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From the desk of the Editors

Chazal state, "שמה גרום", meaning that names reveal the essence of the object. For people, our names are tied to our *mazel* and reveal our essence. So too, animal's names show us a glimpse into their nature. For example, the camel is called a "גמל" which comes from the *lashon* of חסדים because the camel does *chessed* for us by carrying water in its back. The same holds true for the names of our *Yamim Tovim*. For example, *Yom Kippor* is called "יום כפור" since this name literally means "Day of Atonement" and that is exactly what the *Yom Tov* is all about, and *Rosh HaShanah* literally means "the beginning of the new year"-- but what about *Shavuos*? The word "שבועות" literally means weeks, and while it is true that we count the seven weeks from *Pesach* until *Shavuos*, weeks are not the essence of *Shavuos*-- *Kabbalas HaTorah* is what we celebrate on *Shavuos*... So why do we call this *Yom Tov* of *Kabbalas HaTorah* "שבועות"?

The *Ohr HaChaim HaKadosh* explains that the word "שבועות" can either mean 'weeks' or it can also mean 'commitments', depending on how one pronounces it. Weeks are referred to by this *lashon* of 'commitments' because the world is committed to weeks comprised of seven days since *HaKadosh Baruch Hu* built this commitment into the *briah*. So too, this *Yom Tov* of *Shavuos* is a celebration of our commitment and recommitment to the *Ribono Shel Olam* and His precious *Torah*. On *Shavuos*, we need to ask ourselves if we are really committed to the lives we live. Do we just do the motions or do we also involve our emotions in what we do?

It is our hope that this last edition of *Moadim* for תשפ"א will enhance everyone's *Shavuos* and help us strengthen our commitments to *HaKadosh Baruch Hu* and His precious *Torah*. We are extremely grateful to everyone who committed themselves to submit *divrei Torah*, artwork, personal experiences, and poems to this edition of *Moadim* and all previous *Moadim* editions of תשפ"א. May you all go "מחיל אל חיל" in *Torah*, *mitzvos*, and bringing *k'vod Shamayim* through your unwavering commitment!!

Thank you to Jenny Rapp for assisting us with the editing for this edition of the *Moadim*. We really appreciate all your time, effort, and expertise!

With love,

The Moadim Crew '21

Message from the Menacheles

'Siyum' is the theme of our upcoming shabbaton which will take place almost immediately after *Shavuot*. In fact, there are many *masechtos*, or chapters, in a person's life. Each stage adds another stratum to the whole person and contributes uniquely to his or her totality.

Our students are now deeply immersed in a period of life that is analogous to that of *Klal Yisrael* in the *midbar*, accepting and engaging intensively in Torah study. They are integrating a stratum of spirituality and growth, one which will inform the rest of their lives. It is the bedrock upon which they will build their future families and communal lives. One section of this excellent edition of *Moadim* focuses on the grandeur of Torah which is perceived at the footstools of our Gedolim. Our students, as well, are deriving their worldview and perspectives from their *rebbeim*, *mechanchos*, and teachers, who are providing them with life itself. Our young women are preparing for the day when they will build Torah centered lives, passing on the torch of Torah chinuch that they have gleaned from their own teachers. Through the teachings of Torah and *Mussar*, they are gaining insights that transform them. School is the place where quiescent seeds are planted and where the roots of their Torah identity begin to expand deep within our beloved *talmidos*.

Throughout his lifetime as the quintessential *mechanech*, the Alter of Slabodka put forth and developed the concept of *gadlus ha'adam*. One of the great *chidushim* that emanates from this principle is that a person's aspirations for greatness should not be limited to what he perceives as his own personal potential. Nor should one's role model for greatness be a contemporary. Indeed, vast new vistas are opened up for the person whose paradigms of greatness are drawn, instead, from the most illustrious people in our history. Through the study of *Tanach*, Jewish history and *sifrei mussar*, guided by our erudite teachers, our students have been provided with role models for a lifetime. MHS pulsates with the excitement of growth, development and self discovery, and 'הוודו לה' that I am privileged to be a part of this מסורת התורה.

A special thank you to our superb editorial staff, Chava Bamberger, Ariella Bennet, Mindy Bober, Emma Cohen, Yael Farkas, and Zahava Schwartz, who have compiled a spectacular edition replete with divrei Torah, artwork and articles, which are truly qualitative.

With great appreciation to Rebbetzin Peshi Neuburger, our esteemed editor who is devoted לבי ונפש to our students, to Mrs. Dena Szpilzinger our brilliant layout advisor, to Mrs. Sara Tendler, beloved *Moadim* faculty advisor, and Miss Jenny Rapp, Senior, our talented junior editor.

Chag Sameyach,

Mrs. Tsivia Yanofsky

לעילוי נשמת

The Kedoshim

who were tragically killed in
Meron on Lag Ba'Omer תשפ"א



Sefiras Haomer



Sefira: Preparing to get the Torah

One of the purposes of counting until *Shavous* is to fully appreciate the significance of getting the *Torah*. The *Ramban* says that the purpose of counting *sefiras ha'omer* is to connect leaving Egypt to getting the *Torah*. Going from enslavement to *avodas Hashem*.

In that case, how can we properly prepare ourselves for *Shavous*, the time where we got the *Torah*?

Obviously learning *Torah* is important, but Rabbeinu Yonah put an emphasis on working on our *middos*, when trying to properly accept the *Torah*. Commenting on the teaching of Rabbi Elazar ben Azarya, "אם אין דרך ארץ אין תורה" (*Avos* 3:17), Rabbeinu Yonah adds "תורה אינה שוכנת לעולם בגוף שאינו בעל מידות טובות". *Torah* can only inhabit the ones who have *middos tovos*.

Rabbi Akiva's students died specifically at this time because this time is designated for working on one's *middos*. Their *middos bein adam l'chaveiro* were found lacking which is why they were punished this way. This shows us the importance of working on our *middos*. These 24,000 students were on a high level of *Torah* knowledge but were not nice enough to each other for people of their level.

In order to get ready for *Shavous*, we should strengthen our interpersonal relationships in addition to learning *Torah*.

☺ *Mikaella Inzlicht*
(Source: *Days of Freedom*)

The Essence of Counting

The name of the *chag* of *Shavuos*, given by the *Torah*, has a fascinating message. The meaning of the word "*Shavuos*" is weeks. This name relates to the seven weeks preceding the *chag*. This seems overly obvious, it is like calling Shabbos "week" because the entire week precedes it. So what is the logic behind the name *Shavuos*?

In today's world, we have access to almost anything instantly, with the simple push of a button. This in turn has created a mindset through which we crave instant gratification. Because of this, we may sometimes lose touch with the importance of waiting or anticipation. When *Bnei Yisrael* left *Mitzrayim*, having been freed from Egyptian bondage, they knew for seven weeks that they were about to receive the *Torah*, and they would have the privilege of standing around *Har Sinai* to experience the most incredible event to have ever taken place. It is because of this that the day ultimately became so special and treasured.

It is from the name itself that we can learn a valuable lesson. It's not just the destination that counts, but also the journey. It is through the destination that the destination is appreciated all the more.

Elky Schwartz



Yehudis Mandel, 10th Grade



Naomi Hymowitz, 11th Grade



Megillas Rus



Megillas Rus

Question: If Dovid Hamelech died in Eretz Yisroel, where Shavuos is only celebrated for one day, why do we read Megillas Rus, the story of his lineage, on the second day of Shavuos in chutz la'aretz?

Answer: Although Shavuos is usually celebrated on the sixth of Sivan, the particular Shavuos that Dovid died was on the seventh of Sivan. How is that possible? We are not commanded to celebrate Shavuos on a specific date. Rather, we are told to count 49 days from the second day of Peasach, the day the *korban Omer* was brought, and on the 50th day to celebrate Shavuos.

In previous generations, the *Bais Din* would declare *Rosh Chodesh* based on the testimony of two witnesses who saw the appearance of the new moon. However, when complications arose, they instituted a pre-calculated calendar where Shavuos only falls out on the sixth of Sivan, the day the *Torah* was given. Shavuos was on the seventh of Sivan on the year Dovid passed away since *Nissan* and *Iyar* were both 29 days long. Therefore, outside of Eretz Yisroel, we read *Megillas Rus* on the seventh of Sivan to commemorate his *yahrzeit*, but in Eretz Yisroel, where Shavuos is only on the sixth day, we read *Megillas Rus* on the sixth day of Sivan to commemorate Dovid Hamelech's death that was on Shavuos.

Another reason for reading *Megillas Rus* on the seventh of Sivan is to teach us the importance of the teachings of our *chachamim*. In previous generations, when the *Bais Din* determined the date of *Rosh Chodesh* based on the testimony of two witnesses, they would send out messengers to all of the Jewish communities telling them when *Rosh Chodesh* would be, thereby telling them the dates of any *Yomim Tovim* in that month. Communities that couldn't be reached before the middle of the month celebrated two days of *Yom Tov* because of *Sfaikah Deyoma* (the doubt of the correct dates). However, there was never actually a need to celebrate two days of Shavuos, since Shavuos was always the fiftieth day of the *Omer*, and by that time it is already clear which day *Pesach* should have been. So why celebrate Shavuos for two days?

The *Rambam* writes that the *chachamim* instituted the celebration of a two-day *Yom Tov* for communities that messengers didn't reach by *Tishrei* so that there will be no difference between the *Yomim Tovim*.¹ Additionally, had it not been for the interpretation of our *chachamim*, Rus wouldn't have been allowed to marry into *Klal Yisroel* as she was from *Moav*. The literal translation of the Torah states "An Ammonite or a Moabite shall not enter into the assembly of *Hashem*."² However, our *chachamim* explain that the *Torah* excludes the male *Moavim* from marrying into *Klal Yisroel* and not the women, thereby permitting Rus to marry Boaz.

To emphasize our reverence for the teachings of our *chachamim*, we read *Megillas Rus* on a day that is celebrated solely because of their teachings. We see the importance of *emunas chachamim* from Boaz's trust in the *chachamim* which enabled him to be the father of *Mashiach*. May we be *zoche* to greet him *bimheira biyameinu*.

1 Kiddush HaChodesh (3:12)
2 Devarim 23:4



Kaballas Hatorah



בַּיּוֹם הַשְּׁלִישִׁי בָּאוּ מִדְבַּר סִינַי

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַשְּׁלִישִׁי בָּאוּ מִדְבַּר סִינַי: וַיִּסְעוּ מֵרִפְדִּים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַרְשֻׁם יִשְׂרָאֵל כַּגִּד הָהָר:

In the third month from when *Bnei Yisrael* left *Mitzrayim* [*Sivan*], they came to the Sinai Desert. And they travelled from Refidim and they came to the Sinai Desert, and *Bnei Yisrael* camped in the Desert next to the mountain.

The *Maharal* on these *pesukim* asks a compelling question: Why did *Bnei Yisrael* specifically receive the *Torah* in the *midbar*? And, why did the *pasuk* have to twice stress that the *Torah* was given in the *midbar*, stating that, “וַיָּבֹאוּ מִדְבַּר סִינַי” and “וַיַּחֲנוּ בַּמִּדְבָּר”? The *Maharal* gives an inspiring answer that really shows the potential of each Jew.

The *Maharal* explains that a person is called “*adam*” because he is like the ground- the “*adama*”. Like a person, the ground has potential to grow and blossom. However, the potential is not always reached. Likewise, if a person lives his life without *Torah*, he is like a *midbar* in which there is no growth. On the other hand, if a person is constantly learning and living a *Torah* life, he will flourish and grow like a garden with abundance of fruit. In fact, the *Maharal* says that a person who is lacking *torah* and *mitzvos* is called a “*bor*”, an empty pit. When Hashem gave *Bnei Yisrael* the *torah* in the *midbar*, He was emphasizing a fundamental lesson that we should strive not to be like the *midar*. Instead, we should take the *Torah* and make our potential into a reality. We should use the *Torah* and by performing *mitzvos*, grow and grow and become the best we can possibly be.

Another explanation of why the *torah* was given in the *midbar* is discussed in the *Midrash Rabbah*. The *midrash* explains that just like a *midbar*(where we received the *torah*) is separated from civilization, so too the way to preserve *torah* is to separate ourselves from outside influences and focus on *torah* studies and *mitzvos*.

During this time of COVID-19 where we have been separated from our normal daily routine, we should all take the time to learn and grow as best as we can. We should take advantage of the extra time we have to learn and be *osek b'torah* and *mitzvos*. Even something small goes a long way. Let us not be brought down by what's going on, and instead become better!



Chanie Malek, 11th Grade

Mindfulness

The idea of 'mindfulness' is very popular across the world today. It teaches us to focus and concentrate on the moment, ever aware of the present, fully experiencing life in the here and now.

Although it seems like a new concept and a fresh trend, it in fact goes back to *Matan Torah*! Then, *Hashem* commanded *Moshe Rabbeinu* to "Come to Me upon the mountain - and be there" (*Shemos* 24: 12). What do the words "and be there" add? Isn't it obvious that if Moshe is atop *Har Sinai* that that is where he will be? The Kotzker Rebbe derives from here that even Moshe - at such a historic moment - could possibly be there physically but not there in thought, not "in the zone."

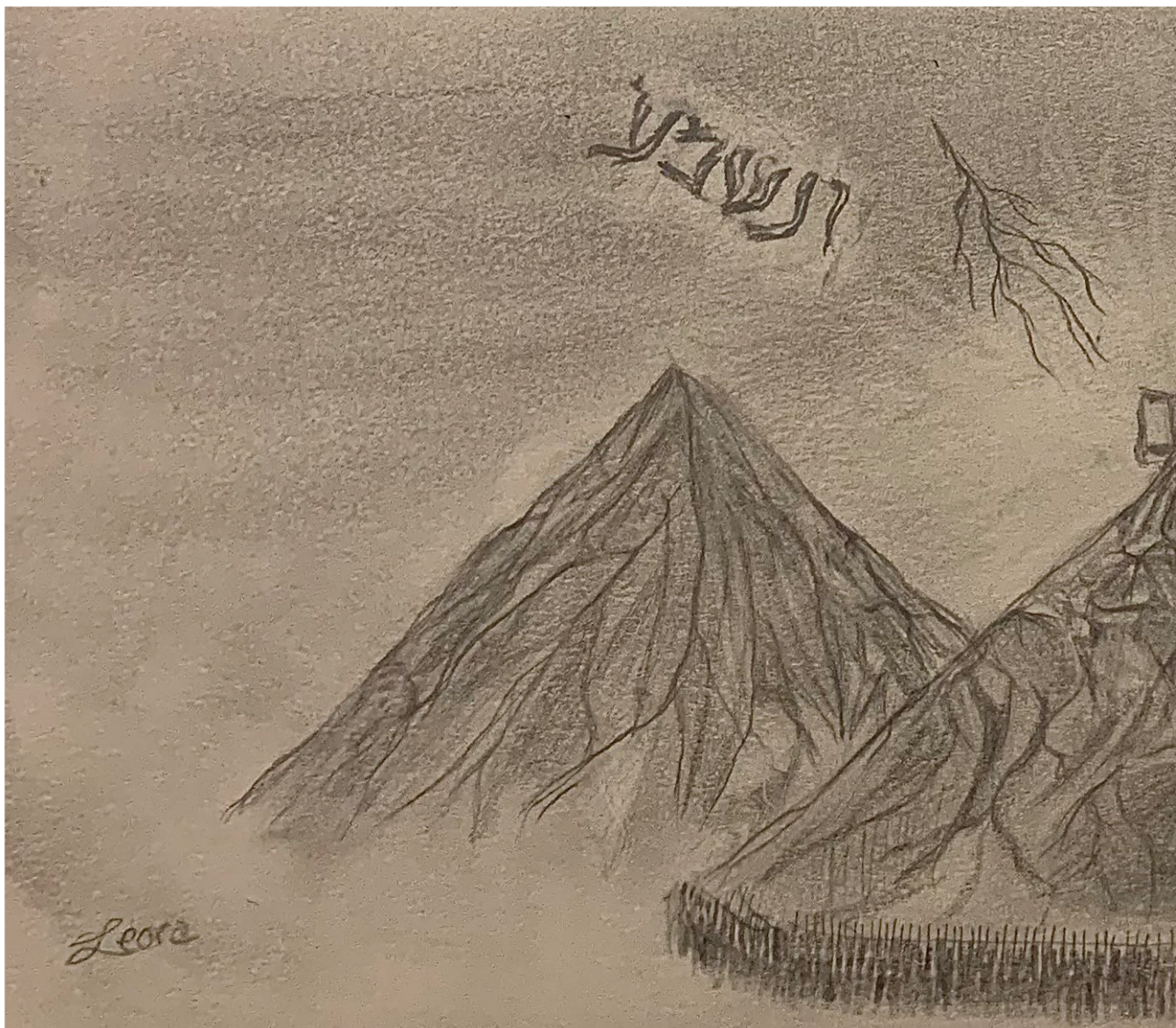
May we learn to live our lives awake, alert, and relishing every moment of the gift called life! Let us be forever mindful of now.

☺ Golda Bamberger

Boundaries are Beautiful

The next *yom tov* we will be celebrating is *Shavuos*. In the *Gemara*, *Chazal* refer to *Shavuos* as *Atzeres* which means to refrain or stop. Rav Levi Yitzchok of Berditchev, the *Kedushas Levi*, whom I am a descendant of, gives three explanations how the word *Atzeres* connects to *Matan Torah*. I would like to share one of them with you. Before *Matan Torah*, Hashem gave *Bnei Yisrael* the *mitzvah* of *hagbalah* - meaning they should make boundaries to show how close they could get to *Har Sinai*. Therefore, the *Kedushas Levi* explains, even before *Matan Torah*, Hashem was telling us "Atzur!" - "Stop!"; don't get too close to *Har Sinai*. This teaches us that the prerequisite needed for *Kabbalas haTorah* was *atzur*. A message that we can learn from this is that we should appreciate all *mitzvos* - even those that command us to refrain from doing something we may naturally want to do, such as *lashon hara*. Just as the *yom tov* of *Shavuos* which is called *Atzeres* is a beautiful *yom tov*, so too restrictions from Hashem are positive and beautiful because they are commandments from Hashem and therefore should be as enjoyable as positive commandments that may be naturally easier to enjoy.

Ilana Rosner



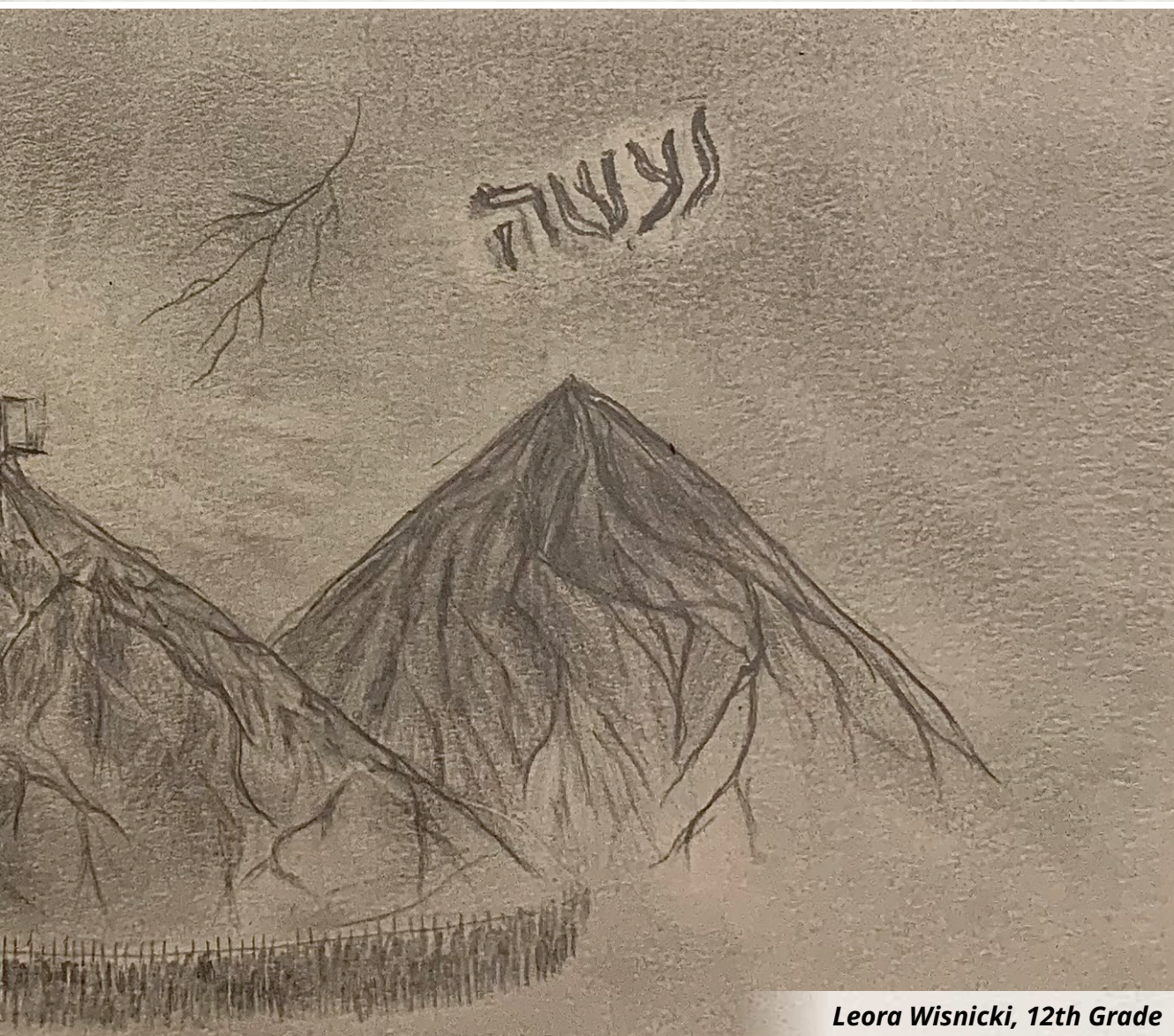
Of All Mountains, Why Har Sinai?

The *Midrash* teaches that the *Torah* was given on *Har Sinai* because it was the lowest of all mountains. This teaches us the important *middah* of *anavah*, which is essential when learning *Torah*. Often, when one is told to do something, his ego gets in the way of him listening to what he was told. With the *middah* of *anavah*, one can control his ego and listen to what is commanded on him in the *Torah*. We *daven* every day for this *middah* of *anavah* which enables us to learn *Torah*, as we say in *shmoneh esrei*:

"ונפשי כעפר לכל תהיה, פתח לבי בתורתך"

The Lubavitcher Rebbe asks, if the focus when learning *Torah* is humility, why did *Hashem* give the *Torah* on a mountain at all? Although humility is an important *middah* that is necessary in learning *Torah*, keeping the *Torah's* commandments also requires a more determined approach where one can stand tall like a mountain and make great self sacrifices for the sake of keeping the *Torah*. As seen throughout history, we as a nation exhibited both the *middah* of humility as well as great strength when keeping the *Torah*. Both traits were learned from *Har Sinai*, the humblest mountain.

☞ *Anaelle Cohen*



Leora Wisnicki, 12th Grade



Pearlie Goldstein, 11th Grade

The Exaltation of Torah

The *Gemara* in *Pesachim* נ"ט, discusses the following story about Rav Yosef:

רב יוסף בְּיוֹמָא דְעֶצְרַתָּא אָמַר: עֲבָדֵי לִי עֵגְלָא תְּלִיתָא. אָמַר, אִי לֹא הָאִי יוֹמָא דְקָא גְרִים — כַּמָּה יוֹסֵף אִיכָא בְּשׁוּקָא

Rav Yosef would say the following on *Shavuos*: Prepare for me a choice third-born calf [a great delicacy]. He continued, "If not for this day [of *Shavuos*] that caused us [to receive the Torah], how many Yosefs would there be in the marketplace?"

Rashi explains שְׁלֵמַתִּי תוֹרָה וְנִתְרוֹמַמְתִּי הָרִי אֲנָשִׁים הִרְבָּה בְּשׁוּק שֶׁשְׁמֵן יוֹסֵף וְמָה בֵּינִי לְבֵינֵם – There are many men named Yosef in the marketplace and what is the difference between me and them other than the fact that I have become exalted through the *Torah*? But how does Rav Yosef's elevation through learning connect to celebrating and eating delicacies on *Shavuos*?

Rav Nosson Tzvi Finkel זצ"ל gives an answer based on the *Gemara* in *Shabbos* פ"ט. It says:

בְּשַׁעֲרֵי שַׁעֲלָה מְשֵׁה לְמָרוֹם אָמְרוּ מְלָאכֵי הַשָּׁרֵת לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם, מָה לִילוּד אִשָּׁה

בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנֵינוּ: חֲמִידָה גְּנוּזָה שְׁגָנוּזָה לָךְ תִּשַׁע מְאוֹת וְשִׁבְעִים וְאַרְבָּעָה

דְּזוֹרוֹת קוֹדֵם שְׁנֵבְרָא הָעוֹלָם, אֲתָה מְבַקֵּשׁ לִיתְנָה לְבִשָּׂר וְדָם?

The *malachim* complained to Hashem, saying, why would You give the *Torah* to human beings? You have kept the *Torah* as a hidden treasure for 974 generations before the creation of the world and You want to give it to flesh and blood?

The Alter of Kelm explains this seemingly baffling conversation by clarifying that the *malachim* weren't merely jealous or interested in keeping the *Torah* for themselves. Rather, they were worried for the *kavod haTorah*. They argued that it is not right to give the *Torah*, which is such a treasure, to mankind, who are lowly flesh and blood. It would be more honorable for it to remain with the holy and spiritual *malachim*. The *Gemara* continues, Moshe's response was going through the *Aseres Hadibros* and showing how none of them could apply to *malachim*. *Malachim* don't have parents, a six-day work week, or even a *yetzer hara* to struggle with. Therefore they could not fulfill the *Aseres Hadibros*, because they could not honor their parents, stop working on *Shabbos*, or struggle to perfect their character. The *Torah* should be given to the Jewish people who could fulfill its commandments. But how does this address the concern that it is not *kavod haTorah* to give the *Torah* to lowly human beings?

Rav Nosson Tzvi Finkel explains that Moshe Rabbeinu's intention was to show that the essence of Torah is that it uplifts those who practice its commandments. It would be a lack of *kavod haTorah* to give it to *malachim* who are static. Rather, it is an honor to the *Torah* to allow the Jewish people to become exalted through it. Rav Nosson Tzvi Finkel explains that this is why Rav Yosef made sure to eat delicacies for *Shavuos*. On *Shavuos* he celebrated his majesty through *Torah* by acting in a way that one who is royal should. The elevation that we are privileged to experience through learning the Torah and practicing its mitzvos is a true cause for celebration.

☺ Bracha Lewittes

Naaseh V'Nishma: The Key to Our Success

On *Shavuos*, we celebrate the most valuable gift that *Klal Yisroel* has ever received from *HaKadosh Baruch Hu*-- the *Torah HaKedosha*. Not only are we celebrating *Klal Yisroel's* commitment to *Torah* and *mitzvos* at *Har Sinai* through declaring "נעשה ונשמע", perhaps more importantly than that, we are also celebrating our commitment and dedication to *Torah* and *mitzvos* today through "נעשה ונשמע".

The *Midrash* tells us that *HaKadosh Baruch Hu* offered the *Torah* to all the other nations of the world and after they all declined the offer, *Hashem* offered the precious *Torah* to *Klal Yisroel*. Without any hesitation or contemplation, and having no knowledge as to what the *Torah* entails, *Klal Yisroel* swiftly responded by declaring, "נעשה ונשמע"-- "we will do and we will hear". But, how could *Klal Yisroel* say this? How could *Klal Yisroel* say "נעשה"-- we will do-- before they say "ונשמע"-- and we will hear. How could *Klal Yisroel* commit to something that they had no clue about?

Rav Moshe Don Kestenbaum offers us a beautiful insight into this question which can be utilized as advice for us today in all areas of our lives, especially regarding *Torah* and *mitzvos*, since we too accept the *Torah* and *mitzvos* for ourselves on *Shavuos*. He explains that when one makes a commitment to something, they will do anything and everything to ensure that they keep to their word. Even when the going gets tough, the person will find a way to uphold his commitment; as the saying goes, "when there's a will, there's a way". Therefore, when someone wants to resolve to change or do something, committing to it prior to actualizing it will ensure that they actually do it. For example, if a person tells themselves that they are going to wake up and get out of bed when their alarm sounds the next morning, then once morning comes around they will be up and out of bed seconds after their alarm goes off. This is because there is nothing to contemplate anymore-- the person already made the commitment and that commitment will keep him loyal to his word. So, it is for this reason that *Klal Yisroel* declared "נעשה"--that they will do-- and then "ונשמע"-- and that they will hear, because commitment is the foundation of our success.

On *Shavuos*, when we stay up all night learning *HaKadosh Baruch Hu's* precious *Torah*, we are, in our own way, declaring, "נעשה ונשמע". We are showing *HaKadosh Baruch Hu* that we love His *Torah* and are fully committed to it, no matter what life throws our way. *Be'Ezras Hashem*, through committing ourselves only to things that are *I'sheim Shamayim* before we do them, we will be *zoche* to be able to uphold and carry through on our commitments. Through this, with *siyata d'Shmaya*, we will be *zoche* to reach all of our goals in all areas of *Torah*, *mitzvos*, and other areas of *ruchniyus*. This *Shavuos*, let us really tap into the profound *koach* of "נעשה ונשמע" through recommitting ourselves to *HaKadosh Baruch Hu's* precious *Torah* and *mitzvos* and with *Hashem's* help we will be *zoche* to reach all of our goals!

🕊️ Emma Cohen



Zahava Schwartz, 11th Grade

Kaballas Hatorah

The *Yom Tov* of *Shavuos* celebrates *Kabalas HaTorah*, when the Jewish people finally received the Torah from Hashem.

The *Gemara* in *Shabbos* states that at *Har Sinai*, Hashem overturned the mountain above the Jews like a barrel and said to them: "If you accept the Torah, good, and if not, there will be your grave."

Why does Hashem say that 'there' will be your grave? Wouldn't it make more sense to say 'here' will be your grave? Since if Hashem dropped the mountain on them, then this place would be their grave? Why is the term there used?

The answer is that Hashem is giving us the keys to a blessed life. If we accept the Torah and follow its ways, then good, we'll IY"YH have a life full of blessings. However, if C"V we don't follow the ways of the Torah, then there, wherever our life leads us, will be our grave. By not following the Torah, we are setting ourselves up for eventual failure and destruction.

On *Shavuos*, we read from *Megillas Rus*. One of the reasons brought down is that the numerical value (gematria) of Rus is 606. This alludes to the 606 additional laws that we received at *Har Sinai* in addition to the 7 Noachide laws. Just as Rus accepted upon herself all these *mitzvos* when she converted, so too should we take it upon ourselves to live a life full of Torah and *Mitzvos*. If we do, maybe *Moshiach* can come from one of our descendants!

☺ Ruki Schwartz

Celebrating Shavuos



Reggie Klein, 10th Grade

The Beauty of Bikkurim

Another name for *Shavuos* is *Yom habikkurim*. This is because *Shavuos* was the first day the Jews were able to bring the *bikkurim*. *Bikkurim* are the first fruits that come from Jewish owned land in *Eretz Yisroel*. The Jews would travel in big groups in order to bring the *bikkurim* to *Yerushalayim*. They were so committed to bringing the *bikkurim*, that they slept in the streets because if they were in a house and *chas v'shalom* someone died, they would become *tameh* and they would not be able to go the *Beis Hamikdash*. They walked with animals covered in gold with a flute player walking with them; it was *lehavdil* like a parade. The *Leviim* would sing praises to *Hashem* and workers would stop their work when everyone passed and praise those who were arriving into *Yerushalayim* to fulfill this important *mitzvah*. All Jews would participate in this, even the king brought the baskets of *bikkurim* into the *Beis Hamikdash*. These scenes, as described in *Mishnah Bikkurim*, are truly amazing to imagine.

Whether the Jews lived near or far, they always made the trip up to *Yerushalayim* to bring *bikkurim* because it was a *mitzvah* of *Hashem*. Since going to *Eretz Yisroel* is generally so easy, many of us have felt locked out for the past year. Even when *Eretz Yisroel* opens up fully, though, we will still not have full access to all of the *mitzvos* and responsibilities that come with the *Beis Hamikdash*. Since we don't have the *Beis Hamikdash*, we can't bring the *bikkurim* which we once loved to bring. We yearn for the day that *Mashiach* will come and bring us to the land of our fathers so we can once again fulfill the *mitzvah* of *bikkurim*.

🕊️ Chana Sava
(Adapted from תשנה ביכורים)

The "Emoji" Of Shavuos 🕊️ ❤️ 🍰

If someone were to ask you what emoji you think summarizes *Shavuos*, what would you think of? A *Torah* scroll? A piece of cheesecake maybe? Rabbi Bamberger pointed out to the senior class that no, it wouldn't be a *Torah* or a piece of cheesecake. It would be a heart.

After the tragic event on *Lag Baomer*, I think we can all see how true that is. There is no other nation that has such a strong sense of connection and love like the Jews. There is no other nation that hurts together, rejoices together, or feels together besides for the Jews. We don't just feel for our brothers and sisters, but we take it a step further and act on those feelings. Someone needs a *minyan*, we pull together 10 men quicker than anyone would think possible. Someone has a sick family member, in a matter of seconds, *Tehillim* is being split, we stock *Bikur Cholim* rooms, and organize meals for the rest of the family. The 50 days of *Sefira* is a time for us to work on our *Bein Adam Lachaviero* and *Ahavas Yisrael*, and we were just given the ultimate test to put that into action. Right after we all heard what happened in Meiron, *tehillim* was being said, many took something upon themselves in *Zechus* for the 45 *kedoshim* that were taken from us, and we supported our brothers and sisters. Because that's who we are. We don't just sit around and wait to see what we can do. We act. We do. We said *Naaseh Vinishma* at *Har Sinai* together. We said *Naaseh* first, because we will act first. Even though many of us were not physically there for all the families, we physically felt for them and acted on our feelings. That pain was not ignored. When one of us is hurting, we are *all* hurting. That's why the "emoji" of *Shavuos* is a heart. Our hearts beat as one, and together we are all working towards the same goal, to be *zoche* together to bring the *Beit Hamikdash*, *Bimhayrah Viyameinu Amen*.

🕊️ Leora Wisnicki

Leora Wisnicki, 12th Grade



From Pesach to Shavuos

Bnei Yisrael's journey from their spiritual *nadir* in *Mitzrayim* began with the *mitzvah* of *matzah* and the associated prohibition of eating *chametz*, and culminated in *Matan Torah*. This purification process is initiated annually via the counting of the *omer* which begins on the second night of *Pesach*, the time the *Korbon ha'Omer* was cut and subsequently brought in the *Beis Hamikdash*. *Chazal* tell us that the *omer*, which was a measure of barley, is food consumed by the *chamor* (donkey). The *Maharal* notes the word *chamor* connotes *chomer*, materialism, because the essence of the donkey is its corporeality, which negates any intellectual potential or capability. In light of this, we would logically view *Shavuos* as the polar opposite - as the point at which the intellectual and spiritual character is most elevated and negates our corporeal elements. But this would be a gross mistake.

The *Kli Yakar* (ויקרא ב'י"א-י"ב) notes that the prohibition to bring *chametz* with a *korbon* was suspended for the *Shtei Halechem* that was brought on *Shavuos*. The *Kli Yakar* explains that *chametz* represents the *Yetzer Harah*, which is a necessity for a functioning world and humanity. Just as we require both food and *Torah* to survive, we also require the *Yetzer Harah* - represented by *chametz*. However, in order to tame the *Yetzer Harah*, *Hakadosh Baruch Hu* gave us the *Torah*: [בראתי יצר רע בראתי תורה תבלין | have created the *Yetzer Harah* and the *Torah* as its remedy]. Humanity's distinguishing feature is the *nishmas chaim* that *Hashem* breathed into Adam *Harishon*. At that moment Adam became a *nefesh chaya*, which Targum translates as *ruach mimalila*, a "speaking spirit", for it is our ability to formulate thoughts and convey them, to be creative and expressive, that is our key defining feature (בראשית ב'ז). At *Matan Torah*, *Klal Yisrael* attained this human mission, to study and speak words of *Torah*, to use our intellectual capacity to rise above our brute instincts by directing them to holier pursuits and ideals.

The *Baalei Dikduk* note that letters utilizing similar parts of the mouth may be interchanged. On that basis, the words *omer* and *chomer*, both of which begin with guttural letters (the "ח" is a guttural sound when pronounced with the correct Sephardi pronunciation - no offense intended), and the word *chomer*, represent similar concepts to the word *omer* as explained above. Furthermore, the word for speaking - "אומר" - also begins with a guttural letter and is related to the former words. In fact, the Ramban (דברים כ"ו:י"ז-י"ח) defines the word אומר by reference to the word "Emir," representing an elevated or elite status. Through speech, and in particular, *divrei Torah*, we elevate our human existence.¹

The contrasting, yet co-existing, elements of our humanity and our spiritual/intellectual character are represented by the process that takes place from *Pesach* to *Shavuos*, during which time *Klal Yisrael* progressed through the 49 levels of *tumah*, and thus were prohibited from eating *Chametz*, to 49 levels of *Taharah*. It is a journey from an existence guided by our animalistic impulses and desires, represented by the *Omer*, to one guided by *Torah*, the two loaves of bread, representing the two *Luchot*.

Shavuos merges these dual physical and spiritual elements by elevating the former and transforming us into an *Am ha'Nivchar*. It is, therefore, understandable that *Chazal* counterintuitively require that we engage in eating and drinking on *Shavuos*, and not dedicate it solely to spiritual pursuits:

(אמר ר' אלעזר הכל מודים בעצרת דבעינן לכם, מאי טעמא? יום שניתנה בו תורה! (פסחים ס"ח:ב).

☺ Yael Yaish

What is Inspiration?

The Midrash Aggadah writes that before a child is born, all of *Torah* is taught to him by a *malach*. Then, right before the child is born, the *malach* taps him on the lip. A common misconception is that the child forgets all of the *Torah* he has learned. If that was the case, however, why does the *malach* specifically tap the child on the lip? Wouldn't it make more sense to tap him on the head, where his knowledge is? The truth is, the child doesn't forget the *Torah* – it's always in his head – but he forgets how to access the knowledge and communicate it.

When we feel “inspired”, we are recognizing the truth of *Torah* that we once acquired but can no longer access. But how can we use these moments of clarity to bring us closer to *Hashem*? How can we take something from our subconscious and bring it to the forefront of the mind?

When *Hashem* inspires us through *kedusha*, He is doing it entirely out of *chesed*. We aren't *zocheh* to experience it. As we know, when *Bnei Yisrael* were taken out of *Mitzrayim* they were on the 49th level of *tumah* – moments away from total spiritual destruction, moments away from being irredeemable. That is when *Hashem* chose to redeem them in a series of spiritual wonders including *Kriyas Yam Suf* and ultimately *Matan Torah*. But why is it that *Hashem* chose such a lowly nation to experience miracles so great that even the greatest *navi* afterwards couldn't experience?

This is how we grow! *Hashem* showed *Bnei Yisrael* an experience that they *could* be *zocheh* to experience. Then, just as quickly, He took it away and put them in the *Midbar*. Throughout their 40-year stay, *Hashem* tested *Bnei Yisrael* in various ways, until they *were* on a high enough level that they were *zocheh* to come into Eretz Yisrael. Once *Bnei Yisrael* achieved that great level, it **became a part of them** – it was no longer a spiritual experience they merely saw, but rather the experience became a part of who they were.

This is how growth works in our lives too. *Hashem* shows us a spiritual level that we have not yet achieved. We experience this spiritual level and cling to it. But just as soon as it comes, *Hashem* takes it away from us, and tests us, in order that we should work to make it a part of us. And then, just as soon as we succeed, we start again – to climb even higher.



Yehudis Mandel, 10th Grade

🕊️ Leah Harris
(Adapted From Rabbi Tatz: Living Inspired)

תחילתה גמילות חסדים, וסופה גמילות חסדים

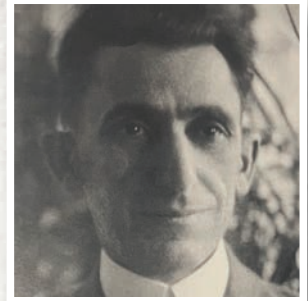
Necha (Annie) Golding



The Belnord, a beautiful apartment building located at 225 West 86th street, in Manhattan, is a New York City landmark. It is also a personal landmark for me and my family, as my great-great grandmother, Necha (Annie) Golding helped establish *Torah* in America from apartment 2D. It was magnificent, with thirteen bedrooms, and three kitchens, but the stories that I've learned about my family and the times in that apartment are far more meaningful. It was not only a home for generations of Golding family members, but also an open home for many prominent *rabbanim* in Europe, Russia, and Israel (Palestine at the time) throughout the 1900's.

Necha used her exemplary *middot* of *hachnasat orchim*, *Tzedakah*, connection to *Hashem*, and her love for the entire Jewish nation. She understood that everything Hashem gifted her with was not hers, but rather belonged to the Jewish nation at large. She was blessed with many tools, and she actively found ways to use them to help others throughout her lifetime, even after her husband's death.

Necha was a regular supporter of the Mir, and we have multiple records of receipts, checks and donations she sent them. From New York, she founded the Mirrer *Yeshiva* Ladies Auxiliary. This ladies auxiliary was one of many that Necha had founded for Jewish causes. When Necha was fortunate to visit her sons in the Mir, the yeshiva put together a banquet in her honor. Despite the usual code of conduct that called for women to not be present in the *Beit Midrash*, both Rav Eliezer Yehudah Finkle and Rav Yerucham Levovitz brought Necha right into the front, to the steps of the *Aron Kodesh*. It was there that she was introduced to the students, and Rav Yerucham Levovitz said while pointing to the *rosh hayeshiva*, Rav Eliezer Yehudah Finkle: "if this man is your father, then this woman is your mother." Necha often donated anonymously, and after she had returned to America from this particular trip to the Mir, the Mir *yeshiva* was unexpectedly gifted and installed with indoor plumbing for the first time. During World War II, Mir was constantly traveling to escape the Russians and Nazis. Necha's support continued while the Yeshiva was in Japan and Shanghai, in desperate need of monetary aid.



While the *Yeshiva* movement in Europe was open and flourishing, many *rabbanim* from Europe came to fund-raise in America. The *rabbanim's* European villages were extremely different from busy (and secular) New York to say the least, and one can wonder how they found comfort in America. Paying for a hotel stay was certainly not an option, and they needed kosher food. Necha Golding made it her personal job and joy to host any Rabbi visiting America, and every guest knew that their stay would be filled with the utmost care and hospitality, as well as generous donations and valuable connections upon their leave. Necha's door was open for all, whether they were staying for a week, months, or even years.

By 1917, the Golding's were spending their summers in Tannersville. Not only did Necha uphold her Upper West Side apartment to be one that exemplified *hachnasat orchim*, but she also opened the doors of her home in Tannersville for all who needed. It was there in Tannersville that Rav Yisroel Stamm from Kelm stayed for eight years, while he built up Jewish communities in New York and sent money to his family in Europe. Necha employed Rav Stamm to privately tutor her children. According to Rabbi Yosef C. Golding (My great uncle, grandson of Necha) Reb Baruch Ber Lebowitz and his son-in-law R. Reuven Grozovsky, Rav Moshe Mordechai Epstein and Reb Elchanan Wasserman each studied in the Golding's gazebo. Rabbi Yosef C. Golding believes it is possible that Rav Wasserman wrote *Ikvasa d'Moshicha* while in Tannersville.

Rabbi Moshe Mordechai Epstein was the earliest guest of the Golding's, who came to visit America already in 1926. After spending a week resting he was ready to leave to continue raising funds. "Stay one more month," asked Sam and Necha Golding. "Be our guest. Your health is not the best. After all, what is the most you could raise in one month?" Rav Epstein answered: "If the Ribbono Shel Olam helps me, I can possibly raise \$5,000." Mr. Golding quickly responded, "If I give you a check for \$5,000 today, will you stay with us for one more month?" Rav Moshe Mordechai answered yes and the check was delivered that day.

Necha sponsored Rav Moshe Mordechai Epstein's *sefer*, the *Levush Mordechai*, to be printed and published. We still have an original of one of the first printed copies of the *sefer*, with Necha's name and praise printed as a dedication. We also have telegrams that were sent over the years from Rav Epstein, keeping in touch with common formalities.

The *Levush Mordechai* was not the only *sefer* that was sponsored by and dedicated to Necha. She had also assisted Rav Baruch Ber Lebowitz to publish his first *seforim*, including the *Birkat Shmuel*, which is another popular *sefer* that is still used and studied today. Rav Mordechai Schwab reported that his Rebbe (Rav Boruch Ber Lebowitz), when he returned from his trip to America (in the mid-1930s) told them in Kamenitz that America stands in the merit of three righteous women: Mrs. Stern, Mrs. Golding, and Mrs. Soloff (Necha's sister).

Amongst the beloved *rabbanim* who stayed at Necha's home was Rabbi Elchanan Wasserman. He stayed by Necha on multiple occasions, and connected closely with the Golding family members. In 1939, Rav Elchanan was in America, but decided he needed to return to his students in Europe, during WWII. Rabbi Yosef C. Golding recalls how his father, Yakov Moshe, described the day Rav Elchanan had left. Yakov Moshe was one of many Jews at the pier, crying and begging the Rav not to leave, as the danger in Europe was reaching terrifying heights. Rav Elchanan did not give in to their pleas, as he knew he needed to be with his students.

A European *gadol* and *rosh yeshiva* who never came to visit America was Rav Yisroel Meir HaCohen, famously known as the Chofetz Chaim. Not only did Necha build a connection with the Chofetz Chaim through sending monetary support, but she also had the privilege of visiting the Rabbi's home with her son, Yakov Moshe, in Radin. On a trip to Europe in the 1930's, Necha arrived at the Chofetz Chaim's home in shock. She saw his house was sparse and kept in an extremely poor state, with hardly any furniture. Necha proceeded to ask the Rabbi, "Where is your furniture? Can I buy the Rav more comfortable furniture?" The Chofetz Chaim asked in return, "Where is your furniture?" Necha replied, "Back at home, I'm only passing [traveling] through." The Chofetz Chaim answered profoundly, "So am I", explaining that the Rav was passing through *Olam HaZeh*, and the Rav's furniture was waiting for him in the World to Come.

Rabbi Aharon Kotler was another remarkable guest to grace the Golding home. He came to New York in 1936, where Necha not only hosted the *gadol*, but also hosted parlor meetings to help raise money for Rav Aharon's *yeshiva*. It was not known at the time how monumental the trip that Rav Aharon took to America would be, and how it would eventually impact the Jewish nation living in America today. Firstly, during WWII, in 1941, when Rav Aharon was able to escape to America, he had the Golding's home welcoming him straight from the train station. Secondly, by the parlor meetings that Necha hosted in the previous years, Rav Aharon's dreams were ignited and he was able to build connections with people who would eventually help him build the *yeshiva* of BMG, today's largest *beit midrash* in America.

Necha died in 1953, and her funeral was held at Rabbi Stamm's shul on the Upper West Side. Rav Stamm and Rabbi Aharon Kotler delivered her *hesped*. Rav Aharon cried, and spoke through tears: "She was the *Tzaddeikes HaDor*. There will never be another like her. She was like a daughter to me; I cannot continue..."

My family is lucky to own hundreds of letters and telegrams from *rabbanim* to Necha. Information on her donations to numerous *yeshiva* establishments is seen through these letters, including the Kahaneman's Ponevez *yeshiva*, Telz, and more. Among the letters and checks that Necha had kept, her living will was found. The letter states: "To you my dear beloved children who I love so much dearly, I would like to ask you for a favor. That you children all live in peace one with another and always do the right thing, watch your religion, and you will make me happy... my outfit is in the closet, see that they dont exchange it for another [referring to her special "*Mashiach* dress", which she purchased to have set aside to be worn when the *Geulah* would arrive. The black and gold dress is still kept treasured with Rabbi Yosef C. Golding.] ... with all my love, Mama."

☺ Chavi Golding

The Real Shavuot

Shavuot
The yom tov of flowers,
cheesecake,
and milchigs.
The yom tov of staying up all night,
running on 15 cups of coffee.

But that's not the real Shavuot.
The real Shavuot is
Torah.

The yom tov of getting the most precious
commodity ever.
Torah.
What keeps us going
Through the ages
Through the good times
And throughout the hardships we face
Was given on this special day.

So yes.
Shavuot may be the yom tov
Of good food,
Pretty flowers,
And pulling an all nighter
But most of all
Shavuot is the yom tov of
Torah.

☞ *Eliana Schwartz*

The Yom Tov of Flowers

*It's no wonder that Shavuot is
the yom tov of flowers.*

*Flowers give to the world, enhancing it with
delightful scents, each special in its own way.*

*Flowers look beautiful, causing us to
stop and stare at their beauty.*

*Flowers help us live, they give us oxygen.
Torah, Torah is the same.*

*Torah doesn't just give to the
world, Torah is the world.*

*Torah is beautiful, it causes us to stop and
marvel at its inner depth and beauty.*

Torah is our oxygen.

*Without Torah, we are nothing.
Torah and flowers.*

*It's no wonder that Shavuot is
the yom tov of flowers.*

☞ *Eliana Schwartz*

48 Ways to Wisdom with the Seniors

The Mishnah in Avos lists that there are 48 ways of acquiring the Torah, התורה נקנית במ"ח דברים. The Baalei Mussar say that these 48 ways to wisdom correspond to the 48 days of the omer, and the final 49th day is to review everything you have learned. It was the personal custom of Rav Yisrael Salanter to study one of the 48 steps each day of sefira and review them all on the 49th day to arrive at Shavuot with all the characteristics that make us כלים to receive the Torah.

Many of these steps may seem unrelated to Torah study on the surface and more related to middos-refining our character traits, but Torah and middos are one and the same.

דרך ארץ קדמה לתורה. Torah is dependent and revolves around perfecting one's middos. We can have intellect and a sharp mind, but in order to accept the Torah we need more than that.

This Sefiras Ha'Omer, the Seniors inspired us by sharing one of the 48 Ways to Wisdom each night when we counted Sefira together as a school. We counted together, learned together, and always remained together as a family.



Chava Bamberger

אֹהֵב אֶת הַיִּשְׁרָיִם Loving the Straight Path

According to Rashi, the term "Ohev Es Hamisharim" means going *lifnim mishuras hadin*- above the letter of the law. This means not only doing what is right, but going the extra mile and doing what is best. Being a Jew does not only mean keeping all the *mitzvos*, but also using them to gain a close relationship with Hashem. According to Rav Noach Weinberg, going *lifnim mishuras hadin* means rising above rationalization and not making excuses for not doing what we should be doing. If we go *lifnim mishuras hadin* and use our *mitzvos* to find a love for Hashem, we are ready to go into Shavuot, the *yom tov* in which we accept Hashem and His Torah with love.



Dina Rothman

אִינוֹ מַחְזִיק טוֹבָה לְעַצְמוֹ Not Taking Credit for Oneself

In *Pirkei Avos*, Rav Yochanan Ben-Zakai says, if you learn a lot of Torah do not credit yourself for your learning because the strength and intellect it takes to learn come from Hashem. Someone would only be able to take credit for their learning if they have reached their highest level of learning, at which point they could stop learning entirely, but none of us have reached such a level. Even though it is our *guf* that physically sits down to learn, our ability is really all from Hashem. The lesson to learn from this is just like we praise Hashem for giving us the ability to do physical things like eating and drinking, we also have to credit Hashem for all of our spiritual accomplishments.



Michal Englander

לֵרְאוֹת עַל מִנַּת לִלְמַד Learning In Order to Teach

It says in *Pirkei Avos*, "עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה, וְעַל גְּמִילוּת הַסְּדִים." If you learn Torah and teach it, you're already doing two out of these three essential things. Teaching someone else Torah is a *chessed* because it helps them better themselves. You can do this by simply listening closely to what you're learning and sharing it with others so they can learn from it too. It's human nature to learn with greater focus when you know you will have to repeat the information. Therefore, by teaching Torah you're not only helping others, but you're also doing yourself a favor.



Yael Farkas

שמח בחלקו Happy with One's Lot

How can we truly be happy with what we have? R' Hirsch explains *sameach b'chelko* as an understanding that *Hashem* gives us everything we need to fulfill our *tafkid* and ultimately become the best versions of ourselves. With this understanding, how can we want what we don't have?! *Hashem* gives us everything we need to succeed!



Daniella Kurzmann

אהב את הבריו Loving all of Man

It's written in Pirkei Avos, "הלל ושמאי קבלו מהם. הלל אומר, הוי מתלמידין, אוהב שלום ורודף שלום, אוהב את הבריות ומקרבן לתורה ושל אהרן, אוהב שלום ורודף שלום." Hillel here is telling us to be the students of Aharon by emulating his virtues, seeking peace and loving *Hashem's* creations. Every Jew has a piece of *Hashem* in their *nefesh*. That is something that we must remember when we approach another person who maybe isn't our classic cup of tea. We might have to work extra hard to discover them, but how fortunate will we be when we'll be able to expand our circle of those we love.



Sara Sash

נושא בעול עם חבירו Sharing in One's Friend's Burden

Rav Shimon Shkop explains that as a baby we only know ourselves and focus on our own needs, but, to become a *gadol* we need to see the whole *Klal Yisroel* as ourselves. Rav Chaim Shmuelevitz explains the term *nosei b'ol* in a literal sense means that when someone is having a hard time dealing with something, it is like a bundle they need to carry. If we help them carry the bundle we are taking a part of their pain away. By listening to our friends' thoughts and worries and showing them that we emphasize with their pain, that alone relieves part of their burden.

Ilana Katzenstein

מכריעו לכף זכות Judging Someone Favorably

The most simple way to understand this, is that when you see someone doing something that seems wrong, before jumping to conclusions, take a minute to understand that there is another side to the story. The Baal Shem Tov offers another perspective: the world is a mirror, and the faults that we see in others are really our own. This means that in addition to taking a minute to realize that the other person has his own story, we should take another minute to look into our own lives and see where we can use some improvement in that area. Another thought is that when you see someone doing something that looks wrong, turn your judgement into a *tefillah*. Just take a second, and *daven* for them. It can be just a quick simple, "*Hashem* please help that person be successful in whatever they are doing..." This way we will IY"H keep ourselves from making any unfavorable judgements.



Ariella Bennett

מתרחק מן הכבוד Distances Oneself from Honor

This goes against a common motive for doing good deeds: to receive recognition and honor from others. By avoiding honor, we are able to recognize and understand the intention behind our actions. This way we can do *chessed l'sheim shamayim* and for the sake of the people who are benefiting from it instead of for the sake of those watching. When we start to do this, we feel much happier and more productive because we start to do things for ourselves and the people who will benefit from our actions and not for the honor that may accompany it.





Nili Kushner

ללמד כדי לעשות Learn in Order to Do.

Learn *Torah* in order to apply it to your life. As you learn each step of perfecting your character on each day of *sefira*, keep in mind that you are learning in order to become a better person and apply these *middot* to your everyday life.

Nechama Mandel

שמיעת האזן Listening

When the *Torah* uses the word “*shema*,” it means a deeper level of listening. You have to focus, pay attention, and put the pieces of information together to gain clarity and understanding. According to Rav Chaim Volozhiner, if you truly listen to *kriyas haTorah*, that will have a greater impact on you than reading it out of a *sefer* because the act of listening connects you to your learning.



Mimi Rubin

ענוה Humility

It says in *Pirkei Avos*, "משה קיבל תורה מסיני". The *meforshim* ask, why does it say מסיני? Didn't Moshe accept the *Torah* in שמים? The answer is that *Chazal* wanted to emphasize that *Hashem* chose to give the *Torah* on Har Sinai, the smallest and most humble mountain, through Moshe, the humblest of all men. This teaches us the importance of humility as a prerequisite to accepting the *Torah*.

Chaya Hersko

שמחה Joy

In *Tehillim*, it says “עבדו את ה' בשמחה וגילו ברעדה”. Rambam explains that “A person’s joy in doing the *mitzvos* is a great *avoda*” Sometimes we must struggle to serve *Hashem* happily even during the hard times. While it is true that being *b’simcha* while doing *mitzvos* is *avoda*, hard work, it is essential in fulfilling the *mitzvos*.



Leora Shweky

בשמוש חכמים Serving Talmidei Chachamim

The *Mishna* in *Pirkei Avos* states, "*Aseh lecha rav; k'nei lecha chaver*." We all know the simple translation for this statement- Make for yourself a Rabbi and acquire for yourself a friend. It is understandable that having good role models, *rebbeim* and teachers is crucial to our *avodas Hashem*, but the important role of friends is less obvious. Understanding the power and inspiration that our friends have to offer will bring us one step closer to reaching our potential.

Malka Hirsch

דקדוק חברים Exacting in One's Friends

The *Lemchen Shamayim* points out that though *shimush chachamim* is special, at times, it can be even greater to learn with a friend. Through learning *b'chavrusa*, one can gain more clarity because there is no barrier of fear or embarrassment. *Dikduk Chaveirim* is taking ideas or concepts and discussing them with friends that you respect and trust. It's also important to truly listen to your friend, and aim for a common conclusion.





Chavi Golding

רוח ארך רוח Patience

We can redefine patience by changing our outlook towards it. We generally associate patience with, “I am running late because the person in front of me is taking forever to order”, or “the traffic on the bus is absolutely ruining my night.” Instead, we should all try to redefine it as time are we gaining. On line, while the guy is taking too long, we gain time to say *Tehillim*. We could be patient by recognizing that *Hashem* is giving us the time to stop and do something valuable with focus. This can make it much easier to make it a valuable habit.



Yvee Rosenthal

טוב לב Having a Good Heart

The *gematria* of *lev* is 32 and the *gematria* of *tov* is 17. The *chachamim* explain that during the first 32 days of the *omer* we have to work on our *lev* and during the last 17 days we should work to make our *lev, tov*. In fact, the *chachamim* explain further that Rabbi Akiva’s *talmidim* stopped dying on *Lag Baomer* because they acquired a *lev tov*. So what is a *lev tov* and how can we acquire it? Rav Hirsch explains that a person who has a good heart is one who has no hate or jealousy. We can acquire a *lev tov* by being thankful for what we have and realizing *ה' נותן לי כל צרכי*, *Hashem* gives us everything we need. So, as *Shavuot* is fast approaching, let's work to make our *levavot, tovim*.



Tova Schwartz

אמונת חכמים Faith in our Sages

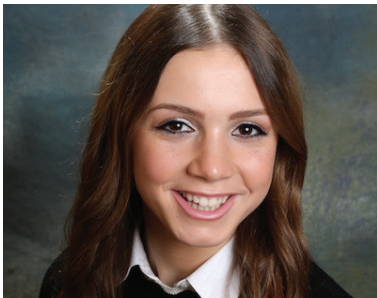
The source of *emunas chachamim* in the *Torah* is the *pasuk*, “*Vayaaminu b’Hashem ub’Moshe avdo.*” The fact that believing in *Hashem* is in the same *pasuk* as believing in Moshe, teaches us that *emunas chachamim* is a vital and central part of *Yiddishkeit*. The *Mesillas Yesharim* gives a *mashal* about a maze. In order to get through of the maze, you need to look to someone who has gone through it. Our *chachamim* went through the maze of life, so we need to look to them for guidance so we don’t get lost. In addition, the *chachamim* are steeped in *Torah* knowledge, and we know that everything is in the *Torah*. Therefore, we should trust in the knowledge of *chachamim* and turn to them for advice.



Nechama Mendelovitz

מקומו המכיר את מקומו Recognizing One’s Place

Rabbi Noach Weinberg writes that one should not be a “puppet of society,” meaning that one should not be manipulated or overly influenced by their surroundings. Instead, we must take responsibility for our actions and ultimately take charge of our life. We must understand what knowledge we lack and strive to fill in those empty areas. Additionally, we must be proactive with our decisions. We cannot rely on miracles, believing that everything will work out on its own. We must think about our opinions and ask ourselves multiple questions: Do I know what I am talking about? Do I have evidence for my position or am I just mimicking something I’ve heard? Everyone has a unique job in this world that is accompanied with certain personality traits and qualities. However, our contribution does not only depend on our innate talents, but the needs of the times. Knowing our place is understanding the role we play in this position at this time. Once we discover our contribution that is unique to us, we can continue to strive to make that contribution.



Sara Lamstein

אהב את התוכחות Loving Criticism

A business man loves receiving feedback from his customers because it enables him to build a better business model and ultimately make more profit. If we see criticism in the same light, as enabling us to better ourselves and gain more reward, we will come to appreciate and not resent it.



Leah Harris

אמת Honesty

According to *Sefer Olam Hamiddos*, the precursor to perfecting all of your *middos*, is *emes*. Before concerning yourself with *emes bein adam l'chaveiro*, you need to learn to be honest with yourself. Rabbi Akiva Tatz has a few suggestions for acquiring self-recognition. One of them is learning *Torah*. The last letter of each word in "*Bereishis Bara Elokim*" spells "*Emes*". *Torah* is *t'chilaso emes, v'sofu emes*. Learning *Torah* to better understand yourself can be accomplished through a close connection with a teacher, someone who models *Torah* values and is objective enough to tell you the truth about yourself. *Emes* is the groundwork of knowing how to begin working on ourselves. Perfecting our *middos* can only begin once we know ourselves.

Tzirel Shteirerman

קבלת היסורים Accepting Suffering.

When we are suffering or going through something painful, it's okay to cry and sit on it for a day or two, but we can't sit on it forever. What *Klal Yisroel* typically does to accept suffering is taking on a *kabbalah* as a *zechus* to alleviate the pain. Unfortunately, we all have been experiencing pain and suffering throughout the Coronavirus. It is so evident that *Hashem* is here and He is controlling everything. I think we can take this as a lesson that when the suffering lightens we can't forget that *Hashem* controls our everyday lives. In order to keep this *bitachon*, we can all take on a *kabbalah* - not to accept suffering but to prevent it.



Sarah Rubin

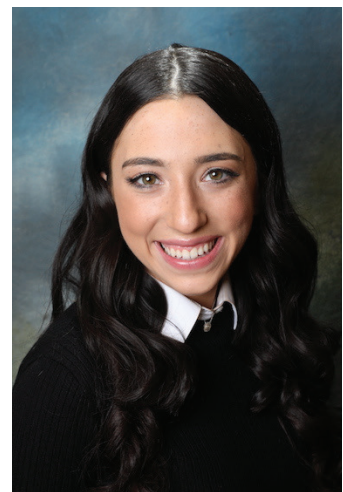
האומר דבר בשם אומרו Giving Credit to the One Who Said It

Crediting others will ultimately bring the *geulah*. We learn this from Esther. When she told Achashveirosh that Bigsun and Seresh were planning to kill him, she gave Mordechai his due credit. When we consider the importance of every single Jew and how much we can learn from each one, we will be sure to credit each other's ideas. That will lead to *achdus*. As a result, the *geulah* will come *bimheira biyameinu*.

Nava Stefansky

אהב את Hashem Loving Hashem: Hamakom

Everyday we are commanded to Love Hashem as we say in shema. *וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ*, But how can we really do this? Rambam gives insight on how to practically develop this *midah*. Look at nature, The blue sky, our bodies, the crunch of an apple. When we see the infinite wisdom and awesomeness of the world that Hashem created we will develop a great love and appreciation for Him. Another idea is to always mention Hashem so that we can have Him on our minds day in and out. Add the sayings of *Baruch Hashem, Biezras Hashem, Im Yirtzeh Hashem* into our vocabularies and this will eventually create a stronger love within ourselves. When we develop a love for *Hakadosh Baruch Hu*, we enrich ourselves by making us positive people with greater *simchas Hachaim* and love for our *Avodas Hashem*.





At the Footstools of Giants



As we usher in זמן מתן תורתנו we proudly pay tribute to the people in our lives, past and present, who have sat at the footstools of Torah giants, imbibed their words and observed their actions, and instilled in us a deep reverence for the grandeur of their spirit.

We talk so often about the beauty of Torah and how enriching it is to our lives, but to be frank, talking about the gift of Torah and seeing the gift of Torah are two distinct worlds, two separate planets. We all know that Torah is the manual and road map which directs us toward leading a meaningful and productive life. Very few of us, though, realize that Torah *is* life; it is the rare individual who internalizes the words of Shlomo *Hamelech*, עץ חיים היא למחזיקים בו, it is a tree of life to those who cling to it.

It rejuvenates you, excites you, fires you up and endows you with a vibrant sort of strength which is equivalent to no other. I've seen it first hand, and it is, I believe, because I have seen it, that I have been able to experience it as well.

Greater is seeing than hearing. גדול הראיה משמיעה.

I remember vividly how the veteran *rosh hayeshiva*, who carried *Klal Yisroel* on his shoulders, walked into שיעור. I remember distinctly how old Rav Shach looked. I remember, as if it was yesterday, how this גאון וצדיק close to a hundred years old who had difficulty walking and carrying his ספרים, made his way to the podium to give us a שיעור.

The sound of his labored breathing still rings in my ears. The physical effort he expended just to take off his hat and put on his yarmulka was astounding. And then he slowly opened the discussion, and you could see how his eyes began to shine, how he started to pace the platform, how his hands and arms were flying in the air, the power rising in his voice.

I was standing in the bleachers and my heart was pounding; as the energy in the room intensified, I began to stand on my toes: the *Rosh Yeshivah* was on fire. אש קודש. This went on for 45 minutes without a break.

כי היא חיינו ואורך ימינו.

Torah gives us life. It gives us the strength we don't have. It gives us the adrenaline that propels us to succeed and grow.

Cherish this gift, love this gift, and appreciate the opportunity of life we have been given.

B'hatzlachah Rabbah,
Rabbi Gelley

In the many discussions that I enjoyed as a young girl with my grandfather, R' Moshe Yanofsky, I noted that despite the fact that he was an esteemed principal of a successful high school in Brooklyn, many of his conversations revolved around the experiences of his youth serving as a waiter in Zucker's Hotel. He often referenced those years with nostalgia and longing. Those few summers of his teenaged years seemed to resonate for a lifetime. He had the unique opportunity to serve some of the most honorable people in the world - the *gedolei Torah* of yesteryear. Rav Eliezer Silver, Rav Moshe Feinstein, Rav Yaakov Kamenetsky, Rav Yaakov Ruderman, and Rav Avigdor Miller were all guests at Zucker's hotel.

Chazal tell us, "גדול שמושה יותר מלמודה", it is greater to serve *gedolei Torah* than to learn Torah from them. When one serves a *talmid chacham* he sees how Torah permeates even the mundane aspects of life.

One early summer morning, my then-teenaged grandfather had an encounter with Rav Moshe Feinstein which he savored for the rest of his life. My grandfather was tasked with serving coffee to the early morning risers at the hotel, beginning at 6 am. It was a few minutes before 6, and my grandfather spotted Rav Moshe, the *gadol hador*, pattering about in the kitchen, preparing a cup of coffee for himself. My grandfather ran to take over, but Rav Moshe objected, insisting that it was not yet 6 am so he was not yet bound to his job responsibilities. My grandfather pleaded with Rav Moshe, and explained that if Mr. Zucker would see Rav Moshe making his own coffee, he would surely be fired. To that, Rav Moshe acquiesced and my grandfather had the singular *zechus* of serving the *gadol hador* his morning coffee. A few minutes later, the scenario repeated itself with Rav Moshe's second cup of coffee. This time, Rav Moshe suggested that he prepare the coffee for himself because the tea-boy was only required to serve one cup per guest. Again, my grandfather insisted on account of his job. Once again, Rav Moshe demonstrated that the only thing on his mind was not his own honor, but the benefit of his teenaged waiter.



☺ Sara Tendler

My great-great grandfather, Rav Avraham Kalmanowitz, enjoyed a close connection with the Chofetz Chaim. Once, Rav Avraham traveled to the home of the Chofetz Chaim to ask him a question related to what he was learning. When he arrived, he found the Chofetz Chaim busily tending to a pregnant woman who, it was feared, was not going to survive. The Chofetz Chaim explained to my great-great grandfather that this woman could only be saved if someone would transfer to her their *זכות שבת*. The Chofetz Chaim further explained that his own *זכות שבת* would not be enough and therefore she needed the merits of my great-grandfather. They made the transfer, and both the woman and her child survived and were healthy. Rav Avraham truly witnessed the humility of the Chofetz Chaim, who did not hesitate to convey that his own merits were insufficient, and that only another person would be able to save this woman.

☺ Simi Spitzer

My great-grandfather, Stephen Klein z"l, had the privilege of being very close to Rabbi Aharon Kotler z"l. Rabbi Kotler founded the Lakewood Yeshiva and my great-grandfather helped him.

In the '40s during WWII, Rav Aharon appointed my great-grandfather Stephen Klein as a chairman of Vaad Hatzalah, which was a rescue organization for rabbanim and Roshei Yeshiva in Europe. In 1946, at the request of Rav Aharon, my great-grandfather went to Europe as a representative of Vaad Hatzolah to visit DP camps where he also arranged for hundreds of visas and affidavits for refugees to come to the United States.

In 1951, Rabbi Aharon Kotler walked into my great-grandfather's office and said: "I have to inform you that you are now the Chairman of the Board of Chinuch Atzmai." After the State of Israel was created, religious Jewish education became an important imperative which was later known as the Chinuch Atzmai. The school system of Chinuch Atzmai has over 70,000 children who received a religious Jewish education.

When Rav Aharon was very sick in the hospital in 1962, he spent time with my great-grandfather working on the educational programs of the Chinuch Atzmai with him. Rabbi Kotler, who was the Gadol Hador, believed in the importance of working with lay leaders on behalf of Torah, hatzolah and so many areas on behalf of the Klal. This close relationship exemplified the success of the Rosh Yeshivos' philosophy.

☞ *Reggie Klein*



***Rav Aharon Kotler with Stephen Klein,
National Chairman of Chinuch Atzmai***



***Chinuch Atzmai Dinner, April 1956
Left: Rabbi Hoseph B. Soleveitchik; Right: Stephen Klein***

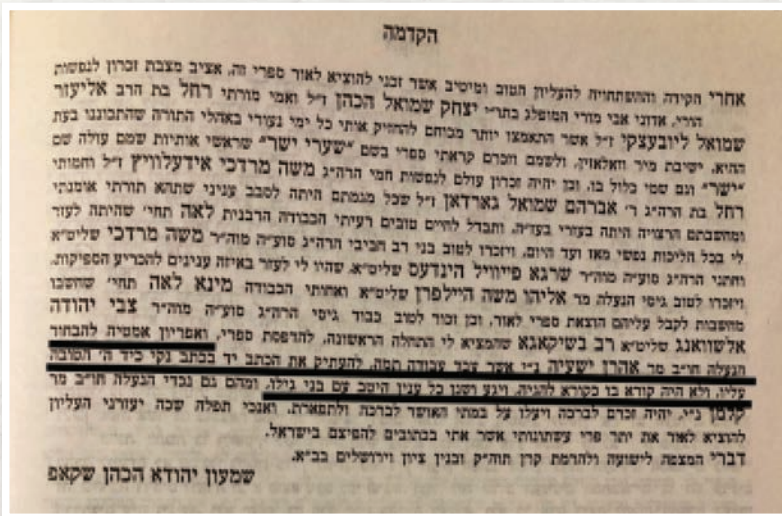


kevarim.com

As a rising star learning in *Yeshivas Mir*, my great-grandfather, Rav Aharon Yeshaya Shapiro, was presented with the opportunity of a lifetime. Rav Shimon Shkop, the renowned *rosh hayeshivah* of Grodno, had asked Rav Yeruchom Levovitz to send a *bachur* who could help him write his *sefer*, *Shaarei Yosher*, and the *mashgiach* chose Rav Aharon Yeshaya. My great-grandfather, at the time just years old, was hesitant to disturb his learning and travel to Grodno, but Rav Yeruchom assured him that he stood to gain a great deal more from Rav Shkop than he did from maintaining his regular learning schedule. Rav Aharon Yeshaya accepted the offer, and each day he received a private *shiur* from Rav Shimon Shkop, related to the piece he was preparing for publication on that day. The two years he spent learning from and interacting with the *rosh hayeshivah* changed his life forever. Rav Shkop's *shiurim* were unparalleled, and in time, Rav Aharon Yeshaya received *semichah* from him. More importantly, my great-grandfather was inspired to continue his learning until he, himself, ultimately became the *rosh hayeshivah* of *Torah Vodaas*.



☞ Tzirel Shtierman



Rav Shimon Shkop's introduction to *Shaarei Yosher* thanking Rav Aharon Yeshaya for his help in writing the *Sefer*



Circled is Rav Aharon Yeshaya Shapiro with Rav Shimon Shkop and Rav Chaim Ozer (left) Circa, 1927 Grodno

*M*y father, who was greatly privileged to study under HaRav Shlomo Zalman Auerbach zt"l in *Yeshivas Kol Torah*, often describes how R' Shlomo Zalman appeared when he took off his glasses during *shiur*; his face was filled with so much *kedushah*, that he looked like a *malach*. Following *shiur* each day, my father had the honor of serving R' Shlomo Zalman by taking his notebook and office keys from him and running to get his hat in time for *minchah*. My father recalls his *Rosh Yeshiva* as being Torah aristocracy and nobility, with an ever present smile and a pure sweetness. Following the *rav's petirah*, my father longed to honor his dear rebbe, so he named his *bechor*, my brother, Shlomo Zalman. The *Rosh Yeshiva's* Torah and influence on *Klal Yisrael* will always be with us. *Zechuso yagein aleinu*.

☞ *Frieda Bamberger*



My father pictured accompanying Rav Shlomo Zalman into a car



My father enjoying time with his Rosh Yeshiva



My father pictured with Rav Shlomo Zalman



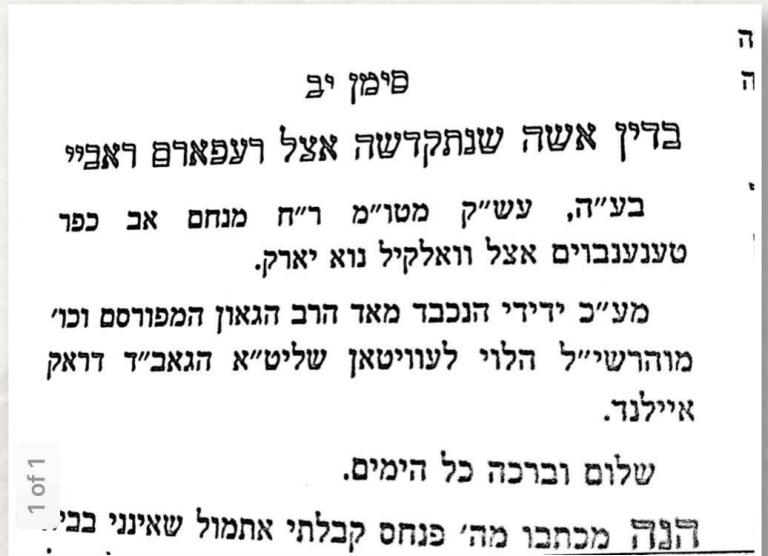
"עשה לך רב" was a guiding principle for Opa Emil Tennenbaum. After leaving their hometown in Germany, the Tennenbaum family moved to New York and eventually to a farm, which would provide a livelihood, and an exemption for their sons from the draft. During the summers, the farm was host to Orthodox Jews who wanted to escape the city and vacation upstate. Among the most famous visitors were Rav Eliezer Silver, Rav Yosef Dov Soloveichik, Rav Moshe Feinstein, various members of *Agudath Yisroel*, and many other *Roshei Yeshivot*. In fact, half of *Igros Moshe* was written on my great-great-grandparents' farm, as acknowledged by Rav Moshe in the *sefer*.

Opa played a big role in hosting these *gedolei hador*. Without a driver's license, Opa drove from Wallkill to the East Side of Manhattan to pick up these *rebbeim*. On the farm, the Tennenbaum boys worked day and night to serve them. Between the farm workload and waiting meals for the rabbis, they were able to witness, first-hand, the learning and writing of *Gedolei Hador*. Opa remained very close to most of their honored guests, including Rav Moshe Feinstein, who, years later, joined the family as they celebrated the wedding of my grandparents, Vivian and George Kuhl.

Yvee Rosenthal



Rav Moshe Feinstein with the Tennenbaum brothers



Rav Moshe writes that his *sefer Moshé Dvros* was written on my great-great grandfather's farm in Wallkill, NY



The Tennenbaums greeting the Kapitchnitzer Rebbe in 1957

As *Rosh Hakahal* of the Breuer's community which was built by his parents in Washington Heights, my grandfather, Rabbi Yitzchok Edwin Katzenstein, worked very closely with the *Rav* of K'hal Adath Jeshurun, Rav Shimon Schwab *zt"l*. While ongoing interaction with the *Rav* of the *Kehillah* was a primary responsibility of the *Rosh Hakahal*, my Opa viewed it as so much more than that. He treasured his relationship with Rav Schwab and would stop whatever he was doing when the *Rav* needed him to attend to matters of the *Kehillah*. For Opa it was not only a privilege, in and of itself, to enjoy such a close connection with a *gadol* of such stature, but it served, as well, as a springboard for relationships with other *gedolim*. When my grandfather sought advice on various aspects of running the *Kehillah* and his communication with Rav Schwab, he would often turn to Rav Shach *zt"l* for his perspective on the best way to move forward. My grandfather's relationship with *Gedolei Torah* is not something he took lightly, and that is one of the many ways in which he served as a living example for his family to follow.

Ilana Katzenstein



My grandfather (middle) with Rav Schwab (left) and Rav Yaakov Kaminetzky (right).



My grandfather (left) with Rav Shach.



Ellie Trapedo, 9th Grade

CHESSSED

המגילה הזו (מגילת רות) אין בה לא טומאה ולא טהרה, לא התר
ולא איסור, ולמה נכתבה? ללמדך שכר של גומלי חסדים

CHAVA BAMBERGER

CHESSSED HEAD

This year, Chessed took part in the Yad Leah Coat Drive. Yad Leah is a non-profit organization for families in Eretz Yisroel who lack basic necessities. Last year, our sophomores went to the Yad Leah warehouse in Passaic to package clothing to be sent to Israel. This year, we collected coats to send to keep people warm on cold winter days. Coats came piling in - both new and old! Thank you to everyone who contributed and helped us make a difference, not only in our community but also across the world. Mi K'Amcha Yisroel!



Class of 2023 at Yad Leah, February 2020

NAVA SCHWALB

CHESSSED HEAD

This past Chanukah, MHS partnered with Chai Lifeline to collect toys for families who could not afford to get their children presents. Chai Lifeline distributed the toys to children who have experienced unimaginable tzaros. Every girl in MHS jumped at the opportunity to participate and searched her home for toys that were in good condition. When all the toys were collected, they were taken to Park East Synagogue, which was the Chai Lifeline drop off location. Just bringing the toys and seeing the security guards' faces light up made us all overjoyed! We were profusely thanked for everything we had brought but in reality we picked up more than we dropped off. Being able to take part in something like this really makes me appreciate how amazing every Jew is because we are always looking out for one another.

Certification of Appreciation from Yad Leah





Volunteering for The Food Pantry Pesach 2021

CHAYA HERSKO

FOOD PANTRY

During corona when many people lost their parnassah, my mother helped start the food pantry part of the Flatbush Community Fund. I became involved by organizing food, making food packages for distribution, and ordering from distributors. For the past year, I've been going biweekly to the food pantry to pack boxes with the help of other high school friends. As a result, I've gained a new appreciation for the food on my table, and have also had fun! Every time I go to the grocery store and have the ability to choose what will fill my family's pantry, I am grateful.

MIRYAM WEISS

CHESSD HEAD

My 16 year old brother has special needs, and I've always helped my mother with him since I was a little girl. He's taught me patience and how to love every Jew. Because of what he taught me I was lucky enough to attend Keshet, which is the special needs division of Camp Sternberg. In Keshet, I learned even more from the campers and the staff. Now, I watch a five year old boy with Down syndrome every Sunday, who is so adorable. Overall, this experience has taught me more than anything else in life. The love and honesty these children have is amazing. They're kind to everyone no matter how old they are, how pretty they are, or how smart they are etc. I'm so grateful for the opportunities and life experiences I've been given.

RACHEL DIAMOND AND SHANNA GERBER

BABYSITTING

Around once a week, we babysit for local families in the Upper West Side. Recently on an Erev shabbos, we received a call from someone who asked if we could watch her grandchildren. We had a good time with these adorable kids, and we left with such an amazing feeling. Due to the fact that we took the kids out, the family was able to prepare for shabbos without disruptions which helped them and made their day a little bit easier. Whenever we get the opportunity to help tired parents, we know how important it is and that makes doing it even more fulfilling. It's always such a nice experience for us! The smile on parents' faces when we come is the fuel that keeps us going to babysit more. It is so worth it!

LILY PERLA

OHEL VOLUNTEER

This year, I was fortunate enough to have had the opportunity to volunteer at an Ohel Shabbaton. Ohel is an organization that provides a safe and loving environment for special needs children. This is a tremendous help to all of their parents since it gives them time for themselves, while they know that their children are being given a fun and safe experience. I spent the entire weekend with a girl whom I was privileged to have as a camper last summer. We did everything together, from sharing a room and eating the Shabbos meals with one another to simply hanging out. It was so nice to see how all the campers really added something special and unique to the organization as a whole. I was also lucky to see how amazing this organization is and what a difference it makes in so many people's lives. This shabbos taught me so much about the how fulfilling it can be to help others. Without this organization, so many people would be missing that place that they know they can count on to support their children in the way they need. My experience at Ohel also taught me that we shouldn't take all of the amazing things in our lives that we consider "obvious" for granted and that we should to always try to be happy. I find it truly amazing that though they do not have many "obvious" things, there are people who are positive.

YVEE ROSENTHAL

CHESSSED HEAD

This past month MHS teamed up with Sarah's closet for a clothing drive לעלוני נשמת שרה לאה בת אריה יהודה. After coordinating the location, drop-offs, and pick-up, I expected to come in the next day to find a bag or two lying on the library floor. I was so wrong. There was a huge pile of dresses, sweaters, and outfits that are now serving a great purpose by clothing a significant number of individuals! This experience has shown me that one small action can make a huge difference. Thank you to everyone who contributed. May we continue to always be able to give!

NAOMI LANDY

CHESSSED HEAD, ADOPT - A - BUBBY

This year, with the help of two very special women in my community, we were privileged to launch MHS's new Five Towns and Queens Adopt - A - Bubby program. The program pairs MHS students living in the Five Towns and Queens areas with seniors around the community to help each other alleviate the feelings of loneliness and boredom that came along with the Coronavirus pandemic. Once a week, each girl calls her "bubby" to give updates on her week, check up on her, learn about how she is doing, or even just to talk. Baruch Hashem, the program has already proved to be a massive success with both the "bubbies" and the girls being able to learn a lot from each other and gaining a "pen-pal" to help keep each other's spirits up during the pandemic.

DANIELLA KURZMANN

CHESED HEAD, MY EXTENDED FAMILY

Once a week, I volunteer for an organization called My Extended Family. The joy of seeing my “little sister’s” smile never gets old and it makes my heart melt each time. It’s my job to distract her from the challenges she faces at home and to ensure that she has a good time. While munching on the dinner that is served, I help her with her homework and we do a fun activity. When I was first introduced to my camper, she was very quiet, didn't talk much or at all, and seemed very intimidated of everyone, even of girls her own age. I wanted to take my time with her to show her and everyone else that she can be more. I wanted to be the one that could get her to speak freely to girls her age and be the one who she can open up too. Watching her grow as a person and venture out of her comfort zone was extremely rewarding. The impact that my little sister made on me is unparalleled and incomparable to the influence I’ve made on her; she taught me the value of consistency and determination. I saw firsthand how much of an impact small gestures and efforts can make, and most importantly I recognized how much I gained from finally having a little sister of my own.

MUSIA KIRSCHENBAUM

CHESED HEAD

This Purim, we partnered with Chai Lifeline and Bikur Cholim of Manhattan to make Mishloach Manos! We got a huge shipment of little boxes, toys and candy to pack up for Chai Lifeline, and teas, honey, and tea spoons for Bikur Cholim. During our lunch period, each grade came together with their Chessed Heads. We organized different piles of toys, made a kind of assembly line and within 45 minutes, our school had packed over 400 boxes for Mishloach Manos for kids who may not have been getting any and for the elderly in our community. It was so nice to see all the classes coming together in order to make Purim more special!



Packaging Mishloach
Manos
Purim 2021



FRIEDA BAMBERGER & SHANI BRODY

CHAI LIFELINE

This year, we volunteer for Chai Lifeline by going to visit a little girl who is sick. When we're there, sometimes we dance and sometimes we play games, but no matter what we are doing we're always having fun. The most important part is that she has fun along with us. Not only do we lift her spirits tremendously, but we also infuse her entire family with hope and love. It is amazing that we both can say that we feel we gained more from these precious hours than she could possibly know.

FAYFAY FUCHS

Every year, I spend my summers at Camp Kaylie. The bunks are made up of 15 girls. Two of whom have special needs. A few years ago, I became friends with one of these girls. I keep in touch with her during the school year and we both look forward to spending our summers together. Unfortunately, because of COVID, Kaylie didn't open this summer but I try my hardest to keep in touch with her by calling her every Friday to ask about her week and wish her a good Shabbos. It only takes me 10 minutes but it makes her day. It makes me happy to see her smile and I'm so lucky to have her as a friend.



SARALA LEVY

EMT VOLUNTEER

For the past three years I have been volunteering at my local community ambulance corps. Last summer I became a New York State certified EMT. Some of my duties include: ensuring that our ambulances are fully stocked, teaching new recruits, and responding to 9-1-1 calls that range from minor mishaps (slips and falls, household accidents, domestic violence, overdoses, etc) to massive traumas (multi car accidents, fires, heart attacks, strokes, etc) Needless to say, this keeps me on my toes and is stimulating and rewarding. Nothing compares to seeing a patient respond to my treatment.

RUKI SCHWARTZ

Twice a week, I go to visit my 95 year old neighbor. When I go, we do puzzles and talk about how our day was. Every time I walk into her house, I see her face light up, and it makes me happy to see that something I take time to do makes someone else happy. Even when I don't have time to go in person, I always make sure to call her, and just talk to her. I love to go because I can learn so much from her, and it shows me that every little thing you do makes a difference.

LEAH SOLOMON

AFTER THE SCHOOL BELL

After The School Bell (ATSB) is a non-profit organization which I founded. ATSB is a service for elementary school students who need academic support outside of school. These students greatly rely on our organization and would be unable to get such help elsewhere. We at ATSB recruit high school volunteers to work with students and tutor them on an online platform. It is a huge chesed for the tutors and makes a huge difference in the lives of our students and their families. Many of the parents in our program have expressed to us how much their children enjoy and look forward to their sessions. Parents have also shared with us how much confidence and ability their girls have gained from our program. Running this organization has given me newfound appreciation for what I have in my own life and has made me realize how lucky I am to have such strong academic support available to me should I need it. My involvement in ATSB has shown me the incredible impact one person can make on another person's life.





Reggie