Yeshiva Ohr Hameir

A Shining Light for 50 Years

1962-2013 | תשכ"ב - תשע"ג

YESHIVA OHR HAMEIR PEEKSKILL

Yovel Dinner

Thursday, May 9, 2013

כ"ט אייר תשע"ג

Sheraton Meadowlands Hotel

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The Ohr Hameir Story

How a Brilliant Light Came to Shine in Peekskill

It is well known that Ohr Hameir *talmidim* eventually leave the Yeshiva to build lives of their own. Remarkably, however, even half a century later, Ohr Hameir never leaves its *talmidim*.

It's not often that one hears a *mechanech* in his 60's rhapsodize about his days in Yeshiva when he was 17 as if it were yesterday. It's rare to hear a dynamic and accomplished *askan* in his 40's describe the first conversation he had with his Rosh Yeshiva as "life altering." It's unusual to see

Remarkably, even half a century later, Ohr Hameir never leaves its *talmidim*.

the eyes of a *kollel yungerman* in his 30's well up with emotion while talking about the depth of his appreciation for the *rebbeim* who were the reason he dedicated his life to Torah learning.

How did a tiny Yeshiva born of nothing more than a dream to perpetuate the Torah, *mesorah* and *hadrocha*, indeed, the very lives of *kedoshim, tehorim* and *tzadikkim* from Europe grow to become the defining influence on hundreds of "as American as apple pie" Yeshiva boys over five decades?

Moscow, early 1900's

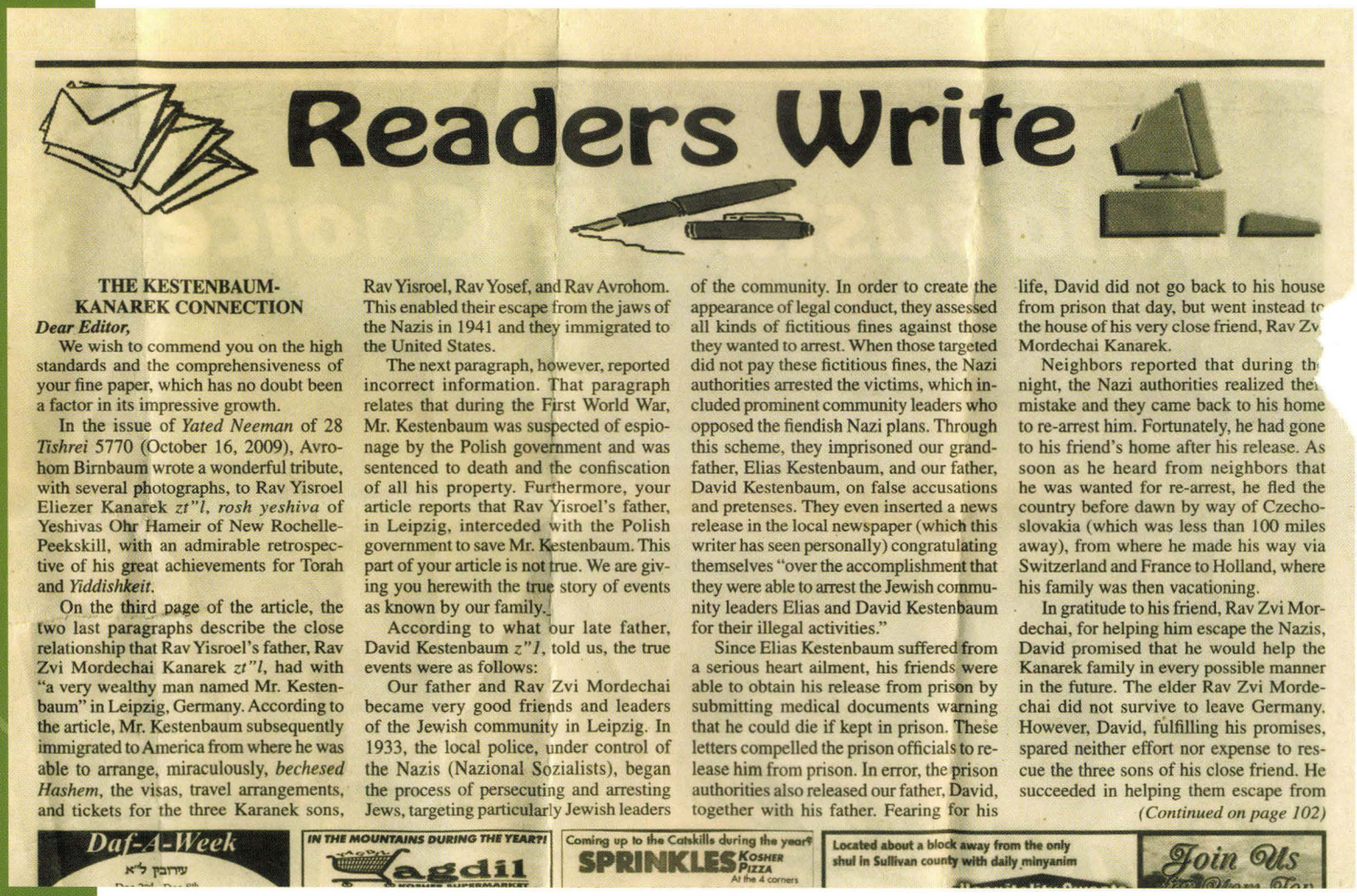
A FATEFUL CHOICE ON A MOSCOW STREET

The roots of Yeshiva Ohr Hameir lie in a spontaneous and seemingly illogical decision. In 1941, Yisroel Eliezer Kanarek, a young *iluy* learning in the Mirrer Yeshiva, walked down a street in Moscow with his brother, Yosef. Together with 400 other Mirrer *talmidim*, the young men were fleeing from Vilna to Japan to escape the Nazi onslaught. They had been promised visas to the United States by a family friend living in America.

R' Tzvi Mordechai Kanarek *Hy'd*

As they walked past the American consulate building, Yisroel Eliezer suggested to his brother that they go into the consulate and see if the visas were there. "Why would anyone send our visas to Moscow? We were in Poland!" Yosef replied. Yisroel Eliezer was adamant. "It doesn't hurt to check."

In nothing less than a miraculous turn of events, there was a letter for them with their visas to America. Years later, the Kanarek brothers learned the source of their miraculous visas:



Readers Write

THE KESTENBAUM-KANAREK CONNECTION

Dear Editor,

We wish to commend you on the high standards and the comprehensiveness of your fine paper, which has no doubt been a factor in its impressive growth.

In the issue of *Yated Neeman* of 28 *Tishrei* 5770 (October 16, 2009), Avrohom Birnbaum wrote a wonderful tribute, with several photographs, to Rav Yisroel Eliezer Kanarek *zt"l, rosh yeshiva* of Yeshivas Ohr Hameir of New Rochelle-Peekskill, with an admirable retrospective of his great achievements for Torah and *Yiddishkeit*.

On the third page of the article, the two last paragraphs describe the close relationship that Rav Yisroel's father, Rav Zvi Mordechai Kanarek *zt"l*, had with "a very wealthy man named Mr. Kestenbaum" in Leipzig, Germany. According to the article, Mr. Kestenbaum subsequently immigrated to America from where he was able to arrange, miraculously, *bechesed Hashem*, the visas, travel arrangements, and tickets for the three Karanek sons, Rav Yisroel, Rav Yosef, and Rav Avrohom. This enabled their escape from the jaws of the Nazis in 1941 and they immigrated to the United States.

The next paragraph, however, reported incorrect information. That paragraph relates that during the First World War, Mr. Kestenbaum was suspected of espionage by the Polish government and was sentenced to death and the confiscation of all his property. Furthermore, your article reports that Rav Yisroel's father, in Leipzig, interceded with the Polish government to save Mr. Kestenbaum. This part of your article is not true. We are giving you herewith the true story of events as known by our family.

According to what our late father, David Kestenbaum *z"l*, told us, the true events were as follows:

Our father and Rav Zvi Mordechai became very good friends and leaders of the Jewish community in Leipzig. In 1933, the local police, under control of the Nazis (Nazional Sozialists), began the process of persecuting and arresting Jews, targeting particularly Jewish leaders of the community. In order to create the appearance of legal conduct, they assessed all kinds of fictitious fines against those they wanted to arrest. When those targeted did not pay these fictitious fines, the Nazi authorities arrested the victims, which included prominent community leaders who opposed the fiendish Nazi plans. Through this scheme, they imprisoned our grandfather, Elias Kestenbaum, and our father, David Kestenbaum, on false accusations and pretenses. They even inserted a news release in the local newspaper (which this writer has seen personally) congratulating themselves "over the accomplishment that they were able to arrest the Jewish community leaders Elias and David Kestenbaum for their illegal activities."

Since Elias Kestenbaum suffered from a serious heart ailment, his friends were able to obtain his release from prison by submitting medical documents warning that he could die if kept in prison. These letters compelled the prison officials to release him from prison. In error, the prison authorities also released our father, David, together with his father. Fearing for his life, David did not go back to his house from prison that day, but went instead to the house of his very close friend, Rav Zvi Mordechai Kanarek.

Neighbors reported that during the night, the Nazi authorities realized their mistake and they came back to his home to re-arrest him. Fortunately, he had gone to his friend's home after his release. As soon as he heard from neighbors that he was wanted for re-arrest, he fled the country before dawn by way of Czechoslovakia (which was less than 100 miles away), from where he made his way via Switzerland and France to Holland, where his family was then vacationing.

In gratitude to his friend, Rav Zvi Mordechai, for helping him escape the Nazis, David promised that he would help the Kanarek family in every possible manner in the future. The elder Rav Zvi Mordechai did not survive to leave Germany. However, David, fulfilling his promises, spared neither effort nor expense to rescue the three sons of his close friend. He succeeded in helping them escape from

(Continued on page 102)

Daf-A-Week
IN THE MOUNTAINS DURING THE YEAR?! Yagdil
Coming up to the Catskills during the year? SPRINKLES Kosher Pizza At the 4 corners
Located about a block away from the only shul in Sullivan county with daily minyanim
Join Us

"My father, David Kestenbaum, *z"l*, told us he and the Rosh Yeshiva, *zt'l's* father, Reb Tzvi Mordechai, became good friends and leaders of the Jewish community in Leipzig.

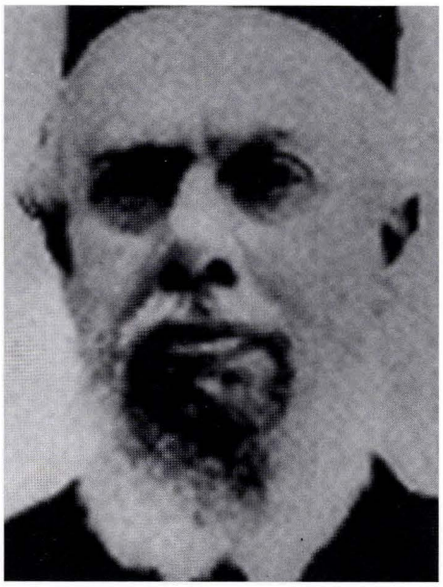
"In 1933, the local police, under control of the Nazis, *yemach shemom*, began persecuting and arresting Jews, targeting Jewish leaders of the community. In order to maintain the pretense that they were acting legally, the police assessed astronomical fines against those they wanted to arrest. When the fines were not paid, the victims were arrested. Through this fiendish plan, they imprisoned our grandfather, Elias (Eliyahu) Kestenbaum, and our father, David. A news release, published in the local paper at that time, congratulated the police on 'the arrest of the Jewish community leaders, Elias and David Kestenbaum, for their illegal activities.'

"My grandfather suffered from a heart ailment, and his friends were able to obtain his release from prison. In an extraordinary hashgocha pratis, my father David was mistakenly released as well. Fearing for his life, my father did not go home but stayed in his close friend Reb Zvi Mordechai Kanarek's home. Reb Zvi Mordechai knew that harboring a 'criminal' was an offense punishable by immediate deportation to a concentration camp. But he would not turn his friend away, despite the fact that it placed him in extreme danger.

In nothing less than a miraculous turn of events, there was a letter for them with their visas to America.

Leipzig, circa 1900

"During the night, neighbors related that the Nazi policemen came looking for my father. Realizing that he was in mortal danger, my father fled before dawn and made his way, via Switzerland, France and Holland, to safety. My father promised that he would help the Kanarek family in whatever way he could as a token of his *hakoras hatov*. He succeeded in helping the brothers escape, by providing the transportation arrangements, tickets and visas. Years later, at my father's *levaya* in front of the open grave, Rav Yisroel Eliezer declared in a loud



Harav Yisroel Friedman *zt'l*, Boyan–Leipziger Rebbe

voice to everyone, 'It is because of this man that my brothers and I are alive today. We shall forever be *makir tov* and grateful to him.'"

At that time, it was difficult to imagine that those visas would be the key to not only Yisroel Eliezer's life, but to the lives of hundreds of young *talmidim* in the *Goldener Medina*.

Radin Yeshiva

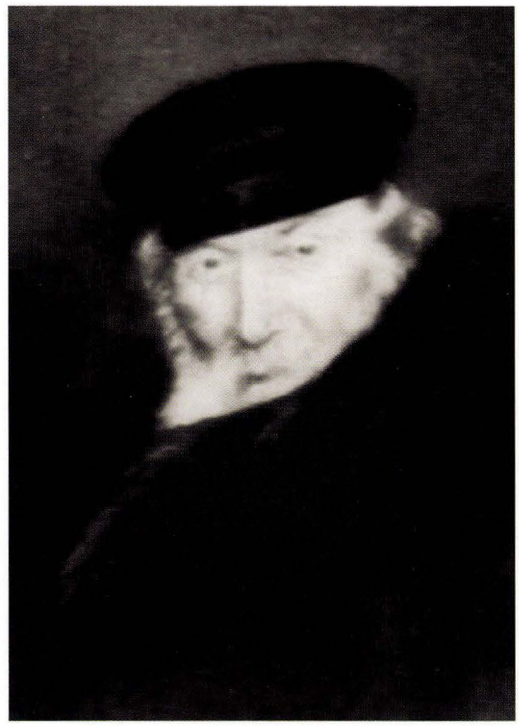
FROM LEIPZIG TO RADIN

Harav Yisroel Eliezer Kanarek, *zt'l*, was born Erev Yom Kippur, 5668 (1917) in Leipzig, Germany to parents of Galicianer descent. The city was a modern business hub with its concurrent maladies of materialism and assimilation. His father, Reb Tzvi Mordechai *zt'l*, *Hy'd*, a prosperous textile merchant, was a Dzhikover Chosid who kept his family strong in the ways of Torah and *Yiras Shamayim*. When the Chortkover Rebbe was once visiting the Boyaner-Leipziger Rebbe, Reb Zvi Mordechai asked for advice about where to

He answered, "Better the lice of Radin than the Torah of Leipzig." In 1931, a *meshulach* from Radin, who had been visiting Leipzig, took the boy back with him.

send his son to learn. The Rebbe suggested that Yisroel Eliezer be sent to Radin to learn in the Chofetz Chaim's Yeshiva, after Bar Mitzva. Reb Tzvi Mordechai readily agreed.

Yisroel Eliezer came from a wealthy family and friends asked his father how he could send his precious child so far from the comforts of home to Poland. He answered, "Better the lice of Radin than the Torah of Leipzig." In 1931, a *meshulach* from Radin, who had been visiting Leipzig, took the boy back with him.

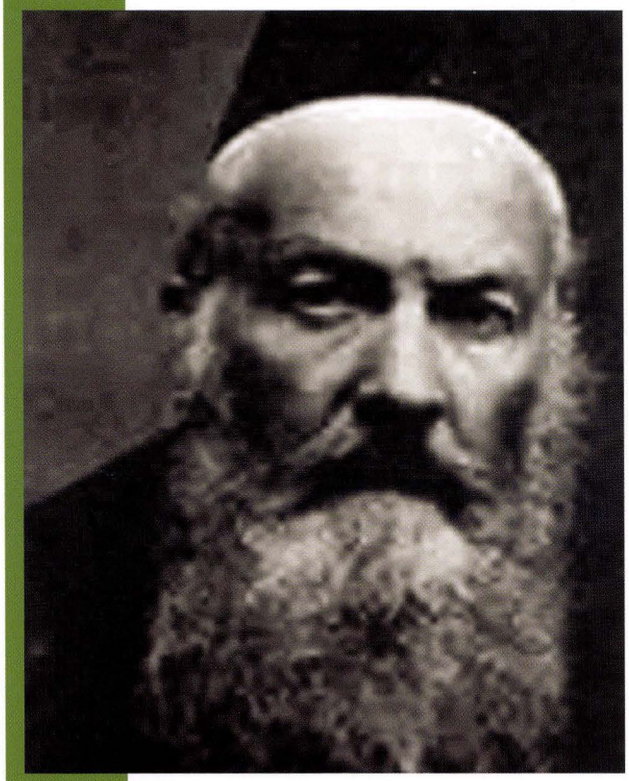


The Chofetz Chaim, Harav Yisroel Meir Kagan *zt'l*

The grinding poverty 13-year-old Yisroel Eliezer encountered in Radin was unlike anything he had seen. The tiny, run-down shacks, the threadbare clothing, the meager food supplies—they were all in stark contrast to the German upper-class life he had left behind. As soon as he arrived in Radin, he looked for the home of the great Rabbiner, the Chofetz Chaim. Someone showed him a ramshackle house where inside sat an old man, wearing a simple jacket and hat. When he was introduced as the "Deitcher Bochur" from the "enlightened" community in Germany, the Chofetz Chaim grabbed both his hands and burst into tears.

Yisroel Eliezer tried acclimating himself to the primitive living conditions, to eating day-old bread and herring every night, to the brutal cold.

The Chofetz Chaim sitting outside his home in Radin



Reb Elchonon Wasserman
zt'l, Hy'd

However, he became ill and spent several weeks in a sanitarium. When he recovered, he returned immediately to his studies.

Fortunately, he had a generous allowance from his father and was able to rent a relatively comfortable apartment. This benefitted him physically and, even more fortuitously, spiritually. When Reb Elchonon Wasserman, *zt'l, Hy'd*, spent Elul in Radin to be with the Chofetz Chaim, Yisroel Eliezer offered his apartment as an *achsanya*. Characteristically, Reb Elchonon insisted on paying "rent" by learning Chumash and Rashi with the young boy. Rav Yisroel Eliezer said years later, that all his life he felt the *hashpoah* of those lessons. Yisroel Eliezer spent every available moment in close proximity to the Chofetz Chaim and was chosen to carry the Chofetz Chaim to the Beis Medrash for *hakofos*. He was one of a handful of people who surrounded him at his *petira*.

In the introduction to his *sefer, Chevlei Moshiach*, published in 1971, Rav Yisroel Eliezer wrote: "I would like to mention my *hakoras hatov* to my parents, who, with their far-reaching vision, understood the importance of sending me to learn in the Yeshivos and places of Torah. At a very young age, they sent me far away from home to learn, despite the fact that their conduct was

ridiculed and questioned by their neighbors. They had a completely different understanding of what constituted a Torah *chinuch*. Thanks to them, I was saved from the abyss and was able to spend my life in the Beis Medrash."

KAMINETZ AND "DER REBBE"

After more than three years in Radin, Yisroel Eliezer went to learn in Kaminetz. Before he left, the Chofetz Chaim's son-in-law, Reb Mendel Zaks, *zt'l*, wrote Yisroel Eliezer's father a letter describing

The *levaya* of the Chofetz Chaim, *zt'l*

Reb Boruch Ber Liebowitz *zt'l*, with *talmidim*

his son as a tremendous *talmid chochom* and how he had personally tested him on *Mesechta Kiddushin b'al peh* with *Gemora, Rashi* and *Tosfos*. He was 16.

Reb Shrage Moshe Kalmanovitz, *zt'l*, was a *talmid* in Kaminetz at that time. He once recalled, "The Yeshiva was abuzz with the news that a tremendous *iluy* had arrived from Radin." Rav Yisroel Eliezer learned 18 hours a day. On *leil* Shabbos he learned

after the *seuda* with his brother Avrohom so many hours, they were able to eat a *milchige* snack before they went to bed. Yisroel Eliezer rose every day before dawn to learn—not easy, when as soon as he uncovered a limb it froze.

During the four years he learned in Kaminetz, Yisroel Eliezer became extremely close to Reb Boruch Ber, *zt'l* and referred to him for the rest of his

Mir Yeshiva, Poland

Soviet occupation of Vilna, June 15, 1940

1962-2013

It was 1938. He went to learn in the Mirrer Yeshiva in Poland, and never saw his parents again.

life as "Der Rebbe." When he once bemoaned his inability to learn with the same fire, Reb Boruch Ber's reaction was: "*Oib vus iz? Chap Gut un in Die Ferd und Fur.*" (So what? Grab the horse by the reins and ride!) Until the end of his life, in every situation, Rav Yisroel Eliezer visualized what Reb Boruch Ber would have said or done, and acted accordingly.

MIR AND A MOSCOW MIRACLE

After four years, Yisroel Eliezer left Kaminetz to learn in Slabodka in Lithuania. He stopped in Leipzig to see his parents before leaving. It was 1938. The Nazis tightened their stranglehold on the Jews and closed the borders between Germany and Lithuania. He went instead to learn in the Mirrer Yeshiva in Poland, and never saw his parents again.

In September 1939, Germany invaded Poland and the Yeshiva was forced to relocate to Vilna, which retained its independence, at least for a short while. When the Russians took over, the *talmidim* were given a choice: become Russian citizens and be drafted and sent to the front, or leave. But to where? Transit visas were secured from the courageous Japanese diplomat Chiune Sugihara, who issued papers to thousands of Jewish refugees. These visas allowed the bearer to pass through Japanese territory, but did not give them the right to live in Japan. Tragically, there was no country willing to take in the refugees.

The Consul from Holland came up with an ingenious plan: he would send the Jews to Curacao, an island with its own sovereignty. He issued hundreds of visas but hundreds of people still clamored at his door, among them Yisroel Eliezer.

Chiune Sugihara, Vice-Consul for the Empire of Japan in Lithuania

שיבת־ציון פעת בשנה ז
אחרון מוצאים רד. 50 שנת תש

The Consul tried slamming the door on the crowd outside. The door stuck. Yisroel Eliezer had put his foot inside the door, not allowing him to close it.

Rav Nochum Partzovitz, Rosh Yeshiva of the Mir in Yerushalayim, recalls that day: "Rav Yisroel Eliezer, in perfect German, began crying and pleading loudly for his brethren. 'Please, your Honor, these people will all be murdered if you don't stamp their visas.' His anguish was so moving that the Dutch Consul declared, 'Come what may, I won't lock my door on anyone.' He stamped all the visas that day, including mine and the Brisker Rov *zt'l*'s family's visas."

Thus, the Kanareks and their fellow Mirrer *talmidim* found themselves traveling to Japan, via Moscow. Yisroel Eliezer stayed several weeks in Japan with the Mirrer *talmidim*, but after Pesach, he told the Mirrer Mashgiach, Rav Chatzkel Levenstein, *zt'l*, that he wanted to leave for America. Rav Chatzkel tried to dissuade him: "What will such a *bochur'l* do in America?" he asked. Yisroel Eliezer explained that the intense danger and constant worry about the situation were taking their toll. Rav Chatzkel conceded his permission reluctantly and it was with a heavy heart that the Kanarek boys left for America. The Mashgiach's question, however, never left Rav Yisroel Eliezer's consciousness and spurred his

"Rav Yisroel Eliezer began crying 'Please, your Honor, these people will all be murdered if you don't stamp their visas'."

Mirrer *bochurim* in Shanghai

resolve to remain true to the *mesora* of distancing oneself from the *treife* aspects of American life. "What will such a *bochur'l* do in America?" His life would be consecrated to answering that question.

Passport photo of the Rosh Yeshiva *zt'l*

The Old World Brought to Williamsburg and Lakewood

In the spring of 1941, Rav Yisroel Eliezer arrived in the United States. His first stop was in the largest *mokom* Torah, Yeshiva Torah Vodaath, located then in Williamsburg, Brooklyn. His reputation as an *iluy* had preceded him but he humbly joined a younger *shiur* given by the legendary Harav Shloime Heiman, *zt'l.*

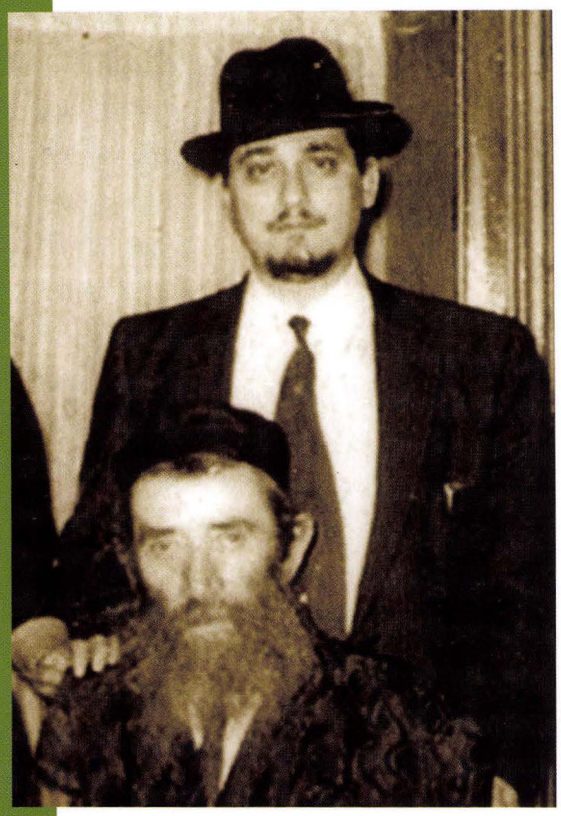
Harav Moshe Aharon Stern, zt'l, Mashgiach of Kaminetz in Yerushalayim, was a talmid during that time. "One Simchas Torah the other

talmidim wanted to test the new talmid's breadth of knowledge. After one strong L' Chayim, they began talking to him in learning. Sure enough, he began quoting verbatim entire simonim of Ketzos Hachoshen and Teshuvas Rabbi Akiva Eiger."

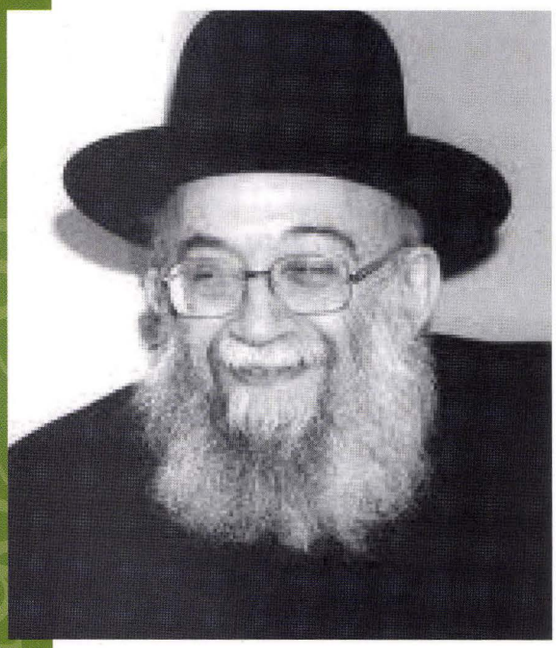
His demeanor with younger *bochurim* was always kind and respectful and he attracted the attention of one of Torah Vodaath's most respected *rebbeim*, Rav Uri Meir Kahanow, *zt'l*, an illustrious *talmid chochom* and native of Romania who had traveled to Yerushalayim at the turn of the century to study Torah and later became a Rosh Yeshiva at

Harav Moshe Aharon Stern *zt'l*, Mashgiach of Kaminetz in Yerushalayim

Yeshiva Torah Vodaath, Williamsburg, Brooklyn



The Rosh Yeshiva *zt'l* with his father-in-law Harav ' Uri Meir Kahanow *zt'l*



Harav Elya Svei *zt'l*

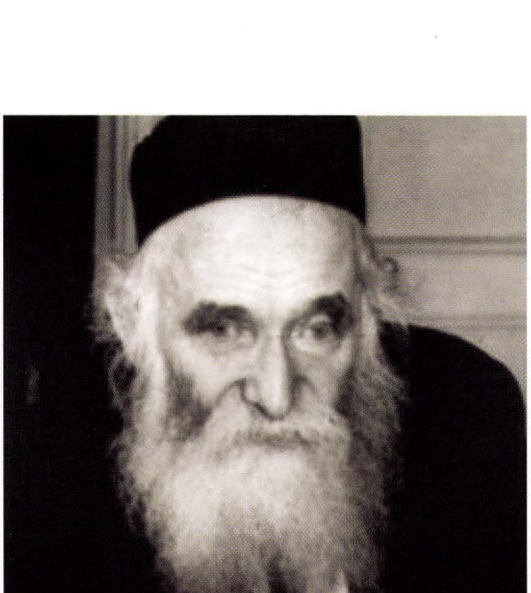
Torah Vodaath. Rav Kahanow was the primary *posek* in Williamsburg. Gentle, soft-spoken, Rav Kahanow's grandchildren recall him as an exemplar of Torah and *Yiras Shamayim*. He was *niftar* in 1960 while sitting at his *gemora*.

On Shushan Purim, 1943, Rav Yisroel Eliezer married Rav Kahanow's daughter, Chaya Elka Bobbeh. Hitler, *yemach shemo*, had murdered the *choson's* parents but in a fitting ending to the incredible story of the visas that made this particular *shidduch* possible, Mr. David Kestenbaum walked the *choson* to the *chupah*. (The *hakoras hatov* never waned and many years later, Rav Elya, *shlita*, named a son after Mr. Kestenbaum.)

Rav Yisroel Eliezer had been traveling from Williamsburg to the west side of Manhattan to hear *shiurim* from Rav Aharon Kotler, *zt'l*, a young *iluy* who had also come to the United States not long before. When Rav Kotler decided to start a Yeshiva in the small town of Lakewood, New Jersey, he implored Rav Yisroel Eliezer to join. With the most unusual *mesiras nefesh*, on Rosh Chodesh Nissan, 1943, the young couple joined the *minyan* of *talmidim* who opened Beis Medrash Govoha, in Lakewood, New Jersey. The idea of *kollel* study was unheard of and the newlyweds' contemporaries regarded their decision to live a

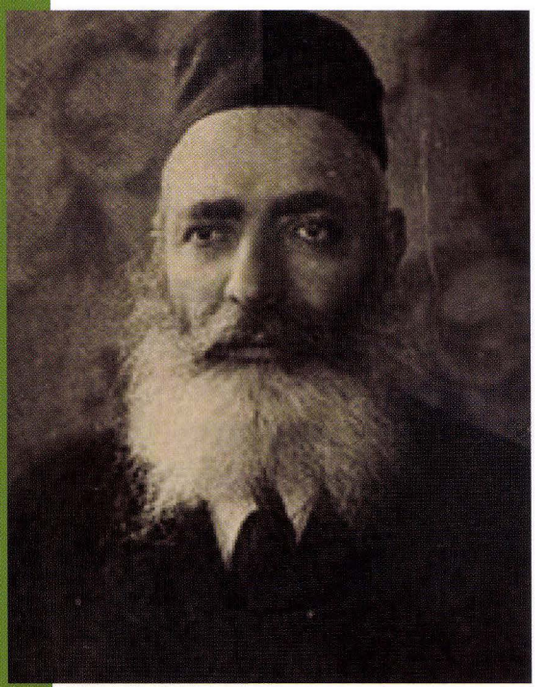
L– R' Shlome Heiman *zt'l*, Rosh Yeshiva Torah Vodaath, with Rav Kahanow

kollel life, with surprise and even mockery. For the next seven and a half years, they lived in stark conditions—they had to use a shared communal bathroom, shower and refrigerator. Nevertheless, they remained stalwart in their decision, and Rav Yisroel Eliezer applied himself to his Torah learning with the same *bren* and devotion.



Harav Aharon Kotler *zt'l*

During his Lakewood years, Rav Yisroel Eliezer learned with, and became a contemporary of, the Torah luminaries of the day, such as Rav Simcha Zissel Levovitz, *zt'l* (the son of Rav Yerucham

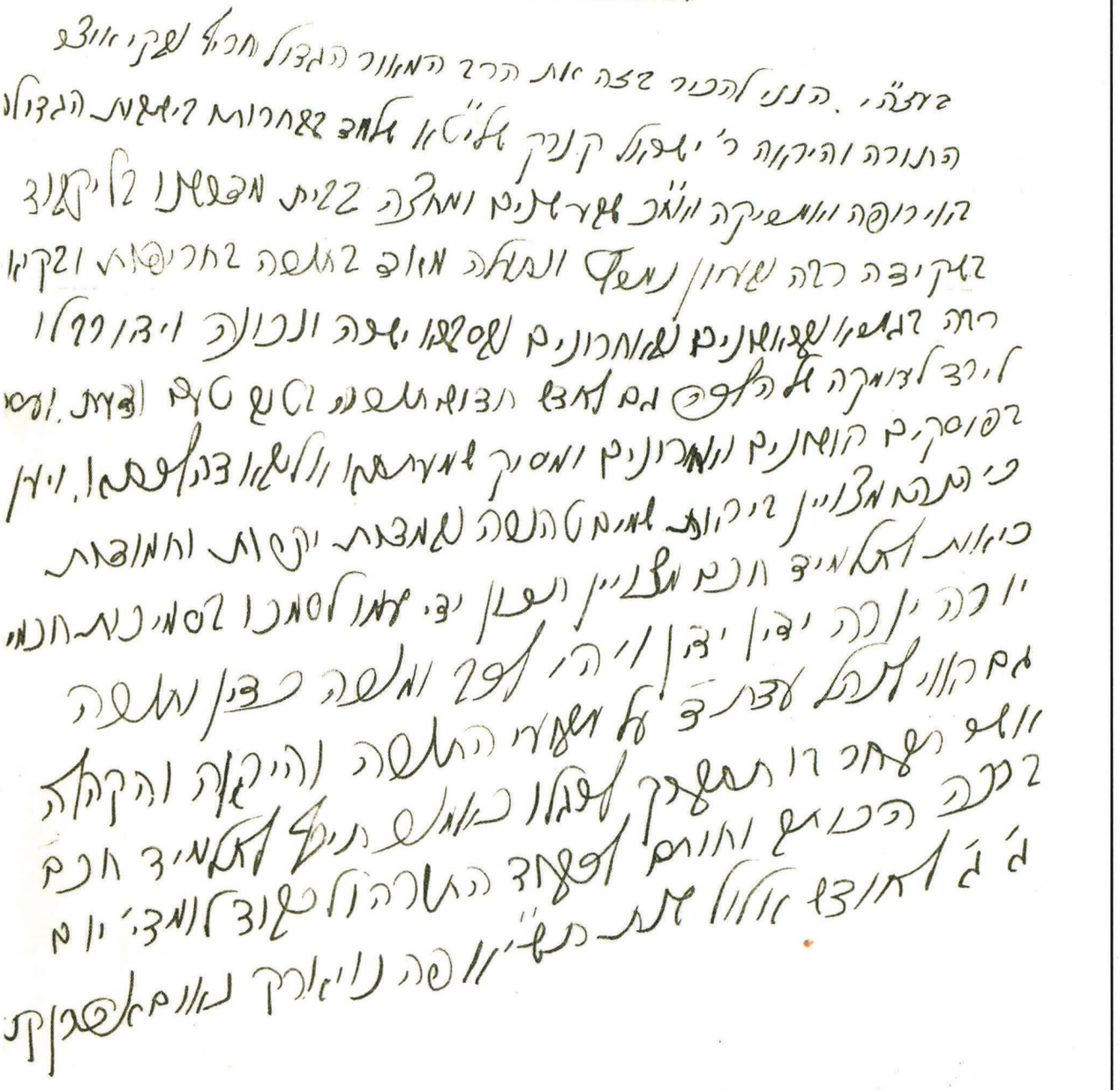


Rav Yerucham Levovitz *zt'l*
The Mirrer Mashgiach

Levovitz, *zt'l*). He studied *b'chavrusa* with Rav Elya Svei, *zt'l*. Rav Elya once said, "I couldn't speak in learning with Rav Yisroel Eliezer at night in the street. He would forget completely where he was and start shouting in his enthusiasm." Rav Shmuel Kaminetsky, *shlita*, remarked that when Rav Yisroel Eliezer and Rav Elya would learn together, "They were as if on fire."

The original home of Beth Medrash Govoha, Lakewood, NJ

בית מדרש גבוה באמריקה
BETH-MEDRASH GOVOHA OF AMERICA
Rabbi Aaron Kotler אהרן קאטלער
617 SIXTH STREET, LAKEWOOD, N. J.



The Rosh Yeshiva *zt'l*'s *smicha* from Harav Aharon Kotler *zt'l*, one of the handful of *smichas* granted by Rav Aharon, *zt'l*.

An Ember Aflame with a Mission

An Ember Aflame with a Mission

Although the fiery Torah learning in Lakewood resonated throughout his life, Rav Yisroel Eliezer felt that he was "an ember saved from the conflagration" of the Holocaust. His parents and sister had perished in Tarnow, Poland, on 4 Tamuz, among the thousands of Jews murdered in cold blood by the Nazis, *yemach shemom*.

His parents and sister had perished in Tarnow, Poland, on 4 Tamuz.

His *Rebbitzen* once described his motivation for starting a Yeshiva: *"The Rosh Yeshiva always saw himself as one who had been miraculously saved. He felt that he had not been saved in his own merit, but for the purpose of giving over to a new*

Nazi occupation of Tarnow, Poland

generation what he had learned from his rebbeim." He would build a bridge from the European Torah world that had been—to an American Torah world that, he insisted, could be.

In 1962, he felt the time had come to bring his dream to reality. His determination to perpetuate the *mesorah* of Torah fueled the ember that became a flame. Rav Yisroel Eliezer set himself to his task by moving back to Brooklyn from Lakewood. He worked in Torah Vodaath while he made his plans.

The Rosh Yeshiva *zt'l* serving as the Dinner Chairman at a Yeshiva Torah Vodaath Dinner

The Rosh Yeshiva, zt'l, once told me he was in his office in New Rochelle, when he received a call from Torah Vodaath. They pleaded with him to return to his position. The Rosh Yeshiva's office was directly across from the Beis Medrash and he asked that the caller hold on a minute. He got up from his desk and stretched the phone wire out into the hall. "Ihr hert die kol Torah? Es iz far der kol Torah vus ich bin avek un es iz far der kol Torah vus ich bleib" (Do you hear the kol Torah? It is for this kol Torah that I left and it is for this kol Torah that I will stay.)

Rosh Yeshiva *zt'l* 1960's

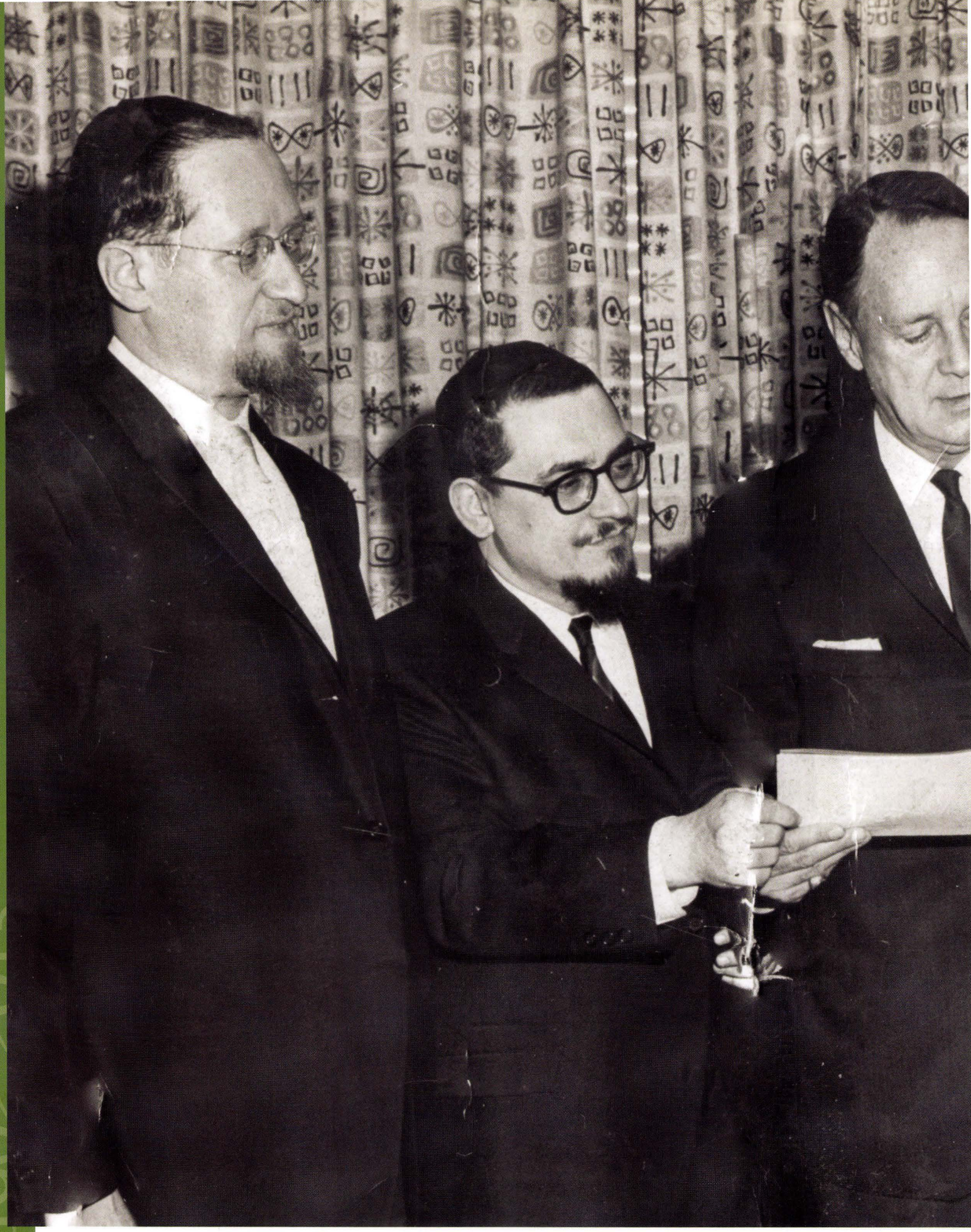
Yeshiva Ohr Hameir Opens Its Doors

Yeshiva Ohr Hameir Opens Its Doors

Rav Yisroel Eliezer's determination to open a Yeshiva was hardly considered a wise business decision. In the best of times, a Yeshiva requires monumental funding. At that time, there wasn't an abundance of *bochurim* who wanted to learn "seriously" or donors who wanted to support them. Nevertheless, he and the *Rebbitzen*'s brother, Rabbi Elozar Kahanow *zt'l*, a respected *maggid shiur* in Torah Vodaath, spent days scouting locations for a Yeshiva that would be removed from the distractions of American life. The noted Rabbi Alexander Rosenberg found the temporary site in Yonkers, NY—510 North Broadway.

Yeshiva Ohr Hameir, 1960's

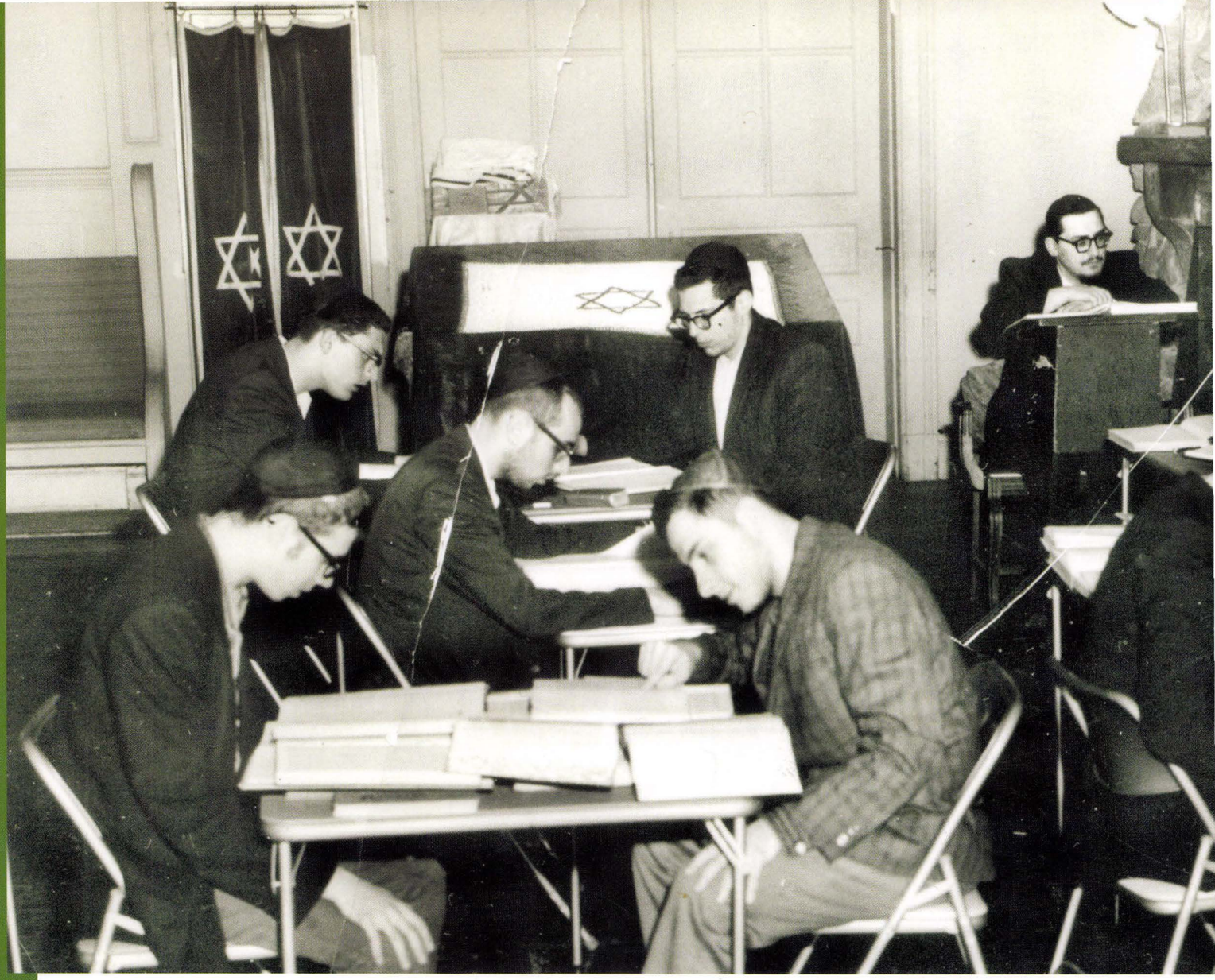
Harav Elozar Kahanow *zt'l* speaking at one of the first Ohr Hameir dinners. The Rosh Yeshiva is seated to his right



Rabbi Kahanow, Rabbi Kanarek, City Manager of New Rochelle Murray Feurst, Rabbi Israel Goldberg—rabbi of Young Israel of New Rochelle and Dr. Bert Lescot

Three The Boulevard, New Rochelle, NY

Five The Circle

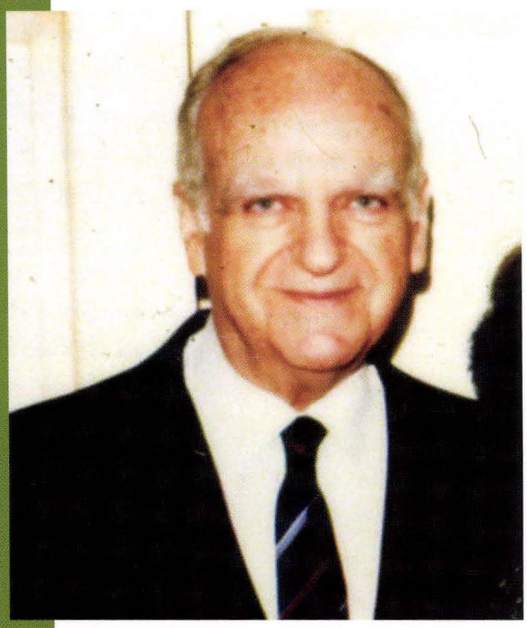


Yeshiva Ohr Hameir, 1960's

On *aleph* Rosh Chodesh Cheshvan, 1962, Yeshiva Ohr Hameir opened in a large private home owned by Mr. and Mrs. Herman Rimberg. The Rimbergs spent most of the winter in Florida and allowed the Yeshiva to temporarily operate in their home. The Yeshiva was named after Rav Yisroel Eliezer's beloved and revered father-in-law and Rabbi Kahanow's father. There were eleven *talmidim*, but the Yeshiva functioned as if there were scores of

bochurim. The Yeshiva's daily schedule was filled with *mussar shmuesen, tefillos* and *shiurim.*

I had other choices for going to Yeshiva, where the Rosh Yeshivas were Americans and spoke perfect English. It was a phenomenon in the 60's—rebbeim who spoke English. Instead, I went to a Yeshiva where the Rosh Yeshiva, zt'l, was straight out of the "old country." He taught himself English to be able



Mr. Morris Segerman, the President of Tifereth Israel

to communicate with us Amerikaners and he did a great job. He communicated to us how to live our lives like mentschen, how to learn with geshmak and most importantly, how to always think about another person.

According to Rav Yisroel Eliezer's own words, his Yeshiva *bochurim* would be defined not only by *gemara* and *tosfos*: "אמר רב לא נתנו המצוות אלא לצרף את הבריות. *The commandments were given only to refine and purify humanity. Torah has this secret ingredient that it can change a man to a better and holier being. It is in the power of Torah to change a man to his very core and refine him like crude ore which is refined in a smelting oven."*

The Ohr Hameir *talmid* would know, and in fact personify, the answer to the heart-rending question Rav Yisroel Eliezer couldn't answer that day in Kobe, Japan, almost twenty years before: What will a *bochur'l* do in America? *"Lernen vie tzu trachten und trachten fun an anderen."* (Learn how to think and to think of another person.)

In life, one never knows from where Hashem's salvation will come. Several months after they moved into their temporary quarters in Yonkers, Rav Yisroel Eliezer received a call from Dr. Bert Lescot, President of the Young Israel of New Rochelle. The Young Israel was situated in a

beautiful upscale neighborhood with only a handful of Orthodox Jews, and the shul was struggling for a *minyan*. The young people were moving out as a result. Their Rabbi, Israel Goldberg, heard that Rabbi Kanarek was looking for a place to start a Yeshiva. Would he consider moving the Yeshiva to New Rochelle?

To sweeten the deal, Dr. Lescot said he, Phil Zuckerman, Nathan Cohen and Ezra Shamoon would fund the purchase of 3 The Boulevard, a large, spacious building that had previously been the site of the Westchester Ethical Culture Society. The price was $27,000. Rav Yisroel Eliezer agreed. Shockingly, two days after the purchase, Dr. Lescot passed away, having fulfilled his *tafkid*.

The Yeshiva could not move into their new home until after Shavuos and in the interim took up residence in Tifereth Israel, a shul on Willoughby Avenue. in Bedford Stuyvesant where Rabbi Kahanow had once been the Rabbi.

The handful of elderly people who came to shul became attached to the respectful young scholars who brought life to the *minyan*. The boys left for New Rochelle but their presence was not forgotten. When the shul eventually closed, the Ohr Hameir high school had opened. Tifereth Israel's Board of Directors voted to give the proceeds of the sale of the

Reb Avrohom Shindler, Menahel of Tifereth Israel High School

Rosh Yeshiva *zt'l* speaking at the Yeshiva's inaugural dinner in Congregation Anshe Shalom

building, the enormous sum of $100,000, to fund Rabbi Kanarek's high school, with the request that it be called Tifereth Israel as a lasting remembrance of the congregation. The High School dormitory building was down the block at 5 The Circle.

The idea of establishing a Yeshiva in a neighborhood where there were no religious Torah families was revolutionary and self-sacrificial. The Rosh Yeshiva's eldest son, Elya, came to learn in Ohr Hameir that year, but the rest of the family lived during the week in Williamsburg, coming up only for Shabbosim.

New Rochelle's Jewish community reacted to the Yeshiva that had been planted in its midst in two diametric ways. Some residents were deeply supportive, among them the original benefactors who paid for the building and eventually, Edward Chernoff, Dov Wolowitz and Stanley Wasserman. Others, sadly, seemed to resent the Yeshiva's presence. One wealthy man the Rosh Yeshiva approached to help support the Yeshiva responded, "Rabbi, we moved here to escape people like you. You want us to *support* you?" Even some members of the local rabbinate were less than enthusiastic about the Yeshiva, fearing competition for the

L–R Rosh HaYeshiva *shlita*, Dr. Oscar Lebwohl, Mr. Eddie Chernoff , Mr. Stanley Wasserman

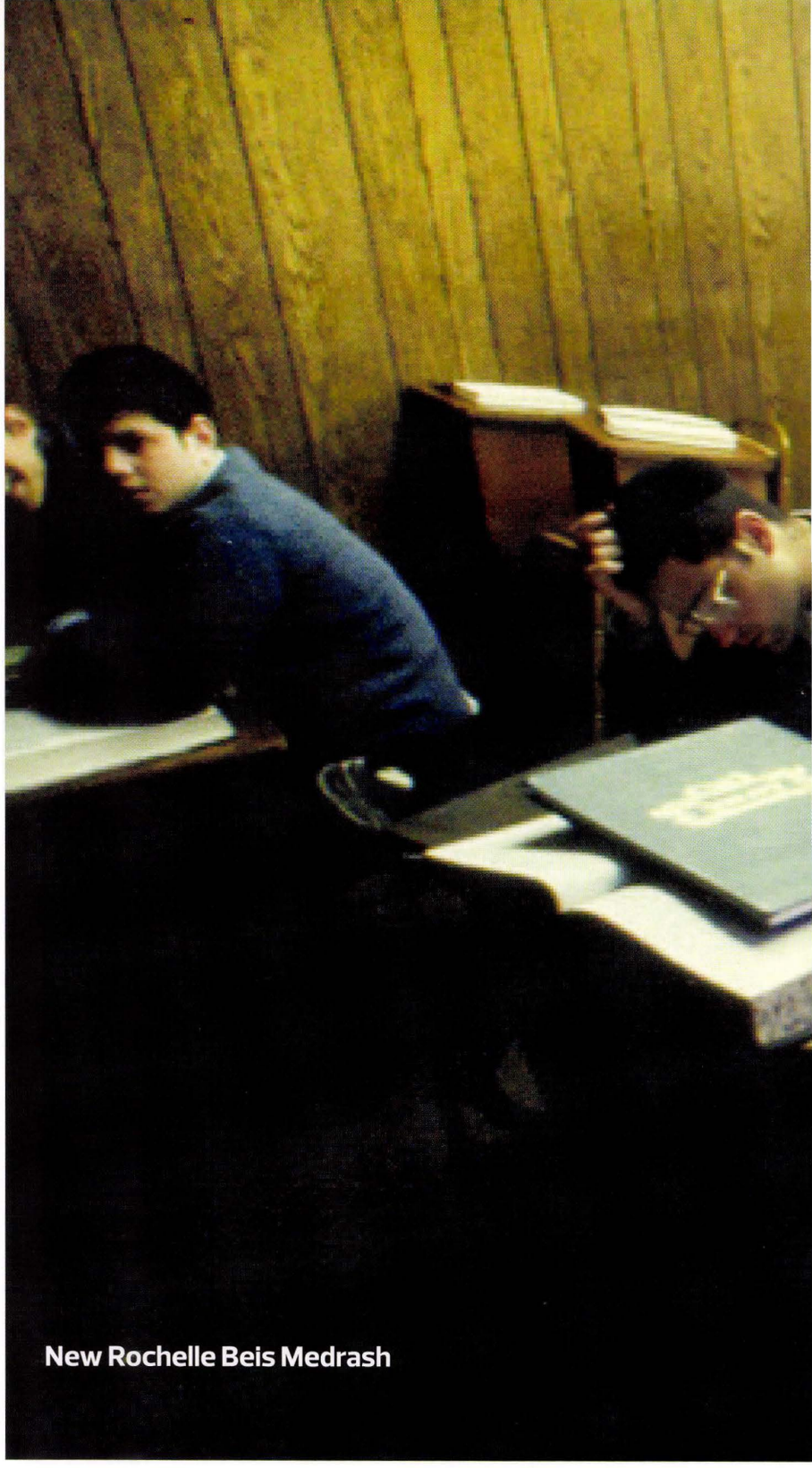
community's donations and that their modernity would be threatened by these young men living a Torah life.

But Rav Yisroel Eliezer was undaunted. "*Zay zenen oichet Gut's kinder,*" the Rosh Yeshiva asserted and once told his son, Rav Hersc hel, *shlita*, when he became a *maggid shiur* in the Yeshiva, "The most basic requirement in undertaking the calling of *chinuch* is patience; the recognition that everything takes time and care."

Yeshiva's Beis Medrash in New Rochelle

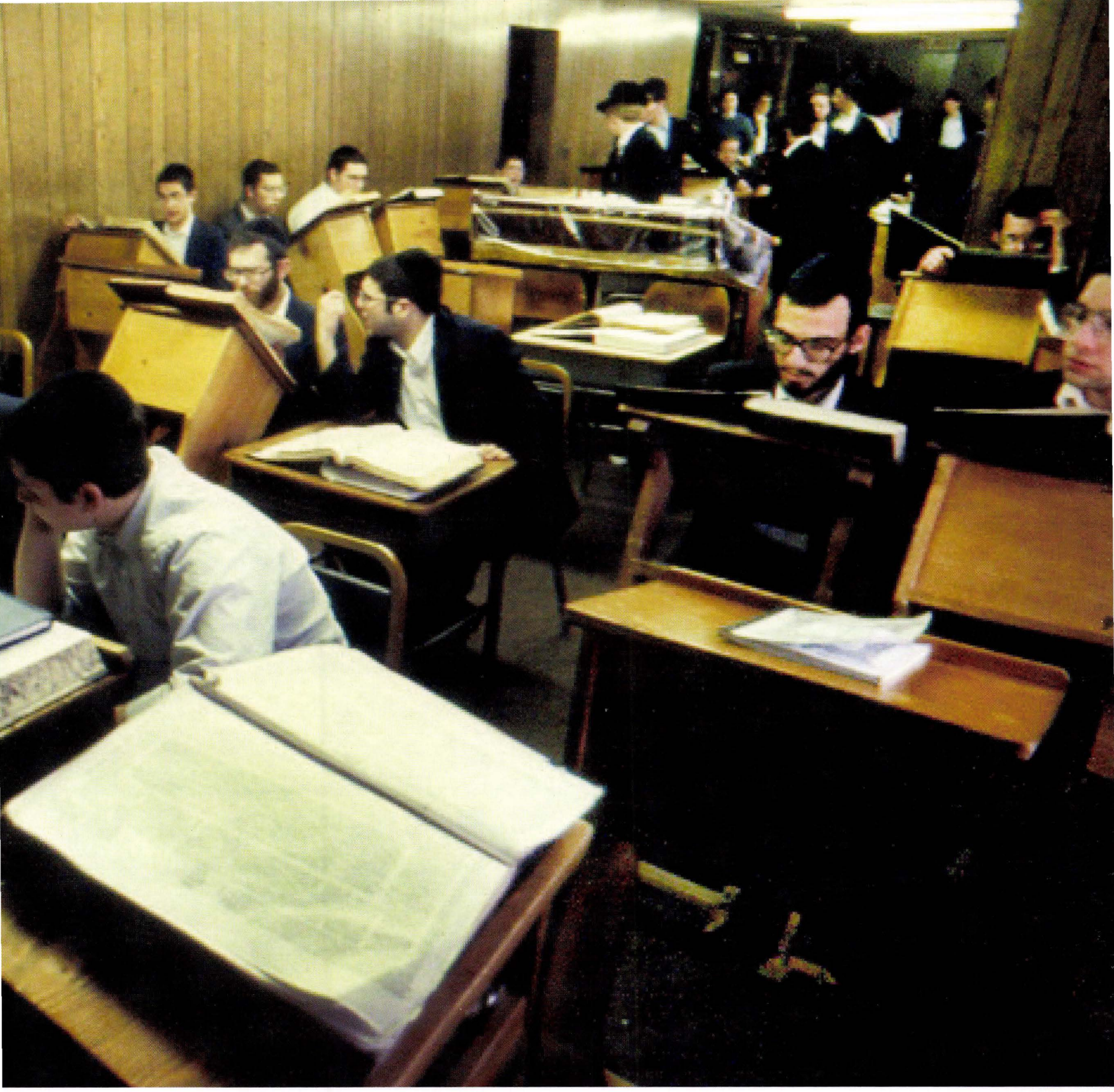
Rosh Yeshiva *zt'l* making *Havdala*, 1960's. Harav Elya Kanarek, the Rosh HaYeshiva *shlita*, is standing in the background.

Ultimately, the New Rochelle community embraced the Yeshiva and the courteous young men they got to know, even participating in the Rosh Yeshiva's weekly *shiur* and sending their teenage sons to the Yeshiva for special lectures. To do their part, the Yeshiva *bochurim* walked 15 minutes on Shabbos to the Young Israel to be part of the *minyan*, although they would have preferred to *daven* with the Rosh Yeshiva and their *chaverim*. This taught them clearly the concept of being responsible for another Jew.



New Rochelle Beis Medrash

The boys knew that whatever challenges they faced, the Rosh Yeshiva would be there for them. In fact, he was literally there. The Rosh Yeshiva lived on the third floor and the *bochurim* lived on the middle floor. The Rosh Yeshiva was deeply



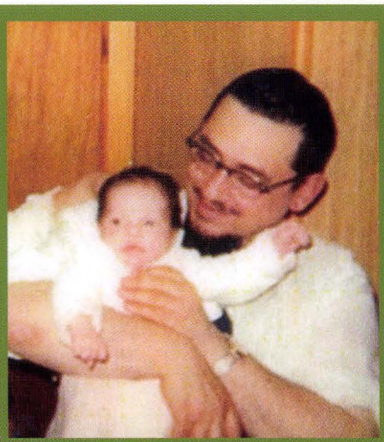
involved with all the *bochurim* in the Yeshiva *gedola* and the *mesivta*, delivering *shiurim, shmuessen* and providing daily individual guidance. There was nothing he wouldn't do for their welfare and well-being.

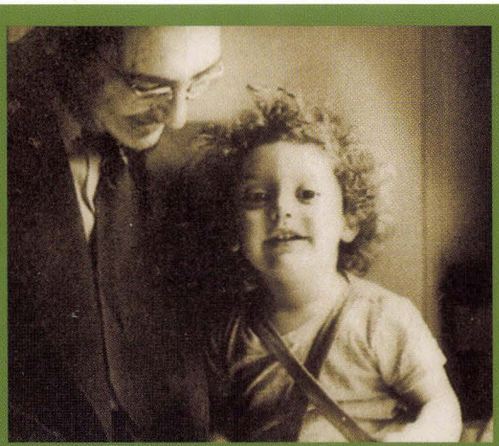
Yoel came from Connecticut and his parents were highly educated secular Jews. His father was a rocket scientist, and his mother a lawyer. Why he was in an Orthodox Yeshiva was beyond my understanding, but he was shteiging. One day his parents arrived in the Rosh Yeshiva's office and started screaming that they wanted their son to leave the Yeshiva and make aliya with them. The Rosh Yeshiva calmly told them their son wanted to stay in Yeshiva. The parents became so angry they pushed the desk the Rosh Yeshiva was sitting behind, against him. They ranted and raved. They sat on the front steps of the Yeshiva all night, refusing to leave unless it was with their son. They called the police. When the police arrived they were told Yoel was part of a cult; that he was being held against his will. The boy was called and the police asked him, "How old are you?" He replied, "18." They turned to the parents and said, "Don't you be starting up with Rabbi Kanarek. He's a fine man. Your son is old enough to make up his own mind about where he wants to be."

When the police arrived they were told Yoel was part of a cult.

The parents took the Rosh Yeshiva, zt'l, to court to get Yoel away from the Yeshiva. In the end, a compromise was reached: Yoel would stay another six months in Yeshiva and then join his parents in Eretz Yisroel where he would continue his studies. That night after the court case, the Rosh Yeshiva came back to the Beis Medrash and

joyfully declared, "Lummir Trinken a L'Chayim un Tantzen. Had I opened the Yeshiva just for this boy, it would have been kedai." Yoel ended up becoming a mechanech and eventually brought his parents, his brother and his sister back to Yiddishkeit completely.





Total Dedication

Total Dedication

The Rosh Yeshiva and *Rebbitzen* sacrificed and gave of themselves completely to the *talmidim* and the Yeshiva. Incredibly, throughout their lives, they never took a salary and supported their family from what the *Rebbitzen* earned in her job as a secretary. When the Yeshiva opened in Yonkers and then in New Rochelle, the *Rebbitzen* remained in Williamsburg with her children all week. Every Thursday night she would load bags with food, pack her children's suitcases and take a train to the last stop in Yonkers and then a bus to the Yeshiva where she

made Shabbos for her "entire" family, which meant the entire Yeshiva. Once the Yeshiva moved to New Rochelle, she had a much more luxurious mode of transportation.

His name was Pinky Katzoff, one of the unsung baalei chesed of that generation. He worked in Williamsburg and lived in New Rochelle. His rickety cargo van rattled its way on the highway as he drove the Rebbitzen, with her shopping bags, peklach and young children, to New Rochelle every Thursday night. One Thursday he was almost across the Whitestone Bridge when he suddenly realized he had never picked up the Rebbitzen. He made a u-turn and went back to Brooklyn. He wouldn't give up that zechus for anything.

The *Rebbitzen* lived this way for 13 years and joyfully relished her role in the Yeshiva's growth. There wasn't a job or function in the Yeshiva the Rosh Yeshiva and *Rebbitzen* did not assume. There was no office staff. Whether it was the bookkeeping, fundraising, running the Dinner or organizing the *melave malka*, they were totally immersed in the Yeshiva.

One year I came to Yeshiva a day before the zman was starting. I went to my room, unpacked and then went downstairs to the Beis Medrash to learn a little. I didn't expect to find anyone there. As I got closer to the door of the Beis Medrash,

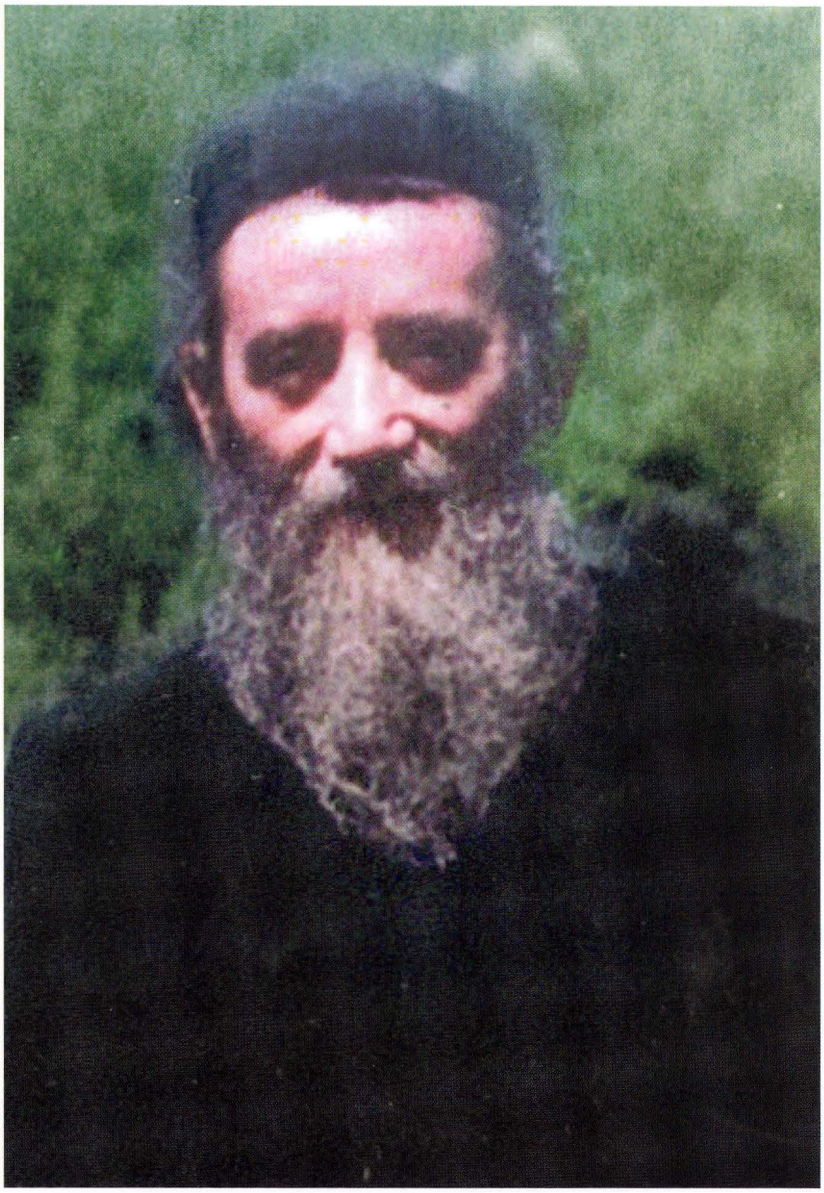
I detected the smell of paint. When I opened the door, I saw the Rosh Yeshiva and Rebbitzen with paintbrushes in hand, a can of paint nearby, painting the window sills.

AN EISHES CHAYIL EPITOMIZED

An entire book unto itself could be written about Rav Yisroel Eliezer's *Rebbitzen*, Chaya Elka Bobbeh. The Yeshiva only survived, and thrived, because of her astonishing efforts on its behalf, and her astounding concern for every *talmid* who walked through its doors. Rav Yisroel Eliezer proclaimed as much in the preface to one of his *sefarim (Chevlei Moshiach),* when he wrote "I admit wholeheartedly that she has a great merit in all my Torah" and, echoing Rabi Akiva, he wrote, "What's mine is hers."

Despite the dearth of men applying themselves night and day to Torah—and the cynicism with which the precious few who did (and their wives) were treated—the *Rebbitzen* was unaffected by the scoffing of some of her acquaintances, and took only the greatest pride in her husband. Her life was dedicated to allowing him to learn without disturbance. Rav Yisroel Eliezer once remarked that the *Rebbitzen* received her *mesiras nefesh*

The *Rebbitzen* lived this way for 13 years andjoyfully relished her role in the Yeshiva's growth.



R' Uri Meir Kahanow *zt'l*

and selflessness from the *chinuch* provided by her parents, Rav Uri Meir Kahanow, the Yeshiva's namesake and *Rebbitzen* Rivka, *zt'l.*

The *Rebbitzen* came to America at an early age and was a highly intelligent and capable woman, fluent in a number of languages and filled with energy and

determination. When she and her husband moved to Lakewood after their marriage, she embraced her impoverished life, cherishing it over the more physically comfortable one she could have had living in Brooklyn and working in Manhattan, because she knew her life was dedicated to her husband's learning.

When she and Rav Yisroel Eliezer moved back to Williamsburg, she took an office job and her care and meticulousness, especially with her employer's money and property, were well known. She kept a detailed account of every personal call she made from the office, and of any personal use she made of even an office pen, paying for it all.

In Ohr Hameir, the *Rebbitzen* was the mother to boys who were far from home. If a boy was under the weather, she would prepare a dish that she knew he would like, and bring it to him herself.

I couldn't eat salami. When it was "salami night" in Yeshiva, the Rebbitzen would make sure I had chicken. One "salami night" she was in Brooklyn. I figured I would go hungry that night. All of a sudden, the Rosh Yeshiva came into the dining room with a piece of chicken. "The Rebbitzen sent this to you." Even when she was physically away, her mind was always on her "sons."

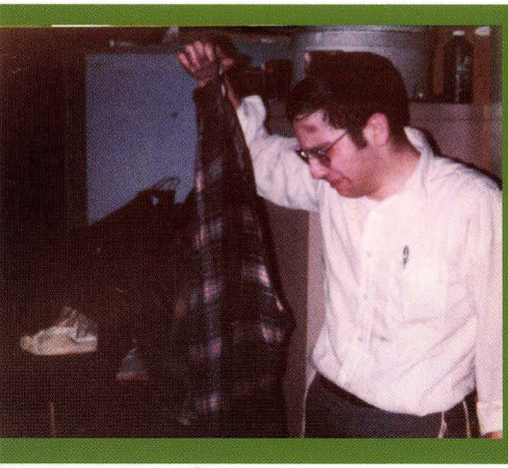
Rosh Yeshiva with current Rosh Yeshiva age 2

The *Rebbitzen* was a force to be reckoned with when it came to the welfare of the *bochurim* or the Yeshiva, and her no-nonsense, down-to-earth approach to everything was at the heart of the Yeshiva's success.

I deserved to be sent home. I kept missing Shachris and had been warned many times to shape up or I would be sent home. I didn't and I was. At 10:30 in the morning I went to the bus station where I met the Rebbitzen on her way back from the bank. She asked me what I was doing there in middle of seder. I told her I had been sent home. She told me to turn around and "Go straight back to shiur! Tell the menahel that I said a bochur belongs in Yeshiva not at home! And with regards to Shachris we're going to have to do something about that to help you." I never missed minyan again.

Every penny the *Rebbitzen* earned went to support the Yeshiva. She could think of nothing she ever needed for herself. All was for the Yeshiva.

Rosh Yeshiva *zt'l* with his first *einikel*



The Move to Peekskill

The Move to Peekskill

The Yeshiva was growing. Boys from all over the United States and Europe were attracted to the Yeshiva's "one big family" atmosphere. Not a surprise, considering that the Yeshiva was led by a large, warm and devoted family. At the end of 1973, Reb Elya, *shlita*, became the *shaul u'maishiv* and in 1975 began saying a *shiur*. Reb Hershel Kanarek, *shlita*, came in 1982 as the 11th grade Rebbie and Mesivta Menahel. In 1985, Reb Berel Kanarek, *shlita*, became the 10th grade Rebbie.

The *talmidim* became an extension of the Kanarek family not only in Yeshiva but in

Rav Hershel Kanerek learning with R' Mordechai Eliezer Weisberg

every aspect of their lives, for the rest of their lives.

I got married the same week as the Rosh Yeshiva's granddaughter. There was no question in my mind, that although it would be very disappointing to me that the Rosh Yeshiva would not be at my wedding,

The Rosh Yeshiva *zt'l* with his son, the Rosh HaYeshiva *shlita*

The Rosh Yeshiva *zt'l* dancing at the *chasuna* of a *talmid*

A *talmid* finds a burned robe after the fire

...the Rosh Yeshiva walked into the *Kabolas Punim* and stayed until the end of the wedding.

obviously, his granddaughter came first. I was stunned but ecstatic when the Rosh Yeshiva walked into the Kabolas Punim and stayed until the end of the wedding. Although he suffered terribly from pain in his legs, he danced like a young boy. My father told me the next day that he had asked the Rosh Yeshiva, "Rosh Yeshiva, don't you have a family sheva brochos tonight?" He answered, "I do. But that's the simcha of my einikel. This is the simcha of my child."

One afternoon in September, 1985, the Beis Medrash was filled with *talmidim* and staff *davening Maariv*. A boy went upstairs to his room

to get his siddur and saw his room on fire. He ran down and began yelling at everyone to run and save the *Sifrei Torah*. The Rosh Yeshiva was in middle of *Shemoneh Esrei* and did not move. He was oblivious to what was going on around him. Finally, a boy grabbed his hand and shouted "Fire!" in his ear. He emerged from his concentration and left the Beis Medrash.

After the fire, the building no longer met the building codes which had become much more stringent in New Rochelle. A new site for the Yeshiva was a priority. To find one that would meet the Rosh Yeshiva's criteria was not easy. That summer, the Rosh Yeshiva implored the authorities to allow the Yeshiva to continue operating on

Otzar Haseforim, first Beis Medrash in Peekskill

the premises temporarily, but to no avail. "I made my *hishtadlus*," he said, "now it is in the *Eibishter's* hands." And with that he returned to his learning.

At the end of the summer, with no solution in sight, the Rosh Yeshiva decided to petition the officials again and he went to court alone to plead his case. Inexplicably, the official granted the request, allowing the Yeshiva to open for Elul *zman*, until after Yom Kippur. In the meantime, a new site was found.

The Westchester Dude Ranch, in Peekskill, was not the first choice of the Yeshiva's supporters. It was in the middle of nowhere and most importantly, far from the Yeshiva's donor base in New Rochelle.

Rav Berel Kanarek delivering a *shiur*, 1980's

BIABSIC

EXIT

Rosh Yeshiva *zt'l* inspecting the grounds of the Dude Ranch

A new site for the Yeshiva was a priority.

When the Rosh Yeshiva came to see the site, the dude ranch activities were in full swing—people riding horses, playing tennis and swimming. But the moment the Rosh Yeshiva saw the place, his mind was made up. This was where the Yeshiva would be—where there would be no distractions from learning.

Now the question was how to pay for it. The Rosh Yeshiva was able to offer a sizable down payment on the property but a second payment of $50,000 was due to be delivered the day after Yom Kippur.

When the holy day arrived, the Yeshiva coffers were empty. But no one noticed any sign of strain or worry in the Rosh Yeshiva. He delivered his customary *derashos* and led the *tefillos* with his usual fire.

On Motzoei Yom Kippur, he calmly gave a *bracha* to each *talmid* and wished them well for the Sukkos *bein hazemanim* break. Later that night a local philanthropist came in. "Rabbi, I have $50,000 for the Yeshiva set aside. I think this is as good a time as any to give it to you." It was the exact amount needed to finalize the purchase. The Rosh Yeshiva thanked him profusely for his generosity although the last-minute donation didn't seem to faze him. To the Rosh Yeshiva, calm *bitachon* was second nature.

I was collecting for the Yeshiva in a bungalow colony. A man came to the door, and when he heard I was collecting for Ohr Hameir in New Rochelle immediately wrote me a very generous check. I looked a little surprised and he told me this story: "A friend and I were once collecting for my own Yeshiva, Chofetz Chaim, in New Rochelle. We knocked on doors, but had no success. We went to daven Mincha in Ohr Hameir and before davening the Rosh Yeshiva came over to welcome us. He asked what we were doing in town. I was reluctant to say. Maybe the Rosh Yeshiva would

When the Rosh Yeshiva came to see the site, the dude ranch activities were in full swing.

Original grounds of Peekskill Dude Ranch, including riding stable and swimming pools

Original grounds of Peekskill Dude Ranch

think I was encroaching on his donors. But he somehow made us feel comfortable to tell him the truth. After Mincha, the Rosh Yeshiva took us to his house, gave us something to eat and drink, and then brought out a small book. In there were

the names and addresses of all Ohr Hameir's local donors. He encouraged us to use it, which we did—and it yielded us a good amount of money for Chofetz Chaim. I can finally repay a small measure of the Rosh Yeshiva's kindness to us."

HELP KEEP THE LIGHT ETERNAL

Yeshiva Ohr HaMeir

A National Yeshiva is forced to relocate. You have an opportunity to H E L P

Yeshiva Ohr HaMeir is forced by the city of New Rochelle to close its overcrowded building, Yeshiva Or HaMeir of New Rochelle recently signed a letter of intent to purchase the 37-acre Westchester Ranch and Resort. The well-established, Northern suburban Yeshiva now has the opportunity to move into large and spacious facilities to better serve as a high school, beis medrash and kolel. The new facility consists of eight buildings, 86 rooms, dining rooms and a newly renovated kitchen.

But we need your help if we are to survive! It will cost nearly $2 million to purchase and renovate the facility. With your help, however, what began as a potential disaster for a well established Torah institution, can be turned into a positive opportunity.

There are three ways you can help:

1. Dedicate a part of the campus in honor of family or friends

Dining Hall A	75,000.	Beis Medrash	250,000.
Classroom	20,000.	Windows	400.
Dormitory Room	7,500.	Student Desks	250.
Kitchen	50,000.	Ner Tamid	2,500.
Library	50,000.	Lobby	15,000.

Other rooms and dedication available upon request.

2. Support for students . . . .
For a Day $2,000. For a Class 5,000. For a Student 100.

3. Contribute any amount just to assure that this opportunity is not lost. Give the Yeshiva Ohr HaMeir a chance to continue to provide the type of Torah education which has made it so throughout the world. Its graduates have in turn, continued to carry the torch for Torah throughout the United States.

☐ Yes, I want to keep the Ohr HaMeir flame of Torah burning bright. Enclosed please find my contribution of . . . . . for . . . . . .

Name: _____

Address: _____

City, State, Zip: _____

Phone: _____

Please send your tax deductible contribution to:

Yeshiva Ohr HaMeir
3 Boulevard
New Rochelle, N.Y. 10801

Mailing to help raise funds for the purchase of the Peekskill Dude Ranch

I came to the Yeshiva when I was just past my bar mitzvah. As the youngest in my family, I guess I was a little spoiled and I was certainly very innocent. I was walking down the hall when I met the Rosh Yeshiva, zt'l. I asked him if he knew where I could get some pillows. Without pause, the Rosh Yeshiva took me with him to his house and rummaged through a closet until he found a pillow. Years later, I cringed when I thought of my chutzpah but I know that the Rosh Yeshiva thought it was perfectly normal for me to ask my "father" for a pillow.

In 1985 on Rosh Chodesh Cheshvan, the same date that the Yeshiva opened in New Rochelle, Ohr Hameir moved to Peekskill with 53 *bochurim*. The Rosh Yeshiva and the *Rebbitzen* lived on campus and continued exactly as they always had, being everything to every *talmid*, although the Yeshiva kept growing.

In 1987, a former *talmid*, Reb Avrohom Brog, *shlita*, came with his family to live in Peekskill and became the 9th grade Rebbie. 27 years later, he is still there, a beloved and influential *mechanech* for hundreds of boys. He recalls the Rosh Yeshiva, *zt'l*:

I was once walking the Rosh Yeshiva down to the dining room while we talked in learning. The

Cortlandt Ranch Becomes Yeshiva

By MARTHA L. MOLNAR

CORTLANDT — The Peekskill Dude Ranch has been sold to a religious organization, it was disclosed at Tuesday night's town board meeting. The group moved in last Sunday, and has set up a combination house of worship and parochial school.

The 25-acre dude ranch, including hotel facilities, had been in operation longer than any town official can remember, from before 1951, Planning Director John Felt said. The Jewish religious group, Congregation Yeshivat Ohr Hameir, had been in New Rochelle for 22 years before moving here. The group belongs to the Orthodox branch of Judaism.

A resident opposed to the yeshiva said the change in ownership has resulted in a $61,000 yearly tax loss to the town.

"You're asking the taxpayers in this town to pay an additional $61,000 a year and that's not fair," Richard Murray charged.

Town Attorney Gerald Klein explained that houses of worship and schools may be established in any residentially zoned property under New York State law. About 5,000 acres or 30 percent of the town is used by groups that are tax exempt; as such, the use by the new yeshiva is not unusual in Cortlandt, board members pointed out.

Planning Director John Felt said tax laws are dynamic and sometimes they go the other way. The Toddville School, for instance, was sold to Con Edison and was entered on the tax rolls, he said. He added that he felt strongly about the rights of religious groups.

"We like to see things come on the tax rolls but not to the exclusion of God," he said. "A great majority of us favor religion and God."

The group moved from its previous quarters in New Rochelle because of space needs and because of the "campus atmosphere here", Rabbi Kamarek, the school administrator, said. There are about 60 students attending the school and about 20 staff members, half of whom will be housed on the premises. He added that the neighbors have been friendly.

Similar schools are operating in New Castle, Bedford and Yorktown.

New Yeshiva

A 25-acre dude ranch in Cortlandt has been sold to Congregation Yeshivat Ohr Hameir who will use it as a yeshiva. Similar schools are operating in New Castle, Bedford, and Yorktown. Page 4.

The Evening Star October 20, 1985

Yeshiva purchases Peekskill dude ranch

By ANGELA MAGILL
Staff Reporter

A religious organization has bought the Westchester Ranch, on Furnace Woods Road in Peekskill, and will use it for a school and cultural center.

According to Rabbi Israel Kanarek, the 38 acres of the former Peekskill dude ranch will be used to house he students and facutlty of Yeshivah Ohr Nameir, an orthodox Jewish high school and college.

Kanarek, the director of the school, sad its 75 students moved onto the campuslast Sunda. The sale of the property became final Sept. 26, he added. Because the school is a religious corporation, Kanarek said, he did not expect to pay property taxes.

Cortlandt Town Assessor Sal D'Onofrio said Friday the town had not yet received official notice of the sale but that it often takes two to four weeks for an official notice to reach he assessor office's

D'Onofrio said the school on the propert which is zoned for residential use.is permitted under town regulations "Cortlandt acknowledges the existence of God" he said.

Rabbi Kanarek said he hoped the school could be expanded to 360 students. At it's previous location in New Rochelle, he said, the school had been able to accommodate jmst 60 students.

Yeshivah Ohr Hameir, Kanarek said, will be used as an outreach center for the "many, many young people who have no knowledge of their heritage.

[illegible] with the community has been scheduled for

Dodge City soon after the move

Original Beis Medrash in Peekskill

finances were always a concern and the Rosh Yeshiva was careful about wasting money by keeping lights on unnecessarily. As we got to the dining room, the Rosh Yeshiva saw the lights on. He stepped inside and without looking, reached in and shut the lights. We suddenly heard a loud yell, "Hey, what'dya think you're doing?" One of the boys had been in the dining

new site for Jewish school

By D. Scott Faubel
Staff Writer

An Orthodox Jewish high school and college for Talmudic studies has finally moved from New Rochelle to the site of the former Peekskill Dude Ranch in Cortlandt.

Students and faculty from Yeshiva Ohr Hameir, established 23 years ago and located for all but its first six months in two buildings in New Rochelle, took over the 38-acre site along Furnace Woods Road this week.

Rabbi Israel E. Kanarek, the yeshiva's founder and dean, said the move ended a long search.

"We have been looking around for many years to find the right place," he said in an interview Friday.

The former dude ranch, a motel that offered recreational activities such as horseback riding "is a beautiful place," Kanarek said. "It's a far jump from horses to educating people," he aknowledged, but noted that the three swimming pools, tennis courts and nearly 30 acres of woods and fields would permit the school to expand its offerings.

There are currently about 70 students enrolled in the Yeshiva's two programs, an accredited secular high school program that offers traditional Jewish studies, and a four-year program that prepares students to become rabbis. It is attended by boys and men only, many from Brooklyn and Rockland County, who live at the school during their studies.

Ohr Hameir, which Kanarek translated as "a light which illuminates," hopes now also to offer outreach courses on Jewish heritage. "There is a terrible ignorance" of such classical knowledge among many Jews, he said.

According to Ohr Hameir's new brochure, the school can house more than 300 full-time students and plans to offer camping programs and religious retreats. "In its new home," the booklet states, "Ohr Hameir will become an international center for advanced Torah study on a year-round basis. It will also be able to offer the entire Westchester community innovative outreach and educational programs, taking full advantage of its extensive recreational and guest facilities."

There are also plans to build apartments for the faculty, which now numbers 20.

Kanarek said it cost $6,000 a year to educate a student at the yeshiva. Many of its students are on scholarship, and the school relies heavily on donations, he said. "We need a lot of money," he said.

Ohr Hameir has embarked on a $5 million fund-raising venture to pay for and renovate the Cortlandt property. The purchase price was not disclosed.

The school is already operating on its new site, which still bears the dude ranch sign. Large wooden cutouts of a cowboy and cowgirl continue to adorn the entrance to the indoor riding arena. Despite appearances, said the rabbi, "Everything, for the time being, is acceptable."

Because of its religious affiliation, the school is exempt from paying property taxes.

Yeshiva Builds Community And Character In Cortlandt

By Kathy Daley

On property off Furnace Woods Road the other day a mockingbird sang from a tree limb as, indoors, students bent over commentaries on the Torah, or the bible. Later the sun slipped through the trees while 75 boys and young men prepared to intone evening prayer.

David Klein, a yeshiva student, and Rabbi Mendel Kanarek at the Furnace Woods property.

"Uplifting" is how Rabbi Israel Kanarek describes the rural surroundings of Ohr Hameir, the Jewish high school he and his four sons operate on the road off Maple Avenue.

Before September when the Kanareks moved their yeshiva up from New Rochelle, the 32-acre spread was the home of the Westchester Dude Ranch. These days there are occasional reminders of the land's horsey past, such as the painting of a stallion that still adorns an office wall. But the rooms that once housed horseback riders in flannel shirts now serve as dormitories for students in yamulkes, white shirts and black trousers. And the environs that border Blue Mountain Reservation are now devoted to prayer, to scholarship and, as the Kanarek teachers point out, to character development.

"The main subject here is to live an ethical life," said Israel Kanarek, dean of Ohr Hameir, which translates from the Hebrew as Light That Illuminates. "Studies are built on one fundamental: that if a person is created in the image of God, then he strives to be a better human being."

Students of Ohr Hameir come from all over the U.S., but most are the sons of Jewish families in the five boroughs of New York City. Tuition is $4,000 a year, though many are able to send their children through the program by means of scholarships, said administrator Mendel Kanarek.

"The boys here are very normal, basic Americans," said the 35-year-old rabbi, who commutes to the yeshiva from Brooklyn. "They play tennis on the courts here, go swimming in the pool, play basketball. You can talk to them about philosophy, politics. But drugs? We do not have that problem. You speak to the boys about 'crack' — they'll have no idea what you're talking about."

Photos by Kathy Daley

Rabbi Israel Kanarek

Students rise for prayer at 7:30 a.m. Mornings are devoted to spiritual studies — to deciphering the meaning behind the books of the Torah, and to studying the Talmud, or the Jewish laws that govern behavior and human relationships. Currently, some students are discussing the concept of returning property to its rightful owner and who is responsible for damages to property.

Con't. on page 5

Newspaper articles covering the Yeshiva's move to Peekskill (Cortlandt)

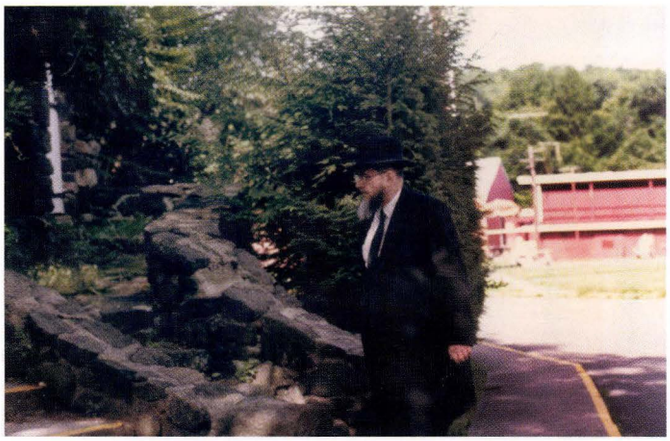
room and now was in pitch darkness. The Rosh Yeshiva quickly reached back in, turned back on the lights and then left quickly so the boy would not be embarrassed when he realized who had plunged him into darkness.

Reb Elya, *shlita*, spent Shabbos in Peekskill, living in two rooms with his large family. Peekskill was growing because of its reputation and its ability to keep boys in a pure and unsullied atmosphere while the world was becoming more and more toxic.

R' Avrohom Brog joins the *hanhala*

It was a beautiful Fall day. The sun was shining warmly, the trees had changed color and I was walking up the hill thinking about... nothing. When I got to the top I saw the Rosh Yeshiva, zt'l, sitting on the picnic bench and he was smiling at me. He crooked his finger and called me over. "Kum Aher," he called. When I was closer, he said, "Du veist far vus ich bin arein gegangen in choives? Du veist far vus ich hub dus..." and here he waved his arms to embrace the surrounding campus of forest and hills "...geshaft?" He pointed at me. "Far Dir! Far dir hub ich es getuhn," and then he pointed at each of the three or four boys who were by then standing next to me, "Un far dir, un dir, un dir..." I knew it was true. I knew the Rosh Yeshiva had given everything, so we, his "children," could have peaceful surroundings and an idyllic setting in which to learn without distraction; so that we could develop and grow to be a naches to the Ribbono Shel Olam. I was a 16-year-old boy, but I remember how at that moment, my heart filled with intense love and appreciation for the Rosh Yeshiva.

Four years later, I stood sobbing together with those boys at his levaya, and this poignant and sublime moment came back to me.



ארונו בא

בצער רב וביגון קודר אנו מודיעים על הסתלקותו של אבינו ורבינו, מרביץ תורה לעדרים, מותיקי תלמידי ישיבות ראדין, קמניץ, מיר, וליקווד

הגאון רבי ישראל אליעזר קנריק זצ"ל

מקים עולה של תורה, מייסד וראש ישיבת "אור המאיר" בפיקסקיל ניו־יארק

הארון יגיע ביום שני בבוקר, בדר"ח מר־חשון תש"נ במטוס "אל על" טיסה 004
ההלויה תצא מישיבת "חפץ חיים" בסנהדרי־ה המורחבת בשעה 12.30 בצהרים
ותעבור דרך ישיבת מיר להר המנוחות

המשפחה המתאבלת **תלמידיו בארה"ק**

טלפונים לברורים 819025, 810188, 813640

הספד מיד

לזכרון הרהג ר' ישראל
אליעזר קנדיק זצוק"ל
ראש הישיבה דפיקסקיל נ.י.
יתדים ביום א' לפרשת
תולדות בשעה שבעה בערב
בבית המדרש דעיר
דבארא פארק 5401-16 Ave.
ועד הלמידים

An Era Ends, Another Begins

An Era Ends, Another Begins

The Rosh Yeshiva watched and took pride in the Yeshiva's growth to over 100 boys. More importantly, he reveled in the personal growth of the *talmidim* as *b'nei Torah*. His health, however, began to decline. In 1989, his serious vascular problems led to a heart condition that required his hospitalization. From his hospital bed he continued to play the role he always had in his *talmidim's* lives, recording *sichos mussar* to be played in the Yeshiva.

The first day of Rosh Chodesh Cheshvan 5750

ארונו בא

בצער רב וביגון קודר אנו מודיעים על הסתלקותו של אבינו ורבינו, מרביץ
תורה לעדרים, מותיקי תלמידי ישיבות ראדין, קמניץ, מיר, וליקווד

הגאון רבי ישראל אליעזר קנריק זצ"ל

מקים עולה של תורה, מייסד וראש ישיבת "אור המאיר" בפיקסקיל ניו־יארק

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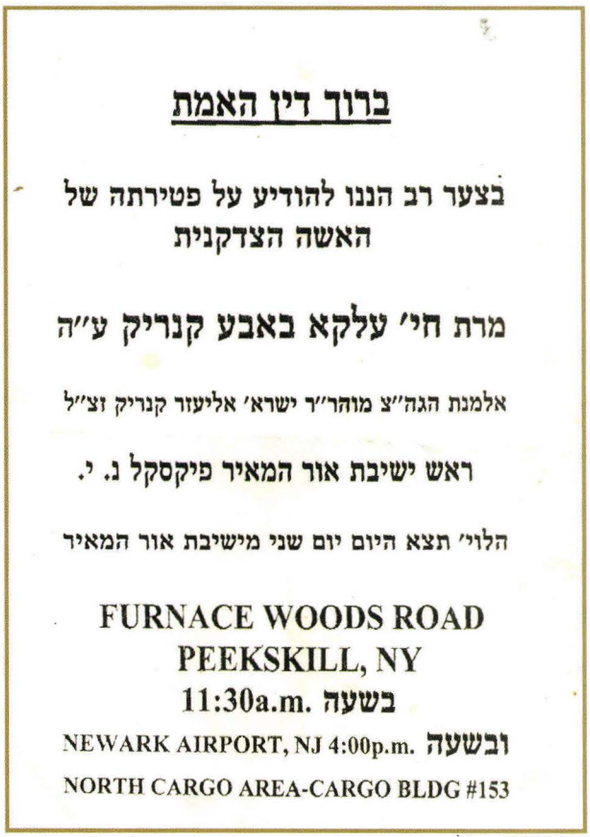
המשפחה המתאבלת **תלמידיו בארה"ק**

טלפונים לברורים 819025, 810188, 813640

Announcement of the Rosh Yeshiva's *levaya*



ברוך דין האמת

בצער רב הננו להודיע על פטירתה של
האשה הצדקנית

מרת חי' עלקא באבע קנריק ע"ה

אלמנת הגה"צ מוהר"ר ישראל אליעזר קנריק זצ"ל

ראש ישיבת אור המאיר פיקסקל נ. י.

הלוי' תצא היום יום שני מישיבת אור המאיר

FURNACE WOODS ROAD
PEEKSKILL, NY
11:30a.m. בשעה
NEWARK AIRPORT, NJ 4:00p.m. ובשעה
NORTH CARGO AREA-CARGO BLDG #153

(1989), the same date the Yeshiva was founded and the same date it moved to Peekskill, the Rosh Yeshiva went to the heavenly Yeshiva. He returned his pristine soul to its Maker exactly 27 years to the day from when he had opened the Yeshiva to which he had dedicated his life. The number 27 in Hebrew spells the word *zach* – "pure."

At the airport, *gedolim* who had known the Rosh Yeshiva, *zt'l*, from his earliest days—Reb Elya Svei, *zt'l*, Reb Avigdor Miller, *zt'l*, and Reb Nosson Wachtfogel,

Reb Nosson Wachtfogel *zt'l*

Reb Avigdor Miller *zt'l*

ארונו בא

בצער רב וביגון קודר אנו מודיעים על
הסתלקותו של אבינו ורבנו, מרביץ תורה
לעדרים, מותיקי תלמידי ישיבות ראדין,
קמניץ, מיר וליקווד
הגאון רבי

ישראל אליעזר קנריק זצ"ל

מקים עולה של תורה, מייסד וראש ישיבת
"אור המאיר" בפיקסקיל ניו־יארק

הארון יגיע היום – יום שני, ב' דר"ח מר־חשון תש"נ
בשעות הבוקר במטוס "אל על" טיסה 004.
ההלוויה תצא מישיבת "חפץ חיים" בסנהדריה המורחבת,
בשעה 12.30 בצהרים ותעבור דרך ישיבת מיר
להר המנוחות

המשפחה המתאבלת תלמידיו בארה"ק

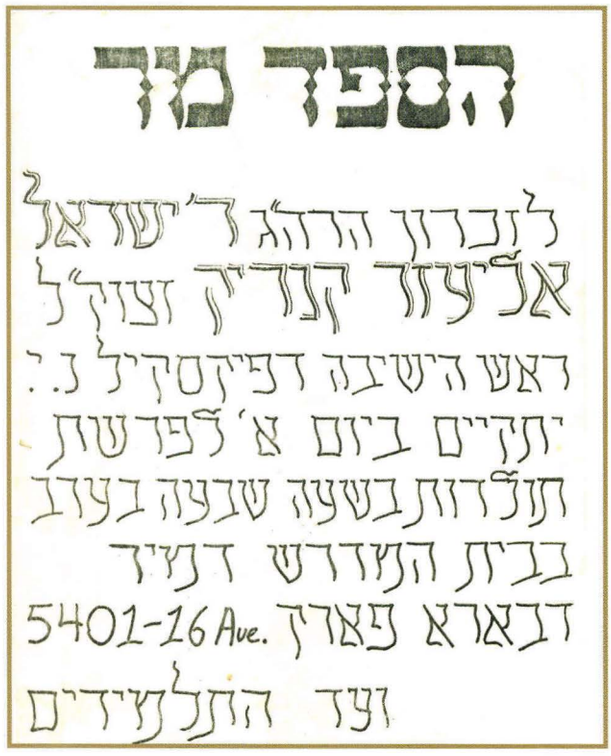
טלפונים לבירורים:
813640 ,810188 ,819025

Announcement of the Rosh Yeshiva's *levaya*

Harav Simcha Schustal *zt'l*

zt'l spoke about his monumental contributions to the *olam haTorah*. The Rosh Yeshiva, *zt'l*, was flown to Eretz Yisroel where he was buried on Har Tamir on Har Hamenuchos.

In Peekskill, broken-hearted *talmidim* were shocked by the Rosh Yeshiva's *petira*. A measure of *nechoma* came at the end of the *shiva* when Harav Simcha Schustal, *zt'l*, Rosh Yeshiva of Stamford Yeshiva, made the *hachtara*, announcing the transferring of the Yeshiva's leadership to Harav Elya Kanarek, *shlita*. The Yeshiva felt the loss keenly, but the day after he got up from *shiva*, Reb Elya, *shlita*, was there giving *shiur* and talking in learning, in his normal, down-to-earth way.



הספד מר

לזכרון הרה"ג ר' ישראל
אליעזר קנריך זצוק"ל
ראש הישיבה דפיקסקיל נ.י.
יתקיים ביום א' לפרשת
תולדות בשעה שבעה בערב
בבית המדרש דעיר
דבארא פארק 5401-16 Ave.
ועד התלמידים

Announcement of *hespedim* to take place

הגאון רבי ישראל אליעזר קנריק זצ"ל

מניו־יורק נתקבלה הידיעה המעציבה, על הסתלקותו של הגאון רבי ישראל אליעזר קנריק זצ"ל, ראש ישיבת "אור המאיר" בפיקסקיל, ניו־יורק.

בילדותו זכה ללמוד בישיבה דראדין, בצילו של קדוש ישראל בעל החפץ חיים זצ"ל. לאחר מכן למד בישיבת קמניץ, אצל הגאון רבי ברוך בער זצ"ל, ומשם עבר ללמוד בישיבת מיר כתלמידם של הגרא"י פינקל זצ"ל והגר"י לוינשטיין זצ"ל.

בשנות הזעם של מלחמת העולם השניה, זכה להינצל מעמק הבכא יחד עם שאר רבני ותלמידי הישיבה במסלול ההצלה הפלאי שבערבות יפן. באותן שנים היה רבי ישראל אליעזר בין אלו שתכננו את העברת הישיבה, ונשאו בעול. לאחר המלחמה הגיע לארה"ב, שם למד תורה בשקידה והתמדה בישיבת "תורה ודעת" אצל הגאון רבי שלמה הייימן זצ"ל. ושנים מאוחרות יותר נמנה על ראשוני תלמידיו של הגאון רבי אהרן קוטלר זצ"ל – עם יסודה של ישיבת קלצק.

לפני למעלה מ־20 שנה זכה להקים יחד עם גיסו הדגול יבדל"א הגאון רבי אלעזר הכהן כהנוב שליט"א (כיום ראש ישיבת "תורה ודעת") את הישיבה הגדולה "אור המאיר" ע"ש חותנו הגאון רבי אורי מאיר כהנוב זצ"ל, בניו־ראשל, שאח"כ עברה לפיקסקיל.

זכה להעמיד תלמידים הרבה שהיו דבוקים אליו בעבותות אהבה. גדולה הערצתם אליו גם לאחר שזכו להמשיך לימודיהם בישיבות הק' בארה"ב ובא"י, נוכח מסירות הנפש וההקרבה העצמית אותה נקט בהקמת והנהגת הישיבה.

לפני מספר שנים זכה להוציא לאור את ספרו הנפלא "חבלי משיח", בעניני מוסר ומחשבה.

השאיר אחריו דור ישרים יבורך, בנים וחתנין רבנן מרביצי תורה בישיבות הק'. אחיו הג"ר אברהם שליט"א מכהן כר"מ בישיבת "חפץ חיים" בירושלים.

הלוויתו תצא היום בשעה 12.30 מישיבת "חפץ חיים" בסנהדריה המורחבת, דרך ישיבת "מיר" – להר המנוחות.

ת.נ.צ.ב.ה.

Article on the Rosh Yeshiva *zt'l*'s passing

My First Experiences In Yeshiva

I came to learn in Yeshiva Ohr Hameir of Peekskill in September 1989, Elul 5749, as a ninth grader. The calendar worked out that the High School started at the beginning of Elul a day or two after the beis medrash. The first evening I was zoche to be in Yeshiva Ohr Hameir of Peekskill is seared into my memory and I hope I will never forget it. That evening the High School bochurim were told to go to what was then the library, a long narrow room adjacent to the beis medrash on the ground floor of "Dodge City." At the front of the room was a table facing the bochurim with three chairs and a "shtender" in middle. We sat facing the table and waited with excitement and anticipation (or was it apprehension)

The first evening I was *zoche* to be in Yeshiva Ohr Hameir of Peekskill is seared into my memory and I hope I will never forget it.

talking in hushed whispers. After a little while the Rosh Yeshiva zt'l, Rav Herschel shlita and the Mashgiach Rav S.Y. Rudnitzki zt'l came in. The Rosh Yeshiva addressed us and this was the first and last time I heard a shmuez from him directly (not on a tape). I don't recall the whole shmuez, however there is one part I remember clearly and over the past more than 20 years I repeated it to others dozens of times.

These are not the Rosh Yeshiva's exact words; however the gist of it is accurate. The Rosh Yeshiva said: so you came to learn in Yeshiva... Why did you come to learn in Yeshiva? What's the Yeshiva's achrayus to teach you? The Rosh Yeshiva answered, you came to Yeshiva and the Yeshiva's achrayus is to teach you 3 things: the first is of course Torah, how to learn b'iyun, the second is tefillah, to learn how a ben Torah has to daven. At this point in my mind I thought I knew the third thing was going to be gemilas chasadim. I was not ready and was surprised by what the Rosh Yeshiva said was the third thing... He said and the third thing is

mussar! A bochur has to learn in Yeshiva how to learn mussar, how to work on himself. This was the last thing I expected to hear and it made a deep impression on me.

Later on during my years in Yeshiva I heard from Rav Herschel a few times the following story which illustrates what the Rosh Yeshiva said. Rav Herschel was on his way to New Rochelle and stopped off by a fruit store somewhere in the Bronx. There were some older people there maybe in their high 70's or early 80's. They were talking and acting to each other very nasty like immature young children... This surprised Rav Herschel who thought isn't there a time when people grow up?? He asked the Rosh Yeshiva about it and the Rosh Yeshiva answered "az mir arbet nisht oifen shlechte midos shteigt mehn in deim." Rav Herschel explained when a person is not working on his bad middos they don't just stay the same; rather the person "shteigs" in them and the bad middos will grow... that's why he saw the older people acting the way they did. In that first shmuez the Rosh Yeshiva was

giving over to us a yesod for life: you have to constantly learn mussar and work on yourself.

During the first week of the zman some of the bochurim in my shiur were zoche to daven Mincha with the Rosh Yeshiva zt'l in his office, unfortunately I wasn't one of them. Around that time the Rosh Yeshiva was admitted to the hospital. I'm sure all the 100 or so bochurim who were in Yeshiva for that Elul zman still remember it. Although every Elul zman in Yeshiva has the special intensity of Elul, that year with the Rosh Yeshiva in the hospital had an added intensity and charged atmosphere which is hard to describe. After all three tefillos we said a few perokim of Tehillim. At some point the name Aharon was added with special tefillos in front of the opened aron kodesh. I don't remember if it was before Rosh Hashana or during the aseres yemei teshuva the beis medrash bochurim went into the "salon" to listen to a shmuez on tape (remember the cassettes you listened to with a tape recorder?) the Rosh Yesiva gave from his hospital bed! We heard afterward he

cried during part of the shmuez and were told this was unusual. That was the last shmuz he gave... (By the next Elul it was printed in Ner Yisroel a small kuntress of shmuessen on the yimei hadin and years later in the full Sefer Ner Yisroel.)

Suffice it to say I have many more memories of the next few months: of coming together on Chol Hamoed Sukkos in Boro Park to say Tehillim because of a medical crisis. The first week of the zman, Shabbos Bereishis, then the petirah and levaya the next day. The shiva in Yeshiva with hespedim at the end of night seder and the hespedim by the sheloshim. All this made strong impressions on the vulnerable mind of a young bochur, and made us aware of the loss the Yeshiva had with the petirah of the Rosh Yeshiva zt'l. We were the last group of bochurim who were still zoche to get a little hashpoah directly from the Rosh Yeshiva zt'l, and not only from the hanhalas HaYeshiva who continue his derech (and from listening to tapes).

I would like to add, one of the unique exceptional things we had in Yeshiva was the

Friday night "mussar chavrusa." I have tremendous hakoras hatov to R' Chaim Kanerek who I was zoche to have as my "mussar chavrusa." He taught me the yesodos of hashkafa and mussar, and what it means to be a ben Torah. He went through with me the hakdama of Geulas Yisroel which came out in time for the first Pesach after the Rosh Yeshiva zt'l was nifter. He also went through with me some of the typed shmuessen which the Rosh Yeshiva himself typed on a typewriter (anyone remember those??). This special time he gave me, many times going over the half hour slot, I will always treasure.

An Immutable Hadrocha

An Immutable Hadrocha

The Rosh Yeshiva, *zt'l*, was a true educator in every sense of the word. His textbook was the *mesorah* vividly etched on his *neshama* by the Torah giants he knew personally. He made it a priority to understand each *talmid* on his own level and guided him to reach greater heights by "*kvelling*" at his successes.

Rosh Yeshiva *zt'l* surrounded by *talmidim* in Peekskill

I was in the 11th grade and it was the end of the zman. I prepared frantically for my farher with the Rosh Yeshiva. My stomach was tied in knots when we started talking in learning but the Rosh Yeshiva made me comfortable. We were having a really geshmake give and take with question after question being fired at me. I had prepared

Rosh Yeshiva *zt'l*'s seat in New Rochelle.

for hours and was determined to get an aleph plus. But just when I thought I had made it through with flying colors, the Rosh Yeshiva didn't look happy with my answer, as if that was not the answer he was looking for.

Rosh Yeshiva *zt'l*'s seat in Peekskill

Ohr Hameir Theological Seminary

TIFERETH ISRAEL HIGH SCHOOL OF OHR HAMEIR

914-632-6192 • 3 BOULEVARD, NEW ROCHELLE, NEW YORK 10801 • 212-828-6520

בעו"ח

July 29, 1984

Dear Friend :

The bearers of this letter, distinguished students of Ohr Hameir, have volunteered to convey to you a most urgent and vital message.

Ohr Hameir after 22 years of dedicated service to the national Jewish community as a Residence School of Higher Learning, is being forced by the City of New Rochelle to relocate. A very tragic and dangerous situation

As a very large sum has to be raised quickly, we are turning to all to whom the cause of Torah is close to his heart, to extend thier generous help. We are certain that the Almighty will bless you in the merit of this noble deed.

Most sincerely

Rabbi Israel E. Kanarek
DEAN

Fundraising letter written by the Rosh Yeshiva *zt'l*

I received an aleph and was disappointed. I went straight to the pay phone, to call my Rebbie, Reb Hershel. I told him the kasha and what I had answered. Reb Hershel told me I had answered correctly and to go back to the Rosh Yeshiva and ask him what he had not liked about my answer.

After Maariv I approached the Rosh Yeshiva who was very happy to continue our discussion, and showed him my answer in the sefer Aruch L' Ner. The Rosh Yeshiva looked into the sefer, smiled with overflowing happiness and said, "Kum arois fun di Beis Medrash." (Walk out of the Beis Medrash with me.)

When we got out into the hallway he gave me a kiss on my forehead. "Men tur nisht kushen in Beis Medrash," he said. "Un es kumt dir a kush. Yasher koach fahr vaizing mich der tirutz. Du bist gerecht in ich hub a za fargeniegen az du bist gerecht." (One is not allowed to kiss in the Beis Medrash and you deserve a kiss for being right. Thank you for showing me the sefer that has the correct answer.)

The Rosh Yeshiva provided a boy with the tools he needed to make his way in life through *mussar*, through *shmuessen*, through modeling the behavior and *hadrocha* he taught. He took the time to inculcate each *talmid* with a feeling that he was important to him, to his *chaverim* and above all, to the *Ribbono Shel Olam*. He emphasized the

supremacy of *davening*, of learning *mussar* and of always thinking about another person.

A horrifying story reached us. A Yeshiva boy in a dormitory in Queens had been murdered. We were

terrified. We came to the Rosh Yeshiva with our demands: we need a security guard, better locks on the doors...as I said, we were terrified. The Rosh Yeshiva listened sympathetically and then told us there would be a shmuess in the Beis Medrash later that evening. We sat in the Beis Medrash somberly as the Rosh Yeshiva began. "I understand how you feel. You are afraid. You feel that you can't sleep at night? But was your sleep disturbed because a boy was killed? Because a family is in mourning? Are any of you thinking about his parents? About his sisters and brothers? About his Rebbeim? Are any of you feeling the pain that they must be going through? No. You are only thinking about yourselves!" I never forgot this lesson in empathy and selflessness.

He conveyed weighty lessons in a palatable and absorbable way to a teenage boy, lessons Ohr Hameir boys never forgot.

When I learned in the Yeshiva I would never see my grandfather put his arm around a boy's shoulders but he conveyed his unequivocal love, unmistakably. My grandfather was very makpid on the way he thought a Yeshiva boy should look—we were never allowed to play ball in t-shirts—but he was accepting and understanding of the ways of a teenager. He was always there to listen and advise, but he taught his talmidim that they needed to be able to make decisions in life on their own and gave them the hadrocha to do so.

But was your sleep disturbed because a boy was killed?

The Rosh Yeshiva was an extraordinarily disciplined person. He taught by modeling the behavior he expected. He gave *mussar shmuessen* that *talmidim* from 50 years ago can't forget. He emphasized developing the entire person through *tefilla* and *Yiras Shamayim*. Self-awareness, striving for greater heights, elevating oneself from the smallest point to the greatest—these were all recurring themes in his twice-weekly *shmuessen*. But it often started with the small things.

My father's minhag was to stand during Lecha Dodi, which I followed when I came to Yeshiva. The rest of the Yeshiva sat. This went on for a few weeks. One Friday night after davening, the Rosh Yeshiva took me aside and gently told me to do what the rest of the Yeshiva did. I learned a powerful lesson. Don't stand on your point. Be flexible when you are among people. It's a lesson I've kept with me all my life.

His emphasis on being a *mentsch*, honesty and treating every individual with respect was overriding.

While the Rosh Yeshiva was a deep thinker and *lamdan*, capable of delivering the most complex and demanding *shiurim*, he was always ready to learn with any *talmid* on whatever level he was on. But *talmidim*, years later, recount that they learned much more than *gemora* when they learned with him.

I was very lucky. The Rosh Yeshiva agreed to learn a different Mesechta than the Yeshiva was learning, with me every

Rosh Yeshiva *zt'l* delivering a shmuess

day. It was Mesechta Sotah. We learned together for about two hours. Then the Rosh Yeshiva closed his gemara. I closed mine. He asked me, "Did you grasp what we learned today?" I answered a bit too hastily, "Of course!"

"Zug ibber fun unheib oisen venik." (Repeat by heart what we just learned). I couldn't do it. "Tell me, if you had just read a page in an interesting book would you have remembered what you read? Azuy darf men lernen!"

The Rosh Yeshiva, rightfully so, was militantly against smoking. (He had smoked in his youth, but the minute the doctor told him how deadly a habit it was, he threw his cigarettes away and never smoked again.) I, unfortunately, was not so disciplined. From time to time, during our daily seder, I would excuse myself, go outside, smoke a cigarette, run up to my room, brush my teeth, wash my hands and face with shampoo and then return to my place by the gemara.

He gave *mussar shmuessen* that *talmidim* from 50 years ago can't forget.

This went on for several months until my last day in Ohr Hameir. I would be leaving the yeshiva to learn in Eretz Yisroel. I sat down that afternoon with the Rosh Yeshiva and we learned our usual seder. When we finished, he closed his gemora. I closed mine. Expecting a farewell speech, I waited. Instead, the Rosh Yeshiva began to give

Rosh Yeshiva *zt'l* delivering a *shiur*

me strongly worded mussar. "Do you think I didn't know what you were doing when you left our seder? You were extremely disrespectful to think you were fooling me and you were disrespectful to smoke altogether, when you know that I forbid smoking in the Yeshiva." I felt terrible that I had caused the Rosh Yeshiva such agmas nefesh and I took his mussar to heart. My entire being stung from his rightfully indignant rebuke.

I asked, "Rosh Yeshiva, why did you wait until my last day to tell me? You could have told me you knew long ago and I would have stopped."

If you had just read a page in an interesting book would you have remembered what you read? *Azuy darf men lernen!*

His answer still rings in my ears. "I didn't want to spoil our seder of learning. Once you knew that I knew, you would feel embarrassed and uncomfortable and wouldn't be able to learn with the same geshmak."

I learned two powerful lessons: be honest and sensitive, that was the obvious one that I learned

from my negative action. But, perhaps even more importantly, I learned a tremendous yesod in chinuch, that a mechanech must "act, not react." The Rosh Yeshiva was probably seething at what he considered my disrespectful conduct. But he controlled himself until what he deemed was the proper time to react to it. That lesson in chinuch is to this day, a goal I strive to attain.

The Rosh Yeshiva's goal was to create true *bnei Torah*, and if that meant building them from the "bottom up," then that was his "assignment."

I was a little lazy and unmotivated—not that unusual for a teenager, I guess. I was walking down the hall one day in the beginning of the zman and the Rosh Yeshiva was coming towards me. I wished I could run the other way—I hadn't been paying much attention to his shiur that morning. As he passed me, he slapped me on the back and said with a smile, "Dovid, du geist machen a siyum oif Mesechta Kiddushin un du geist es machen dein mesechta." (You will make a siyum on Mesechta Kiddushin and you will make it your Mesechta). It was like the Rosh Yeshiva had turned on a switch in me. He was convinced I could do it and that convinced me that I could...and I did just that.

The Rosh Yeshiva taught *gemora b'iyun, bekiyus, peirush tefilla, chumash, shimras haloshon,*

hashkofa and said a daily *shiur* in *Mishna Brura*. He regularly stressed the importance of "being *mechadesh*," of creating new ideas, not only in the study of *gemara* but in *mussar* as well. But he also stressed the joy inherent in Torah and being a Yid. His *simchas hachayim*, despite financial difficulties that would have daunted the most hardened businessman, was infectious as he sang while he learned. He conducted Friday night gatherings with the *talmidim* that gave Shabbos an extra layer of joy. Despite the pain he suffered in his legs, he danced on Simchas Torah and at *talmidim's* weddings without holding back. But he also taught the *talmidim* that *simcha* had its prescribed boundaries in Yiddishkeit.

It was the night before Taanis Esther and the news had reached us that Reb Moshe Feinstein, zt'l, was niftar. I went up to the Rosh Yeshiva to ask him whether I should cancel the band for the Purim Mesiba or just cancel the Mesiba entirely. As I came inside, the Rebbitzen told me I would have to wait. I heard bechiyus noraos coming from the Rosh Yeshiva's room. It was heart-rending. Finally it got quiet. The Rosh Yeshiva came out and sat down on a chair. Should I cancel the band? Should I cancel the mesiba? He was quiet a minute and then answered, "Ich darf es iber trachten." (I need to think about it.) The next day, the Rosh Yeshiva let me know, "Mir

I wished I could run the other way—I hadn't been paying much attention to his *shiur* that morning.

Reb Yankel Hamburger at his Sheva Brochos

gayen tzurik kumen nuch die levaya un es geit zein a mesiba." (We are going to come back and have our mesiba.)

At the mesiba, the music started but everyone was lethargic and not in the mood. The Rosh Yeshiva, listless, was wheeled into the room in his wheelchair. He jumped out and started dancing

enthusiastically. Everyone started dancing. When he finally sat, he endured such yesurim.

Then he told us: "The Halacha of availus brabim is not docheh simchas Purim. But if it's hollelus then the manifestation of simcha is assur. I'm trusting the olam that this mesiba will be true simchas Purim, not hollelus. Otherwise, my psak will be wrong l'mafraya (retrospect)." That was the most exalted and uplifting Purim I ever experienced.

The Rosh Yeshiva *zt'l* and the Rosh Yeshiva *shlita* at a Purim *mesiba*

Ohr Hameir Today

Ohr Hameir Today

50 years ago, when Yeshiva Ohr Hameir was founded, the world was a radically different place and the *talmidim* faced very different challenges to their *hasmodah* and *Yiras Shamayim*. Today, there are *bli ayin hora*, almost 220 *talmidim* enrolled in Ohr Hameir and the demand for enrollment is more than can be accommodated. By the Rosh Yeshiva, *shlita*'s, own assessment, this is because in fifty years, nothing has changed—and in Ohr Hameir that's a good thing.

"By the time I became Rosh Yeshiva after my father's *petira*, I had been dealing for years with

L–R Rosh Yeshiva *shlita*, Rabbi Yankel Horowitz, Rabbi Ahron Stein, Rabbi Hershel Kanarek, Rabbi Avrohom Brog, Rabbi Berel Kanarek, Rabbi Elimelech Landau

the *bochurim* on a day-to-day basis. Everything continued as it was. I only perpetuated, together with my *choshuve* brothers, Reb Hershel, Reb Berel, Reb Mendel and my brother-in-law, Reb Naftoli Kempler, what our father taught. My feeling was always the same as my father's.

Boys needed to be inspired to develop a *cheshek* for Torah learning that must come from within themselves, and they must feel that their *rebbeim* care deeply about them."

When I came to Peekskill—it was only three months into the zman—I was going through a difficult time. Nothing terrible, but something that was disturbing me the way things can disturb a 13-year-old boy. I asked the Rosh Yeshiva if I could speak to him and he told me to come see him at 11:40 in his house. I remember that walk to "Texas" in the pitch dark and the country night stillness. I hoped the Rosh Yeshiva would be able to help me. I didn't know him yet and wasn't sure. I knocked on the door and went inside. When I left at 2:30 in the morning, I was a different boy. The Rosh

Yeshiva gave me all the time in the world and lessons in life that I use to this day.

The Rosh Yeshiva, shlita, taught me a lot about making decisions for myself but when I was in shidduchim, I was contemplating taking a course of action that I wasn't sure was proper. Who could advise me? The first address was Peekskill. I knew only Reb Elya, shlita, could give me proper direction. I drove to Peekskill and when I told him what my question was, he gave me a mussar shmuess that rings in my ears to this day. It was mussar that he would have given his own son and I knew it. It saved me from marrying the wrong person.

We were in Montreal at my in-laws for Yom Tov. Suddenly, my wife went into a coma from a blood clot in her brain. All I did, all I wanted to do, was sit by her bedside. Those were difficult, dark days. But one afternoon as I sat dozing in the chair by her hospital bed, there was a knock on the door. I yelled, "Come in!" thinking it was my in-laws. In walked Reb Elya and Reb Berel. They hugged me and spent about 15 minutes giving me chizuk. They kissed me goodbye and got back into their car to travel seven hours back to Peekskill. My wife recovered fully, Boruch Hashem, but I have never forgotten that visit.

They kissed me goodbye and got back into their car to travel seven hours back to Peekskill.

Ohr Hameir is a successful and thriving Yeshiva today. The Rosh Yeshiva, *shlita*, imparts the same *hadrocha* he saw by his father, the Rosh Yeshiva, *zt'l*. Every boy is valued for what he is; every boy is treated with dignity; every boy is an individual and every boy gets from the Yeshiva a clear blueprint of

how to live his life, how to handle situations that may come up in life. Every boy is made to feel part of a family...the Ohr Hameir family.

I am proud to be part of the extended Ohr Hameir family. The following is a small view of my personal experiences in the ישיבה.

The years that I learned in the Yeshiva were my best years. Those years were full of עליה. They were the foundation of my personal growth ברוחניות ובגשמיות. The atmosphere was so welcoming, I felt, this was my home. The *rebbeim* built within me an everlasting קשר which is in my heart, to this very day.

It all started in 1994, in 9th grade. Harav Avrohom Brog called me over, put his hand around my shoulder and took a walk with me for just a few minutes. Rabbi Brog shared with me his

feeling that he saw much potential in me. He gave me confidence and built up my self-esteem. This continued throughout the year as I spent many hours in Rabbi Brog's home. To this very day I feel the closeness. Besides the *geshmake shiur* that Rabbi Brog gave, he encouraged us to learn on our own בהתמדה. He offered one dollar per extra hour learned besides the סדרי ישיבה. He definitely gave me a חשק to learn תורה, and raised my שאיפות to reach very high goals.

The ראש ישיבה instituted that a בית מדרש בחור would learn מוסר with a ninth-grader throughout the winter, every ליל שבת . This is how I was introduced to the concept of מוסר, as we discussed how one works on oneself to become a better person.. They also build with me a קשר, they made themselves

Rabbi Brog shared with me his feeling that he saw much potential in me.

available for me, and were very helpful. I was able to ask them any טייטש, or to explain to me a פשט in any גמרא, that I was trying to learn on my own. My extended family wasn't only my Rebbe and my classmates, it was the whole ישיבה. With their help I was able to be מסיים my first מסכת.

Then in 10th grade Harav Yaakov Horowitz lifted my spirit even higher. Besides the *geshmake shiurim* that he gave, he built an everlasting קשר with me. He made for me a very individualized work out in בין אדם לחבירו. He spent with me countless hours helping me work on my מידות. Besides Rabbi Horowitz's individualized program, I was consistently hearing חיזוק and מוסר on the topic of בין אדם לחבירו from the rest of the הנהלה as well. There was one *Mesorah*, one *Hadrocha* the same theme throughout the ישיבה. As young בחורים that's what we heard by שלש סעודות, on the Friday מוסר schmooz, and whenever we would hear a מוסר schmooz. We would hear again and again, work on your מידות. Stop thinking only about yourself. אנוכיות was worse than טריפה.

Then in 11th grade Harav Hershel Kanarek lifted my spirit even higher. Rav Hershel also built a strong unforgettable קשר, with which he helped me walk the path of my own personal growth in עבודת ה' that I follow to this very day. Rav Hershel took all that we were hearing, all that we were

learning and internalized it into פנימיות. With his שיעורים, he showed us how to make a *laining* on a גמרא, and to focus on פשוט פשט. He also showed us how to work on ourselves to have a *geshmak* in *davening*, a *geshmak* in learning מוסר. Rav Hershel showed us how to grow in אמונה, and in תפלה step by step. He put in our hearts a הרגש, a feeling of אמונה, and a deep desire to yearn for more אמונה, and more of a relationship with Hashem.

In the summer in Camp Horim I built a very close relationship with Harav Berel Kanarek. Even before coming to his *shiur* I already had a קשר של קיימא with him. He would push me to *shteig* even more. For example, one morning he saw me walking to שחרית with זריזות. Rav Berel tapped me on my shoulder and asked me where I am running? Did I stop to look at the beautiful sky, trees and scenery? He told me Hashem made all this for me to enjoy, How can I ignore it? Rav Berel made sure I was growing in every area. He was available for any discussion. I couldn't wait to come to his *shiur*.

Did I stop to look at the beautiful sky, trees and scenery?

However the יצר הרע couldn't take it anymore. A מעשה שטן took place that forced me to go to a different ישיבה. Although that was a very good ישיבה, it was extremely difficult for me. I was taken away from my Ohr Hameir family and I felt like a יתום. I used to go visit Rav Berel in his home on a monthly basis and he helped me cope with my situation. I

considered myself a תלמיד of Rav Berel even though I wasn't in his שיעור. I didn't get back to myself until I came back to the ישיבה for Shabbosim on a steady basis.

A family always remains a family. The Ohr Hameir Peekskill family built my life and many other lives. A life of personal growth, a life ready for the challenges of today's generation. May the ראש ישיבה שליט"א, the entire הנהלה and *Rebbeim* continue to do the invaluable great work that they have been doing for the next 50 years.

A proud Talmid and member of the family

משה סקלאר

From the Rebbeim:

Rabbi Ahron Stein

The *mishna* says *haamidu talmidim harbeh*. It doesn't say teach many *talmidim*, it says to set them up. This can mean how to approach a *sugya*, how to approach a *mussar* concept, or how to approach a problem in life. This is what our *talmidim* take along with them for the rest of their lives. This is the *hadrocha* that we have been so succesful in imparting to our *talmidim* during their years in Yeshiva. And this why our *talmidim* remain connected to the Yeshiva—they know they can call their *rebbe* or the Rosh Yeshiva, *shlita*, whenever they need to. That is the precious gift that Ohr Hameir gives every *talmid*.

Rabbi Yaakov Horowitz

Every *bochur* is an individual package. The *rebbeim* try to bring out each bochur's strengths. They give them the *kochos* they need so that these strengths come out on their own. They are not pressured or coerced into learning or *davening*. That is why they come out of Ohr Hameir as healthy *talmidei chachomim*. In addition, the *bochurim* feel that their classmates are their brothers. There is *sholom* among them and only a healthy sense of competition. This is true within each grade and even with other grades. Above all, the Rosh Yeshiva, *shlita*, keeps a *kesher* with the *talmidim* for the rest of their lives and they remain his children forever.

Rabbi Avrohom Brog

What the Yeshiva stresses is that a *bochur* shouldn't be forced to learn. The love for learning should be brought out so that he wants to do it on his own. We provide our *talmidim* with the *hashkofos* and help each *bochur* develop his own *kishronos*. When he does it on his own, he will carry it with him for the rest of his life, regardless of where he goes in life. As a 9th grade *rebbi*, one of the most rewarding aspects is to be able to watch *bochurim* who come in totally raw, grow and develop. The *nachas* of watching a *bochur* learn to say his own svoros is incomparable to anything else. The reason this growth happens is because all of us in the *hanhala* work hard to ensure that every *talmid* feels comfortable approaching a *rebbi* and developing a relationship with him.

From the Rebbeim:

Rabbi Berel Kanarek

The Yeshiva's goal is to instill Torah and *Yiras Shamayim* into our *talmidim*. How? By showing them that Torah and *Yiras Shamayim* is a way of life. To our *talmidim* these are not concepts or something to be found in a *sefer*. Every *talmid* is taught to live with this every day of their lives by making the *chashivus* of Torah and *Yiras Shamayim* paramount.

Rabbi Hershel Kanarek

V'shinantum l'vunechuh means to teach your students. Why doesn't the Torah say outright to teach *your students,* not your *children*? Because you should not teach your students like they are students. You must teach them like they are your own children. That's the *hatzlocha* of our Yeshiva. Every *Rebbi* feels that this is a child of mine and that is our commitment to our *talmidim* and the Yeshiva.

Rabbi Nachman Sholom Friedman

The general *ruach* in our Yeshiva is that the *bochurim* have *simchas hachaim*. We work to help boys develop *geshmak* in what they learn, to help them learn on their own and to help them capitalize on their strengths and work on their weaknesses. There is no one size fits all Ohr Hameir *chinuch*. It is custom tailored to suit every boy. The *Hanhala* works as a team and we are constantly talking about how to help out each individual *bochur* to reach his potential.

Rabbi Elimelech Landau

What is the secret of Ohr Hameir's success? We build up our *talmidim's* self- motivation. They learn not because they are being pressured but because they feel the *emeser chashivus* of Torah. They develop *hasmada* on their own. Not because they are forced or coerced. This gives the *bochur* a tremendous feeling of self-respect, builds his confidence and gives him the tools he needs to succeed in his learning even after he leaves the *koslei haYeshiva*.

Rabbi Elozor Kahanow, *zt'l* and Rabbi Elya Kahanow *shlit'a*

Hagaon Rav Elozor Kahanow zt'l, *Rebbitzen* Kanarek, *a'h*,'s brother was a co-founder of Ohr Hamier. He successfully recruited several *bochurim* which enabled the Yeshiva to open its doors in New Rochelle. For several years, he said a weekly *shiur* in Yeshiva. He was a *Godol* known for his greatness in Torah in America and *Eretz Yisroel*. The renowned Rav of Yerushalayim, Hagaon Harav Zvi Pesach Frank *zt'l*, had the highest regard for him. He was an acclaimed *mechaber* of *seforim*, recognized for his *Gaonus*, *Lomdus* and *Bekius*. He was a known *posek* as his breadth of knowledge encompassed the entire Torah.

He was a Rosh Yeshiva in Torah Vodaath for 60 years, saying his first *shiur* at the young age of 23. He taught hundreds of *talmidim*, many of whom rose to great heights, and had a profound influence on their lives.

His *hasmoda* was incredible. The Rosh Yeshiva, *shlita*, states that he rarely saw a *masmid* of his caliber. He relates a story of his uncle, when Rav Kahanow's mother had asked him to learn in the kitchen to watch a pot of food cooking on the stove. Immersed in his learning, he did not realize the food was burning until the kitchen filled with smoke.

His passing in *Chodesh Nissan* 2002 was a great loss to his family and *Klal Yisroel*. May his wife, *Rebbitzen* Rochel, *shetichye* and family be *zoche* to good health and long years.

His son, Rabbi Elya Kahanow, is an alumnus of the Yeshiva and was a member of the staff for several years, serving as a ninth-grade *Rebbi* and saying a *shiur* in Beis Medrash. He maintains a *kesher* with his *talmidim* until today.

Presently, he is the Rosh Kollel of Kollel Imrai Govoha in Lakewood, founded by his father *zt'l*. It is a very well-known and highly respected *kollel* with many *yungerliet*.

Rabbi Naftoli Kempler, *shlita*

Rabbi Naftoli Kempler, *shlita*, a prolific writer, gifted speaker, and brilliant thinker is the husband of the Rosh Yeshiva *zt'l's* only daughter Devorah, *shetichye*.

Though he did not have an official position in the Yeshiva, as he was a *maggid shiur* in Torah Temimah, Reb Naftoli was very much a part of the Yeshiva staff.

Every month he would spend Shabbas in Ohr Hameir, during which he said a *shmuess* for the high school and a *Chumash shiur* for the Beis Medrash. He also gave a highly popular *shiur* on *Shev Shmaitza* and, having a vast knowledge of *halacha*, was constantly answering *shailos*.

The Kempler home was the home of the Rosh Yeshiva and *Rebbitzen a'h*, whenever the yeshiva was not in session. Reb Naftoli and *Rebbitzen* Devorah's home is permeated with Torah at the highest level. Nevertheless, the presence of the Rosh Yeshiva and *Rebbitzen* had a profound influence on the *mishpacha*.

Boruch Hashem they were *zoche* to children and sons-in-law who are great *Talmidei Chachomim* and *Marbitzei Torah*.

May *Hakodosh Baruch Hu* grant Reb Naftoli a *Refuah Shleima* and may the entire family be *zoche* to *brochos ad beli dai*.

Reb Mendel Kanarek

AN *ASKAN* DEDICATED TO THE YESHIVA AND THE *KLAL*

Rabbi Mendel Kanarek, the Director of Development, has played a significant role in the Yeshiva's financial stability. He is responsible for developing Ohr Hameir's Westchester support base. The Yeshiva's Westchester Dinner is an outcome of the many connections he has developed.

During the course of his work, he became acquainted with many important elected officials, including former Governors George Pataki and David Patterson. He still maintains a close relationship with Governor Pataki.

Moreover, Reb Mendel has leveraged his many associations in government for the benefit of countless *klal* and individual issues. He was able to be of great assistance to such noted organizations as Agudath Israel, Ohel, Dor Yeshorim, Misaskim and many others.

The landmark fertility bill that allowed people needing expensive fertility treatments to receive insurance coverage was passed largely through his quiet, unassuming and behind-the-scenes efforts. He was given a special audience with the Belzer Rebbe, *shlita,* who wished to express his personal *hakoras hatov* for his help. Reb Mendel's *lev tov* and willingness to help others are hallmarks of this true *askan b'tzorchay tzibbur.*

R' Mendel introduces Governor Pataki to Yeshiva Ohr Hameir

Governor Pataki providing a tour of the Governor's Mansion

Governor Pataki providing a tour of the Governor's Mansion

Governor Patterson receives an award at the Yeshiva's Westchester dinner

Westchester County Executive Mr. Andy Spanow with the Governor

1962-2013

Mr. John Catsimatidis with Governor Patterson at the Westchester dinner

Rye Town Hilton

Mr. Eugene Farber

The Rosh Yeshiva *shlita* with Westchester County Executive Mr. Andy Spanow

R' Mendel with Westchester County Executive Mr. Andy Spanow

L–R R' Mendel, Mr. Neil Wasserman, Mr. Stanley Wasserman, R' Berel Kanarek

Mr. Dolph Rotfeld

L–R R' Berel Kanarek, Mr. Moishe Chopp, Rosh Yeshiva *shlita*, Rabbi Rubinstein *z'l*, Young Israel of Scarsdale, R' Mendel Kanarek, Mr. Heshy Frank

R' Mendel and Dolph Rotfeld

L–R Rosh Yeshiva *shlita*, Mr. Howard Millendorf, R' Mendel

R-L David Steinmetz, David Wald, Dan Richmond

60
15
30

Our *Rebbeim* and Staff

Our Rebbeim and Staff

Harav Yisroel Eliezer Kanarek ***zt'l*****–**Rosh Yeshiva

Rabbi Michel Chill – 12th Grade Rebbi and *Menahel*

Rabbi Nosson Goldberg – 12th Grade Rebbi

Rabbi Zecharyeh Fendel ***z'l*** – 11th Grade Rebbi

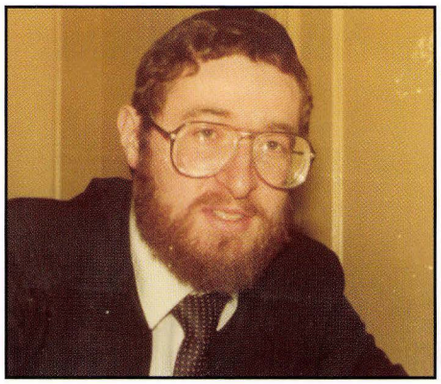
Rabbi Yisroel Levovitz – 12th Grade Rebbi and *Shoel Umaishuv*

Rabbi Chaim Yisroel Epstein – 10th grade Rebbi

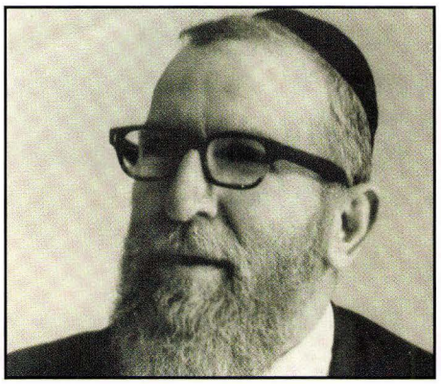
Rabbi Meir Dietel – 10th Grade Rebbi

Rabbi Eliezer Lieff – 10th Grade Rebbi

Rabbi Yaakov Faivoshevitz – 10th Grade Rebbi



Rabbi Elya Kahanow– 9th Grade Rebbi and 1st Year Beis Medrash *Maggid Shiur*



Rabbi Avrohom Schindler –9th Grade Rebbi and *Menahel*

Rabbi Shaar Yoshuv Rudnicki ***z'l*** – *Mashgiach*

Rabbi Noach Orlowek – *Mashgiach*

Rabbi Yonason Tendler – *Mashgiach*

Rabbi Nosson Stern – *Shoel Umaishuv*

Rabbi Zalman Weiss – *Mashgiach*

Rabbi Shloime Weissberg – *Mashgiach*

Rabbi Matis Pincus – 9th Grade Rebbi

Rabbi Yosef Rosenberg ***z'l*** – Administrator

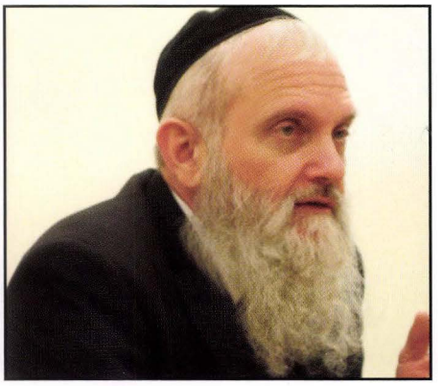
Our Rebbeim and Staff

Harav Elya Kanarek *shlita*
Rosh *HaYeshiva*

Rabbi Berel Kanarek – 12th Grade Rebbi; *Mashgiach*

Rabbi Ahron Stein – 1st Year *Beis Medrash Maggid Shiur*

Rabbi Herschel Kanarek – 11th Grade Rebbi and *Menahel*



Rabbi Yaakov Horowitz – 10th Grade Rebbi

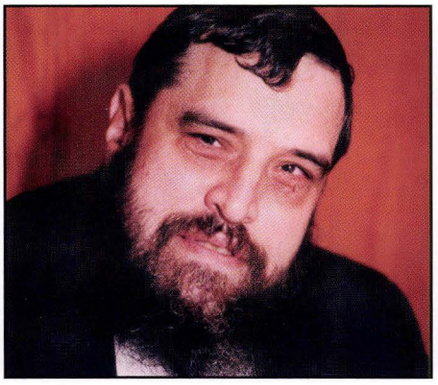
Rabbi Avrohom Brog – 9th Grade Rebbi

Rabbi Naftoli Kempler

Rabbi Eliezer Modes – 12th Grade 2nd *Seder* Rebbi

Rabbi Boruch Mozes – 11th Grade *Bekius* Rebbi

Rabbi Reuvain Mandel – Rebbi



Rabbi Mendel Kanarek – Director of Developement

Rabbi Uri Meir Kanarek – *2nd Seder Shoel Umaishuv*

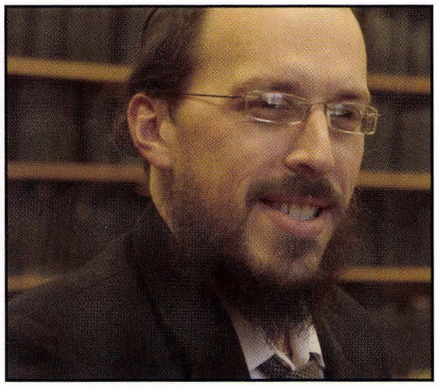
Rabbi Moshe Fischer – 9th Grade *Bekius* Rebbi

Rabbi Chaim Kanarek – 1st *Seder Shoel Umaishiv*

Rabbi Meilich Landau – *Mashgiach*

Rabbi Yaakov Klang – 10th Grade *Bekius* Rebbi

Rabbi Nachman Sholom Friedman – 2nd *Seder Shoel Umaishiv*



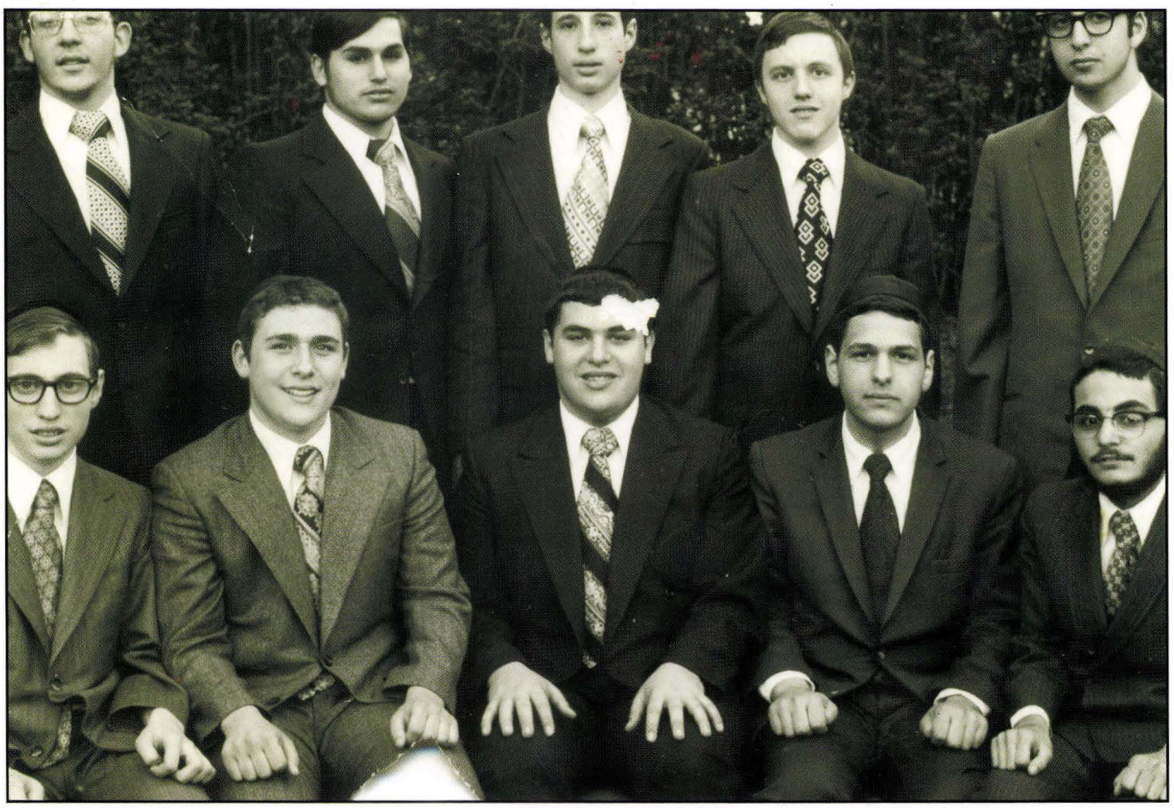
Rabbi Uri Meir Kanarek – 1st *Seder Shoel Umaishiv*

Rabbi Tzvi Rosenthal – General Studies Principal

Rabbi Yaakov Shlomo Rothberg –Executive Director

Rabbi Sender Gewirtzman – Administrator

Our *Talmidim*



First graduating class 1973 Top Row L–R Zev Cohen, Mayer Amsel, Yisroel Bernstein, Yaakov Pachtman, Osher Ansbacher, Bottom Row L–R Dovid Herz, Chaim Dovid Selengut, Mayer Gewirtzman, Joel Manewitz, Yossi Katz

Class of 84 L–R Yitzchok Revah, Chaim Aaron Applegrad, Dovid Menachem Avrohom Brenner, Avrohom Yitzchok Feder, Eliyahu Dovid Bak, Shaul Eliezer Goldbaum, Yaakov Shlomo Rothberg

Class of 1982 L–R Michel Rosenberg, Sender Lerner, Yehuda Hamburger, Rafael Gartner, Mordechai Levy, Zecharia Lomnitz, Mordechai Chaimowitz, Nachi Kempler

SEUDAS PREIDAH 1986

Class of 1980 Back R-L Meir Kanner, Yudi Miller, Avrohom Yechiel Jacobs , Ephraim Levy, Aaron Polansky, Yosef Pressburger *Z'L*, Avrumi Rosenberg, Moti Neuhaus

Class of 1977 back row L-R Yehuda Brog, Yitzchok Hertz, Shmuel Katz, Moshe Chaim Beck, Yaakov Zvi Selengut, Dovid Lang Bottom Row L-R Zvi Meir Katz, Yitzchok Fischman, Benyamin Ladds, Chaim Pachtman

L–R Moshe Brander, Yossi Gelbman, Yisroel Meir Hamburger, Aryeh Schwimmer, Avrohom Yeshaya Hamburger, Yossi Goldstein, Tzvi Pollack, Dovid Leiman, Moishe Zeidel, Yehoshua Schwabb, David Farber

Class of 1985 L–R Zalman Green, Eliezer Levi, Nissim Medrez, Shloime Eisenberg, Eliyahu Mintz, Akiva Bak

Class of 1983 L–R Dovid Klein, Yaakov Michoel Jacobs *z'l*, Yerucham Miller, Avrohom Binyamin Rabin, Dovid Benjamin, Yoily Silberberg, Yaakov Gershon Riess

L–R Chaim Pachtman, Chaim Isaacs, Eliyahu Mintz, Akiva Bak, Chaim Applegrad, Zalman Green, Eliezer Levi, Rafael Gartner, David Bak (top). Yaakov Kanarek (bottom), Yaakov Shlomo Rothberg, Nissim Medrez, Michel Rosenberg (bottom), Dovid Benjamin, Sender Lerner (top), Yitzchok Revah, Akiva Freilach, Yaakov Gershon Riess

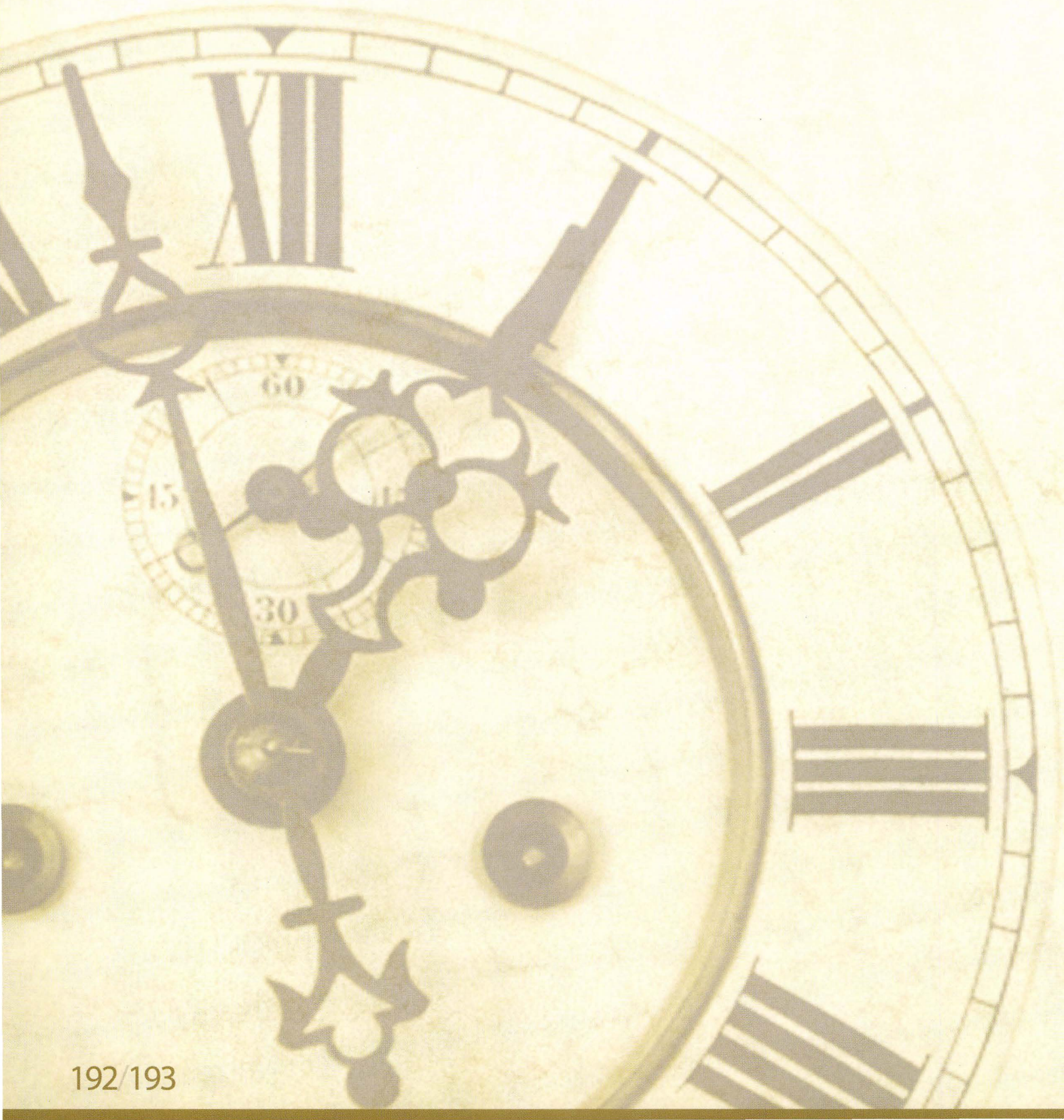
Class of 1976 L–R Yosef Shandelman, Dovid Adler, Moshe Gut, Asher Lang, Tuli Klein, Yankel Hamburger

Australian *Bochurim*

SEUDAS PREIDAH 1993

SEUDAS PREIDAH 1998

Mordechai Binyominov, Menachem Turetsky, Boruch Maierov, Rafael Balk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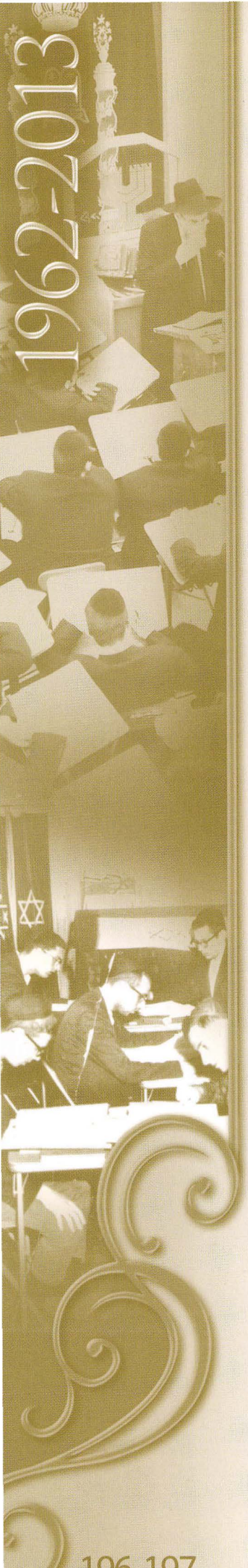
1960-1980

hirsch



אור המאיר

Ohr Hameir
Life Insurance Company

Insured:	THE JEWISH NATION
Policy date:	Sivan 6, 2448
Place of Issue:	Mount Sinai
Face amount:	Priceless
Premium:	Generous Support for Torah Study
Beneficiary:	Every Thinking Jew

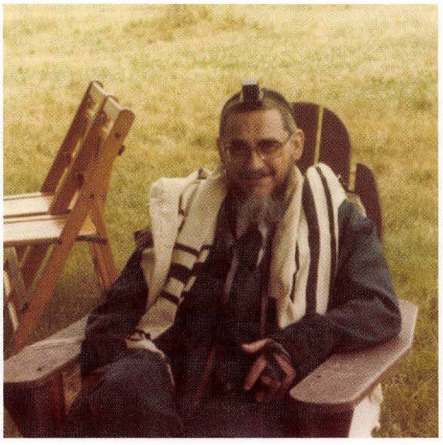
Ohr Hameir Theological Seminary *agrees to pay to the above named beneficiary upon receipt of premium the following benefits:*

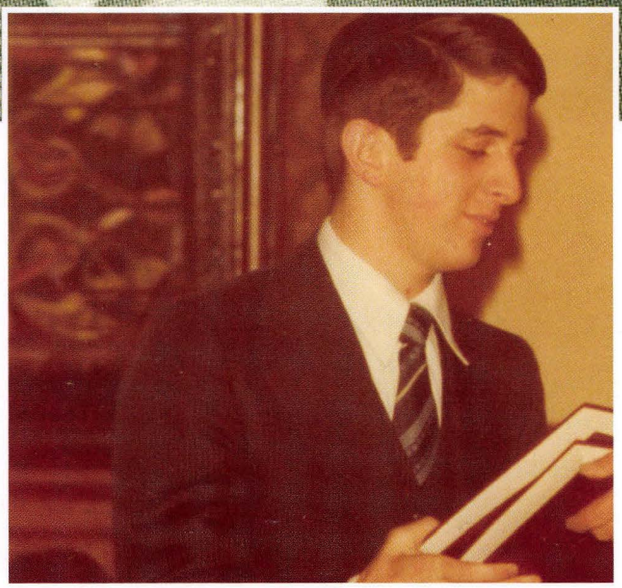
☞ *The assurance that the eternal torch of the spirit – first kindled by the Patriarch, Abraham, and handed to the entire Jewish people at Sinai – will be carried proudly by an emerging generation of American leaders and scholars.*

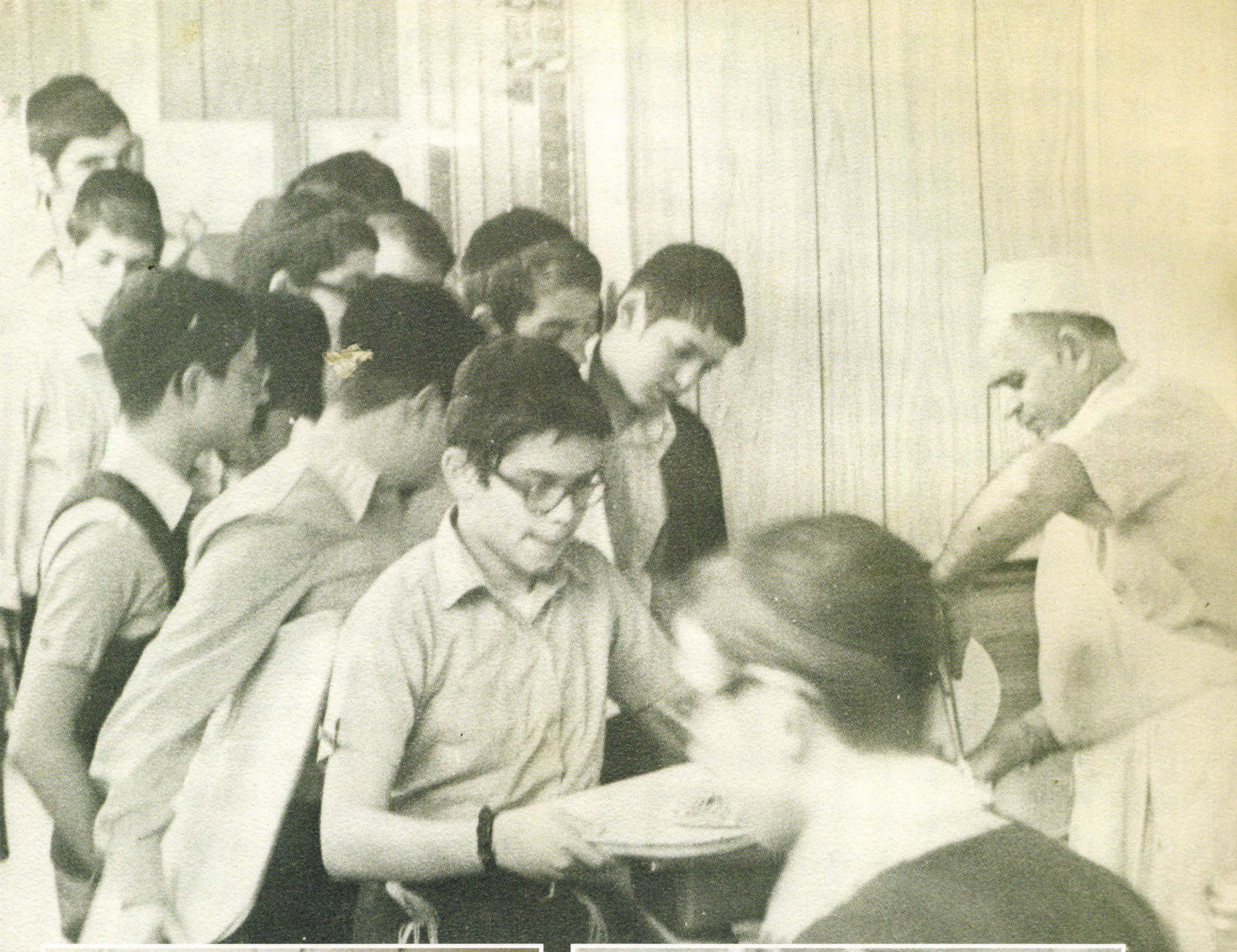
☞ *The assurance that Ohr Hameir will continue its rise to the stature of its great European forbearers whose own brilliance was snuffed out during the Holocaust.*

☞ *The assurance that the spark of Jewish eternity has risen from the ashes of Auschwitz to ignite American hearts and minds.*

These benefits are contingent upon the continued willingness of the Jewish public to generously provide the means with which Ohr Hameir Theological Seminary can continue the high standards that have made it a leader in the field of Torah scholarship.







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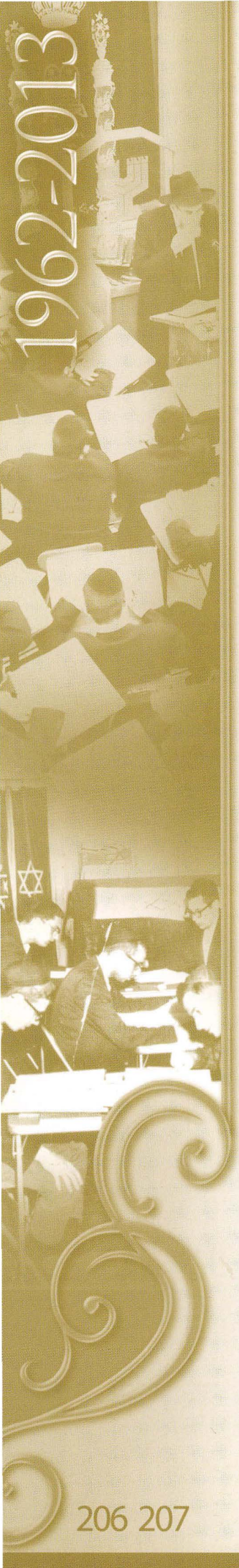
1980-1990

LOUNGE
DINING ROOM



Ohr Hameir Theological Seminary

TIFERETH ISRAEL HIGH SCHOOL OF OHR HAMEIR

914-632-6192 • 3 BOULEVARD, NEW ROCHELLE, NEW YORK 10801 • 212-828-6520

בע"ה

July 16, 1985

TO WHOM IT MAY CONCERN

This is to introduce to you Mordechai Levi and Yehudah Hamburger, students of Ohr Hameir who have volunteered to raise funds for the building fund of Ohr Hameir.

Please extend your utmost cooperation to these noble young men who have given their time and efforts to build a great center of learning.

With our profound gratitude and blessings we remain,

most sincerely

Rabbi Israel E. Kanarek
DEAN

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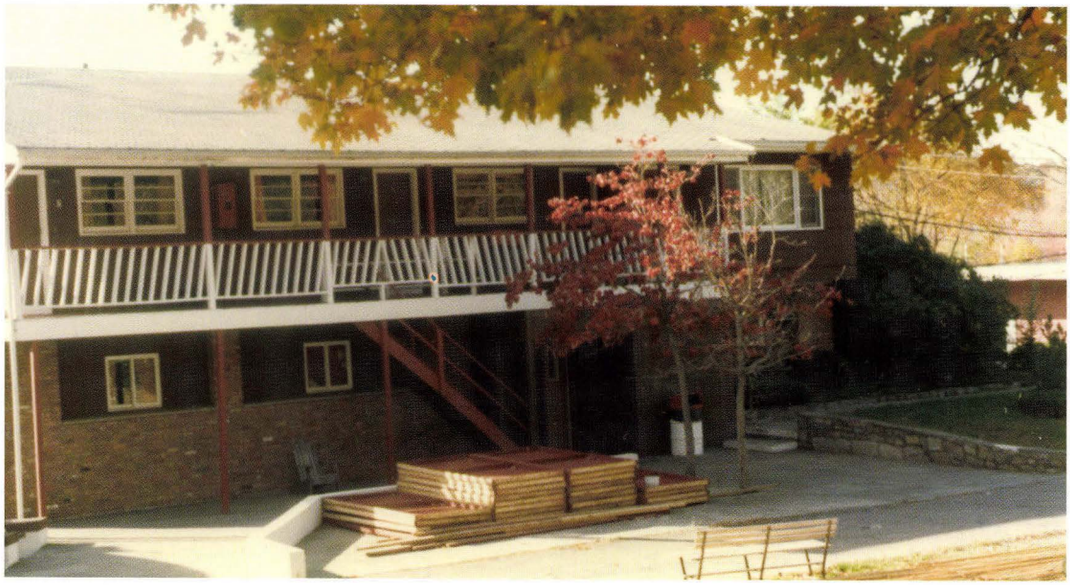

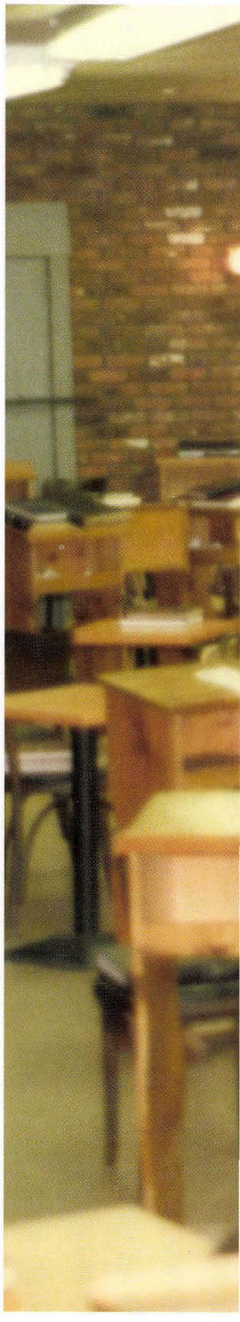

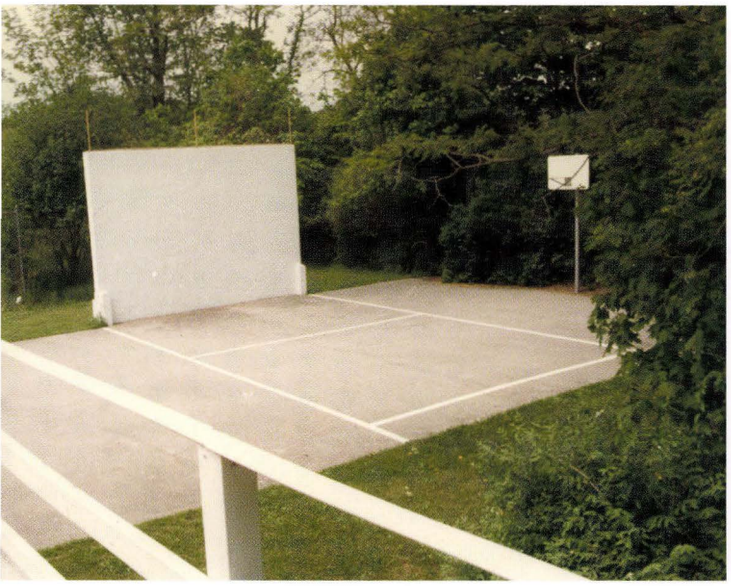

TEXAS

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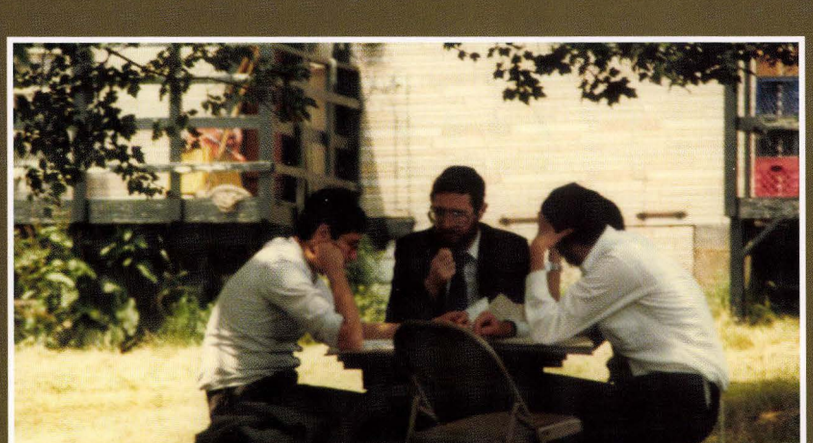
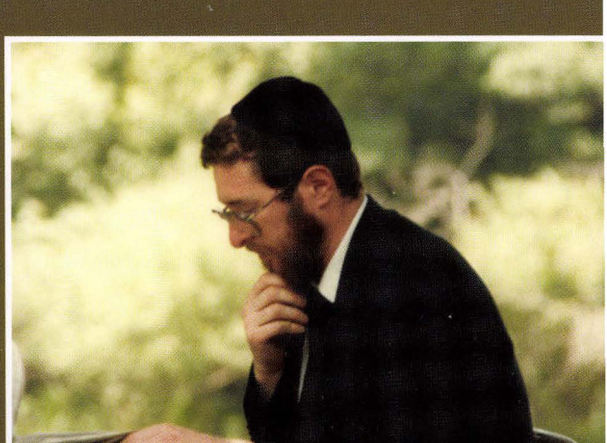
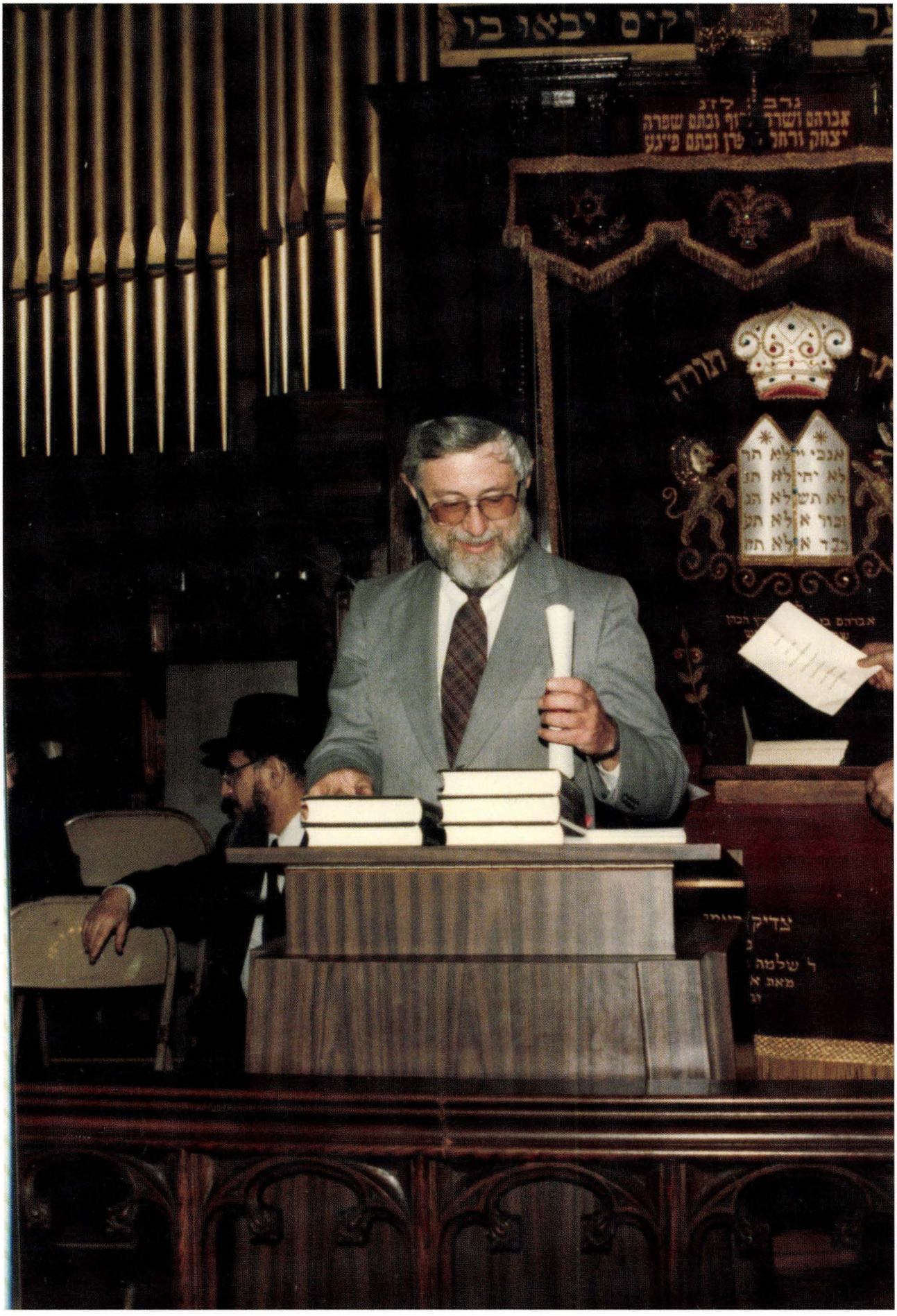
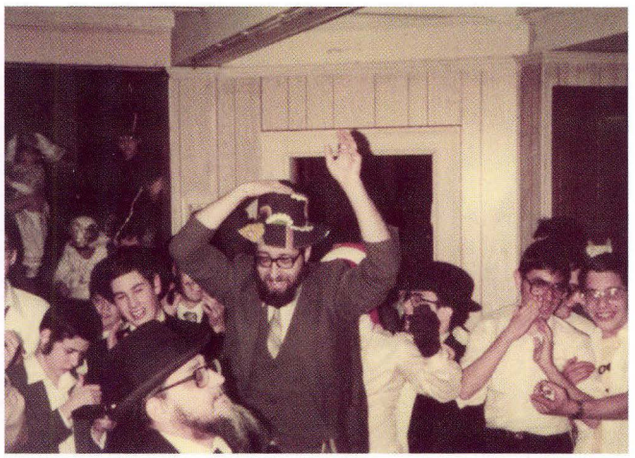
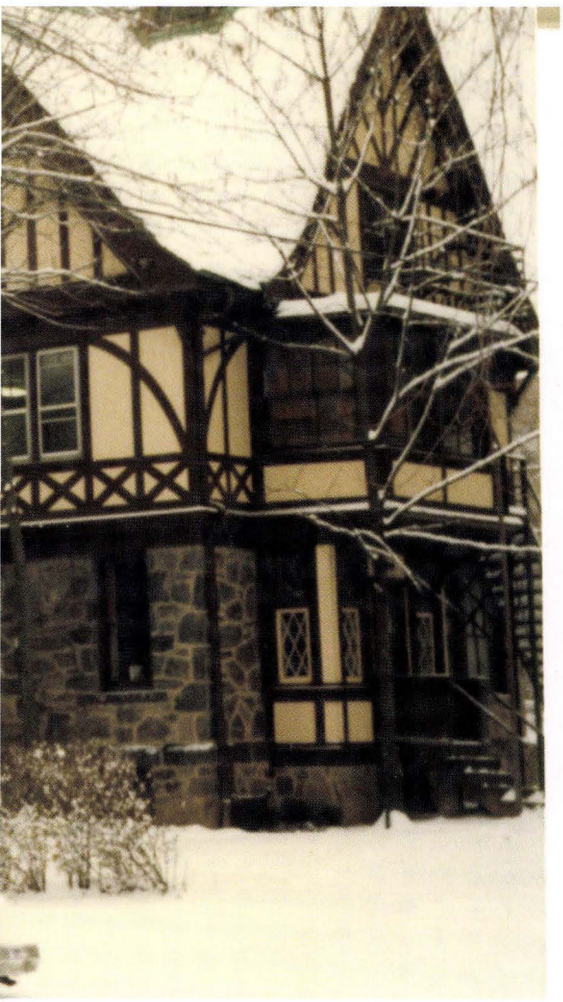





תורה

OHR
HAMEIR
3





– PROGRAM –

Processional

Welcome by Chairman . . . . . Alfred Berratta

Dvar Torah . . . . . Zecharia Lomnitz

Class Speaker . . . . . Mordechai Levi

Commencement Address . . . . Rabbi Shmuel Elchonon Brog

Musical Selections . . . . . A. Freilich

Awards

Clara Cohen Memorial Award
for Diligence in Learning

Ezra and Lydia Shahmoon Award
for Excellence in Learning

Presentation of Diplomas . . . . . Joseph Fischbein
Herman Jaffe
Morris Segerman

Closing Remarks . . . . . Rabbi Michel Chill

Recessional

– GRADUATES –

AVROHOM YESHIAYA CARLEBACH

MORDECHAI IZVI CHAIMOWITZ

RAPHAEL YAAKOV GARTNER

YEHUDA YOSEF HAMBURGER

SHLOMO HARTMAN

NACHMAN KEMPLER

SENDER LERNER

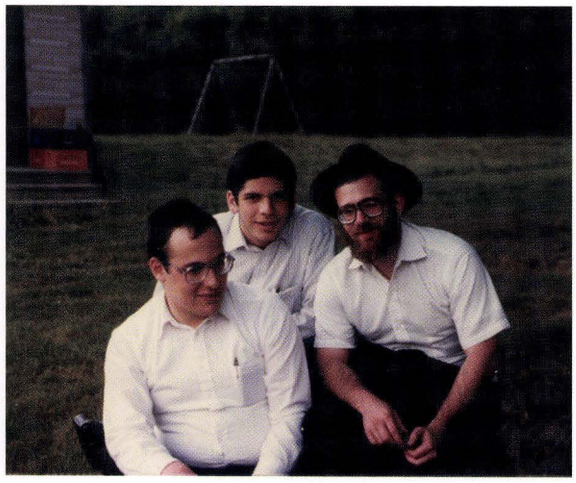
MORDECHAI LEVI

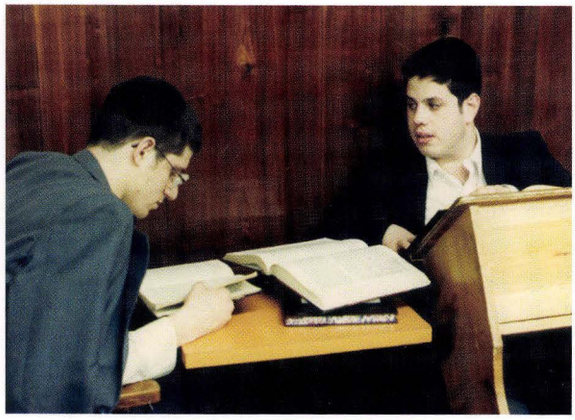
ZECHARIA TZVI LOMNITZ

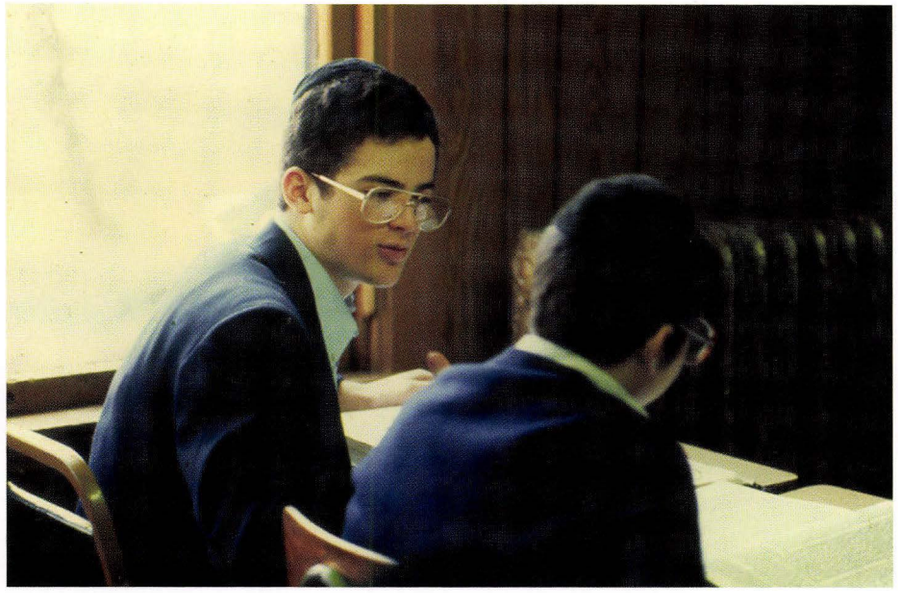
YECHIEL MICHEL ROSENBERG

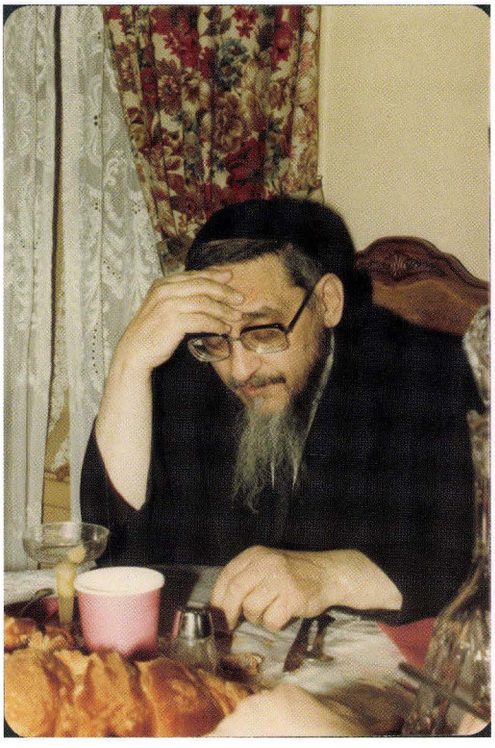
YECHIEL ZIDELL

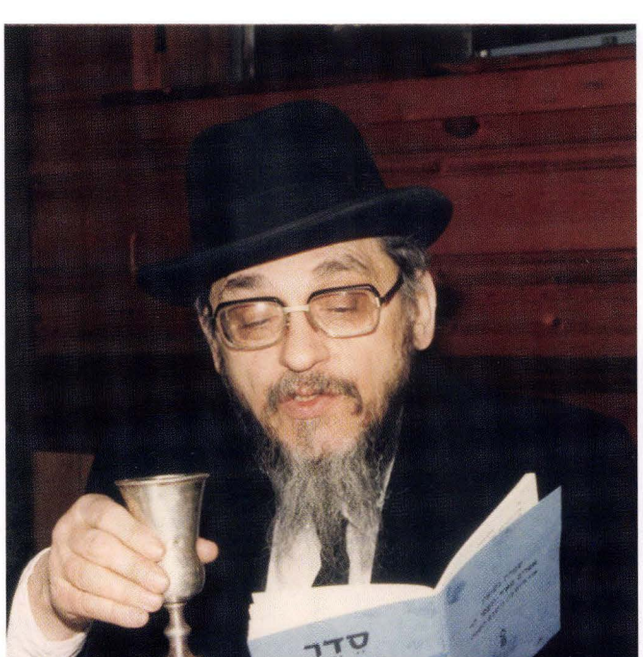
Ohr Hameir Seminary
ישיבת
אור המאיר
OHR HAMEIR
SEMINARY
CAMPUS

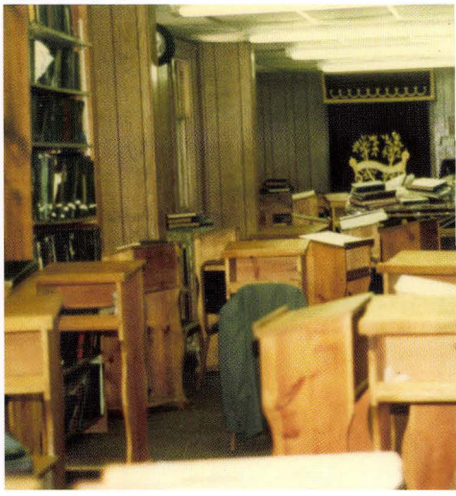









סדר
מנחה
ומעריב



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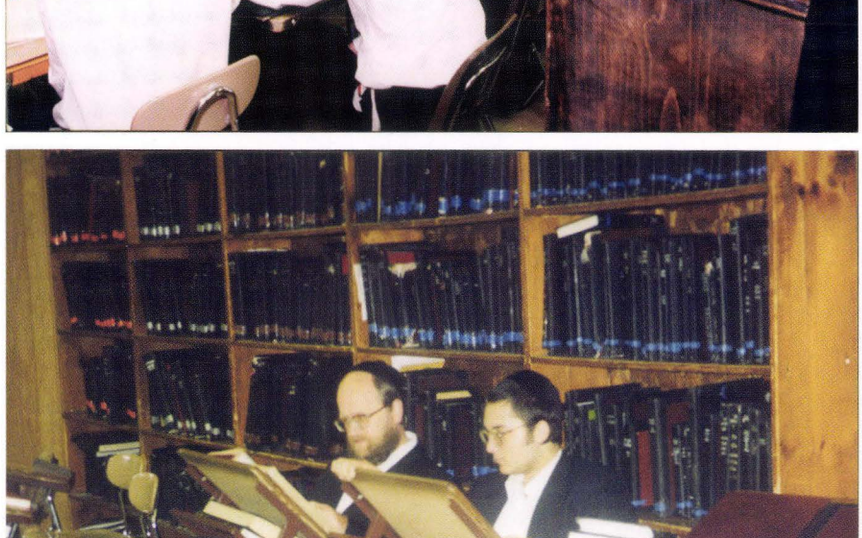
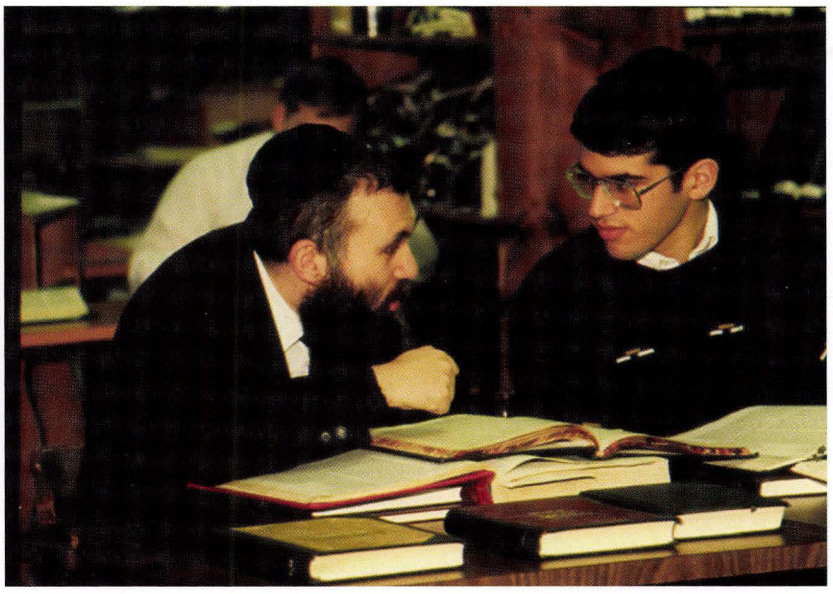
1990-2000





אשר
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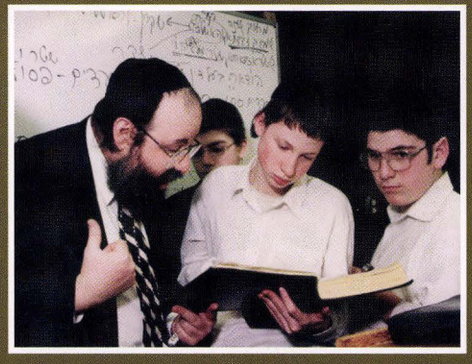
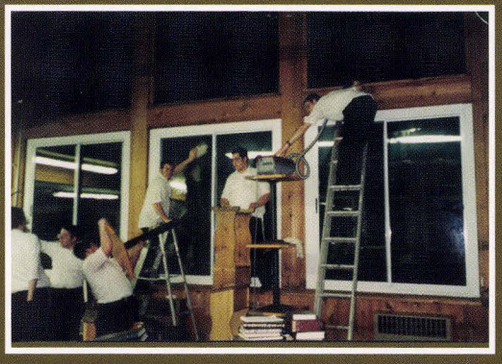
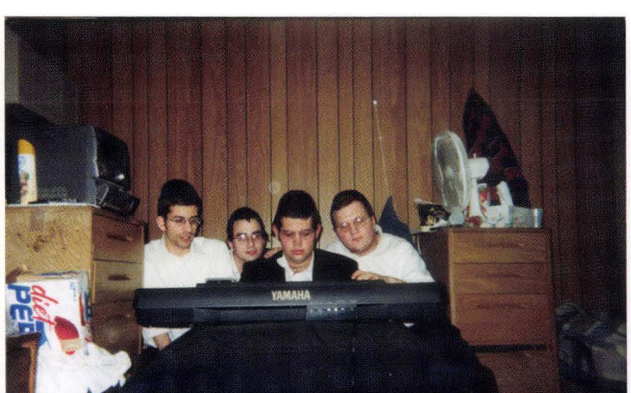
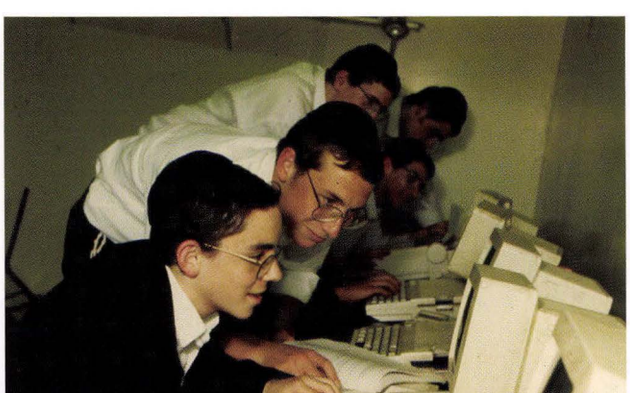
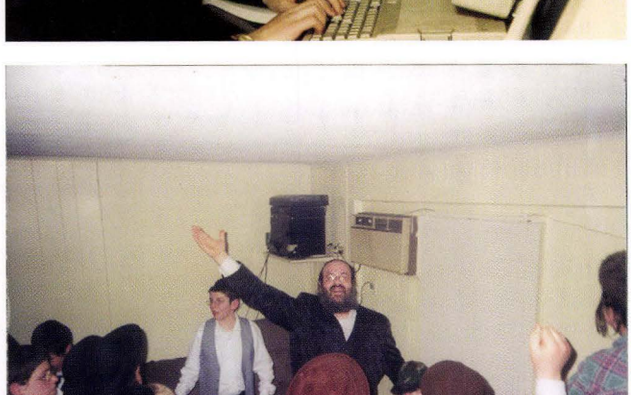
YAMAHA

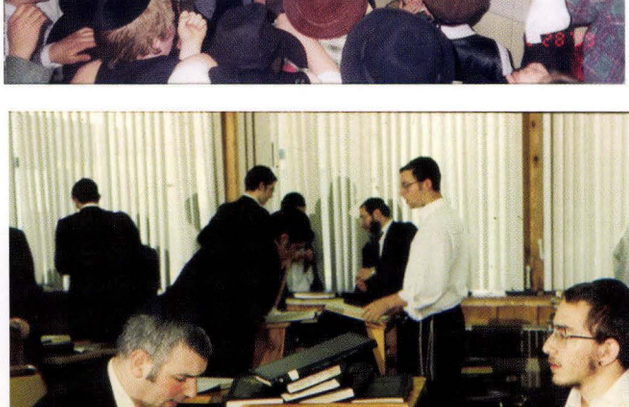


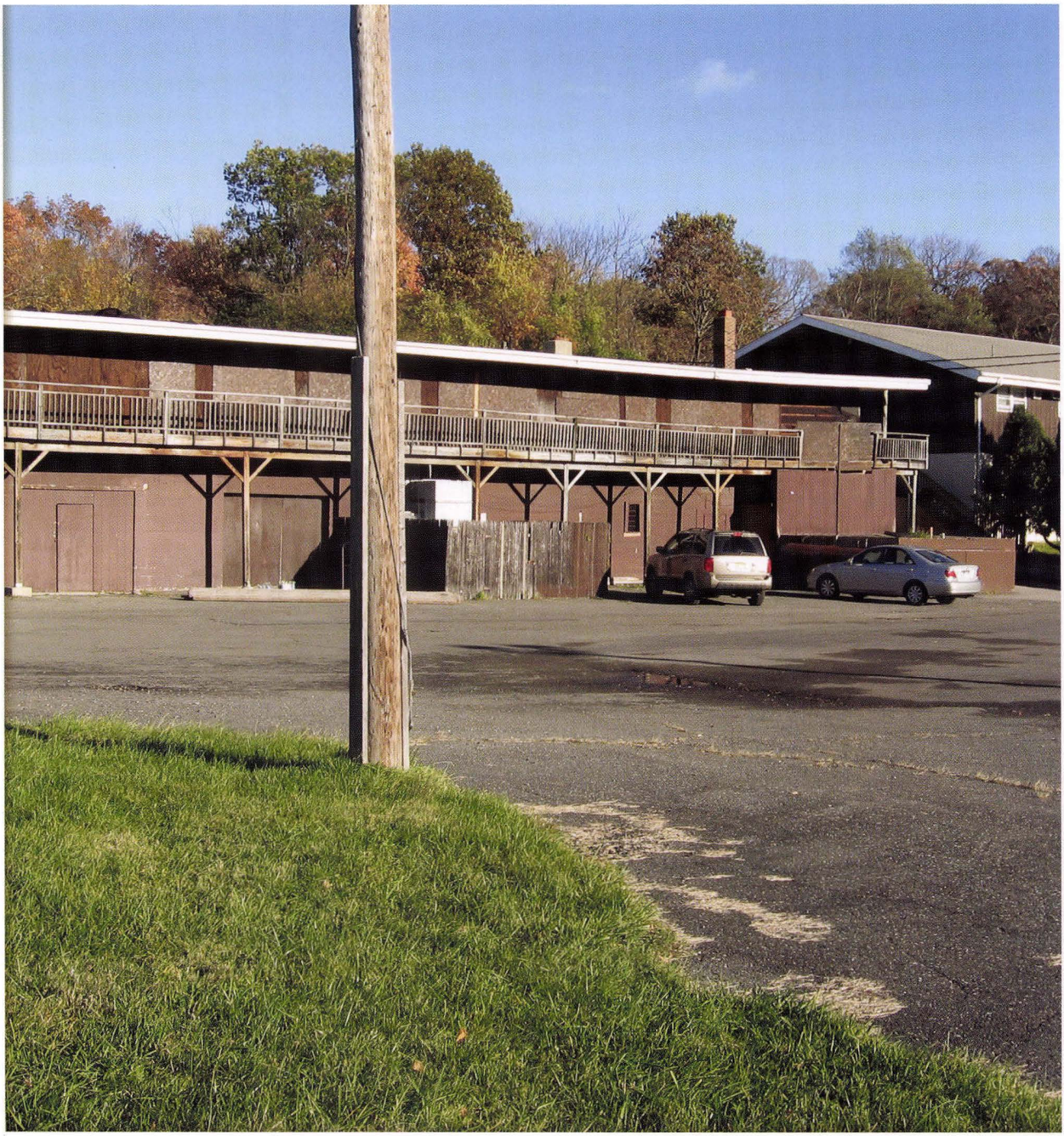


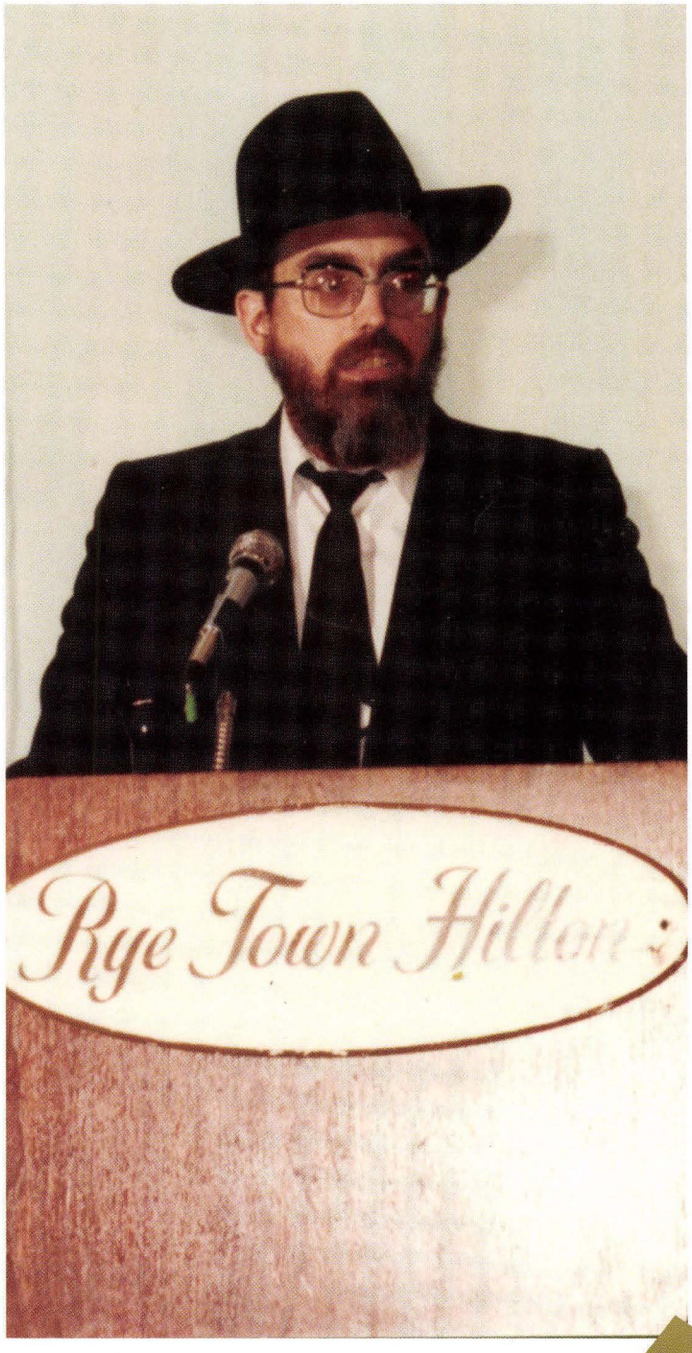

YAMAHA










Rye Town Hilton

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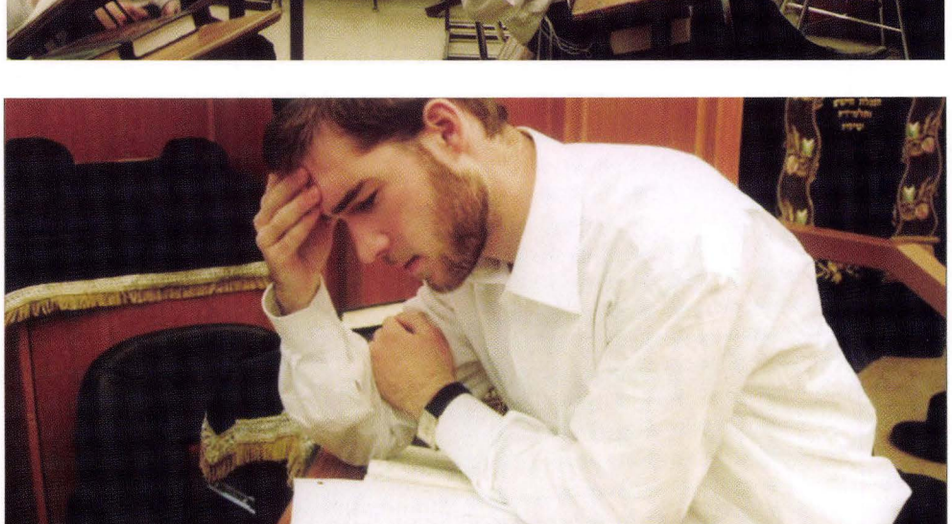
2000-2010

WELCOME TO
CAMP MORRIS
CAMPUS OF
OHR HAMEIR



וחיי
עולם
נטע
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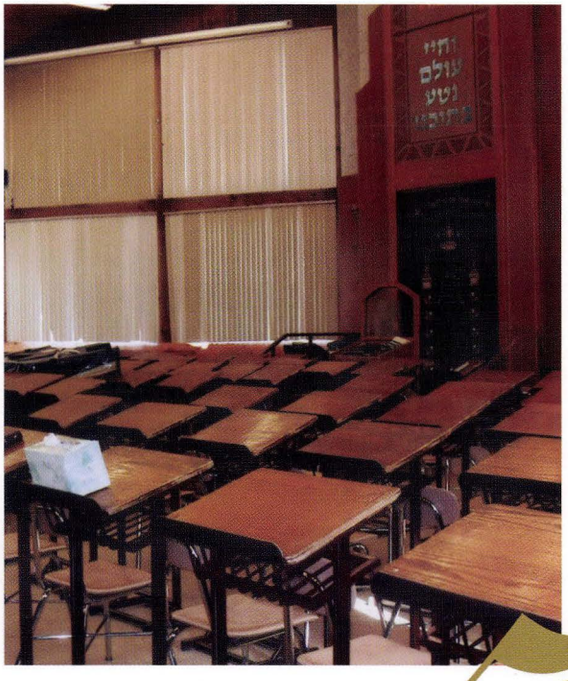
זה השער לה' צדיקים יבואו בו
ישיבה הגדולה
אור המאיר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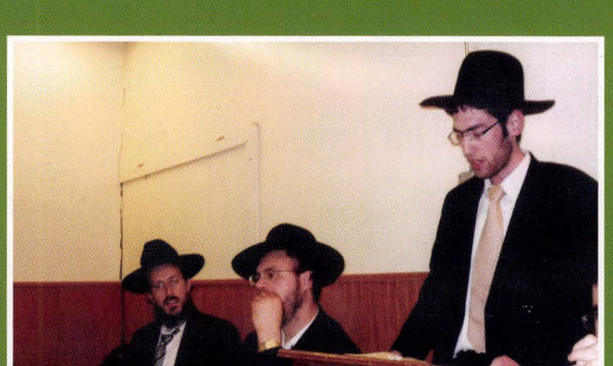

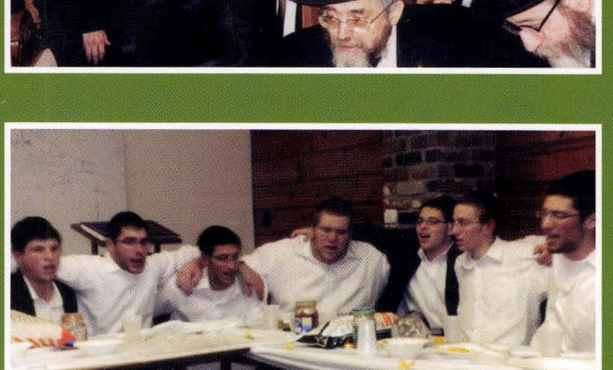
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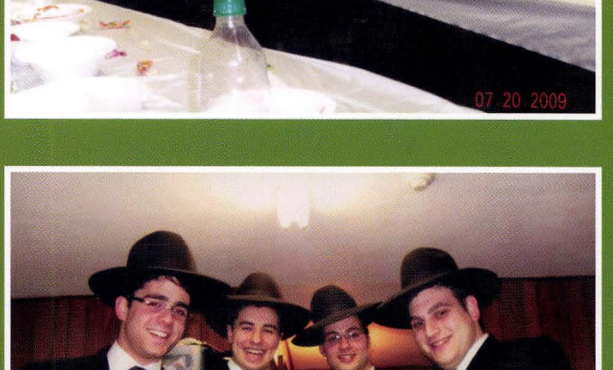

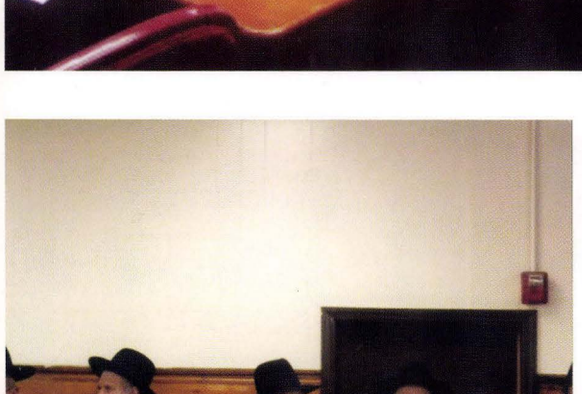

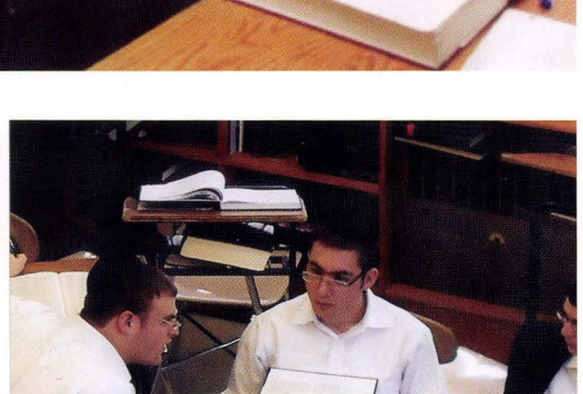

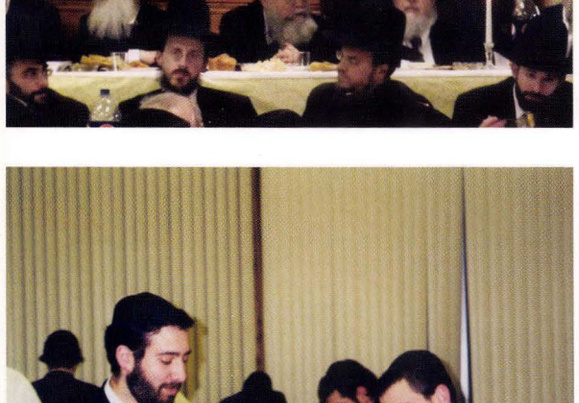

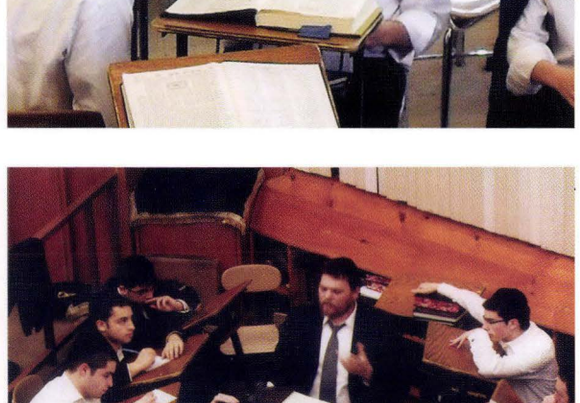

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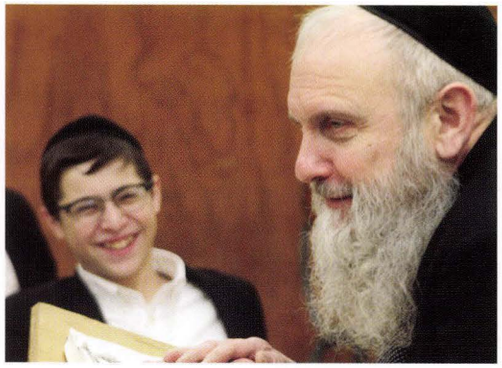
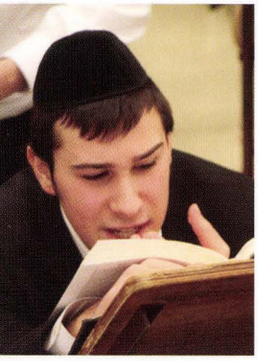
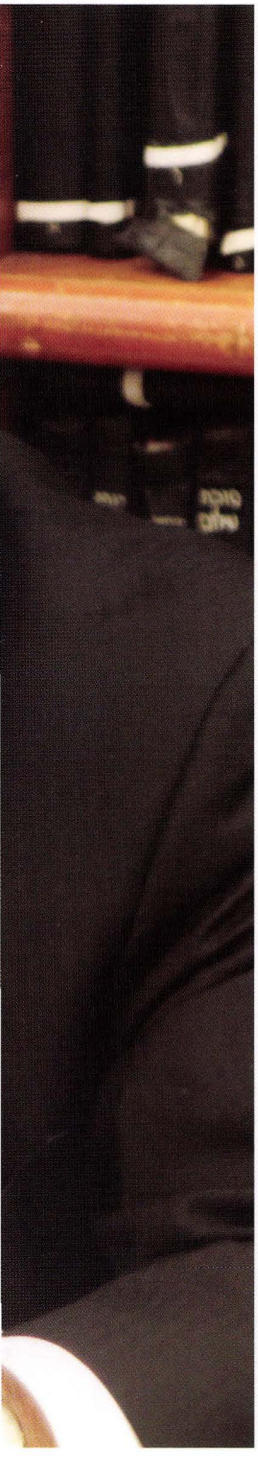
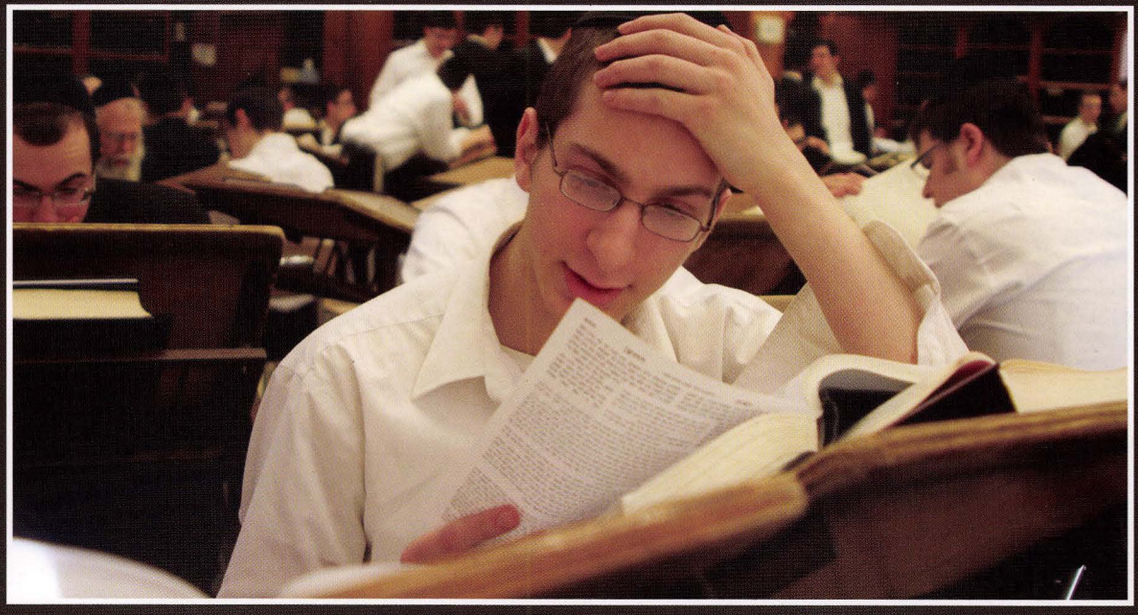
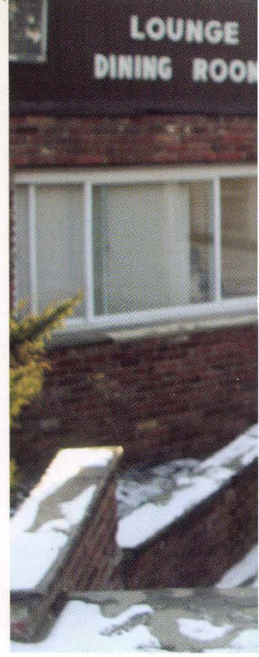
2010-2013

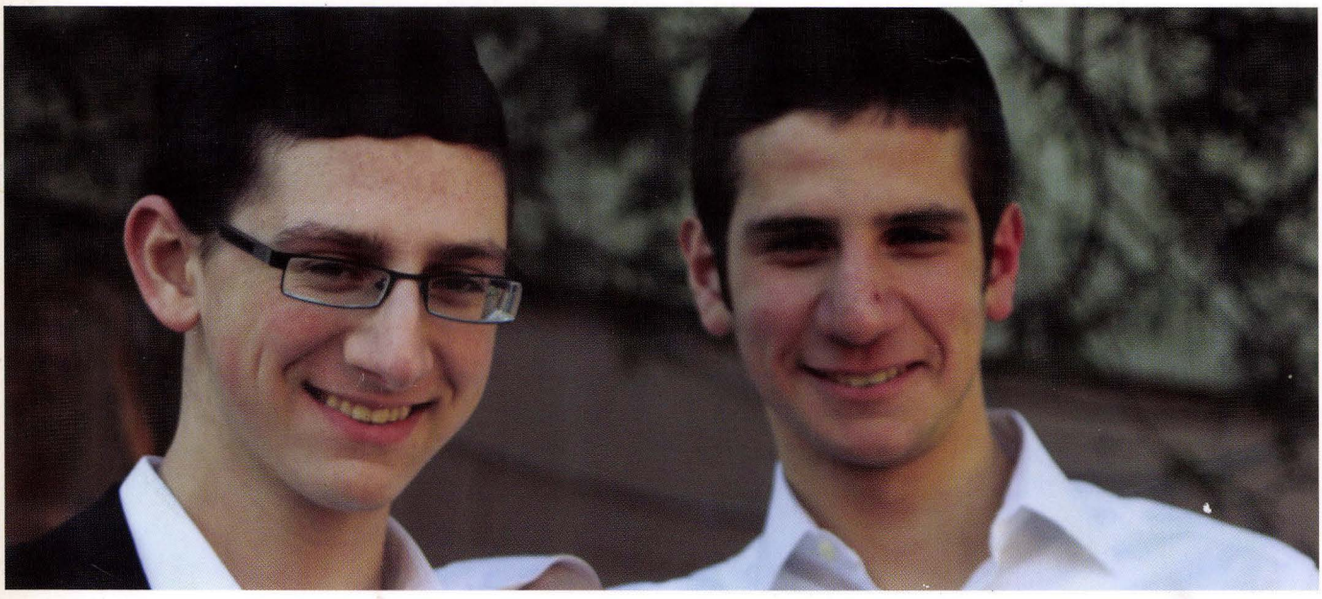









LOUNGE
DINING ROOM



זה השער לה' צדיקים יבואו בו
ישיבה הגדולה
אור המאיר

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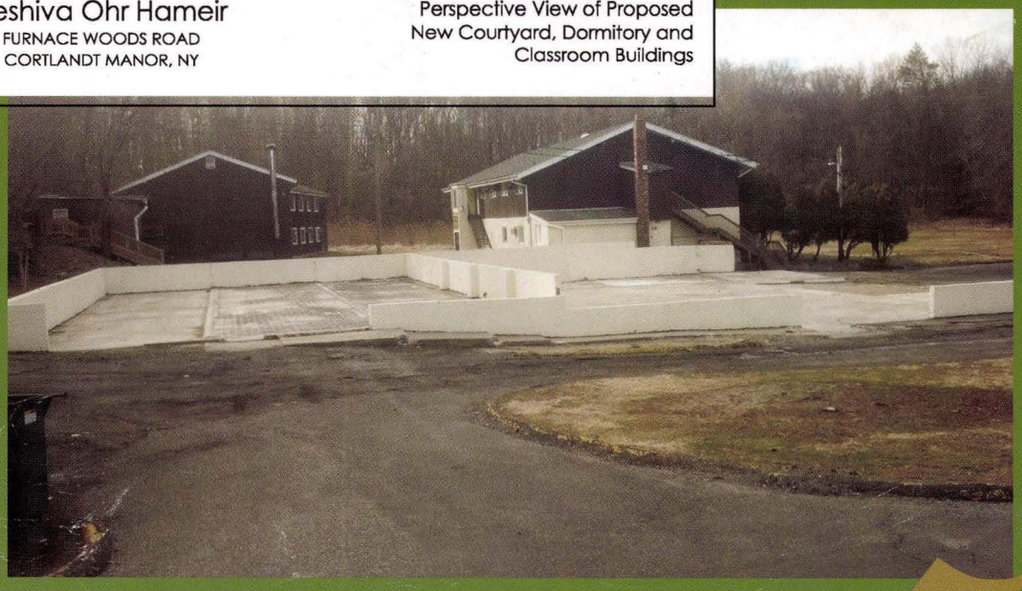
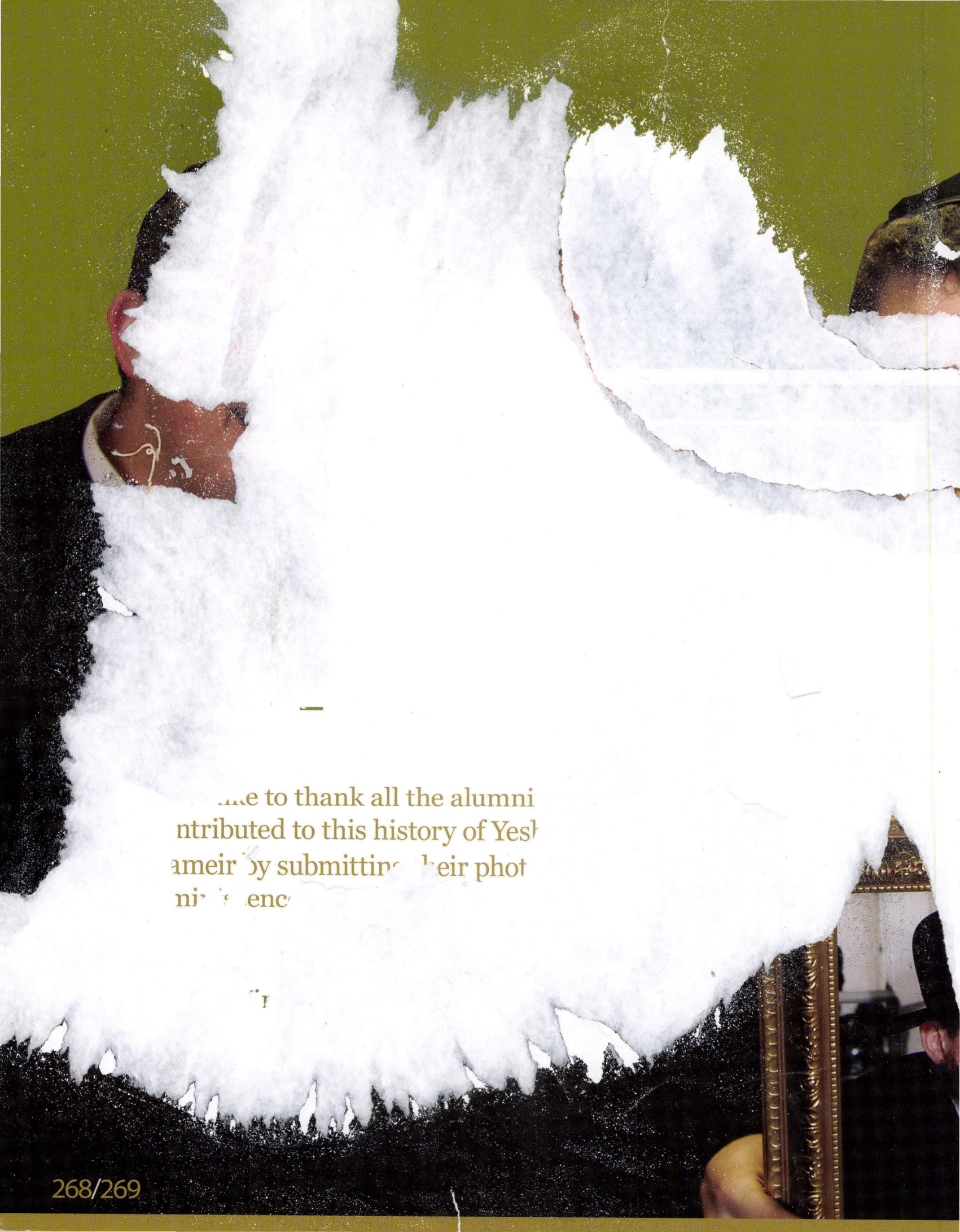
p: 914.666.5900 f: 914.666.0051 kgdarchitects.com

Yeshiva Ohr Hameir
FURNACE WOODS ROAD
CORTLANDT MANOR, NY

Perspective View of Proposed
New Courtyard, Dormitory and
Classroom Buildings





...ke to thank all the alumni
ntributed to this history of Yesh
ameir by submittin eir phot
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