

Crown Community Newspaper heights

NOVEMBER 16, 2007 | KISLEV 6, 5768

WEEKLY VOL. I | NO 2

בס"ד ו' כסלו, תשס"ח | פרשת ויצא

IT'S A BOY AND A MIRACLE

Our neighborhood got an early Chanuka gift in the form of the birth of a baby boy. Rabbi Mendel and Geni a Morozov, well-known residents of Crown Heights married for many years without children, were blessed with a long awaited newborn.

The couple was deluged by wellwishes from friends and family around the world. A large crowd attended the Bris at the United Lubavitcher yeshiva on Crown Street on Tuesday morning. The child's maternal grandfather Rabbi Moshe Hillel of Lod, Israel, and his paternal grandfather Rabbi Moshe Marosov attended with great joy their grandson's bris.

The baby's name is Elchonon Dov Ber Shimon Morozov, May he grow to Torah, Chuppa and Maasim Tovim.



L to R: Brother in law Rabbi Moshe Chaim Kornblit, happy father Rabbi Mendel Marosov and Mohel Eliyahu Shein.
Photo Credit: Eli Kahn



THE REBBE'S DOCTOR

OUR HEROES, PAGE 8

ARAB DIPLOMAT VISITS CROWN HEIGHTS



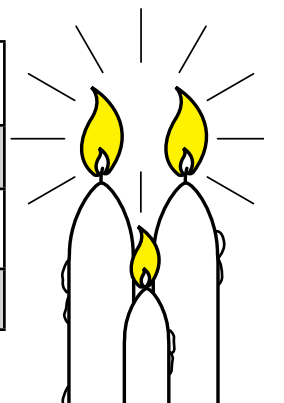
NIGHTLIFE OPENS ITS EXCITING WINTER SEASON

390 Kingston Avenue
Brooklyn, NY 11225

Crown Community Newspaper heights

Candle Lighting

Nov. 23	Lighting	Nov. 30	Lighting
New York	4:15	New York	4:12
Philadelphia	4:22	Philadelphia	4:19
Hartford	4:07	Hartford	4:03



THE VAAD HAKOHOL

NIGHTLIFE—CUTTING EDGE PROGRAMMING

By: Moshe Rubashkin

It started with a meeting between myself, Yosef Kanofsky, Director of YAM, and Rochel Leah Shapiro, program coordinator of Bayis Yehudi Institute of Training (BYIT). She came in carrying a stellar reputation and many recommendations from CHJCC staff and other community members who knew her work. She explained to me the schedule of BYIT for the summer. One of their classes was already taking place in my home. I asked her if she was interested in creating a program on a totally different level: Sunday through Thursday, state-of-the-art programs for post high school girls. The program's goal would be to engage these girls in an inspiring and positive atmosphere. I offered my house as the location. When she asked what the budget was, I answered, "There is no budget." She looked at me in disbelief. When she saw that I was serious, she put a team together and really got to work.



Under the close guidance of Sury Ciment, the Founder and Director of BYIT, a division of Taharas HaMishpacha International (THI), Rochel Leah Shapiro created a phenomenal program. They brought in some very talented young women to work on several fronts. Devorah Leah Popack was instrumental as an assistant to Rochel Leah, helping with ideas, layout, and everything under the sun. She also designed all the printed materials. Chana Lewis headed all marketing and photography efforts. Brocha Friedman and Tzivia Lehrer created the food presentation with all of its style and class from conception to production. These dedicated staff members and

others made endless phone calls and sent multiple emails to recruit girls, set



Moshe Rubashkin

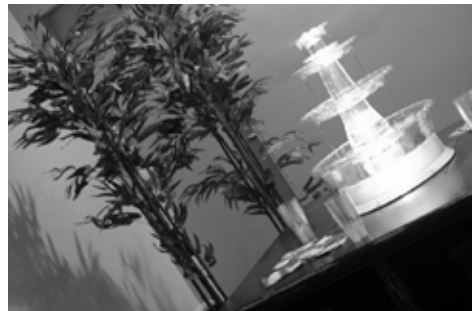
up cutting-edge décor and lounge layouts, prepared exotic food designs, and worked on multi-level publicity. Plans were made to bring in top speakers. No stone was left unturned.

While in Brazil fundraising for camp scholarships (Baruch Hashem, we had tremendous Hatzlacha), I got a call from Sury Ciment. She informed me that my wife had seen a flyer for Nightlife advertising our home as the location and had not heard anything about it. I told Mrs. Ciment not to worry—everything will be taken care of.

When I returned, I spoke to my wife and pointed out that we are living through worse times than our parents and grandparents did when they suffered terribly in Samarkand and Tashkent. There is a total meltdown happening with our youth and young couples. There isn't a family out there that doesn't need brochos. We agreed that we weren't going to be there for the summer and that by opening up our house, we would draw down brochos for the Rebbe's neighborhood and for our family. Later in the summer she received a beautiful brocha from the Rebbe in his Igros Kodesh where the Rebbe is thanking a woman for opening up her home to N'shei Chabad in K'far Chabad. The Rebbe gave many beautiful brochos for opening the house, and such a clear answer was

an incredible encouragement to my wife.

From its onset, the Nightlife program has been blessed with tremendous



success beyond all of our expectations. The name "Nightlife" was very controversial in my eyes, but Sury Ciment and Rochel Leah Shapiro felt very strongly that the name would carry a certain mystique and attraction in the eyes of the girls.

The program started on July 4th. The theme of the night was "America is nisht anderish", bringing meaning to the spirit of the day. All the food on the table was displayed in red, white, and blue with American flags. Around 15-18 (girls) came that first evening. This number grew and grew as the program started to earn a reputation. Some nights brought more than 100 girls through the doors. The program ran for nine weeks. Evaluations were distributed to the girls at the end of the summer, and the feedback was awesome. We have enclosed a sample of some of the responses (see next page).

I think the success of the program over the summer was encapsulated by a conversation I had with a Shliach during the summer. He called me and told me the following: "Instead of my daughters coming home from work and

being in some basement all alone, they are treated to great speakers, food, and entertainment. It is all done with the finest Hashkafa, sensitivity, and caring for people. Thank you, and know that you have restored my faith in people."

Nightlife has opened up a whole new way of approaching and engaging young adults in the warmest way. We are very happy to be starting the program again for the year—the first event was this past Monday. The regular schedule will be Motzei Shabbos, Monday, and Thursday nights. In addition, we are adding events for young, married women 1-2 times a month, and we are planning to have a monthly speaker for middle-aged couples



addressing important issues such as parenting, communication, and others.

We are also looking to create a program for bochorim based on the Nightlife model and spirit. Boys that didn't go on Shlichus after Zal or haven't found their place within the walls of Yeshiva are looking for something to be a part of. We want to create an atmosphere of warmth and support for them so that they will not have to look outside of the community for meaning and personal growth.

We are including in this issue a beautiful article written by Mimi Notik about Nightlife over the summer that was emailed to all the Shluchim to encourage their daughters and friends to enroll in the program. I think it really captures the feel of the program. We look forward to reporting more good news about Nightlife and other programs.

I got a call Friday morning from Sury Ciment how she was overwhelmed putting this whole project together. She wrote in to the Rebbe and got a beautiful answer (see insert). I would like to thank the Rebbe for all the beautiful brochos that have made Nightlife the success it is. I would also like to thank my wife for opening up our home to the community for such a beautiful program and other programs. Finally, I would like to thank the staff of BYIT and Nightlife, in particular Sury Ciment, Chaya Sara Zarchi, Kraindy Klein, and Rochel Leah Shapiro, as well as Rivka Shur from the CHJCC.



May it be His will, as it is the theme of the year, Expand to the west, east, north and south Uforatzo Yomo vokedmo tzofono vonegbo, leading to a heritage without limitations, so it should also be in these [Lubavitch] activities, the theme of Uforatzo etc.

Praised is their share everyone who is active in this, which is also a channel to draw down an increase in the blessings from Hashem in all that is needed for oneself and their family.

With Blessings for an excellent success, and in particular to all who have participated until now and surely they will increase, in order to be blessed with multiples of good in soul and body.

Waiting for good tidings in the above mentioned.

Rebbe's signature

SOME OF THE UPCOMING

- NIGHTLIFE EVENTS:**
MOTZEI SHABBOS, NOV.24 ~ YUD DALED KISLEV EVENT
MONDAY, NOVEMBER 26 ~ JLI
THURSDAY, NOVEMBER 29 ~ YUD TES KISLEV EVENT
MONDAY, DECEMBER 3 ~ JLI
THURSDAY, DECEMBER 5 ~ 2ND LIGHT EVENT

**DO NOT MISS ANY OF OUR SUPER EVENINGS;
 COME SOCIALIZE, MEET NEW FRIENDS,
 WE ARE WAITING FOR YOU...**

Crown Community Newspaper
 heights

290 Kingston Avenue,
 Brooklyn, NY 11225
 718 771 9000

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 Dr. Tzvi (Harvey) Lang, Vice Chairman
 Rabbi Plotkin, Secretary

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NIGHTLIFE: OUT OF THE BOX, BUT IN THE HEIGHTS

By Mimi Notik

Admit it. The trendy graphics caught your attention. You saw it from afar, and came closer to see what it was about. And when you did, the headline trapped your curiosity.

Nightlife?

Yea, you were a little surprised, very intrigued, and even a little excited.

Then you saw the small print and gasped.

“What? In Crown Heights?!”

With Nightlife’s out-of-the-box events and a lounge area fit for Park Slope, it’s no wonder that the many nightly attendees are also surprised. Standing amidst the lounge candles, plants, coffee stand, chic floor pillows and luxurious furniture, it’s not hard to feel like you’ve traveled to an out-of-town locale.

But alas, while being at Nightlife might make you say, “Uh, I don’t think we’re in Kansas anymore,” you’ll find the enormous room when you descend a spiral staircase in a home not very far away – but right on President Street.

Chairman of the Crown Heights Jewish Community Council, Rabbi Moshe Rubashkin, is Nightlife’s visionary and host. Fully sponsored by The CHJCC, Rubashkin has teamed up with BYIT (a project of THI) to make the unbelievable happen: a cool hang out spot and sophisticated programs for single ladies living in Crown Heights.

To program coordinator Rochel Leah Shapiro, the stated goal is to make the abundance of single girls in the com-

munity “feel like they own their own space in Crown Heights.”

But no matter what the declared goal, Nightlife is surpassing not only the initial vision, but everyone’s expectations.

Since its inception in July, Nightlife has experienced tremendous success. Over 400 girls have been through the doors to enjoy outstanding lectures and fun seminars appealing to an array of interests. Taught by well-researched professionals, courses have included jewelry design, voice training, food decorating, sushi-making, makeup, and more.

During lively voice lessons with Kineret, girls (both singers and non-singers alike) learned new techniques, and laughed their way through giving each other advice.

A night with Chana Weisberg gave all the right answers to our common questions on G-d’s ways – as she eloquently painted a picture of how everything that happens is part of the past, present, and future.

On Tisha B’Av, close to 90 girls showed up to Nightlife and heard Eicha by candlelight – an incredible alternative to the usual experience.

Perhaps the most astonishing thing about Nightlife is the variety of girls that attend. While many might wonder, “Is this going to be my crowd?” there really is no way to label the group that arrives to Nightlife events.

“The programs attract every type of person,” says Mushkee Wolf, a Crown Heights resident.

When brainstorming for the project, Shapiro was encouraged to pinpoint a

target audience, but she felt the idea went against the goal of harboring unity. As it turns out, her refusal was warranted. Girls of every age, background, and social bent have walked through the doors to discover a common identity and experience the ultimate meshing of Crown Heights singles.

Perhaps it’s possible because of what many call, “a chilled out environment.”

Says one girl, “Here, when someone asks you what you do, you don’t have to act like you’re busy. You can just say, ‘nothing’ and it’s totally fine.”

Nightlife seems to have established a refined and stylish presence that surprised many girls. Aside for the debonair décor, the food is always plentiful, fresh, presented with marked originality, and what one girl calls, “beyond delicious.” Along with the actual programs, many details – including colorful tablecloths and a fun stand-up chalkboard – all come together to create a vibe that feels like the perfect medium between trendy and sophisticated.

“Everything is done with class,” says Ita Friedman.

Recently, a captivating lecture by Rabbi Shea Hecht was followed by a wine-tasting. Guided by professional wine connoisseurs, girls tried out different wines, each accented by five corresponding courses of fancy hors d’oeuvres.

It was the first night for Rochelle Oliver, and she was pleasantly surprised. “This is certainly on the edge,” she said with a smile.

The good news is that the up-scale vibe and professional programming doesn’t

stamp Nightlife events with a pricey fee. Referring to Nightlife’s sought-after lecturers, Rina Meckler says, “You come here and it’s not typical learning, but something that people would pay a lot for.” Nightlife also offers “5th night on-the-house!” cards, with a free entry after four nights of participation.

This coming month, Nightlife has announced programs that include self defense (Krav-Maga, to be specific), a drumming circle, spa-night, and more. Sunday nights are devoted to entertainment - featuring an open mic and Jewish Jazz live jazz – while Mondays and Thursdays will feature captivating speakers, with new additions; Sara Esther Crispe, Esther Piekarski, Rabbi Shlomo Jaffe, and Rivka Slonim, to name a few.

The full Nightlife picture points to something very revolutionary. Seeing the void that Nightlife has filled for so many thus far, people have been asking about making a version for boys, and mothers are constantly asking if they can join.

So what makes this nightlife different from all other nightlives?

Is it the trendy set-up? Social opportunities? The topics addressed by lecturers? The delectable food? With each aspect given careful attention, it’s hard to decide.

But one thing’s for sure:

If you’re a single girl living in the hood, you’ve got plans tonight.

Be sure to visit www.CHnightlife.wordpress.com for up-to-date professional pictures and recap of events! 🌸

CrownHeightsNightlife@gmail.com

Samples taken from some of the 100 Nightlife Summer 2007 Evaltion Forms completed by participants at the end of the summer:

One word to describe Nightlife: “Happening!”

First impression: “Elegant and beautifully done. Classy.” “At first I was nervous to meet everyone and I didn’t know what to expect but once I went, I felt comfortable, that’s just the nature of nightlife.” “After hearing all my friends rave about it I had to see it for myself. So I made some time and I was hooked.”

What keeps girls coming back? “It was created in a classy way.” “The fact that it doesn’t cost much at all, and there are so many different things going on so you can always gain something.”

How did Nightlife enhanced your summer? “I am so appreciative because I need to keep myself occupied to stay happy.” “Great company, creative programming.” “Added excitement. It really gave me various events to look forward to throughout the summer.” “It gives girls a Jewish, healthy atmosphere to hang out in and to express themselves in a way they never knew they could.” “It has given me a new way of expanding my knowledge of different pursuits, plus broadening my knowledge of yiddishkeit.” “Met new friends, gave us somewhere to go.”

What is your message to the Sponsor? “More than anything, nightlife opened a new social spectrum, and I really learned to appreciate many people from various walks of life.” “You are keeping me in the right place. I am glad to have met the girls here, and now I have a support group when I feel like ‘going out’ at night.” “Everything is appreciated and has enriched the lives of the girls who attend.” “I am so inspired. I enjoy it so much that I turn down other exciting things in other places to come to a nightlife event...I appreciate and hope it continues...” “They should come see for themselves what it has accomplished; Girls coming out of their shells, making new friends, learning new talents, and just being happy.” “Thank you for allowing such an amazing program to take place! It made my summer more fun, educational and inspiring, and I’d love to carry that through for the whole year.” “Was done in the classiest way; top speakers, and activities. Nothing was spared to make this a real top quality, high standard program.”

What do you say about the girls who attend? “All different types, comfortable and friendly.” “It attracts girls of all ages and personalities. There is definitely a night for everyone.” “They’re all different but come together to enjoy the same things.” “Nice mix of people.”

Why you think nightlife has been so successful? “Because it was as necessary to living as having a job is to existence.” 🌸

OUR HEROES

THE REBBE'S DOCTOR

Reb Avrohom HaRofe - Dr. Seligson

Our Sages tell us (Tractate Shekalim chapter 5) that there were people who were responsible for certain daily functions in the Bais Hamikdash. The Mishna gives us the names of those who

piece of cake at the farbrengen before Hakofos to give to his father. The Rebbe then stood up from his place, turned to Dr. Seligson, and gave him wine and a piece of cake as well saying, "When the Kohanim eat (of the sacrifice), the owner of the offering is forgiven. In the same way, you should eat the cake, and the



The Rebbe is Mesader Kiddushin at Dr. & Mrs Zeligson's wedding

held these positions. The Rebbe asks (Likutei Sichos vol.22 pg. 147) how is it possible that for 420 years, over the course of many different generations, all the appointed people had the same personal name? The Rebbe explains that the name they had was actually the title of their specific function.

The Chabad Rebbe'im, beginning with the Alter Rebbe, were served by physicians who shared the same personal name. A number of Rebbe'im had personal physicians called Reb Avrohom Horofe. For the Rebbe that was Dr. Seligson, his personal physician. He treated the Crown Heights community and had additional patients in other neighborhoods. Dr. Seligson was also the means through which the Rebbe drew down blessings of health for those who needed it.

"A number of Rebbe'im had personal physicians called Reb Avrohom Horofe. For the Rebbe that was Dr. Seligson, his personal physician."

During one of the early years of the Rebbe's N'sius, throughout the winter, Dr. Seligson spent every Friday night in the Rebbe's room. For approximately an hour and a half he discussed medicine and specific patients with the Rebbe.

On Simchas Torah 1957 (5718), Rabbi S.Z.G. was stricken with pneumonia. The Rebbe gave Rabbi S.Z.G.'s son a

one who is sick will recover." The Rebbe continued, "Know that you are a great doctor and although others do not think so, the fact is you are. If other doctors do not agree with me [my directive in curing the patient], you should side with me, and I will have a medical authority that supports my position." Indeed, patients with serious illnesses were referred by the Rebbe to Dr. Seligson and often on those occasions, he would prescribe solutions which seemed inappropriate to the severity of the illness. He would tell patients to eat an orange or complete a particular section of the Shulchan Aruch.

An incident which occurred in 1973 (5734) is told in the name of the late Rabbi Leibel Raskin, A'H, Shliach to Morocco. Rabbi Raskin's young son was critically injured during the preparations for Hakofos in 770. Attempts to revive him were unsuccessful. Rabbi Raskin approached Rabbi Hodokov, the Rebbe's secretary, asking for a Brocho from the Rebbe. The Rebbe was inaccessible, and Rabbi Hodokov could not enter the Rebbe's room. Hearing how severe the situation was, he finally agreed to do so. The Rebbe said that Dr. Seligson should be informed. Dr. Seligson saw the child and said that everything would work out and that he would recover completely. He then entered the Rebbe's room for a few moments to brief the Rebbe about the boy. A short while later, Rabbi Raskin's son regained consciousness.

Dr. Seligson later told Rabbi Raskin that the Rebbe had once told him that if he as a physician concluded that a patient

could not be helped medically, he need only visit the patient and declare him well. The Rebbe would then do his part.

In another incident, in 1972 (5732) the family of a woman who suffered from heart problems wrote on her behalf to the Rebbe asking for a Brocho and advice. The Rebbe advised them to consult with Dr. Twersky who would refer people to specialists. The top cardiologist that he sent her to told the woman that she required surgery in order to survive more than six months. The woman wrote to the Rebbe saying that she did not want surgery and asked for the Rebbe's advice and Brocho. The Rebbe advised her to consult Dr. Seligson.

When the family members approached Dr. Seligson, he asked them the precise wording of the Rebbe's response: "Did the Rebbe say 'Rofeh Yedid' (a doctor, a friend) or 'Dr. Seligson?'" The family answered that the Rebbe had stated "Dr. Seligson". Upon hearing this, Dr. Seligson immediately gave his opinion, "There is no need for surgery". Faced with two conflicting opinions, the family asked Dr. Seligson to discuss the matter with the cardiologist. He did not wish to do so. The family was insistent, so he agreed. The conversation between them lasted about 10 minutes. Dr. Seligson then told the family, "He has his opinion, and I have mine [there is no need for surgery]". The family again wrote to the Rebbe regarding Dr. Seligson's opinion. The Rebbe gave his Brocho. The woman chose not to have surgery, and her passing eighteen years later was unrelated to cardiac issues.

On different occasions over the years,



Dr. Seligson

some at public Farbrengens, the Rebbe would make mention of Dr. Seligson. When an individual asked the Rebbe who he should turn to with his medical problems, the Rebbe pointed to Dr. Seligson saying, "If there is someone who preoccupied his G-dly soul with the Shulchan Aruch and his natural soul with medicine, what more do we need?" To Rabbi Dr. Nissan Mindel, the Rebbe once said, "When other physicians use strong medicines, Dr. Seligson manages and cures with an aspirin."

"Indeed, patients with serious illnesses were referred by the Rebbe to Dr. Seligson and often on those occasions, he would prescribe solutions which seemed inappropriate to the severity of the illness. He would tell patients to eat an orange or complete a particular section of the Shulchan Aruch."

In one yechidus, Mrs. Seligson was discussing the difficulty of her husband's schedule. In those pre-Hatzolo days, Dr. Seligson handled all emergencies, day and night, as well as treating the entire community. The Rebbe responded, "Did you know that your husband is a Lamed-vovnik?" (one of the hidden tzaddikim in every generation).

Dr. Seligson was born in Cracow, Poland, a fifth generation descendent of the Alter Rebbe. His father, Reb Michael Aharon, was a dedicated Chossid of the Rebbe Rashab and the Frierdiker Rebbe. Lubavitch archival records find mention of him in a request from the Rebbe Rashab to organize communal meetings. In the early 1930's, on the Frierdiker Rebbe instructions, a chassidus shiur was begun in Reb Michael Aharon's home. Rabbi Mentlik, later the dean of the Yeshiva at 770, gave the shiur on Shabbos mornings and Reb Michael on other occasions.



6 Tishrei, 5743, The Rebbe, Dr. Seligson

There were twenty physicians specializing in different areas of medicine in Dr. Seligson's maternal family. Dr. Seligson himself chose to study medicine out of a desire to help people. He studied in Paris and Strasbourg and received his diploma from the University of Vilna. When he completed his medical studies, he worked on his doctorate in Vienna, doing research in endocrinology and hypertension. At that time, Dr. Seligson was a pioneer in his field. Similar research was also being conducted by the illustrious scientist Dr. Cushing who invited Dr. Seligson to work with him in

“ Dr. Seligson met a Japanese physician and asked him if there was anything new in endocrinology. The Japanese doctor showed Dr. Seligson his own article in the American Medical Association Journal. ”

Boston. An interesting event took place during World War II. Dr. Seligson met a Japanese physician and asked him if there was anything new in endocrinology. The Japanese doctor showed Dr. Seligson his own article in the American Medical Association Journal.

In 1933, as an established physician, Dr. Seligson returned home and began working at the Cracow Jewish Hospital. He remained there until the outbreak of WWII, at which time his parents urged him to flee Poland. He ran to

Lithuania, where the legendary Japanese Consul Chiune Sugi-Hara was issuing Japanese transit visas to Jews against his own government's instructions. In the short window of opportunity that existed before he was recalled in disgrace, Sugi-Hara issued thousands of visas. Dr. Seligson was one of the fortunate recipients of the precious documents that would enable him to travel through Japan to any country allowing Jews safe entry.

Dr. Seligson traveled through Vladivostok to Kobe Japan, where he met with the bochurim of the Lubavitch Yeshiva. Also attempting to escape the Nazis were entire yeshivos such as Mir and Chachmei Lublin. Since the United States would not accept anyone of German or Polish descent, they were all sent by the Japanese to Shanghai. Dr. Seligson and the twenty-nine bochurim of the Lubavitch Yeshiva remained there for the duration of the war.

Dr. Seligson was the physician for all of the yeshivos and treated the Jewish residents in the Shanghai Ghetto. Amongst his patients were Buddhists who would respectfully wait until he finished davening. Conditions in the Shanghai Ghetto were poor, and all



water had to be boiled. An outbreak of beriberi caused additional suffering for the yeshiva bochurim who were in great pain. Dr. Seligson researched this disease and discovered that the problem resulted from a lack of vitamin B. To get a supply of Vitamin B during wartime was not an easy task, and Dr. Seligson instructed all the students to eat special foods that will

give them Vitamin B and thereby saved many lives.

Dr. Seligson was a particularly devoted physician to his patients, fellow refugees. The Joint Distribution Committee would issue special rations of vitamins for children. Dr. Seligson would walk a long distance every morning in torn shoes to deliver the vitamins to one particular child. Many such stories were shared by his patients in later years.

The Frierdiker Rebbe requested that efforts should be made on Dr. Seligson's behalf to procure him a visa to the U.S., and in 1947, Dr. Seligson reached the United States with Hashem's help. In order to practice medicine in the United States, he needed to take all the medical exams which would entitle him to a medical license. After successfully receiving his medical license, Dr. Seligson notified the Frierdiker Rebbe of the good news. In his letter, the Rebbe blessed him with much success, a good shiduch, and concluded with the unusual expression “M'chabdo um'vorcho” (the one that respects and blesses him).

Dr. Seligson became one of the Frierdiker Rebbe's physicians. The Rebbe would frequently call on him to evaluate his father-in-law's health. Dr. Seligson was present on the morning of Yud Shvat 5710 (1950). Chassidim comment that at the Frierdiker Rebbe's histalkus, there was a Kohen (Reb SB Eichorn), a Levi (Reb Shmuel Levitin), and a Yisroel (Dr. Seligson).

Dr. Seligson merited to serve as the personal physician of the Rebbe, the Rebbetzin Chaya Mushka, the Rebbetzin Chana, the Rebbe's mother, and the Rebbetzin Nechama Dina. When the Rebbe suffered a heart attack in late 1977, on numerous occasions the Rebbe instructed Dr. Weiss, who led the medical team to consult with Dr. Seligson. When the Rebbe was asked who would monitor his medical care (after the heart attack), he chose to continue with Dr. Seligson as his physician.

A very private person, Dr. Seligson did not share any information with anyone regarding his many visits with the Rebbe and the Rebbe's family members. Once, a suggestion was made that Dr. Seligson should ride with the Rebbe from his house back to 770. The Rebbe commented, “I would prefer that you travel separately, in order that people should not know you are coming from me.”

Dr. Seligson studied Torah three to four hours a night after a full day of seeing

patients. Before his wedding, someone inquired about Dr. Seligson's Torah knowledge, and the Rebbe responded, “If he would be amongst them [Litvish circles], he would be revered as a Gaon”. Over the years, Dr. Seligson's knowledge in Torah was discovered by people whom he would engage in a Torah conversation. Dr. Seligson wrote comments on the Tanya, filling the margins of the pages with writing. The Rebbe asked Dr. Seligson for his Tanya, and today it is archived in the Rebbe's library. In similar fashion, he wrote comments on the Chumash and on tractates of the Talmud.

Dr. Seligson was married on the 5th lichter of Chanukah in 1951 in Manhattan. The Rebbe came to the Kabbolas Ponim, spoke a Sichah and



Dr. Seligson getting Lekach from the Rebbe

then was Msader Kidushim. In the course of the next forty years, Dr. Seligson dedicated his life to his patients. He could have a full waiting room but would sit with a patient and spend as much time as needed. Finding out a patient's background, he would offer medical as well as psychological advice. Dr. Seligson was known to be an excellent diagnostician and the Rebbe considered him, “One of the greatest doctors we have today”. Some people would visit specialists in Manhattan, pay a hefty fee, leave with an unsatisfactory solution, and then come to Dr. Seligson. He would diagnose their problem, prescribe a remedy and charge a few dollars. Although unwell at times, his first priority was always his patients. Nothing would stop him from grabbing his medical bag and running to a patient as soon as he received a call.

Yehi Zichro Boruch! May his memory serve as a merit for good health, and a complete and speedy recovery for all who are ill in the Lubavitch community worldwide, and the ultimate Geula, together with the Rebbe leading us, when “The ones who are resting in the dust will awaken and rejoice” and Dr. Seligson will be amongst them. ❀



At the Wedding

CHJCC



SHALOM SENIOR CENTER MARKS 8TH YEAR

By: Shimon Hertz

Thursday the 15th of November was the 8th anniversary of the new Shalom Center. Under the leadership of Rabbi Shimon Herz and Program Director Mrs. Jenya Cherny an elaborate program was arranged.

The center was festively decorated, a sumptuous lunch served with all trimmings and a musical program was thoroughly enjoyed by all.

During the program, which was attended by some 80 seniors, presentations were made and gifts were awarded to the seniors. At the end of the program each senior received a souvenir in honor of this milestone.

The center was honored with a visit by board member Dr. Tzvi Lang who greeted the seniors on behalf of the whole board of Directors. He wished much success to the devoted staff and wished all the seniors good health and many years of enjoyment at the center.

Even though the Shalom center has served the residence of Crown Heights for over 30 years, the new center has attracted huge crowds from all walks of life. The seniors are treated daily with

a sumptuous breakfast followed by an array of programs including Health Fitness programs, blood pressure monitoring, weekly trips (weather permitting), twice weekly Parsha class and our Oneg Shabbat each Friday.

Overheard by many of the seniors during the program was that the Shalom Center is "their home away from home and they enjoy the warm atmosphere and dignity they are treated with each day"

Thursday is the highlight of the week with our enjoyable musical program. We have "sing alongs" in Yiddish, Hebrew, Russian and English.

A nutritious lunch is served daily under the directorship of our licensed nutritionist, Mrs. Luda Rubin. All prepared foods served in the Shalom Center are under the supervision of the Crown Heights Beth Din.



Dr. Tzvi Lang, Vaad Hakohol Vice Chair, & Shimon Hertz, Director Shalom Center

For any senior wishing to join the Shalom Center please feel free to call us at 718 774-9213. Transportation can be arranged with our wheel chair accessible van. The transportation department is under the directorship of Mr. Alex Vaynshtein. ❀

THE SHALOM CENTER IN CONJUNCTION WITH THE BOARD OF HEALTH IS OFFERING FREE FLU SHOTS ON TUESDAY, NOVEMBER 20, 2007 BETWEEN 1 AND 2 PM.



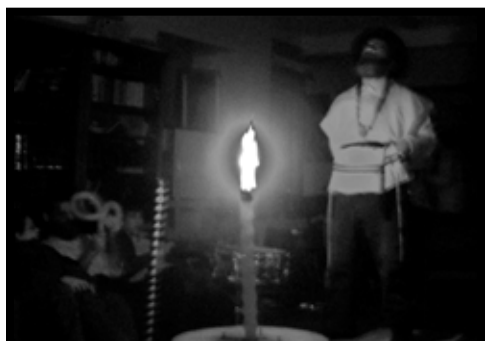
YAM JAM

On Motzei Shabbos Parshas Vayeitzei, the YAM JAM was held at ALIYA. The YAM JAM has been going on for more than five years—that's more than 50 YAM JAMs! What happens depends on the crowd, but on any given night you may be treated to very loud Guitar "Shredding" of Jewish songs, Rabbi "Dude" singing his beatnick Chassidic poems, folk nigunim, Charlie doing his thing, and all sorts of other unique performances from our



youth and adults. We are taking advantage of the commercial heavy East New York Avenue to put up the amps one notch under deafening levels. The guys like it.

The YAM JAM has a long and beautiful history, but now we are building the future. If you have any creative, musical, comic, performance arts



or other talents, please come forward. Youth of Crown Heights—the YAM JAM meets the motzei Shabbos of Kiddush Levana. For more information, call (718) 774-3999.

CALL THE CHJCC

718~778~8808

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YAM- YOUTH ACTION MOVEMENT

Yosef Kanofsky

theflyingrabbi@hotmail.com

718~774~9213

SHALOM CENTER

HEAP

The HEAP outreach program will begin in our office in the beginning of December. At that time we will give you the outreach day and the list of documents needed to apply for this assistance.

Any one who wants to apply now can apply at the HEAP office located at 98 Flatbush Ave. They are open daily 9:00am to 4:00pm. Take the 2 or 3 train to Atlantic Avenue. and walk to 98 Flatbush Avenue. ❀



SERGEANT ROBERT TROISE

By Batia Brandel

It does not come as a big surprise that Sergeant Robert Troise, Bobby as he known to many residents of our community, is the first to be profiled in our newly established newspaper.

The first time I met Bobby was in 1992 and it was a meeting that legends are made of.



Photo Credits: Menachem Kozlowsky

Sergeant Robert Troise

Coming from Russia, I remembered the feeling associated with Russian militia officers, milizioner--stay as far away as possible. I did not know what to expect.

We got some drinks in the food pantry that we could not use, and I called the

precinct and not familiar with the culture.

precinct to see if anyone can use them. We were told yes, and someone will come by shortly to pick it up. I worked in Presi-

“What do you expect when you open the door to the police?”

dent St. basement office of the CHJCC at the time. When the bell rung, we asked who it was and were told “police”. We buzzed them in. What do you expect when you open the door to the police? Not what we saw, that’s for sure.

In walks a young, good-looking man with a pony tail, open shirt with multiple chains dangling on his neck and earrings in his ear. My immediate reaction was oh, I don’t know - “call the police!” but it lasted maybe just a minute after the initial shock wore off.

Shortly after this first meeting, Bobby became the Crime Prevention officer. Working with Bobby was and is always a pleasure. He is one of those people who says what he means and actually means what he says. He can be counted on to give his honest opinion be that a personal matter or a work related one. His work ethic is very high and he is a very good problem solver.



Simchas Beis HaShoeiva. He organizes all the Tahaluchas. He is always there for our community.

Sergeant Robert Troise joined the New York City Police Department in January 1986. He was promoted to Sergeant in August 1998. When I started working with Bobby, his son Michael was 4 years old. Now he is a sophomore studying Criminal Justice at The Citadel Military College in Charleston, SC. His daughter Danielle was 8, and he was worried that she was spending too much time talking on the phone. Today, Danielle is 23 now and is in a Graduate Program studying Psychology at West Chester University in PA. Bobby is happily married to his wife Debbie for 26 years.

The Crown Heights Community is fortunate to have Sergeant Robert Troise part of the 71st Precinct Community Affairs ☘.

Bobby handles all the street closings for Shabbos, Yomim Tovim, and Torah Processions. He helps coordinate all the different services that the police provide for our community during

LETTERS

Security Cameras

What kind of “unwanted” things are people concerned about?

Driving while on the phone?

Not buckling up?

Teens walking out of “OUR” stores with cigarettes?

Inappropriate behavior?

Dumping trash?

You are afraid of a camera? Why? The Abishter “also” sees this!

If the cameras are installed, they will

1) reduce crime

2) make us think twice before acting improperly

I’m all for the cameras! My block first!

Let’s hope this moment is the last of Galus, and as you read this it is Geula already!



Moshiach Now!

Mazel Zirkind

Parents should be parents

Rabbi Hecht’s article in Nov. 16 Crown Heights newspaper was right on the nose.

Parents should be parents and not buddies. If parents do their job, then friendship will generally follow.

Teenagers should be able to respect their parents, even recognizing their foibles.

Parents must draw a line that should not be crossed. The Torah gives us very specific guidelines on how a parent should be treated. Let us follow manufacturer’s directions.

Similarly, Rebbi’s and Hanhaga should not try to “act like the boys” (or girls) and then get insulted or upset when the girls (or boys) do not give the proper respect. The Rebbis, or Morah’s just brought the disrespect on themselves by their too familiar behavior.

Keep up the good work, let us see a newspaper full of “toichen” (solid content) and not “toful” fluff.

Reizel Gottesman,

Brooklyn



TERRORIST TOGETHERNESS

By Yehudit Barsky

To the dismay of many in the Western world, Lebanon was Terror Central in the 1970s and 1980s. The lack of a central government during the Lebanese



civil war made Lebanon a very attractive place for terrorist organizations to operate. Terrorists from across the globe set up training camps and a place to meet their contacts with funding from countries that provided financial support, including the former Soviet Union, Syria, Libya and Saddam Hussein’s Iraq. Terrorist organizations across the political spectrum established their headquarters and safe houses there.

Although the era of those terror organizations has come to an end, today Lebanon is plagued with a different generation of terror organizations. Chief among them is Hezbollah, the Lebanese Shi’i terror organization spawned by the radical Shi’a regime in Iran. Interestingly, Al-Qa’ida also maintains a presence

in Lebanon – and, despite the group’s Sunni radical roots, Iran has provided safe haven to a number of its top leaders since the 9/11 attacks. Two of the most prominent Al-Qa’ida leaders reported to be in Iran are Saif Al-Adel and Saad Bin Ladin, the son of Osama Bin Ladin.

Iran’s support for both Sunni and Shi’a terrorists has been evident since the 1980s.

Within extremist Palestinian circles, Iran helped create and continues to fund the Palestinian Islamic Jihad, a radical Sunni Palestinian terrorist organization that adopted the ideology of Iran’s Ayatollah Khomeini. A similar relationship has developed between Iran and the radical Sunni Palestinian terror organization Hamas. While Hamas was established by the extremist Sunni Muslim Brotherhood movement in the late 1980s, it has come to rely on Iran for financial support. Following Hamas’ win in the Palestinian elections last year, Iran pledged \$50 million to Hamas.

Using Hezbollah as a conduit, Iran also has funded the Palestinian Sunni Al-Aqsa Martyrs Brigades terror organization. The Brigades are part of the Palestinian Authority’s Fatah organization that is led by Palestinian Authority President Mahmoud Abbas. The Palestinian Authority itself was exposed as a client

of Iran in 2002, when Israel captured the 4000 ton Karine-A ship that was transporting 50 tons of Iranian manufactured weapons. The weapons were purchased by the Palestinian Authority from Iran for use against Israel.

Iran’s funding of terrorist organizations is not restricted to Lebanon and the Palestinian Authority. Recently, Iranian intelligence forces are reported to have provided support to Sunni terrorist organizations in Iraq that are attacking Iraqi civilians and fighting against U.S. forces in that country. Major General Michael Barbero, deputy director for regional operations of the U.S. Joint Chiefs of Staff, stated, “We are seeing some indicators of Iranian support to the Sunni extremist groups in Iraq, which is a development.” Barbero continued, “Detainees in American custody have indicated that Iranian intelligence operatives have given support to Sunni insurgents and then we’ve discovered some munitions in Baghdad neighborhoods which are largely Sunni that were manufactured in Iran.”

Given the Iranian regime’s history of supporting terrorist organizations that cross the spectrum between Sunnis and Shi’a, Iran has become the nexus between Sunni and Shi’a terror organizations. It has achieved a unique form of radical Sunni-Shi’a cooperation, a terrorist togetherness.

Yehudit Barsky is director of the American Jewish Committee’s Division on Middle East and International Terrorism. ☘

OUR TEENS



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. ✿

19 Minutes a Day to a Better Child

According to a study done by the Office for National Statistics, a typical working parent spends just 19 minutes a day interacting with their children. Statistics show that parents spend another 16 minutes a day while doing a "secondary activity," which means that the parent and child are occupied with a different matter altogether, such as shopping or eating, decreasing the quality of the time spent together.

What shocked me about this study is how much time parents and children spend together. I have heard principals, teachers, youth directors, and counselors speak about the children whose parents don't give them enough time. I myself have heard from children who pass through my office that they feel their parents don't have time for them. The numbers of latch-key and at-risk children who speak about how little time their parents give them is also testimony to the fact that children think that they are lacking in parental attention. I somehow assumed the amount of time that parents spend with their children must be much less than 19 minutes a day.

Truthfully, we must take into account that our time is divided between all our children which brings the bottom line down to less than 19 minutes per child for many parents. Nonetheless, parents can use this study as a springboard to think of ways to make the most productive use of whatever time they do have with their children.

"I somehow assumed the amount of time that parents spend with their children must be much less than 19 minutes a day."

Parents can use three tips to accomplish this goal:

First, parents can make sure to be home more hours when their children are at home. It doesn't really matter which parent is home when the children are, but it should be at least one. It isn't always easy to juggle a schedule so that this is possible, but the dividends are definitely worth it.

Second, during the little bit of time that

parents are home with their children – be it primary time or secondary time – parents should be focused on their children. This means listening to your child and making sure that there is physical contact between parent and child – such as hugging. A parent who concentrates on what their child is saying is bound to hear things that are important.

"With so little time to communicate with their parent each day, it is a shame to use those precious moments on criticism."

Studies show that parents who listen to their children when they are young and keep the lines of communication open are more likely to have open communication with their children when they are teenagers.

Lastly, make sure that all communication with our children is loving and positive. Even though there may be issues that need to be discussed with our children, perhaps the weekend, when there is less pressure, is a better time to take up "issues." Certainly with a just few minutes a day with each child, a parent must stay away from criticism. With so little time to communicate with their parent each day, it is a shame to use those precious moments on criticism.

Additionally, communication with other members of our household, including and maybe especially our spouse, should be positive and calm. I can't imagine the tension of a child who is home for a short break over a long day and comes home to a nervous and tense house with squabbling adults.

If we have 19 minutes a day to try and create a better child our time would be well spent building and strengthening our relationship with positive and loving communication. The ones who gain the most from this are our families – especially our children.

WE ARE THE DAUGHTERS OF THE KING!

By Perel Chava bas Raizel Mirel

Growing up in the 50's, I enjoyed a safe, secure environment. My mother, obm, could let me play outside for hours without worrying about me. A policeman was your friend. The crossing guard became part of your extended family. The shul was the focus of your life. The Rov, a trusted friend.

We knew what was expected of ourselves in terms of our avodas Hashem, but we went about our business with modest comportment. We needed to bring credit to Hashem for all of the good that came our way, and we turned to Him for His help, when times were challenging.

The special mitzvot of women were done with quiet dignity. In fact, I never questioned why Mommie went to a monthly yeshiva meeting. It wasn't until I was a kallah myself that she told me where her "meetings" were held.

The accepted minhag in our circle was that a married woman covered her hair when making a bracha, davening and therefore, when going to shul. A hat was the accepted mode of hair covering. I never questioned this until I was eight years old.

I was a guest at the home of the Rebbetzin Esther Ita Margolin, zt'l, shlucha of the Friedrike Rebbe, zy'a. I went to yeshiva with her girls and therefore was invited to their weekly Shabbos party.

I had full run of their apartment and ended up in the Rebbetzin's bedroom where I saw a human hair sheitel on a stand on her bureau. I did notice that the Rebbetzin covered all of her hair in the house at all times, but a wig? Although I was quite young, I did figure out that the purchase of a human hair wig must be very important to my hostess and very expensive too. This was in the 1950's before synthetics. I asked her several questions and came away with the distinct impression that I wasn't being given the whole story at home.

I could not wait for motzei Shabbat when Daddy, obm., would pick me up.

My interrogation of Mommie began as soon as I got home:

"Mommie what are we?"

"We are Modern Orthodox. Is that okay with you?"

"No!" I vehemently answered. "I want to be Orthodox, because that is the best!"

To her credit, Mommie didn't press the issue figuring that I would get over my

youthful enthusiasm, and she was right for a while....

Fast forward to the mid 1970's. I am expecting my second bracha and have just received the mail. My husband, who was at that time serving as the only frum Chaplain in the US Air Force stationed in the UK, was on the Rebbe's mailing list.

I sat down to read the famous "(Pres.) Eisenhower Sicha." My life was forever changed by the time I got to the end of reading it.

The Rebbe had been asked what, in his opinion, was the preferred mode of hair covering for women. He explained that if one were a guest in the White House and President Eisenhower entered the room, a married woman would feel much more put together if she was wearing a sheitel. A sheitel, the Rebbe continued, covers all of the hair, while a scarf or hat can only cover a portion of it. In such an austere gathering, a woman would more than likely feel self-conscious, and she would push her head covering around, further exposing her hair in the process.



Yet here is the statement that changed my life forever:

Covering the whole head protects the family.

I had been told by 3 doctors that I would never have children if I insisted on keeping the antiquated Family Purity Laws. It was only with the brachas and the eiyztas of Rav Moshe Feinstein, zt'l, as well as the brachas of the Rebbe, that I had children at all.

What wouldn't I do to protect my precious family?

It is such a simple inyan today. There is a price-range to fit every budget and gemachim to help those who need the assistance in order to carry out this one request of the Rebbe.

The Rebbe gave over his whole life for us. This is a simple action that not only proclaims our pride in being the "Daughters of the King", but insures protection for our loved ones too.

Is there really any further need for discussion on this topic?

SHIDUCHIM

VEDIBARTA BAM ~ MARRIAGE VAYISHLACH-

By Rabbi Moshe Bogomilsky

Until now the both of you lived a sheltered life. You spent most of your time studying in Torah institutions and had very little to do with our big, challenging, and sometimes even hostile

These are people who consider the religious Jew to be antiquated and maintain that he must adjust to their conception of the proper lifestyle.

world. With your entry into marriage, you will have before you, two paths of life. On one hand, with G-d's help, you will start building a beautiful home,



one which will hopefully be l'sheim uletiferet — a prominent and resplendent home — and simultaneously,

on the other hand, you will encounter the big world, which means having to deal with the Eisavs of society. These are people who consider the religious Jew to be antiquated and maintain that he must adjust to their conception of the proper lifestyle.

Unfortunately, many of these Jews were at one time nice little Yaakovs. They talk nostalgically about their frum parents, and they recall their father's venerable appearance and their mother's kosher

kitchen and Shabbat table, but they have drifted from that kind of life. To justify their succumbing to the Eisav ethic, they refer to our Parshah, Vayishlach, and say in a convincing tone that even Yaakov made concessions and yielded to Eisav when he had to deal and live with him. It was Eisav who dominated the scene, and it was Yaakov who went out of his way to appease his brother Eisav.

These quasi talmudei chachamim — scholars — are of course referring to the pasuk "And he took of that what had come into his hand a present for Eisav his brother. For he said: I will *they recall their father's venerable appearance and their mother's kosher kitchen and Shabbat table,*

appease him with the present that goes before me, and afterwards I will see his face; perhaps he will receive me kindly" (32:14, 21).

There is a well-known quote "A little learning is a dangerous thing." Had they taken the time and trouble to consider our Parshah, they would have reached the very opposite conclusion, and would see in it an indictment of their conduct as a Jew. Certainly, Yaakov was willing to give something to Eisav! But what? He send Eisav rams and goats and camels — material things which the Patriarch had earned with the labor of his hands and the sweat of his brow. But he did not

yield any of his convictions or change the mode of his life in order to ingratiate himself in the eyes of Eisav.

This thought is stressed in Rashi's comment on the phrase "min haba beyado" — "from what had come into his hand." He states that it refers to "precious stones and pearls which a person binds in a bundle and carries in his hand." Another interpretation is that he gave "min hachulin — of the profane and unconsecrated things" (32:14). Yaakov did not hesitate to give money, jewels and cattle as a price for Eisav's goodwill. He parted with things that pass from hand to hand, items that belong to one person today and to another the next day. "Here are my sheep and my camels," Yaakov said, "Take my jewels and my precious stones. They are chullin — profane — items that can be replaced. But my heart and my brain, my neshamah and my faith are sacred to me, and I will not part from them until the very end of my life."

Yaakov instructed his people "If Eisav should confront you with the question 'lemi atah, ve'anah teileich, ulemi eileh lefanecha' — 'to whom do you belong, what is your destination and to whom do all these belong?' your answer shall be 'Le'avdecha leYaakov minchah hi sheluchah le'esav' — 'Your servant's Yaakov's, it is a gift sent to Eisav.' Tell Eisav, 'even though we worked hard and earned it honestly, we are willing to give it to you if that will satisfy your demands.' But as to the question 'lemi atah' — 'to whom do you belong' — and 've'anah teileich' — 'what is your goal in life,' make it very clear that you — your heart and your soul — belong to no one but to Yaakov, and your ultimate destination to follow him in the return to your ancient home."

This legacy was not limited to one generation: "And so he commanded also

the second, also the third, and also all the droves that followed" (Ibid. 32:20). Yaakov ordered every succeeding generation of his descendants to emulate his example. Jews may have bowed down in Poland to the rude poretz and in Russia to an officer of the army and the police. They may have had to give their hard-earned possessions to the vicious Eisavs of other times and places. They yielded, however, on everything that came under the heading of chullin — profane material. But when the same vicious people ordered them to give up kadashim — that which is holy and sacred, to violate the Shabbat, or eat non-kosher food, they would permit themselves to be incarcerated or flogged (even to death) rather than comply. When the kadashim — sacred matters — were involved, the seeming yielding Jews surprised their enemies with outstanding courage and heroism.



What a picture the full knowledge of the text reveals! What a difference there was between the true meaning of the story of Yaakov and Eisav, and the way some people erroneously see it!

My dear Chatan and Kallah, you have been taught what are the kadashim — holy — and what are the chullin — profane — in Jewish life. Never mix up the priorities. Don't sell the kadashim — spiritual values — for the sake of acquiring the chullin — material success. Resolve to shield and protect our kadashim — the cherished and sacred treasures of K'lal Yisrael — and G-d will bless you not only spiritually but also with material abundance. ❀

FINDING A NEEDLE IN A HAYSTACK

By; Sarah Junik

Chazal tell us that all beginnings are difficult. Sometimes the hardest part is to actually start. If we can improve your chances to start on the right foot and be successful in this endeavor, it will be well worth the effort. May these pages give you the impetus necessary to reach the beautiful conclusion of the blessing of the Lubavitcher Rebbe: "Mazel Tov! May their home be an everlasting edifice on the foundation of Torah and Mitzvos and their life blessed with happiness in all things."

Even if this is not your first foray into the field it is still a bewildering and perplexing journey especially when the advice you receive is so contradictory that you feel as if you received no advice at all.

It is important to keep in mind that each

child is different, and therefore, our experiences with each one will seem to be uncharted territory.

Your previous know-how may even hinder progress as you try to reenact earlier scenarios. Therefore, let us approach the shidduch for each child as if it is the first time. Any previous experience we have should be used exclusively as a reference.

After a Bris, the father of the infant and the Mohel finish a Tefilah with the words: "...and raise him to Torah, Chupa and Maasim Tovim."

When do our preparations for chuppa start? When our children are infants; when we raise them with the right middos and with the right hashkofos; when we raise them with Torah and Maasim Tovim. Then we are also preparing them for the Chuppa.

By our example, we show our kids how husband and wife should act towards each other. We show them the respect that should exist between husband and wife, and we show them in the daily give and take how to behave to one another.

We cannot say: "Do as I say and not as I do." That will not work. If the father does not go to shul everyday, how can he expect his son to do so? If a mother does not show respect to her husband, how are the children supposed to?

There is a story that of a 3 year old in Israel who used to go around the house motioning with his hands as if he was putting on Tefillin and kissing his Shel Rosh and Shel Yad. People who saw it mentioned what a wonder child he is, how holy! They started bringing him Kvitlach, asking for brochos etc. Then someone went to a Godol and told him the story of this wonder child. The Godol said: "Wonder' shmonder. Tell the child's father to stop davening at home and to daven with a minyan!!"

So, if we want our children to be ready for the Chuppa, if we want to teach them how to have a happy marriage, we must show them how.

We all want that our boys should grow up to be masmidim. We all want them to be the best bochrin in their Yeshivah, to be able to learn, to be able to "shtaig" etc. In Lubavitch, we want them to go on Mivtzoim. We want them to join in farbrengens and be more chassidish.

If they see their fathers doing the best they can, davening with a minyan, setting aside time to learn, trying to fit in mivtzoim in their busy lives, they will grow up to make us more proud than we can imagine. But if we expect them to do all these things because they should, but we, ourselves, are too busy to make time for it, our message goes a bit astray. ❀

PARSHAS VAYISHLACH

VEDIBARTA BAM

By: Rabbi Moshe Bogomilsky



“Thus shall you say to my lord, to Eisav: ‘Thus said your ser vant Yaakov: I have sojourned with Lavan.’” (32:5)

QUESTION: Rashi comments: “The letters of ‘garti’ (גרתִי) correspond numerically to 613, that is, ‘with Lavan the wicked I sojourned (גרתִי), but the 613” (תרי”ג) Commandments I observed, and I did not learn from his evil deeds.’” Rashi’s words, “I did not learn from his evil deeds,” are seemingly redundant. If he observed 613 mitzvot, is it not obvious that Lavan had no influence over him?

ANSWER: Yaakov was not expressing satisfaction for not learning from Lavan’s evil deeds. On the contrary, he was expressing his dissatisfaction and frustration. Yaakov sent a message to Eisav: “I lived in the home of Lavan for twenty years, during which I observed how enthusiastically he performed his sins. Though I fulfilled 613 mitzvot, I did not apply his level of excitement to my Torah and mitzvot.” Yaakov humbly said: “If only I would have performed mitzvot with the excitement and vigor with which he performed his sins!”



The Chiddushei HaRim

(first Rebbe of Ger) once said concerning missionaries: “If we were to work for the emet (spreading Torah and Yiddishkeit) with an emet (sincerity), like they work for the sheker (falsehood) with an emet, we would experience immense success.” (הרב מאיר ז”ל שאפירא מלובלין)

לעשו כה אמר עבדך יעקב עם לבן גרתי” “Thus shall you say to my lord, to Eisav: ‘Thus said your servant Yaakov: I have sojourned with Lavan.’” (32:5)

QUESTION: Yaakov sent a message to Eisav that even though he dwelled with the wicked Lavan, he observed the 613 mitzvot (Rashi). Why did Yaakov think that his observance of Torah and mitzvot would make an impression on Eisav?

ANSWER: Usually, when two sides are trying to reach an agreement it is necessary for each one to yield a little. Yaakov’s message to Eisav was, “I am eager to negotiate with you and to make

peace. If necessary, I will make concessions and grant some of your wishes. However, I want you to know that I lived with Lavan and frequently had to negotiate with him. I was always patient and let him have his way. One hundred times he changed his agreement with me regarding my salary (31:41), and I always gave in and never argued. But there was one place where I did not give up one inch: my observance of Torah and mitzvot. “I am therefore informing you that I am easy to deal with, but if you are expecting me to compromise on

“I am easy to deal with, but if you are expecting me to compromise on Torah and mitzvot, then there can be no discussion between us.”

Torah and mitzvot, then there can be no discussion between us.”

“הצילני נא מיד אחי מיד עשו” “Rescue me, I pray, from the hand of my brother, from the hand of Eisav.” (32:12)

QUESTION: Yaakov’s only brother was Eisav; why did he specify “The hand of my brother, the hand of Eisav”?

ANSWER: Yaakov had two fears; physical and spiritual. Firstly, if Eisav and his army attacked him, he might be overpowered and killed. Secondly, if he became friendly with him, Eisav would be a bad influence on Yaakov’s family. Therefore, he prayed, “Rescue me from the hand of my brother,” that he should not harm them spiritually, through becoming a “brother” and good friend of the family. Also, he prayed that the vicious “hand” of Eisav should not attack and, G d forbid, physically harm the family.

The Gemara (Berachot 30b) says that when one is in the midst of prayer, even if the king greets him and inquires about his wellbeing or even if a snake is wound round his heel, he should not interrupt his prayers. In view of the abovementioned, this halachah can be explained metaphorically. Throughout the long galut (exile), the Jewish people are confronted with basically two types of experiences: Sometimes we experience a seemingly benevolent government which expresses interest in our welfare and grants us equal rights. In other instances, governments encircle the Jewish people like a snake. We are oppressed, herded into ghettos, and suffer from the many restrictions placed upon us. Our wise sages are teaching us that, regardless how the situation appears, we should not disrupt our prayers. At all times we must continue to pray to Hashem that He liberate us from galut immediately. (מציאתי בכתיב) אבי הרב שמואל פסח ז”ל באגמילסקי)

ARAB DIPLOMAT COMES TO CROWN HEIGHTS

Mohamed Karmoune, the Moroccan Consul in New York, visited the Crown Heights section of Brooklyn, N.Y., this week to pay his respects to the family of Rabbi Shlomo Matusof, who passed away during the International Conference of Chabad-Lubavitch Emissaries. In the visit, the diplomat gave credit to Chabad-Lubavitch as a major contributor to the country’s educational system and the maintaining of Jewish life in North Africa.

“Between my diplomatic missions, I’ve heard about the Chabad activities in Morocco,” said Karmoune. “I would really like to preserve the connection, because we all know what great educational work you’ve done and your contribution to my country.”

“Some of the villages were rundown, so he used to take a donkey and travel from town to town just to make sure Jewish children got a proper education.”

Accompanied by Maurice Perez, vice president of the Moroccan Netivot Yisrael community in Brooklyn, Karmoune praised the late Matusof, who died at the age of 91 after decades spent as a Lubavitch emissary to Morocco.

Matusof, a Russian native, was dispatched to Morocco in 1950 by the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, to shepherd the Jewish community in North Africa. He arrived one year later and eagerly established a vast network of yeshivas that counted some 70 branches, many in remote villages.

“I heard that our father used to often travel to the various yeshivas,” Rabbi Menachem Matusof, executive director of Chabad-Lubavitch of Alberta,



Canada, told the consul general. “Some of the villages were rundown and had no access to them by paved roads. So he used to take a donkey and travel from town to town just to make sure Jewish children got a proper education.”

Upon hearing this, his brother from Madison, Wis., Rabbi Yona Matusof, added: “I was lately in a visit to Israel visiting a former student of father and he showed me a photo of father riding on a donkey during one of these visits.”

To this, Karmoune responded: “I want you to know that the Moroccan government sees you not only as an integral part of our past, but also our present and future. You are men of Morocco and part of the Jewish community, which is bearing the fruit of your father’s activities.”

The consul general spoke to Matusof’s widow, Pessia Matusof about her partnership in her husband’s efforts. They even reviewed some historic photos of community events.

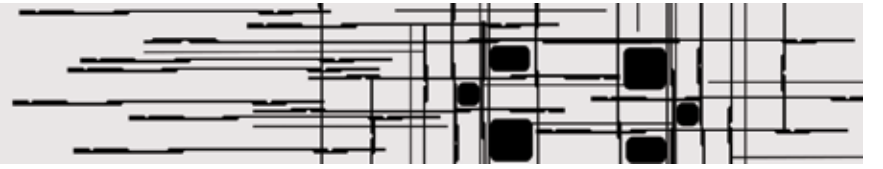
Despite Matusof’s warm relationship with Morocco’s royal family, particularly the late King Hassan II, they had difficulty finding a photo of the two men together.

“Rabbi Shlomo was a simple man,” explained Rabbi Lazer Avtzon, a nephew who spent two years in Morocco. “He acted like a soldier of the Rebbe. He had a mission and he stuck to it. All his life he escaped honor and fame, so we don’t have many photos of him.”

(Courtesy of Chabad.org)



From R to L: Morris Peretz, Moroccan Consul, Rabbi Lazer Avtzon and long time shlucho, Mrs Pessia Matusof, this week in Crown Heights. Photo Credit: Eli Kahn



PERSPECTIVES

By Sarah Balkany

Life is short. Life beckons with opportunities. Life demands more from us. More effort!

More meaning! More purpose! We may be graced and privileged to be busy with many good deeds, yet our inner stirrings refuse to be stilled. We feel the tugging from the very core of our being. Why? Where is the satisfaction that is supposed to accompany achievement? Where is the inner calm we thought to be gained when we obtained that which we pursued? Why do we still feel lack and want despite all the altruistic activities?

We, the children of Hashem are called "Eretz Chafetz". We are like the desired land filled with treasures waiting to be unearthed. Within us is a G-dly soul, literally part of Hashem--"Chelek Eloka Mimal Mamosh"--the boundless, limitless part of ourselves that seeks to be connected to the source. Its call must be answered.

The mystery of life can be an adventure, an expansive experience that we should be eager to start. Yet we hesitate. We are not sure where to begin, which direction to follow.

We lack confidence. We fear failure.

What if we do not possess the skills and talents needed to reveal the treasures that lie buried within? What if there are no treasures to be found? Perhaps we stand to lose more than we are capable of gaining.

I am reminded of a powerful message that my father, sheyichye, tried to impress upon me years ago. A simple six cylinder car can ride smoothly with six cylinders, but an eight cylinder car won't function with only six cylinders. In other words, if we are capable of more, more is expected of us. The emptiness we try to dismiss and ignore can be an indication that there is much more within that is not expressed without.

Many people approach the path of self-realization with great focus, reflection and activity on their talents, interests and concerns. One should definitely "unwrap" the gifts that Hakodesh Boruch Hu has graciously given us. We are certainly responsible to develop that which we were privileged to receive and are accountable for all our talents and resources. When we recite the "Shema" twice each day we affirm our resolve to commit everything we possess to Avodas Hashem "B'chol M'odecha." It is written in "Ha Yom Yom" that an individual's avoda must be commensurate with his character and innate qualities. There can

be one who knows how to dig for pearls or polish gems, but works at baking bread. Though baking bread is a most necessary craft and occupation, this person is considered to have committed a "sin" (deficiency).

There are two approaches to any goal, a direct one and an indirect one. Life experience has proven many a time that the indirect one often has greater success with fewer pitfalls. One can be busy with self-development, yet no matter how developed and refined, one is left with a "self," an impediment to true Avodas Hashem.

Consider an alternative way: Instead of asking ourselves, "What can I do?" (be it with a capital I or little I, its still an I)--Ask yourself what has to be done to correct the situation and plunge in to make it happen? Commit yourself, rally your friends. Together, not only will you have made an amazing difference, you will have summoned deep strengths and abilities that you never were aware of. Continue despite the challenges and before long you will be living in a flow of wonder and surprise. You will be totally animated because every facet of your being is engaged in a greater need. What can be done to express our concern and compassion? Begin or join a Tehillim group. Give and collect tzedaka. Knock

at the door of a busy young mother or elderly neighbor. Offer to run an errand while doing yours. If you can't leave your house, welcome others to your home or daven privately for their welfare. The key is in the doing. Remember, the word "motion" is in the word "emotion." The Rambam's teaching that every action can tip the scales for good helps us cherish the Mitzvos and their essential value and power.

What is creativity? The ability to see the extraordinary in the ordinary. A new "birth" takes place each time we view something with a different perspective. A change in light, place, and time casts new dimensions, not only in photographs, but in real people and real life situations. They mold and shape us to a point we don't recognize ourselves. We are the light! "Neiros L'hair." The time is now! The place is here! We can, and we must illuminate the world. Moreover, when we kindle ourselves and ignite others, we realize our mission and hasten the revelation of Moshiach now! With the lights turned on, the darkness will give way to the pervading truth inherent in the world--"HASHEM HU HA'ELOKIM." We unveil the truth beyond the mask of nature and bring about all the Brochos that will come with Moshiach!

Beis Din of Crown Heights

Schedule of Hours

390A Kingston Ave., Brooklyn, NY

☎ 718~604~8000

Fax: 718~771~6000

Rabbi A.	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Ext.
Osdoba	9:30pm ~ 11pm	9:30pm ~ 11:00pm	9:30pm ~ 11:00pm	9:30pm ~ 11:00pm	9:30pm ~ 11:00pm	2:00pm ~ 4:00pm	37
Rabbi Segal	Sunday 5:00pm ~ 9:00pm	Monday 5:00pm ~ 9:00pm	Tuesday 5:00pm ~ 9:00pm	Wednesday 5:00pm ~ 9:00pm	Thursday 5:00pm ~ 9:00pm	Friday	39
Rabbi Y. Osdoba	Sunday	Monday 11:00am ~ 11:30am	Tuesday 11:00am ~ 11:30am	Wednesday 11:00am ~ 11:30am	Thursday 11:00am ~ 11:30am	Friday	38
Rabbi Chirik	Sunday	Monday 5:00pm ~ 8:00pm	Tuesday 5:00pm ~ 8:00pm	Wednesday 5:00pm ~ 8:00pm	Thursday 5:00pm ~ 8:00pm	Friday	38

Rabbi Heller is available daily 10:30am ~ 11:30am ☎ 718-604-8827
at 788 Eastern Parkway #210

Rabbi Raitport is available by appointment. 718-604-8000 ext 39

Upon Emergency:

Rabbi A. Osdoba: 718-771-8737

Rabbi Zirkind: 718-604-8000 ext. 39

Rabbi Y. Heller: 718-756-4632 2:30pm and after 8:00pm Rabbi Segal: 718-360-7110

Single? Female? Just married? Post-Sem? Post-Post-Sem?

LEARN & LAUGH

Thursday, Nov 22 – you deserve it!

Featuring



RABBI MANIS FRIEDMAN

He talks about what's really important in life – and there's nothing PC about it. This rabbi's popular for all the right reasons – he's authentic, funny and he'll tell you the truth about life.

CHANIE PERELMUTTER

You think the dating scene's a joke?? Take it up with this Chabad rebbetzin and part-time comic. She'll crack you up...and set you straight.

YAAKOV ROSENTHAL, GRAPHOLOGIST

Who are you really? The real you is hiding in your handwriting. See how.



YOU MUST SIGN UP ONLINE BY WEDNESDAY OR CALL 917.364.2754

To sign up, go to baischana.org
Click on Upcoming Sessions for 20-Somethings

At Cong Bnei Jacob in Park Slope, 401 9th Str (bet 6th & 7th)

Call 917.364.2754 or email info@baischana.org for more info.

SCHEDULE

9:30 am	Sign in
10:00 am	Rabbi Friedman, "Learn Something New Every Day"
12:15 pm	Lunch
1:00 pm	Graphology with Yaakov Rosenthal
3:00 pm	Break for Mincha
3:15 pm	Rabbi Friedman, "Intimacy Defined"
4:45 pm	Chanie Perelmutter, "The Shidduch Scene"
5:45 pm	Dinner
6:45 pm	Rabbi Friedman, "Question Box" (submit questions during the day)

\$80 for full day

\$40 for half day (2 speakers & either lunch or dinner)

private consultations with graphologist: \$20 for 15 minutes

ת"ס

WE HAVE RECEIVED ONLY POSITIVE FEEDBACK AND ENCOURAGEMENT TO MOVE FORWARD WITH INSTALLING SECURITY CAMERAS IN THE NEIGHBORHOOD. WE ARE KICKING OFF THE INSTALLATION WITH 6 CAMERAS AT TWO INTERSECTIONS. KEEP POSTED FOR MORE UPDATES.

Send us your comments, your letters and your articles, we are waiting for your feedback.

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presents ...

"THE TEN COMMANDMENTS"

A new eight-week JLI course offered for the very first time!

With course-writer and instructor Shimona Tzukernik

Wisdom From Sinai

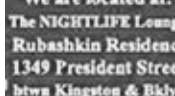
Revolutionary ideas that Judaism introduced to the world....

Examine the core values that guide a moral society:

love and respect, gratitude and loyalty, faith and integrity.

Debate opposing principles as you consider the self vs. others, truth vs. kindness, making the most of now vs. sacrificing for future goals. Challenge your assumptions about the good of society as you investigate the key issues that confront us as individuals, Jews, and members of the global community.

Nightlife Summer 2007



Shimona Tzukernik is a course-writer for the JLI, the largest institute of adult learning of its kind, operating in over 200 cities. She is the

founder and director of Ormek, a center devoted to in-depth transformational learning for women. Using her degree in Fine Arts, English and Linguistics, Shimona has spearheaded numerous interactive workshops, including the acclaimed Inner Vision Seminar. She has been a guest lecturer for the UJA, Young Israel, Hadassa, synagogue sisterhoods and Chabad Houses around the world.

DETAILS

Monday Evenings
Nov. 19, 26
Dec. 3, 17, 24, 31
Jan. 7, 14

Light Dinner served at 7:30
Class 8:00 - 9:45 pm

Cost \$80 for full course
(pre-registered by Sunday Nov. 18)
\$15 per class basis
Course value: \$160

Registration, Questions and Answers:
CrownHeightsNightLife@gmail.com
917-373-4870

Get Around on Shabbos

Out-of-towners!

Wouldn't it be nice to meet more of the community, rather than eating at the same home again and again? Or at least have Shabbos out of the apartment around a family table like back home?

Contact Chaya Wolf (any week by Wednesday evening) and have your plans arranged for you:
graduate61@aol.com or 646-404-2530

NIGHTLIFE is a joint project of the CHJCC & BYIT* and is sponsored by the CHJCC

*An initiative of THI

We are located at:
The NIGHTLIFE Lounge
Rubashkin Residence
1349 President Street
btwn Klogston & Bklyn