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February 21, 2019 16 Adar 1, 5779 ב"ס"ד Parshas Ki Sisa Licht Bentching: 5:21
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MONSEY'S HUMBLE GIANT – RAV SHLOMO MORDECHAI BRESLAUER ZT"L

By Binyomin Ebstein

Every Shabbos Mevorchim in Kehillas Bais Tefilla, the Gabbai would call out "Yamod Moraynu Harav Shlomo Mordechai ben Moraynu Harav Yehuda, Shlishi." Slowly and methodically Rav Breslauer

would make his way to the Bima for his Aliya. I can still hear the enunciation of each syllable as Rav' Breslauer was careful in every word he said. Last week, a different Yamod was called out, this time calling Rav Breslauer to the Kisei Hakavod.

I was zoche to grow up with Rav

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A Besurah ... From the Publisher



Rabbi Dovid Hoffman

This is how I imagined it looked thousands of years ago ... the Navi Yeshayahu peers up at the mountains and calls out, “Ma Navu Al Heharim Raglei Mevaser, Mashmia Shalom, Mevaser Tov.” How beautiful are the footsteps of the herald on the mountains, announcing peace, heralding good tidings. The Mevaser, the herald, announces that there will be peace from our enemies, followed by the “Mevaser Tov” - the good tidings that Hashem is redeeming the Jewish people, completing the Bais HaMikdash and bringing us in from exile (Malbim). Now, how’s that for a Mevaser Tov!

Well, Monsey is in the mountains,

we live in a beautiful community - both spiritually and aesthetically - we coexist peacefully and for the most part we see and experience the benevolence and “Tov” - the good that Hashem has given us. And now, to top it all off, we even have the “Mevaser” - to herald our community!

It is with great pleasure that I introduce you to the newest in fine Jewish media and literature. The community of Monsey and its environs now has the means to connect and represent the very best of what Monsey has to offer. The Monsey Mevaser.

The word “Mevaser” means to “relate” and “announce,” and as the Jewish footprint in Rockland County continues to grow at an unprecedented level, our community’s need for a unifying voice to represent and indeed - relate - the news and information in our various neighborhoods and towns grows as well. What better way than with The Monsey Mevaser! We have an ambitious goal: to be the Orthodox religious newspaper that portrays and projects the flavor, character and hashkafah of ALL segments of the Monsey community.

Many of you know me from my books and seforim, especially the widely distributed Torah Tavlin series. I was recently in Israel and Rav Gamliel Rabinowitz shlita (whom I am close to) told me that the Torah Tavlin built up a reputation all over the world - and with that reputation, I should go forward and make the Monsey Mevaser great as well! My hope is to create a Jewish newspaper in Monsey that each and every person will enjoy and be proud to bring into their home. The focus will be on articles from many Monsey Rabbanim, Askanim and writers, on topics ranging from Torah, Parsha, Halacha, Chinuch, Tefillah, Emunah, Shidduchim, Health/Well-Being, Advice columns, Food and Wine, Real Estate, etc. - as well as local Monsey news and information from the shuls to the schools, to the Town Halls, and beyond. And pictures! We hope to have lots of pictures (community events, weddings, simchos, schools around town) and letters to the editor - as they are an important part of any successful community paper. Please send me your pics and write me letters - on any topic you can think of under the sun! Why not?

Our staff is second to none. Our Local Editor, Mrs. M.C. Millman, is an experienced writer, teacher, editor, with over 40 books to her credit. You can be sure the content will be excellent! Just take a look at the wealth of articles and you will know what I mean. The very talented team at the Jewish Link Media Group is marvelous - I cannot thank them enough for their help and assistance in almost every aspect of the Mevaser’s birth and founding. Their design and ads are truly magnificent. Our sales team is small but strong and we hope to grow as the paper’s popularity catches on. Bezras Hashem, the Monsey Mevaser will have everything you want and nothing you don’t! Your weekends (and weeks) will not be the same and your family will not be able to put it down!

Join us as we begin the journey toward excellence in Jewish journalism. What better place to experience that excellence than Monsey! What better forum to showcase that journey in journalism than the brand new Monsey Mevaser!

With best wishes for much hatzlacha,
Dovid Hoffman
Publisher/Editor

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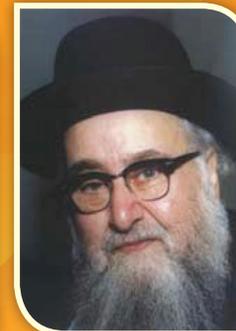
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The Monsey Mevaser does not assume responsibility for the kashrus or reliability of any product or establishment advertised in its pages. We shall not be held liable for non-publication or errors in any submitted advertisements. Due to the many Divrei Torah contained herein, the paper should be wrapped before being discarded. Columns, articles and letters printed in the Monsey Mevaser reflect the opinion of the authors only, not necessarily those of this publication.

Letters to the Editor

MOURNING A GADOL

Dear Editor,

How does one begin to mourn a Gadol? The void that we feel is so great, all we can do to fill it is remember and talk about his greatness. Growing up, my family davened in Bais Tefillah, and I was zocheh to many opportunities of seeing Rav Breslauer's gadlus firsthand.

There is one thing that I saw by the Rov that made his Gadlus stand out in my eyes. The Rov was a tremendous Anav; he was not looking for any Kavod whatsoever. I heard (if I remember correctly) that when he took the position as being Rov of the Shul he didn't want to sit up front on the Mizrach wall, until they convinced him to sit there! He, with all of his greatness, didn't think that he deserved any Kavod! That is a real Gadol!

Any time that the Rov was speaking in Shul and wanted to suggest a Pshat in something, he always started off with the words, "perhaps we could say..." Out of his great anivus he wouldn't want to say that 'I think that the Pshat is...

Another demonstration of this great Middah of anivus, whenever I went over to the Rov to ask him a question, I would say, 'can I ask the Rov a Shaila?' And he would always answer 'you could ask, I don't know if I could answer your question!' What question was I asking as a young teenager that the Rov couldn't answer?! But out of his great anivus that was his response!

If we look in the Torah, we see that the only one the Torah says had this Middah was Moshe Rabbeinu. In order to be a true leader, to lead a congregation properly, one can not let his own personal desires get in the way. Our Rov, Rav Breslauer zt"l, had this same middah as Moshe Rabbeinu, and he left us the same day that Moshe Rabbeinu did, 7 Adar.

Yehi zichro Baruch.

A. Ebsstein

NO LASHON HARA IN THE MEVASER PLEASE...

Dear Editor,

I was excited to learn that you will be starting a new paper for the Frum community in Monsey.

Please make sure not to include lashon hara in your paper. More often than not editors are not vigilant in what is put in the paper. Certain papers are not allowed in my home for this reason.

Equally important, please make sure the articles are written on a level for a family audience. Many times there are inappropriate topics that are written about that should not be seen in a Jewish publication. Unfortunately, there are other papers that fell prey to this writing and I don't allow those in my house either.

Lastly, please ensure the content of the

ads and the product they are advertising is suitable for our homes. I don't need to explain to you what that means. There are many papers that I do not allow into my house because of this.

I hope you will abide by these standard guidelines, so there can be at least one paper I can be comfortable to bring into my house.

Goldie Lax

THE BUS SITUATION IN MONSEY

Dear Editor,

I find that there is a growing problem with bus drivers which seems to have gotten to the point that you can't go anywhere without the streets being crowded with buses throughout most of the day, baruch Hashem. For the most part, though, school bus drivers seem to have no respect for anyone else on the road. They cut off other drivers when the buses come out of side streets or out of school driveways and pull onto the main road as if every car must yield them the right of way which endangers their passengers. It's as if they believe that because they have a bus full of children they have some sort of carte blanche to go first even without the right of way! They also put on their flashing yellow lights for many, many blocks ahead of time causing traffic to slow down as we crawl along uncertain of when they are going to stop or if we should pass them since, at any moment, they might put on their red flashers. Isn't there some kind of law saying how many blocks before a stop they can start flashing yellow? They also put out their red stop sign to load/unload young women with and without strollers - teachers and morahs I presume, but is that even fair as they stop at house after house on the same block while we creep along behind them in frustration? Aren't school buses for school children?

The last straw was one early morning when I was taking my son to Degel Hatorah, and a long row of cars was stopped as a bus sat for many minutes with its red flashing stop sign out. After over five minutes - maybe even ten - during which numerous drivers finally got fed up and actually passed the bus despite the red, flashing stop sign, out of sheer desperation to get on with their morning, the driver loped out of the store, coffee in hand and boarded the bus. How do you explain such behavior? How can we help drivers realize what a terrible chillul Hashem such actions are? How can bus drivers be held accountable? Shouldn't the bus companies and schools be on top of this? Are we even allowed to report drivers if they are frum/hemishe when they act in such a thoughtless and probably illegal manner? I am really at my wit's end and seem to have more questions than answers. Perhaps some of your readers might be able to enlighten me on any or all of the above.

Sincerely,

'BUS'ted in Monsey

HOLD ONTO YOUR KEYS

Dear Editor,

I just wanted to make your readers aware of a serious situation we have going on in our neighborhoods. Sometimes people forget and leave their keys in their cars (especially today with the newer cars that have keyless ignition - fobs) and sometimes even overnight. Well, my wife tends to do that from time to time and just last week, I came home late one night to find her car not in its usual place in the driveway. I ran into the house and she was upstairs and I asked her, "Where is your car?" She said she left it in the driveway. Well, at that point, we panicked a bit and called the Ramapo PD as well as Chaverim. They all came and sent out an APB for my wife's late model car.

At 4:20 AM, I received a call from the Ramapo PD that they pulled over a young man driving the car in question. The boy told police that he was my son who was learning in Israel and decided to surprise his parents and come home early. That story didn't make much sense and after verification, it turned out to be not true. He knew of my son and concocted a story. When I came down to see who it was, he looked at me and pleaded, "Hub Rachmanus oif a Yiddish Neshama!"

Unfortunately, this is not an isolated incident and these youths know that people leave their keys in the car. More often than not, their intent is not malicious and they're just out for a joyride - but still! I heard of one case where someone reported their car missing only for it to turn up a few hours later in the parking lot of the cemetery where the Ribnitzer Rebbe is buried!

A Moifes? You decide!

Key-ping the Peace

DON'T FEED THE GEESE

Dear Editor,

DUCK, DUCK, GOOSE! Did you know that it is illegal to feed the waterfowl in the Town of Ramapo? After months of receiving complaints from residents about a specific female who had been feeding the geese from large sacks of bread that she brings to the lake in her car, and a Ramapo Police Department officer giving this female a verbal warning, the officer observed her, yet again, feeding the geese. She was arrested on the local law violation and issued an appearance ticket to return to court in Ramapo.

Sincerely,

Bird Watcher at the RPD

Write YOUR Letters to the Editor.

Send an email to Editor@Monseymevaser.com

Monsey's Humble Giant – Rav Shlomo Mordechai Breslauer zt'l

Continued from front page

Breslauer as my Rav. He was at my bris, as a matter of fact, he was my Mohel. I went to him when I was three, he spoke eloquently at my Bar Mitzvah, and seven years ago, even though it was hard for him, he traveled to Lakewood to be at my wedding.

Rav Breslauer was a Gadol B'Yisroel. He wanted nothing more than to be Marbitz Torah. He himself provided countless shiurim throughout the week. He gave shiurim on a vast array of subjects. Chumash, Gemara, Halacha, Hashkofa all in a single week. There was the shiur before davening, Shabbos Mevorchim Drasha, after davening Halacha, Shalosh Seudos speech. He gave a Tuesday night Shiur for ladies periodically, as well as Gemara Shiurim throughout the week and a Sunday morning Mishna Berura Shiur. Yom Tov was no less with Shiurim before and after davening and in between Mincha and Maariv. We once counted, and I believe there were 20+ times Rav Breslauer needed to speak over the course of one Yom Tov.

However, Rav Breslauer was not satisfied. He wanted more Torah to be learned, he wanted more Torah to permeate the walls of K"K Bais Tefilla. He instituted an afternoon Kollel, followed by a night Kollel lead by Rav Osher Dovid May. It didn't make a difference if he wasn't leading it, he wasn't doing this for kavod. He allowed Rav



The author dancing with Rav Breslauer at his wedding

Yisroel Dovid Schlesinger to begin his famous Pirkei Avos Shiur in Bais Tefilla. Not only did he welcome him, he introduced him, and I remember he stayed for the first shiur as well. Motzie Shabbos, a Novi Shiur from Rav Schlesinger was given in Bais Tefilla as well. "This is not my place, and it's not my Kavod. This is a Bais Elokaynu, and the more we can be Marbitz Torah - that's what we will do!"

V'asu Li Mikdash - Veshacanti Bisocho

Rav Breslauer taught us that a shul is a Bais Elokim. There was no talking during davening. It wasn't a thought. If someone would talk, he would turn and give that person a stare that he wouldn't forget. He stayed by his seat the entire davening. He only turned around during leining. He stood there still, silent without shukeling a lot. He was deeply immersed in his prayers.

In the winter when *alos* (sunrise) was late and people would only put on tefillin before shema, as well as during the days of selichos, Rav Breslauer requested the following. Please come to shul with a hat. This way all devar shebikedusha will have yitut (covering). He also put up a sign for mishulachim not to disturb during Birchas Kriyas Shema and Kriyas Hatorah. He had such a feel for kedusha, such a feel for tefilla.

I remember his kriyas shema. Starting from liman yirbu yimaychem, he would say each word slowly. It took time, but we waited. He said each word with feeling and concentration. There was kavona, a real dikduk hamitzvos. We learned by the levaya that the kriyas shema in shul was the "short version." His son, Rav Dovid, said over how when he came home, he would repeat kriyas shema with even more feeling and kavona, a process that took 20 minutes! He did the 'short' version in shul not to do tircha diziburah.

After davening we would wish a gut Shabbos to the Rav. He always had a cute line for the younger children giving them recognition and pride. "Were you the one singing so nicely by lecha dodi?" or "Was that you saying amen so loud?" He would ask, "What is the name of this week's parsha?" and similar quips. I remember as a child it made us feel special and important.

As I reflect back to my countless memories and anecdotes of Rav Breslauer, I am reminded of the following story that happened 10-15 years ago. It was during the winter and everyone had coats in shul. After davening, when I was in the coatroom, I noticed Rav Breslauer was putting on his coat, and was having a difficult time getting his other hand into the sleeve. (Rav Breslauer once fell and injured his shoulder, but we will come back to that story next.) I went over to him and attempted to help him put his other hand into the sleeve. He abruptly turned around and looked to see who was helping him. I turned red-faced as he asked me what I was doing. I replied, "I was trying to help the Rav put on his coat." Rav Breslauer looked at me with a smile and said, "I'll let you help me... in forty years." Rav Breslauer did not want to accept anyone helping him for as long as he was able.

Many years ago, Rav Breslauer injured his shoulder. His entire arm and hand were in a cast/immobilized and he was unable to shake anyone's hand after davening. With a touch of innovation and wit, he turned his left hand over, thereby allowing everyone to shake his hand as was customary after every tefilla.

My brother once wanted a toy that my parents did not think was suitable. After arguing back and forth, they agreed to ask Rav Breslauer. After hearing both sides, Rav Breslauer paskened in my parents'

favor. My brother was crestfallen. A few days later, there was a knock on the door. R' Breslauer went out and put together a small kuntris put together on that topic and gave it to my brother as a gift.

Rav Breslauer was meticulous in everything he did. One year, my father went to buy an esrog. The sochar showed him two esrogim. He said do you like any of these? My father looked at them, and they were beautiful, not a spot or blemish, and the shape was picture perfect. The sochar said, "These two Rav Breslauer picked out, I'll sell you the one he doesn't take."

Rav Breslauer was a Rebbi in Yeshiva Spring Valley's fourth grade for many years. When he was moving on and spending more time with kashrus, he was ready to give up being a Rebbi. However, before he did, he continued to teach for a year without getting any sechar limud. He did not want to owe the school anything for late hours or missed days.

In the later years when it was hard for Rav Breslauer to be manhig, he appointed his son-in-law to act as shaliach on his behalf. I still remember the Rav instructing the gabbi to call Rav Yochanan Wosner up as the Chasson Torah, but the Rav said Bli Chazaka! This was a one-time thing.

It always amazed me that whenever Rav Breslauer said over a pesak he would quote Rav Yaakov Kamenetsky zt'l, and I was wondering how can someone have asked every single angle of the sheila? While Rav Breslauer was a talmid of Rav Yaakov it was amazing the details he got. Recently I learned the other side of the story from Rav Doniel Neustadt. Rav Yaakov wanted that Rav Breslauer should write his sefer Emes L'Yaakov. However, Rav Breslauer declined. Eventually, Rav Neustadt, a grandson of Rav Yaakov, (His father



Partial view of the crowd at Rav Breslauer's levaya

in law was Rav Avraham Kamenetsky the youngest son of Rav Yaakov) became the editor for Rav Yaakov's seforim. But, there was a deal between the three of them. Rav Neustadt could ask Rav Breslauer for help. Rav Breslauer agreed on one condition. The condition was that when he would call Rav

Yaakov - Rav Yaakov would need to answer his calls. If he was giving over Rav Yaakov's Pesak, Rav Breslauer needed to clarify it from every angle. This was a deal that Rav Breslauer took full advantage of, and he called Rav Yaakov repeatedly to make sure he had the halacha clear. After hearing that, I understood how Rav Breslauer was always able to say, "When I asked Rav Yaakov this sheila..."



Rav Breslauer in his later years

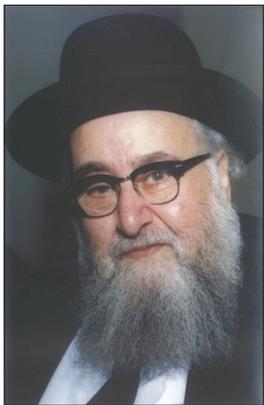
When Rav Breslauer gave mussar it was gentle. Once, shortly after my Bar Mitzvah, I was davening for the amud. I must have been pronouncing Hashem's Name adey-noy, a typical mispronunciation for a 13-year-old. After davening, Rav Breslauer came over to me and said "Boruch, atah..." Instinctively I said "Aday---". R' Breslauer looked at me and said, "Good, I wanted to make sure you were saying it right. I was unable to hear clearly.

R' Breslauer had a sensitivity for others. When my father turned sixty we wanted to get him a special kibbud. By Yekke's to get the name "HaChover" added is a special recognition. We went to Rav Naftoli Heinemann to have him ask Rav Breslauer if he would add the name to our father. Rav Breslauer answered as follows, "Does he deserve it? Yes. However, I am not giving it because other people will be jealous. Other people will want it, and they don't deserve it."

Rav Breslauer was someone whose every action was calculated and weighed before he made a decision. He was not someone that operated by rote. He was methodical in everything he did, the way he walked, the way he talked - it was truly something amazing. You don't see people that think about their actions like this anymore.

Rav Breslauer led by example. He did what was right 100% of the time. There was no ulterior motives, he simply lived just to serve Hashem. He was there for the Kehilla, for the community and for the Yachad. Klal Yisroel lost a gadol. Monsey lost a pillar of the community, and we lost our Rav. Ad Biyas Hagoal - Bimhara Bimanyanu - Amen.

Rav Shimon Schwab - 14th of Adar I, 5775, February 13, 1995



By Rabbi Eliezer Abish

Rav Shimon Schwab zt"l was the eldest of the five sons born to Leopold and Hanna Schwab in Frankfurt am Main, Germany on 7 Teves 5669, December 30, 1908. At the young age of 15, he learned in the Frankfurt yeshiva under the Rosh Yeshiva Rav Salomon Breuer. Then, at 18, he joined the Telz Yeshiva and learned under Rav Yosef Leib Bloch and Rav Chaim Rabinowitz for 3 years. He often reminisced that those three years of intense and assiduous learning were the happiest days of his life. At the young age of 21, he learned in Mir Yeshiva under Rav Lazer Yudel Finkel and Rav Yeruchem Levovitz, where he received smicha.

In 1931, at the age of 31, he married Recha Froehlich from Gelsenkirchen, Germany. A few years later, in the spring of 1934, after much preparation and meticulous planning, as well as with explicit permission from the Gestapo, he opened a yeshiva along with a dormitory in Ichenhausen, Germany.

On the second day of the yeshiva being open, the Hitler youth put up posters all around town inciting the residents to violently protest the Yeshiva that opened in their city and urging extreme violence to shut it down. In response to Rav Schwab's plea for security, the Chief of Police informed him that he could not ensure the safety of the yeshiva bochurim. Realizing he had no choice, he entered the bustling bais medrash and informed his talmidim that they must return home immediately, and he closed the yeshiva.

Over the years, Rav Schwab was bothered as to why the Yeshiva, after so much effort was invested in it, only lasted for one day. Years later, he was amazed to learn that Rav Yehuda Hachassid, more than 800 years earlier, wrote that there will be a man in the Land of Schwaben who will not be successful in teaching young men in Yeshiva. (Sefer Chassidim #56) The knowledge that it was all part of a greater plan provided him some comfort.

In a drasha on Shushan Purim 1936, the

Rav used the word *vermittler* (intermediary) in explaining the mistake Bnei Yisroel made in the wilderness when they created the Golden Calf to serve as an intermediary between them and Hashem. Shortly thereafter, he was summoned to the Gestapo headquarters and charged with publicly criticizing Hitler.

It only took a few moments for Rav Schwab to realize what they were referring to. He explained what had really happened and that he wasn't referring to Hitler at all. Rather, he used the word *vermittler* to refer to the Golden Calf. The Gestapo released him and told him the charges are under review. About two months later, he was informed that the charges were dropped.

In his diary, he writes that during those two months, he went to sleep at night wearing his regular clothing. He was concerned that the Gestapo would come for him in the middle of the night, beat him and hang him. It would be so much more of a mockery of a Rabbi to be hanged in his pajamas!



Rav Shimon Schwab addressing an Agudas Yisroel Dinner in the early 1940s. Seated left to right: Rav Moshe Sherer, Mike Tress, Nosson Hausman

Amazing. Going to sleep with the very real knowledge that there is a good chance of being dragged from bed to be hanged and yet, his main concern was to lessen the desecration of Hashem's Name!

At that point, realizing that the prudent thing would be to move out of Germany, in the fall of 1936, he accepted an offer to become the Rav of Shearith Israel of Baltimore.

Baltimore

Upon his arrival, Rav Schwab immediately made his presence felt. He became heavily involved in the Jewish Day school as well as with Yeshivas Ner Yisroel. He was also a large force behind the founding of the Bais Yaakov.

In the late 1930's, Baltimore's kashrus standards were not as well developed as it is today. Rav Schwab immediately set his sight on improving the kashrus situation for the benefit of the community. He often told of

the discussion he had with a butcher who was looking to obtain hashgacha. After asking a few questions to assess the situation in the plant, Rav Schwab told the owner he would come by the plant sometime in the next few days. "It's okay, Rabbi. No need to trouble yourself, I will come to you to bring you the check!"

He worked valiantly trying to save as many Jews as possible from the clutches of the Nazis. Many of those that he was involved in saving, ended up settling in Baltimore to live next to Rav and Rebbetzin Schwab. Their open door policy made their home very inviting for the many people who appreciated a warm and inviting place for a good tasty meal and encouraging atmosphere.

After 21 years of successfully leading the community in Baltimore, Rav Schwab joined Rav Dr. Joseph Breuer in the rabbinate of K'hal Adas Yeshurun of Washington Heights in New York City.

During his 37 years at the helm of the yekkeshe community, Rav Schwab emerged as a leader and posek for the greater Jewish community as well. This was in addition for being a force behind the founding of the local Mesivta, Bais Yaakov, Bais Medrash and seminary in Washington Heights.

"Not just Glatt Kosher but Glatt Yosher!"

Perhaps among the many lessons Rav Schwab worked valiantly to impress upon Klal Yisroel, was the importance of making a real Kiddush Hashem and avoiding Chillul Hashem at all costs. He often expressed amazement at how it's possible for a person to bend some of the rules in a financial transaction in the afternoon at work, and then later rush to shul to recite kaddish. Is there a greater hypocrisy possible? First causing a chillul Hashem with financial shenanigans and then acting as if he is



Congregation K'hal Adath Yeshurun in Washington Heights

making a Kiddush Hashem by reciting Kaddish, the tefilla of Kiddush Hashem?

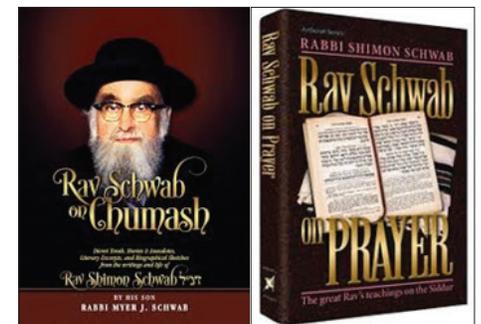
He was once approached by some people who requested he use his connections in order to help a fellow Jew who was going on trial for fraud. There was real

concern that he may be incarcerated for a long time.

Rav Schwab responded forcefully, "Why should he be released? He's a role model for other Jews! His actions will cause harm to other Jews as well as a major Chillul Hashem! In my name, please ask him to shave off his beard and remove his yarmulke while in court in order to somewhat minimize the Chillul Hashem he is causing."

It was Rav Schwab who coined the phrase, "Not just Glatt Kosher but Glatt Yosher!" This was a message he constantly strove to impart. Once, while headed to the subway, one of his sons found some change on the floor. Realizing that he was permitted to keep the money, he put it in his pocket. "No, that is not what we do," his father explained. "Give it to the ticket attendant and tell him you found it on the floor. Then, I'll stick my face in the window together with my beard. This way, he'll see that religious Jews don't take money that isn't theirs."

This wasn't something he just preached to others, but he lived his life that way. He once received that dreaded notice in the mail informing him that he was being audited by the IRS. It seemed that he claimed too high of an amount



Two of Rav Schwab's highly popular seforim.

of charity donations relative to his more than modest income. While an IRS audit often causes people to suffer heart palpitations, Rav Schwab had no such concern.

A member of the kehilla who was a CPA, represented the Rav by the audit. After the thorough audit was concluded, the agent remarked that he had never come across someone whose paperwork was not only so meticulous and clear, but was also so scrupulous in his financial affairs. In the official letter sent to Rav Schwab informing him the audit was done, the agent actually thanked Rav Schwab for his honesty and for restoring his faith in humanity.

On the 14th of Adar I, 5775, February 13, 1995, at the age of 86, with his loving family gathered around his bed, he recited Vidduy, Shema, Hashem Hu Haelokim 7 times, whereupon he breathed his last and returned his neshama to Hashem.

Yehi Zichro Boruch. Yahrzeit

18 Adar 5583 - March 1, 1823:

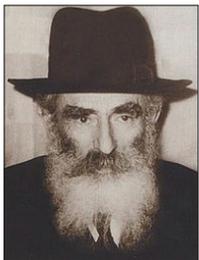
The inaugural publication of the first Anglo-Jewish periodical, with the “politically impolite” name, “The Jew.”

It was published in New York City and edited by Solomon H. Jackson. The subtitle of the paper was, “Being a defence of Judaism against all adversaries, and particularly against the insidious attacks of Israel’s Advocate.” Its major aim was to combat missionaries, and specifically “Israel’s Advocate,” a Christian conversionist periodical published at the same time. The periodical was issued until March 1825. This is thought to be the first Jewish publication to be published in the United States. Jackson is also known for translating and publishing the first Sephardic Siddur in America. He published an English-Hebrew version in 1826.

18 Adar 5713 - March 5, 1953:

The Soviet tyrant “Sun of the Nations” Josef Stalin died on the very day that the “Doctors’ Plot” trial was set to begin and hundreds of thousands of Russian Jews were saved from Stalin’s plan to deport them to Siberia where they would have died of cold and starvation.

The Doctors’ Plot was one facet of Stalin’s ruthless anti-Semitic campaign that falsely charged the Jews with espionage against the Communist Party. It accused some of Russia’s most prestigious doctors -- mostly Jews -- of a vast plot to poison the top Soviet political and military leaders. Scores of Soviet Jews were fired from their jobs, arrested, sent to gulags or executed. This was accompanied by show trials and anti-Semitic propaganda. Pravda wrote: “Unmasking the gang of poisoner-doctors struck a blow against the international Jewish Zionist organization.” Some historians contend that Stalin was preparing a Soviet-wide pogrom, a “Second Holocaust,” but the scheme was cancelled upon Stalin’s death. Soviet leaders later admitted that the charges had been entirely invented by Stalin and his cohorts.



18 Adar 5734 (1974)

HaRav Yechezkel (ben Yehuda) Levenstein, zt”l, Mashgiach of Ponevez (5645 / 1885 - 5734 / 1974).

Born in Warsaw in 5645 / 1885 to Osminer Chassidim, he lost his mother at age 5.

In his youth, Reb Chatzkel, as he was fondly known, spent two and a half years in Lomza, learning with great hasmadah, as those who knew him at the time later attested.

Early in life, he moved to Radin to learn with the Chafetz Chaim. There, he met the mashgiach, Rav Yerucham Levovitz, who was a talmid of the Alter of Kelm. He then learned in Kelm, where he was fortunate to enjoy the close attention of Rav Tzvi Hirsch

Broide (son-in-law of the Alter), at whose table he ate his Shabbat meals. In Kelm, Reb Yechezkel married his Rebbetzin, Chayah, who was an orphan.

In 5679/1919, during World War I, while Harav Yerucham Levovitz, zt”l, was serving as its Mashgiach, the Mirrer Yeshivah was exiled from its hometown of Mir, Poland, into Russia and then to Vilna, returning to Mir only after the war’s end. Reb Yerucham, however, did not return then.

At this time, Reb Chatzkel, who was learning as an avreich in Mir, was asked by the Rosh Yeshivah, Harav Eliezer Yehudah Finkel, to supervise the yeshiva’s spiritual welfare and serve as Mashgiach until Reb Yerucham returned. Upon Reb Yerucham’s return to Mir in 5684/1924, he was highly impressed with Reb Chatzkel’s success in guiding the bachurim.

Reb Chatzkel was approached by Rav Aharon Kotler, who headed Yeshivat Eitz Chaim in Kletsk, to come and serve as mashgiach ruchani in his yeshiva. Reb Chatzkel accepted. After a short time he was invited to join the staff of Yeshivat Lomza in Petach Tikvah, which was headed by Harav Reuven Katz. Reb Chatzkel traveled to Eretz Yisrael to serve as Mashgiach in the yeshivah. This was in 5695/1935, a few years before World War II.

When Reb Yerucham was niftar, on 18 Sivan 5697/1937, the heads of the yeshivah asked Reb Chatzkel if he would agree to return and serve as Mashgiach in Mir. Reb Chatzkel consented to return, hoping to continue the dissemination of his Rebbe’s teachings in Mir. He was with the yeshivah when it was transplanted to Shanghai during World War II.

In 1949, after two years of toil in America, the Mashgiach went to Eretz Yisrael with his daughter and son-in-law Harav Reuven Ginsburg, together with their young family, as well as two of his talmidim, Harav Reuven Melamed and Harav Moshe Bernstein.

After the petirah of Harav Eliyahu Eliezer Dessler, Reb Chatzkel was asked by the Ponevezer Rav to serve as Mashgiach in Yeshivat Ponevez, where he spent the next 20 years.

Reb Yechezkel was niftar on 18 Adar 5734 / 1974.

Many of his shmuessen were arranged and published as Ohr Yechezkel.

19 Adar

HaRav Mordechai (ben Yehudah) Schwab, zt”l, (1911 - 5754 / 1994), younger brother of Rav Shimon Schwab. After spending three years at the Mir yeshiva with his older brother, he learned at Kaminetz with Rav Baruch Ber Lebovitz.

During World War II, he was one of the many who traveled across Russia to Japan and Shanghai. He spent several years looking for work, and then served as a rebbi in a yeshiva ketana. When he was over 50 years of age, he took a job as ninth grade rebbi

[continue to page 13]

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This Day In Jewish History – 17 Adar I 5708 – Feb. 27, 1948

Arab Forces Laid Siege To Jerusalem's Old Jewish Quarter, Cutting Off The Residents From Their Brethren Outside The Old City When Access To The Gates In The Walls Of Yerushalayim Was Barred To Them.



Chacham Ezra Attia zt"l

The Battle for Jerusalem occurred from December 1947 to July 18, 1948. Starting in February 1948, Arab militia under Abd al-Qadir al-Husayni began to blockade the road from Tel Aviv to Jerusalem, preventing the supply of the Jewish population. On the 17th of Adar, the blockade was complete.

The intention of the besieging forces was to isolate the 100,000 Jewish residents of the city from the rest of the Jewish inhabitants of Palestine and, in the case of the Jordanian forces, to conquer East Jerusalem (including the Old City). Aside from the large Jewish population, Jerusalem held special importance to the Yishuv for "religious and nationalist" reasons. In particular, the Arab forces tried to cut off the road to Jerusalem from the coastal plain, where the majority of the Jewish population resided. The Arabs blocked access to Jerusalem "at Latrun and Bab al-Wad," a narrow valley surrounded by Arab villages on hills on both sides. The breaking of the siege of Jerusalem and the annexation of the captured areas to the Jewish state became primary goals for the Israelis in the 1948 Arab-Israeli War.

This blockade was broken in mid-April by Operation Nachshon and Operation Maccabee. On May 14 and the following days, Etzioni and Harel brigades supported by Irgun troops launched several operations aiming to take over the Arab side of the city. In the meantime, the Arab Legion had deployed in the area of Palestine dedicated to

the Arab state, not entering the Corpus separatum but massively garrisoning Latrun to blockade the Jewish city once again. Israeli victories against the Arab militias in the city pushed Abdallah of Jordan to order the Arab Legion to intervene. It deployed in East Jerusalem, fought the Israelis and took the Jewish quarter of the Old City. The population was expelled, and the fighters were taken prisoner to Jordan. The Israeli forces launched three assaults on Latrun to free the road to the city but without success. Israeli forces built an alternative road to Jerusalem before the truce imposed by the UN on June 11, breaking the blockade. During the period called the First Truce, the Jewish city was supplied with food, ammunition, weapons, and troops. Fighting didn't resume during the remaining months of the 1948 war. The city was split between Israel and Jordan after the war, Israel ruling West Jerusalem and Jordan ruling East Jerusalem with the Old City.

The great Sephardic Yeshivat Porat Yosef was located in the old city of Jerusalem. Chacham Rabbi Ezra Attia zt"l, was called upon to be the Rosh Yeshiva and he devoted all the love in his heart and soul to his task, using various ways to attract youngsters from Sephardic communities to the benches of Torah study. The students of Porat Yosef loved their Rosh Yeshiva, Rabbi Ezra. He would calmly give his shiurim with careful explanations until all his listeners completely understood what he wanted to convey to them, and every Thursday he was in the habit of speaking of faith and the fear of Heaven, of chesed, humility, and love for all created beings.

He would also give Semichah to a select few of his students. To receive Semichah (Rabbinic ordination) takes a great deal of dedication, scholarship, an abundant amount of time, and mental effort beyond the normal scope. A student must devote himself to understanding the myriad intricacies

of halacha, and recognizing the correct approach to put them into practical use. When a scholar has studied for years and feels sufficiently fluent in the Talmudic tracts, volumes of halachic codifiers and the countless commentators who dissect, dismantle and ultimately rebuild the halacha into its fullest and most prescient form, he is now ready for the next step in the process. He must now undergo a test, usually administered by one or more leading Talmudic and Halachic scholars (often revered Roshei Yes-

took the document out to sign it and give it to him. First, he read it through. Suddenly he stiffened. "I can't sign this!" he declared.

The year was 1948, and fierce battles were raging throughout Israel, and particularly in Jerusalem. Yeshivat Porat Yosef had been forced to flee from its spacious building in the Old City, and now its students and teachers were studying in Batei Medrash and private apartments all through Jerusalem. (Its own new building in the Geulah neighborhood would not be built until more than sev-



Yeshivat Porat Yosef in the Old City

hivah and Poskim) who will often spend hours - and in some cases days - probing, questioning and thoroughly ensuring that the prospective candidate is worthy of becoming a "מורה הוראה בישראל" - "Jewish Teacher and (halachic) instructor." After such a rigorous training program and testing method, one is still not deemed "ready" until he spends time with a Posek and watches how he deals with all eventualities and situations. As one can see, receiving Semichah ordination is no light matter and one who has achieved this monumental accomplishment should be respected and elevated in the eyes of the populace.

Rabbi Ezra Attia had an unusual practice when one of his students received Semichah ordination. Although the talmid chacham had finished all the necessary studies and passed his tests, Rabbi Ezra would not give him an official signed document with his personal seal stating that the man is now worthy of rabbinic status. Instead, he would prepare the document and leave it unsigned. Only when the scholar actually needed his Semichah paper would he sign and give it to him. This was done, Rabbi Ezra explained, to send a message to the students: Finishing your studies for Semichah does not mean you have finished your learning. Torah is a lifetime commitment and achieving rabbinic status is not an end unto itself.

Once, one of Rabbi Ezra's students needed his Rabbinic ordination for a job that he was to take abroad. He came to the Rosh Yeshiva and requested the document that was written many years earlier. Rabbi Ezra

en years later.) But the ordination document had been written before the terrible loss, and thus it stated: "Signed in Yeshivat Porat Yosef, Old City, Jerusalem."

To sign such a document would be false! Rabbi Ezra couldn't put his name on it!

The student needed the paper immediately; there was no time to rewrite it. Even



A man of truth indeed! (Adapted from Stories of Spirit and Faith)

worse, in those difficult times, there was no guarantee that they would find paper available to write it up again. Rabbi Ezra did the only thing he could. He left his home (without a coat, so as not to alert his wife to the fact that he was going out; he didn't want to have to answer any awkward questions!) and quickly walked to the Old City.

There, despite the fighting and the danger, he made his way to the deserted yeshiva building that was still whole and untouched. (Later it would be destroyed by Jordanian soldiers.) He stepped into its quiet corridors and then signed the document, "in Yeshivat Porat Yosef, Old City, Jerusalem!"



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Tiv HaEmunah

Fortunate Is He Who Does Not Forget You



HaGaon HaRav Gamliel Rabinowitz Shlit'a
Rosh Yeshivas Shaar HaShamayim

A precious young kollel man came to me and expressed his bitter feelings. He complained that he feels as though Heaven is pushing and shoving him away, mocking all his hard efforts. As verification, he told me how he had, after great effort, completed a tractate of Gemara and decided joyously to make a big, beautiful festive meal in honor of its completion. He decided that he would make this special siyum by the burial site of Rabbi Shimon bar Yochai in Meiron. According to the ability Hashem had blessed

him with, he arranged for all the food for the siyum to be prepared, and then, together with an entire group of celebrants, they proceeded on to Meiron. However, when they got there, the sky became full of clouds and strong rains starting pouring down! All of his plans were ruined; he was devastated! Now, he continued, he had no rest for his soul, constantly plagued by the terrible thoughts that perhaps Hashem is displeased with his studying and his avodah, and that this was why he had been unable to proceed as he had planned. What better proof that Hashem was displeased than to have, on that very day, all of his aspirations washed away by heavy rains? He was consumed with great pain and distress.

I told him, "My precious child, you should know that just the opposite is true! Any hardship or setback in avodas Hashem is always a sign that Hakadosh Baruch Hu wants, desires and is happy with your avodah. If someone wants to make a siyum and prepares everything with integrity, and when that special time comes, rain pours down, completely preventing him from fulfilling his plans and wish, and thus inhibiting

his happiness, he should know that this is the biggest signal and indication that Hashem very much wants and desires his actions. His studying is actually extremely precious in the eyes of Hashem. Only because it is so special are there so many significant obstacles that rise up in opposition!"

And then I explained to him that, "this is because it is impossible to acquire any good without passing through the narrow straits and enduring pain and suffering. Any hindrances or obstacles are to test you to see if you will stand strong and continue to learn and complete more and more tractates." On such a person it is said, "Fortunate is the man who does not forget You, the human being who takes strength in You, for those who seek you will never stumble nor will those who take refuge in You ever be humiliated." "If you will gird yourself doubly with even more strength and power than before, and you will continue in your praiseworthy ways, in due time you will certainly reach tremendous heights, be privileged to come close to Hashem, and merit understanding the true intention of the Torah."

Sometimes The Individual Has To Bear The Burden Of The Public

In addition to all the above, there is another significant, true point which should be mentioned. If something is necessary for the populace, even if it is not good for a particular individual, he will have to tolerate it. Rain is essential for the existence of the world. If rain is needed in a specific area, then even though it may disturb one individual, or even inhibit his avodas Hashem (as was the case in the above scenario), nevertheless, since it is for the good of the public, Hashem will [generally] not take the individual into consideration, and therefore the individual will have to endure and accept it for their good.

Indeed, this was the tefillah uttered by the Kohen Gadol when he emerged from the Kodosh Hakadashim on Yom Kippur: "Do not allow the tefillos of the wayfarers [to prevent it from raining] enter before You," when the rain is needed. This is because the individual must bear the burden of the public.

Likewise, although someone may want to make a siyum on a tractate (something advantageous for him, the individual), the rain (something beneficial for the populace) will prevent him from doing so, for this was the tefillah of the Kohen Gadol on Yom Kippur. Namely, that the prayers of anyone — even the most righteous of people should not be accepted by Hashem Yisbarach if it is contrary to the public interest.

As mentioned previously, we cannot possibly comprehend the calculations of Hashem Yisbarach. We must therefore perceive any impediment as stemming from His mercy — whether for the individual or the community.

A Person Must Reflect In Order To Perceive The Mercy Of Hashem In Everything That Transpires

In addition, there is yet another important aspect which needs to be, addressed, and that is the grave sin involved in perceiving the benevolent acts of Hakadosh Baruch Hu in a derogatory way. It is incumbent upon each and every person to observe all of Hashem's actions in a positive way and to try to distinguish the kindness of Hashem in everything that takes place. This was known to be the method of the tzaddik, Rav Shmuel Huminer, zt"l. On every single point and detail, he would thank Hakadosh Baruch Hu — there wasn't a moment that he was not thankful for the kindness and good Hashem bestowed upon him. This was his tremendous undertaking.

His son-in-law relayed to me the following incident that happened one day when there were heavy rains in Yerushalayim. [Keep in mind that in those days there weren't umbrellas or the like to shield oneself from the rain.] He had been walking outside and was totally and utterly soaked; he was literally dripping rain — a sight which would arouse the pity of anyone. This is how he entered the house of his father-in-law. Upon seeing him his father-in-law, he immediately said, "We have to thank Hashem Yisbarach so much that we have a home and a roof which shields us from the winds and rains. We could sit at home and toil in Torah with tranquility. Think about it: had we not had a shield and protection from the rain, and we would have been left as such outside under the sky, and the torrential rain would be ceaselessly pouring down upon us, what kind of horrific and dreadful situation would that be?"

Take a look at what a beautiful attitude this is, to see in everything the benevolence of Hakadosh Baruch Hu. Instead of complaining and accusing, "Why did He pour all that water on me?" to perceive the kindness of Hashem for giving me a refuge and shelter from the mighty winds and storming rains.

This should be the approach and avodah of a person who has emunah, namely, to reflect and find the chesed of Hashem in every situation. For example, a person is walking in the rain. He is wearing a coat which is keeping him warm and holding an umbrella which is protecting him from the heavy rain. Nonetheless, he is upset that the lower part of his pants are getting all wet and he grumbles to himself, "When will this rain stop already?!"

Had he used his mind and thought about it, he could have distinguished numerous benevolent kindnesses Hakadosh Baruch Hu had done for him: he could have instead been very, very thankful that he was wearing a warm coat and had an umbrella shielding him from the stormy rains! Why don't we use our intelligence to thank Hashem Yisbarach for all of the good and chesed that He bestows upon us even though we are not deserving of it?

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Raising Ourselves Above Our Limitations



Reb Sholom Mordechai Rubashkin

Chazal tell us, “Poischin Bvrocho - Hodu L’Hashem ki toiv ki loilam chasdo”.

It’s Choidesh Adar and a Yid should be freilach! We must all access our inner “oir” and shine it on the world. No matter where we are - even in a dungeon known as prison - we must shine out light and be b’simcha. The Yid needs to search his Middos, taking out the Yetzer Hara, using the “oir hazier” the light of the “ner”, and the Neshama is called a “ner.” Because with the light of his Neshama, the Yid is able to remove and destroy the “Yetzer Hara” that may have attached to his Middos.

To understand this lesson, we need to share a story of the Rebbe Rayatz, (R’ Yosef Yitzchak Schneersohn zt”l). The Rebbe Rayatz languished for many weeks in a Soviet prison. Baruch Hashem, with big nissim,

he was freed and later wrote in great detail of what he lived through.

The Rebbe Rayatz writes the daily schedule of a prisoner. How a prisoner was not allowed to have a watch, denying him the basic need to know the time of day. Of course this is designed to drive in hard the message to the prisoner that he is no longer a free person for himself, that he is now under their power, so much so, that even for the basic need of knowing the time, he is not able to do himself, and is dependant on the guard! (The same thing is practiced in jails in this country.) But, a prisoner could know the time of day it was if he watched the daily schedule of the guards. For example, in the morning when they brought some hot water, the prisoner could know it was 6 o’clock, etc.

At this point in writing his story, the Rebbe Rayatz seems to go into another topic! He brings the Midrash, “How did Moshe Rabbeinu know the time when he was on Har Sinai?” The Midrash explains; he knew the difference between day and night, depending on what praise the Malachim said to HaKadosh Baruch Hu then. Depending if the Malachim said “Kadosh” or they said “Baruch,” Moshe Rabbeinu knew whether it was day or night on earth!

So, we need to understand why does the Rebbe Rayatz bring this in the flow while describing the jail? The Midrash is about

Moshe Rabbeinu as he is on “Har Sinai” and in the company of Malachim, which is “totally” the opposite matzav the Rebbe Rayatz was in!

Moshe Rabbeinu was in a place that was the highest of high, while the Rebbe Rayatz was placed in a place that was the lowest place on earth! So the question is asked: why does the Rebbe Rayatz bring this Midrash as part of his description of the predicament of not knowing time in captivity? How does this lofty Midrash bring light to his “matzav?”

The answer given is as follows: The Rebbe Rayatz is teaching us a life lesson here, a lesson we are able to use!

By placing this Midrash in middle of the prison story, he is teaching us how a Yid, who Rachmana Litzlan finds himself in the lowest depths on earth, a place called prison, is able to raise himself above those depths of the pit that tries to suffocate him. And the way is davka by not focusing on their message, but rather by finding a similarity to his situation in the highest levels of Kedusha. By seeing his situation in the light of Kedusha, the Yid is able to take the life of Kedusha to replace the death of the pit of klipah!

The Rebbe Rayatz is teaching a valuable lesson for any situation of darkness, the way to overcome the degradation of the “nothingness of a place called prison” and dark-

ness. Even a darkness designed to degrade the person to the point of feeling so worthless, that he does not even know the time of day and is beholden to someone else even for that!

The way to overcome this is davka by seeing its meaning as if it is in the highest level of Kedusha!

The watch is taken away! Then find the inyan of not knowing time as it is in kedusha and live with it - this was when Moshe Rabbeinu was on Har Sinai, in shomayim, and needed to know the time it was on earth, he was able to know the time of day was by listening to the song of the Malachim!

By seeing the time in its spiritual roots and beginning, Moshe Rabbeinu knew what that meant on earth, and in this way every Yid is able to raise himself above all the limitations, he is being subjected to!

Yehi Ratzon M’Hashem Yisbareich, to give every Yid his and her Geula Proti, together with our Geulah Klali, b’vias Moshich Tzidkeinu.

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

[continued from page 8]

at Mesivta Beth Shraga in Monsey. About ten years later, this position developed into a full-time mashgiach.

After the passing of Rav Yaakov Kaminitzky, Rav Mordechai was approached to assume the position of Rav in Reb Yaakov’s shul. He refused, later confiding in someone that he would be forced to wear a rabbinical frock, which could inspire feeling of gaavah. He is remembered by many as one who always smiled, frequently laughing, especially at himself. But, as his brother Rav Shimon stated, his externals concealed his tzidkus. Above all, he excelled at finding merit in all others he met.



HaRav Meir Yechiel (ben Avrohom Yitzchok) HaLevi Haldshok, zt”l, founder of the court of Ostrovitz (5612 / 1852 - 5688 / 1928)

Before the Ostrovitz Rebbe was born in 5612/1852, his mother, who became ill at the time, received a brachah from Harav Asher Yehoshua of Zhelichov, that he will illuminate the world like a brilliant gemstone. His father was Reb Avraham Yitzchak, a righteous and devoted Jew who

was a reverent Chassid of Harav Yerachmiel of Peshischa, and after his petirah, of Harav Meir Yechiel, the Saraf of Mogilentze, and still later of his son, the Grodzisker Rebbe.

Reb Meir Yechiel was named after the Saraf of Mogilentze. He grew up in the humble shtetl of Sabin, Poland, where his father worked hard for a living. As a baker, he would wake up in the early hours of the morning and, together with his pious wife, would prepare bagels and other baked goods to sell in the market. After selling his produce, he would toil in Torah and avodah for the remainder of the day, often learning for six or seven hours in one sitting.

Young Meir Yechiel’s vast genius was apparent while he was still a tender youth. His parents did not have enough money to pay the melamed, but the melamed was so delighted with the youth’s brilliant queries that he kept him in class without pay. When he began learning Gemara, the melamed politely asked his parents to remove him from the cheder, since the questions he asked were so intricate they left everyone — melamed and students alike — perplexed.

With no other choice, Reb Avraham Yitzchak took his young iluy to the Rebbe of Grodzinsk, and the Rebbe appointed Harav Berel Goldfarb, who was known as Reb Berel Iluy, to educate the child. Under his tutelage, young Meir Yechiel achieved

great heights in Torah.

Even at a young age, when he would delve into a sugya he would not feel anything physical — not hunger, thirst nor pain. Once, he so deeply focused on an intricate Rambam that when he accidentally cut his hand on a shard of glass he didn’t realize what had occurred.

At the age of 17 he became engaged to the daughter of Harav Avraham’le of Vorka. After his wedding he moved to Vorka, where he became known as the iluy of Vorka. During that period, he would spend many sleepless nights studying Torah. His davening was remarkable in that he was able to reach deep dveikus and often cried.

In 5639/1879, at the age of 27, he was invited to serve as Rav in Skrenevitz. Many great luminaries heaped generous praises on the young Rav, such as Harav Chaim Elazar Waks, the Nefesh Chayah; and Harav Yehoshua’la of Kutna, the Yeshuos Malko, among others. As Rav he devoted most of his time to learning and teaching, while leaving routine community matters to others. In Skrenevitz he initiated his hallowed practice of continuous fasting even on Shabbat, a practice which he continued for 40 years, until his petirah.

Once, after he scolded a Jew who was a mechallel Shabbos, the man retorted, “Rebbe, by your fasting, you too are mechallel

Shabbos.” Reb Meir Yechiel cleverly replied, “No one will emulate my practice of fasting, but they might copy your chillul Shabbos.”

After he had served about ten years as Rav in Skrenevitz, he was appointed Rav in Ostrovitz, a fledgling Jewish community where he continued spreading Torah, often teaching Torah and Beit Yosef by heart to his talmidim. His talmidim were known to be the next generation of Torah luminaries. Ostrovitz was one of two courts in Poland known for their yeshivot and high level of learning; the other was Sochatchov.

In 5652 / 1892, his Rebbe, Reb Elimelch of Grodzisk, was niftar and the Chassidim flocked to Reb Meir Yechiel. After initially refusing, he gave in to their relentless pleas, and although he was not a descendant of the Koznitzer dynasty to which his Rebbe belonged, he spiritually inherited the Chassidus and became their teacher, advisor and mentor.

As Rebbe, he continued his holy avodah. His phenomenal ahavat Yisrael is beyond the scope of this article; he collected vast amounts of money for aniyei Eretz Yisrael. He lived in an extremely ascetic manner and, as previously mentioned, he fasted every day, for 40 years. He left behind his famous, extraordinary pilpulim, favorites

[continue to page 20]

A Secretary's Dilemma



By Rabbi Yosef Viener, Rav D'Khal Shaar HaShomayim

Question: I work as a secretary in an all-Jewish accounting firm, with many conveniences that greatly enhance the work environment for the mostly Orthodox staff. There are four partners in this small firm, two of whom are frum and two of whom are not.

Despite the generally religious atmosphere in the office, I find myself repeatedly faced with a halachic issue. Ignoring the objections of the other partners and employees, the most senior partner, who is not observant, insists on ordering food from a nonkosher restaurant for clients who come to the office for meetings. We have tried to convince him to order kosher food, with

limited success.

I am this partner's personal secretary, and I am often told to order the nonkosher food and set up the conference room for lunch. I have already tried refusing to do so and have been told in no uncertain terms that as long as he is the senior managing partner, I am to do as I am told — or else!

Is it permissible for me to continue under these circumstances? Is the problem mitigated by the fact that they will get another employee to order and serve the food if I don't?

Answer: It is indeed prohibited to order nonkosher food for the Jewish clients or to take part in setting up or serving the meal. (This would, of course, apply to the ordering or preparation of nonkosher food for your boss or any other Jewish staff member.) As we will explain, to do so would violate either the prohibition of Lifnei iver lo sitein michshol (placing a stumbling block in front of a blind man; in this context, the blind men are the unfortunate people who are not aware of their obligation to keep mitzvot in general and to eat only kosher food in particular), or the issur d'Rabbanan (Rabbinic prohibition) of misaye'a lidvar aveirah, aiding and abetting another in sinning.

The fact that your firm has only Jewish personnel compounds the problem. This is because many poskim say that one cannot claim that the prohibition is mitigated by the mere fact that someone else might do it. Since "the other person" is also a Jew who is bound by the same prohibition of lifnei eiver, all those involved are similarly proscribed.

Although one is not obligated (and is in fact usually prohibited) to spend more than one-fifth of his assets on any mitzvah ase'i (a positive mitzvah as opposed to a prohibition), he must be willing to spend all his money in order to avoid violating a Biblical prohibition.³

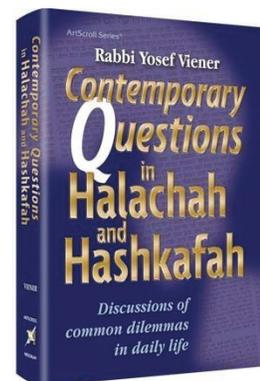
Losing a job (that cannot be replaced) is similar to losing one's assets, and one would be required to give up a job that entails violating issurim (prohibitions) that are mid'Oraisa (of Biblical origin). Some poskim would assert that a client who comes to your boss' office for a lunch meeting would not necessarily be eating nonkosher had he stayed in his own office. It is quite common for a person's lunch to consist of a simple tuna or peanut butter sandwich, which more often than not is, unintentionally, kosher. It is also common for busy employees or executives to skip lunch entirely. Serving them a nonkosher meal in your office, therefore, might entail the issur mid'Oraisa of Lifnei iver lo sitein michshol, even if they could have purchased nonkosher food themselves.⁴

Other poskim⁵ would argue that although the clients are eating non-kosher food at your company's invitation, they could purchase their own nonkosher food if they so desired. Those poskim hold that we are therefore not dealing with the issur mid'Oraisa of Lifnei iver, but rather with the issur d'Rabbanan of misaye'a lidvar aveirah.

Even if one were to argue that the clients could purchase their own nonkosher food if they wanted to, and therefore we are dealing not with the issur mid'Oraisa of Lifnei iver but rather with the issur d'Rabbanan of misaye'a lidvar aveirah, it might still be an issue to remain at your job. This is because there are many poskim who rule that one must give away all his money to avoid even a Rabbinic prohibition.

A detailed consultation with a Rav familiar with your circumstances and these halachos is necessary, especially if it is not possible for you to find another job immediately and your livelihood or that of your family depends on your current income (in other words, the job is not merely providing for luxuries or the general growth of your equity).

(A possible avenue of leniency for such dire circumstances could be based on Shach Yoreh Deah 151:6; Dagul Mirevavah, d'h



"Mah she'in kein." Other poskim take issue with this leniency; see Remo, ibid.; Mogen Avraham Orach Chaim 345:4. One must bear in mind that any possible leniency would only be based on the assumption that we are dealing with the issur d'Rabbanan of misaye'a lidvar aveirah. However, as mentioned above, there is reason to believe that the actual prohibition here is in fact an issur mid'Oraisa, and therefore relying on the Shach and Dagul Mirevavah would not even be an option to consider.)

It is important to stress that the halachos concerning lifnei eiver are quite serious and very complex. One must give an honest and accurate assessment of each situation, because even one small detail can change the psak halachah.

If you are able to stay employed and still maintain your refusal to order and serve nonkosher food, you need not be concerned that other employees might violate Lifnei eiver in your stead.

You mention that you have attempted on many occasions to convince your boss to order only kosher cuisine and have not met with success. If you are able to remain with your company in a halachically justifiable way, it is worthwhile and even obligatory to continue your attempts in a respectful yet persuasive way (although not at the cost of losing your job.⁷ One never knows how much effort might be the catalyst to reach the pintele Yid within him).

1. See Tosafos in maseches Shabbos 3a, d'h bava d'reisha; Magen Avraham Orach Chaim 347:4
2. See Mishneh LaMelech, Hilchos Malveh Veloveh 4:2; Chochmas Adam, klal 130, end of Paragraph 2.
3. Rema Yoreh Deah 157:1; Rema Orach Chaim 556:1.
4. See Chofetz Chaim, Hilchos Lashon Hara 9:1 in Be'er Mayim Chaim. The Chofetz Chaim seems to understand that Lifnei iver is violated even if the transgressor could have performed the aveirah himself, as long as he would not necessarily intend to transgress were it not presented to him
5. Taz Yoreh Deah 148:3; Chochmas Adam, klal 130; see parenthetical comment in middle of paragraph 2.
6. See Pischei Teshuvah Yoreh Deah, ibid. 4. for a summary of the dispute on this point.
7. Rema, Yoreh Deah, 334:48; Rema ibid. 157:1; Pischei Teshuvah, ibid. 5 quoting Leuvsh.

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 shurim 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

Moshe Rabbeinu was naturally humble; however, as a leader, he had to present himself with strength and confidence while hiding his true personality. This “cover-up” of himself obviously was unnecessary when communicating with Hashem, Who knows the fundamental nature of a person; thus, he proceeded with his modesty and unassuming nature, which was his complete and true essence. This is how Rav Akiva Eiger understands the last *pasuk* in our *paresha*: *U'vevo Moshe lifnei Hashem ledaber itto yasir es hamasveh ad tzeiso*. When Moshe came to speak in front of Hashem, he would remove the “mask” that covered up his humility in front the nation, and he would present himself in his pristine humility as long as he was standing in front of the *shechinah*.

Halacha V'Halicha

If one will be eating less than a *k'baitzah* (the size of two medium eggs) of bread, the *beracha* of “*al netillas yadayim*” is not said (OC 158:2). One must wash from a utensil that is not cracked, and the *k'li* should not have any indentations or parts that are higher than the rest of it. If the only *k'li* that is available is one that has a spout that is higher than the rest of the rim, then one should wash from the other side of it. The same is true if he only has a cup that is lower on one side of the rim - he should make sure to wash specifically from that lower part. If the utensil cannot stand on its own to hold liquids, like for example, the cover of a pot, one should not use it to wash. One should use a *reviis* (approx. 3 oz.) for each hand; R' Chisdah used to say that because he used plenty of water for washing, he was rewarded with wealth (ibid 10). If the *k'li* does not hold a *reviis*, it is not considered a *k'li*, and he must wash again with a *beracha*, and it doesn't help if he pours several times to reach a *reviis*.

Many Poskim allow the use of disposable plastic cups for washing (Be'er Moshe 1:49, Tzitz Eliezer 12:23, Az Nidb'ru 6:45, etc.); however, since many others disagree (Igras Moshe 3:39, Ohel Moshe 5, letter from R' YY

Weiss, etc.), one should not use such a cup unless a more suitable utensil is not available.

The right hand should be washed first (MB 4), and even a lefty washes the regular right hand first (Aishel Avraham §158, MB 4:22). We make sure that we cover the entire hand with water, and we must hold the hand in a way that the water can reach every place of it, separating the fingers and tilting them slightly upwards, and the water should reach all parts in a single “pour”. Therefore, one should not use a bottle or other utensil that has too narrow an opening. Then, one should rub both hands together, lift both hands (*netilah* means lifting), and before drying them, recite the *beracha*.

Many people are not aware that after washing the hands, it is not permitted to speak before one says the *beracha* (Tzlach Drush 4, Sh. A. Harav 165:1), and one should be careful not to speak even between the washing of the two hands. If after he washed one hand, he or someone else touches it, he must dry it, and wash it again. If this happened after he washed both hands but before he said the *beracha*, he should dry and wash his hands again. However, once he said the *beracha*, he should not repeat it.

One should not dry his hands on clothing because it is *kashe l'shikcha* (one may forget his learning) (MB 45). If one touched the water before washing, it does not become *tamei* (impure); therefore, one would be allowed to draw some water out of a barrel with his hands. However, if one scrubbed even one finger in the water source, it becomes invalid for washing because *melacha* (work) was done with the water. One must ensure that there is no dirt under his nails, because it may be a *chatzitzah* (interference), and if part of a nail is detached, one must cut it off.

During the course of the meal, one should not touch places of his body that are normally covered, nor scratch his head, because if one does, he must wash again w/o a *beracha*. If one went to the bathroom, he should also wash again properly, and the MB holds (164:13) that if one touched the soiling of a diaper or similar filth one must wash again with a *beracha*.

If one said *hamotzi*, and he reminded himself that he didn't wash, he should wash without a *beracha* (MB 44).

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


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Thoughts on the Parsha from Rav Mordechai Gifter zt”l, Rosh HaYeshivah of Telshe

Parshas Ki Sisa: Every Single Jew Must be Equally Committed to Contributing What He Can to the Klal



העשיר לא ירבה והדל לא ימעיט ממחצית השקל (ל:טו)

The parsha discusses the mitzvah of Machatzis Hashekel and the rules and halachos that apply. The posuk makes it very clear: “The wealthy should not give more and the poor should not give less than half a shekel.” The amount

that Hashem requires is absolute.

Rashi delves deeper into this and explains what the purpose of this half shekel was for. He writes: “Each person gave a half shekel to purchase the communal korbanos, and the wealthy and the poor were made equal.” In other words, the goal of the Machatzis Hashekel was to create a sense of equality among every segment of the Jewish people. No one is better, richer or greater than the other - each and every person must bring the same half-shekel amount.

Rav Gifter teaches us an important idea with this Rashi. Although every individual is unique and we are all different from one another, together we form one

cohesive unit. Every Jew, with his special talents and abilities, is an integral part of the powerful single entity known as Klal Yisroel. If even one person disconnected himself from the rest of the tzibbur and does not make use of his G-d-gifted abilities to contribute his share to the benefit of the general klal, then the completeness, the very shleimus, of the entire Nation is fundamentally lacking. When we view our individual status in this manner, it gives us a new perspective on what we are put on this world to fulfill and accomplish.

The sacrifices of the tzibbur - which were funded by these Machatzis Hashekel donations - were only complete when

every single individual donated his equal portion; if even one Jew’s half shekel was missing or absent, then full shleimus was not achieved.

In much the same manner, writes Rav Gifter, every single Jew must be equally committed to contributing what he can to the klal. It is his G-d-gifted responsibility, for only when a person recognizes that he not only should help the tzibbur, but actually must be involved to help where and when he can, only then will we all be able to attain true shleimus together.

May it be His will that we all come together as one single unit to complete our ultimate purpose of shleimus on this world.

Shekalim and the Objective of Tzedakah



By Rabbi Simcha Bunim Berger
Rav of Village Green Shul

This Shabbos we read Parshas Ki Sisa. It begins with the mitzvah of Shekalim. This was a tradition when people were reminded to make their yearly contribution of a half shekel to the Bais Hamikdash (temple).

The Torah states: “The rich shall give no more, and the poor shall give no less than half a shekel, with which to give the offering to Hashem, to atone for your souls.”

We are well aware that giving charity is a mitzvah and certainly a good deed. However, why by giving money does one receive atonement? How does that work?

Shekel = Nefesh

The numerical value of Shekel is 430 equal to that of Nefesh (soul). Since they have the same value, they - in a sense - are equal. Yet, they have more than value in common. The words “money” and “soul” in Hebrew as verbs both have the same meaning - will or desire. Where do we see this?

The word Kesef - money - is a noun, of course. However, when the Torah uses

it in the context of a verb, it means want or desire. For example, in the song “Yedid Nefesh” we say, “ki ze kama nichsof nichsafti” - which means: “because it is so very long that I have yearned intensely.” Here, the word kesef means an intense yearning.

The same is true with Nefesh or soul. As a verb, it means “will”. When Abraham is seeking a burial place for Sarah, he approaches the children of Cheis, and says, אִם יִשְׁאָת נַפְשִׁי - If it is your will. Here, too, the word nefesh - as a verb - is translated as “will.”

How a person spends his/her money obviously shows what is important to them. A person fulfills his/her desire with money. The opportunity with charity is to do something spiritual with one’s money.

Shekel

Shekel is the biblical name for money. When it is pronounced shokel, it means “to weigh.” The word kesef, as we mentioned, also means money. Why are there two names for money?

The difference can be understood in the stages that occur when a person makes a purchase. While kesef represents the desire, shekel is the process through which one actually acquires an object. Once a person has money, he decides how to spend it. By weighing the options of whether the item is worth the price, the person is being “shokel.”

Therefore, Shekel is the value one gives to his money. In effect, it means: “how much is my money worth to me? For what objects am I willing to part with it.” In es-

sence, it defines the psychological meaning of money in the “weighing out” mental process of a purchase.

When a person buys something, he is “taking” the object. Another meaning of shekel is “to take.” When he acquires the item that he wanted, he has put his desire in a physical object. “I want this, I bought it, now it’s mine!”

There is a slight problem, however. Notice that the real issue here is that it’s all about “me.” How does a person rise above his self-centered attitude?

Charity

When the decision is made to donate money, it indicates the value a person places on others. We talk about “giving” charity - not taking. In that sense, charity is the desire of the soul (nefesh) that is spiritual. When donating money, a person receives no physical object in return. It is a mitzvah and a good deed. While there are moral rewards in this world, the real benefit is in the next world. The desire of kesef and nefesh are both fulfilled when giving charity.

Giving charity is a spiritual desire that remains spiritual through a physical act.



In that way, a person achieves atonement. Hashem’s commandment to the Jewish people to give to the Temple was a way that they could raise themselves beyond self-centered desires, to a spiritual level that connects us together.

Although the Temple has not been rebuilt, we still read the portion every year, since there is an opportunity to still fulfill the mitzvah of shekalim. The reading of the portion of shekalim is our yearly reminder to be generous to our fellow Jews. Since the destruction of the first Temple, it remains a way for rich and poor to unite and fulfill the mitzvah of Shekalim.

Rabbi Berger is the Rabbi of the Village Green shul and a Maggid Shiur at Yeshivas Ohr Reuven. He has spent many years building Torah in the community and guiding his talmidim to become the best that they can be.

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TORAH TAVLIN

STORIES AND SAYINGS, WIT AND WISDOM
FROM OUR TORAH LEADERS

By Rabbi Dovid Hoffman

What defines a leader? A leader is a person who will give everything he has - his own life, in fact - on behalf of his people. Moshe Rabbeinu was willing to have his name erased from the holy *Torah* to save his people. What could be a greater self-sacrifice?

At the end of World War II, the **Skulener Rebbe, R' Eliezer Zusia Portugal ז"ל**, was living in the city of Chernowitz which was then under Soviet dominion. Although the authorities had their eyes on him at all times, he never ceased in his religious and rescue activities on behalf of his fellow Jews. He founded a number of institutions for orphans of the Holocaust and he personally cared for at least three hundred orphaned children, all of whom called him "Tatteh".

The city of Chernowitz was relatively close to the Romanian border and the *Rebbe* remained there in order to be able to smuggle as many Jews out of the Soviet Union and across the border into Romania. The Colonel in charge of

the border guards was a true-blooded Soviet who felt no love or compassion for Jews. Yet, on more than one occasion, the *Rebbe* was able to break through his hardened exterior in order to rescue Jews in trouble. The Colonel warned the *Rebbe* repeatedly not to impose on him. But the *Rebbe* didn't take heed and continued to come to him when he thought he could help.

Finally, the Colonel had had enough. He warned the *Rebbe* that he was done putting his neck on the line for the Jews and he refused to assist anymore. "Enough is enough," said the Colonel, "Do not come to me anymore. I'm not interested in helping you and I don't want to see your face. If you come to me again on behalf of your Jews - I will kill you!"

It wasn't long, though, before the *Rebbe* was notified about a family of nine souls that had been captured trying to smuggle across the border. He immediately sprang into action and undertook the daunting and dangerous task of rescuing them. He knew that their punishment was to be imprisonment in Siberia and he refused to sit still. "I must get these people out of prison here in Chernowitz before they are sent off to Siberia. I will get them out - regardless!" he exclaimed.

Nothing worked, not even a hefty bribe. The Soviets were adamant; these people were to serve as an example for others.

There was still one avenue to be employed. The *Rebbe* would go to the Colonel and beg, regardless of the imminent personal danger involved. Jewish lives were at stake and that was more important than his life. His family begged him not to go. "How can you risk your life like this" they asked. "He said he would not help you anymore and that if you came to him again, he

would kill you!" But the *Rebbe* shook his head. "It is not clear that he will take out his anger on me. But one thing is for certain; the fate of those nine people is surely sealed unless I am able to do something on their behalf."

The Skulener Rebbe approached the Colonel's house with trepidation, climbed up the steps and with a prayer on his lips, knocked on the door. When the Soviet officer saw who stood on his doorstep, he was overcome with anger.

"Did I not tell you never to come back here?" he roared. The Soviet flew into a rage and without warning, he grabbed the Skulener Rebbe and threw him down the stairs. Then he turned and emphatically slammed the door.

R' Eliezer Zusia was badly hurt. Bleeding profusely and in somewhat of a daze, the *Rebbe* collected himself, stood up, and with extreme difficulty and the little strength he had left, he once again climbed the stairs and knocked on the Colonel's door. The Colonel swung open the door and could not believe his eyes. There stood the rabbi, dirty, bloodied, clothes torn - but with defiance in his eyes. "I must speak to you, Colonel!" the *Rebbe* said, with tears streaming down his face.

This time, the Colonel listened - it was the least he could do. The *Rebbe* began to speak and burst into tears. He begged, he cried, and he clutched at the heartstrings of this Soviet officer, as he depicted the bitter plight of this hapless family. The Colonel's hardened heart could not possibly ignore the selfless pleas, the heartfelt emotion of the *Rebbe*. His devotion to others at the expense of his own health was too much to ignore. The Colonel promised to help the family and in a short time, they were freed.

... מְעֻשָׂה אֲבוֹת... סִימָן לְבָנִים ...

... דוֹת רִיבָה אֲוִמֵר ...

"And Hashem spoke to Moshe face to face...and his youthful attendant, Yehoshua, son of Nun, did not leave the tent." (33-11)

Rav Yaakov Galinsky ז"ל was once invited to a wedding which was scheduled to take place promptly in order for the *chuppah* to take place before *shkiah*. Everyone was ready on time; the bride, groom, both sets of parents, the guests, caterer and orchestra. The only person who had yet to arrive was the *mesader kiddushin*, the *chassan's rosh yeshivah*. Although the *chuppah* was supposed to be on time, in the end the rabbi walked in a full hour late, and *shkiah* was unavoidably missed. A number of prominent guests made comments to the *rosh yeshivah*, but he shrugged them off

and couldn't understand why it mattered.

At the meal, R' Yaakov found himself sitting next to the *rosh yeshivah*, and he engaged him in conversation. "The *Gemara* tells us that Hillel the Elder had eighty pupils. Half of them were so outstanding so as to be worthy of having the *Shechinah* rest upon them, like Moshe Rabbeinu. The other half were so impressive that they had the power to stop the sun in the sky, like Yehoshua bin Nun (*Sukkah* 28a)," he quoted.

R' Yaakov paused for a moment and then asked, "It's hard to understand. To have the *Shechinah* rest on them is truly amazing. But stopping the sun—why was that even necessary? "It must be," he continued, "that Moshe Rabbeinu

was sitting in his tent learning. He never came out. If so, who would be *mesader kiddushin* for the hundreds of thousands of weddings that took place in the desert? Obviously, his prime student Yehoshua did the honors. But how can one man possibly conduct so many ceremonies by himself, and all before *shkiah*, of course? That is why it was necessary for him to stop the sun, so he could get them all in on time!"

The *rosh yeshivah* laughed heartily until R' Yaakov concluded, "That was what I thought, until today, when I realized that even when a wedding is scheduled to start before *shkiah*, it can still be forced to start after nightfall! So now...I ask you for an answer to my question!"

Rabbeinu Moshe Alshich ז"ל (Toras Moshe) would say:

"What is the connection of the beginning of the *Parsha* dealing with *Machatzis Hashekel* (half-shekel) to the latter part which discusses the sin of the Golden Calf? The *Gemara* (יבמות סג.) tells us: 'A man without a wife is not a (complete) man.' The male is only half a human being when not paired with his female counterpart. At the episode of the Golden Calf, the women were conspicuously absent since they did not participate in the hideous sin. Therefore, the *יכפר נפשו* (atonement for his soul) was needed only for half a Jew in each case; hence the requirement of the *Machatzis Hashekel*-half a *shekel*."

A Wise Man would say:

"Excellence can be obtained if you: care more than others think is wise; risk more than others think is safe; dream more than others think is practical; expect more than others think is possible."

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

Why Breaking the Luchos was Moshe's Greatest Accomplishment



By Rabbi YY Jacobson

Broken

The simple reading of the story (recorded twice in Torah, in Exodus, in this week's portion, and then again in Deuteronomy) goes like this: After the Jews created a Golden Calf, Moshe smashed the stone tablets created by G-d, engraved with the Ten Commandments. Moshe and G-d then "debated" the appropriate response to this transgression and it was decided that if the people would truly repent, G-d would give them a second chance. Moshe hewed a second set of stone tablets; G-d engraved them also with the Ten Commandments, and Moshe gave them to the Jewish people.

Yet a few major questions come to mind.

1. Moshe, outraged by the sight of a golden calf erected by the Hebrews as a deity, smashed the stone tablets. He apparently felt that the Jews were undeserving of them, and that it would be inappropriate to give them this Divine gift. But why did Moshe have to break and shatter the heavenly tablets? Moshe could have hidden them or returned them to their heavenly maker?

2. The rabbis teach us that "The whole tablets and the broken tablets nestled inside the Ark of the Covenant (1)." The Jews proceeded to gather the broken fragments of the first set of tablets and had them stored in the Ark, in the Tabernacle, together with the second whole tablets. Both sets of tablets were later taken into the Land of Israel and kept side by side in the Ark, situated in the Holy of Holies in the Temple in Jerusalem.

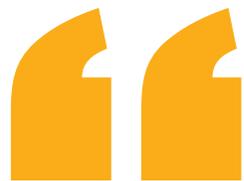
This seems strange. Why would they place the broken tablets in the Holy of Holies, when these fragments were a constant reminder of the great moral failure of the Jewish people (2). Why not just disregard them, or deposit them in a safe isolated place?

3. In its eulogy for Moshe, the Torah chooses this episode of smashing the tab-

lets as the highlight and climax of Moshe's achievements.

In the closing verses of Deuteronomy we read: "Moshe, the servant of G-d, died there in the land of Moab... And there arose not since a prophet in Israel like Moshe, whom G-d knew face to face; all the signs and wonders which G-d sent to do in the land of Egypt... that mighty hand, those great fearsome deeds, which Moshe did before the eyes of all Israel."

What did Moshe do "before the eyes of all Israel?" Rashi (3), in his commentary on Torah, explains "That his heart emboldened



"The world breaks everyone, and afterwards some are stronger in the broken places." - Hemingway

him to break the tablets before their eyes, as it is written, 'and I broke them before your eyes.' G-d's opinion then concurred with his opinion, as it is written, 'which you broke—I affirm your strength for having broken them.'

This is shocking. Following all of the grand achievements of Moshe, the Torah chooses to conclude its tribute to Moshe by alluding to this episode of breaking the tablets! Granted that Moshe was justified in breaking the tablets, but can this be said to embody his greatest achievement? How about his taking the Jews out of Egypt? Molding them into a people? Splitting the Red Sea? Receiving the Torah from G-d and transmitting it to humanity? Shepherding them for forty years in a wilderness?

Why does the Torah choose this tragic and devastating episode to capture the zenith of Moshe's life and as the theme with which to conclude the entire Torah, all five books of Moshe?!

In the Fragments

We need to examine this entire episode from a deeper vantage point.

Moshe did not break the tablets because he was angry and lost his control. Rather, the breaking of the tablets was the beginning of the healing process. Before the golden calf was created, the Jews could find G-d within the wholesomeness of the tab-

lets, within the spiritual wholesomeness of life. Now, after the people have created the golden calf, hope was not lost. Now they would find G-d in the shattered pieces of a once beautiful dream.

Moshe was teaching the Jewish people the greatest message of Judaism: Truth could be crafted not only from the spiritually perfected life, but also from the broken pieces of the human corrupt and demoralized psyche. The broken tablets, too, possess the light of G-d.

Which is why the sages tell us that not only the whole tablets, but also the broken ones, were situated in the holy of holies. This conveyed the message articulated at the very genesis of Judaism: From the broken pieces of life you can create a holy of holies.

G-d, the sages tell us, affirmed Moshe's decision to break the tablets. G-d told him, "Thank you for breaking them (4)." Because the broken tablets, representing the shattered pieces of human existence, have their own story to tell; they contain a light all their own. Truth is found not only in wholesomeness, but also—sometimes primarily—in the broken fragments of the human spirit (5). There are moments when G-d desires that we connect to Him as wholesome people, with clarity and a sense of fullness; there are yet deeper moments when He desires that we find Him in the shattered experiences of our lives.

We hope and pray to always enjoy the "whole tablets," but when we encounter the broken ones, we ought not to run from them or become dejected by them; with tenderness we ought to embrace them and bring them into our "holy of holies," recalling the observation of one of the Rebbe's, "there is nothing more whole than a broken heart."



We often believe that G-d can be found in our moments of spiritual wholesomeness. But how about in the conflicts which torment our psyches? How about when we are struggling with depression, addiction or confusion? How about when we feel despair and pain? How about in very conflict between a godless existence and a G-d-centered existence? We associate "religion" with "religious" moments. But how about our "non-religious" moments?

What Moshe accomplished with breaking the tablets was the demonstration of the truth that the stuff we call holiness can be carved out from the very alienation of a person from G-d. From the very turmoil of his or her psychological and spiritual brokenness, a new holiness can be discovered.

It is on this note that the Torah chooses to culminate its tribute to Moshe's life. The greatest achievement of Moshe was his ability to show humanity how we can take our brokenness and turn it into a holy of holies. There is light and joy to be found in the fragments of sacredness.

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From a Shadchan's Perspective

Question: My friend has a neighbor who has a son and she thinks he may be a good idea for my daughter. I looked into it a bit and it sounds nice. How do you suggest we proceed? Should my friend call her neighbor and suggest the shidduch or should we rather approach a professional shadchan to redd it for us?

Thank you for your question. With answering your question, I will ask you the following question. If your child needed a medical procedure done, would you seek out a professional doctor or someone that dabbles in the medical field? I'm sure your answer would be to use a qualified doctor. From my personal perspective, the experience, skill, and understanding that a professional shadchan offers should never be underestimated. When it comes to dealing with emotional and sensitive issues, it is crucial to speak with a shadchan that can assist and be the go-between in a healthy way.

I always say, a professional shadchan is the neutral piece of the party. She/he shouldn't bring negative or positive energy. They need to hear both sides and be able to be the go-between with honesty and sincerity.

*Hatzlacha,
Mrs. Ahuva Cherns,
To contact me, please email ahuvacherns@gmail.com*

For the sake of your neighbor, you are going to need to get a professional shadchan to be the mediator because at the end of the day, your friend still has to live next door to her neighbor.

Even though you are still going to need a shadchan, your neighbor is definitely doing the right thing for you. To quote the Shpuler Zaida, a student of the Baal Shem Tov, "Why are you going so far – when you only have to look next door?"

*Mrs. Shoshana Rieber
Contact - purplematchmaker@gmail.com*

Baruch Hashem, my son recently got engaged! He is the 5th child we are zoche to marry off! All of our shidduchim were redd by family friends or relatives. In fact, four out of five were redd by neighbors on my block! (Now I know why I had to live on this block!) I can safely say that all of my neighbors and friends who played shadchan did an excellent job! I felt that they really had my best interest in mind and carried the shidduch through extremely well.

Professional shadchanim are great but in this case, I definitely would tell you to let your friend redd the shidduch and get it started. Remember that shidduchim are all min Hashamayim and professional shadchanim aren't the ones making the shidduch - Hashem is doing the work. Leave some room for siyata Dishmaya which is the most necessary ingredient in making a shidduch.

So here's my advice ... make sure to daven a lot, let your friend redd the shidduch and remember that it is all in the hands of Hashem!

*Alei V'Hatzlach,
Rebbetzin R. Taub*

After carefully considering all sides to your question, I would advise using an honest, professional shadchan. A shadchan knows the in and outs of redding a shidduch - from dealing with the parents, the couple and sometimes even friends and family who might get involved. Also, monitoring the shidduch is a very helpful way to keep it moving along in a healthy way.

The "personal touch" of a neighbor or close friend is not always enough to get a shidduch done. A professional shadchan who spends much of his or her time doing this will know the best way to keep tabs on the dating experience and know when, how and where to prod, encourage or advise on the best course of action. The shadchan usually also helps the couple with dating tips and other things that might pop up.

It's the same price so why not?

*Tzodek Katz
tzodekkatz@gmail.com*

It sounds like the friend you're referring to is someone closer to you, and she might be a wonderful shaliach since she knows both sides and has an interest in advocating on your behalf. Keep in mind that even if you decide to go ahead with your friend redding the shidduch if you feel you need more guidance, you can always get the help of a dating coach or mentor. A practical rule of thumb to help you decide is that you should go with whoever has the best chance of getting a yes from the boy although you should ask for permission from the person who originally gave the idea if you don't end up using them to redd the shidduch.

Sometimes having a friend redd the shidduch can be even better than a professional doing the job. It depends on the shadchan. If a shadchan doesn't care enough or won't work with you, then that shadchan isn't a good match. What makes a shadchan a professional anyway? No



coursework or certification makes a person into a professional shadchan. A shadchan can only be vouched for by Hashem giving them their ability. A professional shadchan who doesn't put enough thought or heart into the shidduch might not be what needed for this shidduch. Regardless of whom you pick to redd your shidduch, know that the shaliach comes from Hashem.

Be aware that if you are using a using your friend, you should be more careful about the feedback as you might be more inclined to say more to a friend than you would to a shadchan. Since your friend is then giving things over to the other side, you need to be careful so that you don't suffer from "broken telephone" since people can often hear things you never meant to say.

So in conclusion, I do love and encourage friends to try to make shidduchim. The more people who try, the more shidduchim we can make, and the more shadchanim as well.

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

[continued from page 13]

of every lamdan, which drew heavily on gematria, and came to be known as "Ostgrovtze pshetlach," which are printed in Meir Einei Chachamim, he also left behind his teachings on Bereishit in Ohr Torah.

During Reb Meir Yechiel's later years he suffered severe yissurim from gallstones. Braving the yissurim, he continued serving Hashem with great mesirus nefesh. On Sunday morning, 19 Adar, his pure soul returned to its Creator.

He was survived by his son and successor, Harav Yechezkel, who was killed in WWII, Hy"d. His chiddushim are printed together with his father's in Kodshei Yechezkel. He also had a son-in-law, Harav Dovid Silman, Rav of Gostinin.

HaRav Yosef Chaim (ben Avraham Shlomo) Sonnenfeld, zt"l, 5609 / 1848 -



5692 / 1932), (Adar II), the beloved leader of Yerushalayim Jewry during the first part of the 20th century, before the State of Israel was established, at a time

when the community was re establishing itself after many centuries of exile.

Harav Yosef Chaim was born on 6 Kislev 5609 / 1848 in Varboi, Slovakia, to Harav Avraham Shlomo and Rebbetzin Zelda Sonnenfeld. He was named Chaim; Yosef was added later.

On 9 Iyar 5633 / 1873, Reb Chaim bade farewell to his relatives, and on 21 Iyar he and his family reached Eretz Yisrael. He joined the Torah community in Yerushalayim anonymously.

Three years after their arrival, on Shabbat Rosh Chodesh Nisan 5636 / 1876, Harav Avraham Shag was niftar. Reb Chaim gave his rebbi a hesped that a Gadol baTorah deserves, and so revealed his own genius.

His secret now out, Reb Chaim opened a yeshivah and kollel in Reb Yeshayah Bardeki's beis medrash. He still longed for a Rav of his own, and he found one in Harav Yehoshua Leib Diskin of Brisk.

At this time Reb Chaim was given his second name, Yosef, during an illness.

For decades he was a general in the war to preserve authentic Yiddishkeit. At the same time he continued to teach Torah, and practiced chess on a legendary scale, with deep personal warmth. Whether dealing with immigration issues, fending off violence from Arabs, or ensuring the spiritual sanctity of Ye-

rushalayim, Rav Sonnenfeld stood at the forefront of the battle to protect Jews in the Jewish capital. In that difficult time, he was a man of courage, scholarship, kindness, integrity and piety -- who came to symbolize and shape the Holy City that he loved.

Reb Yosef Chaim continued to suffer yissurim in Eretz Yisrael. He lost eight children in his lifetime, as well as children-in-law, grandchildren, and finally his Rebbetzin. Nevertheless, he was b'simchah, and continued to care for others.

Amid the tefillos of all Jewry, Harav Yosef Chaim was niftar on 19 Adar II 5692 / 1932 at 10:30 in the morning. Yerushalayim was orphaned. Thousands accompanied his levayah to Har Hazeisim, where he was buried with no hespeidim, at his request.

“שאל אביך
וידרך זקניך ויאמרו לך”
Dear Bubby...



Please send in your questions for Bubby to hkhremember@aol.com. She'd love to hear from you!

Dear Bubby,

My daughter doesn't like it when I hover over her to get her schoolwork done, yet it seems that when I don't do that she forgets things and fails. Then she starts feeling down and doesn't want to try anymore. How can I encourage her to both succeed and to be independent?

*Sincerely,
Dilemma Mom*

Dear Dilemma Mom,

I hear you loud and clear. You want to help her but still want her to feel independent. Since you did not give her age (which makes a difference in how you should proceed), I will give you ideas for younger and older children.

Under 10.

Set a time (before supper), a place (wherever you are), and a reward. My kids would do homework in the kitchen or wherever I was. If they needed my help to explain something, I was always available. Don't sit with her - but be nearby.

A reward is usually a half hour of just Mommy time - at least once a week. Whether baking cookies or playing a game with her, she will feel important and confident that she has you all to herself and happy to have finished the task.

Over 10.

Give her space. Don't look over her shoulder. If she has a friend she can call, maybe have her do homework over the phone or together with a friend at home. Be nearby if she has a question or needs help. After a week of doing her homework, promise her something she loves. Shopping, Museum, or learning to cook or bake. Be there for her and give her lots of positive feedback. Tell her you know how hard it is (been there done that!) and how proud you are of her.

Good luck.

Dear Bubby,

My husband likes when we host lots of guests on Shabbos but I work full time and often feel overwhelmed with the company - preparing the rooms, the meals and cleaning up afterward. Even if it's just a meal, he likes to impress so nothing is ever simple. I would like to make him happy, but I just don't have the energy sometimes and I feel that I am then not able to do my best for

my own family because I am so exhausted. I do enjoy the guests when they come, but it's the pre/post work that is overwhelming.

Overworked

Dear Overworked,

Shabbos should be a day of enjoyment not a day of employment!

Time to negotiate. Speak to your husband and suggest (a firm suggestion) that because you work full time and preparing and cleaning up for guests is so stressful and difficult, it makes it hard to enjoy and appreciate the Kedusha of Shabbos. You would be happy to host guests one Shabbos a month and the rest of the Shabbosim focus on the family.

It is certainly important for children to see the mitzvah of Hachnosas Orchim. But it is just as important to learn, sing, and interact with parents and siblings at the Shabbos meal.

Hopefully, he will understand. But if not, tell him he will be responsible for the pre/post Shabbos preparations. That should probably make him come around.

Wishing you many relaxing and restful Shabbosim.

Dear Bubby,

I am a parent of a number of children some in their teens and some younger. I have some friends who like to ask my advice on how to handle their children and feel like what I tell them is very helpful. I wouldn't mind having someone like me advising me on what to do with my own children at times. Yet, it seems that I have no aitzes when it comes to knowing what the right thing to do with my own children is. Any clue on what I can do to fix myself?

Puzzled Parent

Dear Puzzled,

You don't sound puzzled at all. From your letter you sound like a wonderfully caring parent. And like all of us, you want to do the best for your children.

I'll give you my three C's of parenting and you can C for yourself if that will help you.

Confidence. Consistency. Caring. Always be Confident. Believe in yourself and let that come through to your children.

Be Consistent. Never say something you can't follow through on.

Most important - show how much you Care.

Before disciplining, always start with, "I love you, you are so special," and then let the ball drop!

If you feel you have made a mistake, feel free to apologize. Modeling is the best tool in raising children.

Hope this will work for you, but I'm sure you can take some of your own advice.

Dear Bubby

Often, I extend myself to someone else and the receiving party shows no sign of appreciation. I feel that I need it and it really bothers me. How do I deal with this?

Unappreciated.

Dear Unappreciated,

Reading your letter became so personal to me. I am so impressed that such a young person is selfless and continues to give of herself. Giving is not for the taker, but for the giver. If you internalize the fact that your giving is not because you have to but because you want to, the reward will be the act of giving itself.

Giving is emulating Hashem. He is constantly giving. So give because it makes you feel good (and it does), and if you get a thanks, appreciate it. But if not, understand that that was not the reason you gave!

This takes work - so begin now. (I'm still working on myself!)



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At the Bris of Shloime Selig



At the Ebstein Feldberger Wedding



Rabbi Eliezer Abish at the Katz Kahan wedding



The Brechers at the Katz Kahan wedding



Chashuvei Monsey deep in conversation



Tuvia at his granddaughter's wedding



Bais Mikroh boys learning about water cycles



Chashuvei Monsey learning at the Agudah Yarchei Kalla



Engagement of first Grandson of R' Mendela Viznitzer



Gerer Rebbe at Maariv In Viznitz Beis Medresh during his two week visit to Monsey



Chaverim of Rockland on the Job

Community Photos



Gerrer Rebbe Visiting Satmar Rebbe in Kiryas Yoel



Kehillat New Hempstead JInspire Event



Rabbi Myski's 1st grade at Yeshiva Ketana Ohr Reuven - hands-on learning experience on how a mean word can deflate someone



Mrs. Eckstein's 4th graders at Cheder Chabad - testing aerodynamics while learning about rockets



Yeshiva Ketana Ohr Reuven 6th Grade Pokeach Ivrim Blindfold Tour



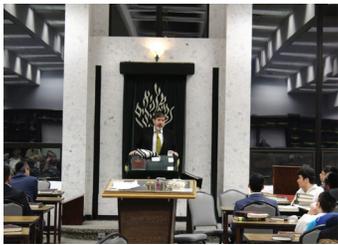
Learning art In Mrs. Markowitz's 7th Grade Ashar class



Yeshiva of Spring Valley Boys School snow tubing event



Rabbi Amram Cohen Ohr Chaim Presenting Simanai Kashrus Animals, Birds, and Fish



Rabbi Betzalel Rudinsky speaking in Yeshiva Ohr Reuven



Skver Rebbe at Asifa for Gerrer Mosdos with visiting Gerrer Rebbe



Skverer Rebbe with the Gerrer Rebbe



Spinka Rebbe visiting the Skverer Rebbe



Yeshiva Ketana Ohr Reuven's 2nd grade Siyum



Mordechai Ben David, and Avraham Fried learning together at the Shas A Thon



Rabbi Shaul Rosen inviting HaRav Shmuel Kamenetsky to make the siyum at the Shasathon



Rabbi Simcha B Berger and Avrumi Schlesinger



Rav Chaim Leibish Rottenberg shlita at the Katz Kahan wedding



Richman brothers at the Katz Gordon wedding



Mordechai Ben David, and Avraham Fried learning together at the Shas A Thon



Seen at the Lipschutz Pollak wedding

Talmidim of Yeshiva Ohr Reuven learning at a Super Seder



The Bais Shraga Dinner at the Atrium

Coverage by Mindy Cohn

Please send in your local news to Mcmillman@monseymevaser.com



Rabbi Fishel Shachter speaking at the Monsey Night Seder event

FORSHAY

The Monsey Night Seder Bais Medrash

The Monsey Night Seder's Eighth Annual Melave Malka was celebrated on Motzei Shabbos, Parshas Beshalach, February 9. The Melava Malka took place at Sharei Tefilah on 29 Parker Boulevard. Rabbi Fishel Schachter, the Maggid Shiur of Yeshiva Torah Vodaas, was the special guest speaker. The Monsey Night Seder's many Torah community projects include Nightly Learning - Shiurim and Chavrusos; and Kollel Yungerlight that learn with members of the community. The annual melava malka is the Monsey Night Seder's only fundraising event for the year.

Bais Medrash Ohr Chaim's Community Kollel Shovavim Learning Program Draws to a Close

The eight-week-long Shovavim Learning Program which took place at the Bais Medrash Ohr Chaim's Community Kollel drew to a close on Friday morning, February 15. The eight-week-long learning initiative was an ongoing, weekly program that transpired from 4 a.m. to 7 a.m. on Friday mornings. Being that this year was a leap year, the Shovaim Learning Program continued for an additional two weeks which included Parshas Teruma and Tetzaveh. The culmination of the series took place when Rabbi Chaim Leibish Rottenberg, the Forshay Rebbe spoke on the last week about the great heights one can reach during such auspicious days, and how to keep the momentum going throughout the year.

In conclusion, with approximately one hundred attendees each week – and some weeks even more – all learning for three hours each Friday morning, the total number of hours learned was well over 3,000

hours. Realizing that this amazing feat took place with much of the population still asleep, makes the achievement all the more remarkable.

SPRING VALLEY

Chinuch Event in Stolin Hall

Monsey joined Lakewood and Brooklyn in hosting a unique gathering for teachers and mentors helping to give them additional tools to deal with the unique chinuch issues of our generation. The focus of the evening, which was billed as essential to all teachers, was The Art of Dealing With Contentious Youth and was geared for teachers, parents, and advisers who deal with such issues on a regular basis.

Top experts in the field addressed attendees including Rabbi Dr. Sholom Servrenick who spoke on, *How to Reach Contentious Youth and Problems Associated With It*. Rabbi Dovid Braverman discussed *The Art of Patience: The Ten commandments of Controlling Oneself When Dealing With Children*. Rabbi Shmuel Rottner spoke on the topic of *To Connect or Disconnect: How to Build a Proper Connection with Troubled Youth*. Monsey's chinuch focused evening took place at Stolin Hall on Monday, February 19 following Lakewood's night on Motzei Shabbos February 16 and Brooklyn night on Sunday, February 17.

WEST NYACK

Conference in Advanced Dementia Offered to Benefit Holocaust Survivors

A free all-day session in advanced dementia was offered to healthcare administrators, department heads, nurses, so-

cial workers, case managers, recreational therapists, and other homecare/healthcare-based professionals. The workshops presented during the conference were to help guide those in the healthcare field in assisting those who have experienced life traumas such as Holocaust survivors of those who went through military service.

The conference took place on Wednesday, February 13 at Rockland Jewish Family Service on West Nyack Road in West Nyack. The sessions addressed the organizational systems, practices, and processes that need to be in place to effectively deliver dementia-capable care. The fundamental premise underlying all care for people with dementia is that behavior is communication. This is not a new concept, and it is an essential part of all training programs in dementia care. These behavioral expressions are almost always signs of distress, and as the disease progresses, behavior rather than words become the primary mode of communication for most people living with dementia. Comfort—preventing or relieving distress—becomes a cornerstone of care for people with advanced dementia.

Special attention was given during the workshops to identifying strategies for addressing the role earlier life trauma (such as the Holocaust, or military service) can play in causing distress for people with dementia.

Another facet that was brought out during the sessions was that staff trained in dementia care is necessary but often insufficient. Organizational systems must be aligned to support a therapeutic approach and to ensure staff efforts are effective.

Session presenters included Ann Wyatt, MSW, who is currently the Consultant for Palliative and Residential Care at CaringKind (formerly the Alzheimer's Association, NYC Chapter). Wyatt is presently working to promote innovative, comprehensive palliative care programs for people with advanced dementia. Elisa Stern, LCSW, ACSW also presented. Stern is the Director of Supportive Services in Bikur Cholim Chesed Organization's Project for Holocaust Survivors in Brooklyn.

The event was sponsored by Bikur Cholim Chesed Organization; Bikur Cholim Partners in Health of Rockland County; CaringKind; The Heart of Alzheimer's Caregiving; Foundation for Quality Care (an affiliate of NYS Health Facilities Association); Geriatric Mental Health Alliance of New York; Margaret Tietz Nursing & Rehabilitation Center; and Rockland Jewish Family Service.

ROCKLAND COUNTY

Amazon Invited to Consider Rockland County for HQ2

Coming fast on the heels of Amazon's startling announcement that it has abandoned plans to build a new HQ2 head-

quarters in Long Island City, new suitors have been lining up, attempting to court the online retail giant, Rockland County among them. Considering that Amazon's HQ2 came along with the potential for 25,000 jobs, it is no wonder that Rockland County isn't alone in jumping on the bandwagon.

"On behalf of the County of Rockland, the Town of Haverstraw, the Town of Orangetown, the Town of Ramapo and the Village of Suffern we are reaching out to ask that you and your board consider other locations within the State of New York to establish your HQ2," Town leaders wrote in a joint letter addressed to Amazon CEO Jeff Bezos. "Please do not let the unwelcoming and shortsighted actions of a few in Long Island City tarnish the possibilities that exist elsewhere.

"We are confident that we can offer all that is needed by Amazon; including airports in adjoining counties, a business-friendly environment and a multitude of transportation and infrastructure options. We previously applied as part of your HQ2 selection process and feel we offer a 'Prime' location near New York City but with room for development."

Amazon has said though that it is unlikely that it will be searching for a new location for its headquarters. Instead, Amazon plans to focus on its proposed new campus which will be located in northern Virginia.

"We will be happy to arrange an executive level meeting to review any and all concerns they may have and share with them the potential that exists here in Rockland," Rockland Town leaders conclude after writing. "Don't let the unwelcoming and shortsighted actions of a few tarnish the great possibilities that exist elsewhere in New York."

Measles Continues to Make the News

Measles numbers continue to tick upwards in Rockland County despite concentrated efforts by health officials with 137 confirmed cases and one more under investigation since the beginning of the outbreak in October 2018. Since that point in time when seven un-vaccinated travelers diagnosed with measles entered Rockland, 14,870 measles, mumps, rubella (MMR) vaccines have been given from the county, private health providers and the Refuah Health Center outside New Square. Six thousand students have been ordered to stay at home from sixty schools while twenty-nine schools have now achieved a vaccination rate of 95% or more. The remaining private schools in the county that have less than a 95% vaccination rate are still required to report student immunization dates weekly to the Department of Health. Nine schools were fined a combined \$80,000 in December for not reporting their weekly numbers. Rockland County's outbreak has lasted over 140 days, more than twenty weeks,

which is the most extended outbreak due to measles in the US since the eradication of measles in 2000.

MONSEY

Pothole Patching

In a joint effort, the County, State, and Rockland's Towns coordinated to tackle potholes during last month's temporary winter warm up. Subsequently, Rockland residents have been advised to contact the following numbers to report potholes in dire need of repair. Once the reports are received, the New York State Department of Transportation (NYSDOT) will utilize their spray pothole patching machine and assign multiple crews to work throughout Rockland to fill and patch state roadways. Of top priority are two sections of Route 9W; between Nyack and Valley Cottage and the southernmost section leading to the New Jersey border.

Ramapo Supervisor Michael Specht said, "Our Highway Department, under Superintendent Brinn, has multiple crews out now performing both cold and hot patches on potholes within the Town of Ramapo. This work will continue every day, weather permitting." To report potholes on Town of Ramapo maintained roads call 845-357-0903, or email townof-ramapohighway@ramapo-ny.gov or tweet @Ramapo_Pothole. To report potholes on the state's highway systems, including the Thruway call the NYSDOT toll-free hotline at 1-800-POTHOLE (1-800-768-4653).

To report potholes on Rockland County Highway Department maintained roads, call 845-638-5060, email highway@co.rockland.ny.us or file a request for service at <http://rocklandgov.com/departments/highway/request-for-service/>.

Haverstraw Supervisor Howard Phillips said, "Our roads are in some of the worst condition they have been in, and even intermediate repairs would be very helpful at the current time." To report potholes on Town of Haverstraw maintained roads call (845) 429-9126 or email highway@townofhaverstraw.org.

Grand Opening Event for The Fishery at Evergreen

The Fishery at Evergreen, an innovative store located inside the Evergreen Kosher Market hosted a grand opening event on Sunday, February 17. Live music added to the ambiance as well as the particularly apropos free goldfish distributed throughout the day. The Fishery boasts a wide selection of fresh fish – branzino, baby halibut, cod, flounder, haddock, ocean perch, rainbow trout, red snapper, salmon, tilapia, turbot, tuna, and wild salmon. Customers choose from a variety of marinades, dry rubs and toppings as well as how they would like their fish prepared: baked, grilled, fried or ready to cook at home. Orders can be called or



Rabbi Dovid Orlofsky speaking at Khal New City

emailed in and will be ready for pick up twenty-five to thirty minutes later. Call (845) 517-3666 or email thefishery@evergreenkosher.com for more information or to place an order.

NEW CITY

Recent Spate of Anti-Semitism

Several swastikas spray-painted onto a tree were found in New City's Kennedy Dells County Park. The swastikas follow a number of anti-Semitic markings discovered over the past few years in Rockland County. County officials provided a rapid response to the latest anti-Semitic hate message. What was even more disturbing was the spate of anti-Semitic rhetoric that followed the spray painting which was posted on social media and included such mindless statements as, "It could be the work a Jewish person trying to perpetuate their agenda, because they know this gets top billing. That's happened before. Erase it, stop the drama and move on. Why is this an issue?" And then this unfortunate comparison by another clueless individual about the atrocities the swastika represents to millions. "Why do Jews think they have the market on pain?" Sadly Rockland County is not immune to oblivious people. At least one individual posted something thoughtful when he said the swastikas are "... a frightfully sad statement about our society that, of late, fosters extremism and hatred over respect and civility."

Rabbi Aaron Lankry, Chief Rabbi at Bais Medrash Ohr Chaim and Rosh Yeshiva of Yeshiva Yoreh Deah was also the victim of a vile anti-Semitic attack within the same few weeks. Two barns belonging to the yeshiva, located in Liberty were set on fire, and multiple spray-painted swastikas were scrawled on the walls on Monday, January 28. The event wasn't reported by New York state police until February. It is being investigated as a hate crime.

Rabbi Dovid Orlofsky Addresses Khal New City

Rabbi Dovid Orlofsky, the world-renowned inspirational speaker, delivered a shiur at Khal New City. Rabbi Orlofsky's popular speaking style which is relatable, Torah true insights laced with humor and intuition have allowed him immense success in the field of Jewish education and outreach for over thirty years. His lectures attract thousands across the globe, and tens of thousands have read his Jewish education column and listened to his radio program on parshas hashavua. The shiur given in New City was on Inyanei Shovavim.

WESLEY HILLS

Winter Lecture Brunch and Learn Series With Ohel Sarah Yaelle

Following the organization's maxim of *To live, To Learn, To Grow* Ohel Sarah Yaelle hosted three Brunch-and-Learn lecture series held free of charge. *The Shabbos Kitchen*, a two-part lecture, was presented in early February by Rabbi Don Kranzer on *The Practical Applications in Hilchos Shabbos*. The next series on Emunah was given by Mrs. Sussie Brecher and is entitled *The Six Constant Mitzvos*. The first three classes took place on three consecutive Tuesdays in February with upcoming shiurim in this lecture series scheduled to take place on Tuesday morning, February 26 and Tuesday, March 5 at 10:30 a.m.

There is also an upcoming, two-part parenting class series scheduled to be given by Mrs. Shaindy Sternhill, LCSW, a psychotherapist and clinical supervisor, who will address attendees on the topic of *Enhancing Your Child's Self Esteem and Emotional Well Being*. The first class in this series will be on Wednesday morning, February 20, and the next class will be on Wednesday morning, February 27. Both

of these will take place at 10:30 a.m. The workshops will be given at 7 Villa Lane in Monsey.

To join the Ohel Sarah Yaelle mailing list in order to receive updates and information, email ohelsarahyaelle@gmail.com. Ohel Sarah Yaelle was founded lily nishmas Yaelle Kopciel.

POMONA

Kehillas Zichron Dovid Moving Party

After ten years in its current space, Kehillas Zichron Dovid of Pomona has begun renovations on its present location. As the construction moves forward, the shul's contents needed to be relocated. To accomplish the move and encourage plenty of assistance, the shul held a moving party on Sunday afternoon, February 11 and the tables, chairs, seforim and more from the current shul were moved to the new, temporary shul in the kiddush room.

NEW HEMPSTEAD

Kehillat New Hempstead Anticipating Hachnosas Sefer Torah

Kehillat New Hempstead, successfully thriving under the auspices of its new Rav, Rabbi Shimon Kerner is looking forward to a Hachnosas Sefer Torah scheduled to take place on Sunday, March 31. The Sefer Torah is being written l'zacher nishas, Rabbi Kerner's father, Shlomo Dovid ben Yaakov Kerner z"l. The final letters will be filled in at the Kerner home at 12 Manchester from 11 a.m. - 12:30 whereupon the Sefer Torah will be danced in a procession to Kehillat New Hempstead on Union Road. Guests are welcome to participate in the event as well as to visit the shul at any time.

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

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

Chessed 24/7 – And the Race is On!

by M.C. Millman

Racing 4 Chessed – who ever knew doing chessed could be so much fun? Chessed 24/7 is once again hosting a scavenger hunt designed to be appreciated by Monsey's women who will be doing what so many of them do best, racing to get the shopping done while beating the crowds to the register at Evergreen. The only difference? This time, they will be doing it with a group of like-minded friends all Racing 4 Chessed while sleuthing for clues down the aisles of Evergreen, clues that are meant to be even more challenging to decipher than the usual shopping list.

This year's Racing 4 Chessed event is the second time Chessed 24/7 has organized a scavenger hunt in partnership with Evergreen Kosher Market. The last time the "race was on" was in 2017. This year's Racing 4 Chessed event promises to be even bigger and better with exciting bonuses and new sponsors including Good Samaritan Hospital.

"Where else can you go," says Dvora Adler, Chessed 24/7 coordinator, "for great food and a fun time with a group of friends while doing tremendous chessed

and giving tzedakah at the same time?"

The Racing 4 Chessed event will take place on Monday, February 25 at Evergreen on Route 59. The event will provide the ultimate scavenger hunt experience for Monsey's women as teams solve clues to locate items that are used to stock the Chessed 24/7 chessed rooms. Prizes will be awarded to the scavenger hunt winners. The scavenger hunt will take place in the store, which will close to the public during the hours of the exclusive Chessed 24/7 activity. Participants pay for the privilege of seeing 100% of their donation going towards stocking the twenty hospital chessed rooms that Chessed 24/7 is responsible for 365 days a year, all while filling their cart with scavenger hunt finds. Participants can do this on their own or in groups of up to five. Besides for the scavenger hunt, the event includes great company, guaranteed inspiration and a lavish, hot buffet dinner in the Town Square atrium accessed via the main entrance of the shopping center. Not only will the evening be a night filled with fun, games, and chessed, but by filling shopping carts, participants will help stock Chessed 24/7's twenty hospital rooms as well.

Chessed 24/7

oversees a multitude of programs, including the twenty kosher hospitality rooms it stocks in the tri-state area. These rooms are a life-saver for many the families that pass through them daily. Whether they need a quiet place, a hot cup of coffee, or fresh food,

Chessed 24/7's Hospitality Room is there to give them immeasurable comfort at a time when they need it the most. Chessed 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 Chessed Hospitality Rooms, to providing stimulating activities to both seniors and the developmentally disabled, Chessed 24/7



provides those going through a difficult situation with the support and services they need.

Doors open at 7:30 p.m. and the race begins at 9:00 p.m. With only a limited number of shopping carts available for groups of five, pre-registration is recommended. You can RSVP online at cheded247.org/racingcarts or by calling Aviva Zelman at (718) 309-7358 or Yocheved Maggid at (914) 354-3233 ext. 1123.

Tomche Shabbos Encourages Youth Participation

by Ben Lelchok

Tomche Shabbos is encouraging volunteers of all ages to participate in the weekly Thursday night packing. "Participation is the key to our success," says Alan Rosenstock, Director of Tomche

Shabbos. Children attending with an adult truly learn the value of Chessed and giving back to the community. Volunteers of every age can make a difference - especially when it comes to Tomche Shabbos - an organization that

is always there for the community in so many ways. Tomche Shabbos of Rockland County assists community members who are struggling financially, by providing food packages, humanitarian grants, and job training, as well as oth-

er support through various programs designed to offer emergency intervention and the hope for a better tomorrow. Thursday night packing takes place at 335 Building E, Spook Rock Road in Suffern.



Racing 4 Chesed

The Ultimate Scavenger Hunt for Women @ evergreen

Bring your team.

Find the clues.

Fill your carts.

Race to win....

**Help stock our 20
chesed hospital rooms.**



Event
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Preregister to secure your team's cart (max 5 people per cart), limited carts available.

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718.309.7358 or Yocheved Magid: 914.309.6710 or 845.354.3233 ext. 1123

Chaverim of Rockland Institutes New Emergency Phone Initiative for Shuls Throughout Monsey

by Ben Leichook

In an idea whose time has come – Chaverim of Rockland once again goes the extra mile by beginning a new initiative offering all Monsey shuls the ability to protect their members during times of an emergency. Chaverim of Rockland County's emergency services organization is comprised of a dedicated team of altruistic volunteers. Dispatchers and service members are standing by 24 hours a day to help take care of the

needs of the Monsey community. From weather emergencies to flats, to search and rescues and community watch – Chaverim is there for the needs of all, no matter how big or small. The emergency telephone initiative is just another example of Chaverim at its best.

Having an Emergency Phone can be especially crucial on Shabbos and Yom Tov when an emergency can take place, and a phone might not be so accessible. The emergency phone will be placed in

a see-through box (like a fire extinguisher) and will have the emergency phone numbers programmed in on speed dial for Chaverim, Hatzoloh, and the police department.

More than forty shuls have already signed up with more in the works as Chaverim is working to get the first sign-ups installed and working by the end of the month. The shuls pay a nominal one time fee to purchase the phones which will then be connected and set up



by Chaverim keeping shul-goers safer in case of an emergency. The Emergency Phone Initiative is just another example of what Chaverim does best – protecting and helping the community in any way they can.

Community Outreach Center Successfully Meets Community's Needs by Increasing Personnel

Community Outreach Center has hired additional personnel to accommodate the growing needs of the community. The NYS certified health insurance in-person navigators were hired in time to assist those in need of insurance coverage with applying and navigating the Marketplace's website during the open enrollment period, which is from November 1st until the end of January.

Open enrollment is the time designated for the uninsured to apply for insur-

ance coverage and as a result, be eligible for tax credits. The coverage is then active as of the following January or February, depending on the date of application. The increase in staff has succeeded in cutting the waiting time for an appointment to near nothing, coming from a standard 4 week waiting period. "We are proud to once again meet the needs of our growing community," said Rabbi Horowitz, Executive Director of Community Outreach Center. "We remain ever vigilant, ensur-

ing there is no appointment backlog and that residents are serviced in the most efficient manner."

"The COC staff patiently outlined all my health insurance options, clarifying costs, coverage, premiums, and deductibles applicable clearly and concisely," Mrs. Weinstock gratefully noted. "It was such a welcome change from attempting to navigate the complicated NYS Marketplace on my own, and I felt knowledgeable enough to opt for a cheaper plan."

The COC has assisted members of the community with their health insurance applications since the inception of the marketplace in 2014. In 2018, they enrolled and renewed over 4,000 individuals in qualified insurance plans, with numbers reaching an all-time high during this most recent open enrollment period. For assistance with a health insurance application or for more information, kindly call the Community Outreach Center at 845-356-9600.

Olam Chessed Clears the Way With Free Shovel Distribution and Purim Costumes

by Ben Leichook



Olam Chessed is clearing the way for an easier winter by holding a free snow shovel distribution day. Olam Chessed 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 Chessed has donated millions of dollars worth of brand new merchandise to thousands of families and organizations. Olam Chessed's business model offers a return of 10 to 1 for every dollar donated.

The winter snow shovel distribution will take place in the Town Square atrium accessed

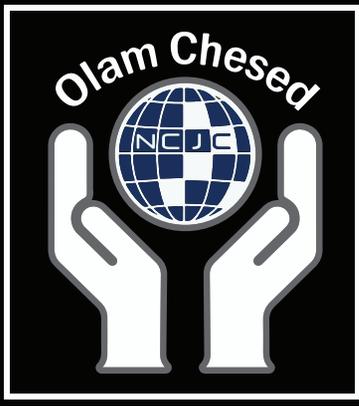
via the main entrance of the shopping center on Sunday, February 24 from the hours of 12 p.m. to 3 p.m. (or while supplies last). Brand new snow shovels, salt and car kits for de-icing and removing snow from cars will be available for free for those in need.

Olam Chessed will also distribute a wide selection of brand new Purim costumes on the following week, Sunday, March 3 from 12 p.m. to 3 p.m. The costumes will be available free of charge while supplies last at the 55,000 square foot Olam Chessed Warehouse located at 152 Broadway Street in Haverstraw.

In even bigger news, on March 10, Olam Chessed will be launching a Charidy

campaign which will not only match every dollar 1 to 1 but additionally, with the 10 to 1 return every dollar donated will actually be worth \$11 in value. This makes the Olam Chessed Charidy Campaign more worthwhile financially than any tzadaka investment available today. Stay tuned for updates on the Olam Chessed Charidy Campaign as this organization needs every share to make the campaign an exponential success for everyone.

Volunteers are still needed to help distribute at both events. The hours worked count as chessed hours, and volunteers can reserve and confirm their hours by calling at (845) 579-2311.



To date, Olam Chesed has distributed millions of dollars in goods, donated FREE from Walmart, Bed Bath and Beyond and other large corporations. Olam Chesed is the only organization of its kind harnessing the opportunity for millions in surplus product and getting it to the needy in our communities.



OLAM CHESED FREE DISTRIBUTION

Winter Distribution

- Shovel ■ Salt ■ Car Snow Removal Kits*

Sunday
02.24.19

12:00 pm-3:00 pm

Evergreen

59 Route 59
Monsey, NY

*While supplies last



Purim Costumes Distribution

Large selection of Purim costumes for children and adults*

Sunday
03.03.19

12:00 pm-3:00 pm

**Olam Chesed
Warehouse**

152 Broadway
Haverstraw, NY

*While supplies last



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✉ info@ncjcnny.org

🌐 www.worldofgiving.org



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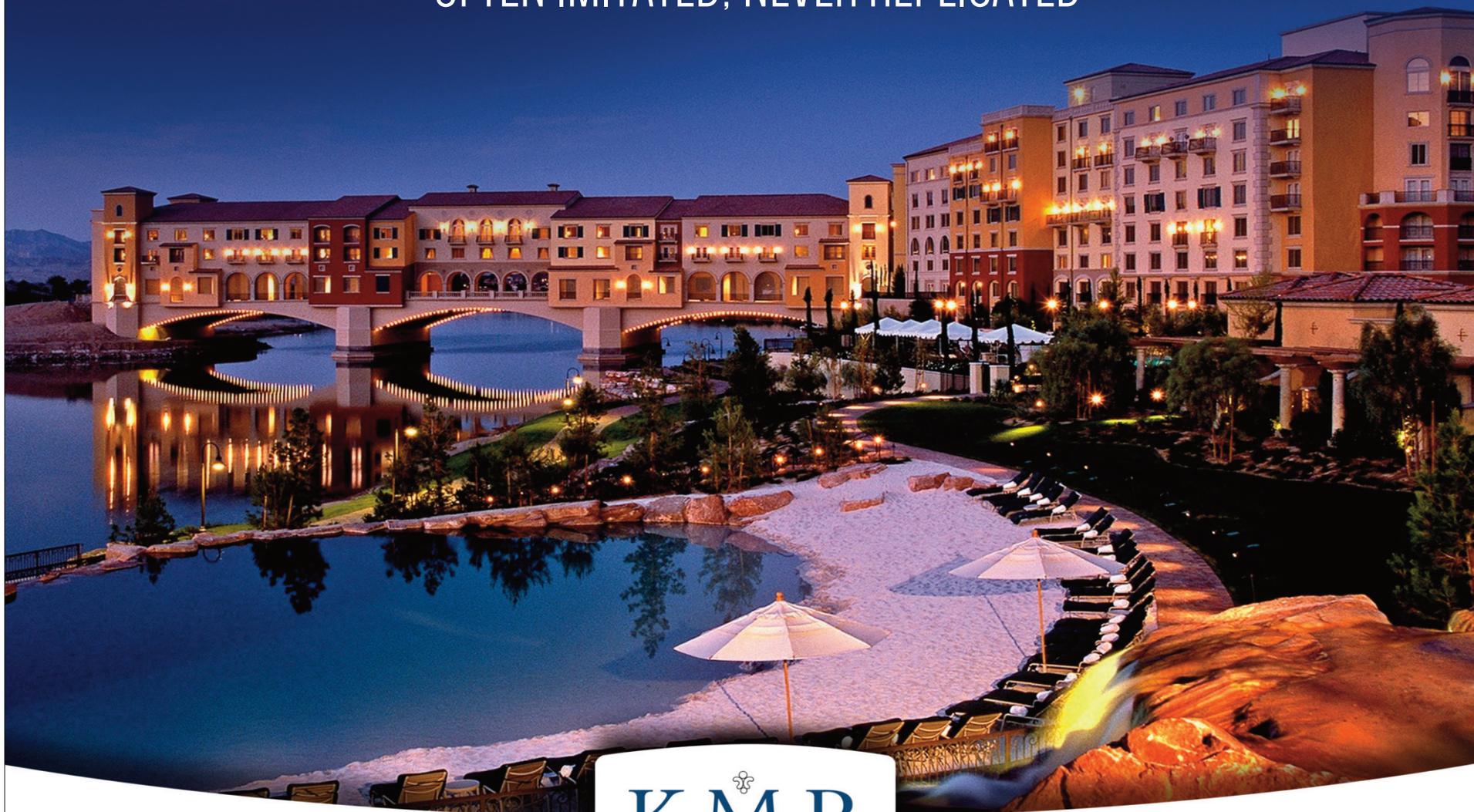
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Coverage by M.C. Millman

Message from the School Board President

First, I would like to thank the publisher of this fine paper for the opportunity to communicate with the community via this venue.

As President of the East Ramapo Central School District school board, I have the chance to hear many complaints (and I mean MANY). Why do we have to car pool on so many days? Why are the buses late? Why are the buses early? Why didn't the bus come? Why can't I get through to the transportation department? And those are just the transportation issues!

The district is currently working on its budget for the 2019-2020 school year. Come to a meeting. Speak up and express your concerns. Silence equals acquiescence. Waiting for a budget election to be heard is counter-productive. Let the board and the administration hear what YOU would like to see in the budget. Meetings are held 1-2 times each month at 105 South Madison Avenue in Spring Valley. The exact schedule may be found on <http://www.ercsd.org>.

Finally, ALL private school students must be registered for transportation for the next school year by April 1st. This

deadline is established in NYS law. If you are unsure where your child will attend, use your best expectations. We are working on a system to be able to perform this registration electronically (without having to use the paper forms). It is unclear at this point in time whether it will be ready for this year.

You can communicate with the board at any time by emailing BoardofEducation@ercsd.org. Looking forward to hearing from you!

Harry Grossman

ASHAR Leaps Ahead in Every Department

ASHAR's Early Childhood Program Rosh Chodesh Adar assembly began with the children walking down the hallway and taking note of signs telling them to leap into the playroom. There then found lily pads on the floor. After the children delightedly leaped down the hall, they were told all about how this year is a leap year with two months of Adar which means two months to celebrate being b'simcha making the students doubly happy.

ASHAR's sixth and seventh-grade girls also leaped ahead, but in the chesed department when the classes took a school trip to do chesed, volunteering to pack at the Olam Chesed Warehouse. The girls went down to the warehouse, where they were given a guided tour and an explanation of how their hands on work on managing the large stock of goods would help families in needs.

"There was so much great energy and



excitement with the ASHAR volunteers," says Rabbi Mordechai Roizman, who founded Olam Chesed together with his wife, Meechal. "They just took right to it. Those girls were not walking; they were running! They were just so motivated, energized and excited – like it was gold. Their enthusiasm is something we don't see often enough. It was easy to see that they have amazing neshamas."

The fourth graders jumped on board as well and paid a visit to the Friedwald Center down the block, visiting with residents who appreciated the company.

Yeshiva Ketana Ohr Reuven Pop Mishnayos Quiz: Five Years Later

Yeshiva Ketana Ohr Reuven's third-graders visited the older grades to see who might still remember the mishnayos they had memorized way back in third grade. Imagine their astonishment when each class they visited, without

exception, remembered the mishnayos they had memorized when they were in third grade. This scene repeated in fourth grade, fifth grade, sixth grade, seventh grade and all the way to eighth grade, five years after memorizing their first mishnayos.



Yeshiva of Spring Valley Girls School News

It started with a treasure hunt throughout the building for the students as Yeshiva of Spring Valley Girls School officially launched Read-a-Thon 2019. As curiosity and excitement filled the air, Yeshiva of Spring Valley Girls in grades first through fifth gathered in the lunchroom class by class after having solved the mystery slogan of their treasure hunt which was Reading is a Treasure.

In the lunchroom, the classes listened attentively as Mrs. Cohen and Mrs. Levy announced the official Read-a-Thon 2019 rules. Each class will add a diamond to their bulletin board as they read away. The classes that reach their goal at the end of the program will be awarded a special grand prize. Students may recommend a book by filling in forms that say: "This book is a 'diamond' because..." It will be a treasure to see the girls' Reading Nooks displayed on the school's Read-a-Thon Bulletin Board. Students who read a minimum of five books each will receive an individual prize as well. The most important lesson the girls will take away from this program is to the rewards of making reading a regular part of their daily lives.

Yeshivah Shaarei Torah Holds Inaugural Meeting

Yeshiva Shaarei Torah of Monsey held an inaugural meeting in early February at the home of Rabbi Mordechai Wolmark, the Rosh Yeshiva. The meeting's focus was on the new First Year Bais Medrash which is slated to open for Elul 5779, in September 2019. Rabbi Tzvi Elimelech Weinberg, a Yeshiva Shaarei Torah alumnus who also attended Yeshiva Gedolah of Philadelphia and The Mir has been appointed as the new Rosh Yeshiva. Rabbi Weinberg published a Sefer on Mikvaos while learning in Lakewood and is known for his enthusiastic energy and ahavas hatorah.

After welcoming those in attendance, Dr. Don Zwickler, the yeshiva's president and an alumnus, spoke about the tremendous growth that the yeshiva has experienced over the course of the past twenty years. Rav Asher Weiss, Rosh Bais Medrash, spoke as well wishing the new Rosh Yeshiva success. The Rosh Mesivta, Rabbi Chaim Schwartz conveyed his anticipation of the opening of the First Year Bais Medrash Program. Rabbi Weinberg spoke as well about his goals and aspirations of helping the talmidim achieve their maximum growth in Torah and ruchnius while participating in Shaarei Torah's new program. Rabbi Wolmark delivered closing remarks regarding the mesiras nefesh of building a mosad haTorah, thanking both the hanhalah and the yeshiva's supporters for helping the yeshiva reach the night's milestone.

Thirty-Second Annual Anniversary Dinner Held for Yeshiva Ohel Torah

On Motzei Shabbos, February 16 Yeshiva Ohel Torah held their thirty-second-anniversary dinner at Ateres Charna. The dinner's honorees included Rabbi and Mrs. Yeshaya Levy who received the Avodas Hakodesh Award. Rabbi and Mrs. Shloime Oelbaum were honored with the Harbotzas Torah Alumnus Award. Mr. and Mrs. Shabsy Ledereich were Guests of Honor while Rabbi and Mrs. Mendel Bernath received the Ahavas Torah Alumnus Award at the annual dinner.



Yeshiva of Spring Valley Boys School Discovery Zone Unit

The final weeks of Yeshiva of Spring Valley Boys Discovery Zone unit on Respect were full of anticipation as the students worked toward wrapping up. During the final weeks, the boys had the opportunity to reflect upon and write about the many engaging activities and games in which they had taken part. Students shared the activities which they had enjoyed most throughout the unit. Most importantly, their writings reflected a deepened understanding of what respect looks like, sounds like, and feels like. Additionally, the boys in each class voted for the classmate they would like to recognize and honor for being a role model of respect.



The students who were voted in truly deserved the standing ovation they received as Rabbi Frankel, Mrs. Sloschay, and Rabbi Muller visited each classroom to present the winners with their awards.

Monsey Yeshivos Participate in Machzikei Torah Zichron Yitzchok Learning Program

Yeshiva Ketana Ohr Reuven, Degel Hatorah, Cheder D'Monsey, and Bais Hachinuch have joined over 35 yeshivas nationwide in participating in the Machzikei Torah Zichron Yitzchok Learning Program.

The national learning program was originally established as a zechus for a refuah shelamah for Rabbi Moshe Pohrille the Rosh Yeshiva of Yeshiva Derech Chaim. The national learning program is now done lily nishmas Rabbi Pohrille.

The learning program awards students by grade level for the extra learning they accomplish on Erev Shabbos, Shabbos and Motzei Shabbos. Participants can fax or email in their raffle forms for the weekly raffle drawing as well as to be included in the Grand Raffle. The much anticipated Grand Raffle with over fifty prizes will be drawn on Sunday, March 10. Learning goals include fifteen minutes on Erev Shabbos, thirty minutes on Shabbos, and fifteen minutes after Shabbos which can vary by grade level. The students fill out a form which they fax or email after completing the required amount of learning to be included in the raffle drawing. Fifty prizes will be raffled off for the grand

prize raffle on March 10 along with weekly winners of the twenty-five dollar prize.

Future learning initiatives take place throughout the year including a Pesach learning program, a Purim learning program, sukkos learning the program and a Shavuot learning program. Talmidim of schools that have their own learning programs can apply those learning hours to this program as well.

For information about participating in the nationwide program, contact Rabbi

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

Bas Mikroh Brachos Bee

The three Brachos Bees held in Bas Mikroh were a celebration of knowledge that the students gained over the month, learning and reviewing their brachos. The three different contests were held for different grades. The winning students who demonstrated their mastery of the hundreds of food items in the booklet were Devorah Jacoby, Chaya Bluma Krause, Hindy Bressler, Rochel Bechhofer, Malka Kirshenbaum, Yehudis Laskin, and Shevy Shiffman.



Bais Yaakov Chofetz Chaim of Pomona Takes Off

The fifth graders at Bais Yaakov Chofetz Chaim of Pomona went on a space flight adventure to the moon. The young astronauts divided their time between working in a mission control center and working as members of a flight crew in a simulated spacecraft during their educational adventure at the Challenger Learning Center located in Airmont.

The visit to the Challenger Learning Center stimulated the natural curiosity and enthusiasm the students have for space through its interac-

tive and engaging STEM learning experiences enabling them to perform similar "hands-on" tasks done by real scientists, engineers, and astronauts. The Learning Center's mission control and spacecraft simulators allowed the fifth graders to apply the knowledge they learned in the classroom to authentic, real-world experiences through their team missions. The visit promoted Problem-Based Learning and 21st Century Skills including leadership, communication, problem-solving, and critical thinking skills.

Bais Mikroh News

Rabbi Anteby's fifth grade at Yeshiva Bais Mikroh has begun their daily count-down towards learning Gemarah. As part of the classes preparation for this momentous milestone, the students are learning crucial Gemarah vocabulary words by heart with the help of a song. The excitement is mounting on the classroom, and Rabbi Anteby has already purchased the first Gemarah for his students which each student will receive at the upcoming Gemarah Suedah scheduled for Sunday, February 24.



Ateres Bais Yaakov Junior High News

Ateres Bais Yaakov's junior high had an inspiring and uplifting Yom Iyun on the power of Tefila via "C": Communicate, Concentrate, and Connect. The morahs all came prepared. Mrs. Estee Hoffman baked muffins for the occasion to go along with the hot cocoa bar. Miss Mulivor prepared a thought-provoking worksheet on tefila which was completed with a partner.

Mrs. Batsheva Berger was the guest speaker. She discussed the tremendous koach of tefila. This was followed by a madcap game of

telephone to drive home the message of "communication." The event culminated with the girls davening mincha with newly acquired insight into their tefila, putting into practice all they learned.

During the same week, the junior high had their long-awaited chessed trip to Olam Chessed where the students helped open the many boxes and sort the contents into different categories. They got a glimpse of the essential chessed this warehouse provides to many needy families. In addition to the huge mitzvah they participated in, they had a great time.

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Uri Zohar was the top comedian, television and radio talk show host, social satirist, actor, and film producer on the Israeli scene. Even more, he was the epitome of modern, non-Torah-observant Israeli society. **How does such an individual simply jump ship one day?!**

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Countdown to the 13th Siyum Hashas



Klal Yisroel is abuzz with the news that the 13th Siyum Hashas of Daf Yomi is scheduled for New Years Day, January 1, 2020 in MetLife Stadium in East Rutherford, New Jersey.

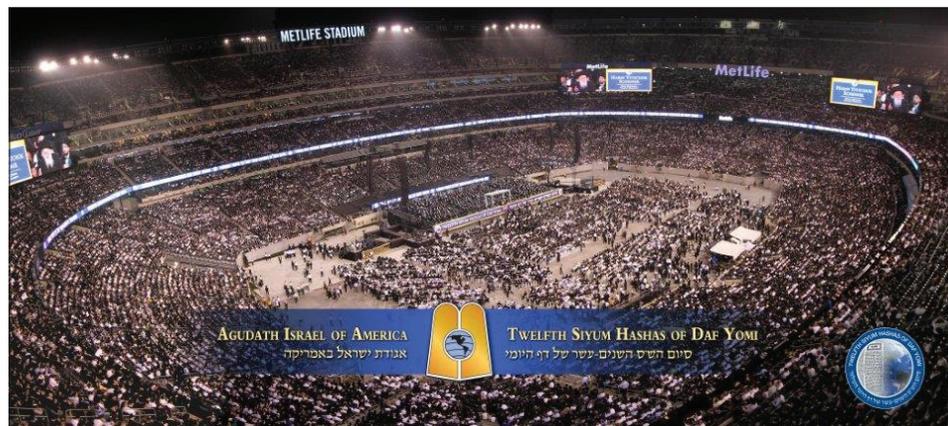
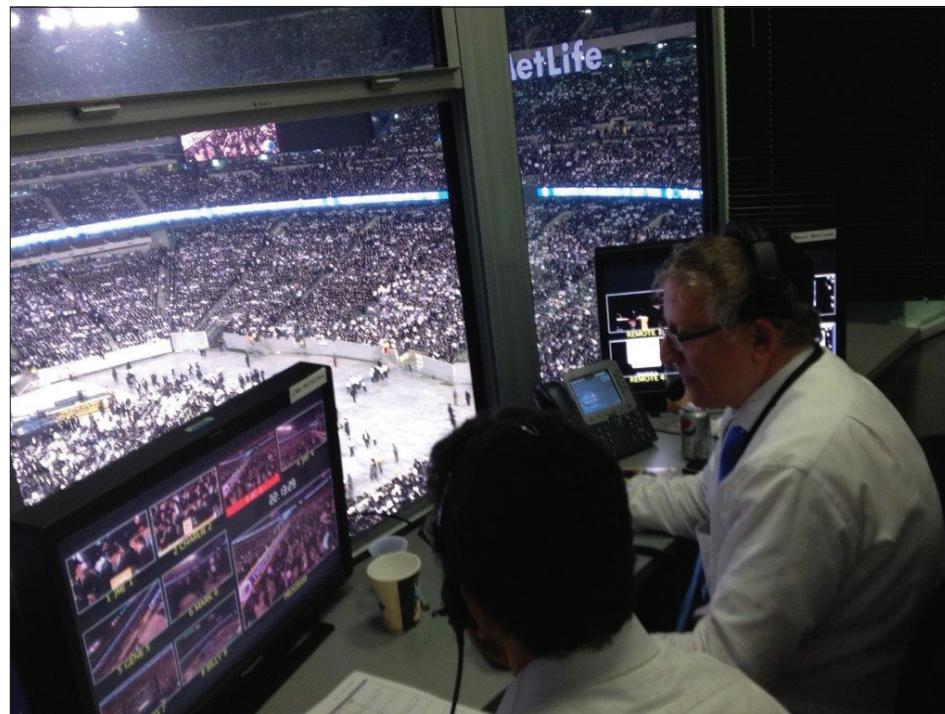
This news usually engenders an immediate conversation regarding the fact that it will be held in an outdoor stadium, in the middle of the winter, and what happens if it snows?

Monsey Mevasser caught up with Rabbi

Yosef C. Golding, the Director of Operations of the past 4 Siyumim, as well as the upcoming 13th Global Siyum, and asked for some exclusive background information to share with its readers. Here is some of that info:

Firstly, before the final decision was made, the Moetzes Gedolei Torah met three separate times to discuss the various options. The hashed over the pros and cons of several proposals, and in the end, felt that the Kiddush Hashem aspect of *B'rav Am Hadras Melech* superceded all other options, despite the obvious weather question.

The Agudah staff is working on many options to keep the attendees as warm as possible, including the possibilities



of warming stations strategically placed throughout the stadium. Wherever feasible, outdoor heaters will also be utilized. Individual warming packets are being considered, similar to what was distributed at the Super Bowl in 2014.

Interestingly, the heads of the New Jersey State Police, at a recent meeting at the

Department of Homeland Security headquarters, mentioned that the previous Siyum was their warmup for Super Bowl XLVIII. As a result, they are more confident than ever in regard to ensuring safety, *be"H*.

Stay tuned to *Monsey Mevasser* for more updates in upcoming issues.



Teach NYS Confirms 3.5 Hour Daily Core Subject Requirement (Grades 7 and 8) in NYSED Enforcement Guidance

On November 20th, 2018, the New York State Education Department (NYSED) issued its Substantial Equivalency Guidance regarding curriculum requirements for non-public schools. Since the issuance of this Guidance, Teach NYS, a project of the Orthodox Union, has been working with our school partners, leadership, and advocates in Albany to understand and begin to address these requirements and enforcement measures.



Concurrently, we have been communicating with government officials and others in Albany to help them understand and address the myriad of issues relating to the Guidance.

In summary response to the questions our member schools are asking, there are two issues that we are prepared to report on now. First, with regard to high schools, NYSED's Guidance provides that all registered high schools are already in compliance

and have no further obligations. Virtually all of the high schools in the Teach NYS network are registered with NYSED. Second, in response to our inquiries, NYSED provided written clarification that the mandatory units of daily secular study are not more than one per grade for core subjects (English, Math, Social Studies, and Science). This translates to 3.5 required hours of required instruction per day (not counting physical education) for grades 7-8.

We held off distributing this important information until we could confirm this clarification at senior levels of NYSED, which we received from multiple NYSED sources yesterday.

Philosophically, we believe that there are additional open issues that need to be addressed. First, we are extremely concerned about government regulation of the curriculum of religious day schools and Yeshivas. Our educational institutions should have the right to fashion our children's education in a manner consistent with our Torah values and a curriculum that fosters the inculcation of such values and our religious tenets. Second, we are extremely concerned that the locus of

enforcement authority with respect to State mandates sits with local school authorities. To the extent that workable guidelines are to be formulated, they require clarity and consistency which can be achieved only by centralized formulation and implementation.

Process concerns us also. Subsequent to the issuance of the November 20th Guidance, a number of organizations, coalition partners, heads of school, and Roshei Yeshiva appropriately reached out to NYSED to seek clarification on a number of issues. Teach NYS likewise reached out to NYSED. While some of our questions have been answered, we have been in contact with our coalition partners, including prominent Roshei Yeshiva, and are advised that others, including these Roshei Yeshiva, have made specific inquiries and requests that have yet to receive responses. We have urged NYSED to reach out to all parties to deal with these inquiries; an open discussion with all parties is important to avoid further aggravating an already difficult and confusing situation. Lastly, we note that the written responses we received from NYSED (which are set forth in full below) were accompanied by a

commitment by NYSED to incorporate this and other clarifications into its Guidance. To date, no such revised Guidance has been issued. We urge NYSED, in the strongest terms possible, to clarify its Guidance as it has committed to do.

To conclude: We have been, and remain, extremely concerned by State regulation of Yeshiva and day school curriculum. We strongly believe that any enforcement of the Guidance should be at the State level, not the local level. We call upon NYSED to issue their revised Guidance forthwith, and to make a concerted effort to engage with all organizations and groups that seek to engage with them.

Moving forward: Over the coming months, Teach NYS will work together with our coalition partners to seek appropriate clarifications and modifications of the Guidance and will continue to report to you on a regular basis with respect to our progress. In the interim, if there are any questions regarding this advisory, or any other aspects of the Guidance, please feel free to contact Maury Litwack, our Executive Director, with any questions.

Transform Traditional Favorites with Rorie Weisberg

Hi! I'm Rorie, I'm a certified IIN health, creator of Rories Dough Mixes, recipe developer, mishpacha columnist, health ambassador for kosher.com, wife and mother of four. As a health coach specializing in hormonal balance I know how much ingredients matter. Different foods give our body different instructions. We really are what we eat! I have seen countless people transform their health

when they shift their focus to quality count verses calorie count. Start by swapping out standard, refined oils flour and sugar and fill your cart with more plants and less food made in a plant. I hope my collection of full n free recipes will enable you to make the foods you love with ingredients that love your body back.

To learn more about Rorie and her mixes visit www.fullnfree.com

RECIPES - TO YOUR HEALTH

BANANA NUT BUTTER MUFFINS



Ingredients

- 4 eggs, separated
- 4 very ripe bananas, cut into chunks
- 2 tsp. vanilla extract
- 2 tsp. baking soda
- 1 18-oz. jar cashew or almond butter
- ¼ cup egg white protein powder (optional) – see Rorie Recommended
- Optional chocolate chips, cacao nibs or crushed nuts to taste

Directions:

Preheat oven to 350°F. Line 20-24 muffin tins with paper baking cups and set aside. In a food processor fitted with an S blade, beat egg whites until stiff, then slowly incorporate yolks. Add ripe bananas and mix well for at least 3 minutes until a creamy, fluffy batter forms. (The longer you mix the bananas with the eggs, the fluffier your muffins will be.) Add vanilla extract, baking soda, nut butter and egg white protein powder (if using) and mix well. Divide batter between prepared muffin tins. Sprinkle with toppings of choice. Bake for 20-23 minutes; do not overbake so that muffins stay moist.

I am very often asked if this recipe can be made with sunflower butter or peanut butter. It works with both, but sunflower butter turns the muffins green (!) and peanut butter gives it a very strong peanut butter flavor – you really have to love peanut butter to use it. Using cashew butter as opposed to almond butter adds sweetness and produces a lighter colored muffin. Check how many ounces your jar contains. If it is only a 16-oz. jar (common in kosher non-Jewish brands), you'll need to add 2 more ounces.

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Purim Katan – Other “Purims” Throughout Jewish History



Ancient Scroll of the Saragossa Jewish Community

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

Purim Sana'a - 18 of Adar I

The king of Yemen had a prince who was very dear to him. The king was also very close to a certain Jew and appointed him his chief adviser, naturally prompting all his other servants to despise the Jews. They schemed to bring the prince to the local Jewish marketplace on the 15th of Adar. The evildoers staged an elaborate accident in which the prince was killed and immediately, they ran to the king to inform him that the Jews had

murdered his son.

The king was furious and gave the Jews three days in which to deliver to him the murderer. If they failed to do so, the whole Jewish Quarter would be set on fire and

all the Jews in it, men, women, and children, would perish in the flames! The Jews were in dire trouble, and they fasted for three days.

After the third day, a young and holy child approached the coffin and placed a piece of parchment on the prince's forehead. On the parchment were inscribed three Hebrew letters, aleph, mem and tav spelling out the word *emes* (“truth”).

“Tell us the truth! Who killed you?” the boy said to the dead prince. To everybody's



horrified amazement, the dead prince sat up and pointed a dead finger toward his two servants, who were taken out and executed. That day, 18th of Adar was later celebrated as Purim of Sana'a.

Vintznitzer Purim (Purim Vincents) - 19 of Adar

Vincents Fettmilch (Vintznitz Patmlech), head of the baker's guild, who called himself the “New Haman,” the enemy of the Jews who had expelled them from Frankfurt-on-Main, Germany, half a year before, was executed on this day.

During that era, Frankfurt was a glorious *kehillah* numbering over 3,000 Jews. The evil Vincents Fettmilch battled the Jews and tried to pass legislation that would expel them. After an unsuccessful attempt, he incited a

mob that attacked the community mercilessly, which forced many residents to flee. When news of the destruction of the Jewish community of Frankfurt reached the emperor, he became very angry. The Jews were his property and an attack on the Jews, and looting of their possessions was the same as an attack on the king's property. He had him arrested and as a warning to anyone who might want to follow Fettmilch's example, his head was cut off and stuck on a high pole in the marketplace. Fettmilch's house was ordered to be burnt and destroyed, and his family was driven from the city.

For generations, Frankfurt Jews fasted and gave *zedaka* on this day, and celebrated a *seudas hoda'ah* the following day.

Hebron Purim - 14 of Teves/5 of Kislew

In 1848, the new Ottoman Pasha of Hebron demanded from the Jews a tax of 50,000 piastres or he would execute some and sell the rest into slavery. The rabbis declared a community fast for three days - just as in the time of Queen Esther. Additionally, they attempted to tap into the special holiness of the Cave of Machpela, the burial site

over them and that he would not attempt to harm the Jews again. Indeed, the Pasha let the Jews keep the money, and promised to never harm the Jews again. While many mark this event on the 14th of Tevet, others place it on the 5th of Kislew.

Purim Fossano - 18 of Nisan

Jews of Fossano, Italy, a town that was being besieged by Napoleon's army, were saved in 1796 (some sources say April 27th, others April 25th) from being massacred inside their synagogue by their fellow townspeople when a bomb exploded in the synagogue's vestibule and frightened away the mob. Jewish celebrations of Pesach had been seen by anxious gentile neighbors as signs that the Jews were in league with Napoleon. On the fourth night of Pesach, the enemy opened his usual bombardment. Somehow, hardly any bombs fell in the Jewish ghetto, which was a long narrow street close to the city wall, and the bombs seemed to fly over it and fall into the rest of the city.

This led to the mob ransacking the Jewish quarter, then falling upon the synagogue, where the Jews had gathered to defend



of Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. To deliver the petition that they had composed, the rabbis had to bribe an Arab guard to drop it through a window overlooking the burial site, as the Muslims prohibited Jews from entering the cave.

On the night before the ultimatum was due, the Pasha dreamed of three men who demanded from him, on pain of immediate death, the exact sum due. The Pasha, frightened, handed over his gold. The next morning, the Jews found the bag of gold in the synagogue. When the Pasha came to the Jews seeking the tax he had demanded, he was astounded to find the exact bag he had handed over in his dream. The Pasha publicly praised the Jewish G-d, declaring that Abraham, Isaac, and Jacob were surely watching

themselves. After the bomb landed in shul and dispelled the mob, the elders of the Jewish community decreed that the fourth day of Pesach should be observed every year by the Jews of Fossano as a day of celebration, and that the gaping hole which the shell had made as it crashed through the wall should not be closed up. Instead, it was made a window, around which a golden inscription in Hebrew proclaimed it as evidence of the “Miracle of the Bomb.”

Purim Saragossa - 17, 18 of Shevat

In the city of Saragossa, Spain, the Jews were ordered to appear at a public reception honoring the king with all of the Torah scrolls of the community. The rabbis of the

[continue to page 41]



Yakov S. Kiffel, MD FAAP

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Chinuch Spotlight



By Rabbi Shaya Cohen
of Priority 1

Question: My fourteen-year-old son is a good kid, but I am worried that he is a bit of an under-achiever. He has a great personality and everyone loves him, but he does not seem particularly inclined to apply himself to his learning. He enjoys playing with his friends or finding mischief to occupy his time and generally gets himself into trouble. What advice would you give to for me to encourage him to achieve more and start growing up?

Answer: Every situation is different, but as a general piece of advice I tell parents to take a deep breath and relax. Your child sounds like a perfectly healthy, hap-

py child. Gently prod your child to apply himself, but putting too much pressure on your child and forcing him to perform will likely backfire. Rav Yaakov Yofen *zt"l* would often say that parents must let children grow at their own pace. I remember being worried about one of my children who always slept late. No matter how much I tried, I could not get him to wake up on time. Now that son is a Rosh Yeshiva and wakes up every day at 5:30 am to learn with a *chavrusa*. As a parent, your job is to advocate for your child and make sure that he is in a great yeshiva that is suited for his personality. Let your child know that you believe in him and, with time, he will outgrow this stage and begin applying himself.

Comment: Not a 'Bal Kishron': Parents will sometimes approach me complaining that their child is not a '*bal kishron*' and cannot understand their *rebbe's shiur*. Sometimes the parents are correct and the child needs extra help to perform at the same academic level as his peers. But, more often than not, the child is bright, yet still cannot understand his *rebbe's shiur*. There is nothing wrong with the *bachur*, he is simply in the wrong *shiur*.

Every *rebbe* delivers a different style *shiur* – both in content and in the presentation. A perfectly intelligent *bachur* possessing a clear mind may still have difficulty following fast-paced *pilpul*. Conversely, a quick-minded *bachur* may have trouble following a *rebbe* whose *shiur* style aims to slowly and methodically peel back the layers of a *sugya*. If your son is having trouble following his *shiur*, speak to the *hanhallah* and try to find a solution. Every year in yeshiva is critical for a *bachur's* development and it may be advisable to find your son a different *rebbe* or even a different yeshiva that better suits his intellectual temperament.

Story: When the Lomzer Rov was *maspid* his *rebbe*, Rav Naftali Trop *Zt"l*, he related the following story:

"Rav Naftali was once standing with Rav Aharon Kotler *zt"l* and Rav Chaim Ozer Grodzinski *zt"l* when the three Torah giants began 'talking-in-learning.' Rav Aharon and Rav Chaim Ozer disagreed on the understanding of a particular *yesod* in the *gemara* and launched into an energetic and lively argument. The two giants threw out proofs and counterproofs in quick succession, and, at one point, Rav Naftali

realized that he had lost the thread of the conversation and could no longer follow the back and forth. Distraught, Rav Naftali burst into tears, anguished that he could no longer follow the conversation.

"Rav Naftali had a naturally quick mind and theoretically should have been able to follow the conversation," the Lomzer Rov said. "But for many years he had trained himself to slow his mind down and process every piece of information in a deliberate and measured fashion. It was not his natural quickness, but his lifetime of learning with measured and careful analysis that that allowed him to become the *rebbe* of the next generation of *Roshi Yeshivos*."

The takeaway from this story is that everyone's mind works differently and what may seem like a lack of intelligence may actually be the symptom of a deliberate and methodical mind.

Rabbi Shaya Cohen is the Rosh Yeshivah of Yeshivas Zichron Aryeh and the founder of Priority-1. He is a sought-after speaker in the chinuch world and was the keynote speaker at the 2016 Agudah Convention.

A Letter to Rob

In Judasim, It's the Little Things that Count!



Dear Rabbi,

Why does the Jewish religion seem to fuss over insignificant details? How much Matza do we have to eat, which spoon did I use for milk and which for

meat, what is the right way to tie my shoelaces? It seems to me that this misses the bigger picture by focusing on tiny trivia. Is this nitpicking what Jews call spiritually? I actually already sent you

this question over a week ago and didn't receive a reply. Could it be that you have finally been asked a question that you can't answer?



Signed, Rob

Dear Rob,

I never claimed to have all the answers. There are many questions that are beyond me. But it happens to be that I sent a reply the same day despite the fact that I've been away from home on a rigorous speaking tour in the USA. I sent you a reply, but I wrote your email address leaving out the 'dot' before the 'com'. I figured that you still receive the email because after all, it is only one little 'dot' missing. I mean come on, it is not as if I wrote the wrong name or something drastic like that. Would anybody be so nitpicky as to differentiate between 'yahoom' and 'yahoo.com'?

No, it is not ridiculous, because the

'dot' is not just a 'dot'. It represents something. That 'dot' has a meaning far beyond the pixel on the screen that forms it. To me, it may seem insignificant, but that is simply due to my ignorance of the ways of the web. All that I know is with the 'dot' the message gets to the right destination, without it the message is lost to oblivion.

Torah observance and mitzvah fulfillment contain a world of symbolism and every 'dot' counts. When the mitzvot are performed with precision a spiritual vibration is emailed throughout the universe all the way to G-d's inbox. If you want to understand the symbolism of the 'dot' study cyber tech. If you want to understand the symbolism of Judaism study Torah.

Yours always,
The Rabbi

Purim Katan – Other “Purims” Throughout Jewish History

[continued from page 38]

community decided that it would be safer to remove the Torahs from their cases, and were sure that the king would never know the difference. Unfortunately, there was a Jew in the community named Marcos who was a rebel and a troublemaker. He went to the authorities and betrayed the rabbis' plan, citing the Jews' disrespect for the king as the reason for not bringing the actual scrolls.

The king was furious at this slight and ordered the Jews to open the cases at once. A terror fell upon all the Jews, for the punishment for disobeying the king was the most severe, but they had no choice but to open the cases. They were completely amazed and dumbfounded when they saw that all of the cases contained Torah scrolls.

What they could not have known was that the previous night, the caretaker of the synagogue had a dream in which the prophet Elijah appeared to him and ordered him to replace the scrolls in their cases. The dream was so vivid that the caretaker did as he was instructed, but he had no time to inform the

Knowing they had no choice, they picked old Rabbi Moshe to represent them. His Latin wasn't very good, but he was a man of great faith and well respected. He accepted, on condition that it would be a silent debate. The Pope agreed. After all, what could be easier than a silent debate?

On the day of the great debate, Moshe and the Pope sat opposite each other. After a minute the Pope raised his hand and showed three fingers. Moshe looked back and raised one finger.

The Pope waved his fingers in a circle around his head. Moshe pointed to the ground.

The Pope pulled out a wafer and a glass of wine. Moshe pulled out an apple.

The Pope stood up and said, "I give up. This man is too good. The Jews can stay."

As the puzzled cardinals clustered around the Pope, he explained: "First I held up three fingers to represent the Trinity. He held up one finger to remind me that one G-d is common to both our religions. When I waved my finger around me to show that



rabbis of his action.

The king saw that the Jews were innocent; the accusation was baseless. He ordered the informer put to death for his false accusation. To commemorate their redemption, the rabbis established a special Purim to be celebrated throughout the generations on the 17th and 18th of Shevat.

The Great Debate - ??

In the spirit of Purim, the following Purim "miracle" is related, although no specific town or community is credited. Several centuries ago, the Pope decided that all the Jews had to be expelled from the city. Naturally, there was a big uproar from the Jews, so the Pope agreed to debate with a member of their community. If the Jew won, they could stay. If the Pope won, the Jews would leave.

G-d was all around us, he pointed down to show that G-d is also right here with us. When I showed him the wine and the wafer to show that G-d absolves us from our sins, he showed me an apple to remind me of original sin. He had an answer for everything. What could I do?"

Meanwhile, the Jews had crowded around Moshe. "What happened?" they asked.

"Well," said Moshe, "He says to me, 'You Jews have three days to leave.' So I said: 'One!'" Then he tells me the whole city would be cleared of Jews. So I said to him, 'Listen here, Mr. Pope, the Jews ... we stay right here.'

"And then?" asked a woman.

"Who knows?" said Moshe. "He took out his lunch so I took out mine!"

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YOU CAN CHANGE THE WAY YOU DAVEN

A Candid Exchange



By Rabbi Pinchos Jung

After twenty, thirty, maybe forty years of davening in a particular mode, is it at all realistic to expect people to suddenly “change the way they daven”? An undisputed fact of life is that no one will embark on the uncomfortable and inconvenient process of change unless they are convinced that the current situation is absolutely intolerable. As long as one considers the status quo acceptable, one will simply repeat whatever one did yesterday. Thus, the first stage in the process of change is to create the discomfort that will compel people to alter their habits. A few searching questions should be helpful to achieve this grossly uneasy feeling:

Do we find our davening fulfilling? Inspiring? Stimulating? Since we spend an average of ten hours per week on tefillah, we should expect to find the exercise meaningful and satisfying.

Let us picture ourselves traveling together with a secular Jew who is bold enough to admit that he finds life flat and dry, lacking in content and direction. Our obvious and automatic response to him will probably sound something like this: “Well, my friend, to be perfectly candid with you, I’m not really surprised. Your life totally lacks real goals and values. It is no more than the unrelenting pursuit of materialism, pleasure, leisure, and entertainment. In truth, none of these can ever provide the meaningful, long-term happiness you are surely seeking. So come, join us and embrace Torah and mitzvos! That will transform your life and fill your vacuum!”

Doubtless, you’d be absolutely right. Then, at journey’s end you part company and each one has an opportunity to reflect.

Here are your conclusions:

I have embraced Torah and mitzvos all my life, literally from the cradle. I have been devoted to this with loyalty, frequently at considerable cost and inconvenience. Yet, if I’d be totally honest with myself, I’d admit that I’m also frustrated. On the one hand, I sincerely be-

lieve what I told my newly found friend, but, on the other hand, I must confess that the advice I gave him hasn’t really worked for me. So something doesn’t add up over here.

Putting “Shabbos” on the Page

We are taught that weekday davening time has much in common with kedushas Shabbos. When Shabbos arrives, Chazal instruct us to take the view that all our work is done. No phone calls, faxes, regular mail or e-mail awaiting our attention now. Our desk is clear and we relax.

The Shulchan Aruch tells us to prepare for tefillah by ridding our minds of any outside thoughts so that we give the Siddur our undivided attention.

If we permit other matters to compete for our attention at such times, we are like the lecturer who lost his audience to the action-packed show staged by the ignorant window cleaner. The leading offender nowadays - during weekdays, anyway - must surely be the cell phone, which so many have become addicted to. They are so obsessed with this useful device, they lose themselves and forget that there is a time and place for everything. Recently, an impact-making sign has appeared in some shuls: “Your cell phone and pager are interfering with my communication.”

Not only does this gadget disturb our neighbor’s davening, it threatens our own no less. At worse, it rings during the silent Amida, disrupting the thought process of an entire congregation. At best, the subconscious knowledge that it may ring any time

means that I am not fully engrossed in the tefillah.

The “window cleaner” steals the show again...

How can we expect to be inspired and elevated by our davening when we are so scattered, so mentally and emotionally distant from the essence of what we are supposed to be doing?

So if we are determined to “change the way we daven,” our tefillah time must become Shabbos time. But not the Shabbos time of those who close the office

door on Friday afternoon, leaving the premises physically, but not mentally. It has to be the Shabbos time of menucha v’simcha - restraint, tranquility; and joy - without compromise. From that turning point on, we will forever be waiting impatiently for the next tefillah.

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.

TALKING TO MAN when we could be TALKING TO HASHEM

We come to shul to present ourselves and our tefillos to Hashem. If what we present is half-hearted and peppered with irrelevant conversations, that is precisely the spirit in which our tefillos will be received. We are then literally casting aside the greatest gift Hashem gives us. He urges us to come to Him, pour out our hearts, seek comfort and fulfillment of our needs.

Incredibly, each of us has direct access to Hashem. Yet at times we take that opportunity and ignore it in favor of a conversation with the person in the next seat.

We’re in shul dealing with life and death; sickness and health; comfort and poverty - for ourselves and those dear to us - bringing our case to the One who controls it all.

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(Louis J. & Edythe Septimus, z"l)

Book Excerpt: Portraits of Prayer



Rabbi Eliezer Abish

יְעִלְזוּ חֲסִידֵיךָ בְּכִבּוּד רְגֵנָו עַל־מִשְׁכְּבוֹתָם
רוֹמְמוֹת קָל-בְּגָרוֹתָם וְתָרַב פִּיפְיּוֹת בְּיָדָם

“The Pious Will Rejoice In Honor, They Will Sing Joyously On Their Beds. The Lofty Praises Of Hashem Are In Their Throats And A Double-Edged Sword In Their Hands.”

This chapter is mystifying: If these pious people want to praise Hashem, why are they in their beds? People who want to praise Hashem should be in shul or - if at home - at the minimum, they should not be in their bed when praising Him!”

Obviously, this pasuk is referring to pious people who are confined to their bed due to some illness or advanced age and yet, despite the condition they are in, they sing joyously to Hashem.

The mefarshim explain that wicked people who spend their time only pursuing physical pleasures are very connected to the physical world. Their death is very painful as it is similar to extracting a ball of wool from a thorn bush. Since their attachment to the physical world is so strong, it is painful to extricate their neshamah. On the other hand, righteous people who spend their time pursuing spirituality, experience a painless death. Since their attachment to the physical world was never so strong, their neshamah departing is similar to extracting a hair from a bowl of milk, an easy and clean action.

Therefore, righteous people, those who lived their lives consistent with the will of Hashem, are not afraid of the final judgment. Their death is as simple and painless as going from one room to the next. So they praise Hashem even as they lie on their deathbed because they eagerly anticipate greeting the Shechinah.

A young yeshivah bachur once came to the Skulener Rebbe, Rav Eliezer Zisha Portugal zt”l, for some advice. “For the past few months; the bachur confided to the rebbe, “I have been having a very difficult time controlling my yetzer hara. Please, give me some advice as to what I can do to resist temptation! Give me a brachah, please help me! The situation is bad and getting worse! Telling me to learn more Torah isn’t working for me as I already spend most of my day in yeshivah learning Torah.”

The rebbe looked him straight in the

eyes and said, “Listen to me, young bachur! Every day you live, you are one day closer to the day of your death. Hopefully, you will live to be no years old. At that time, in all probability, you will be in a hospital bed with some sort of machine attached to you. If you have lived your life properly, if you have overcome your yetzer hara and your base desires, then you will be joyous. You will happily anticipate your next step, your step into the World to Come where great reward will await you and you will bask in the presence of the Shechi-

nah. If, however, you did not overcome your base desires, but succumbed to your yetzer hara and indulged in forbidden activities, then the pain and suffering you will experience at that moment will have nothing to do with the machines you will be attached to or from the illness you may be dying from. Rather, it will be from the absolute terror of facing your final judgment in Heaven!

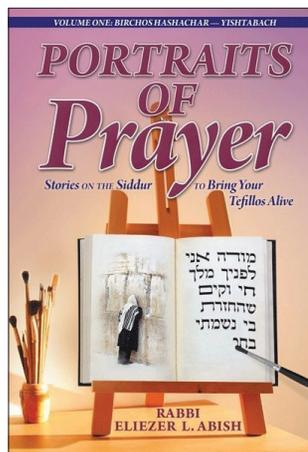
“Keep this in mind,” concluded the rebbe, “and you will have the fortitude and strength to always make the correct decisions. Indeed, this will enable you to joyously sing Hashem’s praises while on your deathbed!”

The Rosh teaches us that we should make sure to often contemplate our day of death. We should be absolutely terrified when we think about how frightened Rabban Yochanan ben Zakkai was while laying on his deathbed (Brachos 28b).

The Rosh is referring to the incident when Rabban Yochanan ben Zakkai’s talmidim came to visit him, and he began crying. His talmidim were surprised and asked their rebbi why he was crying. Rabban Yochanan ben Zakkai replied, “In front of me are two paths; one leads to Gan Eden and the other leads to Gehinnom. I do not know which path I will be permitted to travel on. How could I not cry?”

If this was the feeling the great tzaddik Rabban Yochanan ben Zakkai was experiencing while laying on his deathbed, how frightened will we be? It is for this very reason that Chazal teach us that if a person finds himself struggling with the yetzer hara and all the many strategies to overcome this yetzer hara are not successful, he should contemplate his day of death and will surely assist him with overcoming and vanquishing his temptation.

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



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Kinneret Reaches Best Water Levels in Two Years and Rising

A particularly rainy winter has raised its level by nearly 4.9 feet.



The Kinneret in Tiberias has seen receding water levels over the years, though heavy rainfall is beginning to fight back against water depletion.

Credit: Andreas Fjellmann via Wikimedia Commons.

(February 19, 2019 / JNS) Despite dour summer predictions by Israeli weather experts that Israel would suffer a sixth year of insufficient rainfall and an ecological disaster at the Sea of Galilee, officials are now announcing that the water level in the Kinneret would rise above the lower red line for the first time in two years, easing restrictions on pumping from Israel's largest natural freshwater source.

A particularly rainy winter has raised the level of the Kinneret by nearly 4.9 feet—a relief given that it dropped by 4.1 feet during the summer of 2018, leaving the critical water source just 7.5 inches from the black line, below which the Kinneret would become impotable.

Water Authority officials reported that the waterline is expected to rise above the lower red line by the beginning of March, and noted that this year's heavy snowfall on the Hermon is also expected to raise the water level by dozens of centimeters.

The Kinneret waterline decreases between 0.5 centimeters and 1 centimeter daily during the summer due to water evaporation.

\$55 Million to be Invested in Jewish Quarter of Old City of Jerusalem



Churva Synagogue in the Jewish Quarter of the Old City of Jerusalem. Credit: Wikipedia Commons.

Projects include an elevator that will lead from the Jewish Quarter to the Western Wall plaza that is accessible for the disabled; a renovation of the Tiferet Yisrael Synagogue, which was destroyed in 1948; and improved shade and outdoor facilities.

(February 17, 2019 / Israel Hayom) The Company for the Reconstruction and Development of the Jewish Quarter in the Old City of Jerusalem has several projects underway at a total cost of 200

million shekels (\$55 million).

The initiative seeks to improve public spaces in the Jewish Quarter and adapt them to the needs of residents, as well as tourists. The project entails making infrastructure accessible; outdoor improvements such as shaded areas and recreational areas; the installation of uniform outdoor furniture and advanced lighting; and laying out clearly marked tourist routes, including explanatory signs at important points and signs leading to the Western Wall.

The first stage of the project was carried out at Resnick Square on Hayehudim Street, a main tourist route that runs parallel to the Byzantine-era Cardo, where the Burnt House, the home of a wealthy Jerusalemite from the Second Temple period, has been refurbished. The new site was scheduled to be inaugurated on Sunday in a special ceremony led by Jerusalem Mayor Moshe Lion and Jerusalem Affairs and Heritage Minister Ze'ev Elkin.

Under the auspices of the project, the Company for the Reconstruction and Development of the Jewish Quarter has also started renovating the Tiferet Yisrael Synagogue, which was destroyed in 1948. Work is expected to take a few years, and the completed building will reach a height of 25 meters (82 feet).

Another issue the company is addressing are the staircases that lead from the Jewish Quarter to the Western Wall plaza, which are not accessible to the disabled. The company has launched a project to build an elevator and tunnels that will lead directly to the plaza. The elevator and passageway encompass a total of 2,000 square meters (21,500 square feet), with the project to be completed at an estimated cost of 57 million shekels (\$16 million). The elevator is expected to be operational by January 2022.

In addition, the company plans to renovate the exterior of the Wohl Archaeological Museum, one of the largest and most important sites in the Jewish Quarter. The museum includes the remnants of homes that belonged to the city's aristocracy from the time of King Herod to the destruction of the Second Temple in 70 C.E.

Company CEO Herzl Ben Ari said, "I hope that everyone who comes to the Jewish Quarter of Jerusalem will feel that we have fulfilled a dream for them and that every guest and tourist who arrives from all over the world will sense the uniqueness and the eternal values of the capital of Israel."

Rabbis Share Torah View on Historical Claim to Land with German Ambassador

"Past experience has proven without a shadow of a doubt that any withdrawals only embolden the terrorists to increase terrorism and instability in the region," the rabbis said.

(February 19, 2019 / JNS)

A delegation of the heads of the Rabbinical Congress for Peace—led



A delegation of the heads of the Rabbinical Congress for Peace met with Germany's ambassador to Israel, Susanne Wasum-Rainer, about the Israeli-Palestinian conflict and the Jewish historical claim to the land of Israel, on Feb. 17

by Rabbi Joseph Gerlitzky, rabbi of Chabad-Lubavitch in central Tel Aviv; Rabbi Avraham Schreiber, rabbi of the settlement of Shavei Shomron; and Rabbi Yirmiyahu HaCohen, a chief rabbinical justice in Europe and Jerusalem—met on Sunday with Germany's ambassador to Israel, Susanne Wasum-Rainer.

The rabbis presented the ambassador with the halachic ruling based on the universal value of the sanctity of life that it is absolutely forbidden to enter negotiations on an Israeli withdrawal from territories presently under its control.

Rabbi HaCohen also showed her original archaeological findings that prove that the Jewish people have been in Israel from time immemorial. "Past experience has proven without a shadow of a doubt that any withdrawals only embolden the terrorists to increase terrorism and instability in the region," the rabbis said.

Wasum-Rainer acknowledged that this was the first time that the Torah view had been called to her attention and recommended that it also be brought to the attention of world public opinion. However, she said, her government does not take sides in the conflict. She said that she feels that the Palestinians are entitled to their own independent state as well.

"There are millions of Muslims in Germany," replied Rabbi Gerlitzky, "and no one thinks of granting them autonomy there."

Rabbi Schreiber talked about the close rapport he had with Arabs in Gaza when he served as a rabbi in Gush Katif before the disengagement in 2005.

"It is clear," he said, "that most of the Arab residents in Gaza were against the disengagement because they didn't want to live under Palestinian rule. They enjoyed more freedom and prosperity under Israeli rule."

The ambassador pledged to convey their message to senior officials in the German government.

New York Times Claims Osama Bin Laden Motivated by 'News Coverage of Displaced Palestinians'

February 18, 2019

The New York Times is suddenly and retroactively blaming Israel for motivating the terrorist attacks of September 11, 2001, without much evidence to support the

claim. A recent Times news article about deadly attacks in Africa by affiliates of the terrorist group Al Qaeda blames them on President Trump's decision to obey an American law that required him to move the American embassy in Israel to Jerusalem.

The Times reports, "The attacks came fully seven months after President Trump moved the American Embassy in Israel from Tel Aviv to Jerusalem, the disputed holy city, which Mr. Trump recognized as the country's capital. Widely seen as inflaming tensions and as a demonstration of the administration's favoritism toward Israel in its long conflict with the Palestinians, the move drew condemnation at the time from many corners, including Al Qaeda

The New York Times

and other extremist militant organizations."

But that's just a mild precursor compared to the Times September 11 revisionism, which comes in a paragraph of the article that immediately follows the description of Jerusalem. The Times reports, "The suffering of the Palestinians has long been an animating cause for Al Qaeda, a stand-in for the victimization of Muslims at the hands of Western powers. Biographies of Osama bin Laden say that as an adolescent, he cried watching news coverage of displaced Palestinians who had been forced off their land."

These are new claims by the Times, which previously had rejected them. For example, on September 23, 2001, a former Jerusalem bureau chief of the paper, Serge Schmemmann, wrote, "the attacks on the World Trade Center and the Pentagon on Sept. 11 were apparently not about Israel and the Palestinians, at least not directly. ... There were no indications that the architects of the attack had American support for Israel as their primary motivation."

On October 12, 2001, the Times published an op-ed by a former US diplomat, Dennis Ross, headlined, "Bin Laden's Terrorism Isn't About The Palestinians." Ross wrote that any claim that the attack on America "was about the plight of the Palestinians" was as "absurd" as Saddam Hussein's claim that he had invaded Kuwait in 1990 to help the Palestinians.

Not even the chairman of the Palestine Liberation Organization, Yasser Arafat, bought this nonsense. The Times reported in 2002: Yasir Arafat, the Palestinian leader, sought to distance himself

[continue to page 45]

Racism and Anti-Semitism: Why the Disparate Response?

Why does racism, even from decades ago, end careers, but blatant anti-Semitism gets a pass?

by Rabbi Benjamin Blech
Aish.com

Why is racism the prejudice that is completely unforgivable, even if it happened decades ago, yet active anti-Semitism a la Farrakhan and his hate mongering ilk is not only tolerated but even embraced by some nationally recognized leaders?

We have witnessed the fall of numerous public officials and personalities over the slightest whiff of bigotry and racism (Roseanne Barr, Megyn Kelly, Gov. Ralph Northam and the blackface fiasco just to name a few).

One might think that these are positive indicators of contemporary abhorrence of bigotry, a societal awakening to the horror of prejudices which just a generation ago led to the Holocaust. But why hasn't society's heightened sensitivity to racism carried over to the most blatant expressions of anti-Semitism?

While racism forcefully ends careers, anti-Semitism doesn't seem to endanger Nation of Islam Minister Louis Farrakhan or those who lovingly embrace him. And one does not need to go back to 30-year-old undergraduate journals to find examples of his anti-Semitism; as recently as a few weeks ago Farrakhan gleefully repeated his ongoing description of Jews as "termites."

Here's a recent sampling of the great body of hateful comments Farrakhan has made about the Jewish people (and others) over the years. "Jews were responsible for all of this filth and degenerate behavior that Hollywood is putting out, turning men into

women and women into men... White folks are going down. And Satan is going down. And Farrakhan, by God's grace, has pulled a cover off of that Satanic Jew, and I'm here to say your time is up, your world is through. You good Jews better separate because the satanic ones will take you to hell with them because that's where they are headed."

The response? Rep. Maxine Waters (D-Calif.) is seen on video recently embracing the hate preacher. Waters is famous for consistently pointing with disdain to countless others who she accuses of bigotry and racism. Obviously anti-Semitism doesn't seem to count.

Tamika Mallory, co-President of the 2019 Women's March, was confronted by The View co-host Meghan McCain over her friendship with Farrakhan. McCain decided to confront Mallory about support she and other members of the Women's March have given to Farrakhan in the past and asked flatly if they condemn his statements. Despite McCain's pressing for clarification, Mallory would not say she specifically condemned the statements from Farrakhan. What she did do, however, is say that she'd rather not be judged through the lens of a male, demonstrating that for her gender racism, attributing to all men the inability to judge fairly, is fine.

Mallory was proud to post a photo of herself with Farrakhan on Instagram that was captioned "Thank God this man is still alive and doing well. He is definitely the GOAT- the Greatest of All Time because of what he's done in Black communities."

Prominent activists such as Linda Sarsour and Melissa Harris-Perry have promoted the idea that racism is far worse than anti-Semitism – and anti-Semitism isn't racism. Remarkable that they have chosen to remain ignorant of the most powerful lesson of the 20th century. It is true that for more than a millennium anti-Semitism was primarily identified with religious hatred. Jews were the Christ killers. It was Jewish faith that warranted the Crusades and their persecution. But Hitler gave anti-Semitism new meaning. Obsessed with race, Hitler did not single out religious Jews; he condemned to death the secular, the nonreligious, the converted-to-Christianity Jews solely on the basis of parentage going back numerous generations. Anti-Semitism was reborn as vicious racism. Although Judaism is a religion, not a race – someone can convert to Judaism but blackface can never make one a black – modern anti-Semitism is decidedly racist, singling out Jews whatever their faith or religious practice.

If contemporary culture is so finely attuned to the sin of racism it must be based on respect for the dignity of all human kind, blacks and whites, men and women, and Jews as well.

That was the gist of the federal ruling by U.S. Magistrate Mark Hornsby in a civil case filed by football coach Joshua Bonadona against his Baptist alma mater, Louisiana College. Bonadona says the school's president, Rick Brewer, refused to hire him for an assistant coaching position because of what Brewer called his "Jewish blood." Hornsby wrote in court filings that Jews de-

serve the protection afforded to racial and ethnic groups by Title VII of the 1964 Civil Rights Act, which specifically deals with employment. He said that anti-Semitism in the United States historically was often not based on an individual's religious belief but on the fact that he or she had Jewish roots. "Jewish citizens have been excluded from certain clubs or neighborhoods, and they have been denied jobs and other opportunities based on the fact that they were Jewish, with no particular concern as to a given individual's religious leanings," the judge wrote.

So too the U.S. Holocaust Memorial Museum recognizes anti-Semitism as racism and as "prejudice against or hatred of Jews based on false biological theories."

The notion that anti-Semitism can be divorced from racism is, simply put, both anti-Semitic and racist. If contemporary culture is so finely attuned to the sin of racism it must be based on respect for the dignity of all human kind and the divine worth of all those created in the Almighty's image. That goes for blacks as well as whites, women as well as men, and yes – Jews as well as those of all races and faiths. Cherry picking victims for whom to fight while ignoring and at the same time vilifying others is nothing less than hypocrisy masquerading as righteousness.

Rabbi Benjamin Blech, a frequent contributor to Aish, is a Professor of Talmud at Yeshiva University and an internationally recognized educator, religious leader, and lecturer.

[Continued from page 44]

unequivocally from Al Qaeda in an interview published today, warning Osama bin Laden to stop justifying attacks in the name of Palestinians.

The Times could just as easily have blamed the gym teacher or the Muslim Brotherhood; instead, it blames the Jewish state of Israel.

Ira Stoll - Matzav

Hungary to open office with 'diplomatic status' in Jerusalem

At meetings with three of four Visegrad Group members, Netanyahu refuses to talk about Poland's decision to boycott summit

By Raphael Ahren Toi

Hungary will open a trade office in Jerusalem that will have official "diplomatic status," the country's prime minister announced Tuesday during a short visit to Israel.

"I just informed the prime minister that the Hungarian government decided



Hungarian Prime Minister Viktor Orban, left, with Prime Minister Benjamin Netanyahu at the King David Hotel in Jerusalem, February 19, 2019. (Amos Ben Gershon)

that we will open up a trade representation here, which will have a diplomatic status, so we will appear now in Jerusalem officially as well," Prime Minister Viktor Orban said, standing next to Prime Minister Benjamin Netanyahu after the two leaders held a bilateral meeting in the capital's King David Hotel.

"So I hope it will be a good step forward to even improve further the relationship between the Israeli people and

Hungary," he said speaking in English, as the planned translation from Hungarian into Hebrew failed.

Netanyahu thanked Orban for "deciding to extend the embassy of Hungary in Israel to Jerusalem, that is to have an extension in Jerusalem that deals with trade."

"This is important," the Israeli leader went on. "It's a sign of our friendship. And it's also a place in Jerusalem that can welcome you next time you come here."

In an earlier meeting with Netanyahu, Slovak Prime Minister Peter Pellegrini also announced the opening of cultural and trade office in Jerusalem, though it was not immediately clear if it would have any diplomatic status.

But Orban and Pellegrini both stopped short of recognizing Jerusalem as Israel's capital. Currently, only the US and Guatemala have their Israel embassies in Jerusalem.

Orban has been criticized for promoting anti-Semitic stereotypes in his

country, including through his campaign against the Hungarian-born Jewish billionaire George Soros. He has also been chastised for his efforts to rehabilitate the reputation of Hungarian wartime leader Miklos Horthy, who deported hundreds of thousands of Jews to their deaths.

In his remarks Tuesday, he vowed support for Hungary's Jewish community and spoke out against anti-Semitism in Europe. He also said that he wants to work toward outlawing European Union funding from supporting non-governmental organizations that interfere "in political issues, and [are] being anti-Israel."

"We don't accept that kind of behavior and that kind of practice. Until now, we have it, so we would like to stop it," he said.

Netanyahu praised the Hungarian prime minister for his support. "You stand up for Israel and you stand up for the truth. It's a very important alliance," he said.

Democrats Aren't Done Wasting your Money on the Russia Investigation

By H. K. Dhillon | Fox News

Senate Intelligence Committee finds no evidence of collusion between Russia and the Trump campaign

According to news reports, multiple sources on the Senate Intelligence Committee have indicated that their bipartisan investigation is now winding down, having failed to uncover evidence of any collusion between President Trump's campaign and the Russian government, despite interviewing 200 wit-

nesses over the past two years.

"If we write a report based upon the facts that we have, then we don't have anything that would suggest there was collusion by the Trump campaign and Russia," said Senator Richard Burr, R-N.C., the chairman of the committee, adding that "We know we're getting to the bottom of the barrel because there are not new questions that we're searching for answers to."

Notably, Burr isn't alone in his convictions. Multiple Senate Democrat investiga-

tors also signaled that the probe has failed to uncover any direct evidence of collusion.

The Senate committee's findings echo the conclusion that was already reached by the House Intelligence Committee, which published a report last year stressing that its own probe "found no evidence that the Trump campaign colluded, coordinated, or conspired with the Russian government."

Of course, the whole Russia witch hunt was never really about finding evidence of collusion to begin with. For more than two

years, the Democrats have milked the unfounded allegations to their political advantage, using them to justify taxpayer-funded investigations that were intended from the start to obstruct President Trump's policy agenda and bolster the "#resist" movement that was created by Democratic Party leaders.

Unfortunately for America, nothing suggests that the Democrats are done wasting our tax money on frivolous partisan probes just yet — especially now that they control the House of Representatives.

For the Current Democratic Party Leadership, Obstruction Comes Before Justice

By Marcus Kamin

The revelation from the Senate Intelligence Committee, for example, only made the Democrats double down on their collusion talking points and stress that there is no evidence to clear President Trump of any wrongdoing — shifting the burden of proof to the accused and his campaign, upending our presumptions of justice in America.

"We were never going to find a contract signed in blood saying, 'Hey Vlad, we're going to collude,'" one Democrat aide told NBC News in an apparent effort to downplay the

conclusions of the Senate investigation. Debunked rumor and innuendo have now taken the place of evidence and demonstrable transgressions of law in the realm of the Pelosi Congress.

Meanwhile, Democrats in the House are already preparing to keep the Russia scandal alive even if the Mueller investigation likewise finds no evidence of collusion between Moscow and President Trump's campaign.

House Intelligence Committee Chairman Adam Schiff, D-Calif., has even raised questions recently about Mueller's probe, suggesting that the special counsel's investigation didn't sufficiently analyze President Trump's

business deals with a German bank.

"If the special counsel hasn't subpoenaed Deutsche Bank, he can't be doing much of a money laundering investigation," Schiff said. And thus, the political retribution continues without the Office of Special Counsel, which was doing great for Schiff as the lead inquisitor — until, that is, it found no collusion. Now, Schiff says, the Special Counsel couldn't possibly have done the job right if it fails to find collusion.

For the current Democratic Party leadership, obstruction comes before justice — that's why they refuse to let the presumption of innocence, which has long been a cornerstone of

our criminal justice system, apply to President Trump.

The reason there is no evidence of collusion, as President Trump has repeatedly stated, is that no collusion ever took place. How many investigations must reach that same conclusion; how many tens of millions of taxpayer dollars squandered; how many witnesses' names must be dragged through the mud, only to be ultimately cleared, before the Democrats will accept reality? So long as the Democrats continue to misuse their power to drag out a fruitless investigation at the expense of the American people's agenda, it will be endless.

Poll: Capitalism Buries Socialism

By Dana Blanton | Fox News

The new Socialism: Calls growing on the left for free college for all

Capitalism is far more popular than socialism, according to a Fox News Poll of registered voters. The poll also finds economic optimism high, and the number wanting help from the government the lowest in years.

The new poll, released Wednesday, asks what message voters want to send to the federal government. Over half would say "leave me alone." About a third would ask Uncle Sam to "lend me a hand."

The 34 percent saying "lend me a hand" is down from 41 percent last year and 39 percent in 2016.

Fifty-seven percent of voters have a positive opinion of capitalism. That's more than twice the number who feel the same about socialism (25 percent). Some of the groups most likely to have a favorable view of socialism include self-identified liberals (50 percent), Clinton voters (43 percent), and those under age 30 (36 percent).

"Despite the prominence of socialistic ideas and policy proposals in recent weeks, Americans are favorable toward the merits of the capitalistic system," says Republican pollster

Daron Shaw, who conducts the Fox News Poll with Democrat Chris Anderson. "And they're bullish on the state of the economy."

Nearly four out of five voters feel their family either achieved the American Dream (38 percent) or is on the way toward achieving it (40 percent). One in five believes the dream is out of reach (18 percent).

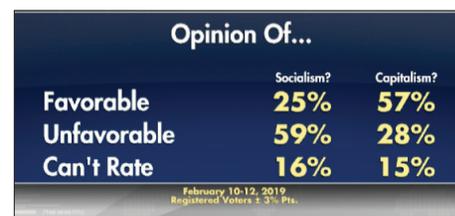
Sixty-three percent feel optimistic about the economy. Optimism stood at 49 percent in 2016.

By a 47-42 percent margin, voters think capitalism in the U.S. gives them a "fair shot."

However, men (58 percent) are 21 points more likely than women (37 percent) to say capitalism is a level playing field. Similarly, whites (52 percent) are 19 points more likely than nonwhites (33 percent), and voters ages 45 and over (54 percent) are 17 points more inclined than those under age 45 (37 percent) to feel they are getting a fair deal.

"This is not a ringing endorsement of capitalism in our country when less than half of Americans feel they have a fair shot," says Anderson. "If the debate over what is best for America devolves into fearmongering and labeling socialists, no one wins. But when less than half say they have a fair shot, there is clearly an opening for new policy ideas."

Meanwhile, the number thinking Americans rely too much on government and not



enough on themselves has dropped: 61 percent feel that way, down from 74 percent in 2013.

Views among partisans

By a 25-point margin, more Republicans (72 percent) than Democrats (47 percent) have a positive view of capitalism. Moreover, Republicans (54 percent) are three times as likely as Democrats (17 percent) to have a "strongly" favorable view.

More than twice as many Republicans (68 percent) as Democrats (30 percent) think the way capitalism is working is fair. Six-in-ten Democrats (60 percent) say capitalism does not give them a fair shot.

Over half of Democrats, 54 percent, would tell the government to "lend me a hand," while most Republicans, 77 percent (joined by a 58 percent majority of independents) would say "leave me alone."

Most Republicans, 84 percent, think Americans rely too much on government. That's changed little since 2013 when it was 87 percent. In contrast, there has been a major shift

among Democrats: 38 percent say Americans are too dependent, down from 58 percent five years ago.

Pollpourri

Views split, 47-47 percent, over the U.S. implementing a government-run national health insurance program paid for through taxes. Most Democrats (75 percent) favor it, while most Republicans oppose it (77 percent). Independents split the difference: 45 favor vs. 46 oppose.

The tax reform law and Obamacare have both lost popularity. The tax law now has a net negative rating by a narrow two points (34 favorable vs. 36 unfavorable). More viewed it positively than negatively by 9 points in October 2018 (44-35 percent). Similar shift on the health care law. It receives a net positive rating by just two points (47-45 percent). It was at +11 points in October (53-42 percent).

The Fox News poll is based on landline and cellphone interviews with 1,004 randomly chosen registered voters nationwide and was conducted under the joint direction of Beacon Research (D) (formerly named Anderson Robbins Research) and Shaw & Company Research (R) from February 10-12, 2019. The poll has a margin of sampling error of plus or minus three percentage points for all registered voters.

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