To have your news included in the next issue, email MCMillman@MonseyMevaser.com.

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Reflecting the Monsey Community's Growth, Chasdei Lev Moves Pesach Distribution to Pomona Ballpark

By Sandy Eller

It will be a stadium-sized expression of *hakaras hatov* to local *rabbeim* on Sunday, March 24th, as Chasdei Lev will be distributing 27,354 cases of food and other household necessities at Palisades Credit Union Park in Pomona.

Chasdei Lev has been partnering with yeshivas, manufacturers, and distributors to give *rabbeim* the opportunity to purchase subsidized foods and related items before Pesach and Succos at a substantial discount as a way of thanking them for dedicating their lives to *chinuch*. Participants have the ability to purchase up to \$2,800 worth of items from a lengthy list that includes chicken, meat, *shmura matza*, wine, grape juice, fish, paper and plastic goods, groceries and other items at a cost of just \$275, giving them the opportunity to recognize significant savings on their *yom tov* purchases.

Chasdei Lev's initial Pesach 2010 distribution of 8,253 cases of food and other items benefitting 250 *rabbeim* in 13 Brooklyn yeshivas triggered a wave of gratitude that has grown exponentially with every

passing year. This year's numbers are truly impressive, with 167,014 cases of food going to 3,789 *rabbeim* in 200 participating schools at 15 locations throughout the United States and Canada.

While Chasdei Lev's most recent Monsey Pesach and Succos distributions have been held at the Yeshiva of Spring Valley's girls' building and at Rockland Community College, Monsey's significant growth has necessitated a move to a larger location. 608 *Rabbeim* representing 81 yeshivas encompassing the full religious spectrum in the greater Monsey area, as well as others in Brooklyn, Manhattan, Queens, Riverdale, New Jersey, Scranton, and Providence, will



be flocking to Palisades Credit Union Park from 1:30 to 5:30 PM to pick up their orders.

Shimi Schlissel-feld, the organizer of Chasdei Lev's Monsey distribution, estimated that approximately 100 volunteers turned out last year to ensure that everything ran smoothly. Schlissel-feld said that given this year's record numbers, he hopes that even more volunteers, including father and son teams and groups of boys ages 12 and up, will be on hand to arrange the orders and pack them quickly and efficiently into the *rabbeim's* cars, one of many steps taken to ensure that every participant is showered with gratitude and respect for devoting themselves to educating the next generation.

All of Chasdei Lev's operations are under the auspices of HaRav Reuven Feinstein, Rosh Yeshiva of Yeshiva of Staten Island,



who praised Chasdei Lev for its efforts.

"The encouragement that you give to B'nei Torah ... engenders enthusiasm for *kavod Hatorah* among others to participate and honor the Torah and show appreciation to those who teach our children," said Rabbi Feinstein.

To volunteer at the Monsey distribution on March 24th, contact Chasdei Lev at volunteers@ChasdeiLev.org, call them at 718-831-2500 or visit them online at <https://chasdei-lev.org/volunteer/>

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Monsey's Tool Gemach

By Mindy Cohn

Having parents who owned a tool store helped Monsey's Tool Gemach get started. The first tools that were brought when visiting children and grandchildren in Monsey got left behind. "Someone might need it," the family was told, "and maybe someday you can start a tool gemach." Eventually, the Tool Gemach founders realized that a tool gemach was actually a very good idea as not everyone was as fortunate as they were to have such a wide array of tools at their disposal. So, after some work converting the garage into an appropriate storage location, the Tool Gemach was born and formed *liluy nishmas Baruch Yitzchok ben Yisroel Mordechai*.

Today, half of the garage is taken up by the large variety of hand tools and smaller, less dangerous electric appliances like sanders and wet-dry vacs (but not power saws or chain saws). On the outside of the garage; there are ladders, wheelbarrows, and Havahart animal traps. The Tool Gemach's most popular tools run



from ladders and drills during the pre-sukkos time to power washers in the summer. Wet-dry vacs, dehumidifiers and plumbing snakes are borrowed year round. The Tool Gemach recently acquired two new power washers to keep up with the demand. There are even gardening tools like weed whackers, post hole diggers, and hedge trimmers.

The Tool Gemach is a family operated chessed organization assisted by whichever family member is available to keep track of the tools loaned and recorded in the gemach book. "It doesn't usually take more than an hour or so of our time in any given week," says one family member, "which is a minimal amount of time given that it allows us to help people to save money and time."

Many of the tools have been donated by people who are moving or no longer need an item. There is no charge to borrow any tools. Tools are usually returned within three to four days, but extensions are available if needed. To request if a tool is available, please call (845) 354-7925.

To have your chessed organization's news included in the next issue, contact MCMillman@monseymevaser.com.



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Tomche Shabbos Launches Shabbos in a Bottle

By M. C. Millman

Hosting an entire family for Shabbos means setting the table just right. It means that even a table for two can host a family of ten across town with the new Shabbos in a Bottle initiative by Tomche Shabbos allowing anyone to host a family for Shabbos at any time.

The Kedem Winery has partnered with Tomche Shabbos in creating a special edition bottle of grape juice. By putting the special label Kedem grape juice on the table, you are making a statement – that you have been privileged to host a family for Shabbos. Perfect for displaying on every table at your Simcha, perfect for a hostess gift and perfect for your own Shabbos table, Tomche Shabbos has inaugurated a concept that is timeless, as Shabbos in a Bottle applies to all times of the year.

By putting something as simple as a bottle of grape juice on one's own Shabbos table, rather than being something ostentatious; the bottle

makes a statement about what is important to the family. It proclaims to the children that Hashem has granted the family the ability to have orchim, even if one doesn't know them. The Shabbos in a Bottle becomes a focal point for the Shabbos table, something worthy of discussions about what one can do for others, about the importance of tzedakah and how Hashem has geberched the family. In this way, doing chessed becomes an integral part of chinuch.

The same message is relayed by displaying the bottle at a simcha. The message is not one of gaivah but rather one of hakaras hatov that while one is privileged to celebrate a true simcha – there are others still looking for parnassah, for a shidduch for the ability to pay their electric bill or for the ability and opportunity to make their own kiddush in shul.

"It is no different than breaking the glass under the chuppah," says Alan Rosenstock, Tomche Shabbos direc-

tor, "demonstrating that no simcha can be complete because of the churban."

The initial run of Shabbos in a Bottle was 500 cases which will be added to as needed. "We are very pleased to be able to work with Tomche Shabbos," says Yoichi Herzog of Royal Wine



Kedem, "on this very unique opportunity to help raise money for the special needy families in Monsey."

The bottles are available online and will be in Monsey's local stores within a week or two.

Many have opted for the subscription choice, purchasing a regular weekly allotment automatically until the grape juice becomes available in the store. The bottles are priced at fifty-five dollars, fifty dollars of which is maaser. To order Shabbos in a Bottle visit www.shabbosinabottle.org



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Hatzolah of Rockland Welcomes Nine New Paramedics to Serve Greater Monsey Community

After an intensive training course that included vigorous testing and over 1,000 hours in hospitals, emergency rooms, operating rooms, and classroom as well, Hatzolah welcomed nine new paramedic volunteers at the beginning of March to the team of twenty-five the organization already boasts. These members spent over two years of training to serve the public and provide the ever-burgeoning Greater Monsey area with the best and fastest medical attention possible.

Paramedics are required on an average of 20-35% of the calls that Hatzolah takes. A paramedic can do life-saving diagnostics, interventions, and life-saving field treatments that a regular EMT cannot do at a time when every second counts. As an example - while a regular EMT might administer an epi-pen for an allergic reaction – one measured dose for any adult and one measured dose for any child, a paramedic can deliver a more

sophisticated dosage calculated on the patient's weight. "I carry around about fifty medications at any one time," says one Hatzolah paramedic.

"All of Hatzolah's paramedics have regular jobs," says Shaya Licht, Hatzolah paramedic for ten years, "and we are all volunteers who simply want to be there for the community. We don't do this for a living. We do it because we care about saving lives."

"These nine additional paramedics are critical," says Simcha Klein, Hatzolah of Rockland executive director. "Monsey is growing by leaps and bounds and expanding to the New Jersey border as well as into Haverstraw, Stony Point and past Exit 10 in New City. The new paramedics are a welcome addition to the Hatzolah team, one that will be greatly appreciated by the community as Hatzolah continues to save lives in the most efficient and skilled way possible."

To have your chessed organization's news included in the next issue, contact MCMillman@monseymevaser.com.

When you swipe for your groceries, *will you swipe for theirs?*



A young man who lost his job while caring for his sick wife. His wife is no longer alive, and now he is looking for work while trying to care for his orphaned children.

An almanah who lost her husband to cancer and doesn't earn enough money to support her family alone.

A man in his 40s who lost his job as a computer programmer and is still looking for employment.

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Look for Tomche Shabbos cards at the register in your local grocery.



Message from the School Board President

The most important message that I can send to all non-public school families (including yeshivas) is that you must submit your application for transportation by April 1. This is deadline is written into state law. If you do not have an application, it is available on the district website at <https://bit.ly/2HmYaqZ>. Even if you are unsure which school your child will

attend next year, you should submit a form with your best guess.

At last week's board meeting, Verizon made a presentation detailing outfitting every bus with a device so that the district will be able to locate every bus at any point in time. In addition, the device reports diagnostics, driver safety, fuel efficiency, and other critical data to the

vendors. The district plans to also provide an app and web portal to parents so they will be able to locate their child's bus.

The district and the board continue to work to improve services to all of the children in East Ramapo as we continue to go all the way up and beyond!

Harry Grossman

Bais Yaakov Chofetz Chaim of Pomona- 38th Annual Dinner – Notebook of success

Hundreds from the Monsey community assembled at Ateres Charna in tribute to a premier Bais Yaakov, Bais Yaakov Chofetz Chaim of Pomona. The program began with a video presentation that displayed the simcha and ruach in BYCC, as a mosad where every girl shines.

Mr. Dov Levine, renowned emcee, captivated the oilam including the parent body of Yungerleit, Bnei Torah, and choshuva Ba'alei Batim. R' Dov praised the honorees for hachzokas haTorah presenting them with seforim and a special picture of the heilige Chofetz Chaim.

Mr. Levine acknowledged outstanding Moros, the heartbeat of BYCC. R' Dov expressed the pride of parents, teachers, and students in having at the helm of the mosad, Rabbi Zaks, with his illustrious mesoras Ch"Ch, ztk"l. The hanhala includes principals Mrs. Zaks, Mrs. Diamant, and Morah Alter, who with seichel hayoshor v'ahava inspire every Talmida.

In a warm atmosphere, the honorees shared divrei bracha. Those honored were Mr. and Mrs. Yehuda Deutsch, Hakoras HaTov Awardees, Mr. and Mrs. Tzodok Akkerman, Parents of the Year Awardees, Keser Shem Tov Awardees, Rabbi and Mrs. Yehuda Koblick. Reb Yehuda thanked BYCC for the terrific girls' chinuch in a safe, pristine, and inviting atmosphere.

When Rabbi and Mrs. Shloime Juravel were presented with the Avodas Hakodesh Award, Reb Shloime announced 'Altz Hakoras HaTov' the bracha in being part of BYCC where Bnos Yisroel shteig in a zah gutteh oifen. He shared how he feels the BYCC oilam understands u'mah Hashem doreish mikem as they build doros yeshorim u'mevorachim.

Rabbi Shlomo and Mrs. Esther Wilhelm, recipi-

ents of the Grandparents Award, gave tribute to the superlative chinuch, mesorah, and yiddishe values that have been imbued in their granddaughters. Rav Shlomo, learned with Reb Yaakov Kaminetsky, zt"l. Rav Shlomo, is an einikel of Reb Binyomin Wilhelm, z"l, founder of Torah V'daath. The emcee shared a story: When the yeshiva board wanted bachurim, Zeidy Wilhelm wanting a yeshiva for his sons, knocked on doors. Wealthy Mr. Belsky, opened his door and said, "I'll write a check to the yeshiva." Mr. Wilhelm replied, "I don't need a check. I want your boys!" Sadly, the boys were in public school. Reb Binyomin begged and managed to salvage one son to join Torah V'daath! That was Barney Belsky, who married Chana Wilhelm, parents, z"l, of Rav Yisroel Belsky, zt"l.

R' Chaim Morsel accepted the Alumna Award for his Aishes Chayil, Elisheva nee Rokowsky, a former BYCC Talmidah for ten years. R' Chaim defined the quintessential BYCC alumna as one who strives to better herself and her mishpacha with gadlus b'Torah, continuing the shalshes hamesorah.

Rabbi Zaks, shlit"l, explained: The Chofetz Chaim differentiates between a ben olam haba and one who gets a cheilek b'olam haba. So, too, we distinguish between



the Bais Yaakov talmida – b'chochma b'svuna ub'da'as in contrast to one who merely attends a Bais Yaakov.

In allegiance, many Rabbonim participated including Rabbi A. Brog, Rabbi Diamant, Rabbi Elias, Rabbi Nachman S. Friedman, Rabbi Avrohom Kammer, Rabbi Kaplan, Rabbi Yitzchok Knobel, Rabbi Mordechai Kaminetsky, Rabbi Kurlander, Rabbi Rabinowitz, Rabbi Soloveitchik, Rabbi Stolzenberg, Rabbi Sussholtz, and Rabbi Y. Yankelovitz among other prominent guests. This event accentuated simchas hachaim, the essence of BYCC. Guests left with a CD of BYCC middos songs. Tour BYCC in action, for a heart-warming experience. Stay tuned for information of the BYCC's upcoming Chanukas Habayis.



7th grade writes their 200th dvar Torah – in preparation for creating a similar, if not greater, list of accomplishments when they are Degal Hatorah 8th graders

Yeshiva Degel Hatorah Eight Graders' List of Accomplishments

On Rosh Chodesh Adar, the eighth graders made an impressive Cheshbon of Accomplishments and impressed even themselves when they realized from the list they had created just how much they have accomplished so far. Here is a partial listing: over 300 Meforshim, Tosafos with worksheets, learning how to make a Laining, six Blatt of Iyun (Gemora, Rashi, Tosafos), seven and a half blatt of bkiyus in Kedushin plus another five and a half blatt in Megillah, large parts of Mishnah Berura Chalek Aleph (plus Hilchos Rosh Hashanah, Sukkah, Chanukah and Purim), thirty five in-depth tefilah sheets (based on Gemoras throughout Shas), twenty in-depth Maalos Hatorah sheets (also based on various Gemoras), weekly Parsha with worksheets, Chofetz Chaim, Mussar, and more.

Bnos Leah Prospect Park of Monsey Continues on Path of Building Midos



At a smiley emoji themed assembly, led by Mrs. Sivi Rokowsky, Midos Program Coordinator, Bnos Leah Prospect Park of Monsey introduced the next exciting facet of its midos program with an assembly l'kevod Rosh Chodesh Adar. Throughout the year, the school has focused on a monthly midah.

The program is an all-encompassing one, showing the girls that although academic achievement is worthwhile, there is more to being a well-rounded Bas Yisroel than academics alone. The students have enthusiastically embraced the program which has seeped into their very being to

the point that the choreographed midos theme song, which is sung by all at assemblies and creates a true sense of simcha and achdus can also be

heard hummed in the hallways. Not only that, but girls specifically ask their mothers to play the CD during carpool and as they exit the car so that they can sing along all the way into the school.

"The song is just another special way of inculcating the midos program into the chinuch of the school," says Mrs. Shoshana Rube, principal. "I hear the girls singing it all day long. Even parents without kids in the school are talking about our midos program. Parents who have come in for interviews have mentioned that they have heard about the program. It is heartening to see just how far-reaching the effects this impressive program has been."

The theme introduced for Adar was the midah of simcha. The students were presented with ideas for how to be b'simcha and how to do mitzvos b'simcha, including greeting friends b'simcha, and acting b'simcha. Interactive games and new incentives were introduced as has been done during previous months as well. The talmidos gained an understanding as well as to how saying gam zu l'tova helps one realize how one can be happy even when something seems to go wrong. Students got to decorate and create hamantashen which they took home and baked for Shabbos. With Nissan just around the corner, one can only wonder what wonderful midah inspiration will come next.

Bais Mikroh Presents Annual Country Fair



Rabbi Brecher's fourth grade in Yeshiva Bais Mikroh presented an educational Country Fair. The boys worked in groups of two for many weeks preparing for the big event. Each group prepared a tri-board poster presentation with maps, recipes, and places of interest. The project also included a detailed, research paper. The fourth graders also brought in items to share and display which were related to their countries, such as souvenirs or popular foods like guacamole, salsa and tortilla chips for Mexico. The displays were arranged on tables by country. Students dressed up in costumes appropriate to the country they had learned about in-depth. Countries such as Japan, Russia, Morocco, China, Egypt, India, Kenya, Mexico, Brazil, France, Canada, and the United Emirates were included.

The much anticipated annual event was attended by the entire school as well as the fourth grader's families, who visited each booth and listened to the boys speak about the country they had become experts in.

Yeshiva Ketana Ohr Reuven Hosts Nurtured Heart Approach



KOR rebbeim doing a role play of different scenarios that can be turned around through the use of a compliment to build a student by switching body language and words.

While a staff professional day is a norm in many schools, Yeshiva Ketana Ohr Reuven takes things not only one step further but two steps above and beyond as YKOR is in the midst of dedicating three days to a Staff Professional Development course. The first day of courses in the Nurtured Heart Approach workshop series took place on Monday, February 18. The next workshop day was Sunday, March 17. The last Staff Professional Development Day will take place on Sunday, March 24

The Nurtured Heart Approach (NHA) is more than just a parenting or educator behavior management strategy. It is instead a philosophy for creating healthy relationships. NHA is been successfully implemented by those seeking successful, early intervention techniques for children of all ages through practicing methodologies of praise, positive energy, recognition and reward for positive behavior.

Overall, the staff has responded to the workshop with real enthusiasm as they appreciate the benefits of learning how to make the most of the NHA approach and apply it towards creating greater positivity to further encourage each student.

Yeshiva of Spring Valley Boys Remembers Rav Breslauer zt"l



Talmidim in grade five through eight heard about the inspirational life of Rav Shlomo Mordechai Breslauer, zt"l. Rabbi Yochanan Wosner shared inspirational and moving stories with the talmidim about Rav Breslauer who was, among other important positions, a longtime rebbe at Yeshiva of Spring Valley.

To be included in Monsey Mevasser's next issue, please send school news and pictures to MCMillman@monseymevaser.com.

A New Combination Guaranteed to Be a Recipe for Success

Monsey Mevasser Tours Monsey's Own Overnight Popping Sensation

By M. C. Millman

The perfect combination - the irresistible outcome of pairing the already wildly popular Popinsanity with the equally revered ChefChaya. The dynamic duo has created a combination of products that keep things popping at Popinsanity which distributes handcrafted artisanal popcorn in fifteen gourmet flavors all over the world. Popinsanity popcorn ships thousands of pounds of popcorn weekly. The decadent delicacy is sold in bags, jars, tins and gift boxes in over 200 stores in twenty-four states nationally including high-end department stores like Nordstrom and Saks Fifth Avenue. It is distributed for sale in countries across the globe, including Eretz Yisroel, the UK, Canada, and Hong Kong. Popinsanity has experienced a 400% annual growth year after year. And while some might consider Popinsanity's insane rocket launch to near-overnight success an "old" story already - what they might not know is that Popinsanity is not just about popcorn anymore.

Five-and-a-half years ago, Popinsanity wasn't even a kernel of an idea. But Yankey Goldenthal decided to make use of an untouched popcorn maker taking up space in his home after a failed restaurant launch that never even got to see the light of day. His five-year-old, her friends at her birthday party, and most importantly their mothers were not willing to let that be his first and last batch of uniquely flavored



popcorn. From a single piece of leftover equipment that was going to be tossed out after its debut performance - a star was born, and Yankey knew he was on to some-



thing good as did Aaron Zutler his partner - so good that he couldn't keep up with the demand. Five and half years later - enter ChefChaya to the Popinsanity stage made up of Yankey Goldenthal, Aaron Zutler and Yitz Joseph. Chaya Lichtenstein, a social media influencer, has taken Popinsanity products to the next level having launched the CCxPOP line within the last few weeks. ChefChaya's sea salted caramels are the first of the CCxPOP line and were also an immediate success especially since it made its debut Purim time.

"We just made a delivery to a store in

Cedarhurst this morning," says Aaron, "and the store called to tell me that they put out our product on their shelf, turned around, and the next thing they knew, one lady put the entire shelf's worth of the CCxPOP product into her shopping cart, and that was it. They were sold out in minutes from one customer!"

ChefChaya comes to Popinsanity with her own claim to fame which comes from having over 82,000 social media followers. They follow ChefChaya not only for her innovative and captivating presentations but for the way she expresses herself by choosing positivity over all else.

"It is the attitude of gratitude," says Chaya. "Life is hard enough - I prefer the feel-good attitude of introspection and self-improvement with the right touch of humor. I am always raising the bar, taking things to the next level challenging myself."

Chaya's attitude of gratitude is something she practices daily by sharing at least three things she is grateful for throughout her every day. "People start doing this, and then in a few days, they feel like they have run out of new things to be grateful for. But I demonstrate that what you're grateful for doesn't have to be something earth-shattering. Something as simple as a parking spot or milk in the refrigerator when you need it for your coffee is enough. Bad days will happen anyway, and pain doesn't discriminate so why not reflect on the good and be mindful of it?" which is precisely what Chaya does with just the right touch

of humor.

Moreover, ChefChaya has a lot to be grateful for these days if the instant popularity of her product which is sold side by side with Popinsanity popcorn is any indication as well as the thousands of orders received in the span of four weeks based on her name alone. So, even if she is working round the clock with her team cooking up her salted caramel confections, wrapping each individually, and packing it carefully into jars and bags and boxes each with designer product tags - it is a true labor of love as indicated by the whimsical gold hearts attached to each tag.

The Popinsanity team works sixteen hour days regularly stopping on Fridays an hour before Shabbos and then continuing an hour after Shabbos. Future plans consist of locating to a bigger space, and a new product line no one will believe is pareve.

Monsey expresses its own overwhelming feeling of gratitude for being fortunate enough to have the one and only Popinsanity retail storefront located right here at 296 Route 59. The rest of the world, though, has to hope that there is still going to be something left on the shelf of local stores while fearing the machinations of one lone lady who might sweep it all into her shopping cart in one fell swoop right before they can snatch up a token bag for themselves. The world really has gone insane - PopINSANity it seems, and CCxPOP has joined the bandwagon to a rousing welcome by all.



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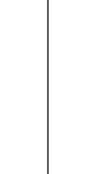
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Women's Tournament Co-Chairs: Five Towns: Gitty Lowinger • Tova Rosenfeld Englewood: Sara Schlusel
Flatbush: Matti Goldstein • Shani Hager Lakewood: Laya Tress • Blimi Wurzberger Monsey: Naomi Schlesinger • Chani Weinberg



Kids' SOCKS



"Right Esther Hamalka is still alive?"
my seven-year-old said.
"No," I said. "After Esther saved
the Jewish people she grew old and died."
"So, Moshe is saving the Jewish people now?"

Heard from Ruchy Davidoff, age 7

I was teaching my talmidim about reward
and punishment.
"If I sold everything and
gave all my money to the yeshivah, would I get Olam Haba?"

My students said, "No!"

"What if I cleaned the shul daily and mowed the lawn?
Would that get me into Heaven?"

Again the answer was, "No!"

"If I was kind to the elderly and gave candy to kids and bought my wife gifts?"

Once more they answered, "No!"

"Well," I said, impressed, "how can I earn Olam Haba?"

My top student's response, "You gotta be dead to
get into heaven!"

"If you want, you can get
a cleaning lady to clean instead of you,
and then you can daven and play with me all day."

Helpful suggestion from my five-year-old.

The Monsey Mevasser has burst onto the scene, and people are certainly enjoying it! It brings together all the best Monsey has to offer and really does a service for the community. But now, we at the Mevasser want to take that service even further! We want to help you pick up your kid's socks! What? How can we do that? Many parents can't even get their own kids to pick up their socks - so how will we accomplish that? By posting and printing **S. O. C. K. - Statements, Observations, Comments from Kids!** As the expression goes, "Kids say the cutest things." And kids see the world in a different light than the way we adults do. So, let's give them a voice and hear what they have to say.

So all you kids out there ... send us your SOCK, and if you're really good, send us a "Pair of SOCKs" - we pledge to read each and every one and publish those that are "fit to print"! Now, even the kids can say, "I was published in the Monsey Mevasser!"

An Inventive New Book Brings Olden Day Inventions to Life through Fascinating Stories and Facts

By Ben Lechook

Reviewing "Once Upon an Invention" by M. C. Millman, Tfutza Publications, Hardcover, 184 pages ISBN 9781600916656

With the release of her newest book, popular author of forty-four books, M. C. Millman brings history to life for eager readers. *Once Upon an Invention* is not just one story but twenty-five timeless tales of intriguing inventions throughout the centuries; their connection to the Jews of yesteryear; and their association to the Jews of today - all under one cover.

This creative and well-researched book entertains as it educates. You'll never look at everyday objects the same way again. Each historical fiction story is written with inventiveness and an impressive amount of well researched and exacting details. This gives readers a true

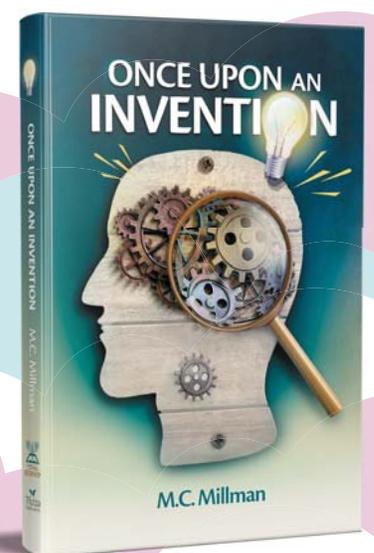
taste and feel of the times as they follow the easily relatable characters brought to life through the adventures and intrigue they experience through the centuries. Kidnappings, identity theft, banishment, bravery, and brilliance - *Once Upon an Invention* is written with M. C. Millman's inimitable humorous style that inevitably ends with a surprise twist time after time.

Hard to imagine an era when shoelaces would have been considered a novelty, but after reading all about how one boy singlehandedly saved President George Washington from disaster with a single strand, envisioning such a time isn't so hard anymore. Equally challenging to think of how a girl could save her kehilah from being thrown into exile with a pocket in a time when pockets were a clothing accessory, or how a boy could attempt to save his brother from the cor-

rosive influence of Shabbetai Tzvi with a mere pencil. How anyone could try to outwit a malevolent priest with nothing more than a balloon becomes something the reader can envision as being within the realm of possibility when turning the pages of this enthralling book. Stories come with the comprehensive historical background of each invention as well as the Jewish connection to halachah and history.

Although full of page after page of surprises, one thing is for sure - *Once Upon an Invention* is guaranteed to withstand the test of time.

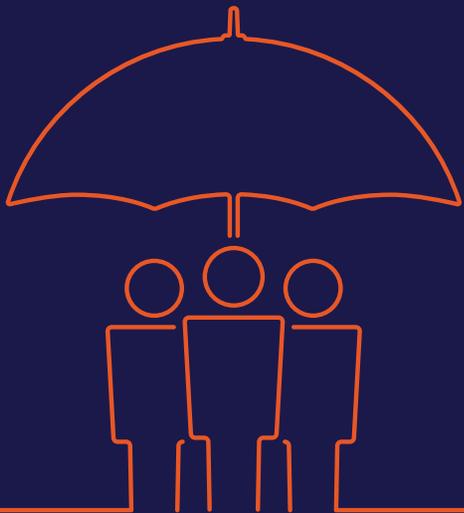
Once Upon an Invention is available just in time for Pesach from Tfutza Publications available at www.israelbookshop-publications.com. To contact M.C. Millman for school workshops and speaking engagements email mcmillman@gmail.com.



Share your SOCK submissions:
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Or email editor@monseymevasser.com
Be sure to include name, age, and school

Parent submissions for children too young to pull up their own SOCKs are welcome as well.



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March 20, Taanis Esther: Closing 2pm March 21, Purim: Closed all day
March 22, Shushan Purim: Closed all day March 23, Moitzei Shabbos: 8:45pm - 12am

BUILDING ON SUCCESS



Momentum is building as Yeshiva Shaarei Torah of Monsey prepares to host its Expansion Dinner at the The Atrium on March 26th. With friends of the yeshiva, the parent body and alumni expected to turn out en masse, the evening promises to be a warm show of support for a Torah institution that has contributed so much to the community and the *olam hayeshivos*.

The Expansion Dinner is an opportunity to celebrate the yeshiva's achievements over its forty two year history of *harbotzas hatorah*, while planning for the future. The 'Expansion Dinner' description was chosen in honor of the yeshiva's latest endeavor. Plans are well under way for the inaugural *Ellul zman* of the yeshiva's First Year *Bais Medrash* program, to be led by Rav Tzvi Weinberg, an accomplished alumnus of Shaarei Torah, currently learning in Beth Medrash Govoha.

Harav Asher Weiss, the yeshiva's *Rosh Bais Medrash* is the recipient of the *Nezer Hatorah* award. Rav Asher has played a pivotal role in the unprecedented success of Shaarei Torah's *bais medrash*. With a combination of *gadlus b'torah*

and his signature warmth, it is no wonder that hundreds of *talmidim* have flocked to learn under Rav Asher's tutelage.

As the Rosh HaYeshiva, Rabbi Mordechai Wolmark, exhorted in a recent address to the *talmidim*, "We all know the extent of Rav Asher's *mesiras nefesh* for his *talmidim*, this is a special opportunity for the *talmidim*, alumni and their families to show their *hakaras hatov*."

Indeed, the outpouring of gratitude has been so overwhelming that all the ads placed in honor of Rav Asher will be reprinted in a separate, leather-bound *Kavod Hatorah* Tribute Book, which will be presented to Rav Asher at the Dinner.

Mr. & Mrs. Abe Katz, the Guests of Honor at this year's Expansion Dinner, are the proud parents of Meyer, an eleventh grade *talmid* at Shaarei Torah. The Yeshiva is grateful for the opportunity to acknowledge a couple whose devotion to *tzarchoi tzibbur* knows no bounds. Mr. & Mrs. Katz are renowned throughout Monsey for their proactive involvement in community *chesed* campaigns, shul projects and their children's schools. Although the Katzes generally shun recognition, the community is happy for this occasion to show its gratitude.

The *avreichim* of Shaarei Torah's Kollel Zichron Zev may live throughout Monsey's far flung neighborhoods, but these young families whose lives are dedicated to Torah have had a great impact on the *ruach* of the community. Rabbi & Mrs. Avrohom Anteby, exemplary members of the yeshiva's kollel, have been chosen to receive this year's Harav Nosson Tzvi Finkel Legacy Award. With his *hasmadah*, and ever-present *simchas hachaim*, Reb Avrohom has been an integral part of the *kollel* and truly embodies the ideals of Rav Nosson Tzvi ztz"l.

In a senior class of outstanding Talmidim it was difficult to choose one Talmid as the recipient of this year's Talmid of the Year Award. Throughout his years in Shaarei Torah's Mesivta, Binyamin Lerner consistently distinguished himself and set an example for his peers. With a maturity beyond his years, Binyamin set goals and applied himself to his learning, thus earning this award.

With the ad deadline and Dinner approaching, ads and reservations can be conveniently placed by calling the Yeshiva office at (845) 352-3431 or through the yeshiva's website at yst.edu.

A Shaarei Torah Dinner often feels more like a family gathering, as *rebbeim* and *talmidim* catch up, and old friends reconnect. The hanhala is looking forward to an enjoyable and exciting evening.



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LEGACY AWARD



BINYAMIN LARNER
TALMID OF THE YEAR

Yeshivas Mordechai HaTzaddik at Vilchovitz



This Purim, come join us for approximately our 25th year of YESHIVAS MORDECHAI HATZADDIK.

What started off as a few splinter groups of boys learning on Purim Morning with their fathers has now turned into the biggest Makom Torah in Monsey and possibly in the whole entire world. This takes place at the Vilchovitz hall (formally The Yeshivas Spring Valley boys building).

Starting with Shacharis K'Vasikin - which this year will be at 6:30 am, there will be continuous learning going on straight until close to 1 pm. On Purim!

We have approximately 2000 - YES - 2000 men and boys partaking and learning at this special and unique event, ranging from the ages of 5 to 500, we have Rebbeim and Kollel Yungerleit and many Balebatim who come to learn because of the fantastic Kol Torah going on in our "Beis Medrash."

Each and every boy who comes to learn is rewarded with a beautiful prize - just for coming. He is also entered into a raffle for a chance to win a selection of grand prizes. There is also a special raffle for the adults.

When all the boys walk into our "Beis Medrash," they first say a chapter of Tehillim and have in mind a Refuah Shleima for so many of the Cholei Yisroel who need healing, people in need of shidduchim and parnassah, etc. There are many beautiful stories of people calling us and seeing Yeshuos, asking to be included for future years because they were zoche to be saved or healed in the zechus of the 2000 or so people learning and davening in their honor.

On the morning of Purim 5771

(2011), there were already over 2000 children learning and space was tight. But the children and their fathers just kept on coming! Annually, the organizers give out prizes to every single child

that comes to learn and the expense costs them over \$10,000. One of the ways in which they raise money, is to sell the rights to have a name included on a large chart for either a Refua Shleima, or a Yahrzeit, or for any sort of assistance that one needs. Many people respond to this with respectable donations and the chart is filled with names.

Rabbi Shamai Blobstein one of the organizers of the Yeshiva in Monsey, was holding the chart with a list of names of people who need Refuah Shleimas in his hands and adding names as people handed him donations, when he sensed someone trying to get his attention. He looked down to see a small child, perhaps seven or eight years old standing next to him. The little boy asked if he can include a name on the chart. Rabbi Blobstein said of course, and then in jest, added, "But it costs money!"

The little boy didn't flinch. He stuck his adorable little hand into his pocket and pulled out all the money he owned - exactly one dollar! He handed the money to R' Shamai who decided to take the money just to see how real the little boy was. Then he wrote down

the name of a woman that the boy told him in the column for a Refuah Shleima. He assumed it was the boy's mother or grandmother and he asked the boy if his relative was sick. The boy shook his head immediately and said no. "It's for a boy in my class whose mother is very sick," said the precious little angel, "and every day when my class says Tehillim, my friend always cries. So I figured that today with my money, I could really help out my friend!"

When Rav Breslauer zt"l was told about Yeshivas Mordechai HaTzaddik, he requested a bracha from the organizers because of the great zechus of having so many people learning under one roof on this beautiful day of Purim. Imagine 2000 people learning Toras Hashem all together - when only until recently, learning Torah on Purim was almost a Meis Mitzvah!

Come and join this big Kiddush Hashem - and see it for yourself. Donations can be made to get your name on the list to: Yeshiva Tiferes Bachurim please call R Shamai Blobstein 9147148183 or Rabbi Yechezkel Samuels 8455483567 for the privilege.

A Message from Ramapo Supervisor Michael Specht and Town Board

PURIM TRAFFIC CHANGES

Michael Specht, Town Supervisor

Chief Brad Weidel

CHAMBER OF ROCKLAND EMERGENCY SERVICES

A Message from Ramapo Supervisor Michael Specht & Town Board

PURIM TRAFFIC CHANGES

Michael Specht, Town Supervisor

Chief Brad Weidel

CHAMBER OF ROCKLAND EMERGENCY SERVICES

The following streets will be **ONE WAY ONLY** on Purim

- Rita Avenue
- Ida Road
- Ronald Drive
- Francis cor. Ronald west towards Ida
- Ralph Blvd.
- Park Lane
- Adar Court
- Herrick Avenue
- Decatur Avenue
- Walter Drive
- Edwin Lane
- Maple Leaf Road
- Mariner Way
- Olympia/Golar Lane

Alternate Route to Route 306, use Yale Drive and Ralph Blvd.

★ Right turns ONLY onto Rt. 306
No left turns onto or off Rt. 306 from Maple until Kearsing Pky.

Ramapo Police Directing Traffic

- NO LEFT TURN from Sunrise into Park
- NO RIGHT TURN to Herrick Ave.
- NO ENTRANCE to Ida from Francis
- NO RIGHT TURN from Jill Lane into Rita
- NO LEFT TURN to Decatur Ave.

PARKING:
PARK ON ONE SIDE OF THE STREET ONLY
Please be considerate when parking on any street. Park in Driveway if possible. Allow room for passing traffic.
If you park at a NO PARKING sign you will be ticketed and towed!!!
If you see an emergency vehicle please allow enough room to pass.

With Shabbos following Purim this year, you might be looking for a light way to start your day and reset your hormones and balance your blood sugar!

I love this green smoothie. It's quick and easy to make, it's full of nutrients, low in sugar packed with healthy fats and protein if you use the protein add in options.

Enjoy the basic version alongside some eggs or with all the add-ins for a full meal. It's also a great afternoon pick me up that will give you real energy rather than a caffeine and sugar spike (and drop!)

With Pesach approaching and a lot of work ahead of us. Make a bunch of green smoothies ahead of time and keep them stocked in your freezer to defrost early in the morning or leave in your fridge overnight. Even in the business of Erev Yom Tov you matter! When you take the time to feed your body real food you will accomplish so much more with much more energy.

Wishing you all a healthy holiday prep season!

Best, Rorie



Clean Green Milkshake

(Aka smoothies but milkshake sounds more fun!)

Using frozen honeydew makes the smoothie thicker, more like a milkshake. Adding more milk and ice will make it more watery.

1/2 cup kale

1/3 cup spinach

3/4 - 1 cup chopped honeydew, fresh or frozen (or substitute with a small pink lady or similar sweet apple)

1/3 avocado (the more avocado, the creamier it will be)

2/3 - 1 cup unsweetened almond or coconut milk or other milk of choice

Ice cubes to taste



ONE MIX. MANY POSSIBILITIES. *now for pesach!*

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Protein options:

2 scoops protein powder of choice (optional)

OR

1 -2 tbsp nut or seed butter of choice for added protein and healthy fats

Place the ingredient combo you want to and 1/2 cup of Califia Farms milk into the bowl of a Nutribullet or blender and blend. If consistency is too thick for your liking, add up to 1/2 cup more of milk and ice cubes.

Rorie is a health coach certified in integrative nutrition, a recipe developer, creator of Rorie's Dough Mixes and founder of Full 'N Free, LLC. In her practice, Rorie specializes in helping women with metabolic issues and hormonal imbalance, combining her training in integrative nutrition and functional medicine with the principles of the Rambam and other Torah sources. To learn more about Rorie and her dough mixes, recipes, programs and services, visit www.fullnfree.com.

All statements are suggestive only. Please consult with your doctor before making any dietary or lifestyle changes.

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כשר למהדרין
GLATT KOSHER



**By Rabbi Shaya Cohen
of Priority 1**

Answer: Before addressing the point of the question, it is worth discussing the attitude that generates this sort of question. We all want to protect our children, but do not be quick to judge other people. When identifying someone's level of *frumkeit*, it is all too easy to pass snap judgments based on the assessment of meaningless trivialities or, even worse, through information garnered from gossip. Before you begin interfering in your child's life, make sure your information is accurate. Only once you have really verified that your daughter's friendship with the child poses a spiritual danger should you intervene.

As far as the appropriate method of intervention is concerned, the truth is that

Question: *I am a sixteen-year-old bachur learning in yeshiva. First and second seder in my yeshiva are devoted to learning b'iyun, while night seder is spent trying to finish the mesechta. Aside from those sederim, I spend about an hour during lunchtime chazering shiur. Recently a friend of mine has been encouraging me to spend more effort on becoming a "shas yid." When will you learn misechtas Eruvin, Parah, or Tamid? I don't know what to answer him, but I feel that I am gaining a lot by chazering shiur and getting the sugya clearer. Should I spend my extra time devoted towards learning bikiyus, or should I stay focused on learning b'iyun?*

there is no easy solution. At some point in many children's development, they will often begin framing their identity more around their friends than their parents. Children need their parents' love and approval but will react abrasively if their friendships are threatened. Trying to squelch a friendship that you perceive as inappropriate will often backfire, leading to a stronger bond with the troublesome friend.

Given this dynamic, the worst thing you can do as a parent is panic and forcefully demand that your child end the friendship. Having your child abandon the friendship requires subtlety and patience. Find ways of refusing your daughter's request or deflecting the situation in ways that do not lead to futile confrontation. Be smart and do not listen to the instinct to start meddling with a heavy hand. Additionally, if you make your child stay home for Shabbos, find a way to compensate her for her sacrifice. Buy

her a new pair of shoes or a new dress as a way of expressing that you understand how hard it was for her.

The Psychology of Kiruv

The idea of using tact and a gentle touch when trying to influence someone has ramifications in many areas other than child rearing. One area where this approach is absolutely critical is Kiruv Rechokim. One branch of Priority-1 is the Legacy Seminar Series, an outreach program that has introduced thousands of unaffiliated Jews to their heritage over the past 30+ years. We have conducted numerous seminars where the participants entered wholly secular and left convinced that the Torah is true and eager to become *ba'alei teshuva*. The way this is accomplished is by slowly and gently lowering the person's defenses. If during their first lecture we bombarded the participants with irrefutable proofs of the Torah's

authenticity, their defenses would shoot up, and we would lose them forever. Only by slowly and gently lowering their defenses and opening up their minds are they ultimately receptive when shown the truth and beauty of *Yiddishkeit*.

Preventive Medicine

There is a story with Rav Henoch Leibowitz zt"l, the Rosh Yeshiva of Yeshivas Chafetz Chaim, which illustrates the idea of reacting softly instead of panicking when faced with a parenting challenge. Rav Henoch Leibowitz was an only child and his father Rav Dovid Leibowitz zt"l devoted all of his energy to raising his son to become a *Talmid Chacham*. As a young boy possessing a sharp mind and an empathetic personality, Rav Henoch once expressed an interest in entering the medical profession.

"Think of all the diseases I can help cure," Rav Henoch said to his father.

A Letter to Rob

Good Luck It All Depends on Who's Got Possession!



Dear Rabbi,

They say Jews are above mazel. We have no luck. If so, why do we find that when something happens to a person, he says, "That's just my mazel"? Or a sick person has his name changed so he can have a better mazel. And all I hear about this week is the mazel of the month of Adar, which is fish! So now what? I'm just con-

fused - do we have mazel or are we "out of luck"?

Signed, Rob

Dear Rob,

Hang onto your buffalo wings and guacamole and listen to this. As a football fan, you know that every team has four chances - four downs - to move the ball down the

field at least ten yards, or they lose the ball. Lose the ball? The ball is right

there in front of them! It's on the field - in fact the other team is now picking up the ball and starting to play with it themselves!

Losing the ball doesn't mean the ball is actually lost - it means that one team does not have possession of the ball. Mazel is like the football. Everyone has an opportunity to advance their mazel, to attempt to better their fortune - the world calls it "luck" - in order to be successful, rich, powerful, happy and content with their lives. The more luck they have, the better their lives are.

But, my dear Rob, the Jewish people don't rely on luck to maintain their lives. In fact, luck has nothing to do with it. Hashem has what to do with it. He controls our destiny, He takes care of our lives and yes, He decides what our mazel

should be. We haven't "lost" our mazel - we are just not in possession of it.

So, when you said Jews don't have mazel, you were partially correct. Everyone has mazel, it is part of life. But Jews do not control their mazel - we leave that up to Hashem. He is the One Who created us and He is our "Head Coach" who focuses on making sure we succeed in our lives and not "lose the ball."

Rob, there is so much to be said on this topic, and I will be happy to discuss it with you at greater length. But for now, let's just leave it at this: The Jewish People are the MVP of the league, and we don't even need possession of the ball to score a touchdown!

*Yours always,
The Rabbi*



Chai Adar ... L'Chayim ... To Life!

18 Adar 5713 - March 5, 1953

The early 1950's was an especially terrible time for Jews in the Soviet Union, a period filled with terror and dread. With a maniacal tyrant leading the country, Joseph Stalin's infamous "Doctors' Plot" was at its peak, and Russia's Jewish physicians were disappearing rapidly. People were being purged left and right, never to be heard from again. Around the world, Jews wept and pleaded for Divine salvation, but there was none yet in sight.

The Doctors' Plot was one facet of Stalin's ruthless anti-Semitic campaign that falsely charged the Jews with espionage against the Communist Party. It accused some of Russia's most prestigious doctors - mostly Jews - of a vast plot to poison the top Soviet political and military leaders. Scores of Soviet Jews were fired from their jobs, arrested, sent to gulags or executed. This was accompanied by show trials and anti-Semitic propaganda.

Pravda, the Russian propaganda newspaper, wrote: "Unmasking the gang of poisoner-doctors struck a blow against the international Jewish Zionist organization."

Some historians contend that Stalin was preparing a Soviet-wide pogrom, a "Second Holocaust," but the scheme was canceled upon Stalin's death. Soviet leaders later admitted that the charges had been entirely invented by Stalin and his cohorts.

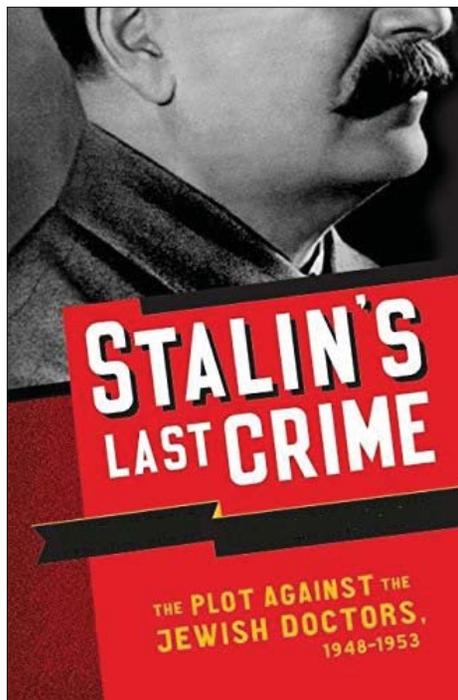
The year was 1953. In the Crown Heights section of Brooklyn, New York, a large crowd of Jews had gathered to celebrate the festive and joyful holiday of Purim with the Lubavitcher Rebbe, R' Menachem Mendel Schneerson zt"l. Many of the participants at the Rebbe's table had themselves just recently escaped from behind the Iron Curtain. A good number had personally suffered the wrath of Stalin's tyranny, wasting away for years in Russian prisons. Still, many such Chassidim could not forget their oppressed brethren across the sea.

That year at the annual Purim gathering, the Rebbe delivered a lengthy Chasidic discourse. The Rebbe spoke for a very long time, and as he did, his countenance underwent a visible transformation. His face was aflame due to his elevated state of attachment to Hashem. As soon as he concluded his ma'amar (talk), his face resumed its natural color.

The gathering continued for the next few hours, during which the Rebbe gave several informal talks, Chasidic melodies were sung, and numerous glasses were hoisted in "Lchaim."

Lubavitch Rebbe at a Farbrengen with his Chassidim

It was late at night - almost dawn, in fact - when an unusual thing occurred. For the second time that evening, the Rebbe's holy face



began to radiate and shine with that special solemnity and earnestness that meant that he was preparing to deliver another ma'amar. The Chassidim could barely believe what was happening. The Rebbe had never delivered two discourses at the same gathering!

The room was still. No one uttered a sound. The Rebbe began to speak: "After the Czar fell in Russia, it was announced that the government would be holding elections. The Rebbe Rashab (the fifth Lubavitcher Rebbe) sent word to the Chassidim that they were to participate in the voting process. There was one particular chasid who was completely removed from worldly affairs; to him, the political arena was foreign territory.

"Nonetheless, having received explicit instruction from the Rebbe, he set out to fulfill the command. With a sense of awe and reverence, he immersed himself in a mikvah, donned his gartel and set out for the polling booth. Of course, when he got there he had no idea what he was expected to do, but some of the more worldly Chassidim helped him cast his vote. Adjusting his gartel, the chasid did what everyone else was doing. When the votes were cast, smiles broke out all around, a bottle was passed from hand to hand, and everyone cried out 'Hoo-rah! Hoo-rah!' Taking his cue from those around him, he likewise cried out, 'Hoo-rah! Hoo-rah! Hoo-rah!'"

The Chassidim back in 1953 Brooklyn were in awe of the spectacle before them: as he uttered these words, the Lubavitcher Rebbe's face burned with holy fire! They were

astounded; they realized that more was going on than meets the eye, but they did not understand the significance of what had just occurred. The Rebbe looked around at the large gathering as he said the word "Hoo-rah!" Swept up by the powerful emotion that filled the air, the crowd spontaneously rose to its feet and began copying the Rebbe's chant shouting, "Hoo-rah! Hoo-rah! Hoo-rah!" three times.

After this strange preamble, things quieted down and R' Menachem Mendel delivered his second ma'amar of the night, a long and detailed understanding of the meaning of Purim.

In 1953, the fourth day of March coincided with the 17th day of Adar. On that fateful day, the Russian state radio in Moscow made the startling announcement that two days previously, in the wee hours of the morning, the Supreme Leader Joseph Stalin had fallen gravely ill and had lost consciousness. The next morning, 18 Adar, the whole truth was finally revealed: Stalin was dead. The brutal dictator had collapsed the very night - and based on accounts almost at the exact time - that the Chassidim in Crown Heights were shouting "Hoo-rah" at



the Rebbe's gathering. It was further noted that in Hebrew, the words "Hoo rah" (הוּוּ רַח) mean "he is evil!"

Announcing the death of Stalin

Jews throughout the Soviet Union breathed a collective sigh of relief, tempered, of course, by a realistic apprehension of the future. No one, however, could have imagined in his wildest dreams a more miraculous end to Stalin's reign of terror. At long last, the "Doctors' Plot" was over, and countless prisoners were set free. In the wake of Stalin's death, the oppressive atmosphere in the Soviet Union lightened to a large degree, and so ended one of the grimmest chapters in the annals of Russian Jewish history.

Be a Better Baal Tefillah

We have witnessed an ever-increasing interest in Tefillah, reflected in shiurim, speeches, publications and CD sales. In order to complete the picture, however, all components should be taken into account and evaluated.

Rabbi Pinchos Jung



As we continue on our topic of the importance of the Baal Tefillah, we now turn to another aspect which is often overlooked

but must really be a focus of our attention. The other end of the Tefillah spectrum is the Shabbos Chazzan. Although it is hoped that he doesn't view his duty as a bind, most of what was said until now (previous issue) about everyday chazzanim would be relevant to him too. When congregants are under time pressure during the weekdays, many are satisfied with a baal tefillah who merely lets them know where he is up to. Although this is a devalued perception of his function, it is a reality in many shuls. It can be assumed that on Shabbos, and even more so on Yom Tov, people are entitled to expect rather more. Detailed preparation (Orach Chaim 100:1), understanding of the texts, and genuine kavana can easily be sensed by most congregants. Unrest in shuls

on Shabbos, socializing, and minimal congregational participation, can often be traced to a poor or inaudible projection by the baal tefilla.

On the Gabbai's Shoulders, In the Chazzan's Lap.

A considerable amount of responsibility also rests on the shoulders of the gabbaim. It is very tempting to approach those who are usually willing to accept the invitation to serve as chazzan, even if their expertise leaves much to be desired. The gabbai has succeeded — he has sent someone to the amud, where he leads the tefillos. A conscientious gabbai, who cares for the quality of tefilla, however, may select his Kabbolas Shabbos chazzan in advance — maybe as early as Thursday evening. His latest time to appoint the baal Shacharis would be Friday evening. Amongst the advantages of early planning would be the fact that the people chosen have time to prepare themselves. It also allows time to try another candidate if necessary, rather than sending someone incompetent because everyone is getting impatient at the last moment.

What about those mispallelim who are qualified to act as chazzan but choose to refuse? Let us turn our attention to them.

They may not think twice about their refusal but, in reality, it is not such a simple matter. If blessed with experience and fluency, knowledge of meaning, mastery of nusach and, maybe even a pleasant, melodious voice, is one actually permitted to decline to use all these abilities for the benefit of the tzibbur? Chazal point out that the gifted Novos Hayizraeli would make his way to Yerushalayim every Regel (festival) where the throngs would assemble to hear him sing (Yalkut Melachim 1,21).

One time Novos decided to stay home: Does he have to entertain the people every festival? He paid the ultimate penalty for that refusal, by having his field coveted by King Achav, eventually costing him his life. When an individual is blessed with special abilities, these are tools Hashem wishes us to use to serve Him. Clearly, they are not our own...

This observation is not only relevant for Shabbos and Yom Tov. One ought to include Chol Hamoed or Rosh Chodesh, as well. These are typical occasions when a disinterested chazzan will downplay the opportunity, whereas an inspired chazzan will make an event of it. Similarly, on

frequent occasions nowadays when we need someone to lead Tehillim, his attitude and devotion are crucial to arousing a warm and sincere response from the congregants.

Trapdoor at the Amud

But the gifted baal tefilla has other temptations to struggle with. The amud could be used as an opportunity to impress rather than to inspire. Surely this is a poignant reason for placing the words, "Da lifnei mi atta omeid" (Know before Whom you stand) immediately in front of the chazzan. This powerful reminder is designed to incline him towards humility and modesty. With that level of consciousness of the overwhelming Presence of the King of Kings, one just doesn't take liberties (as Orach Chayim 1:1, Rema). Rather, one feels humbled, insignificant and inadequate.

Having internalized that message, the chazzan then seeks to serve his Maker as well as his congregants to the best of his ability.

Rabbi Pinchos Jung is a well-known mechanech with decades of experience, currently involved in several mosdos in Monsey, NY. He also lectures, nationally and internationally for the Ani Maamin Foundation.

Book Excerpt: Portraits of Prayer



Rabbi Eliezer Abish

**כי יעקב בחר לו ק-ה
ישראל לסגולתו. כי לא
יטוש ה' עמו ונחלתו לא
יעזוב**

"Hashem chose Yaakov to be His, Yisrael as His treasure. Hashem will not cast off His Nation, nor will He forsake His heritage."

In the course of our daily tefillos, these posukim contain a common thread running through them. With these posukim, Dovid Hamelech is assuring Bnei Yisrael that while other nations may perish from the face of the earth, Bnei Yisrael will continue to exist and flourish. As great as any nation may become, it will eventually cease to be a great nation - and may cease to exist altogether. The Yidden, however, as small as they may be, will always be Hashem's nation.

The great commentator, Rabbeinu

Ovadia Seforno zt"l explains that even while in exile, Bnei Yisrael is beloved and special to Hashem, but their potential will only be fully achieved once Mashiach comes. Until then, we must remember that we are the Chosen Nation - which means we must behave and act in a proper fashion. Bnei Yisrael is assured that no matter what happens around them or even to them, they will continue to exist. During the time of exile, however, Bnei Yisrael must act in a fashion that brings glory to the Creator. Indeed, we are charged with the mission of being "a light unto the nations." Perhaps that is why so much of the world news centers around Jews, way out of proportion to our actual numbers. Hashem made it such so we should be known to the world and thereby properly influence others.

When the nations of the world look to the Jews and to their Torah for moral direction - that is the light that Bnei Yisrael is shining for the world, for all to know the proper derech to live and to conduct their lives. This occurs when the Jewish people, themselves, conduct their lives according to the dictates of halachah. Their influence on the rest of the world is a natural component of creation.

The story is told of a fellow who, after years of trying to emigrate from the Soviet Union, was finally granted an exit visa. On his first day in America at his brother's house, he saw a globe in the guest room. Anxious to finally get unfiltered, unbiased and honest information, he asked his brother to show him the USSR on the globe.

"Wow! Russia really is a very large country. What about America? Please show me America on the globe." When his brother pointed to America, he once again responded, "Look at that! America is also a very large country." Then, pointing to Canada, he said, "I bet this country is Israel!"

"No, no," his brother replied with a small smile forming on his lips. "That's not Israel; that's Canada!"

"Canada? But where is Israel?" he asked.

"Here, I'll show you." His brother turned the globe and pointed. "There, do you see that line? Well, look closely and you'll see it is not really a line. Rather, it is two lines, which are so close together that it almost looks like one line. In between those two lines, there is a dot. That dot is



Israel!"

The Russian brother was speechless. "How could that be Israel? It is so small!" To which the American brother responded, "Why are you so surprised? And why did you think that Canada was Israel in the first place?"

"Well, in Russia, all we hear on the news is Russia, America, and Israel, Russia, America, and Israel. That's all we ever hear about. You showed me big Russia and big America, so logically I figured that the large country in between Russia and America that is always spoken about must be Israel!"

Indeed, it is exactly as Dovid Hamelech assured us; Bnei Yisrael will always exist and, in order to fulfill our mission of being a light unto the nations, will always be the center of the world's attention.

Rabbi Eliezer Abish learned in Telz Cleveland and Mir Yerushalayim. He received his Semicha from Rav Shraga Feivel Zimmerman. A Rebbi and principal for more than two decades, his lectures and workshops inspire his listeners to believe in themselves and reach new heights. His best-selling book, Portraits Of Prayer, continues to enthuse and motivate thousands with actually enjoying their davening.

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Countdown to the 13th Siyum Hashas

It's hard to believe it was almost seven years ago, but remember the last Siyum HaShas? For many, the most stirring and heartwarming parts of that global siyum were the moments when the youngest children - our precious kinderlach from across the world- sang together and joined in The Siyum to be part of *kedushas Limud HaTorah* along with the tens of thousands of mesaymim.

Future Generations....Kinyan leads to Ahava...

Rabbi Armo Kuessous, Director, Masmidei HaSiyum, has a dream - "I want every single child to feel: I have a sense of belonging here, I'm not just here as a spectator." To that end, Rabbi Kuessous

is working tirelessly to get the Masmidei HaSiyum program into as many yeshivos as possible. "That feeling of accomplishment can catapult our *talmidim* toward greater and greater heights. We need to instill it in our children all over the world."

Last cycle, 16,000 children were involved in their own *siyumim*. 370,000 Mishnayos and 1.8 million lines of Gemara were learned. "Now that we have begun the process of contacting schools all over the world to introduce this year's Masmidei program," says Rabbi Kuessous, "the excitement has been overwhelming. With this incredible enthusiasm in the learning of our youth just bubbling over already, can you imagine what will take place, *iy"H*, this time around?"

Many tens of thousands of boys are expected to participate in Masmidei HaSiyum, and *iy"H* approximately 30,000

boys will attend The Siyum in person. What an amazing *zechusto* have all these children there learning *lizecher nishmas* a loved one. The Masmidei program brings home the message of '*ki hem chayenu*', truly internalizing what it means for Torah to give life.

Children will not only be awed by the wondrous display and spectacle of *Kavod HaTorah*, but they will be *making it happen*.

"By completing just one section of Torah", exclaims Rabbi Bender with his trademark heartfelt sincerity, "the child



Masmidei HaSiyum: Children Take an Active Part in the Siyum Hashas

is driven to learn more and more. He is learning from *simcha*...because he enjoys it!" This is the precious gift available to all future young *mesaymim* at this year's Siyum HaShas. May we all be *zoche* to see the nachas of the next generation flourishing in *Limud HaTorah*.

Pirchei Agudas Yisroel of America Midwest Regional Siyum Mishnayos 2019

On Shabbos Parshas Pekudei, at the Annual Midwest Regional Siyum Mishnayos of Pirchei Agudas Yisroel of America, Pirchim from 13 cities across the country were inspired.

The siyum was hosted this year by the Cleveland branch and held at the Telshe Yeshiva in Wickliffe, OH. The program was coordinated by the directors of Pirchei Agudas Yisroel of Cleveland: Rabbi Hillel Drazin, Rabbi Moshe Berger, Rabbi Binyomin Levi and Nochum Drazin.

Beginning Friday afternoon and ending with the Grand Melave Malka, attendees were treated to nonstop programming. They enjoyed

dinner and a story upon their arrival Thursday evening and a Friday morning trip. Chairman of the event and guest storyteller Rabbi Binyomin Wealgus kept them spellbound at Friday night Oneg Shabbos, followed by Shabbos groups. The climax of the event was a very inspiring kumzitz at Shalosh seudos and, finally, a gala Melave Malka at the Young Israel of Green Rd.

A Hasmodo contest ran throughout Shabbos, with Pirchim spending every available minute and waking up early to earn extra learning time points. Participants heard divrei chizuk throughout Shabbos from the Hanholas hayeshiva: Rabbi Ahron Levitansky Mechina Menahel, Rabbi Anshel Helman, Mechina Mashgiach, and Rabbi Menachem Feldheim,

Mashgiach Yeshiva Gedola. Rabbi Alexander Charlop, Rav of K'hal Zicron Chaim of Cleveland, addressed the Melave Malka, as well as Rabbi Labish Becker executive director of Agudath Israel of America and Rabbi Ephraim Levi, National Director of Pirchei Agudas Yisroel.



Clockwise from top left: Dais, Rabbi Binyomin Levi Speaking; Partial view of the crowd; Mesayemei Sidrei Mishnayos with Rabbi Becker and Rabbi Levi; Shacharis Friday in Telshe Yeshivah;

Mazel Tov! Jewish Man in Brooklyn Wins \$2 Million Mega Millions Prize

March 19, 2019 12:45 pm



(YWN) Sixty-eight-year-old Morris Friedman of Brooklyn is Kings County's newest Lottery millionaire. Friedman won his

\$2,000,000 Mega Millions prize by matching the first five numbers drawn from the January 25 drawing. He won his prize through his Mega Millions subscription.

"I received an email from the subscription center notifying me that I won," explained Friedman. "The numbers I used were a set of Quick Picks."

Friedman took advantage of the New York Lottery's subscription program

which ensures a player's numbers are entered into every drawing for the duration of their pre-paid subscription.

The winning Mega Millions numbers for the January 25 drawing were 8-16-30-38-61 and Mega Ball 10.

Friedman will receive his prize as a one-time lump sum payment and will receive a net check totaling \$1,266,080 after required withholdings. He said he plans to use his

winnings to pay off his mortgage and save the rest for retirement.

Friedman is the 12th New York Lottery player to claim a prize totaling \$1,000,000 or more this year.

The New York Lottery contributed \$1,337,283,719 in Lottery Aid to Education to school districts throughout the five boroughs of New York City during fiscal year 2017-2018.

Most Think Losing Amazon HQ Deal Was Bad For N.Y. Many Blame 'Villain' Ocasio-Cortez

(YWN) Most voters in New York think it was bad for the state when Amazon dropped plans to put a second headquarters in Queens and many think U.S. Rep. Alexandria Ocasio-Cortez bears blame for the deal falling through, according to a new poll released Monday.

The Siena College poll of registered voters in New York state found that 67 percent of those surveyed said the internet retailer's decision last month was detrimental

to New York. Sixty-one percent support the state and city again offering Amazon up to \$3 billion in incentives to create 25,000 jobs if the internet giant reconsiders.

"While some may have celebrated Amazon's announcement to pull the plug, the vast majority of New Yorkers of every stripe thought it was bad for the Empire State," said Siena pollster Steven Greenberg. "Clearly, jobs outweigh the cost of government incentives in the minds of most voters."

The company scrapped plans to redevelop

a Long Island City neighborhood for one of its second HQs after the deal met mounting opposition from local elected officials who mostly objected to the incentives package going to a company owned by the world's richest person, Jeff Bezos.

Among those leading the charge against Amazon was Ocasio-Cortez, who represents parts of the Bronx and Queens. When asked if several key players in the Amazon situation were a hero, villain or role player, 38 percent of poll responders said Ocasio-Cortez was a villain, compared to 12 percent who call her

a hero and 24 percent who considered her a role player.

When Amazon announced Feb. 14 that it was backing out of the Queens deal, Ocasio-Cortez tweeted: "Today was the day a group of dedicated, everyday New Yorkers and their neighbors defeated Amazon's corporate greed, its worker exploitation, and the power of the richest man in the world."

The poll of 700 registered voters was conducted March 10-14. It has margin of error of 4.2 percentage points.



Nostalgia from Uncle Ben

And to Think it All Started Right Here in Monsey!

With the hustle and bustle that Monsey and beyond is today, many of you may not have known or have forgotten the Monsey of the past. Tucked away in the corner of Route 59 and Remsen Avenue stood a gas station known as Getty. Getty on the Hill. It was a gas station with an ever so small convenience store.

That is where we filled up gas for years. There was also Joe on the bottom of Grove Street and Saddle River, but we chose to go to Getty. Unless you were going to New Jersey where you could save \$.30 per gallon.

I still have so many nostalgic memories of that quaint mini-mart. You, kids, wouldn't appreciate what a place like that could mean, as you have all these big mega supermarkets

that you do your shopping in.

It was the first place in Monsey and first ever worldwide as far as I know that every Thursday night had Getty's cholent for sale. The aroma of the cholent wafted through the convenience store. It was a tremendous hit. All strokes of folks would come by and enjoy the tasty beans and barley mixture.

It was not "a thing" at that point some twenty-five years ago nor was it a full take-out with a smorgasbord of food. There were no lines out the door nor was there a "major matzav" going on. Just that small pot sitting in the corner of Getty. It had a small square base with a round stainless steel pot perched on top of it. There was a stainless steel ladle with a small base. There was a box of napkins placed on the side to help catch the dribbling barley that could not help but coast down the side of the pot from the messy handlers.

There was no kishka, as a matter of fact, there was no meat. The cholent was perfect as is. It wasn't an oily, bean cholent, nor was it an overbaked dried barley one. This was a delicious, light brown, parve cholent, the type you have on Friday afternoon. According to legend, Mrs. Getty was the chef.

If you had to fill up gas on Thursday night, you would stop in to get a small container. There were two sizes, small and medium. It was the paper containers. I think the prices back then were \$1.50 and \$2.50 respectively.

While most people don't know and certainly they won't admit, cholent Thursday night started here in Monsey by Getty on the Hill. Just another one of the reasons why Monsey is so great.

As times change and Getty on the hill is now a ghost of the past replaced by Exxon, cholent still remains a staple ingredient

in Jewish homes on Thursday nights. From bachorim on an off-Shabbos to the local hard-working people, to someone looking to have a minute to themselves, we all sit down to that hot bowl of cholent on Thursday night.

Today, there are a vast array of choices of delicacies you can buy, like gribben, deli roll and J-mix - a Mechel's Specialty. Some people even squirt Russian dressing all over their cholent, but the ikur is that the fondness and passion ignited right here in Monsey - on Getty on the Hill to be exact - has spread worldwide and still remains.

You may not have known the origin, but you definitely know the feeling. There is no better way to end the week than a hot bowl of cholent.

Until next time,
Uncle Ben

New Health Series - From Refuah Health Center



Dear Dr. Hughes,

We have a 7-year-old son who is wetting the bed at least 3 times a week. We've already tried to limit drinks after dinner, but it doesn't seem to help. We are all physically tired from it and he's also starting to get upset and embarrassed about it. What else can we do?

Concerned Mom, Pomona NY

Dear Concerned Mom,

Thank you for seeking help! Firstly, don't be alarmed. This is actually a very common problem, especially in boys who are affected twice as often as girls. In fact, bedwetting is considered normal in school age children up to age seven and even older if it is common in your family. At age five, about 15% of children still wet the bed—that equates to over 7 million children in the United States! Fortunately, after age five this number decreases at a steady rate. By age ten, 95% of children no longer have accidents during the night. Knowing all of these numbers, however, will not help you manage the tears and frustrations (not to mention the laundry!) that comes with

bedwetting.

I'd like to offer the following advice for you and your little one:

Continue to restrict fluids at least two hours before bedtime. This tactic can be very helpful. Avoid sugary or carbonated drinks that can irritate the bladder and avoid caffeine in any form (including chocolate, sorry). Caffeine is classified as a diuretic which actually increases urine production. Have your child use the restroom after dinner and again, right before bedtime to make sure the bladder is empty. If your child gets out of bed during the night, encourage him to use the restroom then as well. Also, consider moving your child's bedtime up by half an hour—adding even 30 more minutes of sleep can prevent him from being over-tired and sleeping too deeply during the night.

Monitor your little one for constipation. Constipation is very common and often overlooked at this age when children begin using the restroom independently. The most important thing to monitor is not the frequency of bowel movements but consistency. Constipation builds up in the lower intestines and can put pressure directly on the bladder, lessening its ability to hold

urine and causing bedwetting in many children. To remedy, increase daytime water intake and dietary fiber (e.g., give vegetables and fruits for snacks, give prunes as his sweet treat, etc.). If this doesn't help, speak with your doctor about gentle medication alternatives.

Use motivational rewards. Motivational sticker charts work great for some children. Remember to reward your child's behaviors, not the outcome, and keep the focus positive!

Try a bedwetting alarm. If your child is older and more self-motivated, which it sounds like your child is, try a bedwetting alarm. A sensor detects the first drop of urine and immediately sends an alarm vibration and/or noise to a clip worn on the child's pajamas. This alarm not only alerts your child to get up and use the restroom, but also trains his body and his brain to recognize those cues telling him to wake up. This approach works very well, but can take months to realize full benefits. Don't give up too quickly!

If your child is still wetting the bed at age 8 despite these efforts, or if the bedwetting is a relatively new problem, meaning he was dry for at least 6 months and has

only started to wet the bed recently, then you should make an appointment with your primary care provider for a full evaluation and medical work-up.

Remember, this is a gradual process that requires patience, diligence and love. There will still be setbacks and accidents but hopefully the majority of your nights will be dry from now on.

Dr. Sandra Hughes is an award-winning pediatrician with 12+ years of experience treating children of all ages and medical backgrounds. Known for her warm, caring personality and extensive knowledge, Dr. Hughes was awarded the Super Doctors Rising Star Award by the NY Times Magazine. Dr. Hughes is currently accepting new patients at RefuahHealth's Main Site, 728 N. Main Street and Twin Avenue Site, 5 Twin Avenue, Spring Valley, NY 10977.

Refuah is excited to help concerned parents through this bi-weekly Q&A column. Have questions for the doctor? Email them to askthedoc@rhcny.org.

Egyptian Officials to Hamas Leaders: 'Israel Will Destroy You, and We Won't Do a Thing to Stop it'

"Hamas is not behind the launch," Yahya Sinwar reportedly told his Egyptian guests, there helping to arrange a long-term ceasefire with Israel, before asking them to contact Israeli leaders and inform them that no order had been given to fire rockets at Israel—and certainly not at Tel Aviv.

By D. Siryoti

(March 17, 2019 / Israel Hayom) Shortly after 9 p.m. on Thursday—minutes after sirens blared across central Israel and a loud boom overhead shook the area—senior Egyptian intelligence officers became outraged during a meeting with Hamas officials in Gaza. "Just so you know," they leveled at Hamas leaders Yahya Sinwar and Ismail Haniyeh, "if Israel decides to launch a comprehensive military operation in Gaza, we won't do a thing to stop it, even if it decides to simultaneously topple Hamas and conquer the Gaza Strip."

The dramatic exchange was relayed to Israel Hayom by a senior Egyptian official who attended the meeting. "The atmosphere at the start of the meeting was very relaxed and cordial," the Egyptian official said. "A short while before the meeting, we had returned

from Israel with answers. We believed Hamas would accept them, and facilitate a more stable and long-term ceasefire. A few minutes later, an assistant to the Egyptian delegation entered the [meeting] room with a worried look on his face and handed the Egyptian delegation leaders his cell phone.

"The smiles were immediately replaced with grim faces; the delegation heads turned to Sinwar livid and told him: 'How far do you think you will get with this double game of yours? We are sitting here to hammer out the details of a ceasefire with Israel and behind our backs, you are authorizing your people to fire missiles at Tel Aviv?'"

According to the Egyptian official, Haniyeh and Sinwar were no less surprised than the Egyptians upon hearing about the missile launch at central Israel.

"Hamas is not behind the launch," Sinwar reportedly told his Egyptian guests, adding

that his organization would conduct a thorough investigation to find those responsible. Sinwar asked the Egyptian officials to contact Israeli leaders and inform them that no order had been given to fire rockets at Israel—and certainly not at Tel Aviv.

The Egyptian intelligence officials were unconvinced and continued to assail Sinwar. "You are lying! The blood of Gazans who will be hurt in the Israeli response is on your hands! By your own hands, you will bring about the destruction of Gaza and the fall of your regime, and you've also gambled with our own safety in Gaza by shooting at Tel Aviv while we are here!"

Sinwar responded to the allegations, glumly telling his guests: "I won't ask you to risk your lives by staying in Gaza, but before you leave we ask that you contact your Israeli counterparts and stress to them that the missile launch was not intentional and

certainly wasn't planned, and that Hamas isn't seeking an escalation but to wrap up the remaining loose ends on the cease-fire understandings."

The Egyptian official added: "A short while after we left the Strip, Sinwar contacted the delegation heads and told them that Hamas operatives carrying out maintenance duties near the launch batteries placed in western Gaza, in preparation for a future clash with Israel, apparently fired the missiles mistakenly. According to Sinwar, Hamas detained one operative, and promised to detain others and bring them to justice."

Hamas also acquiesced to the Egyptian demand that it cancel Friday's "March of Return" border demonstrations, which it conducts weekly, and that its so-called "March of a Million," planned for late March, either refrains from violence or is also canceled altogether.

Rabbi Achiad Ettinger, Father of 12 who Fired Back at Ariel Terrorist, is Laid to Rest

Despite serious injuries and heavy bleeding, the rabbi turned his car around and fired four bullets at the attacker in an attempt to neutralize the threat to innocent bystanders.

(March 18, 2019 / JNS) Rabbi Achiad Ettinger, a 47-year-old father of 12 who was critically injured in a terrorist attack near Ariel on Sunday, succumbed to his wounds on Monday morning and was laid to rest.

"The passing of the blessed Rabbi Achiad Ettinger, who fell with the grace of God at the hands of a lowly murderer during a terror attack in which he revealed daring, mental strength and courage, while shooting at the loathsome terrorist," the Ettinger family said in a statement.

In the statement, the family thanked the team at Beilinson Hospital, Magen David Adom paramedics, Samaria security personnel and "all the people of Israel who prayed for his recovery."



Rabbi Achiad Ettinger. Credit: Chabad.org/News.

A resident of the town of Eli in Samara, Ettinger—the dean of the Oz V'Emunah yeshivah in the Neve Sha'anani neighborhood of South Tel Aviv—is being heralded as a hero by his family for firing at the terrorist even after being severely injured. He is survived by his wife and children, ages 1 to 20.

"Your father was a hero in his life and a hero in his death," Israeli Education Minister Naftali Bennett said during a eulogy at Ettinger's funeral. "In his death, he didn't do what most people would have in that situation. He didn't run away, but strove to confront the terrorist. He fired bullets at the murderer and paid for it with his life."

Similarly, Rabbi Avraham Schiller, the rabbi of Eli, called Ettinger a "hero and fighter" for the Jewish people.

"In your heroism, you became an emissary for the entire nation of Israel. Everyone will learn from your actions, both civilians and soldiers," he said.

Ettinger was shot in the head and neck by 19-year-old Omar Abu Laila while driving

his car at the Gitai junction on Sunday, just moments after Abu Laila stabbed 19-year-old Israel Defense Forces' soldier Gal Keidan of Beersheva and stole his gun.

Ettinger's family said that despite serious injuries and heavy bleeding, the rabbi turned his car around and fired four bullets at the attacker in an attempt to neutralize the threat to innocent bystanders being targeted by Abu Laila. The terrorist managed to escape in a car that had been abandoned by a terrified driver during the incident.

Soldier and new immigrant from Moldova Alexander Dvorsky, who was injured when Abu Laila drove to the nearby Gitai junction and opened fire after the Ariel Junction attack, remains in serious condition.

Jordanian lawmakers call for expelling Israeli ambassador over Temple Mount dispute

Along with Egypt, Jordan is the only Arab nation to have a peace accord with Israel.

(March 18, 2019 / JNS) Jordanian lawmakers are calling for expelling the Israeli ambassador in Amman, Amir Weissbrod, in retaliation for "ongoing Israel aggression" at Jerusalem's holy sites, including the Temple Mount.

"The parliament recommended the government recall the Jordanian ambassador from Israel and expel the Israeli

ambassador from Amman to confront the ongoing Israeli aggression at holy sites in occupied Jerusalem," reported the official Petra news agency.

Along with Egypt, Jordan is the only Arab nation to have a peace accord with Israel. The Jordanian Wakf has custodianship of the mount complex which includes the Dome of the Rock and the

Al-Aqsa mosque. Israeli police maintain security order on the complex.

On Sunday, an Israeli court ordered the tentative closure of a side building on the compound known as the Golden Gate—also referred to as the "Gate of Mercy," Sha'ar HaRachamim in Hebrew and Bab al-Dhahabi in Arabic. The building in question had been inactive

for years and then recently opened by the Wakf despite a Supreme Court ruling banning the opening of the compound.

Jordan slammed the ruling, as its foreign ministry remarked that Israel would bear "full responsibility for the dangerous consequences" behind the decision.

El Al to Offer Direct Flights Between Tel Aviv and Chicago

Next on the U.S. horizons: San Francisco starting on May 13; Las Vegas beginning on June 14; and Orlando, Fla., as of July 2.

By J. Richman

(March 18, 2019 / JNS) El Al will be offering direct flights between Tel Aviv and Chicago starting in 2020, stated Israel's flag carrier last week in its quarterly earnings report.

This development comes as the airline will acquire additional Boeing 787 Dreamliners, having already acquired eight of the 16 it ordered, according to the Israeli financial news site Globes.

In North America, El Al currently flies

out of New York; Newark, N.J.; Los Angeles; Boston; Miami; and Toronto.

That will soon expand as the airline offers flights from San Francisco starting on May 13; Las Vegas beginning on June 14; and Orlando, Fla., as of July 2.

Leaders from the Jewish United Fund/Jewish Federation, along with then-Consul General of Israel to the Midwest Roey Gilad, met in 2016 with both Chicago Department of Aviation and El Al officials to convince the airline to open a hub at O'Hare International Airport in the Windy City.

"El Al's return to the Chicago market



El Al plane. Credit: Wikipedia.

with a direct flight to Israel is a long-awaited, exciting development," JUF executive vice president Jay Tcath told JNS. "Though

their absence was longer than anyone imagined or hoped for, there was never any doubt but that they would return.

"That return is most welcomed by religious pilgrims of all faiths, business professionals, academics and artists—in short, anyone and everyone who is looking forward to their first or their 50th trip to Israel," he said. "The renewed direct flights will make all types of exchanges—goods and services, research, tourism, medical cooperation and people to people—easier and therefore more frequent and profitable for all."

Israeli Spacecraft Performs Final Maneuver Before Moon Landing Bid

Beresheet's engine activated for 60 seconds, taking it to new orbit before it is scheduled to be captured by lunar gravity on April 4

By Toi Staff

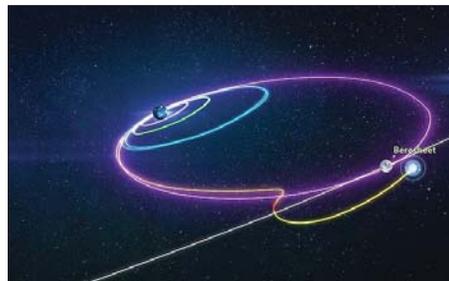
Israel's Beresheet spacecraft on Tuesday successfully completed its fourth and final maneuver before approaching the moon, placing it on track for a historic landing on the Moon's Sea of Serenity in two weeks.

Beresheet's engine was activated for 60 seconds, putting it into a new orbit that takes it as far as 405,000 kilometers (252,000) from Earth.

The SpaceIL firm, which built the spacecraft and is controlling its operations, said the maneuver was performed a day ahead of schedule, and that smaller adjustments to Beresheet's orbit would be carried out over the coming days.

A previous maneuver last month was delayed by several days following a worrisome computer glitch, but was then performed successfully.

Beresheet, which means "Genesis" in Hebrew, lifted off on February 22 from Cape Canaveral atop a Falcon 9 rocket



A computer simulation shows the route that the Beresheet spacecraft will take the moon, with a series of larger ellipses around the Earth until it reaches an orbit around the moon. (courtesy SpaceIL)

from the private US-based SpaceX company of entrepreneur Elon Musk.

The four-legged Beresheet, barely the size of a washing machine, was programmed to circle Earth in ever bigger loops until it is captured by lunar gravity on April 4 and goes into orbit around the moon instead.

Touchdown is planned for April 11.

Earlier this month, Beresheet sent back a photo taken with its "selfie camera," in which the Israeli flag can be seen 37,600 kilometers (23,000 miles) above Earth.

A plaque installed on the outside of the lunar lander depicts Israel's national flag as well as the phrases "Am Yisrael Chai" (the people of Israel live) and "Small country, big dreams."

If successful, Beresheet will make history twice: as the first private-sector landing on the Moon, and the first craft from Israel to reach the orb.



Photo taken by the Beresheet spacecraft in which an Israeli flag can be seen on a plaque with the inscription, "Am Israel Hai," or "The Jewish People Lives," and in English, "Small country, big dreams," taken 37,600 kilometers from Earth. (Courtesy SpaceIL/IAI)

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