

MM THE MONSEY MEVASER

PURIM EDITION

March 7, 2019 30 Adar 1, 5779 ב"ס"ד Parshas Pekudei Licht Bentching: 5:36

Airmont • Chestnut Ridge • Forshay • Haverstraw • Kaser • Monsey • New City • New Hempstead • Pomona • Spring Valley • Suffern • Wesley Hills

UNITED WORLD LOGISTICS

YOUR WAY TO SHIP AUTHORIZED RESELLER
FOR USPS DIRECT PARTNER OF THE USPS BUSINESS ALLIANCE
DHL EXPRESS & DHL E-COMMERCE

Our Goal and Mission is to Provide you with Personalized Service and Unbeatable Rates
1-845-425-4888
info@unitedworldlogistics.com

We are a Division of USPS Priority Mail Services Corporation

Soteria The #1 Killer in the US is Cardiovascular Disease, Arteriosclerosis, CAD.

Have difficulty breathing, chest pain, dizziness, family cardiac history?

FDA Approved Cardiac Diagnostics covered by all insurances.

Call now 646-793-0483 or 929-505-4945

EXCLUSIVE TIGLIO Luxe DEAL! FROM CUFF & CO.

SEE PAGE # 7

Merkaz מרכז מנדל

Fully Ready for the Purim Season!

27 Orchard St. At the Shopper's Haven Mall

RefuahHealth

Refuah ExpressCARE
Yes, We Express Care

SEE DETAILS ON PAGE 21



Photo credit - Shmuel Heinemann

KAVOD HATORAH

V'HAAREV NA BAR MITZVAH PROGRAM'S EVENING OF CELEBRATION AND CHIZUK

Monsey Brings Together Hundreds of Future Leaders of Klal Yisroel

“I see before me the next leaders of Klal Yisrael!” These were the words of the Rosh Yeshiva, Harav Reuven Feinstein shlita, as he addressed a crowd of over three hundred twelve and thirteen-year-old boys and their fathers in the Valley Terrace in Monsey. These boys had

come together on Motzei Shabbos Parshas Ki Sisa from Far Rockaway, Lakewood, Brooklyn, Passaic, and Monsey, to take part in the V'haarev Na Bar Mitzvah Program's evening of celebration and chizuk.

Continued on page 8



DRESSING UP MONSEY – MONSEY'S COSTUME GEMACH

See Page 28



KOLLEL ZICHRON ZEV: SPOTLIGHT ON THE KOLLEL OF YESHIVA SHAAREI TORAH

See Page 38

A stylized green character with a purple hat, a yellow bow tie, and a smiling mouth. The character is positioned to the left of the main text.

**WE'RE
READY
AND DRESSED
UP FOR** 

**COME
AND
SEE!**

**• THERE'S JUST •
Something About
evergreen**

59 Route 59 Monsey, NY 10952 • 845-352-4400

Decorative streamers in green and yellow are scattered around the green background.



LOOK OUT FOR OUR SPECTACULARS!

EXCITING DECOR THROUGHOUT THE STORE



MAKE YOUR CUSTOM PURIM LABELS AT OUR LABEL KIOSK



**• THERE'S JUST •
Something About
evergreen**

59 Route 59 Monsey, NY 10952 • 845-352-4400

A Besurah ... From the Publisher



Founder/Publisher/Editor

Rabbi Dovid Hoffman

Local Content/Chessed Events Editor

M.C. Millman

Rabbinic Advisor

Rabbi Chaim Schabes

Rabbi Boruch Hirschfeld

Writer/Contributor

Rabbi Eliezer Abish

Binyomin Ebstein

Design and Layout

Adam Negnewitzky -

Jewish Link Marketing Solutions

Design & Production

M. Kurov / Design2Pro

Consultant

Moshe Kinderlehrer -

Jewish Link Media Group

Additional Graphic Art

Tzvi & Nechama Hoffman

Bookkeeper

Gila Negnewitzky

Sales Associate

Abe Radzik

Chana Hoffman

Health Care Sales Rep.

Yaakov Serle

Mailing By

Mailways Inc

Distribution

Yisroel Fishbain

Monsey Mevaser Media

55 Union Road, Spring Valley, NY 10977

(845) 821-6200

Email: Editor@Monseymevaser.com

Community News:

Mcmillman@Monseymevaser.com

Sales Associate: aber@Monseymevaser.com

HealthCare Sales: Yaakovserle@Monseymevaser.com

Bookkeeping: Billing@Monseymevaser.com

The Monsey Mevaser welcomes letters to the editor, which can be emailed to editor@monseymevaserj.com. Letters and pictures may be edited or cropped for length, clarity and appropriateness. We do not welcome personal attacks or disrespectful language, and we reserve the right not to print any letter or submission. We reserve the right to refuse advertising that does not reflect the standards of the newspaper. The Monsey Mevaser does not assume responsibility for the kashrus or reliability of any product or establishment advertised in its pages. We shall not be held liable for non-publication or errors in any submitted advertisements. Due to the many Divrei Torah contained herein, the paper should be wrapped before being discarded. Columns, articles and letters printed in the Monsey Mevaser reflect the opinion of the authors only, not necessarily those of this publication.



Rabbi Dovid Hoffman

I try to make it my business to visit the Kivrei Tzaddikim here in Monsey at least once or twice a week. I find that saying Tehillim by the kevorim of the Ribnitz, Vizhnitz and Skulener Rebbes is not just cathartic and uplifting for my soul; I actually feel like Hashem is responding to me and answering my requests. I carefully read every word and find inspiration and meaning that pertains directly to me in every line.

Well, last week, a few days after the inaugural issue of the Monsey Mevaser made

its debut, I stood by the kever of the Ribnitzer Rebbe and as I tend to do, I opened a Tehillim at random and began to recite whichever kapital I had turned to.

It was kapital mem (40) and the words jumped off the page at me. "בשרתי צדק בקהל רב" - I felt like Hashem was telling me through the words of Dovid Hamelech, that the Monsey Mevaser was "Mevaser Tzedek" - it was good and just, and relating to a "Khal Rav," a large group of people, the thousands of families in Monsey and its environs, who read and enjoyed the paper. It gave me great chizuk.

What also gave me great chizuk was the overwhelmingly positive response of the many people who called, emailed or met me, and told me how much they enjoyed the paper. From Rabbanim to children and just about everyone in between, the sentiment was truly inspiring. People kept telling me that THIS is what Monsey really needs - a paper filled with intellectual content, articles of Torah and Emunah, stories of Gedolim and biographies, news and events around town, and all with the hashkafah and mindset that makes Monsey the "Ir Hakodesh" it is famous for. Not to

mention the quality of the articles and the professionalism that went into it.

Believe me, I do not take these words lightly. The goal at the Monsey Mevaser is to continue our mission of being Marbeh Kvod Shamayim by publishing the things people here in Monsey want to read: Divrei Torah on the parsha, on Emunah & Bitachon, on Halacha & Hashkafa, on Tefillah, on Chinuch, and of course, what's going on in our schools, shuls, mosdos, organizations, and town halls.

So far, the response has been excellent but we've only just begun. There is so much more we wish to relate, to report, to announce and be Mevaser to our community. Let us know what is going on in your "neck of the woods" - send us in some great pictures, letters to the editor, or questions for our Bubby or our panel of shadchanim. We hope to meet your expectations and in the coming issues, raise the level even higher. So come join us - and be a Mevaser Tzedek too!

Wishing you hatzlacha and a simchas Purim,

*Dovid Hoffman
Publisher/Editor*

IN THIS WEEK'S MONSEY MEVASER



Rabbi Chaim Schabes
See page 17



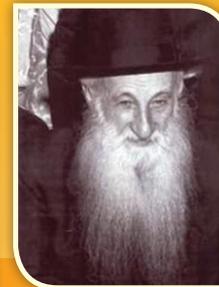
Reb Sholom Mordechai Rubashkin
See page 14



Rabbi Eliezer Abish
See page 45



Rabbi Pinchos Jung
See page 44



Rav Avraham Kalmanowitz zt'l
See page 43



Rav Shaya Cohen
See page 17



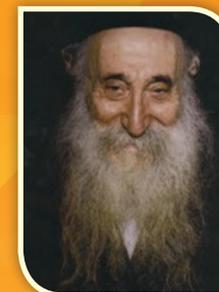
Rav Gamliel Rabinowitz
See page 13



Dovi Brodie z''l
See page 34



Rav Elya Ber Wachtfogel
See page 25



Rav Moshe Neuschloss zt'l
See page 11



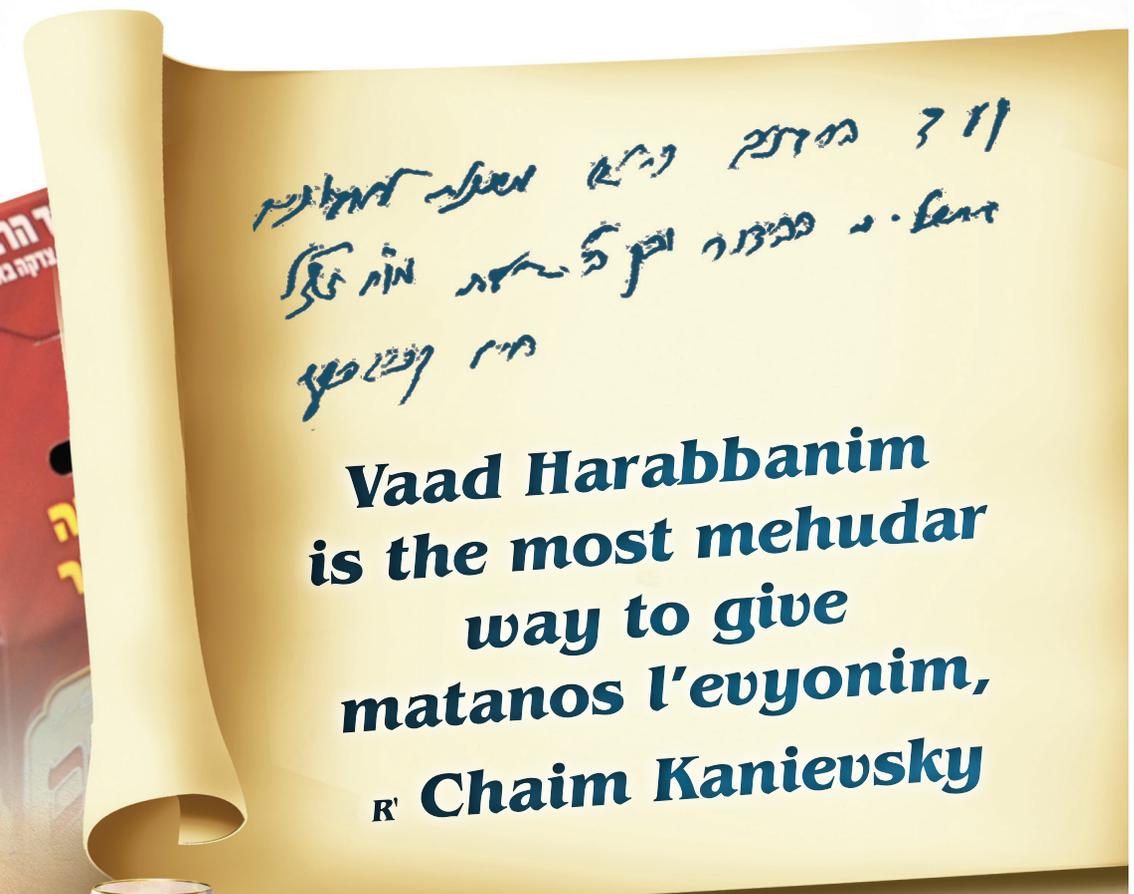
Rav Mordechai Gifter zt'l
See page 19

HIGHLIGHTS INSIDE

This Day In Jewish History Page 10
A Segulah for Parnassah Page 17

What to do with Amalek? Page 42
Feeling the Pain of Six Million Jews Page 43

The Ruling, Halachah L'Maaseh:



**Vaad Harabbanim
is the most mehudar
way to give
matanos l'evyonim,
R' Chaim Kanievsky**

Harav Elyashiv
ruled for matanos
l'evyonim to give:

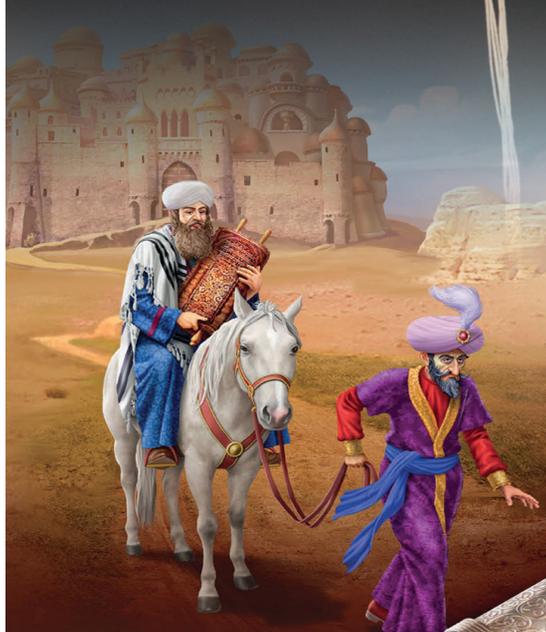
**Matanah Chashuvah
\$ 30 or more**

(Which will be split between 2 poor people)

minimum (בשעת הרחק)

\$ 6

(Which will be split between 2 poor people)



וקטרגר

Matanos L'evyonim - Vaad Harabbanim
● In Cash ● Directly ● On Purim Day



1877-722-2646

R A B A N I M

221 Regent Drive Lakewood, NJ 08701
Tax ID# 37-1456890

Fax: 1877-KVITTEL
(1877-584-8835)

1888-36-36-248
international toll-free number

In Canada:
5831 Esplanade Montreal
Quebec Canada h2t3a2

All donations are tax deductible. Please make checks payable to Vaad Harabbanim

In accordance with U.S. tax law requirements regarding deductibility of contributions, VAAD HARABBANIM L'INYANEI TZEDUKA INC. shall have full dominion, control and discretion over this gift. All contributions subject to final board approval.

SOMETHING FOR EVERYONE

Dear Editor,

Wow, what an amazing debut newspaper! The articles were well-written and thoroughly and enjoyed by all ages in our family. Being very close to Rabbi Breslauer z"l, we were pleased to see such an inspiring article about his life. We are so excited to have a Monsey paper that truly reflects our town of Monsey and the values that we represent. Thank you, Rabbi Hoffman, for being the one to pull this all together. Just like your Torah Tavlin series, the Monsey Mevaser also has "something for everyone". Looking forward to many more spectacular editions of the Monsey Mevaser. You should have much bracha and hatzlacha!

A Big Fan

AN EXERCISE IN FUTILITY

Dear Editor,

I read with interest BUSted's letter and couldn't agree more. I'd like to add my own perspective as a pedestrian who has lived here many decades, having witnessed the situation steadily unravel to the point of intolerability, all the while taxes have skyrocketed.

Up until approximately the 1990's, it wasn't traumatic to attempt crossing Main Street because not only was there less congestion but drivers were more courteous, often slowing to wave pedestrians across the street. Compare that to nowadays, when I can wait several minutes for traffic to clear, then step into the street, tensely determined to scurry across, only to see a driver (who could have been a mile away when I'd begun my wait) speeding toward me at approximately 60 mph, honking for all he's worth as if I'm the aggressor instead of him. And never mind that I'd begged Town Hall on and off over the past decades for desperately needed traffic-lights. The town had even once suggested that I gather 100 signatures toward a petition, which I did, yet that extensive effort proved to be in vain because they never did follow through on it. How many of you would consider that forgivable? Another time, I was advised to contact the NY State DOT, which in turn merely passed the buck right back to Town Hall.

And so it goes... Frankly, I've come to the realization that attempting any positive improvements around here, is akin to a guinea-pig on a treadmill, a destiny which seems to be an exercise in futility.

Miriam G.

CRYING FOWL

Dear Editor,

Regarding your piece in your last issue on the individual who was arrested for feeding the ducks. I call fowl! Not that I am interested in taking a swan dive

in public opinion – but ducks lives matter! As do geese and ... You can't just stop feeding the birds cold turkey - that would be tzar balei chaim. Those birds have come to rely on our challah to survive. Just like if you have made yourself responsible for feeding a stray animal, you may then feed it on Shabbos (as opposed to if a stray just shows up outside your door on Shabbos when you can't) in this case, you cannot duck your obligation and must continue to feed the birds who have come to rely on you. Besides, what will they come after us next for - Shabbos Shira?

We need to stand up for our rights now as birds of a feather and flock together - before Shabbos Shira bird feeders are banned as well and self-appointed officials from the town spy on our yards to report on the fact that those Jews are committing serious criminal offenses. So be kind to our fine feathered friends and continue to be moser nefesh for their sake and ours!

Sincerely,

Fowl Weather Friend

STANDING UP FOR WHAT'S RIGHT

Dear Editor,

I am deeply saddened by the police giving out tickets for feeding the geese. And as much as it is considered unsafe, yidden have been feeding their leftover challah to the Canadian waterfowl for hundreds of years.

People today do not realize the importance of not doing bal tashchis. We live in a wasteful society where everything is throw away and disposable. In Eretz Yisroel plasticware are called "chad pamee" - one-time use. It's important not to waste food, money or time.

I have a bag in my freezer, we call it the duck bag. Whenever we have leftover bread from a meal, or the ends of bread that no one will eat, we put it in the "duck bag". This bag stays in the freezer, and when it gets full, we make a trip to the lake to dump it out.

I sympathize for the woman in the story, and she should continue doing what she's doing. I've heard stories of people that had great monetary success from not doing bal tashchis. Don't let the fines stop you. You have to stand up for what's right. Next time go to a different lake!

*Chaim Yankelovitz
Airmont, NY*

THE KEY TO SAFETY

Dear Editor,

Although I don't condone the activities of a carnapper, I believe there is no possible explanation for somebody to leave their keys unattended in a car. Even if this person is an EMT or a member of chaverim it would still be unacceptable. It is literally sakanas nefoshos when keys are left in a car or worse in the ignition. Children can easily get in and play with a car and roll it into the street which can have a devastating effect. Youths looking for a joyride won't have to

look any further. Thieves and looters have access to an asset with a net value of thousands of dollars.

There is no justification for a person leaving keys in the car.

Perturbed in Pomona

PATCHING THINGS UP

Dear Editor,

I thoroughly enjoyed the inaugural edition of The Monsey Mevaser and wish you much hatzlacha. If I might make a suggestion that I am sure your readership will appreciate: As a follow-up to the Local News from Around Town piece on Pothole Patching, would it be possible to obtain and publish a list showing which major and secondary roads are under which jurisdiction? Surely the average citizen doesn't have this information readily available and to expedite the reporting of potholes; such a list would be very helpful.

Best,

Mrs. Fraida Cohen

Editor's reply

We reached out to the Superintendent of Highways, Fred Brinn who suggested visiting www.ramapo.org and selecting 'Highway Department' where you can find the following information regarding road jurisdictions.

N.Y.S. Dept. of Transportation

Route 202, Route 59, Route 306, and Route 45 are all maintained and repaired by the N.Y.S. DOT, however the Town of Ramapo Highway Dept. does salt and plow these roads.

NYS DOT may be reached at (845) 634-4661.

Rockland County (Highway Dept)

The following roads are maintained, repaired, salted and plowed by the County Highway Dept:

Call Hollow Road, College Road, East Eckerson Road, Forshay Road, Hemion Road, Highview Road, Hungry Hollow Road, Lime Kiln Road, McNamara Road, New County Road, New Hempstead, New Pomona Road, North Airmont Road, Old Nyack Turnpike, Pascack Road, Red Schoolhouse Road, Saddle River Road, Sanitorium Road, South Airmont Road, South Monsey Road, Spook Rock Road, Viola Road, West Eckerson, Wilder Road.

The Rockland County Highway Dept may be reached at (845)-638-5060

A TRUE ROLE MODEL

Dear Editor,

It's easy to find fault with people and especially famous and prominent people who sometimes live "high and mighty" as compared to the rest of us. Well, I must tell you that my faith was restored this past week. I was on a flight, and somebody said that one of the biggest Chassidische Rebbes alive today was on our flight. I was shocked to find that this Rebbe did not

come to the airport with a huge entourage, no Escalades with lights and sirens blaring, he did not get VIP privilege in the security line or checking in, and he was sitting in the terminal (a few seats over from a non-Jew) with his Rebbetzin and grandchildren, just like anyone else.

I was able to walk over and give Shalom Aleichem, and he was very friendly and spoke with me for a few minutes. A number of other people did the same and he was so nice and accessible that one would not believe that this holy man has TENS OF THOUSANDS - maybe more - of followers who hang on his every word and deed, and when he is at home, he does not have a minute to himself. And yet, he appeared to be unassuming and modest and did not look for any special favors or treatment from the airplane attendants. Even on the plane, I saw a flight attendant ask him to fasten his seat belt, and he immediately did as he was told, no questions asked.

This man is a leader, a manhig of so many people and after observing him and the way he carries himself when he is away from his devoted followers, I can say that this is a Rebbe that truly lives up to his name.

*With much appreciation,
A Newfound Chasid*

CHEERS FOR THE MONSEY MEVASER

Dear Editor,

Well, you've certainly done it! You've created a buzz around town and people are taking notice. Your new paper is quite well done - and I don't mean like a steak! I mean it is done well - and everyone I spoke to is enjoying reading it. Until now, Monsey was limited in what we had to read each week - and although I see that you are not weekly yet, I can tell you that in the past two weeks I have read and re-read some of the articles again and again.

The Shidduch article is particularly good - and I hope in the future to submit "relevant" questions for the panel to discuss. The biography of Rav Schwab by Rabbi Abish touched my heartstrings as I grew up in Washington Heights and Rav Schwab was my Mesader Kiddushin! Some of the stories he related I remember well. Thank you, Rabbi Abish!

I truly wish the Mevaser success and Hashem should give you the koach to make it happen.

Loving the Mevaser (so far)

Editor's reply

Thank you for your kind words and yes, we do eventually hope to become a weekly. We just started and need to get our footing, but when we do, we will hopefully bring you "weekly" enjoyment.

*Write YOUR letter to the editor.
Send an email to
Editor@MonseyMevaser.com*



EXCLUSIVE MEGA DEAL

Tiglio Fashion Suit with a 2nd pair of Pants

Now only **\$350** Reg. \$425

Includes Shatnez and Alterations

\$30 off

with purchase of \$200

Excluding Hats / Must Present Coupon
Cannot be combined with other sales

\$20 off

On Purchase of Augusta,
Torino, Mirango,

Borsalino

Must Present Coupon



Cufflinks
(stainless steel)

Buy one \$25
Get one
FREE



Select Mens
**Non-Iron
Shirts**

\$25

Reg: \$38

MONSEY'S PREMIER MENS AND BOYS CLOTHING STORE

CUFF & CO.

401 W. Route 59-Atrium Plaza • Monsey NY 10952
845.293.2473 • info@cuffnco.com • www.cuffnco.com
Store Hours: Sun-Wed 11-7 Thurs 11-8 Fri 10:30-1:30

Follow us on Instagram @cuffnco

Authorized Retailer of

Borsalino

in Monsey

We Carry a Full Line of Suit Separates,
Specializing in Mix & Match.

[continued from page 1]

The V'haarev Na Bar Mitzvah Program evolved from the well-known V'haarev Na Program for bochorim created by Rabbi Dovid Newman. It is geared towards pre-Bar Mitzvah aged boys, encouraging them to chazer to know and "own" a masechta for their Bar Mitzvah. The participants choose the masechta suitable for them and learn it during their free time, guided by experi-

enced rebbeim who provide constant encouragement. These boys were gathered to celebrate the shared feeling of genuine simchas haTorah and love of gemara acquired through the efforts they invested in being koneh their masechta.

The evening's program began in the beis medrash with an Avos Ubanim seder of chazara, an incredible sight to see. The beis medrash was packed wall-to-wall with boys reveling in the delight of a blatt gemara as it rolls smoothly off their tongues. None of these boys came empty-handed; each brought with him his most prized possession – his beloved, well-worn gemara that he pored over tirelessly, reviewing each blatt again and again.

led into the ballroom, set majestically in honor of the hundreds of boys who were either on their way to, or had already been koneh a masechta. The center of the room was graced with one hundred-fifty shtenders, a gift for the bochorim who had chazered "their" masechta again to make a siyum specifically for this event. The seudah opened with divrei brachah from Rabbi Moshe Boruch Newman shlit"a, father of Rabbi Dovid Newman.

the siyum of these pure tinokos shel beis rabban no doubt soared heavenward and stormed the gates of shamayim. With the last "amen", the room erupted in spirited dancing, fueled by a simcha that can only come from such ruchniyusdige fulfillment as knowing a masechta "in the bones".

Following the dancing, the boys joined in a hartzige kumzitz with R' Boruch Levine. The kumzitz debuted the song "Banai



Photos courtesy of Shmuel Heinemann



Clockwise from left: HaRav Reuven Feinstein Shlit'a: Avos Ubanim Learning with over 300 fathers and sons; "Handeling a svara" in the Yam HaTalmud; Rabbi Dovid Newman (center) and the Vhaarev Na staff; Dancing with joy and true Simchas HaTorah

After the seder, the bochorim were

He noted that the clarity the boys gain from constant chazara is the foundation for all their future learning. "Through knowing the gemara clearly you will be able to understand the words of the Rishonim and Acharonim". Indeed, his words were echoed by each of the six boys who "graduated" the program, as they expressed how it set the tone for all their future learning. "Now, in mesivta I am chazering to "own" masechta Gittin", one of them said. Another boy mentioned that on a recent snow tubing trip he found himself reviewing the gemara by heart on the way up the ski lift. "I started from the first mishnah, and by the time I got to the top, I finished the first blatt!"

Rav Dovid Newman explained the reason for the lavish celebration, with a

of inseparability. It was a celebration of the "vayashleich" of the time they spend every Shabbos, chazering two-three blatt. It was a celebration of the "vayashleich" of the boys who chazer on a bus, in the doctor's office or dentist's chair. It was a celebration of the many boys who learned a three-hour retzufos seder on the day of their Bar Mitzvah. Above all, it was a celebration of everyone in attendance who are constantly throwing themselves against the nature to turn pages in order to finish, rather chazering to know and "own" a masechta.

The climax of the event was the scene of one-hundred-and-fifty boys standing together to recite the hadran in honor of their siyum. The "amen yehei shemei rabba" that resounded in the room following

Chavivai", composed by Shlomo Yehuda Rechnitz and sung by Yerachmiel Begun and members of the Miami Boys Choir. It describes the journey of a twelve-year-old boy planning to come to his Bar Mitzvah with a masechta that he "owns", and following a routine of constant chazara to make it happen. The soul-stirring chorus declares "Chazu, chazu, banai chavivai", depicting the scene in shamayim as Hashem watches His precious young children tirelessly chazering to gain a complete clarity of the gemara. The event left all its participants with an overwhelming appreciation of being among those chosen to learn and delight in His Torah.

To bring this program to your community, please contact Rabbi Dovid Newman at vhaarevna@gmail.com

MATONOS

מתנות לאביונים

L'EVYONIM

**TO BE DISTRIBUTED ON פורים DAY
TO MANY DESPERATE FAMILIES**



Many new families have been added to this year's distribution as there is an unprecedented need for assistance. Many of our neighbors and friends, members of our very own community, have lost their jobs or are otherwise in dire financial straits.

Please respond generously!

Tax-deductible checks can be written to

AHAVAS CHESSED

and be mailed to

Rabbi Dovid Baum

85 Aycrigg Avenue, Passaic, NJ 07055

or for online convenience, go to:

purimcharity.com

תזכו למצוות!



This Day in Jewish History - 7 Adar II 5703 - March 14, 1943

The Jews of Salonika, Greece, were transported to Nazi extermination camps. Of the 55,000 Jews who lived in Salonika, only 1,200 survived the Holocaust, Hy"d.



The city of Salonika, also known as Thessaloniki, is located in northern Greece. Before World War II, Salonika had the largest Jewish community in Greece. At the time of the German occupation, the Jewish population totaled close to 55,000. Within a week of the occupation, the Germans arrested the Jewish leadership, evicted hundreds of Jewish families and confiscated their apartments, and expropriated the Jewish hospital for use by the German army. The Germans plundered tens of thousands of cultural and artistic properties from Jewish academies, synagogues, and private homes, and sent the plunder to Germany.

In early 1943 the Jews of Thessaloniki and the surrounding cities were forced into a ghetto near the rail lines, and on March 14, the Nazis began deporting them to concentration and labor camps, where most of the 60,000 men, women and children who were deported, died. This resulted in the near-extermination of the entire community.

Yakob Masito was among the tens of thousands of deportees to Auschwitz. Together with his entire family, he found himself herded into a cattle car and shipped away to a distant location in the spring of 1943. Fortunately, he was part of the small percentage of Greek Jews who were spared immediate death.

The prisoners who greeted them upon their arrival in Auschwitz seemed dispirited and despondent. As far as they were concerned, all hope was lost. They had seen too much death and destruction in the camps to believe that there was any hope for the future. The new arrivals from Greece, however, had an unusual advantage over the others, which kept them in good stead; due to their unfamiliarity with Yiddish, Jews from Greece kept to themselves. As a result, the pervasive feel of death and despondency that overtook the prisoners from Europe who had already experienced the worst hu-

mankind had to offer, was not in place. For the newly arriving Jews of Greece, the taste of freedom was still tantalizingly fresh. For Yakob Masito and his friends who were sent to the right - to life in the camp - their sense



Thessaloniki Jews wait on line for deportation

of hopefulness was prevalent, and the new arrivals refused to give in.

Upon arrival, every inmate received two utensils - a bowl and a spoon. These two utensils were vital for survival. No utensils, no food. As it was, it was nearly impossible to complete the inhumane tasks their captors demanded of them on their meager daily ration. If a prisoner had no utensils to eat with, he was finished.

So, Yakob Masito accepted the bowl and spoon he was given and guarded it well. But in truth, Yakob was less worried about what he would eat that very day or the next and the next after that. What he was most worried about was the upcoming holiday, and specifically, how and where would he and his friends obtain matzos for Pesach?

Although the other Greek Jews may not have been as concerned, Yakob was obsessed with this problem. He schemed and

pondered, but a solution eluded him. Until an incident occurred and the problem was solved.

Yakob and several of his friends were assigned to work on the railroad line. It was arduous, back-breaking labor. Occasionally, though, Yakob and his friends were able to make contact with the local populace. It was during one of those rare times that he got lucky. After describing to the Polish farmer what he needed, the Pole understood and agreed to procure two matzos for him - but for a price.

"Yakob, where are we going to get the money?" one of his friends moaned.

Yakob was silent for a long time as the group of men returned to their work. His mind continued to mull over the possibilities. They were so close to having matzos; surely there was a way.

And then, as if touched by a Divine light of inspiration, he had a brainstorm. "I have it!" he shouted.

put together a considerable amount of gold, they offered this unusual currency to the Pole, and he happily accepted their payment for the two round matzos. That year, on the night of Pesach, Yakob and his friends made kiddush and fulfilled the mitzvah that they came to with such determination.

Many years later, at Yakob Masito's eighty-first birthday party, he told over this story. All the guests sat in open-mouthed wonder at the devotion and sacrifice of Yakob and his friends. "We didn't have enough matzah for everyone to have the correct amount," Yakob said, harking back to that dark period of time, "but at least we all had a little taste of freedom."

There are those who "break their teeth" on a minimal amount of matzah each year, complaining about the difficulty in eating the bread of freedom. Yet Yakob Masito literally "broke his teeth" just to eat a small piece of matzah on Pesach. (*Heroes of Faith*)

As the group watched, curious to see what plan he would come up with, Yakob extracted his spoon from his pouch and held it up for everyone to see.

"A spoon?" the others laughed, "The Pole is not going to trade matzah for a little spoon!"

"No, no," said Yakob, smiling, "just watch."

The men stared as Yakob placed his precious spoon, his life's support, on the railroad tracks next to him. Then, he waited. It wasn't long before a train roared by, flattening the spoon into a long pointy tool.

"And now," Yakob announced with a wide grin, "we use this to pry out our gold teeth!" Yakob held the elongated utensil as it glistened in the sun.

Slowly, painfully, Yakob pried and prodded until he had extracted all of his gold teeth. His friends quickly followed suit. When they



Sephardic scholars from the ancient community of Salonika

Rav Moshe Neuschloss - 27th of Adar I, 5757, March 6, 1997



By Rabbi Eliezer Abish

Every once in a while, a person comes along whose achievements are so monumental and far-reaching that one is impelled to think about the lofty neshama of such a person. How does one come to have the zechus to be able to benefit so many people? Rav Moshe Neuschloss was such a person.

Monsey's prominence was dramatically increased with the opening of an elegantly decorated and meticulously designed mikva to serve the entire community. With every conceivable halachic stringency implemented into the design and operation, it's no wonder that the Mikva of Rockland County has become the gold standard for the rest of the world!

This is all due directly to the assiduous work of Rav Moshe Neuschloss who not only spearheaded the project but personally exerted herculean efforts to raise the exorbitant amount of money needed. Stories abound of Rav Neuschloss soliciting funds, even in his old age and later, in frail health.

While soliciting a wealthy Monsey resident, Rav Neuschloss requested a donation of \$25,000. The fellow replied that he would donate, but \$25,000 was out of his league. Rav Neuschloss explained that the benefits of a mikva are so amazing that it's worthwhile to exert oneself to support its building. After careful contemplation, the fellow wrote a check for \$3,600. "Rebbe, please understand. My wife and I are married for many years and have not yet been blessed with children. Right now, that is our focus and that is where the bulk of our money goes."

Rav Neuschloss, with his inimitable style and holy countenance, replied, "The power of the mikva to bring salvation is unparalleled! I give you my word, exert yourself for the mikva, and, bezras Hashem, you will be helped with kol milai demeitiv."

The fellow wrote a second check for \$21,400.

Thirteen months later, the individual came to Rav Neuschloss's house and gave him another check for \$25,000. He was also mechabed him to be sandek by his son's bris.

This story is just one of the many, many similarly incredible stories.

From where does an elderly man get such strength and perseverance to person-

ally spearhead such an important yet almost impossibly difficult, project - especially one that he won't receive any direct benefit from?

Rav Moshe Neuschloss was born in 1911 in Serdihel, Slovakia to Rav Yaakov and Leah.

He settled in Pressburg where he supported his growing family, through his textile business. Not only did his work not damper his avodas Hashem, he used his work to help others.

Reb Aharon Tauber was a watch salesman who would make a living by traveling from city to city. One day, he arrived late at night by train to Pressburg where he knew no one. As he got off the train and stood on the cold and dimly lit platform, a fellow, who seemingly appeared out of nowhere, approached and asked him where he was eating supper and sleeping that night.

All it took was for Reb Aharon to hesitate for a moment and Rav Moshe Neuschloss said to this stranger who was nonetheless a fellow Yid, "Great! You will eat and sleep at my home. It has been three days since I have had the zechus to host guests. I have been sitting by the train station reciting tehillim and davening for Hashem to send guests. Thank you so much for coming!"

The War Years

By October 1938, the Jews of Slovakia already felt the hate of the pro-Nazi Slovaks who began destroying Jewish property and shuls as well as attacking Jews.

In November 1940, Slovakia formally joined the Axis partnership by signing the Tripartite Pact, thus having the distinction of being the first Nazi partner to consent to deport its Jews as part of the Final Solution. In March 1942, the process of herding Jews into locally established labor camps began.

One Thursday afternoon, as Rav Moshe Neuschloss was walking to his store, he, together with other Yidden on the street, were grabbed by the Freiwillige Schutzstaffel (the Slovakian group of the SS) and taken to Gestapo headquarters for questioning. His family was petrified when he didn't return home that night or the next.

Late Shabbos morning, Rav Neuschloss staggered into the home of the Pressburg Rov, Rav Shmuel Binyomin Sofer. Realizing he had just been released from the Gestapo headquarters a block away, he immediately took out wine for Kiddush as well as a plate of food.

Rav Neuschloss, who could barely stand on his own two feet, whispered to Rav Sofer, "Please, can I speak with you in private for a moment before I eat?"

They went into the next room and closed the door. Rav Neuschloss took off his jacket and shirt and asked Rav Sofer to count the lashes on his back. Rav Sofer almost fainted when he saw the open wounds. "Let me put some salve and bandages on."

"No, no, that's not why I am showing it to you. I want you to count the lashes. As I was



Shul in New Square

being whipped I kept on telling myself, כל דעביד רחמנא לטב עביד - all that Hashem does is for the good. Therefore, I promised to give money to the tzedaka of Rav Meir Baal Hanes for each lash I receive. Before I eat anything, I need to know how many lashes I received."

Concentration Camp

Towards the end of 1942, Rav Neuschloss was placed in a concentration camp. Once, while working as a slave under torturous conditions, barely subsisting on a starvation diet, he was so weak he collapsed right outside his barrack. The Nazis had him dumped on a pile of corpses to be incinerated in the ovens. Some friends removed him and brought him into their barrack where they managed to revive him.

After the war was over, while desperately looking for surviving family members, he ended up in Paks, Hungary. His brother also survived the war and was searching for surviving family members. When he heard that his brother Moshe was living in Paks, he went right away to see him. He knocked on Rav Moshe's door one Friday morning and, upon seeing each other, the two brothers collapsed into each other's warm embrace. After speaking for a few moments, Rav Moshe invited his brother to learn with him. They learned together for five hours!

Then, Rav Moshe closed his gemara and said, "It's getting close to Shabbos, and it's time to get ready." Only then did they once again warmly embrace and cry tears of joy together, relating their experiences to each other.

Later, he explained his unusual behavior to his brother. Why he wanted to first learn with him for a few hours and only then speak with him and hear how he fared during the war. "First of all," he explained, "as payment for my room and board, I have made a Yis-sacher-Zevulan partnership with the owner of this house, and I had to learn during that time. Also, there was so little learning going on during the war, and now as well, as people are trying to figure out their lives - where to go and what to do - so it is vital to learn as much as possible to rebuild the power of Torah in the world. I decided that to repay Hashem for His kindness of keeping me alive; I won't go back into business. Rather, I have dedicated my life to serve Hashem by only learning and teaching Torah."

Approximately two years after the war was over, Rav Neuschloss realized that Europe was soaked with too much Jewish blood, and it was best to leave. He settled in New York and later opened a shul and Yeshiva in Woodmere. As the Serdehaly Rav, he kept his commitment to serve Hashem by learning and teaching Torah. He was especially careful to put in extra time to learn on Erev Shabbos, and Erev Yom Tov as that is a time when there is less learning going on due to people being involved with Shabbos and Yom Tov preparations.

Rav of New Square

In 1957, Rav Moshe Neuschloss accepted the position of Rav of New Square, a position he kept until his petira forty years later.

He exuded pure ahavas Torah for every Yid, which helps explain why so many people gravitated towards him. He was ready to help a fellow Yid whether it meant traveling somewhere to give a shiur or helping a couple work out difficulties.

A sixteen-year-old girl in Monsey experienced the tragedy of her father succumbing to pancreatic cancer after a five-year battle. Trying to get back to regular life and a normal routine, she returned to her 11th-grade class in Bais Yaakov. Two weeks later, she was home doing her homework when she got stuck on a peirush. She cried to her mother. "Now that Tatty isn't here, who is going to help me with my homework?"

Her mother felt terrible that she couldn't help. Then her mother said, "Remember how Tatty would always call Rav Neuschloss with any questions he would have? Why don't you do the same?"

She nervously dialed his number, and when he answered, she said her name and asked if he would help her with some questions she had with her Chumash homework.

Rav Neuschloss asked her to hold for a moment. When he got on the phone again, he explained that he had to get a Chumash, and was now ready to help. He took the time not only to explain to her what she needed, but he then asked her to repeat it back to him so he could make sure she understood it properly!

This went on for a year and a half until she graduated high school. He helped her feel comfortable calling with any questions she needed help with! Only someone whose heart would beat with ahavas Yisroel would be able to make time to answer a high school student's questions while at the same time fielding serious halachic questions from around the world.



[continued on page 13]

PESACH IN ISRAEL

TAX INCLUDED • VIA EUROPE
DEPART: APRIL 16/17 • RETURN: APRIL 28

Call us for Pesach Specials to

Miami Ft Lauderdale Orlando
 West Palm Beach Pheonix Las Vegas
 Puerto Rico Greece Azerbaijan

FULL SERVICE CONCIERGE
CALL US TO BOOK YOUR HOTEL
& CAR RENTAL PACKAGES

Traveler's Choice

39 Broadway • Suite 1120 • NYC
866-GET-ANYWHERE
Tel: 212-868-8698 • Fax: 212-868-8697
www.travelerschoice.com • sales@travelerschoice.com

Yahrzeits

28 Adar

In the year 5284 (1524), Achmed Pasha, upset with being rejected as Grand Vizier, plotted to cede from the Ottoman Empire and declare himself Grand Vizier of Egypt. He requested of his Jewish minister Abraham de Castro to mint new Egyptian currency stamped with his image and title of Grand Vizier on the coins. Instead, De Castro went to Constantinople, and informed Selim II of Achmed's plot. When de Castro fled, Achmed decided to exact revenge against Cairo's Jewish community. He imprisoned many of their leaders, and threatened to execute them unless he was paid an outrageously large ransom. The Jews of Cairo fasted and prayed to Hashem. A large sum of money was collected but it did not approach the amount of money Achmed demanded. Before the planned executions, Achmed visited his bathhouse. As he was leaving the bathhouse he was attacked and severely wounded by a group of his own advisors and governors. Achmed escaped but was later captured and beheaded. From then on, the Jews of Cairo observed the 28th of Adar as a day of celebration "Purim of Cairo." A special *megillah* (scroll) written to commemorate the miracle was read in Cairo every year on this day.

29 Adar

HaRav Shlomo Dov Tzvi HaKohen Rabinowitz of Radomsk, *zt"l*, the first Rebbe of the Radomsk dynasty (1801 or 1803 - 5626 / 1866). He first took the position of Rav of Radomsk in 1834 and later took on the yoke of Rebbe. His chassidus grew significantly after Reb Moshe of Lelov moved to Eretz Yisrael and instructed his Chassidim to follow Rav Shlomo. He was the author of *Tiferes Shlomo* on *Chumash* and the *Moadim*.

29 Adar



HaRav Yaakov Kamenetsky, *zt"l*, *Rosh Yeshiva* of Yeshiva and Mesivta Torah Vodaath, (1891 - 5746 / 1986), and a leader of American Jewry. He was born to Reb Binyomin Kamenetzky,

an honest and righteous timber-dealer and owner of a large flour mill, in the village of Klushkovka, located in the Vilna province, on 21 Adar I 5651/1891. In his early childhood, his family moved to Chattowitz, near Minsk, and then to Dolhinov, a large town near Vilna with a large Jewish population. After his marriage, he learned in a *kollel* in Slabodka that was known for its distinguished members, and he subsequently took on the *Rabbanus* of Tzitivian, a small town in Lithuania.

On 11th Av 5697 / 1937, he left for America to raise money for the Slabodka Kollel and other causes. However, he was forced him to remain in North America, where he was first appointed Rav in Seattle, and later in Toronto. In 5705 / 1945, he acceded to the request of Harav Shraga Feivel Mendelovitz,

zt"l, to assume the position of *Rosh Yeshiva* in Mesivta Torah Vodaas. He stayed there for the next twenty years.

He lived the last 19 years of his life in Monsey, N.Y., working tirelessly on behalf of *Klal Yisrael*. He was revered for his great kindness and compassion. He was *niftar* on Monday, 29 Adar I 5746 / 1986, eight days after his 95th birthday. His *chidushim* (commentaries) were printed in his *seforim Emes L'Yaakov*, on Torah and on Talmud.

1 Adar - Rosh Chodesh Adar Sheni

On this day, in the times of the *Beit Hamikdash*, a call would go out asking the Jews to bring their *Machatzis Hashekel* to the *Beis Hamikdash*. Likewise, a reminder was disseminated to uproot any *kilayim* from their fields. (See more in *Maseches Shekalim*.)

1 Adar

Rabbeinu Avraham (ben Meir) Ibn Ezra, *zt"l*, (C. 4849 / 1089 - 4924 / 1164), the famed biblical commentator. He was born in Tudela, Navarre, during the height of Spain's Golden Age. There, he established a close friendship with Rav Yehuda Halevi. Three of his uncles were ministers in the royal palace. He moved to Toledo during the benevolent rule of King Alfonso VI. After the king died, however, the anti-semitic masses began to harass the Jews, so he headed south to Muslim Spain - to Granada, Cordova, and Lucena. In 1148, the barbaric Almohades overran Morocco and continued into Spain. He was forced to flee to Rome, Provence, and Rhodes (where he befriended Rabbeinu Tam and other grandsons of Rashi). He traveled to Egypt and learned with the Rambam.

The Ibn Ezra was *niftar* on 1 Adar 4924/1164. There are various opinions as to when and where he was *niftar*. (others 4954 / 1194)

2 Adar



HaRav Yisrael (ben Avraham Mordechai) Alter, *zt"l*, the *Beis Yisrael* of Ger (1895 - 5737 / 1977). The third son of the Imrei Emes, he celebrated a double *simcha* on his Bar Mitzvah, as he became engaged

to his cousin, Chaya Sara. They married two years later.

In 1940, the Imrei Emes escaped the Nazis and reached Eretz Yisrael, along with his sons, Rav Yisrael, Rav Simcha Bunim, and Rav Pinchas Menachem. Tragically, Rav Yisrael's wife, daughter, and son perished, a fact he didn't learn until 1945. He remarried in 1948, but had no children from his second wife.

After his father's *petira*, Rav Yisrael assumed the mantle of leadership as the 4th Rebbe of Ger. For the next 29 years, he rebuilt Ger and was a major force in the *Moetzes Gedolei HaTorah* of Agudas Yisrael.

Tiv HaEmunah

We are Obligated to Bless Hashem for the Bad Just as We Bless Hashem for the Good



HaGaon HaRav Gamliel Rabinowitz Shlit'a
Rosh Yeshivas Shaar HaShamayim

Mein Tayera Brider ... My dear brothers, the Shulchan Aruch (Orach Chaim 230:5) brings the words of Chazal: "A person should always accustom himself to say, whatever the Merciful One does, He does for the best." This coincides with the words of the Mishnah (Berachos 54a): "One is required to bless Hashem for the bad, just as he blesses Hashem for the good, as the posuk states 'You shall love Hashem, with all your heart.'" (Devarim 6:5).

This is perplexing, almost incomprehensible. How can a person joyously bless Hashem for the bad in the same way he would for the good? Especially the terminology "just as" is baffling, implying that the berachah must be said in the same way and fashion as uttered for the good? This seems too difficult for a person and doesn't seem to make any sense.

The truth of the matter is that everything which occurs under the sun is all for the good. No "bad" emanates from Hashem, though we do not understand the purpose

and objective of everything that happens. Sometimes, in retrospect, a person discovers and is able to comprehend that what transpired really was for his benefit.

There was a Jew named Shlomo Feinberg, a"h, who, like others, lived through the Holocaust, with the danger of death constantly hovering over him. Every day someone else died, and no one had the physical, psychological or emotional strength to deal with their predicament.

Shlomo had seemingly defied nature, surviving miraculously over and over again. He was able to perceive the Hand of Divine Providence watching over him throughout the duration of the war. The words of thanksgiving to Hashem we say every day in our tefillos: "For Your miracles that are with us every day," was fulfilled with him.

Despite the miracle of his daily survival, he, too, like many others, reached his breaking point. How much more could he handle and endure? He saw no hope, and was on the brink of despair.

Then, at the very last moment, he took hold of himself and repeated in his heart, "Yeshuas Hashem k'heref ayin - Hashem's salvation can come as quickly as the blink of an eye!" In an instant, everything could turn around! Why should I despair? Maybe salvation is right around the corner - it's almost over. He encouraged himself not to despair and resolved to have hope and anticipate the good.

A day and a half later the war ended. He lived to see the fulfillment of the posuk (Yeshayahu 61:1): "To bandage the brokenhearted; to proclaim freedom to the captives, and release the imprisoned from bondage." No one should ever despair of Hashem's mercy.

Reb Leizer Eckstein, z"l, told me about an incident he witnessed with the holy Rebbe, Rav Shlomkeh from Zhvill, who would walk every day to the Kosel Hamaaravi to daven. Once, on the way, one of the people

who accompanied him tripped, fell and was badly injured. He was in a lot of pain, yet Reb Leizer noticed that Rav Shlomkeh seemed to be smiling. Reb Leizer was bewildered and asked the Rebbe for the cause of his joy. The holy Rebbe answered and proclaimed, "Baruch Hashem! You have just brought about tremendous salvation!"

Perhaps one of the greatest examples of a person living with this attitude is the saintly Tanna, Rabbi Shimon bar Yochai. The edict of the wicked Roman Emperor forced him to flee and hide in a cave for thirteen years, where he endured terrible suffering, pain, and anguish. He was alone with his son, separated from the other tzaddikim of his generation, and yet he did not complain. He accepted this decree from Heaven, and perceived within his pain and suffering the tremendous compassion, mercy, and kindness of Hashem, that he was being given an opportunity to cleanse and purify himself in order to reach lofty, elevated spiritual levels.

He completely devoted his strength to toil in Torah, with tremendous self-sacrifice, for as long as he was in the cave. He did not become dejected or heartbroken, nor did he allow his suffering to hold him back in any way all of those years. As a result, he was privileged to reach towering heights of understanding and insight into the Torah. It is not for naught that all of the tzaddikim have exerted themselves to come to his burial site.

Even after two millennia, Rabbi Shimon Bar Yochai still merits that hundreds of thousands of men, women, and children come to his burial site throughout the year, especially on Lag Ba'omer, to pour out their hearts in tefillah and supplication, and become uplifted in their devotion and closeness to Hashem Yisbarach. The merit of Rabbi Shimon bar Yochai continues to work for us now just as it did when he was alive.

We Should Accept Yissurim with Love

Any yissurim a person encounters were decided upon in Heaven as being precisely what he needs in order to reach his intended purpose in this world. Every individual has free choice in deciding to accept this yissurim with love and be happy that he has received them, knowing that they are all for his best, or he could despise and resent them. If he will accept the yissurim, he will receive reward both for them as well as for his emunah. However, if, chas veshalom, he despises them, he not only will lose his reward, he will still have to deal with his yissurim anyway!

The following parable has been relayed in the name of the Chazon Ish: Life in this world is like being on a ship journeying through the heart of the ocean. Every passenger on the ship will experience the hardships of traveling by sea in order to eventually reach his destination. And each one has a choice: to smile and be happy that he is progressing, or frown and bitterly complain along the way. Only the fool will choose the latter.

Based on this, I once heard a novel explanation to the following Gemara (Berachos 5b): Rabbi Chiya bar Aba was ill. Rabbi Yochanan visited and asked him, "Are these yissurim dear to you?" Rabbi Chiya replied, "Lo hein velo secharan - not them [the yissurim] and not the reward [for receiving them]."

According to the approach I heard, he replied: Lo? "Should the yissurim not be dear to me?" If I wouldn't willingly accept them, then, "hein velo secharan - I would bear the suffering, but I wouldn't get the reward for them." If this suffering was decreed upon me anyway, what will I gain if they will not be dear to me, and I will despise them if in any case, I will have to bear them? The only thing that will happen is that I will lose all that reward! Of course, it is worthwhile for me to be happy with the yissurim, and through their reward, I will merit Otam Habba."

[continued from page 11]

One day, while walking down the street in Williamsburg, it began to drizzle so Rav Neuschloss hailed a taxi. After telling the driver where he wanted to go, the driver curiously asked him why he was taking a taxi for such a short distance. Rav Neuschloss explained he was carrying a package of flour he had just received from the Satmar Rebbe that was to be used to bake matzos for Pesach, and it couldn't get wet.

Rav Neuschloss was shocked when the taxi driver responded, "Oh that's right. I remember that sugya from somewhere in Pesachim."

"How do you know that?"

"Well, I'm not only Jewish but before the war, I learned in Yeshiva."

As the conversation continued, it turned out that this taxi driver, David Zimmerman, actually spent some time in Rav Neuschloss's grandfather's home, Rav Gavriel Neuschloss, in Slovakia. When they arrived at the destination, David the taxi driver said, "I want you to know that I have said many times that I will return to a life of Torah and mitzvah observance. I feel that meeting you and having this pleasant conversation is pushing me to return already." Rav Neuschloss responded that he would be more than happy to host him for Shabbos whenever he might want to come.

A few weeks later, while driving his cab, David was surprised to see Jews walking around in their Shabbos clothing on a regular weekday. He stopped his taxi and asked why they were wearing their Shabbos clothing if it wasn't Shabbos. They explained that they were celebrating Shavuos.

David couldn't believe it. Had he drifted so far he had forgotten about Shavuos! He thought about his recent conversation with Rav Neuschloss and at that moment decided to return to a life of Torah observance. He parked his car, left his keys inside, locked the doors and walked home. The next Shabbos he went to Rav Neuschloss' house. With Rav Neuschloss' assistance and encouragement, he completely turned his life around.

Years later, as David felt he was reaching his end, he firmly requested to be buried at the side of the cemetery, apart from everyone else, explaining that hopefully that would help somewhat atone for his year of living apart from his people. And, since 1973, that is where you can find Reb Shaul Dovid Zimmerman buried, in a lonely grave at the edge of the New Square cemetery.

Amazing how a few kind words and a genuine smile can change the future of one's destiny.

On **ב' אדר א' תשנ"ז**, Rav Moshe Neuschloss returned his holy neshama to his Creator, but only after fulfilling his commitment to dedicate his life to learning and teaching his Torah.

Reaching the Unlimited When We Serve Hashem with the Unlimited - Emunah and Bitachon



Reb Sholom Mordechai Rubashkin

Emunah and Bitachon in Hashem is a Koach that is real. Just as seichel - logic has its place in the mind and just as feelings come from the heart, Emunah and Bitachon come from the essence of the Neshama of a Yid, and it is the foundation

on which intellect and feeling and all else is built upon; so that they remain true to Hashem and never falter.

Emunah is freedom. We become truly free with Emunah because we are no longer limited and constrained by what we can know and understand. Emunah comes from the essence of our heart and the essence of our Neshama, and only through Emunah and Bitachon are we able to receive the essence of Getlichkeit that is unlimited. We reach the unlimited when we serve Hashem with the koachos that are unlimited; Emunah and Bitachon.

On Pesach night, we say the immortal words: "Vehi she'amdah la'avosainu velanu..." - "And it is this that (protected) our fathers and by us..." The this that stands by all Yidden in all times, is Emunah in Hakadosh Baruch Hu. "Shelo echod bilvad omad oleinu lechaloseinu" - Not only one stood up against us to annihilate us Yidden, "Elah shebchol dor v'dor omdim oleinu lechaloseinu" - in every Generation they stand up to kill us Yidden, "Vehakadosh Baruch Hu matzileinu meadam" - and Hakadosh Ba-

ruch Hu saves us from their hands.

The question is who is this "Echod" this "One" who stood up to annihilate us Yidden, The answer is, "Haman HaRasha" who is a descendant of Amalek. Therefore, it is only Emunah that saves us Yidden in all generations from the Haman HaRasha of Purim and the Hamans in all generations.

Emunah is what saves us from Haman and Amalek. Haman hates the Emunah that Yidden have. Emunah comes from the penimius and essence of the Yidden, and the hatred of Kedusha from Haman and Amalek is his essence of Ra - evil, that is beyond reason and logic. Haman is the Klipah of Amalek, which is "Chutzpah" and "Azus". That is the total opposite of Kedusha and Getlichkeit. Amalek has an inner complete hatred for Kedusha that is beyond logic to anyone who serves Hashem. This is why when Amalek went into the desert to fight the Yidden, after they saw all the nissim of Yetzias Mitzrayim, he could not tolerate the existence of Kedusha.

Therefore, Amalek cannot be elevated like the other nations and needs to be

erased. The Chutzpah of Amalek is beyond reason so it cannot be destroyed by reason or logic. Only by being "batul" to Hashem with Emunah in a way that is higher than logic are we able to erase Amalek. This is shown in the war against Amalek; when Moshe Rabbeinu raised his hands above his head, the Yidden would win. Moshe Rabbeinu was showing us that to win over Amalek, the only way is by going above the head with Emunah, and if the hands were lower than the head showing the Avodah that is guided only by seichel, then Amalek would start winning. Because, the only way to win over the hate of Amalek that is beyond logic, is to serve Hashem with the Koach that is higher than logic. This is the Koach of Emunah!

When Shaul Hamelech saved the fat cattle to bring as Korbanos to Hashem, he was using his knowledge and seichel to fulfill the command of Hashem to erase Amalek's name. However, to serve Hashem in a war against Amalek was a mistake.

[Continued on page 45]

shmuel | heinemann | photo

At Shmuel Heinemann Photography, we take your pictures as seriously as our own.

We have packages available for your Bar and Bat mitzvahs, weddings, corporate events, and commercial photography.

www.shmuelheinemannphoto.com • 845 354 4347

Monsey's Computer Guy

BUSINESS SERVICES

- On site or remote Tech Support Now!
- Small Business Network Setup
- Data Recovery, Virus Removal, Data Backup
- Purchase & Set up of Computer Equipment

NOW OFFERING!
Individual or Group Computer Training for Staff

WITH OVER **20 YEARS** EXPERIENCE

50%

OFF A NEW TECH SERVICE PLAN
Only applies for a 5 hr./month plan for 2 months

Lead Tech Now!
for everything computer

Also Servicing Residential Accounts

Lead Tech Now has been my computer guide for the last 9 years. Every step along the way they've kept my business running smoothly. I don't know what I would have done without their help.
Owner, Shaindel's Hosiery

Join Our List of Satisfied Clients

www.LeadTechNow.com **(845) 641-5536** Service. Repairs. Sales.

MONSEY'S BEST KEPT SECRET



Did you know that LEASELAND has been selling
HIGH QUALITY USED CARS
with the same no nonsense approach as their new car sales?

Several years ago we expanded our USED CAR offerings and introduced

- FOR SALE**
Hand-Picked
Privately Owned
Well Maintained Vehicles

- 2016 Honda Pilot EX-L
Super Clean 41k Miles \$25,500
*
 - 2016 Hyundai Sonata SE
28k miles \$13,600
*
 - 2016 Buick Encore AWD
47k miles \$13,900
*
 - 2015 Honda Accord LX
Only 14k Miles \$14,200
*
 - 2016 Subaru Outback AWD
26k miles \$19,800
*
 - 2015 Toyota Sienna LE
Leather Seats 32k Miles \$21,800
*
 - 2018 Ford Transit 12 Pass Van
26k Miles \$23,800
*
 - 2018 Ford Transit 15 Pass Van
39k Miles \$24,800

MOST CARS EQUIPPED
W/PWR DRIVER'S SEAT,
BLUETOOTH
& BACKUP CAMERA
ALL PRIVATELY DRIVEN ONE
OWNER CARS & FULLY
SERVICED. EXTENDED
WARRANTIES AVAILABLE

GOLDEN MOTORS

www.goldenmotorsusa.com

Visit our website or contact us today info@goldenmotorsusa.com

(845)426-5327



Town Square, 59 Route 59,
Suite 148, Monsey, NY



A Segulah for Parnassah



By Rabbi Yosef Viener, Rav D'Khal Shaar HaShomayim

Question: My husband recently lost his job, and I feel that he has not been proactive enough in seeking new employment. This is causing tension in the home since he complains that I am too worried about the situation and that the pressure I am adding is counterproductive. I feel that my complaining about his lack of initiative is the only way I can push the agenda since, in my opinion, he is not taking the situation seriously enough.

Doesn't he have a halachic obligation to provide parnassah? How do I go about re-

mindng him of this important role without promoting further strife?

Answer: You are halachically correct concerning your husband's obligation to provide parnassah for his family. The Torah says: "She'era kesusah lo yigra - he may not diminish her sustenance or clothing." (1) The husband has the responsibility to make sure that his wife is taken care of in terms of food and clothing. (2) If proper hishtadlus was made and there is still not adequate income to cover the bills, he does not violate any prohibition. However, if the money is accessible and proper effort is not made to acquire it, or if he is not giving his spouse money out of spite or stinginess, he transgresses the lo saasei.

The husband must take his responsibility seriously for hashkafic and practical reasons as well. Rabbi Yehudah said: One should always be careful [to make sure] that there is food in his house, for strife is prevalent in a house only on account of food, for it is written (Tehillim 147:14), "Hasam gevuleich shalom cheilev chit-tim yashbeich - He makes peace in your borders, He fills you with the finest of the wheat." When will there be peace in your borders? When there is enough food. One should endeavor to ensure that there is enough money in the house to cover the necessities of life.(3)

DON'T ASK TOO MANY QUESTIONS

The mechaber of an important sefer containing mus-sar, hashkafah, hadrachah, and halachah, the Shevet Mus-sar has very powerful advice pertaining to your scenario.(4)

His first point is that if a woman sees that the money in the house is tight, she should not ask her husband too many questions about the situation; for example, "What's going to happen regarding the bills? How are we going to pay the tuition? Who is going pay the mortgage?"

Trust that your husband is working on it, even if it appears to you that perhaps he could be working harder or faster. There is an obligation to judge even total strangers l'kaf zechus (in a favorable way), and so your husband certainly deserves the benefit of the doubt. "Al tadin es chavercha ad shetagiya limkomo - do not judge your friend [and certainly not your spouse] until you are in his exact situation and circumstance." You must assume that your husband is trying his best, even if you feel that you would do things differently.

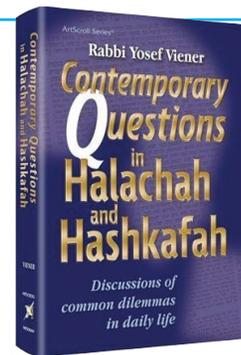
You must bear in mind that it is not at all his fault that there is a recession or that his firm was downsized. Constant inquiries such as "Did you set up any interviews today?" or "Did you send another resume out?" or "Did anyone call back yet?" can be perceived as badgering and only make the atmosphere tenser than it already is. In the best of circumstances, it takes time and effort to find a job. It does not help matters if a husband feels belittled and pressured by his spouse.

PUSHED OVER THE EDGE

It is crucial to realize that if the breadwinner of the family is pressured too much, there is a risk that he may engage in unethical business practices in order to meet the expectations placed on him. Even good people, when embarrassed or coerced, could become involved in shady deals, rationalizing that the end justifies the means. Every good husband wants his wife to be happy, and if she constantly points out what the neighbors have, what her friend's husband is buying for her, and where others are going for vacation, the pressure becomes almost unbearable. (This is not at all to imply that women are prone to act this way, and it should not be taken as unfair criticism of our nashim tzidkaniyos. Men often have a desire for material goods as well and also feel the need to "keep up with the Cohens." I am merely addressing your request for hadrachah on the matter, and advise that you attempt to tone down any requests that are not absolutely required at this difficult economic juncture. Extra care must be taken to avoid comparing your parnassah situation to that of [seemingly] more affluent friends or neighbors.)

A SEGULAH FOR PARNASSAH

The Shevet Mussar has more practical advice on the matter. If the wife sees that parnassah is not going well, she should daven intensely and ask Hashem to help her husband and the family.



She should also make sure to smile often and remain optimistic. Her constant reassurances are an important step toward rectifying the situation. When a man sees his loyal wife offering encouragement, when she says to him, "I am behind you; I respect you; we will get through this and grow from it," he will worry less - and by staying calm and optimistic, he will merit long life and good parnassah.

What does happiness have to do with good mazal for parnassah? The Shevat Mussar is teaching us that having the mindset that one is comfortable and happy is in itself a great segulah for parnassah. The feeling that you have (or will have) what you need will itself improve your mazal.(5) It is, chas v'shalom, a segulah for poverty if one is too focused on and worried about monetary problems. Although it is true that a penny saved is a penny earned, one has to strike the proper balance without making everyone in the house on edge and agitated about money.

How is it possible to strike that balance when money is really lacking? Chazal tell us (6) that Rabbi Akiva was a poor, ignorant shepherd when he married his wife, the daughter of one of the wealthiest Jews in the land. Her father dis-owned her, and the young couple lived in dire poverty, sleeping in a shed used for straw, and sleeping on the straw. One day, Eliyahu HaNavi appeared at their door in the guise of a poor person asking for a little straw, for his wife had given birth and had nothing comfortable to lie upon.

R' Akiva remarked to his wife, "You see, there is someone even poorer than we are." This enabled her to realize that they still had more than others. The key to a life of contentment is to avoid looking at people who have more and to look instead at those who have less, thus giving one an appreciation for what he has.

The proper attitude, even in the direst times, is a segulah for future parnassah. Even if that parnassah does not manifest itself immediately (or ever) in a large bank account, the peace of mind that comes with the attitude that one is satisfied with one's lot is the greatest wealth. As Chazal teach us, "Eizehu ashir? Hasameach b'chelko."

This positive outlook on life will encourage your husband and create a calm, warm atmosphere in the home conditions that are necessary for the berachah of parnassah to descend on your family.

1. Shemos 21:10.
2. See Kesubos 47b; Rambam Hilchos Ishus 12:2; cf. Ramban to Shemos 21:9.
3. Bava Metzia 59a.
4. Shevet Mussar, Chapter 24
5. See Rashi, Sanhedrin 20a d'h dargash arshah d'gada - vdok.
6. Nedarim 50a.

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.

Tuvia's
Seforim, Judaica & Gifts

Largest Selection of
PURIM HATS
and MISHLOACH MANOS
STUFFERS

Come in and get **FREE** COLORING POSTERS!

20% OFF
ALL PURIM HATS
OPEN MOTZEI SHABBOS

304 Rte 59, Suffern, NY 10901
Cor. Rte 59 & Spook Rock Rd.
845 426.0824 • tuvias.com

At the Schabes Table



By Rabbi Chaim Schabes Rav D'Cong. Knesses Yisroel

The Torah writes (last week)

about Shabbos and it states, “*Yihyeh Lachem Kodesh*” - “It should be holy for you.” The Netziv writes that this means everyone should behave with an extra degree of *kedusha* according to his personal level. This is why one can trust even an *am ha'aretz* and eat from his produce on Shabbos, if he tells us that he separated *ma'aser* from it, because although he is not trusted on weekdays, he will not lie during Shabbos.

Halacha V'Halicha - “Uvdim D'Chol”

It is difficult to give clear parameters and a concise definition to the term and prohibition of “*Uvdim D'Chol*”, things that are prohibited to be done on Shabbos because they are considered weekday activities; however, let us learn the *halachos* that are brought down of things that are prohibited because of *uvdin d'chol*, and try to narrow down its application.

1) One is not allowed to measure objects or food on Shabbos, even if one does not use a utensil designated for measuring, because it

is like *uvdin d'chol* (OC 306:7); the prohibition applies even if one is not measuring for a purchase. If a person gets food from a local grocery on Shabbos or Yom Tov which he needs for that day, he is not allowed to weigh it. If one is baking or cooking on Yom Tov, one is not allowed to measure exactly; rather he should make sure to add or subtract a bit. It is permitted to measure for a *mitzvah*, or for a sick person, or the formula or food of a baby. The use of a mechanical (mercury) thermometer is not considered *uvdin d'chol*, since it is for a health purpose, which is permitted, as will be explained later; even if it is not for determining sickness, measuring to determine the temperature of a person, does not look like an *uvda d'chol* (Shemiras Shabbos 40:3); possibly because there is no similarity to a business transaction.

2) One is allowed to borrow food needed for Shabbos from friend, but one should not say “loan” the food; rather “give” or “lend”, because loaning has a connotation of a long time, and one may come to write. One can even leave an object as security if the lender doesn't trust him, but he is not allowed to say, “here is the security” because is it like an *uvda d'chol* (R”MA 307:11).

3) If a person has an ailment, and the treatment of that condition cannot be performed through medicine, one is allowed to treat it another way if the person is suffering and that treatment will relieve him of the pain. The *gezeirah* of grinding herbs for

medicine does not apply here since there is no way to treat it through medicine. Nevertheless, it is not permitted to do so, unless there is extreme discomfort because it is like *uvdin d'chol* (SM”G 328). Therefore, a person that has a backache may massage it to remove the pain, since it could be treated with medicine; likewise, one may not apply pressure to points in the head to relieve a migraine, because it could be done with medicine. One may do exercises to strengthen his eye muscles as long as all that is involved is just a light exercise. In a case where he must do extensive exercise, this is not allowed because of *uvdin d'chol*. If this were done to relieve pain, and possibly, also if done for a *mitzvah*, like if one can not learn without this, it would be permitted.

One is allowed to wear a bite plate on Shabbos, even though he is allowed to do a medical treatment which can't be performed through medicines only in a case of *tza'ar* because of *uvdin d'chol*, however, in this case it is permitted (even though there is no *tza'ar*), because it is not similar to *uvdin d'chol*, since straightening the teeth is only recognizable after a long time (Shemiras Shabbos 34:114). For this reason, it is not permitted to exercise or run for health maintenance. Even though health exercise cannot be done with medicine, the “treatment” is only permitted in cases of *tza'ar*; otherwise, it is *uvdin d'chol*. Physiotherapeutic exercise, which is done to strengthen muscles, is not subject

to the *gezeirah* of grinding herbs for medicine, and if it is necessary on a constant basis for that purpose, it is considered like *tza'ar*, and would not be restricted because of *uvdin d'chol* (Orchos Shabbos 20:223).

4) Riding a bicycle, even where there is an *eruv*, is not permitted; some Poskim say the reason is because a means of transportation is considered *uvdin d'chol*. Likewise, it is accepted that one may not travel by train on Shabbos, even if the majority of the travelers are non-Jews, and there is no *melacha* being done for the Jew at all (and there is no need to carry *muktzah*) because of defiling Shabbos and *uvdin d'chol*.

5) A utensil that is designated to make a sound, even not a musical sound, like a door knocker, may not be used on Shabbos (R”MA 338:1). The Biur Halacha says it is due to *uvdin d'chol*. Based on this, one may not give a toy that makes non-musical noise to a child, because for a toy it is not *uvdin d'chol* (Shemiras Shabbos 16:3); nevertheless, he does not allow this for an adult.

6) At times, even an action that is requested of a non-Jew is considered *uvdin d'chol*. The Mishna Berura brings the opinion that prohibits asking a non-Jew to pick up something from a repairman, because of *uvdin d'chol* (MB 252 s”k 31).

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

Chinuch Spotlight



By Rabbi Shaya Cohen of Priority 1

Question: *I am a sixteen-year-old bachur learning in yeshiva. First and second seder in my*

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

Answer: This is an age-old question and every bachur should be in constant consultation with his rebbeim for help develop a learning schedule that is tailored to maximize his growth. That said, there are a few

general points to be made regarding this question.

Covering ground and having a familiarity with the ideas discussed throughout *shas* is critical to becoming a *Talmid Chacham*. Without a broad knowledge base of the ideas and topics discussed by *Chazal*, one's understanding will always be lacking – even in any *sugya* you are trying to study in depth.

That said, it is essential to understand that one's primary focus when learning should always be to achieve an accurate understanding of the actual intent of the words of *Chazal*. This is just impossible when learning quickly. *Gemara* is not just a collection of ancient debates, capable of being grasped in their entirety by a quick mind listening to a *blatt shiur*. Every word in a piece of *gemara* is laden with tremendous depth. The only way to achieve a real understanding of a piece of *gemara* is to spend a significant amount of time exploring and analyzing each word until you uncover the heart of the *sugya*.

Bikiyus is essential, and if you cannot focus on *iyun* during your spare time, then, by all means, learn *bikiyus*. However, if your spare time is being successfully utilized to gain a deeper understanding of the *sugya* as well as developing the *derech*

halimud taught by your *rebbe's shiur*, it is ill-advised to shift focus and start covering even more ground than your current *sederim*.

Additionally, as a general point, even when learning quicker, it is essential not to fall into the ‘*siyum* trap.’ When learning *bikiyus*, given the relatively short amount of time necessary spent on each piece of *gemara* it can be challenging to gain a thorough understanding of the *gemara*. Given that reality, many people subconsciously measure their accomplishment in learning based on how much they ‘cover’ and how many times they can recite the *Hadran*, rather than the amount of content they actually absorbed. When learning quicker, a person's sense of accomplishment should revolve around how much of the *mesechta* is acquired and internalized – not how many pages were learned.

A Simple Blatt Shiur

During the 1960's Rav Chatzkel Abramsky *zt”l* used to give a *blatt shiur* to *bal habatim*. One would imagine that a giant of his stature would require little preparation before teaching a group of unlearned men the simple understanding of the *gemara*. Yet, Rav Chatzkel Abramsky *zt”l* once described to me the enormous amount of preparation he put into each line of *gemara*

before he felt confident to accurately deliver the *pashut pshat* of the *gemara*. “I learn the *gemara* eight times with the *pirush* of the *Maharsha*. Only then do I feel ready to give my *shiur*.”

Learning a Tosfos

Rav Aryeh Levin *zt”l* was once talking about the proper *derech halimud*. During the conversation he described how the bochorim learned back in his days in the yeshiva of Volozhin:

“When we would learn a piece of *Tosfos*, we would first read the question that *Tosfos* was coming to answer. We would then close our *gemaras*, ensuring that we could not see *Tosfos's* answer. The next hour – at a minimum – was spent analyzing *Tosfos's* question from every angle, allowing us to fully absorb our minds into the question and attempt to answer it independently. Only once we felt that we were fully living the question did we feel ready to re-open our *gemara* and start working on *Tosfos's* answer. That is how we learned in Volozhin.”

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

TORAH TAVLIN

STORIES AND SAYINGS, WIT AND WISDOM
FROM OUR TORAH LEADERS

By Rabbi Dovid Hoffman

In *Sefer Maggid Meisharim* (a collection of deep and insightful thoughts that was told over to the holy **Beis Yosef, Rabbeinu Yosef Caro ז"ל**, by a celestial angel), there is a proof mentioned to dispute and disprove the Tzaddukim (Sadducees) who claim that the *Torah* never commanded the *mitzvah* of *Hadlokas Ner Shabbos* (lighting *Shabbos* candles) since fire is specifically prohibited in a Jewish home on *Shabbos* - even if it was lit before *Shabbos* began. This is ridiculous, cites the Maggid, since the *posuk* in the *Torah* clearly states: "You shall not light a fire in all your dwelling places on the day of *Shabbos*." By virtue of the fact that it says, "on the day of *Shabbos*," we realize that lighting beforehand is permitted and necessary. As a result, aside for the well-known explanation for the *mitzvah* of lighting the *Ner Shabbos* given in the *Gemara* about *Shalom Bayis*, we now have a further

reason; to counteract and disprove the nonsensical notion of those who wish to distort the words of the *Torah*, by claiming that any form of fire (for heat), illumination (to see) and incandescence (for enjoyment) is forbidden in a Jewish home on this holy day. Not only are they wrong - but they have totally missed the point of the holy *Shabbos* - our glorious day of rest!

The following remarkable story gives us inkling into the splendor and importance that the *mitzvah* of *Ner Shabbos* holds for Jews - and the reverence and respect of non-Jews - all over the world. Approximately twenty years ago, a Jewish advertising executive in New York city came up with a brilliant idea. There are so many Jews - even non-religious - who are particular about the commandment to light candles on Friday evening. For some, this is one of the only connections they maintain to their religion. If he can get the mighty New York Times - considered by some to be one of the world's most prestigious newspapers - to print the weekly candle-lighting times each week, what a *Kiddush Hashem* that would be! Imagine the Jewish awareness and pride - not to mention the thousands of women who will know when to light - that would result from such a prominent mention of this Jewish custom each week.

After speaking to a wealthy patron who loved the idea and agreed to pay close to two thousand dollars a week for the weekly line in the paper, the simple idea came to fruition and for the next five years, Jews around the world would see a short line in the Friday edition of the N.Y. Times that said, "Jewish Women: Shabbat candle-lighting time this Friday is"

Unfortunately, the philanthropist was fiscally unable to keep up the weekly advertisements, and eventually in June 1999, the little notice stopped appearing in the newspaper. From that week on it never appeared again.

But that's not the end of the story. On January 1, 2000, in honor of Y2K, the New York Times ran a Millennium edition. It was a special issue that featured three front pages. One had the news from January 1, 1900. The second was the actual news of the present day, January 1, 2000. And then they had a third front page. On it, were projected future headlines for Friday, January 1, 2100. This fictional page included things like a welcome to the fifty-first state: Cuba. It also printed an editorial discussing whether robots should be allowed to vote.

In addition to the fascinating headlines and articles, the front page contained one more item. Down on the bottom of the Year 2100 front page, in the spot that it occupied for close to five straight years, was the familiar caption: "Jewish Women: Shabbat candle-lighting time this Friday is" Nobody paid for it. It was just put in by the Times.

The production manager of the New York Times - an Irish Catholic - was asked about it and his answer was as astounding in its simplicity, as it was in unraveling the secret of Jewish continuity for thousands of years. He said, "Look, we don't know what will happen in the year 2100. It is impossible to predict the future. But of one thing you can be certain: In the year 2100, Jewish women will be lighting Shabbat candles on Friday afternoon!"

משל למה הדבר דומה

"Moshe saw the entire work, and lo! they had done it as the Lord had commanded, so had they done. So Moshe blessed them." (39-43)

MASHAL: Whenever he would arrive at the *Kosel Hamaaravi* to daven or say *Tehillim*, **R' Shlomo Zalman Auerbach ז"ל** was instantly approached by many individuals seeking his advice or blessing. People would push and shove each other to get close to the *Tzaddik*, and he was always bothered by the lack of decorum displayed by people at this holy site.

It happened once that a man jostled his way to the front of the mob and practically screamed into

R' Shlomo Zalman's face, "I want a *beracha*!"

This was too much, even for a man who was known to display an inordinate amount of patience for every single person. R' Shlomo Zalman looked at the man and said forcefully, "I give you a *beracha* - *Az du zulst zayn a mentch!*" (That you should behave like a human being!)

Everyone was surprised at this sharp retort, and even the man himself recoiled in shock, feeling ashamed of himself.

R' Shlomo Zalman wished to mitigate the blow. Smiling broadly, he said to the chastened man in a soft tone, "Didn't they ever teach you that when you receive a

blessing, you are supposed to respond with '*V'chein L'mar*' - and to you as well!"

NIMSHAL: *Moshe Rabbeinu* was overcome with supreme joy over what the Jewish people had accomplished, that he was moved to utter a profound blessing: "*May it be His will that the Shechina should rest in the work of your hands. And may the pleasantness of the Lord our G-d be upon us...*" After itemizing a full accounting of the *Mishkan*, Moshe blessed the people for all they had done, even though they should really have blessed him. If not for Moshe, atonement through the *Mishkan* never would have happened!

הנה היה אומר

R' Yaakov Meir Schechter *Shlit'a* (*Sefer Hamevarech Yisbarech*) would say:

"*Sefer Sharei Orah* writes that the 100 sockets that formed the foundation of the *Mishkan* are an allusion to the 100 blessings a person is required to recite each and every day. This is found in the words of the **Baal HaTurim** that the 100 sockets were made of refined gold, and based on this, we recite 100 blessings each day. Similarly, it is quoted that that *Beis HaMikdash* was 100 *amos* (cubits) high, a further allusion to the 100 blessings. Thus, we see that this concept of reciting 100 blessings every day is steeped in the concept of *Hashra'as Hashechinah*, when *Hashem* will draw down His Divine Presence into Israel, as well as the construction of the Temple itself, which will come speedily and in our days."

A Wise Man would say:

"Remember what they say about charity: 'You can't take it with you, but you can send it ahead!'"

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

The Voice of Rav Mordechai Gifter zt"l: Rosh Yeshivah of Telshe

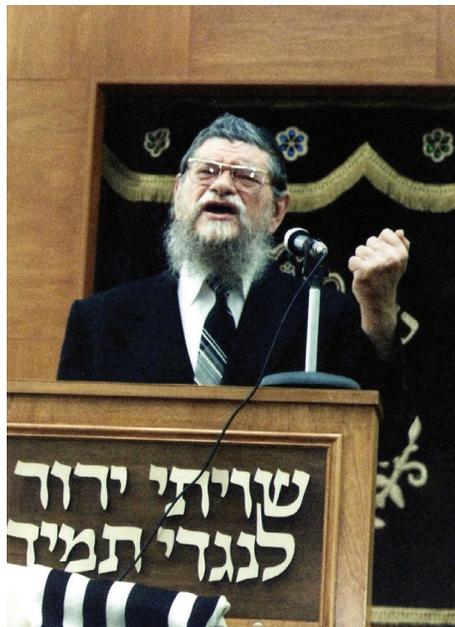
Parshas Pekudei: Chazak Chazak V'Nischazek - Hashem Gives a Person Strength According to His Desire

ויעש משה ככל אשר צוה ה' אתו כן עשה...מ-טז

And Moshe did as Hashem commanded him ...

Throughout the parsha dealing with the construction of the Mishkan, the Torah stresses that the Mishkan was built in accordance with Hashem's instructions to Moshe Rabbeinu, stating: "As Hashem had commanded" and "As Hashem had commanded him." It would not have sufficed for Hashem's will simply to make its way to the craftsmen involved; it had to be first commanded to Moshe and then transmitted to the nation. The reason is that this very chain of transmission gave the commands the status of Torah - i.e. Hashem's will taught to us by Moshe.

The one occasion throughout the Mishkan's construction where the Torah states merely "as Hashem commanded," was when Moshe surveyed the completed work and blessed the nation (39:43). Since it was Moshe himself who reviewed



the nation's work, it was unnecessary to write "as Hashem commanded Moshe,"

for he was merely comparing the finished product to that which "Hashem had commanded him."

When we consider the building of the Mishkan, we are struck by an obvious question. Building the Mishkan required the great craftsmanship of master artisans. Where did Klal Yisroel, just released from slavery, learn these fine and delicate skills? Ramban (35:21) explains that Klal Yisroel's desire to build the Mishkan was so great that they simply found within themselves the talents needed to build it. Yet one individual excelled within the entire nation. Not only was this individual capable of performing one or two necessary crafts, but he was the greatest conceivable master of all crafts. This person was Bezalel.

The Ramban (31:2) notes that it is a rarity for even a trained craftsman to be a master of more than one or two arts.

But as the posuk (31:4-5) testifies, Bezalel was a master of weaving, working with gold, silver, and copper, stonemasonry and woodcarving - in short, of every craft. The reason Bezalel was master of so many crafts was that his desire to build the Mishkan was so great. When man desires to fulfill Hashem's will with his entire essence, Hashem grants him the ability to do so, even though by nature he may lack the ability. Only Hashem knew the full extent of Bezalel's desire to build the Mishkan. This was the "name" that Bezalel had earned for himself.

Because the Mishkan was built by people whose skills emanated from their great desire to construct it, it received an added level of kedushah, since it had not been built merely with skills that had been learned for other endeavors. From its very outset, the Mishkan was built with the purest kedushah.

Parshas Pekudei: The Mishkan - the Heart of the Nation



By Rabbi Simcha Bunim Berger
Rav of Village Green Shul

As the Torah closes the Book of Shemos, the Jews assembled all the individual parts of the Mishkan - its infrastructure and its vessels - just as they were commanded. However, instead of putting it all together, the Jews brought

the Mishkan to Moshe, so that he could assemble it.

Rashi explains that this was not simply a magnanimous gesture to give honor to their beloved leader. Rather, it was physically impossible to erect the kerashim (boards) of the Mishkan using human power. They needed Moshe Rabbeinu to instruct them how to proceed.

This raises several questions. How could this be? A Nation who spent more than two centuries building cities like Pisom and Ramses in Egypt are unable to build something much smaller in scale? Furthermore, even if we suppose that, in fact, no "manpower" could physically erect the Mishkan, what was Moshe going to do for them? After all, he, too, was only human, and he was only one man!

The answer lies in the second part of the same Rashi.

Rashi explains that Moshe was perplexed - just like the rest of the people. He asked Hashem: "How would the Mishkan be assembled if it it physically

impossible?" Hashem's answer, says Rashi, is to tell Moshe that "you will attempt to erect it and it will be built."

What does this mean?

Moshe Put the Pieces Together, and Hashem Built it.

In truth, building a natural structure to house Hashem's presence requires more than a physically magnificent building. It needed Moshe's humility and his pureness of heart. In effect, only spirituality - in the form of complete trust in Hashem and closeness to the Creator - can cause a structure so holy and pure to be assembled.

The Gemara in Shabbos explains the phenomenon of Moshe assembling the Mishkan. It states that Moshe was 10 amos (cubits) tall - far greater in size and strength than any of the people. However, we know that Moshe as an individual was not stronger than the combined force of the entire nation! Rather, Moshe stands as a giant in his unparalleled devotion to Hashem and the Jewish nation.

Now we can understand why such a man is capable of erecting Hashem's house. Although the Mishkan is no longer in our midst, the spirit of the Mishkan lives on. Unlike the Bais Hamikdash, the Mishkan has a holiness that would travel from place to place. It was always at the center or core of where the Jewish people encamped. This was because it was created and emanated from the heart. It, like its assembler Moshe, reflects the entire Torah, which ends with the letter Lamud (Yisrael) and begins with the letter Beis (Bereishis), forming the word for heart. Lev!

No matter where they traveled, the Mishkan always came along. We believe that, thanks to those whose hearts are pure, it is still amongst us.

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



JUBILEE™

INSPIRING PURIM

Plan.

Prepare.

PURIM!



CORPORATE ACCOUNTS WELCOME



JUBILEE™



Follow us at
[@jubileeparty](https://www.instagram.com/jubileeparty)

845-356-7600 • info@JubileeParty.com • 59 Route 59, Monsey, NY

KALLAH • MOTHER • FRIEND • HOSTESS • TEACHER • HOUSEWARMING • TABLETOP • HOME DECOR • CUSTOM TABLECLOTHS

#AllExpressAllDay
AT MAIN SITE

from
Morning

8:00

to
Midnight

12:30



MAIN SITE ExpressCARE
PEDIATRICS/ADULTS/FAMILY PRACTICE

Sun–Thu: 8AM–12:30AM **Fri:** 8AM–Zman

Motzei Shabbos: Zman–12:30AM

728 N. Main Street, Spring Valley, NY 10977

TWIN SITE ExpressCARE
PEDIATRICS

Sun: 9AM–5PM **Mon–Thu:** 3:30–9PM **Fri:** 9AM–Zman

Motzei Shabbos: 1 hr. after Zman–12:30AM

5 Twin Avenue, Spring Valley, NY 10977

(845) 354-9300 | www.RefuahHealth.org

Direct phone line for ExpressCARE
updates (845) 354-9303



From a Shadchan's Perspective

Question: Sometimes singles come to a shadchan, and it is easily recognizable that the individual needs to work on certain specific things. For instance, the single might need help with their sense of style, presentation, social skills, or grooming. Do you recommend that a shadchan should try to help that person with that particular concern, or would you just let it go and try to set the single up "as is"?

When a client comes to meet a shadchan, it is comparable to when a person goes on a first date. First impressions are real and very important. When a client goes to meet a shadchan, I would imagine that the client is putting their best foot forward, and the shadchan can get an accurate read on the single.

A professional shadchan should be able to draw out the basic background, values, personality and hashkafa. If the shadchan sees the client is lacking in a certain area, in my humble opinion, I don't think it's the shadchan's place to say anything. The right shidduch for each person is to find that right zivug that would compliment the mailos and chisronos. If a single has something they want to work on, it's best their parents or rabbeim point it out so they can make slow, steady changes if need be.

Once the shadchan starts working with the client and begins to set up the single, she can then give professional advice to help the single to be able to date better and build a healthy, stable relationship. The Shadchan has to be able to have an objective perspective throughout the process and be able to balance both sides of the shidduch in a professional manner.

Ahuva Cherns
To contact, please email ahuvacherns@gmail.com

I am in the business of helping people, so I always take the opportunity when meeting someone to assist them if they are open to that. I might tell them, "You have great traits overall, but if you don't come across as confident enough," and if they ask for pointers, I am happy to provide that. I can't help people who don't want to be helped though.

For the singles reading this, I would like to say, that you should try to be open to change and recognize that if things aren't moving in the direction you would like at the speed you would like, consider that maybe your shadchan might be able to suggest improvements on how you're coming across. Ask your

shadchan if there is something that you can work on to move things to the next stage. Alternatively, if you notice that your shadchan hasn't been able to think of an idea for you, ask, "What can I do differently?"

Even though, sometimes the truth might hurt, aren't we hear in this world to grow? We all have things we can improve on - life should be a never-ending process of self-improvement and not just for singles.

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

When someone comes to a shadchan, it's not a simple thing to start telling that individual that he or she needs to change their hair and fix the way they dress. A good shadchan is someone who develops a relationship so what they say can be trusted and so their constructive pointers are accepted.

Building relationships are vital to the shidduch process. Singles with a relationship with their shadchan will then have the confidence in what their shadchan says. Without that relationship, the single will feel like the shadchan doesn't know who they are and then constructive points feel like criticism, so it is important to build relationships to facilitate bringing singles to the next level.

It pays to have connections with people who can make a difference so when you make a suggestion, you can also take it one step further by directing the single to where they can get the right help for their need. Being able to help on this deeper level works better all around.

The bottom line is to show that you care and want to help.

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



While each and every person is unique and embraces their individuality, there are societal norms that are accepted - especially in our insulated Jewish community. While a shadchan can usually guide and gently coach the person they are helping on a general basis, a lot depends on the personal relationship and ability to communicate with that specific person.

I would add that this question can also depend on the specific thing that needs to be changed or upgraded. If it can be done, while still respecting who the individual is, then I would say the shadchan can try and make a difference.

G.S.

I always wonder if it is my responsibility to decide what impression a boy or girl should give off when they go on a date, or when they meet parents of a date. If the boy is a "shlump" should I present him as a real put-together guy or is this misleading? If a girl is socially "off" do I need to teach her how to act in public or respond to questions and make others think she is comfortable - or is this Gneivas Daas? As a shadchan who's "been around the block" so to speak, my answer would be: I personally would not offer my criticism or critique unless I am specifically asked to do so. Unless, it is a close friend or relative who is asking me for advice and I think I can actually help that person

- in that case, I would try to help out with minimal comments. But I would not "make-over" the boy or girl, as that is not the achrayus of a shadchan - it is the achrayus of a parent.

Tzodek Katz
tzodekkatz@gmail.com

In all areas of life, we try to strike the perfect balance between bitachon in Hashem that He is in control and Hish-tadlus, making the effort to help oneself. This is not mutually exclusive as long as one realizes that although they must make hishtadlus, the success of the endeavor is ultimately in Hashem's hands. If a single has an obvious flaw that might be easily rectified and could help the person tremendously, it would definitely be a good idea for the shadchan, who is an objective party to say something. I can't imagine why the shadchan wouldn't.

Of course the shadchan has to be the type of person that knows how to say things; otherwise, it would be counter-productive. But if it is possible to say the right thing that would be well accepted and appreciated, then, by all means, make your hishtadlus, and say what needs to be said.

Aleh V'Hatzlach,
Rebbetzin R. Taub

Please send your shadchan questions to
Editor@MonseyMevaser.com

שאל אביך
וידן זקניך ויאמרו לך
Dear Bubby...



Dear Bubby,

We have a problem concerning school, teachers, and homework. Our teachers give us way too much homework, and when we come to school the next day tired and sleepy, they tell us that there is absolutely no reason for us to be going to sleep so late. Our mothers expect us to help in the house (not that we blame them). We try to please both our mothers and teachers, but sometimes it just seems impossible. We need advice - please help!

Two Overworked 8th Graders

Dear Eighth Graders,

Although you may think your situation is unusual, it's not. Most good, well educated and dutiful daughters are in the same boat. It certainly may be time-consuming and hard at times, but these are the years for you to grow. And by extending yourselves, going out of your comfort zones, you will definitely become better and stronger people.

My advice is to write a brief letter to your teachers explaining in a most respectful way your situation. Letters, I find, are the best way to communicate without sounding like you are just complaining.

As far as helping at home, this is your time

to learn and experience what you will be doing when you become wives and mothers yourselves. Helping a mother and taking care of siblings is the greatest mitzvah of chessed that is possible.

And if this doesn't help, remember that famous saying, "What doesn't kill you, just makes you stronger!"

Good Luck

Dear Bubby,

I guess you can call me a health foodie! I eat healthily, only use healthy ingredients and it is very important for me to make sure my children eat healthy foods as well. I don't bring any junk food into the house. However, my children sometimes complain and beg me for "good" nosh which is full of sugar and other unhealthy ingredients. Please tell me how to make us both happy - especially on Shabbos when they beg for those sugary Shabbos party treats.

Health Food Nut.

Dear Health Food Nut,

I hear you - but this is where the word COMPROMISE comes in.

Take the kids shopping for their Shabbos

party. Let them choose one nosh, then bring on the fruit, nuts, and whole wheat pretzels.

If you want to be a happy mom, you have to have happy kids. (Or is that vice versa?)

Have sweet Shabbos

Dear Bubby,

My five-year-old son is well-behaved and for the most part listens to his parents when he is told to do something - except when it comes to bedtime. He will think of any excuse to stay up, become mischievous and provoke his siblings to also not go to bed. As you can imagine, this is quite exhausting for me. Can you help me so that every night is not a major battle?

Tired of All This

Dear Tired,

Although this is a common problem, it still needs strategies to deal with.

First of all, it is important to make bedtime a happy and peaceful time. Reading a book or telling a story, while your son is in bed will surely make him calmer. Try to read a book with short stories or chapters, and tell him that you will continue tomorrow.

If your son has a special toy or stuffed animal, let him take it to bed with him. Possibly the reason he doesn't want to go to sleep is he is afraid he may miss some excitement that is taking place while he is sleeping. Reassure him that he is not missing anything and that you will be nearby.

Remember when you felt like sleeping was a waste of time? Boy, things sure have changed.

Dear Bubby,

When I come home from school, I need someone to do homework with me, but

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

every person in my family is very busy. I asked my mother several times to please get me a tutor but my mother says that I should manage without one. I would appreciate you giving me ideas on how to manage without a tutor.

Untutored

Dear Untutored,

Since you don't mention your age or whether you have a learning issue, I will have to assume that you are an average student and that it is easier if someone helps you get your homework done faster.

Here are some ideas that might help. First: Do you have an older sibling or maybe a neighbor who would like to get a mitzvah and help you a few days a week?

Second: Do you have a friend you can do homework with, either on the phone or at home?

Third: Do your homework as soon as you come home from school. You will not be as tired, and your memory will be sharper.

There are many ways to get someone to help you. But hiring a tutor is expensive and may not be good for you if you rely on someone else - you may not put in all the effort you should or could. I really hope this helps. And don't forget, whoever helps you deserves a special thank you (maybe a little gift) to show your appreciation.

All the best.



Monsey's Care to Connect Shidduch Center Sets New Gold Standard for Caring for Singles

By M. C. Millman

The Care to Connect Shidduch Center is an innovative idea that is less than four years old. Dvora Adler, founder of the Care to Connect Shidduch Center started the initiative when she realized that all that is missing from today's shidduch process is ahavas Yisroel. "When someone asks you," Adler says, "do you have a shidduch for my daughter, and you say you don't - that is not the right answer." The right answer, according to Adler is, "I don't, but maybe my friend has an idea or my sister. Let me call them for you. By responding in this way, Hashem will look and see neighbors caring for each other and wanting to make a difference, and this is what will bring geulah and yeshuas."

The Care to Connect initiative is based on the idea that everybody has to help everybody. "Everybody knows somebody," says Adler. "Make a phone call, ask your neighbors. Do

something! Just don't say, 'I don't have any ideas' and walk away. That is not okay!"

The beauty of Care to Connect is that it makes regular people into shadchanim. There is also training involved for a variety of participants. Workshops have included dating couches hired by Care to Connect to present and advise post seminary girls, and a workshop attended by more than 65 women on *How to Become Better Shadchanim* was introduced recently as well. In addition, there is a rebbe's division headed by Rabbi Chaim Schabbes since being a shadchan isn't just for women.

"Rav Shmuel Kamentzksy gave Care to Connect his haskamah," says Adler. "Following his advice, the only way we ever start a meeting is by beginning it with a round of Tehillim. Making a shidduch is all about davening - connecting to Hashem with Tefillah and caring by making shidduch connections which is why Care to Connect is our tag line."

The Care to Connect Center is a place

where singles can go to meet shadchanim and to meet each other and help each other. Shlomo and Devorah Rokowsky donate office space on Route 45 in Spring Valley for Care to Connect. There is also a Care to Connect Center in Five Towns. In both locations, women come to serve as shadchanim by signing up for two hour coordinated slots which they commit to either during the day or at night. There are even call in slots available for those who find it hard to come into the center in person.

The women come in with a resume to present. "It's all about networking and trying for each person," says Adler, "because if you have a child on the market - you wouldn't want someone to say, 'I don't know anyone.' Say, 'I don't, but I will call my neighbor.' We don't let anyone go on to the next candidate until someone finds a single to match that person up with. Only once someone comes up with a person to send that resume to, do

we move on to the next resume." This means that the seven or eight women in the group are constantly suggesting contacts to each other so that they are then each on the phone, calling contacts and reaching out to find someone with the right idea so that the group can move on to the next person. Each one is given the same Care to Connect attention, and that way no one comes to a meeting and walks away with nothing.

"We show each person that we care about them," says Adler. "Hashem gave me the ability to create awareness in Klal Yisroel that everyone has to help each other. You can do it at home on the phone if you can't come in to volunteer, but no one can say that they can't do it. That's not okay! Everyone has an achrayes to care to connect."

Individuals can also email shidduch resumes to Care To Connect's network of sixty pre-screened shadchanim. Send resumes to iCareToConnect@gmail.com.

Community Photos



Yahrzeit Seuda of the Kashover Rebbe ztl Baal Birchas Shamayim by his grandson Admor MSiksa Kashov

4th graders at Cheder Chabad during STEM class with Dr. Schnitzel (Rabbi Michael Goldin) learning about air pressure's power



Olam Chesed Free Snow Shovel, Salt Distribution

Pinsk Karlin Rebbe at a Chumash Seudah in the Talmud Torah



Annual dinner of Rosh Yeshiva, Rabbi Dovid Fishman's Yeshiva Gedolah Kesser Torah

Skver Rebbe at Hanachas Even Hapina for Merkaz Hakollelim



Chesed 24/7's Racing 4 Chesed Event

Chesed 24/7 Racing 4 Chesed Event



Kumitz at Vhaarav Nah at Melava Malka

Purim Katan Tish by Nitra Rav in Mount Kisco

Reb Boruch Levine singing at Vhaarav Nah Melava Malka

Chesed 24/7 volunteers stocking one of the hospital respite rooms



Hachnasses Sefer Torah for Sefer Torah donated to Misaskim Division of Monsey

Rabbi Yeshaya Levy with Reb P.D. Katz at the vort of Yosef Shoshana to Esti Katz



Bonei Olam Trip to Morocco



Boys from Passaic attending the annual Siyum Mishnayos in Montreal



Boys from the Zichron Moshe Avos Ubanim Program going ice skating for their Grand Finale



Chaverim on the Job



Chashuvei Monsey



Cheder Chabad Talmidim



Kosher Troops Purim packing party in Monsey by the Freundlich's



Late night learning at Yeshivas Ohel Torah



Mrs. Arnstein's first graders at Bas Mikroh enjoying roasting marshmallows on their camping trip



Yeshiva Ohr Avrohom of Monsey's Shabbatone in South Fallsberg - visiting Rabbi Elya Ber Wachtfogel Motzoai Shabbos



Packing Shalach Manos for Kosher Troops



Chashuvei Monsey after davening



Yeshiva Bais Mikroh's 5th grade Hascholas Gemara Siyum



Rav Binyomin Carlebach with Reb P.D. Katz at the vort of Yosef Shoshana to Esti Katz



The Richman brothers



Rabbi Eliezer Abish speaking at Netzach Yisroel, delivering the Thursday night shiur to a packed crowd



A Lakewood askan who can't put the Mevasser down



ASHAR 3rd grade boys dressed as animals with dioramas of their animal's natural habitat



Rabbi Dovid Newman of Vhaarev Nah speaking at their gala Melava Malka

CHESTNUT RIDGE

The Chestnut Ridge Board of Trustees Recent Zoning Change Greeted With Appreciation

The recent zoning law change in the Village of Chestnut Ridge under the leadership of Mayor Rosario "Sam" Presti, was greeted with appreciation by Chestnut Ridge residents. The 800 plus frum families located throughout Chestnut Ridge have been forced to make do with no legal shuls in their area for years. The previous law, which dates back to 1985, allowed houses of worship to be built only on properties of five acres or more. Such large parcels of land are nearly non-existent in the Village or require too far of a walk to be of any use to the frum community.

The Village of Chestnut Ridge adopted a three-tier zoning system in which the zoning requirements increase correspondingly to the use-capacity of the planned shul. The new set of zoning laws, passed by the Village on Thursday, February 21 make it possible for shuls to be established in residential areas, subject to meeting Village requirements.

The model employed by the Chestnut Ridge officials is one that recognizes that communities have differing needs; that even within communities there may be different ways of fulfilling the same objective; and that working together with the local community in a collaborative effort has been the only way to come to amicable solutions and avoid costly and time-consuming litigation.

The five-member board not only approved the new zoning law, but they also delivered strong speeches of why they supported it, making it clear that the new zoning law passed not because they had to do it but because it was the right thing to do. The mayor also released a statement explaining the board's view of the need for the zoning regulations which he said met the needs of the Village and constitutional freedom of religion requirements.

"As new residents moved into the village, with different worship requirements, these additional needs triggered a review of the law because the village has a legal obligation to accommodate all religious uses and to not unreasonably limit them in terms of their location or based upon a particular religious denomination," Presti stated.

"This board and mayor understand what we want to do," says one Chestnut Ridge resident. "They might not agree with what we want to do and did not give in to all that we wanted, but they have shown that they are willing to compromise and are willing to listen to what the frum community has to say.

"Mayor Presti and the Chestnut Ridge

Board of Trustees did the right thing," Rabbi Abba Cohen, Agudath Israel's Vice President of Government Affairs and Washington Director says. "By taking a controversial issue and coming up with a solution that can work, they showed that they care for the rights of each individual in their community." Agudath Israel's Washington Office played a key role in crafting and promoting the federal Religious Land Use and Institutionalized Persons Act, legislation that protects against undue discrimination against houses of worship and other religious entities in local zoning laws.

Rabbi Chaim Dovid Zwiebel, Agudath Israel's Executive Vice President, concurred. "What the Board of Trustees did last Thursday was a beautiful example of civic responsibility. You can never please everyone in every situation, and I'm sure that there are those on both side of the debate who are disappointed with various details of the law. But this solution is a fair one, and the Board of Trustees deserve much credit."

MONSEY

Yeshiva Gedolah Kesser Torah's Annual Dinner

Yeshiva Gedolah Kesser Torah's annual dinner on Sunday night, February 24 was well attended by those who feel a keshet to the yeshiva. Yeshiva Kesser Torah located on Cedar Lane in Monsey is a post-high school bais medrash program for advanced bachurim who come from all over the world including Australia, Belgium, Canada, and England. Honorees included Rabbi and Mrs. Avrum Mahem who received the Alumnus Habatzos Torah award. Upon accepting his award, Rabbi Mahem spoke about the yeshiva's dedication to its talmidim. Rabbi and Mrs. Sruly Freidman were also honored as alumnus of the year. Rabbi Freidman focused on how the rebbeim of the yeshiva are there for every talmid and how they make sure to address every concern. Rabbi and Mrs. Shimon Yaffe were honored as Parents of the Year.

The Rosh Yeshiva, Rabbi Dovid Fishman concluded the dinner. He first thanked the yeshiva's supporters and its talmidim. He then credited the yeshiva's incredible siyata dishmaya to the achdus the talmidim feel for each other which in turn makes the yeshiva zocheh to hasharas haShechina.

Town Square and Evergreen Add to Monsey's Adar Atmosphere

Monsey's children enjoyed an afternoon of Adar fun at Evergreen Kosher Grocery's Town Square. The pre-Purim event featured train rides, face paint, cotton candy and edible sand art projects with separate times for both boys and

girls to enjoy the occasion. The fun-filled affair took place on Sunday, March 3.

Monsey Joins Worldwide Achdus Gathering

Monsey women joined in the worldwide Achdus gathering at the residence of Rabbi and Rebbetzin Benzion Klatzco. Jewish women worldwide joined together in groups of more than 10,000 strong in cities all over the world on Tuesday, Feb 26, 2019 - 40 days before Rosh Chodesh Nissan.

The idea started with a desire to show unity and Ahavas Chinam, as a way of fighting Sinas Chinam, and thereby bringing the Geula closer. The idea caught on very quickly all over the world with gatherings scheduled in cities all over Israel, in Germany, Russia, South America, Switzerland, South Africa, Canada, and of course North America. At this time there are over 60 locations worldwide.

As participants aimed for achdus, the unity gathering was a true display of coming together in Ahavas Chinam in hopes of bringing the Geula closer.

The event which was an effort to express our yearning for geula through tefillah and song was supported by the organizations Chazaq, Torah Anytime, Shabbat.com, and Ner Echad and had haskamos from Reb Chaim Kanievsky, Rav Shmuel Rabinowitz, Rabbi Moshe Weinberger, Rabbi Reuven Feinstein, Rabbi Avraham Sutton, Rabbi Shmuel Eliyahu of Tzfat, and Rabbi Doniel Katz of Jerusalem.



The Monsey event was sponsored by Ner Echad, Shabbat.com, Rivka Malka, Chazaq and Torah Anytime and included two live singers, Malkie Sicherman and Miriam Vekselberg. Leah Rubashkin came to share words of inspiration

as well with participants along with the video presentation of Rabanit Yemima Mizrahi. Group tefilla, group tehillim, singing, and dancing were another large part of the Monsey's evening which was open to all women and girls.

Mesivta Bais Shraga's Annual Melava Malka

Mesivta Bais Shraga hosted its second annual Alumni Melava Malka in Lakewood on Motzei Shabbos, February 23. Bais Shraga was founded by Rav Shmuel Mendelowitz zt"l and Rav Yehoshua Schiff zt"l 62 years ago. It is the oldest Mesivta in Monsey and has an alumni base of thousands of talmidim.

Rabbi Shea Klein who as a former talmid of the yeshiva served as the event's emcee. Rabbi Klein spoke about the beauty of Bais Shraga where the focus during his day was not on any specific type. The focus instead was and still is chanoch linar al pi darko. Talmidim of all types were welcome, and the rabbeim worked to forge a keshet with the talmidim to give what each needed to succeed.

Rabbi Tzvi Telovitz spoke eloquently on the upcoming Yom Tov of Purim. "Purim is more than dressing up like a black and white clown," he said. "Amalek is satisfied with mediocre results. Just making a dent in something will suffice. However, with us it's not like that. We want to accomplish more - always striving to keep on growing."

The ambiance of the evening was festive with live music, waiters and a full menu. Friends mingled, catching up on the past years as some have not seen each other in more than a decade. That didn't stop them from instantly regaining that chavershaf and connection they had from many years back. "Would you have imagined me like this ten years ago?" one man asked his friend? Both laughed as they reminisced about the old times.

There was a large dais of the hanhala where talmidim were lining up to shmooze with past rabbeim. People came from all over including Monsey, Lakewood, Passaic, Brooklyn and beyond. There were over one hundred talmidim in attendance all adding to the enormous success of the evening.

SPRING VALLEY NEWS

Monsey's Icy Miracle

The combination of ice-slicked roads and a school bus were not a good mix on Wednesday, February 20, as a school bus from Lizhensk Cheder with children on board careened into a tree off of Carlton Road in Monsey on Wednesday afternoon. Hatzolah and other emergen-

[continue to page 27]

[continued from page 26]

cy personnel were soon on the scene. Bichasdei Hashem, only minor injuries were reported despite the extensive front-end damage to the vehicle.

SUFFERN

A New Level in Jewish Entertainment: For Women, By Women

N'shei Toras Dovid partnered up with Dream On Events to produce a Mega All Womens' Talent Show. With fifteen professional and diverse acts, in addition to guest performances by the judges, Girls' Talent Tour raised the bar on professional kosher entertainment. DreamOn Events was founded by Batya Zachter to provide a platform for frum women and girls to be able to express their talents in a kosher way.

Over 600 women and girls in the audience were wowed by the singing, dancing, gymnastics, comedy, instrumentals, and more performed in the Lafayette Thater in Suffern. The feedback has been tremendous. "It was larger than life," "Every act was incredibly professional," "I walked out so inspired." "I can't wait for next year!" "When I stepped into the theater, I felt that I was transported back in time - with the domed roof, opera boxes, and early 1900 style." "You raised the bar on Jewish entertainment!" "Spectacular! There are no words!"

The judges gave over a very empowering message to the contestants, "People with your level of talent are out there making millions, but you are standing here, dressed tzanua and beautifully, performing for an all-women's' audience. You are making millions up there [in shamayim]."

The contestants expressed how they feel that they do not have enough avenues to express their talents - and this is the goal of Girls' Talent Tour - to provide a stage for frum women and girls to utilize the talents that Hashem gave them in a kosher way. In addition, the proceeds from the event went to tzedaka - to Toras Dovid Community Kollel, the only kollel in America geared towards the needs of Baa'lei Teshuva. With the overwhelmingly enthusiastic responses, the organizers plan on making this an annual event which will, im yirtza Hashem take place next year in Yerushalayim.

POMONA

Kehillas Zichron Dovid of Pomona Joins Kinyan Hamasechta Program

At the same time as Kehillas Zichron Dovid of Pomona continues to build the physical structure of the shul, it is working simultaneously to build the spiritual neshamah of the shul as well by provid-

ing a new opportunity to learn Torah together during the week. The goal of the new program is to elevate the shul and create personal changes along with impacting KZD families and community in a way that individual, private learning simply cannot.

An information session was held at the shul on Beaver Dam Road I Pomona on Thursday evening, February 21 for the new KZD Kinyan Hamasechta endeavor. Rabbi Eli Richman was on hand to discuss the program, scheduling and other details.

The Kinyan Hamasechta groundbreaking network of chaburas is a program which focuses on complete command of gemara, through clear shiurim delivered by master Roshei Chabura, with an emphasis on chazara. The Kinyan Hamasechta goal is not to finish; the goal is to master as the bedrock of the program as the premise is that with mastery comes the real pleasure of Torah as learning becomes an integral part of who the bnei chabura are.

The key to the Kinyan Hamasechta method is constant chazarah, so the shiur doesn't go further until the review is complete and the gemara fully understood. The daily sedarim are designed with baalei batim in mind, so each shiur is concise and clear, making solo review easy. Participants are a part of a dedicated group, with a Rosh Chaburah who provides warmth, encouragement, and motivation to keep the energy high and flowing. Baalei batim develop their mental taste for learning through that feeling of mastery over the gemara they learn through short daily-structured classes custom-designed for participants.

The Kinyan Hamasechta global network of chaburos includes 42 chaburos, 400+ committed members and 10,000 dafim owned.

KASER

First Yahrtzeit of Admor of Vizhnitz

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

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

Estimates ranged from tens of thousands of Chassidim who arrived at the Bais Hachaim, many staying for the yartzeit suedah which was held at the Vizhnitz Bais Medrash and attended by the rebbe's sons and countless followers.

NEW HEMPSTEAD

New Hempstead Oneg Shabbos Tish

An Oneg Shabbos Tish for high school, college and post-college young men sponsored by Kehillat New Hempstead was held in honor of bentching Rosh Chodesh Adar Sheini. The inspirational Oneg Shabbos Tish took place on Friday night, March 1 at the home of Mr. and Mrs. Fred Brinn on Barrie Drive and was led by Rabbi Shimon Kerner, Rav of Kehillat New Hempstead.

WESLEY HILLS

Help from Batsheva's Ladies

Did you ever think you'd be asked a month before Pesach if you want to go from stressed to relaxed? Moms, head of households and business professionals are always thinking of ways to simpli-

fy their lives, manage their time wisely, and give time and attention to the details that matter most. The solution is here for you. Hiring the right help can make a home, and business demands so much easier and more fulfilling - not to mention more manageable as you utilize your time more profitably.

Batsheva's Ladies is a year-round referral service filling demand within the Jewish Community servicing families and businesses throughout the Wesley Hills, Monsey, Chestnut Ridge, New Hempstead, Suffern, Pomona, and Airmont areas with Spanish help for your home or business. The process is simple. When you're ready, email BatshevasLadies@gmail.com with your name in the subject field, and you will receive a reply, generally within an hour. The process is quick efficient and professional, and the service boasts many satisfied clients. So spread the word so that you can enjoy your wine like a King and Queen on Pesach night. You deserve to feel like royalty. For more information, please email batshevasladies@gmail.com.

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

PROUDLY SERVING THE COMMUNITY FOR 12 YEARS!

LIZETH DRY CLEANERS

(845) 425 - 8425

295 North Main Street, Spring Valley NY

Monday - Friday 7:30am - 7:00pm

April 7th and 14th: Open 9:30am - 5:00pm

WE OFFER

20% OFF REGULAR DRY CLEANING
(PREPAID WITH 72 HOURS IN ADVANCE)

We do Clean Laundry Shirts, Coats, Bekishes, Kittles, Tallases, Tzitzis, Pleated Skirts Dresses and much more...

WE OFFER ON THE SPOT TAILORING AS WELL!

PICK UP AND DELIVERY IS AVAILABLE FOR ORDER THAT COST OVER \$40 (20% OFF DOES NOT APPLY)

Olam Chesed to Launch Charidy Campaign to Offer More Communitywide Free Assistance

By Ben Leichook

Olam Chesed is launching a 48 hour Charidy campaign which will not only triple every dollar but with the 10 to 1 return, every dollar donated will actually be worth \$33 in value. This makes the Olam Chesed Charidy Campaign more worthwhile financially than any tzedakah investment available today. The twenty-four Charidy Campaign begins on Wednesday, March 20.

Olam Chesed is a leader in product philanthropy and purposeful giving, partnering with socially responsible organizations to source highly needed goods and distribute them to needy individuals and families in our communities. During the last seven years, Olam Chesed has donated millions of dollars worth of brand new merchandise to thousands of families and organizations.

The Charidy Campaign follows the much appreciated free snow shovel distribution day on Sunday, February 24. The distribution took place in the Town Square atrium assuring that families in Monsey are now more than prepared for the next snowfall. Over 800 shovels, and 800 bags of

Morton rock salt were delivered in a twenty-eight food truck generously provided by Shulgasser Bros. Moving. The truck was packed nine feet high and eight feet wide with supplies. The items were distributed to over 500 local families on Sunday, February 24 during the Winter Initiative sponsored by Olam Chesed.

There was also the free annual costume distribution which took place this year at the Olam Chesed warehouse on Sunday, March 3. Both of these initiatives were endeavors that Olam Chesed elected to do to give back to the Monsey community for all of the hours spent by volunteers at the warehouse and beyond. Olam Chesed is there for organizations such as Yedei Chesed, Tomche Shabbos, Kupath Ezra, HASC, Jewish Family Services and more as well as individuals and families. Kallahs who can't otherwise afford to set up new homes and those who have suffered fires or other personal tragedies or have no other means for support have come to Olam Chesed as well.

Olam Chesed is an organization which operates under the National Council of Jewish Charities. Olam Chesed distributes

millions of dollars worth of goods received at no cost from large retail outlets like Walmart, La-Z-Boy, Amazon, Tempurpedic, Samsung, Costco, and Bed Bath & Beyond. These retail giants donate over 6 billion dollars worth of good to charities annually, and that is where Olam Chesed comes in. The original brainchild of Rabbi Mordechai and Michal Roizman who realized that no Jewish organization was taking advantage of those billions of dollars of free merchandise, the Roizmans have made it their life mission to make the most of those donations to benefit others. Olam Chesed presently maintains a 50,000 square foot warehouse in Haverstraw in which all of the donated items are stored and then distributed to those in need. A new warehouse is opening in the next few months in Lake-wood as well.

Throughout the year, every dollar donated is equivalent in value to a donation of ten dollars. This is because the bulk of overhead for the organization are warehouse related and the costs for trucking and delivery of the donated goods. The ten to one value is going to be matched two to



one during the 24-hour charity Campaign creating unprecedented value for every donation. What organization can compare to a return like that on every dollar as well as the even higher gain in zechusim for contributing to a tzadaka as amazing as Olam Chesed?

Volunteers (men, women and teens) to help run the call center for the Charidy Campaign on March 10 and 11 are still needed. The call center is located at Spook Rock Road in Suffern. Volunteers can select a time slot that works best for their schedule. Refreshments, raffle prizes, and plenty of zechusim are available for the taking. To contact Olam Chesed call: (845) 579-2311 or email: info@ncjcn.org

Dressing Up Monsey – Monsey's Costume Gemach

By Dr. Leah Lee R. Adams

While the coming of Adar is Marbeh Simcha in many households, in our house, it is simcha on steroids! We run a costume Gemach in memory of my father, Chaim Lipman Zev ben Abba Shmuel z"l. My father was an intelligent, learned man with a calm demeanor, one who was genuinely happy when good fortune knocked on the doors of others. A Gemach that churns out smiles would have given him much pleasure. On my father's Shloshim on Purim ten-years ago, we decided to dedicate our two racks of costumes as an "official" Gemach. Since then, it has grown into 30 racks of men's, women's, and children's clothing in sizes ranging from 3 months to 64 mens. Somehow, we've acquired hundreds of accessories, shoes, wigs, and hats. We have all different styles and categories ranging from Kohen Gadol to Cowboy to Ice Cream to Kallah, and everything in between.

The Gemach has a life of its own, and

miracles of its own to go with it. One miracle is our never-ending collection. No matter how many come, we never seem to run out of costumes. The more racks I collect, the more costumes fill them. Little miracles occur all of the time. A customer will walk in and find "exactly" the missing piece needed for their costume. One customer will discover from another that they have exactly what the other needed at home and will lend it. One day I heard of a store going out of business. I went to see if they had any racks for sale. Well, not only were they getting rid of one rack, they were getting rid of a few racks. Not only were they getting rid of a few racks, but they also gave them to me for free! Around Purim time we get volunteers because we need so much manpower to help customers find things, keep the place neat, write receipts, and even direct the pile-up of traffic outside!

People are passionate about the costumes they take, and we are sworn to secrecy. Nobody wants us to leak what

they are going to be for Purim. I often joke that I am as governed by HIPPA privacy regulations downstairs in my Gemach as I am upstairs in my private practice. I am a psychologist in private practice and, trust me; I know how to keep something confidential.

The Gemach is a true Gemach. We lend costumes for free, taking only a returnable deposit. The current deposit schedule is a \$30 cash deposit for families, and a \$100 cash deposit for groups or individuals if the items are being used at a place such as a wedding hall or school where they are harder to keep track of. Deposits are returned as long as items are returned in good condition. Donations left in appreciation of our service are always accepted.

Our regular hours during the year are Sunday morning by appointment only. Call 845-357-1302 at 9a.m. on Sunday morning to confirm our availability for 10:15 am. That is the only time that we are available, so people need to plan accordingly. As much as we'd like to help



out with costume emergencies, even we only have 24 hours in our day to work, go to school, do homework, cook dinner, eat, daven, bathe and even breathe!

Leah Lee R. Adams, PsyD is a Psychologist in Private Practice accepting most insurance plans including Medicare and Fidelis. She is the author of "The Scare: A Personal Journal of Fear and Faith" available at some local bookstores and on Amazon. She has appeared in Binah Magazine as well as The Front Page Magazine and Yated Magazine. Dr. Adams can be reached for appointments or speaking engagements at 845-661-8741.

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



Olam Chesed distributes surplus items donated from major corporations and stocking houses throughout the community with the necessities that make them home.

ON MARCH 10TH, WE NEED YOUR SUPPORT IN RAISING

\$600,000*

IN 48 HOURS

EVERY DOLLAR MATCHED!

*WILL LEVERAGE 6 MILLION DOLLARS OF ESSENTIAL GOODS THAT GO DIRECTLY TO THOSE IN NEED.



**DONATE ONLINE AT [CHARIDY.COM/OLAMCHESED](https://charidy.com/olamchesed)
OR CALL 845-579-2311**

#MAKEITHOME

Shopping 4 Chessed 24/7

By M. C. Millman

Spirits at the highly anticipated Shopping 4 Chessed event were on a high as hundreds of women packed the atrium outside of Evergreen Kosher Market on Monday evening, February 25. Greeted at the door by cheering and dancing volunteers waving black and white checkered racing flags, the tone for the evening was set within the first moment. The vast array of gourmet food, creative ambiance and fine company built on the excitement as participants eagerly awaited the highlight of the evening, Chessed 24/7's second scavenger hunt where participants pay for the privilege of racing through the shopping experience with their team to stock the Chessed 24/7 hospital rooms.

This year's Racing 4 Chessed event is the second time Chessed 24/7 has organized a scavenger hunt in partnership with Evergreen Kosher Market which closed the entire store to the public during the event. The last time the "race was on" was in 2017.

Mrs. Dvora Adler, Chessed 24/7 coordinator and the main impetus

behind the evening greeted attendees and introduced Mrs. Miriam Lapidus, renowned speaker, and mechaneches. Miriam addressed attendees and told a story about one of the Chessed volunteers who upon rushing outside to feed the meter outside the hospital found a policeman just about to write up a ticket. The policeman looked at the man and asked, "Are you one of those Bigger Holy Group guys because one of you gave me a danish and coffee this morning and he was dressed just like you so-" and the officer proceeded to move past the car without giving the ticket. Bigger Holy Group, Bikur Cholim Room or Chessed 24/7 Room - it all boils down to the same thing- doing chessed which was what Monday night's participants were eager to do.

Chessed was the theme of the evening, and despite the heavy competition, chessed was the name of the game as women stopped each other to advise perfect strangers what item the clues they were holding represented and help them get one step closer to their goal. The game consisted of a keyring of dozens of

close up shots of packages attached. The trick was to find the package located anywhere in the store that matched the small portion of the label one was looking at. Finding all of the products in record time despite the seething throngs of women and shopping cart traffic jams was a real challenge while having fun was the easy part as music blasted and the volunteers from multiple high schools threaded in and out of the aisles dancing exuberantly as women rushed around doing their "shopping".

Too soon, the checkout aisles filled with participants who remained undaunted by the long lines and crowded circumstances - after all - the longer the line, the more purchases were being made for Chessed 24/7.

Chessed 24/7 oversees a multitude of programs, including the twenty kosher hospitality rooms it stocks in the tri-state area. These rooms are a lifesaver for many the families that pass through them daily. Whether they need a quiet place, a hot cup of coffee, or fresh food, Chessed 24/7's Hospitality Rooms are there to give immeasurable comfort at a time when it is



needed most. Chessed 24/7 is known for its numerous relief activities on behalf of the sick, the elderly and the developmentally disabled. From visiting the sick to sending hot, nourishing meals, to providing transportation to hospitals, to maintaining Chessed Hospitality Rooms, to providing stimulating activities to both seniors and the developmentally disabled, Chessed 24/7 provides those going through a difficult situation with the support and services they need.

Sponsors for the evening included Good Samaritan Hospital, Evergreen Kosher Market, Fishies, Zishe's, Amazing Savings, and Hava Java.

Yedei Chessed Partners with Monsey Schools

By Mindy Cohn

During Presidents Week, when Rockland County public schools were closed, the parents of children Yedei Chessed services would have found themselves with an entire week of no activities or care for their children without the help of Ydesi Chessed's Legal Holiday Program. The challenge of running the Legal Holiday Program is that Ydei Chessed's usual volunteers are in school as only the public schools have vacation at that time. The program is made possible by local mosdos sending students to help Ydei Chessed with the Le-

gal Holiday Program.

On Thursday, February 21, Bas Mikroh Girls School was the first elementary school to participate in this chessed activity usually done in partnership with high schools. The seventh and eighth graders went to Yedei Chessed to interact with the special children there, and entertain them with different activities. Although many of the girls had never had anything to do with a special needs child, the students recieved an awareness of how fulfilling it is to undertake such a chessed. Although some were nervous at the idea, all were prepared to take on the challenge. "For the girls

who are nervous about doing something like this for the first time," says Yitzy Pick, Ydei Chessed Respite Director and Yedeinu Coordinator, "it helps that they came as a chevra."

The program was a busy one complete with lunch, transportation and a show from the Parrot Rebbe. "These young Bas Mikroh girls with their whole life ahead of them," says Yitzy, "are now prepared to go onto the next step of volunteering to help neighbors who might have special needs children or to go on Shabbos to help with a special needs focused Bnos or to take on a Special Education job in the future."



"The girls loved it," says Mrs. Dini Friedman, Bas Mikroh seventh-grade teacher who accompanied the girls during their afternoon of chessed. "One of the students was nervous originally, but she ended up going anyway and was so happy with the experience."

"It changed the way we look at life," says seventh grader, Esti Schlessinger. "It helped us appreciate what we have a lot more."

Tomche Shabbos Trucks in an Early Pesach

By Ben Leichook

It's not even Purim yet, but Tomche Shabbos of Rockland County's Pesach preparations have already begun. A tractor-trailer loaded with 12,000 pounds of hand shmura matzo was delivered at the end of February to the Tomche Shabbos warehouse on Spook Rock Road. This is the first step in Tomche Shabbos's Pesach preparations. Tomche Shabbos anticipates many more truckloads of food to feed the almost 1,000 needy Monsey families this Pesach.

Food items that Tomche Shabbos will distribute in addition to the mat-

zo include wine, grape juice, chicken, produce, romaine lettuce, horseradish, eggs, gefilte fish, apple juice, seltzer, oil, ladyfingers- and more. The total expected cost of the food is well over \$500,000. Besides for welcoming donations of money to fund this vast endeavor, equally important is volunteering to help Tomche Shabbos reach its distribution goals.

The warehouse is open for volunteers on Wednesday night for women and girls and on Thursday nights for men and boys. An adult must accompany children. There are special hours for Purim and Pesach packing.

Chaverim of Rockland Goes the Extra Mile for Shabbos

By Mindy Cohn

When a Williamsburg couple headed in their rented car to Kiryas Joel for Shabbos sheva brachos with their 10-year-old son, they believed they had left in plenty of time. However, when power lines downed by a truck on Route 17 caused a delay, they knew there was no way they were going to make it Kiryas Joel for sheva brachos. Turning back was not an option, so instead, the family called - Chaverim of Rockland to ask for help as they were approaching Monsey close to shkiya and had no one to turn to for help.

One of Chaverim's volunteers made the executive decision that this time he was bringing his constant work of chessed home, and so the volunteer's family graciously hosted their last-minute guests for Shabbos. Although the Williamsburg family missed Shabbos sheva brochos with their close family, they spent it with those who felt like family instead. They also called Chaverim after Shabbos to express their gratitude to the Chaverim volunteer and his warm, welcoming family for the special Shabbos they were able to spend together.

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

Now Open

Call for an appointment
845-671-4000

WE WILL ARRANGE FOR TRANSPORTATION*
*WHEN INSURANCE ALLOWS

WE ACCEPT MOST INSURANCES



Seth D. Kurtz, MD FAAP FACEP
Medical Director

Meir Adler RPA-C

421 Route 59 (old Tuvia's) Monsey, NY 10952



Primary care for the entire family.

BYCC of Pomona Character Chefs

Bais Yaakov Chofetz Chaim of Pomona Serves up Midos Program With Taam

At Bais Yaakov of Chofetz Chaim of Pomona, happy students join in anticipation of filling their pots with various flavors of enhanced Middos Tovos. The school's daily five-minute program is called Limudei Line-Up. Eighth-grade students introduced the program with a chant: "There's a Yiddishe Taam in all our hearts, the taste gets sweeter year round..." Each month there are new incentives, original songs, contests, and games which inspire students to focus on developing a Midah or Mitzvah. Chefs' kitchen aprons, with an adorable Middos emblem, were distributed to all Talmidos, who wear them with pride.

LETTUCE (Let us) have a POS'TIV (positive) ATTITUDE - א גוטע אויסקוק - was on the menu for Cheshvan. Talmidos were served POSITIV lettuce salad in pursuit of living their lives with an Ayin Tovah! To nurture positivity, BYCC published a new fun-filled coloring book with loads of activities. Students colored and discussed ways to improve and persevere with happiness. The Ayin Tovah program produced POSITIVE and practical solutions for jumping life's hurdles.

Putting Middos into action, during Kislev, students worked in unison on the grand Chagiga Performance. Eighth graders demonstrated Mentchlichkeit at its best by taking the lead writing the script, preparing the dances and choirs for our older division. EVERY GIRL SHONE as pots overflowed with creativity, talent, and aha-habriyos.

It's traditional in BYCC to teach and



practice Shmiras Haloshon as the school carries the namesake of the heilige Chofetz Chaim, zt"l, the great-grandfather of BYCC's Menahel. Therefore, SOUPER SPEECH during Chodesh Teves warmed hearts and empowered students to speak Lashon Tov. Incentives abounded with hot, delicious soups for lunch, TRADITION SOUPS, and SOUPER (Super) Snacks awarded to participants and champions of hilchos Shmiras Haloshon.

A Brachos GE'CHEF'T and a booklet, 'IT IS BRACHOS SEASON', created pans of excitement. The schoolwide Brachos Chidon ensured Hilchos Brachos were mastered. The BYCC comprehensive Brachos guide was designed to allow each Yaldah to taste success while understanding the privilege of reciting to the Eibishter a Bracha Rishona and Acharona, on each food.

Chodesh Adar Aleph gave girls a new opportunity in the kitchen. With clearly designed Muktzah recipe cards for success, Talmidos are involved in Shmiras Shabbos Kehilchasa. Enthusiastic Yelados enjoy gaining appreciation and awareness of the halachos involved in honoring and keeping Shabbos as Ehrliche Yidden.

Stay tuned to the BYCC Chefs as they savor the flavor of cooking with Taam as the students continue to cook up a storm.



Chumash Play at Bnos Leah Prospect Park of Monsey

Morah Shoshana Cohen's first graders at Bnos Leah Prospect Park of Monsey held their first Chumash play. The message of the chashivus of Torah came through unmistakably via the presentation of songs and the first grader's excitement not only to perform but even more so, to receive their new Chumashim from their principal, Mrs. Shoshan Rube. Rabbi Chaim Schabes, Rav of Knesses Yisroel in New Hempstead, delivered divre bracha. Rabbi Akiva Kelman, representing the menahel of Brooklyn's Prospect Park came to share in the nachas as Monsey's school is a branch of the Brooklyn Prospect Park.

"I felt such a sense of inner pride as each girl performed," said Mrs. Rube. "Watching the students' and the morah's commitment to excellence allowed me to shep nachas while enjoying the results of the class's hard work." The balance of warmth, professionalism, and chasivus of Torah, all hallmarks of the school, were clearly the framework of the event.

Yeshiva Bais Mikroh's 5th Grade Hascholas Gemara



Rabbi Yankelewitz's fifth grade class of Yeshiva Bais Mikroh celebrated their Hascholas Gemara. The event started in yeshiva where Horav Simcha Bunim Cohen shlit"a, the Rov of Ateres Yeshaya of Lakewood addressed the students. Rav Simcha Bunim related a story he witnessed with Rav Moshe Feinstein zt"l. One Sholesh Seudos, Rav Moshe was too weak to speak, so someone else spoke in his stead in English. Rav Moshe sat in rapt attention, even though it was a language he did not understand. When questioned about this afterward, Rav Moshe explained that "Derech erez kodmo l'Torah", and if I want any siyata dishmaya in my learning I have to honor the speaker by paying attention, even though I do not understand. Rav Simcha Bunim also had Rav Moshe's yarmulka with him which he let each boy wear as he davened for siyata dishmaya to be able to learn gemara properly.

The event continued in Ateres Bais Rochel, where the boys enjoyed a catered seuda l'kavod the simcha. Parents and grandparents joined as the program started with a class choir and divrei Torah from two boys. The guest speaker was Horav Asher Dovid May shlit"a, Rosh Kollel in Bais Tefilla and a grandfather of one of the talmidim. He spoke about how Torah shebal peh is referred to as 'chayai oilam nata bisocheinu', and how Torah is like a tree which always produces fruit.

He told over a story he heard from Rav Sholom Shwadrom zt"l. Once Rav Sholom was at a chasuna in Yerushalayim which Horav Ahron Kotler zt"l was attending. In the middle of the chasuna, bombs started falling, and everyone fell to the ground and started saying vidui. Rav Sholom was lying right next to Rav Ahron, but Rav Ahron was not saying vidui. Rather he was davening, saying to Hashem, "Please, let me live, I want to learn your heilige Torah!" Rav Asher Dovid finished by saying over the Ohr Hachaim Hakodosh, that if we would properly appreciate the simcha in learning Torah, we would not get simcha from anything else.

The program continued with the menahel, Rabbi Aryeh Schechter shlit"a, giving out the gemaros to the talmidim. The boys opened up their gemaros and began learning the first few lines right away. The program concluded with spirited singing and dancing. The fifth graders should be zoche that their simchas haTorah always increases!





Yeshiva Degel Hatorah Junior High Advocates for Yeshiva Education



After an inspirational visit from Legislator Aron Wieder, Yeshiva Degel Hatorah's eighth-graders initiated a letter writing campaign to Commissioner MaryEllen Elia from the New York State Education Department. The Rockland County Legislator explained to the class the new standard equivalency guidelines being issued from the NYS Education Department and what it means to yeshivas. Following the visit, Mr. Wyant, the English Language Art teacher encouraged the students to spend the next couple of weeks gathering their thoughts on the new New York State education laws which will gravely affect the future of yeshivas if passed as is and shared their line of thinking in well-worded letters to the Commissioner.

As one Degel student put it so succinctly, "I am writing to you because we are concerned and anxious about the new law that is in progress; the law states all private schools must have an equal amount of secular studies as public schools. We think that this is unnecessary since we know our secular studies and if we were to be tested, I am confident that we would pass with flying colors."

"It's not the amount of time one spends on a subject that matters;" was another well put paragraph in a second student's respectfully worded missive, "it's the quality of the teaching and interaction that occurs in the classroom that matters. Do the scores on the Regents in the last five years indicate a discrepancy between public and private schools in the subjects they take in common? At Yeshiva Degel Hatorah, secular subjects are not only taught but emphasized."

The unit was followed by a press conference that Legislator Wieder held on Tuesday, February 27 along with Degel's Menahel, Rabbi Moshe Schwab and school faculty members. Copies of the students' letters were on display, and both Aron Wieder, Rabbi Schwab, and staff members spoke during the conference.

ASHAR Shares About the Annual Names Not Numbers Program



Members of the Ashar administration were invited to participate in a conference exploring Holocaust education. This full-day conference hosted by Project Witness touched on many aspects of Holocaust research for children of all ages. Ashar took pride in the fact that Mrs. Debby Jacobson, principal of the girls division, was asked to present

how ASHAR teaches the Holocaust using a multidisciplinary approach, as part of the educators' panel. Jacobson elaborated on the methods ASHAR uses to teach middle school students about the Holocaust and ASHAR's unique "Names, Not Numbers" program for which the school's eighth-graders are presently preparing.

The junior high students are learning filming techniques with videographer Mr. Jarrod Hurwitz. After the interviews with Holocaust survivors, the students will then edit the raw footage and produce a documentary which will premiere on May 19.

Kesser Bais Yakov Melava Malka

Kesser Bais Yakov located in Spring Valley held its first Malava Malka Dinner on Motzei Shabbos, February 23. Kesser Bais Yakov is one of Monsey's newest schools. The first year was so successful that Kesser Bais Yakov plans to add two more classes for the upcoming school year so that the school will have a nursery, kindergarten and a Pre-1A. To help shoulder the additional burden the rapidly burgeoning school is under-

going, the school's directors and parent body have embarked on a Foundation Campaign to help secure the funds needed to cover this year's budget and to further enable the school to continue its outstanding work and growth in the area of chinuch and other accomplishments. The Foundation Campaign was announced in conjunction with the first annual Melave Malka Dinner which took place at the Pupa Hall on Widman Court in Spring Valley.

Ateres Shipur Bedibur Program

Ateres Bais Yaakov's Kitah Aleph has been continuing the shipur bedibur program with a new focus on the importance of respecting everyone. The first graders compared their similarities and their differences. They also spent time exploring their personal strengths and middos in which they excel. Together they realized that it is their differences that make them each so unique and special. All the discussion stimulated by the program gave more and more reason for the students to see each other in a new light and to realize the respect of which their friends are so deserving.

Yeshiva of Spring Valley Boys Mid-Winter Kedushas Ainayim Blast

Cose to two hundred talmidim from the lower grades were rewarded for the MidWinter Kedushas Ainayim Blast. Rabbi Simon and Rabbi Nulman operated the snow cone machine and syrup pumps as the boys earned their just desserts. Many thanks to Yosef Kirshenbaum, Menachem Zev Gunsburg, and Yisroel Greer for spinning out the cotton candy as well to further sweeten the event for the lower grades.

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

Yeshiva Degel Hatorah Elementary News



Third graders in Yeshiva Degel HaTorah had an ice cream party to celebrate the class's full penny jar. The students earn pennies through their 'super student' cards that are given out by their teacher throughout the day. The cards are also entered into weekly raffles besides for being worth accumulating pennies in the jar as well. As the jar slowly fills up, the anticipation level rises as well culminating in an ice cream party and another round of penny collecting teaching the value of appreciating something worth waiting for as well as that small change does add up.



Remembering Dovi Brodie - Reb Chaim Dov ben Rav Benzion Shalom a”h



By Rabbi Raphael & Ahuva Vilinsky

Hundreds, and maybe thousands, of phone reminders continue to ring each day. A *machsom l’fi* reminder, a *chavrusa* reminder, a *Tehillim* reminder, a phone free time reminder... The list of *kabbalos* that people across the world took upon themselves over the last two unimaginable years of Dovi Brodie a”h’s life is endless. We *davened* our hearts out for Dovi - Rafael Chaim Dov ben Risa Shoshana - during each step of his excruciating illness, but on *yud tes* Adar Aleph, at the young age of 26, his beautiful *neshamah* left its pain ridden *guf* and returned to the *Olam Ha’emes*.

Words, of course, can only capture but a glimpse of who Dovi Brodie was, or how the world has changed over the last two years during his illness. Dovi embodied what an *ish emes* is. If there was one character trait that defined Dovi, it was his search for truth in every aspect of life. His learning, his actions, and his constant desire to fulfill Hashem’s *ratzon* were always driven by his *bikush ha’emes*. His *simchas hachaim* stemmed from the clarity that he worked to achieve in all areas of his *avodas Hashem*.

Dovi’s brilliance was hidden to many. He was always quiet about what he recognized was a *matnas chinam*, a gift straight from Hakadosh Baruch Hu. He used his brilliance to delve deep into the *sugyos* and to never settle for anything less than what he felt was perfectly accurate. As his *rebbe muvhak*, Harav Bezalel Rudinsky *shlit”a*, Rosh Hayeshiva of Yeshivas Ohr Reuven, said about Dovi, “Dovi’s mind was a gift from Hashem. But it was his *shakdanus*, his diligence, that was most

impressive.” The image of Dovi with his older brother Yehudah, passionately learning with fervor and *hasmadah* for hours on end, in Yeshivas Ohr Reuven, as well as in his beloved *shul*, K’hal Ahavas Yitzchok, will forever be etched in our memories.

Dovi’s commitment to acting *b’derech haTorah* was unwavering, even from a young age. When Dovi was 15 years old, he took upon himself to always *bentch* from a *bentcher*; he never again had to repeat his *kabbala*. There was a time during Dovi’s illness that he was unable to eat or drink for a long period of time. When he was finally allowed to sip a drop of orange juice after several months, Dovi’s *shehakol* was described as if it was like experiencing *neilah*.

Dovi’s *bein adam lachaveiro* made him so beloved by all his family, friends, *rebbeim* and *talmidei* Yeshivas Ohr Reuven. As Rav Yehoshua Kalish, Dovi’s great uncle, said at the *levaya*, “A *talmid* once told me that Dovi is the nicest person in the world.” During the *shiva*, countless *bachurim* relayed how their 10-15 minute *chavrusah-shafts* that Dovi squeezed into his already full day of learning, had such a huge impact on their lives. A *bachur* was once sitting in the camp Beis Medrash, struggling over finishing several *blatt* Gemara in time for his grandmother’s *yartzeit*. Dovi, in his nonchalant way, sat down next to the *bachur* and helped him learn through the entire Gemara for the next few hours.

The last two years of Dovi’s life were years that have changed the worlds of so many people. His illness was ridden by one *safek* after another; the doctors were so baffled by the complexity of his case, and more so by his strength to keep fighting through each unexplainable hurdle. Spending about a year in the National Institute of Health (NIH) in Bethesda, and then another nine months in the Shock Trauma Unit in The University of Maryland, Dovi kept fighting the battles.

His physical pain knew no bounds, but Dovi’s love for Torah never wavered. Even when Dovi could barely move a muscle in his body, he would still utter a “ts, ts...” from his bed if he heard a word of *lashon hara* possibly being said in his hospital room. When his aunt and uncle wanted to buy him a Chanukah present last year while he was in NIH, they knew that the *Otzar Hachochma* database would be a gift that Dovi would undoubtedly treasure. As thankful as Dovi was, he discovered that of the thousands of *seforim* that were in it, there was one part that was

missing. Of course, they reloaded it so that it would be complete for Dovi.

As Dovi fought through one medical challenge after another, days turned into weeks, which turned into months, and then into unthinkable years. His incredible parents, Rav Benzion and Risi Brodie, and his angelic wife, Miriam (nee Teichman), stood by his side 24 hours a day, seven days a week, for the last two years. His beautiful daughter Etty, who born when Dovi started feeling symptoms, would be brought by devoted family members to be with her father as often as possible. He watched her grow into a toddler from the four walls of his hospital room, trying so hard to fight each challenge and be able to bring up his precious daughter. The day before Dovi’s *petira*, when his father tearfully asked him,



Talmidim shmuess in learning with the Rosh HaYeshiva *shlit”a* after *shiur*. Dovi a”h is standing on the left.

“What should I tell Etty?” Dovi uttered the words: “You can tell her I tried.”

Dovi tried so hard. He tried harder than any doctors thought possible. Being treated by the top doctors in the country, they had never seen a patient so strong-minded, or a family so completely devoted, in all of their careers. Even throughout the most difficult times, Dovi’s *eishes chayil*, Miriam, infused him with hope and love in every possible way. Miriam’s unconditional love and devotion for Dovi was described at the *levaya* as a love that some couples don’t even have after seventy years of marriage. As the Rosh Yeshiva expressed at the *levaya*, “Miriam is the embodiment of an *isha keshaira*. She was *koneh Olam Haba* every day and every hour in that room.” Miriam’s complete personification of a true *eishes chayil* will serve forever as a lesson and inspiration to us all.

Through the ups and downs of the last two years, we *davened* more, learned more, took upon ourselves more *kabba-*



Dovi (R) learning with Tzvi Rudinsky (L), lifelong *chavrusah* and close friend. (Tzvi calculated that they learned enough hours together to span four hours a day for twelve years.)

los, arranged more *hafrashas challah*, organized more *shiurim* and *asifos* - we kept on pumping up the *zechusim*, so sure that Hashem would turn the situation around *k’heref ayin*. We dreamed of the day when we would rise to greet Dovi as he would once again walk into the Yeshivas Ohr Reuven Beis Medrash, sit in his corner seat, coffee in hand, and delve into the *gemara* once again with his brilliance of mind and heart of truth.

Our *emunah* was so strong, but only Hakadosh Baruch Hu knows the ultimate truth. Our Dovi, our embodiment of an *ish emes*, now sits near the throne of the One who is Emes, and is surely basking in the *Toras Emes*. Dovi now understands with clarity all of the *sfekus* of the last two years, and he is surely learning his *sugyos* with complete brilliance and truth. And while Dovi sits in *Olam Haba* at the foot of the *Kisei Hakavod*, we know that *Olam Hazeh* for the rest of us will never be the same. The world will never be the same because of how much we learned from Dovi, how much we loved Dovi, and how much we will miss Dovi from the depths of our hearts. The world will never be the same because of the amount of Torah and *zechusim* that Dovi generated from all corners of the earth, undoubtedly bringing *Mashiach* so much closer. And it will never be the same because as we continue to hear our phone reminders ring, we will always remember that Dovi has changed each and every one of our worlds - forever.

Yehi Zichro Baruch.

Our deepest *nechama* extends to the Brodie and Teichman families: beloved wife Miriam and dear daughter Etty, Rav Benzion and Risi Brodie, Rabbi Dovid and P’layala Teichman, grandparents, siblings, and the entire extended *mishpacha*. *HaMakom yenacheim eschem besoch she’ar avalei Tzion v’Yerushalayim*.

Call Elly and consider it done!

Monsey

Suffern

Airmont

Chestnut Ridge

Haverstraw

Wesley Hills

New City

Pomona

Spring Valley

Hillburn

Garneville

Wherever you need to be...I can make it happen!

Elly Walden 845.304.9468

Elly.walden@randrealty.com • www.ellywalden.randrealty.com

SAMPLING OF ELLY'S LISTINGS FOR SALE

To view our large inventory of properties visit www.ellywalden.randrealty.com



61 Remsen, Monsey



33 Lyncrest, Monsey



3 Larisa, Airmont



20 Balmoral, Chestnut Ridge

JUST SOLD!

- ✓ 33 Lyncrest Drive, Monsey
- ✓ 49 Lyncrest Drive, Monsey
- ✓ 19 Dike Drive, Monsey
- ✓ 8 Suhl Lane, Monsey
- ✓ 47 6th Street, Hillburn
- ✓ 35 Pleasant Ridge Road, Spring Valley
- ✓ 24 Cortland Road, Monsey

JUST LISTED!



65 South Parker Drive, Ramapo, NY 10952
\$899,000



Looking for that perfect getaway home?

Selling beautiful homes in South Florida starting at \$175k

For more information, please visit www.waldenfloridahomes.com or email elly.walden@gmail.com



**Better
Homes
and Gardens**
REAL ESTATE

**RAND
REALTY**

268 S Main St, New City, NY



OUR BAIS MEDRASH - A KEY TO SUCCESS.

After returning from Eretz Yisroel, **Yeshiva Shaarei Torah** is there for the bochur at this important stage in life. The Yeshiva propels him to continue to shteig and grow, the key to his success at this vital juncture.



**JOURNAL DEADLINE
MARCH 20
TAANIS ESTHER**



"The Yeshiva and Rav Asher were there for us when we needed them. Now is the time for us to be there for them"

Yudi Hertzberg
Baid Medrash Alumnus



I'm thankful for the opportunity to show a small token of appreciation to Rav Asher and the Yeshiva for all the times that they have been there for me.

Moshe Niehaus
Baid Medrash Alumnus



"Our support at the expansion dinner will go a long way in helping Rav Asher to continue his wonderful work. It is a honor to count myself amongst his talmidim.

Shua Rosenberg
Baid Medrash Alumnus

BUILDING ON SUCCESS



TUESDAY, MARCH 26 | THE ATRIUM

HONORING



HaRav and Mrs.
ASHER WEISS
NEZER HATORAH



Mr. and Mrs.
ABE KATZ
GUESTS OF HONOR



Rabbi and Mrs.
AVROHOM ANTEBY
HARAV NOSSON TZVI FINKEL
LEGACY AWARD



BINYAMIN LARNER
TALMID OF THE YEAR

VIDEO PRESENTATION
FROM THE MIR TO SHAAREI TORAH THE ROSHEI YESHIVA SPEAK



FOR ADS/RESERVATIONS | 845.352.3431 | ADS@YST.EDU | WWW.YST.EDU
YESHIVA SHAAREI TORAH | 91 W CARLTON RD. SUFFERN, NY 10901

Kollel Zichron Zev: Spotlight on the Kollel of Yeshiva Shaarei Torah

By: H. Green

On March 26th, 2019, Yeshiva Shaarei Torah will be hosting its Expansion Dinner at the Atrium Terrace, an event highlighting the success of the past while setting the stage for the future. One of the yeshiva's major accomplishments has been the establishment of Kollel Zichron Zev, named in memory of the renowned baal tzedakah, Mr. Zev Wolfson. The kollel has served as a beacon of Torah, with its current and former members populating nearly every neighborhood and enriching the ruchnius of the community.

When you consider the factors that have contributed to the unprecedented growth of Torah in America during the latter half of the 20th century, it is unquestionable that the kollelim established across the country have been a powerful force, in fueling this renaissance. Kollel Zichron Zev is proudly carrying on this



vital mission.

In 2011, the Rosh HaYeshiva, Rav Mordechai Wolmark appointed Rav Yechiel Becher, a talmid of Yeshiva Gedolah Zichron Moshe and Yeshivas Brisk, to serve as Rosh Kollel. Under his leadership, Kollel Zichron Zev has developed into something truly remarkable; it is now one of the largest Kollelim in Monsey. The yungeleit are drawn by R' Yechiel's warmth and N'eemus and his sincere concern for them extends beyond the Bais Medrash. Many of the kollel yungeleit were formerly talmidim of the yeshiva's bais medrash, and the presence of the kollel has been an incentive for many of the newlywed talmidim to settle in Mon-

sey. In fact, one of the chashuva members of the kollel, R' Yehoshua Friedman, is slated to become the meishiv for the new first year Bais Medrash opening next Elul.

Today, many of the yungeleit are engaged in full time learning for eight to ten years, setting a serious tone of hasmadah. The idea is to learn an entire masechta b'iyun along with its practical applications. Over the past few years the kollel has covered masechtos Shabbos, Chullin, Niddah, Eiruvim and Mikvaos among



others.

Rabbi Becher has placed a great emphasis on being koneh one's learning, and to that end, the entire kollel engages in an in-depth chazarah at the end of every sugyah. Every member of the kollel also gives a chaburah once a month, which requires extensive and methodical preparation. The intense learning is complemented by periodic shiurim and demonstrations from leading authorities in their respective fields, such as Mikvaos and Shechita, accompanied by comprehensive presentations about the applied halacha.

The Nshei Hakollel support one another, sending meals to help new mothers and welcoming new faces. Rav Becher and his Rebbetzin have hosted several shiurim and get-togethers for the kollel women, presenting them with small gifts in acknowledgment of their supporting role.

Rav Yitzchok Heimowitz, a talmid of Rav Shneur Kotler zt"l is the longest serving maggid shiur in Yeshiva Shaarei Torah. The depth and clarity which characterize his shiurim are also the reason why many yungeleit and talmidim seek his hadracha. The kollel's other maggid shiur is Rav Dovid Kagan, a talmid of Rav Avrohom Yehoshua Soloveitchik, and the renowned mechaber of sformim on Nid-

dah and Mikvaos. With his encyclopedic Torah knowledge and brilliance, Rav Kagan's presence is a constant opportunity for the yungeleit to take their learning to the next level.

In a Bais Medrash packed with bochurim and rebbeim engaged in the eternal debates of the Gemara, the chavrei hakollel are prime role models. Their significant influence on the younger talmidim is evident and it is always heartwarming to see the yungeleit giving of their time to learn with them.

With extra sedorim before Shacharis, evenings and even on Motzei Shabbos, the thirst for learning exhibited by these young men, many of whom have developed into talmidei chachamim in their own right, is truly inspirational.

This year the Yeshiva will be honoring Rabbi Avrohom Anteby, an integral member of the kollel for numerous years, with the Harav Nosson Tzvi Finkel Legacy Award. R' Avrohom's enthusiastic and energetic approach to his learning is representative of the ruach haTorah of Kollel Zichron Zev.

It is a zechus for the Monsey community to have Kollel Zichron Zev in its midst following in the footsteps of those whose mesiras nefesh for Torah blazed the path for us to follow.

Goldpath
 45 Rote 59
 Monsey Ny 10952
 845-356-0222
 Goldpathwine@gmail.com



**We have over 250
 ready mishloach manos
 to choose from.**

10% off
 of any 3-Liter
 or bigger bottle

Baron Herzog
 Chalk Hill Cabernet
 Sauvignon \$74.99
 12 Bottles \$69.99 each



Baron Herzog
 Special Reserve Alexander
 Cabernet Sauvignon \$29.99
 12 for \$28.99 each



Baron Herzog
 Special Reserve NAPA
 Valley Cabernet \$38.99
 12 bottles for \$37.99 each



Dalton Estate
 Cabernet Sauvignon
 \$14.99
 6 Bottles for \$13.99 each



Ella Valley
 Choice 32/25
 \$39.99
 6 Bottles \$37.99 each



Glenlivet
 Founder's Reserve
 \$72.99
 3 Bottles \$69.99 each



Clase
 Azul Tequila \$89.99
 6 Bottles \$87.99 each



Glenrothes
 Bourbon Cask
 \$29.99
 6 Bottles \$28.99 each



Glenfiddich
 IPA
 \$46.99
 3 Bottles \$45.99 each



Heroes
 Vodka 50ml
 .79 Cents a piece



Adir
 Kerem Ben Zimra
 \$27.99 Per Bottles
 6 Bottles \$26.99 each



Legend
 of Kremlin
 \$24.99
 6 Bottles \$23.99 each



Rambam
 Moscato
 \$8.99
 12 Bottles \$8.49 each



Segal's
 Fusion Red
 \$11.99
 12 bottles \$10.99 each



Rashi
 Light Red/Pink
 750ML
 12 bottles \$39.99 each



Segal's
 Unfiltered \$69.99
 12 Bottles \$67.99 each



Walder's
 Chocolate or Vanilla
 200ML \$6.99
 24 bottles for \$6.75 each



Hermon
 All Types
 \$8.99
 12 bottles for \$7.99 each



ZYR
 Vodka
 \$24.99
 3 bottles \$23.99 each



Huge selection of extra-large wine bottles

*With coupon. Discount based upon single bottle pricing, no limitation. Cash & carry only. Not valid with other offers or prior purchases. Offer expires 3/25/2019 (We are not responsible for typographical errors.)



Hi

As I mentioned last week, ingredients really do matter. But so does enjoying traditional festive holiday favorites. That's why I created my line of better for you bread mixes and flour blends. Whether you are sensitive to eggs, nuts or gluten or if watching your carb load is important to your health, you can enjoy the foods you love with ingredients that love your body back. I've swapped out standard white flour and sugar and processed margarine for wholesome natural ingredients. If you are looking for a refined

sugar, nut and gluten free option, these oat hamentashen will blow you away. For those looking for a grain free lower carb choice, these grain-free hamentashen are so delicious you'll want to shape them as thumbprint cookies and enjoy them all year round.

I hope these recipes enable you to partake in the tradition and enjoy your hamentashen!

Wishing you all a freilichen and healthy Purim!

Rorie

Shehakol Grain and Refined Sugar-free Hamentashen



Ingredients:

- 1/4 cup coconut oil or palm oil shortening,
- 1/4 coconut sugar,
- 1 tablespoon orange juice,
- 1 egg, plus 1 additional white for basting
- 1 teaspoon vanilla,
- 1/4 teaspoon baking powder,
- Pinch of salt,
- 1 cup plus 2 tablespoons Rorie's grain free mix
- Natural jam or nut butter for filling.

Directions:

Preheat oven to 375 degrees Fahrenheit

Mix oil, coconut sugar, and orange juice till combined then add egg, vanilla, baking powder, and salt and mix. Add flour and mix till combined.

Roll out dough with a rolling pin between 2 pieces of parchment paper. With a cookie cutter or round glass cut dough into circles. Brush egg white on the dough circles. Place 1 tsp of jam- or nut butter in the center of each circle. Fold and pinch the sides to create a hamentash. Brush the outside with some more egg white to keep the corners from opening.

Bake for 9 minutes.

Yields 10-12 depending on size and thickness.

Mezonos gluten-free oat hamentashen

- 1/4 cup coconut oil softened (but not melted)
- 1/4 cup coconut sugar *
- 1 tbsp orange juice
- 1 egg
- 1 tsp vanilla extract
- 1/4 tsp baking powder
- Pinch of salt
- 1 cup plus 1 T oat dough mix

Mix oil, coconut sugar, and orange juice till combined then add egg, vanilla, baking powder, and salt mix. Add flour and mix till combined.



*this recipe can be made with honey in place of coconut sugar. Swap 1/4 cup honey for coconut sugar and omit orange juice.

Preheat oven to 350 degrees Fahrenheit

Roll out dough with a rolling pin between 2 pieces of parchment paper. With a cookie cutter or round glass cut dough into circles. Place 1/2 tsp of jam- or nut butter in the center of each circle. Fold and pinch the sides to create hamentashen.

Bake for about 10 minutes or until golden

Yields 18-22 depending on size

LEBRICK

250 Route 59

Suffern, NY

Check out our full
ליל שישי menu

Chulent, yaptchik,
flanken,
saturate liver, gallah
and more



In the Walmart/Shoprite Shopping Center • 845-547-8300



SHAWARMA TALAFEL & GRILL

HOMEMADE AUTHENTIC MEDITERRANEAN CUISINE

845-547-8300

כשר למהדרין
GLATT KOSHER





**BEST-TASTING
AUTHENTIC
ITALIAN PIZZA
IN TOWN!**

Express Kosher Pizza



NAME IT, WE'VE GOT IT!

Customize your order and choose from various dough and pizza styles!

Pizza Takeout
American, Italian
& Whole Wheat
Pizza

Artisan Pizza
Spelt, Gluten
Free & Sour
Dough

TRAVELING?

We will bring the pizza to YOU!
Wherever you are in the country!

Pizza will be shipped frozen!

**2 STANDARD
SIZES:**
10" - \$5.95
16" - \$10.95

FREE DELIVERY
with our special
DELIVERY ACCOUNTS!

1. Set up an account with us by calling or walking in
2. Schedule your orders ahead of time
3. Your pizza will be delivered at the time you scheduled it to be delivered!



ORDER NOW!

In-store: 329 Rt 59, Airmont NY 10952

Online: www.saycheesekosher.com

Email: info@saycheesekosher.com

Call/Text: (845) 445-8121



Hours: Sun: 10am-8pm | Mon-Thurs: 9am-8pm | Fri: 9am-1pm | MS till 12am

The Aishes File

What to do with Amalek? Remember and Destroy

By Rebbetzin Raize Guttman

Author, Lecturer and Mechaneches

It is amazing to think; Purim is almost here! Next week we read Parshas Zachor. The Torah tells us: "Remember what Amalek did to you when you left Egypt. Wipe out any vestige of Amalek, do not forget!" What must we remember? When Bnei Yisroel traveled in the wilderness, the marauding army of Amalek swooped down from the mountains, attacking the old and the weak individuals struggling at the rear. The mitzvah to remember Amalek, however, is more than just recalling how Amalek attacked us in the wilderness; it is to remind us that they are the very antithesis of Israel.

The question is this: How is it possible for a Jew to "Remember what Amalek did to us" while at the same time, one is commanded to "Wipe out any vestige of Amalek." Is it not contradictory to wipe out Amalek and remember them at the same time? Isn't the point of wiping something out in order that it should not leave any trace - any "zaycher" - whatsoever?

To understand the commandment of Parshas Zachor and what it is we are supposed to both remember and destroy, it is necessary to first learn the history of Amalek. Initially, Amalek was a real person who later became the leader of a clan, which became a nation of the same name. Amalek was the son of Elifaz, and the grandson of the wicked Esav - brother of Yaakov Avinu. But much that was put into the world by this evil son of Elifaz - and it affects us regularly. The name "אליפז" is a combination of two words: "א-לי" - My god, "פז" - Gold. In other words, the name Elifaz represents the notion that "My god is gold." His entire belief system was in his money and his possessions. He did not believe in Hashem - in the Creator and Master of the World - he believed that the true omnipotent power in the world is money!

Elifaz's son Amalek learned well from his wicked father. The name "עמלק" is a combination of two words - "עם" and "מלק". "Am" is a nation, a group of people under one nationality. "Malak" comes from

the concept of "מליקה" - which is the service in the Bais HaMikdash whereby the kohen severs the head of a bird in a sacrificial offering to Hashem. "Melikah" is the act of severing - and the nation of Amalek was bent on severing Klal Yisroel's connection to our Divine Source - to our Emunah and belief in Hashem. Amalek received his education from his father Elifaz and he too, believed that there is no Almighty G-d in the world. Everything is about money and power. Thus, he wished to "sever" - to cut off the Jewish people from their connection and bring about the destruction of Emunah B'Hashem!

Furthermore, although Amalek was once a human being, nowadays, Amalek is a power that exists in the world which has a terrible effect on us. Amalek is the idea of "מקרה" (coincidence); that everything happens by chance, that there is only cause and effect and no Divine intervention in the world. Amalek takes Hashem out of the picture and puts doubt into our minds. In fact, the numerical value of "עמלק" equals (240) that of "ספק" (doubt) for that is what it represents; its ultimate goal being to sever our bond of love with Hashem.

When Hashem commanded Klal Yisroel to build a Mishkan, he said: "Make for Me a Sanctuary and I will dwell among them." Is this referring to the Holy Temple in Jerusalem or the Mishkan in the desert? The answer is, this mitzvah is for ALL Jews at ALL times to make room in their hearts for Hashem to live. It means to think about Hashem; to feel His closeness and love Him with all our heart.

In the month of Adar, when we remove Amalek from our lives - we make room for Hashem! Chazal tell us: "אין שמחה כהתרת" - there is no greater joy than removing doubt from one's mind. Thus, the month of Adar is filled with the joy of living with Hashem and feeling His love.

This is what we must remember, and this is what we must destroy. Remember who Amalek was - and what he still represents today in this materialistic society - and then wipe out that concept and eradicate it entirely!

Oh, yes, I almost forgot - have a wonderful and freilichen Purim!

Feeling the Pain of the Six Million Jews

Rav Avraham Kalmanowitz zt"l, Rosh Yeshivah of Mir, USA - Shabbos 2 Adar



HaRav Avraham Kalmanowitz zt"l (1891-1965) was the Av Beis Din of Tiktin and founder and Rosh Yeshivas Mir, in America. He was a talmid of Slabodka, Telshe and Volozhin, the Rav of Rakov in Belarus, and a close friend of Rav Chaim Ozer Grodzinski zt"l, of Vilna. He was also the founder and head of a kollel, and a leader of Agudath Israel of Poland. After the First World War, the Mir Yeshiva appointed him as its president. At the beginning of World War II, Rav Avraham and his family reached the United States, and he worked tirelessly to enable his beloved Mir Yeshiva to escape from Mir to Vilna through Shanghai, China, and eventually to the shores of the United States. During the War, the Rav was one of the leading personalities of the Vaad Hatzalah organization which rescued so many precious Jewish lives from the flames of the Holocaust.

In a hesped (eulogy) for his father, Rav Shraga Moshe Kalmanowitz zt"l proclaimed, "Maybe the reason that my father zt"l, merited playing a part in the rescue of virtually all the gedolei Torah who were saved (from the Holocaust), from HaGaon Rav Aharon Kotler zt"l and HaGaon Rav Reuven Grozovsky zt"l, to the Rebbe of Satmar zt"l, was that my father zt"l practiced a special kind of self-sacrifice, one that did not acknowledge the idea of 'Let someone else do it.' On the contrary, he held, 'Let me be the one to do it!' Even if the work played havoc with every aspect of his life, even if all norms and standards dictated that others ought already to be doing it, he did not excuse himself from aspiring to, 'Let it be done by me!' That is why he merited what he did - to have a portion in virtually all the Torah existing in the world. Happy is his lot."

During the Second World War, leaders of the Vaad Hatzalah organization worked tirelessly to save as many Jewish lives as they were able, forging alliances with prominent government officials. Using determination, devotion and unflinching respect for those they visited, they succeeded despite their lack

of political clout. As the war raged on, and the Vaad was forced to attempt ever more daring missions, no one was a more valuable contact than U.S. Treasury Secretary, Henry Morgenthau Jr, a Jew at birth.

Case in point: Direct action was required in the matter of Vittel, a detention camp in France that held 240 Jews who possessed invalid Salvadoran visas and passports. George Mandel-Mantello, a Hungarian Jew, had become the Swiss-based Secretary General of El Salvador. On the suggestion of the renowned Sternbuch family from Switzerland, he issued thousands of Salvadoran papers, sending them without charge to any Jew requesting them. It was a good idea, for between 1941 and 1944 many used these papers to flee Europe.

Suddenly, in April 1944, this Salvadoran escape route was closed. An informer told the German authorities that the papers were false, and the Nazis were sending anyone holding them to Vittel. The Vaad got word that unless El Salvador or some other Latin American government recognized the papers, these inmates would be sent to Auschwitz.

The day after the news was confirmed, Rav Aharon Kotler zt"l, Rav Avraham Kalmanowitz zt"l and Irving Bunim quickly traveled down to Washington D.C. and bright and early were in Morgenthau's office. As Bunim began to speak, Morgenthau politely shook his head: He had a medical appointment and then a 5:00 flight to catch. There was little he could do, he said, and he had no time.

"Please," Bunim begged, "you must intercede with the State Department, with the President! Someone must ensure South American acceptance of the papers."

Henry Morgenthau, distant and reserved as always, said he thought it was politically unwise to intervene at that time.

As Bunim countered and Morgenthau remained resistant, Rav Avraham Kalmanowitz became agitated. He began to pace back and forth, muttering frantically about the lives being lost. Finally, lips quivering and skin ashen; he toppled over on Morgenthau's carpet in a dead faint.

Shocked and white-faced, his heart racing and eyes wide with fright, Morgenthau quickly knelt by the side of the Mir Rosh Yeshiva.

"Rabbi," he said, patting Rav Avraham's hand, "Rabbi, don't die. Don't die! I'll do anything you want." A moment later, Rav Avraham's eyes fluttered open, and he tried to speak.

"No, don't talk," Morgenthau said quickly. "Let me get you some water."

Morgenthau was so moved by the reaction of this Jewish leader to his people's predicament, that he canceled his appointment, postponed his flight, and for four uninterrupted hours worked successfully with the State Department and other agencies to ensure South American acceptance of the papers.

Rav Avraham Kalmanowitz felt the pain of every single Jew, and his heart went out - literally - to each and every one. It is said that news of Nazi genocide might never have reached the public were it not for Yitzchak Sternbuch, the Vaad representative in Switzerland, who received his data from a Jew who had escaped from Auschwitz to Switzerland. He reported not only the deportation and murder of a hundred thousand Jews from Warsaw, but also the reduction of their bodies into soap and fertilizer. Sternbuch warned that the same fate would certainly befall every Jew in occupied Europe, through a cable that he sent to the Vaad's office.

This information was of such enormous import, however, that Sternbuch did not trust the cable alone. He immediately called the Vaad's New York office and asked for Rav Avraham Kalmanowitz.

The call came in, and as Sternbuch sputtered, Rav Avraham stood up and leaned over a nearby desk.

"A zoi?" (Really?) he said in a loud tone. "A zoi?" he said, again and again, louder and louder, all the while his face turning from a healthy pink to a crimson red and finally to

an ashen gray. And then, the terrible facts became too much for him. Suddenly, he fainted right then and there. The pain was too much for him to bear.

As a secretary quickly brought water to revive the unconscious man, another person picked up the receiver and listened, silent and horrified, as Yitzchak Sternbuch ended with an exhortation: "Publicize these vital facts, mobilize the Jewish community behind you and get President Roosevelt to stop the genocide."

Once Rav Kalmanowitz regained consciousness, he wasted no time fulfilling Sternbuch's request. The horrifying news mobilized the entire Vaad. Everyone set about raising money and putting pressure on key individuals in Congress and the State Department to stop the genocide.

During a fundraising trip to Florida in 1964, Rav Avraham suffered a heart attack and died in Miami Beach on 2 Adar 5724 (February 15, 1964) at the age of 73. He was eulogized in large funerals in front of the Mir Yeshivos both in New York and Jerusalem and laid to rest in the Sanhedria Cemetery in Jerusalem. Yehi Zichro Boruch.

MM THE MONSEY MEVASER

Airmont • Chestnut Ridge • Forshay • Kaiser • Monsey • New City • New Hempstead • Pomona • Spring Valley • Suffern • Wesley Hills

WE ARE LOOKING FOR

SALESPEOPLE

TO TAKE OUR PAPER TO THE NEXT LEVEL

Good salespeople are able to connect with others over the phone or in person, and develop relationships that benefit the client. Experience preferred but not required.

If interested, please e-mail editor@monseymevaser.com

Be a Better Baal Tefillah

A Matter of Urgency



Rabbi Pinchos Jung

During the previous year, we have witnessed an ever-increasing interest in tefillah, reflected in shiurim, speeches, newspaper announcements, publications, and CD sales. In order to complete the picture, however, all components should be taken into account and evaluated.

One as-yet-neglected, but essential component is surely the baal tefillah, who leads the davening. His role is clearly an integral part of tefillah betzibbur (with a minyan), a part

that undoubtedly affects every participant. Needless to say, an enthusiastic baal tefillah, who davens with obvious kavana and sincerity, will have a rousing effect on his listeners. By contrast, a mediocre one, ignorant of the meaning of words and intent of the tefillah, unknowing of relevant halacha, and indifferent in his approach, will have a dampening effect. Even more lamentable is the result of the leader whose one and only aim is to reach the end in record time. Thus, even in places where there is no need to battle for shul decorum, it does not necessarily follow that the davening will be stimulating and inspirational. Most of us have tried out a wide variety of shuls, on Shabbos as well as weekdays. Aside from a few notable exceptions, there is almost always room for upgrading the quality of the davening. There could be no better time than the present to identify the weaknesses and to seek to remedy them. In a world dominated by fearless bands of defiant evildoers, hoards of Islamic terrorists waiting to commit unspeakable atrocities against “the infidels,” we are compelled to make a grossly uncomfortable observation. All these groups and individuals claim to

be fanatically and zealously religious. These implacable savages insist on worshipping five times a day. This bizarre hypocrisy delivers a chilling message to our people. We simply must “Change the Way We Daven” (the title of an Awareness/Chovevei Tefillah campaign). We just cannot afford to be lax in this area; anything we can do to upgrade the quality and kavana of our tefillah is vital in our battle against terrorism.

Specific Rights Special Honors

Baalei tefillah can be worthy role-models, if they are willing to master the relevant halachos, to daven just that bit slower (it’s only a matter of minutes), to pronounce the words more accurately, and, above all, to intensify kavana. This effort is guaranteed to have a positive impact on the tzibbur, generating enthusiasm in all corners of the shul. And enthusiasm is contagious....

For this to happen, it is essential that the baal tefillah grasps the total picture - the privilege he enjoys combined with the responsibility he carries. It would parallel a kohein, who is granted specific rights and special honors.

But these are really only a reflection of his demanding duties and moral obligations.

Amongst the many halachos that a baal tefillah ought to be familiar with, we have one area of serious neglect that deserves exposure here: The Amen response is surely no triviality and the baal tefillah must accommodate it by pausing a moment after each Bracha, particularly during the repetition of the amidah (Shemona Esrei) to allow time for people to respond. If he fails to do this, he will either rob them of the opportunity to respond Amen, which additionally makes his chazara (repetition) of questionable validity. Alternatively, they will answer while he begins the next bracha, which is also unacceptable (see Orach Chaim 124, Mishna Berura 37 and Shaarei Teshuva 5). Furthermore, the tzibbur should not answer until the chazzan has fully concluded his bracha (124:8 and Mishna Berura 35). This is particularly relevant on Yom Tov when the traditional tune invariably prompts a premature Amen. The only solution is for the chazzan to trim down that tune so as

[continue to page 45]

A Grape New Store In Town →

Quicker to the Liquor

GRAPE

Call 845-517-4822 **GRAPE** 811 Chestnut Ridge Rd

Book Excerpt: Portraits of Prayer



Rabbi Eliezer Abish

**ברוך שאמר והיה העולם
ברוך הוא. ברוך אומר
ועושה ברוך גוזר ומקיים**

“Blessed is He Who spoke and the world came into being, Blessed is He. Blessed is He Who says and does, Blessed is He Who decrees and fulfills.”

In the words of Boruch Sheamar, we recognize that Hashem has given each and every one of us the tools we could possibly need to effectively deal with all of the many challenges that He sends our way. When we do find ourselves in a difficult situation, we should remember that it is not a mistake or coincidental. Hashem not only knows our situation, He carefully orchestrated it just for us - all to give us the opportunity to maximize our abilities to overcome our difficulties and become better people in the process.

As Shabbos was about to begin in Kotzk, and people were gathering in the shul of Reb Menachem Mendel of Kotzk zt”l for Mincha and Kabbalas Shabbos, a person ran in and breathlessly broke the latest news - a terrible fire had broken out in the nearby town of

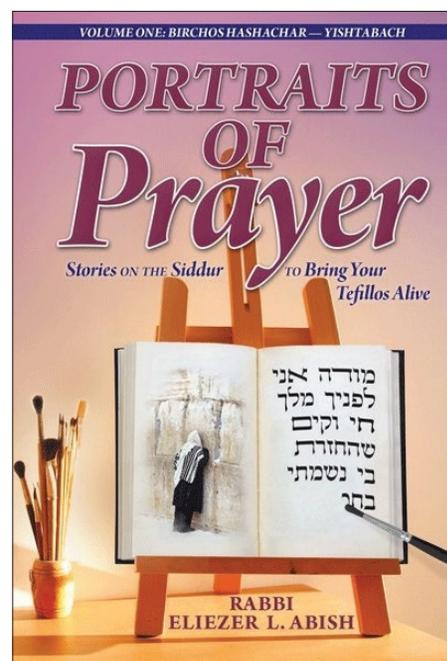
Verna and half the homes and most of all the businesses had burned to the ground!

No sooner had those words left his mouth when R’ Simchah Avraham, a wax and paraffin trader who was spending a few days in Kotzk, promptly fainted. A crowd quickly gathered around and tried to revive him, this one with smelling salts, and this one with water. After a few tense moments, R’ Simchah Avraham opened his eyes, looked around and moaned, “Oh, no! Oh, no! I am ruined! My warehouse full of candles has burned. I am ruined!” whereupon he promptly fainted again. They once again worked to revive him and a pail of cold water on his face did the trick. However, as he opened his eyes, he screamed, “Woe is to me! Woe is to me! I am ruined. My business is gone!” and he collapsed once again.

After this repeated itself three more times, the Kotzker Rebbe instructed his gabbai to go near R’ Simchah Avraham and the next time he gained consciousness, to grab him immediately by his shoulders and tell him, “Your business is 100 percent intact. Yes, it is true that many businesses in Verna burned down to the ground. Many of them - but not yours! Your business is just fine. It is untouched! Do you hear me? Your business did not burn down!” When R’ Simchah Avraham heard this, he sat up and, after a few moments, was able to continue davening. On Motzaei Shabbos, the news that his business was indeed not damaged was confirmed, although most of the other businesses in that town had been destroyed.

Word began to spread in Kotzk of the miracle the rebbe had just performed, that the rebbe had ruach hakodesh; otherwise, how did the rebbe know that R’ Simchah Avraham’s business had not burned down? When the Kotzker Rebbe heard what people were saying, he replied that it had nothing at all to do with ruach hakodesh.

“It is just that I realized that if the situation were to continue, with him losing con-



sciousness again and again, that he might not make it. Then I understood that his business must not have burned down, because if it did, Hashem would have also given him the strength to deal with it. I saw that he wasn’t able to deal with it and therefore it wasn’t his challenge. That,” concluded the Kotzker, “is how I knew that his business did not burn down.”

This should encourage us to face our challenges with the confidence and knowledge that they were only given to us by Hashem so that we should successfully overcome them and strengthen our relationship with Him. We can overcome them because with every challenge comes the ability to triumph.

Additionally, when one is experiencing a nisayon, it is worthwhile to remember that the goal of the challenge is not to think of ways to get out of a difficult situation. After all, Hashem is the one who put you in the very situation you now find yourself. Rather, the goal is to properly utilize the situation

you find yourself in to find some area in your life that needs some improvement and to work on perfecting it. Hashem only put you in the difficult situation you now find yourself because He loves you more than anyone else in the world loves you and He wants to give you the opportunity to improve yourself.

Even when the situation appears to be worsening and things are looking bleak, remember that Hashem knows exactly what He is doing. The pasuk in Mishlei (27-21) says, “Matzref lakesef v’chur lazahav v’ish l’fi mahallelo - A refining pot [is] for silver and a crucible for gold, and a man according to his praises.”

The Medrash explains the connection between the first part and the second part of the pasuk. When refining gold or silver in a crucible, great care must be taken not to leave the gold or silver in the fire for too long, as it will get ruined. However, taking it out too early is not good either, since the gold or silver will not be properly refined. It must be left in for the exact amount of time and not a moment less or more.

It is the same when Hashem gives us a nisayon. The purpose is to refine us. The challenging situation will never last longer than the person can handle it, since Hashem does not want to ruin the person, only to refine him.

Baruch gozer u’mekayem - Blessed is He Who decrees and provides the ability to persevere.

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 44]

to end in time for the anticipated Amen.

Similarly, a chazzan ought to identify his role as a combination of distinction and accountability, remembering which is the cause and which is the effect. In a Torah context, it will surely be the acceptance of the responsibility that earns the individual or the group the extra credit and consideration. Once he views his duty this way, he will recognize the need to prepare adequately and to perform to the best of his ability.

The concept of privilege and distinction can easily be diminished when speaking in terms of a chiyuv (a person obligated by halacha to lead services, such as a bereaving son - weekdays, during the first year of mourning, and on subsequent Yahrzeits of the

passing). He may see his situation as a burden he will be glad to be relieved of once the eleven months are over. This baal tefillah most urgently needs chizzuk (encouragement). He did not elect to undertake the responsibility, and he may thus be hard pressed to view it as a privilege. The thought that is most likely to prompt him to do greater justice to his year of service is the benefit this will bring to the neshama of his departed relative. If that thought would prompt him to reconsider his competence and bridge the gaps, it would be everyone’s gain.

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.

[continued from page 14]

Shmuel Hanavi told Shaul, that listening to the command of Hashem is better than a choice Korban. Shmuel Hanavi explained that to think that Amalek can be elevated as all other Gashmius could; as Korbanos, Shaul used his seichel to come to the conclusion that he could elevate the animals of Amalek by bringing them as Korbanos. But, when facing Amalek who opposes Kedusha in a way that defies logic and comes from their inner being, we Yidden must use our Emunah to follow Hashem’s orders exactly and not inject the taste of seichel!

This is the lesson we started with: In order to go through the time before the Geula where there is such darkness, when

light is called dark and dark is called light; a time when sweet is called bitter and bitter is called sweet; where the sheker and falsity of the world and nations is palpable and can be felt, we need to serve and follow Hashem Yisbarech with Emunah and Bitachon. And as the Yidden were redeemed in that Zechus so too we will be redeemed from our darkness and Golus.

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.

Worldwide Purim Torah Learning Program

By Rabbi Dovid Hoffman

Throughout the generations, there have been numerous occasions of “recommitment” where select Jews have accepted and strengthened their dedication to Torah, Tefillah, and Teshuvah, bringing many of their brethren into the fold with them. In our day and age, a remarkable “recommitment” to Torah study has been promulgated, a “movement” in recent years orchestrated by yeshiva students no less, as they strive to incorporate the Naaseh v’Nishma of Har Sinai, with the “קיימו מה שקבלו כבר” of Purim, in a modern-day Kabbolas HaTorah, the likes of which haven’t been seen or experienced for quite some time.

Eleven years ago (5767-2007), a bochur learning in Yeshiva Gedolah of Passaic decided to do something special in honor of the yahrzeit of his grandfather who had

passed away on Purim. The grandson decided to arrange a study session and siyum in the yeshiva on Purim night. Reb Mendy Hirth, a Passaic askan, offered to underwrite the cost of the meal. What happened next was unexpected as close to eighty boys committed to the concept! Most important, they all felt part of something special, something that colored and deepened their Simchas Purim leaving them with a more vibrant sense of the possibilities of the Yom Tov.

The following year, when Reb Mendy arranged another learning seder and seudah and virtually the entire yeshiva - 180 strong - participated with a similar program for the mesivta. A few years later, with a shortened learning seder, seudah, raffles and entertainment for the upper three grades, the Yeshiva Ketana of Passaic also

joined in. Today, the program runs worldwide with the same goal it began with, which is to make Purim into a meaningful Yom Tov. Last year 7,000 people were learning at 64 mosdos nationwide and around the world including Johannesburg, Mexico, Montreal and Eretz Yisroel. This year



Panama is joining and Sydney, Australia as well. Multiple yeshivos even have a program during the day as well as at night. The draw is still the meal which last year cost a total of \$95,000 and which is a critical component as it creates the matzav for participants to come together as a chevrah. Without the seudah, the program would not create the same kind of experience.

Reb Mendy Hirth is passionate about the Purim night program as are others. “The most used words when Roshei Yeshiva give me feedback about this program,” he says, “are ‘incredible!’ and ‘amazing!’ It’s not a regular seder. The intensity of the learning is like no other time of year. It’s extra credit. They guys are so pumped, they learn

as if their life depends on it.” He ticks off the benefits to his program: avoiding bitul Torah, which extends to the many days beforehand arranging groups, costumes, and limos; boys stay out trouble and danger, for which their parents are most grateful; the concern of boys being devastated when no one wants to collect with them is gone. For those who worry about lost revenue to mosdos, Reb Mendy’s experience has been that people are happy to write a few bigger checks in place of myriad smaller ones.

Those interested in arranging such a program in their communities can call 973-471-7251 or email LearnOnPurim@gmail.com. To donate towards this program, email ads@ykdir.com.



Cope: The School That Is Not a School



Agudath
Israel
of America
אגודת ישראל באמריקה

There is an intriguing black-and-white picture in the historical archives of Agudath Israel. Dating back to 1880, it shows a laborer sitting at his Shabbos table on the Lower East Side. Some things about the shomer Shabbos community have stayed the same for hundreds of years: There’s a braided challah, what looks like a salt shaker, and a nice place setting. But the setting of the photo is telling. The man is sitting in a tiny room – a converted coal cellar. There’s a shovel right next to him. He looks like he lives in poverty and his expression tells us that this was the best room he was able to afford.

And other things that have stayed the same for hundreds of years: Parnassah has been a challenge for our community – as it

has been to the general population – for as far back as the shomer Shabbos community has existed in the United States. The Agudah has engaged with this challenge for decades, and COPE, Agudah’s first parnassah initiative, started in 1977 to teach people the skills they needed to get jobs in IT and computer programming. But it changed its focus some years back, according to R’ Daniel Baumann, COPE’s director. Big companies started outsourcing their IT positions to India and the market for programmers and IT professionals was shrinking. COPE pivoted to accounting programs. But not the traditional accounting degree path – at least, not at first.

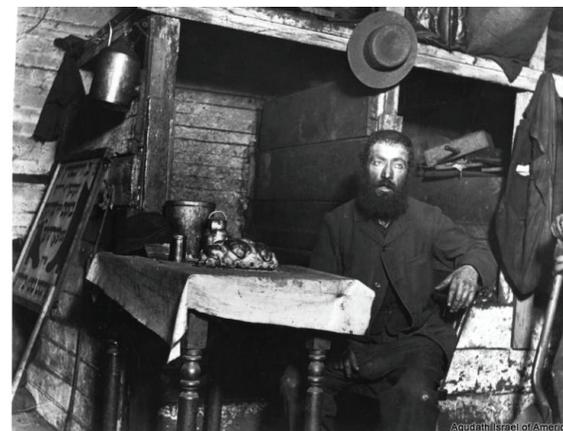
“We have unique programs,” says R’ Baumann. “We offer a junior accounting program, completely separate for both men and women, which can be completed in three to six months, depending on one’s schedule, as well as a Bachelor’s degree program whose graduates are eligible to sit for the CPA exams.”

Yeshiva and Bais Yaakov graduates are

particularly suited to these accelerated programs, which in this case, besides accounting, give a broad background in business and finance. COPE graduates have gone on to become bookkeepers, entrepreneurs, CFOs, and much more. “The beauty of the junior accounting program is the number of choices it gives to its graduates,” says R’ Baumann.

These accelerated programs allow men and women who are seeking to provide for their families in a derech kavod to learn the skills they need to be competitive in the job market. COPE graduates are very successful in finding jobs, with an employment rate of over 90%. In fact, COPE’s biggest referrers to its programs are its previous graduates. Recently, one family had its fourth child graduate from the program!

Over 2,500 students have completed the junior accounting course, and about 500 the



A historic picture from 1880 of a Jewish laborer sitting at his Shabbos table.

accounting degree program. The bottom line, says R’ Baumann, is that COPE isn’t just a school. “We’re not in the education business. We’re in the business of helping people.”

Learn more about COPE by calling 718-506-0500, extension 218, emailing info@COPEducation.com, or visiting www.COPEducation.com.

Countdown to the 13th Siyum Hashas



With each Siyum eclipsing the previous one in size, the impact of the Siyum has an even more significant effect with each new cycle of the Daf Yomi. The original Siyum at Yeshivas Chachmei Lublin, with Rabbi Meir Shapiro presiding, launched a celebration and continuous escalation of Torah learning. But, in addition to that, because it is celebrated so infrequently, each Siyum HaShas associates itself with world events in ways that serve as markers of our shared experience as part of Klal Yisroel. Each Siyum records a time stamp on our collective memory.

The 11th Siyum took place in the years of the aftershock of 9/11, within the recent passing of Rav Pam A'H, and with the new realities of the 21st century

starting to change our experience in America and around the world. Most of us remember the impact of the tefillos, Kaddish and kabbalas ol Malchus Shamayim that were recited at the Siyum as we all felt connected in new ways. With over 65 cities around the world linked together in a momentous experience, the 11th Siyum marked a step forward in an exponential outburst of learning in America, and it also set the tone for the historic 12th Siyum HaShas in MetLife Stadium.

The auspicious anniversary of the 11th Siyum HaShas, on Monday February 25, and the heartfelt memories and continuing impact, are fueling the excitement that the Agudath Israel Daf Yomi Commission is experiencing while planning for the upcoming 13th Siyum HaShas on January 1, 2020. It is also serving as a tremendous chizuk for the thousands of Jews around the world who are re-dedicating themselves to learning Daf Yomi and general study of Torah as they prepare to physically and mentally participate in the upcoming historical



event, an event that has proven cycle over cycle to resonate with impact on all of Klal Yisrael.

In advance of the upcoming Siyum HaShas, worldwide Torah initiatives are quickly taking hold in communities across the country. Chavrei HaSiyum, an innovative program through which shuls and communities are dividing masechtos and Shas to make siyumim in conjunction with The Siyum, is already being implemented in over 60 kehillas around the world. To have your kehillah join, please email

info@thesiyum.org.

The Masmidei HaSiyum program is also getting ready to launch with schools around the country getting ready for children to learn even more Mishnayos and Gemara than the last cycle. And, our Daf Yomi committee is hard at work helping communities who would like to start or grow Daf Yomi Chaburos.

Stay up to date on exciting news and announcements about the upcoming Siyum Hashas by visiting TheSiyum.org, emailing info@thesiyum.org or texting siyum to 313131.

Orthodox Jewish Chamber of Commerce, United Airlines Vows to Combat Anti-Semitism and Improve Customer Service

United Airlines officials at the meeting with OJC CEO Duvi Honig



A team of high-ranking United Airlines officials at its Newark Airport hub met on Monday with Duvi Honig, Founder and CEO of the Orthodox Jewish Chamber of Commerce, to discuss the airline's relationship with the Jewish community, its families and business travelers.

The airline reached out to the Chamber after it publicized a recent troubling incident with a young Jewish mother, with was followed by another troubling incident with an elderly Jewish couple.

At the meeting, Magda Morais, Man-

aging Director of Customer Service; Matt Colbert, Director of NY/NJ Strategic Initiatives; and Jon Gooda, Director of Customer Service; listened intently as Mr. Honig shared the Jewish community's concern over the incidents and the Chamber's mission to build positive relationships between the community and all echelons of the business world.

The United officials expressed their disappointment in these events and vowed to take concrete steps to battle anti-Semitism in its ranks, improve customer service and prevent any similar incidents from occurring in the future. They thanked the Chamber for bringing the relevant issues to their attention and working to build bridges between the community and the airline, which is currently the fourth largest in the nation.

"I would like to thank United for their commitment to work with the Chamber and our community," says Mr. Honig. "We look forward to continue working together with United and help them make the skies as friendly as they can be."



RETURN ADDRESS
55 UNION ROAD
SUITE 206 A
SPRING VALLEY, NY 10977

Prsrtd std
US postage
Paid
Mailway



monsey.glatt purim משלח מנות store



Enter through aisle 3. Enjoy!

HIGHSKYcreative.com



fish



meat



bakery



deli



produce



groceries

Easy ordering on our mobile app

WWW.MONSEYGLATTONLINE.COM

190 Route-59, Monsey, NY 10952 t. 845.425.6328 f. 845. 356. 2107 e. monseyglatt@gmail.com