



# Rambam

# המתמיד

ב"ה

פרשת וישב

November 26-27 2010 "ט-כ כסלו תשע"א

Issue VI Volume XV

### זמני שבת

|                   |       |
|-------------------|-------|
| הדלקת נרות        | 4:12  |
| הנץ               | 6:54  |
| סוף זמן קריאת שמע | 10:06 |
| שקיעה             | 4:29  |
| שבת Ends          | 5:15  |

זמנים for Lawrence N.Y.

### Rosh Mesivta

Rabbi Zev Meir Friedman

### Principal

Rabbi Yotav Eliach

### Mashgiach Ruchani

Rabbi Avrum Haar

**Faculty Advisor/  
Assistant Principal**  
Mar Hillel Goldman

### Executive Editors

Elisha Pearl  
Yechiel Schwab  
Aaron Kattan

### Distribution Editor

Shmuel Chaim Berkovitz

### Staff Writers

Moshe Fink  
Daniel Sobin  
Benjamin Akhavan  
Shlomo Laufer

Special Halachic Report  
on Thanksgiving  
Beginning on Page 4

## Meant for My Ears

Hashem constantly sends us messages through His Divine Providence over our lives. With a keen ear we can use these messages to do great things.

Yosef's brothers convene a bais din and determine that he is threat to the existence of a unified Jewish nation. As they see him approaching them, they say, (Braishis 37:20) "let us kill him, throw him into one of the pits, and say that a wild animal mauled him and we will see what will be with his dreams." As difficult as it may be for us to understand, the conclusion that Yosef must be put to death, was a sincere decision made by holy and righteous individuals whose only desire in life was to fulfill Hashem's Will. It is puzzling how they could conclude their statement with the seemingly gratuitous remark, "and we will see what will be with his dreams." If they are indeed sincere in fulfilling Hashem's will, why did they need to speak sarcastically about their termination of Yosef's dreams?

The next posuk states, (Braishis 37:21) "Reuven heard and he saved them from their hands and he said, let us not smite a soul." Since all the brothers were standing there at the time, why does the posuk say that only "Reuven heard?"

Rashi (Braishis 37:20), quoting the Medrash Tanchuma, explains that the brothers certainly did not say the words, "and we will see what will be with his dreams."  
*continued on page 2*

**Rabbi Ahsher Stern**  
Rebbe

## Lessons in Redundancy

Most of Sefer Bereishis discusses various incidents that occurred in the lives of Bnei Yisroel's progenitors following the teaching of "Masseh Avos Seiman Lavanim" "Whatever happens to the Forefather and their families will happen to us Jews throughout history." The Parshios of Vayishlach and Vayeishev follow this pattern and tell of what will happen to Klal Yisroel throughout Galus, our extended exile.

Parshas Vayishlach tells the story of Yaakov Avinu going into Gallus as a very poor man because Eliphaz the son of Esav took everything away from him and made him into a pauper. Yaakov's perseverance and recovery teach us how to behave in Galus while in a state of destitution.

Parshas Vayeishev sets in motion the chain of events that cause Yosef Hat-zadik to become the exceedingly wealthy viceroy of Mitzrayim, Egypt. Nonetheless, he remained a saintly man while living in a society of which the Gemara wrote, "Ten measures of immorality were given to the world- Egypt took ten." We learn from Yosef that even though we are in Galus, whether wealthy or poor, we have to maintain a proper level of religious commitment

**Tzvi Strauss**  
Freshman

*continued on page 2*

דברי תורה מתלמידי מתיבתא רמב"ם

## Meant for My Ears *continued*

Once they will kill him they will have nullified his dreams! It is Ruach Hakodesh that utters these words, challenging the brothers plans, saying “let us see whose words will be upheld, mine or yours.”

In Sefer Panim Yafos, R' Pinchas Halevi Horowitz Zt"l (author of the Halfla'ah- a scholarly work on Shas) says that we find occurrences in Torah which teach us that Hashem designs messages to be heard by certain individuals exclusively, in order to spur them to action. One example of this is the Gemara in Ta'anis (21a) which tells us that Ilfa and R' Yochanan left the Bais Medrash to make a parnassah because of their dire financial situations. On their way, they rested under an unsteady wall. Two angels deliberated whether they should collapse the wall on these Talmidim for their departure from the bais medrash. One of the angels objected, saying that one of the Talmidim is destined for greatness in Torah Study. R' Yochanan heard the discussion of the angels and asked Ilfa if he had heard them. Ilfa answered that he had not. R' Yochanan determined that the message must have been designed for him so he returned to the Bais Medrash and became the greatest Talmid Chacham of his time. R' Horowitz explains that Reuven made a similar conclusion in our Parsha. As Rashi explained, the words, “and we will see what will be with his dreams,” was uttered by Ruach Hakodesh as a challenge to the Brothers decision to nullify Yosef's dreams. Reuven noticed that he was the only one who heard this challenge and determined that it was up to him to save his brother. This is why the posuk states immediately after, (Braishis 37:21) “And he (Reuven) saved him from their hands.”

Reuven had a keen ear to recognize his message. May we all “tune in” to the messages that Hashem “means for our ears” and accomplish the great things He wishes us to.

## Lessons in Redunancy *continued*

and properly serve Hashem.

Incidentally, this may be one of the reasons we read the Parshios of Vayeishev and Mikaytz before and on Chanukah. This teaches us that even though the wicked nations of Galus try to force us to assimilate we have to maintain our Judaism just like Yaakov Avinu and Yosef Hatzadik.

In the first Pasuk of Vayeishev the Torah says: “Vayeishev Yaakov B'Eretz Miguray Aviv, B'erezt Canaan” “And Yaakov returned to the land in which his father sojourned, to the land of Canaan”. This is a seemingly redundant statement. Why does the verse say “Miguray Aviv” and then “B'erezt Canaan.” these are two references to the same place, and the Torah never uses extraneous words!

When Yaakov was leaving Lavan's house, he met Esav and Yaakov was afraid of Esav for two reasons [according to widely accepted homiletic interpretations]: Firstly, While Yaakov was in Aram, Lavan's land; he did not fulfill the Mitzvah of Kibud Av V'aim. Conversely, Esav was serving Yitzchak wearing the finest clothing in the region (“Bigdai Chamudos” that he stole from the enfeebled Nimrod). However Yaakov did not have the powerful merit of fulfilling this commandment and therefore he was nervous. Secondly, there is a Mitzvah of “Yashuv Eretz Yisroel” or living in the land of Israel. Yaakov went to Aram and he couldn't be Mikayeim the Mitzvah of living in Israel. Esav on the other hand had the merit of living in Israel.

Perhaps this is why the Torah employs repetitive language. Yaakov could now fulfill the Mitzvah of Kibud Av Vaim (“in the land that his father sojourned”) Yaakov could now be Mikayeim the Mitzvah of living in Israel (“in the land of Canaan”).

In the final analysis, although the Parshiyos of Vayishlach and Vayeishev teach messages of perseverance and growth in exile, a Jew's ultimate calling is Yishuv or settlement in the land of Israel.

*Editorial Note: Tzvi's Dvar Torah was inspired by a speech given by his grandfather in the name of Rav Yosef Dov Soleveitchik.*

## Too Much (or not enough) to Two More Years

**Evan  
Linder**  
*Senior*

Toward the end of this week's Parsha, Yosef HaTzadik finds himself falsely accused of seducing his master's wife. He is then thrown in prison along with Paro's Master Butler and Master Baker. The butler is freed as per Yosef's prediction. As the butler leaves prison Yosef asks him to remember Yosef to Paroh in the hope that Yosef would be freed. As Yosef says: "If only you would remember of me with yourself when he benefits you, and you will do me a kindness, if you please, and remember me to Pharaoh, then you would get me out of this building". Yosef asked twice for the butler to remember him; this may have indicated that he was overly reliant on human assistance in the matter of his freedom and lacked sufficient security in the Lord. His punishment for this lack of faith was an extra two years in prison.

Rav Chaim Brisker once asked Rav Shimon Schcup the following question: If Yosef received an extra two years in prison for requesting remembrance twice, then what would have been his punishment if he had requested remembrance only once? Rav Shimon responded that it would seem he would have received one extra year in prison. Rav Chaim disagreed and maintained that Yosef would not have been punished at all! Yosef was permitted and in fact obligated to ask the butler to appeal to Pharaoh on his behalf as we are obligated to perform Hishtadlus, or effort to achieve our desired goal, in addition to faith. Blind, passive, faith is at best a simpleton's approach to his relationship with the divine. However, Hishtadlus requires a sensitive balance; meaning, we must apply effort while recognizing that everything is ultimately dependent on Hashem's will. When Yosef asked to be remembered a second time he belied his inner thought processes, demonstrating that rather than recognizing that his freedom depended solely on Hashem, he felt that his extra request would ensure his freedom. This is why on Yosef's lofty spiritual level he deserved TWO years of punishment, as even his first request was lacking faith when viewed in terms of the second. Although few of us are not on Yosef HaTzadik's level we too must recognize that our life is guided by Hashem and while we take part in worldly matters with great fervor, we must take a step back to realize that the success or failure of our endeavors is ultimately dependent on the divine will.

## There is always an "I" in "Lie"

Often times, man is caught in an emotional tide, and acts impulsively. People often tend to rationalize their actions, even hideous and logically unjustifiable ones. This is not the Torah way. The very idea of personal accountability is championed in this week's Parsha.

The Pasuk reads, "Vayiru Echav Ki Oso Ahav Avihem Mikol Echav Vayisneu Oso", "The brothers saw that their father loved him [Yosef] more than all his brothers and they hated him". We know that the brothers envied Yosef because Yaakov seemed to have favored him. Ostensibly, the brother's should have said, "I hate Yosef because Yaakov loves him more than ME." Rather, the brothers said, "I hate Yosef because my father loves him more than *all of my brothers*".

As we see the pasuk says "their father loved him more than all his brothers". The pasuk may imply that the brothers knew to themselves that it sounded selfish to hate someone just because he is more loved than you are. However, when this love is adversely affecting a whole group, it seems as if it is a virtuous and selfless act to hate the man. After all, you do not hate him for yourself; rather for the group as a whole. They deluded themselves, thinking that they were not acting out of selfishness but rather out of a noble devotion to help the brothers who were being treated unfairly because of Yosef.

The thought process of the brothers was erroneous though, and was in fact a gross rationalization for poor emotional behavior. Each brother hated Yosef for his own selfish reason. If the brothers had thought coolly and logically with themselves, and not acted emotionally, rationalizing their response, they may have never plotted to kill Yosef, or have sold him.

*continued on page 4*

**Daniel  
Sobin**  
*Junior*

## There is always an “I” in “Lie” *continued*

Ironically, we see just two Pesukim earlier that Yosef befriended the sons of Bilhah and Zilpah, because they were being snubbed by the sons of Leah (or at least being excluded from their study sessions in the esoteric secrets of *Sefer Yetzirah- The book of Creation*). It was really the sons of Leah who were the ones acting badly, and Yosef was the good one who befriended the oppressed. Yet, the sons of Leah were so involved in their emotions that they were blind to the truth and criticized Yosef.

Although the saintly brothers eventually repented for their heinous deed, the Talmud tells us that the Jewish nation still suffers from their impulsiveness.

As a lesson from the brothers, we have to learn to obtain the truth behind our motivations. For failure to do so can lead to terrible consequences.

## Hodu and Hoda'a

### A Halachic Treatment of Thanksgiving

We are now in the midst of Thanksgiving weekend & the question that I'd like to address is how we as Jews should view the celebration of Thanksgiving which many of us shared this past Thursday .

First let's examine the facts about Thanksgiving and its origins:

When the pilgrims landed at Plymouth, Massachusetts in late 1620, they were ill-equipped for survival in their new homeland.

The grain brought on the Mayflower wasn't suited for planting in rocky American soil & they faced a harsh winter.

An English speaking Indian named Squanto taught the pilgrims techniques for planting & fertilizing, so pilgrims planted corn, wheat & barley in the spring of 1621

By fall, realizing that their first harvest of corn & barley would be plentiful, Governor William Bradford declared a day of Thanksgiving, which was a three day feast of 50 settlers hosting 90 Indians.

Apparently, Governor Bradford sent “four men fowling” after wild ducks & geese – in those days, “turkey” referred to any sort of wild fowl, hence the connection between Thanksgiving & turkey.

The next Thanksgiving celebration was 1623, because in 1622 there was a harsh winter.

The first national Thanksgiving was 1777, but it wasn't until 1863, that Abraham Lincoln declared that the last Thursday of November shall be a national day of Thanksgiving.

We should also note that some historians say that America's first Thanksgiving was likely inspired by Jewish festival of Sukkot; after all, the Puritans who founded pilgrim America were deeply rooted in Hebraic tradition.

When they sailed to America, the Puritans likened their journey to the promised land of America to the Exodus of the Jews from Egypt. In all likelihood, they connected the Feast of Sukkot to the feast of Thanksgiving – just as the Hebrews celebrate Sukkot to remember their freedom from Egyptian bondage & their successful harvest, so, too, these Puritans likely viewed this day as being a celebration to remember their freedom from persecution by the Church of England along with their successful harvest.

*continued on page 5*

**Rabbi Jonathan  
Muskat, Esq.**  
*Rebbe*

## Hodu and Hoda'a

A Halachic Treatment of Thanksgiving *continued*

When discussing this issue from a halakhic perspective, the most obvious issue that we must confront is the Biblical prohibition of *u'v'hukoteihem lo teileikhu* – that we should not imitate Gentile customs.

After much discussion by the Talmud and the medieval halakhic authorities as to the scope of this prohibition, R. Moshe Isserles, the Rema, who lived in the 16th century, essentially ruled that one may not engage in only those Gentile practices which are practiced for an explicit idolatrous reason or for no reason at all, because then we may suspect that there is a root in idolatrous practice. However, one may engage in a Gentile practice if there is a clear non-idolatrous reason for the practice, such as wearing a special garment that is worn by doctors to identify these people as doctors. (Shulkhan Arukh Yoreh De'ah 178:1)

How then do we apply this principle to the holiday of Thanksgiving?

Rabbi Moshe Feinstein wrote a number of teshuvot relating to this issue and some of which seemed to be contradictory, so he wrote a teshuva in 1981 where he attempted to clarify his position.

In this teshuva, Yoreh Dei'ah, vol. 4:12, he wrote that one could understand the Rema in one of two ways – either that as long as the celebration is not an explicit or suspected idolatrous activity, it should be permitted; alternatively, it may be that celebrating even a seemingly secular holiday with certain festive rituals may violate this prohibition if the reasons for the celebration are nonsensical; additionally, he rules that if we celebrate the holiday on an annual basis we will thereby be adding a holiday to the calendar which would also be prohibited; it seems that Rav Moshe Feinstein is not very happy with Thanksgiving – he thinks it might be okay, especially if you don't feel bad if you didn't have turkey one Thanksgiving, but certainly if you feel that it is an absolute obligation to have a festive dinner every year like a Pesach seder, Rav Moshe would be opposed to this practice.

Rabbi Yosef Dov Soloveitchik is quoted by Rabbi Hershel Schacter in *Nefesh Harav* as having ruled that one may eat turkey on Thanksgiving, although he did give shiur on Thanksgiving (albeit at an earlier time).

There's a famous Rav Soloveitchik Thanksgiving story of 1976, where the Rav spent about five hours in shiur, most of them in silent thought, working through one tosafot. After the second or third time the shamash passed him a note about his flight back to Boston, the Rav turned to him & said "no one can leave here until we have understood what it is that Tosafot is saying".

Rav Soloveitchik apparently believed that Thanksgiving was a completely secular holiday & Rabbi Mordechai Willig told me that Rav Soloveitchik had Thanksgiving dinner with his children.

This position seems to make a lot of sense especially once Thanksgiving was nationalized by President Lincoln, because then it became an American holiday and America is a secular state, this might negate the issue of idolatrous practice.

However, there is a third important view, espoused by Rabbi Yitzchak Hutner Zt"l, Rosh Yeshiva of Chaim Berlin, among others, who ruled that celebrating this Gentile holiday as an annual occurrence based on the Christian calendar is closely associated with idol worship & is thus prohibited.

Therefore, there is a firm halakhic basis for the differing customs of whether to have or not to have a family Thanksgiving dinner. Neither view is extremist as they both have mainstream Halakhic authorities on which to rely.

Let's say that we were to follow the position that it's a secular American holiday, but we want to take the opportunity of a Thanksgiving dinner to thank Hashem for America on this day, that we have been given freedom of religion in this country, or that we thank the founders of this country for creating a country that would be hospitable to Jews – would that be tantamount to ritualizing the celebration of Thanksgiving?

*continued on page 6*

## Hodu and Hoda'a

A Halachic Treatment of Thanksgiving

*continued*

After all, the Puritans celebrated this holiday as a way of praising their Christian god, so should we just eat the turkey without using this as another opportunity to thank Hashem? In other words, by praising Hashem are we ritualizing this holiday, thereby transforming it from a secular into a religious holiday?

Perhaps if we were to sing the praises of Hashem for providing food for the original pilgrims 380 years ago then that might be tantamount to ritualizing the holiday & transforming it into a religious holiday which might be halakhically problematic even according to the followers of Rabbi Soloveitchik. However, if we can simply take this Thanksgiving dinner opportunity as another means to build a connection to Hashem in a way that has nothing to do with the original intent of the Puritans who made the first feast – maybe we can utilize Thanksgiving in the same way that we might utilize Mother's Day.

There are certain things in the Torah that are forbidden & there are certain things that are obligatory – the rule is that we can't do those things that are forbidden even if we think that they are good for us & we must do those things that are obligatory even if we think they are bad for us.

However, there are many things that are neither forbidden nor obligatory, like celebrating Mother's Day & like celebrating Thanksgiving according to some halachic authorities – whether we do those things, in my opinion, is dependent on whether they're good for us.

Every day is a Mother's Day & every day is a Father's Day; nevertheless, it doesn't hurt to have one day a year where we focus upon what our Mom has done for us – it's not halakhically mandated, but if it accomplishes a greater respect to our parents that it's a good thing; similarly, on Thanksgiving, if we utilize this day as a day to be grateful, to be thankful, to express hakarat hatov to Hashem or to our parents – then it may be a good thing.

I would like to share one final thought with you – throughout our tefillot we talk about a time when we will unite with the nations of the world and praise God – we strive for unity not just with our Jewish brethren, but we strive for human brotherhood – we want to be one with the rest of the world.

Now we have every right to be cynical & we often are, about uniting with the rest of the world, because we have been victimized by the rest of the world so often, so why should we care about human brotherhood.

However, if the entire country is doing something that is essentially currently devoid of any ritual religious character, but the action in which the world is engaging essentially is to develop a good midah, the midah of being grateful, the midah of saying thanks, whether it's thanks to a God or to the people of our country, then, despite my cynicism about our relationship with the world, I believe that joining the rest of the country one day per year in feeling especially grateful & thankful may not necessarily be the greatest mitzvah in the world, but it certainly is a wonderful thing.

### Relating Relationships

In Parshas Vayeishev, we read the story of Yosef's sale by his brothers. Immediately following this tragic event, Yehuda leaves his father's camp to visit the mysterious Chiram from Adulam.

**Yedidya  
Levy  
Junior**

*continued on page 7*

One might infer from Yehuda's choice to leave his brothers, that Yehuda felt deeply pained and guilty after the sale of Yosef. . Yehuda was distraught and could no longer bear to watch his father crying over the loss of Yosef. Therefore, Yehuda decided to temporarily remove himself from the tarnished and blackened relationship that he had with his brothers and with his father's household.

Rashi comments on the loneliness that Yehuda experienced, and explains that Yehuda's decision to leave was because he had a desire to establish new relationships and expand his horizons. Rashi, therefore uses the word *nishtatef*, partnership, to express the establishment of a companionship that Yehuda creates with Chiram.

The Rambam in *Pirkie Avos* (1:6) quotes and expounds upon Aristolus's (Aristotle's) classification of relationships. The first and lowest level of relationship is known as "ohev toeles," and can best be illustrated by the interaction between two business partners. In most cases this friendship is purely based on their cooperative ability to generate money and therefore is limited to mundane and fleeting interaction. The second level of relationships is known as "ohev menucha." This category can further be broken down into two subcategories. Love from loyalty and love from benefit. Examples of this second superior form of association can be found in the relationship between a husband and a wife. Marriage serves as the perfect example for this category, as there is no loyalty as great as that of a wife to her husband. Additionally, the benefit that is created through marriage is undoubtedly very great for both parties. The third and supreme level of relationship is known as *ohev ma'ala*. This relationship is centered on a common strive for moral greatness and ethical excellence. There is no greater love than that of a rabbi to his talmid or a talmid to his chavruta. It is in these profound friendships that we find a love in which both parties have a singular desire for growth and in that way are united into a singular entity.

Yehudah painfully leaves his family with which a relationship of "ohev ma'ala" most definitely existed and he searches for "ohev toalet". It is clear that the turmoil in Yaakov's house troubled Yehuda significantly and gives him no choice but to abandon the profound nature of relationship with his family. Rashi brilliantly picks up on this major transition in Yehuda's life as he pitifully searches for friendship in the stranger Chiram from Adulam.

It's not all bad though, perhaps Yehuda needed the distance to heal his emotional wounds and guilt, Chiram was a good friend, he was loyal to Yehuda even in the face of shameful conduct on Yehuda's part. Ultimately though, Yehuda was able to return to the relationship of "ohev ma'ala" and redeem himself.

### Brotherly Love?

Parshas Vayeishev begins by recounting the events of Yosef's teenage years. It says that Yosef was close, or a lad, in the Torah's terms, with the sons of Bilhah and Zilpah. The Pasuk goes on to say "Vayeveh Yosef Et Dibatam Ra'ah El Avihem", he told their bad deeds to their father. The word "their" is ambiguous. We are not exactly sure whom it is referring to. Rashi explains, that this pasuk is referring to the sons of Leah. Yosef informed Yaakov that they were committing aveiros, such as "ever min hachai," tearing a limb from a live animal. The Ramban however, vehemently disagrees with this approach.

The Ramban asks, if Yosef only brought evil words about Leah's children, why did the sons of Bilhah and Zilpah dislike him? According to Rashi, who says that Yosef was kind to the sons of Bilhah and Zilpah, wouldn't they have come to Yosef's defense when the sons of Leah tried to sell him? Rashi can't say that they hated Yosef for being more loved by his father,

**Yechiel  
Schwab**  
*Senior*

*continued on page 8*

## Brotherly Love? -continued

because they were only the sons of shfachos, or handmaidens, and would not have been jealous of Yosef, for they knew by law, he would receive more attention.

The Ramban therefore, explains these two pesukim very differently. He explains, that Yosef was not a lad who was nice to the sons of Bilhah and Zilpah, rather, since Yosef was a lad, the sons of Bilhah and Zilpah were watching over Yosef. It was these sons, about whom Yosef brought bad accounts to his father. This explains why the sons of Bilhah and Zilpah disliked him. The next pasuk, which discusses how Yaakov loved Yosef more than the other sons, teaches us that the sons of Leah were jealous of him. The sons of Leah, believed that they should have been on an equal level with Yosef, being as their mothers were both wives of equal status. This explains why all of Yosef's brothers hated him, including the sons of Bilhah and Zilpah.

However, the question still remains: why according to Rashi, did the sons of Bilhah and Zilpah dislike Yosef? We can answer this question using a fundamental argument that Rashi and Ramban have regarding Bilhah and Zilpah's status.

When Yosef tells his brothers that he had a dream, that the sun the moon and the stars bowed down to him, Yaakov asks, how it could be, that Yosef's mother would bow down to him? Rachel had passed away, prior to this dream! Rashi explains, that the dream was actually referring to Bilhah, who was like a mother to Yosef. Yaakov knew this, but did not want the other sons to be jealous. Clearly, in Rashi's opinion, Bilhah, and similarly Zilpah, have a status equal to that of Rachel and Leah. Ramban explains this pasuk differently, saying that it was unlikely that the dream would refer to Bilhah, a concubine, as the moon. Rather, the moon symbolizes, the rest of the descendants of Yaakov, who would bow down to Yosef, when they come to Egypt. Clearly Ramban holds, that Bilhah and Zilpah have a lower status than Rachel and Leah.

We can now explain why the sons of Bilhah and Zilpah hated Yosef according to Rashi. Since Bilhah and Zilpah, were of equal status to Rachel and Leah, when Yaakov showed extra love to Yosef, their sons became very jealous since they believed they had an equal status to Yosef. Ramban however, believed that Bilhah and Zilpah were only shfachos, and their sons knew this, and therefore would not be jealous of Yaakov's love for Yosef.

Dedicated by the extended Rambam family in honor of the marriage of  
Brad and Rachel (Rabbi Haar's daughter, Reb Horowitz's sister in law) Hercman

מזל טוב!!!

If you would like to sponsor an edition of Hamasmid in memory of a loved one, please email  
hamasmideditor@gmail.com or call the Mesivta at 516-371-5824, Ext. 116

שבת שלום