

כאן צוה ה' את הברכה Crown Community Newspaper heights

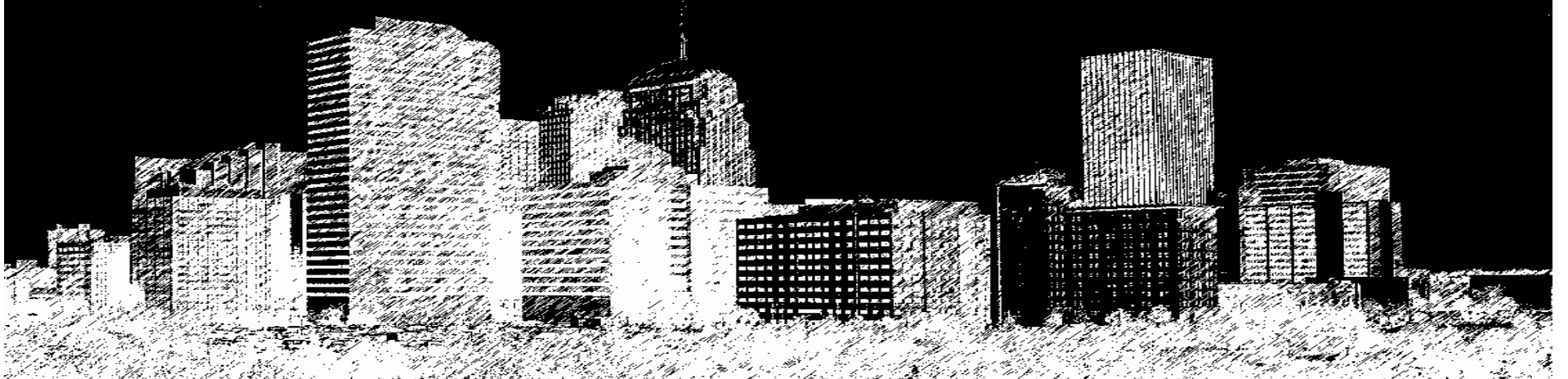
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WEEKLY VOL. I | NO 13

פרשת משפטים | כה שבט, תשס"ח | ב"ד

REBBE'S BLACKOUT HELP-OUT

In the aftermath of New York City's blackout of 1977, the Rebbe approached the Crown Heights Jewish Community Council . Following city-wide looting and arson, he wanted to pay for damages done to Crown Heights stores and shops. The non-Jewish ones too . Memories of Reb Izzy Rosenfeld OB" M on page 4



Fruma Life

Mrs. Fruma Junik cherishes her memories and sense of humor .

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TERROR TOWN

Shlucha Mrs. Tzivia Pizem reports from Bombed S'derot .
Shleimus Haaretz, page 12



Forbidden cake
(and not because of the diet)
Halacha column, page 2

Sam Malamud Launches
UN's New Shoah Stamp
• Page 16



It's all about friendship and a circle of kids • Page 16

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Rabbi A. Osdoba: ☎ 718-771-8737 9:30pm to 11:00pm

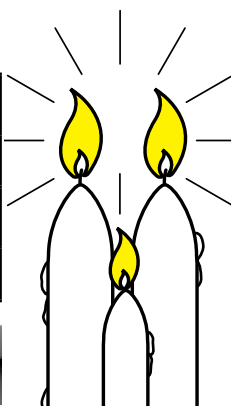
Rabbi y. Zirkind: ☎ 718-604-8000 ext 39

Rabbi s. Segal: ☎ 718-360-7110

Candle Lighting

Feb.01	Lighting	Motzei Shabbos
Brooklyn	4:55	5:57
Yerushalayim	4:33	5:51

עבדו את ה' בשמחה



THE VAAD HAKOHOL

RABBI SEGAL ON EATING CAKE

By Rabbi Shlomo Segal

Member of Crown Heights Bais Din

Question: Is it permitted on Shabbos to eat from a cake that has lettering or pictures? Is there a difference between engraved letters and written letters?



Answer. It is cited in the Shulchan Aruch (chapt. 340:3) that we are prohibited from cutting a cake that has lettering on it even one is not intending to cut the lettering because it is considered erasing. This is also cited by the Alter Rebbe (chapt. 340:4): "Our sages have forbidden us to erase even if it is not for the intention of writing." Therefore, one may not cut a cake that has something like lettering on it although he is intending only to eat the cake because it is considered erasing. But you may give it to a child because when a child does something for his own pleasure, we are not obligated to make him stop.

In chapter 343:10 it seems from the Alter Rebbe that a person may not even break the lettering with his mouth (not with his hands) because it is considered erasing. As he writes: "Cake that has lettering on it is forbidden to be eaten on Shabbos. An adult should not put it into a child's mouth." From this we derive that eating it even without cutting it is forbidden on Shabbos.

This is not in accordance with the ruling of the Mishne Brura which allows breaking the lettering while eating the cake.

Lettering from the cake itself

Regarding the lettering that is made from the cake itself, the Magen Avrohom writes (340:6) in the name of R"Sh

Halevi that if the lettering is made from the cake itself, a person may break the lettering.

But the Shulchan Aruch (chapt. 458:26) disputes this. He discusses the custom of making designs on the Matzos which are used for Pesach in order to know which matzo is to be used as the first Matzo at the seder, and which as the second etc. He writes the following: "The symbols they make should be done as it is done with an instrument or by hand because you are not permitted to break cake on Yom Tov. There are others who forbid eating cake that has letters although he is not intending to erase the letters but only to eat it as it is explained in chapter 340.

From this we can derive that according to the Alter Rebbe, even letters that are made from the cake itself are forbidden to break while eating the cake.

Designs on the cake

Regarding designs on the cake, the Mishne Brura writes (340:16) that there are those who are stringent even about designs. The Magen Avrohom (340:6) prohibits designs and not only letters.

But from the Alter Rebbe, it seems that he does not prohibit designs:

1) In all the references, the Alter Rebbe does not mention designs at all but only letters (see chapters: 340. 343. 458. 460).

2) In chapter 458 he writes that making symbols on the Matzos by piercing a hole or making cracks is permitted. This is similar to making designs.

But we still need to understand, why is there a difference between designs and lettering?

Regarding making designs there is also a prohibition of writing and erasing.

*We would like to have
a Community Events
page.*

*Any Simchos,
Events, Auctions etc.
To do this we need
your input!*

*Send in your future
events, your wedding
notices, Bar, Bas
Mitzvahs and so on.
Lets share the joy!*

"NIGHTLIFE OUTDID ITSELF"

By Ilana Rauch

All through this past summer, my friends that had stayed in Crown Heights surprised me with constant updates on their anything-but-boring summer lives. Whether it was attending a wine tasting event, taking voice lessons or hearing from an acclaimed speaker, it was clear that their summer nights – yes every night - were filled with non-stop fun. I was overjoyed to hear about the opening of a new lounge in the heart of Crown Heights, a nightly venue for single girls to enjoy classes, workshops, delicious food and a cool place to hang out.

This new source of excitement was simply called "Nightlife."

When I arrived in the fall, I was excited to hear that the program was continuing throughout the year. My appreciation for its value was heightened when I discovered Nightlife's headquarters - the lounge itself. It was obvious much care and pride went into its design; from the candles in the bathroom to the bongos strewn among the cozy armchairs, someone wanted the twenty-something ladies of Crown Heights to feel comfortable and pleased with their surroundings. When I attended a few of the events, it became clear that the meticulous planning, focus, and passion about this project extended to the content of the gatherings as well. I was aware what a challenge it was to put together such a program in a community that operates so heavily by word-of-mouth and is so skeptical of vast projects that often eventually

collapse due to lack of financial support or proper organization. Over the summer, a significant amount of women had grown not only to trust that Nightlife would provide quality and worthwhile programming, but had come to have confidence that it could fill a void in their day – a much needed structure that would unite them with fellow Lubavitch girls in the same stage of life. Now the word is spreading, and Nightlife continues to prove itself.

One particular event which particularly affirmed for me that Nightlife is an overwhelmingly positive force in our community was actually something they chose to label as "recreational." It was their second "Open Mike Night" which truly allowed the women to share with others something beautiful. Hashem obviously imbued so many women with the ability to inspire and appreciate Him through artistic and performance-related endeavors. In providing an environment where this is possible, I am of the belief that Nightlife outdid itself. It not only gathered women together and provided them with an appropriate and delightful evening, but it served an important community and even religious need.

Actually, what always strikes me most about this project is the dedication to organization and sophistication of those who are involved. This is apparent in every detail of the events, from the carefully chosen speakers and instructors to the appetizing food they serve with every program. I think this is, in some part at least, a secret to the success they've had in both attracting and impressing people.

So – for a beautiful, exciting program, which serves a vital and deserving purpose for the Crown Heights women and community – I would like to thank Moshe and Faigy Rubashkin, the Nightlife staff and the many others who devote their energies to this unparalleled project. I really believe that the Rebbe intended for Crown Heights to be a hub of holy activities, where Jews get together, inspire one another, and celebrate our community and heritage. Nightlife is pouring all their resources to make that possible for us young women. I look forward to watching Nightlife grow and continue to offer such needed and appreciated programming.

NIGHTLIFE!

Upcoming Events

Thursday, Jan. 31st, 8pm

The Best Kept Secret:

*Finding & Keeping Your
Soulmate PLEASURABLY*

Guest Speaker: Mrs. Esther Piekarski

Motzei Shabbos, Feb. 2nd, 8pm

*Learn Your Rhythm: Dance
and Nutrition Workshop
with Dages Keapes*

Monday, Feb. 4th, 8pm

Da Ma L'Hashiv: Is Chabad a Cult?
Guest Speaker: Rabbi Yossi Jacobson

Thursday, Feb. 7, 8pm

*7 Things I've Learned About Life While
On Shlichus In South Africa*
Guest Speaker: Mrs. Rochel Goldman

Motzei Shabbos, Feb. 9, 8pm

*Color Analysis Workshop
with Chanchi Lieder*

All programs are held at The
NIGHTLIFE Lounge:

Rubashkin Residence - 1349 President Street

email: CrownHeightsNightLife@gmail.com

check out our Blog: www.CHnightlife.wordpress.com

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FROM SHEDLITZ TO SAFETY



A YOUNG JEW'S STORY OF SURVIVAL

By Rabbi Shimon Goldman

Excerpted from the book with the author's permission

Continued from last week

When the month of Tishrei approached, the yeshiva semester came to a close, and all the students returned to their respective homes for the Yomim Tovim. Hence, I traveled back to Shedlitz and celebrated the Yomim Tovim with my family. After the festivals, my parents began wondering where I should continue my studies.

At that time, my hometown played host to a conference of different Nvardoker yeshivas in the area. I do not know why Shedlitz was chosen as the site for this convention, but the conference interested me greatly. The Nvardoker yeshivas of Bialystok, Mezritch and Warsaw were all represented. I was particularly curious about the yeshiva of Nvardok. They acted somewhat peculiarly — certainly very different from what I had seen in other Chassidic circles — and I spent much of my free time in their company. A student of the Nvardok yeshiva attending the conference took a great interest in me, and spent many hours convincing me to continue my studies at the Nvardok yeshiva in Stashov.

Eager to recruit another student, this bochur went to my parents and spoke to them in great length about the great advantages of learning in Stashov. "I will take personal responsibility for your son," he added. "You can send him without worry."

After thinking the matter over, my parents agreed and informed me of their decision. As I began preparing for the trip, my father instructed me to make a stopover on the way. "You have an uncle living near Stashov," said my father. "The way to Stashov passes through the city of Ostrovtze. Your uncle, Pinchas Brody, lives there, and I want you to stop there and meet him."

I had heard of my uncle before. A direct grandson of the Chiddushei Harim, he lived now in Ostrovtze and owned a textile business. People affectionately called him "Pinye'le." Indeed, when I later traveled to Stashov, I stopped off and visited my uncle.

Now I began wondering how I would make it to Stashov. My parents did not have money to pay for a wagon, and it was up to me to find an alternative. Soon I devised a plan: I offered my services to one of the many truck drivers who rode along that route, promising to guard his wares if I could hitchhike for free. The ruse worked. I traveled the long distance to Stashov in the back of a huge trailer filled with boxes of merchandise, bumping and lurching along the uneven roads for days on end. I was barely twelve.

Stashov

Stashov was a small hamlet on the border of Galicia, a far cry from the large city of Shedlitz. Stashov had their very own rav, a distinguished figure with a long white beard and patriarchal features. Originally from Galicia, the rav was called "the Riglitzer Rav." His daughter married a handsome young man from Galicia, who now became the first religious Jew in Stashov to speak a fluent Polish. The Jewish community was thrilled with his command of the Polish language, because they now had someone who could represent them before the Polish authorities. Indeed, the rav's son-in-law served as the liaison between the community and the mayor, presenting the kehilla's claims and petitions to the proper channels.

As in Levertov, I continued the practice



of Essen Teg, whereby I ate in different houses on different days. However, when it came to sleeping arrangements, things were decidedly different. My first place of lodging was — in the cemetery! Having filled all the burial lots in the ancient Jewish cemetery, the community now interred the dead in a newer cemetery, far away from the old one. Hence, the ancient cemetery remained silent and deserted, and the tahara shtibl — where the dead are washed ritually before burial — stood there unused. The yeshiva faculty was always on the lookout for available accommodations and, seeing the empty building, received permission to use it for the bochurim. A modest three-room structure, the tahara shtibl now became our new "dormitory."

Needless to say, this disconcerting arrangement did not please us at all. The cemetery gates locked shut at midnight, and woe to the bochur who did not make it back to the tahara shtibl on time! Latecomers faced the daunting task of scaling the cemetery wall, jumping over, and walking through the silent tombstones. Adding to our already jittery nerves, one of the students in the dormitory was an accomplished

sleepwalker. After mumbling aloud in his sleep, the bochur would rise from bed like a ghostly apparition and begin walking around in the dark. Whenever he began this frightening walk, we ran screaming out of the tahara shtibl, scared out of our wits. Clad only in pajamas, we fled into the cemetery, hiding between the graves until the bochur made his way back to bed or woke up.

This particular bochur also talked in his sleep. This did not bother us hardly as much as his nightly jaunts, and we actually began looking forward to conducting an experiment on our nightly speaker. "Sleep talkers can answer any question you want," one of the bochurim claimed. "Just stick his fingers into cold water, and he'll tell you anything you want to know."

From time to time, we prepared a cup of cold water, eagerly waiting to verify this intriguing assertion. However, every time we placed the sleeping boy's hand into the cold water, his eyes flew open, and we dashed quickly back into bed before he could work out why his hands were dripping wet.

Aside from the tahara shtibl, students also slept in the study hall. A stone oven in back of the large hall gave off a pitiful amount of heat, and the bochurim slept on long tables near the stove, trying to warm themselves against the cold. Obviously, whoever came to the hall first had the best chance of sleeping right near the stove, and most students tried coming as early as they could. I also spent a few months sleeping in the study hall.

Then there was a third accommodation, which proved to be worse than all the others. An elderly widower living alone had asked the yeshiva to send some bochurim over to his house, to sleep there and keep him company at night. Whenever I went to his house, I knew I would hardly sleep that night. The widower had not cleaned his chimney in many years and thick, acrid smoke from the fireplace filled the house at night. I

would lie awake in bed, coughing and gasping for air, while wondering how the elderly widower had managed to survive all these years of sleeping in such thick smoke.

My Bar Mitzvah

I was only twelve when I traveled to learn in Stashov. This was an act of tremendous sacrifice for my parents — to send their son away from home at such a tender age, yet their commitment to Torah-true education overcame all other considerations.

I thus became Bar Mitzvah in Stashov, and I can still clearly remember the blue package that arrived just before my thirteenth birthday. A pair of tefillin lay inside, with a simply worded letter from my father. "I am sending you a pair of tefillin," the letter began. "Be sure to wear them every single day." He then wrote of other things and reminded me of the custom to receive an aliyah on my birthday or the closest possible time.

This, then, comprised the entire Bar Mitzvah "celebration" — a pair of tefillin, and an aliyah. No festivities, no piles of gifts, no fancy hat.

I learned in Stashov for a single learning semester and then I returned home. Upon my return, my parents decided I would resume my studies in the city of Warsaw.

My Relatives in Warsaw

Warsaw. The very name conjures images of a city bustling with a vibrant, diverse Jewish community. Writers more gifted than myself have written many books describing the unique Jewish atmosphere of Warsaw, so I will just give some general recollections of my own.

Warsaw, the capital of Poland, had a large Jewish population, most of whom were religious, sincere people. Many Chassidic courts had centers in Warsaw. Wherever you went, wherever you looked, one could find Jews dedicated to a life of Torah and purity — elderly grandfathers, little giggling children, fathers and sons.

Warsaw was blessed with a great many synagogues. There were the huge, awe-inspiring synagogues and study halls; the smaller and more intimate Chassidic shtiblach; the many smaller synagogues and study rooms. The city seemed imbued with the spirit of Torah and Chassidus. A place of study or worship could be found on almost every street, behind practically every archway. Each synagogue and study hall had its own unique atmosphere, depending on its particular customs and type of congregation. All this and more gave Warsaw a special place in the annals of Jewish history, associating the city with greatness in Torah and Chassidus.

OUR HEROES

RABBI YISROEL (IZZY) ROSENFELD OBM

(1940-2008)

By Rabbi Michoel Seligson

This past week, the Crown Heights community mourned the loss of Rabbi Yisroel (Izzy) Rosenfeld, obm. Reb Yisroel was an Osek Betzorchei Tzibur, a Baal Chesed who gave of himself and his time and never turned away anyone who asked for help. He was the director of the Crown Heights Jewish Community Council for many years and devoted countless hours to community affairs.

Reb Yisroel's parents arrived in the United States as young children, and Reb Yisroel was born in Brooklyn in 1940. Reb Yisroel became acquainted with Lubavitch in 1950 after he came to the Levaya of the Previous Rebbe. A short while later, Reb Yisroel was enrolled in the United Lubavitcher Yeshiva, then located at the corner of Bedford and Dean Streets in Brooklyn.

As a young bochur, Reb Yisroel merited to receive many kiruvim from the Rebbe. He was sent by the Rebbe on missions to many different cities. He also served as a teacher in Jewish schools in Queens and Long Island and saw much success in his work in Chinuch. In the years that followed, Reb Yisroel served as the longtime director of the Crown Heights Jewish Community Council. In later years, Reb Yisroel involved himself with the young people of the Bucharian community, helping them when they had no one else to turn to. He made numerous shiduchim among young Bucharan boys and girls who built happy Jewish homes.

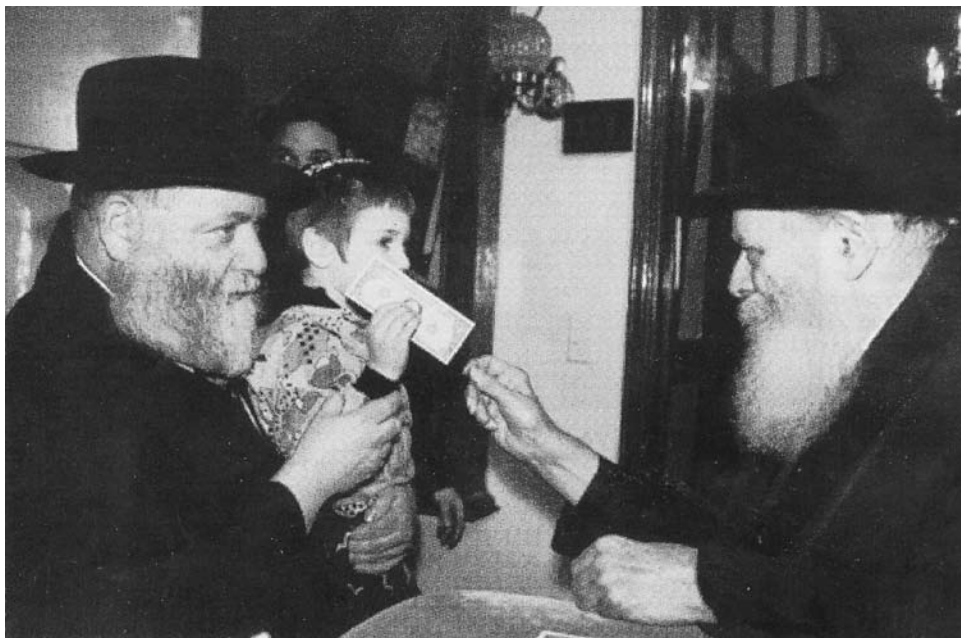
All these are known facts about Reb Yisroel. What is less widely known is the unique relationship that he merited to have with the Rebbe. We will share some of the stories about Reb Yisroel's experiences with the Rebbe as related by Reb Yisroel himself.

The Rebbe's Personal Interest in the Family

"How is your mother?"

When I was young I saw how the Rebbe loved every Jew and was concerned for his or her wellbeing. When I turned 18, I went into the Rebbe for Yechidus. One of the questions the Rebbe asked me was, "You wrote to me this past summer that your mother wasn't feeling well. How is she feeling now?"

I remembered that the past summer, I



had sent a letter to the Rebbe regarding my aunt's health, so I figured that the Rebbe was referring to my aunt. When I spoke about my aunt, the Rebbe repeated his question, "How is your mother?" I understood that something was not right with my mother. The Rebbe was correct in his concern, for a month later my mother needed to have an operation.

The Rebbe interested himself in all the details of her care, directing me to the specific hospital and physician appropriate for the required treatment.

Wine from Kos Shel Brocho

When my sister was in Yechidus, the Rebbe advised her to study in Gateshead, England. She told the Rebbe that the school offered a three-year program. The Rebbe insisted that it was worthwhile and added, "I want you to promise me that you will go with an open mind." In the course of the next three years, the Rebbe constantly encouraged her to complete the three-year course of study.

My sister traveled to England and remained there for three years. The Rebbe mentioned her on many occasions. When I received Lekach, the Rebbe added an additional piece of lekach for my sister saying, "She should bake it into a cake and distribute it to all the students in the school." On another occasion, the Rebbe was distributing Kos Shel Brocho from the wine on which he bencht after a Yom Tov Farbrengen. The Rebbe gave me a bottle of wine and instructed me to first cook the wine and then send it to Gateshead with instructions for it to be mixed into the wine at the school."

Where is she going for the summer?

On Lag B'omer in 1968, my wife Marilyn and I became engaged and planned our wedding for Tamuz. This was in accordance with the Rebbe's general directive not to delay weddings for a long period of time.

At the women's convention before Shavuos, the Rebbe asked the kallah

which camp she was going to for the summer. She replied that she was getting married soon. The Rebbe instructed her to go to camp. Before she left for camp, she was asked by the Rebbe what she would do there. She responded that she would be a lifeguard. The Rebbe then said, "A lifeguard also needs to study every day, and the same with you too."

Our wedding was rescheduled for the eleventh of Tishrei.

"He" will be a Yireh Shomyaim

Before our oldest son Elimelech was born, we went into Yechidus and the Rebbe said, "He will be a Chossid, Yireh Shomayim, and Lamdan." I then told my wife, "You heard, the Rebbe said he will be--this means that we will have a son." I immediately began making preparations for the Bris.

"There will no Farbrengen"

My son was born on Shabbos afternoon. When I walked home, I met the Rebbe in the street and informed him that I had a boy. The Rebbe told me to get an aliya to the Torah at Mincha and make a Mi Sheberach. And to my question that the baby did not yet have a name, the Rebbe replied, "For a mi sheberach you do not need a name."

The Bris was scheduled for Shabbos, Erev Chai Elul, the 17th of Elul. The mohel that I planned to use for the Bris was scheduled to be in Boro Park on that Shabbos morning. I thought that there might be a Farbrengen that Shabbos afternoon, and therefore I should make arrangements with another mohel for the morning. I wrote to the Rebbe that I wanted to verify if there would be a Farbrengen. If that was the case, I would cancel the first mohel and call on the second one. The Rebbe answered that I should consult a Rav.

I presented the question to Rabbi Zalman Shimon Dworkin, the Rav in Crown Heights. He said that to be a mohel is a special zechus. When a mohel conducts a bris it is a zechus for him, and therefore I needed to use the originally scheduled mohel, who better

reflected my feelings and original intention. Rabbi Dworkin added, "I think that because of this reason, not taking the Mohel's zechus and giving it to another, the Rebbe advised you to consult a Rav."

I followed Rabbi Dworkin's advice. An hour-and-a-half before Shabbos, Rabbi Dworkin came to my house and informed me that he had just received word from the Rebbe's secretariat that the Rebbe would not be farbrengen on Shabbos. Rabbi Dworkin smiled, adding, "You can prepare a cholent for the Bris." Fifteen minutes had not passed when Reb Sholom Yisroel Hodokov appeared and relayed a message to me from his father, the Rebbe's personal secretary, to make sure that I knew that this Shabbos there would be no Farbrengen.

"Is it so bad to be with me in one place?"

In 1969, after our oldest child was born, I told the Rebbe that I wished to go out on shlichus. The Rebbe responded "Exactly now, when your mother is here?!" The plan for shlichus was removed from the agenda.

A year later, our next son was born. Again I asked the Rebbe about going out on shlichus. The Rebbe answered, "You just had a newborn. How can you burden your wife with this situation?"

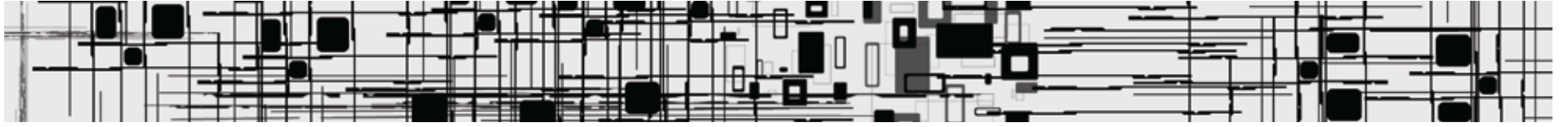
Before the birth of our third child, I again asked the Rebbe that I wished to go out on shlichus. I added that every time there would be a different reason that would hinder my going on shlichus. Why could I not go on shlichus now? This time the Rebbe answered, "Is it so bad to be with me in one place?!"

After a short time, when I became involved in community affairs, I realized why the Rebbe had not approved of my leaving the shechuna.

After our marriage we first lived on Eastern Parkway. When the apartment became too small, someone suggested we move to an apartment near Utica Avenue. I asked the Rebbe whether we should move to the new location. The Rebbe answered, "Check with your wife." My wife said to do whatever the Rebbe said. I wrote to the Rebbe again, asking about a move. The Rebbe again answered that I should check with my wife.

At this point, my wife herself wrote to the Rebbe asking him to instruct her, and she would fulfill the Rebbe's directive. The Rebbe again reiterated his earlier response that this was her decision to make.

I then told my wife, "Your function is to make a vessel for self-sacrifice and then the Rebbe's blessings will come." The self-sacrifice I was referring to was moving to the other end of the



shechuna. Living in that area of the neighborhood was considered self sacrifice then. My wife wrote to the Rebbe, and we went into Yechidus. The Rebbe told us, "Don't think too much, and don't be nervous--Hashem protects the house." The Rebbe then added, "Outside of Israel, there is no obligation to post Mezuzos until thirty days after entering the house, but you should post mezuzos on all the door posts immediately. After thirty days, remove one mezuzah to be checked. When you will place it back on the door post, then you will make the blessing for the posting of the mezuzah."

L'chaim for the mother

When my wife was expecting our son Shmuel, she traveled to a hotel where she stayed for a month. Prior to her leaving for the hotel, the Rebbe sent an envelope with two dollars on which he wrote, "For Mirel, tichye, to give for Tzedoko there."

The birth was in Elul. When I received Kos Shel Brocho on Motzoei Rosh Hashana, the Rebbe called me back and filled the whole cup with wine and said, "This is for the mother (of the baby)." I said L'chaim to the Rebbe, and the Rebbe raised his voice and said again, "This is for the mother (of the baby)."

Communal & Public Affairs

This is what you accomplished

When I was a bochur, my aunt who lived in Pittsburg was nifter. My mother didn't feel well and was not able to travel to the Levaya. I asked the Rebbe if I should travel in her place, and the Rebbe answered in the affirmative.

Before my trip I passed the Rebbe's room, and the Rebbe told me that I should consult with Rabbi Dworkin to receive guidance regarding the halachos involved in arranging all the details of the Levaya. On the evening before the trip, I went into the Rebbe's room, and the Rebbe inquired whether I had studied all the halachic details. When I replied that I had done so, the Rebbe blessed me that I should always relay only good news.

I arrived at the Levaya and immediately realized that there was a need for adjustments in the arrangements.

Three weeks later, Rabbi Krinsky approached me holding an envelope on which it was written "For the Tomim Yisroel Rosenfeld sheyichye."

The envelope contained an article from a Jewish newspaper. The article reported on the funeral of a local woman in Pittsburg who merited having an orthodox funeral which was prepared by a young Rabbi dispatched by the Lubavitcher Rebbe. As a result, the article continued, the members of the Pittsburgh community demanded that these

burial laws be instituted in their city. The Rabbis and the community met to discuss this matter. Eventually, the Rabbis arranged that all Jewish funerals in all the Pittsburgh cemeteries would be conducted according to the laws of the Shulchan Aruch. At the end of the article, the Rebbe wrote his comment, "This is what you accomplished."

Kos Shel Brocho for the students

I was a mechanech, teaching in girls' schools for many years. Before the summer, the Rebbe would customarily address the counselors of Camp Emuna and the graduates of Bais Rivkah. At that time, no one else was permitted into the shul during the Rebbe's talk.

On one occasion, the Rebbe told me to bring my students. This was considered something special because it was the first time that the Rebbe had invited a group of girls who were not studying in a Chabad school. The Rebbe added that they could bring a tape recorder to record the sicha for themselves.

On different occasions, I would bring girls to the Farbrengens. After the farbrengen, when the Rebbe would distribute Kos Shel Brocho, I would



inform the Rebbe that a group of girls had participated in the Farbrengen. On one occasion, the Rebbe poured wine for seven people. This was not a wonder to me because at that Farbrengen I had brought exactly seven girls!

"I am jealous of you"

I was a teacher of eighth grade boys. The plan was that these students would continue studying in a religious environment. A few of my students continued learning in the Yeshiva Ner Yisroel in Baltimore.

I asked the Rebbe if I should visit them, and the Rebbe answered, "What kind of question is this?!"

When I arrived there, the Rosh Yeshiva Rabbi Ruderman stood up for me in the presence of his teachers and students. They were all bewildered that the Rosh Yeshiva stood up for a Lubavitcher. In one of his speeches, Rabbi Ruderman

explained his action. "I am envious of Reb Yisroel," he told them. "He walks in the street, gathers children together and brings them to Yeshivos and then teaches them." He turned to me and said, "I am jealous of you." When I would sit in his office, he had the custom to personally prepare tea for me saying, "It is a zechus, a merit to serve you."

Lekach delivered to the house

On an Erev Yom Kippur, close to candle lighting, Rabbi Sholom Ber Gansburg arrived at my house and brought two pieces of Lekach from the Rebbe. When I expressed my puzzlement, Rabbi Gansburg explained, "The Rebbe realized that you did not come to receive Lekach, and the Rebbetzin added, "It seems that he was at work; it is worthwhile to send him lekach." The Rebbe took two pieces of Lekach and handed them to me to deliver to you."

In reference to this, I also heard that the Rebbetzin once commented, "If one needs a favor in Crown Heights, it is known that the address is the office on President and Utica." (Editor's Note: Rabbi Rosenfeld's Community Council office was located at this location for many years.)

Are you a representative of Rabbi Schneerson

One day I received a directive from the Rebbe's secretariat to travel to the airport. "At the airport, a person will approach you and ask one question, to which you will answer "yes" without adding an additional word. As a result of your response, you will receive a package from this person. Take it back to 770 and hand it to a member of the Rebbe's secretariat."

I immediately went to the airport and entered the departure area. From a distance I saw someone approaching me. The person asked me if I was the representative of Rabbi Schneerson, to which I answered yes. He then handed me the package and left.

I thought to myself that I had not been told that I could not open the package. I did so and saw it was a package of Seforim. On every sefer there was

a seal of a known cultural institute. When I reached 770, I immediately handed the package over to the Rebbe's secretariat.

Jewish Federation aid

About forty years ago (in the 1950's), tens of thousands of Jews lived in Crown Heights. When the neighborhood began to change, many Jews left the shechuna. The image of the shechuna changed, and communal leaders were searching for options to increase funds for the shechuna. We turned to the Jewish Federation, and they told us that in this specific situation they were prepared to support Lubavitch. When we wrote to the Rebbe, the Rebbe responded that Rabbi Krinsky should represent Lubavitch, and I should represent the shechuna. The Rebbe added not to mix Lubavitch with the shechuna.

Clean streets

There was a lady named Mrs. Lazerav. The Rebbe once referred to her as a Tzikdonis, a pious woman. She wrote a letter to the Rebbe about the dirty condition of the streets in Crown Heights.

The Rebbe sent her letter to me with an additional comment saying, "Did you read the letter? This has been the situation tens of years. I will mention it for a blessing at the Rebbe's grave site."

The next day I received a call from Rabbi Krinsky who had been called to the Rebbe's room and instructed, "Go to Yisroel Rosenfeld and ask him that he should show you the letter. If you will tell him that I sent you, he will show you the letter." When Rabbi Krinsky returned and told the Rebbe that he had seen the letter, the Rebbe commented, "Ask him what he has already done about the situation."

Rabbi Krinsky followed up with many phone calls asking for progress reports to relay to the Rebbe.

Blackout 1977

In the summer of 1977, a blackout took place in New York. As a result of this blackout, many businesses were looted and destroyed, causing great damage in the neighborhood. The stores on Utica Avenue, where the Community Council office was located, were not spared.

After a few days Rabbi Groner contacted me. The Rebbe wanted to know details of the damage done to the stores, both owned by Jews and non-Jews. I asked, "Also the non-Jewish stores?" and he answered yes. I was made to understand that strengthening the shechuna was among the issues important to the Rebbe. By working together with non-Jews in this instance and having a good relationship with them in the present, we would contribute to Jewish well-

Continued on page 15

MUSINGS



SIMCHA PORETZ GEDER!

By Penina Metal

I recently spent two delightful afternoons in Mrs. Fruma Junik's company. As the daughter of Rav Avraham Boruch Pevsner, hy'd, whose amazing life-story is presently being chronicled in the Crown Heights Community Newspaper, as well as the wife of the esteemed Rabbi Berl Junik, zt'l, she has so much to relate and I can't wait to hear what she will be sharing with me!

Firstly, she invites me to make myself comfortable, offering food and drink which she insists on serving.

As I make myself comfortable, my attention is riveted to the photos which adorn every nook and cranny of her home.

There is the famous picture of her chupa at which the Rebbe, (Fruma refers to the Rebbe as OUR Rebbe) was mesader kiddushin. There is also a photo of Fruma at her wedding meal. The Rebbitzin Chana is sitting to her left.

She shows me a photo of her father, Rabbi Avrohom Boruch Pevsner, hy'd. She relates that she only has two memories of him. In her first one, he is holding her and dancing with her when she was quite small. She assumes that it was Simchas Torah.

Her final memory is when the KGB took him away, and she never saw him again.

I asked her what it was like for children living under such frightening conditions.

She told me that in order to protect the children, they were told very little. If they didn't know what was going on, they would not be able to implicate anyone if ch'v, the authorities attempted to elicit information from them.

Her father was tortured and never informed on anyone. He died within a year of his arrest. But before he passed away, he told Fruma's mother, that he would not give permission for Fruma to attend public school. Therefore, al pi mesiras nefesh, Fruma's mother, Alta, a young almana, r'l, sent her to live with her sister, Guta Bela, for four years to escape the communist's public school system.

Several times she mentions that she didn't have a father, and she had to re-acquaint herself with her mother after the war and being away for four years avoiding the communist schools. (Baruch Hashem Mrs. Pevzner lived many happy years in Crown Heights, surrounded by her children and grandchildren).

Fruma describes being smuggled across the border at war's end.

Despite these harrowing experiences, Fruma retains a "joie de vivre." Her smile is always evident. The years fall away, and she becomes the young, "pampered" niece living in her aunt's house, during the war years. Baruch Hashem, she did not know hunger during that time, and she always had clothing to wear, a luxury, and bread to eat, also a luxury.

Before coming to the States in 1953, she lived for about 5 years in France, where she got an excellent education in Limudei Kodesh and in Limudei Chol. She loved learning and excelled in her studies.

She describes going for walks with her friends on the Boulevard in Paris! She enjoyed her teenaged years there very much.

Before The Rebbetzin Chana left France to go to the States, there was a Tzetschem L'Shalom gathering at which Fruma delivered a four page speech. I asked her if she was nervous giving the speech in such austere company. She repeats that she didn't comprehend the greatness of a Rebbe, or those close to him, because the children weren't told very much in order to protect them.

Fruma's future husband, Rabbi Junik, learned for two years in Brunoy before the Friediker Rebbe sent for him and four other bochurim to come to the States. The Rebbe wanted to see the Russian bochurim.

At this time, Rabbi Junik hadn't seen his parents in two years, and they were due to come to France within a few weeks. Rabbi Junik asked the Rosh Yeshiva, Rov Nissan Nemanov, if he should wait for his parents and therefore delay his Yechidus. Rov Nemanov told him that when one has the opportunity to see a Rebbe, you don't delay it--you go!

How wise were the Rosh Yeshiva's words. Because of his advice, Rabbi Junik had the zechus to have yechidus with the Friediker Rebbe on Daled Shvat. The histalkus of the Rebbe took place on Yud Shvat!

Until his marriage, Rabbi Junik assisted The Rebbitzin Chana often, nearly every day. Upon his marriage to Fruma, he would visit with The Rebbitzin each Friday evening and erev Yom Tov, often taking his children along.

I asked Fruma about her participation in N'Shei Chabad.

Her humor is evident yet again as she recalls participating in a Junior N'Shei group. (N'Shei Chabad HaTzeiros). She was a young, married woman and wondered why an "older" lady, the mother of a five year old, already attending yeshiva, was a member of this group!

Later on, she held the position of N'Shei president for three terms. She instituted block mashpiim and the Dial-A-friend concept with which many of us are familiar.

She takes pride in having organized and raised the funding for the writing of the Sefer Torah in memory of The Rebbitzin Chaya Mushka, obm.

The Rebbe was living in 770 at the time, but it had been hoped that the Rebbe would go home from 770 so that the Torah could be completed in the Rebbe's home. Since it was already close to Rosh Chodesh Kislev and invitations had to be mailed out, 770 was designated as the site of the Hachnosos Sefer Torah. Invitations were printed and distributed.

At the last moment, however, on Rosh Chodesh Kislev, instead of going downstairs to shul to daven Mincha, the Rebbe very unexpectedly went home, and Mrs. Junik was summoned to the Rebbe's home where the celebration took place.

The Rebbe said a beautiful sicha commending those who participated in this holy undertaking and gave them many brochos.

Mrs. Junik also organized the writing of a Sefer Torah in honor of the Rebbe as well.

The time had come to end our visit.

Having the opportunity to speak with Fruma was a treasured experience.

Fruma experienced the stuff of which historical novels are made: living under constant oppression; the arrest of her father hy'd at the hands of the dreaded KGB; separation from her mother; and being smuggled across the border to freedom. Yet, in spite of all this, she has survived this and more, with an upbeat attitude. Her humor and lovely smile are always evident and so heart-warming to witness and to experience.

She remarks that while the Rebbe is no longer visible to us b'guf, he lives on in the shluchim whose outreach grows by leaps and bounds. With pride, Mrs. Junik can proudly count her children, einiklach, and ureiniklach among them!

I take my leave of her, enriched beyond measure, having forged a wonderful kesher with this amazing lady!

7"טב

Crown Heights Jewish Community Council Presents:

An Evening to Help You Learn How to

PROTECT YOUR CHILDREN

By Becoming Aware of When Boundaries Are Crossed

Introductory Remarks:
Sorele Witkes
Family Therapist at Ohel Children's Home

18-Minute Video:
"For Our Children"
Produced by Ohel Children's Home

Presenter:
Dr. David Pelcovitz, PhD
Professor of Psychology and
Education at Azrieli School of Jewish
Education/Yeshiva University

Question and Answer Period

Sunday, February 10, 2008
8:00 p.m.
Rubashkin Residence
1349 President Street
Crown Heights

Refreshments will be served.
Admission is free.
Questions? Call 718-773-1068.

PARSHAS HASHAVUA

VEDIBARTA BAM ~ MISHPATIM



By Rabbi Moshe Bogomilsky

”ואלה המשפטים אשר תשים לפניהם”

“And these are the laws that you must set before them.” (21:1)

QUESTION: Rashi states: “Like a set table which is ready for the person to partake of the feast.” In what sense is the halachah governing monetary matters like a set table?

ANSWER: Many people are very particular about the kashrut of the food they eat. When they are invited to a party, before partaking of the foods laid out on the table, they inquire about the shechitah of the meat and the bakery that produced the baked goods, etc. Only if the food on the table meets their kashrut standards will they eat of it. Unfortunately, in monetary matters they are often not so stringent and they may even engage in questionable business practices.

Rashi is suggesting that in money matters, one should be as strict as with the food on one’s table.

The Code of Jewish Law is known as the Shulchan Aruch, which literally means “a set table.” This, too, emphasizes that in all issues of halachah one must act with total integrity, just as one demands the highest standards of kashrut.

(ר' משה ליב מסאסוב זצ"ל)

”ואלה המשפטים...כי תקנה עבד עברי שש שנים יעבד ובשבעת יצא לחפשי חנם”

“And these are the laws...If you buy a Jewish slave, he shall work for six years, and in the seventh he shall go free.” (21:1-2)

QUESTION: Why do the laws concerning a thief sold as a Jewish servant immediately follow the giving of the Torah?

ANSWER: If Jews would constantly bear in mind that Hashem is the Master of the world and its inhabitants, no one would ever sin. Mortals tend sometimes to forget this basic principle and, thinking that Hashem is not looking, transgress His will.

To protect us from this misconception, the laws of the Jewish slave follow the giving of the Torah to emphasize that

each individual should strive to be a totally dedicated servant of Hashem.

Moreover, the six years of a Jewish slave’s servitude represent the six millennia of this world, in which the Jews’ adherence to Torah and mitzvot involve struggle. In “the seventh,” i.e., the seventh millennium, “he shall go free”: Jews will be “free” of the struggle to perform mitzvot and will instead perform them in a manner of continuous and tranquil ascent. Thus, the juxtaposition of the parshah concerning the giving of the Torah to the laws of slavery suggests that we should submit ourselves to serving Hashem through struggle during this stage, and that in “the seventh” — “the seventh millennium” — we will merit an altogether different mode of existence.

(לקוטי שיחות חט"ו ע' 428 ועי' תורה אור)

“כי תקנה עבד עברי”

“If you will buy a Jewish slave.” (21:2)

QUESTION: The person becomes a slave only after he is purchased. It should have said, “Ki tikneh Ivri le’aved” — “If you buy a Jew to be a slave.”

ANSWER: All Jews have Hashem as their Master: They must serve Him. The Torah is telling the individual who buys another Jew to realize that his relationship with such a Jew cannot be one of Master and slave, because every Jew is already a slave belonging to another master — Hashem.

In addition, the master should bear in mind that the servant has obligations towards his true Master and that it is imperative to grant him the time to fulfill them.

(לקוטי רצב"א)

“ורפא ירפא”

“And he shall provide for healing.” (21:19)

QUESTION: From this pasuk the school of Rabbi Yishmael learned that the A-mighty gives doctors permission to heal (Berachot 60a). The Gemara (Kiddushin 82a) says, “Tov sheberofim leGeihinom” — “The best of doctors will go to Geihinom.” How can we comprehend this Gemara in light of the fact that some of our greatest sages, such as the Rambam, the Ibn Ezra and others were doctors?

ANSWER: The Shemoneh Esreih, which is recited three times daily, originally consisted of 18 berachot. One of them is “Refa’einu, Hashem, veneirafei,” in which we pray to Hashem for healing. Unfortunately, there are doctors, who otherwise have faith in

Hashem, but take all the medical credit for themselves and forget that they are His emissaries.

The numerical value of the word “tov” (טוב) is 17. The Gemara’s statement, “Tov sheberofim leGeihinom,” refers to the doctor who recites the Shemoneh Esreih but only believes in 17 of the berachot. A doctor who lacks full faith in “Refa’einu, Hashem,” belongs in Geihinom. However, doctors who are righteous and believe that it is Hashem who gives them the power to heal will be rewarded with Gan Eden.

(פרדס יוסף)

Alternatively, it is incumbent upon doctors to provide the best professional knowledge to their patients. The doctor must follow his teachings and adhere to them accurately. When a doctor diagnoses a patient and instructs him what he may eat or what he may not eat, or what he may do and may not do, he must be strict in his orders.

Sometimes the patient says, “But doctor I cannot exist without this...” The doctor, feeling sorry for the patient, may say, “I’ll be lenient with your diet and permit you to eat small portions of the forbidden foods or I will only restrict your activities for two days instead of seven.” In reality, he is endangering the welfare of the patient. This kind of doctor who is permissive and wants to be a ‘good’ person, endangering the patient’s life by yielding to his wishes, deserves Geihinom.

(פרדס יוסף)

“כי תראה חמור שנאך רבץ תחת משאו וחדלת מעזב לו עזב תעזב עמו”

“If you see your enemy’s donkey lying under its load, you might want to refrain from helping him; [however], you must surely help with him.” (23:5)

QUESTION: Only a wicked person would think this way. Why is it necessary for the Torah to caution us against it?

ANSWER: Before Rabbi Shneur Zalman of Liadi, known as the “Alter Rebbe,” became the leader of Chabad, he once traveled to raise money for an important charitable cause. He came to the home of a wealthy man who, sensing that he was not one of the ordinary collectors, offered to have him stay and teach his children in return for the entire sum he hoped to raise.

After a short stay, he informed his host that he was leaving because he could not tolerate the conduct of the people of the city. His host asked him what he meant, and Rabbi Shneur Zalman replied, “You torture the poor.” The host thought that he was referring to

a recent meeting to determine how to raise the money for a tax. It was decided that first the poor should give as much as they were able, and whatever was missing would be made up by the rich. He realized that Rabbi Shneur Zalman was right: the poor should not be bothered at all. Let the rich give as much as they can, and the poor won’t have to give anything. Immediately he arranged a second meeting, and it was decided that the rich should first give what they could afford.

A few days later, Rabbi Shneur Zalman again gave notice that he was leaving, exclaiming again, “You torture the poor.” Amazed, the host told his guest of the second meeting and that the poor would not be bothered at all. Rabbi Shneur Zalman told him that he was not aware of the meetings and had been referring to a different matter:

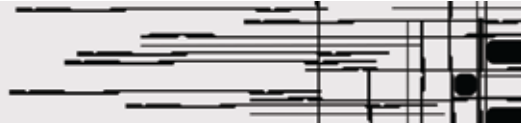
In the human body there are ‘rich’ organs and a ‘poor’ organ. The ‘rich’ organs are the mind and the heart, and the ‘poor’ organ is the stomach. “In this city,” he explained, “instead of putting emphasis on the rich organs and engaging them in the study of Torah and concentrating on prayer to Hashem, the approach is to constantly fast. Thus, the ‘poor’ organ, the stomach, is deprived and made to suffer for the person’s iniquities. I cannot tolerate this approach!”

This new philosophy was very intriguing to the host, and he asked Reb Shneur Zalman its source. He told him of the Ba’al Shem Tov and his teachings, which accentuate working with the mind and heart and not punishing the body.

“The Ba’al Shem Tov,” he continued, “bases his theory on a pasuk in Parshat Mishpatim and interprets it as follows: ‘Ki tireh’ — when you will come to the realization that — ‘chamor’ — the physical matter of the body (related to the word chomer), is — ‘sonacha’ — your enemy — because he is engaged in attaining physical pleasures, and thus, hates the neshamah which is striving for G-dliness and a high spiritual level — [and the body is] ‘roveitz tachat masa’o’ — lying under his burden not wanting to get up and serve Hashem — ‘vechadalta mei’azov lo’ — you may think that you will begin to torture him and deny him the food he needs. Be advised that this is a wrong approach. Instead, ‘azov ta’azov imo’ — help him! Give him his bodily needs and attune your mind and soul to worship Hashem. Eventually, your body will become purified and cooperate in your worship.”

(שמעתי מאבי חורגי הרה"ח הרה"ת ר' אליהו משה ע"ה ל"ס - ע"ה היום יום, כ"ח שבט)

THE REBBE'S SICHA: MISHPATIM 5738



1. According to the Jewish calendar, tonight is distinguished by the coincidence of three separate occurrences. It is Motzaei Shabbos Parshas Mishpatim. Likewise, it is Shabbos Mevarchim Adar Rishon (the Shabbos on which the month of Adar Rishon is blessed). The name Adar Rishon also indicates the third factor — that this year is a leap year.

The Baal Shem Tov explained that there is no such thing as coincidence. Rather, every event which occurs is controlled by Hashgachah Protis. Thus, everything a Jew sees or hears contains a lesson useful in the service of G-d.

Based on this teaching, the concurrence of these three elements undoubtedly presents a lesson for every individual that is applicable in his service of G-d. Within this general lesson, certain aspects can be derived from each of the individual contributing factors: Motzaei Shabbos Parshas Mishpatim, Chodesh Adar, and the additional month of the leap year.

2. The following lesson can be derived from Parshas Mishpatim.

The first laws mentioned by the Torah under the category of “These are the mishpatim (judgments)” are those concerning the sale of a Hebrew servant.

This concept serves as the source for a valuable inference: The sale of a Hebrew servant (in the passage under consideration, this refers to someone who stole an object and had no other way to compensate that object’s owner except by being sold as a servant) was a very infrequent occurrence. The fact that despite its infrequency, it is the first law mentioned in Parshas Mishpatim, implies that it contains an important and eternally relevant lesson emphasized by its prestigious position at the beginning of the Parshah.

That lesson concerns the ultimate concept of servitude, the servitude of the Jewish people to G-d. From the time of the Exodus from Egypt, G-d considered the Jewish people as His servants. The expression of that servitude lies in the Jew’s fulfillment of the obligations of Torah and mitzvos.

Concerning the Hebrew servant, the Torah commands, “Six years he shall work, and in the seventh year he shall be freed.” That commandment results from the principle that a Jew’s behavior in Torah and mitzvos is “imatatio dei,” i.e., is parallel to the mystic energies revealed by G-d. In spiritual terms, the six years of work refer to the six millennia of the history of the world. The freedom of the seventh year describes the period of the Messianic redemption.

3. A parallel example of this pattern can be seen in the relationship between the six days of the work week and the Sabbath, the day of rest.

The Sabbath atmosphere is radically different from that of the week. Dur-

ing the week, the stress is on business and activity to such a degree that the statement “Six days shall you work” is considered by some commentaries as a mitzvah.

On the Sabbath, a Jew must feel that “all your work is completed.” The Shabbos ushers in a totally different atmosphere, one of spiritual pleasure. The Kabbalah elaborates on how the highest spiritual level (described as “the will of all wills”) is revealed on Shabbos.

The change from weekday to Sabbath does not affect the Jew’s position as G-d’s servant. The Talmud explains the Jew “was created only to serve his Creator.” This is his only real identity, his true self. However, a Jew’s self-perception as G-d’s servant can be divided into two separate states of awareness. The Talmud explains that “the servant of a King (referring to G-d) is considered a king.” There are times when the Jew is more acutely aware of his existence as G-d’s servant (the days of the week), and there are times when he becomes more conscious that through this service he is “considered a king” (Shabbos).

The above lesson of Parshas Mishpatim, describing a Jew as G-d’s servant, is uniquely related to Motzaei Shabbos. For on Motzaei Shabbos, the Shabbos atmosphere of rest has already passed and the practical work of fulfilling G-d’s service begins.

Therefore, to note this transition from the restful atmosphere of the Sabbath into a phase of active effort, it is customary in many communities (though not in Chabad) to sing the piyyut “Do not fear, Jacob my servant”. Since the atmosphere of the week is one of work, where the Jew must face and overcome the obstacles the world poses to his service to G-d, the possibility of fear may arise. However, because the Jew is the servant of G-d, he need not and must not fear the world. Quite the contrary, he must carry out his service even if it runs contradictory to commonly accepted social norms.

4. The above represents the lessons which can be learnt from Motzoei Shabbos Parshas Mishpatim every year. This year, when Shabbos Mevarchim Adar occurs on the same Shabbos, an additional lesson can be learnt.

The narrative of the Purim miracle conveys the fundamental message of the month of Adar. The Jewish people were then servants to Achashveros, under the dominion of a non-Jewish power. However, Achashveros’ authority did not interfere with the Jews’ status as servants of G-d. Despite his decrees, the Jews were proudly steadfast in the observance of all matters connected with Torah and mitzvos.

At that time Achashveros controlled the entire civilized world. His decrees established what was to be considered correct and proper behavior. Nevertheless, the Jews all followed Mordechai’s

example, and “they did not bow and did not bend” to the pressure exerted upon them.

Contrary to the popular opinion, this behavior did not cause the ruin of the Jewish people. Rather, the entire natural order was inverted. Through their adherence to Torah despite the edicts of the ruling authority, the Jewish people rose to the powerful position described at the end of the Megillah. So great was their influence that “Mordechai’s fame spread throughout the nation” and “people of various nationalities converted to Judaism.”

The importance of the events of those days is so great, that they are recalled and celebrated thousands of years later with a Simcha which knows no bounds or limits. Torah law requires that on Purim, a person rejoice and reach a state of intoxication so great that he does not recognize the difference between Haman and Mordechai.

The month of Adar and the holiday of Purim emphasize that no other influences (even influences which the Jew must seemingly concede as unalterable aspects of the natural order) can interfere with the Jew’s position as servant as G-d.

This concept is further expressed by another facet of the Purim holiday. Though Purim is singled out as a day of rejoicing, work is not prohibited. The Jew has the power to infuse the work-day atmosphere with a boundless and limitless expression of Simcha.

The intent of Shabbos Mevarchim is to bless the month, to extend the above-described qualities from the level of potential to actual, practical expression.

5. The lesson contributed by the leap year is as follows:

The purpose of the leap year is to add one month to the year, thus compensating for the days lost in previous years due to the difference between the lunar and solar calendars.

This concept has its parallel in the Jew’s service to G-d. The Jewish people follow the lunar calendar. Their connection with the moon is described by the Talmud. The moon is the smaller luminary, and it is therefore appropriate that it should govern the calendar of the “smallest among the nations”.

Chassidic thought explains this quality of smallness with a deeper perspective. Smallness refers to the Jew’s humility and self-nullification in respect to G-d. That attitude is paralleled by the moon’s position of having no light of its own and being a receiver of light from other sources. The moon goes through phases, waxing and waning. Similarly, there is the possibility of fluctuation, of growth and decline, in the Jew’s service to G-d. (These two elements are correlated. Kabbalah relates how the waning of the moon is connected

with the source for sin.)

However, if such a fluctuation should produce a shortcoming in the Jew’s service, it is only temporary. In fact, the purpose and reason for the shortcoming is that through it a Jew can approach a higher mode of service. As the Talmud explains, “The level of a Baal Teshuvah cannot be approached by even a complete Tzaddik.” In the Jewish calendar, this higher mode of service is reflected by the additional month of the leap year.

The solar calendar has no changes, maintaining a steady pattern year after year. The lunar calendar goes through changes. Similarly, the natural order which follows the sun continues without variation, but the Jew, who follows the moon, has the potential to change. The ultimate result of that change (even if initially it appears to be a decline or loss) is growth and advance. That growth is alluded to in the additional month of the leap year.

Thus, adding to the previous lesson, the leap year contributes the awareness that even if there should be shortcomings in the Jew’s fulfillment of his role of servant of G-d, such shortcomings can not only be overcome, but in fact transformed into positive influences.

6. When the three above-mentioned elements (Motzaei Shabbos Parshas Mishpatim, Shabbos Mevarchim Adar, and the leap year) coincide, the Jew becomes aware of the three lessons communicated above. He departs the Sabbath atmosphere of rest and pleasure and enters into the six days of work in which he must labor as G-d’s servant – the lesson of Motzaei Shabbos Parshas Mishpatim. The lesson of Shabbos Mevarchim Adar teaches him that even though the powers of the natural order seem to present obstacles to his service of Torah and mitzvos, he must still persist in his service without regard to those difficulties (a path of behavior which will lead him to overcome those difficulties). And the lesson of the leap year teaches him that even if for some reason he has previously failed to realize his full potential, he still has the ability to compensate for those failures.

With such an attitude, he will successfully proceed in his service of Torah and mitzvos and reveal how the world, though superficially not so, is in reality a dwelling place for G-d.

This was the original status of the world as elaborated upon in the Maamar of Yud Shevat, and though because of sin that presence is temporarily not revealed, every Jew has the potential to intensify its revelation.

Then we will merit, as described in the Maamar, the revelation of the heavenly treasure stores (the deepest secrets of Torah) which the King will divide among His servants which as stated above, refer to every Jew.

PRESPECTIVES

By Sarah Balkany

Some see life as a series of tests, mountains to climb, hurdles to overcome. Each new challenge, like the ocean surf, is undertaken with determination, knowing to the victor belongs the spoils. Others consider life an expedition of discovery. They follow zealously the roadmaps; they carry out diligently the instructions anticipating treasures to own, to enjoy and even to share. They cherish the inner gems they uncover and glow with satisfaction that the efforts expended were truly worthy. A world of wonder meets those who see the Creator's fingerprints in the creation. "Niflos Haboreah," the wonders of the creator are awesome, and they are awestruck by the grandeur of it all.

For a chosid, life is a journey of Revelation. Wherever he goes, wherever he is, the Aibeshter is there. In shul as well as in the marketplace, at home and at work, it's all about the Aibeshter. Alone in a crowd, the clarity of purpose, the depth of meaning is evident, because the cho-

sid knows that he is in sacred space as well as sacred time. For a chosid the beauty of life is in harmony. Everything fits, all the myriad details come together, expressing the perfection of the One Above.

Chasidus enlivens and empowers the very concepts and teachings are revelations, influencing our pathways. We sense the holiness and attempt to stretch ourselves in effort to claim it as our own. Our minds and hearts are enlarged, our vision broadened, our depths deepened as we learn the Sichos and Mamorim. It's a wonder for a chosid that such a puny, insignificant being as he/she is called upon and charged with loftiest missions of making this world comfortable for the Aibeshter Himself!



Hastening the Revelation of Mashiach now! What knowledge, what talent, what sensitivity, what courage is needed! Dimensions surely he/she doesn't possess. With humility and devotion, he begins to carry out his calling. The happiness of a chosid is not in the treasures unearthed, within or without, but the privilege of being summoned to service. Reward is not a goal and not even a consideration. The opportunity to serve is most cherished.

In today's world, where the "Superstar" of achievement is idolized even in spiritual endeavors, can service for its own sake attract? Can there be satisfaction of service in the journeys of revelation. In truth, we fear to surrender to the ultimate truth. We are reluctant to

relinquish our personal plans and ambitions. We fear we will no longer exist if we merge and we will be consumed by the "fire" of revelation.

Our experience at Sinai has taught us otherwise - Vayar Ham Vayanuu. The nation saw. They witnessed and took action. Revelation brings one to action. There is no greater inspired energy than one who experienced, understood, and internalized the truth. They moved not because they were enriched by the experience, not because they were rewarded--they were compelled by it all. The simple truth, a powerful indication of what really occurred, is action follows revelation. When we internalize that what we experience, we act. We do not cease to exist, but exist in a more powerful way.

When was the last time you experienced "Revelation"? When was the last time you took your head to your heart so that your limbs moved? When will the next time be?



Rabbi Shea Hecht

Rabbi Hecht, is chairman of the board of the National Committee for the Furtherance of Jewish Education (NCFJE), continuing the tradition of social services management and outreach that began with his father, the Rabbi Jacob J. Hecht A'H. He is a Rabbi and activist in the Jewish community, focusing on family crisis intervention, guiding and advising troubled youth and their families, marriage counseling, and drugs and cults counseling and consultations. He can be reached at rabbishea@aol.com. ✿

A Healing Presence (Part 1)

One of the duties that come along with the Rabbinic cloak is visiting hospitalized people. There were times when I wished the person that I was calling on was sleeping when I reached their hospital bed. This scenario would allow me to leave a note informing the patient that the Rabbi had visited, instead of dealing with the myriad issues that come along with a hospital visit.

The mitzvah of visiting the sick can be broken down into two very distinct parts. One portion of the mitzvah concerns the patient lying in the hospital bed, and the other part deals with the care giver who is sitting at the bedside of the sick patient.

When contemplating a visit to a patient in the hospital, four things have to be taken into account. The first thing to find out is whether visitors are actually welcome, and the second thing is the proper time to make the visit. The third thing to think about is, "Am I informed enough to say the correct thing?" The last concern is how long the visit should last.

Most people don't want to be seen in a moment of weakness and to many, lying in a hospital bed is just such a moment; therefore, it's important to know if visitors are welcome. My father, obm, was a pulpit Rabbi, and many

times he would call before he went to visit someone who was not well to see if a visit was OK.

There are times, though, that even if the response to the request for visitation is "I'm not in the mood of company", a close friend or Rabbi should know to go for a short visit anyway. A woman I know is a babysitter. Unfortunately, a child she was babysitting died a crib death under her watch. Though it was clearly not her fault, the babysitter was having a difficult time allowing any children back into her house. One of the mothers whose children she watched went to visit the babysitter with her baby anyway. The woman told me that when she walked into the babysitter's house, it was dark and the curtains were drawn. Ultimately, the sight of a baby cheered the babysitter up. She opened the curtains, let in some sunlight, and started babysitting again the next day. Though the babysitter emphatically stated that she wanted no visitors- and certainly not children- she was clearly cheered up and started healing from the visit of the mother who wouldn't listen to a no.

The second issue to deal with is recognizing that sometimes an ill person would like company, but it's just the wrong time for them. For example, if someone goes to call on a person in their

home, and they feel the house is a mess, company could cause more distress than pleasure. Even if one decides to see someone who is ill and they know visitors are wanted, they should not go and visit right away but rather wait a day or two.

Additionally, one who visits a sick person in the hospital must take the modesty factor into account and like those who work in the hospital, knock on the door of a hospital room to ensure that it's an appropriate time to walk into the room.

The third topic of concern is what to say to someone who is ill. I learned as a Rabbi that there is information I should know in order to talk about the proper things at a hospital bedside. A good example would be the time I went to visit a 26-year-old woman and asked all the wrong questions. When my questions were answered with silence, the doctor pulled me aside to say, "Rabbi, maybe you don't know it, but this woman is dying of AIDS." In this situation, not being informed led me to an uncomfortable mistake. On the other hand when I went to visit a sick man who was admitted to the hospital suffering from extreme anxiety, with nothing physically wrong with him, I realized that there are times extra information won't change anything. All that man needed was to have someone to talk to--it didn't matter what the talk was about.

Lastly, one who goes to visit a sick person must know when to leave. An acquaintance of mine wasn't well and ended up staying in the hospital over a weekend. Since this was in the summer, Shabbos was over extremely late. At three o'clock in the afternoon, someone

dropped in on him with plans to stay in the room until after Shabbos was over. It should be obvious that a six-hour visit to an ill person is too long, but unfortunately it isn't obvious to everyone. One should not put themselves in a position of staying by a sick person for so long that they are asked to leave.

Ultimately, if a visit is not feasible, there is the option of mailing a card, placing a get well phone call, or giving a small gift which shows the sick person that you are thinking of them without impinging on their privacy.

The issues of being an informed and wanted visitor, visiting at the proper time, and knowing when to leave are crucial to anyone who wants to make a successful visit to the sick in the hospital.

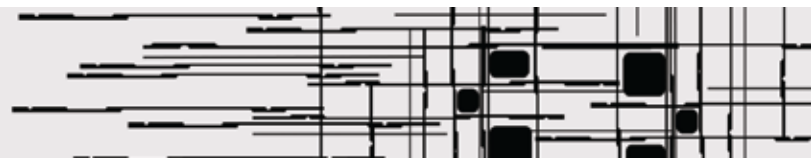
When one visits a sick bed, there is also a second dimension to the visit- the needs and feelings of the person next to the bed.

BE CONSIDERATE OF THE NEEDS OF THE ILL



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SHIDUCHIM



VEDIBARTA BAM ~ MARRIAGE

By Rabbi Moshe Bogomilsky

The one term that was repeated tonight a few times is “kiddushin.” It was announced that the Rabbi will be “mesadeir kiddushin” — “officiate the kiddushin.” There was also an announcement identifying the eidei kiddushin — witnesses to the kiddushin. In the Berachah recited we state that Hashem is mekadeish amo Yisrael — [The One Who] sanctifies His nation, of Israel — al yedei Chuppah vekiddushin — through Chuppah and kiddushin. And finally the highlight of the evening is the Chatan’s placing the ring on the Kallah’s finger and proclaiming the traditional declaration of “Harei at mekudeshet li” — “You are hereby sanctified to me.”

The common denominator between these expressions is that what is taking place tonight is related to holiness and sanctification.

The popular explanation of the connection between hekadesh — holiness — and the act of kiddushin is that with the Chatan’s acquiring his Kallah as a wife the husband makes her forbidden to everyone else, like consecrated property. The implication is that just as consecrated property is set aside from all other property not to be used by any individual, likewise, the wife

acquired becomes like something consecrated, forbidden to all men except her husband.

Relative to this subject, in this week’s Torah reading, Parshat Mishpatim, there is also a concept of a person’s being holy. Hashem makes the request that “Ve’anshei kodesh tiheyun li” — “People of holiness shall you be unto Me — and flesh [of an animal] in the field that has been torn you shall not eat” (22:30).

Being told to be holy is somewhat frightening and perplexing. “What exactly does Torah expect of me?” an innocent reader may ask. Does it mean that we are supposed to be angels, or that we should live like hermits?

The Chassidic Rebbe of Kotzk calls to our attention that the verse does not say “u’malachei kodesh” — “and holy angels [you shall be unto Me].” Rather it says explicitly “ve’anshei kodesh” — “holy people.” Hence, Torah is not asking from us superhuman or supernatural conduct. Torah demands of us to be human and ordinary people and yet be holy.

If so, what constitutes a holy person and what is considered an unholy person? Possibly, the answer lies in comprehending the juxtaposition of the concept of holiness with the ban

of eating non-kosher food in the same pasuk. Once we analyze it, we may also perhaps have a new insight into the Chatan’s declaration of “Harei at mekudeshet li” — “You are hereby sanctified unto me [in accordance with the laws of Moshe and Israel].”

Superficially, the wording in the Torah prohibiting eating non-kosher is enigmatic.

Why does the Torah specify “basadeh” — “in the field”? Should it not say “babayit” — “in the home”?

Many people are meticulous in the laws of kashrut in their homes. They only eat food that has reliable Rabbinic supervision, etc. However, when they go out to the “field” for vacations, picnics or eating out, etc., they are very lax in the laws of kashrut. They may stay in hotels and purchase food in establishments without high kashrut standards.

Therefore, the Torah emphasizes that even when out in the “field,” it is necessary to observe the laws of kashrut strictly.

Thus, it could be said that citing the prohibition of non-kosher food is not the absolute intention of the pasuk, but rather, it serves as an explanation and example to understanding the meaning of “holy people.” It means living a lifestyle which is not a double standard, not practicing a schizophrenic religion, one in which the individual changes his convictions from situation to situation.

A Jew’s practice and observance of Torah must be consistent at all times and under all conditions and settings.

Just as the Gemara (Rosh Hashanah 6a) says of hekadesh — holy property — that “wherever it may be it is the treasury of the Merciful One,” likewise, a holy Jew is a Jew who is true and authentic in his observance, wherever he may be. This, of course, applies not only to eating kosher but to every facet of our relation to both G-d or our fellow man.

Hence, perhaps when the Chatan says to the Kallah, “Harei at mekudeshet li” — “You are hereby sanctified to me” — he is referring to our explanation of the Biblical verse “Holy people you shall be unto Me.” We are entering this marriage with the commitment to live a consistent life as Holy people in all matters that pertain to Moshe and Israel. Whether it pertains to Torah commandments regarding His service or to our interpersonal relationships, we will perform everything without any compromises or deviations.

My dear Chatan, by proclaiming the harei at mekudeshet li, you demonstrated your conviction to the lifestyle we delineated, and your dear Kallah by accepting the ring silently agreed to be a partner in that endeavor. May the mission you are undertaking be crowned with immense success, and may Hashem facilitate your endeavor by blessing you with all the best materially and spiritually.

FINDING A NEEDLE IN A HAYSTACK

By: Sarah Junik

Continued from last week

A Word About Pictures:

A practice that has become almost inescapable of late is the request for a picture. When my oldest daughter got married, it was not so common. In fact, unless the shidduch was out of town and one could not meet the prospective chosson or kallah, one did not ask for a picture. The shadchan might but not the parents.

Today, it is almost the first question. Some parents and young people will not begin research without a picture of the prospective Chosson or Kallah.

Please realize that pictures unfortunately are not a true representation of the person depicted therein.

There are so many programs to tweak pictures around that any neophyte can make a mediocre picture look great. That is not the main problem.

A very pretty girl was going out, and on the second date the bochur told her she looked nothing like her picture. A picture is representative of a person, and it can be a true likeness as it was in this case. Even though he thought he was meeting a certain person based on the picture, in reality she was so much more and yet different in other ways.

If you must request a picture and the other party refuses, do not throw out an otherwise promising shidduch because of it. And if you usually refuse to give pictures but your counterpart must have one, bend your rules and send one.

Please realize a picture means absolutely nothing. Someone who is average looking may appear truly beautiful by virtue of their character after further acquaintance. It is a cliché because it is true.

Some people are very photogenic and although in person they may just be pretty, the camera may make them appear beautiful. Then you have the reverse—a really beautiful girl who may look only passable.

The same is true in the case of boys. Boys change so much especially at the age of shidduchim. Some may be growing a beard; some may have bad skin, or the picture was taken at an inopportune moment.

Another compelling reason not to pay attention only to physical beauty is that through life we all change. The years shape us in many different ways. If the main attraction was physical beauty, what will the marriage hinge on once this aspect is not what it was in the past?

Therefore, although we all agree that “attraction” is necessary, this does not always depend on the physical attributes of a person.

Every Friday night we all say Shlomo Hamelech’s words, “Sheker Ha’Chen V’Havel Hayofy, Isha Yirat Hashem Hi Titshalul.” — Grace is deceitful and beauty is vain, a woman who fears G-d, she is praiseworthy. Now is the time to apply these words to our life. For both girls and boys, appearance should not be primary. Middos should be the main emphasis. If we do put emphasis on these external things, we are really saying that Shlomo Hamelech’s words are not true.

We are letting the perception of the world around us influence us to a major degree.

Why do we let the goyishe world influence our choices especially when these choices are so far reaching and important? Even the goyishe world recognizes that only 5% of the population resembles the idealized version of beauty that the models peddle. With the preoccupation on appearance, we are also driving our girls to Chas V’shalom ruin their health for such a transient mania. And what do these boys gain? After one or two children, no woman looks the same as she did

as a girl even if she manages to retain a figure. External are helpful for first impressions; beyond that, if the qualities are there, external are irrelevant.

Over and over I hear that it is the mothers that influence the boys in wanting girls in mannequin sizes. While the mothers cry, it is the sons who will not go out with anyone other than a “size 2”. I am sure there is truth in both, but even more so, we as mothers must start early enough to inculcate in our children that it is middos that are important, that it is the pnimius that we are looking for.

We must show by example that we believe what Rabbi Meir says in Pirkei Avos: “Al tistakel b’kankan ela b’ma, sh’yesh bo” or as we say in English: Do not judge a book by its cover. If we have done our job well then our children, both boys and girls, will not tell us they will not go out with anything more than a size 6. They will ask first what are the qualities this person has.

Therefore let us start changing the way WE see things and start influencing our children to look for the right things.

A Needle in a Haystack is a book of advice for parents starting to look at shidduchim written on the occasion of one of Mrs Junik’s daughters wedding.

Any constructive comment is welcomed by the editor. Write to CHP5768@gmail.com or directly to the author at Mazaltov@junik.us.

OUR HEROES

RABBI AVROHOM BORUCH PEVSNER HY"D

By Penina Metal and Batsheva Browd
Part II

The political climate between 1921 and 1932 was increasingly hostile to Jews and especially to Orthodox Jews. The Yevsektzia, the Jewish Section of the Communist Party, were organized gangs of hoodlums who would shut down Shuls by force. In 1930, a gang of hoodlums came to Rabbi Avrohom Boruch's shul during prayer intending to take over the Shul. The Mispallelim barred the windows and doors, but it was not enough to keep them out, as they found a way in through the upper floor women's balcony. Rabbi Avrohom Boruch stood with a club in his hand on the bimah defending the shul.

In 1930, numerous Rabbeim and Shochtim were arrested on charges of being emissaries of a foreign power. My father was arrested and imprisoned for over three weeks.

My father did not allow his children to go to school. School was not the benign institution that had existed before the Revolution, and he would not allow his children to be exposed to Russian indoctrination and brain washing. Neighbors delighted informing on parents who refused to send their children to school. If a parent was caught withholding his child from school, he could be sentenced to ten years in prison. Therefore, parents sent their children away at a young age to other cities where the government did not enforce this rule as strictly or the children would hide for the entire school day.

Parents often declared their children younger than they were so they would not be obligated to send them to school. My sister, Yehudis Raksin, remembers leaving the house to fool the neighbors into thinking she was going to school and then doubling back, coming in through a window and hiding in the house or in a closet when neighbors came to visit (or to snoop around).

Most of us children besides my sister, Nechama Lazar, were born in Minsk. Hillel, (Harav Hillel Pevsner, Rav in Paris, France) is the oldest, followed by Sholom Ber hy"D.

When the family fled Charkov during WWII, Sholom Ber hy"D stayed behind, as he was confident that the situation was being overdramatized. In 1943, at the age of 16, he was killed in Charkov by the Einsatzgruppen along with the rest of the Jewish Community. Next in line is Yehudis Raksin; then came Yitzchak Shlomo ob"m, myself, and Nechama Lazar, the youngest.

In 1932, my father's residency visa for the city of Minsk was revoked, and he was forced to relocate to Charkov, 456 miles away. Once in Charkov, Rabbi

Avrohom Boruch intensified his outreach efforts which ultimately resulted in his final arrest on Shushan Purim, 1939. His arrest papers had been signed already in 1935, but he had been careful and was not arrested until 1939. On the night he was arrested, many other important members of the Chabad community were imprisoned. No one knew where they were held or where they had been sent. We know a lot of these details because when the Iron Curtain opened, my brother, Rav Hillel Pevzner managed to get the dossier on my father from the NKVD in Charkov.

The Russians had a system of spying whereby someone pretending to be a Chassid would attempt to befriend the Yidden so they could find out incriminating information to give to the NKVD. These spies were threatened that they would be taken away to prison or their children would be hurt, so they caved into the pressure and became accomplices. These people were called Moserim....When they would attempt to befriend the Chassidim, they were told to go away. "I will not talk to you. Do not give me shalom aleichem. Go away!"

My father once brought home one such "chossid" from shul. My mother asked, "Why did you bring him? Everyone says that he is a Moser!" My father answered that he felt that this one was different. His name was Itche and he was strongly suspected of being a Moser by many of the chassidim. But my father could not believe such a thing about Itche, and unfortunately, he was wrong and shortly after was arrested.

About 3:00 in the morning there was a knock on the door. My father knew that it was the KGB. He ran to the window thinking that perhaps he could jump out of a window and run away, but we were surrounded by their cars. They knew how to take people away. They always came in the middle of the night.

I still remember the hug he gave me before they took him away. My only other memory of my father is a vague memory of him holding me and dancing with me, so I assume that it was Simchas Torah and I was about 5 years of age.

In time my mother found out that my father was being held there in Charkov until the trial. She was able to bring him packages during that period; not

all families were as fortunate.

My father was tortured for many hours. The officers took shifts of 6-8 hours each. Their goal was to keep my father from sleeping so they could break his spirit. They showed him photos of different Chassidim asking for information on them. The ones he knew were alive he said he did not know of. Only the Chassidim that he knew had left Russia or had passed away, he would acknowledge and "recognize". He was very strong willed and no matter



what wouldn't give out any names, even to ameliorate his situation, because then they would go and arrest those Chassidim.

During Pesach, Rabbi Avrohom Boruch refused to eat any chometz and subsisted on a little bit of hard sugar and water. The unending torture and repeated beatings greatly

weakened Rav Avrohom Boruch, and it led to his passing the following year.

Finally, the NKVD decided his sentence would be one of exile to a remote city of Khazakhstan in a village called Tehran Uzak, not far from the city of Kzyl Orda, for a period of five years. Upon arrival in this distant village all of his possessions, including his Tallis and Tefillin were confiscated. Rabbi Avrohom Boruch went on a hunger strike for three days, often fainting and being revived until these two items were returned to him. Upon putting the Tefillin on again, he looked in a mirror and said "Haint hob ich derzhen a yid far dem ershten mol" - "Today I saw a Jew for the first time."

On the way to Khazakhstan my father met the Rebbe's father, Reb Levik. Reb Levik was also very weak from having been tortured and deprived. Throughout the journey, although they shared the same car, they were not permitted to talk to each other. They just were able to nod their heads. For portions of the trip, Rabbi Avrohom Boruch and Reb Levik were forced to walk.

Once he was sentenced, he was able to correspond with my mother, and we were able to send him packages. Rebbitzen Chana did not have young children, so she was able to go to Reb Levik in exile. My mother had young children--the youngest was 2 years

old, and she couldn't leave him to go to my father.

He had to register once a week in the police station, and it was very difficult as he was weak. When Purim approached Rabbi Avrohom Boruch Pevsner requested permission from the local NKVD office to travel to Kzyl-Orda to hear the Megilla at the local Shul. Transportation was not available anymore, and Rabbi Avrohom Boruch was too sick to travel in any case.

He tried to get admitted to the hospital but was refused. He then lay down on the steps of the Hospital; if they would not let him in, he would stay at their door. They did eventually admit him, and it was from the hospital that Rabbi Avrohom Boruch sent a letter to my mother.

"If this will, G-d forbid, be my last letter, I hereby declare that I ask G-d in all sincerity that He forgive and pardon me for all my sins, transgressions, and inequities, even those of Rabbinic origin, whether a positive or negative commandment, even a minor transgression of the Sages, for in truth I regret and repented for violating them. I never willingly performed a transgression with the intent of angering G-d May G-d forgive me all that is not positive within me. If my time has come, I accept His just ruling and ask of Him that my death be atonement for all my sins....G-d is one. G-d is the only one. Havaya is E-lokim in the heavens above and the earth below. There is nothing apart from him."

My mother was rightly alarmed at the content of the letter and immediately traveled to join her husband, a journey of six days, 1400 miles from Charkov. She left the children with her older sister Guta Bela who had traveled from Moscow.

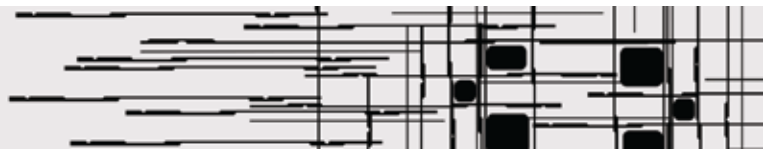
When my mother arrived, my father revealed to her the reason for a three day fast he had observed in Charkov prior to his arrest: He had had a dream.

In this dream Harav Tumarkin ob"m (who was the Rav. of Charkov and had passed away shortly before Rabbi Avrohom Boruch's dream) appeared to him and said "Avrohom Boruch, we need you for a tenth man for our minyan in heaven." Rabbi Pevsner answered that he had responsibility for his wife and children who needed him. He could not leave them. Rabbi Tumarkin answered that G-d who cares for widows and orphans would look after them.

Of course my mother was shocked both from hearing about the dream and from his condition which at this point was very dire. How would she be able to instill the right values in her

Continued on page 15

SHLEIMUS HAARETZ



Phases In The Israel-Arab Conflict Israeli Approaches & Suggested Alternatives

Published by Sichos In English

In the months leading up to Yom Kippur, 1973, Israeli intelligence had gathered reports of an Arab troop build-up and the possibility of war. To combat such forces, they warned, Israel was not able to rely on her standing army and had to call up her reserves. Nevertheless, each time the Prime Minister and the cabinet were alerted, the warnings were rejected. "There is no need," explained Golda Meir, "to sow panic among the populace."

In the days before the war, and even on the day the war broke out, the cabinet met, and the nation's military leaders demanded that the reserves be called up, for the Arabs were obviously preparing for war. They explained that the call-up itself might prevent the war. For if the Arabs saw that Israel was ready, they might hesitate before launching an attack. At the very least, the call-up would place the Israelis in a position to repulse the attack and launch an immediate counterattack.

Despite the army's urgent insistence, the cabinet remained unwilling. In her autobiography, Golda Meir admits that she and her advisors had intelligence reports of an impending attack. Nevertheless, they refrained from calling up the reserves so that the world would see that Israel was not an aggressor. Allowing herself to be attacked would clearly demonstrate Israel's peaceful intent to the Americans and encourage them to support her with arms.

The argument is so absurd that it is difficult to write it down in a manner which makes any sense at all, but that is what happened. Because of the government's desire that Israel appear as a peace-

loving nation, a fierce war which cost over two-and-a-half thousand Jewish lives ensued. A large proportion of those casualties took place in the first days when Israel's lack of preparation left her open to Arab attack. And because of the Arab advances during those first days, Israel was forced to fight from compromised positions later on.

Nor was this the end of the Israeli willingness to sacrifice her security because of what a few politicians imagined international opinion to be. When the Israeli army succeeded in turning the tables and launching a counterattack against Syria and Egypt, they met immediate success. They reconquered large portions of the Golan and proceeded toward Damascus. Although they were only short miles away from the Syrian capital, and there was no substantial opposition in front of them, they suddenly halted their advance. Instead of conquering the Syrian capital, the Israeli army simply sat still.

Because they did not advance, the Syrians had time to regroup their artillery, and inflict losses on the Israelis. But that was not the most severe loss the Israelis suffered. The war ended shortly afterwards. Had Damascus been conquered, Syria would have been defused as a power for decades. Instead, after the war, she emerged as Israeli's most belligerent foe.

Why didn't Israel seize this opportunity? Because her diplomats overruled her generals. The diplomats were afraid of world opinion. But whose opinion? Not that of the Communist bloc. They had sided with the Arabs and could never be won to the Israeli side. The Americans? They would have been overjoyed if Syria was conquered. Syria had openly identified with the Russians, and America wanted nothing more than to have her power restricted.

True, at the outset, America would

have protested. In order to appease the Arabs, it would have had to make a gesture. But everyone would have realized that it was merely a gesture. Israel could have gone about dealing with her own security needs without any interference.

True, such a campaign would have caused losses. But there have been Israeli losses due to Syrian forces ever since, and the danger of greater losses still persists. Without a Syrian presence, would the Lebanon front have ever developed? When a person has a malignant disease, he does what is necessary to deal with the problem. An operation may be painful, but it is preferable to allowing the malignancy to spread. The faster action is taken, the better.

A similar mistake was made on the Egyptian front. Egypt's Third Army had penetrated the Sinai Desert, but there they were surrounded by Israeli troops. Their supply line was cut, and they were without food and water. The vanguard of the Israeli troops had already crossed the Suez and were threatening the Egyptian capital. Not surprisingly, the Egyptians began to sue for a cease fire. Although they had started the war, they now wanted to end it as soon as possible.

Did Israel demand the surrender of the Third Army? No. They allowed the Egyptians to receive humanitarian aid from relief organizations. As a result, because they had not surrendered, it was recognized in the cease-fire agreement that this army had recaptured portions of the Sinai. A brilliant turnover on the battleground was again soured into a defeat by the diplomats at the negotiating table.

Why? Because they were unwilling to stand firm and wait for the pressure to be placed on Egypt. At that point, the Egyptians needed the cease fire more than the Israelis, and yet in their desire

to appear as peace-loving, Israel made concession after concession.

In New York, the months preceding the war were also charged by intense activity. Although he was not privy to the intelligence information coming out of Israel, the Rebbe began a campaign to strengthen Jewish education for children. Citing the verse, "Out of the mouths of babes and sucklings You have established the strength... to destroy an enemy and an avenger," the Rebbe explained that the Torah study of young children generates protective spiritual influences for the Jewish people. For months, the Rebbe repeated and expounded this verse at public gathering after public gathering, in letters, and in personal meetings. He later stated that he had felt impelled from above to take this step.

After the war broke out, at public gatherings and at private meetings with Israeli leaders, the Rebbe spoke out fiercely against Israel's unwillingness to conquer Damascus. "When I asked army commanders why they didn't conquer Damascus," the Rebbe said, "they told me that it is surrounded by rocky terrain which makes an advance difficult. Had I not heard this myself, I would not have believed that such an excuse could be given."

Over and over again, the Rebbe urged Israelis to recognize that they had been saved by a Divine miracle: instead of proceeding further after breaking through the Bar-Lev line in the Sinai and Israel's initial defenses on the Golan, the Egyptian and Syrian troops had halted their advance. That halt had given Israel the time to mobilize her reserves. With thankful acknowledgement, the Rebbe continued, Israelis should have wisely used the advantage provided to them by the new territories they had conquered and not sacrificed them because of the whims of several diplomats.

UPDATE

Jan 28, 2008/Chof Bais Shevat 5768

News Release by Tamar Adelstein, coordinator Crown Hts. Women for the Safety and Integrity of Israel and host of The Shleimus HaAretz Talk Show

This past Motzie Shabbos, January 26th, The Shleimus HaAretz Talk Show arranged for Mrs. Tzivia Pizem, shlucha in S'derot to address the community about the on-going saga she, her family, and community face as Arabs continue to fire kassam rockets from the Gaza Strip on an almost hourly basis against S'derot and its environs.

Sadly the Pizem's Chabad House, a place where Jews come to learn and grow in their Yiddishkeit like in Chabad Houses everywhere, has now become a center for distributing humanitarian relief with little or no respite in sight. The Israeli government under the direc-

tion of Prime Minister Ehud Olmert, Defense Minister Ehud Barak, and all of the political parties from right to left, from religious to secular have consciously chosen not to take the necessary steps to end the violence being perpetrated against the people of S'derot which would entail wiping out the Arab leadership and its henchmen/soldiers and destroying their weaponry. It would also mean doing more than admitting a "mistake" was made and publicly beating "al cheit" over the Disengagement from Gush Katif. I would mean taking back the entire Gaza Strip, officially annexing it to the State of Israel proper, and resettling the Jews who lived there. Instead the Israeli government has placed band aids all around the town in the form of bomb shelters, building reinforcements, and soothing "red alerts" to warn people they have seconds to run for their lives when a kassam is on the way.

Sadly many so-called religious leaders (including those who should know better) have done little more than tsk-tsk their heads in sympathy. With great pomp and ceremony, they gently remind that in these times, we must say Tehillim and rely on HaShem who will surely bring a "yeshua" only --an idea the Rebbe said was more like giving a curse than a bracha! Rather than raise the battle cry of Pikuach Nefesh al pi Halacha!, they remain silent--another plea from the Rebbe gone unheeded.

Sadly, many in S'derot feel a growing sense of isolation when friends and family are afraid to visit and yeshivos and girls schools no-longer send their students for that special Shabbos experience one would encounter there. Insurance companies won't cover the risk.

And yet, those in attendance couldn't help but be inspired by Mrs. Pizem's fortitude and unwavering outlook to

stay the course in her home in our collective home: Eretz Yisroel. We, therefore, encourage readers to do all they can to stand up for and without fellow Jews in Eretz Yisroel in this very dark and confusing time.

The Shleimus HaAretz Talk Show invites readers to our Chof-Bais Shevat Special Program this week by calling 641-715-3486, ACCESS CODE 505946# or at www.Sanesite.org, click classes, click Shleimus HaAretz. Featuring interviews with Evelyn Haies, founder of Rachel's Children Reclamation Foundation, Mrs. Brini Popack, shlucha in Tzefat on Tzefat, her mom, Mrs. Baumgarten who reminisced about Rebbitzin Menucha Rochel, an interesting discussion on current events with Tova Abadi and Shifra Hoffman. Our next show will be, G-dWilling, on February 5 from Noon to 1:30pm. To join us live, dial 712-715-3486, ACCESS CODE 505946#.

Yahrzeits'

This week we begin a weekly Yahrzeit column of Chassidim who lived in our shechuna. "V'Hachai yiten el Libo"—Through remembering them, we learn lessons from their lives that we can incorporate into our own.

Men

20th Shvat: Horav Hachosid Reb Schneur Zalman Gansburg



The son of Hachosid Reb Menachem Mendel, he was born in Haditz. Some of his family members merited to be appointed as Shomrim at the Ohel of the Alter Rebbe. Reb Schneur Zalman learnt

in yeshivos Tomchei Tmimim from 1914. He was m'kushar to the Rebbe Rashab, the Previous Rebbe, and the Rebbe. A particular pni-miusdike Chossid, he was nifter in 1991. His grave site is in New York near the Ohel. He left children and grandchildren serving as Rabonim and shluchim.

24 of Shvat : Horav HaChossid Hatomim Reb Tzvi Hirsh Rimler



The son of Horav Hachosid Reb Yehuda Leib Rimler. He sacrificed himself to educate his sons and daughters in the ways of Torah and Chassidus. He was nifter in 1975, and his resting place is in New York near the Ohel. He left children and grandchildren serving as Rabonim and shluchim.

25th of Shvat: Horav Hachossid Reb Avrohom Abba Seligson, "Dr. Seligson"



The son of Rabbi Michoel Aharon and a fifth generation descendent of the Alter Rebbe. In his service as a physician, he merited to save many Jews in Shanghai during WWII. He merited to serve

as the personal physician of the Rebbe for forty years, as well as the Crown Heights community. He was nifter in 1989. His resting place is in New York behind the Ohel.

25th of Shvat: Horav Hachossid Reb Mordechai Dov Teleshevsky



The son of Horav Hachosid Reb Menachem Mendel Teleshevsky, he served for many years as Rav and shochet in Helsinki. He later was a Chazan in the Lubavitch shul in 770 and worked for more than forty years

as an emissary of the Yeshiva Tomchei Tmimim. Reb Mordechai was amongst the m'kushorim of the Rebbeim and especially of the Rebbe. He was born in 1905 in Klimovitz and was nifter in 1991. His resting place is in New York near the Ohel. He left children and grandchildren serving as Rabonim and shluchim.

Women

21 Shvat: Mrs. Dina Esther Epstein

The daughter of Horav Hachosid Reb Yitzchok, Mrs. Epstein influenced many people who visited the Rebbe's Shechuna. She involved herself heavily in the Mivtza of Taharas Hamishpocha and was nifter in 2003. Her resting place is in New York near the Ohel.

23 Shvat: Chana Miriam Bell

The daughter of Horav Hachosid Reb Berel, she was a student in the Rebbe's mosdos. She was nifter in 2005. Her resting place is in New York near the Ohel.

26th Shvat: Mrs. Chava Hurwitz

The daughter of Horav Hachosid Reb Shmuel and the wife of Reb Chaim Tashkenter, she accomplished many acts of goodness and generosity in a modest way. She saved many Jews from difficult illnesses in the years of hunger and war in Russia. She was nifter in 2004. Her resting place is in New York near the Ohel.

THE REBBETZIN MENUCHA ROCHEL

24th of Shvat

120 years since her passing (5648-5768; 1888-2008)

Rebbetzin Menuchah Rachel born (1798)

On the very day that Rabbi Schneur Zalman of Liadi was liberated from prison a granddaughter was born to him -- the daughter of his son Rabbi Dovber and his wife Rebbetzin Sheina. The girl was named Menuchah Rachel -- "Menuchah", meaning "tranquility"

(Rachel was the name of a daughter of Rabbi Schneur Zalman who died in her youth).

In 1845, Rebbetzin Menuchah Rachel realized her lifelong desire to live in the Holy Land when she and her husband, Rabbi Yaakov Culi Slonim (d. 1857), led a contingent of Chassidim who settled in Hebron. Famed for her wisdom, piety and erudition, she served as the matriarch of the Chassidic community in Hebron until her passing in her 90th year in 1888.

CHASDEI ZAHAVI FOUNDATION PRESENTS

AVRAHAM FRIED
SOUL II SOUL
5768

Motzoei Shabbos | February 9 (3 Adar I) 2008 | 8:15 P.M. Sharp
Brooklyn School of Music & Theatre - Prospect Heights HS Campus | 883 Classon Avenue
Between President and Union Streets, Across From The Brooklyn Museum Parking Lot

Ticket Prices: \$75, \$50, \$36, \$25 | Separate Seating
Sponsorship and general information (718) 604-1234
Tickets on sale January 2 - 24 Teves
At Judaica World • 329 Kingston Avenue • 1-888-2-JUDAIC or Online at www.jewishtickets.com

Produced By: Naftali Olivestone
Music By: NESHOMA ORCHESTRA
Musical Director: Steve Bill

Chasdei Zahavi Foundation Proceeds to benefit the education of Crown Heights children with special needs

IMPORTANT ANNOUNCEMENT:

The OU will be holding a Job Fair on March 12th by

INVITATION ONLY.

In order to be invited, you must register and post your resume with them.

To register: log in to the OU Job Board (www.ou.org/jobs) under the Job Fair registration link. You must fill in the title of the job you are looking for. You can apply for several jobs, but each time you apply for a job, you must post your resume again and write the title of job you want. Registration is completed ONLY after your resume has been posted.

IF an employer accepts your resume, you will receive an e-mail invitation.

ONLY THOSE WITH CONFIRMED E-MAIL INVITATIONS FOR A CONFIRMED APPOINTMENT PRIOR TO THE MARCH 12TH JOB FAIR ARE INVITED TO APPEAR AT THE JOB FAIR ON MARCH 12TH. The Fair remains CLOSED to everyone else.

To check available jobs, check the employers job postings on the job fair link.

Good Luck!

CHJCC

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YAM~ YOUTH ACTION MOVEMENT

Yosef Kanofsky

theflyingrabbi@hotmail.com

718~774~9213

SHALOM CENTER

Shimon Herz

The HEAP Program Outreach Workers will come again to process Heap applications at our office on **Tuesday, February 5, 2008**

@ the Crown Heights Jewish Community Council, 387 Kingston Avenue (corner Crown St.), **9:15 AM - 3:30 PM.**

Please come early --
First come, first served

WHEN A POLICE COMMISSIONER VISITS

By Rabbi Shea Hecht

With all that is going on in our community, Crown Heights is lucky. The Police Commissioner, Raymond Kelly, has worked in our community as a Police Officer and the Commanding Officer of the 71st precinct. He would visit and spend time at 770 and was very friendly with the Rebbe's secretaries. During his tenure with the NYPD Commissioner Kelly has served in 25 different commands and in fact, held every single rank.

I would think that this gives him a unique perspective of the tension and difficulties that Crown Heights has been experiencing lately.

When Ray Kelly became Police Commissioner he was committed to bring the crime rate down. He continued in the tradition of the last few commissioners and brought crime down in New York City – especially the murder rate.

All this notwithstanding, many people in our community are concerned that even though we feel the sting of the recent crimes in our neighborhood, when we reach out to the police we are

told that the stats are down. The local patrols, who have their finger on the pulse of the community, are telling us that crime is up.

It was nice to be visited by the Police Commissioner recently and to be reassured that he'll look into the issues and see how they can be resolved. When Commissioner Kelly came out to meet with representatives of our community to listen to our concerns, I reminded him of a private conversation I had with him over a year ago:

“Even though your stats are showing crime is down,” I told him, “the perception of the people in the streets is that crime is up.”

One of the solutions that we discussed then was publicizing the arrests and convictions of criminals to help restore community confidence.

We came up with different possibilities for that discrepancy between the numbers that are showing and community sentiment and made a commitment that both of us would do our share to close the gap.

One of the issues that came up is that people who are victimized often don't report the crime to the police. Some of the causes for this that we discussed were: that people don't feel reporting crime will help and they don't have the time and patience to go through a system that is not user friendly.

Each person who doesn't file a police report is allowing more people to be victimized and not helping to get these criminals off the street.

An idea that has been presented to me recently – one worth considering - is to have an official office that helps those who were victimized by crime to file a complaint. Such an office would walk a victim through the necessary steps. Additionally, that would give us another official source of crime statistics.

When William Bratton was transit police commissioner, he worked with a theory called “The Broken Window Theory.” The premise was that if you see something small like a broken window and you don't fix it, you are inviting other crimes.

Working with that theory Mr. Bratton cleaned up the New York subway system. He had his officers arrest everyone they saw committing the relatively small crime of turnstile jumping. That immediately brought down the crime in the subway system. By arresting those who did petty crimes – those with a criminal mind – he emptied the subways of those who would potentially commit greater crimes. This created a whole new atmosphere in the New York subway system.

He carried this theory through as Police Commissioner.

While there is definite onus on the police department to do their part and be there to protect our community, we must acknowledge the job that the New York City Police Department does for our community on a daily basis.

Our duty is to be more aggressive about reporting crimes – even seemingly minor ones – to help “fix the broken windows” in our community, as well as to be more vigilant. As the posters say, “If you see something, say something.” We must help the police department by being their ears and eyes.

When the Rebbe spoke to the members of the police force, he would bless them that they should only have to do preventive policing – in other words with a zero crime rate and safe streets.

Hopefully, this should come to fruition soon in preparation for the coming of Moshiach where we are promised that there will be peace in our communities and around the world.

ESL Class

The CHJCC is forming ESL, Adult Literacy classes for community members interested in developing their basic English skills.

There will be separate classes held for men and women.

Classes are free, and there are no income or citizenship requirements for eligibility.

To register, participants only need to provide their name and date of birth. Class times and days will be tailored to meet participants' needs. Please call **Rivka Shur at (718) 778-8808 x 24** to register or get more information.

YOUTH SERVICES

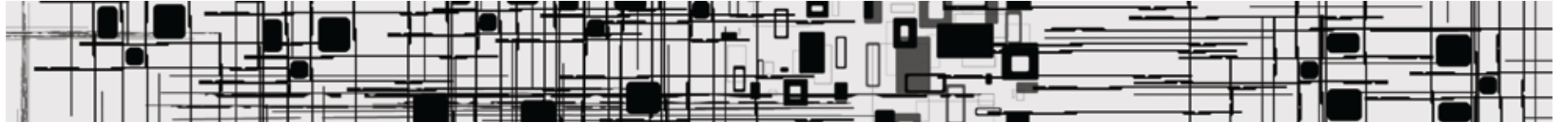
The CHJCC is seeking a young man or woman interested in Chinuch and working with adolescents in Crown Heights. This individual must have experience working with teenagers on an individual and group level. Essential duties include developing and implementing programs for teenagers in the neighborhood. This is a full-time position with some flexibility in schedule. For more information, please contact Rivka Shur at (718) 778-8808 x 24.

JOB DEVELOPER/EMPLOYMENT COUNSELOR

The CHJCC is seeking a qualified individual to work as a part-time job developer and employment counselor. This individual must have strong communication and people skills, be organized, and possess a range of fundamental computer skills. Essential duties include interviewing clients, assessing clients' skills, assisting individuals with job readiness skills, developing a job bank, and establishing and maintaining contacts with employers and clients. The job is part-time, and the hours are flexible. Experience is preferred but not mandatory. For more information, please contact Rivka Shur at (718) 778-8808 x24.

FREE HELP WRITING YOUR RESUME!

Please contact Bella at 718 778 8808 ext. 23



Continued from page 11

Rabbi Avrohom Boruch Pevsner

6 children and navigate the difficult times ahead if she was left alone? Rabbi Avrohom Boruch assured her that she was certainly capable of educating the children in Torah and Chassidus, and he would do all he could to help from above. B"H, all my siblings and myself, remained frum. This, I believe, is because my father kept an eye on us.

On Erev Pesach of 1940 - Sunday, 14 Nissan 5700, April 21 - a short while before Bedikas Chometz, Rabbi Avrohom Boruch requested a cup of water, and when his wife returned with it, he had returned his Neshamah to Hashem. Despite his pain, Reb Avrohom Boruch Pevsner never faltered in his shlichus or in his dedication to the Rebbe for he recognized that a Jew must be a lamplighter, and so he was.

The officials refused to grant my mother permission to bury my father claiming that she needed to travel to Kzyl-Orda to get permission from the authorities there. One of the officials told her, "We don't give out the strong ones", intimating that as Rabbi Avrohom Boruch had stood up to them, they were not willing to release him even in death.

She went to the hospital and requested of the staff that they not touch or move her husband's body until she returned. Although she had enough money to buy a train ticket to Kzyl Orda, there were no more tickets available. She explained her predicament to the conductor, offering him the remainder of her money in exchange for passage. The conductor allowed my mother on the train, but he refused her offer of money, instead saying that she should keep it as she would need it in order to buy bread for her children. She would always say that the conductor's kindness was a miracle-food then was very scarce, and no one could afford to refuse money.

When I went to visit my father's grave years later, I finally realized why my mother buried my father next to a child. My father was like a tzaddik. My mother had the presence of mind to put him next to a child who is also innocent of sin. For her to be so strong to think like that at such a time amazes me until today.

I wasn't told that my father had passed away, but I heard. Some people came to be Menachem Avel but not a lot. My mother had so much mesiras nefesh. The children had to go to public school, but we did not. When Shabbos came, my sisters would be bandaged up to keep them from going to school. My sister, Yehudis Raksin, went to a private tutor, and she learned the same studies as in the public school. When we lit the candles on Erev Shabbos, we closed the windows, but with all this the goyim knew that we were frumme yidden. We always lived in fear, but I didn't

understand. What I understood was that one had to be very careful living among the goyim. Jewish parents made it a practice not to speak to the children about what was going on so that if c'v, a child was questioned, he would not have any information that would put his elder's in danger. Young children didn't know much. Adults too, among themselves were very closed with any kind of information, even harmless news. One never knew what would bring disaster on the family. This is something many Russians brought with them to America. The older generation tries to keep everything secret which annoys the American born members of the family.

Before my father died, my parents discussed the problem of my attending public school, and so when my mother returned from burying my father, I was I was sent back to Moscow with my aunt Guta Beila to live with her. I was raised by my aunt for four years.

I have very warm memories of my aunt Guta Bela. She was 10 years older than my mother. A brilliant woman, she was a close friend of the Rebbetzin, Chaya Mushka, obm, and the wife of the mashpia, Reb Shilem Kuratin, in Lubavitch. She was so learned, folks could ask her sheylas about their chickens. Guta Bela used to tell me stories for days in a row, and she would pick up from where she left off, the day before. Her memory was unbelievable!

Being in Moscow, a more cosmopolitan city, protected me from the Russian school system and other dangers. My sisters were older and younger so they were in less danger. When the War neared Charkov, the family left to Samarkand, a journey of over 1,660 miles, together with many other refugees. Life was unimaginably hard, and the family suffered hunger and other difficulties. The extra ration card issued for me, even though I was not there, was of great help. Throughout, my father, Rav Avrohom Boruch, looked out for his family, as the following anecdote demonstrates:

The authorities came to the Pevsner's house in Samarkand, Uzbekistan in order to draft the oldest son of Rabbi Avrohom Boruch, Hillel. Because of the great heat, Hillel had gone to the courtyard; there he had taken off his shoes and fallen asleep. The authorities searched the house and did not find him. Then, they went into the courtyard, saw the shoes, but instead of investigating further, they turned around and left.

The war broke out and I evacuated together with my aunt and her family, we fled to Targiskistan, Asia. My family went to Kazarstan. After 4 years with my aunt my mother came to get me. I was 12 years old. It was so strange. I didn't have a father, and it was very difficult to see my mother again.

Continued from page 5

Rabbi Izzy Rosenfeld

being in the future and help stabilize the shechuna.

When we received sufficient federal aid to cover the damages, I notified the Rebbe. The Rebbe then asked, "This means that I do not need to give for this?" I answered no.

Now make sure that they don't harass our people

After the riots in summer of 1991, I brought a group of black people to meet the Rebbe. Their leader said to the Rebbe, "Both groups have enemies who want to make rifts between the two groups." The Rebbe responded, "When they discovered America, they harassed your people. Now make sure that they don't harass our people."

"A yungerman who helps the shchuna"

Dr. Nissan Mindel once mentioned to the Rebbe that there was a person who needed a loan for his business. The Rebbe answered, "There is a yungerman by the name of Yisroel Rosenfeld who helps people in the shechuna."

Dr. Mindel continued, "Is this definite?" The Rebbe answered, "I am sure, and I also have proof of this. I have sent many people to him, and not one returned to me. This is my proof that he helped them." Yehi Zicro Boruch! May Reb Yisroel's memory serve as a merit for the success, well-being, and blossoming of our community without bounds, physically and spiritually.

We should merit seeing when, "The ones who dwell in the dust will awaken and rejoice" with Reb Yisroel among them.

Adapted from Kfar Chabad

Yeshivas Tomchei Tmimim is happy to announce to the public that

The GETZEL SHUL

@ 1414 President St. (Entrance on Kingston Ave.)

Is now open for most Simchas (No L'Chaims)

The contact person is Rabbi Sholom Brod

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Cell #: (347) 234-8924

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SHALOM SENIOR CENTER ATTENDS THE "REMEMBRANCE AND BEYOND" JOINT STAMP LAUNCH CEREMONY ON UNITED NATIONS HOLOCAUST MEMORIAL DAY.

Monday January 28th the Shalom Center were guests of CEO of the Inter-Governmental Philatelic Corporation (IGPC) Mr. Sam Malamud for a special dedication launch of the United Nations Holocaust memorial stamp.

The dedication was made in conjunction with the Israeli postal services and the United Nations. The ceremony took place at the Museum of Jewish Heritage at Battery Park.

Upon arriving at the museum, the seniors were graciously greeted by Mr. and Mrs. Malamud thanking each and everyone for attending this most auspicious event. The seniors were ushered into the main auditorium and were joined by hundreds of guest who represented a huge cross section of New York's whose who.

The program was chaired by Mr. Yossi Malamud who reminded everyone that it took the United Nations nearly 60 years to dedicate a day of Holocaust remembrance and then dedicate a stamp.

The afternoon began with the singing of



the "Star Spangled Banner" by a group of students of the Yeshiva of Flatbush. Cantor Malvani recited Kel Molay Rachamim followed by kaddish for the 6 million Kedoshim.

Mr. Robert Gray of the Philatelic Department of the United Nations launched the new stamps. This was followed by the key note address which was delivered by Israel's permanent Ambassador to the UN Mr. Danny Gillerman. This was followed by Israel's Minister of communications Mr. Ariel Atias. Mr. Avi Hochman head of the Israeli Postal Department gave a moving account how his parents survived the holocaust and that this dedication was a huge mile mark in history.

The theme of the day was not only must we not forget the atrocities that took place during the holocaust but

we must educate the next generation that they are standing on shoulders of giants who sanctified themselves Al Kiddush Hashem. As the stamp says "Izichron Netzach" An everlasting remembrance.

Mr. Sam Malamud addressed the gathering, echoing the days theme and then thanking each and everyone for attending this most memorable event.

Upon leaving Museum of Jewish Heritage our hosts Mr. and Mrs. Malamud once again thanked everyone graciously for participating and thanked Shimon Herz Director, and Jenya Cherny, program director of the Shalom center for bringing the group to the dedication.

Each attendee of the ceremony was presented with a complimentary first day of issue stamp.

FRIENDSHIP CIRCLE GIVING TO PARENTS, TEENAGERS AND CHILDREN ALIKE

All in the Circle

"We jumped on the bed."

"We sang songs together and danced around the room!"

"We put makeup on each other and dressed up and took a bunch of pictures!"

"We played air guitar."

Everyday, the Brooklyn based Friendship Circle receives tens of accounts just like these via an online logging system. They are the notes of hundreds of volunteers that spend time with children with special needs. An organization dedicated to providing for children with disabilities, Friendship Circle's "Friends at Home" program goes beyond standard offerings by placing volunteers in children's homes to provide the warmth of friendship from which they are normally alienated.

For a child with disabilities, the affects of such attention are immeasurable. But these seemingly simple and common interactions shared by hundreds of volunteers and their children are having a large-scale effect. Perusing through the many volunteer accounts is like analyzing the heart of an organization that is changing the lives of parents, teenagers, and children alike – thus changing the face of an entire community.

I am a volunteer

Getting dressed on my own never really seemed like something to be thankful for. I never thought that brushing my teeth, eating or talking to my friends was a blessing. But ever since volunteering for Friendship Circle and spending time with Shmuly, everything is different. He is teaching me a lot. You see, Shmuly can't do a lot without asking for help. The more I play with him, the more I realize not to take my abilities for granted. There are many people out there who can't speak or move properly.

We can't feel entitled to the abilities that we have, but rather feel blessed and use them to do good things.

I am sixteen years old. At my age, it's very easy to be selfish. But Shmuly reminds me how much I have to give; that I can really make a difference and affect someone else's life. That's pretty amazing, I think.

Most of my friends don't realize these things about life, so I'm happy that I am friends with Shmuly.

I am a child

I've gone almost two days without taking off this bright green shirt. My mother really wants me to take it off already, but how can I? This Friendship Circle Winter Camp shirt means everything to me. It means going to exciting places and having a fun time. It means good food and prizes. But most of all, it means that I have friends, too.

Every week, I look forward to Chani's visit. She always comes with a smile on her face and full of exciting stories and games. And if I am in a bad mood, she understands. She is a good listener.

It used to be that school breaks and holidays meant watching my siblings have fun while I had to stay at home. Now, every time that school is out or there is a holiday to celebrate, I know that I am going to have fun too!

I am a parent

Though there are many challenges in raising a child with special needs, the moments when I see my daughter happy bring everything into focus. But these moments are scarce.

Until Friendship Circle came along, the permanence of my daughter's happiness seemed impossible. How could there possibly exist a program that genuinely appreciates my child, provides for her

both emotional and physically, and involves her in a community of real friends?

Friendship Circle has enhanced the functionality of my family by providing much needed respite. Knowing that my daughter has a friend to spend time with every week offers me a chance to do things I have to get done and have some time for myself – all while knowing that my child is being taken care of and having a good time. Friendship Circle always has exciting trips and camps when school is out, so I don't have to rack my brain wondering what I am going to do with my child while she is off school.

Furthermore, I cannot thank Friendship Circle enough for dispelling the myths about children with special needs and for erasing the stigmas that often plague our lives.

The positive impact that Friendship Circle is having on my child and entire family is enormous. Anyone that gives to Friendship Circle in any way should know that they are directly improving the lives of children with special needs, and giving them an opportunity they most certainly can't find anywhere else.

From the Director Rabbi Levi Eckhaus

Since assuming leadership of Friendship Circle at the beginning of this year, things sure have been busy! Starting with our kickoff events to our holiday parties all the way up to our first-ever winter camp, Friendship Circle is embracing parents, volunteers and children in a world of fun and meaning that is truly transforming lives.

Every single day, Friendship Circle is bombarded with calls from appreciative parents and new sign ups. The continuous demand for providing for children with special needs and their families is what propels us forward.

We're always busy planning more programs. We have just launched new programs for older FC teenage boys and have upcoming volunteer events that include an ice skating trip and Mother and Daughter Tea.

The community has been tremendously giving in supporting our vital work.

Thanks to all of our donors who allow us to keep our programs running without sacrificing quality. Everyone who has donated ideas, supplies, and time has greatly encouraged the success of our goal of providing for children with special needs.

There's no one excluded from the Friendship Circle family. All members of the community have something to offer. To learn more, call us at (718) 907-8852 or e-mail us at info@fcbrooklyn.com.

