

MM THE MONSEY MEVASER

PRE-PESACH EDITION

April 4, 2019 28 Adar II, 5779 ב"ס"ד Parshas Tazria Licht Bentching: 7:07

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Monsey Mevaser Staff

The Skulener Rebbe, Harav Yisroel Avraham Portugal was niftar at age 95 on Monday afternoon, 25 Adar II, April 1, after an extended illness.

Born in 1923 in Moldova, to Rabbi Eliezer Zusia Portugal, the previous Skulener Rebbe, and his wife Shayna Rochel, the Rebbe and his father miraculously survived the concentration camps. The pair came to the United States in 1960, settling first in Crown Heights and then Borough Park.

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Mara D'Asra Khal Kol Torah

בענין ניסי ניסן

8:30 pm

Rav Aharon Kahn שליט"א

Mara D'Asra, Knesses Bais Avigdor

ארבעה בנים

9:15 pm

Rav Yisroel Ephrati שליט"א

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Rav Matis Stern שליט"א

Maggid Shiur, Agra D'Pirka

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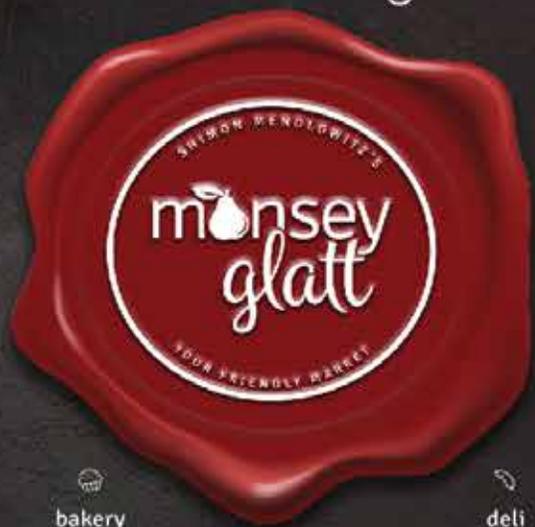
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Our Story Part 2

- 1930 Reb Shraga Felvel Mendlowitz asks his son R' Moshe Yitzchak to open a butcher shop in Williamsburg.
- 1950 The Mendlowitz family moves to Monsey, and begins supplying the community with meat brought in from their Williamsburg store.
- 1960 With the passing of his father R' Moshe Yitzchak, R' Shimon Mendlowitz opens Monsey Glatt on 24 Main Street, heralding a new era as the first kosher butcher store in Monsey.



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Rabbi Dovid Hoffman

This was a tough week for Klal Yisroel. Tuesday, specifically, was a tough day. We learned of the Petirah of the Tzaddik, the Rebbe of Klal Yisroel, the Skulener Rebbe zy" a. The Rebbe was at the forefront of Klal Yisroel for so many decades and although he wasn't always well, we always knew he was there and intervening in Shamayim for us. The Levaya in Boro Park was massive and the subsequent Levaya in Monsey seemed even bigger. Everyone felt that they lost a father in the heilige Skulener Rebbe.

I actually attended two levayos on Tuesday. Before the Rebbe's in Brooklyn, I was at the Levaya of another Adam Gadol, a man who served as an amud of Torah, Avodah and Gemilas Chasadim for close to eighty years. Reb Chaim Yossel Kofman zt"l was a figure who was larger than life, and to all those who knew him, he truly embodied these three pillars. He was a successful businessman, real estate was his trade, and he owned a number of bungalow colonies as well. But his success simply allowed him to give away money

at such a fast clip, that you wondered how he did it. Whether he was giving tzedakah to poor people, or giving money to his einiklach before and after (and times in between) Yom Tov, Reb Chaim Yossel could not bear to see someone who was lacking. And even if he wasn't lacking, he still gave him!

He was a legendary Baal Tefillah. A number of Rebbes, including the Alter Bobover Rebbe, Bluzhever Rebbe and even the Skulener Rebbe, would request that he daven for the amud in their Batei Medrashim on Yom Tov. His signature tune was "Mah Ashiv" and as he sang, in his beautiful melodious voice, one could feel the gratitude to Hashem, as it oozed out of him.

But to me, I will always remember him as the greatest "Baal Darshan" I ever met. His koach of Drush was so immense that I do not believe I ever heard a vort from him that wasn't "outstanding." I begged him for a long time to write down his vertlach and B"H, I was zoche that he finally acquiesced and agreed to write a weekly column in the Torah Tavlin. For five years, his wisdom shone through and the sage advice and timeless lessons he espoused with his signature style, will remain with thousands of people forever.

These two pillars of greatness were niftar hours apart, and by Reb Chaim Yossel's Levaya someone said, "The Rebbe of Klal Yisroel, and the Chazzan of Klal Yisroel, are both going up to the Kisei Hakavod hours apart. And no doubt, they will continue to do what they did here up in the next world as well, on behalf of their people."

The Kiddush Hashem that they made, and subsequently, the thousands of people who came to pay their kavod acharon, will always stay in my mind. Especially, as I contrast that with how the gentiles show their "respect." On Monday, a famous entertainer was killed by a rival. At his funeral on Tuesday, fights broke out and a stampede ensued, resulting in 19 people injured, some critical. We learn how to act from our great leaders and teachers; they learn what not to do from those who they look up to. "Mi K'amcha Yisroel - Goy Echad B'aretz." We are truly unique and Hashem sometimes makes events occur that seem to contrast this difference so clearly.

As we prepare for the upcoming Yom Tov of cheirus, it is important that we express our "freedom" the way Hakadosh Boruch Hu wants us to. Not by hurting one another or looking for the negative in our lives, but rather by emulating our Tzaddikim and leaders who strive to teach us the correct way to live. Yes, we are sad that the Rebbe and the Chazzan have departed this world, and we will feel their loss deeply. But when we reflect back on their lives and recognize that they fulfilled their tafkid in life, and by doing so, brought joy, happiness and enlightenment to so many Yidden, we can smile and say, "Ashrecha Yisroel Mi Kamocho" - we are truly a blessed nation to have such tzaddikim, zichronam l'vracha, as our leaders and role models.

Sincerely,
Dovid Hoffman
Publisher/Editor

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PRE-PESACH PARKING

Dear Editor,

The Monsey Mevasser is great. I really enjoy reading it. I do have a problem I would like to share. Our local stores are great to shop in. They have just what you need inside but seem to be missing a whole lot more of what we need outside. What I am saying is, how can you go shopping if there isn't enough space to park your car?

It is bad enough most of the year round, but then when Pesach comes around, it gets even worse when stores go and build huge tents that take up a lot of the parking lot. That's when it gets really crazy!

It's very nice for people that are very makpid to know for sure that their food isn't chometz, but seriously, how can you shop from a car? And since most people don't want their car to get towed, what are they supposed to do when there are no parking spaces after driving around and around in hopes of finding one - after braving all the traffic to get to the store in the first place, which is very frustrating!

Sincerely,
Driven Mad

VOICING APPRECIATION

Dear Editor,

Monsey is so diverse both in shape and size. You have different types of chassidim, modern to litvish, yeshivish and greasy. You also have Pomona, New City, Spring Valley and Airmont.

For an editor it must be so complex to be able to pull all the different ends together - to have reporting from every sect, and accurate reporting no less. I appreciate the work you do and wish you much future hatzlacha.

Yolie Tannenbaum
Airmont NY

KUDOS TO CHASDEI LEV

Dear Editor,

I just returned from picking up my Pesach order from Chasdei Lev, and as usual I am amazed at the operation, and the extras touches that always come along. From the new location at Boulders Stadium that enhanced the efficiency of the distribution, to the special Chasdei Lev cd, everything was noticed and appreciated. Thank you, and Chag Kosher V'sameach!

Yochanan Yankelewitz
Yeshiva Bais Mikroh

CROSSWALKS AT A CROSSROADS

Dear Editor,

I am a long time Torah Tavlin reader and now a Monsey Mevasser reader, and I enjoy both very much. Continued Hatzlacha.

I am writing in regards to the crosswalk issue that I believe we have in our town. The town has designated many crosswalks over the last year or so - but unfortunately nobody, driver or pedestrian, knows how to use them. I feel that for the pedestrian it is suicidal to use because many drivers do not stop for them. Also some pedestrians just into the crosswalk without allowing time for the traffic to pause to give them the right of way.

The drivers in many cases are not aware that someone is waiting to cross the street and in many cases have to stop suddenly for a pedestrian who steps into the crosswalk without waiting for the traffic to pause for them.

In other cases a driver stops for the pedestrian and the oncoming traffic doesn't.

I feel that there has to be a serious effort to educate both the pedestrians and drivers on how to use crosswalks. I know that in certain cities the pedestrian is required to pick up his hand and face the oncoming traffic to indicate that he wants to cross the street. I don't

believe that this illegally required in our area but I think it would be a common sense idea to implement.

I am writing to you with the hope that your new newspaper would undertake this public service effort of educating the readers on the proper use of crosswalks. Whenever the topic comes up among friends and family I hear frustration that is born out of confusion of how to properly use them.

Sincerely,
Akiva Eisenberg

PURIM VI ES DARF TZU ZAYN

Dear Editor:

I've heard that several media outlets have printed letters and articles decrying large, lavish, out-of-control Purim parties in several locations (Lakewood and Flatbush were specifically mentioned). I was at none of them, and I have no idea as to the veracity of this, but I did attend a lavish Purim event in a large tent on Mariner Way in Monsey, and I feel it was a real Kiddush Hashem.

The host did NOT serve ANY hard liquor. He had responsible bartenders pouring only

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wine (lots of it) but they controlled who was getting what. And they made sure no one underage imbibed what they shouldn't. Males and females were on separate sides.

He had several guards placed strategically throughout his property to make sure no one got out of hand.

The music and dancing was lively, spirited, and Jewish.

And Gabbai Tzedakah dispensed eye-popping amounts of Matanos Levyonim.

All should learn from this baal habayis how to do Purim the right way.

Kol Hakavod.

Rabbi Yosef C. Golding

TZEDAKAH OR PRIZE MONEY?

Dear Editor,

Firstly, I would like to thank you for providing a new and informative newspaper for the Monsey community. With Purim behind us, I would like to bring something up that many might not realize.

I am a hard working kollel wife. I try to give as much tzedakah as possible especially around Purim time, and I like to get the most value for my tzedakah dollar. I was surprised to see that my children came home with brochures offering prizes to the children who collect a certain dollar amount. This means that my hard earned money is going to sponsor

prizes for children not tzedakah.

Let's all keep this in mind the next time children come collecting at our doors. If the money is going for a prize, I am not so sure that it is really tzedakah at all - or at least not all of it, and we need to make sure that is part of our tzedakah cheshbon.

Sincerely,

Someone With Some Cents

WHY ARE THEY AGAINST US?

Dear Editor,

This Measles scare has everyone all nervous in Monsey and the county's State of Emergency declaration seems to put a strong point on it. Schools cannot allow unvaccinated children to attend and people can get penalties if they are found to have exposed others to the sickness. And rightfully so. But of course, it's all directed at the frum community here in Monsey - as if we are card carrying members of the Anti-Vaxxers club - which the overwhelming majority of Jews ARE NOT! Yes, there are crazies everywhere and they always seems to hog the spotlight but in this case, the more the Orthodox try to stay out of the limelight, the more officials and the media try to paint us as the guilty party. The NY Times, always eager to pile on ran a headline that said, "An Outbreak Spreads Fear: A measles outbreak in a New York suburb has sickened scores of people and stoked long-smoldering

tensions between the ultra-Orthodox Jewish community and the secular world at large."

Look, we all heard that a person (or persons) came from Israel a few months ago and was infected with Measles. From that, the frum community became infected and the county has a Measles epidemic. So all the Anti-Semites gleefully blame us. But think about it, there are many countries in the world where people are lax in vaccinations and these outbreaks occur. It just so happened to be Israel this time - it could have been anywhere. So why do they have to make a whole "Ultra-Orthodox Jewish" thing out of it, as if we are such terrible people who want to infect others because we don't care for our health and safety? Had a person from a third-world country (which Israel is not) come to this country infected with such a "disease and circulated" among his community somewhere in the county, and caused many people to become infected would they go and say all those people are "stoking fears" and "long smoldering tensions"? No, they would deal with it and get people to see the importance of vaccinating. So why must there be all this fear-mongering now with our current epidemic?

It would be nice if all those people would just stop the grandstanding and deal with our community the way they ought to - like the good, fine contributing members of the community that we are.

Signed,

Fed up with the Fear-Mongering

NOT GOOD FOR THE GOOSE OR GOOD FOR THE GANDER

Dear Editor,

In regard to your March 7th edition's conversation surrounding the feeding of ducks, it was disturbing to see letters promoting illegal activity. It was unbecoming and frankly irresponsible of this prestigious newspaper to allow said letters to be printed.

To clarify some of the misinformation, the law is as follows: "Many public lands of the Town of Ramapo are inhabited by large numbers of waterfowl. Said waterfowl have become a nuisance to the enjoyment of Town Lands, especially Town Parkland, by some residents of the Town. The prohibiting of the feeding of Waterfowl may result in a reduction of the waterfowl which inhabit Town property." (It goes on to say that there will be a max. \$100 fine for a first violation and max. \$250.00 for subsequent violations.)

In other words, when you feed ducks in town parks such as Children's, Viola, Willow Tree and Memorial parks, it's gorem a nuisance for other people. It bothers people. You're making people upset or even angry at you. It's no different than dumping a bag of garbage in the middle of a park, or blocking someone's driveway, or setting up a bee farm in a park. And if common sense isn't sufficient to stop someone from feeding waterfowl in our parks, then law enforcement should fine said person.

As an aside, I would like to analyze the thought that went behind the person writing

to be Moser Nefesh to ignore the law. If you knew the reason behind it but felt it was an unfair ordinance -- maybe you think there's nothing wrong with a park crowded with Canadian Geese -- it still doesn't give you a right to disregard the wish of the people who don't want geese overrunning our parks. If you feel public opinion is on your side, go to the next Town Hall meeting and ask the board to rescind the law. They'll be more than glad to do so. Or maybe you agree it's a fair law and understand that people would be upset, but your Rav told you that baal tashchis or tzaar baalei chaim is more important. I doubt it. (Especially since you're allowed to feed ducks on private property.)

But I am going to guess that the writer did not know the reason behind the law, and didn't bother to know the reason before he/she denounced it.

Concerned Resident in Chestnut Ridge

Editor's reply

The Monsey Mevaser spoke with Town Supervisor Michael B. Specht regarding what the local law is with regards to feeding local waterfowl. The supervisor informed us that local law has prohibited the feeding of waterfowl for awhile. Town code - § 93-13 on the prohibition of feeding of waterfowl reads as follows -No person shall feed any waterfowl on any Town of Ramapo property except in designated areas as established by the Town Parks and Recreation Department. At this time, Supervisor Specht points out that there are no designated areas in Ramapo to feed waterfowl.

The reason for this prohibition according to the supervisor is that waterfowl become a nuisance in parks if residents feed them. This causes their numbers to grow, and then the park becomes unhygienic and unusable. Given that feeding the waterfowl is against the law, the police will first warn people if they are seen feeding them. After that, individuals will get ticketed and have to appear in court.

The recommendation not to feed waterfowl is true across the state. The Department of Environmental Conservation lists many reasons why it is harmful to feed waterfowl. Among the reasons listed are that doing so can cause poor nutrition, water pollution, delayed migration, overcrowding, the spread of disease, and costly management efforts.

"I hope," says Supervisor Specht, "that people can understand and respect that not feeding the waterfowl is not just a local law, and it not a good idea from so many perspectives."

CHEERS FOR THE MONSEY MEVASER

Dear "Bus"ted,

Although you asked for enlightenment at the end of your letter to the editor (Issue I, February 20, 2019), I find myself as puzzled and frustrated as you when it comes to the bussing situation. Just this morning, I found myself behind a bus on Route 306. It stopped at nearly every other multi-house dwelling for blocks and blocks while I was stuck behind it

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Countywide State of Emergency Declared in Rockland County Due to Ongoing Measles Outbreak

By M. C. Millman

A countywide State of Emergency relating to the ongoing measles outbreak has been declared throughout Rockland County. The unprecedented action has made headlines across the world. Effective at midnight, Wednesday, March 27, anyone under eighteen years of age and unvaccinated against the measles was barred from enclosed Rockland County public places until the expiration of the declaration in 30 days or until the individuals receive the MMR vaccination. This declaration was issued under New York State Executive Law § 24 and stemmed from the fact that measles is one of the most contagious viruses on earth.

As of April 1, there were 157 confirmed reported cases of measles in Rockland County. Although there are fewer than ten active cases, there are likely more cases that have not been reported according to the Rockland County Health Commissioner, Dr. Patricia Schnabel Rupper. The number includes new cases involving people who were out shopping in the community and using public transportation from March 10-13. The numbers also include at least one person who spurned efforts by county officials to get in touch with the family. Of those cases, 82.7 percent have had zero MMRs, 3.8 percent have had one MMR, 3.8 percent have received two MMRs, and 9.6 percent have an unknown status. The age groups for the confirmed measles cases in Rockland County are 14.7 percent for children under a year; 1-3 years is 26.3 percent; 4-18 years is 44.2 percent; 19+ years is 14.7 percent. The Rockland County outbreak is now among the largest in the country and has stimulated concerns about a national resurgence of the disease.

As of last month, 72.9 percent of children between the ages of 1 to 18 in Rockland County have been fully vaccinated against measles, according to the New York State immunization information system. Herd im-

munity is effective at 95 percent, according to health officials.

Rockland County officials have called this, “an opportunity for everyone in our community to do the right thing for their neighbors and come together. We must do everything in our power to end this outbreak and protect the health of those who cannot be vaccinated for medical reasons and that of children too young to be vaccinated.” Officials decided to take this route citing pockets of resistance the county has begun to encounter as well as the advent of Pesach.

“There is this false perception that Orthodox Jews don't vaccinate their children,” says Legislator Aron Wieder. “That is flat out wrong. The percentage of folks who do not vaccinate are comparable to the general population.” Wieder said the community's advocacy speaks for itself from the many psakim issued by local rabbanim.

“Sadly some are using the emergency declaration as an excuse for their bigotry,” Jewish Federation and Foundation of Rockland County posted. “Rockland needs to be united in addressing a very real health crisis and in keeping this among the healthiest and best places to live.” What followed was a rapid-fire 1,600 mostly negative comments on the Federation's post which became so overwhelming, it prompted the organization to shut down the comments function.

Measles is not just a Rockland problem. A total of 387 individual cases of measles have been confirmed in fifteen different states from January 1 through March 28 of this year according to the US Centers for Disease Control and Prevention. This number constitutes the second-greatest number of cases reported in the United States since measles was declared eliminated in the year 2000. The highest number of reported cases since the disease was declared eliminated was 667 case which was reported in 2014. Other states experiencing a measles outbreak include Arizona, California, Colorado, Connecticut, Georgia,

Illinois, Kentucky, Michigan, Missouri, New Hampshire, New Jersey, Oregon, Texas and Washington.

In the Rockland County emergency declaration, enclosed public places are defined as a place where more than ten people intend to congregate for purposes such as schools, shuls, civic, governmental, or social functions. It also includes places where people gather for recreation, shopping, for food or drink consumption, awaiting transportation, daycare, educational purposes, or medical treatment. A place of public assembly also includes public transportation vehicles, including but not limited to, publicly or privately owned buses or trains. It does not include taxi or livery vehicles.

“Unfortunately, the measles outbreak isn't over,” says Dr. Rose Varon, Pediatrician at Refuah Health Center where a portion of the 17,400 measles vaccines have been administered in the 27 weeks since the outbreak. “For five months the community has been dealing with this extremely contagious and dangerous disease. The families I care for are doing their duty—vaccinating themselves and their children as a means of protecting all of us. Since the outbreak began, Refuah has given over 4,278 MMR vaccines and counting. However, we also recognize that our work is far from over. Parents have real questions and concerns and are all too often fed misleading and false information. At Refuah we are here to provide patients with all of the information, and help them make the right choice which is always to vaccinate.”

To that end, Refuah flew in Dr. Robert Jacobson — a Mayo Clinic pediatrician known for his work overcoming “vaccine hesitancy” — to Rockland County to train its staff at its Twin Avenue and Main Street clinic locations.

The point of this State of Emergency declaration is to raise awareness and to encourage more people to vaccinate their children. Officials have already cited a jump in the num-

ber of measles vaccines given in Rockland in the few days since the state of emergency was called as proof of its success in addressing the county's measles outbreak. The statement is based on reports from doctors' offices, pediatricians and parents who have witnessed the crowds waiting to vaccinate their children in their pediatricians' offices. Refuah Health Center has also reported a small, but noticeable increase in the number of MMR vaccines provided since the State of Emergency was declared.

The county has decided to only make a single MMR mandatory in the emergency declaration. Law enforcement will not be patrolling or asking for vaccination records but those found to be in violation will be referred to the Rockland County District Attorney's Office. There will not be any active enforcement in that the police will not be going over to people and asking if they have been vaccinated. If, on the other hand, a parent takes an unvaccinated child to the doctor, and he is diagnosed with measles, and that child was taken to public places prior to him developing measles and during the state of emergency, the case will be referred to the district attorney's office. Parents might then receive a fine and/or up to six months of jail time.

Health officials say the best way for everyone to stay protected is to remain up-to-date with measles vaccinations, as high community vaccination rates help protect people who cannot get vaccinated because they are too young or have specific health conditions. High-risk groups include pregnant women, children under six months of age, the immunocompromised or immunosuppressed, those who have not been vaccinated against the measles, and those who were born before 1957 and are immunosuppressed.

In other efforts, the Rockland County Department of Health hosted yet another free MMR vaccination clinic on Wednesday, March 27 on the 2nd floor of Building A, Robert L. Yeager Health Complex.

Rockland County Legislature Votes to Adopt a Plastic Bag Ban

By M.C. Millman

The Rockland County Legislature voted overwhelmingly on Tuesday night, March 19, to ban single-use plastic bags throughout Rockland County. The bill's goal is to improve the health of the county's ecosystem and county residents. It was met with widespread support during a public forum where all but three of the fourteen legislatures present voted in favor. The vote came after months of discussion and two hours of public hearing in which Rockland residents offered nearly unanimous support for the law.

The law will eliminate thin, single-use plastic bags for all stores and take-out food establishments in Rockland County. Instead, they may use paper bags with at least 40 percent recycled content. Customers can also bring reusable bags or their own plastic bags when shopping. Thicker plastic bags will be allowed as well as bags for loose bulk items. Bags used to contain or wrap frozen foods, meat, or fish; to wrap flowers, potted plants, or other items where damage to or contamination of other goods placed together in the same bag may be a problem, will be allowed. Plastic bags around ice cream or other damp

items as well as plastic bags provided by pharmacists to contain prescription drugs; or newspaper bags, door-hanger bags, or laundry-dry cleaning bags will also be allowed.

Mr. Mendlowitz, the owner of Wesley Kosher and Monsey Glatt, says he is disappointed in the legislature's decision as he felt the population of Rockland County was not represented. “The average consumers are not even aware the bill is being passed,” Moshe said. “They are in for a big shock.” He also added that he feels the proposal will “cause tremendous difficulty” to customers as it will add unnecessary expense to grocery bills

when customers need to purchase bags. He also pointed out that reusable bags are known to present sanitation issues since cloth bags can become breeding grounds for bacteria.

Legislator Itamar Yeger was also concerned that the bill would negatively impact low-income families that might not be able to afford to buy reusable bags. He requested a postponement of the vote until the measure could be redrafted to include a provision that would grant free bags to families on public assistance.

[continued on page 52]

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This Day in Jewish History - The Golden Age of Spain - 2 Nisan 5252 - March 31, 1492

King Ferdinand and Queen Isabella of Spain signed a decree expelling all Jews who refused to convert to Christianity. The decree was carried out on Tisha B'av of that year - and the Spanish Inquisition went into full effect.

The Golden Age of Spain was a glorious period of time when Jewish intellectual and spiritual life flourished in the Spanish peninsula, and many Jews served in Spanish courts. Jews not only moved freely but felt themselves part of society. Jewish economic expansion was unparalleled, and they contributed heavily to botany, geography, medicine, mathematics, poetry, and philosophy. This Golden Age lasted roughly from the ninth through twelfth centuries and with only a handful of exceptions, Spanish (Sephardic) Jews never felt the persecution that Ashkenazic-European Jewry experienced in France and Germany.

This all began to change during the reign of Henry III (1390-1406) when Jews faced increased persecution and were pressured to convert to Christianity. Many Jews were killed, and those who adopted Christian beliefs - the conversos (Spanish: "converted") - faced continued suspicion and prejudice. In addition, there remained a significant population of Jews who had professed conversion but continued to practice their faith in secret. Known as Marranos, those nominal converts from Judaism were perceived to be an even greater threat to the social order than those who had rejected forced conversion. After Aragon and Castile were united by the marriage of Ferdinand and Isabella (1469), the Marranos were denounced as a danger to the existence of Christian Spain and a formal Inquisition was established to deal with them.

A grand inquisitor was appointed by the name of Tomás de Torquemada, a name synonymous with brutality and fanaticism associated with the Inquisition. Torquemada used torture and confiscation to terrorize his victims, and his methods were cruel by design. The sentencing of the accused took place at the auto-da-fé ("act of faith"), an elaborate public expression of the Inquisition's power. The condemned were presented before a large



Al-Andalus: Golden Age of Spanish Jewry

crowd that often included royalty and burned at the stake. The number of burnings during Torquemada's tenure was said to have been about 2,000. After the capture of Granada from Muslim forces, Torquemada convinced King Ferdinand and Queen Isabella that the Jewish community was expendable. At Torquemada's urging, Ferdinand and Isabella issued an edict on the 2nd of Nisan 5252 - March 31, 1492, giving Spanish Jews the choice of exile or baptism. The deadline to leave was on August 2, 1492, which was also Tisha B'av, the saddest day of the Jewish calendar year.

The Jews went forth on the road in groups during the three weeks before Tisha B'av, and on the final day, recounts the great Sage, Rabbi Don Yitzchak Abarbanel zt"l, more than 300,000 Jewish men, women, and children left Spain. Although these three weeks are days of mourning over the destruction of the Temple and the exile from the Land of Israel - when playing music is prohibited - the Sages of the generation issued special permission to the people to march to the music of orchestras. The musicians were told to play their instruments in order to strengthen the spirit of the people, cheer them up and to infuse them with hope and trust in Hashem. Through permitting the playing of instruments on the march, the Sages also wished to teach the people that we do not weep over a departure from a place of exile; we weep only over our departure from Jerusalem.

Not all of Spain's Jews had fled when the

fateful edict was pronounced. It was possible to remain in Spain, but the conditions for doing so were dire: any Jew who hoped to remain in his home had to publicly embrace Christianity and renounce all Jewish observance. Many did so. But even those who had ostensibly embraced Christianity, the secret Jews of Spain, were never trusted; neighbors and priests realized they continued to practice Judaism, and many "real" Christians eagerly looked for any sign of Jewish practice so they could turn them over to the Inquisition.

Don Fernando Aguilar was a prominent Barcelona Jew. Conductor of the prestigious Royal Orchestra in that city, he was a man of distinction and enjoyed great wealth and prestige. When the edict banishing him and his coreligionists from Spain came, Don Aguilar decided to remain. He publicly embraced Christianity, but at the same time made a daring decision: in private, Don Aguilar, like so many Spanish Jews, would never give up his faith. Even though it meant he could be arrested at any moment, Don Aguilar continued to live as a Jew. He kissed a mezuzah that he kept hidden in his floorboards and was careful to eat only kosher food and observe the Jewish holidays. There was no synagogue in his city anymore, but groups of Jews would meet in private, under pain of death, to whisper prayers. There were no Jewish schools in Spain any longer, but families did their best to give their children a Jewish education. Year after grinding year, the secret Jewish community continued, holding on to as many of the mitzvos as possible.

Some rituals, however, were nearly impossible to observe. It took five long years after the expulsion of Spanish Jewry, five years of practicing Judaism in secret, of living a double life, before Don Aguilar saw an opportunity to do something for his fellow Jewish brethren. In 1497, he made a public announcement: on Sunday, the 5th of September, he would personally lead the Royal Orchestra of Barcelona in a brand-new concert of his composition. The pieces he had written were unlike anything ever heard in Spain before. It was, he de-

clared, to be a celebration of native peoples and their cultures. Every instrument ever invented around the world, no matter how far away, would be represented.

Excitement filled the air and anticipation for this great event was at an all-time high. On concert day, the orchestra hall was filled. The "who's who" of Barcelona was in attendance. Many of those were Marranos, like Don Aguilar, but the fact that so many of these people came to the concert apparently didn't arouse anyone's suspicions.

Don Aguilar's music was inspiring. True to his word, the audience heard from a wide range of instruments. There were bells and horns, stringed instruments and an array of different drums. Then, in the middle of the concert, a musician with the orchestra stepped forward and took the stage. He was holding an unusual instrument: a ram's horn.

The musician, a secret Jew handpicked for this task by none other than Don Aguilar himself, put the ram's horn to his lips, and began to blow. He blew long blasts, followed by intermediate notes and then short staccato bursts. In fact, they were Tekiah, Shevarim, Teruah. Each note of the shofar service rang out throughout the hall, one hundred notes in all. Most of the



Royal Box of the Teatro Real Theatre in Spain

audience applauded it as a virtuoso performance of an unfamiliar instrument. But to the secret Jews in the audience, Don Aguilar's "music" gave them their first chance in years to fulfill the mitzvah of hearing the shofar.

Because September 5, 1497, was the first of Tishrei, 5258 - the first day of Rosh Hashanah.

Little is known of Don Aguilar. Some say he was arrested soon after the concert and executed in secret so that news of his exploits would not become public. Others maintain he lived to old age, continuing to live a Jewish life.

All that is known is his unusual actions on Rosh Hashanah, over 500 years ago, when for one evening he allowed an entire secret Jewish community to fulfill the mitzvah of hearing the shofar.

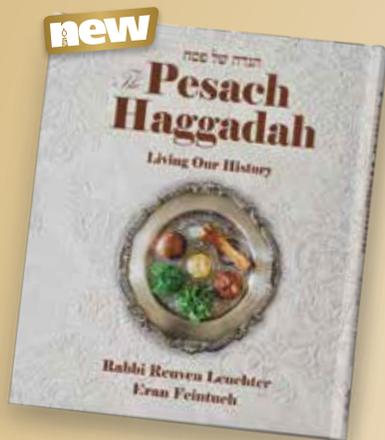
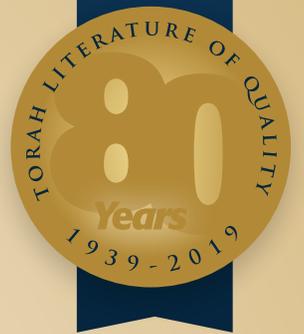
(Source: Rabbi Eliyahu Ki-Tov, Book of Our Heritage)



Artist Rendition of the Abarbanel carrying a Torah scroll, on the 9th of Av, 5252 followed by the last Jews out of Spain.

Pesach with FELDFHEIM

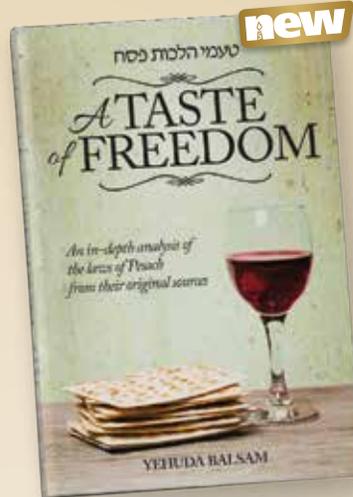
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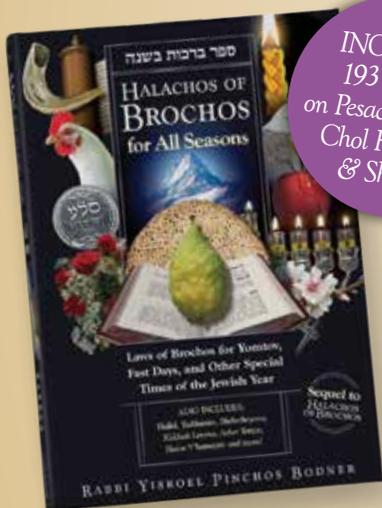
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What is the recommended time to light candles erev Yom Tov, before *shki'ah* or after *maariv*?

Must the woman of the house be present when the husband recites the *eruv tavshilin*?

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What is the correct *brachah* for Pesach macaroons, matzah *brei*, matzah meal latkes, and imitation matzah balls in chicken soup?

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The Vizhnitzer Rebbe, Harav Mordechai Hager zt"l - 29 Adar 5778 - March 16, 2018

By Rabbi Eliezer Abish

The Vizhnitzer Rebbe, Harav Mordechai Hager zt"l was born in Grosswardein, Romania, on 18 Tammuz, 5682 (July 14, 1922) to his father, the Imrei Chaim, R' Chaim Meir Hager zt"l and his mother, Margalit, daughter of Harav Zev Twersky, the Admor of Rachmastrivka. After his father's passing in 5732, both Harav Mordechai and his brother, Harav Moshe Yehoshua Hager zt"l, undertook the leadership as Rebbes of Vizhnitz. His brother as the Admor in Bnei Brak, and he, Rav Mottel, as the Admor of Vizhnitz in Monsey.

When he was 20 years old, he went to learn by Rav Yoel Teitelbaum of Satmar zt"l, and then for two years by Rav Yosef Greenwald of Pupa zt"l. Throughout his life, he would consider these two to be his primary rebbeim.

In 1944, as the Nazis began to tighten the noose on Hungarian Jewry, Rav Mordechai was able to escape across the border to Bucharest, Romania, where stayed for the duration of the war. While there, he married Feige Malka, daughter of Rav Yaakov Yosef zt"l, the previous Skver Rebbe. She was tragically nihtar, childless, only one year later. Acquiescing to his mother in law's urging, he married her younger sister, Sima Mirel, with whom he had 14 children.

He then managed to make his way, together with his wife and her family, to New York. In response to the Vishnitzer chassidim living in New York, he opened a shul first in Boro Park and later moved to Williamsburg. Eventually, in 1964, as the city became spiritually "dangerous," he moved to a sparsely populated hamlet in upstate New York, called Monsey.

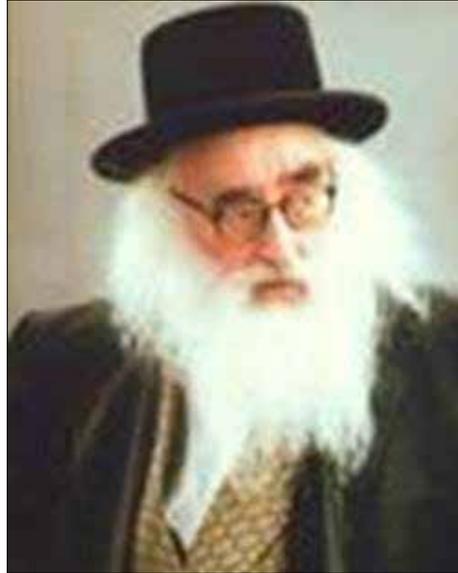
Feeling For A Fellow Yid

Every year, Reb Mordechai would make a small tish on the 34th day of the Omer, the day on which he made his escape with only family present to thank Hashem.

One Shabbos, when one of the Rebbe's sons was in Yerushalayim, he went to visit his uncle, Rav Yissocher Dov Rokeach, the Belzer Rebbe Shlita.

In the course of conversation, the Belzer Rebbe asked his nephew if he knew why his grandfather, the Imrei Chaim, and his father, the present Vizhnitzer Rebbe, do not celebrate a Yom Hatzolah for escaping the Nazis. Many Admorim celebrate with their chassidim their Yom Hatzolah, the day that they escaped from the Nazis. They conduct a tish where many words of thanks and praise to Hashem are said. "Your father and grandfather both escaped from the Nazis, yet Vizhnitz does not celebrate with a Yom Hatzolah. Do you perhaps know why?" the Belzer Rebbe wanted to know.

Rav Hager replied, "Of course my grandfather, and after him, my father, thank and praise Hashem for being miraculously saved from the Nazis



beasts. However," Rav Hager explained, "they do so privately. How my grandfather was able to escape to Romania with his family despite being hunted by the Nazis, and from there successfully fleeing to Eretz Yisroel is nothing short of an open miracle. Yet, my grandfather, the Imrei Chaim, felt it would not be proper to conduct a public tish celebrating a Yom Hatzolah for him and his family when sitting by the tish would be many many chassidim who themselves were survivors, but whose wives and children were mercilessly slaughtered by the Nazis. They may have physically survived the war, but their families did not. How would they feel sitting at a tish as my grandfather and father celebrate and thank Hashem for their salvation together with the salvation of their entire family?

My grandfather would often say, "I can't sit with my family and celebrate while my chassidim sit and mourn their wives and children. There is nothing worth doing if it will cause someone else pain. Better I withhold my celebration and not cause others to mourn."

Indeed, perhaps there isn't any specific place in the Shulchan Aruch that would prohibit publicly celebrating and indeed, thanking Hashem, for being the recipient of Hashem's goodness. Yet, a Yid understands his priorities. We do not just do what we want to do, even if there technically is not any sin or prohibition involved. We have compassion for a fellow Yid. We control our emotions, we overcome our desires in order not to cause pain, however slight and unintended, to our fellow Yid.

Chessed With Sensitivity

In fact, this was something the Rebbe learned from spending 14 years with his holy father, the Imrei Chaim while living in Grosswarden. The Imrei Chaim was very involved with helping out the people of the city with their various needs, whether they were spiritual or physical. He would strive especially mightily to help ensure the privacy and dignity of those in financial need when he would dispense the enormous amount of money entrusted to him by others for tzedakah.

Due to his immense concern for the dignity of the indigent and needy, he would switch off and use different messengers to deliver the money so the messengers would not really be aware of how often the needy people would receive charity.

One evening, the Rebbe called over Reb Shlomo Ungvarer and asked him if he would be willing to be his messenger to deliver tzedakah money. Reb Shlomo was thrilled to partner with the Rebbe in this great mitzvah. The Rebbe explained that all the money must be distributed that night and had to be done discreetly.

Reb Shlomo enthusiastically took the many envelopes filled with tzedakah money from the Rebbe, together with the long list of recipients and began his task. The night wore on as Reb Shlomo made his way from one address to the next, first slipping the envelope under the door, giving a few light knocks and then quickly continuing on to the next address.

When he finally reached the last address on his list, he realized that it was all the way on the other side of the city and it would take him almost an hour to reach there. Thoroughly exhausted from running around the city half the night, he figured that the widow that was to receive the last envelope was, in all probability, sleeping already. "While the Rebbe did say I should distribute all the money tonight, he probably just wanted to make sure the recipients would be able to use it first thing in the morning. After all, it is well past midnight and no stores are open now anyway. I will go home to get some sleep and will deliver the last envelope to the almanah first thing in the morning."

He quickly made his way home and went to sleep. He made sure to get up extra early the next morning. Refreshed and somewhat recovered from a long night of walking around the city delivering envelopes, he made his way to the almanah's house and slipped the envelope under her door. Since it was still very early in the morning, he was able to daven with the vasikin minyan in shul.

Later on that day, Reb Shlomo went to the Rebbe to let him know he had completed his mission. The Rebbe was very happy to hear how well everything went and at how diligent Reb Shlomo was with executing his important mission. Until Reb Shlomo got to the part where, due to the lateness of the night and due to his extreme exhaustion, the widow's envelope, the last one to be delivered, was not delivered late at night. But as Reb Shlomo was quick to point out, it was delivered early the next morning, so everything worked out well.

The Imrei Chaim's expression immediately changed. His happy smile was gone, replaced by a very sad and somber face. Reb Shlomo became very alarmed.

"What? What's wrong?" Reb Shlomo asked. "Everyone received their envelope."

"How could you have done that? Have you no concern for the feeling of a lonely widow? I am sure she did not sleep at all last night. She knows

that on this day of the month, every month, she receives an envelope late at night that helps her survive the month. Can you begin to fathom her pain last night? As the quiet hours last night rolled on, she sat by her door, waiting for the life sustaining envelope. As each hour passed, she grew more and more concerned. 'Perhaps, it will not come. Perhaps there is no more money! What will be with me?! I knew it would happen. I have no husband and the whole world forgot about me.' A widow late at night, worried, with no one to cry to. No one to share her worries and fear with. The tears begin to flow and the heart aches. A widow! The suffering of an almanah is not a light matter. I am sorry," concluded the Imrei Chaim, "you can no longer be a messenger for me."

Reb Shlomo realized his mistake. He understood why the Rebbe could not use him as a messenger any more for his holy missions. But he resolved to become better. To be more sensitive and attentive to the needs of others. To once again be worthy of being sent to fulfill one of the Rebbe's holy missions.

This was something that had a seminal impact on the young Rav Mottel and would drive him to perform chessed with sensitivity.

Amazing Hasmada

He was known for spending almost all of his waking hours immersed in Torah study, often up to 18 hours a day, and demanded a solid commitment from his chassidim, urging them to devote a minimum of two hours of their day to learning Torah.

He would often tell his chassidim, "Don't bring me kvitlach, bring me shaos tzetlach," the papers upon which the Rebbe expected every chassid to write how much they were learning each week, and with whom. The Rebbe wouldn't just glance at the tzetlach, he would analyze them and derive a lot of nachas from them.

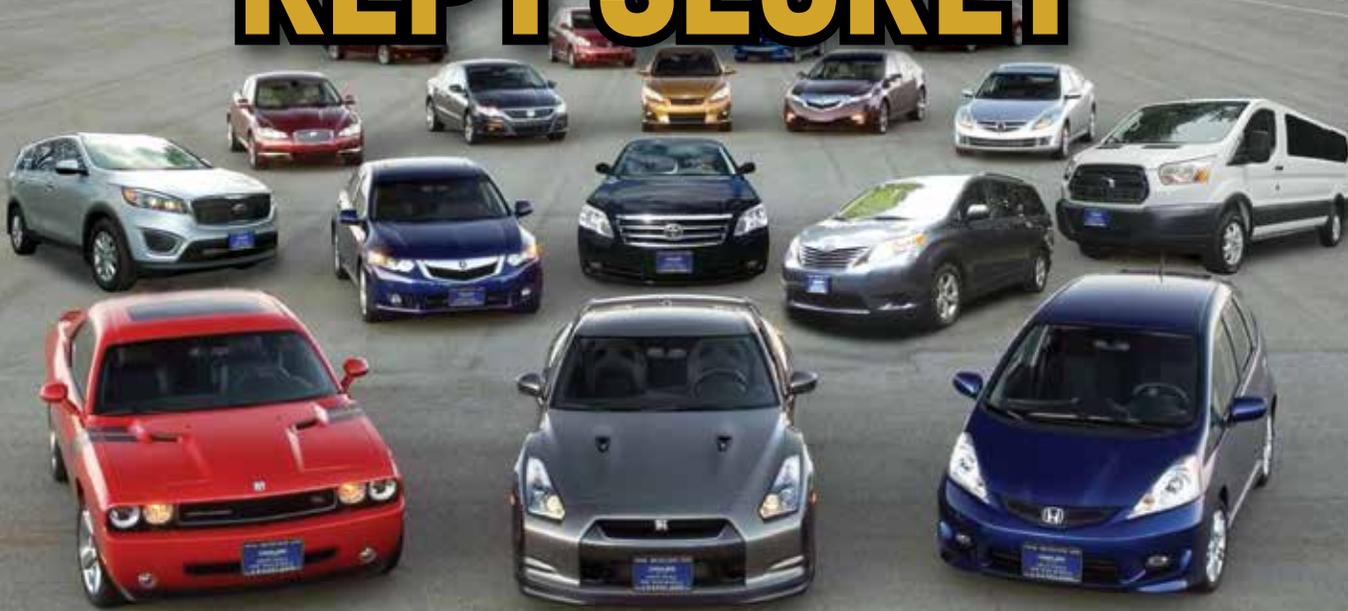
The Rebbe led his fast growing chassidus with love and affection, while constantly urging them to grow in their avodas Hashem. Yet, even as the chassidus grew, he still maintained an individual connection with each of his chassidim, advising and encouraging each one according to his needs.

One day, a chassid came to Rav Mottel for a brocha. As was the Rebbe's custom, he asked him to see his shaos tzetlach. The chassid explained that he wasn't really successful with learning while in Yeshiva and now while working, he isn't able to learn. The Rebbe asked him if he could commit to learning 10 minutes a day and fill out a shaos tzetlach. The chassid replied that he is sure he could commit to 10 minutes a day. The Rebbe gave him a warm brocha and asked him to please return in a few months to let him know how things are going.

When he returned a year later and proudly showed the Rebbe his shaos tzetlach, the Reb-

[Continued on page 40]

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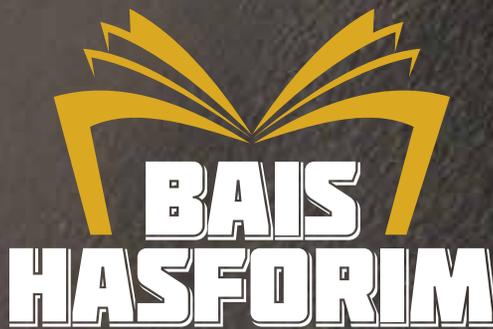
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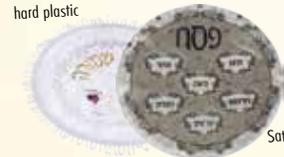
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Tiv HaEmunah

Overpowering the Influence of Pharaoh



HaGaon HaRav Gamliel Rabinowitz Shlit'a
Rosh Yeshivas Shaar HaShamayim

Every Yom Tov that was established as a remembrance of miraculous events in our history has that same inherent ability and effect every year at the same time as when the miracles originally occurred (Ke-

dushas Levi, Siddur Harashash-introduction to Chanukah and Purim). For example, in the days preceding Chanukah the influences of the Greek society are very strong, yet, fulfilling the mitzvos of Chanukah enables us to overpower their strengths and intensify the influences of the "miraculous flask of pure oil." Before Purim, the influences of Haman are at their peak, however, through performing the mitzvos of Purim we are able to override and suppress those influences.

The same is true regarding Pesach. In the days preceding Pesach, the influences of Pharaoh reach their zenith. What are the influences of Pharaoh? Heresy! Pharaoh proclaimed (Shemos 5:2): "I do not know Hashem." We are not talking about the Pharaoh that died thousands of years ago, but rather that individual Pharaoh in the heart of each and every one of us — the power of the yetzer hara, which grows in strength and dominates in these days preceding Pesach — screaming inside us, "I don't know Hashem."

If we think about it, during this period of time we are often faced with many trials and tests — for instance, losing our patience, becoming

angered, and especially feelings of arrogance, thinking, "Kochi v'otzem yadi" — "it was my strength and the might of my hand," that got things done. Things such as I am cleaning, I am eradicating the chametz, I am being stringent, I am being very cautious and scrupulous, and so on. Conversely, if something happens we accuse the other person: he is bothering me, he intentionally wants to cause me distress, and the like, as if he really has the power and ability to do or initiate anything.

We can completely forget about Who the Ruler of the world really is! All these feelings of haughtiness and anger are from that Pharaoh within us and are diametrically opposed to having emunah in Hashem. The truth is that we are merely like dead carcasses that Hakadosh Baruch Hu animates every moment to enable us to fulfill His blessed will. We accomplish absolutely nothing without Him! Therefore, during these days preceding Pesach, we must especially work to overpower the influences of Pharaoh and strengthen ourselves as much as we can with emunah. We must search for Hakadosh Baruch Hu, Who is hidden and concealed in all that transpires around us.

The Sefas Emes has taught (Likutei Pesach): "Each year on Pesach, every person has the ability to leap and grasp Hashem Yisbarach in a single bound, without any opposition from the Satan at all." Meaning, on the Seder night, every single one of us can reach levels of emunah that we could not reach during the course of the year. Our position on this night resembles the following illustration of Shlomo Hamelech, "Draw me — we will rush after you; the King brought me into His chamber" (Shir Hashirim 1:4).

This is perhaps the most opportune time to accomplish this, for regarding this month of Nisan the Torah states (Shemos 12:2): "This month shall be for you," hinting that this month is a present to you. In other words, this month of Nisan contains enormous powers and tremendous segulos enabling us to ascend in our emunah in Hashem Yisbarach, and to overcome that Pharaoh within us — the yetzer hara, as well as the mitzrayim — all the emissaries of the yetzer hara. Let us seize this magnificent opportunity to escape from their influence and control, and as a result, we will be truly free.

"Kimei Tzeischa M'Eretz Mitzrayim Avenu Niflaos."



Reb Sholom Mordechai Rubashkin

There are two P'shatim in this famous pasuk from Micha. The first is that the future Geula will have miracles as the Geula from Mitzrayim had miracles. The second P'shat is that the miracles of the Geula Ho'asida will be miracles in relation to the miracles that we saw during Yetzias Mitzrayim, which will be miracles beyond comprehension. Kriyas Yam Suf will be like nature in comparison to the miracles of the Geula Ho'asida.

According to the second P'shat, the question is simple. What relation and what comparison is there that the Navi compares the two? What comparison is there between the miracles that Hashem made when he took us

out of Mitzrayim and the miracles of the Geula Ho'asida?

The Rebbe Rayatz explains that by Geulas Mitzrayim Hashem was mechadesh the inyan of Geula for Yidden - it opened the door for all the future geulos.

This is also what it means that every day that we move away from Geulas Mitzrayim is a day that we are heading toward the Geula Ho'asida. The Geula of Mitzrayim was not complete, as we see from the other goliyos, but it is the beginning of our new existence as an Am Hashem that received the Torah, connected with Hashem, going towards the Geula forever.

Listening to all this still makes us wonder, what is all this hard work for?

Since Hashem wants to give us the Geula Shleima with Moshiach Tzidkeinu, what is the reason for the work we put in each day getting there? Yes, we understand that Hashem will reward us with great treasure for our work in Golus. But to repeat the words of our ancestors: "We are mevater on the Rechush Gadol; just please set us free from all this misery." We have had enough of this hard work and nisyonos, and the Rechush Gadol seems like something removed. Here is where there is a tremendous lesson, which we need to focus on this Pesach. The pleasure of cheirus is not what we will receive later, separate and apart of what we are going through now. Rather, the pleasure of cheirus is being achieved during our days from Mitzrayim, till Moshiach.

First, cheirus is when a person is unlimited and unhindered by any limitations of himself and of anything else. That can only be when he rids himself of all Chametz that inhibits him and he is his true self. This is also when the limited person connects and is one with Hashem, Who has no limitations.

When we have a nisayon, when we are in Golus, and Hashem is hidden, we need extra Koach from Hashem to be able to achieve victory. When we went out of Mitzrayim, we were called "Tzivos Hashem," the army of Hashem, our King. Since then we are fighting His fight as loyal soldiers and servants. We know that in ordinary times, a king has his greatest treasures stored away, he wouldn't regularly use them for anything. Yet, when the king is waging a war and he needs to supply his troops, he will open up all these hidden storehouses that he will give freely to every soldier who needs it. In the same way, Hashem will give us great oiros and kochos during our nisyonos so that we can make the world a place of Kedusha.

We need to know that as we find ourselves in Golus, traveling toward Geula, we are not alone. Hashem is giving us those great, hidden oiros that no one has ever seen before. The highest angels have not seen these treasures. It is only us that Hashem gives these treasures. Then when we achieve ultimate cheirus, the pleasure we will have will be the very treasure that we received only because we were willing to be in Hashem's army and fight His fight.

For those that were comfortably doing the work that "great treasure" is not needed to accomplish that work, then those will have lost out in receiving such great divine light. This shows us the maalah that exists in the Geulas Mitzrayim that will also be cherished in the times of Moshiach and that is why the Navi Micha says, 'Kimei Tzeischo ... that even when Moshiach will come, these hidden treasures that Hashem has and never revealed, we will have them and enjoy them. So, therefore, the miracles of the Geula Ho'asida are compared to Geulas Mitzrayim.

With all of this explanation, we say to Hashem and beg him to bring the Geula Ho'asida and we say that we have waited long enough and we are ready, 'Le'echol Min HaP-sochim Umin HaZvochim' in the Bais Ha-Mikdash HaShlishi.

And to bring this on a personal level, since this is a time, as it says in the heiliger Seforim, for the yeshuos, specifically in the inyan of cheirus, we all ask Hashem that he should give a personal Geula of freedom and that all the Yidden that need the inyan of freedom should receive their freedom.

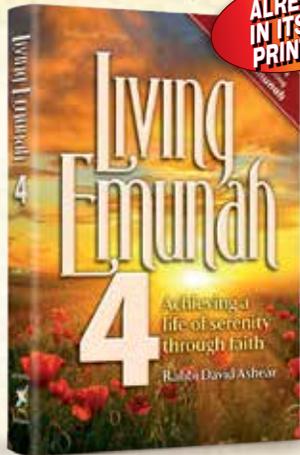
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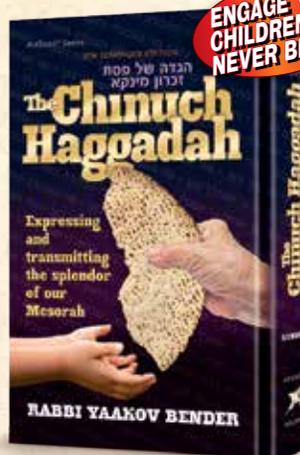
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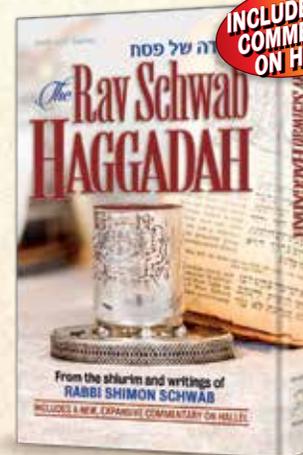
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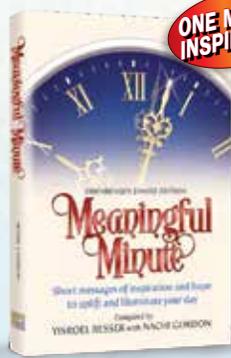
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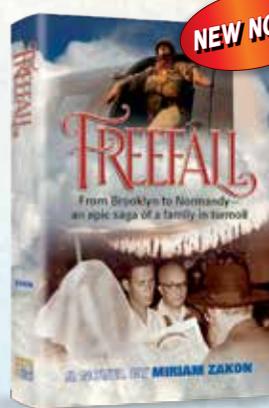
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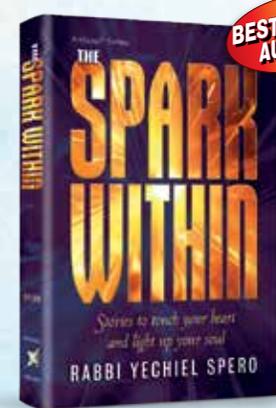
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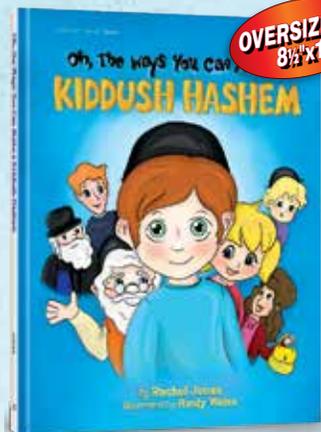
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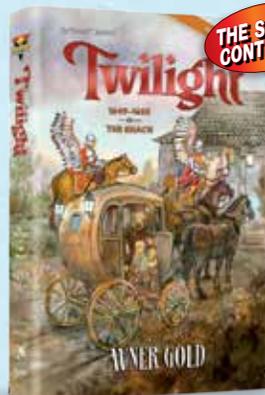
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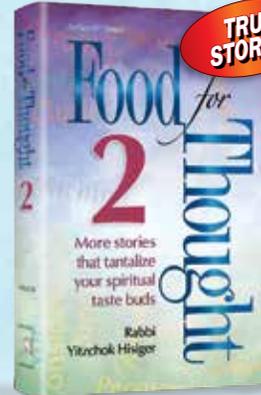
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Yom Tov Gifts for One's Wife



By Rabbi Yosef Viener, Rav D'Khal Shaar HaShomayim

My wife recently pointed out (in a nice way) that there is a requirement for every married man to give a gift to his spouse for each of the Shalosh Regalim (Pesach, Shavuos, and Sukkos). Although I will certainly try to accommodate, I was wondering whether it is a strict halachic requirement or simply good advice to enhance shalom bayis. If it is halachically mandated, what

are the parameters and practical applications?

PART 1: THE HALACHIC REQUIREMENT

The Shulchan Aruch¹ rules that one is obligated to reach and maintain a state of happiness during Yom Tov. This obligation is incumbent on all adult males; there is a machlokes regarding whether women are obligated in this mitzvah just as men are.² The Shulchan Aruch³ further explains that an adult male is obligated to bring happiness to those around him, such as his wife, children, and anyone in his care. To accomplish this, men should drink wine⁴ and eat meat.⁵ Women of the household should be given nice clothing or jewelry, and the children should be given snacks.⁶

PART 2: THE PARAMETERS OF SPENDING

One should not limit one's budget for Yom Tov needs to the absolute necessities; rather, one should spend freely, in order to make the Yom Tov a joyous occasion for everyone. The Gemara⁷ states that the exact amount of money a person will receive during the year is determined on Rosh Hashanah, with the exclusion of money spent for Shabbos and Yom Tov (and for his son's Torah education). Hashem will add

to one's yearly allotment any money spent for the kavod and oneg (honor and enjoyment) of Shabbos or Yom Tov. The Gemara says that Hashem declares: "Levu Alai va'Ani poreia — Borrow from Me and I will repay," and, therefore, one should spend generously for Shabbos and Yom Tov needs. However, spending with some discretion is advisable, for this "money-back guarantee" comes with certain restrictions.

PART 3: PRACTICAL APPLICATIONS

Although the Shulchan Aruch designates clothing and jewelry as gifts of choice, the list may not necessarily be limited to these items. Any gift that brings happiness during the Yom Tov may fulfill the requirement, even if the gift is usable only before Yom Tov (e.g. a new mixer or oven) in preparation for the needs of the chag. HaGaon HaRav Shlomo Zalman Auerbach zt"l would, on occasion, purchase kitchenware for his rebbetzin prior to Yom Tov. He is quoted as allowing the purchase of any item that enhances the wife's simchas Yom Tov, even if the item cannot be used on the Yom Tov itself.⁸

However, HaGaon HaRav Yosef Shalom Elyashiv zt"l rules that one fulfills the mitzvah of bringing simcha to one's wife on Yom Tov only through the purchase of clothing and/or jewelry. It is advisable, therefore, to attempt to purchase clothing or jewelry, but if that is difficult, one may buy any item that brings happiness for the Yom Tov.

Many husbands point out that they are not in a position to purchase clothing and jewelry for their wives, because they do not know what to buy. They claim, and wives will frequently concur, that their taste in vendors and fashion would not necessarily be to their spouses' liking. They also complain that their choices of past gifts were not received with joy and excitement, but rather with surprise, bewilderment, and sometimes even tears. One husband commented that he came to the realization that he will never fully understand his wife, for, despite her golden middos and constant display of hakaras hatov for the many things he does for the family, his gifts never seem to evoke a feeling of warmth and happiness. I informed him that many men grapple with this issue, and he need not be overly concerned. The art of gift giving is acquired over time, and the learning curve is longer for some than for others (and in the meantime, he should not cast blame on his wife).

I told him the story of a couple I know who have a wonderful marriage despite the debacle of his first attempted gift. This nice fellow bought a new anti-aging cream for his wife and couldn't understand why she was so upset when she received it. After crying

for a few days, she told him, "It's the thought that counts, but in the future, please allow me to buy my own present."

If you feel that your wife would appreciate a gift that she can choose, either plan a shopping trip together, when she can choose her own gift, or simply tell her before Yom Tov that you would like her to buy something special for herself and that she will be your shaliach (messenger) to fulfill the mitzvah.

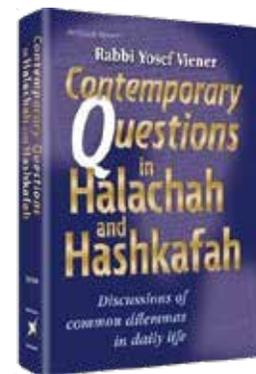
Often the wife has full access to the family money reserve via her credit card, ATM card, and

checkbook, and she purchases whatever clothing and kitchen appliances she might need throughout the year. Before Yom Tov, however, you should remind her to buy something special, so that it is bought especially to enhance simchas Yom Tov. She can even make the purchase at a convenient time during the year (like when it is on sale or when she is out shopping anyway) and first use the item for her simchas Yom Tov.

In conclusion, it is also important to remember the admonition of Chazal concerning the giving of tzedakah for the Yom Tov needs of the poor, as well as the great mitzvah of hachnasas orchim in inviting the lonely and forlorn members of the community for Yom Tov meals. To paraphrase the words of the Rambam:¹⁴ When a person eats and drinks he is obligated to feed the stranger, the orphan, and the widow, as well as other poor and unfortunate people. One who locks the door of his courtyard and eats and drinks alone with his wife and children without giving food and drink to the poor and the embittered does not have the simcha of performing mitzyos but has only the simcha of the stomach. Let us each focus on bringing simcha to our spouse and children on Yom Tov, and let us not forget the need and obligation to bring happiness to others as well.

1. Orach Chaim 529:2.
2. See Rosh Hashanah 6b; Rambam Hilchos Yom Tov 6:17-18; Raavad, Kesef Mishneh and Lechem Mishneh in Hilchos Chagigah 1:1; Teshuvos Rabbi Akiva Eiger siman alef.
3. Ibid.
4. Shulchan Aruch 529:1.
5. Mishnah Berurah 529:11, based on Rambam, Hil Yom Tov 6:18.
6. Rambam, ibid. 7. Beitzah 15b.
8. Halichos Shlomo, page 210, footnote 4 in Archos Halachah.

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

One of the reasons mentioned for a Bris Milah taking place on the 8th day is that Hashem said, that just like an animal cannot be offered as a *korban* before it passes through a Shabbos, so too, there is no Bris Milah without first passing through a Shabbos (Yalkut Shimoni). We learn from this the power of Shabbos; anything over which Shabbos passes receives a part of the *kedusha* of Shabbos, and not only are people affected by it, but even animals, and therefore only one that has in it this level of sanctity is acceptable as an offering.

With this we can relate to a *halacha* mentioned in Machzor Vitri, that even though one would generally recite a *bracha* over a complete bread rather than over one that was cut; if, however, the loaf that is not complete was baked prior to a Shabbos, says the Machzor Vitri, one would say hamotzi over that one, because it's *kedusha* and importance is greater, "just" because the Shabbos day passed over it.

Halacha V'Halicha - Koshering Keilim

Pesach is a few short weeks away. Let us discuss some relevant halachos regarding Pesach preparations. A baby's high chair should be washed very thoroughly, and the tray should be covered with contact paper or its equivalent. Candlesticks and trays should also be cleaned and rinsed, and it is common practice to put something between the tray and the tablecloth.

Kiddush cups (bechers) that we know were used only with wine, and were not washed with hot water together with Chametz utensils may be just cleaned and rinsed; otherwise they must be *koshered* with *hag'alah*. If the cup has a lip that doesn't allow one to clean under it, it may not be *koshered* with *hag'alah*. A wine decanter would

have the same process as a kiddush cup (if it is a silver wine bottle), and if it has a narrow mouth and its inside cannot be cleaned properly, it cannot be *koshered*. In the case of a glass decanter or cups, our minhag is not to kosher glass for Pesach altogether. In case of an important need, one should consult a Rav concerning the *koshering* of glass utensils.

Some general notes about koshering. A utensil may not be koshered unless it can be thoroughly cleaned; if there is rust that cannot be removed, *hag'alah* is not possible, and only *leebun*, which means burning it with fire, would be acceptable. Obviously this would apply

only if the utensil would not be ruined by doing so.

While doing *hag'alah*, we must be certain that large bubbles are visible in the water, and if the bubbles subside once the utensil is introduced, we must wait until it bubbles again with large bubbles.

The utensils should be put into the water one by one, and we may not put in two utensils at the same time if they touch each other. If a utensil is too large, we could first immerse one side in the bubbling water, and then turn it around to finish koshering it. Some hold that once the water turns cloudy, it may not be used for koshering, and

any other liquid other than water used to *kasher* is certainly not permitted.

This is a partial list of utensils that may not be *koshered* for Pesach (some of them may be *koshered* during the rest of the year): ceramic, china, Correlle, Corningware, earthenware, enamel, formica, glassware in which Chametz is cooked, melmac, nylon, plastic, porcelain, pottery, Pyrex, rubber, silverstone, stoneware and Teflon-coated utensils.

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

The mitzvah of Kiddush Hachodesh, sanctifying the new moon, is the first mitzvah given to the nascent Jewish nation in Egypt, and forms the basis of the Jewish lunar calendar wherein all the festivals are found. The **Skulener Rebbe, R' Eliezer Zusia Portugal zt"l**, would understand the words of Dovid HaMelech in Tehillim: "From Hashem a mighty man's steps are established, for He delights in his way," as a reference to the great Hashgacha that Hashem affords a Yid who is scrupulous in the mitzvah of Kiddush Hachodesh. He would relate the following story:

During the early to mid-19th century, the Russian Czar and various maskilim of the time were greatly distressed by the regal bearing and power of the famed **Rizhiner Rebbe, R' Yisroel Friedman zt"l**. Through his royal conduct, which was well-known and documented, the Rizhiner greatly uplifted the level of the downtrodden masses. The maskilim had long been plotting to bring about the Rebbe's downfall, but

without success. In 1838, when R' Yisroel was forty years old, he was arrested on charges of being complicit in a murder. An informer brought evidence that the Rizhiner had ordered the execution of a second informer and the Czar was only too happy to send the police to arrest him. As the Rebbe was taken into custody he cried, "גם כי 'אלך בגיא צלמות' - even as I am taken to be locked up I am not afraid. One thing upsets me, though, 'כי אתה עמדי' - that You, Hashem, will be with me - 'שכינתא בגלותא' - the Shechina will also be in Golus with me."

Following the orders of the Czar himself, the Rebbe was locked up in the notorious Kiev dungeon under terrible conditions in a small, dark and damp cellar. No charges were ever brought against him, nor was he ever put on trial. But these things didn't bother the Rizhiner as much as the fact that he was unable to perform certain mitzvos while in prison. One mitzvah in particular that he was most distraught over was his inability to do "Kiddush Levana" - blessing the new moon, which requires one to stand under the night sky and see the moon before making the blessing. The Rebbe was never allowed out of his cell and the guards were most strict about this. It pained him that he could not properly do this mitzvah.

One night, the Rizhiner was lying in his cell when he heard the sound of groaning coming from outside his door. He heard Yiddish words and realized that the guard was Jewish. He quickly knocked on the door. The guard opened it and

the Rebbe saw a large, physically imposing man standing before him. He may have been big and burly, but deep down his heart was as soft and tender as befitting a true Yiddishe Neshama. The Rizhiner said to him, "My dear Jew, please allow me to walk outside for a few short minutes to fulfill a very important mitzvah. I will be very quick and no one has to know the wiser."

The guard took pity on the Rebbe but he was terrified to disobey a direct order. This prisoner was never allowed to go outside and if he was caught doing so, not only would the Rebbe suffer, but the guard in charge would pay dearly. "Rebbe, my shift is over in a few short minutes and if the new guard will show up and find me escorting you outside, he will report me."

But the Rizhiner's soft voice and promise of blessings were too much to ignore. Finally, the guard agreed to allow him outside for just a few minutes. R' Yisroel stood in the prison courtyard and poured out his heart to his Creator. He gazed at the shining moon and davened with such tremendous emotion and intensity. The mitzvah that had been eluding him was finally within his grasp. Tears poured down his cheeks as he said the timeless blessing and, indeed, time seemed to stand still.

As far as the guard was concerned, though, time had not stopped at all - it was moving along quite rapidly! Fifteen minutes went by, and then another fifteen minutes. The guard was sweating profusely, terrified that he was about to be caught, but he could not muster the nerve to halt the Rizhiner Rebbe's immense prayers. Finally, after forty-five minutes, the Rebbe completed the blessing and dutifully went back into his cell, accompanied by the astonished and relieved guard.

Literally, seconds later, the new guard came through the door, apologizing to his comrade. "I am so sorry. I have no idea how it happened but I got lost on my way here. I walk this route every day and it is not far, but tonight, the moment I left my house, I became totally and completely lost. I could not find my way here. It took me over 45 minutes to find this place!"

Said the Skulener, "A mighty man's steps are established. Every step a person takes is orchestrated from above - and if he gets lost, that too was meant to be!"

❧ Darga Yeseira ❧

והסגיר הכהן את הנגע שבעת ימים יג:ד

R' Avraham Pam zt"l once overheard a woman berate her child. She said, "You are a bad boy!" The child burst into tears and was inconsolable! R' Pam explained later in a shmues that the reason the child was so upset was because his mother disqualified him as a PERSON rather than telling him what he did wrong! It would have been much more beneficial had the mother told her child, "What you did was a bad thing. It not appropriate for a good boy like you to act this way!"

In Parshas Tazria, the Torah teaches us that a kohen must "close off the NEGA for seven days." Why the NEGA? Why not the person? Because the Torah is teaching us that the kohen does not "passul" (disqualify) the person, he only "passuld" the NEGA! The Metzora is not a "Bad Boy" - he did a "Bad Thing" and therefore

requires punishment and atonement. In life we all make mistakes. In our interpersonal relationships and with people we are close to, we sometimes say the wrong thing or do something that is hurtful. A tiny incident can cause strong feelings of anger and disdain, and an argument can end up lasting a very long time. If only we would be able to separate a person from his negative behavior, and hate the action but continue to love the person! When someone hurts us with words or actions, instead of thinking that the person is mean and terrible, we must think in our minds that what he did was mean and terrible. It was irresponsible to act that way - but the person is good and surely made a mistake. It is our mitzvah to judge favorably and believe that the person can change and improve his ways.

This week is Rosh Chodesh - the only mitzvah Bnei Yisroel received in Mitzrayim because Hashem wanted us to know that we have the power to change! Just as the moon gets bigger and smaller, but it always remains in the sky, so too, we must realize that sometimes people act big and sometimes small, but we can always renew ourselves to change and be the best we can be!

הוא היה אומר ...

R' Eliyahu Lopian zt"l (quoted in P'ninim M'Shulchan Govoha) writes:

"עונג' - In the word 'עונג' (pleasure), the letter Ayin is the first letter and Ayin (עין) means eye. 'החכם עיניו בראשו' - a wise man has his eyes ahead of him. He studies the ramifications of his actions before he does anything, and gains satisfaction from his carefully thought out deeds. In the word 'נגע' (plague) the letter Ayin is last. A fool first acts and only then does he see with his own eyes the damage that his impulsiveness wrought. When he finally gets hit in the face with reality and opens up his eyes, he will then see a Nega."

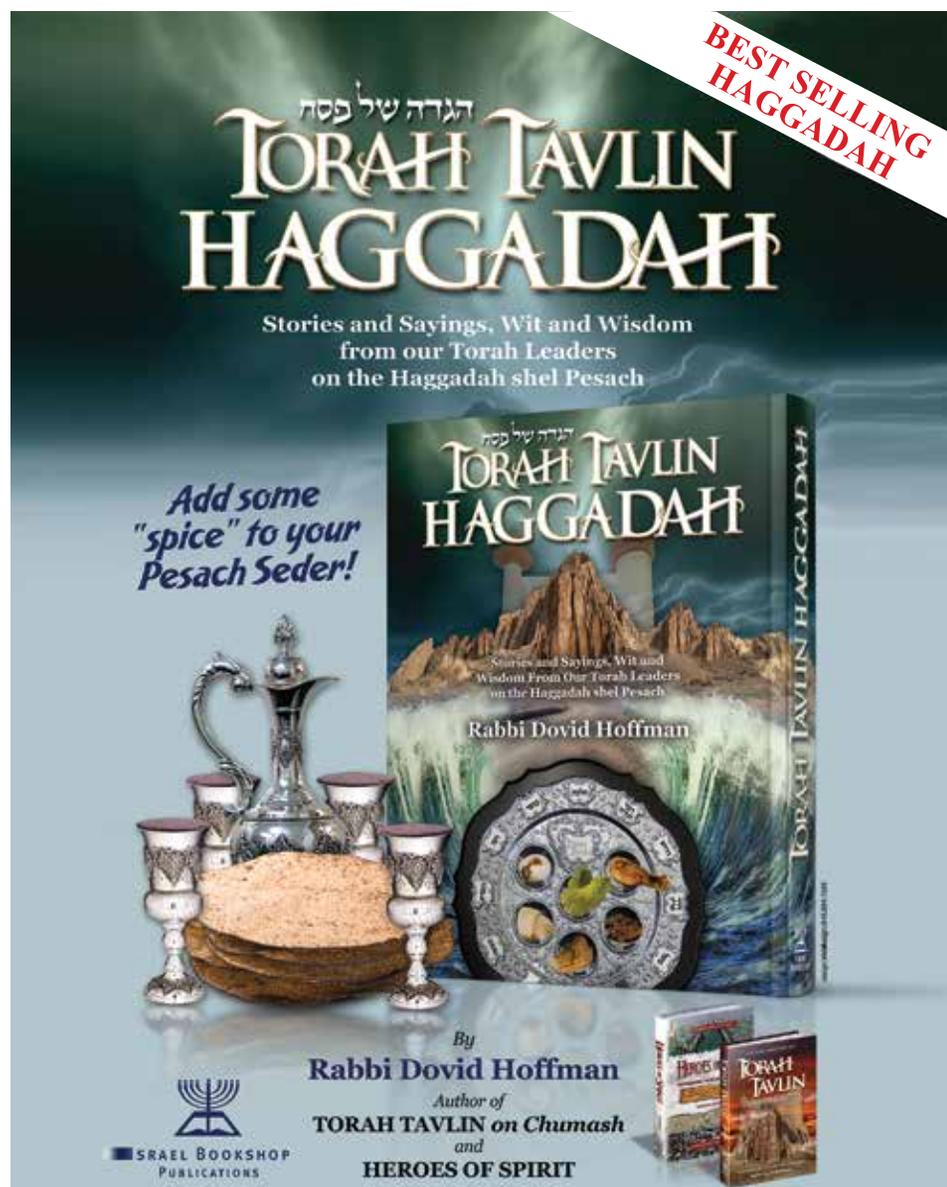
The Shpoler Zeida, R' Aryeh Leib zt"l (Otzar HaChassidus) would say:

"When I was three years old, I had the merit to see the holy Baal Shem Tov zt"l. He placed his hand over my heart and blessed me, and ever since that time, I've been warm. From the posuk in Parshas Tazria: 'The kohen will see him, he will pronounce him unclean,' we learn that the gaze of a righteous person (the kohen), the sound of his voice, or in fact any gesture he makes, has far-reaching influence and effect on the future purity of an individual."

A Wise Man would say:

"When you daven for others, Hashem listens to you and blesses them. Sometimes, when you are safe and happy, and things are going well, remember that someone else has davened for you."

Rabbi Dovid Hoffman is the author of the Torah Tavlin series of books on Torah, Haggadah shel Pesach, Yamim Noraim, and Tisha Bav, as well as the acclaimed Holocaust series of 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



Nesivos Chaim: Rav Chaim Pinchos Scheinberg zt"l

Yahrzeit 27 Adar 5772

Parshas Tazria: Love is a Mother's Torah

אשה כי תזריע וילדה זכר

"When a woman conceives and gives birth to a son" (Vayikra 12:2)

Our Sages tell us that there are three partners in the creation of a child: HaKadosh Baruch Hu, the father, and the mother. The Gemara, as explained by Rashi, says that the father provides the hard tissue, the bone; the mother supplies the soft tissue, the flesh and blood; and Hashem's share in the partnership is the neshamah, the soul (Niddah 31a). Since the father supplies the bony tissue of the child, he is the one with the stern character who gives the son a spank when he doesn't behave properly. Thus, Shlomo HaMelech says, "Listen, my son, to the reproof of your father." That is the father's job, to reprimand the child, to chastise the child and lead him in the proper path. And this he does in a stern, firm way.

But "do not forget the Torah of your mother." The Torah of the mother is of a different nature and has a special significance for the child. It is her goodness, her softness, and her gentleness that teach the child. The child has a certain love for the mother because of her total dedication to him. A mother has a natural feeling, imbued in her by Hashem, to want to do



chesed with her child. If not for this, a mother could not dedicate herself so completely to her child.

Love is the Torah that the mother teaches the child. This is what is inculcated in the mind of the child and implanted in his heart. And that is the symbol of the mother; that is her Torah that she conveys to the child. It is unforgettable, for it is ingrained in the child from his earliest years. With her motherly love, her gentleness, her graciousness, and her goodness, a mother can teach wonderful things to her children.

Women sometimes feel miserable about having to do the housework, what some people call "the dirty work." They say to themselves, "Is that my goal in life? Is that my mission in the world?" They think to themselves, "With

my talent and potential I could do wonderful work. Must I be stuck within the confines of the home? Must I be tied down?" She feels that all this is beneath her dignity.

But the truth is, if we were to understand the significance of this so-called "dirty work" — which it is not, chas v'shalom — we would realize it is on the highest level. Doing chesed for one's husband and one's children is the highest ideal. Seeing this quality of lovingkindness in his mother will teach a child the biggest and most significant lesson of his youthful years. He is too young to understand lofty philosophers and he cannot comprehend Talmudic knowledge. But his mother's loving kindness will last within him forever. The impression the child gets from the mother, what she conveys to the child that gives him a deep love for her, is the teaching of his mother, the Torah of his mother.

When it comes to the Torah of the mother, the verse says, "v'al titosh, do not forget." What teaching is there not to forget? It is these early teachings of the mother to the child when he is not receptive to higher education, when he can only understand motherly language, the love of the mother — this is what he must not forget in his later years.

The message to the child is this: You will grow up and you may not need your mother anymore but don't forget, v'al titosh, the teachings of your mother from your youthful years, the wonderful love your mother gave you. As an adult, you won't need your mother the same way you did as a child, but remember what she did for you.

No woman should feel deprived. By fulfilling her obligations as a good wife and as a good mother, her teachings will never be forgotten by her child. And that is the role a mother plays in the life of her child. There are hardships a mother goes through in raising a child, but she will reap the harvest, b'ezras Hashem, in another few years, and that will compensate for all the hardship of the past.

So please, I ask of you and beg of you: Do not feel in any way deprived of your greatness. Feel happy when you do your work. Feel that you are fulfilling your share in your child's life. You are giving him the soft tissue, the kindness and the goodness. You are an equal partner with Hashem, our Sages teach us, and your share is greatness. And may Hashem Yisbarach give you the strength, the time, the peace of mind, and the happiness to enjoy what you are doing.

Salvation from Above Depends on Us



HaRav HaGaon Rav Avraham Katz
Rebbe of Tosh-Monsey

"If a woman conceives and gives birth to a son, she shall be unclean for seven days... And on the eighth day he will be circumcised." (Vayikra 3:15)

Parshas Tazria and Metzora discuss various ways one becomes and their purification processes. This week's portion begins with the laws of purification following childbirth. The passuk

also speaks about bris milah, circumcision. Why is the mitzvah of milah mentioned here?

In Parshas Bereishis, the Torah describes the creation of the world.

Rashi explains that all of creation was prepared but did not achieve its full potential until man was created and prayed for it. Meaning, G-d created the plants on the third day, but they were hidden until the sixth day. When Adam was created, he prayed — and the plants sprouted.

This was necessary because G-d runs the world, so to speak, based on our actions. In other words, everything in our world depends on our prayers and efforts. Our prayers and good can affect the course of events and can bring us deliverance from our difficulties.

We see this concept throughout the Torah.

In Yaakov's dream, he saw the angels ascend and descend the ladder. One explanation for this is that there were two groups of angels — those who accompanied him inside Israel and those who guarded him outside Israel. The angels from Israel were an allusion to the world Yaakov lived in — Olam Hazeh, this world; while the second group of angels were heavenly angels sent to protect him outside of the Land. In order for Yaakov to gain this protection, the angels from Israel — those from "this world" — had to make their way up; they needed to perform

an action. Only afterward could the protecting angels descend.

We see another example in Parshas Yisro.

Yisro saw Moshe adjudicating for the entire nation and told Moshe that this setup was unsustainable so he advised Moshe to set up a system of judges. Moshe asks G-d about this plan, and G-d commands him to follow through. But if G-d had intended for Moshe to institute such a system, why did He orchestrate it through Yisro? The answer is that everything good must be initiated by an action on earth. Everything that happens to us depends on what we do and how we behave. The plan needed human effort to come to fruition.

This is also true about our ultimate redemption.

To end our exile, we must repent and become closer to G-d. G-d tells us, "Return to me and I will return to you," but we must return first. Heavenly action is a response to our action. Not because G-d can't do it on His own, but because it depends on us.

This is what the passuk in this week's parshah is teaching. Klal Yisroel is compared to a woman who gives birth. In order for G-d to grant us the 'birth' we must first conceive an action. It depends on us.

And what about milah? The eighth day is a reference to the final redemption. Like child-

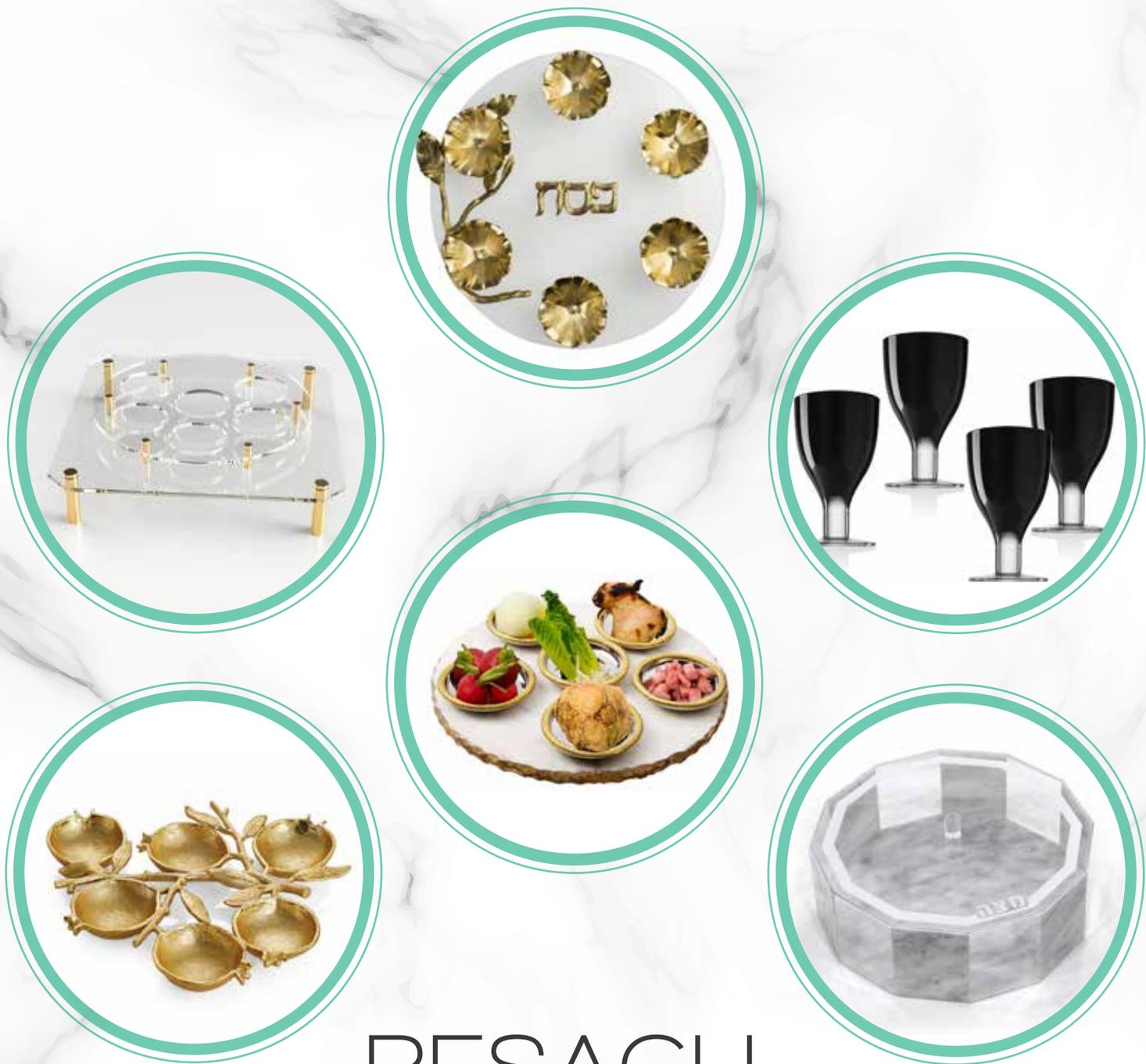
birth, it requires action. If we start the process, G-d will finally redeem us

This is the answer to every challenge we face. We have the potential to overcome any difficulty we endure — both personal and communal — but our action is needed to receive salvation. We must be careful with every mitzvah — but particularly, with interpersonal mitzvos. Our actions bein adam l'chaveiro, from person to person, affect the way G-d acts towards us. When we show care and concern for others, we bring out G-d's concern for us.

This is especially true in the area of suspecting others of wrongdoing or judging others negatively. If we view others through a critical lens, we risk having our actions viewed critically from On High.

It is impossible for us to know exactly what a person did or why. We must never judge others until we have stood in their place. We can never experience another person's exact circumstance so we may never judge others. By viewing others favorably, we will be judged favorably in return.

Sometimes we don't understand why we are struggling but we should remember that so much of G-d's salvation depends on the way we judge others. If we improve our relationships and show kindness to others, we will merit personal and communal salvation.



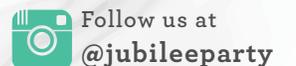
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Community Photos



Visitors and preparation for Viznitzer Rebbe zt"l's first yartzheit



Bais Mikroh receives a visit from Mordechai and Haman



Bochurim from Yeshiva Gedolah of Ramapo on Purim



All ready for an overnight - barbecue grill, Crock-Pot and a bunch of beers



Sheva Brachos of Bais Stanislav



Rav Chezkel Samuels and Rav Shamai Blobstein at Yeshivas Mordechai Hatzaddik in Vilchovitz



Rav Yerucham Olshin and his body double at the BMG Purim Tish



Attending the Bais Medrash Shaarei Tefillah 6 a.m. Daf Yomi shiur given by Rabbi Margulies



A Masmid learning late into the night in Mesivta of Passaic



Large turnout for the successful Shaarei Torah Dinner



Torah and Tzedaka in Monsey and by Yeshivas Mordechai HaTzaddik



Kehillat New Hempstead Hachnosas Sefer Torah



Rebs (Rabbi Blobstein) enjoying the Mevaser



Future Chashuvei Monsey



Reb Beri Weber performing in the Goldstein Tent on Purim night



Best Purim costume of the season



Skverer Rebbe with Rabbi Peretz Steinberg and his grandson, Tzvi Hoffman



Ari Kohn - thrilled to be on the same page as Chashuvei Monsey



The publisher with one of the Chashuvei Monsey on Purim



Ohel Torah Bochorim on Purim who love the Monsey Mevaser



First Grade Chumash Party at the Hebrew Academy



Sunset over Suffern first day of spring - photo credit Yitzi Bamberger



YSV boys helping at Chasdei Lev



YSV boys dancing at Chasdei Lev



Ramapo Hoops 6th grade championship game



Ramapo Hoops 6th grade basketball champs



Kosher Troops Pesach packing with JEP volunteers



Chashuvei Monsey at Chasdei Lev



Chashuvei Monsey in the Purim spirit



Chashuvei Monsey at the Hirsch Greenwald wedding

First Adar Beis Yahrtzeit of Admor of Vizhnitz

By Ben Leichook

Thousands flocked to the Vizhnitz Cemetery on Route 306 for the first Adar Aleph yahrtzeit of the Vizhnitzer Rebbe zt"l. The Admor, HaRav HaTzaddik Rav Mordechai Hager, zt"l, had a following of tens of thousands of Chasidim throughout the forty-six years he lived in Monsey and served as the Admor of Vizhnitz.

The yahrtzeit was on Wednesday, March 6, chaf tes Adar Aleph. Chaverim of Rockland was on hand to assist with the traffic and the crowds. As the streets surrounding the Vizhnitzer Cemetery were 'no parking zones', a fleet of buses circled the area from Vilchovitz Hall on Maple Avenue and Route 306 to the bais hachaim as well as from the Boulders Stadium parking lot located in Pomona every five to ten minutes from 10 a.m. to 7 p.m.

The same experience is expected for the first Adar Bais yahrtzeit with similar estimates of tens of thousands of Chasidim who are expected to arrive at the Bais Hachaim with many staying for the yartzzeit suedah which was held last month at the Vizhnitz Bais Medrash and attended by the rebbe's eight sons and countless followers.



Followers of the Vizhnitzer Rebbe during the first Adar I yartzzeit last month

meeting the village minimum lot size requirements as well as NYS fire and safety provisions. While the Orthodox Jewish community isn't completely satisfied with the new law as it contains quite a few restrictions and limitations (i.e., it will be nearly impossible to build a neighborhood size shul on a single lot, 100% of required parking for such shuls will need to be contained on site), the general feeling in the frum community is that this law is fair and equitable.

However, those opposed to the passing of the new law have made it clear that they will seek any legal means available to put forth a challenge to the new law. As was expected, several village residents led by the head of the Chestnut Ridge chapter of CUPON (Citizens United to Protect Our Neighborhoods) have filed an Article 78 lawsuit in order to petition a state judge to issue a Temporary Restraining Order (TRO) on the new law. They claim that the village did not comply with the State Environmental Quality Review Act (SEQRA) and that the village failed to consider the adverse environmental effects of allowing houses of worship. These failures in their eyes include impacts on parking, storm-water management, traffic issues, pedestrian safety, community character, and compatibility with existing land uses. They also claim that the potential need for emergency responses and sidewalks were not adequately taken into account.

The 65-page action was filed on Thursday, March 21 in state Supreme Court. The lawsuit names the Village of Chestnut Ridge, Mayor Rosario Presti, and the four Chestnut Ridge Trustees. The legal action before Judge Paul Marx was filed by Steven Mogel, an attorney hired by CUPON. He represents the three plaintiffs: Hilda Kogut, Robert E. Asselbergs and Magali Dupuy.

The defendants named in the lawsuit

include two trustees who were recently re-elected to the Village Board of Trustees. The mayor and Village Trustees maintain that the updated zoning laws are appropriate and necessary in order to meet the Village's constitutional requirements under the Religious Land Use and Institutionalized Persons Act (RLUIPA), which protects houses of worship and other religious institutions from discriminatory zoning policies.

The Orthodox Jewish Coalition (OJC) of Chestnut Ridge, which represents the interests of the frum communities in the village, had previously filed a Federal lawsuit against the village just prior to the passing of the new House of Worship law. They are represented by Roman P. Storzer, a religious liberty lawyer in Washington D.C., well known for his experience in litigating and defending religious liberty under RLUIPA. Joe Churgin, a local land use attorney, has also been retained to assist in dealing with the village. The attorneys will continue to monitor the situation as they work to reach a favorable resolution while protecting the new House of Worship Law.

SUFFERN

Chayil Seminary Moves to Temporary Location

While Chayil Seminary for post-seminary graduates is undergoing construction, the once a week classes which normally take place have been to 31 Deerwood Lane. Classes have also been cut from two per session to one until the construction is complete.

Adina Leah Wachsman spoke on Tuesday, March 26 to the seminary on the topic of Leaving my Mitzrayim, the Journey of Adina Leah Wachsman from Ashland, Kentucky to Tzfat. Adina Leah

speaks in seminaries, schools, and shuls in the United States and in Eretz Yisroel. Ms. Chevy Garfinkel spoke on Tuesday, April 2 and Mrs. Adina Leah Wachsman is an upcoming speaker who will be coming to the seminary to address attendees on Tuesday, May 26. All classes will take place at Chayil Seminary's temporary location at 31 Deerwood Road until further notice.

NEW HEMPSTEAD

Kehillat New Hempstead Hachnosas Sefer Torah



Kehillat New Hempstead held a hachnosas sefer Torah on Sunday, March 31. The sefer Torah was donated by Rabbi Shimon Kerner and family. Rabbi Kerner is the Rav of Kehillat New Hempstead. The Sefer Torah was written l'zecher nishmas, Rabbi Kerner's father, Shlomo Dovid ben Yaakov Kerner z"l. The final letters were filled in at the Kerner home at 12 Manchester. Subsequently, the Torah procession escorted the new Torah to Kehillat New Hempstead on Union Road. The slow drizzle that was coming down did little to dampen the exuberance of attendees nor their feeling of simcha.

Community Pre-Pesach Shiur

Chazak and Kollel Toras Dovid Community Kollel hosted a joint pre-Pesach shiur for the community. Rabbi Mordechai Levin, Senior Kashrus Coordinator/Ingredient Department of the Kof-K and Rabbi Chaim Schabes, Rav of Congregation Knesses Yisroel and posek spoke on the topic of Pesach Kashrus In and Out of Our Homes. The shiur took place on Wednesday, April 3 at the Beit Shvidler Conference Hall in Monsey. A question and answer session was held subsequent to the shiurim.

To have your news

included in the next issue, email MCMillman@MonseyMevaser.com.

CHESTNUT RIDGE

Three Residents of Chestnut Ridge Attempting to Get Judge to Halt the Recently Passed House of Worship Law

By Shmuli Fromovitz

A little over a month ago, on Thursday, February 21, the Village of Chestnut Ridge amended its zoning code by passing the House of Worship law (HOW). Until this point, the Orthodox Jewish communities, with more than 800 frum families located throughout Chestnut Ridge, had no way of legally constructing and operating shuls within residential neighborhoods. Under the previous law which dated back to 1985, houses of worship were allowed to be built only on properties of five acres or more. Such large parcels of land are nearly non-existent within the village, and would cost a fortune even if such a property could be located.

With the new HOW law, the Village of Chestnut Ridge adopted a three-tier zoning system in which the zoning requirements increase correspondingly based on the use-capacity of the planned shul. The new set of zoning laws now make it possible for shuls to be established in residential areas, subject to

NEW HEMPSTEAD

Achdus Women's Shiur

Rabbi Benzion Shafier, founder of the popular The Shmuz shiurim lecture series and author of the books Stop Surviving and Start Living, Finding and Keeping Your Soulmate, The Torah Lifestyle and Two Minutes to Bitachon, spoke to a crowd of nearly one hundred women. The women came on Shabbos, March 19 from all over New Hempstead. The shiur was dedicated liluy nishmas former New Hempstead neighbor and friend, Esther Morell whose 17th yartzheit had just passed.

An introduction was given in Esther's memory by Mrs. Sharon Richter, who spoke about Esther's alacrity when it came to helping others. Esther's catchphrase was not a simple yes, but "B'simcha raba!" whenever she was asked to help with anything. Esther also had a deep sensitivity towards others which presented itself anytime a Hatzolah ambulance would pass. Esther would pause from whatever she was doing, despite being a busy mother of two young children, and say some Tehillim as a zechus for a refuah shelamah of whoever was in the ambulance.

Rabbi Shafier spoke on emunah and bitachon explaining the differences between



the two and then held a lively post shiur question and answer session as well.

WESLEY HILLS

Around Yaelle's Table Lectures Series

Ohel Sarah Yaelle is holding two, ongoing Around Yaelle's Table lecture series. The

first was a two-part series on Hilchos Pesach which began on Tuesday morning, March 26. The second shiur in the series took place on Tuesday, April 2. The shiur was given by Rabbi Don Krancer on the topic of Practical Pesach Halachos for Women.

At the same time, a Shir Hashirim shiur given by Mrs. Ayala Barnett is taking place on Thursdays. The four-part lecture

series began on Thursday morning March 21. The last lecture in that series will take place on Thursday morning, April 11. The shiurim include brunch and take place at 7 Villa Lane at 10:30.

Ohel Sarah Yaelle was founded liluy nishmas Yaelle Kopciel. All lectures are offered free of charge. To join the Ohel Sarah Yaellie mailing list in order to receive updates and information, email ohelsarahyaellie@gmail.com.

SPRING VALLEY

Yeshiva Shaarei Torah's Expansion Dinner

Yeshiva Shaarei Torah's Expansion Dinner on Tuesday, March 26, was attended by over five hundred while an estimated twelve thousand watched the event streaming live. Dr. Don Zwickler, the Yeshiva's president emceed the program. A beautiful video presentation giving a glimpse into the world of Shaarei Torah to all viewers.

The moving program clearly touched the hearts of the alumni and *talmidim*. Together with the yeshiva's hanahala, they gave expression to their emotions as the event culminated with spirited dancing and a kumzitz accompanied by Joey Newcomb, Uri Davidi and the Yedidim choir.



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Hatzoloh Stays Awake so Monsey Can Sleep at Night

By M. C. Millman

These little known heroes stay up all night “just in case” while hoping that their whole night will be “a total waste.” Hatzoloh’s new specially designated immediate response night shift volunteers stay up in the Night Shift SUV so that not a second is lost when a call comes in during the darkest hours. Since late last spring, from twelve a.m. until six a.m. Hatzoloh has established a rotation of two volunteers per night to be

ready at a moment’s notice to take calls.

No more having to wake up volunteers, no more waiting for them to get dressed and out of their house and into their cars when every second is vital. The special night shift volunteers are ready and waiting to help the whole night long.

“There has been lots of positive feedback from members and the community at large,” says Simcha Klein, Hatzoloh’s Executive Director. “Now anyone with a problem, even in the middle of the night, does



Hatzoloh’s Night Shift Program brings peace of mind to the Greater Monsey Community

not have to worry about getting a response in time as this vehicle is ready to be driven so as to be at the patient’s side quicker and assess the situation within minutes.”

There can be anywhere from two to five calls on a regular night although some nights have more calls and some less. If there is a need for further backup, that is always available as well, but when time is of the essence, Hatzoloh makes sure not a moment is lost in helping the community during any health-related emergency.

Chaverim Fundraiser at “Four Corners”

By Mindy Cohn

Chaverim of Rockland did not let a little rain washout on Purim wash away the annual fundraiser held Purim time. The organization simply made the decision to reschedule the event, and gave it a new twist rebranding the fundraiser as When the Sun Comes out - Support Chaverim and Help Us Help You. The event, which was staffed by dedicated Chaverim volunteers who took turns throughout the day, was well received. Countless generous Monsey residents rolled down their windows at the “Four Corners,” Route 306 and Maple Avenue and unloaded enough cash for the

fundraiser to be considered a rousing success as it allows Chaverim of Rockland to continue doing what it does best, helping thousands.

Chaverim of Rockland was founded in 1999 by Rabbi Shaya Erps and continues to make significant contributions to Rockland County’s emergency services. Fielding over 20,000 calls annually, Chaverim’s altruistic, round the clock services have earned the respect of the community and local law enforcement members alike.

Chaverim of Rockland has made an impact worldwide as well. Since 1999, more than 34 Chaverim branches have opened around the world inspired by and following the Mon-

sey Chaverim’s system of volunteer-fueled emergency services. Chaverim volunteers are ready to take on any non-medical emergency including search and rescue, weather emergencies, emergency roadside assistance, Shabbos Safety Patrol, crisis management, neighborhood security, lock-outs, item retrieval, animal rescue/pest control, elderly/disabled assistance, and community safety awareness and events. Chaverim of Rockland County is run under the rabbinical guidance of Rabbi Schneebalg shlita and has a team of over 145 trained volunteers who make themselves available 24 hours a day. Directed professionally by Chaverim’s dispatchers utilizing the



Chaverim volunteer - Yosef Margarettan and Town Supervisor Specht who came to show support for Chaverim

most sophisticated dispatching system available, Chaverim is able to ensure that each call is handled in a timely, professional manner.

Olam Chesed Keeps Trucking

By M. C. Millman

Olam Chesed’s successful Charidy campaign with a triple match and ten times the impact for the organization was just the start of the organization’s meteoric rise towards becoming a common household name in the frum world. Within the past two weeks alone, the Olam Chesed has received several important, game-changing donations. One is a large, 16-foot box truck, generously donated by Allon Feig. The truck will be utilized to pick up donations from a slew of large retail outlets like Walmart, La-Z-Boy, Amazon, Tempurpedic, Samsung, Costco, and Bed Bath & Beyond. These retail giants donate over nine billion dollars worth of good



to charities annually inspiring the original brainchild of Rabbi Mordechai and Michal Roizman. The Roizmans realized that no Jewish organization was taking advantage of those billions of dollars of donated merchandise, and therefore, have made it their life mission to make the most of those goods to benefit those in need.

Another two much-appreciated donation is the two forklifts which will create greater efficiency in the 50,000 square foot warehouse that houses the heart of Olam Chesed. The same donor also provided pallet racking and metal shelving units which are going up all over the warehouse and which will revamp the warehouse operation and layout. The warehouse will now hold more stock and display it in a fashion that all the “shoppers”

will be better able to appreciate. And what is shopping without shopping carts? To that end, Wesley Kosher graciously donated all of their old shopping carts to the warehouse upon purchasing new ones for the grocery store.

Olam Chesed is a leader in product philanthropy and purposeful giving, partnering with socially responsible organizations to source highly needed goods and distribute them to needy individuals and families in our communities. During the last seven years, Olam Chesed has donated millions of dollars worth of brand new merchandise to thousands of families and organizations. Olam Chesed’s initiatives include - Family Crisis Relief which provides families in personal crisis (such as job loss, illness, or death) with the physical materials to restore wholeness in the home. It also includes - Community Disaster Relief in which the organization leverages existing relationships with corporate donors and national charities to bring desperately needed goods to affected communities at no cost. Helping Non-Profits Help Others is an-

other facet of Olam Chesed which provides extensive merchandise at a minimal administrative fee to organizations such as: Tomchei Shabbos Lakewood, Monsey, and Queens, HASC, Chessed 24/7, Yeshiva of Spring Valley, Sister to Sister, Bikur Cholim, Ten Yad, Yeshiva Darchei Menachem, Zeigerman Gemach, Davis Memorial Fund, Moldaver Gemach, Passaic Baby Gemach, Congregation Knesses Yisroel, Bais Shifra Miriam, Young Israel of Jamaica Estates, Samchaynu, JFS, Bais Hachinuch, CAPS, Yedei Chessed, Peer Bais Yaakov, Areivim and more.

“The tremendous momentum these past few weeks,” says Rabbi Mordechai Roizman, “have set Olam Chesed on an incredible trajectory. The energy alone of the people who are making it their business to get involved and contribute in a meaningful way is bringing the organization forward towards being able to do more for more people and organizations consistently and impressively.”

Monsey is proud to be part of the world of Olam Chesed which inspires giving by others for others and does a world of good all around.

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

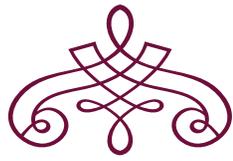
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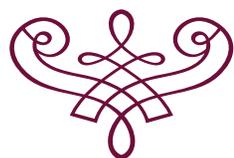
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Tomche Shabbos of Rockland's Shabbos in a Bottle Success

By M. C. Millman

Launched right before Purim, Tomche Shabbos of Rockland's ingenious Shabbos in a Bottle initiative is one that everyone seems to be drinking in. The new tags on each bottle let donors know just enough about precisely who they are having for Shabbos while maintaining the dignity and privacy of the aniyim at the same time.

"Each bottle comes with a tag," Alan Rosenstock, director of Tomche Shabbos explains. "It provides just enough accurate details about that family, including their Tomche Shabbos number which preserves anonymity. It might list the families matzav and the number of people in the home, but we are careful to change just enough of the details to protect them while still allowing others to feel a keshet."

The conversation that can result from the chinuch perspective as children absorb the information on the tag and the vastness of "exactly" whom they are hosting for Shabbos



is just another side of this multifaceted program. They can even look through bottles so

they can host "their" family next Shabbos - if they can find the same numbered tag again.

Tomche Shabbos has inaugurated a concept that is timeless, as Shabbos in a Bottle applies to all times of the year. The Kedem grape juice bottle is perfect for displaying on every table at any simcha, and perfect for a hostess gift and most of all for one's own Shabbos table and of course as a seder conversation piece while adding another zechus to the seder.

There has been tremendous positive feedback," says Mr. Rosenstock, "People are excited about the concept, and we have received congratulations from so many on the initiative."

The bottles are available online as well as at Evergreen Kosher Market, Wesley Kosher, Monsey Glatt and in Rockland Supermarket. Orders have come from as far away as California, and Shabbos in a Bottle has been shipped to multiple states. Many have opted for the subscription choice, purchasing a regular weekly allotment automatically. The bottles are priced at fifty-five dollars, fifty dollars of which is maaser. To order Shabbos in a Bottle visit www.shabbosinabottle.org

Chesed 24/7 Accepting Pre-Pesach Chometz Donations

By Ben Leichook

In an effort to make the most of the chometz that many throw out before Pesach, Chesed 24/7 is accepting donations of the items the organization can use most in the twenty-one hospital respite room locations located throughout the tri-state area. Closed individual baked goods such as Reisman brownie bars or similar individually packaged baked goods are welcome. Sucking candy as well as small bags of heimshe brand chips are also being accepted along with closed boxes of cereal. Small grape juice bottles, which are usually in abundance post-Purim are also an item that the organization is grateful to receive. Donations can



be brought to the Chesed 24/7 warehouse located at 23 Roosevelt in New Square.

Last year, Chesed 24/7's post-Purim candy collection was so successful that the organization was inundated with candy and packaged goods which were then sold before Pesach. Rather than succumb once again to

the overwhelming sweetness of all of Monsey, the organization opted to accept donations from New Square only after Purim. The call for cereal boxes, packaged baked goods, grape juice, candy, and chips applies to the entire Greater Monsey Area though.

Chesed 24/7 hospital rooms are a lifesaver for those who find themselves in need. Chesed 24/7 oversees the rooms for the many families that pass through them daily. Whether they need a

quiet place, a hot cup of coffee, or fresh food, Chesed 24/7's Hospitality Room is there to give them immeasurable comfort at a time when they need it the most.

Chesed 24/7 is known for its numerous relief activities on behalf of the sick, the elderly and the developmentally disabled. From visiting the sick to sending hot, nourishing meals, to providing transportation to hospitals, to maintaining Chesed Hospitality Rooms, to providing stimulating activities to both seniors and the developmentally disabled.

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

Letters to the Editor

[continued from page 8]

for what felt like forever. At least if a swarm of children had come out to board the bus, I would have understood the need for those frequent bus stops, but the vast majority of stops produced nary a child nor could the children who did board be bothered to stand outside to wait for the bus which should, under more normal circumstances, have signaled that the bus had no need to stop there and saved all of us a large amount of compounded time. But

because they are allowed to wait indoors for their bus to honk to signal its arrival, traffic is backed up that much longer as children meander forth from their homes at their leisure. Now I understand why Chestnut Ridge Transportation insists on one stop on each corner and no house steps!

*In commiseration,
Lamentably Long-Line*

MAIL DELIVERY

Dear Editor,

Firstly, I would like to thank you and your dedicated staff for producing such a wonderful newspaper.

I would also like to share with you a problem that greatly troubles numerous Monsey residents in hopes of someone having a solution. I can be waiting for an important letter and then not receive mail due to something partially blocking my mailbox. I believe that mailmen have the duty to give mail to every house, every day unless there is no access whatsoever to the mailbox. As a mailman, they must be prepared to get out of their truck even if a car or something else that is easy enough to get around is blocking the

mailbox. They signed up for this job after all. Withholding someone's mail is really stealing, and people need reliable mail service that some random stranger can't hinder.

I also want to say that from the other side, drivers should try to be considerate and not park in front of other people's mailboxes during the day so as not to cause that home's mail delivery to be skipped that day.

*Sincerely,
A Monsey Resident*

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Yeshiva Ohr Reuven Shloshim for Reb Chaim Dov Brodie z"l

A shloshim event for Reb Chaim Dov ben Rav Benzion Shalom took place at Yeshiva Ohr Reuven on Monday morning, March 25. The morning included speakers and a siyum mishnayos. The siyum was arranged by a group of twelfth graders who have been learning at 6:25 a.m. daily for the past few months under R' Dubi Feiner and R' Yehudah Brodie with an intense chazarah seder and retzufos sedarim - Vhaarev Na style. The bochorim displayed extra dedication in working to finish in time for the shloshim. May R' Dovi z"l's neshama be a mailitz yosher for his family and all of Klal Yisroel.



David Brodie, R' Dovi z"l's brother making a siyum on Maseches Brachos.

Sanzer Talmud Torah Students Lending a Hand in Building New Yeshiva Building



Yeshiva of Spring Valley Pre-School Pesach Preparations



Yeshiva of Spring Valley's Pre-school department is ready to roll up their sleeves and start Pesach preparations. Learning about matzo and, of course, chometz, are just part of the process which includes shaking the chometz off from their clothes after a meal to keep it from being tracked around the house. The classes made their own broom and dustpan which should be very helpful when assisting with the cleaning process at home. The notes of mah nishtanah are in the air of the pre-school department as well. All students are eagerly anticipating the advent of Pesach.

Yeshiva Bais Mikroh Visits Rav Reuven Feinstein



Rabbi Simon's fourth graders at Yeshiva Bais Mikroh took a trip to Staten Island. The class met with Rav Reuven Feinstein, Rosh Yeshiva of Yeshiva of Staten Island. The Rosh Yeshiva shared divrei bracha and words of encouragement with the talmidim.

Yeshiva Degel Hatorah Pre-Pesach Preparation

As part of Degel Hatorah's Pesach preparations, the yeshiva continues its tradition of playing a matzah bakery video during school. The video is set to play in the Bais Medrash right before Pesach during recess and lunch for all boys to watch. It inspires the students to feel the spirit of Pesach while seeing the next best thing to being there - how the process of matzo baking is carried out in a matzo bakery.



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Yeshiva High School of Monsey Meets Monsey's Growing Need

Three years ago, when Yeshiva High School of Monsey first opened its doors, it was a realization of a dream to have a boys high school in Monsey that offered an extraordinary Limudei Kodesh program combined with a cutting-edge secu-



lar curriculum. The yeshiva has seen tremendous Siyata D'shmaya and growth, and it is incredible to witness its bochrin growing and completing Masechtos, all the while advancing their skills in science, mathematics, and humanities, including extracurricular activities and sports. The yeshiva offers a STEM-based curriculum with courses in computer science and programming. The staff encourages students to take on independent projects, guided by the professional faculty, who support learning initiatives. One such project is developing an app that will serve the Jewish community. Students are developing a shul app that will offer alerts when minyanim in their area are about to begin.

ASHAR Visits KJ Poultry

ASHAR's eighth-grade girls donned hair nets and blue overcoats on a recent field trip to KJ Poultry Processing Plant in Monroe. The students saw first hand how chickens are kashered and toured the production line as well. The visit was made in conjunction with the class's Chumash curriculum.





EDITORIAL: A Bas Yisroel is a Yiddishe Neshama - Not a Machine

An Op-Ed submitted to the Monsey Mevaser

I was recently made aware of a horrible situation that is occurring in our beautiful city of Monsey. (Apparently, this is happening in other cities as well, but I can only speak to what I know of first hand in our town.) In fact, when I read one of the letters that was submitted to the "Dear Bubby" column in the last issue of the Monsey Mevaser, and I felt the writer's pain and disappointment, I knew I had to speak up. I thank the Monsey Mevaser for giving me the opportunity to do so.

This is the time of year when our wonderful eighth girls are enthusiastically looking forward to receiving their acceptance letters from the local high schools. Typically, these girls will have applied to two or three schools. Sadly, we are aware of certain families whose daughters have received rejection letters from all the schools to which they applied! One of these young girls, whom I know personally, is the sweetest, kindest, most ehrliche girl you will find, a shining example of a Bas Yisroel. However, having been shunned from all the high schools, this poor girl, and others like her, are, to put it mildly, devastated. I'm not even calculating her parent's pain. Anyone who knows the sensitive and fragile mindset of an early adolescent girl knows that this can cause long term ramifications.

These girls are confused. They are being told that they have no place in any of the Jewish schools to which their

very own elementary school suggested that they apply to! What a horrible feeling! It is as if the schools are sending a message: "It's not about the person, the Yiddish neshama with so much potential. It's about the grades. A student should be a machine designed to learn and learn and learn, for that is what's most important!"

I get it. Each school has the right to set their own standards. It is indeed their right, and they should have their own criteria.

My gripe is on the end result, the process which leads to a small number of girls (even if it was only one girl in the entire Monsey!) made to feel that they are not "worthy" to be accepted anywhere.

But lest you think I just want to complain or rail against the "system" - that is not the case. I am actually writing this to propose a real solution - one which will prevent this problem from ever materializing, with 100% success!

This is based on the fact that at the end of the day, all of these schools have very dedicated teachers and principals who help these girls get into high schools after the decline letters go out. So why wait to do this after these girls and families get hurt?

My proposal is this: Before any acceptance letters are mailed out, there should be a system in place whereby all of the local elementary schools and high schools submit their respective class lists to a trusted third party, ideal-

ly led by a well-respected Rov and/or Askan, who will comb through the lists and verify whether there is indeed at least one overlap of an elementary school student to a high school acceptance list. Inevitably, there will always be some girls who unfortunately don't make the cut to any of the schools, and a confidential list of these girls should be created. Then, a meeting should be convened with this Rov/Askan and all the heads of the high schools (and probably the elementary schools as well, so that they can advocate accordingly). No one leaves the room until every girl on the "rejection" list gets at least one acceptance.

This would prevent untold embarrassment and pain to so many fine young girls and their lovely parents. Yes, it will take some extra work on everyone's part, but if we save even one life of potential misery and devastation, and provide each of these girls their rightfully deserved dignity, we will give them all the message that Klal Yisroel always welcomes each and every one of you. We know that each one of you can contribute to Hashem and to our nation in your own special way, and we look forward to the days when you will join the ranks of becoming our fine wives, and ehrliche mothers of our future generations, because you are truly worthy to be a special link in that chain we call Am Yisrael.

Signed,

A very concerned parent in Monsey

Purim USA Presentation by BYCC of Pomona

Purim USA was a dramatic hit at the Bais Yaakov Chofetz Chaim of Pomona Chagiga. The original musical shpiel of the Shushan story, written and sung on CD by the Rabbi Sender Mendlowitz team, came alive in this stage production. Talented BYCC eighth-graders acted and pantomimed each scene, raising the bar for future G.O. plays.

Creative props and an elegant palace built of maroon velvet and gold ornaments were a magnificent backdrop for this extraordinary show.

Kudos to Pupa school for sharing its professional stage and props. King Achashveirosh and Royal Queen Esther felt right at home in the school's exquisitely designed ballroom.

Cheerful amusement filled the air, inspiring the actresses to outdo themselves on stage. The crowd chuckled with delight throughout the polished production!

The Birchov Haheer Chagiga theme was the driving force for all BYCC teachers and students who came dressed up in unique costumes. Divrei Torah and dancing paved the way for enjoyment. Genuine BYCC ruach and achdus enhanced the uplifting and memorable event.



The Hebrew Academy News



Did you know that you can measure the circumference of any sized circle and divide that amount by the circle's radius and the answer will always be 3.14..., more formally known as PI (the true value of PI is infinite).

Two weeks prior to PI Day (the 14th day of the 3rd month or March 14), the older students at THA were given study guides with PI (3.14...) written

out to 314 decimal places and asked to memorize as many digits as they could in preparation for a PI Day Contest.

In addition to the recitation competition, PI Day was celebrated with a race to see who could string the longest and most accurate line of beads with each color pony bead representing a different digit of PI from zero through nine.

The next activity required the students to work in two teams to sort its own set of mini-index cards, each with two digits on them representing the first 100 decimal places of PI. Accuracy and speed were of the essence in this test of cooperation, strategy, and knowledge.

After so much competition, the PI Day participants and their teachers settled in with their choice of cherry or blueberry mini-pies to hear Mrs. Schaer read that PI Day favorite: *Sir Cumference and the Dragon of Pi* (A Math Adventure) by Cindy Neuschwander.



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



Rav Chaim Yosef Kofman zt"l - 25 Adar II 5779 **The Baal "Machsheves Halev"**

This week, the world lost a great man: Rav Chaim Yosef Kofman zt"l, who was niftar on Monday afternoon, 25 Adar II. His life spanned eight decades, and his brilliance shone longer than that. He was a master Baal Tefillah and Baal Darshan who regaled listeners with stories, often first-hand stories, of Gedolim from generations past. He was a businessman, but his mind was always immersed in coming up with a new chiddush, a new thought that would make his listener smile with joy. He wrote a weekly column in the Torah Tavlin known as Machsheves Halev, and his deep and pure thoughts were truly inspirational. Here are some of his "machshavos" as he liked to call them - thoughts that truly describe the man he was.

As we prepare for the upcoming Yom Tov of Pesach, I had the following thought. In describing the amazing events that took place in Mitzrayim, the posuk concludes: "All that Hashem, your G-d, did for you in Egypt before your eyes." The entire posuk is written in plural till the very end where it says "לעיניך" singular, instead of "לעיניכם" plural. What is the lesson to be derived from this?

My machshava here is that every event is perceived differently by different people, in the different ways they see them. When Klal Yisroel came out of Mitzrayim, they all thanked Hashem together for

His great kindness. However, when they sang the Shirah, the term "אשריה לה" - "I will sing to Hashem," in singular form is used. Why? Because although 600,000 people all sang a song of praise, each person perceived the miracle a different way. Each person had his own way of looking at it, his own things to thank Hashem for. They sang together - but individually at the same time.

This idea applies to all those who survived the Holocaust and other tragedies as well. All those who were saved, visualize and perceive their salvation differently - uniquely - and that vision affects their entire future.

Thus, the posuk writes "לעיניך" - the miraculous events all occurred before the eyes of each individual Jew, for each Yid saw things based on his unique perception and vision.

We all view events in our mind's eye. Whenever I see Moreinu R' Shmuel Kamenetzky shlit'a being mesader kiddushin at the wedding of a Talmid, I see something different. I recall how his venerable fa-



ther, R' Yaakov zt"l was mesader kiddushin at my own wedding almost 60 years ago! That is my perception.

Similarly, when I see a Bar Mitzvah boy putting on his Tefillin for the first time by the Bobover Rebbe, R' Bentzion Halberstam shlit'a, I recall how I was the first Bar Mitzvah bochur to put on Tefillin by his father, R' Shloime zt"l, soon after he arrived in America after the war. We each experience events, but we each have

unique perceptions and views to go along with them.

When my parents ע"ה came to America in 1925 there was NO Torah, NO Kashrus, NO Taharas Hamishpacha, NO Shabbos. My parents helped build a yeshivah, a mikvah. By the Para Aduma, the posuk states: "יהוה הטהור על הטמא" - and the Yerushalmi tells us the words of Rav Yehoshua: "All my life, when I learned this posuk I thought that since it is written in singular form, it means only one Tahor, one pure person, can sprinkle the water on one Tamei, one impure person. Until I learned from the

"treasure houses of Yavne" that one Tahor can purify many Tameim, bringing them to a pure status. Even one person can purify many others.

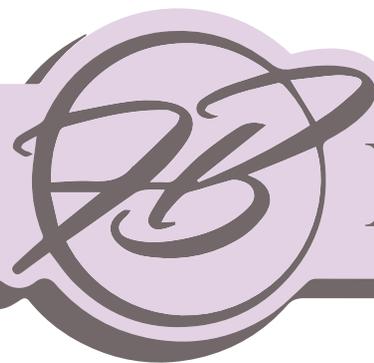
My parents and those Jews in the early days, purified many of the impurities of America. They changed the culture of NO into a YES! Individuals like R' Aharon Kotler zt"l, R' Shraga Feivel Mendlowitz zt"l, the Satmar Rov zt"l and the Bobover Rebbe zt"l, were Gedolim who strove to bring Torah and Yiddishkeit back to the world.

After the Holocaust, my parents were zoche to save their parents who came to live with us. We, the children, were able to witness how our parents tended to the needs of their parents, day and night, in such a special and caring manner. It was a lesson that remained with us as we were then zoche to care for our parents in much the same way as they grew older. My parents were both zoche to live a long life and were then able to enjoy the good in their old age, "למען ייטב לך".

My wife and I can further testify to this as our own children are tending to our needs and we realize that only after we experience "למען יאריכון ימך" can we truly understand and appreciate the beracha of "למען ייטב לך"!

May Rav Chaim Yosel be a meilitz yosher for his family and all of Klal Yisroel. Yehi Zichro Boruch.

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Wed. April 10 - Wed. April 17: 10am-10pm
Thu. April 18: 10am-2pm
Fri. April 19 - Fri. April 26: Closed for Pesach
Motzei Pesach, April 27: 11pm-4am
April 28 - June 5: 10am-10pm



Enable Your Child For Life: The Arrowsmith Program

Communicated Content

Instantly removed from the spotlight of noisy popular attention, the Arrowsmith program has been helping those suffering from the stigma and ramifications of learning difficulties for the past 11 years.

Visualize a popular eleventh grade girl who studies day and night since first grade only to get forties on all her tests - and she's still was hoping to "make the grade"! With the Arrowsmith program, her comprehension, writing ability and memory became so strong that she was on the honor roll seven months later!

Picture a tenth grader with eyes that portray an intense, fiery intelligence - who is failing miserably in every class. When his Rebbe mentions an apple during a Gemara lesson, he raises his hand frantically to describe fifteen species of apples that exist. This has nothing to do with the lesson at all. He cannot listen and write notes at the same time and reading the Gemara is tough. Needless to say he does not have a chavrusa. With the Arrowsmith clocks program enabling him to synthe-

size and grasp loads of material at once and accessing the language and motor areas of his brain for six months - his life has changed. He made a siyum after eight months in the program. And now, happily married, he has joined an excellent Kollel.

Envision a beautiful ten-year-old girl who barely talks above a whisper because she won't risk sounding dumb. She can't answer any of the questions even in her small remedial classes. She couldn't even read picture books. After excelling in the Arrowsmith program, today she is qualifying to be valedictorian of her class.

Meet an intelligent, anxious fifth grader who had a lot of trouble succeeding academically. After two years in the program he was successfully mainstreamed. Now he is applying to law school.

These students and many others have parents who value education. They want their children to succeed in school and in life. They go to sleep with anxiety, worrying about their child's difficulties. But their boys and girls are left to struggle with no hope of a change for the better no mat-

ter how much they try. Most have tried a myriad of research-based programs that helped a little, but not nearly enough to eliminate their struggles, before they came to Arrowsmith.

The Arrowsmith program has been creating permanent neuroplastic changes in adults and children for over 40 years. In our own Monsey community, we have observed the transformation of many struggling students into very capable ones, some at the top of their class. A child that used to giggle a lot stops and begins to act appropriately. A high-schooler makes speeches in front of an entire class for the first time. A child who previously lacked any motivation becomes driven to accomplish. Anxiety and sadness are replaced with calmness and a sense of purpose.

How and why does it work?

Rather than compensating for weakness in the brain, the Arrowsmith program begins by evaluating fifteen individual cognitive areas of brain function. There is

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Chinuch Spotlight



By Rabbi Shaya Cohen of Priority 1

Question: When my oldest son turned thirteen we decided to go 'all out' for his bar mitzvah, hiring a top caterer, a fancy hall, and a popular singer to perform for the affair. Over the past year, I have been rethinking the appropriateness of hosting such an extravagant event. Aside from the prohibitive cost and pressure it puts on other people in the community, it was gnawing at me whether such an overblown bar mitzvah party is proper from a Torah perspective. Now my second child is almost bar mitzvah, and I am considering hosting a more straightforward affair. My younger son will be disappointed, but I still feel that it is the right approach. What should I do?

Answer: Your sentiment regarding the appropriateness of hosting these extravagant affairs is well placed. Every situation is unique and requires Da'as Torah to evaluate the specifics of the situation before deciding on a course of action. I would still like to mention one general consideration. Chazal teach us that, "Al yishane ben bain ha'banim," do not treat siblings differently. Jealousy over parental affection is toxic to children.

Part of raising healthy children is finding ways to connect with them on an individual level and parents should spend quality one-on-one time with each of their children. Do not allow your relationship with each specific child to be subsumed into the larger family dynamic; instead, make an effort for every child to feel that they have a special and unique relationship with you.

That being said, it is essential that preferential treatment is not inadvertently directed towards any specific child. Each child should feel that he is special to you, but make sure that your attention is directed in equal portions towards all of your children. If you make your younger child's bar mitzvah smaller, he will feel jilted and may develop a strong antagonism towards his older brother.

On the other hand, your sensitivity to more straightforward affairs is well placed and should not be ignored. So what is the proper course of action? Practically, I

would advise hosting a smaller affair while finding another way to compensate your younger child. Talk to your younger child and communicate your thoughts - including him in the process of finding an agreeable solution. Tell him that he deserves to have as fantastic a bar mitzvah as his older brother, but you do not feel that it is appropriate at present and you will entirely make it up to him. Perhaps offer him a private trip to Eretz Yisroel with you to get brachos from gedolim, or some other form of compensation.

Maintaining an equal division of parental connection is especially true when one sibling is struggling and needs special attention. The other children may intellectually understand that you need to devote time and energy towards the struggling sibling, but they view it as time being taken from 'their cheshbon.' Find ways to counteract any growing resentment by being extra sensitive to your other children, making it clear to them that your love and devotion to them is equal to that of the sibling receiving extra attention.

In general, siblings should never feel that you are treating one of them with more affection than the other. If one child gets a new bike for his or her birthday, mentally note that the other children should also get something just as exciting and special when their birthday arrives. Even when children get older, make sure to be sensitive to their feelings. If you help one child with his or her rent payments, or buy one of your daughters a new stroller after her first baby, or hire a fancy caterer for one of your children's weddings, be aware that your other children are watching with a keen eye. Be sensitive not to make them feel the sting of parental favoritism.

The Older Brother

When Rav Elyashiv zt"l attended a bar mitzvah he would often stay for a few minutes and allow the bachur to take a picture with him before returning to his study to continue learning. I was once sitting next to Rav Elyashiv at my nephew's bar mitzvah celebration. After staying for a few minutes, Rav Elyashiv turned to those near him and asked if the bar mitzvah bachur's older brother was available.

"Last year I was not feeling well and was unable to attend the older brother's bar mitzvah," Rav Elyashiv explained. "I do not want him to feel left out should he want to have a picture with me."

Rav Elyashiv waited until the older brother came and the photographer was able to take a picture of both of them. Only once he was sure that the older brother was satisfied did he leave to return to his seforim.

Rabbi Shaya Cohen is the Rosh Yeshiva of Yeshiva Zichron Aryeh and founder of Priority-1, a multifaceted educational organization that initiated the Teach to Reach program, providing workshops and materials to enhance the world of Chinuch.



Dear Bubby,

I look forward from week-to-week to Shabbos. Is a time in my married siblings, nieces, and nephews come. I love it when they are at my house, but when they leave, the problem begins. As soon as they walk out the door, I feel like a piece of my heart is breaking. When they pull out of my driveway, I feel even sadder. I walked back into my house, and I don't hear my one-year-old nephew crying waiting for me to hold him. I look in the playroom. My niece isn't busy playing.

Any idea how I can overcome this feeling of sadness or not feel like a piece of my heart is broken until they return? Looking forward to your response.

Broken Hearted Eighth Grader

Dear Broken Hearted,

What a wonderful Aunt you are. What a wonderful person. Your siblings are so lucky to have a sister like you.

I hear your dilemma. So here are a couple of tips that might help.

1. Keep a picture of the little darlings in your purse or backpack or even on your looseleaf if you have one with a clear plastic cover. When you get lonely for them just take it out,

2. Set up a telephone time. Every other night at bedtime, let's say, they can call their auntie to say goodnight. (of course, this is with the permission of the parents.)

You are truly a role model for these little ones. By showing so much love for them, they will surely

respond with caring and kindness to others.

Good luck, and I hope this helps. And please get back to me in five years or so. I have lots of grandsons. Would love to have someone like you in my family.

Dear Bubby,

I am the youngest of seven kids so naturally, I have a lot of nieces and nephews which means lots of cleaning! When they come, I mentally prepare myself for the horrific mess they make in the playroom and beyond. Don't get me wrong, I love my nieces and nephews. It is just getting very hard to clean up after them not to mention the fact that they have come to rely on the exclusive babysitting package which they automatically presume is included. What can I do to enjoy their visit without stressing about all of this?

*Sincerely,
Stresses about Messes*

Dear Stresses,

How often have I heard this same scenario, and I certainly agree that the job of cleaning up and babysitting should not fall only on your shoulders.

So, I am not going to tell you all the things that everyone tells you - Like you are so lucky to have a wonderful family who spends Shabbos together, or you are so lucky that you are so capable to do this wonderful mitzvah for your parents and siblings, or helping others is great but the chesed we do for our families is the greatest mitzvah of all.

But I will try to give you some strategies to help with this situation.

1. Speak to your parents and explain how much you love those little darlings, but you wish you could have help with the cleanup and babysitting (but don't whine).

2. Ask another sibling to share the responsibility. Tell them you will share with them (clothing, time, or something she/he chooses)

3. Promise those adorable kiddies a special treat for the way home if they help clean up before they leave. (start early, because leaving after Shabbos is always a big rush).

Make sure to have some nosh ready (bribery will get you everywhere).

Hope this will help.

Wishing you a restful and peaceful Shabbos.

And lots of hugs and kisses to a special aunt.

Dear Bubby,

I have a neighbor who I see often in another neighbor's yard when they are not home. They pominick vegetables in the summer and run extension cords to their home in the winter months when the owners are away. They are not a young couple and are not poor so I wonder about all this. While it's possible the owners don't mind sharing their garden and electricity with this couple, it does seem unusual. Is it my achrayus to tell the owners about these people and, if so, what would be the best way to approach the subject? Or should I just mind my own business? I would consider someone a good neighbor if they told me someone was coming onto my property like this, but I can't assume that others feel the same way. What would a good neighbor do?

*Sincerely,
Being a Good Neighbor*

Dear Neighbor,

After reading your letter my first thought was sure, be a good neighbor and help others. But then I thought this is not a question for a bubby this is a question for Daas Torah. You need to explain the situation to a Rav. This is not black and white. There is a lot of greys here. You need to ask a Rav what

the ramification of being a massar or a concerned neighbor are. I am certainly not in a position to make a judgment call on this question. Assume that if you see this, others do as well, and maybe there is more to this scenario than you are aware of. But if this really bothers you, consult a Rav.

Good luck to a concerned and caring neighbor.

Dear Bubby,

When my husband and I bought our house, our little one wasn't born yet. The master bedroom is at one end of the house; the other two bedrooms are at the opposite end. And then we were blessed with a baby girl. She is now three and still sleeping in our room in her own toddler bed. She has great sleeping habits, and I don't think it would affect her to sleep in another room. I am the problem. I can't bear to have her sleep at the other end of the house. All I can think about is while I'm sleeping, she can hurt herself or fall from a window or G-d forbid worse. What if something happens, and I don't wake up? This may seem ridiculous to some, but it's a real fear for me. Can you offer some advice?

Paranoid Parent

Dear Parent,

You sound like an amazing and devoted mother. Wish I could combine you with some of the mothers I know who give their children too much space and don't care enough about their children's welfare.

Space is certainly an important and integral part of raising children. So please allow your three-year-old to sleep in her own room. It's wonderful to have little ones nearby, but how big is your house? The other side can't be too far away. (Usually, children are moved out of parents rooms by a year at the latest.) Moving her out will allow her to make choices and learn strategies that will help her as she grows. If you must, install a monitor so that you can hear her at all times.

Famous saying - The most important things you can give your children are roots and wings.

*Time to give her some wings.
All the best and much nachas*

The Vizhnitzer Rebbe, Harav Mordechai Hager zt"l

[continued from page 14]

be's face beamed with pleasure and he showered him with brochos. He then gently asked him if he thinks he could now commit to 20 minutes of learning every day and record it on the sha'os tzetlach. Experiencing the great feeling of success, the chassid happily agreed.

The chassid then agreed to push it up a year later to 30 minutes. This continued for a few years until the chassid made learning a regular part of his daily schedule while still working full time.

This type of chinuch from the Rebbe was based on his love for each of his chassidim. The truth is, this love was not reserved only for his chassidim but extended to all Yidden.

A wealthy and well-connected fellow who was a well-known baal tzedakah was preparing for his bechor's Bar Mitzvah. To celebrate, he was taking his son to prominent Rebbes to receive brochos in honor of the bar mitzvah.

Even though at the time it was already difficult to get a private audience with the elderly

Vizhnitzer Rebbe at that time, the fellow was well connected and was given an appointment. When he entered, the Rebbe wasn't well and he was learning by his table. The Rebbe's personal gabbai introduced him as a well-known baal tzedakah and effective askan. Rav Mottel nodded his head and continued learning by heart since he was unable to see at this point. The chassid pulled out an envelope from his vest pocket and announced to the Rebbe in a loud voice that he was placing a check for \$18,000 on the table. The gabbai and other men present practically swooned with delight as the money was really needed by the yeshiva. Once again, the Rebbe simply nodded his head in the direction of the man and said, "Yasher Koach."

That definitely was not the response the rich man was looking for and he thought that, perhaps due to the Rebbe's illness, he hadn't heard him properly or understood the significant amount of his check. He looked at the gabbai who nodded and then once again called out loudly, "I am leaving here a check for \$18,000."

Barely moving his body, the Rebbe once again nodded in the man's direction and responded with a simple, "Yasher Koach."

The chassid was quite disappointed that his grand announcement did not have the desired effect. He looked around unsure of how to proceed. Then, he took his young son by the arm and led him to the Rebbe. He began to relate to the Rebbe how in the coming week, his son was turning thirteen and preparing to accept upon himself the yoke of mitzvos.

"The boy is extremely diligent in his Torah learning," the father said proudly, and he mentioned that in preparation for the momentous occasion, his son had joined a group of Chassidische bachurim who were exceptional masmidim. "In fact, for the past few months, he had learned for many hours and now he was completing Shas mishnayos and making a siyum in honor of the simcha.

Suddenly, the Rebbe, who had been sitting passively the entire time, became visibly excited. His face shone with joy and he reached out and

took the young Bar Mitzvah boy by the hand. "Azoiy?" ("Really?"), he exclaimed in a soft voice filled with a combination of admiration and affection. He raised the boy's hand to his lips and kissed it tenderly. Then, he drew him close and said in Yiddish, "דו וויסט נישט וויפיל דו האסט מיך מוהיה געווען" ("You have no idea how much you have revived me ..."). Rav Mottel continued to hold the boy's hand in his own and gave him a warm beracha. His smile was so wide and he seemed so alive and exuberant when he heard about the boy's accomplishments in Torah learning. Meanwhile, the \$18,000 check sat on the table and no one in the room paid any attention to it.

In his later years, he had taken sick and, unfortunately, lost most of his vision. Since he did not want to stop learning Torah, he asked that recorded shiurim be brought to him to learn from.

The Rebbe was niftar on the 29th of Adar, 5778, March 16, 2018 at the age of 95. Tens of thousands of grieving Yidden accompanied him to his final resting place.

Yehi zichro boruch.

ElderSAFE: The Next Level in Elderly Home Services, Promoting Independent Living

Communicated Content

After a close family member suffered a fall at home, becoming temporarily incapacitated and unable to call for help, Ari Knopfler wasn't expecting the incident to prompt not only an expansion of his own business activities, but one which would create a boon for the larger community.

The episode, thankfully, ended well: the victim's daughter happened to stop in to see her mother just minutes after the accident. But between the ER, hospitalization, and rehab, it turned the whole family on end for almost two months. This prompted Ari, an entrepreneur from Rockland County, to research the matter and to realize that his family's experience was not at all uncommon.

He found some alarming statistics: in the United States, one in four people over the age of 65 suffer a fall every year. Every 11 seconds, an older adult is treated in an emergency room for injuries resulting from a fall, usually at home; every 19 minutes, an elderly person dies from such an injury, generally preventable. Ari quickly recognized the need to improve both alert and prevention of home medical emergencies and founded ElderSAFE: a provider of comprehensive home safety products and services targeting a growing

elderly population wanting to live independently.

Like Ari's family member, most elderly people prefer to remain at home—in a comfortable, familiar setting—and to forgo the option of assisted living, nursing home, or an in-home aid. This not only assures their independence, **but also saves some \$3,000-8,000/month.**

Ari's first task was to find the fastest and most effective means to notify emergency medical services for the client. To this end, ElderSAFE now offers the **ElderSAFE Medical Alert Pendant.** The **ElderSAFE Pendant** offers a **100% solution**, as it works both inside and outside the home. The pendant is designed so that the user communicates directly with the emergency care giver in real time, through the device itself. It also offers additional advantages of "fall detection" and GPS tracking so that the EMS responder can identify the user's precise location, and family members can track an elderly parent who may have wandered off.

The **ElderSAFE** pendant incorporates all relevant personal information, including medical history and contact information of the patient's physicians and family. Depending on the situation, the live care operator can assess whether to contact a family member, neighbor, or local emer-

gency responders, and to reassure that the proper help is on the way.

ElderSAFE reps also sat with many community leaders and rabbis to receive their input and blessing, and to find the right mix of products and services that would guarantee the utmost commitment and service to our community's elders, including guidance in halacha to allow use of the **ElderSAFE Pendant** on Shabbos and Yom Tov.

Ari and his team also determined how certain *preventive measures* would reduce the potential for accidents and injuries to his clientele. Many elderly people live in older homes which have not undergone renovation. **ElderSAFE**, therefore, is offering a certified **ElderSAFE Senior Home Safety Assessment**, a one-time inspection of the client's home, to ensure the safety of all aspects of the living space, and a removal of potential hazards which almost always exist, waiting to cause injury.

"We discovered that over 95% of homes inspected have presented hazards posing real threats to the safety and security of the people who live there," says an **ElderSAFE** representative. "More than the clients themselves, their children are especially appreciative when they see that, with a minimum of expense, their elderly loved

ones can continue to live independently, safely and securely."

Aside from the obvious risks of unsafe electrical and gas lines, out-dated appliances, and faulty smoke alarms, the **ElderSAFE Senior Home Safety Assessment** pays attention to smaller details, such as broken or loose kitchen and bathroom tiles, frayed rugs or carpets, sharp edges, loose banisters and guard rails, and much more.

The **ElderSAFE** team underlines the most obvious, but often neglected, advantage of its services. As the saying goes, "An ounce of prevention..." Even without being life-threatening, a relatively minor injury—for an elderly person—can result in months of hospitalization, untold suffering, and a tremendous burden on the family, often costing tens of thousands of dollars or more, all of which are easily avoidable by calling **ElderSAFE.**

ElderSAFE offers to the elderly of our community, as well as to their families, the most effective way to maximize the safety and security of those who choose to live on their own independently and with dignity; with tranquility and with peace of mind.

For more information or to order, call 845-459-5579, e-mail info@ElderSAFE.net, or visit www.ElderSAFE.net.

Why wait till it's too late! Want to make sure your elderly parents stay safe at home?

At ElderSAFE our mission is to offer solutions that keep our elderly family and friends safe and sound while maintaining their sense of grace and dignity.



בס"ד

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From a Shadchan's Perspective

Why has it become acceptable in certain circles to require a picture on a shidduch resume? As a parent of a few girls in shidduchim, I find it discouraging when I am told that when I send a resume, I should include a picture of my daughter. It never used to be like this. People didn't demand to see a picture of a girl in order to decide if they will let their son go out. And if they are showing the boy the picture, isn't that even worse? Please share your thoughts on this topic.

The subject of pictures is a very sensitive one that people feel very strongly about one way or another. I believe that going to places like Facebook to look at a picture is one of the things that has contributed to the shidduch crisis. Pictures take away a certain fundamental step in the shidduch process. If people don't like the picture, it won't lead to the next step which might otherwise have taken place.

I will only send a picture with permission from the boy or girl and only after the person requesting the picture has checked out the other side. This helps to maintain the natural process so that they can get to appreciate more of who the person really is rather than just judging whom it looks

like they are. This allows the relationship to grow from something real rather than something that is all about externals.

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.

This questions poses serious debate and a majority of mothers of frum bnos yisroel have issues with this new minhag. Each family should ask their Rav and follow the Psak given to them.

Years ago people did look at yearbook pictures and mothers of boys did look at



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girls when they were at weddings. This isn't a new phenomenon. Our issue is that with today's technology it became very easy to send over a picture. Years ago those people that wanted to see a picture did it in a very subtle way. There is a concept that when one sees a picture it's easier to connect to the information written on the resume. Majority of the choshuv boys mothers that I work with, are just looking to see a chein and try to get a better feeling if the girl is an appropriate idea for their son. Our main issue is when the pictures are shown to the young men dating. Unfortunately many are judging their attraction based on these pictures. That's where I feel we have gone too far. This is not tznius and no Bas Yisroel should be subjected to this. The picture is one dimensional and it's not an accurate way of judging attraction. There is a major lack of tznius when people justify this and say, "What can I say, it's not my look." We need our Rabbeim and Rabbonim to give hadracha to today's young men that this is an inappropriate way of handling shidduchim and you can only judge if the shidduch is for you after you have a conversation with the young lady.

The "picture" topic is a double edge sword. It can push a shidduch but it can destroy viable options as well. I have made numerous shidduchim after one side saw the picture and wanted to say no. It took so much convincing to try and b"H when they saw the person in real they were able to make better judgments whether the shidduch is shayich or not.

I hope we can educate our mothers NOT to show it to their son and ask our

Rabbeim to speak to their Talmidim about mature and healthy ways to investigate into a shidduch.

Mrs. Ahuva Cherns

*For any coaching services please email
ahuvacherns@gmail.com*

I try my best not to send pictures and have B"H been very successful with this method.

The reason I have a hard time with pictures is that after I meet someone and then get to see their picture, I don't see them as they appear in the picture because I know that the picture is just not who they are. I also feel like they looked much better in person, and the pictures which many want to use, such as ones which were taken at a friend or relative's wedding, do not look like the person. There are times I ask them to change the picture they are using, but still more often than not, I don't feel the picture gives over who they are.

I do know that if it was the other way around and the girls got pictures of the boys before the date, fewer marriages would take place.

Mrs. Bracha Modaver 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.

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

Nutrition Facts

By Yocheved Millman, MS Nutrition

Serving Size – 1 Greater Monsey Community

Dear Yocheved,
I have been struggling with my weight my whole life. I was told I should go on a low-fat diet. Which low-fat products do you recommend for weight loss?

Mendy R. - Chestnut Ridge

Dear Mendy,
There are so many diets out there, so I know how confusing this can be. Let me first clarify that eating fatty foods is not necessarily what causes one to be fat. Weight gain occurs when more calories (you can think of calories as a measurement of *energy*) are consumed than our body needs to function. When we eat excess calories from any source such as carbohydrates, protein or fat, the energy is turned into fat for long-term storage in the body.

Fats are required for the absorption of certain fat-soluble nutrients, specifically vitamins A, D, E, and K. Additionally, healthy fats are known to lower blood pressure, reduce the risk of stroke and heart disease, decrease bad cholesterol (known as LDL), increase good cholesterol (known as HDL), and fight inflammation. These healthy fats can be found in foods such as nuts, seeds, plant-based liquid oils, fatty fish, and avocados. Therefore, a very low-fat diet may negatively impact one's health and is not required for weight loss as mentioned above.

My suggestion is to begin by focusing on the quality and not the quantity of the fats you eat. This means limiting the less healthy and potentially harmful fats such as margarine, hydrogenated or partially hydrogenated oils, or shortening and replacing with the healthy fats mentioned above.

Regarding low-fat products, it is really important to look beyond the "Low Fat" label on a product to find out what it truly contains. It is easy to fall into the low-fat or reduced-fat 'trap' in the grocery store. In an attempt to save a few calories, we may grab something such as reduced-fat peanut butter, cookies, or other such items. The issue with these products is that generally when the fat is removed, it is replaced with unhealthy fillers and sugars with no nutritional value. Let's examine reduced-fat peanut butter as a great example:

The reduced-fat peanut butter can be a tempting, seemingly healthy item to buy. But don't be fooled by the name; read the nutrition label thoroughly to understand. The first thing you may notice is that the regular peanut butter and the reduced-fat version contain a similar amount of calories. This may make you scratch your head. Many are aware that fats are energy dense, making them higher in calories than carbohydrates and proteins, so why is the calorie content so similar? Where are these calories coming from? You guessed it: carbohydrates.

The reduced fat versions contain added sugar and corn syrup solids that are derived from cornstarch. These are fillers used to replace some of the peanut content in the peanut butter (which is why some complain that the reduced-fat versions lack the same flavor that the regular versions have). You may ask, is a little more sugar really that bad? In this case, the answer is yes. Many brands of peanut butter contain a few grams of added sugars for flavor. But when the healthy oils from the peanuts are removed and replaced with starch and sugar that contain no nutritional value, it is no longer considered a healthy choice.

It is vital to think before mindlessly putting food into your shopping cart based on a health claim on the package. Remember, compare nutrition labels and carefully check ingredient lists. Think critically and use the tools available on the package to analyze products, and you will become a healthier shopper in no time!

Best of luck!

Yocheved Millman, MS Nutrition, Certified Personal Trainer

Question from last week:

What is the difference between whole grains and whole wheat?

The term "whole grain" encompasses many different cereal grains, including but not limited to: whole wheat, whole spelt, brown rice, oats, and whole cornmeal. In short, whole wheat is just one of the many kinds of whole grains.

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

Cleaning for Pesach - It's All About Knowing the "Magic Formula"

By Rebbetzin Raize Guttman
Author, Lecturer, and
Mechaneches

Hope everyone had a freilichen Purim. As we put away our costumes and wash up the last dishes from our Purim seudah, in the back of every woman's mind lurks the ominous realization that Pesach is in one month. It is a bit overwhelming to imagine that not only must I clean the house from the Purim seudah, but I must clean every single closet and cabinet in my house - for Pesach.

So, my dear friends, I wish you all a freilichen Pesach and a freilichen erev Pesach (which means now) and a deeper understanding of all of this cleaning. Hashem does not wish to stress out all Jewish women at this time of year. The meaning of cleaning is not, contrary to popular belief, to truly feel the slavery in Egypt and therefore do back-breaking labor on Erev Pesach in order to feel freedom when Pesach actually arrives. No, No, No! In fact, the meaning of all of this cleaning is genuinely invigorating and calming. It is indeed a spiritual endeavor cloaked in the physical.

Dovid HaMelech tells us in Tehillim, "Mi Yaale B'Har Hashem" - Who is a great person who can raise himself to the mountain of Hashem, to true closeness to Hashem? He answers with a list of traits, but the very first one is "Neki Kapayim" - one who has clean hands. What does this mean? Obviously, we are not referring to someone who washes his hands all day. The cleanliness we are talking about is spiritual cleanliness.

So, too as we prepare for Pesach and we are busy cleaning and scrubbing, the way to not drown in the physical work is to focus on the ultimate spiritual goal. Hashem wants something more from all of this cleaning. He speaks to us in our physical language, but the goal is not the physical cleaning. In reality, our washing, scrubbing, polishing, and organizing is a physical action that is meant to awaken us to remove our spiritual dirt.

This explains very well the "magic formula" we say on erev Pesach by bedikas chametz. After we've scrubbed every nook and cranny of our houses and gotten rid of every vestige of chametz, we say "Kol chamira v'chamiya - All chametz that may be found in my possession, I hereby disown and declare null and void." After we say these words, if there is any chametz that we may have accidentally overlooked, it doesn't count. It is not really there. Isn't that amazing. So why on earth do we spend so much time cleaning? Why don't we just say this magic formula and forget about working so hard?

The answer is because then it would not work. The only reason this magic formula works is that we have done all we can do.

We pushed ourselves to the limit of a physical human being; the rest we leave up to Hashem. This is the way spiritual things work. Hashem says, Do all that you can show Me that you really want to make a change, and I will help you. I will raise you up to a place that you could not get to by yourself because you are only a limited human being.

Well, if Pesach cleaning was purely a physical act of getting rid of crumbs from our homes, then "Kol Chamira" would never work. If there was a bag of pretzels left in someone's pocket, then the house would not be chametz-free, and just saying these words would not take away the crumbs. However, the fact that kol chamira does work teaches us that all Pesach cleaning is a spiritual activity. So if that is the case what can we do to feel the ruchnius and the joy in our Pesach cleaning? The answer is, it is all in the mind. Physical growth takes place in the body, but spiritual growth takes place in the mind. It all depends on what you are thinking.

Okay, let's walk through it together. How do you clean out a drawer? There are three steps. First, you spill out the contents, second, you throw out what is garbage and fix what is fixable, and third, you wipe out the drawer and put all the good things back in a clean and organized way.

Spiritual cleaning is the same; it just takes place in the mind. First, you spill out the contents of your soul, you think about your good middos and the ones that need to be thrown out or fixed. Secondly, you get rid of the negative thoughts and actions by thinking practically how to improve yourself. And last but certainly not least, you polish up and organize all your good middos and actions and put them back inside your soul with a greater appreciation of yourself.

As you clean spiritually remember that you only have to do as much as you can. You need to make a sincere effort to clean up your act, and then Hashem comes along and takes you to a place you could have never come to on your own. Hashem wants our heart. Hashem wants us to understand the deeper meaning behind all this cleaning. He wants us to do all that we can to get rid of our chometz, which represents the ego.

Do not get angry or upset if someone did a lousy job cleaning out a closet. Remember what it is all about. Get rid of your personal chametz by enjoying your cleaning and thinking positive thoughts. Make Pesach cleaning fun, sing and dance with your children and tell them how helpful they are, and you will find that Hashem will fill your heart with happiness.

Do all that you can to make Pesach cleaning a positive experience, then say Kol Chamira and Hashem will magically do the rest.

Every Yom Tov menu planner focuses on two things: making our seudos delicious and making them beautiful. Mine has one more: I want my meals to be balanced, offering a combination of macronutrients while limiting excess sugars when I can.

Season your meats with herbs and spices, fresh onions, garlic tomato paste or dry wines are other ways to add flavor without tons of added sugar. A great way to balance out a meal while maintaining that full plate feel is to create contrast in colors and textures so that every dish literally pops. When you're planning your

menu, aim to include at least two contrasting colors in your veggie sides: white cauliflower with green spinach, purple cabbage with orange butternut squash, dark roasted eggplant with light spiralized zucchini.

Here is one of my favorite "full plate" menus. It's colorful, plentiful and maintains the balance of a full 'n free meal.

Hope you enjoy!

Have a Chag kasher v'sameach



Have a Chag Kasher V'sameach

Standing Rib Roast

Ingredients

Rib roast with at least 3 bones attached

Spice Rub

2 tablespoons olive oil

4 cubes frozen garlic, thawed 1 teaspoon paprika

2 teaspoons dried rosemary 1 teaspoon pepper

1 teaspoon sea salt

Combine all ingredients for spice rub and rub on all sides of meat. Let roast marinate overnight in the fridge.

Preheat oven to 350 F and reposition racks to fit the meat, if needed. Bake uncovered 20 minutes per pound of meat (about 3 hours). Let rest 10-15 minutes before serving.

Note: this recipe can be prepared and put into the oven right before yom tov starts so it can be ready when the meal starts. If you want to make this roast in advance, take it out about 20 minutes early, and then return it to the oven to finish cooking prior to serving it.

Crispy Brussel Sprouts

Ingredients

2 bags frozen pre-checked Brussels sprouts

2 tbsp olive oil

salt, pepper, and rosemary to taste

Preheat oven to 425. Line 3 baking sheets with parchment paper.

Allow Brussels sprouts to sit outside freezer about 30 minutes, to thaw slightly. Cut the partially defrosted Brussels sprouts in half, and lay out on the baking sheets. Spray with avocado oil and season with salt, pepper, and rosemary. Bake for 30-40 minutes until desired crispness. If you will be making this before yom tov, underbake it a little so it does not get overdone.

Note: if you are making this on yom tov, and have your oven set to a lower temperature, you will need to add to the baking time, and the results may be less crispy, but will still taste great.



Root Mash

2 tablespoons olive oil

2 large carrots

1 small sweet potato, peeled

2 medium parsnips, peeled

1 rutabaga, peeled

2 fresh thyme sprigs

3 garlic cloves, minced

1 cup water

1/2 tablespoon honey

3/4 teaspoon salt

Fresh ground black pepper, to taste

Prepare vegetables by dicing them into 1/2-inch pieces and place them in a pot with oil. Turn the heat on to medium-low and add in thyme (in full sprigs) and minced garlic.

Sauté vegetables for about 10 minutes, until beginning to soften.

Add in water and honey. Cover and allow it to cook for about 25 minutes, stirring occasionally, until the liquid is absorbed and it is relatively easy to mash the vegetables. Discard the thyme sprigs.

Mash the mixture until chunky, or use a hand blender to roughly puree the mixture.

Season with salt and pepper and serve warm.

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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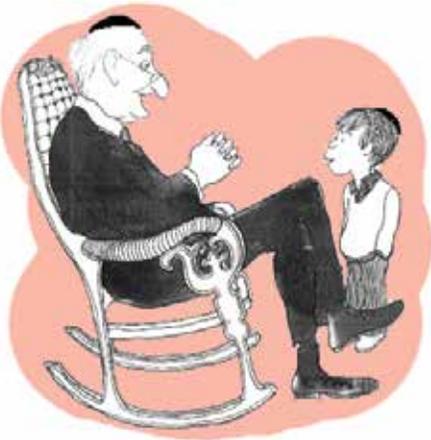
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Nostalgia from Uncle Ben... And to Think it All Started Right Here in Monsey!



Did you think the "When Zaidy Was Young" series from Shmuel Kunda z"l was hyperbole? Could you really take a trolley for a nickel? And is there really a two-headed man in Africa that talks to himself? Did people buy gefilte fish and leave it in their bathtub? Is there really a shul called Khal Anshei Kartoffel?

I can't answer what Zeidy did as I didn't grow up on the Lower East Side, I can let you know what we did. Oh, the ways times have changed, it's not the same world it used to be. My einiklach tells me that if he wants something he orders it on Amazon, and it gets delivered the next day.

I can't even begin to fathom how that works. Amazon is a rain-forest somewhere in Brazil. So you have some Brazilians carry the boxes? I know labor is super cheap and Venezuela, the country next door, is in turmoil. What does that have to do with getting a broom delivered the next day?

I told my einiklach about how it used to be; how when I needed a broom I went down the block to Nagel's. I think the real store name is Monsey Housewares. It has that cute logo of a

house over the H. But, I, like most old-timers, call it Nagel's. Oh, the Nagel's are such fine people. Both the older generation and the younger generation. It was a pleasure to shop in their store - and it still is - such honest and ehrlich people.

"Excuse me, Mr. Nagel, which broom should I get?" I would inquire.

"You should get this one. Don't get the other one. It's not going to last."

"Are you sure," I would ask.

"Yes, I'm sure, I'm even losing money on that one, but I want you to have the best."

If you bought an item and it broke shortly after buying it, you brought it back and were told to take a new one off the shelf - no questions asked. That's the way it was, and I think that's the way it still is.

If you ever bought dishes, they would ask, "Do you want us to tovil it?" And "Can we deliver it once it is ready?"

They would give everything they had to the customer. And then they gave some more. If you were ever a few cents short, they just said, "Don't worry about it." Those were the Nagles back then, and I those are the Nagels today. Amazon

can learn a thing or two about what customer service really is from a store that's been around a lot longer than they have.

Over the years, Nagels moved from location to location. I remember when they started out next door to Brightview Optical near the old Zishas Bakery. Mmmmm, I can still smell those fresh challahs piled up high behind the counter. As time passed, and they outgrew the store, they moved across the street. It was the corner store next door to Meal Mart. Then they grew even more and had that additional store in Shoppers Haven. Now they are at their current location by Amazing Savings. It's no wonder they keep expanding with the product selection and service they provide.

So, no, I don't shop on Amazon, and I didn't get changed by the times. I still go to my old, tried and true stores and visit the old timers there - those who know how to do business like they did in the old times. I'll leave visiting the Amazons to the younger generation. I just hope they are able to pick out their own brooms.

Until next time,
Uncle Ben

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Machatzis HaShekel: Rav Shmuel Halevi Kolin zt"l

28 Adar 5566 - March 18, 1806

In the year 5690-1930, the main synagogue in the city of Boskovitz, Czechoslovakia, was being renovated. One day, in a dark corner of the sanctuary, a few Jews were puzzled to discover a broken tombstone lying forsaken. On it was the name Rabbeinu Shmuel Halevi Kolin zt"l, replete with numerous titles and accolades, as well as a beautiful inscription about the wonderful life of the author of the sefer Machatzis Hashekel. Their perplexity was confounded by the fact that in the nearby cemetery where Rav Shmuel was actually buried, stood a small headstone with only a simple inscription.

After a little research, the elders of the kehillah enlightened them. They had heard that before his passing Rav Shmuel had insisted that an ordinary stone with no extra titles be placed on his grave. His humility was renowned, and he was not looking for fame and glory. After his petirah, however, the townspeople decided to disregard his request, because, they believed, true kavod HaTorah required a proper headstone with an inscription befitting a great Torah scholar.

They did not reckon with the Rabbi's strength, even after his demise. The night after they had set up the stone, it inexplicably cracked in half for no apparent reason. They then understood that Rav Shmuel's wish must be carried out. The elaborate headstone was replaced by a simple stone and the broken pieces were left in a corner of the shul.

The main synagogue in Boskovitz contained a back room leading up to the women's section, the Ezras Nashim, where an esteemed Rabbi would sit and learn with his prodigious student. The Rabbi was the holy R' Nosson Adler zt"l, former Chief Rabbi of Frankfurt, and the student was his rising star, R' Moshe Sofer zt"l, later to become renowned as the great Chasam Sofer. They had been forced out of town due to internal politics and made their way to Boskovitz. Master and pupil would spend untold hours in the Ezras Nashim plumbing the depths of the Talmud and few people had the nerve to go up to even talk to them in learning.

One afternoon, a loud banging emanating from the main prayer hall disturbed their concentration. It sounded as if someone was pounding on metal and the noise was quite deafening as it reverberated all throughout the sanctuary. R' Nosson Adler bade his young charge to go down and check on the source of the noise and to ask if it could be lowered. The student immedi-



Family Plot in Boskovitz of the Machatzis Hashekel

ately obeyed and walked downstairs.

Pausing for a moment, R' Moshe determined that the source of the banging was coming directly from the Aron Kodesh. He walked cautiously up to the front of the hall and pulled aside the curtain. To his amazement, he found the Chief Rabbi of Boskovitz, R' Shmuel Halevi Kolin, famed author of the Machatzis Hashekel, hunched over inside the holy Aron, holding a hammer and chisel. He was using the tools to attempt to pry off the silver exterior that covered the wooden handles of a Sefer Torah. Upon further inspection, R' Moshe saw that the Sefer Torah with the silver handles was the one belonging to his Rebbi, R' Nosson Adler.

How strange, thought the Chasam Sofer, what was going on here? After another moment of banging, R' Shmuel finally stopped and turned awkwardly to see who had caught him in the act. Then he began to explain. "There is a law decreed many years ago that citizens in this region are not permitted to own silver and other precious metals. Anything of value must be reported to the local government and taxes must be paid. Your holy Rebbi, R' Nosson Adler, knows of this law and surely realizes that the silver handles of his Sefer Torah are subject to confiscation by the authorities."

R' Shmuel climbed out of the Aron and stood in front of the young student. "Unfortunately, someone in our community informed the local constable that there is illegal silver stored on your Rebbi's Torah scroll, and I was quietly alerted that a contingent of police is on its way here. I felt that

the only way to protect R' Nosson and his Sefer Torah was by banging off the silver before the police got here."

R' Moshe ran upstairs to tell his Rebbi what was going on but R' Nosson waved it all away with his hand. "Is that all?" he asked. "Believe me, there is nothing to worry about."

"But Rebbi," replied the young Chasam Sofer, "the police will not only confiscate the silver, but they might also damage the holy scroll and even arrest you for violating the law."

However, R' Nosson was unconcerned. "This is what you must do," he said finally. "Go downstairs and remove my Sefer Torah from the Aron. Take it to the middle of the sanctuary, up to the Bimah, and stand there quietly holding it in your arms. You will see that nothing will happen." Then he looked right back into his sefer and continued learning.

R' Moshe hurried back down the stairs and to the astonishment of R' Shmuel, he took the precious Torah out of the Aron and walked up to the Bimah where he waited in silence. A few minutes later, the door burst open and in stormed a phalanx of official policemen. They opened up the holy Ark and one by one removed and examined each Torah scroll.

Of course, they found nothing. Then, they spread out and searched the entire synagogue, even scrutinizing the Bimah platform. Never once did they notice the tall man in the center of the platform clutching a silver-handled holy Sefer Torah to his chest, for he was invisible to them.

Finally, the police were satisfied - they had obviously been misled - and the threat quickly passed.

A grandchild of the Machatzis Hashekel was once asked why his grandfather chose this name to call his sefer on Shulchan Aruch. The answer he gave was that Rav Shmuel was so humble and this name is a result of his humility. Just as the half-shekel given in the Bais HaMikdash was a reminder to each Jew that he is only a fraction of a whole and never complete, so too, Rav Shmuel was indicating that he felt he was unworthy of a complete commentary and



Aron Kodesh in the Main Synagogue in Boskovitz, Czechoslovakia

perhaps he had left something out. Thus, in his mind, it was just "Machatzis" - a fraction of the whole truth.

The holy Chasam Sofer understood it a bit differently. He told his talmidim that the name "Machatzis Hashekel" indicates that only half of the sefer is simple pshat and Toras hanigleh (revealed Torah) while the remaining half is nistar and written al pi Kabbalah.

Zechuso Yagen Aleinu



A Common Tefillah Dilemma

Rabbi Pinchos Jung

We surely all agree that Tefillah requires considerable effort, focus, and yishuv hadaas (calmness of the mind). To even contemplate the basic, most simplest meaning of the words (if we know them!) requires intense concentration. Moreover, Tefillah is defined (Taanis 2a) as avodah she-belev so that the emotional component is an intrinsic part of the exercise. Thus, we need the involvement of all our faculties, especially our mind,

and heart; mere lip service isn't adequate.

The official shul collection, when someone goes around with a pushka collecting money, during the repetition of the amidah is unlikely to detract from any of the above. However, the dilemma does emerge when collections take place as we are actually davening. While one is sitting and concentrating on the pi-rush hamilim, during Ashrei or even during Krias Shema. As I am not a Rav, Dayan or Posek, and am thus not qualified to make a statement on

what follows, the points are deliberately expressed as questions. Decisions have to be made by those who are entitled to determine halachah. However, in common with all of us in shul, I would like to pose a few relevant questions. If you feel it appropriate, you may choose to put these questions to your own Rav, Dayan or Posek.

We have a famous Talmudic principle: "One who is busy with a mitzvah is exempt from other mitzvos (that will compromise the first one – see Sukkah 25A and Ritva). So my questions are as follows: Do we all agree that our davening counts as a mitzvah? Do we agree that collections interfere with the quality and flow of Tefillah? If the collector tries to tell you something as you daven, does that disturb you? How does your kavanah of an uninterrupted Tefillah compare to that of a davening punctuated by numerous tzedakah requests?

We now turn to the well-meaning gabbai tzedakah or money collector who is no less of an "oisek b'mitzvah" than the person davening. My dear Gabbai Tzedakah, have you ever thought of discussing the issue with a Rav? Do you take into account which section of Shacharis the tzibbur is engaged in when you do your rounds? Do you also notice where the particular individual you approach is up to in Tefillah? Do you try to speak to the mispalle? How do you view the fact that this person is now in conversation with the King of Kings and that your message intrudes while he is in progress?

So, as readers realize, although it is obvious where I am coming from, I am hesitant to offer an opinion. What I personally feel does not matter - it is neither here nor there. But if you feel that these lines talk to you, please turn them into a "Sheilas Chacham" and ask a qualified Rav or even Talmid Chacham. And please, if you do that, and you obtain genuine Daas Torah on the issue, share it with us, ideally through the columns of the Monsey Mevasser.

I sincerely look forward to your replies.

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.

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Book Excerpt: Portraits of Prayer



Rabbi Eliezer Abish

נדחי ישראל יכנס הרופא לשובוי לב ומחבש לעצבותם. מונה מספר לכוכבים לכולם שמות יקרא

"The Banished Jews will be Gathered Together. Hashem is the Healer of the Broken-Hearted and Binds Their Wounds. Hashem Counts the Stars, Each One He Calls by its Name."

We have been in galus for almost two millennia, and we eagerly wait for Hashem to send Mashiach, and rebuild Yerushalayim to gather all the Jews and bring them to Eretz Yisrael - even the outcasts, even those who do not perform mitzvos or learn Torah. However, every once in a while, a frightening thought may pass through our minds. Perhaps, just as we have not behaved towards Hashem as we should, and neglected His mitzvos and Torah, maybe Hashem will not include us at the time of salvation. Perhaps only the worthy ones will merit rejoicing in the Beis Hamikdash,

and the rest will be left behind, just as twelve million Jews perished immediately before leaving Mitzrayim during the plague of darkness.

Dovid Hamelech, therefore, assures us that even the outcasts of Bnei Yisrael will be gathered in by Hashem. Not only will they be gathered in, but the broken-hearted, despondent, and depressed will have their wounds - physical and emotional - healed, as we recite with the next few words, Hashem is the healer of the broken-hearted and binds their wounds. How is Dovid Hamelech so sure of this - that Hashem is even concerned with the outcasts of Bnei Yisrael? Perhaps Hashem will really only redeem those that learn Torah and perform mitzvos?

Dovid Hamelech himself explains how he knows this with the next verse, Hashem counts the stars, He calls each one of them by its name.

Rabbi Yissocher Frand tells of an incident where a talmid of his who attended Columbia University was also involved with outreach to his fellow co-religionists on campus. One weekend, there was a Shabbaton on-campus arranged for the children of Yachad, an organization devoted to helping the developmentally disabled. The children would enjoy the stimulation and the students would have the opportunity to give of themselves to help others. Everybody would gain.

At the Shabbos afternoon meal, the Co-

lumbia student spoke about the topic of everyone having a unique role to play in life. Everyone, without exception, has a specific mission to accomplish.

Before he was able to continue his speech, a seventeen-year-old Yachad boy awkwardly motioned with his hand that he had a question he would like to ask. Speaking slowly and slurring his words, he asked, "What's my role? If absolutely everyone has a role to play in life, then tell me please, what is my role?"

I am mentally handicapped. There is so much I am not capable of doing. Do I have a role to play? When you said everyone has a role to play in life, you didn't really mean everyone, did you? You didn't really mean people like me!" Whereupon he began sobbing, with tears pouring out of his eyes and cascading down his cheeks.

A quick look around the room revealed that the seventeen-year-old mentally challenged boy was not the only one with tears coming down his face. In fact, there was not a dry eye in the room. After all, it was a very powerful question, the type of question that comes from deep within.

The Columbia graduate student's eyes swam with tears. He also had to contend with the lump that suddenly formed in his throat as he struggled mightily, trying to think of some way to respond. But it was not working. He simply could not think of anything at all to answer.

He pleaded with his Creator to put some

idea in his heart and some words in his throat. It was an agonizing minute, but Hashem inspired him to offer the following response.

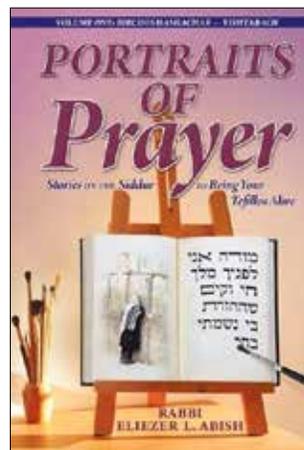
"You want to know what your role is? I will tell you what role you have to play. You asked a powerful question. A very powerful question. You got everyone in this room to stop for a moment and think seriously about life. That, my friend, is your role. To cause people to contemplate about how to go about using their life properly to accomplish."

One week later, the Columbia student received an unfortunate phone call. The seventeen-year-old Yachad boy had told his mother he did not feel well and was going to lie down. Sadly, he never woke up.

When he came to be menachem avel, the boy's father told him, "You know, he was happy. He fulfilled his role. He asked his question."

Moneh mispar lakochavim, l'chulam sheimos yikra - "Hashem counts the stars, He calls each one by its name." We each have our unique role to play. Nobody can fulfill someone else's role. We can do what we were created to, accomplish what we are meant to. And when we do, we too will shine like a star.

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.



HaRav Yisroel Avraham Portugal zt"l - Skulener Rebbe - 5683 - 5779 A Life of Kedusha

[continued from cover]

After his father's death, the Rebbe took up the Skulener mantle and continued his father's mission, taking responsibility for a multi-million dollar organization, Chessed L'Avraham, a network of schools in Eretz Yisrael built by his father for the children of immigrants, to compete with leftist schools in Israel. Over the years, the Rebbe traveled worldwide to raise funds for Chessed L'Avraham expanding it to include summer camps, after-school programming, and outreach programs

During his 26 years of leadership, he was revered for his kedushah as well as his dedication to his chassidim and those who came to him at all hours of the day and night for hadracha, brachos, eitzos and inspiration. Even well into his

eighties and nineties, the Rebbe spent his nights helping yidden and then went on to spend his days preparing at length for tefillah and managing Chessed L'Avraham - all on one meal a day.

Over the last fifteen years of the Rebbe's life, he was at the forefront of the battle against the dangers of the internet and technology to Torah Jewry. The Rebbe was also a composer of thousands of nigunim, some of which have become classics in the Torah community.

The levayah took place Tuesday morning, April 2, at the Skulener Bais Medrash in Boro Park. The Kevurah took place in the Vznitz Bais Olam in Monsey where the Rebbe was buried next to his father, zy" a.

Yehi zichro baruch.





Masmidei HaSiyum: Two Adjunct Torah Learning Programs at the Upcoming Siyum Hashas

Baruch HaShem, the energy, enthusiasm and interest, throughout the country,

Countdown to the 13th Siyum Hashas

in the children's Masmidei HaSiyum program has been unbelievable.

As of this writing, there are currently 29 schools that have completed their sign up, amounting to 8,127 students. There are currently close to 40 other schools that have not yet completed their sign-up process but are on the verge of doing so. Upon completion, that would bring the total to over 17,000 students be"eh. The goal of 30,000 participating children is well within reach.

The Chavrei HaSiyum program, in which everyone in Klal Yisroel is being



Members of the 13th Global Siyum Hashas executive committee, at MetLife Stadium, mapping out seating plans for the upcoming Siyum Hashas on January 1, 2020

asked to make some form of Siyum, even if they are not yet learning Daf Yomi, is in high gear. Many shuls and groups have already signed up, including groups from Panama and Mexico.

The Siyum executive committee and Agudah staff is in the midst of completing ticketing and seating arrangements, having made several recent site visits to MetLife Stadium. As was done in the past, Daf Yomi groups will be given the first option for seating, before tickets will be available to the general public.

New York State Budget Allocates Security Funding for Jewish Camps for First Time



The Orthodox Union, through its advocacy operation Teach Coalition, has fought for security funding on the national, state and city levels.

(April 2, 2019 / JNS) For the first time ever, the New York state budget allocated security funding for summer camps.

Teach NYS, a project of the Orthodox Union and a leading advocate for equitable funding for New York State's nonpublic schools, lauded the New York State Legislature's announcement of an additional \$25 million to protect nonpublic schools, daycares and cultural museums at risk of hate crimes, \$30 million for STEM education and increase of \$7 million for the Comprehensive Attendance Policy (CAP) and for Mandated Services Reimbursement (MSR). In addition, Teach NYS is pleased that the State is now allowing summer camps to join schools in participating in the security grant allocations.

Mass violence has, tragically, become a regu-



lar occurrence in our country. Our day schools, yeshivas and camps require greater safety. In 2017, Governor Cuomo announced the creation of the New York's Securing Communities Against Hate Crimes grant funds which awarded millions of dollars in anti-hate grants to protect nonpublic schools, daycares and cultural museums at risk of hate crimes. Teach NYS, working in partnership

with our coalition partners, helped create that original program as well as restore the funding in this year's budget – adding \$25 million in security funding for nonpublic schools, daycares, cultural museums and camps in 2019-2020 on top of last year's total security allocation of \$15 million which the schools also received this year.

The Orthodox Union, through its state advocacy operation Teach Coalition, has not only fought for security funding on the national, state and city levels, but has also recently hired full-time staff to provide direct assistance to schools and synagogues in their efforts to apply for state and federal grant funding.

The Legislature's allocation of an additional \$30 million towards nonpublic school STEM education is also of great importance (a 100-percent

increase as compared to last year). STEM education provides children with skills essential to succeeding in the technologically driven society of tomorrow. STEM spending is highly correlated with students' eventual earning power, higher education and STEM degrees. In 2017, Teach NYS worked with NYS legislators to launch this first-in-the nation program to reimburse nonpublic schools for the costs of qualified teachers in STEM in grades 3-12. To date, an aggregate \$50 million has been awarded to New York's nonpublic schools for STEM education.

The State's allocation of an additional \$7 million in CAP and MSR (for a total of \$193 million) funding will have a big impact on day school and

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Rockland County Legislature Votes to Adopt a Plastic Bag Ban

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What was left out of the Pollution Control draft was mention of biodegradable plastics which would be more forgiving to the environment but which were not mentioned in the draft of the law.

Businesses who are found to be non-compliant will be fined \$250 for the first violation, \$500 for a second and third violation and \$1,000 for each violation after that. The store's plastic bags can also be confiscated. The law might be challenging to enforce as the limited employees of the Consumer Protection agency will be hard-pressed to follow through on the sheer number of businesses the bag ban effects.

While it seems like plastic bags have always been with us, they did not come into use in the U.S. until 1979, according to published reports. Two of the nation's largest grocery store chains – Safeway and Kroger – switched to plastic bags in 1982, and by the end of the 1980's, the use of plastic bags had replaced paper bags not only in the United

States but around the world.

Problems associated with plastic bags began surfacing soon after. For example, in 1997, a sailor and researcher named Charles Moore discovered the Great Pacific Garbage Patch, the largest of several ocean gyres where massive amounts of plastic waste have accumulated, including plastic bags.

In waterways, plastic bags are mistaken for jellyfish and ingested by sea turtles, whales and other aquatic life. Recently, a Cuvier's beaked whale was found dead on the Philippine island of Mindanao; its stomach contained 88 pounds of plastic, a significant portion of it was plastic bags. Other dead whales, as well as seabirds and other aquatic life, have been found with plastic, including bags, filling their stomachs.

Throughout Rockland County, plastic bags have become a significant source of litter and pollution. They can be found stuck in trees, littering neighborhoods, destroying wildlife, clogging storm drains, filling landfills and floating into local waterways.

This is especially concerning given that the Hudson River runs along the county's eastern border.

Plastic bags do not biodegrade, are very difficult to recycle and are often only "re-used" once before being discarded. Moreover, these bags are extremely problematic because they create tangles and jams in recycling and wastewater processing equipment, making it time-consuming and costly for municipalities and recycling centers to manage.

According to National Geographic, larger plastic debris breaks down by sunlight and wave action into microplastics, rice-sized bits that measure five millimeters or less. These "microplastics" are then ingested by tiny fish who are then in turn eaten by larger fish. According to scientists, the toxins in those microplastics could be transferred to fish consumed by humans, thus having larger implications for human health.

In Rockland County, it is estimated that

a total of 2,130 tons of single-use plastic bags were trashed in 2017, landing Rockland in the top eight municipalities in New York State that discard plastic bags in curbside and containerized collections.

In New York State, several municipalities, the Town of East Hampton, Village of East Hampton, Hastings on the Hudson, Larchmont, Mamaroneck, New Paltz, Patchogue, Rye, Town of South Hampton, Village of Southampton and Village of Piermont, have enacted plastic bag bans to deal with the problems that these bags create. Furthermore, state lawmakers have agreed to ban the use of plastic bags from one end of the state to the other by next March. This will make New York the third state banning single-use grocery bags.

"Given that it is just a matter of time," says Legislator Aron Wieder, "before the entire state follows in the footsteps of California and other states to ban plastic bags altogether, we should inquire by state officials as we move ahead with this at the local level."

Whining BDS'er Drives People to Drink

Monsey Mevasser Staff

When Dutch anti-Israel Boycott activist, Mieke Zagt, decided to complain about an Israeli wine she had spotted in the Hema Dutch grocery store, claiming that the wine was from “occupied Palestinian lands” she learned the power of social media with surprising results. Not quite the results she was looking for though -the social media reaction was so successfully pro-Israel that the Israeli wines sold out at all

went out to buy the wine. They subsequently shared selfies, using the hashtag #tipvanmieke while proudly displaying their purchases so that even more Dutch citizens could flock to the store to make purchases of the Israeli wine as well. Within hours both the red and white varieties were sold out from the huge chain which owns 525 stores in the Netherlands

alone.

The Reformed Political Party or SGP, a devoutly Protestant pro-Israel Dutch party, joined those who fought back against the call to boycott Israeli wine by sending bottles of the same to the winners of the March 20 local elections. The Efrat wine seems to have been all gone by the time the SGP jumped on the

bandwagon though and so the politicians had to settle for Barkan wine instead which is produced in various places in Israel.

Mieke Zagt’s response was to complain that people were mocking her and engaging in “intimidation and defamation.” Seems she could have used a bottle of Efrat of her own to lighten up. Too bad they were all sold out.



of the Hema stores and the campaign became the number one trending topic of the day on Dutch Twitter.

As people shared her inaccurate tweet (as Efrat Winery is located in Tzor’a which is well within the green line) people sarcastically thanked her for the information and then

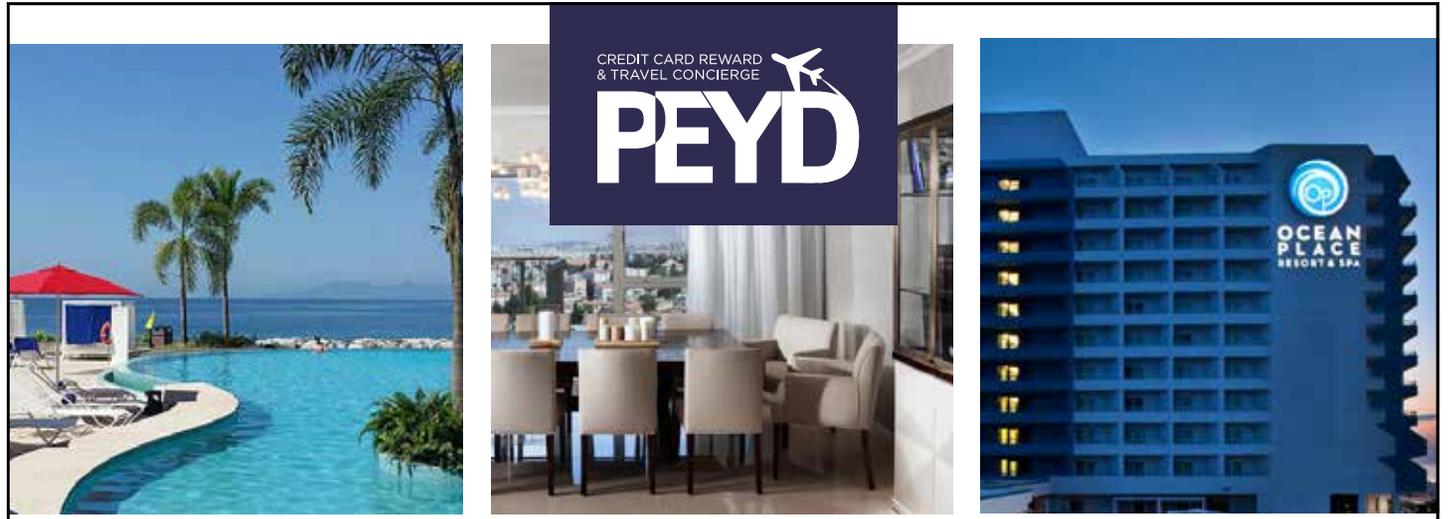
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yeshiva budgets. CAP and MSR, the largest source of State funds for yeshivas and day schools, are vital funds for operating budgets, including payroll. Reflecting a commitment to ensure that schools receive every possible CAP and MSR dollar, in 2015 Teach NYS hired full-time staff to assist member schools in processing claims for this important funding.

“Together, with the support of our partners – including nonpublic schools, parents and even the students themselves – our community has raised our collective voice and advocated respectfully but forcefully for the necessary funding for our schools and children,” said Orthodox Union President Moishe Bane.

“More than 700 people came to our mission in Albany earlier this month and helped make the Jewish community’s voice heard. We encourage more parents, grandparents, teachers and school administrators to get involved because the greater our voice the more we can achieve to benefit our schools. It’s important that people join us and act for our children,” said Executive Vice President of the Orthodox Union Allen Fagin.

“We thank our partners in advocacy, including Agudath Israel of America, the New York State Catholic Conference and the UJA Federation of New York for working with us on behalf of all of New York State’s nonpublic schools,” said Teach NYS Director Maury Litwack.



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Health & Wellness

New Health Series - From Refuah Health Center



Dear Dr. Golden,

My 10-year-old daughter has been complaining of headaches on and off for the last few weeks. The school nurse says she comes to see her regularly. I don't want my daughter to miss class. And I'd rather not give her Tylenol or Motrin so often. Any ideas?

Sincerely,
 Monsey Mom

Dear Monsey Mom,

Thank you for your question. Please don't be alarmed, headaches are very common in childhood. In fact, a recent study showed that almost 20% of children ages 4 through 18 experience headaches from time to time. Before the teenage years, boys and girls report headaches with about the same frequency. Once children become teenagers, however, girls seem to struggle with them more often than boys. Headaches can be debilitating for young children. Let me see if I can help.

First, decide what type of headaches your daughter might be experiencing, by looking at her level of discomfort, pinpointing the location of her pain and identifying how long her headaches generally last. The most common types of headaches are tension headaches and migraines. Tension headaches, commonly referred to as "stress headaches," can be mild to moderate in severity, and are often described as being an "all over" or generalized pain. Migraines, a specific type of headache syndrome, tend to be more severe. Some children may experience visual or sensory symptoms before the onset of a migraine. The pain of the migraine itself tends to be "louder" and throbbing, and concentrated in one part of your child's head. In adults, migraines are described as a one-sided headache. However, children often experience discomfort on both sides or the front of their head, which can be accompanied by nausea and vomiting. Migraines do not occur every day and can appear sporadically.

Headaches in children can be caused by sinus congestion or eye strain. Often times, headaches will be the first indication that your child's vision has changed and she/he is in need of glasses. Your child may not even realize that she/he is having trouble seeing. They often become accustomed to subtle changes in vision. If you suspect your child's vision has changed, consult with your doctor or family optometrist.

Very rarely headaches can indicate a serious underlying problem. Brain tumors, high blood pressure, meningitis, medication side effects, or medication over-usage (i.e., taking ibuprofen every day for over two weeks) can cause headaches.

Consulting your pediatrician would be a great first step. Your provider will look at your child's history, complete a physical exam, including a neurologic exam.

If your child is experiencing headaches with the following symptoms, schedule an appointment with your provider.

Headaches that are:

- Persistent and getting worse and worse over time;
- Pain that wakes the child from sleep;
- Follow a head injury or other type of injury;
- Worse in the morning or cause the child to throw up in the morning;
- Concentrated in the back of the head or described as "worst headache of my life;"
- Accompanied by fever or neck pain;
- Don't respond to the usual trial of adequate rest, increasing fluids; or are
- Accompanied by high blood pressure.

Headaches occurring in very young children including toddlers and preschoolers and in a child with other underlying medical concerns should be reported to your primary care provider.

In the meantime, make sure your child is well hydrated and getting adequate sleep. It may be helpful to keep a journal of the types of food your child is eating and noting the onset of headaches to identify possible triggers. There are different medication and non-medication treatment options available depending on the underlying cause. Hopefully, between you and your daughter's pediatrician, she'll be headache free soon!

-The information provided in this article is for general informational purposes only. You should always seek care from your own pediatrician regarding concerns about your child's health. -

Dr. Pamela Golden is a passionate pediatrician with experience treating children of all ages and needs. Known for her warm personality and delicate bedside manner, Dr. Golden completed her residency at Westchester Medical Center and has served the area ever since. Dr. Golden is currently accepting new patients at Refuah Health's Main Site, 728 North Main Street, 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.

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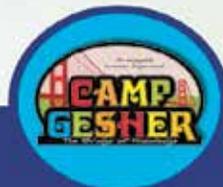


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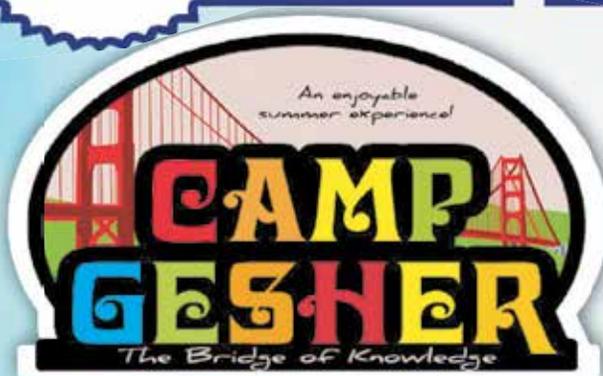


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