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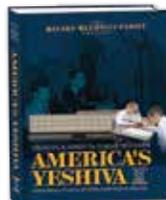
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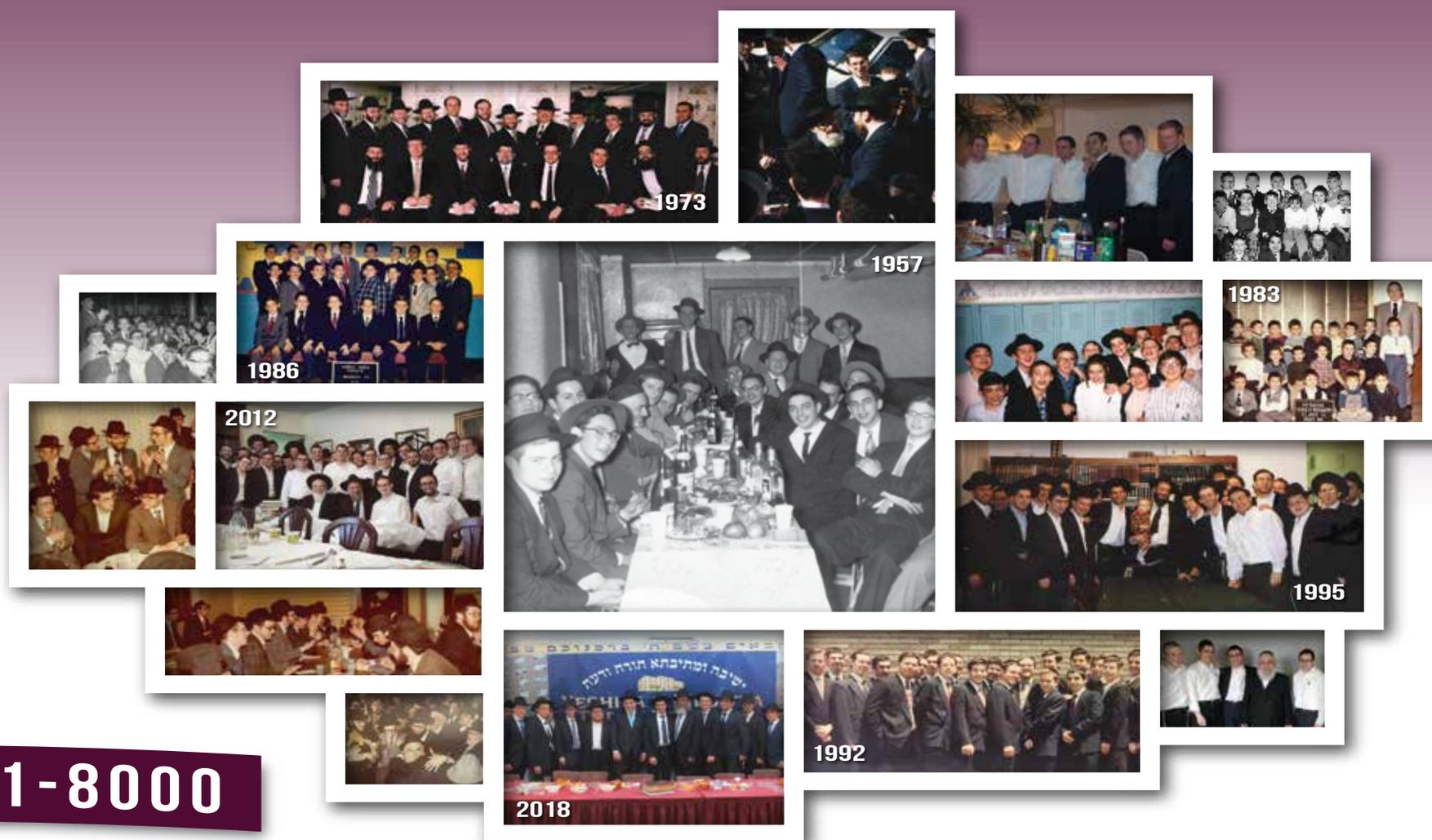
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Rabbi Dovid Hoffman

The days of Sefiras Haomer are when we are supposed to work on our middos and make ourselves better. In essence, it's the time when we are meant to excel in our Bein Adam Lechavero. It isn't easy and that's why Hashem gave us 49 days to do it. It's certainly not a 1-day quick fix type of thing.

I had a lot of practice this past week working on my Bein Adam Lechavero. Boruch Hashem, it seems the Monsey Mevaser is really taking hold in the entire

community and many people enjoy reading it. Many people also enjoy complaining about it - which translated into a whole host of letters, emails, and phone calls telling me that this was no good and that was no good, and that they thought the paper had the proper hashkafa, but after reading or seeing something that bothered them, they are not too sure.

The experts in the field assure me that this is normal for a new paper. It means that people really like it and actually care about what is written. Well, I hear what they're saying and I'm open to fixing what I can if it is within reason. And even if it's not within reason, I also tried my hardest to fix it. Thus, the old man in the rocking chair of the Uncle Ben article got a new nose since his old nose seemed to be offensive to some people and possibly promoted anti-Semitic stereotypes. The letter T in some words needed to be changed since they might be perceived as a cross. And advertisements with sports themes bothered some people because they feel sports is not "ideal." I kid you not!

It's Sefirah - a time when we work on ourselves to be better. And I for one want the Monsey Mevaser to be better. It has shown itself to be a Torah paper with the highest ideals. And we hope to continue to deliver on that pledge with articles that ring true to the ideals of Toras Hashem. With items that promote the chinuch of our children and the Batei Medrashim we

daven and learn in. With biographies of Gedolim and feature stories on Jewish events in history. Our goal is to bring the Monsey community a purity of spirit and quality reading material.

And we hope you will continue to read it even if we've slipped a bit and portrayed a Chinese guy screaming "כאולה". It was not intended to offend any Chinese people or Jewish men who like to scream out that particular word. And we made an extreme effort to insert Kosher Torah comics in our kids section - it seems the kids read more than the adults! Hmmm....

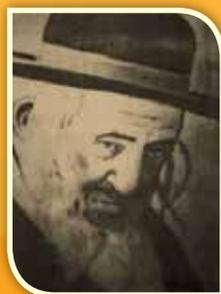
So how about when you take pen to paper, or in our times a mouse-pad to laptop, and want to write, why don't you tell us about some of the good things that you like in the paper too. Look, I recognize that, sports is not "ideal" for everyone - if you're not into sports. For that matter, botany is not "ideal" - if you're not into plants. But who am I to say botany should be banned or at the very least, not mentioned in a Torah publication?

Even Akavya Ben Mehallalel said in Pirkei Avos that we must know to where we are headed - to a place of dirt and worms. Almost sounds like botany to me!

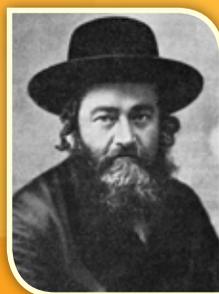
B'Hatzlacha.

*Dovid Hoffman
Editor-in-Chief*

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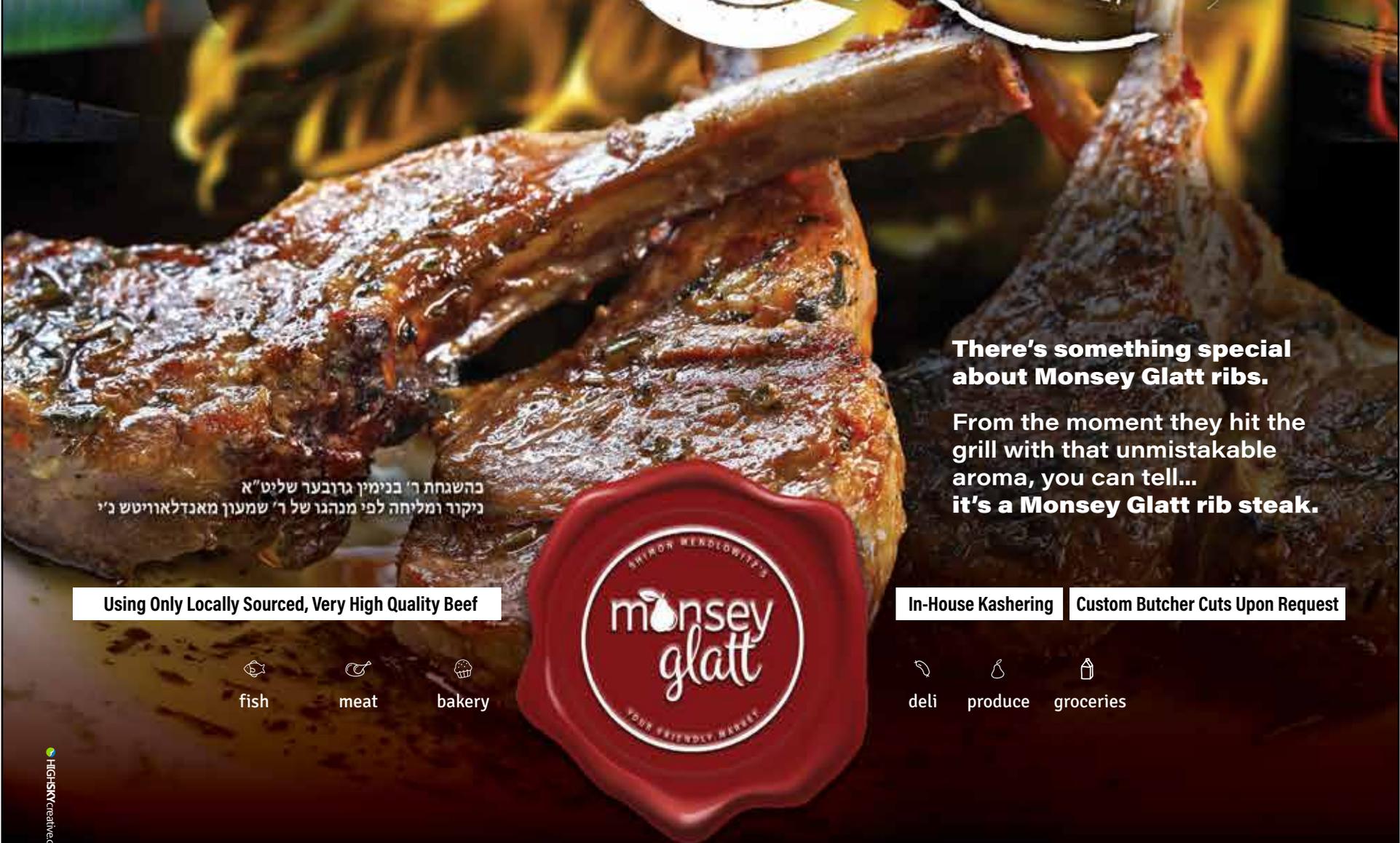
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NOT LIKE THE FISH

Dear Editor,

I enjoy your paper, but would like to point out an error.

"Been There, Done That" wrote about the plan for informing students about acceptance in schools that was initiated by a long-time, concerned educator in our community. However, the rabbi's name was misspelled. His name was Rabbi Yisroel Flam - not to be spelled like the name of the herring company.

An old friend of the Flam's

WARNING AGAINST MOTZIE SHEM RA

Dear Editor

This is in reference to the letter you published in the May 2, 2019 issue of the Monsey Mevasser titled YETZIAS MITZRAYIM VS. NON-VACCINATION-PART II, and signed by

The letter concludes with the following statement: Many anti vaccine parents know more about the science of vaccination than (should be "than") the average doctor, since they've done more research than the busy Pediatricians have time for.

The effectiveness of vaccines is universally accepted and has saved untold lives. To claim that many anti vaccine parents know more about vaccines than "busy Pediatricians", is like saying that many "baal habatim" know more

halacha than busy Poskim. Making such a statement is pure "motzie shem ra".

Zeev Wagner

YOU SHOULD VAXX OIS

Dear Editor,

I was truly disturbed by the letter published in the previous edition of the paper by an anti-vaxxer. Not only does the letter lack the fundamentals of current medical care, but it also lacks basic haskafa and daas torah.

To summarize, she wrote that doctors are trained in medical school strictly to know the vaccine schedule, yet they know little about it. Moreover, she alleges that anti-vaxxer mothers know more than doctors.

Firstly, I understand there are inherent risks with certain people taking vaccines. For example, a child allergic to eggs, a cancer patient that the immune system is wiped out with methotrexate and is dangerous to immunize. In these situations, it is understandable but more so - required to be an anti-vaxxer. I don't think anyone is debating this. We are strictly speaking about the people that follow P. E.A.C.H. and similar nonsense.

Daas Torah follows the doctors. A person that says he has the strength to fast Yom Kippur, but the doctors say he needs to break the fast, who do we listen to? The Doctor. A chiyav Kares! Yet, Daas Torah says we listen to what the doctor says. According to a survey by WebMD over 80% of doctors give support to the vaccine program.

Daas Torah is overwhelmingly supportive of giving the vaccines.

I don't understand how people can be so selfish and endanger the lives of others by not immunizing themselves. They should be ashamed of themselves.

Chayim Goldring

ARTICLE ON RABBI TAUBER

Dear Editor,

I must commend you on your article about Rabbi Ezriel Tauber. And I also must commend you on the timing since your publication was the first to do a full write-up on this wonderful man. I read with interest and amazement all about him and your stories, anecdotes and vignettes about him - and the things he would say over, like the diamond polishing story - I heard from him firsthand, so I can really appreciate it.

Keep up the good work, Monsey Mevasser, and thanks for bringing quality reading material to the entire Monsey community. It's about time!

A Grateful Reader

WHY IS IT CALLED MONSEY MEVASER?

Dear Editor,

I'm not sure about the name for this paper. It should be called plain the Mevasar. It has news from all over, plus it has so much more. Think of a paper like the Hamodia - it's not called the Monsey Hamodia. With your distribution of over 10,000, and it goes to places like Passaic and Clif-

ton, I think you should strike the name Monsey.

More Mevasser

Editor's Reply:

If you feel more comfortable, I will make an exception in your case. You can call it the Mountains Mevasser

FOOD THAT IS DANGEROUS TO ANIMALS

Dear Editor,

I'd like to thank your publication on the past few issues, which are excellent and wish you further hatzlacha in the future.

I understand that the issue of feeding animals has already been discussed, but I'd like to add something. While most letters have been focusing on feeding bread to waterfowl, I would like to add that feeding deer is harmful as well. Believe it or not, I have seen pizza and cheesy macaroni being laid out for deer in a local park in the past few weeks. While obviously done with good intentions, these kinds of foods can be very dangerous to deer.

Hatzlacha,
Y.L.

YESHIVA COOKS - LISTEN UP!

Dear Editor,

I am a bachur in a good mesivta, where the level of learning is very high and I enjoy it a lot. The oilam likes the Monsey Mevasser. That's why [continued on page 7]

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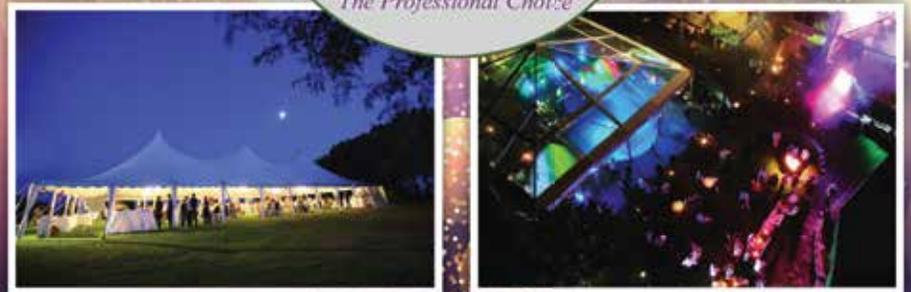
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[continued from page 6]

I'm writing to you about our issue. The problem is (and I am sure many bachurim from other yeshivos will agree with me) that the food they serve us for lunch (and supper) is really not good. Now I understand that the cooks must feed a lot of boys (many cooks are cooking for a lot of yeshivos) and it can get very hard and stressful. But, as a bachur I can say that it's very hard to learn and listen during English (which is a whole separate thing) when you are hungry because the food was not good. So I'm asking that the cooks please try making better food (and not only the one or two good suppers once a month) so that we can continue our learning better than ever! Thank You

A Hungry Bachur

WHY MUST WE BE DEAF IN MONSEY? PART II

Dear Editor,

I was quite flattered by your job offer to become a writer for the Monsey Mevasser in the previous issue. A few people who know about my hangup with the noise level from the landscapers and their trucks immediately assumed it was me writing and how I could I deny it? Even my own landscaper told me that he thought it was my letter since I'm always complaining to him. I couldn't believe how direct and confrontational

people can be. I mean what is wrong with everyone? All I said was that the noises coming from the landscapers can practically wake up the dead in the small cemetery off Maple Avenue and if people start noticing strange shadows or noises coming from that area, just remember I told you so!

As for my suggestion that the town gives out headsets to mitigate the noise - I was waiting for Supervisor Specht to call me and congratulate me on my brilliant idea. I've been waiting by my phone now for over a week - and nothing! Perhaps you should send him a copy of the Monsey Mevasser (if you haven't done so already) with my letter circled in red so he can read it and appreciate the importance of my suggestion. I cannot imagine that a smart guy like him would not recognize the value of my idea and how it can add to the standard of living in our town.

Oh, and when he does call, please remind him that the headsets should be fashionable and pretty. I mean who wants to be annoyed and ugly at the same time?

*Mind-Blown Mom
Monsey*

JUNK MAIL

Dear Editor,

You must get so much junk mail, how do you

sort it all out and decide what to print? Also are the letters to the editor real or they are made up by some bored yeshiva bochur?

Thank you

Editor's Reply:

Believe it or not, the letters are real - except when a bored yeshiva bochur like yourself sends in letters! But we appreciate them anyway.

POLITICS IN THE MEVASER

Dear Editor,

I have been enjoying your new publication and I have read every issue. However, I have an issue with the issue that I received yesterday. I like the Torah articles and the hashkafa oriented articles and other religious based material (questions and advice columns), but then I got to page 47 and you have now gotten into politics by running a decent sized article on Joe Biden. Why taint your excellent publication by seemingly endorsing a candidate from a political party that is so filled with hate and anger, demonstrates clear Antisemitism and is Anti-Israel. Personally, I cannot understand how any Torah oriented from Jew can belong to the Democratic party which is leaning more and more to the left and is coddling pro-Muslim sentiments and is strongly condoning Anti-Jewish and Anti-Israel rhetoric.

Based on what I have read in your publication so far, there is no place for politics in a religious oriented publication. I hope this is a one-time anomaly, otherwise I will have no choice but to delete the email without reading it. Please stick to what you do best, spreading Torah teaching and Torah values.

Rav S. W.

Editor's Reply:

Thank you for your kind words. The Monsey Mevasser does not endorse or promote any candidate in any election. What we do, as a Torah newspaper, is bring people news with a Torah hashkafa. The article you mentioned was simply informing people about who (according to most polls) will likely be running in the next election (in which all our Rabbanim tell us to vote). It is relevant news and thus belongs in a newspaper. As it is found on page 47 (as you mentioned) and not on say page 4 or 5, it is clear what the hashkafa of the paper is and although it is worth mentioning, it is not "Headline" news. I hope you can accept that and continue to enjoy the Monsey Mevasser and ALL of our articles.

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In Tribute to “The Other Meir Shapiro” - A Giant of a Man in a Small Package

On the Occasion of His Shloshim, 7 Iyar 5779

By Yisroel Safrin

Henry Shapiro, the last living talmid of the Daf Yomi founder, Rav Meir Shapiro *zt”l* (Lubliner Rav) was niftar at the age of 102, on April 12, 2019/7 Nisan, 5779. We were fortunate to enjoy him as a friend and neighbor and co-misparallel at Cong. Bais Torah in Monsey for more than two decades. How inspired we would be seeing his early arrival to the bais medrash, sitting with his tallis and tefillin and learning Minchas Chinuch every day.

Henry Shapiro was born Chaim Meir Yechiel Shapiro on September 18, 1916 in Dobrin, Poland, to a family of Polish rabbinic aristocracy, which included descendants of the Kozhnutzer Maggid and the Megaleh Amukos, Rav Nosson Nota Shapiro, *zyà*. Henry (Meir’l) would recall, “We have a *mesorah* in our family that the Megaleh Amukos spoke with Eliyahu Hanavi.” He was named after his great-grandfather, the Seraph (fiery angel) of Mogolnitza, Rav Chaim Meir Yechiel *zt”l*. Since there was no cheder in his hometown, at the age of 11 he was sent to learn in Wloclawek, where his paternal grandfather was a *Chassidishe* Rebbe.

Food was in short supply in Wloclawek, so Meir’l had to rely on kindly family members for food and lodging. But he got his first taste of independence and loved it. Later in life, when his resourcefulness and ingenuity would be called upon to save lives - his own and others - he would look back at the experience of being independent at such a young age, as a gift.

Meir’l would recount the memory of his bar mitzvah. He went home to Dobrin for that Shabbos, but someone had a *yahrzeit* and that person insisted on receiving *maftir*; Meir’l sufficed with



a regular *aliyah*. He also made do with a minimal celebration, since his family did not have money for “luxuries” like cookies or herring.

After Shabbos he returned to his grandfather but dreamed of the day he would be able to go to a “real” yeshiva. “I knew there was no way I would be accepted in (Chachmei) Lublin without being fluent in hundreds of *blatt gemara*, so I got down to business.”

Meir’l had heard about the intense learning in the Gerrer *shtiebelach*, an unofficial network of yeshivos in their own right. He traveled to Lodz and found a place in the *shtiebel* at Pulnocna #6. Once again, there were aunts and uncles who helped provide him with food. He also took a part-time job as a watchman in a shop that made satin kapotehs, learning how to sew in the process.

“I had a 45-minute walk each day to my aunt’s home for lunch,” said Meir’l, “and I used the opportunity to review *blatt gemara* by heart. Some days, I learned as much as 18 hours, in pursuit of my dream to learn in Lublin.” When Pesach approached, Meir’l used his resourcefulness to find a way to go home. “There was a special fare

for students,” he recalled. “If they travelled in groups of ten, the 11th went free. I organized the first ten.” That resourcefulness paid off, because in Dobrin, he had a cousin who was learning in the great yeshiva of Lublin.

Meir’l was enthralled by his cousin’s description of life at the yeshiva but also disappointed by his cousin’s insistence that he would never be accepted; the yeshiva was full of *bochurim*, and the administration was having trouble feeding those that were already there. However; the cousin gave Meir an idea: “Come to the yeshiva on Erev Shavuos, so that the Rav can’t send you away. Maybe once you are there, they will allow you to stay.”

Meir’l took his advice and on Erev Shavuos he entered the study of the Lubliner Rav, Rav Meir Shapiro. “The Rav was sipping coffee and greeted me warmly. I explained that I wanted an entrance exam, and he looked sad. He said that he hadn’t yet reopened the yeshiva since Pesach because there was simply no money for food. The yeshiva was in a rough situation and he could not accept anyone new.”

The *bochur* accepted the Rav’s decision, but he was determined to stay in Lublin until he would be a *talmid*. He had family in Lublin that provided him with food, which enabled him to learn in the yeshiva without eating any of the yeshiva’s meals. “I made sure the Rav saw me at every opportunity, so he would know that I wasn’t someone that you can drive away just like that.”

The Mashgiach, Reb Shima’le Zelichover took a liking to him and sent him for a *farher* to the Prushkaver Rav, who accepted him into Yeshivas Chachmei Lublin. His dream had come true. “Not long after I was accepted, the yeshiva reopened. The *bochurim* came back on the 28th day of Sivan and I joined them. I loved the atmosphere there. The exuberant joy everyone had in learning. I can’t list all the *geonim* in that yeshiva, because it would take all day.”

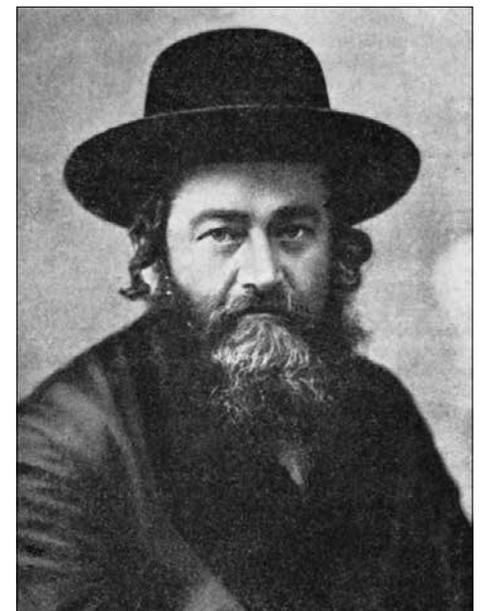
He remembers the first *shiur* he heard from the *rosh yeshiva*, Rav Meir Shapiro. “He began with the the words of the *Mishnah in Yoma*, ‘*Shivas yamim kodem Yom Hakippurim*’ but before he quoted them, he said the words ‘*zogt di heilige Mishnah.*’ I can still feel the delight he had and transmitted in those words - the *heilige Mishnah.*”

Shabbos in Lublin was special. “There were always guests, all sorts of people who came to spend time in the Lubliner Rav’s presence. There was singing and of course lots of learning. No time was wasted. Even on the long, hot summer Shabbos afternoons, *bochurim* learned the *Midrash* on the weekly *parsha* in groups or in pairs, enjoying that as well.”

Meir’l had been accepted to the yeshiva by

Rav Shima’le and it was Rav Shima’le who made it his business to act as his guardian. “I slept in a room with him. He didn’t do much sleeping, since his nights were spent learning *kabbalah*. He seemed to inhabit a different world. Rav Shima’le saw the world through his mystical perspective. His *Tefilas Nishmas* on Shabbos morning was not of this world - there was so much *shiflus*, humility, in it.”

Once Meir’l was in a wagon with Reb Shima’le and the Kozhnutzer Rebbe, and Rav Shima’le said, “The Rebbe has such success bringing *yiras Shomayim* into the hearts of simple people. What about doing something for *yeshiva bochurim*?” The Rebbe smiled and replied “It’s a lot harder to get through to a *yeshivah bochur* than a *poshiteh Yid.*”



Rav Meir Shapiro, Lubliner Rav

At the Lubliner Yeshiva, Meir’l and his chaverim were also awed by the brilliant and original *derech* in learning of the remarkable Kozeglover Rav, Rav Tzvi Aryeh Frommer *zt”l*, author of the classic *Eretz Tzvi*.

Reb Meir’l was in the yeshiva on the 7th of Cheshvan, the sad night when the Lubliner Rav passed away. “You have to understand, the financial burden was crushing him and he was out of options.” Everyone knew that the Rav was not feeling well that week, but no one expected the worst. “We went to sleep that Thursday night. Suddenly there was a loud knocking at the door. It was a group of *bochurim* who had come to call Rav Shima’le. They informed him that the situation with the Rav was serious.”

“I accompanied him to the Rav’s apartment. When we got there, we could sense that it was over. The *Rebbetzin* was weeping, and everyone seemed stunned. The Rav had encouraged them

[continued on page 10]



A young Meir’l in Yeshivas Chachmei Lublin



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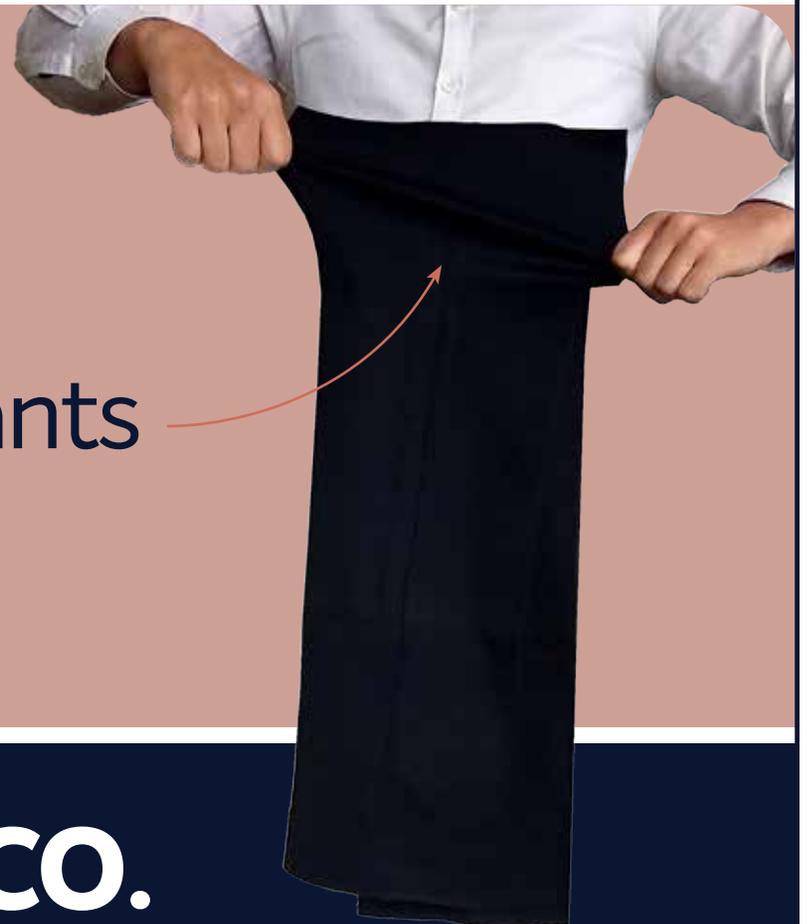
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[continued from page 8]

to sing, and he even spoke a few words - 'Nor mit simchah,' only with joy. It was hard that night. The Lubliner Rav was so young. But before he died, he wrote something on a piece of paper for his *Rebbetzin*: 'Why do you cry? Now starts the real joy.' There was no reason to cry. What a lesson in emunah."

Much happened in the ensuing decades of Reb Meir's life. He survived the war and hunger, oppression and eventual escape. He was one of the spirited souls that kept the fire of Lublin burning in faraway Shanghai, where a few *talmidim* maintained the name and ideals of the glorious yeshiva, even though they barely had a *minyan*. He came to America and started life anew.

He settled in Queens and worked for his friend - his *yedid nefesh*, Reb Benny Fishoff, for over 4 decades. In 1995, Henry Shapiro retired and moved to Monsey, but would spend the cold winter months at his home near the Winston Towers in Miami Beach. We have cousins that are active in the local synagogue and they became good friends. A gentleman from Mexico became their neighbor and they *davened* together. He slowly convinced Henry to "open up" and share his story. This wealthy Jew from Mexico



Chuine Sugihara, Japanese Consul-General in Lithuania

was busy financing the translation and printing of Jewish books into Spanish. He convinced Henry that there is a Jewish world waiting to hear his story. Hence, Henry gathered all his pictures and recorded the proper historical dates and the book was published in Spanish.

As a result of the Spanish book, Henry began to share his remarkable history right here in Monsey. After an informative session for the members of Congregation Bais Torah in Monsey, I was describing to my youngest daughter, Shoshana, a teacher at Ramapo Bais Yaakov High School, how Rabbi Shapiro witnessed and was part of this historical era. She asked me to arrange a time and place for him to share his story with the students. He agreed, but only if I would serve as the moderator (my Yiddish is a similar dialect as his). In advance, I gave him a list of 20 questions prepared by the student committee and the assembly was scheduled for eleven the next

morning.

Following the agenda of focused questions, Rabbi Shapiro began describing what life was like for a boy in pre-war Poland: the hunger, lack of work, poverty, the primitive way of life in the villages. He distributed pictures of what he looked like as a *bochur* - with his *'gekrazelteh peyos'* (chassidische sidelocks), the large families, the mode of dress, etc.

He described what daily life was like at the Lubliner Yeshiva and how each *bochur* had a cubby-hole to place his dirty clothing in the evening, which was then returned the next morning cleaned and pressed. How the food was plentiful compared to hunger at home. When he came home for *bein hazmanim*, people would gather at their windows pointing out to their children "there goes a Lubliner talmid" (i.e. their representative since the Lubliner Rav only accepted one from a town).

He brought us all into the emotional scene of Rav Meir Shapiro's *petirah*, and the lesson in *Emunah*; the confusion at the invasion of Poland on September 1, 1939, with the bombs flying and his numerous miraculous escapes. Of the 200 *bochurim* that were in the Lubliner Yeshiva, he explained, 100 decided to stay and 100 elected to escape. They broke up into groups and he was part of 15 energetic *bochurim* that arrived in Eishyshok for Shabbos. On Sunday, a wealthy Jew gave them each 15 Zloty to use to try and save themselves.

He was now part of a daring group of 5 friends that reached the Bug River, which flows along the Poland-Ukraine-Belarus borders. He kept the audience spellbound as he described how they were stuck: they could not find a way to cross the river. Suddenly, out of nowhere, a farmer appeared and offered to take them across the river for a payment of two Zloty each. He led them on stones shallow enough to walk across the river and then fell back and disappeared completely in mid-stream. They all felt it had to be *Eliyahu Hanavi*.

The students - all 114 teenagers - and the principal and staff were sitting on the edge of their seats glued to every word he uttered, especially when he showed and passed around 'Chiune Sugihara's famous visa' with Henry Shapiro's name circled in red'. Afterwards, the school used it as a theme to teach emunah in the holocaust. It is literally impossible to measure the impact this short session made on the emunah of these future mothers of Klal Yisrael.

Henry Shapiro enjoyed spending Sukkos in Jerusalem. One year, he took along his children and grandchildren and made a stop in Lublin on the way home. He sat in his seat (2nd row from the back, right side, next to the pillar) and learned the *daf yomi* some 70-plus years later. When he heard I was going to Lublin with my sons who made a *siyum*, he brought me a copy of the picture of him sitting in his seat. I was *zoche* to start the *daf yomi* of that day in his seat. What a *zechus*.

I had a cousin, Rav Shmuel Binyamin Finkelstein z"l, who was in the Lubliner Yeshiva in Shanghai. When I asked him if he remembers Meir's Shapiro, he responded: "Ver? Der Doktor? Who? The Doctor?" It seems that Meir's was the medic for the Shanghai yeshiva *bochurim*. He had all the creams, salves, bandages and gauze,

"I was amazed that I was listening to someone who had seen and been close to the Rosh Yeshiva, Rav Meir Shapiro zt"l."
 "It was amazing how much they learned in the Yeshiva."
 "I was really inspired to what Rabbi Shapiro shlit'a said about Sinas Chinam. I am definitely going to try very hard to work on it."
 "I enjoyed hearing about Rabbi Shapiro shlit'a experience in Yeshiva. I feel more connected to the past now."
 "I was so inspired at the Mesiras Nefesh they had to learn Torah."
 "It's amazing how the bachurim left their families and cities to go learn in a Beis Medrash."
 "Rabbi Shapiro's shlit'a elaborate description of Yeshivas Chachmei Lublin impressed upon me the importance of honoring Limud HaTorah."
 "I never heard of this Yeshiva before and it was really amazing to hear of such greatness that existed in the world."
 "It was beautiful to hear how when the yeshiva bachurim came home, people would point out the window and say, 'There's a Yeshiva bachur.'"
 "I found it amazing that Rabbi Shapiro shlit'a remembered his childhood youth from so many years ago clearly."
 "I felt so privileged to have the opportunity to see and hear from a man who comes from such a holy generation."
 "The message which Rabbi Shapiro shlit'a passed on to us - to have Ahavas HaTorah - made a big impression on me."
 "During the speech, I felt like I was connected to a different world."
 "It was such a zechus and I hope to remember it for a very long time!"
 "I marvel at Rabbi Shapiro shlit'a tremendous amount of Emunah and Bitachon."
 "I felt that this speech was not only inspiring, but an essential glimpse into the chain of our Mesorah."
 "I gained a whole new insight of what the Yeshiva was like."
 "After hearing, reading about Yeshivas Chachmei Lublin, it was a great privilege to actually see a Talmid."
 "Rabbi Shapiro shlit'a message of Ahavas Yisroel was very inspiring."
 "It gave me chizuk to grow and to Y"Y" pass down our Mesorah to my children."

These are some of the comments made by students at BY Ramapo after Reb Meir Shapiro spoke there

and he administered injections as needed. Three years ago, my cousin, Rav Shmuel, passed away a month before his 93rd birthday. I took Reb Meir's home the next morning after *davening* and I told him about the *petirah* to which he remarked "Shmilechel ... er iz geven a yinger mann." Shmuel, he was a young man. Meir's was at that time 99 years old! When I came home, I explained it to my wife. "There was a 6 year difference in age. Rav Finkelstein would have been 17 years old and Rav Meir's about 23 - and his mind, Rav Meir's still pictured him as the young man from their Shanghai days!"

In his hesped at Rav Meir's Levaya, Rabbi Yisroel Tuvia Gottlieb, the beloved *Morah D'Asrah* of Cong. Bais Torah, mentioned how the passing of Rav Meir is the end of an era. Rav Meir once came to ask Rav Gottlieb a *halacha* question. When Rav Gottlieb replied, Rav Meir said "Oh, like the Tosfos in Temurah." (a little known obscure reference) Rabbi Gottlieb's description was on the mark when he summed him up as follows: "He was a giant of a man in a small package."

To comprehend the reverence with which he was held, a number of years ago, Henry Shapiro spoke to the *bochurim* of Yeshivas Meor Yitzchok in Monsey. He was talking to an audience of *bochurim* that mostly resembles what he looked like at their age. He brought alive to them the pride and glory of the Lubliner Yeshiva and the Lubliner Rav, the founder of the *Daf Yomi*. As a *kavod acharon*, the Rosh HaYeshiva of Meor Yitzchok, HaGaon Rav Ephraim Wachsmann shlit'a, attended the *Kevura* of Rav Chaim Meir Yechiel Shapiro in Monsey.

R' Meir's began relating his experiences because he felt there were so few remaining individuals who can bear witness and keep the sto-

ries alive. R' Meir's ... you need not worry - the Jewish nation has survived Pharaoh, Titus, Antiochus, Haman and Hitler. We have recorded our history and we will continue to pass it down faithfully through our generations. Your Rebbe, the Lubliner Rav, Rav Meir Shapiro, *Zechuso Ya-gen Aleinu* started a revolution in Klal Yisrael. As we say Kaddish at the forthcoming 13th Global Siyum HaShas of Daf Yomi to take place this coming January, 2020, we will remember you and the inspiration you imparted to our future generations.

We do not yet realize what a loss it is to Klal Yisrael and to our community. Surely, the Malachei HaSharess are standing with open arms to welcome Rav Meir to his special place in Gan Eden, near the *kisei hakavod* - the heavenly throne.

May his memory be a blessing and may he be a *Meilitz Yosher* for his wife Ann, his daughter Millie and his son Phil and their families, *ad bias goel*.

(The information contained in this article is gleaned from personal interviews and experiences and from a 2012 Mishpacha Magazine article by Yisroel Besser.)

1 In the course of human existence, many people are tested. Only a few soar as eagles and achieve greatness by simple acts of kindness, thoughtfulness and humanity. Chiune and Yukiko Sugihara, when confronted with evil, obeyed the kindness of their hearts and conscience in defiance of the orders of an indifferent government. These people, by an ultimate act of altruism and self-sacrifice, risked their careers, their livelihood and their future to save the lives of more than 6,000 Jews. This selfless act resulted in the second largest number of Jews rescued from the Nazis. Chiune Sugihara, and his wife Yukiko, were honored as 'Righteous Gentiles' by Yad Vashem and the Mirrer Yeshiva for their heroic efforts to save Jews during the Holocaust.

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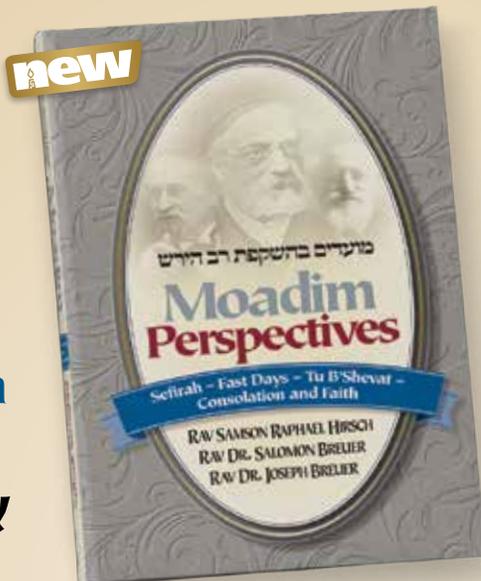
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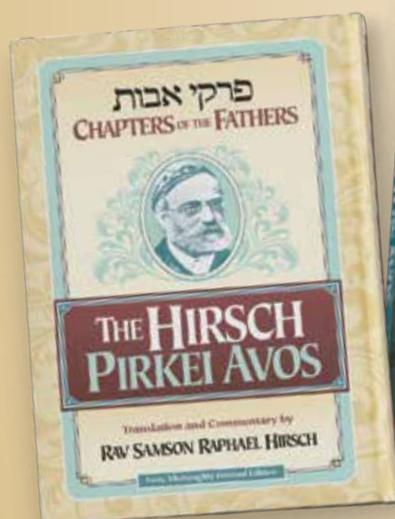
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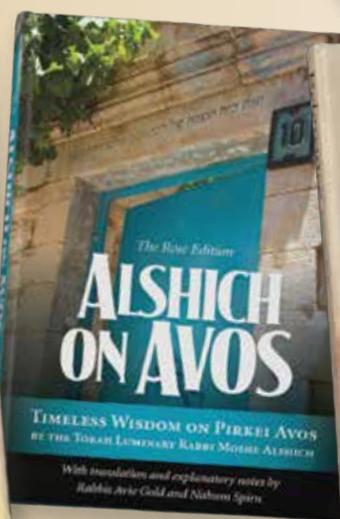


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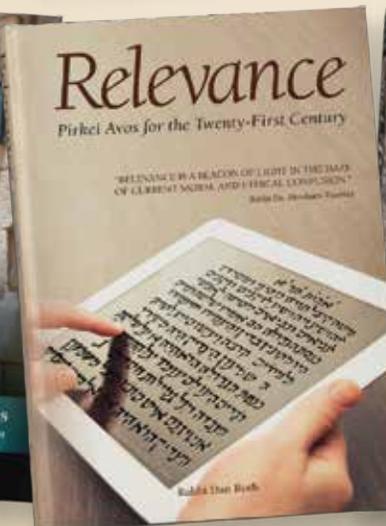
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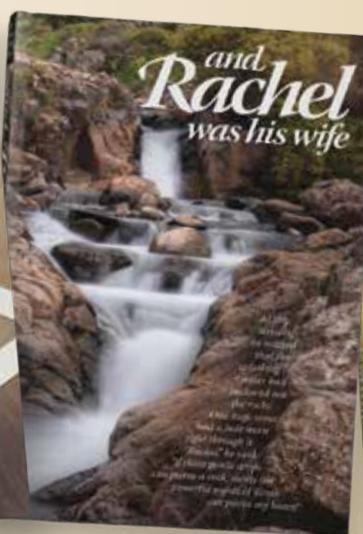
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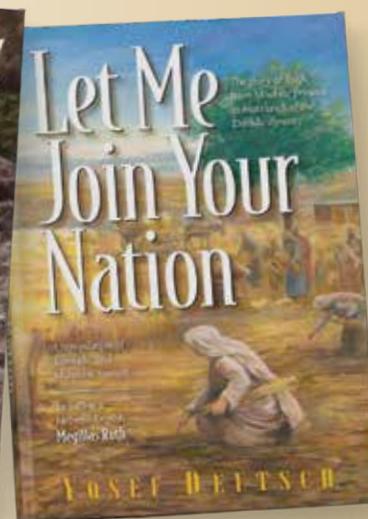
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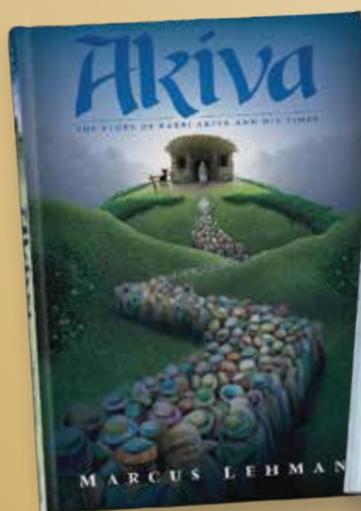
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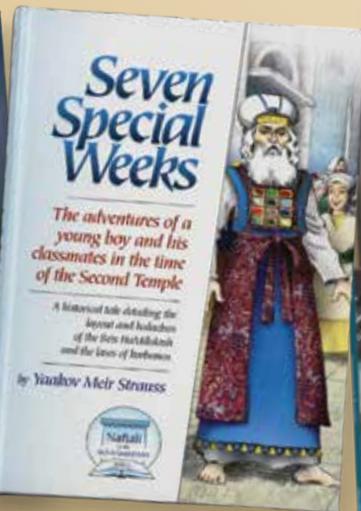
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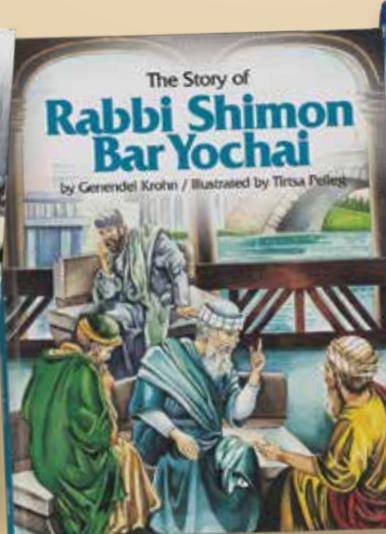
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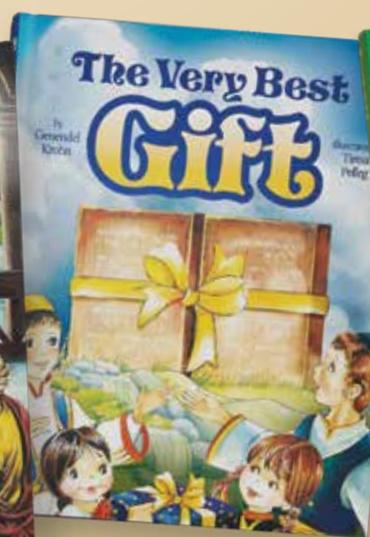
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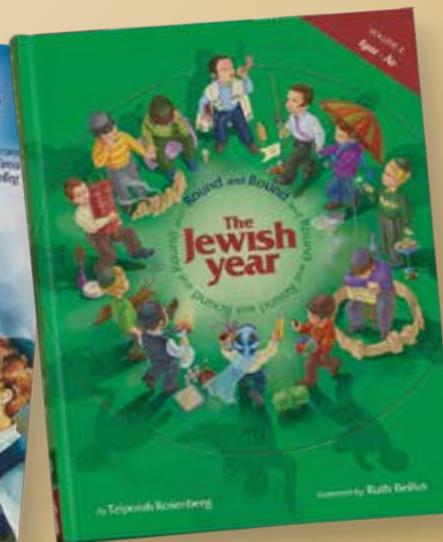
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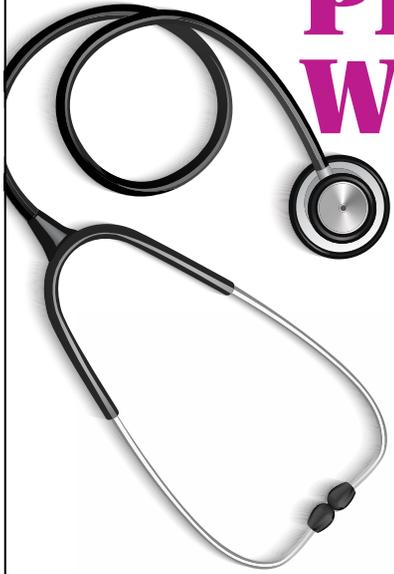
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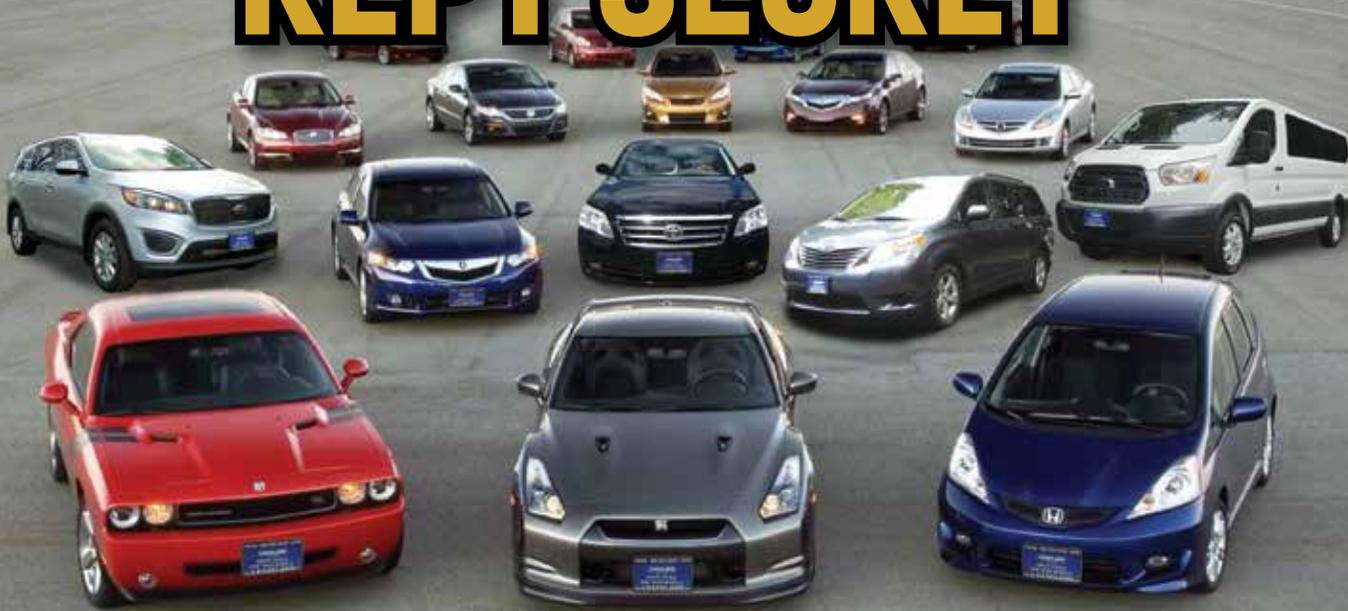
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Reb Shayele Kerestirer zt"l - 3 Iyar 5685 - April 27, 1925

By Rabbi Eliezer Abish

Reb Shayele Steiner, more popularly known as Reb Shayele Kerestir, was born in 1851 in Zborov, a small city near the Hungarian-Galician border. He lost his father at the young age of three and his mother, Hentche Miriam, worked very hard to raise Shayele properly. After his bar mitzvah, she realized that he was a child with a lofty neshama and therefore brought him to her close relative, Reb Hershele, the Rebbe of Lisk, to raise him and help him develop his full potential as an eved Hashem.

After his wedding, Reb Shayele was invited by the Nadvorna Rebbe, Rav Mordechai, to settle next to him in Kerestir. After only a few weeks, the Nadvorna Rebbe began instructing many of the Chassidim who came to him with kvitlach to go to Reb Shayele instead. When some Chassidim complained that Reb Shayele was just a regular fellow who doesn't have special and exalted yichus, the Nadvorna Rebbe responded that in shomayim, Reb Shayele is already considered a Rebbe.

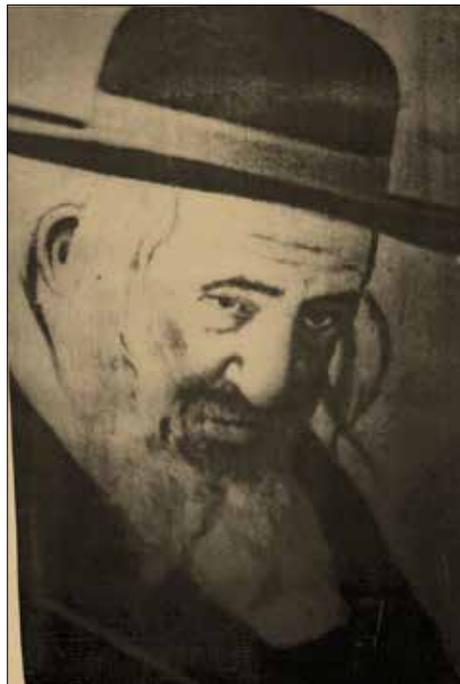
From the Nadvorna Rebbe, as well as from his own father in law, Reb Yitzchok Yonah Weinstock, Reb Shayele learned the value of helping out a fellow Jew. Together with his wife, he set up a house whose primary mission was to give people a hot meal and clean bed, for as long as the person wanted.

As word about the special hachnosas orchim of Reb Shayele spread, more and more people started to come. Eventually, there was a constant flow of people coming. The Rebbe was careful to supply all of his guests with whatever they needed. Often times, it was more than just something to eat. It could be a welcoming smile, a listening ear, a kind word, or even an understanding heart. And always with love.

Rebbe's Generosity

The Munkatcher Rebbe, the Darchei Teshuva, once came to Reb Shayele's famous and well attended Rosh Chodesh seuda to experience and see for himself if what the people said about Reb Shayele was true.

Reb Shayele accorded the Munkatcher Rebbe a lot of honor and sat him together with himself at the head of the table. After everybody washed their hands and made the bracha of al netilas yadayim, Reb Shayele made hamotzi on the very large seudas challah and began cutting. However, instead of Reb Shayele eating from the piece he cut, he continued slicing until he got to the middle of the challah. Then, holding a



large piece of the fresh soft challah, he motioned to a guest sitting all the way at other end of the table to come take the piece of challah.

As the fellow was making his way to the front of the table, the Munkatcher Rebbe banged on the table a few times, signaling to Reb Shayele that he should hurry up and take a bite of the challah already as there was too long of a delay between making the bracha of hamotzi and eating the challah.

Reb Shayele didn't react and waited patiently until the fellow obtained his piece and began eating. Then Reb Shayele began eating his piece and sliced a piece for everyone else.

In response to the Munkatcher Rebbe's surprised look on his face, Reb Shayele explained that as he began cutting the challah, he noticed that one of the guests sitting by the table was eagerly eyeing the challah with his mouth salivating for a piece. Just by looking at his face, it was obvious that he was famished and weak from hunger. Yet, at the same time, it was also obvious that he was missing almost all his teeth. It would not be right for me to give him a slice with crust that would take him a long time to eat. I cut him a piece of challah from the middle so there wouldn't be any crust and this way he could eat it right away!

The Munkatcher Rebbe would often repeat this story to show that if a yid really wants to do a chessed, he receives the siyata dishmaya to do it properly.

Word of the Rebbe's generosity spread, and, to Reb Shayele's delight, more and more people came. Some came to get a bracha from Reb Shayele while others came to fill their empty stomach. Some came because Reb Shayele's house was a place where

they finally felt welcomed and accepted. Indeed, that was the hallmark of Reb Shayele. His intense and deep love for every single Yid no matter what.

Ridding of the Mice

It was said that Reb Shayele's greatest pleasure was to host an festive melave malka every Motzei Shabbos. He often had his chassidim shecht fresh chickens for this meal.

One Motzei Shabbos, while Reb Shayele was eating the special melave malka meal, a chassid came to him with an urgent request. He was a man who had a warehouse full of foodstuffs and made his living by buying and selling food. For several months, his warehouse had been taken over by mice that were eating his grain and other commodities, and his entire livelihood was threatened. He asked Reb Shayele for a blessing that the mice should leave his warehouse.

At that time, many small town in Eastern Europe were ruled by their local pastors. Some of the pastors were kind towards the Jews and others were harsh. Reb Shayele asked the chassid if the pastor of the town he lived in was kind or harsh. The chassid replied that he was very harsh toward the Jews. Reb Shayele then instructed him to go to his warehouse and tell the mice, "Shayele says to go to the estate of the pastor."

The chassid followed the Rebbe's advice and instantly hundreds of mice raced out of the warehouse, heading in the direction of the pastor's estate. The chassid's business was saved, and ever since, Jews who have been plagued with this problem have used Reb Shayele's picture to rid mice from their homes.

Chessed With His Brain

Pinchas was one of the fellows who originally came as a guest looking for a meal and a place to spend the night. However, he became so comfortable by the Rebbe's house that he decided to stick around much longer. The other people who helped in the Rebbe's house were not happy with the decision Pinchas made as he emitted a terribly strong and foul odor. He was also infested with lice. Yet, everyone understood that there was no way the Rebbe would permit anyone to be sent away from his home.

Most of the day, Pinchas would sit on the roof of the Rebbe's house and smoke cigarettes. At times, when Pinchas was in a bad mood, he would sit on the Rebbe's roof

on Shabbos and smoke. Not only didn't it bother him that everyone would see, he even seemed to derive pleasure from everyone yelling at him.

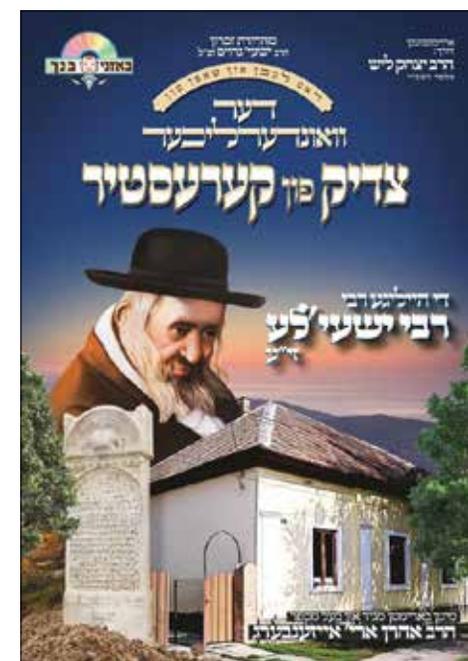
As Pinchas' smoking on shabbos became more frequent, the members of the Rebbe's household knew they couldn't just send him away. Instead, they rented a room for him in the next town. This way, he will have a place to live and at the same time, the people of Kerestir won't be subjected to witness chillul shabbos.

When they presented their well thought-out plan to the Rebbe, he looked at them in disbelief. "You think I would ever send a Yid away from my house? Never!"

"But he openly smokes on Shabbos! On the Rebbe's roof!"

"I will never send a Yid away from my house. No discussion," the Rebbe adamantly declared.

The chassidim argued that it was not only chillul Shabbos, but it was a chillul Hashem as well for the Rebbe to allow Pinchas to remain.



Beoznei Binchu presents Reb Shayele Kerestirer (with music) By Reb Yitzchok Lish featuring Reb Aron Arye Eisenberg

"If I have to send away even one Yid from my house, I will stop being Rebbe and close up the whole hachnosas orchim! Send a Yid away from my house? Never!" Indeed, Pinchas remained and the Rebbe was careful to make sure that Pinchas always had whatever he needed.

Reb Shayele didn't just perform chessed with his heart, he also performed chessed with his brain. He looked deep into every Yid and focused on providing him what he really needed.

[continued on page 45]



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HaGaon HaRav Gamliel Rabinowitz Shlit'a
Rosh Yeshivas Shaar HaShamayim

Rabbi Akiva taught: "If a man studied Torah in his youth, he should also study in his old age; if he had disciples in his youth, he should also have disciples in his old age, as the passuk states (Koheles 11:6): 'In the morning sow your seed, and in the evening do not withhold your hand.'

Rabbi Akiva had twelve thousand pairs of students from Givat to Antipras, and they all died during one period because they did not treat each other with due respect. The world was then desolate until Rabbi Akiva came to our masters in the South: Rabbi Meir, Rabbi Yehudah, Rabbi Yossi, Rabbi Shimon, and Rabbi Elazar ben Shamua, and taught them.

There Is No Room for Despair

They were the ones who established the Torah at that time (Yevamos 62b).

How could so many disciples of Rabbi Akiva have died in such a short period of time? This means a student died within every two minutes, over thirty students an hour! This utterly devastating and indescribable situation attests to the fact that Hashem's attribute of strict judgment struck the Torah world. If Chazal considered the world desolate after their passing, this means that they had indeed been the "light" of the world. Could Hashem's concealment be worse than this?

As a result, this period of Sefiras Ha'omer is a time of semi-mourning, as codified in the Shulchan Aruch (Orach Chaim 493:1), when we do not celebrate weddings, cut hair, and so on. What would our reaction have been had we been alive then and witnessed a tragedy of such immense proportions? Wouldn't we have been completely broken and engulfed by feelings of despair?

Rabbi Akiva, the famous Torah luminary, had invested all his energy to build a great edifice of Torah, and everyone he had trained — twenty-four thousand disciples — was destroyed in a very short time, in a devastating way. Not one survived — every last one of them died! All of his toil and building

sunk into oblivion in a matter of days. Might this not prove that he and his Torah were despised by Hashem?

Yet, Rabbi Akiva did not despair. He did not give up. He sought new students to teach, to rebuild the Torah world after the devastation. He continued to apply the same methodology, certain of its rightness, fulfilling the principle "if he had disciples in his youth, he should also have disciples in his old age." He searched until he found five faithful students in the south of Eretz Yisrael; ones who had the ability to regenerate and reestablish the prominence of Torah to its previous state. Rabbi Akiva's efforts were a fulfillment of the words we recite on Rosh Hashanah, "Praiseworthy is the man who does not forget You, and the human being whose strength is used for You. For those who seek You will never stumble, and those who seek refuge in You will never be humiliated."

We can learn from Rabbi Akiva's example to never despair, no matter how desperate or hopeless our situation seems to be. Although Rabbi Akiva was already older, and he had witnessed the untimely deaths of twenty-four thousand of his disciples in such a short time — in spite of this, he girded himself with all of his strength and searched for new talmidim, and succeeded. Whatever

happens, we can begin again and make a new start. No one should ever give up; instead, we must strengthen ourselves with all of our might, restart and hope for the best.

The theme of hope and the fact that a Jew should never despair, are part of the tremendous rejoicing when we celebrate Lag Ba'omer. The great zechus of Rabbi Shimon bar Yochai is rooted in the teaching that Rabbi Akiva gave over to his talmidim. Rabbi Shimon spent thirteen years in a cave and endured terrible physical suffering, banished from society, yet he did not give in to despair. Instead, he strengthened himself to go on, and consequently reached lofty spiritual heights. On Lag Ba'omer, before he passed away, Rabbi Shimon bar Yochai revealed astounding secrets of the Torah that had never before been permitted to be revealed. The Zohar Hakadosh tells us that on Lag baomer, when Rabbi Shimon bar Yochai passed away, the sun shone continuously, without setting, exactly as occurred at Har Sinai, the day we originally received the Torah. This was all in the merit of Rabbi Akiva, who, against all odds, exerted himself to hold on to his emunah, completely believing that Hakadosh Baruch Hu would never abandon Klal Yisrael. With this strength he ensured that the Torah would endure.

The Arizal taught that rejoicing on Lag Ba'omer is likened to Simchas Torah. Rabbi Akiva's talmidim stopped dying on this day and it was on this day — Lag Ba'omer - that Rabbi Akiva went to the South and discovered five new talmidim, whom he subsequently qualified to be eminent teachers of Torah. Through his new students, the Torah was not forgotten from Klal Yisrael, and was instead publicized throughout the world for all future generations. Therefore, it is in the merit of the self sacrifice of Rabbi Akiva that we are all alive today and are privileged to celebrate this great and holy day of Lag Ba'omer, the yahrtzeit of his student, the saintly Tanna, Rabbi Shimon bar Yochai.

The Ben Ish Chat writes that for this reason we should celebrate and dance on Lag Ba'omer at the gravesites of the other great disciples of Rabbi Akiva as well: Rabbi Meir Baal Haneis, Rabbi Yehudah, Rabbi Yossi ben Chalafta, and Rabbi Elazar ben Shamua.

In fact, I have heard that there is even an old custom to light yahrtzeit candles for the other talmidim of Rabbi Akiva, in addition to the bonfire made for Rabbi Shimon bar Yochai. This is all because it was in their merit that the Torah subsisted in Klal Yisrael.

This is the special simchah of Lag Baomer.



Reb Sholom Mordechai Rubashkin

The posuk in Tehillim states: "Chessed ve'emes nifgashu" - Kindness and Truth meet. The midrash explains: "Chessed" is Aharon; "Emes" is Moshe. The inyan of "Emes" is that there are no changes in it! "Emes" remains the same in every time and in every place, he is the same in every "Madraigoh" and in every matzav!

However, "Chessed" is very different. The inyan of Chessed is to do good for another, therefore, the person doing good for another needs to take into account the level of each one of the receivers in their own way. There must be a change and a difference in the way the "Hashpa'ah" goes

Sefiras HaOmer: Doing Chessed With Another Yid - With Emes

from the mashpiah and how it comes to the receiver, so as its received well and the other is not overloaded!

Since Moshe Rabbeinu is the midah of emes, therefore, whenever there is a doubt of what to do, he will be inclined to pasken that there is no change from one time or matzav to another. The same kedusha that there is this time is also the same kedusha for all generations! However, Aharon Hakohen is from the midas Chessed, and loved Sholom and brought Yidden close to the Torah. He gave himself over to Yidden who were on a lower level, and gave each one according to their level. Therefore, he understood there was a difference of the holiness of the time and the holiness of all generations! Aharon saw that one cannot demand that the receiver be on the same level of kedusha as the Mashpia, on the same level and strength in all times and in all levels!

Even though Moshe understood it differently, after he heard from Aharon that from the perspective of the Yidden who live in olam hazeh, there are changes and the avodah and kedusha is not the same from that time and on to all generations, then "Vayishmah Moshe Vayitav B'ainov" it was well received by Moshe. From this, we understand that it was not only understood by the bechinah of Aharon, Chessed, but

also by the bechinah of Moshe, the Midas Haemes!

How is this possible? The Baal HaTanaya explains regarding the avodah of the "Beinoni," that the ahava of the Beinoni is a true avodah for the level which he is on! The Beinoni's ahava is not a true ahava, compared to the Tzadikim, who serve Hashem to be Emes l'amito because it changes and leaves them after davening! Still, for the level of the Beinoni, his Ahavas Hashem is a true Ahava! But, if it goes through changes, why is it a true Ahava? The ultimate inyan of emes is only in G-dliness as it says "Vhavaya eloikim Emes." There can't be any inyan of emes in the world as it is by itself, because creation by definition is something which is temporary and self-destructs.

When one sees emes in creation, even when it's a "Truth" only in relation to that level, and not true in the higher level, One must say, that this "Emes" is from Hashem which shines into the creation!

This is similar to what we say in the Shema "Ubechol meidcho," to love Hashem higher than our limitations. When we serve Hashem without limitations, we bring down the truth from above, which is higher than any limitations. Even though the person's "Higher than Limitation" is relative to his limitations, which actually is a limited service for someone who is on

a higher level, nevertheless, it is still true Avodah.

The inyan of "Unlimited" is only in G-dliness, which does not exist in creation and creation limits it. When we see a movement which is higher than the person's limitations, we know that this is tied and connected with Hashem who is the true higher than limitations. So, for this reason, when a yid serves Hashem higher than his limitations, He awakens the level of "higher than limitation" from above! The same applies here also. Every level of kedusha is emes in its level, because the kedusha comes from the emes of Hashem which shines into the yid at that time!

Even though the Emes by Moshe Rabbeinu is the same G-dliness in every level, Aharon Hakohen caused Moshe Rabbeinu to see it his way also! This is because the purpose of the whole creation, including the highest level of kedusha and emes, is for the emes of Hashem to be understood down in this physical world. The lowest levels of this world should come to understand the emes Hashem, and that could only be done through the midah of Aharon which is "Oiehev es habriyovs umekarvon latorah." Since Toras Moshe reveals us the purpose of the world, that is why "Vayishma Moshe, vayitav b'ainov" and this idea became the inyan of Moshe Rabbeinu.

The practical lesson for all of us to live with is very appropriate for this period of Sefiras HaOmer. When it's regarding the person's own Avodah, the person needs to serve Hashem Yisborach without any changes, and he needs to have the same kedusha at all times and in all places. But when he needs to work with another yid, he needs to take into account the other person's matzav, and know that not all times are the same. He cannot begin his helping the other yid, especially the unlearned, by demanding from them that they should always be on the same level of kedusha as they are in the special times, and the like.

When we work with others in a way that takes into account their matzav, this will cause them to come to the level of emes Hashem l'olam, all the time. This causes us that we will serve Hashem with the same Kedusha in all situations. Finally, when Chessed and emes come together, we fulfill the purpose of creation!

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



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**By Rabbi Yosef Viener,
Rav D'Khal Shaar
HaShomayim**

A relative of mine has been acting in a very obnoxious way and rarely misses an opportunity to insult me. I have deep feelings of resentment, for I do not know what I have said or done to deserve such treatment. To compound the problem, I feel a strong desire to take revenge and give back a sampling of what he has been subjecting me to. I understand that the desire for revenge is a very negative trait, yet I am unsure whether under these circumstances it is actually prohibited. Please help me address this painful topic so that I can deal with it with clear direction.

Although the prohibition of taking nekamah (revenge) is clearly stated in Chumash,¹ there is ambiguity as to its parameters and practical application. "Those who suffer insult but do not insult in response, who hear their disgrace but do not reply, who perform Hashem's will out of love and are happy even when suffering, regarding them the pasuk states, "They who love Hashem will be like the sun going forth in its might." (Shabbos 88b)

Revenge is Not Sweet

There are sources that seem to indicate that although it is not praiseworthy, it is permissible to take revenge for insult or injury that one has suffered. Our text of the Gemara² apparently limits the prohibition against revenge to monetary issues (hahu bemamon hu dichsiv). Indeed, the example given in the Gemara³ seems to limit the issur of revenge to the denial of monetary favor. The Gemara describes the hypothetical case of Reuven, who asks Shimon to lend him his sickle, and Shimon's refusal to perform this simple chessed. On the following day, Shimon asks to borrow Reuven's hatchet, and Reuven refuses in order to take revenge.

The Raavad⁴ explains that the prohibition applies only to the person who is retaliating and not to the one who did not perform the chessed in the first place. This is because it is quite possible that the reason the object was withheld had nothing to do with any hatred or negative character traits. Rather, the owner was concerned that the object might not be returned intact, or that it might not be returned at all. One violates the prohibition only when the chessed is not extended merely to take revenge.

Based on this explanation, one can understand why the issur of nekamah applies only when a person does not receive the favor he was expecting. The Torah demands that in such a case one judges favorably and assumes that there was a good reason the request was denied.

Based on the Gemara mentioned above, there are Rishonim⁵ who pasken that according to the letter of the law, seeking revenge is not prohibited when one is mistreated, either physically or verbally. However, other commentators seem to take an all-inclusive view of

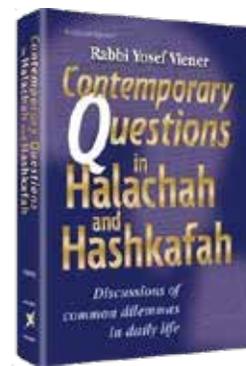
the prohibition of nekamah. Sefer Hachinuch⁶ states clearly that one is proscribed from taking revenge (or even harboring ill will in his heart — the prohibition of "lo sitor") even after physical harm, verbal abuse, or humiliation.

The Chinuch explains that one must always realize and internalize that all that befalls man, either good or bad, is directly from Hashem. Therefore, if one is pained or harmed by another, he should realize that it has come to him as a decree from HaKadosh Baruch Hu as payment for his sins, and therefore he must not take revenge against the messenger but instead contemplate his own actions and thereby be spurred to teshuvah. The Chinuch cites the famous example of Dovid HaMelech, who refused to avenge himself after the insults of Shimi ben Gera. Dovid HaMelech understood that any suffering he endured was a direct decree from Hashem, and therefore harming the messenger was illogical and counterproductive. Of course, one may take whatever remedies halachah allows to obtain compensation, and as a person with free choice, the perpetrator will certainly be punished for his actions.

The Chofetz Chaim rules⁷ that one is prohibited from taking revenge in any circumstance, and you should therefore desist from any attempt at retaliation. It is important to bear in mind that the Torah was not given to angels but to people such as yourself, who have the potential for greatness but must struggle to overcome normal human emotions to achieve their potential. If you bear in mind the lesson of the Chinuch and internalize the reality that the pain and humiliation you are suffering is actually from HaKadosh Baruch Hu, it will be easier to mitigate your desire for vengeance.

It might prove beneficial to assume that your relative has problems and deep-rooted emotional difficulties that are causing his terrible and senseless abuse of others. In situations such as these, the aggressor is not to be hated but pitied. Perhaps this realization will help you reach out and ultimately help him make shalom, not only with you but with himself. As we explained above the Rambam rules⁸ that if one feels wronged, he should not remain quiet and harbor ill will; instead he should approach the alleged wrongdoer and confront the issues. This is a mitzvah mi'd'Oraisa, which we learn from the pasuk "Lo sisna es achicha bilvavecha — Do not hate your brother in your heart ...," but rather "... hochei'ach tochiach es amisecha — give reproof to your fellow Jew"⁹ by letting him know of his wrongdoing and how it has affected your relationship. After the parties have respectfully aired their grievances, striven to understand each other, and asked forgiveness, reconciliation should result. You should therefore sit down in a calm and quiet atmosphere and set out your grievances. Hopefully, he will either explain his actions in a satisfactory way or apologize.

If you feel that a face-to-face confrontation would lead to further insult and verbal abuse, you may want to put your thoughts down on paper. The recipient of your letter will have a chance to reflect quietly on the matter. Upon a careful reading of your words of reproof and your request for reconciliation, he might be able to absorb and internalize the ramifications



of his errant behavior.¹⁰

As we noted above, Chazal tell us that Hashem promises incredible reward to those who do not perpetuate a feud by retaliation, despite the temptation to do so. If you are able to somehow forgive him for his behavior, it will be a great zechus for you.

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

- 1 Vayikra 19:18.
- 2 Yoma 23a; cf. girsas of Rav Avraham ben HaRambam in sefer Maasei Nissim, simon 1
- 3 Ibid.
- 4 Peirush HaRaavad on Toras Kohanim, Parashas Kedoshim
- 5 Shaarei Teshuvah Shaar Shelishi 38; Teshuvos Bashi 245, Smog 12.
- 6 Mitzvah 241.
- 7 Sefer Chofetz Chaim ibid based on the above-mentioned Sefer HaChinuch, as well as Rambam Hilchos Deios 7:7-8.
- 8 Hilchos Deios 6:6.
- 9 Vayikra 19:17.
- 10 Any such letter must be written with great care and sensitivity. The person reading the letter does not have the benefit of the inflection of your voice and your body language, so one must be able to read from your words both the substance of what you are saying as well as your sentiments. Also realize that anything you write may be shown to others.



**By Rabbi Chaim Schabes
Rav D'Cong. Knesses
Yisroel**

Kedoshim Tih'yu Leylokeichem

Unlike Klal Yisroel, other nations who wish to distinguish their priests and "holy men," had a custom that they would shave (*galach*-shaven) off their hair so that they would be different, and recognized as part of their clergy. This was necessary since their external appearance might be the

At the Schabes Table

only way to tell them apart, as they may not necessarily act in a way that will give them that recognition. However, the Torah commands the *kohanim* that they may not shave off their *payos*, rather, *kedoshim tih'yu leylokeichem* - their proper behavior and level of *kdusha* should be what sets them apart from the others (R' Yehoshua Leib Diskin).

Halacha V'Halicha - The Mitzvah of "Vekidashto"

There is an obligation from the Torah to "sanctify" - "*vekidashto*" (Vayikra 21:8), the *kohain*, and our sages teach us that this is expressed by giving the *kohain* the first *aliya*, honoring him with the *zimun* for *birchas hamazon*, and serving him the best portion before everyone else. The Ram" a (OC 128:45) writes that even nowadays, when the *kohain* doesn't serve in the Bais Hamikdash, one is not allowed to utilize a *kohain* to serve him, because it is equivalent to *me'ilah* (stealing) from *hekdesh*. The Ram" a, how-

ever, is of the opinion that the *kohain* could relinquish his honor and allow himself to be asked to perform a service for someone else.

The MB (175) cites the Taz who disagrees, and says that the *kohain* is only entitled to forego his honor if he gets some benefit from it, for example, if he gets paid for the service or if he is doing the service for an important person; otherwise he may not serve others. Even though he may relinquish certain honors, such as giving permission to someone else to say the *birchas hamazon*, or even to get the first *aliya* on the weekday *k'rias haTorah*, serving a person is lowering himself to the equivalent of an insult (בייח) to him, and that he can't be *mochel*.

There is a *machlokes* amongst the Poskim if these *halachos* apply to a *kohain* under Bar Mitzvah, or to a *kohain* who has a physical blemish, and the Ksav Sofer (15) concludes that one must follow the strict opinion. Some (Maharshag 2:8:20) want to say that a minor *kohain* is eligible to do

the *avodah* in the Bais Hamikdash, and therefore there would be no leniency at all according to this.

MB also mentions that there is a difference for a Talmid Chacham, who may ask a *kohain* to do him a favor if the *kohain* forgives his *kovod*, as opposed to someone else, who should not ask a *kohain*, even a minor, unless the *kohain* will benefit somehow from what they are doing. So, too, there is an opinion that one may request a service from a *kohain* that is an *am haaretz* (ignoramus).

The MB concludes that one should try to be strict about all these prohibitions, and definitely one should not request from a *kohain* to do a demeaning service. Included in this is speaking words that will cause the *kohain* embarrassment or shame (Rivash 94).

If the *kohain* offers on his own to help someone, he doesn't need to refuse the offer, because the prohibition is only that one shouldn't proactively ask and use a *kohain* (Chavos Yair in M'kor Chayim). If someone

asked a *kohain* for help, not knowing that he was a *kohain*, there is no obligation on the *kohain* to inform him that he is a *kohain* ((Shevet Hakehasi 2:60).

Is a *kohain* allowed to use another *kohain*? The Ksav Sofer holds that it is prohibited by the Torah, but the MB mentions Poskim who say that perhaps it is permitted. Minchas Chinuch (269) is of the opinion that there is no *mitzvah* of *v'kidashto* on a *kohain* who does not keep the Torah (similar to Kibud Av V'Aim), but others (Pri Megadim in intro, Maharam Shik 59) disagree; however, if the *kohain* does not keep even the *mitzvos* of *kohanim*, like marrying a divorcee or entering a cemetery, he may not receive any honors or privileges (OC 128:40).

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

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**By Rabbi Yaakov Oppen
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Partnership

B"H our schools today are blessed with many remarkable Rebbeim, wonderful Moros and excellent Teachers. Yet there is no one who knows their child like a parent does. For this reason, the original mitzvah of teaching children was given to the parents. Over time as it became more difficult for many parents to be the primary teachers of their children, changes were made to our chinuch systems. However, as parents we need to remember the indispensable role we

Between School and Home

How We Can Support and Enhance Our Relationship for the Chinuch of Our Children

play in our children's education. How we view this partnership with our children's schools makes all the difference.

Let's take a business example. Your small business is B"H growing and the workload is becoming too much for you to handle alone. You know that you need to bring in some help, yet your business is not big enough to have everything done in-house. For many jobs you will hire a firm and outsource the job to them. How much you involve yourself and engage with these companies will be very different depending on the type of job you need done. With some jobs, once you've signed the contract, other than an occasional update and sending a nice Holiday bonus you really have little to do with that company. The goal is simply to take the problem "off your head". On the other hand, if you are working with a team to market and brand your product, you will want to be involved in every major decision. Here the goal of the partnership is not to take away your headache, but rather to help you develop and grow your personal vision of what you aim to accomplish.

How do we look at our children's schools? Are we happy as long as they are taking our children's education "off our head"? Or do we see ourselves as partners who are intimately involved and engaged with the different schools and organizations that service our children?

Rabbi Yochanan Vosner related an incident at his hesped of Rabbi Breslauer ZT"l where the Rov once asked for a ladder to climb up to the roof while it was being repaired. When Rabbi Vosner expressed concern that the Rov would exert himself to climb up to the rooftop, Rabbi Breslauer responded in his usual straightforward way; "It's a bfeirush gemora! If one hires workers and does not supervise them it is as if he is throwing away his money! If I hired people to work on my roof, of course I need to come up once or twice so they see that I am involved and supervising their work. I don't want to throw away my money."

If Rabbi Breslauer ZT"l, felt this way about a simple roof job, how much more do we need to feel this way about the chinuch of our children. Not only

are they the most precious possession we have, their chinuch is one of the greatest responsibilities and tasks we were given as parents. The investment in our children is our future! When we take the time to show up and take interest in yet another Parent Orientation or siddur party, we are demonstrating the value we place on our partnership in our children's chinuch. Aside from how this affects how we interact with

the school, our children are very keen observers of the value we place on their schooling. The more involved we are as parents, the more our children will feel how truly important and dear we hold their chinuch.

Rabbi Yaakov Oppen is a Mechanech with many years of classroom and administrative experience. His passion is to help students, parents, Rebbeim and teachers be the best they can be.

WHAT HOME WOULD LIKE THE SCHOOL TO KNOW:

I know that your class is very full and that you have many children to address – each of them special in their own way. But while my child is just one of the 20+ children in your class, he/she is still MY only Shlomo / Yitzzy / Bracha / Devora. Please take a moment each day to show my child that you notice them as an individual. Find out what interests them and what makes them unique. Give them a personal hello, a warm smile, and most importantly, the feeling that they matter and are a valuable part of the class.

WHAT SCHOOL WOULD LIKE THE HOME TO KNOW:

We know that every home is on overload just trying to juggle jobs, schedules, meals, laundry, etc. etc. But please take the time to read the weekly newsletters and to show your children that you are aware of any upcoming tests, projects, or other class events. If you can't sit with each child as they review each night, make a point of taking two minutes to spot-check their work and talking about what they are learning. Knowing that you are involved and on top of their progress is a great motivator for them to succeed.

Lag BaOmer Preparations Underway in Meron

Each and every year, thousands upon thousands of Yidden of all stripes travel to Meron, in Northern Israel, to the *tziyun* of Rabbi Shimon Bar Yochai, to celebrate Lag BaOmer. The yearly mountaintop gathering at the tomb of the Tzaddik, author of the Zohar, is believed to be the largest Jewish festive annual gathering in the world. The transportation nightmare, with so many people traveling from throughout Eretz Yisrael to Meron, is close at hand, and 5 direct trains from Rosh Ha'ayin, Petach



Hundreds of thousands at the kever of Rashbi in Meron 2018 (Photo credit: Hidabroot)

Tikva and Bnei Brak to Karmiel, and from there to Meron, are ready for service. Regular train service from these cities to Meron will be increased to 2 per hour, but stopping at the usual stops as well.

At least seven bus services will be handling transportation, and no private cars will have access to the site. Some 10,000 bus trips are expected to be made to and from the site, with use of over 2,000 buses. 150 buses will serve as shuttle buses from the Ein Chozim and Perod parking lots.

This year, a new wrinkle is in place. Since this year Lag BaOmer falls during the Muslim Ramadan holiday, many drivers will be fasting during the daytime hours. The various bus stations have set up locations for drivers to rest and/or break their fast. The public is asked to be patient in the event of delays caused by this or other factors.

Construction is underway for huge tents for

the various *hachmasas orchim* organizations' guests in Meron. Giant air conditioners were rented and brought to the site to ease the stay of the tens of thousands in Meron.

Lag BaOmer in Meron

The first reference to Lag BaOmer is made by the Meiri, a preeminent medieval scholar, in his commentary on the Talmud Bavli, Yevamos 62b. This section of the Gemara relates a tragic story about Rabbi Akiva, one of the greatest Jewish leaders of his time. Rabbi Akiva, the Talmud tells us, had 24,000 students who died from a terrible plague during the Omer period. This plague was sent by Hashem to punish the students for not showing each other proper respect. The Meiri relates a tradition that says this plague ended on Lag BaOmer.

The deaths of Rabbi Akiva's students was a great loss on many levels. For one, the loss of human life is always a tragedy. On top of that, these were incredible scholars who, had they lived, might have made unimaginable and irreplaceable contributions to Jewish learning and tradition. Additionally troubling is the fact that these great scholars showed each other little respect, treating one another disrespectfully that it cost them their lives.

For all these reasons, Jewish tradition commemorates this event by treating the Omer as a period of partial mourning. Understandably, Lag BaOmer, the day this plague ended, deserves to be celebrated as the end of this mourning period – though certain communities continue to treat the days following Lag BaOmer as a period of mourning as well.

Lag BaOmer marks the *yahrzeit* – the anniversary of the death – of Rabbi Shimon bar Yochai. While all of Rabbi Akiva's students influenced the future of Judaism, Rabbi Shimon bar Yochai played a particularly important role in shaping Jewish mysticism and Kabbalah. According to tradition, Rabbi Shimon bar Yochai dictated the Zohar from his death bed on Lag BaOmer. As he was speaking, a miracle occurred: daylight was extended so that Rabbi Shimon bar Yochai could complete his dictation and share all of the mystical secrets he held.

The Zohar (3:291b) describes the scene: When

he reached the final day of his life, he called together his students and told them to pay close attention. Rabbi Shimon spent the entire day in a prophetic stream of consciousness, revealing the deepest mystical secrets of Torah. He told his students: "Until now, I have held the secrets close to my heart. But now, before I die, I wish to reveal all."

Rabbi Abba, a student assigned with the job of transcribing Rabbi Shimon's words, reports: "I couldn't even lift my head due to the intense light emanating from Rabbi Shimon. The entire day the house was filled with fire, and nobody could get close due to the wall of fire and light. At the end of the day, the fire finally subsided, and I was able to look at the face of Rabbi Shimon: He was dead, wrapped in his *Tallis*, lying on his right side – and smiling."

To celebrate Lag B'Omer, Jews from around Israel light bonfires, to commemorate the great fire that surrounded Rabbi Shimon. It is a day of great pilgrimage to the tomb of Rabbi Shimon in Meiron. In one day, an estimated 250,000 Jews visit Meiron – dancing, praying, and celebrating the wonderful spiritual gifts that Rabbi Shimon bequeathed to us.

On Lag B'Omer, the entire town is filled with torches and bonfires – in the streets and on the rooftops. Planes flying overhead are perplexed, and satellite maps of Israel take on a different glow. Symbolically, they illuminate the paths of those who seek to understand the deeper truths of Torah, as revealed by Rabbi Shimon Bar Yochai.

Enable Your Child For Life

Frequently Asked Questions About The Arrowsmith Program: Part 1 of Five-Part Series

1) How is the Arrowsmith program different from all the other programs I've tried?

The Arrowsmith Program is the only program that offers a four-hour evaluation of 15 different cognitive areas responsible for learning and then designs a customized program of brain exercises to bring each area of weakness up to average or above average functioning. Most children spend 2-3 hours in the Arrowsmith classroom four days a week for an entire year or two to correct these problems.

2) Why might this program work when all others have failed to keep their promise?

Classic special-ed programs use the child's strengths to compensate for their weaknesses. A child with many weak areas will not leave the special-ed classroom until the underlying problems are addressed.

3) Would you say that Arrowsmith is geared toward bright underachievers?

Absolutely! Many of our students are extremely bright, even gifted students. A 34-year old Yale Medical School graduate did the Arrowsmith program to address weaknesses that had impaired his functioning since he was young. And it worked!

4) Don't they miss a lot of classwork when they are in Arrowsmith?

Our students are missing learning at the regular rate of their peers anyway! The goal here is to raise their cognitive level so that they are able to learn at the rate of their peers. Many of our students pass Regents courses during their first year of Arrowsmith after struggling academically for years. And they miss the Regents classes in school to come to us.

5) What areas of learning difficulty do you address?

Almost all. Auditory Processing, mathematics, dyslexia, executive function, speech, working memory, non-verbal learning, visual memory, handwriting, attention, social skills and others are addressed.

6) What if my son/daughter has trouble with most of the areas listed above?

Arrowsmith would address the most severe areas first to bring them up to average functioning. We offer him/her the opportunity to work on as many areas as he/she is capable of every day for the entire year. One parent reported an I.Q. increase of 30 points in one year due to his seventh grade son's Arrowsmith work.

7) What improvements should I expect to see first?

Every student progresses at his or her own rate so we can't predict. However, children who have

taken speech therapy for years seem to spontaneously become chatterboxes within a few months. Children who've had OT and PT from very early on to get them to be able to tie laces or write legibly begin to write script with a flourish rather quickly. Parents notice their children reading age appropriate books and understanding them for the first time, usually within the first year.

8) Is this for boys and girls and for what ages? When do the students come?

We have separate boys and girls programs for ages seven to adult. Afternoon sessions are available. They come four days a week, Monday through Thursday.

9) What type of exercises would my child be doing?

Every student does a different combination of writing, audio, and computer exercises every day.

10) How may I learn more about the program?

- A. Visit www.arrowsmithschool.org
- B. Read THE WOMAN WHO CHANGED HER BRAIN by Barbara Arrowsmith Young
- C. Call Mrs Feuer @845-304-7053 or email feuer1286@gmail.com to learn how Arrowsmith can enable your child for life.

11) This still sounds too good to be true! My

spouse isn't convinced that this is the way to alleviate our child's suffering. What can we do to convince him/her to give it a try?

You can come in with your child for a mini-demonstration and actually watch your child doing the exercises he or she needs, or you can call for a list of many references. We have been changing the course of people's lives for the past eleven years and principals, parents, and students themselves have volunteered to speak with you.

"From the time my child was two years old, I worried so much about him that I couldn't sleep at night. Every program I tried helped him ever so slightly but not enough to take away his huge struggles. After three months in Arrowsmith he stopped.....and was able to.....and I finally could fall asleep." (R. E., a parent of a fourth grade Arrowsmith student)

"I never could throw a ball into the hoop and now I can do a swish without even trying. I remember everything my mother asks me to do the first time she says it and I can find things very easily now. Before Arrowsmith I never got picked for any games at recess. I never could follow directions or help in the house" (M.Z., an eighth grader in Arrowsmith)

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aren't working...

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CONQUER** *their*
**COGNITIVE CHALLENGES
AND CHANGE
their FUTURE**



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GOAL: to learn (and live) in a regular mainstream classroom successfully, without modifications and without the need for tutoring



**Arrowsmith
PROGRAM**
Strengthening Learning Capacities®

Separate boys and girls programs

References available upon request

visit: arrowsmithschool.org call: 845.304.7053 or email: feuer1286@gmail.com

TORAH TAVLIN

STORIES AND SAYINGS, WIT AND WISDOM
FROM OUR TORAH LEADERS

By Rabbi David Hoffman

The first *posuk* in *Parshas Emor* is unusual due to the repetition of the words, “Say to the Kohanim,” and then again, “You shall say to them.” Rashi quotes the Gemara which teaches that the repetition should be interpreted as follows: “Say to them” - relate to them these words: “You must tell your children not to defile themselves.” Each Kohen is exhorted to teach his children to follow the special laws affecting the kohanim, for it is what their lives are all about. The lesson here is two-fold: If a parent wishes his children to identify with Jewish ideals, they must be taught by example to follow those ideals. Secondly, Jewish ideals must occupy a significant place in a child’s view on life. Jewish education in a significant measure, with parents setting the example, is the only tried and true method of raising children

who make Jewish identity a priority in their lives.

A *Rebbi* in a local Jewish school, on the last day of school, threw an end-of-the-year party for his fifth grade class, celebrating everything they had learned during the entire year. The event progressed nicely, with the principal offering a few words, followed by a fun, action-packed game, and then a short meal, accompanied by spirited singing.

As the kids were setting the tables for the meal, they set aside one table for the delectable goodies that some of the mothers had sent. One boy in the class, a shy, sensitive boy, had brought a particularly beautiful cake. His mother had apparently spent lots of time and dedication preparing the cake, showing her pride at her son’s accomplishments. The boy was visibly proud as he gingerly set the elaborate cake onto the table. But then, just moments later in the cramped classroom full of exuberant kids, the inevitable happened: someone must have pushed by without looking where he was going, and inadvertently shoved the cake off the table. Still in its box, the cake landed on the floor, crushed and completely ruined.

The *Rebbi* watched as the boy who had brought the cake struggled to maintain his composure. He put on a brave face, and with the large, forced

grin of someone trying hard not to cry, went about his tasks without saying a word to the classmate who ruined his cake. But after ten minutes of struggling with that smile, his facade crumbled as the boy suddenly lost his composure and began sobbing. The *Rebbi* put his arm around his student’s shoulder and led him out of the room.

“Here,” he said, as he looked into the boy’s eyes and handed him a \$20 bill. “Take this money and go to the nearby bakery, and get whatever cake you wish for the entire class. But,” he added, as the boy reached for the bill, “I only want one thing from you in return. I watched you as your classmate pushed your mother’s cake onto the floor, and how you held back and did not say a word to the offender. I watched as you bravely tried to smile and overcome your emotions. So in exchange for this \$20 bill, I would like the merit of the *mitzvah* you performed by not having embarrassed another person publicly.”

The boy stared wide-eyed at his *Rebbi* as the words registered. Slowly, a small smile formed at his lips as he gently shook his head, as if to say, “No, *Rebbi*, if you feel so strongly about this merit, then I’m not giving it up so fast.”

The boy handed back the money to his *Rebbi*, and the two walked back

into the classroom together.

But the story does not end here. When they settled back into their seats, the *Rebbi* turned to his class and asked, “Boys, what exactly are we celebrating here today? Why did your mothers spend precious time, preparing cakes to mark this occasion? Is it just so that we get to eat some good food?” He looked around before continuing. “No, it is because these delicacies stand for something. They are a symbol of our joy at having completed another year of learning *Torah*. They are a symbol of your parents’ pride in what you have accomplished. That’s what these cakes are all about. Look here,” the *Rebbi* said pointing to the messy, crushed cake ensconced forlornly in its box. “Here we have a cake that symbolizes all of that, and yet so much more. This is a cake that symbolizes both the love of learning, and the ability of one boy to win over his emotions. It is the symbol of a child who was able to struggle with, and then contain, his anger. This is a truly special cake.”

Everyone looked at the blushing boy. And then, every single one of them reached over and took a piece of the flat, messy cake. And not a single crumb was left!

(Adapted from “The Crushed Cake” by D. Weinberg)

משה אבות... סימן לבנים

“You shall not desecrate My Holy Name. I shall be sanctified amidst the children of Israel.”
(Vayikrah 22-32)

According to **Rabbeinu Yonah zt”l** (שערי תשובה א-מז) and **Rabbeinu Bachaye zt”l**, a person can rectify a *Chilul Hashem* (Desecration of the Name of Hashem) by performing an act of *Kiddush Hashem* (Sanctification of the Name of Hashem). Our Sages (יומא פו.) describes an exemplary *Torah* life as a means to sanctify Hashem’s Name by learning *Torah*, doing *mitzvos*, serving *Talmidei Chachamim* (Torah scholars), and generally being pleasant, courteous and honest with people. When one sees such a human being, he will exclaim: “Fortunate is his father, his *Rebbi* who

taught him *Torah*! Woe unto those who do not learn *Torah*. See how pleasant are his ways, how refined are his deeds! About him Hashem says ‘You are My servant, Yisroel, in whom I take glory.’”

While this aspect of *Kiddush Hashem* is applicable to every Jew in every generation, notes **Rav Avraham Hakohen Pam zt”l**, it has taken on special significance in our day and age due to the burgeoning *Baal Teshuvah* movement. Hundreds of thousands of Jews who had been previously deprived of a proper *Torah* upbringing have “returned” to a life of *Torah* and *mitzvos*. Unfortunately, it is quite common that their new life of *mitzvah* observance puts them at odds with their parents, who are unwilling to accept the great change that has taken place in their children.

Often their relationship is crippled by friction, and even estrangement.

This issue becomes more critical when two *Baalei Teshuva* get married to each other. The *kallah*’s irreligious parents are unhappy with the religious intensity of their new son-in-law. Yet, if the *chosson* will do everything possible to show that his new way of life is an expression of the pleasant ways of the *Torah*, and he has the utmost respect, care, and concern for his new in-laws, they will soon realize that their daughter is fortunate to have such a husband who lives a life of *Torah* observance. This will help them come to grips with their daughter’s choice of a life partner and will often bring them closer to *Yiddishkeit* as well. What can be a greater expression of *Kiddush Hashem* than that?

רודא קיה אומר

Rabbeinu Chaim HaKohen zt”l (one of the *Baalei Tosfos*) writes in *Gemara Kesubos* (103b):

“Had I been present when *Rabbeinu Tam* (R’ Yaakov ben Meir) zt”l passed away, I would have defiled myself for him (although he was Kohen and would normally be forbidden to do so), for when the Gemara tells us: ‘On the day that *Rebbi* (Rabbi Yehuda HaNasi) died, holiness was suspended’ (בטלה קדושה), this term refers to the holiness of the *Kehunah* (and just as the sanctity of the Kohanim was suspended on that day because *Rebbi*’s death was through the ‘Divine Kiss’ and not the Angel of Death, the same principle would hold true for the death of *Rabbeinu Tam*).”

A Wise Man would say:

“When a person truly cares for another, their mistaken actions and mis-spoken words will never change their feelings toward that person because it is the mind that gets angry but the heart still cares.”

Rabbi David 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



HaRav HaGaon Rav Avraham Katz
Rebbe of Tosh-Monsey

“And G-d spoke to Moshe: Speak to the Kohanim and say to them, ‘You shall not defile yourself for a dead person.’” (Vayikra 21:1)

Parshas Emor begins with the laws of ritual impurity. Rashi wonders why the verse uses a double expression, “speak” to the Kohanim, and “say” to them? Rashi answers that the extra words teach us that the elder Kohanim must watch over the younger ones who are not yet old enough to serve in the Bais Hamikdash to make sure that they do not become defiled.

The Shulchan Aruch states that the pro-

Message to Kohanim is a Message For Us All

hibitions of purity and impurity are more severe than all others. Normally, an adult is required to teach children not to sin but there is no obligation to stop a child already in the act of transgression. However, in matters of purity, the elders must ensure that the children do not become defiled. Why?

The laws of purity are eternal as even today Kohanim are careful not to become impure. According to the Midrash, Aaron Hakohen merited the eternal mitzvos of purity as reward for his yiras Shamayim. Why is this particular mitzvah the reward for Aaron’s fear of God?

Further, today we assume that everyone has been exposed to the dead at some point, rendering us all impure and without the Bais Hamikdash we have no way of purifying ourselves. So how can the Midrash say that this mitzvah will apply until the end of time? The answer is that the commandment to protect ourselves and our young from impurity was not just for the Kohanim. While the literal meaning of the verse refers to Kohanim, the deeper meaning is that the directive was given to all Jews in every generation. All children must be protected from spiritual impurity.

Harav Isaac¹ of Komarna said that to raise children properly in this manner we must teach them to fear sin. We must teach them about purity and holiness; about derech eretz, respect and good middos. Once a child absorbs these lessons, he will also absorb Torah, Mishnah and Talmud – and his learning will endure.

Some people make the mistake of saying, “But he’s just a child, let him play now and I’ll teach him when it truly matters.” But that is a great risk! By the time a child is grown, he may have already developed habits that go against the Torah. The child may have become haughty and disrespectful. It will be much harder to break old habits and teach new ones. Good character traits and fear of G-d must be taught when a child is still young, in order for the rest of his Torah learning and training to remain and grow with him. When a child sins, even without knowing that the act is a wrong, it has an effect on his soul. Since actions become habits and habits become second nature, it does not matter if the sin was unintentional. It still affects the soul.

How can parents teach their children about purity and holiness? The only way to

do this is for parents to be careful with their own purity and holiness. Children of G-d fearing parents learn proper behavior by watching their parents.

This is what the verse is teaching us. Every person who serves G-d can be called a kohen. We are called a “Mamleches Kohanim,” a nation of priests. Since we are all like kohanim, we all must be careful that we don’t become defiled because of our nefesh, our bodily drives. And we must heed the second command to ‘tell them’; the instruction for the elders to be cautious with the purity of the youth. We must live an elevated so that we can imbue fear of Heaven in our children.

This also explains the midrash. Since Aaron Hakohen was G-d fearing and led a lofty life, he was able to instill proper middos and behavior into his children and descendants until the end of time. That is why this law can be considered applicable forever. For all time, we parents must continue to serve G-d and imbue our children with fear of heaven, so that they lead proper Jewish lives. This has to be our priority.

So, what should a person do? From the moment one wakes up, one should think

about G-d and how to serve Him. Start your day with Birchas HaTorah. Speak to G-d. Connect to Him. When you sit down to learn, think about how this act connects you to G-d. Build your relationship.

It is interesting that the rabbis are more stringent with rabbinical prohibitions than with Torah prohibitions. This is because the whole purpose of rabbinical stringencies is to safeguard a person from Torah prohibitions and to develop fear of sin. A more stringent approach to Rabbinical prohibitions helps create fear of sin and ultimately lead to the fulfillment of all the mitzvos in the Torah.

This theme continues in the second chapter in this week’s parsha, which speaks about Shabbos and the holidays. Shabbos and holidays also protect a person from impurity. If a person stumbles, there is a way back. He can tap into the purity and holiness of Shabbos and Yom Tov and infuse it into his soul. It is said that if a person keeps Shabbos, even if he worshipped idols he will be forgiven. Shabbos itself has the power of repentance. Then it is our job to take the beauty and sanctity of Shabbos into the weekday and reach even greater heights.

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Kosson Rebbe, Rav Chaim Leibish Rottenberg in Kerestir for the Yahrzeit of Rav Shayala Kerestirer



Bar Mitzvah seudah of Yehuda Leib Nekritz

Admor M'Shenitza zt"l - He was 92 years old



Rabbi Kantor and Rabbi Zaks getting brachos under the chupa

Skulener Rebbe at Rosh Chodesh Tish

Chashuvei Monsey in mitten davenen



Reb Sholom Mordechai Rubashkin with the editor

Rabbi Yankel Bender with a former talmid Yaakov Taub at a vort



Chashuvei Monsey at the Katz Shoshana wedding



Olam Chesed Cheese Distribution helped by volunteers from Ohr Avraham



Cheder boys get to see and pet a real sheep before Pesach Sheni



A bear was seen roaming near 306 and Blauvelt



Two future Chashuvei Monsey: Bar Mitzva boy, Yehuda Leib Nekritz, with his older brother, Gershon



Chashuvei Monsey talking in learning



New warmers for Shabbos being delivered to NYC Chesed 24-7 hospital rooms



Seen at the Meystel Blonder wedding



NYSHA Article 16 Clinic info. table shown here at the recent Rockland Transition Consortium fair for students with special needs graduating high school this year.



Rebbs of Kosson and Shotz in Kerestir at the Yahrzeit



Hakamos Matzeiva for the Skulener Rebbe zt-l at the Monsey Bais Hachaim



Bochorim from Shaarei Arazim met with R' Simcha Bunim Cohen and received brachos using R Chaim Kanievsky's and R' Moshe Feinstein's yarmulkes



Local News From Around Town

POMONA

Bee-Ware



Zev Oster, founder, and owner of Rockland Honey had quite a surprise on Thursday, May 2 when he visited his Pomona apiary to check on his twelve beehives. Upon arriving, he discovered two of the hives had been effectively destroyed, torn apart and dragged to various locations around the area. Although the bees still clung to the remainder of the hive, the honey was gone and the larvae as well. A



170 pound, one-year-old black bear, which was sedated and then relocated to a less populous region by the Ramapo Police Department after it was found treed on Blauvelt Road on Monday. He was the likely vandal as bears can travel up to ten miles per day.

"This is the fifth year we've kept bees in Rockland, and we have never had an issue with bears," says Zev. "While bears can destroy hives, they are still part of nature, and we need to respect them." Zev plans on installing fencing soon to prevent a repeat incident.

FORSHAY

Active Shooter Training Session in Monsey's Borov Shul

In response to the recent shootings in the United States and happenings all over the world, an Active

Shooter Training Session was given by a retired long-time law enforcement officer with many years of Police Academy instructing in practical and theoretical skills. The officer delivered a crash course educating attendees in how to respond to an active shooter or other emergencies.

The course comes at a time when the U.S. Jewish community is experiencing near-historic levels of anti-Semitism with the NYPD reporting anti-Semitic hate crimes up a staggering 82% for 2019. According to the ADL's annual Audit of Anti-Semitic incidents. Anti-Semitic assaults have doubled in 2018 alone including the single deadliest attack against the Jewish community in American history. The report recorded a total of 1,879 attacks against Jews and Jewish institutions across the country in 2018. This is the third-highest year on record since the 1970's when the ADL started tracking the data.



The ADL's annual tally of incidents nationwide reported that anti-Semitic assaults, harassment, and vandalism are still prevalent in the U.S. with all but four states experiencing anti-Semitic incidents. In addition to the mass shooting at the Tree of Life synagogue in Pittsburgh in October 2018 saw high levels of white supremacist activity, which includes propaganda on college campuses, in communities, and hateful robocalls aimed at voters.

Monsey's Active Shooter Training Session took place at on Sunday, May 5 at Congregation Borov on Parker Boulevard. The class was open to anyone interested in the training.

MONSEY

Project Ohr Workshops

Monsey Health Center's Project Ohr offered a set of workshops to the women of the community to learn tools to nurture your family. Project Ohr's Department of Behavioral Health invited attendees to a series of seminars the first of which was on Fulfillment and Success in Parenting. Participants were able to learn tools which could be used to enhance their children's self-esteem. Rachma Friedenberg, LMSW gave the workshop. It took place on Wednesday, May 8.

The second workshop in the series was on the topic of Building and Enhancing Your Home: New Relationships and Inner Peace. Lily Bernstein, LCSW gave the lecture, and it took place on Tuesday, March 14 at the. Monsey Health Center on Robert Pitt Drive.

SPRING VALLEY

11th Worldwide Hafrashas Challah Event

Monsey participated in the eleventh annual Worldwide Hafrashas Challah Event in honor of Moshe Rabbeinu, Dovid Hamelech and Mashiach

Ben Dovid and in memory of those who died at kid-dush Hashem in the Holocaust. Attendees brought their own dough or ingredients. The event took place at Horton Drive in Monsey on Thursday night, May 2.

Anti-Vaxxers Target Rockland County

The Atrium Plaza hosted an anti-vaxxer misinformation symposium held on Monday night, May 14. The immediate community response was one of outrage against the individuals for endangering the health and safety of its residents. A joint statement was issued by Rockland County elected officials and Rabbi Chaim Schabes, Rav D'Cong. Knesses Yisroel decrying the event as well. Even the hotel which was the location of a raffle drawing made sure to disavow any association with the movement and its alleged professionals.

Joint Statement from Rockland County Electeds and Rabbi Chaim Schabes Regarding Anti-Vaccination Information Session

The Monday, May 13 event and the misinformation being shared at it runs counter to every statement from the medical experts and elected officials of our county. This type of propaganda endangers the health and safety of children within our community and around the world and must be denounced in the strongest language possible.

The MMR (measles, mumps, rubella) vaccine is safe and effective and is the only way to prevent the measles. The over 20,500 MMR vaccinations given in Rockland since the outbreak began in October of 2018 clearly demonstrate that the combined outreach and education efforts of the Rockland County Department of Health, local officials and many religious leaders have had a significant effect and show that this anti-vaccination message is not welcome here.

It is unfortunate that these outsiders are targeting our community and attacking our right of self-determination. The group sponsoring this event does not represent the people of Rockland County. We urge our residents to continue to ignore these attempts to exploit our differences and ask that they stand together as one Rockland in defense and support of our community. We stand for vaccination.

WESLEY HILLS

Chayil Launches Spring Semester

Chayil Seminary began their Spring Sefira Series on Monday, May 7 when Mrs. Miriam Lapidus, noted lecturer and mechaneches spoke on The Art of Apologizing - Even When You Are Right. On Sunday, May 12 Mrs. Rochel Goldbaum, dating and relationship coach, delivered the second session of the Sefira Series. Mrs. Goldbaum spoke about Tapping into Your Femininity - Getting Ready for the Next Stage of Life. The shiur was geared towards singles to prepare them for the potential pitfalls she sees in the married population.

On Tuesday, May 21, Mrs. Tzippy Caton, noted author, will speak and on Tuesday, May 28, Rabbi Doniel Staum, rebbe and guidance counselor in Heichal HaTorah in Teaneck, as well as principal in Ohr Naf-tali in New Windsor, will give a shiur followed by a newly released video presentation by Yonina Mizra-chi. On Tuesday, June 4, Mrs. Chani Juravel, LMSW and popular speaker will deliver the concluding shiur in the lecture series. The shiurim all take place at 8 p.m. at 31 Deerwood Road in Wesley Hills.



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NEW SQUARE

Village of New Square Collaborates to End Measles Outbreak

The Village of New Square continues its support of Rockland County and New York State efforts to contain and end the measles outbreak. Village leaders recognize the urgent need to increase immunization compliance and have pledged continued support and continued collaboration. Since the outbreak began in early October 2018, New Square has worked with Rockland County Health Officials, area schools, and Refuah Health Center to provide increased outreach and education aimed at combating vaccine hesitancy and increasing recommended immunizations.

Village leadership have continued to facilitate collaboration between the New Square community and local and state partners, with the hopes that through increased efforts on all fronts the outbreak will be contained and ended.

The Village of New Square encourages timely vaccinations. All adults born after 1/1/1957 should check their vaccination records to see if they have received two (2) measles or MMR vaccines. For children and individuals who are not immunized or for those who are unsure of

their vaccination history, please contact your primary care provider. An MMR vaccine provides the most effective protection against the measles and could provide protection against this exposure or future exposures. With two doses, the MMR vaccine

can be 97% effective in providing immunity.

19,661 safe and effective MMR vaccinations have been given since the outbreak began; clearly illustrating that the combined outreach and education efforts have had a significant effect.

Refuah Health Center continues to offer vaccinations at all Rockland County locations. For more information, please contact your primary care provider or Refuah Health Center at (845) 354-9300.

ROCKLAND COUNTY

New York Lawmakers Urged to End Religious Exemptions on Vaccinations

In an ongoing effort to contain the historic measles outbreak in Rockland County, the Medical Society of New York State is urging lawmakers to end all non-medical vaccination exemptions. This a new stance for the powerful physician advocacy group and it has provided key support as well for the political push also being applied to ban religious exemptions for vaccination. "Once declared eliminated in the United States by the CDC, measles is now making a comeback," said Dr. Arthur Fougner, president of the group. "We must do everything that we can to prevent measles from gaining a permanent foothold in New York and prevent the further spread of disease nationally," he added. "An important first step is ensuring that medical exemptions are the only exemption allowable."

Rockland County lawmakers, joined with Democratic state lawmakers at the Capitol to support a



bill that would eliminate a section of state law that exempts parents from vaccinating. It is hoped that this bipartisan push will end religious exemptions to required vaccinations.

Operation Safe Stop

Supported by N.Y. State Governor's Traffic Safety Committee, the Ramapo Police Department participated in Operation Safe Stop on Thursday, May 2. Operation Safe Stop is a part of the No Empty Chair Campaign, which focuses on ensuring that all vehicles stop for stopped school buses.

It is estimated that over 50,000 vehicles per day fail to stop for stopped school buses in New York State alone. This subjects our children to an unnecessary risk of injury or death. Ramapo police regularly follow school buses to ensure that all traffic stops when necessary, in addition to monitoring problem areas.

On May 2, the focus was on this issue and there was zero tolerance for any violations. The consequence for a first offense of passing a stopped school bus is 5 points on a license and between a \$250 and \$400 fine.

The Ramapo Police Department urges everyone to be mindful of stopping school buses, especially between the hours that school begins and ends. This includes multi-lane roads. If a school bus is stopped and you pass it in either direction, you are potentially putting a child's life at risk.

SUFFERN

Free Mulch and Compost Available for Town of Ramapo Homeowners



Free untreated mulch and compost is available for Town of Ramapo residents free of charge - while supplies last.

Homeowners may pick-up as much as they need from : 9:00 a.m. - 6:00 p.m. daily. At Spook Rock Pool 1171 Spook Rock Road in Suffern. Residents need to bring a bag, container or any other type of receptacle to the Spook Rock Pool. Commercial landscapers and non-residents are not eligible to participate.

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

COMING SOON

Rendezvous ☕



Almost Here...

Chofetz Chaim Heritage Foundation Takes a Brake

By M. C. Millman

LunchBrake – Chofetz Chaim Heritage Foundation's unique worldwide Machsom Lfi program for girls' high schools began the third year of its program on Rosh Chodesh Iyar. LunchBrake runs yearly during sefira from Rosh Chodesh Iyar to Rosh Chodesh Sivan.

During that one month, more than 45,000 high school students in 300 schools in one hundred cities in twelve countries across five continents will spend their lunch break Monday through Thursday learning two pertinent shmiras halashon halachas a day. This year's theme, created by the Mishmeres Team of Monsey's Chofetz Chaim Heritage Foundation in five different languages, is Count Me In. The focus is on what one can accomplish by participating in the program as well as the power of the individual to change their speech and by doing so, the great heights that can be attained.

The program was launched this year via a special breakout video sent to all participating girls high schools with a message from Rabbi Ephraim Eliyahu Shapiro, Morah D'asra Congregation Shaaray Tefilah in North Miami Beach. The breakout also included a full-length, original, feature film with a message on the theme. Each year there is a new acapella jingle to go along with the new theme that is played at the beginning of lunch each day in high school's worldwide.

"The powerful part of this program," says Tziri Frank, Mishmeres Coordinator, "is that this same machsom is taking place at the same time around the world in hundreds of girls high schools."

The bracelets that the participants wear throughout the program serve to unite the girls as well. Girls from different schools recognize the bracelet when they see other girls who they don't even know wearing it and proudly displaying their participation in the program.

The CCHF picked lunch time originally for the one-hour machsom to take place as lunch is the time when girls are together as a group. It is the group setting where they can support each other and encourage each other as well that helps create the success of the program. Given that lunchtime can be a particularly challenging time when loшон hara can run rampant as girls can be frustrated with a teacher, a friend or school work and they can bring that frustration to lunch to share, the timing seems practically apropos. For one month, the girls



use their lunch hour for something bigger than themselves, something that fills the world over as girls from countries across the world join together for a one-hour Machsom Lfi.

LunchBrake begins with a daily message from a different girl each day from somewhere around the world. One girl each day says hello to the thousands of participants. She will say what country she is from and what school she goes to and the girls listening will understand that girls all over the world are listening and learning the same halachas as they are. The girls then learn their two halachas a day. The halachas are chosen to relate to the girls. They are of actual scenarios that girls of this age often struggle with so as to apply to their lives. The halachas are learned from the personalized booklets which are created each year anew. Individual numbers on the back of each booklet are drawn throughout the month for raffles which are awarded from the CCHF. There are bulletin boards as well and posters featuring ten different schools throughout the year with interesting trivia about the girls, the school, and the location. There is also a color by number themed poster that gets filled in – one section each day which eventually will turn into another topical poster for display.

At the end of the incredibly uplifting month, there is a teleconference scheduled which will include trivia and more messages from girls around the world. On June 6, at 12 p.m. EST, some girls will



share what the program meant to them, what they gained, how they grew, and the teleconference will also include a game rife with the pertinent halachas the students learned. More raffles will be drawn that correlate to the individualized numbers on the back of the books each participant was given.

"The incredible part," says Mrs. Frank, "is the reaction of the girls when I overhear them talking about the program. And when I meet them such as at the Torah Umesorah Convention last week. I wore my LunchBrake bracelet and girls from all over came to talk about the program with me. They are just so excited – and so happy to be a part of it. It's very empowering to be part of something so global."

The program may only be for one month out of the school year, but the monumental impression is one that will last a lifetime.

Hatzolah of Rockland County Expands Borders to Keep up With Expanding Need

By M. C. Millman

As a result of the rapid geographic expansion of Monsey which now extends North of 202 and to the New Jersey border, Hatzolah of Rockland County has increasingly found itself in need of crossing over the New Jersey border. In addition, Hatzolah responds to calls in New Jersey on the Palisades

Interstate Parkway and Route 17 and transports patients to New York City hospitals and New Jersey hospitals requiring travel on roads in New Jersey.

Although Hatzolah is allowed by the law of Mutual Agreement to respond in New Jersey, there were often law enforcement officers unaware of this law who gave Hatzolah volunteers a hard time when they were trying to respond to an emergency.

As such, it was just easier all around for Hatzolah to become licensed to answer calls in New Jersey as well as Rockland County, so no conflicts arise over such situations. After much effort, in mid-May, Hatzolah finally acquired a New Jersey license to do just that.

Hatzolah is the only EMS ambulance corps in Rockland County to have received the license to operate in New Jersey. Many thanks to the Hatzolah members and askanim who spent so

many months pursuing this goal and bringing it to a successful conclusion.

"This will greatly facilitate Hatzolah's work," says Simcha Klein, Executive Director of Hatzolah, "during times such as when there are calls due to motor vehicle accidents on the Palisades or the Garden State Parkway. The accreditation will make Hatzolah's life-saving endeavors that much smoother and enhance patient care - the ultimate goal of our Hatzolah."

Suedah in Forshay in Support of Rav Lehosha

By Mindy Cohn

Rav Lehosha, founded by Rabbi Shayale Kerestir's descendants, invited Forshay residents of Forshay to participate in an inspiring yartzheit suedah in the zechus of Reb Shayale's 94th Yartzheit. The suedahs mitzvah



took place on Tuesday, May 7. Before he was niftar, Reb Shayala said that those who continue his maasei chesed will see yehoshuos.

Rav Lehosha perpetuates Reb Shayale's legacy by providing thousands of cases of infant formula for babies. To date, the organization has distributed 116,015 bottles of baby formula. Rav Lehosha also builds soup kitchens throughout Eretz Yisroel and distributes Tomchei Shabbos to the destitute of Eretz Yisroel. Over 1,123 families have been helped to date by the organization which operates through the goodness of 56 volunteers.

Attendees at the Forshay suedah were invited to participate in Rav Lehosha to experience their own yehoshuos by helping to alleviate some of the costs of the organization, the cost of which is presently \$34,485 monthly.

Olam Chesed Bike Distribution

By Ben Lechook

Olam Chesed held a bike and toy distribution before Pesach. Dozens of bikes of all sizes and toys were given out to a targeted group of pre-vetted families. The toys and bikes were slated by many who would otherwise have been unable to give their kids an afikomen gift of such caliber adding to the simchas Yom Tov and excitement for spring and summer for all.



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



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Sparks of Life Event With Rabbi Rietti to Focus on the Mind-Body Connection and Healing From Within

By M. C. Millman



Rabbi Gruskin, Founder of Sparks of Life

Sparks of Life will be hosting Rabbi Jonathan Rietti, renowned speaker and mechanech on Wednesday, May 29 at 7:30 pm at the Crowne Plaza Hotel in Suffern, NY. Sparks of Life is a non-profit organization founded by Rabbi Moshe Gruskin, who was diagnosed with Parkinson's disease in 2009. Rabbi Gruskin is passionate about creating awareness within the Jewish community to better the lives of those challenged with Parkinson's.

The event will focus on the mind-body connection that is so critical to becoming healthy, especially for those experiencing Parkinson's. Another focus of the evening will be slashing the social stigma associated with

the disease that is so hard for many to get past. Rabbi Yisroel Teichman, Rav of Kehillas Zichron Yitzchok will speak on this subject and moderate the panel of inspirational doctors who will present their refreshing views on conquering Parkinson's while treating the whole person and not just symptoms.

"At SPARKStudio, Life is Movement! We bring movement, rhythm, expression and a positive attitude to our members and help them change their behavior patterns through awareness and practice," says Susan Lust, Sparks of Life Managing Director. "We want our participants to say and truly believe, 'I am not a Parkinson's victim. I have symptoms I can control. The mind-body connection is very important in overcoming these movement disorder challenges.'"

Rabbi Rietti concurs. "The Rambam addressed over 800 years ago what a

physician needs to do," he says. "Before a physician can heal the body of his patient, he must first address a person's mind and soul."

"The momentum has picked up in the medical field in understanding the correlation between how we are designed and the importance of what we think and feel and experience." Everything we think affects how we feel, and has repercussions physically.

Rabbi Rietti promises to share more along those lines, including the critical importance of understanding the real relationship of mind and body and neshama and the fascinating reality that when one divorces thought from feeling it gives way to illness.

Neurologists Dr. Michael Rezak and Dr. Jennifer Pallone recently joined Health Quest Medical Practice with locations in Highland and Poughkeepsie, at Vassar Brothers Medical Center. The pair are launching the system's Movement Disorders Program, with Dr. Rezak at the helm. The program is designed to provide cutting-edge medical and surgical options for patients with Parkinson's disease, Huntington's disease, Tourette syndrome, essential tremors and more.

Both doctors were selected to address attendees during the Sparks of Life evening as they are focused on taking care of their patients' health in its entirety through regular checkups and active collaboration with their patients and the families.

"People need to remember," says Dr. Rezak. "This is not your grandfather's Parkinson's. Today, many can do well for decades with the advanced treatments we have today which keep people productive and living a purposeful life."

"Our patients know," says Dr. Pallone, "that we are on their side. We encourage changes that they must implement in their life. Optimism and attitude are critical."

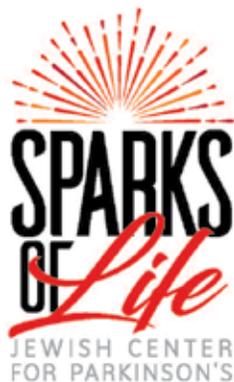
Both Drs. Rezak and Pallone agree on the importance of seeing patients as frequently as needed until they are stabilized and until they feel that their health care has been optimized. They are in the development of a new

"Teleconference Online Doctor Visit" to see the patient without them having to leave home, when necessary.

"We might start at once a month," said Dr. Rezek, "or every six weeks, and then every 3 to 4 months. Going six months without a visit is not recommended."

Both doctors have more to share about what they can offer Parkinson's patients. There will be an open panel at the event following Rabbi Rietti during which participants can address either of the doctors as well as Rabbi Rietti for a unique evening combination of the physical and the spiritual side of rising to life's challenges. Our goal at Sparks of Life is to slash the stigma, build awareness and educate PwP to rise to the challenge, to live a more productive life despite their diagnosis.

For more information or questions on Sparks of Life or SPARKStudio in Pomona, call Susan Lust at 845-300-4511 and if you are an interested therapist or personal trainer wanting to learn. For further information on the Sparks of Life Jewish Center for Parkinson's organization call our office at 845-377-3781.



SPARKS OF LIFE

JEWISH CENTER FOR PARKINSON'S

PRESENTS

The Mind-Body Connection in Healing

Featuring Scholar & Educator Rabbi Jonathan Rietti

Slash the Stigma & Start Living!

with Rabbi Rietti, Dr. Michael Rezak, & Dr. Jennifer Pallone

Rabbi Jonathan Rietti, is a senior lecturer for Gateways with a focus on inner growth, relationships, parenting, health, and healing. He is the author of a book entitled *The Art of Healthy Living*, based on the Rambam's teachings.

Dr. Michael Rezak is a Movement Disorder Neurologist and Director of the Movement Disorders Center and DBS Program at Vassar Brothers Medical Center.

Dr. Jennifer Pallone, D.O. specializing in Parkinson's Disease and Neurology. In practice for 25 years, both have recently joined HealthQuest Medical Practice in Poughkeepsie, New York. They work together to treat the whole person and focus on integrated methods to achieve good health. Dr. Rezak was named "Top Doctor" in 2011 by U.S. News and World Report.

Panel Discussion: Perspectives on Parkinson's

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Message from the School Board President

The Truth about the East Ramapo School Budget.

So many rumors and mischaracterizations abound - it is time to set the record straight with simple facts. When voting on a school budget and the tax levy, you are voting on the TOTAL tax levy that the school district may collect, NOT your individual taxes. For example, last year, the budget was voted down and the tax levy increase was set at 0%. However, if you live in Ramapo and compared your 2018 and 2019 taxes, your individual taxes STILL went up. The idea that voting no will keep your taxes level is false. However, what is true is that there are many service improvements included in this year's budget that, even though taxes may increase, the taxpayer will receive more bang for the buck.

The tax rates are subject to town assessments and equalization rates and they are determined in August. School districts are not involved in this process. If nothing changes, the increase for Ramapo residents is estimated to be around \$2.39 per \$1,000 of assessed value. For example, a home assessed at \$60,000 would see an increase of \$143.40. Last year, under a contingency budget with 0% increase, a

similar property saw about a \$75 increase in taxes.

What do you get for that increase, this year, in the proposed budget? Every child in the district will receive 178 days of the district provided transportation to school. In prior years, many non-public school children received as few as 164 days and parents were forced to carpool or make other arrangements. Add in attempting to coordinate the schedules of multiple children and schools, this was a huge inconvenience to parents besides creating a traffic nightmare. With this budget, much of that disappears.

In addition, where appropriate, GPS devices will be installed on buses and an app and website will be made available to parents to be able to locate their child's bus. You are running late and don't know if the bus already passed your child's stop - check the app. Your child isn't home yet - check the app. You don't need to call the district office nor the vendor. All included in this year's budget.

In the public schools, in grades K-8, we will be hiring 2 new guidance counselors and 4 new core area district wide curriculum directors and in the high schools will be adding 4 new Academic Standards Fa-

cilitators (English, Math, Science, Social Studies). In Special Ed, we will be adding 1 new Attendance Teacher and expanding clinical services. In Bilingual Education and World Languages, we will be adding 6 new Grade 5 bilingual teachers.

Under state law, the district could have raised the tax rate to 3.99% and still stayed within the 2% tax cap (the law allows for certain items to be excluded). The district did not do this instead of keeping the increase to a real 2%. However, for that increase, every effort was expended to find efficiencies and improve services across the board to all of the children in the district while being sensitive to the high taxes we all already pay (especially the loss of the SALT deduction this past year).

We encourage all voters to come out and vote on May 21st. Polls will be open from 7:00 AM - 10:00 PM.

Harry Grossman

THE VIEWS EXPRESSED IN THIS ARTICLE ARE THOSE OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE OPINIONS, BELIEFS AND VIEWPOINTS OF THE MONSEY MEVASER.

Mesivta Shaarei Arazim Launches New Initiative

For the past twenty years, Mesivta Shaarei Arazim has lifted its Bachurim to amazing heights. Young boys, who came into the Yeshiva with uncertain future, leave four years later as mature young men who stand out for their confidence, self-understanding, depth, and an unbending commitment to continue working on themselves.

These characteristics are fostered by a variety of unique programs and approaches that Shaarei Arazim employs, as well as an atmosphere of openly confronting the challenges that the Bachurim of this generation face. The many nisyonos that each Bachur will face are clearly discussed. The Bachurim are then given the tools to fight and overcome them.

One of the most potent avenues for growth is the bi-annual themed Shabbos retreat. For forty-eight hours the Talmidim are immersed in one foundational topic. Through speeches, plays, songs, activities, workshops, etc., the theme is explored from multiple angles. The Shabbos ends with the Bachurim flying high with inspiration and ready to make Kabbalos that will transform their lives.

This past fall, the theme of the Shabbos retreat was "Let Go and Let's Go" - using the power of a group to let go of those things that are holding us back, and strengthening each other to take on new positive behaviors. The impact this had on the Bachurim was amazing! Many resolved to take the first step on this path which has now, six months later led to a tremendous change and growth. To create an even more lasting change, a more paramount, consistent support network would need to be formed. Thus, "Operation Pure Soul" was founded.

OPS is a support group in the Yeshiva to allow the Bachurim to harness the power of the Tzibur to help them overcome their nisyonos and act as a catalyst for growth. The Talmidim meet once or twice a week, under the direction of a Rabbi, to plot out the challenges ahead, discuss strategies for dealing with them, and give each other encouragement and support that although the battles may be difficult, you can succeed and you do not need to fight them alone.

The success of OPS has astonished even those who founded it. The group framework has held everyone strong and the Kabbalos undertaken with others has lifted the Talmidim to a level that they could not have achieved on their own.



A watershed moment took place this past Purim. For months, many of the OPS meeting discussions focused on the negative impact of smartphones. While Kabbalos were made and kept regarding various aspects of this problem, the boys had not yet felt ready to tackle the main issue head-on by getting rid of the phone altogether. But on Purim, one of the OPS Bachurim made a decision. Dramatically, he made a firm decision to switch his smartphone for a Kosher phone (Although the Yeshiva strictly enforces a no smartphone policy, the OPS model is a way of dealing with the problem of non-compliance that does not require expelling a Bachur). This alone would have been a major accomplishment, but it didn't end there. Because of the dynamic of the OPS group, many other Bachurim took the plunge as well. While they knew that the change would be difficult and that the road ahead was unknown territory, they also knew that they would have a Rabbi to guide them and understanding, supportive friends who would make sure that they stayed strong with their commitment.

To help gain an appreciation of the greatness of what they had done, the boys were brought to R' Simcha Bunim Cohen of Lakewood. R' Cohen was effusive in his praise and insisted that something must be done to spread this concept throughout Klal Yisroel.

In keeping with the directive of R' Cohen, Shlita, during this past Bein Hazmanim, a cell-liberation campaign was started. The campaign encouraged people to reclaim mastery over their phone usage by setting limits on how, when and where their cell-phones are used.

For help setting up an OPS group in your Yeshiva, shul or neighborhood, please call R' Rephael Rosenman at 845-532-8868.

Bais Mikroh's Third Grade Celebrates New Level of Learning



Sunday, this pi Rosh Chodesh Iyar, was an especially exciting day for Bais Mikroh's 3rd graders as all three classes started Meseches Brachos. In honor of the occasion, Harav Reuven Feinstein shlit'a sent in an uplifting message which Rabbi Lamm relayed to all the talmidim in honor of the special occasion. R' Reuven explained that when the first Bais Hamikdash was being destroyed, Hashem saw that Klal Yisroel needed something to keep them closely connected to Him throughout the long years of galus. Therefore, Hashem had the chachamim write down the Torah Shebal Peh so that we remember it and keep our connection to Hashem strong. The more we are osek in Torah Shebal Peh, the more we strengthen our connection to Hashem, and give Him tremendous nachas.

Bas Mitzvah Celebration at BYCC of Pomona

A Bas Mitzvah Melave Malka fit for a queen was enjoyed by Bais Yaakov Chofetz Chaim of Pomona's sixth graders. The chain link and floral décor backdrop created the ambiance. Bubbies, mothers, and Bas Mitzvah girls appreciated and recognized their *chashivus* as vital links in the chain of our heiligh mesorah.

Mrs. Suri Cohen, the renowned Guest Speaker, captivated the crowd taking us back in time. She described *Nisim Gluyim* that the previous generation witnessed alongside horrific Holocaust challenges. Nonetheless, she explained how with relentless *Mesiras Nefesh*, *Emunah*, and strength of character her father, *z"l*, and mother, *shetichye*, were determined to survive as *ehrligh Yidden*. They

courageously delved into their inner hidden strength keeping our *Mesorah* ever strong *le'dorei doros uleneitzach mitzochim*.

Honored students, Chana Geretz, Faigy Raikin, Ayala Morsel, and Huvi Lantzitsky, each spoke from the heart emphasizing a Bas Mitzvah's obligation to do Mitzvos and her unique privilege in becoming a powerful and resilient link in our Shalshelas. Mrs. Zaks shared words of wisdom on the topic of 'V'holachta Bidrocho' for BYCC Talmidos to carry with them always.



The Bas Mitzvah girls, dressed in beautiful chain link scarves, performed their original *hartzigeh* songs with choreography, it swelled all hearts and brought tears of joy to the Mommies and Bubbies. The centerpieces, candelabras, exquisite décor, and mouthwatering catered palatable food platters and desserts enhanced the *Simcha*. May the BYCC Bas Mitzvah girls along with all Bnos Melochim in Klal Yisroel continue to be a nachas to the Ribono Shel Olam.

Yeshiva of Spring Valley Girls School Receive Visit by The Franklin Institute

The Franklin Institute Traveling Museum came to Yeshiva of Spring Valley's Bais Sarah on Monday, April 15th. The girls in 3rd grade became scientists as they observed, hypothesized and identified the different states of matter. The 5th graders learned about the various systems of the Human Body and met Mr. Ben the Skeleton.

The Franklin Institute Traveling Museum offered a close-up and hands-on experience as the girls saw, firsthand, the wonders of the human body and the magic of matter. As a reiteration of the 3rd grade's unit on matter, the girls were amazed by the various experiments the presenter taught them. The girls in 5th grade reviewed the different systems using 3-D parts of the body. All in all, it was an excellent way for our students to consolidate their science lessons. All the girls unanimously agreed that the Franklin Institute Museum in Philadelphia would be a great place to visit during the summer after learning so many fun and interesting facts from the visit.



Rabbi Dovid Nulman Brings Creativity to ASHAR

ASHAR Middle School girls engaged in a creative literary program. Groups were assigned children's books relating to individual heroes in the Holocaust. The girls were then asked to create silhouettes to honor those individuals. In addition, Mr. Dovid Nulman guided the girls in creating a mosaic mural of broken glass to commemorate the 80th anniversary of Kristallnacht.

Mr. Nulman is a local multi-faceted artist, musician, and mechanic. His artistic work encompasses making Jewish ceremonial objects out of many mediums including stained glass. Mr. Nulman as well, is molding children's hearts. He has taught music for over 40 years and not just at ASHAR. The award-winning musical CD's he has written and produced for children over the years including the popular Captain Dovid musical series are something that people remember for years.

The same goes for his art which also leaves an impression and inspires thought in the same way which is why this special project at ASHAR to coincide with Yom Hashoah, is sure to have created a lasting impression on all who participated.



Yeshiva Degel Hatorah Pre-1A Boys Receive Their First Siddur



Yeshiva Ketanah Ohr Reuven's 2nd Graders Siyum



Yeshiva Degel Hatorah Students Participate in Agudas Israel's Masmidei Hasiyum Program

Many Degel Hatorah talmidim have already joined the ranks of Agudas Israel's Masmidei Hasiyum learning program where children can take an active part in the Siyum Hashas. The Agudas Yisroel's learning initiative is changing the world with many tens of thousands of boys expected to participate in Masmidei HaSiyum. Approximately 30,000 boys will attend The Siyum in person. The Masmidei program brings home the message of 'ki hem chayenu', truly internalizing what it means for the Torah to give life. Participating students will not only be awed by the wondrous display and spectacle of Kavod HaTorah, but they will be making it

happen.

Carefully designed to promote the building of success upon success, students will be seamlessly logging their exact amount of learning each day. Based on their progress, they earn tickets for weekly raffles and prizes to keep the momentum going. The program acts as a unifier to promote achdus not only within individual yeshivas, chadorim, and schools but in the learning of students wherever they are – the world over- united under one banner of Limud HaTorah. Young children through teens go

from being mere spectators to true "mesaymim," via the collective and organized learning of Tinokos Shel Bais Raban.

Another motivational tool is the Mishna Rishona program which allows talmidim to call in and learn by phone. They can listen to Rabbi Fishel Schachter's transcribed and translated masechtos – and after each perek, there is a test. If he passes, he is credited and gets more tickets. This will be a tremendous boost starting January 2nd, 2020-after the Siyum HaShas – for continued learning for all Masmidei HaSiyum. To that end, every single Masechta in Shas is slated to be recorded by Rabbi Schachter for



Yeshiva Degel Hatorah boys learning during recess

Cheder Chabad Learns About Gravity With Dr. Shnitzle



Cheder Chabad learned about gravity in a fun and entertaining fashion with Dr. Shnitzle, AKA Rabbi Michael Goldin. Dr. Shnitzle demonstrated gravity as part of the STEM program at Cheder Chabad. His live demonstration included balancing five cups of water on a tray which he spun around. The boys weren't all that impressed as they figured that the cups had only remained on the tray because they were glued on. That was until Dr. Shnitzle repeated the act in slow motion and the cups all spilled on the boys.

The enthralling performance continued utilizing a Frisby and some precariously balanced raw eggs. The demonstration took place after some sample eggs took a dive proving that they were indeed raw. Dr. Shnitzle's engaging programs are enjoyed by the Cheder Chabad students every three weeks.

use by the Masmidim. Additionally, it is an excellent way for students to learn right now – logging their time on Mishna Rishona as well, while they continue amassing points toward Masmidei HaSiyum.

Degel Hatorah student participants are learning up a storm throughout the day, night and even at recess. The students call the hotline and enter their learning hours to learn points which are rapidly accumulating. The extra learning program is going strong and includes class rewards a grand raffle and most of all, a meaningful part in the upcoming Siyum Hashas to take place in MetLife Stadium, and around the world, on January 1, 2020. The last cycle, 16,000 children were involved in their own siyumim. 370,000 Mishnayos and 1.8 million lines of Gemara were learned.

Notice of Nondiscriminatory Policy as to Students

The Yeshiva Toras Chaim of Blooming Grove based in Spring Valley 137 Rock Hill Rd school admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

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

My kids always tell me that they need to “look into” the shidduch being redt, even though I am doing it too. I am not sure about this - I mean, how involved should a young boy or girl be? For example....asking questions, making phone calls, speaking to other boys and girls, checking out information? I know it’s a parents’ responsibility, of course, but how much should the boy or girl be involved in the process - or should they even be involved at all?

You are raising some very important questions. I believe that when a young boy or girl enters the world of shidduchim, they are just that - young. Parents have insight, wisdom, and experience that their children don't. When parents and kids are on the same page and the child trusts and respects his parents, he should let them do the checking and be responsible for the shidduchim that they accept or don't. Boys and girls should really minimize how much they talk to their friends and how much they discuss shidduchim in general. I strongly believe and have seen that by talking to friends and discussing names that come up, shidduchim that could have been, fell apart. Friends are too quick to nix shidduchim for each other because they “just don't see it”.

Involving your friends is not wise or recommended. However, parents should involve their own kids in a way that makes them feel included. Parents should value what their child is looking for and what's important to them. It is vital that the parents and child are on the same page and work together in a harmonious way. The child should feel that it is one team working towards the same goal. However, the kids should not take shidduchim into their own hands and get too involved. They need to trust their parents that they are doing the best job possible to find them their bashert. Of course, there are times when boys and girls need to handle their own shidduchim- there are always exceptions. But even then it is imperative to have a Rav or a mentor to help you make the right decisions. In addition, when singles get to be older they tend to do more on their own which is understandable as well.

They say that a big part of finding one's

bashert is the source of the information, and the way the information is asked. All parts of the shidduch process are delicate and should be handled with thought, wisdom, and lots of tefila for Siyata dishmaya.

Much hatzlacha

*Tammy Schwebel
Shadchan/Dating Coach
Tammyshadchan@gmail.com*

You can't stop a child from looking into anyone if that is what they want to do. But if a child is not trusting you - that is a whole other conversation that needs to be had and preferably before they start the dating process so this kind of thing doesn't happen. Ask what your child feels you're not finding out that needs to be found out. You can also explain how a lot of the calls you make are not always about the words being said, but the sense of how the conversation is going. A parent might be more sensitive to those nuances. You also can make him or her aware that one has to be careful that the call doesn't turn into lashon hara, something that someone younger might not be as careful about given the delicate process of a shidduch investigation.

The answer would also depend on how experienced your child is. If he or she hasn't gone out much, it would be best to first find out what he or she is looking for and then see what you're doing to help find that. If your child is more experienced and has gone out numerous times and wants to supply his or her own input and make a few calls, it might very well be a good idea. But if he or she hasn't gone out yet, and a boy especially, and ends up looking through a number of re-

sumes because he says that is what he wants to do, I find that questionable.

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.

My answer is ZERO. The question is should the kids themselves be involved in the information process of their own shidduchim, and the answer is no. It is clearly a parent's job and not the kid's job. Now what happens if the parents can't do it or are unable to do it? Well that's what a teacher or a Rov is for. Let them do what they can on behalf of the kids. As for the kids - Binyan Yelodim Stirah. It's a no-brainer.

*Tzodek Katz
tzodekkatz@gmail.com*

This is a difficult question to answer because the answer depends on background, personality and what is accepted in one's circle. If you would like my opinion on what I think would be the right amount that the boy and girl should be involved, I would say the less they are involved, the better! The way that young people date today, even in Yeshivish circles is similar to the dating of the goyish world. Allowing the young boy and girl to be involved in the shidduch process by looking at pictures and speaking to their friends is often counterproductive simply because they do not have any knowledge or experience about what is truly important to look for in a shidduch. Pictures and friends can often cause the prospective dater to focus



on the things that are least important when looking for a marriage partner.

Parents should be the ones to do the research before the dating process and make a mature decision if they think this would be suitable for their child. Of course, this could only be applicable if two conditions are met. The first is that the parents of a boy or girl must be on the same page. The second is that hopefully the parents have raised their child to trust their opinion!

The Yiddishe way of finding a shidduch was always through a shadchan and the parents. The boy and girl would meet when 90% of the match was sealed! They just had to meet once or twice to make sure there is nothing “horrible” about the other in their eyes! This is the way shidduchim have always been done because anyone who is privileged to be married knows that it is not as important to find the right one as it is to BE the right one!

A successful marriage is not necessarily the most compatible match, it is a decision on the part of the boy and girl that we will work hard to make this work! If people would put into their marriages even half the amount of effort that they put into finding the “right one”, we would have many more successful marriages.

*Alei V'Hatzlach.
Rebbetzin R. Tauba*

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

Care to Connect Introduces Newest Shidduch Initiative Partnership

By M. C. Millman

“Making shidduchim is not about us,” says Dvorah Adler, founder of Care to Connect an organization that makes sure that each single is given the attention they deserve by reaching out to network and make the right connections. “It's about ahavas Yisroel and trying to help everyone.” Keeping that mantra in mind, Care to Connect has partnered with the groundbreaking, Adopt a Shadchan program the brainchild of Lisa Elefant and Daniella Feldman. This initiative's goal is to have a shadchan in each shul to

focus on the singles in that shul. The new co-partnership was announced on Sunday, May 9 at Dvorah Adler's home as she announced Knesses Yisroel's participation in this joint enterprise.

“Rav Shmuel Kamenstsky told me to focus on tefillah when it comes to shidduchim,” Dvorah relays. This is what she spoke about during the course of the evening which also included an 8-minute compelling audio presentation by Rachel Scholl talking about the power of davening for others. Attendees spoke about advancing the idea of the shul bringing in a shadchan funded by donations who would

partner with members of the kehilla to help with singles. The entire sefer Tehillim was said as a zechus for more shidduchim and as a demonstration of ahavas Yisroel.

The conclusion of the evening was not to have just one shadchan alone in the shul. In a parallel endeavor, after a collection and redistribution of names, everyone in the room took on someone else in the room to treat as their own child. The more than thirty women in attendance agreed to daven for that person and treat him/her as own child by making at least one phone call over the next week to

try to arrange a shidduch. The fledging joint partnership is also networking and plans to Facetime with Adopt a Shadchan in Flatbush. There will also be bi-monthly meetings when names will be redistributed as needed. “The evening was so well received,” says Dvorah. “The achdus and ahavas Yisroel in the room was very powerful.”

Care to Connect will be happy to run workshops in other shuls interested in joining the Care to Connect/ Adopt a Shadchan program as well. To join, contact, Dvorah via Whatsapp or text at (914) 806-2823.



Dear Bubby,

I have a major problem. My family keeps both halves of sefira, and I'm extremely musical. So that means that I'm bored and stressed out and unfocused for almost two months straight. I need advice desperately!

A musician

Dear Musician,

This is a big problem for me too. Music can change my mood; it certainly is a big part of my life.

What kind of musician are you? Do you play an instrument, or just love to listen to music. That could make a big difference in my answer.

If you are a student of music (play piano, guitar or other) and practice regularly, I think that you can get a heter to continue with lessons or practice daily. Of course, you would have to consult a Rav on this.

If you only love music, (like me) then maybe speak to your parents, of course with respect, to ask your Rav if it would be possible for you to hold Sefira for either first or second half, even if this is not your parents' minhag. Be sure that this would be agreeable to your parents. If they are not comfortable with this arrangement, there is always the acapella CD's. I find they are very pleasant to listen to.

Wishing you hatzlacha.

Remember, there is always humming.

Bubby

Dear Bubby,

Over Bein Hazmanim, I asked my teenage boys to paint the garage. They were excited to do it and spent a lot of time in Home Depot buying supplies and mixing paint. The job was great and the boys had a fun time doing it - but they never once cleaned up! No matter how many times I asked, they were always too busy for the cleaning part. This hurt me a lot. I went out of my way to find an activity that they can do and have fun doing it but they never once took my feelings into consideration and cleaned up. Any advice on how I can cope with this matter?

Pained by Paint

Dear Pained,

It is surprising to me that you are surprised by teenage boys behavior. This truly sounds very typical to me. I am sorry that this should cause you to have your feelings hurt (as you said). Have you noticed, teenage boys can sometimes be lazy (you think?). And they also do not do well with reading emotional cues like "taking your feeling into consideration."

The fact that you admit the job was great, the boys had a good time, and they were busy (and not kvetching during bein hazmanim) is a testament to your ability as a mother.

My best advice is to sit them down and explain your feelings. Speak to them as adults. First tell them what a great job they did then stress that a job is not finished until everything is cleaned up and put away. I hope this helps for next time. But I cant promise

Remember, you got a nice painted garage out of the deal. Maybe focus on that and not the negative. Good Luck and keep those good ideas for



Bein Hazmanim coming. Will use this next time for my grandsons.

Bubby

Dear Bubby,

I know this might sound trivial but we have a cholent crisis in my house! I make cholent every week and add loads of flanken. My husband has no problem with it but it seems my kids do. We once went to a friend for a shabbos meal and the wife uses "cheek" meat plus she adds pastrami in her cholent. My kids think her cholent is marvelous and now they won't touch mine unless I add all these extra - and might I add - very pricey meats to the cholent. I would buy these meats but it really is not in our budget. On the other hand, I end up throwing out pots full of uneaten cholent. Should I just cave to their demands or not?

Cholent Crisis

Dear Crisis,

This definitely does not sound trivial - I hate throwing out perfectly good cholent! This is time for compromise.

1. Either you stop making cholent and tell the kids to eat by their friend. (just kidding)
2. Tell them that if they do not eat your cholent - you will be serving it for supper for the next

week. Because throwing out food is a Big Aveira. Bal Tashchis.

3. Tell the kids you will get the recipe from their friend. Maybe add the pastrami or just use the other meat and not pastrami. This will keep the cost down.

If they are not happy. It isn't your cholent. It is your children!

Did you notice that the grass is always greener on the other side. Or rather the cholent is always better in the other house.

I would certainly try my best to make my family happy, and not allow this to become a "crisis".

Shabbos should be more than cholent. This should not affect your beautiful Shabbos meal. The main focus should be the singing, talking and reconnecting with the family.

Have a wonderful Shabbos and hearty appetite.

Bubby

Dear Bubby,

My neighbor feeds a local stray cat. It seems like a nice thing to do but the problem is that now all the stray cats in the entire Rockland County have found his address - and by extension, mine as well. I spoke to my neighbor and explained to him the situation but he just thought I was joking

and he laughed it off. I don't want to report him or anything and I actually like the guy and don't want to get into a fight. But I have cats all over my yard, in my shrubs and bushes and they have become a nuisance. I don't know what to do but you give excellent relationship advice so please tell me how I can deal with his relationship and the cats at the same time?

Hurting Feline Feelings

Dear Hurting,

Relationships with neighbors can sometimes be tricky. If you have already approached him and he is unwilling to see your problem with the cats, and of course you want to continue to be on good terms with your neighbor, maybe now is the time to be proactive.

Since I am not a cat lover (!), I can see this as a very uncomfortable situation.

If buying a dog is not an option, maybe your hardware store can give you some ideas about keeping cats away. Some scents or food that disturbs them and will keep them away from your property. Certainly nothing dangerous or harmful to animals.

There is always the option of telling your kindly neighbor that you are allergic to cats and his feeding stray cats is causing you problems. This might be called stretching the truth to keep Shalom.

Hoping you can enjoy your yard this summer, with no unwanted guests.

Bubby

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

NEVER LEAVE A CHILD ALONE IN A CAR
100'S OF CHILDREN DIE IN HOT CARS

look BEFORE YOU LOCK

It only takes a few minutes for a closed car to reach fatal temperatures.

CHAVERIM OF ROCKLAND EMERGENCY SERVICES

Sefiras HaOmer and the Seven Sefiros: Netzach Means to be a Winner!

**By Rebbetzin Raize Guttman
Author, Lecturer, and
Mechaneches**

We are in our 4th week of these wondrous days of Sefiras HaOmer. We have already discussed the middos of Chessed, Gevurah and Tiferes, and today we will move forward to the middah of Netzach. What is Netzach? Netzach means eternity. How is eternity a midda and how do we acquire it?

If we analyze the word NETZACH, we find the word NITZACHON which means victory. The word Lenatzeach means to WIN! So if this midda requires a win, then it also must necessitate a fight! Who are we fighting against and how do we win?

The Pele Yoetz tells us that all fighting, hatred, competition and controversy comes from the love of winning. We need to win! This is the inborn need of a human being. The question is, who are you fighting? There is a constant battle with the yetzer hara. He is always telling you to fight! Stick up for yourself, don't let people take advantage of you, don't be a shmatte, a nerd...

Well, if you want to win the fight against the yetzer hara, then you have to stop fighting with people. When you feel that people are mistreating you and you would like to give them a piece of your mind... STOP, and realize that you probably can't afford it, you need all the mind you have! Then, think for a moment. If I answer back and say something that is hurtful, I have just perpetuated a fight! Even when you say, "I am only telling you this because I love you and I only mean to help you..." STOP and think again, will my words be well received? Will they achieve the desired result? If there is a chance that they will not be well taken... then DON'T SAY THEM.

By remaining silent you have ended what could have been a big fight. You are now a winner! You have acquired the midda of Netzach! You have WON the war inside yourself to fight for your honor, and you have won the fight with someone else by keeping quiet.

The truth is the best way to win a fight is to avoid one. How can a human being be expected to refrain from sticking up for one's self? This seems impossible. The answer is that the only way to acquire the

midda of Netzach is with HUMILITY! This is why it is the midda of Moshe Rabbeinu. Moshe was the most humble man who ever lived. The only way to be humble is to bring Hashem into the picture. Instead of taking the complaints of Klal Yisroel personally, Moshe turned to Hashem and davened.

When Dovid HaMelech was shunned by his family, chased by his own son, and involved in war after war on a national and personal level, what did he do? He wrote Tehillim...L'MNATZEACH MIZMOR L'DOVID... To the WINNER, the one who is in control of everything, the conductor of the world. Please help me! Dovid, the humble shepherd threw his burdens upon Hashem, and Hashem sustained him.

The Chofetz Chaim explains with a beautiful mashal. There was once a father who was serving his children supper. He was in the kitchen preparing the food and would send each child his portion. Suddenly, one of the children grabbed his brother's portion. The one whose portion was taken was about to grab it back, but he stopped. He thought to himself, my brother took my portion and it rightfully belongs to me, but if I grab it back I will only make a fight. My father has lots more food in the kitchen, so I will ask him for another portion. The boy went into the kitchen and told his father what happened and asked for another portion. The father looked at his son lovingly and kissed him on the head. He said, "My dear son, not only will I give you another portion, but I will give you double."

So too, Hashem, our Father looks down lovingly at us when we do not fight with our brothers and sisters even though we feel that they sometimes take away our portion of honor, money, or time. When we can look up and say, "Hashem, someone just hurt me, they took away my happiness, my self respect, my pride...Please Hashem, I won't make a fight. You fight my battles." In Hashem's eyes, you are a winner. You have raised yourself up, off the ground. You have touched eternity. You are not bogged down by the pettiness and nonsense of this physical world. You are above all that. You are connected to Hashem, connected to eternity.

Now, you have acquired the great and lofty midda of NETZACH. You are the true winner in the game of life!

Nutrition Facts

By Yocheved Millman, MS Nutrition, Certified Personal Trainer
Serving Size – 1 Greater Monsey Community

Dear Yocheved,
Is it true that I shouldn't eat more than one egg a day as I was told when I was young? Now I hear that it is okay to eat as many as I want. Which one is true?
Fraidy – Monsey

Dear Fraidy,
Recommendations regarding how many eggs are safe to eat have changed over the years. Discoveries half a century ago associated high cholesterol levels with an increased risk of heart disease and stroke. This gave eggs a bad reputation due to their high cholesterol content. Today we have a better understanding of cholesterol and know that foods with high cholesterol are generally not the cause of high blood cholesterol levels. Let's delve further.

What is cholesterol?

Cholesterol is a waxy kind of fat circulating in the blood and all cells of the body. It is used to make vitamin D, bile and other hormones. Elevated blood levels of cholesterol can cause a buildup of fat deposits in the blood vessels increasing the risk of heart disease and stroke.

How does the body regulate cholesterol?

Cholesterol is regulated by the liver. The more cholesterol consumed, the less the liver produces. The human body's cholesterol levels can only be slightly impacted by cholesterol consumed in foods. Therefore, the 185 mg of cholesterol found in egg yolks is not detrimental to the cholesterol levels in the body of a healthy individual. Studies on the consumption of up to 3 eggs per day have found no adverse effects on cholesterol levels.

How does one reduce cholesterol levels?

High cholesterol can be prevented through exercise, weight loss, and a heart-healthy diet. This diet is low in saturated fats, trans fats, and salt, and high in whole grains, fruits, vegetables, and legumes. The unhealthy trans and saturated fats are the real culprits contributing to elevated cholesterol levels. Eggs are low in saturated fat, and in moderation are a great addition to a heart-healthy diet.

Cooking Methods

It is important to keep in mind that the method used to prepare the eggs impacts how heart-healthy the eggs are. If eggs are made by frying with an excess of butter or topped with lots of cheese, these add-ons will be the real factors driving up cholesterol levels due to the high saturated fat content. Instead, aim for a healthy method such as boiling, poaching, or pan-frying using minimal cooking spray. It's also a great idea to add fiber-rich vegetables to your egg dishes, such as onions, mushrooms, peppers, and spinach.

With this misconception clarified, the benefits of eggs can be explored. They are:

- **A Complete Protein:** One large egg contains 6 grams of high-quality protein. Eggs are a tasty, economical, and filling source of protein containing all essential amino acids.
- **Low in Saturated Fat:** One large egg contains 5 grams of fat, yet only 1.5 grams is from saturated fats. It is recommended to keep saturated fat levels below 10% of total daily calories, but this small amount will not greatly impact your daily intake of saturated fats.
- **Rich in Healthy Fats:** The other fats found in eggs are the heart-healthy monounsaturated and polyunsaturated fats (omega 3-fatty acids). These fats are protective of the heart by maintaining healthy cholesterol levels, among many other health benefits.
- **Antioxidant-Rich:** Eggs also contain valuable antioxidants lutein and zeaxanthin. Both of these antioxidants have been linked to a reduced risk of eye diseases, such as cataracts and macular degeneration - the leading cause of vision loss due to damage of the macula.
- **B Vitamins:** B vitamins are essential for good health. Each of the B vitamins has its own important function. One large egg contains 15% of the RDA for riboflavin, 9% of cobalamin, and 7% of pantothenic acid.

My Recommendation

Although it is now known that cholesterol found in foods is not as detrimental as once believed, unlimited amounts of eggs should not be eaten. As with any food, it is important to eat eggs in moderation. A healthy intake of eggs varies by person due to additional factors like food preparation methods and eating other foods high in saturated and trans fats. For additional assistance, a registered dietitian can help provide personal recommendations by analyzing your diet.

Best of luck!

Yocheved Millman, MS Nutrition, Certified Personal Trainer

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

Parking Our Boat

By Mrs. Chani Juravel, LCSW

It was a special Shabbos away from home. Sitting at a spot overlooking a beautiful lake gave me a chance to watch some fishermen in action (or inaction, as the case may be!). It was a picture-perfect scene, a beautiful, broad, teal-blue lake, the water crystal clear. It was early afternoon, and felt like a lovely, lazy summer day. The few boats that were visible in the lake held a couple of fishermen each, parked at varying angles with fishing rods hanging over their sides. The fishermen seemed to be in no rush. Whenever there seemed to be a tug on their respective lines, they got up to check it out. More often than not, no fish were biting. Yet the fishermen seemed content and relaxed nonetheless, enjoying their time on the lake and with each other. Once in a while they took out deep nets and tried scooping up slower moving fish around their boats, amused and smiling at their good luck to get a catch so easily. The amount of fish caught was obviously incidental to their experience, with no one rushing or getting frustrated. It proved to be an idyllic space in time to observe. I thought back to my father reporting his fishing experiences to us, where he so cherished the time to unwind and turn back

the clock on the typical daily stressors of life, to bond with friends and nature alike. He used to joke that on the way home some men used to stop at a local fish store and ask the shopkeeper to toss them their purchase, just so they could tell their wives they “caught” a fish!

After a little while, though, the scene I was watching shifted and a new boat came into focus on the lake. This one was captained by a much younger fisherman, with lots of gear and more pizzazz than his older counterparts. He, too, parked his boat in one spot like the others. The thing was, he didn’t stay in any one place for long. He rowed and re-parked again and again, every few minutes. He switched the positions of his rods, shifted frontward and backward in his lone seat. He was looking out at the boats around him, assessing the luck of each to try to figure out the best bet for his next spot.

Throughout the time I sat at the lake (and it was quite a while), the hurried young fisherman hadn’t found success. Neither, for that matter, did too many of the other fishermen. But at least they enjoyed the time they were there, while he never did settle down and just take it all in. Maybe the fish were in especially good form that day, teasing their potential captors and keeping away from those rods. I guess they



weren’t meant to be caught, regardless of the effort (or lack of) that fishermen were expending in the process.

Being that this all happened on a Shabbos got me thinking. How much of every week do I-and maybe all of us- spend “moving our boats around,” thinking of and trying new ways to make the ‘catch’ of our day happen? Another phone call, another connection, another doctor, another diet, another angle to pursue and another spot to try to get to. Maybe that next place will be The Place, the next contact will be The One, the next effort will yield The Magic. We want that ‘catch’ so badly, and it must be in our control to find The Way, right?

I’m not so sure. Take a look at the others who’ve fished in those same waters. The ones who’ve found their way toward marriage, health, and successes of varying forms. More often than not, they just parked and did their part. They did what they considered was basic involvement and then just waited for the rest to happen... or not. And they may have even dared to enjoy themselves and the scenery of life around them while parked at their spot, recognizing the waste it would be if they were consumed with the drive to control what never was theirs to control in the first place. Maybe that’s the Shabbos model. We step back from spinning our wheels, navigating our little fishing boats...and realize we’re so much better off once we realize Who has been in control all along.

I thought back to a week many years ago where there were two shiva calls I had to pay. Two beautiful women passed away. Both were lovely, incredibly special women, both too young for their special families to imagine them gone. The two had been dear friends and tragically, both had been struggling with the same machala for just about the same amount of time. The way that the crisis was handled, though, was quite different. I learned that one family chose a very aggressive treatment plan. They left no stone unturned, travelling with their beloved matriarch to different countries for the latest available treatments. From western medicine to all the east had to offer, from the strongest of medications to alternative diets and interventions...there was no one they didn’t consult and no where they hadn’t gone. The family of the other woman, by contrast, took a

dramatically different approach. They chose one trusted doctor, followed his protocol, and stuck to it loyally. They used a local hospital, had their beloved wife/mother home whenever possible, and focused their energy on spending as much time together as was feasible. Both women, of course, had agreed to their respective routes of treatment and each family had been in constant contact with rabbanim.

After hearing the different approaches spelled out, the words of one of the women’s children rang so true: “In a way, it was a gift to both of our families that our mothers share the same yahrtzeit. This way neither of our families is tortured by the question of maybe we should have taken a different approach. And this probably proves that it’s never about the approach. Once you decide on your derech of hishtadlus, the real work is knowing that it’s not about you no matter what. It never is.” No one can say which approach was right or wrong. That’s not the point. Impressively, neither family had regrets and both were inspiring in the strength of their resolve that Hakadosh Baruch Hu was- as He always is- the deciding factor in all that went on through the course of their ordeals. The unexpected high points, the shattering lows...all were perfectly orchestrated, regardless of the ‘boat’ and fishing style chosen. Each family unit, throughout the years of illness they weathered, did what they decided and were encouraged to do, and did it with wisdom and a sense of serenity. By being aware of Hashem’s constant love and intervention, they were both saved the torturous “would have, should have, could have’s” that plague so many of us so often.

So, what to do with all the extra time we’ll have that we otherwise would have spent on “rowing somewhere new,” looking over our shoulders at what others are doing, and worrying about how to ensure that our outcomes will turn out to our liking? We can use that time, I realized that afternoon, to bring our focus to what being in any ‘boat’ of life is always about: the chance to connect to the One who truly does the steering, Who directs the waves, choreographs the fishes’ every move...And if we do that, whichever ‘catch’ comes our way or not, we can proudly bring our boats back to shore knowing that our time out on the water was an outing well spent.

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The days are getting longer and the stress level is hopefully getting lighter. Spring is in the air and summer is really around the corner. On these beautiful days I don't want to be stuck in the kitchen for too long. Dinners somehow have to happen and it seems that I am still the one who has got to do it. That's why I love this simple stir fry. It's literally dinner done in under 15 minutes.

The trick is putting rice or quinoa up earlier in the day because grains always take longer. Cheating every so often and splurging on those ready made microwave grain bowls make things even snappier. Stay out in the sunshine for as long as possible and while your kids wash up and set the table, throw this together and dinner will be done when they are!

Rorie

That's why I love this simple stir fry. It's literally dinner done in under 15 minutes.

Ingredients

- 1.5 Tbsp. avocado oil
- 1 pound chicken cutlets, cut into strips
- 1 tsp. sesame oil
- 1 onion, sliced into rings
- 1 pepper, sliced
- 8 oz. mushrooms, sliced
- 2 cups broccoli, cut into bite size pieces
- 2 cubes frozen garlic
- 1 cube frozen ginger
- 2 tbsp. coconut aminos
- 1 tbsp. teriyaki coconut aminos
- 1 tbsp. lemon juice
- 2 tbsp. orange juice
- Salt
- Pepper

Time saving tips.

Prepare the sauce and grain in the morning or the day before to make dinner prep faster.

To speed up the process I use 2 separate frying pans. One for chicken and one for veggies. This way that cook at the same time and I combine when adding the sauce. If you have more time and would rather not have to wash 2 pans first cook the chicken and then cook the veggies in the pan after.

Directions:

In a small bowl, combine coconut aminos, teriyaki coconut aminos, garlic cubes, ginger cube, and lemon juice. Set aside.

Heat a wok or a large frying pan over medium heat. Add 1 tbsp avocado oil. Season chicken strips with salt and pepper and sauté until completely white, about 5-7 minutes. If using one pan remove chicken and add 1/2 tsp of avocado oil. Sauté onion for 5 minutes, until soft. Add mushrooms and peppers and let cook for 5 minutes. Add broccoli and 1 tsp of sesame oil and stir to combine and allow to heat through. Add cooked chicken strips. Pour reserved sauce over chicken mixture. Reduce heat to low and let cook another 2-3 minutes. Season with salt and pepper.

Serve with cauliflower rice, quinoa or brown rice if desired.

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

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HaRav Naftali Tzvi Hurvitz of Ropshitz zt"l, Author of Ayalah Shluchah and Zera Kodesh - 11 Iyar 5587 - May 8, 1827



On the day that the holy Baal Shem Tov zt"l was niftar, the first day of Shavuos 5520 / 1760, a son was born to Reb Menachem Mendel of Linsk and Rebbetzin Baila, daughter of Harav Yitzchak Halevi Horowitz, known as Reb Itzikel Hamburger. He was named Naftali Tzvi.

As the story goes, when R' Itzikel, the wealthy and renowned Rav of Hamburg-Altoona, visited the city of Liska, a young Talmid Chacham caught his eye and impressed him with his scholarly abilities and refined character traits. He continued to watch the young man, and finally, after several days, R' Itzikel approached the boy's father and offered his daughter as a match for the young man. He described his daughter in glowing terms and offered a large dowry to sweeten the deal. The father agreed, and the shidduch was done.

When the groom's family came to Hamburg on the day of the wedding, however, they were mightily disappointed. The bride was anything but attractive, and her father was now claiming that he had no money to provide the couple with. They wanted to call off the wedding, but the pious groom would not hear of it. "מלך יצא" - we are here, and this is bashert, was all he'd say.

The day after the wedding, Reb Itzikel brought over a large sack filled with the dowry money. "Now, I am truly convinced that this shidduch was not carried out for beauty or money or any other reason, other than לשם שמים," he explained. Indeed, many great Rabbanim descended from this union, most notably the Liska Rov and the holy Ropshitzer Rebbe, Rav Naftali Tzvi Hurvitz zt"l.

Young Naftali studied in the yeshiva of his uncle, Rav Meshulam Igra. Naftali completed the entire Shas even before his bar mitzvah.

To don tefillin for the first time, his father took him to Harav Yechiel Mechel of Zlotchov. Later, Rav Naftali would relate that as Rav Yechiel Mechel fitted the tefillin to his head, he connected him to a higher spiritual world from which he never detached himself.

Rav Naftali married the daughter of Harav Velvel Stoker, a prominent nagid in Brod.

When Rav Naftali was about 20 years old, he chose

Rav Elimelech of Lizhensk (Noam Elimelech) as his mentor. He traveled to Lizhensk to visit the holy Rebbe. Rav Elimelech, however, would not receive him, stating that he was not interested in talmidim with yichus. Rav Elimelech relented only after intense pleading by Rav Naftali, who quickly became one of Rav Elimelech's foremost and dedicated disciples.

After the Noam Elimelech's petirah, and with the consent of Rav Menachem Mendel of Rimano, Rav Naftali became the Rav of Ropshitz in Galicia. After the petirah of his father, he succeeded him and became Rav in Linsk, but when the kehillah of Ropshitz insisted that he return, he did so while remaining the Rav of Linsk and the surrounding villages as well. Eventually, his son Harav Avraham Chaim became Rav in Linsk.

Many Chassidim traveled to Ropshitz and chose Rav Naftali as their Rebbe. Ropshitz turned into a focal point for thousands of Chassidim of the entire Galician countryside, (then under Austrian rule).

The Rebbe was known for his profound wisdom and humility. He had a sharp wit, and his Chassidim regularly turned to him for advice. Ropshitz Chassidus was known for its meticulous adherence to minhagim, heartfelt tefillos, and captivating niggunim — stirring melodies that engendered heartfelt dveikus to Hashem. But woe to the person who displayed insincerity in his devotion.

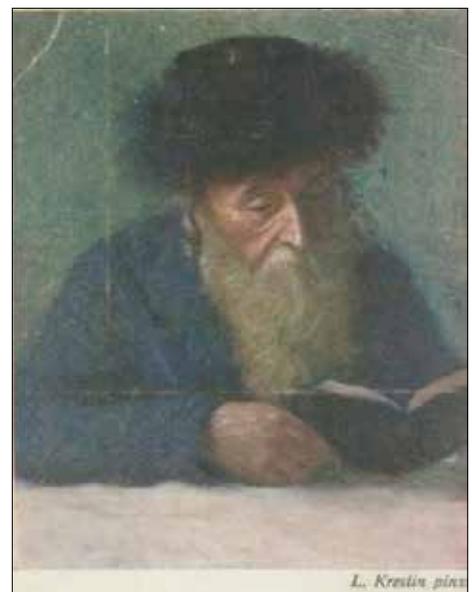
The Ohr HaChayim Hakadosh writes that one's prayers should meet four conditions: It should be said with a broken heart; it should be accepted with mercy; it should be an appropriate time for acceptance; it should be expressed as clearly as possible. All other forms of prayer are phony and fake. Rav Naftali used to mock people who portrayed false piety during davening. One time, the Ropshitzer saw a man wearing sackcloth under his garment. The very fact that the sackcloth was visible indicated that this was merely a show of piety. "It seems that Satan has caught this person in his sack!" quipped the Rebbe, shaking his head.

On another occasion, he observed a man praying so intently that he was literally beating his head against a wall as if he were so carried away by the intensity of

his prayers, that he lost control of his actions. Some people were impressed with this man, but Rav Naftali suspected that all this gesticulation was meant to attract attention.

He turned to his shamash and commented, "Now there is someone I approve of! If he is davening with such fervor that his head-banging is sincere, then he is righteous and what he is doing is good. And if he is doing it all just to impress others with his devotion, then he deserves a huge headache!"

During the Napoleonic wars, many tzaddikim, including Rav Mendel of Rimano, strongly support-



Rav Chaim Halberstam of Sanz

ed Napoleon. They believed that he would make life easier for the Jewish people as he was much more tolerant than previous tyrants. But Rav Naftali, as well as the Baal HaTanya, Rav Schneur Zalman of Liadi zt"l, were strongly opposed to him, sensing that victory for Napoleon would introduce changes that would threaten the Jewish way of life. In the end, Rav Naftali was proven correct, and he was relieved when Napoleon was defeated.

He had three sons, Harav Avraham Chaim of

Linsk, Harav Yaakov of Melitz and Harav Eliezer of Dzikov, and his son-in-law was Reb Asher Yeshayah of Ropshitz. Rav Naftali's writings were published as Zera Kodesh, Ayalah Shluchah and Imrei Shefer. The sefer called Ohel Naftali is dedicated to the genealogy of this great tzaddik. Foremost among his talmidim was the famed Rav Chaim Halberstam zt"l of Sanz. Rav Chaim's son, Rav Yaakov, was the author of the Zera Yaakov.

It is told that when the eldest son of the Sanzer Rav, Rav Chaim Halberstam, was a child, he was involved in a terrible accident that threatened his life. Yechezkel Shraga, who went on to become the renowned Shinover Rebbe, was once walking in the marketplace of his town of birth, Rudnik, when a wagon loaded high with daily supplies came charging down the dirt path where he was walking. The boy did not have enough time to get out of the way, and he was literally run over by the careening cart. He was knocked unconscious and hovered between life and death for some time.

Rav Chaim came running when he heard what had happened to his oldest son, and he began a program of devout and constant prayer, moving heaven and earth to effect a cure for his son. He even traveled to many great Rabbanim and Torah scholars, begging them to pray on his son's behalf, and gathering berachos for the boy's well-being.

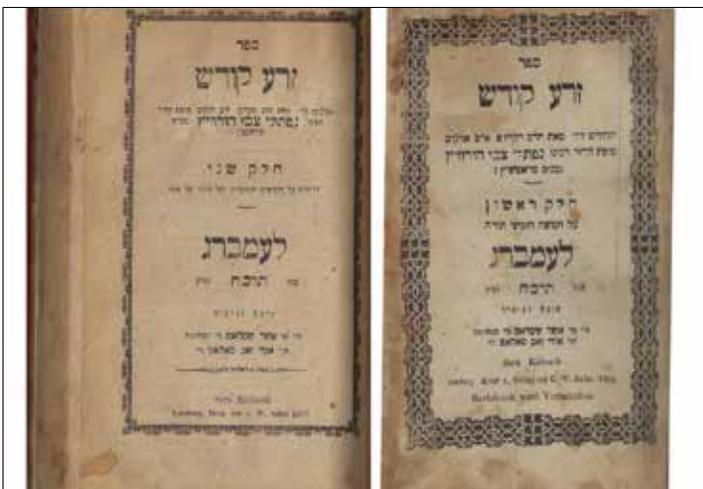
When the Rebbe of Ropshitz, Rav Naftali Tzvi, heard about the accident, he sent a messenger to Rudnik, armed with a flask of leftover olive oil that he had used for the Chanukah menorah. He told the messenger to give it to the boy's family and instructed them to rub this oil all over the young boy's body as a segulah for a refuah shleimah. The family did as they were told and immediately after this was done, the child saw improvement, eventually healing entirely, and living for many long, righteous years as the Rebbe of Shinov, one of the greatest Admorim of Poland.

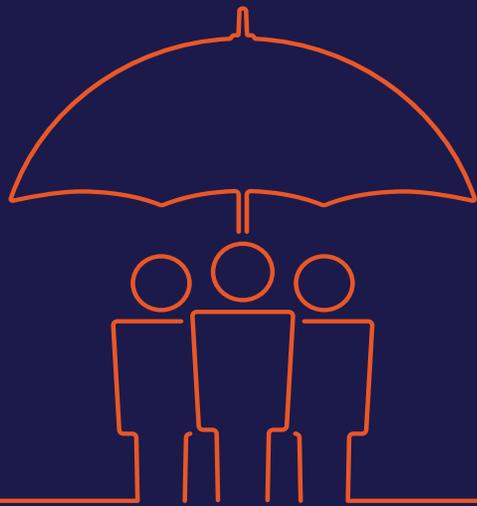
Many years later, when Rav Yechezkel Shraga zt"l was becoming weak from old age, he would recall the wonderful oil, the shemen zayis of the Ropshitzer Rav that saved his life, and how he felt his entire body strengthening and healing inside even as the Chanukah oil was being applied.

The great Shinover Rebbe would turn to his attendants and with a wry smile he would sigh and say, "זווי נעמט מען היינט און ביסל שמן זית?" - "Where can one get such olive oil in today's day?"

At the age of 67, Rav Naftali was on his way to see a doctor when he became very ill and passed away suddenly. Years earlier he had once mentioned that he wished to be buried in Lancut, Galicia. When Rav Naftali was niftar on 11 Iyar 5587 / 1827, he was buried there. Thousands come to his gravesite annually, which was restored almost to new a number of years ago by Reb Yechiel Kurz z"l, a prominent Bobover Chassid, and a Ropshitzer einikel.

Yehi Zichro Boruch.





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Shabbos Derech Eretz

Rabbi Pinchos Jung

As a young boy, maybe only five years old, the Rebbi, R' Pinchos Menachem Elozor of Piltz zy" a, asked his father a pointed question. The Shabbos before Yom Kippur has a name we all know, the same is true of the Shabbos before Pesach. Why isn't there a name for the Shabbos before Shavuos?

"So you suggest a name!" his father replied. To which he promptly replied, "Shabbos Derech Eretz!"

We instantly realize the connection - "Derech Eretz Kodmoh LaTorah" (Vayikra Rabbo 9:3). The basic meaning is that good middos precede Torah. In other words, in order to really absorb and internalize Torah, a person must be master of his middos. The young Pinchos Menachem Elozor un-

derstood this so well that he naturally chose it as a title for the Shabbos before Shavuos.

For this reason, some communities only maintain one cycle of Pirkei Avos, to link Pesach with Shavuos with the theme of polishing one's middos.

The siddur will give you a specific midah combination for each day of Sefirah (as mentioned last time) for the same reason - this is to be the focus of each day during the seven special weeks that are now upon us.

We may ask ourselves, why isn't learning more Torah the obvious goal of the weeks of preparation for Matan Torah?

HaRav Chaim Vital zy" a doesn't raise that particular question but he certainly does help us to solve the problem. In his famous classic, Shaarei Kedusha (part 1, gate 2), he makes some fundamental observations. He shows, with numerous quotations, the crucial importance of good middos. Firstly, middos, as such, are not normally listed amongst the 613 mitzvos. This is actually because they are a prerequisite to the performance of most mitzvos.

That is why, he continues, we find that generally, the wording of Chazal when discussing middos is far stronger than the language used when speaking of the middos themselves.

As a prime example, an arrogant individual is compared to a heretic, an idolator, one who is lax in morals (Sotah 4/5). These are but a few of the derogatory statements we find regarding Baalei Gaavah.

The same harsh treatment is given to someone who is prone to losing his temper (Nedorim 22). The wording is invariably so harsh that we see why HaRav Vital made his initial statement.

Naturally, it would be far more encouraging to search for the numerous positive pronouncements regarding those who have mastered their middos. A notable example quoted in Shaarei Kedusha would be the statement that humility can lead to Ruach Hakodesh and that the Shechinah will rest upon those who have acquired that virtue.

In contrast to what we quoted about the angry individual, we now learn that the Torah only makes itself available to those who control, anger and always remain calm.

Therefore, HaRav Vital leaves no room for doubt concerning the rule that the foundation of loyalty and devotion to Torah and mitzvos is the virtue of polished middos.

Now, if someone were to perform mitzvos without having made any effort to work on his middos, HaRav Vital argues that these mitzvos would not be lishmoh (for Hashem's sake). Furthermore, he claims that it would be unnaturally difficult for him to perform them (maybe in particular, those that are bein adam lachaveiro).

By now, it is quite clear why the emphasis of these weeks is, almost totally, on Tikkun Hamiddos. They are the golden key which provides easy access to both Torah and mitzvos.

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

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Book Excerpt: Portraits of Prayer



Rabbi Eliezer Abish

... נורא אלקים ממקדשיך ...

"You are Awesome, My G-d, from Your Sanctuaries"

Don't read the pasuk as "mimikdashhecha - from Your sanctuaries:" rather read it as "mimkudashhecha - from Your sanctified ones." The Gemaram explains that when Hashem executes judgment on His holy ones, He becomes feared, exalted and praised.

In his hesped for Rav Chaim Shmulevitz, Rav Moshe Feinstein said he was puzzled as to why Rav Chaim had passed away. After all, it was not even three months after Yom Kippur. If we had already received atonement for our transgressions on Yom Kippur, why did we need the additional atonement of misas tzaddikim (the death of the righteous)?

Rav Moshe, with a broken heart, explained, "It must be that we did not use Yom Kippur properly! If we had used Yom Kippur properly, we would already have received our atonement and there would not have been a need for a mi-

sas tzaddikim so soon after Yom Kippur! Woe to us that Rav Chaim needed to be taken from us so soon after Yom Kippur so that we should be granted atonement and live."

This is what the Gemara is teaching us. Do not read the pasuk as mimikdashhecha - "from Your sanctuaries," rather read the pasuk as mimkudashhecha - "from Your sanctified ones." Indeed, when we hear of the death of righteous people, we should realize how much we are truly indebted to them.

One day, while discussing with a friend the precarious situation in Eretz Yisrael, I mentioned how interesting it is that the stories we hear about the victims of the Arab terrorist murderers more or less have a similar thread running through them: The victims all appear to be very righteous and unique, either in learning or in chessed. It sends shivers up and down my spine whenever I think about it.

My friend, usually very outgoing and gregarious, did not say anything in response. He got up from the couch and motioned for me to follow him. I was a bit taken aback at the solemn expression on my friend's face and his unusual behavior. He led me into his study and pointed to a picture hanging on the wall above his desk.

"Look at that," he said. I looked, and could not understand what he was trying to tell me. I tried to figure out what could be so special about an old red cell phone. After all, it is one thing to want to own a nice red cell phone, but to hang a picture of one in your study above your desk? "This is a picture of Malka Roth's cell phone," he explained.

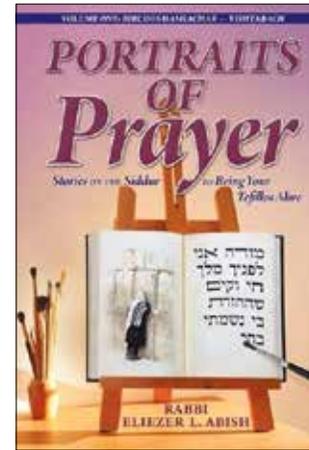
"Huh? Who is Malka Roth and why would you have a framed picture of her cell phone hanging in your study? I don't get it."

My friend pulled out his large leather chair, sat down and explained. "Malka was a sweet and good-natured, popular fifteen-year-old girl. She was so full of life and zest. She was especially devoted to her younger sister Chaya Elisheva, who is blind and has other major disabilities. She was also a very popular youth leader for nine-year-old girls. Her magnetic personality and propensity to always see the good in people made everyone want to spend time in her company."

"That's beautiful, but I still don't get it. What does that have to do with having a picture of her red cell phone hanging in your study?" I asked him, still completely baffled as to what my friend was leading towards.

"On the twentieth day of Av 5761, she was in Yerushalayim with some friends enjoying a slice of pizza in the Sbarro restaurant when an Arab terrorist murderer entered with a guitar case full of explosives and nails - to ensure maximum damage. Hundreds of innocent people were seriously injured, many of them for life. Malka was one of the fifteen innocent people brutally murdered in that senseless terrorist attack. She was less than four months shy of her sixteenth birthday. The red cell phone in the picture is Malka's cell phone. The police found it among the destruction and carnage and gave it to the family after they got up from shivah."

I had tears in my eyes. It broke my heart to visualize parents sitting shivah for a murdered fifteen-year-old daughter. But I still did not understand the significance or purpose of the



picture of Malka's red cell phone occupying a prominent place on the wall of my friend's study.

In response to the quizzical look on my face, he instructed, "Go and take a closer look at the phone and you'll understand." I walked over to the picture and took a close look at it. My heart thumped as my eyes welled up with tears I could not contain. Malka had written on the phone in black marker, "Assur l'daber lashon hara - It is forbidden to speak lashon hara."

"That picture," explained my friend, "does more than anything else could to help me realize and internalize how much more there is for me to accomplish in life. It helps inspire me to see how great common people - even young fifteen-year-old girls - can become. I hung up that picture to inspire me to grow and constantly strive for greatness."

I finally understood. I got the full picture. Indeed, "Hashem is sanctified from Your Holy ones." Kedoshim like Nadav and Avihu. Kedoshim like the 24,000 students of Rabbi Akiiva. And, sadly, all the millions and millions of Kedoshim in between. Indeed, Hashem takes the most righteous and special; the ones who live their lives on a higher plane than the rest of us.

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.

[continued from page 14]

Dealing With Broken People

A fellow once came to Reb Shayeley with a broken heart. He cried and cried as he poured out his troubles to the Rebbe. His three children were ill and he had no income as he lost his job. To top it all off, he was kicked out of his house for not paying rent. He had enough of all his troubles and decided to end it all by ending his life. He was informing the Rebbe as a "derech erez" as he lived in Kerestir, but his decision was final.

The gabbai was waiting for the Rebbe to explain that it is absolutely forbidden for a Yid to take his own life and that he will help him with a job and find a good doctor for his children. To the gabbai's utter astonishment, the Rebbe said something completely different.

"I feel so bad for you and completely understand your reason for wanting to end your life. Let's review your plan so this can be done correctly and in the most honorable fashion. There is one high bridge in Kerestir, and I assume that you plan on jumping from there."

"Yes, that is exactly what I planned," the fellow responded, happy that the Rebbe was listening to him.

"Well, I'm not sure that's the best idea as the ground near the bridge is still very muddy from all the rain. It is entirely possible that that you won't die from the impact and instead will be in a lot of pain for a long time," the Rebbe explained.

The man nodded thoughtfully. "You probably also thought of climbing to the top of the tall government building in the center of town and jumping from there," the Rebbe continued.

"I actually did think of that as well," the fellow replied.

"I agree that it will definitely be effective," the Rebbe replied. "However, I also think that your body will break apart from the impact on the road below and that will be very dishonorable to your family."

The Rebbe and the fellow discussed a few more options of how he can end his life as well as the pros and cons of each option. Finally, the Rebbe said, "Look, I completely understand what you are going through and why you made this decision. However, like everything else in life, it must be done properly. Why don't we meet again in two weeks. During that time, we'll both think about it and try to come up with the best and most effective way to end your life. In the meantime, take this for your family," as the Rebbe handed him a large sum of money.

The fellow left with his back a little straighter and his heart a little lighter. When he came back two weeks later, the discussion now was about the new job he

found and how things are looking a little brighter.

Reb Shayeley understood that if he would have yelled at the fellow that a Yid may never take his life and doing so will cause him to not only lose this world, but he will lose the next world as well, the fellow would have said, "Ah, Reb Shayeley is just like everyone else. He doesn't have any inkling as to what I'm going through and the amount of pain I am in." Because Reb Shayeley did show that he understood what he was going through and that he was empathic, he saved the fellow's life. He gave him what he really needed.

It's amazing that we are now commemorating Reb Shayeley's 94th yearzeit and many more people are remembering him and trying to emulate his holy ways. It is obvious that shomayim is showing us what we need to work on and rectify during the days preceding the coming of Moshiach.



Shalom, this is from my new sefer, "The Gigantic Little Secrets of The Torah / vol 2"
It is 950 Q/A on all the 17 Yamim Tovim, and on Davening. For more information call me at 845-826-4789
or email: Yosefschwab@gmail.com

- 1 What day of the month is לע"ג בעומר?
- 2 Why is it אסור to marry and take hair-cuts on the night preceding לע"ג בעומר day? Do we not have a principal היום" היום", and therefore they should be permissible?
- 3 How was רבי שמעון בר יוחאי (רשב"י) involved with עקיבא?
- 4 What do bows and arrows, bonfires and rainbows have to do with לע"ג בעומר?
- 5 Where was רשב"י buried, and who else is buried there?
- 6 Where in the חומש are the following hinted to?
a) לע"ג בעומר?
b) הנוכה?
c) פורים?
d) חשעה באב?
- 7 Where is מרון?
- 8 What famous ספר did the תנא רשב"י write?
- 9 Why did רשב"י want you to celebrate his yahrtzeit, rather than mourn (which is the normal ישראל)?
- 10 On what day of השב"ת do we find the story of רשב"י hiding in a cave and learning תורה?
- 11 What is the ברכה for a rainbow?
- 12 Why can you not inform your friend you saw a rainbow, or gaze at it, or at a new moon?
- 13 Why do we celebrate לע"ג בעומר at all when it was only a one day break in the 33 days of dying?

Rabbi Yosef Chaim Schwab
Author of Gigantic Little Secrets of the Torah vol1 & 2

LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

A BOCHUR FROM TORAH VODAATH ONCE MET R' SHMUEL BIRNBAUM ZT"l AND ASKED HIM A QUESTION...

THAT'S A VERY GOOD QUESTION! WHO IS YOUR REBBE?
MY REBBE IS R' ELYA CHAZAN...

R' ELYA CHAZAN! DO YOU KNOW WHO YOUR REBBE IS??

OF COURSE! HE'S AN AMAZING GAON...

YES, YES! MY SON, I'M GOING TO SHARE WITH YOU A PERSONAL STORY... YOU WILL LEARN WHO THE GAON R' ELYA CHAZAN REALLY IS!

I HAD A RELATIVE THAT WENT TO LEARN IN MIR YESHIVA. HE ARRIVED LATE, TIRED AND EXHAUSTED ON HIS FIRST NIGHT AFTER A FULL DAY OF STRENUOUS TRAVEL.

EXCUSE ME? I APOLOGIZE FOR DISTURBING YOU, BUT I JUST ARRIVED. DO YOU KNOW WHERE I CAN FIND MY BED?
YOU ARE NOT DISTURBING... PLEASE FOLLOW ME...

THE BOCHUR WAS TAKEN TO A BEDROOM.

HERE, THIS IS A SPARE BED FOR TONIGHT...

THANK YOU! THANK YOU! I'M SO EXHAUSTED AND SLEEP DEPRIVED...

THANK YOU HASHEM FOR GUIDING ME TO THE RIGHT PERSON! THE FIRST BOCHUR I ASKED KNEW ABOUT AN OPEN BED!!

IN THE MORNING:

WHOSE BED WAS THIS? IS THIS BED AVAILABLE AGAIN TONIGHT?
THIS IS ELYA CHAZAN'S BED. PLEASE ASK HIM!

...MY RELATIVE WENT TO FIND THE BOCHUR ELYA CHAZAN...

PLEASE TELL ME WHY YOU GAVE ME YOUR BED?
YOU NEED NOT BE CONCERNED. I'LL GET YOU ANOTHER BED. I JUST WANTED YOU TO START YOUR LEARNING IN YESHIVA WITH A GOOD FEELING. I COULDN'T LET YOU HAVE BAD MEMORIES OF BEING EXHAUSTED AND LOOKING FOR A BED ON THE FIRST NIGHT.

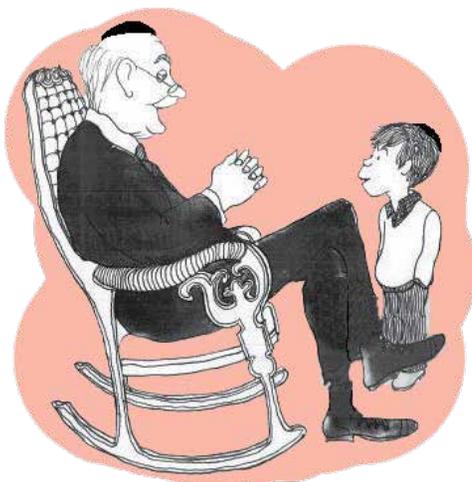
ר' ע"ג בעומר נולד לר' חיים ורחל חזן בברנסק (קרוב לביאליסטוק, פולין). למד בברנסק ופונבז'ה. הגיע לארצות הברית ב-1921. למד ב"מיר" ו"ברוקלין". נפטר ב-1982. ר' ע"ג בעומר נולד לר' חיים ורחל חזן בברנסק (קרוב לביאליסטוק, פולין). למד בברנסק ופונבז'ה. הגיע לארצות הברית ב-1921. למד ב"מיר" ו"ברוקלין". נפטר ב-1982.



ANSWERS

1. רשב"י.
2. Because the night still has merit and only after sunrise are permitted activities permitted. [If בעומר ליל ליל בעומר, haircuts are permitted since it is not yet a full day (אחרי חצות)].
3. He was one of the greatest Talmudists of Eretz Yisrael, and died on the 13th day of the month of Sivan.
4. Both bows and rainbows are called "signs". During the lifetime of R' Elya Chazan, rainbows never appeared, because he had enough merits to protect the world from destruction, just as a rainbow is a sign that Hashem will not destroy the world with rain as He promised. Bonfires are associated with rain because they make great light and "burn" the rain (the word "burn" means great light).
5. He is buried in the "Meron" area, near the "Meron" area.
6. There are 49 words in these 3 verses: "והיה עומר" (3 words), "ועומר" (1 word), "ועומר" (1 word).
7. In the "Meron" area, near the "Meron" area.
8. The Kabbalistic work "The Zohar" (part 1, chapter 10) mentions that R' Elya Chazan was a great scholar and a great leader.
9. Because he made many people happy and was a great leader.
10. "Wonder of Wonders" (part 1, chapter 10) mentions that R' Elya Chazan was a great scholar and a great leader.
11. Learn it by heart.
12. Because the rainbow is a warning that Hashem is causing the potential destruction of mankind and they are causing the destruction of mankind.
13. Learn it by heart.

Nostalgia from Uncle Ben



To Build or Not to Build, That is the Question

The question is: Is this change for the better or worse? What are the pros and cons of this explosive growth? Who benefits us the most? What are the most important factors to consider? Will the growth continue?

There are numerous positive attributes that a growing community can bring. It is undeniable - the list of pros is overwhelming. The sense of community is unbelievable. We can have so many people living together in harmony. There is such a warm feeling amongst neighbors and friends. People develop a close-knit bond forging friendships with neighbors on their block. The children benefit from this as well. Always have a friend with whom to play. Growing up with children their age. Learning how to play and share with others.

Jewish oriented ideals flourish. With an unfathomable increase in Shuls, Batei Medrashim, Kollelim, etc., one is sure to find a place suitable for one's spiritual needs. Mikvaos, Tzedakah Organizations, Hamaspik, Tomche Shabbos, Kupas Ezra, Chai Lifeline - the list seems endless. The amount of chessed is unsurpassed. Never in the history of the Jewish people has

there been such an abundance of Chessed. Yeshivos and Bais Yaakovs are dotting the Monsey map. It is a real nachas.

I would be remiss not to mention food establishments. With every type of delicacy that will make one's mouth water, we have a fine array of choices from Chinese to Japanese, Israeli to American, spicy to fine dining. A taste for every style and budget. Under the best Hechsherim, no less. What would you expect?

There are so many benefits of the explosive growth. But what's the downside? Is there a downside? Are we losing anything? Well, there are two sides to every coin. And here are some of the things that I think can be detrimental in such an environment.

Keeping up with the Jones' and social peer pressure has become all-too common in our society. Expensive outfits, children's designer clothing, and life accessories. If my children don't match every single outfit, can they still get into school? If I don't have a bugaboo, do you think I'm a social misfit? And of course, I need to walk around for the first 6 months with a Doona, right?

A Bar Mitzvah boy needs to have a Ferragamo belt, with matching shoes, and

cufflinks of course. And if you don't go to a hotel for Pesach, it might make you a nerd! Do you only have two dishwashers in your kitchen? Tsk, tsk. The kind of cars we drive - what will the neighbors think if I only have a LE Sienna? We are too busy with "Seeing Yenna" and we lost focus on the priorities of life.

We are also losing the shade and trees. I was very saddened when the mammoth Palisades Mall was built. How I watched them knock down those trees when I drove by. The forest life that our area once was is gone. The deer trekking through my backyard and coming to nibble off the freshly grown tomatoes from my garden, no more. Watching as fall came around and the brightly multi-colored leaves - red, orange, yellow, green, slowly drifting and falling down from the trees, streaking my lawn and covering it with colorful foliage. Now the only color we are exposed to are the different apps on our smartphones.

So what do you think - are we better off developed? I want to hear your opinion.

Until next time,

Uncle Ben

Had you taken a carefree stroll around Suzanne Lake fifty years ago, you would have been surrounded by the lush green grass and a vast assortment of tall trees providing shade and serenity. It was peaceful and the buzzing chirps of the crickets could be heard all summer long.

Other areas in Monsey gave off the same serene feeling. From the wooded area that is now known as "Bates" - behind Monsey Glatt (or Shimon Mendlowitz like we used to call it), South Monsey and beyond, Union Road area, and now as we branch into New City, Pomona, "The Birds" and every other corner that is developable (yes I believe I just made up that word), Monsey has grown by leaps and bounds with no foreseeable end in sight.

A Letter to Rob

Anti-Semitism in Our Long and Bitter Exile

Dear Rabbi,

It's time to take the gloves off. In a word - Anti-Semitism. The world hates us and it's only getting worse. Why? What can we do about it? Frankly, I'm scared.

Signed,
Rob

Dear Rob,

I'm so glad you asked me. Not because I know all the answers, but because I know that the popular answer isn't always the right one. Jews have historically wanted to live in peace, and that's a good thing. But for some reason, just when things start to get good, WHAM! An expulsion. POW! A pogrom. BIFF! An extermination.

Do you know why that is? Because we're wearing a sign that says, "Kick me." In school, mean children have been known to put such signs on the backs of hapless other children. Others chime in on the joke and kick

the poor youngsters who don't know what's going on until they realize they are marked men. The Jews are marked men too, but it's not a mean bully doing it to us.

Hashem wants us to remember that we are different; that we have tremendous potential. He doesn't want us to just fit in with the 'hamon am,' and be one of the guys. Therefore, He sends bullies to come and kick us, to remind us that we're not buddies with them.

As for being scared? Let me tell you a story. When Napoleon began his policies of equal rights for everyone, the Jews were ecstatic. They thought they'd have some respite from being singled out. The Chasam Sofer, though, was not so happy. In fact, he was downright concerned. He explained with a moshol.

A king exiled his son. The prince lived with a few servants in a ramshackle hut. One day, carpenters and construction workers came, telling him that his father ordered



them to build him a palace. His servants were thrilled but the prince was inconsolable. When asked why he wasn't happy about the news, the prince replied, "Now that my father is making comfortable in exile, I know he plans for me to stay here a while." So too, said the Chasam Sofer, "When Hashem makes us comfortable in Exile it means we'll be here a while."

My dear Rob, if we're getting uncomfortable in Galus, that can only mean Hashem plans to bring us home soon. That's not

something to be afraid of. In the meantime, I suggest arming yourself with the most powerful weapon of all - Tefilla. As the expression goes: "Every Jew, Psalm 22."

Rabbi Jonathan Gewirtz is a musmach of Telshe Yeshiva in Cleveland and a prolific writer whose works have appeared in publications around the world. Drawing on thousands of years of Jewish wisdom and humor, Rabbi Gewirtz writes both Torah and observational prose with an appealing mixture of lofty ideals and homespun practicality.



Harnessing the energy and excitement of the upcoming Siyum HaShas, Chavrei HaSiyum, a revolutionary initiative to promote daily learning, was launched.

Hundreds of shuls, kehillos, neighborhoods, communities and individuals are unifying in a joint commitment to complete masechtos, making many siyumim in conjunction with the global Siyum celebration. The challenge of incorporating Torah learning into our daily schedules is sometimes daunting. Chavrei HaSiyum helps one learn what he wants, at his own pace, together with the rest of Klal Yisroel.

"This initiative is allowing people on all levels of learning to connect to the Siyum HaShas and beyond," observed Rabbi Shai Markowitz, who is directing the program. "Every person can take on a section of Shas and be part of the communal siyum

Bringing the Learning to All Chavrei HaSiyum Initiative

in a meaningful way."

Already, 75 shuls have signed up to be part of the initiative, with 4,500 people committing to learn more Gemara. Program organizers are in talks with another 60 shuls that wish to sign up. "This program takes the concept of The Siyum to a wider audience," said Rabbi Markowitz. "It allows individuals to connect to something bigger than themselves and work with a chaburah toward making a Siyum HaShas. There is a sense of achdus and achrayus one to another."

The feedback thus far has been phenomenal. In most cases, when a shul joins the program, within 24-36 hours, about 75% of Shas has been pledged to be learned by members of the kehillah. Some kehillos have even taken on to finish Shas twice. At the Siyum HaShas, a segment of the program will focus on the Chavrei HaSiyum initiative, highlighting every kehillah that takes part in this project.

The concept of Chavrei HaSiyum was born



about five years ago at a cafe in Flatbush, Brooklyn. Sitting around a table were veteran Agudah leaders Shmuel Yosef Rieder and Hashi Herzka, who posed a question to four young askanim sitting across from them: What can we do to make the Siyum HaShas the greatest learning initiative in Klal Yisroel? Yehuda Zachter, who was joined by Nechemiah Hoch, Ezra David and Shai Markowitz, proposed the idea of Chavrei HaSiyum. Yehuda didn't want to wait and started it right away in his neighborhood of Inwood. After seeing its success locally, the Agudah Siyum Committee took the concept and ran with it.

"Rabbonim told us that this undertaking would provide structure to the learning being done," says Rabbi Markowitz. "In addition, it has shown people that they can take on more than they thought they could."

The beauty of the program is that it allows participants to learn what they want, how they want, when they want. Whether through learning Daf or Amud Yomi, Daf Hashovua, or any daily limud of Gemara, Chavrei HaSiyum allows every member of Klal Yisroel to connect meaningfully to Torah - our life, our strength and our passion, which was the core of the great vision of Rav Meir Shapiro zt"l to promote unified daily commitment to Torah learning.

For more information about Chavrei HaSiyum, contact Sruli Daum at info@ChavreiHaSiyum.com, visit ChavreiHaSiyum.com, call 732.844.0530, or text CHAVREI to 313131.

Agudath Israel Hails New Regulations Enhancing Religious Rights in the Federal Workplace

Washington -- Agudath Israel of America, a national Orthodox Jewish organization, is applauding a new rule issued by the Office of Personnel Management (OPM) that will strengthen the ability of federal employees to take compensatory time off for religious observances. President Trump highlighted the development at the White House event honoring the National Day of Prayer.

The OPM action was also strongly endorsed by Attorney General William Barr, who stated that "By offering more flexibility in employees' work schedules, today's new rule treats Americans of faith with respect and recognizes that government can make legitimate accommodations while still serving the public."

"The new rule is an important step forward in religious accommodation in the federal workplace," said Rabbi Abba Cohen, Agudath Israel's Vice Presi-

dent for Government Affairs and Washington Director, and a leader in the effort. "In the Jewish community, it will go far in helping those who need to take time off to observe the Sabbath and Jewish holidays."

The OPM final rule was almost fifteen years in the making. Federal law has provided for compensatory time for religious observance for several decades. Such time off is required under law unless it is determined that the accommodation would interfere with "efficient carrying out of the agency's mission." But the law and its terms were often applied unevenly across the federal government, with some agencies reportedly interpreting the law very narrowly and subject to the unfettered discretion of supervisors.

In 2005, and then again in 2013, OPM proposed regulations that sought to address several deficiencies in the proposal. At those times, Rabbi Cohen

drafted comments responding to the proposal and helped garner support of some twenty religious and civil rights groups of different denominational and ideological backgrounds. OPM's final rule repeatedly referred to those comments.

Highlights of the new rule include, among others, expanding the time allowed to earn compensatory hours to twenty six pay periods (approximately one year), rather than the originally proposed six pay periods (twelve weeks) that would have been impossible to accommodate religious time off in many instances. Moreover, the rule does not allow supervisors to make religious judgments as to whether it is necessary for an employee to take time off for religious observance, but rather leaves the determination up to the employee's personal beliefs and adherence. Finally, denial of compensatory time, and its ration-

ale, must be put in writing and available for review.

In announcing the new rule, Acting OPM Director Margaret Weichert asserted, "Religious compensatory time is another way to respect the many, varying religious traditions of our civil servants" and that "This rule will provide flexibility to our current employees..."

After this 15 year effort has come to a close Rabbi Cohen said he was looking to the future. "The significance of the new rule goes beyond the federal employee, as the federal comp time law's wide usage has made it a model for other current, and hopefully future, federal and state religious accommodation laws. Broadening religious rights in both the public and private workplace has become an increasingly relevant and necessary priority that enhances civil rights and American productivity," noted Rabbi Cohen.

Jerusalem Institute for the Blind To Embark on North American Professional Exploratory Tour

The Jerusalem (a/k/a Jewish) Institute for the Blind (JIB), Israel's premier institution for blind and visually disabled individuals, announced today that it will embark on a special North American Professional Exploratory Tour in May 2019. This extraordinary and groundbreaking fact-finding tour will enable the JIB to share and learn about best practices with other institutions that work with blind and visually disabled students.

Founded in 1902, the Jerusalem Institute for the Blind provides a wide range of educational, vocational, rehabilitative, and health/social welfare resources for blind and visually impaired children and youth throughout Israel. With its innovative facilities and programs, new technological tools to combat blindness, and committed and dedicated staff, the JIB helps blind and visually impaired individuals gain independence, vocational skills and confidence.

The purpose of the North American Professional Exploratory Tour is to enable the JIB to learn more about new and innovative methods for teaching visually impaired children, teens, and adults; discuss vocational training opportunities leading to gainful employment in a 'real' unsheltered setting; study different ways to teach visually impaired students at public schools; explore professional collaboration with other organizations for the blind around the globe; consider different ways to establish technology centers for the visually impaired; and contemplate outreach ideas for the blind community at large.

As part of the North American Professional Exploratory Tour, JIB personnel from Israel, including Director Shabbi Deutsch, Deputy Director Rachel Skrobish, and Principal Menucha Trop, as well as JIB Executive Board Member and Trip Leader Dianne Bekritsky of Teaneck,

NJ, will travel to state-of-the-art blind care facilities and meet with directors and vice presidents of those institutions in the U.S. and Canada.

The JIB delegation will visit the following facilities:

- Canadian National Institute for the Blind in Ottawa,
- Computer Sciences for the Blind in Brooklyn, NY,
- VCB - Center on Blindness in Spring Valley, NY,
- VISIONS Selis Manor in New York, NY,
- Perkins School for the Blind in Watertown, MA, and
- Carroll Center for the Blind in Newton, MA.

"As the first center of its kind in the Jewish world, the Jerusalem Institute for the Blind is a home, school, social outlet, sports center, respite provider, confidence builder, and networking enabler for the many blind and visually chal-

lenged individuals throughout Israel," said Leo Brandstatter, the Executive Director of the JIB's New York office. "While the Jerusalem Institute for the Blind has a great deal of knowledge and expertise to share with its North American counterparts, there is also much that we can learn from them as part of our ongoing effort to further enhance the programs and services that we can offer."

"The world is a big place, but the issues facing people who are blind or partially sighted bring them together into a small community," said Diane Bergeron, Vice-President, Engagement and International Affairs, at the Canadian National Institute for the Blind. "It is our pleasure at CNIB to host the JIB in our Ottawa offices to share thoughts, philosophies, and solutions for the people we serve. Taking the conversation across borders and cultures can only make us all better at what we do."

President Trump to Have a City in the Golan Named After Him

Israeli PM says planning has already started; site is reportedly in the northern Golan, cornerstone will be laid on June 10

By TOI STAFF

Prime Minister Benjamin Netanyahu said Sunday that a site had been located for a new town in the Golan Heights named after US President Donald Trump, after announcing his intention to do so less than three weeks ago in honor of the US president's decision to recognize Israeli sovereignty over the northern territory.

A report last week said Netanyahu will lay a cornerstone for the new community as early as next month.

"This week we mark a year since the US embassy was opened in Jerusalem," Netanyahu said at the beginning of the weekly cabinet meeting in Jerusalem. "We very much appreciate that historic decision by President Trump, just as we very much appreciate his historic decision to recognize Israel's sovereignty in the Golan Heights.

"I promised that we would establish a community named after President Trump," Netanyahu added. "I am informing you that we have already located a spot in the Golan where that new community will be established, and that the process has begun.

"I will bring the decision for formal approval by the new government when it is formed."

The prime minister is currently leading negotiations to form a new government after receiving backing from a majority of the lawmakers elected in last month's general election.

The premier's remarks came after the Makor Rishon newspaper last week reported that the site chosen for the new village was near the existing community of Kela Alon in the northwestern Golan, and will be built using blueprints originally made for the construction of the community of Bruchin in 1992, which didn't come to fruition.

Netanyahu is expected to lay the cornerstone for the new community — for which a name hasn't yet been chosen — on



US President Donald Trump smiles at Israeli Prime Minister Benjamin Netanyahu, right, after signing a proclamation formally recognizing Israel's sovereignty over the Golan Heights at the White House in Washington, March 25, 2019. (AP Photo/Susan Walsh)

June 10, a day before the 52nd anniversary of Israel gaining control of the Golan during the Six Day War, the report said.

The Golan Regional Council last week updated local residents of its intention to hold a large event on the anniversary of the Golan's capture from Syria marking Trump's recognition of Israeli sovereignty, according to the report. The council said it was a "historic opportunity" to develop the area.

Trump first said he would recognize Israeli control of the Golan in a tweet on March 21. He signed the actual proclamation on March 25 when Netanyahu visited the White House, in a move seen by some as timed to help the Israeli premier in his reelection bid. It upended decades of US policy and drew international condemnation, alongside Israeli praise.

Israel captured the strategic plateau from Syria in 1967 and in 1981 effectively annexed the area, in a move never recognized by the rest of international community, which considers the Golan Heights to be occupied Syrian territory.

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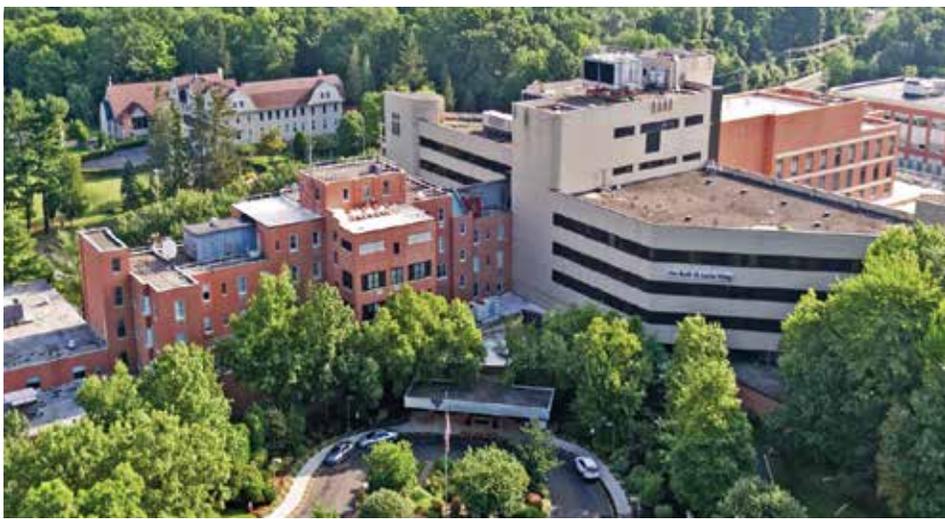
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Dear Dr. Hughes,

My newborn baby keeps spitting up and is very fussy. Someone recommended using thickened formula to minimize the reflux but I really want to breastfeed. Do you have any advice to make us both more comfortable?

*First-time Mom,
Suffern, N.Y.*

Dear First-time Mom,

I'm glad you asked about reflux. It is a very common issue and comes up daily! To start with, it is a misconception that giving formula or thickened formula helps with reflux symptoms. The truth is that formula takes longer to digest than breast milk and so it increases the time frame for reflux to occur—meaning more time between feedings and the appearance of reflux symptoms. For formula-fed babies that are not preterm and not overweight, thickening the formula can improve symptoms. A thickened consistency helps babies with reflux keep their food down longer. If not done correctly, thickening formula can be dangerous for newborns. To thicken, add 1 teaspoon of oat cereal to 1 ounce of formula. Unless directed by your doctor, never use more than 1 teaspoon. Over-thickening or cutting the nipple hole poses a choking hazard for babies.

Breast milk is always a great option because babies can digest mom's milk easier.

Here are some tips to help you and your infant feed comfortably:

Positioning

During feeding, position your baby upright with her head above the level of her stomach. This helps the milk to settle on the bottom and the gas towards the top. That way, only air comes out when she's burped. After feeding keep her upright for 30 minutes. Avoid jiggling! Hold her up on your shoulder instead of sitting her in a reclined infant seat. These seats put pressure on infants' stomach which often makes reflux worse.

Frequent feeding

Babies stomachs are very small and cannot hold a lot of milk. When baby is overfull, the frequency and volume of reflux increases. Smaller, more frequent feedings help baby properly digest. If possible, I recommend breastfeeding every 1.5-2 hours during the day (timed from the start of the feeding).

Frequent burping

For babies who spit up frequently, try

to control burping as best as possible. For bottle fed babies, burp after every ounce. Breast fed babies should be burped half way through feedings on each side, when switching sides, and when feeding is complete. Smaller more frequent burps minimize the amount of food that gets regurgitated.

Do you see the pattern? "Smaller and more frequent" is the key! The extra time and effort will help keep your baby comfortable.

Eliminate certain foods

When breastfeeding, foods mom eats can irritate baby's belly and make reflux worse. If you suspect this is an issue, try eliminating dairy and eggs. If after two weeks you see no difference, these foods are probably not the cause of your baby's reflux and you can add them back to your diet. Other foods that can create gassiness, fussiness or reflux include wheat, caffeine, spicy or acidic foods and gassy foods like cabbage, broccoli and peppers.

Keep in mind that reflux, or "spitting up," is an extremely common occurrence in newborns. It usually peaks around four months of age. If my recommendations do not help and your baby is continually uncomfortable during and after feedings, please see your doctor for an evaluation. If you baby is experiencing poor weight gain, feeding refusal, projectile vomiting, irritability, sleep disturbance and/or any respiratory symptoms like coughing, choking or wheezing, you should have her evaluated.

Thank goodness most babies are what we call "Happy Spitters" and it does not bother them much. I hope this helps!

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

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

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

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