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A TZADDIK
FROM A
DIFFERENT
GENERATION

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**CHACHAM
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SHAUL ZT"L**

THE LION
FROM THE
EAST

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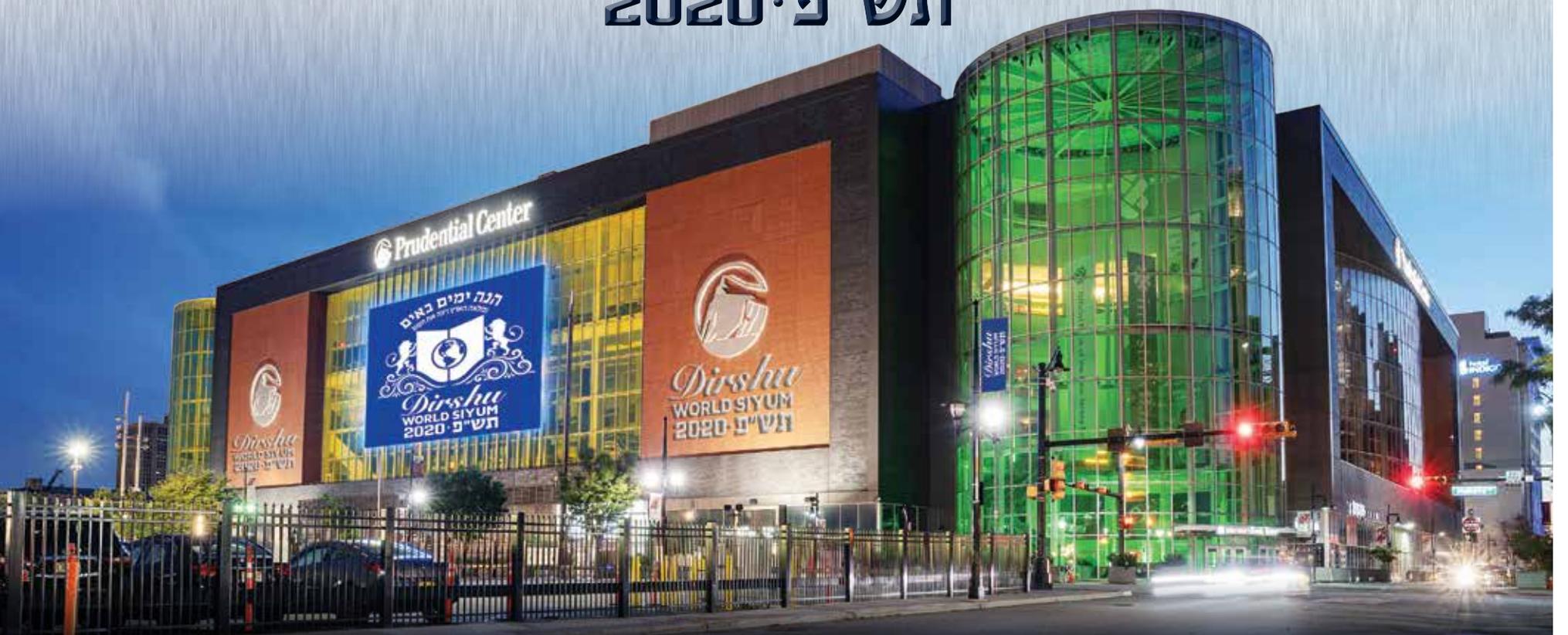
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Rabbi Dovid Hoffman

This past Sunday, I was privileged to attend a remarkable event. It was a Hachnosas Sefer Torah, that was given Liluy Nishmas a twenty-one year old boy who passed away last year from Leukemia. The boy, Mordechai Turner z"l, was the son of one of my dearest friends in the world and although it was a long trip to get there, it was well worth the effort.

I drove with three other chaverim to Cleveland and during the long journey we discussed how the event would unfold. Would it be a solemn and sad day, and people would be walking with the Torah

with heavy hearts, remembering Mords and holding back our tears as we dedicate this Sefer Torah in his memory? Or would it be a festive event, with loud music, lots of raucous singing, dancing, "Lchaims" before, during and after the event. People would be laughing and joking and generally enjoying themselves - and who would even remember Mords as we were just having so much fun?

We expected a little of both - and to tell you the truth, there was a healthy blend of joy tinged with sadness, remembering a special soul, who would have loved nothing more than to hold a Sefer Torah and dance with all of his chaverim. But what struck me most was my dear friend's take on the matter. When I walked into his home, mobbed with people who were waiting to write a letter in the Torah, he rushed over to me, hugged and kissed me, and whispered in my ear, "I am so happy you are here for the Chasuna!"

I looked at him in surprise, and he said, "Today is Mordy's Chasuna. He is the Chosson and the Torah is the Kallah. We waited twenty-one years for his Chasuna and today is the day!"

I didn't know what to say. I was speechless. Anyone who knows my friend knows that he is the happiest, most jovial person in the world. But to truly embrace the idea that the day of the Hachnosas Sefer Torah is the day of his son's wedding, is beyond the scope. How much gevurah must a person have to look at the world this way?

In English, the expression goes, "When life serves you lemons, make lemonade." Every day, people go-through hard times and the level of our emunah and bitachon will determine how we get through these parshiyos. The Mussar seforim can teach us what to think on an intellectual level.

Our Rabbanim give derashos which allow us to incorporate these messages. Our family and friends give us chizuk which can cushion and soften the harshness of a bad situation. But it is up to us - we have to dig down deep and find the gevurah to overcome the disaster, the catastrophe, or even something which is not on that same level of pain. We have to introspect and see what exactly we can grab onto which will not only bring us up, but will actually bring us over the top. Over and out of the pain. I know that my friend has that inner strength, and he can literally take the tragedy of his son's passing, and one year later, hold a Sefer Torah in his arms under the canopy and feel as if he is standing with his son under the chupa!

Yehoshua bin Nun and Kalev ben Yefuneh were the only two meraglim who found the strength, the inner gevurah, to go against the grain and not give in to despair. The other ten were not capable of this and not only did it affect them personally, they swayed an entire generation of people to believe them, to the extent that they were all punished and forfeited their lives in the desert.

Middah Tova Meruba - if the meraglim can cause so much pain from their bad words, how much more can a person who does find the strength to bring himself up and over the top, affect and influence those around him to likewise see the good in all of Hashem's ways?

May the Sefer Torah and the zechusim that this great Kiddush Hashem effected, truly be a zechus for Mordechai's neshama, and may we soon dance with him in Yerushalayim, Habnuya B'mhera B'yameinu.

*Dovid Hoffman
Editor-in-Chief*

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ALL IT TAKES IS TO ASK

Dear Editor,

The Monsey Mevasser is obviously a most effective public education medium for our frum community in its entirety. To wit; Not long after my recent letter-to-the-editor appeared in this new publication, I received a phone call from someone asking for mechilah for having used my property as a shortcut without asking for my permission!

And that encourages me to write again. There's a story in the Gemara (Maseches Eruvin 53b) as follows: (I'm paraphrasing): A yid was walking along a path which eventually led him through a field, where a young girl approached him. She said, "Rabbi, isn't this a field?"

"Yes," he replied, "but isn't this a well-used path across which one is permitted to walk?" She answered, "Thieves like you have walked in it." In other words, "It is only because people like you, who paid no attention to the halacha or not making use of someone else's property without the owner's permission, that this path was created." All it takes is to ask!

Rebbitzen Ruth (Safrin) Finkelstein

P.S. Interestingly, I just looked at the Pre-Shavuot edition of the Monsey Mevasser. To YYW: My property happens to be fenced in, but fence or no fence, to a (frum) yid, which comes first, the NYS law or a halacha? After that, comes 'Dina D'Malchusa Dina', of course.

LOVE THE LETTERS

Dear Editor,

Thank you for the amazing "comedy" section called Letters to the Editor. It's the first thing I turn to as soon as I open the paper. I know you're thinking, it's the first thing in the paper, but usually, the first few pages are advertisements I skipped those to go straight to the comedy section.

There are letters of humor and letters of wit. There are letters about giving shots to the Canadian geese; and why the lawn mowers are noisier than the Brewer Fire Department alarm; and what it means to really love your neighbor, by giving them a shot at giving tzedakah.

So I open the paper, and I turn to the Letters to the Editor and see what is in store this week. I wonder if you will even print my letter!

First-time contributor,

Funny Phullie

Editor's Reply:

All you had to do was ask!

APPLAUSE IN MODERN TIMES

Dear Editor,

If you have recently been to your children or grandchildren's school performances, you've certainly heard "new age" sounds from the audience as they show their appreciation of the students on stage.

But before we "Hoot, Howl and Yelp" at our children's school assemblies, plays and gatherings please give the following some consideration.

We all wish to show our children our love, and express our affection for them both in private as well as in public. At school get-togeth-

ers, we ought to employ mature, appropriate, and dignified models of appreciation.

We needn't make noisy, crude, coarse outbursts to mark and punctuate our children's performance and presence. We ought to distance ourselves from the new trend of loud, boorish, attention seeking expressions of approval of our youngsters that have a way of disturbing the rhythm and flow of our children's hard work, practice and performance.

For so long in our refined, modest society, strong, heartfelt applause was the norm to show our feelings. It still would work well for us, and, it might be a good model to show our children how to acknowledge the true appreciation of skill and accomplishment of others.

Sincerely,

David Nulman, Monsey

REBBETZIN MOSKOWITZ

Dear Editor,

I literally cried when I read the beautifully written and emotional article about Rebbetzin Moskowitz. I did not know her personally, but the writer painted such an amazing picture of her life and how she lived it that it truly inspired me and my daughters as well. Thank you for printing this article about the Rebbetzin's life and how she literally gave her life for the kehillah and the shul. The fact that she sold her jewelry to pay for the Aron Kodesh is beyond belief. May she truly be a gitte bayter for her husband, her family, her kehillah and gantz Klal Yisroel.

Ruchoma Triesten

Editor's Reply:

Thank you for your letter. The Rebbetzin was an amazing person. It was an oversight, but I was remiss in not writing the author of the article last week. Reb Yossi Berkowitz wrote the article and as you can see, he truly put his heart and soul into it.

A LEGACY OF CHESD

Rebbetzin Moskowitz leaves a legacy of chesed but really, not stam. She spent every single day busy with who needs what. I was very involved in her kallah fund, all her credit. She knew who needed help, she called me, she encouraged me to ask friends to be mishtatef.. we must have taken care of 100 weddings in the past few years. Friends constantly wrote checks when they knew it was being deposited into her account but that was only 1 thing and I was only 1 of her messengers. Many others received the same call. Many in Monsey rose to the challenge and involved themselves with her chesed projects and chassadim of every type.

She was warm, she was caring, she was so genuine and you could not say no. Tons of women were very close to her. Tons of women thought they were her best friend. She was a chassidish Rebbetzin, dignified, respectable, but extremely normal, she loved life, loved flowers, loved planting, loved dancing at weddings loved walking. You would see her dressed beautifully with her little hat over her Sheitel and sneakers because she needed to walk. She loved pretty things, a cute joke, she loved inspiring messages and she asked for them. She

absolutely kvelled from original Purim Shalach manos she would get.

She was beautiful herself. She asked everyone to call her Udi and not Rebbitzen (friendly as I was, I never once called her by her first name and I am grateful for that as she was a role model and teacher who taught me a million life lessons just by example. She was not just a friend for whom a casual first name basis is the norm).

She was makpid to tell me who the chosson or kallah is that needs the money so that I'd be able to honestly say I personally know who the recipient is, thereby making it more comfortable for someone to donate more. And I'm not the only one - many women helped those chasanim and kallahs.

She was like a magician. If you were in a slump and called her, she had a magical way of making you smile and feel silly wasting your energy on anything negative. She was very close to her children and raised them to be super normal and healthy and had a wonderful relationship with her husband. A cousin of mine from England married one of her kids and even the Machatainista loved her, they had such a nice relationship.

She was classy, she was regal, she had a warm home, tons of people came and went over there and to top this all off, her husband IS Tomchei Shabbos! There are people that work for Tomche Shabbos but he is the only person who knows who gets what. They have people every Thursday night picking up boxes from their driveway because they are embarrassed to receive it at home. Erev Pesach what goes on by their home truckloads of matzahs and chickens and fish and whatever can be given out - this is how the Rebbetzin lived.

As sick as she was, I did not believe she would die. It's extremely sad. Baruch Dayan Haemes. We do not see the plan. She will be missed by so many people but her legacy will live on.

Chanie Weinberger

Forshay

LOOKING AHEAD WHILE LOOKING BACK

Dear Editor,

I think your calendar is a great idea and hope it can grow. I remember the old days when people used to contact Mrs. Pesach to confirm that an organization's event would not conflict with something else. I doubt we will ever get to that again, but at least your readers can now have an idea that something's coming up. What a great idea!

Sincerely,

More Organized

KEEPING TO THE SCHEDULE

Dear Editor,

I was amazed that the much anticipated post-Shavuot Monsey Mevasser came out right on time when other, more established papers with tremendously greater numbers of staff and writers came out a day late or not at all the week after Shavuot. Thanks for continuing to impress Monsey with your remarkable paper and realizing how much we have come to rely on it in such a short time!

Sincerely,

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APPLAUSE IN MODERN TIMES

Dear Editor,

If you have recently been to your children or grandchildren's school performances you've certainly heard "new age" sounds from the audience as they show their appreciation of the students on stage.

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David Nulman

Monsey NY

THE BAND KEEPS PLAYING ON AND ON

Dear Editor,

This really happened - and to me of all people! Sunday morning, at 8:20 am, a truck pulled up directly across from my house and as I stood there watching, a landscaping crew got out and unloaded their heavy equipment. Three men - each one was about 5'2 with big "chups" big guts and drooping mustaches. They grabbed their leaf blowers, lawn mowers, funny-shaped vehicles that they ride around on in concentric circles, other noise-making stuff - I think I saw the front orbital capsule from the Space Shuttle, two Sherman Tanks with 9mm turrets jutting out, a herd of African elephants, and a Sony boombox - yes, a real life Tape Recorder with dubbing, nuch der tzee!

I watched with my mouth wide open and the coffee dripping out it, as they fired up their equipment and got right to work on their toys, spinning, blowing and shouting! At 8:20 in the morning - on a Sunday morning! I was literally tongue-tied - as well as soaked from my coffee spill! Don't these people ever sleep? Don't they know that other people do sleep? It's a good thing I was awake to witness this catastrophic event as it unfolded because nobody in the neighborhood would believe me otherwise (I wonder why that is...)

Well, this was my chance to right the wrong, to clear the air, to fix the broken and forevermore, people will hail me as the savior of noise polluted sufferers everywhere. I even started humming Mordechai Ben David's song, "Efshar L'Taken"! I was pumped. I was ready. I

was going to let these people have it.

I hurried over to the lead guy. I figured he was the lead guy because not only was he tearing up the weeds, shepherding the elephants and conducting a symphony orchestra that sounded like it was composed of 27 tubas, he was actually talking on his phone at the same time! If this guy does not have superhero hearing, then there is no such thing!

I walked right up to him and I said, "SERIOUSLY? NOW? AT 8:20 AM? ON SUNDAY MORNING?" He looked at me for a long second and then he said - and I kid you not - "I can't hear you! It's too noisy!"

OMG - actually, the mother of all OMGs!

I made him shut the noise and put his phone down for a second and then I said it again. "SERIOUSLY? NOW? AT 8:20 AM? ON SUNDAY MORNING?" This time, he answered that it's not up to him - this is when his boss sent him. Who is his boss? Why would anyone be so inconsiderate of other people's decibel levels? Well, I continued to yell incoherently until he finally just turned his leaf blower back on and went back to his phone call. I stormed back to my house.

Hey boss ... if you're out there and reading this, can you please be considerate of others? I don't call you screaming at 8:20 am so why do you make so much noise in front of my house? I haven't gotten him (or her) on the phone yet, but when I do, those elephants will be running

for their lives, believe me!

Mind-Blown Mom

GETTING ALONG SWIMMINGLY

Dear Editor,

It's summer! Being that our beautiful, backyard, private, inground, heated pool just opened, I want to share some of my feelings about this mixed blessing. I love being able to share my pool and allowing friends and their families to enjoy themselves in my backyard - I really do. It is just that there are some things that come along with the territory that I don't actually love quite so much.

I do not like having to supply my visitors with towels. If you come to use my pool, please bring your own. (Sure, sometimes we forget, but not every visit.) This applies to sunscreen, snacks, drinks, the phone, etc. And if you have to come through my house to use the bathroom, please make sure you don't leave puddles behind you on your way through my house.

I like my pool to look as great when you leave as when you found it. Don't leave floats floating in the pool or band aids along the side of snack wrappers all over my lawn.

Don't ask me to allow you to swim alone. I wouldn't swim alone. I wouldn't let any of my kids swim alone, so if you can't find a swim partner, don't ask to use my pool.

Don't ask me if you can swim on weekends and holidays when I've already explained that

it is family time. I feel terrible saying no when you should feel terrible asking when I've already asked you not to.

Don't leave the gate unlocked when you leave. It puts small children in danger.

Do not stay past the time I gave you. You are not the only person who wants to use my pool, and it's rude to leave people standing out in the hot sun waiting while you or your children are enjoying a few last minute laps around the pool. It also cuts into the next families swimming time which really isn't fair.

Do remember that I have a family that likes

to swim and that it can be challenging to fit in their swimming time, the marrieds, the friends, etc along with everyone else who asks me.

Most of all do call me because I am happy to host you at my pool - just make sure to be thoughtful, courteous and most of all - stay safe and have a good time.

*Sincerely,
Marco Polo*

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Instead of a Standard Dinner, A Massive Kiddush Hashem

Yeshiva Bais Mikroh's Siyum Hashas at Ateres Charna

On Sunday, June 16, the Bais Mikroh parent body, staff and talmidim participated in a unique event which was held at Ateres Charna. Instead of an annual dinner, Yeshiva Bais Mikroh proposed a siyum which would include parents, grandparents, staff, and talmidim in the older grades all of whom signed up to jointly finish the whole Seder Nashim and Gemara in Nezikin as well as the entire Seder Mishnayos. The tremendous learning experience provided the opportunity for hundreds of the school's talmidim to par-



ticipate in learning with geshmak, alongside their fathers and grandfathers. The learning culminated in The Siyum, a moving and meaningful event for all attendees, all of whom participated in the experience making the evening all the more significant for attendees.

Rabbi Moshe Langer represented the crowd with an emotional siyum, followed by Kaddish which was recited by Mr. Aaron Gilbert, who sponsored The Siyum lily nishmas his father, Shmuel Ben Yitzchok whose yahrzeit was that day. The subse-

quent lively dancing attested to the overwhelming feelings of simcha and accomplishment in limud haTorah felt by all.

Speakers at the suedah paid tribute to the tremendous efforts of the Rebbeim and teachers and praised the partnership between Bais Mikroh and its parent body, particularly in this unique endeavor. An entertaining and inspiring video which gave an inside peek into Bais Mikroh's classrooms

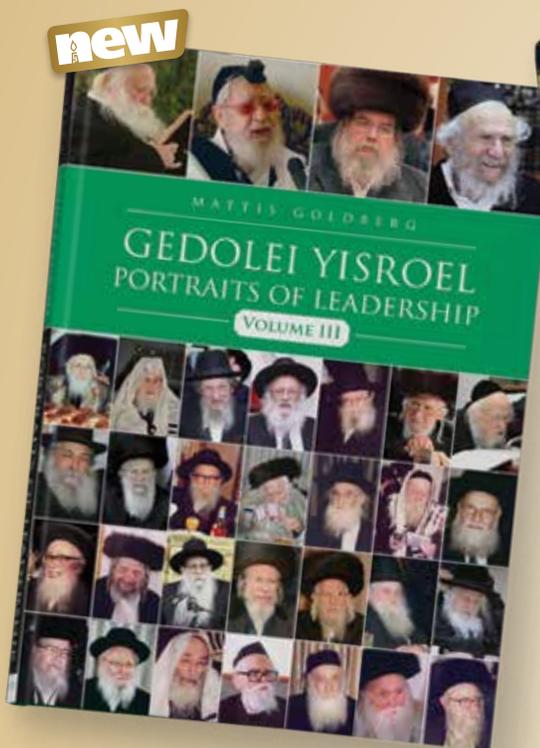
was shown to attendees as well during the course of the evening.

Bais Mikroh is exceptionally grateful to Rabbi Chaim Shimon Neuberger for coordinating the distinctive event, and for all his tireless efforts, as well as to the donors and sponsors for their generosity to the Yeshiva. May Hashem continue to grant the yeshiva hatzlacha in being mechanech His precious kinderlach.



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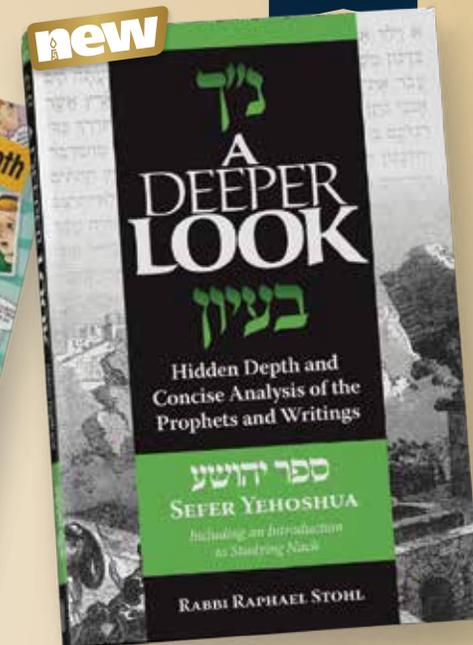


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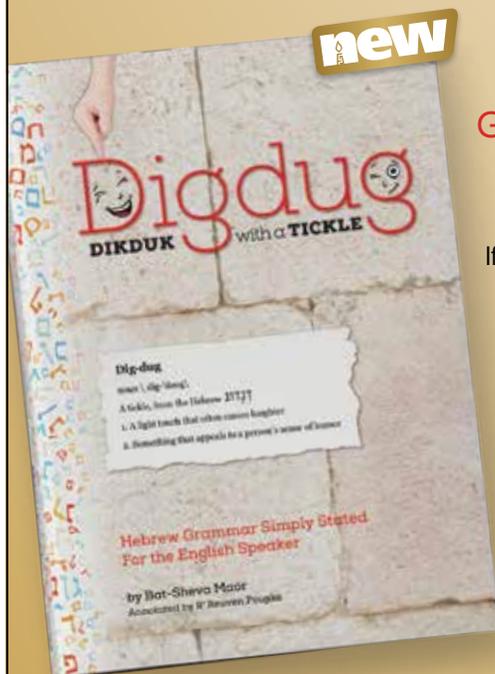
Volume 2 in this series focuses on situations found in the home with parents and siblings and shows children good ways to handle them.

These important books will give your child tools to last a lifetime.



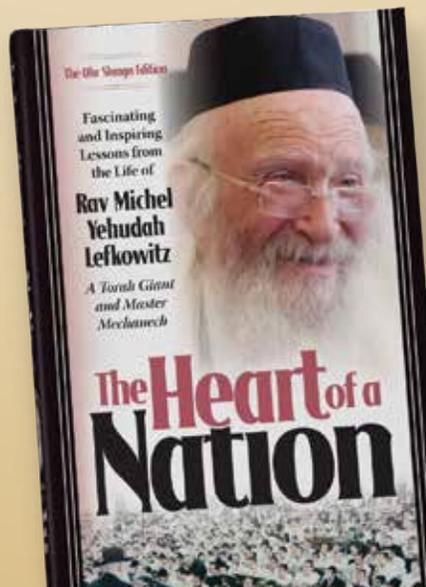
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The *yahrzeit* of Rav Michel Yehudah Lefkowitz *zt”l* is כ"ו סיון - an opportune time to be inspired by lessons from his life.

This Week in Jewish History - 23 - 27 Sivan

The Makova Rebbe, R' Nosson Nota Lemberger zt"l, would often cite the posuk in Megillas Esther (8:9), "Now, write (on this day) about the Jews - Katov B'eynechem - what is favorable in your eyes in the name of the king." This day is the 23rd of Sivan - a day that the Almighty has set aside for wondrous miracles. An elaborate web of salvation was spread through the ages on this day, as it is "favorable in the eyes" of Hakadosh Boruch Hu.

Esther drafted a royal decree giving the Jews the right to defend themselves and kill all who would rise up to kill them. They sent out this second batch of letters to all 127 provinces of Achashveirosh's empire, 'This annulled Haman's decree and plot to kill the Jews.

23 Sivan 5700 - June 29, 1940

The Molotov-Ribbentrop Pact, officially known as the Treaty of Non-aggression between Germany and the Union of Soviet Socialist Republics, was a neutrality pact between Nazi Germany and the Soviet Union signed right before the Second World War began. The clauses of the Nazi-Soviet Pact provided a written guarantee of peace by each party towards the other, and a declared commitment that neither government would ally itself to, or aid an enemy of the other party. In addition to stipulations of non-aggression, the treaty included a secret protocol that defined the borders of Soviet and German "spheres of influence" in the event of possible rearrangement of the territories belonging to Poland, Lithuania, Latvia, Estonia, and Finland.

Germany invaded Poland from the west on 1 September 1939. Subsequently, the Soviets invaded Poland from the east on 17 September. On 22 September 1939, the city of Lemberg (Lwów) capitulated to the Red Army. The USSR annexed the eastern half of the Second Polish Republic with Ukrainian and Belorussian population. Lemberg became the capital of the newly formed Lviv Oblast. The territories of Poland annexed by the Soviet Union after the 1939 Soviet invasion of Poland (east of the Curzon Line) remained in the USSR at the end of World War II, and currently are parts of Ukraine and Belarus.

Refugees poured into Lemberg from German-occupied western Poland, and the Jewish population ballooned to more than 200,000. Upon annexing the region, the Soviet govern-



Russian troops invade as the citizens are made to stand and watch



Reb Itzikel of Pshevorsk zt"l in Aix-les-Bains with his son-in-law Reb Yankel zt"l

ment recognized as Soviet citizens, Jews who were permanent residents of the area, while offering Jewish refugees in Eastern Galicia the choice of either taking on Soviet citizenship or returning to their former homes. As many as 5,000 Jewish refugees managed to escape the war zone in this way. Many wanted to go back to their former homes; however, instead of being returned to the German-occupied areas, most were deported to the Soviet interior, along with many permanent residents who were exiled as part of the efforts of the authorities to Sovietize the newly conquered Polish territories.

No one knew whether to take up the offer of citizenship or not. Who could possibly know what lay in store for them either way? But most people were inclined to take up the offer and not risk upsetting the Russians. The holy Rebbe of Pshevorsk, Reb Itzikel Gevirtzman zt"l, a refugee of Lemberg himself after fleeing Pshevorsk soon after the German invasion with his son-in-law and future successor, Reb Yankele Leizer zt"l (later of Antwerp), however disagreed. He advised people to refuse the offer. Many people listened and remained stateless refugees.

Suddenly, on the night of the 23rd Sivan 5700 - June 29, 1940, the NKVB (secret police) swooped down on Lemberg and arrested all those who had refused Russian citizenship. Those Yidden were forcibly taken to the train station and put on trains sent to Siberia. Some of those on board were visibly upset with Reb Itzikel. It was due to his advice that they now found themselves being exiled to the frozen wastes of Siberia.

Reb Itzikel consoled them and told them he had not misled them. This day is "Muchan Letov" - prepared by Heaven for good things, and said in the name of the Makover Rebbe, zt"l, that the day is mesugal for nisim v'niflaos, wondrous miracles, as implied by the posuk in Megillas Esther (8:9): "Now, write (on this day) about the Jews - Katov B'eynechem - what is favorable in your eyes in the name of the king." The king said Reb Itzikel also refers to the King of the world, Hakadosh Boruch Hu. He added, "Today is the 23rd day of Sivan, the day King Achashveirosh

repealed the letters that he had sent ordering the destruction of the Jews. Just as the 23rd of Sivan was then a day of salvation for the Yidden, so it will be for us as well."

27 Sivan 5701 - June 22, 1941

Reb Itzikel's words proved prophetic. On June 22, 1941 - 27 Sivan 5701 - almost one year to the day, the Nazis launched Operation Barbarossa and invaded the Soviet Union, a forceful attack on all Russian-occupied territories, including Lithuania

and Latvia, that was home to over 1.5 million Jews. When the Germans entered Lemberg, they brutally murdered almost the entire Jewish population. Those who had been exiled to Siberia were the lucky ones. Their refusal to accept Russian citizenship also enabled them to leave Russia at war's end, a privilege that wasn't granted to those who had sworn allegiance to Mother Russia.

Many Jews in Lemberg under the Soviet rule became the target of state terror like the rest of local citizenry. However, those who were deported deep into the USSR - to the Siberian Gulags, who managed to survive in the coldest and harshest climates, were almost the only ones who also outlived the catastrophes of the Holocaust.

Reb Yankele Leizer zt"l would say, concerning their exile to Siberia, that it was a prime example of a situation in which a person thinks that he is doomed while in reality it is an act of rachamei Shomayim.



Reb Yankel Leizer zt"l of Pshevorsk

To this, Reb Yankele would add the following vort. We say in Krias Shema, "Shema Yisroel Hashem Elokeinu Hashem echod." The use of Elokim denotes middas hadin while the use of Hashem denotes mercy. This is to show us that even when we think that we are seeing an act of Elokim, we should know that Hashem echod, everything is in reality only mercy, and it is up to us to realize it!



Mordechai Writing the Purim Letter, by Aert de Gelder, 1675. (Wikimedia Commons)

23 Sivan 3404 - 357 B.C.E

The miraculous story of Purim is celebrated on the 14th and 15th of Adar, the day when Jews all throughout the kingdom of Persia, beat back their enemies and scored a massive victory. But as we all know, the amazing "backstory" which led to this victory took place nearly a year before, when the Jews of Shushan fasted for three days and Queen Esther held a feast at which she unmasked the villainous Haman as the man who wished to kill her Nation. Haman was killed and the Jews rejoiced.

However, even after Haman was hanged on the 17th of Nissan 357 B.C.E., his evil decree "to destroy, kill and annihilate all the Jews, from young to old, infants and women, in one day, the 13th day of the 12th month (Adar)," remained in force. Queen Esther pleaded with King Achashveirosh to annul the decree, but Achashveirosh insisted that "a writ that has been written in the king's name, and sealed with the king's seal, cannot be returned." Instead, he suggested to Esther and Mordechai to "inscribe, regarding the Jews, as you please, and seal it with the king's seal."

On the 23rd day of Sivan, Haman's decree was officially overturned as Mordechai Hatzaddik and

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HaRav Chaim Stein Zt"l - Telzer Rosh HaYeshivah - 27 Sivan 5771 - June 29, 2011

Personal Recollections of a Talmid on the Eighth Yahrzeit

By Rabbi Dovid Hoffman

Approximately twelve years ago, the Telzer Rosh HaYeshivah, Rav Chaim Stein zt"l, visited Los Angeles, and spent an extended weekend there, from Thursday till Monday morning. All throughout his trip, Rav Chaim continuously gave shiurim in numerous shuls, Batei Midrash and in people's homes. Beginning with his first shmues on Thursday evening in a local Bais Medrash and continuing up until right before he departed, Rav Chaim talked to large crowds, as well as individuals, and provided chizuk to one and all. Hundreds of people came to see and hear the Rosh HaYeshivah speak, and he made an unbelievable impression on the residents of that city. At that time, Rav Chaim was ninety-five years old!

I was not there for this trip, but I have a brother-in-law who lives in Los Angeles and was there almost the entire time. Literally, he went to many of the derashos and spoke to the Rosh HaYeshivah - even learned with the Rosh HaYeshivah privately for a considerable amount of time. On Monday morning, after Rav Chaim's plane had left, he called me in New York - not something that happens too often given that he is involved in many business dealings and issues pertaining to the klal - and kept me on the phone for over half an hour. He couldn't stop gushing over what he had just witnessed and been a part of for the past four days.

"Dovid," he told me, "I never knew such a person existed today. An Adam Gadol from Lita (Lithuania), an elderly Rosh HaYeshivah who is so alive, so vibrant, literally a link to a generation almost totally forgotten!" He told me that the entire city of Los Angeles was in an uproar - a good uproar, mind you - due to the presence of the Rosh HaYeshivah. The chizuk that he gave on that trip was spell-binding, and my brother-in-law was



truly spell-bound.

He ended the phone call by saying, "I know you've been telling me about the greatness of the Rosh HaYeshivah for twenty-five years, but it wasn't until I truly experienced it that I now know what you were talking about!"

So many people did not know HaGaon HaRav Chaim Stein zt"l and how great he was and only after his petirah, were people finding out about the Rosh HaYeshivah.

But we knew. We, the talmidim of Telshe, we knew. We've always known and in a way, the Rosh HaYeshivah, all the way out in Wickliffe, Ohio, was our best kept secret. To tell you the truth, I think Rav Chaim preferred it that way!

Eight years ago, at the levaya on that clear Thursday morning, I looked around the jammed Bais Medrash of Telshe Yeshivah, and there was not a dry eye in the room. Each and every talmid that was there - from Detroit, Chicago, Toronto from all over - felt the void. Our Rosh HaYeshivah was not with us anymore - and we cried. Did we ever cry. We looked to the front of the Bais Medrash, on the left side of the Aron Kodesh, expecting to see the Rosh HaYeshivah, walking briskly up and down the aisle to his seat - but he was not there - and just the thought made us cry again. We looked at the bima, remembering how Rav Chaim stood there, on the right side, during tekias shofar, his face shining with an ethereal light - but again he was not there - and we continued to cry. We looked at his seat, where he always sat by every single tefillah, by every single seder, by every single Shiur Daas - but it was empty, he was not there. At this point, our sobs could not be contained anymore. Unrestrained,

1200 people cried for the aveidah, the loss of our most precious commodity, our guiding light, our Rosh HaYeshivah.

To many, Rav Chaim was like a father. To many Rav Chaim was like a zaida. It wasn't just that we learned from him - we truly loved him, and I believe I can say this with a surety on behalf of thousands of his talmidim.

And he loved us. His smile, the twinkle in his eye every time he saw a talmid, or heard a good report from or about a talmid, told us that he truly loved each and every one of us. He wanted us to grow in Torah, he wanted us to learn Yiras Shamayim and imbibe it and he did his utmost to make that happen. He so much wanted that we should know our stuff! Who can forget the "sof zman bechinos" - the tests at the end of every zman, when two or three Roshei Yeshivah would come into the shiur room and farther the bochurim. Of course, we were terrified (this is not High School, mind you - this is Bais Medrash!) and we learned for weeks before to prepare for it. And when the Roshei Yeshivah walked into the room, each bochur prayed silently that he would either know the answer or not make a fool out of himself. As they went around the

swer until you had no idea how it was that you made the Rosh HaYeshivah so proud - with an answer that he gave you!

He wanted us to be great in Torah and in Tefillah. He wanted us to appreciate learning, to appreciate davening, not just to do it by rote. He led by example. The Rosh HaYeshivah's tefillos were wondrous to behold. I, for one, would simply stare at Rav Chaim as he davened - this was "drinking" pure Yiras Shamayim. I always encouraged my children to just look at Rav Chaim, just stare at his shining face. Boruch Hashem, for close to twenty years, my family would drive to Cleveland for Rosh Hashana, and my children will never forget those trips. But for me, after driving through the night and arriving in Cleveland early on Erev Yom Tov, I was exhausted by the time Yom Tov arrived. And it was exactly at that time - in-between Mincha and Maariv on the first night - that Rav Chaim would get up and give a derasha about the importance of Rosh Hashana and the need for Teshuvah. In my drowsiness, I always had trouble following the shiur, but I would never fall asleep. All I did was stare at Rav Chaim's face for close to one hour, and I felt more ready



Rav Chaim Shaking Lulav and Esrog with his grandsons

room, bochurim would get questions from Rav Mordechai Gifter ZT"l or YL"t Rav Isaac Ausband Shlit'a, and it would be a fearsome moment. Rav Gifter was so imposing and intimidating that it was almost unfair. Rav Isaac was serious and exacting and you had to know your stuff cold. But Rav Chaim we prayed for a question from Rav Chaim! Because if you thought you knew the answer and began saying it, he would smile broadly, nod his head vigorously and usually finish the answer for you! And if you didn't know the answer, he would help you, start you off and pretty much give away the whole an-

for Yom Tov than any shiur!

It was especially during Elul and the Yamim Noraim, that Rav Chaim's tefillos became even more elevated. That first night of Rosh Hashana, after davening was completed, the line of talmidim would snake halfway around the Bais Medrash, as we all walked by the Roshei Yeshivah and hanhala to wish them a good Yom Tov. But Rav Chaim was always still davening! His Shemona Esrei that first night took well over three quarters of an hour, and if you walked with all the others, you would miss his beracha. I, for one, would wait with my children until Rav Chaim fin-



At the authors Chasunah

ished his Shemona Esrai, and as he would turn around - his cheeks drenched with tears - we would all go over and say good Yom Tov and get a beracha. Truly a "shaas hakoisher" - if there ever was one!

If anyone has heard anything about the greatness of Rav Chaim, they undoubtedly heard about the power of his berachos. It wasn't just that if he gave you a beracha, you were sure to succeed. If he didn't give you a beracha - or reshuv to do something for that matter - you didn't do it! Simply put! It was as if one was putting his life at risk - sakanas nefashos - if you didn't listen to Rav Chaim. And if Rav Chaim told you his signature statement, "Lo zu haderech, mein tayerah," ("This is not the proper way, my dear one") - you stopped right then and there! It was the power of these five words that could get exhausted bochurim to come to shachris



Rav Chaim

on time! To not miss night seder! Powerful words indeed! For if you were ever called into the office (yes, I must admit, I was called in on occasion) for some misdeed and Rav Chaim would reprimand you, then take your hand and offer his touching rebuke of "Lo zu haderech, mein tayera," you almost felt bad for him for having to feel this way about you!

His berachos stemmed from his awesome Avodas haTefillah. It was said that during Shema Koleinu in Shemona Esrei, Rav Chaim would repeat three times over the words, "Hafer Atzas Oyveinu V'Kalkel Machashavtam." ("Foil the designs of our enemies and ruin their evil thoughts.") He was davening for us - for all of Klal Yisroel - and undoubtedly his prayers protected us.

A very close friend of mine related an amazing aspect of Rav Chaim's tefillos. After my friend got married, he did not have children for quite a few years. So, on every Erev Rosh Hashana, he would go directly to the Rosh HaYeshiva's home and ask for a special blessing that he may merit having a child. And each year, Rav Chaim would give him a beracha and tell him that he will be mispallel for him. Until one year, when he came to Rav Chaim's house and asked for his customary blessing. Rav Chaim looked at him with a smile and said, "You don't need my tefillos anymore!" Within that year, a beautiful baby boy was born!



At the Bris of my son Yitzy. Reb Pinchos Hoffman, my father, in the background

At the end of a zman, nobody left yeshivah without "gezegen sich mit der Rosh Yeshivah" - saying goodbye to the Rosh HaYeshivah. It was simply not worth it. Any talmid out there who ever tried it, knows what I'm talking about. But it wasn't just that your trip would fail - car trouble, getting lost, tickets on the road, etc. - there was a higher power working here. I recall when one bochur in my shiur had a ride from Cleveland to New York on the last day of the zman. Thinking that it wouldn't be a problem at all, he went to say goodbye to the Rosh HaYeshivah in the morning, during first seder. Rav Chaim looked at the bochur surprised and asked him when he was leaving. When the boy said in the early afternoon because that was when his ride was going, Rav Chaim absolutely refused to let him go. It was mystifying. He had a free ride to New York; any other mode of transportation would have to cost money. And yet, Rav Chaim refused to let the boy go until after second seder.

The bochur was a smart boy and knew better than to go against the wishes of the Rosh HaYeshivah. With little choice in the matter, he waited until after seder was over and then went to the train station to buy a ticket to New York. Not coincidentally, of course, there was another man on the train going to New York, and the two struck up a conversation. To make a long story short, this previously non-religious Jew was moved to the point that over the next few months, he found his way to Telshe Yeshivah, became a full and sincere Baal Teshuvah, and today learns Torah and raises a fine Jewish mishpacha. We never knew the Rosh HaYeshivah's reasoning, but he knew, and we listened.

Being with the Rosh HaYeshivah elicited a dichotomy of emotions. On the one hand, you could not sit alone with Rav Chaim and not feel your heart beating heavily in your heart. He was so holy that you literally felt "yirah" - fear, when you were around him. On the other hand, he was as soft and

soothing as a loving zaida, a grandfather that would always smile, would always inquire as to your welfare and how your children were doing in yeshivah. You felt warm and safe in his presence, because you were in the "inner sanctum." I was once in the Rosh HaYeshivah's house talking to him about a new sefer that I was in the process of writing, when suddenly my cell phone rang. Embarrassed, I quickly shut it off and put it away. When I walked out of the Rosh HaYeshivah's house, I turned it back on and noticed that the call was from my Rov back in Monsey. I called him up and he jokingly said to me, "What's this? You're avoiding me?"

I told him that I wasn't avoiding him but that I was inside the Rosh HaYeshivah's house when he called. It reminded me, I told him, of when the Kohen Gadol would enter into the Kodesh Hakadoshim on Yom Kippur with his special clothing. There was a bell that was attached to these clothes so that when he went in, he made a tinkling sound. I felt that way as well, I told my Rov, because while I was inside the Kodesh Hakadoshim - the inner chamber of my Rebbi, Rav Chaim, I started beeping and making tinkling noises from my phone!

And yet, he knew how to make us feel at ease, how to promote our accomplishments and make us feel great! He took such pride in his talmidim's success. After my sefer Torah Tavlin came out, I brought the Rosh HaYeshivah one of the first editions that came into my possession. I will never forget the look on his face as he held it in his hands and looked through it. At one point, it appeared as if he was actually reading it, although it was written in English and the Rosh HaYeshivah only spoke Yiddish (The legends abound of English words that Rav Chaim would try to say to us American bochurim and the often comedic result - but that's for a different time!). When I asked Rav Chaim's son, Rav Binyamin, what exactly was the Rosh HaYeshivah looking at if he couldn't read the words, he answered, "My father is training himself to learn how to read English words because he wants to truly feel the nachas of a talmid's accomplishment!"

Half a year after that, I brought my soon-

to-be Bar Mitzvah boy Tzvi, to the Rosh HaYeshivah in Cleveland, to put on Tefillin. It was mid-January and the temperature hovered below freezing. My son and I came to the Bais Medrash very early in the morning, as Rav Chaim had instructed us to come a half hour before davening. We stood on the front steps of the Yeshivah and watched as the car bringing Rav Chaim approached and pulled up alongside the path. We both walked over to the car and watched as Rav Chaim opened his door.

Even before he got out of the car, he looked up and saw us standing there. With



Reading from the Torah Tavlin Haggadah

a smile as wide as the back wall of the Bais Medrash, he held out of his hand and announced, "Sholom Aleichem, Baal Torah Tavlin!" In my lifetime, I will never forget the way he said it and what it meant to me!

Rav Chaim lived for Telshe Yeshivah; it was his heart and soul. In fact, on numerous occasions, when I would visit or meet the Rosh HaYeshivah someplace, and ask him how he was feeling, he would always answer with the same words: "Boruch Hanoisayn LaYaef Koach." ("Blessed is the One who gives energy to the weary.") He explained to me that he believed that Hashem gave him arichas yamim - a long life, just so he can be there to help Telshe Yeshivah.

May Rav Chaim continue to be mispallel on behalf of his talmidim and all of Klal Yisroel before the Kisai HaKavod, so that we shall know no more pain, and no more tragedy shall enter into our midst.

Yehi Zichro Boruch.

This article first appeared in Yated Ne'eman eight years ago.



The Rosh HaYeshiva putting Tefillin on my son Tzvi

Reb Shaya Fuchs, z'l - 'Carrying The Torch'

On His Shloshim - 26th of Sivan

By Yisroel Safrin

On Friday, the 26th of Iyar (May 31, 2019), my friend, Reb Shaya Fuchs, was niftar at the age of 99. I had known Reb Shaya for many years and he never failed to inspire me as well as all those around him. He was an ehrlicher Yid who raised a wonderful mishpacha of Bnei Torah and choshuva Yidden.

My association with Reb Shaya came about when the Nanuet Mall opened its doors to walkers after the expansion in 1994. Rav Henoah Book, z'l and I had a 'seder' of exercise where we would stroll around the mall, and Reb Shaya, who was there almost every day would join us, always ready with divrei Torah on the Parsha and 'sharf vertlach' from many of the Gerrer Rebbes. At the same time, he would consistently regale us with what life was like in pre-war Poland. He had grown up in a small shtetl and he could tell over stories making us feel as if we were there too. Indeed, I felt like I was in the presence of a 'fartz-eitische yid' - a Jew from a different time period, an older and more experienced generation. With Reb Shaya, we felt like the Gemara says, 'Ra'isi Es Rav Meir MAchorai' - I had a glimpse of the previous generation.

Reb Shaya was raised in Zelow, Poland, a shtetl near Lodz. His parents were simple people but they infused young Shaya and the rest of the family with the fire of Yiddishkeit that he absorbed in his childhood, despite the many difficulties, the poverty and hunger. And yet, through it all, he often reminisced and spoke fondly about pre-war Poland.

I recall walking with him one morning when he asked me, "Do you know how many Gerrer Shtiblech there were in Lodz?" I had no idea. I guessed maybe 30. He replied "Fifty five- can you imagine what Shabbos and daily life was like in pre-war Poland?"

A few months later, I was at the Agudath Israel convention and was seated with Reb Yossel Friedenson z'l, the late editor of 'Dos Yiddische Vort' and his wife. Hearing that he was from Lodz, I mentioned to him that I have the zechus



as Rav Sholom Shwadron and Rav Mordechai Gifter, zichronam livrocha.

One of his mechtutonim was the Rosh Yeshiva of Shaar Hatorah in Queens, HaGaon Rav Zelik Epstein, z'l. His son-in-law, ybl'ch, Rav Kalman Epstein shlit'a, is the current Rosh Hayeshiva. The shidduchim Reb Shaya made were with families who

beautiful esrog and lulav. He loved spending time and money on mitzvos."

Reb Shaya did not have an easy life. He experienced many losses in his lifetime - his entire family perished in the Shoah and later on in life, he lost his own children and wives. Reb Shaya was steadfast, more like a torch - steady and enduring- as opposed to a lightning bolt. It seemed to us he was elevated and infused with the spiritual. He served

to walk with Reb Shaya Fuchs and he mentioned that there were 55 Gerrer Shtiblech in Lodz. Rav Friedenson said "Please tell my dear friend Reb Shaya that there were 66 Gerrer Shtiblech in Lodz and I 'documented' every one of them!"

In the course of our regular schmoozing, Reb Shaya told us how he came to Monsey. He was living in Paterson or Fair Lawn - one of those cities



Greeting the Gadol HaDor, Rav Moshe Feinstein, zy'a with his mechtutan, HaGaon Rav Zelik Epstein, z'l

in New Jersey - and it was a far walk on Shabbos to daven with a 'kosher' minyan. He tried getting employment locally, but no one wanted a 'Shomer Shabbos'. He founded his own textile business and with Hashem's help, he became successful.

One year he went to the Pioneer Country Club in the Catskill Mountains for vacation and met Mr. Ruby Lazarus who convinced him to come and check out the beautiful community of Monsey. Ruben Lazarus was one of the founders of the Yeshiva of Spring Valley and among other things, was a dominant force in establishing yiddishkeit in the Spring Valley and Monsey community. He had a large family, most of whom are prominent members and klal doers, following in his ways of extending himself for others and the klal. When Reb Shaya saw the 'Ir HaTorah' of Monsey surrounding Bais Medrash Elyon and the Bais Yisroel shul, he felt he was transported back to his 'shtetl' in Poland. For nearly 50 years Monsey was his home until he relocated to Florida 15 years ago.

Reb Shaya was a steady attendee at Rav Avrohom Weinfeld z'l's early morning shiur in Monsey. His home was always open to the needy and he had a special place in his heart for Kollel Yungeleit and shlichim from Eretz Yisroel. I recall him telling us that at his business in Paterson, New Jersey, he would set aside his lunch hour to learn with the grandfather of Rebbetzin Esther Jungreis, a'h. He hosted parlor meetings with speakers such

lived a Torah-true life, as he was determined that his grandchildren should grow up to be talmidei chachomim and ehrliche yidden.

Reb Shaya's daughter, Mrs. Gitti Katz relates a beautiful anecdote about her father. "One Chol HaMoed, the stock market was poised to surge and my father z'l asked a shailah if it would be permitted for him to purchase a certain stock to enjoy what was sure to be a strong profit. He was told that he was not permitted to make the purchase on Chol HaMoed. It was explained that if he owned the stock and needed to sell it to prevent loss that would be okay. But it was not okay to make a new purchase on Chol HaMoed based on the assumption that a profit would follow.

"My father z'l did not make the purchase, and yes the stock skyrocketed as was expected.



At the wedding of Rav Kalman Epstein Pictured are: The Chosson, Rav Shaya (standing) and his mechtutan, HaGaon Rav Zelik Epstein, z'l

After Yom Tov I asked my father if it bothered him or he was disappointed over the huge profit he would have made had he bought the stock. Though this story took place about 30 years ago," Mrs. Katz recalls with great excitement, "his answer is fresh in my mind, as is the expression on his face as he responded. My father said, 'Not only does it not bother me, but I have 'hannuah' (pleasure) from it!' He had so much trust in Hashem that he would get what was his, not more and not less."

His grandson related, "Zaidy was on fire with yiddishkeit. He finished numerous cycles of daf yomi, never missing a day. He recited tehillim with fire every day and said Krias Shema Al Hamittah every night with a 'bren.' He movingly recited shir hashirim every Friday before Mincha and he was Maavir Sedrah with 'hislavus' every shabbos morning. He would pull out a Medresh Rabba at every shabbos seudah and learn the words with joy and warmth. He spent hours picking out a



Reb Shaya, with an assist from a grandson, did all the mitzvos with a special bren and fire

the Borei Olam not only with davening, but in every aspect of life - eating, drinking, conducting business, earning and spending money, raising his children and relating to a spouse. It seemed that to him, every activity of life was invested with deep significance and meaning. Nothing was taken for granted.

Later in life when asked how he coped with all the tragedies in his life, he cried out, "It's all min haShomayim! There is an Aibishter and everything is directly from Him! We don't know His cheshbonos. All we need to know is that He is in charge!"

Authors Note: Some of the material and comments in this article are gleaned from personal experiences, interviews and articles in the Hamodia & Yated publications.



For all of his 99 years, Reb Shaya served the Ribbono Shel Olam b'chol levovo u'vchol nafsho. Yehi Zichro Boruch!



Talking with his son in law, Rav Betzalel Katz



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By Mindy Cohn

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Having a Conscious Awareness of Hashem

When we reflect, most people realize that we usually love those who bestow good upon us. We simply and naturally feel love towards a person who gives and helps us in any way. This is self understood. Why then do we find it so difficult to think about ahavas Hashem?

Apparently, this is due to the

Contemplating the Chessed of the Blessed Creator

fact that we do not live enough with the conscious awareness that Hakadosh Baruch Hu is the One Who bestows good upon us. We typically give more credit and thanks to Hakadosh Boruch Hu's messengers, feeling indebted to the people we think have benefited us. We thus forget that they are merely Hakadosh Boruch Hu's agents to carry out His good.

Imagine if we were wandering in a foreign land, knowing no one and having nowhere to turn for food and shelter. All of a sudden, a Jew comes along and invites us to be guests in his home where he serves us many tasty foods and drink. The first thing we should do is consider: Who was the One Who sent this generous man precisely at the moment when we were in such dire need? What imbued this man with feelings of mercy and pity that motivated him to come to our aid at exactly that specific moment, in that particular place where we met? If we would only realize that it was Hakadosh Baruch Hu behind the scenes, then we would profusely thank Him before thanking His emissary.

Instead, our nature is to thank our host with all our heart, and leave Hakadosh Baruch Hu, Who sent him, out of the picture altogether! (see Yesod Veshoresh Haavodah - Birkas

Hamazon). This is like a person who receives an envelope in the mail that contains a thousand dollar check inside. The recipient is overjoyed. He runs after the mailman who brought him the envelope, and thanks him profusely! Then he returns home and begins using the money to meet his expenses, totally forgetting to thank the person who actually sent him the check! Was it the mailman who gave him the money?! No, he was only the courier!

This is exactly what we do in our everyday lives. Our outlook is restricted to only viewing things in a materialistic, physical way. Our feelings of gratitude are confined to the corporal and tangible people before us. We overlook the fact that there is Someone Who sends all those good people and good things our way! We forget that the world has a Director! If only we would stop to contemplate all the details of our daily lives, we can begin to appreciate the tremendous chessed of Hashem that is with us at every moment.

We must train ourselves to perceive Hashem's benevolence. A good place to start is by examining the daily birchas hashachar. Contemplation of the words of these berachos can greatly enhance our awareness of Hashem's magnificent kindness. For example,

when we say the berachah: *Pokei'ach ivrim* — "Who gives sight to the blind," we are not thanking Hashem for the fact that a miracle may have occurred on the other side of the world, where a blind person was miraculously healed and now has begun to see. We are personally thanking Hashem Yisborach for the miracle that we, upon waking up this morning, opened our eyes — and behold, Hashem gave us the ability to see with our eyes!

We have no guarantee that every day of our lives we will have our sense of sight! Does the fact that yesterday we had the ability to see obligate Hashem Yisborach [*k'veyachol*] to give us the capacity to see today as well? And yet, we continue to erroneously take for granted our sense of sight, like a person who receives a thousand dollar gift for Pesach, and the next year complains, "I want to receive the thousand dollars owed to me for Pesach!" Does the generosity of having given last year obligate the benefactor to do the same this year as well? We take for granted all our other bodily functions and abilities as well, whether it is smelling, tasting, digesting, or walking, speaking, reading and writing!

We must not take them for granted - we must thank Hashem for all of His gifts.



Reb Sholom Mordechai Rubashkin

Parshas Shelach finishes off with the mitzvah of tzitzis. The Midrash tells us that Moshe Rabeinu asked Hashem Yisborach: You gave the Yidden Torah and mitzvos, yet how is it possible they will keep all of them? They are physical beings in a physical world and are therefore likely to forget some of them!

Hashem answered Moshe: "I will give them the mitzvah of tzitzis, through which they will remember all the mitzvos." The numerical value of tzitzis is six hundred. Add the eight strings and the five knots and it adds up to six hundred and thirteen. This

Tzitzis and the Supernatural

is to remind the Yidden of all the six hundred and thirteen mitzvos they need to do, as the posuk says: *urisem oso uzchartem es kol mitzvos Hashem*.

We need to understand: Since the reminder about the six hundred and thirteen mitzvos is only connected with the strings of the tzitzis, why then do we need the garment? Why can't we just have the strings to remind us of the mitzvos? Why do the tzitzis need to be extending from a talis?

The answer given is that a talis is a garment we wrap around ourselves, implying something not inside ourselves, as in our seichel, but that which is above our seichel and understanding. It reminds us to accept upon ourselves Ol Malchus Shamayim - the yoke of Heaven, to obey what Hashem wants us to do, even when we do not understand the reason for it.

This is why Hashem says the tzitzis must come out of a garment. That requirement symbolizes that the six hundred and thirteen mitzvos [which are hinted at in the tzitzis] come from a place that is higher than understanding. This is alluded to by the talis, showing us that all mitzvos come from a Source that is higher than our understanding.

If a person were to take only the strings by themselves, without the talis, it would remind us of nothing; it is not a mitzvah. Only when the Yid takes the tzitzis hanging from a talis will it remind him of all the 613 mitzvos, and that Torah and mitzvos comes from a place that he is not able to understand.

From tzitzis we learn that we must serve Hashem even when natural forces or obstacles stand in our way, and even when the limits of our own understanding discourage us from obeying. A Yid wears his tzitzis to be constantly reminded that the mitzvos originate from the talis, i.e. a level higher than human understanding. When a Yid serves Hashem without surrendering to obstacles, Hashem deals with him in a manner that is higher than nature, and the Yid himself is not limited by natural forces anymore.

This idea can also be seen at the end of the parsha of tzitzis. We mention how Hashem is our G-d Who took us out Mitzrayim - this shows us how the inyan of tzitzis is connected to a reward that is beyond human intellect. When a Yid does not restrict himself to the limits of human reasoning in performing the mitzvos. Hakadosh Boruch Hu will treat him in a manner that is also beyond the limits of teva - nature. He will rescue him from his personal Mitzrayim - oppressive limitations that confine him. This is why the posuk identifies "Hashem Who took you out of Mitzrayim." It was not possible for even one slave to escape from Mitzrayim in a natural way, yet Hashem took out six hundred thousand men, in addition to hundreds of thousands of women and children! And He took them out with great riches! Every Yid had no less than 90 donkeys that carried gold and silver, and everyone, even the erev rav, recognized that this world-shaking event was supernatural.

When a Yid does not allow the forces of na-

ture to limit his avodas Hashem, Hashem gives the Yid His brachos in an unlimited way - in "*bonai chayai umzoinai re'veechai*"!

On a practical level, there are times in the hot summer months when the yetzer hora presents rational-sounding reasons for a Yiddisher boy to chas veshalom be more lax in doing mitzvos, or in behaving and dressing in a tzniusdiker way. When playing baseball, we often get so hot the yetzer hora jumps in with the idea to take off our tzitzis. We learn from the tzitzis itself how we are servants of Hashem Yisborach 24/7, no matter where we are. Even when we don't understand why we must do a specific mitzvah, we serve Hashem Yisborach with the same devotion. We are committed to kabolos ol and to proudly wear our tzitzis that keeps us connected with Hashem Yisborach at all times and in all places.

If the yetzer hora tries to trap us into backing down, we will hit a high fly, sending him flying over the fence and out of the park, and continue our game proudly wearing yarmulke and tzitzis!

Yehi Ratzon - may Hashem Yisborach give each and every Yid a gezunter summer with our geulah prati and geulah klali now with Moshich Tzidkeinu bimheirah beyomeinu.

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

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

Q: I recently attended a shiur that dealt with the prohibition of bishul akum. I was surprised to learn that in the absence of a pilot light that was originally lit by a Jew, I may not allow my household help to turn on the fire and cook for the family. Our stove has no pilot light, and each time the oven is turned on it is a brand-new fire.

Our housemaid has been cooking delicious, elaborate meals for several years (under our close supervision due to kashrus concerns) and has been turning on the fire herself throughout this time. In addition to changing the

Cleaning Help and Complications in the Kitchen

way we do things in the house, I am faced with two dilemmas.

The first is concerning her frozen dinners that are stored in my downstairs freezer. We have a large supply of meals that she has made for a rainy day. Must I dispose of all this food or are there halachic grounds to allow us to eat it? My second dilemma concerns my utensils. Must I kasher all the utensils that came in contact with the hot meals she produced?

A: You are certainly correct concerning your newfound understanding of the laws of bishul akum, food cooked by a non-Jew. These laws apply to foods that generally are not eaten raw and that are oleh on shulchan melachim (food served at a royal or state dinner, or, according to many poskim, food normally served at weddings or other high-end dinners). If a non-Jew cooks such a food, and a Jew did not have a hand in the cooking (e.g., he did not at least light the original fire or stir the food as it was cooking), the food is not kosher mi'd'Rabbanan. (The leniency of having a Jew light the fire is not sufficient for those who follow Sephardic tradition.) Our Sages instituted this prohibition in order to prevent social interaction that could ultimately lead to intermarriage. Chazal understood that a common way of building a close relationship is over fine cuisine and good drink. Shulchan Aruch¹ cites different opinions regarding whether this prohibition applies to foods cooked by a non-Jewish servant of a Jew. The logic of those who permit food by a non-Jewish servant is that there is

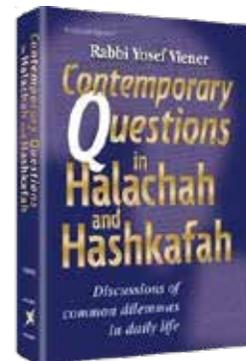
no feeling of friendship and camaraderie (kiruv hadaas), as the servants have no choice but to follow orders given by the employer.²

Rema rules in accordance with the lenient opinion. Even so, however, there is some question about whether this leniency applies to employees or only to true servants.

A second mitigating factor that would allow a leniency in your case is that the cooking was done in a Jewish home, which would lead to less danger that it will lead to improper social interaction.³ In fact, we allow the food to be eaten only if both factors are met — the cooking was done by a worker, in a Jew's home — in a bedi'eved (ex post facto) situation such as yours.

One is not allowed to rely on this ruling to allow a non-Jewish employee to cook. Since you have a large supply⁴ of food that was cooked by your maid in your house, you have the halachic right to be lenient and not throw out the food. In a situation where the non-Jewish employee cooked food for him or herself in the Jew's home, these leniencies would not apply. Such cooking is done on a voluntary basis, and therefore the food will always remain prohibited.⁵

Normally, utensils used for bishul akum must be kashered.⁶ In your situation, the halachah is lenient and would not require kashering of the keilim. This is based on the same reasoning mentioned for permitting the food to be eaten.



It is generally not a good idea to allow the hired help to do any cooking in your house. The risk that you will forget to light the fire initially or that the person will cook food for herself (even a simple egg is considered a food that is oleh al shulchan melachim, a food fancy enough to grace the table of a king, a president, or an elaborate bris) makes her cooking a situation fraught with halachic dangers.

Although you mentioned in your question that the cooking was done under supervision of members of your household, it is important to bear in mind that once she is allowed to cook, she may do so even when members of the family are not there to pay careful attention to what is being done. This can compromise the kashrus of the entire household.

1. Yoreh Deah 113:4.
2. See Teshuvos HaRashba 68.
3. See Shach Yoreh Deah, Ibid.
4. See Chachmas Adam, Hllchos Maachalei Akum 66:7.
5. Shach Yoreh Deah 113:20.
6. Shulchan Aruch Yoreh Deah 113:16.

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.



**By Rabbi Chaim Schabes
Rav D'Cong. Knesses
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Separate Children for Avodas Hashem

The Torah tells us that we must separate a portion for the kohaim from "reishis arisoseichem", from the "first of your kneading". The Chasam Sofer says that the Torah is alluding to an important lesson in *chinuch*: that from the time that the baby is in his crib, "arisa", the parents should realize that their children must be separated for the service of Hashem. If we fix this idea in our minds, we will succeed in assuring that our children will remain forever committed to this special assignment in their lives.

At the Schabes Table

Halacha V'Halicha - The Halachos of Lisha

Kneading is one of the 39 *melachos* that are prohibited on Shabbos, and its definition is to combine small particles and form them into one body through kneading. Prototypically, flour is small, separate pieces, and when one adds water and mixes it, it becomes one mass (dough). The *av melacha* is when one takes something that grows from the ground and adds a liquid to it, such that after kneading it will become one mass. However, even if one mixes something that doesn't grow from the ground, like cement, dirt, plaster or even ashes, he will also have transgressed (*toldah*). Some practical applications are that one may not add water to flour, even if the mixing happens by itself (MB 321:3); even if the flour and water were combined from before Shabbos, one is not allowed to knead it on Shabbos.

When a substance becomes dissolved in the liquid, like for example, sugar, coffee or instant cocoa powder in water, there is no prohibition of *lishah*. When mixing regular cocoa one must be careful that clumps do not form, and if they do, one should use a *shinuy* in mixing them (as will be discussed later).

At the Torah level, there is only a prohibition if the mixture is thick (*b'lilah avah*), and it becomes one body, but *mid'Rabbanan* it is prohibited even if it is a thinner mixture (*b'lilah rakah*) that could be poured from one utensil to another. Even when this thinner mixture is permitted, one should make sure that all the liquid is poured at once, so that it does not initially start as a thick mixture.

One should not pour water into an instant potato mix, or into a jelly or pudding, even if at first they become a thin mixture, since eventually it will become one body (Igros Moshe OC 4:74). It is not permitted to mix butter or margarine with cocoa to create a spread, because it is a thick mix. One is not allowed to mix oil with chopped liver for this same reason. There is a dispute between contemporary Poskim whether mayonnaise is allowed to be mixed with chopped liver or eggs; some hold that mayonnaise is considered a solid, and therefore may be mixed with another solid. Others, however, hold that since it turns into a thick mixture it is therefore not allowed. One should follow the stringent position, unless he received a *psak* from his Rav otherwise.

It is permitted to add oil to a vegetable salad, because it doesn't become one cluster. It is also permitted to pour milk into corn flakes or other cold cereals, because the milk doesn't make the parts stick together, and it would be like soaking breadcrumbs or cookie crumbs, that if one doesn't knead them, it is permitted (Biar Halacha 12, *L'farer*).

If it is not possible to prepare baby cereal from before Shabbos, one could prepare it on Shabbos, first by changing the order in which he normally combines the ingredients during the week, meaning, if he normally puts the powder in first, he should put the liquid first on Shabbos; if we don't know what the normal order is we can assume that normally the liquid goes first and then the powder, and therefore inverting this order should be as-

sumed as the *shinuy*. Second, one should stir in a different manner than normal, either with a hand, or by shaking the bowl, or by moving the spoon in a crisscross motion rather than in a circular one. One should also pour all the liquid at once, to prevent a thicker mix; if at all possible, we should make it a soft mix, but if the baby will not eat it, and the cereal is a basic staple for him, then we would allow even a *b'lilah avah* (thick mixture). If possible, it would be preferable to mix some liquid with the cereal before Shabbos, and then dilute it further on Shabbos, since diluting is the opposite of kneading, and therefore totally permitted.

If one wants to combine juice with a banana for a baby, one should first pour the juice into a bowl, then mash the banana with a spoon, not with the tines of a fork, and mix in a non-typical fashion (such as crisscross), and preferably, one should take out the spoon between the vertical and horizontal strokes. Even though this will produce a thick mixture, which we will normally not allow on Shabbos unless it is critically necessary (baby cereal when baby will not eat anything else), these *shinuyim* constitute a permitted method for bringing the ingredients together, since when the liquid is added to the solid, the solid is not yet able to mix and combine with the liquid to become one until we first mash the solid, and it is therefore permitted.

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

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By Rabbi Henschel Plotnik

Every now and then, life takes unexpected turns. Sometimes you just deal with it as best as you can and move on. However, it behooves those of us who are melamdin – and that includes parents – to recognize what is termed a teaching moment when we come across one, and turn it into an opportunity for growth and a life lesson for our charges.

One such opportunity arose many years ago when I was an eighth grade elementary school rebbe. One of my talmidim, who was also the son of a close friend, was thrust into aveilus

Good Mourning

when his father was niftar following a prolonged illness. It was the last week of the school year, coinciding with graduation, which is usually the highlight and happiest time of the entire elementary school experience. It had been the established norm that the talmidim would get together with the rebbe and menahel for a mesiba following the program and end the year on a high note. That year was not normal, and neither was the graduation party. Instead of coming together for a night of celebration, we all gathered at the bais avel after the graduation ceremony and fulfilled the mitzvah of nichum aveilim as well as being nosei b'ol im chaveiro. There would be no party, and nobody even questioned why.

Two weeks later, I received a call from a well-meaning parent asking if we could make up the party now that shiva was in the rear view mirror and the gloom of graduation day had passed. I don't recall the exact words that I used, but I expressed my strongly held belief that the talmidim had been taught an important lesson, and were glad to forgo any celebration in favor of being mishtateif in their friend's grief. It was a once-in-a-lifetime shiur that they would never forget, way beyond perek Hamafkid, and no one was going to take it away from them. And we shouldn't underestimate the maturity of ad-

olescents.

Fast-forward a few decades, to when I myself became the aveil recently, after the petirah of my beloved mother a"h. Although the natural tendency for a rebbe would be to keep a lot of what he is feeling at a time like this to himself, I made a conscious decision to use the opportunity and share my thoughts and actions with the talmidim. There were opportunities for teaching moments on many levels: life lessons to learn from the niftares; the parent-child relationship; and relating to aveilus.

We spoke at length during their nichum aveilim visit about my mother a"h, especially about her sense of loyalty and allegiance. It manifested itself in her commitment to her shul and her Rav, and for the bochurim, this would translate to their sense of responsibility and commitment to one another and their yeshiva, and grow with them as they move through later stages of their lives to encompass their commitments to various pillars of community such as mosdos chinuch, batei knesses, and chesed organizations, as well as to family.

After returning to yeshiva, I frequently quoted lessons from my mother during our mussar seder at the beginning of the day, and made no secret of how her petira was on my mind all day. I also shared the

words of Rav Chaim Shmuelevitz that the mitzvah of kibud av v'eim includes focusing on what makes your parent unique and special, and told them that we don't need to wait until your parents are 94 years old for that. We can all do it now.

Once I returned to yeshiva, I would point out various hanhagos and shailos that I was dealing with, bringing them into my new world and allowing them to identify with it as part of the Torah, instilling reverence for minhag Yisroel. I even brought two new shirts to be "broken in" to yeshiva, looking for two size 17 volunteers. Needless to say, one day in shiur did the job. The talmidim became comfortable to the point of asking mature and thoughtful questions about aveilus, the eternity of the neshama, and the chashivus of kaddish and leading the davening. Although the aveilus was hardly turning into "sasson", it has definitely turned into some very teachable moments. As one of my talmidim said, "Thank you, Rebbe, you make it much easier to deal with." Never underestimate the maturity of an adolescent.

T"hi zichra b'rucha.

Rabbi Henschel Plotnik is the Mara D'asra of Congregation Bais Tefila and a R"m in Yeshivas Meor Ha-Torah in Chicago.



By Rabbi Yaakov Oppen
Principal of Yeshiva Bais HaChinuch

Summer Homework

The countdown is complete! The final day of the school year has passed. School bags are emptied, and there, together with the beautiful certificates and awards is the "Summer Homework" booklet. Right away the clamoring begins as the voices in your head start arguing loudly. The conscientious, "good" parent voice says, "Of course we need to get this done. I don't want my child to start the coming year behind everyone else." But then the voice of the practical, "realistic" parent speaks up; "Give us a break! I had enough homework battles this year. We all need some time off from the pressure of schoolwork." If you are like most homes, the good intentions last (fill in the blank) days until

Between School and Home

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

reality wins out! Then comes the end of August and we guiltily cram in as much as we can possibly do!

So how do we balance these conflicting needs and pick the battles that are worth fighting?

School Function or Life Value?

The first step is to separate "school needs" from "life necessities". Studying for tests is a school function. So too is completing assignments, taking good notes, and having 3 sharpened pencils in your supply box. Eating lunch however, while it is done every day in school, is not really a school function. We still need to eat lunch every day of the summer! The same is true for davening and learning. Unfortunately, many children begin to equate these important values as school functions rather than life necessities.

Now that school is out, we as parents have a tremendous opportunity to instill these values and teach our children the important place learning and davening should have in their personal lives – outside of any artificial structure. Once camp begins we fall back on the camp structure to make sure that this is part of their day. But imagine the impact for life when a child sees that even when the family is away on vacation, every day begins with proper davening and a few minutes of learning. It is not the quantity of time spent, but the consistency and matter of fact way that this is built into every day of vacation.

Work before play!

One of the major drawbacks to the American school system is the mental erosion that happens over the course of the long summer vacation. Worse than

the loss of learning and knowledge from the school year, is the drop in ability of the students to sit in class, stay focused and engage with the lesson. Who can blame them? It is hard to transition from months of camp and freedom to the rigidity of school. If we want our children to enjoy their summer yet be mentally sharp when school begins, we need to build in a learning program that has structure and accountability throughout the summer.

Of course we need to match our expectations to the level and needs of each individual child. Along with that is finding subjects that each child enjoys and is naturally curious about or motivated to learn. This is especially true for the child who may have found the regular school learning boring or challenging. Today we are blessed with so many options for enjoyable learning. Easy to read books on the parsha or navi. Books about science and the wonders of the world. History. Biographies. And it is not limited to books. There are Dial up shiurim for every level, Toradik cd's, and other options. The key is to establish

a consistent, goal oriented, accountable program of learning as part of every day. In addition, building in incentives and rewarding consistency and effort will go a long way to keeping the program successful.

So what about the Homework Booklet?

The truth is that if you look at Summer Homework from this perspective, the Rebbeim, Moros, and teachers have done you a big favor by providing such a structure. Not only does it save you from creating a program and finding new material, it gives the children a solid review of the skills and knowledge that was learned that year. It is also work that for the most part the children know and should not require a lot of teaching or intervention on your part. However, if you feel that you can accomplish more by supplementing their program with one that is tailored for your child, by all means do so! At the end of the summer send in an accounting of what your child accomplished on a daily basis. It would be hard to imagine that it will not be rewarded.

WHAT SCHOOL WOULD LIKE THE HOME TO KNOW:

We appreciate the programs and incentives you create and recognize the value of summer review. However, unlike our children, for the most part we are not off during the summer. Multiply "just a few minutes" for Kodesh and then General Studies by a large family of children and it adds up to a monumental task. Please be realistic in your expectations and focus on reviewing the basics that will be needed for the next year.

WHAT HOME WOULD LIKE THE SCHOOL TO KNOW:

We know that summertime is not school. Yet you invested so much in your children throughout the school year, working together to help them succeed. Insure your investments by making the time to keep the learning fresh and alive in your child's mind. This will give them a tremendous leg up when they return to school come September.

LETTER FROM A PARENT OF AN ARROWSMITH GRADUATE

I remember looking at my daughter's 4th grade report card and thinking "Something is not adding up".

My daughter's grades were relatively strong ranging from low B's to A's. But there was no question about it- my daughter was struggling. She was reluctant to pick up a book and when she would read, I would watch the frustrated furrow in her brow and see her mouth the words she was reading in a desperate struggle to comprehend.

She wore a digital watch. Telling time was a skill she simply couldn't master on a face clock. No matter how patiently it was explained, no matter how many times she would be shown the steps, she simply "didn't get it".

And that really summed up my daughter. She often "didn't get it". Whether it was reading facial cues on a peer's or adult's face, or following a conversation, or doing homework on her own that came with instructions that her classmates had no trouble with, the results were often the same..... Frustration, tears, complaints of "Why doesn't my brain work!" and "I can't do this- I just can't!"

And then, a possible light at the end of the tunnel. I decided to do a Google search entering my daughter's areas of difficulty and the name Barbara Arrowsmith kept coming up. It seemed the Arrowsmith Program was addressing issues just like my daughter had.... As Barbara Arrowsmith had struggled with herself.

When I read testimonials online I was skeptical. I didn't understand exactly what the program did and how it could possibly solve my daughter's difficulties.

The only way I can describe the program is simply outstanding. When my daughter did her first "test class" I saw a clock on her computer screen. I asked the director how she knew what a struggle it was for my daughter to tell time and she explained that it is a typical difficulty for it involves a complex and comprehensive process that needs to be broken down and learned step by step. Once that is conquered many other difficulties are addressed as well.

Once my daughter started the program the clock analogy really summed up everything my daughter was doing. As she would conquer one thing, four or five other seemingly unrelated things would fall into place. As an example, without a single handwriting class, my daughter's handwriting went from illegible to beautiful. Without any reading comprehension exercises she went from struggling through first and second grade level books to completing the first Harry Potter series. (the third book has almost three hundred pages!!)

Now my daughter loves to read. She loves to learn. She's doing homework on her

own without a struggle! She scored straight A's in her Hebrew studies and she will be re-joining her class next year for secular studies. (I opted to pull her out of secular studies for the year we did Arrowsmith, so we could focus on the program without distraction). It was a great decision that worked for us. She will be tutored this summer in the work she missed so she enters 6th grade with all the skills her peers learned throughout the year.

And let me not forget to mention the icing on the cake..... My daughter is wearing a face watch and can tell time! We were recently attending a function and my daughter and I were listening to a speaker when my daughter tapped me on my arm, pointed to the face clock on the wall and whispered, "It's 2:03 PM- the speech is supposed to be over!"

I'm so proud of her accomplishments which she herself summed up in a testimonial letter. She wrote the letter by herself and I think it really sums up what the program did for her. She recognizes that she is smart, and she can learn- she just needed to be shown how. Thank you Arrowsmith, Mrs. Feuer, and Mrs. Chaya Herzberg - it's not an exaggeration to say you've changed our lives forever!

Letter that this 10-year-old girl herself wrote at the end of fifth grade

Before Arrowsmith I used to hate reading, writing, and a lot of other things that I enjoy so much more now.

It feels good to be able finish a book in less than a week and now with most of my free time I like to read. Whenever I used to go to the library, I used to pick very short books with big letters which I didn't usually ever end up reading. Now when I go to the library which is mostly every Friday, I pick book after book and series after series that I always end up reading.

I used to write in big sloppy crooked letters therefore never being able to fit my answer on the line. But now I write in small neat letters so my answer fits on the line always leaving extra room.

Before Arrowsmith when someone would ask me to get something like paper towels, I would go to the pantry but then forget what I was supposed to get. And now I noticed that since Arrowsmith started that has never happened to me. In fourth and fifth grade when things started getting harder and harder, I used to cry every night with my mother trying to calm me down. With Arrowsmith I never cry because everything is so easy and it just flows without failure, and I do homework myself.

ARROWSMITH HAS REALLY CHANGED MY LIFE!

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References available upon request

TORAH TAVLIN

STORIES AND SAYINGS, WIT AND WISDOM FROM OUR TORAH LEADERS

By Rabbi Dovid Hoffman

Rashi mentions what the spies carried on their shoulders: "Eight of them took a (grape) cluster, one took a fig and one took a pomegranate. Yehoshua and Calev did not take anything, for the intention of the others was to present a slanderous report saying, "Just as its fruit is extraordinary, so its people are extraordinary." If you wish to know how much one of them carried, learn from the stones they set up at Gilgal: Each man carried on his shoulder, one stone (from the Yarden) and set it up at Gilgal. The Sages weighed them and each stone weighed forty seah, and it is a fact that the load a person can carry on his shoulders is only a third of the weight of the load he can carry when others help him lift it." (דל הטוס)

One of the most well-received and beloved tourist attractions in all of Israel is the

יִכְרְתוּ מִשֵּׁם זְמוּרָה וְאֲשֵׁכּוּל עֲנָבִים אֶחָד וַיִּשְׂאֵהוּ בְמוֹט בְּשָׁנִים וּמִן הַרְמוּנִים וּמִן הַתְּאֵנִים וּגּו' (יג-כג)

Jerusalem Biblical Zoo. In fact, the Biblical Zoo was the most popular tourist attraction in Israel from 2005 to 2007, and logged close to three-quarters-of-a million visitors in 2009. The original zoo was a tiny establishment in the center of Jerusalem, on Rechov Shmuel Hanavi; however, following the 1948 War of Independence, the zoo was relocated to a 15-acre plot in what was then the outlying neighborhood of Romema, where it remained for the next forty years. During this time, the quaint and not-overly developed zoo, became a local institution that was widely frequented by both religious and non-religious visitors, if not for intellectual edification, then as a form of identification with the city and the numerous animals mentioned in the Torah.

For much of the forty years at its location in Romema, the zoo also had the distinction of being situated not far from the Tchebin Yeshivah in Jerusalem. Day after day, the Rosh Yeshivah, R' Avraham Genichovsky ZT"l, would walk past the Biblical Zoo on his way to preparing and delivering his daily Gemara shiur at the yeshivah. One day, as he was hurrying along deep in thought, he heard the cries of a child emanating from the entranceway of the zoo. He stopped and noticed a young boy crying incessantly. R' Avraham walked over

to the boy and said in Hebrew, "Why are you crying?"

Between sobs, the little boy told him that he was lost and he could not find his parents. Well, R' Avraham couldn't very well just let the child remain there weeping, so he took him by the hand and led him inside the gates of the zoo.

At that moment, the Rosh Yeshivah looked about and realized that the zoo was a big place and there were quite a lot of visitors in the park. As it was a warm day and many of the guests - including the young boy at his side - were not religious Jews, he surmised that the level of Tznius in the park would not be what it should and this gave him pause. What was he to do and how was he to find the boy's parents without being forced to look at things that he knew were forbidden to view?

Finally, he came up with a plan of action. "Mottek (sweet child), let's help you find your parents," said R' Avraham. Without another word, he hoisted the little boy onto his big, broad shoulders and told the boy to be a "scout" on the lookout for his father and his mother. The boy giggled gleefully, enjoying the unexpected ride on the shoulders of this man who was not only a "giant" in height, but more importantly, in Torah and Derech Eretz.

Then, off they went; a small obviously delighted chiloni boy, perched safely and securely on the shoulders of one of the preeminent Roshhei Yeshivah in all of Israel. As the boy gazed about searching for his parents, R' Avraham, hat in hand and long beard trailing to his side, turned his head downward and focused his eyes on the paved walkways that circled all about the expansive gardens of the Biblical Zoo. The crush of visitors made it hard to walk but R' Avraham never looked up once: he just kept his eyes peeled to the ground and walked from one path to another. What a sight it must have looked like to the other guests!

Finally, he heard the words he was expecting. "There he is! There he is!" shouted a relieved and excited woman, and before she could even get close, R' Avraham swung the little boy off his shoulders and down to the ground. Then, without even waiting for a word of thanks, he turned and walked quickly out the front gates of the zoo.

R' Avraham would later say that this was perhaps the only time he ever gave a shiur in yeshivah without any preparation. "But what else should I have done?" he asked. "Leave a crying child all by himself? I could never do that!"

דרוש וחינוך

והיה לכם לציצת וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם... (טו-לט)



Rav Boruch Sorotzkin zt"l
Telzer Rosh Yeshivah

The Torah introduces us to the mitzvah of Tzitzis and explains that through seeing Tzitzis, we will remember the many mitzvos of Hashem, fulfill them, and remain steadfast in our connection with Hashem. Rashi details the full calculation as follows: "You will remember all the commandments of the Lord because the numerical value of the word צִיצִית is six hundred (400 = ת, 10 = י, 90 = צ, 10 = י 90 = צ). Add to this the eight threads and five

knots, and we have a total of six hundred and thirteen which represents the number of commandments in the Torah." [Medrash Rabbah 18:21]

A careful look at the posukim however, reveals that a minimal commitment is necessary as a prerequisite for the Tzitzis to impact us.

The posuk states: "וראיתם אתו" - "and you will see (the Tzitzis)" וזכרתם" - "and you will recall the mitzvos of Hashem and do them." The Torah then repeats, "למען תזכרו ועשיתם את כל מצותי" - "So that you shall recall the mitzvos and fulfill them." This seems to be redundant. Didn't the Torah just instruct us to draw on the mitzvah of Tzitzis so that we may keep all the mitzvos?

R' Boruch Sorotzkin zt"l answers that while the Torah tells us that through seeing our Tzitzis, we will be inspired to keep the Torah, we do not always experience these feelings. Is wearing our Tzitzis actually bringing us closer to Hashem? Do we feel this closeness and if not, what is lacking,

and how are we to improve our performance of this mitzvah?

The answer lies in the concluding phrase: "למען תזכרו ועשיתם את כל מצותי" which follows the Torah's warning of not following our eyes. The Torah is teaching us that only if one complies with the commandment of "ולא תהויר" - only if one controls himself and refrains from seeing and thinking improper things, will one merit "למען תזכר" - "Only pure eyes that are committed to Hashem and His Torah will be inspired, through seeing the Tzitzis, and only a pure heart will be moved and elevated by means of this mitzvah.

To ask of one to instantly free himself from pursuing his desires is impossible. A sincere commitment can be expected, however, from every member of Klal Yisroel. By undertaking additional shmira, we will merit Siyata D'shmaya, we will gain access to the segulah of the mitzvah of Tzitzis, and ultimately be elevated to fulfill the Torah in its entirety.

הוא היה אומר

R' Boruch Mordechai Epstein zt"l (Quoted in M'Otzrainu Hayashan) would say:

"Chazal tell us that when an individual sins, his punishment is delayed until after his third sin. When a group of people sin together, Hashem pushes off the punishment until after the fourth sin. By the sin of the Meraglim (spies), Hashem wished to annihilate the entire Nation right then - however, it was only their third sin. First was the Golden Calf, second was the 'complainers' (מתאוננים) and now the spies. Moshe asked Hashem, 'The Nation deserves another chance. It is only their third sin. Why should You kill them all out 'כאיש אחד' - like an individual person, who only gets three chances? This is an entire nation and they should have at least one more chance!"

R' Aharon Yaakov Greenberg zt"l (Iturei Torah in the name of Sefer Toldos Ephraim) would say:

"ולא תהויר אחרי לבבכם ואחרי עיניכם אשר אתם אחריהם" - Rashi quotes the Medrash Tanchuma: "The heart and eyes are the spies for the body... the eye sees, the heart covets and the body commits the transgression." The posuk seems to indicate the opposite: First one follows his heart and then his eyes. Why does Rashi put the eyes first? Because the heart cannot begin to feel any sort of tug or pull unless the eyes see something it wants first. If the eyes do not see anything, the heart will not begin to covet on its own. A person must be careful at what he sets his eyes on."

A Wise Man would say:

"The best inheritance parents can give their children is a few minutes of their time each day."

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

Veitzner Rov: Tzitzis are “G-d’s Clothing”

To hide one’s personal possessions in the Auschwitz death camp was nearly impossible. As soon as an inmate was brought into the camp, he was stripped of everything he owned, and for those who were sent off to the barracks of the slave labor camps, they were given a flimsy prison uniform, a pair of wooden clogs, a piece of bread - and nothing else!



was remove the silver atara - the strip of silver sewn into the top of the Talis. Then he shortened the long garment down to the size of a small Talis Katan, which he slipped over his head, carefully hiding it under his prison uniform. His heart soared with hope and he truly believed that he, together with his son Zalman Leib, would survive the war, in the protective merit of the holy Talis of his ancestor.

The Talis of the holy Sigheter Rebbe, the Yetev Lev; this was the prized possession of R’ Tzvi Hirsch Meisels ZT”L, an einikel (grandson) of the Rebbe, and later to be known as the Veitzner Rav. When the Nazis forcibly removed him and his family from their home, his first thought was to take this Talis and keep it with him at all times. This would be his shemirah - his protective amulet - that would allow him to make it through the hardships of the Second World War.

Alas, it was not to be. The moment he entered the confines of Auschwitz, he was stripped of his family, his clothing, his very identity. His prized Talis was taken as well, which added insult to injury and caused him an untold amount of extra grief. It was not until later, when R’ Tzvi Hirsch was taken to the slave labor division, that he learned the location of the barracks where the Nazis kept all the stolen artifacts, and, after a great deal of searching, he found his grandfather’s Talis.

R’ Tzvi Hirsch was ecstatic. The first thing he did

Indeed, on more than one occasion, he was accosted by various S.S. guards and kapos, and he was even beaten once on account of his unique Talis Katan. But he held on to it - literally for dear life - and when he was asked by German and Jew alike, why it meant so much to him, he replied, “I am wearing ‘Guts klaid’” (the Clothing of G-d). Miraculously, he kept this exceptional garment on his body throughout the war and no German kapo forced him to remove it.

It was not until ten days before the end of the war, that R’ Tzvi Hirsch’s luck in keeping the Talis on his person, ran out. There was one kapo, an especially malevolent villain named Willie, who took great pleasure in torturing those under his “care.” As the war was drawing to a close and the bombs dropped by Allied warplanes could already be heard inside the camp, the Nazis herded all their prisoners onto cattle cars in order to transport them away from the advancing armies. The war might be all but lost, but

these villains would stop at nothing to finish the job of imprisoning, torturing and ultimately eradicating every Jew from their midst.

The Jews were ordered out of the barracks and onto the train tracks. But before they could run outside, every kapo was ordered to inspect his prisoners to see if they were actually worth transporting. During this hurried inspection, Willie, for the first time, detected a bulge under the prison garb of R’ Tzvi Hirsch and he pulled the material out from under his shirt. It took a moment to register but when he realized that this prisoner had been wearing a Jewish religious article right under his nose, his rage boiled over. Amidst blows to R’ Tzvi Hirsch’s person, Willie began shouting like the madman that he was. Then he tore the Talis into bits and shreds with his bare hands and tossed the ragged material into a nearby burning fire.

R’ Tzvi Hirsch stood in his place, unbelieving of what had just transpired and inconsolable over the loss of his precious keepsake. If not for his son Zalman Leib pulling him by the arm onto the train, R’ Tzvi Hirsch would not have been able to move. His distress knew no bounds and he was so totally heartbroken that he believed he didn’t have the strength to go on.

That night, as the prisoners huddled in the narrow cattle car, sleep was hard to come by. Tens of emaciated inmates were forced to stand or sit in place, leaning against one another, while the evil Willie prepared himself a cozy makeshift bed in the

middle of the car, and lay himself down to sleep. R’ Tzvi Hirsch had stood mournfully in one place all afternoon, the loss of his most precious possession continually on his mind, his devastation near totally complete. By night, he had no more strength to stand up straight and he began resting his head on the shoulder of his son, while Zalman Leib had been standing in place.

At some point in the night, R’ Tzvi Hirsch was nudged awake when Zalman Leib whispered loudly, “Please, Tatte, take your head off of me. I simply can’t hold it up any longer!” Zalman Leib bent his body forward and his father - a bit surprised and slightly annoyed - was forced to pull his head back and off the shoulder of his son, thereby creating a bit of space between father and son.

Suddenly, the droning of allied aircraft could be heard and the strafing began. The prisoners could do nothing but stand in place as chaos and mayhem surrounded them from the skies on all sides. At that very moment, a burst of artillery fire broke through the walls of the car and shot directly in the space where father and son had been huddling - head to shoulder - seconds earlier. And then, with an audible thud, two bullets pierced the two hands of the evil kapo Willie; the same two hands that had torn the precious Talis Katan to shreds earlier that day.

He screamed in agonizing pain, but not one prisoner moved to help him. It was clear that Divine retribution came swiftly to the one who took such pleasure in destroying the cherished possessions of others.



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While Supplies Last



By Rabbi Simcha Bunim Berger
Rav of Village Green Shul

This week's Torah Portion tells the tragic story of the Meraglim - spies. Twelve men, ostensibly pious leaders of their tribes, were sent by the Jewish people to spy on the land of Canaan. Their less than flattering report was a portrait of pessimism and fear. It frightened the people so that they cried about the 'Promised Land' that they no longer desired. That day Hashem punished the people for lacking faith in Him and in his land, and he condemned them to wandering in the desert for forty years. That day, the Rabbis

Parshas Shelach: Forty Years of Commitment

tell us, was none other than the ninth of Av, the day of calamities for the Jewish people on which both Temples were destroyed.

With this in mind, I have been bothered for many years by the following: Every Friday evening we recite prayers to bring in the Shabbos. This is known as Kabbalas Shabbos. We begin this "Kabbalas Shabbos" with praise to HaShem - and we recite the following verse of Psalm 95: "Come, let us sing to Hashem, let us call out to the rock of our salvation. Let us greet him with Thanksgiving with praiseful song. Let us call out to him for a great G-d is Hashem and a great King above all heavenly powers for in his power are the hidden mysteries of the earth...." That sounds good so far: King David is praising Hashem, which is really the essence of his book of Psalms, in all of his - and a guide for our - life situations and emotions.

Then, the psalm concludes: "Do not harden your heart as at Mariva as on the day of Massa in the wilderness, when your ancestors tried Me. For 40 years, I was angry with the generation. Then, I said, an errant hearted people are they, and they know not of My ways. Therefore, I have sworn in my wrath that they shall not enter my land of contentment."

The obvious question comes to mind: Is this appropriate to mention Hashem's wrath in our prayer? Why mention it at all?

Forty Years

The sentence that the Jewish people were given in the desert was for forty years. Its calculation was based on the time that it took the spies to "spy on the land". Each day earned a year. At first glance, this would seem like a severe punishment. Had it taken only 20 days, we would have only been condemned to stay in the desert for 20 years. The longer it took, the longer the punishment.

Rashi gives a totally different perspective. According to Rashi, the forty years was a favor. How so?

Rashi explains: "Not one of them died before the age of sixty. This is why forty [years] was decreed, so that those who were twenty years old would reach the age of sixty."

Kares

All men above 20 were punished with Kares - spiritual excisement. This meant that everyone would die before the age of sixty. In truth, there is no reason why Hashem couldn't have cut off the Jews in the desert

at 40, 30, or even 21. With that perspective, the fact that Hashem granted everyone the opportunity to live until at least 60 is truly a favor. It may be true that a prisoner prefers a shorter sentence, but if the end of his term means the end of his life, the prisoner will surely beg for a longer stay behind bars!

Commitment

From this perspective, the 40 years in the desert was not a punishment. Rather, it was a new lease on life. And to whom did Hashem extend this favor? none other than the people who DIDN'T believe in Hashem and who questioned His capability! Even they, who sullied Hashem's name, were given more time.

This is the praise that we mention in our prayer upon greeting the Shabbos. The 40 years represent a commitment from Hashem to His people, even when they are deserving to be punished.

We recognize that He is committed to us, even when we are not committed to him.

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.



By Rabbi Nachum Scheiner
Rosh Kollel Ohr Chaim

We discussed in a previous article that there is a machlokes if one can start the meal within a half hour of nightfall and one should try to avoid starting the meal at that time. But, if necessary, one may rely on the opinions that allow starting the meal. However, if it is already nightfall, one must first recite shema before starting the meal.

This question is actually applicable for many throughout the year, even when not davening at the early minyan. Many shuls start Maariv during bein hashmashos - which is a halachic question mark if it is night or day. Does the same rule apply and one must recite krias shema before beginning the meal?

Rules and Regulations for Early Shabbos: Starting the Meal Before Repeating Krias Shema - Part II

The "Early Shabbos Minyanim" Season is here. Rabbi Nachum Scheiner, Rosh Kollel of Beis Midrash Ohr Chaim, delivered a series of shiurim on the topic of "Rules and Regulations for Early Shabbos."

On the one hand, since it is questionable if krias shema was recited at the proper time, one is definitely required to repeat krias shema and it should be necessary to fulfill this requirement before eating. On the other hand, there is a possibility that he has already fulfilled his obligation, so there may be room to allow starting the meal and repeating krias shema afterwards.

This is a question in the poskim and it is therefore recommended that if one recited krias shema during bein hashmashos, he should repeat krias shema before starting the meal, especially if by the time one is ready to start eating it is already nightfall and the time to recite krias shema has arrived.

Part II - Mitzvos tzrichos kavanah (intention to fulfill the mitzvah)

There is another important point that comes up - when someone sometimes makes an early shabbos - in connection to the fulfillment of the mitzvah to recite krias shema.

The Gemara tells us that when fulfilling a mitzvah, one must have in mind that he is doing this action in order to perform Hashem's command. The Shulchan Aruch sets down

the rule that in fulfilling a Scriptural mitzvah it is indeed a prerequisite for fulfillment of the mitzvah. Therefore, if one did not have in mind that he is performing this action specifically because Hashem commanded us, he would be required to do over the mitzvah with the proper intent. For example, if one was practicing shaking his *daled minim* on the first day of Sukos and then realizes that he "did it" since he did not have the intention to fulfill the mitzvah, he must shake them again with the proper intention. However, if this took place on the other days, which are only rabbinically mandated, he will not have to shake again.

However, the Mishna Berura quotes the following novelty of the Chayei Adam. He posits that in a case that it is self-understood and quite obvious that the only reason one would be doing this action is for fulfillment of the mitzvah, then we say that it is as if he had the proper intention and he has indeed fulfilled the mitzvah. This is known as *maasav mochichim*, his action is proof of his intention. Therefore, ordinarily, if one says *sh'ma* during *maariv*, it is quite clear that he is trying to fulfill the mitzvah and not just practicing. Hence,

even if one forgot to have the proper intention prior to his recital of *sh'ma*, we can say that he has fulfilled the mitzvah.

Here, however, is where davening early can have repercussions: If one often davens *maariv* early - e.g., at the *plag minyan* - when he is not fulfilling the mitzvah of saying *sh'ma* (and must therefore repeat the *sh'ma* after nightfall), then even if tonight he is davening after nightfall, the fact that he is saying *sh'ma* during *maariv* is no longer a clear proof that he is doing so for fulfillment of the mitzvah. That being the case, the Biur Halacha points out that even on the occasion that he does daven after nightfall, his action is no longer proof of his intention to fulfill the mitzvah of krias shema, since he will often daven at a time that he does not fulfill the mitzvah.

Consequently, if one does not have the proper intention to fulfill the mitzvah, even according to the Chayei Adam he will have to repeat krias shema.

Rabbi Nachum Scheiner of BM Ohr Chaim heads the kollel boker, the evening kollel, Sunday morning halacha chabura, Yeshivas Bein Hazmanim, Yarchei Kallahs and the Friday morning Shovavim Learning.

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Shteiging in learning in Mesivta of Passaic



Rav Shmuel and Rav Sholom Rosengarten at the Bas Mikroh Dinner



Breakfast reception Held to benefit Yeshiva Ohel Yaakov led by Reb Don Blumberg Shalita Hosted by Warren Shimoff and Harry Skydell



Rav Tzvi Meir Zilberberg speaking at Khal Torah Utefila in Chestnut Ridge this past week



Chashuvei Monsey participating in the RCCS Monsey Basketball Tournament



Yeshivah Ohr Reuven Boys at Tefillah and at play



Monsey Mevaser's very own Rabbi Eliezer Abish with Rabbanim and Hanhala of Telshe Yeshiva



Cheder Chabad of Monsey's 8th grade graduation



Yeshiva Shaarei Torah graduation and end of year siyum



Yeshiva of Spring Valley 8th grade graduation



Bais Mikroh 8th Grade Graduation Class (partial)



Yeshiva Degel Hatorah pre-1A celebrates receiving their 1st seforim with Rabbi Moshe Schwab, rebbe.



Yeshiva Ohr Reuven 12th grade graduates



ASHAR Graduates - 8th grade boys



ASHAR kindergarteners graduate from Early Childhood Program



ASHAR Nursery graduation



Rav M. Y. Rottenberg, Kosson Rebbe of Borough Park-Linden being mekabel panim in Chestnut Ridge



Hachnosas Sefer Torah at Netzach Yisroel Forshay given by Reb Eli Katz



More Achdus and fun - week 4 of Pirchei Baseball



MONSEY

Kiddush Hashem: Last Respects Paid to Monsey Fire Chief of 47 Years



Hundreds of yeshiva boys from Yeshiva Viznitz, Yeshiva Darkei Emunah Munkatch, and Yeshivas Shaarei Arazim lined the road along Route 306 to participate in the considerable kiddush Hashem of paying last respects to Rick LaGarde. Chaverim of Rockland and Hatzoloh EMS of Rockland County participated as well, joining Spring Hill Ambulance Corporation; Ramapo Valley Ambulance Corporation; and the many fire and police department attendees in the vehicles that made up the funeral procession of the late veteran firefighter of 47 years and former Fire Department Chief.

Rick was a two time past Fire Chief for the Brewer Fire Engine Company Number One, Inc. in Monsey. He served as Fire Chief from 1990-1992 and then again a second time from 2013-2016. He also served in various line officer positions and served as a Fire Commissioner for the Monsey Fire District. He was a life member of the Rockland County Fire Chiefs Association. Rick was also a long time employee of the Town of Ramapo where he served as Director of Building and Grounds for 31 years. A large American Flag was lifted in his honor along



the route.

Rick lived a life of service for our community and as such deserved the kovod his funeral procession was afforded in an expression of Monsey's sincere hakaras hatov for years of selfless service. Our deepest condolences to his family.

UTA Satmar Girls School Prevents Unvaccinated Children From Entering

Bais Esther, a UTA Satmar girls school in Monsey hired security guards to stand at the school's entrance on the last week of school to prevent the entrance of dozens of students whose parents had not yet provided the school with proof of vaccination. "Highly irresponsible of parents to put their children through such an ordeal," said one observer after children were left out crying in the

pouring rain on Tuesday, June 18. The girls were picked up by parents who had already been warned through multiple notices not to send their daughters to school without providing proof of vaccination. This was clearly so as not to endanger the rest of the students and staff during the ongoing measles outbreak that everyone in Rockland County has been well aware of for months. Questions of why the school administration suddenly decided to put their foot down during the last day or so of school when the measles have been an ongoing health problem since October of this year still remain.

B'lev Echad Annual Monsey Melava Malka

The annual Monsey B'lev Echad melava malka took place on motzei Shabbos, June 15. The evening included words of inspiration from Rabbi Betzalel Weideman and took place at the home of Rabbi Pitseleh Weideman on Melanie Drive in Monsey.

Breakfast Reception for Ohel Yaakov

Mr. and Mrs. Warren Shimoff hosted a Breakfast Reception to benefit Yeshiva Ohel Yaakov which is under the leadership of Rabbi Don Blumberg, Rosh Hayeshiva. In its short existence of just four years, the yeshiva has experienced exponential growth of its Beis Medrash and Kollel, filling the need for a post-Eretz Yisroel yeshiva for the high caliber bachur and yungerman. The reception took place on Willow Tree Road in Monsey.

Sara Scheinrer Career Night

Sara Scheinrer hosted a Career Night event for young women interested in a seminary and a career. The evening which was sponsored by HASC, DAAS, Encore, Achieve took place at Yoffee Coffee on Monday, June 17. Career options presented included Special Education, ABA (BCBA and LBA), Business Accounting, Social Work, Social Science, Psychology, Sociology, and initial Marketing. Concordia Israel Option, and a high school dual credit program were discussed during the evening as well. Career advisement was available with specialists and representatives of local agencies on hand to meet with attendees to discuss their individual career options. Besides for enjoying the gourmet drink bar, attendees received a \$50 voucher towards a Sara Schneiner education.

3 Employees Sickened By Chemical Smell Prompting Evacuation of Monsey Building

A large office building on Melnick Drive was evacuated temporarily on Wednesday, June 19 after employees complained of itchy throats and feeling lightheaded after being exposed to a chemical smell coming from



the suite above those suffering from various maladies. The complaints resulted in the dozens of people inside the building at 6 Melnick Drive being forced to leave. Spring Valley police responded around 12:40 p.m. for what was believed to be a possible hazardous materials situation. The Spring Valley Fire Department, the Rockland County Hazmat Team were on the scene and the



Spring Hill EMS responded to treat the individuals feeling ill.

The spill originated from Aroma King, an essential oils shop. The owner said that the chemical which the building's occupants were exposed to was a food-based alcohol. A hazmat team was on scene to investigate the spill and determined that the chemical was not a hazardous material so that the building and the roadway were able to reopen a short time after the investigation was complete.

Fountain View Tours Winery Kedem



Fountain View residents took a tour, had a wine tasting and lunched at the Kedem Winery in Marlboro. The afternoon was rounded off with a visit to the Gomez Mill House, the oldest Jewish standing building in North America.

NYACK

A Deer Customer at the Palisades Mall

Clarkstown Police responded at the scene of Dick's Sporting Goods at the Palisades Center Mall where a deer was roaming the aisles inside the third floor store on Tuesday, June 18. An employee managed to coax the deer towards the exit where it escaped unharmed so that shopping in the store could resume.



FORSHAY

Ohr Chaim Learning Center News

On Wednesday evening, June 12, the Night Kollel hosted a shiur, given by Rabbi Moshe Langer, Rav of Scotland Hill. His topic was *Shaving and Cutting Peyos – Practical Applications*. Rabbi Langer discussed the topic, starting from the Gemara and the Rishonim, taking it all the way to the contemporary poskim. In his analysis, the question boils down to understanding if a shaver is considered close enough to a razor, which would make it forbidden. This is the opinion of many poskim. Rav Moshe Feinstein, however, ruled that it is allowed, because it is just sharp scissors, and is thus not the halachic equivalent of a razor.

Rabbi Nachum Scheiner, Rosh Kollel gave a shiur this past Wednesday on the topic of *Lo Silbash – Wearing Clothing of the Opposite Gender: Reasons for the Issur, Practical Applications and Heterim*.

As always, shiurim are available on the shul's website, 18Forshay.com, on MP3 in the shul, and on Torahanytime.com. To receive updates of upcoming shiurim, or to access any of Ohr Chaim's previous shiurim, send a request to Secretary@18forshay.com, or follow the prompts on the website to get a link to the shiurim, or to enroll in the shul's WhatsApp group for shiurim.

SPRING VALLEY

Inaugural Parlor Meeting Yeshivas Chaye Olam

Yeshivas Chaye Olam under Rabbi Yakov Yankelewitz, Rosh Hayeshiva, located at Francis Place in Spring Valley held an inaugural parlor meeting on Tuesday, June 18. The meeting took place at the home of Mr. and Mrs. Levi Y. Bernath on Calvert Drive in Monsey. Rabbi Elya Ber Wachtfogel, Rosh Yeshiva of Zichron Moshe of South Fallsburg delivered divrei bracha to attendees.

ROCKLAND COUNTY

Run for Leeba at Rockland State Park

The 5k/10k Run for Leeba Fun Family Day of Fitness and Chesed took place on June 23 at Rockland State Park. The morning was designed to be one to include everyone interested in participating. Participants were invited to run, walk, rollerblade or even push a baby carriage. Every penny raised went towards the Leeba Fund's many





projects to help Israel's neediest families and individuals.

The Leeba Fund is a non-profit organization which aims to provide the weakest members of society with important basic and essential necessities that they would otherwise lack. The organization's principal efforts are focused on children and young adults who come from severely disadvantaged economic backgrounds. Leeba distributes thousands of new coats to children in Israel's poorest cities among the many items it provides these families. The Leeba Fund also supplies vouchers to teenage orphans and adolescents from broken homes to enable them to purchase clothing just like their friends. Wedding grants to destitute couples to buy beds, linen, dishes, an oven, and a refrigerator are also included as well as immediate disaster relief to victims of natural and man-made disasters and free support network for bereaved families. The Leeba Fund raises funds both through traditional fundraising methods as well as through a diverse series of innovative sports-based fundraising events.

Participants in the Run for Leeba event received custom T-shirts, medals, hotdogs, watermelon, and ice pops, not to mention a great time which was had by all.

Orange and Rockland Warns About New Bill Payment Fraud Attempts

O&R customers are once again finding themselves victims of thieves as a new round of predatory phone calls have emerged operated by crooks trying to steal O&R customers' money. The phone calls come from

callers posing as O&R employees who call unsuspecting customers threatening them with the immediate shut off of their electric service if they don't pay bogus O&R bills with either Green Dot or other prepaid debit cards.

O&R does not accept bill payment for electric and gas utility bills by Green Dot or any other prepaid debit cards nor is there ever a threat of immediate shutoff. Disconnecting O&R electric or gas service for non-payment of bills is a multi-step process which includes written communications from O&R and which can extend over a period of weeks. The process is one that is regulated by the NYS Public Service Commission and NJ Board of Public Utilities.

O&R urges anyone receiving a call from someone claiming to be from O&R or Rockland Electric stating that a payment is required within hours and threatening to immediately shut off service to hang up. Even if the caller id on the phone says Orange and Rockland Utilities, this can be bogus information as well. You can then log onto your O&R account through ORU.com. to review your latest account information or call O&R's automated phone system at 1-877-434-4100 to check your account balance at any time.

Local State of Emergency Renewed for Rockland County

Rockland County has been issued a fourth declaration of a local State of Emergency, renewing the third declaration that was due to expire at 11:59 pm, Monday, June 24, 2019. The renewed State of Emergency takes effect at 12:00 am, Tuesday, June 25, 2019, and will remain in effect until 11:59 pm, Wednesday, July 24, 2019.

6,800 MMR vaccinations have been given in Rockland since the declaration of the original State of Emergency on March 26, 2019, bringing our total given since October 2018 to 23,758. There is no new Directive as part of the renewal of the State of Emergency. It does not contain the Measles Outbreak Emergency Directive, prohibiting unvaccinated persons from entering indoor places of

public assembly which was rescinded (4/16). The renewal of the State of Emergency enables the continued provision of outside resources to offset the costs of combatting the ongoing measles outbreak.

Commissioner of Health Dr. Patricia Schnabel Ruppert said, "The renewal of this State of Emergency allows for the continued efforts of the Department of Health as well as the request of logistical assistance. Both are vital to end this measles outbreak."

Earlier in June, Commissioner Ruppert and the Rockland County Department of Health (RCDOH) issued mandatory vaccination Orders for all children attending summer camp and all camp staff. Details of those Orders can be found at <https://bit.ly/2NbwrxN>.

There are currently 275 confirmed reported cases of measles within Rockland County. The latest information can be found here: <http://rocklandgov.com/departments/health/measles-information/>.

Free MMR vaccines are available at the Rockland County Department of Health, Building A, second-floor clinic area, located at 50 Sanatorium Road in Pomona. Call the RCDOH for more information at 845-364-2497 or 845-364-2520.

POMONA

New Rockland Shared Space Initiative for Nonprofits That Contract With The County

Rockland County's Shared Space Initiative is a new local initiative. It is meant to streamline the delivery of services to residents and save taxpayer dollars by providing nonprofits who already contract with the county to provide services to be able to lease available space within county buildings. The goal of passing this law is to better focus the overall effort to provide services to residents. The law will be one that affects any open county buildings with an initial focus on the fifth floor of Building A. This floor at the health complex has been empty since it was vacated by Summit Park Hospital in 2015. The law would allow those nonprofits that contract with the county to co-locate within buildings belonging to Rockland County. Some nonprofit organizations already lease space, but under the new law, the process to get or renew a lease will be a less lengthy one. Rockland County Legislative Minority Leader Lon Hofstein is sponsoring the local law. Legislative Chairman Toney Earl and Legislator Harriet Cornell will co-sponsor the legislation. The new law will allow the County to quickly react to changing market conditions and offer space within the Robert Yeager Health Complex to these non-profits.

Joining the event were Stephanie Madison, CEO of MHA Rockland, Charlotte Ostman, CEO of MHA Westchester, Carlos Martinez, Executive Director of BRIDGES, Sarah Goforth, Executive Director of VCS Inc., Suzanne Barclay, Executive Director of Cornell Cooperative Extension and Dr. Mark Geller, CEO of Nyack Montefiore

Hospital

These organizations have experience building "communities of care" and understand what a difference co-locating services can mean to their business models and the positive outcomes to our residents. Rockland County was named the Healthiest County in New York State and is continuously looking for ways to maintain that rating.

A tour of facilities of the 6th floor of Building A followed the announcement; showcasing the high-quality type of space available to be leased by non-profits. The County Departments of Purchasing, Human Rights and Environmental Resources occupy the 6th floor.

The Local Law was fully submitted to the County Legislature on Thursday, June 13. The Legislature will meet on July 9 on the proposal.

CHESTNUT RIDGE

Chestnut Ridge Holds Shiur on Tefillah

Bais Medrash Torah Uffilla on Chestnut Ridge Road hosted Rabbi Tzvi Meir Zilberberg shlit'a. Rav Zilberberg, who is from Monsey originally, is known for his extreme diligence, spirited davening, and tremendous thirst for learning. Since his youth, he



has enjoyed a close relationship and weekly meetings with the Amshinover Rebbe shlit'a. He has a weekly Shabbos seudah shelishis that lasts for hours at a very high level of dveikus. Hundreds of people-chareidim, dat leumi, and chilonim come to bask in the unique ruach. Rabbi Zilberberg was instrumental in the founding and leadership of Nachlas Yaakov, where he serves as the Rebbe and rosh chaburah.

On Sunday afternoon, June 23, Rabbi Zilberberg inspired a capacity crowd of attendees of Bais Medrash Torah Uffilla with his inspirational words on tefillah and the importance of maintaining a keshet with Hashem through tefillah.

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

Looking Ahead						
Monsey Mevaser Community Calendar of Events						
Sun	Mon	Tue	Wed	Thu	Fri	Shabbos
JUNE			26 Issue #10 Monsey Mevaser available in stores and mailed to homes JEP 4D Campaign, celebrating 40 years of JEP Rockland	27 Ultimate Guys Night out for Our Place	28	29
30 The 100 Ride Tomche Shabbos Community Barbeque Chaverim Safety Day/Bike Registration	JULY 1	2 Town of Ramapo Police Blood Drive 1-7 - Ramapo Town Hall	3 Lechu V'nelcha Sustaining the Spark Event	4 Simply T'sfat Concert and Barbeque in New City	5	6
7 Kollel Zichron Shneur Chanukas Habayis	8	9	10 Issue #11 Monsey Mevaser available in stores and mailed to homes	11	12	13
Upcoming - Sept 1 Power Up for Parkinson's	To add your upcoming event to our community calendar, email editor@MonseyMevaser.com					

Annual Chaverim of Rockland Kids Safety Day

By M.C. Millman

Chaverim of Rockland County will hold its annual communitywide Chaverim of Rockland Kids Safety Day on Sunday, June 30 (rain date - July 7). The event will take place at Viola Park from 1:30 - 6:30 and will include a bike registration, demonstrations, food, and a fun fair. Free bike helmets will be distributed at the event by Bikur Cholim. The helmets are donated annually by Dr. and Mrs. Steven Fessel, who have donated thousands of helmets over the years enabling countless Monsey children to play while keeping safety as a strong priority. Seatbelt presentations will be given, and infant and toddler car seat inspections will be available as well. Safety education and awareness presentations will be provided by the New York State Police, Rockland County Sheriff, the Town of Ramapo Police Department, Spring Valley Police; Monsey Fire Department, the Coast Guard and Hatzolah of Rockland. The demonstrations will include a boat safety demonstration by the US Coast Guard; a seat belt safety presentation given by the NY State Police; Bicycle Road Safety Awareness presentation by the Ramapo and



Spring Valley police department; and a presentation on how to prevent or what to do in case of a fire which will be given by the Monsey Fire Department. The sheriff's department will attend with their bomb squad including K9 dogs, and there will be a helicopter flyover as well. Hatzolah will be on hand with ambulances on display for the children eager to get a firsthand glimpse inside. Mendy's Mobile Tires will also attend and will offer free tire inspections to interested participants.

There will be balloon rides, helium balloons, cotton candy, slush, and other free snacks, along with drinks and ices. Emergency vehicles will be on display with the doors open wide so that children can view and explore the interiors. The focus of the afternoon is to show children that yes, fun and safety can be combined.

The Chaverim Kids Safety Day is sponsored by Bikur Cholim of Rockland County, Rockland Kosher, Care365, SBV Workforce Management, Countywide Carting LTD, Mendy's Mobile Tires, Toys 4 You, Ice Cream House, Kleins Ice Cream, Mass Mutua, Upstate Produce, and the Community Connections.

Hamaspik of Monsey Participates in 18th Annual Shabbos Retreat

By M.C. Millman

Hamaspik's 18th annual Shabbos Retreat for parents of special needs children took place on Shabbos June 21-23. Hamaspik is an organization which empowers people to achieve their fullest potential, advance their health and wellness, and live a self-directed, productive life while integrated within the community. Hamaspik of Williamsburg, Monroe, and Boro Park also participated in the much anticipated and uplifting Shabbos of chizuk and inspiration which took place at the Crowne Plaza Hotel in Stam-

ford Connecticut. Some of the impressive array of speakers included Zissy Leifer, EFT Practitioner who delivered a workshop on erev Shabbos for women on the topic of *Get Rid of your Mommy Guilt*. Additionally, there was also a Virtual Reality Slideshow on the Bais Hamkidash presented before Shabbos. Shoshana Rieber, know as the Purple Lady addressed the women on Friday night. Her uplifting presentation managed to touch everyone's hearts with her well-targeted words and tongue in cheek humor.

To contact Shoshana Rieber email purplematchmaker@gmail.com.

Chaverim Launches Car Magnet Reminders to Never Leave a Child



By Ben Lechook

In an attempt to prevent future tragedies of caregivers leaving children in hot cars, Chaverim has made "Never Leave a Child" car magnets available to serve as reminders

to drivers. Free magnets can be picked up from 6 Olympia Lane in Monsey or from the sponsors of the initiative Print It NY at 59 Route 59 in Monsey and Quality Air Cooling located at 39 Columbus Avenue in Spring Valley.



חברים Kids Safety Day



Bike Registration & Fun Fair

This Sunday, June 30th

זונטאג, כ"ז סיון

1:30 pm - 6:30 pm

At Viola Park fields

Weather Permitting

**Balloon Rides:
\$5 per Band
UNLIMITED ACCESS
ALL DAY**

For an event to remember join the Chaverim Kids Safety Day

- **NEW PRESENTATION CHAVERIM SEARCH & RESCUE**

- Bike Registration
- Balloon Rides
- FREE Ices, Snacks & Drinks
- Hatzolah

- **SAFETY DEMONSTRATIONS BY:**
Monsey Fire Dept. - NEW! Smoke House
Rockland Sheriff - K9 unit, Tactical Team
Helicopter Flyover
Ramapo Police, Spring Valley Police,
NY State Police, US Coast Guard

- **FREE Reflectors**
Sponsored by Town of Ramapo Supervisor Michael Specht & Town Board
- **Tire Inspection** by *Mendy's Mobile Tires*
- **FREE Helmets**
Sponsored by Bikur Cholim & Dr. Fessler

Hours for Helmets Distribution: Girls: 1:30 • Boys: 4:30
Helmets are in limited supply; first come first served.

Additional, New & Exciting Rides

NEW PRESENTATION
CHAVERIM SEARCH & RESCUE
Ongoing Slide Presentation for Hiking Safety and Search & Rescue

חברים סיעפטי טאג



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Monsey to Open Shoshanim Seminary for Special Young Women

By Ben Lechook

New for the 2019-2020 school year, Monsey will be the location of Shoshanim Seminary for a select group of special young women. The new seminary will afford young women with special needs the same opportunities as their sisters and friends have been afforded, a post-high school institution of higher learning.

Shoshanim Seminary was created for young women in the I/DD community that want to continue their learning, develop vocational and social skills while moving towards a more independent life. Shoshanim's goals are to help these girls reach their full potential and create an excitement and connection to Torah that will last a lifetime.

The program will be professionally staffed

and highly customized to meet the individual needs of each student with a focus on a number of areas. Shoshanim will work with each girl and conduct a vocational assessment, taking into account individual abilities and interests. The program will then work on developing pre-vocational skills and training, such as interpersonal skills and other non-job specific tasks and skills that will contribute to paid employment. Shoshanim's staff and trained job coaches will provide hands-on job skill training as each student receives individualized supervision to help her acquire the expertise necessary to be successful in the workforce.

As a division of Chessed 24/7, Shoshanim Seminary is steeped in providing chessed for others. These girls have much to give to others and can give back to the community like their siblings

and peers. The seminary will, therefore, include the students in the Chessed 24/7 volunteer program, where they will work alongside Chessed 24/7's mainstream volunteers in the warehouse preparing and packaging items for the Chessed Hospitality Rooms.

Students will also receive training on independent living skills and interpersonal relationships. They will receive training in cooking, baking, money management, travel training, phone skills, social skills, time management, and personal hygiene.

At its core, Shoshanim will be a seminary providing a program in a stable and safe environment. Students will have classes in tefilah, hashkafa, parsha, bein adam l'chavero, and halacha.

There will also be a dorm, which will be centrally located in Monsey which will be staffed by

a house mother and supervised by Share 24/7. Students will be transported daily to classes, trips, shopping, and community events. Nutritious meals and snacks will be provided as well as cleaning and laundry service.

Given that part of the seminary experience occurs outside of the classroom, there will also be fun night activities in the dorm and out. The girls will be taken on trips, to dance classes, exercise classes, music classes, given courses in jewelry making, zumba, and more.

The seminary is a project of Share 24/7 and is under the leadership of experienced mechachim with Dvora Adler as Program Director. Shoshanim will be for girls across the United States with an average age of 21-25. For more information, call Chana Zinein, Intake Director at (845)354-3233 ext. 1106.

Click Chessed 24/7

By M.C. Millman

Imagine chessed just a click away! Chessed 24/7 imagined and took that image one step

further, creating the easy way to do chessed. Click Chessed 24/7 is a new initiative of Chessed 24/7 whereby with the click of a single button in homes throughout the Greater Monsey area

and beyond, Chessed 24/7 can re-stock their 20 hospitality rooms, so cholim and their families have what they need while in the hospital.

When a person is lost and alone in the hospital, Chessed 24/7 is there. Whether the individual needs a hot kosher

meal, a quick snack, a cup of coffee or a shoulder to lean on, the Chessed 24/7 chessed rooms in twenty hospitals throughout the tri-state area live up to its name and are available 24/7.

Now partnering with this organization can be done with ease. With a simple click, one can help stock those twenty hospitality rooms which serve as a "home in the hospital" for patients and their families.

In the past, neighborhoods have partnered with Chessed 24/7 by committing to donate specific items for the chessed rooms on a regular monthly basis. Items such as paper goods, bottled water, crackers, tuna, and instant soups are brought to one central location in the neighborhood and then picked up by Chessed 24/7 drivers. The items which are donated regularly in this manner helps keep the chessed rooms stocked. The new Click Chessed 24/7 program is not going to negate the program that was already established years ago. Instead, according to Dvora Adler, Chessed 24/7 Coordinator. "This will just give another option to other people for whom the monthly neighborhood drop program doesn't work for."

The Click Chessed program is simple. By joining the Click for Chessed program, monthly



reminder via WhatsApp, text or email will be sent from Chessed 24/7. The reminders can be forwarded to others so they too will remember to make their Click for Chessed 24/7 choices. Evergreen Supermarket will deliver the conglomerate of selected items to Chessed 24/7

Warehouse were volunteers will sort them for distribution to the various hospitality rooms.

Joining the Click Chessed 24/7 monthly reminder list is not the only way to donate though. By going to the specially designated Evergreen Kosher Grocery Chessed 24/7 webpage at <http://evergreenkosher.herokuapp.com/> - even without the monthly reminder- one can begin. The webpage consists of a slew of items that Chessed 24/7 regularly uses in its twenty hospitality rooms. Put any item(s) in the shopping cart and click. No amount is too small. Donation choices are many and run from a simple 79 cent yogurt to include other Chessed room staples like prepackaged cake, wafers, sugar, instant soups, tuna, apple sauce, rice cakes, candy, paper goods, beverages, pretzels, snack bags, fresh fruit and vegetables and more. Donors can put one time donations in the Chessed 24/7 shopping cart or choose to sponsor a regular monthly donation. Only a scant few minutes and a few dollars can help create a home in the hospital for those in need.

To be added to the monthly Rosh Chodesh reminder notification that can be sent via either WhatsApp, text or email, call (845) 354-3233 ext 123.

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

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A project of Share 24/7



Yeshiva Degel Hatorah End of the Year Trip for Junior High



Learning on the bus on the way to Bounce!

Boys in sixth, seventh and eighth grades of Yeshiva Degel Hatorah brought their bikes to school on a Friday morning in anticipation of the grand sweepstakes multi-faceted trip planned down to the last detail. The boys' bikes were loaded by the eighth graders onto the rented U-Haul truck, and after spending some time in class learning, the boys were off to their first stop of the day. The boys enjoyed the first leg of their trip, which started at Bounce where the students jumped, played dodge ball, basketball, and practiced flipping on the huge trampolines. After Bounce, the students were bussed over to Rockland Lake, where the bikes were unloaded so that everyone could bike around the lake. The biking was followed by an enjoyable barbeque.

Bnos Leah Prospect Park of Monsey End of Year Award Ceremony

The signature personalized warmth of Bnos Leah Prospect Park of Monsey was clearly evident at the school's end of year Award Ceremony where each talmidah received recognition and an award for a middah unique to her. Awards for enthusiasm, derech erez, simchas hachaim, davening, positivity, zerizus, va-tranus etc., were presented to each student. "Each girl was acknowledged for who she is," said Mrs. Shoshana Rube, principal, who is appreciated for building her own personal connection with each one of her school's students. "It's the end of our first year, and I wanted every individual to know how much she meant to all of us in building our school into the successful, warm and vibrant place it is today."

The ceremony closed with an ice cream party, the perfect ending to a perfect year at Bnos Leah Prospect Park of Monsey.

Cheder Chabad of Monsey's Fourth Grade Inventor's Fair

Cheder Chabad of Monsey's fourth grade held an end of the year Inventor's Fair. The fair was the culmination of long weeks of research into inventors and included a report, tri-fold and display which was presented to parents and the school. Looking at the faces of the students and their masterful displays, one just got the impression that many future inventor's ideas were hatched at the fair. I guess we'll just have to wait and see!



Yeshiva Darkei Emunah Munkatch Holds Schoolwide Science Fair



On Wednesday, June 12, 2019, Yeshiva Darkei Emina Munkatch kicked off their first 2-day schoolwide Science Fair. The Yeshiva, in collaboration with Rabbi Pinchos Worch; Curriculum director, Mr. Eli Meir Eidelman; Title 1 Coordinator, Mr. Ari Abromowitz; General Studies Principal, and the team at Guttman Consultant Group put together this annual event in an effort to engage their learning community in Science peer-driven research project. The team believed that a Science Fair built on student-driven research and exploration would be the best option to foster a culture of rigorous learners. The school is switching over to an approved STEM Curriculum for the 2019 school year.

The project was directed by Mr. Yossi Malek of Guttman Consulting Group who worked with the teachers and students to develop the concept and present the idea to the students of what their science fair projects should be modeled after. Students were assigned topics of interest and given a rubric and specific grade appropriate goals to meet. Each group of

three to four students designed a tri-fold on their assigned topic. They prepared visual displays and gave a one to two minute presentation. The presentations were the group's science fair topic and were delivered numerous times to interested audiences over the course of the science fair event.

It is the understanding that a science fair affords children the opportunity to engage in friendly competition while learning from one another in a collaborative way and brings out the best in teamwork as group projects can be broken down into smaller components where children can capitalize on their own strengths: Speaking, design, art, writing, and organizing data offers children a front-row view of the world around them in a fun way. It also requires children to hone skills outside of content: planning, research, time management, writing skills, and communication while building synergy, which is a requirement of a lifelong learner. At the same time, it gives all children a feeling of accomplishment and of being a winner!



Bais Mikroh's First Graders Display Recently Finished Their Final "ReadRight" Book



Morah Schaya's first graders in Bais Mikroh recently finished their year long ReadRight book series. Each book in the series advanced the boys' reading skills culminating in the end of the year completed project.

Ashira Graduation Celebration

Four years ago it was a dream, and now the first class of Ashira high school has graduated! Last Monday, June 17, a group of unique educators, grateful parents, and confident students gathered to celebrate the graduation of the inaugural class of Ashira.



Ashira has brought a unique level of education to the high school panorama in Monsey. Focused on the individual, Ashira provides the unique combination of a self-contained class, along with strong integration into the general high school system. Ashira provides a full high school curriculum, with modified instruction to meet the needs of each student. Students are encouraged to work to their maximum potential while receiving support for any area of challenge. Many Ashira students have successfully taken and passed Regents exams.

The tremendous gift this gives to each of these girls

and their families is unparalleled. The girls are thriving, imbued with the self-assurance that comes with recognizing their own achievements. Developing the confidence of these girls is the first step in preparing the young women that will bring forth strong Bnos Yisroel and role models in Klal Yisroel.



Rabbi Michel Chill speaking at graduation.

Yeshiva Ketanah Ohr Reuven's Pre-1A Experimenting with Safrus



Yeshiva Ketanah Ohr Reuven's pre-1A spent an enjoyable morning practicing safrus. After hearing all about what a sofer does, and seeing how the sofer dips his quill in special ink before he begins writing the holy words, each student was presented with a quill and ink and got the opportunity to try their hand at filling in letters with the tools provided just like a sofer does. It was truly a unique and creative educational experience for the students.

ASHAR's Fashionable Math Lesson



ASHAR fourth graders created their very own tie-dye shirts, practicing their fractions and degrees in math class. The shirts are tied into six equal parts using rubber bands, which formed circles. The students then discussed degrees of angles created by the sections.

Fruit Demonstration at Bais Yaakov Chofetz Chaim of Pomona



What's cooking in BYCC? A hands-on fruit demonstration, that's what! To wrap up the school's middos theme for the year, Ta'amu U'reuh Ki Tov Ha-Shem, BYCC talmidos learned how to prepare beautiful fruit arrangements, from Mrs. Yudit Stock.

The program was geared to each age group. Students in the younger grades learned how to make a

mini fruit garden to enjoy as an appetizer or dessert. talmidos in grades four and five observed how to cut and design fruit to form a floral fruit tray. Students helped by preparing the fruit and enjoyed learning how to incorporate fruit into a simcha spread. Girls in grades seven and eight enhanced their culinary skills by cutting and crafting their own fruit bowls and watching how a fruit centerpiece is created.

The session emphasized the importance of maintaining a healthy diet by eating a combination of fruits and vegetables. BYCC, students have surely earned their chef hats for the culmination of the 5779 Middos Program.

Yeshiva of Spring Valley's Aileu Mitzius Fair

A packed Bais Medrash with the sound of kol Torah resonated through-



out the Yeshiva of Spring Valley building as fathers with their fifth-grade sons attempted to cover over 150 blatt of Aileu Mitzius in unison providing quite an experience. The learning concluded with singing and dancing and was followed by the Aileu Mitzius Fair highlighting an incredible display of talent as projects, posters, PowerPoints, and models described scenarios the students covered over the course of the school year. The music, balloons, and snacks added to the festive atmosphere as well.



YHSM Welcomes New 12th Grade Rebbe

Welcome, HaRav Yisroel (Sruli) Neiman to the Yeshiva High School of Monsey! We are proud to announce that we are zoche to have Rabbi Neiman as our new 12th grade Rebbe. Rabbi Neiman is a native Monsey Talmid Chochom and a Shem Davar throughout the community. Rabbi Neiman delivers the daily Daf Yomi Shiur in Rav Langer's shul in Chestnut Ridge and in Rabbi Veiner's shul in Wesley Hills.

Rabbi Neiman learned in Yeshivas Maor Yitzchak and in Yeshiva Gedola of South Fallsberg where he became a close talmid of the Rosh HaYeshiva, Harav Elya Ber Wachtfogel Shlita. He also learned in Yeshivas Brisk in Yerushalaim under Harav Dovid Soloveitchik Shlita.

One of the ingredients for the success of YHSM is its Rabbeim who are knowledgeable in Torah and dedicated to their talmidim. The Rabbeim devote their lives to the tamidim and are reciprocated with Bachurim who strive for Aliyah B'Ruchnius. Twelfth grade is a significant year, serving as a bridge to the years beyond the mesivta. We are confident that Rabbi Neiman, who exudes warmth and geshmak, will benefit his Talmidim with his Torah and hadracha during this crucial time.

From A Shadchan's Perspective

Question: People like to focus on the "Shidduch Crisis" without ever trying to come up with a solution. Perhaps we simply need more people to get involved. What can we do to get more people in our community to become shadchanim or at least redt more shidduchim? Our daughters are looking to be set up and the phone doesn't seem to ring. What would the shadchanim advise?

This is an excellent question for two reasons. First, we need to understand why it is that girls are not having enough shidduchim redt to them. Second, we need to notice the trend that more shidduchim being handled by professional shadchanim and less by family and friends.

When I recently surveyed some family and friends as to how many of them redt a shidduch in the last three months, there was not one person who answered affirmatively. It turns out that while most shidduchim of 10 or 15 years ago were initiated by acquaintances, that is no longer the case. People are busy and preoccupied with their own lives, and do not want to be bothered or to put in the time and effort required to bring a shidduch to fruition. This is the primary reason for the quiet phone trend. Professional shadchanim are overburdened and overwhelmed with clients, often quickly burning out of the profession, while the rest of the population does not bother to "dabble".

To reverse this trend, we need to think of creative solutions. We also need to understand that as a community we must change our mindset and think of a shidduch as a billable enterprise, to be

reimbursed for progress rather than for a final product. Think of your shadchan as you would your social worker, accountant or lawyer. You don't pay them when the job is done, you pay them for the time they put in. If we want to entice more members of our community into taking the time to redt a shidduch, we must also compensate them for coordinating the first, second or third date, even when the shidduch does not come to a completion. And I do not mean with a bouquet of flowers or a chocolate platter, but with proper compensation. Think of the young couples in Lakewood with dozens or more eligible friends. Wouldn't they be more eager to put forth effort if they knew they were being compensated for time spent?

Let us, as a community, make a concerted effort to treat our shadchanim, be they a professional or a friend, with the respect they deserve and compensate them accordingly. I think this will bring about the changes we need to see happen in the shidduch market.

Sincerely,
Ahuva Cherns

To contact me please email ahuvacherns@gmail.com

I believe that there has never been a stronger awareness of needed shidduchim for our singles as there is today. Many communities (including our own) have initiated programs to get more volunteers and shadchanim to red shidduchim and work on their singles. There are so many men and women who spend countless hours trying to help get shidduchim off the ground. There are so many programs that have been formed with one purpose in mind - to get dates for our girls and make shidduchim! While it's extremely frustrating and often painful to sit and wait for the phone to ring, we don't always know and realize all of the work going on behind the scenes. Shadchanim can't think for everyone, they don't always come up with ideas, and when they do, they don't always get the yes from the other side.

As parents of singles we need to do our hishtadlus and send a gentle, friendly reminder once every few weeks. We need to network for our kids and reach out to as many friends and shadchanim as we can. We need to do our part and get involved to ensure that our communities are aware and working for our singles. We need to know and believe that many people are working on our behalf and when the time is right the shidduch will come.

We all know that finding ones shidduch is as difficult as Krias yam suf. We also all know that only Hashem is in charge and He is the ultimate shadchan. Keeping this in mind and having complete emuna will only keep us calmer and happier during this process.

Much hatzlacha
Tammy Schwebel
Shadchan/Dating Coach
Tammyshadchan@gmail.com

As we have mentioned previously in the name of Rabbanim, there is no "shidduch crisis" - we are experiencing an "Emunah Crisis!"

Shidduchim is one area in life where we FEEL Hashem so clearly. Anyone who has done a shidduch can tell you that this was so obviously Min HaShomayim! If this is the case then maybe we are barking up the wrong tree. Instead of putting the Focus on getting more people involved, why don't we get more people involved in davening for shidduchim. I am certainly not minimizing the importance of hishtadlus, but it pales in comparison to the importance of Emunah. Emunah that Hashem has a shidduch for everyone and we have to be zoche for Him to send it to us. Emunah that Hashem and ONLY Hashem can send the right one. Who the shaliach will be, we don't know, but wouldn't it make sense to go straight to the Source!

It is definitely important to make shidduch meetings and to try to encourage people to redt



shidduchim, but maybe we can ALL say a perek of Tehillim every day for those who need shidduchim? Maybe we can ALL say the names of people who need shidduchim when we daven, and bentsch licht? Instead of putting maximum effort into hishtadlus, and minimum effort in our tefillos, let us put maximum effort into tefilla and enough effort in our hishtadlus so that we will be zoche to see the yad Hashem in the area of shidduchim.

Alei V'Hatzlach,
Rebbetzin R. Taub

I know it is hurtful to have a good girl at home and the phone doesn't ring but there happens to be a lot of shadchanim and a lot of people who try setting people up. I do give different people different advice as everyone's situation is different but the main points I share is that since you don't know how much hishtadlus you have to do, the basics need to be followed. For instance, your daughter should be seen around. She can go to help with events and go to simchas, and she should be aware of what kind of impression she gives to others. People do gravitate towards people who have simchas hachaim and who give good impressions. You also need to be in touch with shadchanim and send updated resumes and ask if there's anything else you can do. Most of all, you should be your daughter's best advocate and talk about her in the best light and daven.

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

What we are trying to do here in Care to Connect can be in every city. What we're trying to tell you is that everybody knows someone, and it's all about ahavas Yisroel and helping each other. If you care about your neighbor, then you will take the two minutes to find out what they're looking for and make a phone call and treat each person like your own.

You wouldn't want someone to say to you, "I don't know anyone." You should really try to care and make a phone call. Make one to your friend, your neighbor, your friend in the bungalow colony, your neighbor that you had years ago. It's all about everyone trying to help each other, and it's very simple. It's about ahavas Yisroel, to care to connect to make shidduch connections.

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. For information on how to volunteer your time to create more matches through Care to Connect's Shidduch Center on Route 45, Whatsapp or text Dvora at (914) 806-2823.

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Dear Bubby,

I am happy to tell you that I just graduated high school and looking forward to next year in a seminary in Israel. But the truth of the matter is I am less looking forward and more frightened than ever. Every time I think about it, I break into a cold sweat. My mother thinks I am being silly and childish. Can you please give me some of your words of wisdom to help me relax and put my mind at ease?

Scared

Dear Scared,

Congratulations on your graduation. Leaving High School is of course a little scary. The changes. The new places. The fear of the unknown. All very understandable. But please don't let this be your focus.

You are embarking on something special that will be with you for the rest of your life. In my day, (the Dark Ages), seminary was not a popular option. But today, it is a real growth opportunity, spiritually, emotionally, and educationally. Grab it. Run with it. Don't even for a minute let your fears interfere with all that you will gain from this wonderful time in your life. You will meet new friends, see new places. Learn independence.

Be grateful to your parents for giving you this opportunity. Be grateful to Hashem for making you who you are.

Remember, (Bubby's words to her grandchildren) from sitting on the couch you gain nothing. Go out and conquer the unknown!

Wishing you all the best for the best year of your life.

Bubby

Dear Bubby,

My husband davens in a local shul where the davening is really special and I enjoy it a lot. What I cannot stand is that some of the men who sit in the back row near the mechitza carry on long conversations and do not seem to care if it disturbs others or sets a bad example for the kids. I've mentioned this to my husband a few times (Boruch Hashem he is not one of them) and he doesn't know



what to tell me. Should I ask him to speak to the Rov or should I speak to him myself, or will this make it worse because then these people will think I "snitched" on them? I would really appreciate your take on this matter that I find to be so important.

*FJ.
Monsey*

Dear FJ.,

Years ago I had the same problem and of course as Bubby I shushed the talkers in shul and because they were respectful and I sat in the second row, they became quiet. (for awhile anyway). I don't recommend doing this unless you are old and very outspoken.

At this point in your adult life I don't think that being a "snitch" is even an appropriate word. What I do recommend, because you say you do enjoy davening in this shul, is to speak to the Rav. (Hope that he is the kind and understanding kind of Rav). Explain that it really disturbs you and others when there is talking in the back of the shul. Ask if he would speak about this issue in his lecture on Shabbos, or to speak to Baalei Baatim as a group. To point out individuals would not be a good idea. This may or may not work.

You could always resort to shushing, but I have no idea how old or grouchy you are.

Good Luck. And have a wonderful Shabbos.

Bubby

Dear Bubby,

B"H I'm very happy with my life, but sometimes when I talk to certain friends and coworkers, they talk about all the different places they've gone to eat with their hus-

bands. My husband and I enjoy going out to eat, but with a house full of kids and responsibilities, and the fact that we don't always have the time and extra money to spend on it, going out to eat for us happens very infrequently. Do you have any advice on how we can turn a "night out" into a "night in" and make it special, too?

Night out

Dear Night

Going out to eat should be a special occasion, a celebration, whether for a birthday, graduation or simcha - not something to brag about. Today, people don't mind spending a small fortune on food that is not always up to par. Eating in a posh restaurant has become a way to keep up with the Jones and a matter of peer pressure. I don't approve of either.

Unfortunately today people build beautiful expensive kitchens and hardly ever use them. They go away for Yom Tov and restaurant hop. DON'T fall into this trap.

Sure, treat yourself and your family to a night out, but make it something memorable, and don't spend your hard earned dollars for something that is probably made better at home. My grown children still remember the restaurants we went to for graduations, birthdays, etc. (and it wasn't posh or expensive.) It was a special occasion, not a food frenzy.

Remember, we eat to Live, not Live to eat.
*All the best and Hearty Appetite,
Bubby*

Dear Bubby,

I love your column and hope you can

help me! I have a bunch of neighbors who I am very friendly with and our kids play together often. Although I have one neighbor who is a bit different in mentality than me, it doesn't usually bother me. Lately, her kids have become very comfortable with me/my kids and they call me and refer to me by my first name. Don't get me wrong - I'm not looking for the kavod of being called Mrs., but to me it's a chinuch aspect that I teach my kids to call other married women by the proper title. I feel awkward bringing this subject up with my neighbor because in her circles I think it might be accepted. Please help me!

Nameless

Dear Nameless,

Your question is something that bothers me as well. I used to think that being called by my first name by someone who is much younger than me was a sign of disrespect. However, unfortunately, I see that this is just a small pebble in the mountain of lack of midos in our times. I am so glad that this something that you teach your children. However it is not your place to teach others, and I don't think speaking to your neighbor is a good idea. She may feel you are judging her in a negative way.

What you can do is speak to your children about the mitzvah and importance of showing respect to elders by addressing them as Rabbi, Mr. or Mrs.

If they question why Chaim calls you by your first name, you can say, "this is what we do in our home. Everyone is different. But I expect you to have good manners and derech erez." They may tell this to their friends, and who knows, maybe we can start a trend - Kids teaching Kids.

Good Luck. If they persist you can always resort to, "If they jumped off the Empire State Building, would you do that too?" (It always worked for me)

Bubby

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

What You Really Want

By Mrs. Chani Juravel, LCSW

It was an unusual sight. A woman in front of a smorgasbord of food, everyone around her heaping their plates and eating more than their fill ... while she seemed to be deep in thought, an empty dish in her hands. I made my way over to her, curious to know what she was thinking and why she seemed frozen in place. Turns out she was reflecting before taking anything on what she really *wanted* to put in her plate! She explained that she didn't like to just eat for the sake of eating and that once she was ready to eat, she took a moment to be mindful of her choice. Her method was so unique. She spelled it



out: "I learned to ask myself if I want something hard or soft? Cold or hot? Sweet or spicy? and then I make the choice that really fills the need I have. That way I don't just eat what I don't need or want and I really enjoy the food I take!" Hmm. That made the rest of us seem pretty mindless and

made our plates look a lot fuller than they probably should have been!

It was so impressive to see someone actually taking a pause before making a decision; it was so inspiring to see someone really *think* and take stock before acting. She seemed free of regret, free of all the "would have, should have" that go along with a decision made too fast or frivolously. There was a serenity about that woman, a dignity about the way she enjoyed her choice and let it be enough. She seemed "full" in the true sense of the word. Her eyes weren't darting around the table looking at others' choices. She wasn't scavenging around the smorgasbord tables looking for that next best thing. She was fully present and con-

scious about what she was doing. She was enjoying what she had, licking her spoon with relish, shining with that satisfied look of someone who got it just right.

There are other scenarios that I've witnessed people with that same sort of calm. Someone who took the time to find just the right outfit, who then never tires of wearing it again and again. The friend who takes time to really plan a coffee date instead of just meeting you on the fly, who relishes the time spent together without being abrupt or needing to rush out. The student who really considered her major before embarking on her

[continued on page 52]

Our Summer Project: Let's Live Stress Free

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

The school year is over and summer is beginning! It is an exciting time for many. New beginnings, new schools, new camps, new summer jobs, new bungalow colonies or old bungalow colonies with new people, and kvetchy husbands who don't like the bungalow colony to begin with!

Bein Hazmanim brings with it new challenges, and many bochurim are starting new yeshivas. All in all, summer is a time to stop, take a break from our regular schedules, rejuvenate and start the new year with fresh kochos. The summer is a time to relax and put away the pressures and anxieties that disturb our peace of mind throughout the year.

Well, dear ladies, I'm going to share with you a secret! This secret is a quick and easy, inexpensive way to get rid of all anxiety! In the fast paced world of competition that we live in, unfortunately, anxiety, phobias and depression are all too common. I'll tell you a story from which you will derive the world's greatest secret!

There was a man who had a successful business and decided that he would open a Kollel and have the tremendous zechus of hachzakas haTorah. He put together a group of tremendous talmidei chachamim and was thrilled to be able to support them and their learning. He felt extremely attached to his Kollel. It gave him tremendous satisfaction and joy.

At one point though, his business took a turn for the worse and he was not able to keep to his monthly payments. He tried desperately to raise the money and keep the Kollel going, but was unsuccessful. This caused him tremendous anxiety. He wanted to continue his Kollel, after all, this was "his baby"! He decided to ask a close friend what he should do. He told his friend that he was not sleeping at night from all his anxiety and trying to keep the Kollel afloat was making him crazy. "Is this what Hashem wants from me, or should I just tell myself that the Kollel was a tremendous zechus for all these years, but I just can't do it anymore?"

His friend told him that it was obvious that Hashem does not want him to go crazy trying to do this mitzvah and that everything has its time and place. The Kollel should be closed. The man thought this was the most sensible advice and decided to close the Kollel. This caused him much inner turmoil and sadness. He realized that either way he would be filled with stress and aggravation, and decided to speak to Rav Shlomo Zalman Aurbach zt"l, the gadol Hador.

The man came to Rav Shlomo Zalman's little apartment in Shaarei Chesed and was greeted with a warm and radiant "shalom

Aleichem." The man poured out his heart and waited for the response of the Gadol Hador. Rav Shlomo Zalman said, "You definitely have every right to close down the Kollel. You certainly did a great mitzvah for many years, but I have an idea that will allow you to keep the Kollel going, and will save you from any and every type of anxiety in life. I promise you that if you do what I say, you will have no stress and live a life filled with bracha."

The man leaned forward, extremely eager to hear the words of the great sage. Rav Shlomo Zalman continued with a smile, "When you leave my house, there is a kiosk at the end of the street. Go inside and buy yourself a small 'pinkas' (notepad). Put the pinkas in your pocket and every time something good happens to you, even the smallest thing, write it down. Then when you say 'Modim' in Shacharis the next morning, read over all the kindnesses that Hashem did for you the day before, and sincerely thank Him. Write down that you made the bus, you found the baby's pacifier, and you bumped into just the person you needed to speak to. Everything that happened that you felt was a kiss from Hashem, record in your pinkas. You will see so much good that Hashem does for you. You will suddenly begin to feel that Hashem is so close and is always helping you. When you constantly look for Hashem's kindness, Hashem will shower goodness upon your life!"

The man was very excited with this idea and immediately bought himself a pinkas. He began recording every single time something good happened to him. He started thanking Hashem during "Modim" for all His chassadim big and small.

After about a month he could not believe the transformation in his life! His business started picking up. He started receiving donations from the most unlikely places! He truly saw Hashem's loving hand in the seemingly mundane aspects of life. He began appreciating all the good that he otherwise took for granted. It was the most amazing phenomenon, because he didn't have to change anything in his life, he simply had to open his eyes and recognize all the good that was there already!

So dear ladies, let us get rid of anxiety. Let us be stress free! Let this be our summer project.

But at the same time, realize that because this is so simple and so powerful, the yetzer hara will do anything in his power not to let it happen! Don't let him succeed. Go out today and buy a pinkas. Let us all be zoche to truly see and appreciate all the good Hashem gives us. And in the zechus that we take the time to see the good and thank Him, May Hashem say, "Well if she notices all the wonderful things I do for her, then it pays to give her more and more and more ... May we be zoche.

Nutrition Facts

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

Dear Yocheved,
Is almond milk healthier than dairy milk? I use it in my cereal and coffee almost every day in place of regular milk. Please advise!

Chaya Suri - Monsey

Dear Chaya Suri,
This is a great question; especially since milk replacement drinks have become so popular recently. There are many different nuts, seeds, and grains being made into drinks – such as almonds, cashews, hemp, coconut, oat, flax and many more! These products sound very healthy, but are they really? Let's discuss the importance of dairy and then take a look at how different milk replacements measure up by category.

Why drink milk?

The USDA recommends at least 3 servings of dairy per day for individuals over 9 years of age. Dairy milk is a great source of essential nutrients, such as calcium, vitamin D, potassium, and protein. Calcium is essential for building strong bones, and vitamin D helps the body absorb calcium effectively. Plant-based milks are often fortified with a similar amount of calcium and vitamin D to make them comparable to dairy milk.

Protein

While nuts are a great source of protein, the popular nut milks only contain the equivalent of a few nuts per serving. The ingredients in almond milk are generally: water, nuts, added sugar and nutrients. Processed nut milks do not contain very much of the protein or natural nutrients found in nuts – because they hardly contain any nuts!

The generic brands of almond milk have 1 gram of protein per serving – compared to dairy milk, which contains 8 grams of complete, high-quality protein serving. Most plant-based beverages like cashew milk and rice milk are low in protein as well. One exception to this rule is soymilk, which contains a similar amount of protein compared to dairy milk.

Added sugars

One cup of dairy milk contains around 12 grams of sugar in the form of *lactose*. This is a kind of sugar found naturally in milk – it is not added sugar. The "original" version of almond milk has around 7 grams of sugar per serving, and up to 19 grams of sugar in the chocolate or vanilla flavors. This sugar is cane sugar – an added sugar to sweeten the product. It's best to choose unsweetened almond milk, yet this may not suit everyone's taste.

Binders

Plant-based milks sound very healthy and natural – but don't forget to look at the ingredient list on the carton. You will likely see ingredients such as carrageenan, guar gum, lecithin, gellan gum. These are binders and stabilizers added to the beverage to prevent it from separating from the nuts. This is just something to keep in mind being that the safety of these binders is not well known, and many have proposed links to inflammation and digestive issues. On the other hand, milk has a very short ingredient list, and you know what you are consuming!

Shake before serving

Plant-based beverages are fortified with nutrients such as calcium, vitamin D, vitamin E and vitamin C. These nutrients may settle to the bottom of the carton, meaning you may not be getting the complete serving of nutrients listed.

What if I am allergic to dairy?

Only about 1-2% of the U.S. population has a milk *allergy*. That being said, about 65% of the population suffers from lactose intolerance, because they lack the enzyme required to break down lactose. This enzyme is known as *lactase*. A person with lactose intolerance can have dairy milk, but it is better tolerated in limited amounts. They can also drink lactose-free milk, which has the lactase enzyme in the milk, or take a lactase supplement before eating dairy to provide the enzymes needed to break lactose down.

My recommendations

If you would like to avoid dairy, the best replacement is unsweetened soymilk. Although soy has a bad reputation, research does not demonstrate adverse effects of consuming soy. The American Cancer Society says that moderate soy consumption is safe for the general population. Soymilk is also naturally high in protein and potassium.

Regarding other milk-replacement drinks, make sure to look at the added sugar, the ingredient list, and the protein content. This will help you weed out the less healthy plant-based beverages and choose the best milk or milk alternative to enjoy.

Best of luck!

Yocheved Millman, **MS Nutrition, Certified Personal Trainer**

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



Country? What Country?

I was asking people what their favorite memory of going to the country was. What do they enjoy the most, what gives him the fondest memories? When is the most relaxing and the most noteworthy moments from their summer in the country?

The people I asked were from Brooklyn, Lakewood and the Tri-State area. These people would go to the country every year, and spend their most relaxing days of the summer basking in the countryside.

Asher Klein from Brooklyn told me, that he loves the green grass. Back at home in Brooklyn, he uses a scissors to mow his lawn, but in the country the plush landscape is boundless. The look of rich green grass, either Kentucky bluegrass, Bermuda-grass or Centipede grass - all of them have a certain lushness that people in the city are missing.

Besides for the grass, there's the landscap-

ing. The manicured lawns, hydrangea plants nestled in the front yards. A myriad of peonies and marigolds planted beneath the Emerald Green Adverbata bush or the Holly Dwarf Yaupon shrubs.

But how can we not mention the six bags of mulch that you carried from Home Depot? The ones that you have to ask your kids six times to put in the garden, before you do it yourself? Chesky can you please plant the flowers I just picked up? The beautiful lawns of country life!

Chaim Schuck told me that he loves the country, because of the shuls. It will take him less than 3 minutes to get there. He goes there to daven and learn. There's always someone there to talk in learning with and "handel". Multiple minyanim daily with a great crowd. Ample space, no shortage of room and plenty of coffee. A quick minyan or a Sunday morn-

ing Kollel, his shul in the country is the perfect fit.

Yosef Rubinstein told me he's a food guy. He needs to try the latest restaurants, and he's a connoisseur for tasteful delicacies. He has eaten oxtail soup (really ... is it from a real ox?) and filet mignon. Imitation shrimp and the impossible burger. The summer is just for him. Woodburn (spelled this way intentionally to rhyme with heartburn) offers him so many options of eateries.

And then I sat back and looked in the mirror and smiled. Monsey, I said to myself, encompasses all these values and so much more. We are chock full of Ruchniyous and Gashmiyus.

We have large properties with beautiful lawns. We have gorgeous landscaping, and space to breathe between houses. We have shuls and schools. Mikva's and Batei Me-

drashim. You can find a Vasikin Minyan or one later in the day. You can daven Maariv in Satmar at 2am! My, there are places to go at any hour of the day to sit and learn!

We have dozens of restaurants featuring cuisines of all kinds. From fancy steakhouses to fast food establishments. Dairy or meat it doesn't matter we have them all. Sushi, bakery, coffee shop or smokehouse. In Monsey, you are sure to find a meal for every taste.

So I don't run off to the country to spend my summer. I live my summers and winters right here in Rockland County. The optimal place to live.

Until Next time,
Uncle Ben

The Differing Roles of Mother and Father Chana Mark L.C.S.W.

The Ramchal makes a remarkable human observation in his introduction to *Mesilas Yesharim*. He notes that those very ideas that are so obvious and so much a part of everyone's consciousness are the ones that we all think we know; therefore we don't think that we need to study them any further. Rabbeinu continues, that it is those very things that we toss off as too obvious to spend time thinking about that are worthy of study and review. Why? Rabbeinu points out that we are constantly being eroded by the challenges and conflicts that life serves up on a daily basis. *Milchemes panim v'achor* - a constant battle before us and behind us. That is why we need to constantly refresh ourselves by re-thinking about what we already know in new and helpful ways.

Now here is what we all know.

What It Means to Be Female

Psychologically, the female experience centers on the internal. Women are more readily attuned to feelings and experiences, both others' and their own. Women are receptive, taking words, emotions and experiences into themselves. A woman is *bayis*; home and inside. Emotional connection and empathy are central for her. Women tend to collaborate rather than compete.

The famous Chazal, *nashim da'tan kalah* does not mean that women have weak minds. How can it mean this when Chazal tell us that, all things being equal, the *nevuah* of a woman is superior to that of a man? What it does mean is that women tend to view human situations in terms of their emotional meaning. And it can happen that empathy colors judgment.

What It Means to Be Male

To be male is to be outward seeking, exploring; taking things apart to see how they

work. Men compete in order to sharpen their own, and each other's' abilities. Prowess is important to them. Men like things to be clearly defined. *Lav is lav, hin is hin*.

The respective traits above are characteristics, not stereotypes; all women have a bit of male in them and all men have a bit of female in them.

(If this were not the case, how would we ever be able to understand each other??)

Panim V'Achor

We are living in a society that seeks to blur the differences between genders. One reason for this is that society has confused the meaning of the two words "equal" and "same". To clarify: we strive to ensure that all students have equal opportunities for success. However, not all students are the same. Some need more time; some need more help; those with disabilities need different accommodations in order for them to make use of the opportunities available. We strive to give each individual student what he needs, to be the best he can be, because even though we want them to have equal opportunities, all students are different.

Men have traits and abilities that are different from women. There are things they can do that women cannot do and therefore, they are better suited to certain tasks than women. Likewise, women have traits and abilities different from men, and they are better suited to certain tasks than men.

In current public parlance, when we say that men and women are not the same, we are saying that they are not equal and this is *not fair* (whatever that means). Hence the society we live in wants to pick a fight every time someone suggests that certain traits are gender-specific. Unfortunately, this contentiousness is creating a lot of identity confusion in a lot of people, and that is eroding our effectiveness as parents.

The role of the mother as a parent and the role of the father as a parent are intrinsically different from each other. These differences are rooted in the difference between male and female.

Parents are most secure in their roles when mothers parent like women and fathers parent like men. In addition, the couple's relationship is far less complicated. Most important, the children are most secure in their identity with this state of affairs. Sadly, these simple statements bring out the fire in many; as if an unacceptable limitation is being imposed when we declare that a father parent as a man and a mother parent as a woman.

The Mother's Parental Role

The primary task of the mother is to stay attuned to the child's emotions. She helps him know what he is feeling, because what we feel is what we live. Our feelings are the key to how we perceive reality, and she helps him by sharing his happiness, soothing anxiety, understanding his anger and helping him to find a more productive way to respond to the challenges he is struggling with. She does this by understanding his experience and helping him to make sense of it - to understand what it means. In the words of Donald Winnicott, She *holds* his feelings and experiences. She digests them with her adult mind and gives them over in a way that makes the child feel understood and also, clear about what his situation is. Then he is better able to go on and figure out what to do.

The Father's Parental Role

It is the father's task to set the rules. Psychologically, children respond to father as the one who sets the rules and decides the limits. That is, he decides what will be tolerated and what will not be tolerated. In the words of Jacques Lacan, father is the Law. For an every-

day example, compare the difference at the Shabbos table between mother telling the children to come to the table now and the father telling the children to come to the table *now*.

Because he is outward-directed, father conducts children out to the world. He represents The Law in the home: he teaches his children Torah so that they will know the "rules" and guidelines for living after they leave the parental home. Out to the world: he teaches them a trade and how to swim; how to successfully navigate the currents of the outside world.

There is nothing more soothing and emotionally nourishing than a mother who really understands. There is nothing more encouraging and supportive than a father who helps the child with good advice and sees him through.

Because our democratic society puts such a high premium on "freedom to choose", it skips over the basic human truth that each of us functions within limitations: we are mortal, we are vulnerable. Our physical strength is limited. Some of us are male and not female. Some of us are female and not male.

The grandiosity of present Western society is that *freedom* of choice gets confused with *unlimited* choice. Unlimited choice is a fantasy. Choosing to fulfill the responsibilities of our separate roles as father and mother, and raising our children together is the real choice. In order to do this well, we must indeed strive to grow and change those unhelpful aspects of ourselves that we *can* change. Fulfilling the responsibilities of our respective roles and developing to meet the needs of developing children is the path to lasting fulfillment.

Chana Mark, L.C.S.W. is a psychotherapist with a private practice in Suffern, NY. She sees adults, couples and adolescents. If you would like to send a comment or question about this article, e-mail her at chanapsych@optonline.net.

Summer has arrived in all its warm gloriousness and with it comes the longer and later shabbosim. Let's get real, by the time late shabbos afternoon rolls around we don't want to patchke in the kitchen. Serving delicious wholesome food for shalosh seudos can sometimes get challenging though. This awesome light and healthy tuna noodle casserole is a great shalosh seudos addition. It's super easy to make and lasts well in the fridge so make it advance and just pull it out when ready to serve. Serve it with a nice green crisp salad and challah and you've got a perfect macro meal.

Enjoy!
Rorie

Tuna Noodle Casserole

- 1 medium spaghetti squash
- 1 medium onion
- 1 small box mushrooms, thinly sliced
- 1 standard size bag or box baby spinach
- ½ tsp. Celtic or sea salt, or 1 tsp. table salt
- Black pepper to taste
- 2 cans of tuna
- 3 eggs

Preheat oven to 375°F. Line a cookie sheet with parchment paper and set aside. Cut spaghetti squash in half lengthwise and scoop out the seeds. Bake face down on a lined cookie sheet for 35 minutes; add five more minutes for a larger squash and five less for a smaller one. Remove from oven. Leave squash face down for 5 more minutes. After 5 minutes, flip over and allow to cool 10-15 more minutes before stringing.

These steps ensure that you will get crispy individual strands out of your squash. To string, hold the squash over a plate or bowl, and use a fork to scrape the flesh. The flesh will come apart into strands that look almost exactly like spaghetti.

Sauté the onion until golden. Add mushrooms and sauté. Once onions and mushrooms are cooked through, add spinach and allow to cook until slightly wilted. Transfer to a mixing bowl. Add stringed spaghetti squash. Season vegetables with salt and pepper. Add tuna and eggs and mix well. Pour mixture into one 9- or 10-inch round pan for a larger casserole, or divide into three individual smaller pans for personal meals. Bake at 375°F for about an hour until very brown on top. Rewarm uncovered or enjoy at room temperature.



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

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

Creamy Dreamy Kugel

This is my Special Kugel that I make for special occasions. My kids love it. My grandchildren love it. Now my granddaughter Chevi in Israel serves it to her three children, for Yom Tov. It is creamy and tastes like a milchig kugel. So go ahead and try it. It is really easy. But don't make it too often. Let them beg for it.

Recipe:

- 16 ounce bag of medium noodles
- 1/2 tsp. salt
- 6 eggs, beaten
- 1 cp coffee rich
- 1 cp sugar
- 2 tsp vanilla sugar
- 1stk margarine or 6 tbsp oil
- 3 tbsp lemon juice.
- Topping
- 1 cp cornflake crumbs
- 3 tbsp. margarine melted
- sugar and cinnamon

Chaya's Corner

Directions:

- Preheat oven at 350
- Boil noodles with salt.
- Drain and discard water
- Mix eggs and other ingredients
- Pour over noodles, mix and bake for 1/2 hr.
- Mix topping ingredients
- gently spread over kugel
- Bake for 12 min.
- Do NOT overbake.
- Let set and refrigerate.
- Delicious warm or room temperature.

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Chacham HaRav Ben Tzion Abba Shaul zt"l - Rosh Yeshiva Porat Yosef

By Rabbi Eliezer Abish

Harav Bentzion Abba Shaul was born in Yerushalayim on July 31, 1924 / 29 Tammuz, 5684, to Chacham Eliyahu Abba Shaul, an accomplished Torah scholar who worked as a shoemaker, and his wife, Banaya, an especially righteous woman. In



Chacham Ben Tzion Abba Shaul

fact, her desire to raise her son in purity and become a talmid chochom was so great, while still pregnant with him, she would spend part of her day sitting outside Yeshivat Porat Yosef so that her unborn child could hear and be influenced from the sounds of Torah learning. He was the oldest in what became a family of 16 children; 10 girls and 6 boys.

As a young child, Bentzion would walk the few blocks to school from his house on Shmuel Hanavi Street to the Bnei Tzion cheder in the Bucharim section. Already at the young age of 10, his father attempted to enroll him in the pre-eminent Sephardic Yeshivat Porat Yosef. Understandably, the administrator, Rabbi Bentzion Hazan, was initially hesitant to accept such a young student, but after testing young Bentzion and seeing his capabilities, he sent him to the Rosh Yeshiva, Chacham Ezra Attiya, for a more intensive exam. The boy's answers so astounded

Chacham Ezra that he accepted him immediately, without any further hesitation.

Bentzion Abba Shaul didn't disappoint. He used his time diligently and made tremendous strides in his learning. He became very close with Chacham Ovadia Yosef even though he was much younger than him. Not only did they learn together in Yeshiva, but they would walk together from the Bais Yisroel neighborhood to Porat Yosef in the old city. On the way there and back, they would review sometimes up to 40 pages of gemara by heart, including Rashi and Tosafos! Their relationship became very close and lasted until the end of their lives.

When Bentzion Abba Shaul was 20 years old, the Rosh Yeshiva, Chacham Ezra Attiya, selected him to be tested by Rav Lazer Silver, a prominent American Rov from Ohio, who was visiting Yerushalayim with a wealthy philanthropist who was looking for a suitable Yeshiva to donate a large sum of money to. The word on the street was that Rav Silver was visiting various yeshivos and testing the bochorim with very difficult questions and that is how he will advise the philanthropist where to distribute his money.

When Rav Silver arrived at Porat Yosef and asked a very difficult question, Bentzion Abba Shaul immediately offered an answer. Rav Silver was amazed. He remarked that more than 40 years earlier, he asked that exact question to Rav Meir Simcha of Dvinsk, the Ohr Sameach, and he responded with that exact answer! Later, Bentzion Abba Shaul was speaking about the question with the Rosh Yeshiva and he mentioned another explanation as well. In response to the Rosh Yeshiva's question as to why Bentzion Abba Shaul didn't share that answer as well with Rav Lazer Silver, he explained simply that since the first answer already secured the donation for the yeshiva, offering a second answer might be showing off.

MARRIAGE

In 1949, Bentzion Abba Shaul married Hadassah Masoda Sharabani, the daughter of the great Chacham Yosef Sharabani, the Rosh Yeshiva of Emes VeShalom. His wife was extremely devoted to him and took care of all his earthly needs so he could focus on his learning. Not only did she attend his public shiurim that he gave every Shabbos in the Ohel Rachel shul, but she even

tape-recorded many of his shiurim he gave in the yeshiva. A lot of his seforim are based on those very recordings.

After his wedding, Bentzion Abba Shaul took a job as a Rebbi in the Bnei Tzion School for young children in order to support himself. The senior Rosh Yeshiva of Porat Yosef, Chacham Ezra Attiya, felt so strongly that Bentzion Abba Shaul had more to offer than a teacher of young boys, he hired him as a maggid shiur even

at that young age. Rav Bentzion Abba Shaul only found out many years later the Yeshiva never really hired him. Chacham Ezra Attiya directed that part of his own salary be given to Rav Bentzion Abba Shaul in order for him to remain learning in the yeshiva! Ultimately, Rav Bentzion Abba Shaul continued to learn in Yeshivat Porat Yosef the rest of his life.

He also became very knowledgeable in kabbalah which he learned with his father-in-law, Chacham Yosef Chaim, and his wife's grandfather, Chacham Yehoshua Sharabani, as well as with his own father, Chacham Eliyahu.

Rosh Yeshiva Porat Yosef

He eventually assumed the position of



Rav Lazer Silver testing the bochorim in Porat Yosef. Rav Abba Shaul is sitting on his left

Rosh Yeshiva with the passing of the Rosh Yeshiva Chacham Yehuda Yehoshua Tzadka in 1983.

Rav Bentzion Abba Shaul took his learning and teaching Torah very seriously. Even in the face of great pressure to assume the position of Chief Rabbi of Yerushalayim, he refused as he maintained his teaching in the Yeshiva was more important.

He was also very involved in the community. He founded the Ma'ayan HaChinuch HaTorani, a network of Sephardi schools which is the equivalent of Chinuch Atzmai. He also promised to fund the first year of operation for any Talmud Torah that was opened in a city that did not already have one. Additionally, he also delivered a halacha shiur every Shabbos in the Ohel Rachel shul that was very well attended. These shiurim were the basis for his seminal halachic four volume work, Ohr LeTzion. He later also wrote



Chacham Yehuda Yehoshua Tzadka



Chacham Ovadia Yosef

Zichron Hadassah, a sefer on mussar and hashkafa which he named after his deceased wife.

The Sefer Torah Bus Driver

He was a popular address for people who needed sound advice. One day, a new bus monitor was appointed to work with a highly experienced school bus driver of many years. It was always part of the school bus monitor's job to open and close the doors by each stop. This new

monitor refused and insisted that his job was only to make sure the children behaved properly and that it was the driver's job to take care of opening and closing the doors by each stop. The argument escalated more and more, eventually reaching the point where it was impossible for them to continue to work together anymore.

They agreed to ask Rav Bentzion Abba Shaul to decide how they should proceed. They were both surprised at his reaction as he was actually disappointed at both of them. "Surely you are aware that the learning of Torah by the children who go to cheder is very precious to Hashem. In fact, while most people will interrupt what they are doing when Moshiach comes to rush to help in the building of the Bais Hamikdosh, the ones teaching



Chacham Ovadia Yosef standing on the left and Chacham Abba Shaul sitting on the right

Torah to the children won't stop. Do you know why? Because the Torah learning of young children is more valuable and more precious to Hashem even than the building of the Bais Hamikdosh!

"Each child is like a sefer Torah, which means that the school bus is like a giant aron hakodesh. That being the case, opening the doors of the school bus to allow the children to enter is exactly like pesichas ha'aron. This is a mitzvah so precious that in shul people bid high numbers to secure this sought after honor. Yet, here you both have the amazing opportunity to perform this mitzvah numer-

[continued on page 53]



by **Moshe Niehaus, MS, CMPS®**
Mortgage Specialist
Funding Resources
Mortgage Corp.
Clifton, NJ

The 90-Day Window For Cash Buyers: How It Works & Why It Matters

build, or improve a primary or vacation home qualifies for “acquisition indebtedness” status. If you itemize your tax deductions, you can deduct the interest on up to \$750,000 of acquisition indebtedness.

IS THERE A DEADLINE TO QUALIFY FOR THE TAX BENEFIT?

Yes! You must put a mortgage on your primary or vacation property within 90 days of the purchase closing date in order to qualify for the special “acquisition indebtedness” status.

WHAT IF I WAIT UNTIL AFTER 90 DAYS?

You will lose the special tax benefits associated with the “acquisition indebtedness” status. Any mortgage you put on your primary or vacation property in the future will not qualify for a tax deduction unless you specifically use the funds for home improvements on that house.

OKAY, SO I LOSE THE TAX BENEFIT... BUT WHY WOULD I WANT A MORTGAGE ON MY PROPERTY IN THE FIRST PLACE?

With interest rates being so low right now, you could use the funds for any number of reasons including:

- Investment - can you and your financial advisor find a safe investment that yields more than the after-tax cost of your mortgage?
- Educational/College fund for your children or grandchildren - would you rather leave them a bunch of equity in a home or a legacy that makes an impact in their life?
- Eldercare needs - do you have enough set aside to care for yourself or your loved ones as you age?
- Retirement needs - do you have enough set aside to provide income during retirement?
- Vacation home or other property

Remember, if you decide to wait and use a mortgage to do any of these things in the future, you won't be able

to deduct the mortgage interest. It may be worthwhile to put a mortgage on the property now, and then put the funds aside until you know what you want to do with them. After you make a decision, you could then pay off or pay down the mortgage with any leftover funds that you don't use.

DOES THE “90 DAY RULE” ALSO APPLY TO INVESTMENT PROPERTIES?

No. Investment properties have different rules, deadlines, and guidelines that must be followed.

WHAT'S THE NEXT STEP?

I would recommend that we have a brief 20-30 minute conversation to evaluate your options and whether a mortgage might make sense for you right now. You could then take my recommendations to your CPA and get his or her opinion before making a decision. If you don't have a CPA, I'd be happy to make an introduction

for you. Contact me using the info below so we can get started!

PLEASE NOTE: THIS LETTER AND OVERVIEW IS PROVIDED FOR INFORMATIONAL PURPOSES ONLY AND DOES NOT CONSTITUTE LEGAL, TAX, OR FINANCIAL ADVICE. PLEASE CONSULT WITH A QUALIFIED TAX ADVISOR FOR SPECIFIC ADVICE PERTAINING TO YOUR SITUATION. FOR MORE INFORMATION ON ANY OF THESE ITEMS, PLEASE REFERENCE IRS PUBLICATION 936.

Moshe Niehaus, MS, CMPS® (NMLS ID # 1812920) is a Mortgage Specialist at Funding Resources Mortgage Corp, a private mortgage bank and direct lender. FRMC is a mortgage company that gives you competitive rates for the right mortgage product, along with transparent, fair fees and excellent service. Moshe can be reached via email at mniehaus@fundingrmc.com.

WHAT IS “ACQUISITION INDEBTEDNESS” AND WHY DOES IT MATTER TO ME?

Any mortgage that is used to buy,



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NOW	Should I buy or	NEXT YEAR
3.85%*	 Interest Rate FreddieMac Projection 2020 Q4	4.5%
\$600,000	 Home Price CoreLogic Projection (+4.8%)	\$628,800
\$2,250	 Mortgage Payment Per Month: Principal + Interest (20% Down)	\$2,549



Rabbi Pinchos Jung

It Started With a Wheelchair

In our previous issue, we mentioned that there are three categories of individuals who

Where Do You Belong? Part II

struggle with the ideal of davening correctly in shul. The first category we discussed, was the drifters. The second group we will talk about here, represents a more aggressive philosophy. These are the anti-establishment supporters of the local convenience minyan where you are in and out in record time. The group started innocently, almost idealistically, when an elderly, ailing neighbor became homebound. The locals decided to start a Friday evening minyan at his home.

Some of the devotees actually welcomed this development, as they had had second thoughts about the neighborhood shul and its rav. On Shabbos morning, they would join the drifters, but this Friday evening conclave suited them fine.

The elderly man and his family were eternally grateful to this group for their weekly participation. The crowd was equally grateful, as the house was literally around the corner, and davening was "chic-chac," with no time lost waiting for anyone to finish Shema or Shemoneh Esrei!

After the wheelchair-bound invalid passed on, the group unanimously agreed to continue the minyan. They promptly convinced his widow that this would be an everlasting merit for his neshama, so she quickly acquiesced. But, in time, the minyan outgrew the living room of the modest private residence. They pooled their resources and offered to purchase the residence from the poor widow. This would be an even greater zechus for the niftar. So now the home has become a shul, governed by the people, for the people, the last to start and the first to finish.

Forever a Yeshiva Bachur?

Finally, we move to category three. Here we find a minority who are actually motivated individuals. We are treading on eggshells here, as these are well-meaning baalei battim who would love to forever remain yeshiva bachurim. On the surface, their choice of the yeshiva, maybe their own yeshiva, would make the ideal makom kavua. The Gemara (Berachos 8a) relates how Rav Ami and Rav Ashi, despite the thirteen shuls in their native Tiberias, made a point of davening only "between the pillars" where they always studied Torah.

A family, however, needs affiliation. Yeshivos are, needless to say, the surviv-

al line of our people. They are powerhouses of learning. But they cannot always be expected to cater to the varied needs of every young, growing family.

Another sensitive issue should be raised here. A competent Rosh Yeshiva's expertise will be in his own field — the learning and character development of his teenage students. To be sure, there are Roshei Yeshiva who guide their talmidim through all stages of family life, through the joys and challenges of parenthood. It cannot be taken as a given, however, that every yeshiva head will be willing, prepared or qualified to cope with practical, day-to-day halacha sheilos or practical issues the way a rav or dayan has been trained to deal with them. The family man now has different circumstances, which may well be outside of his realm.

Additionally, the head of a family halachically assumes certain communal responsibilities, as referred to earlier. These include support for the local Talmud Torah, mikveh, and the pre-Pesach kimcha dePis'cha appeal. The typical yeshiva, whose residents are not as yet earning, and are themselves dependents, will not be hosting appeals aimed at homeowners.

A further point, which is of consequence in the total picture, is that an organized shul with a competent rav will normally provide shiurim catering to the needs of baalei battim, and usually for married women, too. All these services are, obviously, outside the realm of activities of even the finest yeshiva. (To be continued)

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.

If You Come to Shul to Talk
WHERE DO YOU GO TO DAVEN?

Awareness is a project dedicated to the enhancement of Tefillah. Ask for free weekly parsha booklets via email, as well as posters & bookmarks. Project Awareness, POB 753, Monsey, NY 10952 845-362-8000 ext 106 E: projectawareness1@gmail.com. Countless thousands are having their lives enriched through this program.



Rabbi Eliezer Abish

שירו לה' שיר חדש תהלתו
בקהל חסידים

"Sing to Hashem a new song, His praise shall be among the congregation of the pious."

Why must we sing to Hashem a new song? What is wrong with singing the same songs that have been sung to Hashem by millions of Jews over the past centuries? The Maharsha explains that the miracles Hashem will perform for Klal Yisrael when Mashiach comes will be much more spectacular than the miracles Hashem performed for us when He took us out of Mitzrayim. The songs we sing now to praise Hashem will not be sufficient and new ones will

Book Excerpt: Portraits of Prayer

have to be composed to more accurately reflect the even greater miracles Hashem will perform for us.

An additional answer may be that indeed we should sing those old songs that have been handed down to us over the generations. However, we should be careful not to get too tired of those songs; rather, we should praise Hashem with them and sing them with the same freshness as if they were new songs.

A third answer may be given based on the following story. When the great tzaddik, Rav Yisrael Ba'al Shem Tov was already in his later years, a young rav from a distant village came to visit him to discuss some very pressing communal needs. Since this rav had a very pleasant voice, at the conclusion of their meeting, the Ba'al Shem Tov asked him to sing a niggun. The rav began to sing a beautiful melody. Everyone standing around was awestruck by the beauty of the tune.

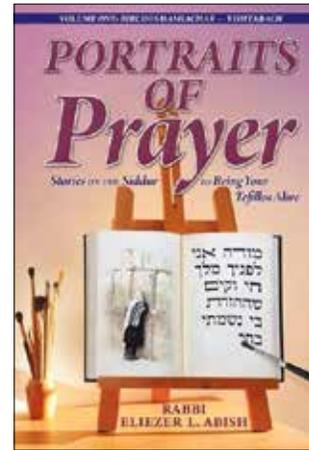
Not more than a few seconds elapsed before the Ba'al Shem Tov said, "Fech! Fech! Stop singing right now!" The rav, somewhat taken aback, immediately stopped singing. He dared not question the Ba'al Shem Tov's sudden change of mind.

A few weeks later, when the same rav came once again to visit the Ba'al Shem Tov, he was asked to sing a niggun. The rav agreed and started to sing the same melody as last time. Once again

the Ba'al Shem Tov waved his hand in dismissal and told him to stop singing. On his next visit, the Ba'al Shem Tov honored him once again to sing a niggun for him. This time, however, the rav opted for a different niggun. He was therefore very surprised when the Ba'al Shem Tov asked him to sing the song he had sung on his last two visits. The rav obliged and began singing that niggun. All the chassidim were surprised when this time, the Ba'al Shem Tov listened and allowed him to complete singing the beautiful song. And what a delightful song it was!

The Ba'al Shem Tov realized that his chassidim, as well as the visiting rav, were perplexed as to why his feelings towards the niggun had changed and he therefore explained as follows. "This particular niggun was composed by a terribly wicked person who spends his days trying to figure out how to indulge in sin. That man is so full of tumah that the niggun he composed was infused with that tumah, and although it is a beautiful niggun, I could not bear listening to it.

"However, since the niggun is so very beautiful, many Yidden began to sing it. It was not long before it was being used in parts of davening to sing praises to Hashem. The first two times you



visited and sang that tune, it was still saturated with tumah. However, as more and more Yidden began to sing this niggun, the niggun was drawn out of the realm of tumah and is now in the realm of kedushah. This last time you sang the niggun, I felt the kedushah and was therefore able to listen to the entire melody."

This perhaps is the explanation of the words, Sing to Hashem a new song. Everything in this world can be elevated for kedushah. Even a song could be

transformed for avodas Hashem. We must look at ourselves like that as well and inculcate in ourselves the understanding that no matter what we may have done in the past, by performing mitzvos and learning Torah, we become a new person. So if we sing to Hashem a new song, we will be praised in the congregation of the pious.

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.

A Letter to Rob

Dear Rabbi,

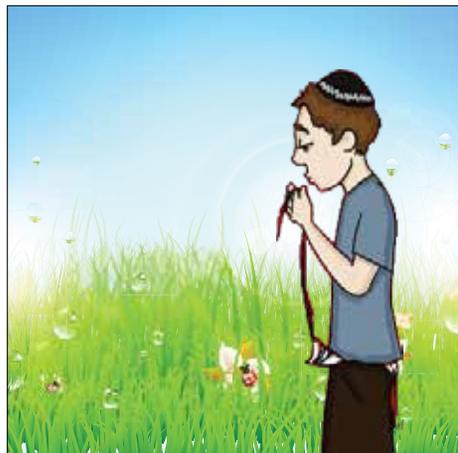
You seem to know a lot of things. Can you find an 'out' for me not to have to wear my tzitzis when I'm playing sports or other times when it's so hot in the summer? I wouldn't want it to get all sweated up and unusable

Dear Rob,

Yes and no. As Chazal tell us, the mitzvah of tzitzis only applies when one has and is wearing a four-cornered garment. If not, then one need not put on tzitzis, at least not doraysa. M'drabbanan, however, one is obligated to purchase and wear a beged of Arba Kanfos. Why would they do that? We'll get to that. It's interesting that your question mentions the summer heat, and the mitzvah in Parshas Shlach comes out at the beginning of summer in much of the world.

In trying to frame my initial response to your question, I was unsure of what the most accurate analogy to your not wanting to wear tzitzis would be. Is it like the motorcyclist, bicyclist or hockey player who doesn't want to wear a helmet because it is tight, or impairs his vision, or it simply 'limits' him? We have laws requiring helmets because they protect human life. The same goes for police officers who say their bulletproof vests are heavy or make them hot.

Were you more like a race car driver who doesn't want to wear his suit emblazoned with



the logos of his sponsors who are paying him to wear them publicly? Or perhaps, like the professional athlete whose jersey indicates which team he plays for?

In truth, any and all of these analogies work for tzitzis. They provide physical and spiritual protection and there are countless stories in the Gemara and from modern times of how tzitzis saved someone from sinning or from being harmed. Why would anyone want to give up that shmira?

The driver is getting paid thousands of dollars to just have the logo of his sponsors on his clothing and car. If he takes it off, he's losing all that revenue! He'd be crazy to do that. Tzitzis are like a constant ATM machine generating mitz-

vos for us. Wearing them according to some Rishonim doesn't just remind you of all the mitzvos, but is like DOING all the mitzvos! Taking them off would be like unplugging from a constant source of cash flow.

The Vilna Gaon, who was said to have Teshuva for seven minutes of Bitul Torah the whole year (!), lamented that after death there was no more opportunity to wear tzitzis and gain that merit. [Note that when we let go of our tzitzis after Shema, it is just before the words, "Yolmei olamim," symbolizing with stark emphasis that tzitzis can't be taken into the next world.]

As far as the uniform, a player can't get on the field without his jersey because it identifies him as belonging to a team. Can you imagine if a player tried to take the field without it? How would it reflect on the team ownership that their players don't want to associate with them? Tzitzis are our uniform as well and to go without wearing them would be an affront to



Hashem. He doesn't make it mandatory because He wants us to want to be close to Him and wear them of our own free will, but if we don't, it's a really bad statement we're making.

As I said, with all these thoughts running through my mind, I got confused. What was your question again?

Do you have a question for the Rabbi? Send it to editor@monseymevaser.com and put Dear Rabbi in the subject.

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

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TORAH TAVLIN

Illustrated



ILLUSTRATING THE MIDDAH OF:

EMES

WE ALWAYS HEAR ABOUT THE POWER OF OUR MOUTHS, KEEPING OUR WORDS CLEAN AND FREE OF ANY LASHON HARA, SO THAT WHEN IT COMES TIME TO USE OUR WORDS FOR THE POWER OF TEFILAH OR BRACHOS, OUR MOUTH SHOULD BE UNTAINTED FROM ANY BLEMISH. THE MIDDAH OF "EMES" IS A VERY IMPORTANT MIDDAH, ESPECIALLY IN HOW WE TALK. ALL TOO OFTEN WE SAY THINGS WE DON'T MEAN, OR WE PROMISE THINGS WE DON'T INTEND TO KEEP, AND IT CHEAPENS THE POWER OF OUR WORDS. WHAT WE NEED TO REALIZE IS THAT IF WE WANT OUR WORDS TO HAVE POWER, WE NEED TO START TREATING THEM LIKE THEY DO.



Illustrations by : brushstrokesbyblumy@gmail.com

THE MEVASER MITZVOS

We all eat challah on Shabbos, and many of us have seen our mothers baking the challah and taking off a piece of dough. This week's Parsha, Parshas Shelach, talks about the mitzva of Challah. You might not know, though, that the mitzva applies to all Jews, and that its not just our mothers. However, women have preference over men in fulfilling this Mitzva, and it is a special time for mothers to daven for their families. But what is the actual mitzva?

1. Many Ashkenazim take challah with a bracha when making a dough that is 5 pounds or more and without a bracha when making a dough that is 3 pounds or more. That's around 400 chocolate chip cookies!
2. Many Sephardim take off challah with a bracha when making a dough with 3.44 pounds or more of flour and without a bracha when making a dough with 2.65 pounds.
3. When you take off the challah, you should raise it in the air and say, Harei zu Challah,
4. Some burn the challah immediately until it is totally charred. Others wrap it up and burn it all together at Bedikas Chometz. This is because in the times of the Beis Hamikdash, we used to give it to the Kohen, but nowadays, we cannot use it so we dispose of it.

Parshas Shelach The Mitzvah of Challah

THE MUSIC CORNER

Introducing

THE MONSEY MEVASER

Music Contest

Find the song of the week!

Contest Rules:

Go through this week's Parsha, next week's Parsha, and both Haftorahs to find songs among the words!

You can send in as many entries as you can find, and each proper entry will be added to a fantastic raffle to win

A FREE PIE OF PIZZA

From our Generous Sponsor



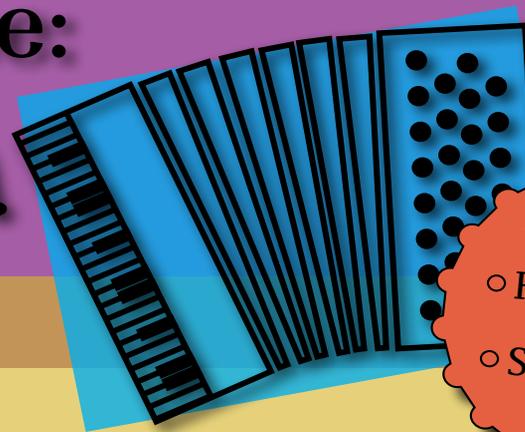
Each entry must include the name of the song and the singer who sings it, along with your name and age.

Check back next week to find out who the winner is!

Send your Submissions to 55 Union Rd Spring Valley, NY 10977 or Email entries@monseymevaser.com

Let's Learn About the:

Accordion



A.K.A.

- Hand Piano
- Squeeze Box

Fun Facts

-  Invented in 1822 by Freidrich Buschmann.
-  The official instrument of San Fransisco, California
-  Best known for folk music, since it is easy to tote around, due to its small size

How It Works:

There are two parts to an accordion; to make music, one needs to press the keys and squeeze the bellows (the middle part), causing the air to flow across the inner strips of metal, which are called reeds.



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Countdown to the 13th Siyum Hashas Daily Commitment, Daily Impact An In-Depth View Into Monsey's Daf Yomi Shiurim

In this issue, we present a glimpse into the Ohr Somayach Daf Yomi Shiur given by HaGaon Rav Yisroel Rokowsky, shlit'a

By Yisroel Safrin

As the excitement builds for the 13th *Siyum HaShas of Daf Yomi*, we get a glimpse of Monsey's contributions to this worldwide event. As I joined HaGaon Rav Yisroel Rokowsky, shlit'a's Ohr Somayach *shiur* after being motivated by the 1998 *Siyum Hashas*, this very popular *daf yomi shiur* is first on my Monsey list.

After having given a *daf yomi shiur* in yiddish in Yerushalayim's Mattersdorf area for 12 years, Rav Yisroel Rokowsky began the Monsey *daf yomi shiur* in 1981. Rav Rokowsky instituted a process of review by dedicating the first 15 minutes of the day to the previous day's *daf*. This enhancement allows the participants an opportunity of a brief '*chazora*', so hopefully it will be retained and absorbed in our memory.

What makes the Rosh Hayeshiva, Rav Yisroel Rokowsky's *shiur* so special?

Reb Nissan Friedman, a long time *daf yomi* participant at Ohr Somayach, summed it up best when speaking at a recent *Siyum*: He began with a word of thanks - noting that saving a rebbe's *metzia* takes precedence over a father's *metzia*, since your father brings you to *olam hazeh* while your rebbe brings you to *olam haba*. That's why it says, '*Talmud Torah Knegged Kulam*' - the biggest *chessed* is when the rebbe teaches you *Talmud Torah*. He continued: "It says '*Toras Chessed Al Leshona*'. On Motzei Shabbos or Yom Tov, when your wife does not ask you to help but pushes you to go to the *shiur*, she's a partner in your learning."

He went on to say "Look what we get from Rav Rokowsky: Our Rebbe gives us a smorgasbord. First, we get *chazora* of yesterday's *daf*; next comes today's *daf*; then we learn *mussar*, followed by *Yerushalmi*; then the rebbe spices it up with *bekias* challenges - where does it say this or that? In between, the rebbe interjects humor and *maaseh tzaddikim* such as lunch with Rav Elya Lopian, zt'l or going to the beach with Rav Chaim Pinchas Scheinberg, zt'l. What makes our *shiur* so special? '*Besafa Berura U'vne'ema*' - we learn *aidelkeit*, *anivus*, and *hanhaga beim adam lchavero*. Just watching and being in the rebbe's presence is a lesson in '*Torah Im Derech Eretz*'. I am honored to say I am a member in Rav Rokowsky's *shiur*. May we be *zoche*



HaRav Yisroel Rokowsky shlit'a, Rosh Yeshiva of Ohr Somayach

to sit at his feet and be *talmidim* - *Ahd Bee'as Goel Bimheira Beyameinu!*"

This author remembers when we started *Brochos* in 1998, Reb Eli Teitelbaum z'l set up a video system to record Rav Rokowsky's *shiurim* on a daily basis. After we completed *Meseches Brochos*, Rav Rokowsky ended the pilot project, as he remarked, "The participants claimed it was very rigid, as they were restricted to silence and unable to discuss *inyanim* and it would take me many hours of preparation each day, as this recording was for 'posterity' and had to be perfect." As Rosh Hayeshiva of Ohr Somayach, the time and daily pressure was too taxing on a regular basis.

The *Daf Yomi shiur* members have become a family. They attend each other's *simchos* and there is a tremendous sense of *achdus* that only a bond of Torah can create. Many times when a *daf* member makes a *chasuna*, the *daf* takes place immediately after the *chupa*. (The regular *daf* still is given at Ohr Somayach on schedule by a substitute). Rav Rokowsky's son, Avrohom shared: "To my recollection, my father has never skipped a day without the *daf*. At my wedding after the *chupa*, my father gave the *daf* and only then could the family pictures begin. Making *Pesach* or family *simchos* like ten *brissim*, ten *bar mitzvahs*, 14 weddings - the *daf* was always primary on the schedule."

My friend, Rav Meyer Ehrman related: "Rav Rokowsky's *shiur* is '*geshmak*'. It gives us a sense of commitment and a sense of accomplishment. We have a goal and a sense of '*shleimus*'. He brings the *gemara* 'alive' to the whole group, which is more

like a '*chaburah*' instead of a '*yachid*' trying to learn on his own."

His brother, Reb Dovid Ehrman, another *yedid*, shares: "The *daf* has enriched my life and the lives of my family. It has become the focal point of the day. Most of the time, I have been able to switch appointments to the daytime - even my grandchildren know that if I come to Lakewood for shabbos, they make sure to get the schedule of the local *daf yomi shiurim*."

The timing of Rav Rokowsky's *daf* at Ohr Somayach meets the needs of the growing Monsey community. i.e. Sundays at 9:15 am; Monday through Thursday at 8 pm (summer months begin with *Mincha* at 7:45 pm); Fridays two and a quarter hours prior to *shkia*; Motzei Shabbos & Yom Tovim: 2 hours after *shkia*; Erev Yom Kippur, Purim and Erev Tisha B'Av are adjusted to earlier in the day.

I recall a specific Motzei Shabbos after the *shiur* on *Meseches Gittin, Daf Lamed Aleph*, Rav Rokowsky related an anecdote about the '*pikchus*' - cleverness of Rav Meir Shapiro, zy'a: When *bochurim* would come to get tested for their entrance



Reb Isaac Rokowsky speaking at a recent siyum in Ohr Somayach

exam to Yeshivas Chachmei Lublin, Rav Meir Shapiro would personally interview each of them before they took their *bechina*. He was looking for *bochurim* that had the potential to be '*manhigei hador*' - leaders of the next generation. He was looking for charismatic personalities, not just the studious type.

He had created a yeshiva, the kind that did not exist at that time in the *chassidische* world. He had a

lot of pressure to accept *bochurim*, as he took only one per city or area in a larger city. The various *Rabbanim* would call him to accept the '*illuyim*' of their city. If the *bochur* did not pass the personality criteria he had set, he would ask the '*farherer*' (the tester), which was usually the *mashgiach* or one of the *rebbe*s, to learn with him '*Gittin Lamed Aleph*'. That was a clue that he did not want to accept the *bochur*. *Gittin Lamed Aleph* meant in Yiddish, '*Lo mit an Aleph*' 'NO' = *Lamed Aleph* spells 'no' in Hebrew.

The *Farherer* would start asking him questions from the *rishonim* and *acharonim* on that *daf*, and most *bochurim* could not reply. The *farherer* would ask "Did you not prepare 200 *blatt Gemara*?" To which the *bochur* would reply, "Yes, but only *Gemara, Rashi and Tosfos*. No one told me anything about *rishonim and acharonim*." That way Rav Meir Shapiro could reply to the local *rabbonim* that the *bochur* did not pass the *bechina*.

Dr. Joshua Gross, a longtime *daf* member and substitute *maggid shiur* recalls: "Rav Rokowsky, in making a point about the need to judge everyone favorably, related a story of his youth. He was ill and his mother went to call a local doctor. When the doctor finished the examination and left their home in Boro Park, they saw him get into a taxi. They were under the impression that he was a shomer shabbos. Thirty years later when the doctor passed away, Rav Rokowsky's mother went to pay a *shiva* call. She mentioned to the widow how special her husband was, in making a house call on Shabbos. The widow replied, "I remember very well that visit on shabbos, because my husband had his first heart attack and took a taxi directly to the hospital. *Havei Dan Es Kol Adam LeKaf Zechus*....."

Get started now! Join in experiencing the *siyum* of *daf yomi* for the thirteenth time in world history. While the *simcha* and anticipation are felt by all of Klal Yisroel, none feel it as potently as those who have participated as '*lomdei hadaf*'. When you are *Mekabel Ole Malchus Shomayim* at the *siyum* together with 100,000 plus other *yidden*, I am sure you will be *niragesh*, as I was and will no longer 'sit on the fence' but jump in and be a part of something that will 'change you and your family's life'. Come and join the '*achdus*' at Ohr Somayach, located in Monsey at 244 Route 306 near Viola Road.



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Pirchei Agudas Yisroel Shas Presentation 2019

There was excitement and *nachas* for the parents and grandparents and a sense of pride and accomplishment from the *mesayemim*, at Pirchei Agudas Yisroel's Annual Shas Awards Presentation, which took place Sunday, June 16th, at Agudas Yisroel of Madison in Brooklyn, New York. Thirty boys from around the country each received a *peninim shas* as an award for being *mesayemim Shishah Sidrei Mishnah* in honor of their

bar mitzvah as their proud grandparents, parents and siblings looked on. Most of the *mesayemim* also passed tests on the entire *Shishah Sidrei Mishnah*! Pirchei's popular Kesser Mishnayos program encourages boys to learn and be tested on *mishnayos*, with the ultimate goal of being *mesayemim* for their bar mitzvah. Speakers included Rabbi Herschel Zolty, Rosh Yeshiva, Yeshivas Mir, Brooklyn and Rav, Beis Medrash of Flatbush; Rabbi Chaim Dovid Zwiebel, Executive Vice President, Agudas Yisroel of America; and Rabbi Ephraim Levi, Na-

tional Director, Pirchei Agudas Yisroel of America. The program ended with fathers

and grandfathers dancing lively with the *mesayemim*.



Mesayemim with Rabbis Levin, Zwiebel, Zolty and Levi

Orthodox Union Establishes Kosher Food Lifeline, a New National Food Pantry Resource Center

Kedem Provides \$200,000 Grant to Launch New Program

NEW YORK –The Orthodox Union (OU) – the nation's oldest and largest umbrella organization for the North American Orthodox Jewish community – has established Kosher Food Lifeline (KFL), a new division created to help existing food pantries, Tomchei Shabbos programs and related social service agencies throughout the United States to provide nutritious kosher food to Jews in need. The new division offers need-based food programs assistance with procurement, kosher food distributor relationships, government grants and other logistical support that will improve their ability to meet the needs of their constituents.

Kedem, a leader in the specialty food world with a focus on kosher, gluten free and all-natural foods, provided a \$200,000 grant to launch the inaugural program in advance of Passover 2019. More than 150,000 pounds of Kosher-for-Passover food were distributed to 53 partner organizations who delivered it to communities in Arizona, Nevada, Texas, Colorado, Kansas, Missouri, Ohio, Georgia, North Carolina, South Carolina, Maryland, Michigan, Massachusetts, Illinois, Rhode Island and the New York tri-state area, supporting over 17,000 Jewish families in need.

"It was truly a win-win situation," said Kedem Vice President Charles Herzog. "Food insecurity is an important issue for us. We are always looking for ways to work with our communities and help where we can, and the OU's Kosher Food Lifeline program ensured that we were sending exactly what was needed, where it was needed. We look forward to future partnerships with KLF and its network of Kosher food pantries."

There are upwards of 215 food agencies in 24 states across the country that provide low-cost or free kosher food to individuals and families who have food access challenges. Reasons for food access challenges vary. Some individuals have serious economic barriers; some live in "kosher food deserts," where there is an extremely limited supply of kosher food and high prices; some have limited mobility and require food delivery or manage some combination of all three.

"Financial strains within in the Jewish community cannot be understated. As the OU tackles affordability issues on a number of fronts, we recognize those in our community who struggle each day to put nutritious kosher food on the table," said Orthodox Union Executive Vice President Allen Fagin. "We must work together to support the food pantries and agencies that serve them and the OU is uniquely positioned to do so given that we are the largest global Kashrut certifier."

"The Orthodox Union was founded over 120 years ago on the principle Jews must help their fellow Jews to practice the sacred mitzvot and keep Yiddishkeit alive in America," said Orthodox Union President Moishe Bane. "Creating access to kosher food, one of the most fundamental components of Jewish

life, remains a priority even today, and we are eager to support the kosher food pantries and programs that provide critical access to kosher food to those in need."

"This is the first time a national program, at this scale, has addressed the needs of



kosher food pantries, many of which are run by hard-working volunteers with limited resources," said Kosher Food Lifeline Founding Director Allison Deal. "By coordinating purchases and helping corporate food donors to direct donations where they are

needed, we can increase efficiency, eliminate waste, bring prices down, and hopefully, help these agencies provide more nutritious, protein-rich kosher food to those who need it most."

For more information about the Kosher Food Lifeline for kosher food pantries, please contact Allison Deal at 212-613-8336 or go to: <https://www.ou.org/kfl/>.

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Editorial: Who Do You Stand With? - Part 1



By Rabbi Moshe Kracko

The name John D. Rockefeller is cemented in American lore. He was once the world's richest man. He made his fortune in the oil business and later became a popular philanthropist. His company had so much control over the market that the Supreme Court ordered his company to dissolve in 1911. Many Americans had become worried about the growth of the large business monopolies. Teddy Roosevelt ran for president with the slogan to "bust the trusts".

Fast forward 100 years later and we welcome "Big Tech" companies onto the scene. The numbers alone are staggering. Ninety percent of the world's search engine market is run by Google. Apple has a market of \$900 billion! In 2017, Amazon was responsible for about 45 percent of all online sales. Google News is one of the nation's largest suppliers of daily media reports. When competitors to these Big Tech giants arise, they are offered billions of dollars to cash out and then their company is absorbed. Facebook has bought over 50 rival companies. While Google has bought over 200 competitors.

Here is the point. These Big Tech companies make Rockefeller's monopoly look like child's play. Google alone determines everyday what type of images billions of people will see on their screens. Most importantly, none of these Big Tech companies are held to the same oversight as drug, oil or powers! They have the ability to influence billions of people and to shape the discussion on any issue. 99% of all political donations from Silicon Valley (home of most of Big Tech) went to Hillary Clinton in the last election. Going up against these mega corporations would have terrible consequences for any politician. Given their large financial resources, control of the internet and media and undeniable vast influence, it would be political suicide. They also have the power to take an average citizen and squash them.

Enter Laura Loomer. Who is Laura Loomer? I don't know, I've never met her. Here are the brief things you need to know. She is an investigative reporter who is pro Israel and pro Trump. These last two make her "persona non grata" with the liberal controlled media. Due to recent shootings across the globe (New Zealand, Pittsburgh, Poway) Big Tech has tried to "clean up its act" and remove hateful content from its sites. They removed haters like neo Nazis, the vicious anti-Semite Louis Farrakhan and yes Laura Loomer. How did she get lumped together with these nasty haters? Many are wondering the same thing. She has never promoted hatred or violence against anyone. Her claim to fame is that she exposes major corporations for their hypocrisy and has been a voice against the BDS movement and many other terrorist supporting outlets in the U.S. she was removed from Facebook, Twitter etc.... you may say, so what!? I don't use these sites. Loomer is the "canary in the mine". (Miners used the mine). She (and many others) are being ostracized for speaking truth to power. Big Tech are silencing them. It's so bad that those removed from Big Tech can't even order an Uber or even buy the simplest appliance from Amazon. Banks have also begun to deny business to people they deem to be "haters".

It is not a stretch to imagine that anyone who supports the president could very well find themselves in such a situation. I do not know the answer to this growing problem. But a first step would be to realize the growing power of these mega corporations. Should President Trump do something about these massive Big Tech companies? It might be time to "bust the trusts" again! Because first they came for Laura Loomer, but I wasn't Laura Loomer so I did say anything. Then they came for.....

In the next issue, we will discuss in greater depth, the threat that "Big Tech" companies pose to the freedoms this country provides to individuals and groups of people with varied ideologies. Stay tuned.

Rabbi Moshe Kracko is the rabbi of Pine Valley Rehabilitation Center, a teacher and a freelance writer with an eye on politics

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schooling, who is happy and excited to be going into a field so well suited for her instead of just taking that first job offered. In all of those cases there were no impulsive decisions made, no rush to get somewhere if it wasn't where they really wanted to go. Those people had extra time and effort spent on deciding *how* to spend their time and effort! And that ensured more satisfying results; people who are mindful of their choices and plans fill up on what they really want without regretting a binge, whether literally or symbolically.

We're living in a world full of lots of addictions and anxieties. So many are struggling with choices they regret and get trapped by. There are a lot of ways to temporarily escape the dissatisfaction, discomfort and darkness of lives that aren't what we wanted them to be. So often there's a hunger for *something*...we just don't know and don't take the time to find out what it is we really crave. There's something missing that so sorely needs to be filled...it's just hard to know exactly what will do it. Maybe it'll feel better with that next thing...or experience...or fix of whatever is the drug of choice. Maybe if we're distracted...or delusional...or just numb. As long as the "plate" is filled *now*. As long as we stuff ourselves with that

supersized portion and have no room left to feel that hole that seems to keep on getting bigger and louder.

But what if that hole is bigger because it needs to be filled by something really big? What if it's louder because it so wants to be heard? What if we took the time to really *think* about what full or meaningful or satisfied or successful would taste and feel like. Yes, it will take more time. But at least we'll have a shot at getting what we really ache and yearn for. At least we'll have the chance to fill up on something that will have lasting power and make us better instead of worse. If we thought about it, we'd realize that it doesn't seem fair to fill up on things that will make us hate ourselves if what we want more than anything is to feel good and loved.

Chances are, if we take the time to really face those holes and hear them, they'd be asking for connection. Connection to our best selves, connections to others who are good for us, connection to Hakadosh Baruch Hu. We want to be drawn in to things of meaning and good-



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ness, experiences that are wholesome and healing. We want to understand and be understood, to be able to smile and cry and be considered, to make mistakes and receive a warm "You tried your best and I'm proud of you" instead of the

judgment we dread. We want to go to sleep at night with that good kind of tired, the kind you feel after a day lived well, and wake up knowing there's a chance the day will be friendly to us. We want to feel like *neshamos* housed in bodies that love and care for them and even put them first, and not feel the friction that comes from the two of them not getting along.

The image of that young woman asking "Soft or hard? Cold or hot? Sweet or salty?" was a precious one. It was her way of touching base with her body's preference. It would probably look about the same to do that for our souls. Asking what they want, what goals would be proud and purposeful, what would bring them closer to their Source and not farther away. Just taking that moment to be focused, to hear, to be mindful of the

choice we really crave instead of filling up on the junk that calls to us in that immediate, demeaning way that always leaves us feeling drained and depleted. We would use the hard, empty times to know and understand our real hunger rather than allow it to lead us to humiliation by our feeding it all the wrong stuff. We'd ignore the call of anxiety to stay stuck on the past or terrified of the future, knowing that we can stay in the present and eat our fill of the thoughts that fuel our growth instead of convincing us out of it.

We can then have that content, confident look of having just what we need and want on our plate of life. We can really taste its goodness and feel satisfied with the comfort of having just that right meal at the right time. We can feel the *real* full that stays with you in a way that you feel nothing but good, a full that you want to relive again and again. And you can, because what filled you is something that is always accessible and available. It is the very reason for living and that's why it'll leave us feeling the best sort of alive.

Chani Juravel LCSW is a popular lecturer and therapist living in Rockland County. She treats individuals and couples in her private practice. Many of her classes can be accessed on Aish.com and on Torahanytime's ladies' site. She can be reached at chanijuravel@gmail.com

ANSWERS TO LAST WEEK'S MONSEY MEVASER BRAIN TEASER

1. Double Dipping - The grandchildren must pour 2 half containers of jalapeno dip into one of the empty containers. Then they need to pour two more half

containers into another of the empty containers. They will then have 9 full containers, 3 half containers and nine empty containers in total. Each family

will then get three full containers, one-half container and three empty ones to take home for Shabbos from Bubby.

2. Just Rewards - Ari's father will have

5 prizes left, Sruly's father will have 6 prizes left, Zacky's father will have 4 prizes left, Eli's father will have 3 prizes left.

[continued from page 44]

ous times throughout the day, and even get paid for it, but you are arguing that the other one should have to do it?!"

Hearing that perspective from Rav Abba Shaul completely changed their attitude and they were able to come to an agreement concerning tasks on the bus. It didn't take long for the children on the bus to detect the monitor's positive attitude as he would greet them every morning with a cheery "Boker tov sefer Torah sheli." Their attitude drastically changed as well. So much so that they would actually look forward to riding the school bus as the monitor now exuded such positive vibes.

Rav Bentzion Abba Shaul was very hesitant to decide halacha. It was only later, upon the petira of Chacham Ezra Attiya that he began to render psak. His style was very different than that of his beloved friend, Chacham Ovadiya Yosef. In fact, they disagreed

on many major halachic issues. Yet, they remained extremely close with each other. Interestingly, Chacham Ovadiya Yosef, in his Teshuvos Yabia Omer 9: Orach Chaim 108, actually devotes almost 42 pages explaining at length no less than 195 halachic disagreements he has with Rav Bentzion!

In his later years, realizing that many people were unfortunately turning to the secular courts to settle their financial disputes, he agreed to sit on the Bais Din of Rav Betzalel Zolty, the Ashkenazic Rav of Jerusalem. His expertise and scholarly prowess in determining the truth and halacha in even the most complex cases were astounding.

A couple was childless for many years. After ten miscarriages, Chacham Abba Shaul visited the Chazon Ish and the Belzer Rebbe, Rav Aharon Rokeach, and pleaded for a brocha for a child, refusing to leave until he received one! They had a daughter who passed away only a few years old. Their only son, Eli-

yahu, born 1952, is currently Rosh Yeshiva of Ohr LeTzion.

Hershey Chocolate Tour

His quest for knowledge in order to better understand Torah and halacha was unquenchable. In 1989, he was visiting New York and asked his host if he would take him to Hershey Park, Pennsylvania. Once there, he went on the Hershey Chocolate Tour ride, which shows the process of making chocolate. The real surprise came when he stated that he wants to go a second time! He later explained that he wanted to get a clearer understanding of the process of manufacturing chocolate so he could verify definitively that chocolate, which originates from cocoa beans, does not require the brocha of haetz instead of shehakol. He confirmed that the proper brocha is shehakol, because the chocolate bean is not edible before it is cooked.

Chacham Bentzion Abba Shaul was a model for many years until he suffered a stroke in

1983 and almost half his body was paralyzed and his speech was slurred. Over the next 15 years, he suffered a series of mini-strokes that eventually confined him to a wheelchair. Nevertheless, he continued to teach Torah and to involve himself in community affairs. His tremendous knowledge from years of diligent learning became evident as his eyesight dimmed. He would ask his students to read the Gemara and he would explain. Students recall being corrected on a word from a Rashi or Tosafos as they were reading out loud to him!

Chacham Bentzion Abba Shaul passed away on 19 Tamuz, 5778 / July 13, 1998 after a long illness, at the age of 74. He was buried in the Sanhedria Cemetery next to his wife. More than 200,000 people; Sephardim, Ashkenazim, Chassidim, as well as many not religious, accompanied the Chacham to his final resting place.

Yehi zichro boruch.

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Why Your Excuse is Not an Excuse?

By Eliezer Hirsch CPT, CNS

When you say exercise to many people, it is usually followed by an excuse! The most common excuse used by people, in regards to their fitness, is, "I don't have time." This typically will prevent one from ever starting a workout program that is important for health, weight loss, and fitness goals. Even though you may think it is an 80/20 split between exercise and diet, it really isn't (but that's an article for another time, aka more content to write about).

The truth of the matter is that many people fall into the trap - usually because of laziness (but, you didn't hear it from me) or because they are unaware of the greatness that can be accomplished from home workouts. The solution to your problem is simple. You just don't understand how to structure your home workouts, and that's why I'm here! Workouts at home will result in great results. It will also result in those small wins that promote continuation through providing the motivation needed to get through your fitness journey. (Plus it'll help you look good, so that, in it of itself, is motivation).

There are a couple of factors that go into successful home workouts, but for the moment, we will focus on one principle that is essential to getting results at home, and that is "progressive overload." In layman's terms, it means gradual increases of stress (work), during exercise training. This means that you must beat the past workout in order to make fitness gains. For instance, if you complete a workout (it's never too late to start) and do five push-ups for 3 sets, one way to complete progressive overload is to ensure that you complete six push-ups in at least the first

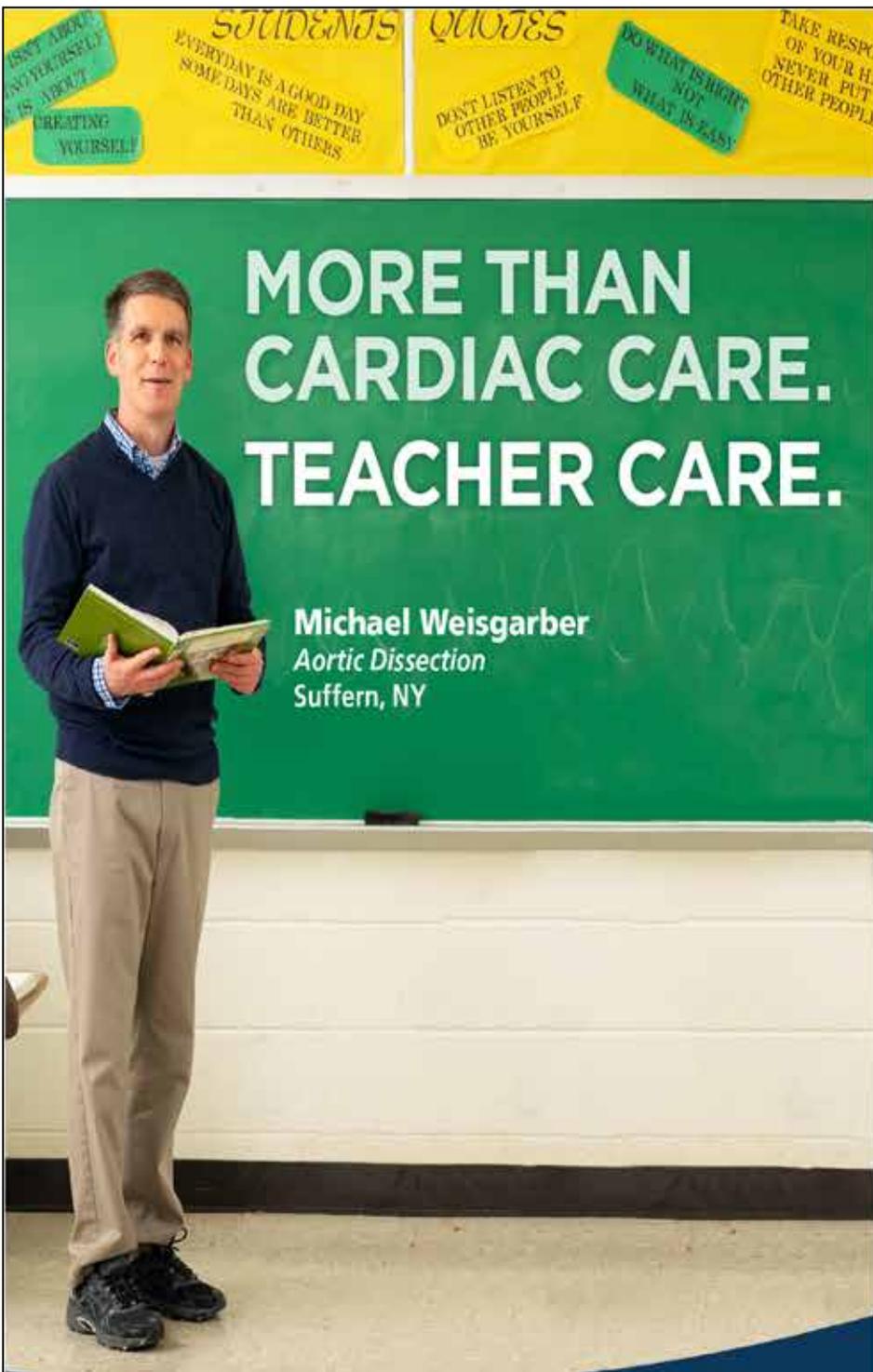
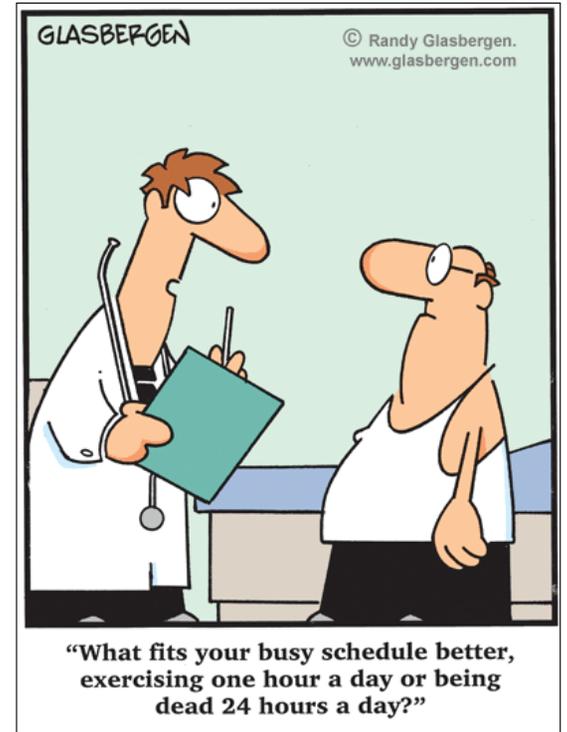
set during the next workout. In this way, the body learns to adapt to the next level. This produces amazing results, and you can use this principle to obtain comparable gym workouts (but, without the traveling time).

Progressive overload, also, helps to increase motivation. The reason is that every time we get a small win we feel good (like when you don't eat that extra piece of cake) and it will help you stick to the program and the fitness journey you deserve to complete.

So, now that you know that your excuse is no longer an excuse, hop on and enjoy the journey.

If you have any questions about fitness that are stopping you from getting you to your deserved goals, email: ezfitnesscpt@gmail.com.

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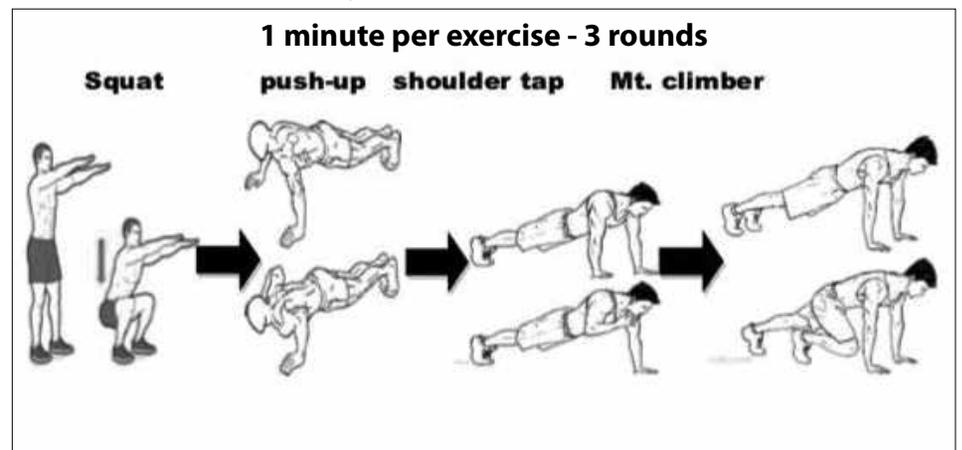
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