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Nobody Left Behind



From the Lower East Side to Crown Heights, Shimshon and Martha Stock always had a heart of gold. In honor of his Yahrzeit we tell the tale of their extraordinary lives.

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Rebbetzin Garelik

wowed the convention audience. Here is your chance to be wowed too.

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A Shabbat under Fire: SDEROT



The Tongue is mightier than the sword
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Erev Shabbos	Motzei Shabbos
5:12	6:12
Gut Shabbos	

THE VAAD HAKOHOL



Rabbi Segal

By Rabbi Shlomo Segal
Member of Crown Heights Bais Din



Question: What is the difference between a Bar Mitzva and a yahrzeit in a leap year?

Answer: In the past week, we discussed the opinion of the Mahari Mintz

(Orach Chaim chapt. 55) that there is a difference between scheduling a Bar Mitzva date and a yahrzeit date in a leap year. A Bar Mitzva date is scheduled in the second Adar (if the child was born in a regular year), and a yahrzeit is in the first Adar if the petira of the person took place in a regular year.

The Mahari Mintz explains the difference: a child reaches Bar Mitzva when he is a full thirteen years, and this takes place in the second Adar. A yahrzeit, on the other hand, occurs after the completion of 12 months, when the Neshama has an aliya, elevation. Therefore, a yahrzeit is commemorated after 12 months, and in a leap year, that would be in the first Adar.

There are some people who asked if the petira was in the first Adar of a leap year, the yahrzeit next year, would need to be commemorated in Shvat, because this is a complete 12 months since the petira; therefore, Shvat of the next year would mark 12 complete months since the petira?

This question was mentioned in the responsa of the Chasam Sofer (Orach Chaim chapt. 14), and the point of the explanation is based on a question relating to the 15th of Shvat which is mentioned in the Talmud (Rosh Hashana 14, 15) that the calendar setting is also in a leap year.

The question that arises is that in the Talmud (ibid. 14) it states that the reason that 15th of Shvat is designated as the new year of trees is because most of the rainy season has passed, and there is already sap in the trees, and the fruits are beginning to ripen.

The question arises: In a leap year, the

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first Adar would seem to be in the place of Shvat, and most of the rainy season has not yet arrived. How then do we set the 15th of Shvat for Maasros, the commandment of contributing a tenth of fruits, which according to the Rambam is a commandment from the Torah, when most of the rainy season has not yet passed?

The Chasam Sofer explains the answer based on the Jerusalem Talmud that is referring to the verse "loE-l Gomer Oloy", that the source of nature is subservient to our holy Torah; therefore, when the year is a leap year, although in general 12 months is a complete year, and according to nature, the child should have become an adult, Bar Mitzva, after 12 months, but since the year is a leap year, therefore his full potential as an adult has been delayed for an extra month, and he does not become an adult, Bar Mitzva, until the second Adar.

The same is regarding the 15th of Shvat. Since our sages have established that the 15th of Shvat is the day of completion of the fruits ripening, this ripening always occurs on this day in the calendar, because nature is subservient to Torah and her laws, and this is when the trees ripen even in a leap year.

The Chasam Sofer concludes that this similar to what the Talmud relates the wording of Reb Chanina the son of Dosa (Tractate of Taanis), "The one who said oil should illuminate, can also say that vinegar could illuminate," and the cold weather will not hurt the trees.

Based on this, the Chasam Sofer explains the yahrzeit date:

Since our sages did not wish to change the names of the months from year to year, and as it is mentioned in the Talmud (Rosh Hashana 15), therefore we do not replace that the Adar in a leap year should be considered as Shvat, regarding the new year of trees.

The same is applicable to a yahrzeit:

Our sages did not wish to change the names of the months from year to year, and the sages' establishment of the calendar accomplishes that the elevation of the Neshama will take place in the same month as the petira, despite that in a leap year, it occurs a month later.

VOTING IS THE KEY

By: Moshe Rubashkin



Baruch Hashem, we have started fixing up the pool area of Oholei Torah. We are draining the water and newly grouting and waterproofing the pool.

We met with some key staff members in the community for the men and for the ladies. We are putting together a phenomenal schedule and program, and Baruch Hashem, we have paid Oholei Torah six months up front for the place. We are looking for the right name for the recreation center. I have in mind to honor one of two people, but I am not sure. One is the Rebbe brother's, Yisroel Aryeh Leib, and the other is Pessa Leah Lapine. I would like to hear some feedback about these names or other names and ideas for a name for the recreation center. Please email CHP5768@gmail.com or call (718) 771-9000 x17.

In order to enroll into this fantastic new facility, we are looking to ensure that everyone who is eligible in a family is registered to vote. I think this will give every family a polite push in the right direction to take the initiative to become a registered voter to enable the CHJCC and the Vaad HaKohol to properly represent the community. Last week, I met with some key players who are real friends to the community. They explained that in order to accomplish things for our community, the politicians must see votes. They check every zip code to see how many people voted and how many didn't. They don't know who you voted for, but they know if the area voted or not. Votes mean housing. Votes mean afternoon programs for our schools. Votes mean scholarships. Votes mean medical facilities. Votes mean food stamps. Votes mean immigration rights taken care of in an expedited way. Votes give you the key to open every door of the politicians to our needs in this community. All the lobbying done from the Vaad HaKohol and the CHJCC, even if you are matzliach, result in a single peula. It is a single, but it is not a home run. We desperately need housing. We desperately need social counselors. We desperately need grants. Votes will

bring the quality of our life to the highest standard, meeting this unbelievable expansion that is going on in Crown Heights. I estimate there are five to seven thousand votes in Crown Heights. And this is a real number. We have approximately 2500 families in the Tzach List. We have a couple hundred families not in the Tzach list. We have a couple of thousand boys and girls that are studying here and are eligible to vote. If we create a voting bloc in this Kan Tziva, which the Rebbe continuously stresses the importance to vote as a voting bloc, I could assure you with G-d's blessing that every politician will come here and give us their best effort to bring in all the social programs and other programs that we so desperately need. For they will know that if they promise us and they don't deliver, the next term we will have the power to do what's right. The Vaad HaKohol is doing their part in bringing in great new initiatives. The Vaad HaKohol will try to educate in a warm manner why it is so important to vote and be registered. So when September comes around, Crown Heights will make the real difference to the people that counted on us, and the world will watch, like they always watch, that everything starts from Crown Heights.

Baruch Hashem, we had a phenomenal week in extending ourselves to everybody in the most proper way. Here are some pictures to show the Hatzlocha of this great community, the great army of our young talmidim, gathered L'Kovod Yud Shvat in Beis Rivka, Campus Chomesh. These pictures tell us there is nothing greater than our Temimim, growing up to be the future leaders in the Rebbe's army. Seeing thousands of bochurim from all four corners of the world, bli ayin hara, sitting together and farbrenging all night as one family, we see the power of achdus. We see on their faces that they are real, real Chassidische bochurim--bli ayin hara, in the thousands. A special recognition has to be given to the Mosdos for their real hard work. Baruch Hashem, you can see the great Hatzlocha by looking at these bochurim. Good Shabbos. Have a great, simchadiche week. I hope to report a great schedule and program next week.



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

I Join Tomchei Tmimim

After learning for a short while in the yeshiva of Piasechna, I decided to continue my studies in the Warsaw branch of the already famous Yeshivas Tomchei Tmimim. Rabbi Sholom DovBer Schneersohn, the fourth Rebbe in the Chabad dynasty, originally established the yeshiva in Lubavitch, but by now it had moved to Otwock. A branch had meanwhile opened in Warsaw to teach younger students. Upon completing their studies, these younger boys could then continue learning at the main yeshiva in Otwock.

Our study hall stood adjacent to the Chabad synagogue of Warsaw, situated at 32 Maranowska Street. The location was more than ideal for me: it was close to the homes of my brothers Yakov and Yosef, and my sister Chana also lived in the area. Chana visited me often, easing the hardships felt by a young boy living far away from home.

Tomchei Tmimim maintained high standards. They demanded much from their students, and it was quite difficult to be accepted into the yeshiva. Nonetheless, I met with the administrator, Reb Zalman Gurary, and requested to be admitted into Tomchei Tmimim. "Come back tomorrow," he replied briskly. "Be at my house at two in the afternoon." Anticipating a rigorous examination, I returned home and brushed up on my studies.

Reb Zalman Gurary

The next morning passed by slowly. Reb Zalman stayed at his mother's home, on Nalevki Street, and I made certain to arrive precisely at the stipulated time. When I entered, I was surprised to find a large table bedecked by a white tablecloth and covered with expensive, ornately carved vessels. I had never seen such a fancy table on an ordinary weekday and, as most young children would do, I could only gape in openmouthed astonishment. Soon Reb Zalman came into the room. He was accompanied by the rosh yeshiva, Rabbi Hershel Reisman, and the latter began questioning me, testing my knowledge and level of study. After the test, Rabbi Gurary accepted me into the yeshiva and my joy knew no bounds.

The Warsaw branch of Tomchei Tmimim was a small yeshiva, with only two classes. In other yeshivos, the younger class was merely an extension of elementary school, and the boys learned simpler texts, like Chumash with Rashi. Here in Tomchei Tmimim however, the younger class was already

on an advanced level, and we studied the same texts as the older boys. We had two teachers: Rabbi Gurary — who also served as our administrator — and Rabbi Reisman, the rosh yeshiva.

Unfortunately, the yeshiva did not have a dormitory of its own. It did have a modest kitchen, where we received one solitary meal per day — sometimes lunch, sometimes supper. Though hardly luxurious, the yeshiva possessed unique warmth, where students studied and prayed with Chassidic fervor. In fact, Tomchei Tmimim was considered one the best yeshivos in Warsaw, famous for its demanding standards.

Ultimately, these standards conflicted with my previous habits. I still slept in one of the local stores — something that was totally against yeshiva protocol. Although every other yeshiva in Warsaw let their students guard local stores at night, the administration of Tomchei Tmimim were strongly opposed to this arrangement. Firstly, they argued, students faced unnecessary risk in event of fire or armed robbery. Many students — myself included — were locked inside by the storeowner, and could not escape in case of fire. Secondly, these students could not leave at will and risked coming late to classes. This, too, was an example of the higher standards demanded by the yeshiva.

Though I knew it was against the rules, I found it difficult to part with my nighttime job and the meager income it provided. I continued sleeping in the stores, hoping that the yeshiva staff would not catch onto my secret. Inevitably, the staff did realize, and precisely due to the very reason they opposed these night jobs in the first place.

One day, I awoke early as usual, and waited impatiently for Reb Nota Schienberg to arrive and let me out of his store. The minutes ticked by, yet Reb Nota was nowhere to be seen. Finally, flushed and apologetic, Reb Nota came and opened the door for me. I ran out of the store and down the street, puffing and panting to reach the yeshiva doors before nine o'clock, when classes began. I ran into the yeshiva building a few minutes after nine, but it was enough to make Rabbi Gurary suspicious. He called me over, asked a few pointed questions, and soon revealed that I had been sleeping in one of the local stores. Rabbi Gurary punished me with only a small fine, but the secret was out. No longer could I continue guarding local businesses.

During my stay at Tomchei Tmimim, I became familiar with the Shmotkin brothers, who shared the same courtyard as the yeshiva. Reb Schneur Zalman Shmotkin was a Chassid of true stature. He was famous for his piety and scholarship; a Chassid who spent

many hours immersed in prayer. To support his family, Reb Zalman sold seforim.

His brother Reb Shmuel also lived there, and I became a frequent guest at his house, often eating there on Friday nights. Reb Shmuel was a short man with a flowing white beard. His house was situated far above street level, and I needed to climb a great many stairs just to reach the door.

I spent two years learning in Tomchei Tmimim of Warsaw. It was a satisfying period for me, a time when I could sit and learn unperturbed by worldly events. In 1938, after two years, I returned to Shedlitz to spend Pesach with my family. After the festival, father and I began wondering where I would continue my studies.

Kalushin



We soon heard about the Tomchei Tmimim division of Kalushin, a village situated near my hometown of Shedlitz. I had enjoyed my studies at the Tomchei Tmimim of Warsaw and I felt somewhat of an affinity with the yeshiva and Lubavitch. Like any other place, Kalushin had its advantages and disadvantages, but I showed considerable interest in continuing my studies there. Besides the obvious advantage of being closer to home, I also had an aunt and uncle living in Kalushin — my father's sister, Aunt Esther, and her husband, Yisrael Rapaport. And so it was settled. I departed Shedlitz and traveled to nearby Kalushin, to continue my studies at the Tomchei Tmimim yeshiva and fulfill the directive of our Sages, "Be exiled to a place of Torah (Avot 4:14)."

As in Warsaw, the yeshiva in Kalushin contained only two classes. To my great relief, I passed all the examinations and the faculty welcomed me warmly into the yeshiva. Reb Aryeh Leib Kramer, though still a young man, served as the yeshiva's administrator. (After the Second World War, the Rebbe Rayatz sent Rabbi Kramer and eight others to establish Torah centers in Montreal, Canada. Indeed, Rabbi Kramer was instrumental in founding the Tomchei Tmimim yeshiva of Montreal, and continued to oversee the administration of the yeshiva — a position he held until his death.)

Our teacher was an exceptional young

man. The son of the Kalushin dayan, he possessed sterling character traits and had wonderful talents. We learned the tractate of Pesachim that year, and we particularly enjoyed the way he imparted the material we studied, structuring his lessons in such a way that we could all understand and participate. It was a delight to just talk with this special teacher.

Rabbi Leib Kramer

In Kalushin I once again encountered the practice of "essen teg," whereby yeshiva students ate at various homes according to the day of the week. Having experienced this arrangement in Levertov and Stashov, I was already an old hand at managing this routine.

Though I learned in a Chabad yeshiva, family ties kept me associated with Gerrer Chassidim living in Kalushin. I became very close with Reb Naftali, nicknamed "Naftali Kalushiner" by Gerrer Chassidim. Reb Naftali was a tall fellow, a Chassid who always wore the customary dress of Gur — short dark pants with long black socks. Blessed with a prodigious memory, Reb Naftali became a chozer, one of the select few who were able to accurately review the Torah thoughts expounded by the Imrei Emes at his weekly tish. I became so close with Reb Naftali that he even invited me to sleep at his home!

Reb Nosson was another very close friend I had in Kalushin. A Gerrer Chassid, Reb Nosson was ably supported by his father-in-law, enabling him to sit and study Torah. I never heard Reb Nosson utter an unnecessary word. A tremendously pious individual, Reb Nosson studied Torah an entire day and worshipped G d to the best of his ability. My conversations with this uniquely spiritual Jew brought me great satisfaction.

I spent the year of 1939 in Kalushin, blissfully unaware that this would be my last peaceful year for a very long time. Though the rumblings of war were evident for some time already, Kalushin remained largely unaffected. All this changed on Friday, the first of September, 1939 — the date when war was officially declared.

Our yeshivah remained operational during the first week of war. We learned, we studied, and we tried to maintain our regular schedule. Outside however, things were decidedly different. Crowds of people filled the streets as groups formed on street corners and in alleys, worriedly discussing the outbreak of war and all the latest developments. The Germans marched confidently into Poland and were making great advances as they conquered city after city. Horrifying stories of their inhuman treatment of Jews also reached our ears. Hence, it was quite difficult to continue learning in yeshiva, but we decided to persevere in our studies.

To be Continued

OUR HEROES

REB SHIMSHON STOCK OBM

In honor of the completion of twelve months of mourning, 14 Adar I

And for the conclusion of the recital of Kaddish for Martha (Matil) Stock

(Based primarily on an interview they gave to JEM)

Rabbi Michael Seligson

Part One

It is almost a year that Shimshon is no longer with us. Reb Shimshon Stock known affectionately to all, as Shimshon Stock or Shimshon, was not just an ordinary individual but served as the address and the institution to which many individuals and families turned in their search for a shidduch, advice and guidance on sholom bayis and other life issues, or financial help. Shimshon was one of the founders, in 1972, of the Gemilas Chesed Fund, Keren Yisroel Arye Leib. In late 1977, when the Rebbe initiated a new campaign of supplying families with the necessities of Shabbos and Yom Tov, Shimshon created the popular mosad Simchas Shabbos v'Yom Tov, which he carried solely on his own shoulders for thirty years. Reb Shimshon was a colorful person who wore many hats.

Shimshon's Youth

Shimshon Stock was born in New York in 1928 into an Orthodox family. He grew up on the Lower East Side of Manhattan and ultimately moved to East New York. Shimshon's brother Yisroel, who was older by a few years, studied in Yeshiva Torah Vodaas and was niskarev to Lubavitch by Rabbi Jacobson when he was sixteen or seventeen years old. Reb Yisroel was later the Shliach and headed the Lubavitcher Yeshiva in Bridgeport, CT.

Chassidim in those years would gather often for Farbrengens to strengthen and encourage each other with Torah and Chassidus. Rabbi Jacobson would Farbreng with Chassidim and inspire them to increase in the study of Chassidus and Hiskashrus to the Rebbe. Eventually, Chassidim needed a location for the Farbrengens, and Shimshon's father made his home available.

When Shimshon was seven years old, he would already participate in the Farbrengens. He recalled sitting on Rabbi Jacobson's lap during these Farbrengens. Rabbi Jacobson considered the Stocks part of his family. In general, Lubavitcher Chasidim in the late 1930's were like one close-knit family.

During these Farbrengens, Chassidim would make hachlotas - resolutions. [Incidentally, at one of these Farbrengens in 1939, Rabbi Jacobson initiated the mission of sending American bochorim to visit the Previous Rebbe in Otwock, Poland].

When the Previous Rebbe arrived in the United States in Adar of 1940, Reb Yisroel Stock was enrolled as one of the first students of the new Lubavitcher Yeshiva in Brooklyn. Shimshon attended a Yeshiva in East New York, and when he became Bar-Mitzva, he entered the Lubavitcher Yeshiva. Some of his friends in the yeshiva were the Rabbis: Chaim Aharon

Kuperman, Wilansky, Mendel Bartfield and the Sharfstein brothers, Reb Mottel and Reb Zelig A"H.



With Rabbi Jacobson's encouragement, Shimshon's sisters were enrolled among the first students in Bais Rivka. The fact that the children learned in Lubavitch mosdos created a close relationship between the Stocks and the Previous Rebbe.

Shimshon tells an interesting story of his teenage years. In 1946, his father happened to meet the Rebbe, who was then referred to as the Ramash, an acronym for Rabbi M.M. Schneerson.

Shimshon's father complained to the Rebbe about his son who was very wild. He was concerned what would become of him when he grew up.

The Rebbe responded, "I promise you that his children are going to be Frum, his grandchildren are going to be Frum, and his great grandchildren are going to be Frum."

Shimshon recalled that his father said to the Rebbe, "You didn't say anything about Shimshon," and the Rebbe laughed.

When Shimshon was fifteen years old, he made plans to go out with a friend one evening. His friend was asked to serve

the evening meal to the Previous Rebbe, and Shimshon was worried that this might delay or postpone their plans.

The Rebbe (Ramash) sensed Shimshon's anxiety and suggested that instead of waiting nervously, "Let us learn something together for half-an-hour." Shimshon looked at his friend, and they agreed to cancel their plans for the evening and participate in Ramash's shiur. This shiur continued every Thursday night, upstairs in the Shul, for about six weeks.

In the shiurim, the Rebbe would discuss hashkafa, the Jewish perspective on life issues and how to conduct oneself in a

more religious manner. It was not in the Mussar style, with a negative slant. The Rebbe explained to them why it was better to be more observant. He also taught certain halochos in Kitzur Shulchan Aruch and concentrated on the topic of refined midos and personal character traits. The Rebbe's approach was always with an emphasis on the positive.

The players can't leave in the middle of the game

An additional episode with the Rebbe that Shimshon experienced

and retold on numerous occasions was the following:

"In the early 1950's, when the Rebbe had just become Rebbe, I was walking in the street with my friend and his thirteen year old son. They were big fans of Ebbets Field where the Dodgers played baseball." [This is now the Ebbets Field Houses at Bedford Avenue and Empire Blvd.]

While walking, we met the Rebbe, and I told my friend that this was the Lubavitcher Rebbe, and I introduced them to the Rebbe. The Rebbe brought up the subject of a ballgame.

The Rebbe surprised the father and son, when he addressed a question to the youngster, 'Are you a baseball fan?'

The Bar-Mitzvah boy replied that he was. 'Which team are you a fan of, the Yankees or the Dodgers?' 'The Dodgers,' replied the boy.

'Does your father have the same feeling for the Dodgers that you have? Does he take you out to games?'

Youngster: 'My father is also a Dodgers

fan, and every once in a while he takes me to a game. We were at a game a month ago.'

The Rebbe: 'How was the game?' 'It was disappointing', the 13-year-old confessed. 'By the sixth inning, the Dodgers were losing nine-to-two, so we decided to leave.'

'Did the players also leave the game when you left?'

'Rabbi, the players can't leave in the middle of the game!'

'Why not?' asked the Rebbe. 'Explain to me how this works.'

'There are players and fans,' the young baseball fan explained. 'The fans can leave when they like — they're not part of the game, and the game continues after they leave. But the players need to stay until the game is over and try to win.'

'That is the lesson I want to teach you in Judaism,' said the Rebbe with a smile. 'You can be either a fan or a player. Be a player.' The Rebbe summed up the conversation with a lesson: when you are Davening and putting on Tefillin, you are a player in the ballgame.

Shimshon shared his memories of the Rebbe in the 1940's. "Everybody respected him and conducted themselves with honor towards him. The Ramash would Farbreng with the American bochorim on various occasions in the "Cheder Sheni", the room in back of the upstairs shul.

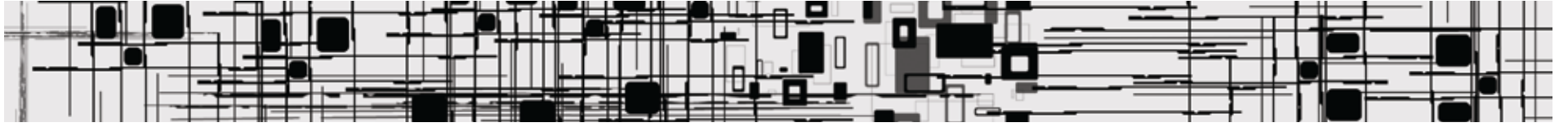
"The Rebbe worked at the Navy Yard as an engineer. He would buy a Times and a Yiddish newspaper, The Morgen Journal, which he would place into the Times. An observer would not see the Jewish paper, only the Times. He would then board the trolley car which went straight towards Williamsburg. The Rebbe would leave every day at the same time."

"Through my friend Michael Schwartz, who worked for the Rebbe in the 1940's, designing Talks and Tales issues and the book-covers of the Merkos Publications, I would hear many details of the Rebbe's work for Kehot Publications.

In the 1940's, entry to the Previous Rebbe's Farbrengens was very limited. Shimshon, however, had the zechus to be present at some of these Farbrengens.

In 1947, Shimshon lost his mother and after the shiva, he had a personal Yechidus with the Previous Rebbe. Being inclined towards Zionism and belonging to Betar, he had a desire to visit Eretz Yisroel with a friend.

During the Yechidus he asked the Rebbe if he should go to Eretz Yisroel. The Rebbe answered, "You cannot leave



your father alone.” Shimshon repeated his question, and the Rebbe gave the same answer.

Soon afterwards, Shimshon realized that the Rebbe’s words had saved his life. The ship that he was planning to travel on, the Alta Lena, was blown up by the Israelis.



On Yud Shvat 1950, the Previous Rebbe was nistalek. Shimshon remembers this event. “I felt that the world came crumbling down. I didn’t believe that there would be another Rebbe. I believed that this was the end. I didn’t believe that the Rebbe was nistalek. I was shocked. After Yud Shvat, we were comforted when we realized that the Rebbe would take over the leadership.”

Martha Stock

In the early 1950’s, Shimshon was introduced to his wife Martha.

Martha had an interesting Chassidic background. She was born on Eastern Parkway in Brooklyn to early immigrants from Poland. Her father, Rabbi Bentzion Sukulik, studied in Lubavitch. Originally, he learned in Warsaw, and in 1909, he went with Reb Shmuel Zalmanov to the Yeshiva Tomchei Tmimim in Lubavitch. This is where he met Rabbis Jacobson, DB Rivkin, and Simpson. He left Lubavitch in 1914 and a short while later, married.

In 1925, he came to the United States. Trying to find a parnossa, he settled in the Midwest. In 1929, he received a letter from the Previous Rebbe advising him to move to New York. Reb Bentzion did so and later met Rabbi Jacobson, his best friend in the Yeshiva in Lubavitch.

In 1929, the Previous Rebbe arrived in the United States for the first time. Reb Bentzion set up a house for the Previous Rebbe’s use during his stay in New York.

In 1940, the Previous Rebbe came to the United States for the second time with the intention of settling. The Rebbe was

then confined to a wheelchair. Rabbi Bentzion, a physically strong man, lifted the Rebbe as he was coming off the boat, placed him in his car, and drove the Rebbe to his destination. In the JEM video “America Is Not Different”, Reb Bentzion can be seen wearing a white straw hat.

When the Previous Rebbe arrived at the Greystone Hotel in Manhattan, there was a Farbrenge, and the Rebbe asked about Reb Bentzion’s wife.

Reb Bentzion worked as a Shochet and was a voluntary member of the Chevrah Kaddisha. At the levaya of the Previous Rebbe, Sunday, the 11th of Shvat 1950, Reb Bentzion had the zechus of lowering the holy body in the ground. At a certain point, the Rebbe asked him about a procedure that he was performing, Reb Bentzion replied, “The Rebbe Rashab is standing next to me and telling me what to do.”

After completing high school, Martha took college courses in accounting. Her father, Reb Bentzion, was not pleased that his daughter was attending college and asked the Rebbe to raise his objections with her. After hearing the details, the Rebbe stated that she was not studying Liberal Arts, so it was not so bad and allowed her to complete the course. The Rebbe added that he would watch over her. Whenever Martha came into Yechidus, the Rebbe would ask her with a big smile, “How are your debits and your credits?”

In late 1950’s, both of Martha’s parents passed away, and the Rebbe kept in close contact with her. From time to time, she would receive a phone call from the Rebbe’s secretariat informing her that the Rebbe wished to speak with her. During Yechidus, the Rebbe would discuss various matters, including the finding of a shidduch.

Reb Sholom Deitsch, who suggested the shidduch with Shimshon, lived in Norwalk, Connecticut at the time. When the Rebbe received the news

of Shimshon and Martha dating, he immediately responded with a Mazal Tov.

“Your wish is my command”

Martha related: “My husband had a store on Blake Ave., a big market street in East New York. The store wasn’t doing well, and we didn’t know if we should sell it or open another business. I wrote a letter to the Rebbe and on the bottom of the letter I added, ‘Whatever the Rebbe will decide, your wish is my command.’ The Rebbe replied that I should put on a Shaitel.”

In 1961, Shimshon went into Yechidus with his family in honor of his son Benjy’s upsherenish. He said to the Rebbe that he was requesting a Brocho for just one thing--that Benjy should be a Chossid and a Lamdan. The Rebbe answered, “Shimshon, you have to show your son how to do it. He can’t do it on his own. You have to teach him. If you will be that, he’ll be that.” The Rebbe stressed that the father needs to be a role model.

On another occasion, Shimshon and his children had an additional Yechidus with the Rebbe. His children, five and six-years-old, were already attending school. The Rebbe tested Benjy and his sister Chani in their studies. After completing the questions, the Rebbe got up from his seat, came around the table, and put his hands around Shimshon, saying, “Ken ich dir farheren?” [Can I test you?] Shimshon said, “Forget it, Rebbe.” The Rebbe said, “It is not right. Epes darfst du lernen” [You need to learn something]. After the Yechidus, Shimshon began attending a Shiur once or twice a week.

Shimshon merited to have many Yechidusen with the Rebbe, on the occasions of birthdays. If Shimshon had an interesting person who was staying with him, he would bring him along to the Yechidus.

Shimshon the Shadchan

Shimshon made many shidduchim. On one occasion when the Rebbe was distributing Kos Shel Brocho, Shimshon arrived with two of his young grandchildren. A group of girls

approached him outside 770, requesting that he ask the Rebbe that they should find shidduchim. When Shimshon reached the Rebbe, he said to the Rebbe, “Rebbe, I need a Shidduch for a lot of girls.” The Rebbe, looking at the two grandchildren asked, “These two” and laughed. Shimshon said, “No, Rebbe. There are a bunch of girls outside asking for a Brocho for Shidduchim, so they asked me to ask you.” The Rebbe gave his Brocho.

There is an interesting story which Shimshon related in which the Rebbe worked together with him for the success of a shidduch.

“There was a bochur and a girl, who were not interested in getting married to each other. They met and liked each other, then met a second time and didn’t like each other. I looked at the couple and said to myself that this couple will never get married unless I ask the Rebbe to just say Mazal Tov and get them married.

“I instructed both of them to write separate letters to the Rebbe. I took both of their letters to the Rebbe and included my own. In it, I requested that the Rebbe should give his Brocho for their engagement; otherwise, these two people would remain single forever. I placed my letter on top of their letters and requested that this was how it should be handed to Rabbi Klein, a member of the Rebbe’s secretariat.

“Less than fifteen minutes passed, and Rabbi Klein called me to convey the Rebbe’s brocho for the shidduch. They became engaged.

“The kallah came to my house on Erev Shavuos, three days before her wedding. I asked her what she was worried about. She said that she didn’t know her Chosson, what he was like. I said, ‘You know when you need to worry? When you are expecting a baby, then you need to pray to Hashem that the baby should have its head in the right place, its eyes in the right place, its ears in the right place, its teeth, its hands, all the fingers, all the toes. In due time, then you’ll know your husband. At this point, just get married.’ They got married and today, Boruch Hashem, they have a family of eight children, without an ayin hora, and are happy.”



THE POWER OF THE INDIVIDUAL

The Speech given at the Kinus HaShluchos by Rebbetzin Bassie Garelik

Esteemed Rabbis, sister Shluchos, parents, and honored guests from the world over---welcome.

Before I start, please permit me to dedicate my speech to the memory of a very special person, a unique individual and pioneering Shlucha, who for almost 60 years dedicated her life to demonstrating the power of the individual being the Rebbe's emissary and bringing up her five children (bli ayin hora) and numerous grandchildren to be equally dedicated to living their lives with their first priority: being mekusher to the



Rebbe--My dear sister-in-law, Risa bas Harav Shlomo Aharon Posner, a"h.

I stand here in awe! Being on shlichus myself with my husband almost 50 years, I have watched the Kinus Hashluchos evolve from a mere group of 10's to hundreds and today, bli ayin hora, keyn tirbenah.

The number of Shluchos has grown into the thousands. Where once the issue was "where will we find enough Shluchim to fill the void," now the issue is "where do we find enough places for all those who aspire to go out on Shlichus."

In retrospect, our going out on shlichus almost 50 years ago seems like we lived in a completely different world. The Rebbe sent us to Europe, Italy to be exact, less than fourteen short years after the Shoah. The community we were sent to was comprised of survivors of all the horrors of the war all lumped together in one shul, each one living in this "new world" but never being able to disconnect himself completely from his roots in the shtetl. Each one bringing his unique minhagim, customs, and hold-

ing on to them for dear life as their last link to their past. And into this world the Rebbe sent a Chassidic Russian young man who had never stepped out of the confines of the Chassidic world, and me a naïve, American girl, not yet twenty years of age, to help revive their spirits. These war-weary Jews were convinced that they now lived in a new world order. The values of their parents seemed to have been of another age. And the Rebbe sent us, a young couple, to help show these battered souls that, in essence, nothing had changed. They could still be the same Yiddishe, Chassidic people their parents had been--their children could and should be brought up with the same values as they.

Following the directives of Rabbi Hoka-kov, the Rebbe's private secretary, the first thing I did was start a kindergarten in my apartment. He had said, "Start with the youth, for they will be your partners in the future." And I remember sitting in his office and thinking, "The children that I teach now will be my helpers in the future?" I'll have to wait decades before that happens and when you're 20, decades sounds more like eternity. But directives are directives, so I started with the children, and believe it or not, today sitting here in the audience are children of those first kindergarten children, Shluchos around the world. Oh, how quickly time flies.

But our baalei batim, our congregants, weren't so enthusiastic about all this activity. Whoever heard of a Rebbetzin making a school? In their shtetl, a Rebbetzin made cholent and kigel for Kiddush on Shabbos. They didn't know it, but they were getting their first taste of the Rebbe's unique women's liberation movement, years before the world launched theirs. In the Rebbe's world, women work side-by-side their husbands and not in competition. In the



Rebbe's world, the men glory in their wives' success and don't feel threatened by it. Where did such a couple find the courage to face such a seemingly foreign world? What could possibly motivate us? Obviously, the answer is



our beloved, beloved Rebbe. No one empowered the individual as he. No one showed more confidence in the individual as he. Permit me to quote the words of a young shlucha written in that delightful pamphlet "Appreciation of the Rebbe" where she describes her uncertainty, vulnerability, and inexperience upon being sent on shlichus with her husband: "At a time that I wouldn't have wanted me to represent me, the Rebbe chose me to represent him. But the Rebbe didn't just choose us and then throw us in and say "swim", he lovingly accompanied us, step by step as we "blundered" through our daily challenges.

Let me share with you one of my "blunders" and the Rebbe's letter that followed (see page 7). It shows how much confidence the Rebbe has in us. Let me now take a step back and permit me to reminisce, to go back to my roots, to that which nourished my soul and set it unflinchingly on its life's mission.

I'm one of the lucky ones -- to have lived the 40 most exciting years in history. I was 11 years old at the time of the histalkus, the passing of the previous Rebbe, old enough to understand the desperate cries of my father. A year later at my brother's wedding, the first wedding that the Rebbe officiated, I was old enough to marvel at my father's hiskashrus, his complete devotion to the Rebbe. How my father who came to Lubavitch in the times of the Rebbe Rashab and was a chossid of the Friediker Rebbe from the first day of his nesius to the last, became an equally devoted chossid of the Rebbe, Nossi Doreinu.

I was 12 years old when my mother took me with her to yechidus, a private audience with the Rebbe, my first. The Rebbe spoke to me, and I couldn't answer, and so he asked my mother, "Ze farshteit nit kein Yiddish?" (She doesn't understand Yiddish?) And my mother laughed because she knew very well that I did. But what stayed with me most from that yechidus and followed me throughout the years of my life, was when my mother asked the Rebbe what my brother should do in a particular situation, the Rebbe gave her an answer, and my mother's reaction was, and these were her explicit words, "Oib zein melech zagt azoi, azoi vet zein." "If this is what his melech, his king, decrees, so it will be." My mother called the Rebbe

"Melech" in front of me, and it was the most natural thing in the world. Since then and forever more, the Rebbe has been my melech, my king, the one to whom I pledged my complete allegiance -- my life! And at the same time in the manner of a true king, he is also my guide and my protector.

My high school and seminary years I spent in Beis Yaakov. I loved it there, but it was not a bastion of Chassidus; there was no Beis Rivkah yet. Despite my young age, even there I carried the banner of Lubavitch high. At a time when Chassidim and chassidus weren't very popular, I gloried in being a Lubavitcher. Certainly at a time when women and girls didn't play a prevalent part in the world of Chassidus, my father and mother always encouraged us and were thrilled that my sisters and I were so enamored of Lubavitch. And how could we not be, the Rebbe was so young and vibrant and invigorating! Something exciting was always happening in 770 and yechidus. Being able to go into the Gan Eden Hatachton and then into Kodesh Hakadoshim and communicate directly with the Melech! Farbrenge! Who in America had ever heard of a Farbrenge! Ufaratzto! A rally cry goes out -- break down all the barriers! Whoever heard of that? Lag Baomer parades! Siddur kiddushin! The world was ours. Shlichus, new cities, campuses, schools, mitzvot, you name it. And the world observed.

At first from afar, trying to figure out what's happening here and then slowly coming closer and closer to these bearded young fellows and these enthusiastic young ladies. There was criticism as with all new ideas, lots of it, but we persevered. We were completely undaunted by the controversy because we were walking sure-footed on iron bridges -- confidently -- some people thought too confidently. But an interesting phenomenon evolved. With the passage of time we noticed that our greatest adversaries were becoming our greatest imitators. All of a sudden, having all those ubiquitous pictures of the Rebbe ceased to be considered out of place and pictures of everyone's gedolim started to sprout on the walls of their homes. All of a sudden, Ufaratzto, outreach, stopped being considered wasted time, "Bitul Torah"/"bitul zman" and became "kiruv rechokim", outreach. Slowly, slowly, a metamorphosis was taking place. The Jewish world was imitating all those things it had previously criticized in Lubavitch. Everyone was jumping on the band wagon, and Ot, ot, Moshiach was palpably in the air. Another little bit of exertion, and he could reveal himself. After all, we all didn't need for Moshiach to come, he was here. All we needed was for everyone to open their eyes and see what was right in front of them!

And then the impossible, the unthinkable happened. "Gimmel Tamuz". Hashem please forgive me if I say it, but I don't agree with you. You should never,



never have let it happen. But you seem to feel you can run the world without any advice from me, and I have no choice but to accept your will. But my Melech – I can't live without my Melech – I can't function, I can't breathe. And as implausible as it seemed to me at the time, I kept on living and breathing and functioning. In despair, but nevertheless in some manner, going on that was when I got the biggest blow to my ego. Before Gimmel Tammuz, the idea of a Gimmel Tammuz was unthinkable. For me the Rebbe was Moshiach, and that was that. And had anyone tried to convince me otherwise at the time, my reaction would have been "If there will ever be a Gimmel Tammuz, chas v'sholom, then I too am going. I am not staying in a world without my Rebbe.

And then, that painful day came, and I didn't die. I didn't even chalesh (faint)! And that's when I felt like the biggest bluff in town. Life, if that's what you want to call it, went on. I refused to go to the Ohel. I refused to go to 770. I refused to go to the Cheder Hayechidus. The people looked to me like the shuolim (foxes) coming out of the Kodesh Hakadoshim. I refused to look for the Rebbe. I needed my Melech. What should I do? Rebbe help me, you never abandoned me before. Don't leave me now. That's how I felt inwardly. My mind still couldn't comprehend the world in its present state. But on the outside – on the face of things – I knew I was a shluchah. I knew that the eyes of the next generation were on me. I couldn't show any weakness, I couldn't permit myself to show any despair. And then slowly I started to look around me – the young bochurim, the young girls, chassidishe boys, and chassidishe girls in the true sense of the word. "Where are you going for

Tishrei?" "We're going to the Rebbe." In some cases, some would say, "I had such and such a problem, so I asked the Rebbe, and the Rebbe said..." Are these kids for real? Year after year, more and more young couples were going on shlichus.

I realized that the next generation didn't have to look to me for inspiration; I was getting my inspiration from them.

And then I started a new project in Hafotzo, and I'm purposely not being specific because I'm not here to advertise, but I needed help. Like all projects, there were obstacles to overcome. What to do? On impulse, I did something I never did before. I went over to a painting of the Rebbe that we had ordered over 45 years ago from Reb Hendel Lieberman, the famous Chassidic artist, and in desperation I said "Rebbe, I can't do this alone. You have to help me. I must have...", and I said what I needed, and the next day I got it. A while later, something else came up, and again I turned to the Rebbe, and I said, "Rebbe help me", and you know what? He did. And no, you can't have the picture! I realized palpably that the Rebbe is walking by my side-- mamash walking by my side. And I make a point of thanking the Rebbe, remembering to be maker tov and not take anything for granted.

And of course through all of this, I have a magnificent husband, my anchor, who shares and sustains me through every facet of my life. The two of us have discussed this situation many times and at length, for it is the focus of our lives, and we have come to this conclusion: The chassidishe bochurim and chassidishe girls of today are incomparably more chassidish than

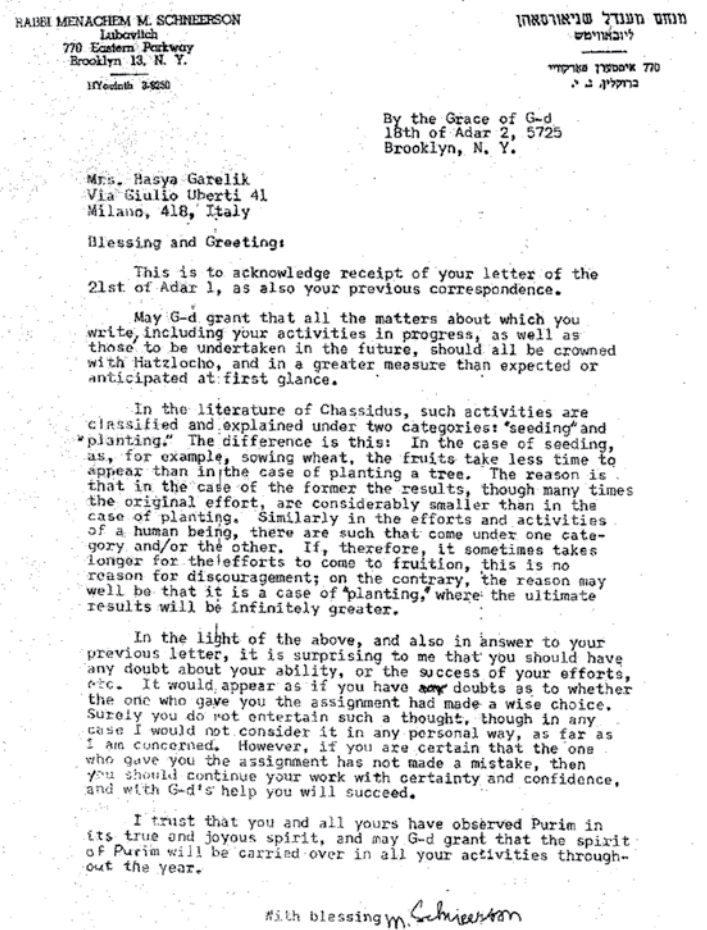
ever. The devotion of young shluchim that went out after Gimmel Tamuz is infinitely greater, stronger, and more admirable than ever before, and we take our hats off to you. We love you and feel humble in comparison. We admire you and stand in awe of you, for you have reached way higher than we could have ever dreamed. It will be you that will bring the hisgalus of Moshiach, and we salute you, each and every one of you. Remember, keep the Rebbe by your side through thick and thin. Look for him wherever you feel him most. Anyway he's everywhere. If it's the Ohel, if it's 770, if it's the Cheder Hayechidus or Igros Kodesh. Wherever you'll look, you'll find him. There is no bigger brocha than having the Rebbe a constant in your lives. But permit me to save my last words for my Rebbe, my Melech.

"Rebbe, never in the history of the world did a Melech empower a whole generation of women to do his bidding. From the earliest years of your life and forever since, you had one wish – to

bring Moshiach. Today you have an army, an army of devoted young and not so young, women and girls ready at your beck and call. Every woman in this room knows your wish and dedicates her life to fulfilling it.

Every woman in this room knows that she draws her inspiration from Malkeinu Meshicheinu and by her deeds will bring about the Hisgalus of Malkeinu Meshicheinu. Every woman in this room can't wait to see you again, beloved Rebbe.

Rebbe, only you could have picked yourself such an amazing army.



כינוס השלוחות העולמי



Attention WOMEN & GIRLS JUST FOR YOU!

This Informative Booklet is Available Free In Crown Heights: Taharas Hamishpacha Office at 312 Kingston Ave - 718.756.5700

or Bnos Melech B'Yachad 641.715.3800 ext. 5314010

PICTURES ARE WORTH 1000 WORDS

Pictures speak more than 1,000 words. That proverb is older than most of us around yet as true as it ever was. Pictures bring stories of a bygone era alive and store our fondest memories forever. They also tell a tale about our daily lives from activities we do, to places we visit, to clothing we wear. Yes, it's that picture that mirrors our outer appearance, and that outer appearance is which mirrors our inner selves.

Our outer appearance is governed by a set of rules set forth in the Shulchon Oruch and enhanced by our refined manner and mode of conduct. Dressing in accordance to Halacha is not an option--it's a rule. The Torah governs our code of dress from our necklines, hemlines, to the colors we choose.

Hashem commands us "Hatzne Leches im Hashem Eloikecho." Walk modestly with Hashem your G-D. Being modest is not expressed by old fashioned or outdated clothing but rather, as the Rebbe had pointed out, by looking beautiful and dignified. Clothing may be very elegant and with style yet not flashy or revealing. Our apparel tells the story of a Bas Chabad, the daughter of royalty, the true picture of a princess.

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NIGHTLIFE ~ CHJCC & BYIT

Nightlife: A Cult?

By Mimi Notik

Could the buzzed-about cutting edge program for single girls in Crown Heights be a cult? I mean, its center is an enormous underground room laden with candles. It has hundreds of fans who constantly spread the word and bring more followers. Many girls come religiously and won't miss a night. One girl even begs to help clean up.

But, according to guest lecturer Yossi Jacobson, it just can't be.

Yup, that's right. In his words, "The food at Nightlife is too good and the couches too comfortable."

This was just one of the many pointers Rabbi Jacobson had for an audience of 60 girls this past Monday, offering cult definitions while addressing the question, "Is Chabad a Cult?: Da Ma Shetashiv."

The engaging dialogue with the sought-after speaker is part of a bi-weekly Monday lecture series at the Nightlife Lounge, just one of the many magnetic features that the program has launched since resuming in December.

Nightlife has mastered making a lounge and offering programs that feel entirely exclusive while including every age and style of the Crown Heights' young single ladies demographic. In the past few months, the enthusiasm of

hundreds of girls from every so-called circle has proved that Nightlife has something for all interests. And it's not only because of the food and couches: with an emphasis on keeping girls challenged, creatively expressed, entertained and social, Nightlife has become the ultimate venue.

So what keeps girls coming back, each continuously bringing new faces with them? Well, it's something different for everyone.

Certainly, the warm lounge vibe and comfortable but sophisticated furnishing is a draw. Each event showcases room transformations in color, style and food - always keeping everyone surprised. From the candles to the floor pillows, entering the Nightlife lounge is like arriving to a little bit of home with a little bit of Soho.

But for most girls that have become Nightlife enthusiasts, the décor is just the icing on the cake (sometimes literally).

Nightlife is the ultimate source for girls looking for the atypical class from top notch educators. The program just concluded its "Wisdom from Sinai" course with JLI course-writer Shimona Tzukernik. The deep exploration of the Ten Commandments challenged girls' notions and offered the refreshing feeling of taking college night classes. Now that the course is over, Nightlife has gathered girls' suggestions and signed up acclaimed speakers Rabbis Yossi Jacobson and Asher Crispe. But in signature Nightlife style, you won't hear these speakers espousing their usual topics. Rabbi Jacobson's hilarious and captivating lectures - which usually lead to more intimate prolonged discussions - have included "Get Rid Of The Static: Harmony Between The Mind, Body and Soul," "The Big Decision: How Do You Know He's the Right One?" and "Is Chabad a Cult?" Rabbi Asher Crispe engages the crowd in Kabbalah-illuminated journeys through topics that have included self image and dating. This past Monday night, he spoke to a spellbound audience about what modern technological and scientific advancements tell us about how our present can be understood through our future.

Apart from the Monday schedule, Nightlife has hosted acclaimed speakers Esther Piekarski, Rabbi Naftali Silberberg, Rabbi Mendel Samuels, Masha Lispkier, Chana Rochel Schusterman and Rochel Goldman. A speaker highlight also included Rabbi Yaakov Parisi, a former Christian Pastor who, along with his wife, discovered Judaism and converted. Parisi, who has only recently started sharing his story, painted a detailed, awesome and hilarious picture of their journey.

When speakers, workshop facilitators and entertainers descend down the spiral staircase that leads to the Nightlife lounge, they too are stunned. "I wish they had this when I was younger" is a more than common reaction, as they take in the humungous vibrant chic room.



Girls looking to express their untapped creative energy will be especially surprised. The out-of-the-box workshops that one would have to search for far and wide, not to mention pay a lot to attend, are available right here in Crown Heights. Over the past months, girls have walked home with beautiful charcoal artwork of the Rebbe, high-décor lamps, elaborate fondant cakes, sophisticated and personalized jewelry, and gorgeous dried flower creations. All workshops are taught by experts who enjoy sharing their expertise in a beautiful and intimate setting (of course, while enjoying freshly brewed coffee).

Entertainment has included a diverse style of performances. During Chanukah, 150 girls went from laughing during a professional hypnotist show to crying during a stunning performance depicting the story of Chana and her seven sons. Shortly thereafter, at a Motzei Shabbat event, girls were quite intrigued when Stella Filler, a Jewish mime, depicted various rites-of-passage in Judaism and famous biblical stories, including a wacky and memorable portrayal of Chava and the snake. Girls couldn't resist getting out of their seats and joining Stella, culminating in a wildly hilarious evening. Another night, the laughter continued when comedian Esther Rachel Russell performed comedy improvisation, challenging girls to "let go" and get involved.

Of course, girls are still raving about Nightlife's spectacular open-mic night, which entertained and wowed a crowd of 100 girls. Performers took full advantage of Nightlife's no-pressure atmosphere and took to the stage with all sorts of talents, including singing, poetry, music, storytelling, monologue and motivational speaking. The girls laughed, cried and danced through the night and were so inspired from the culmination of talents that they're insisting on opening the stage again soon.

Girls also count on Nightlife to provide satisfying and colorful programming on special days on the Chabad calendar. A Yud Shvat farbrengen led by Rabbi Mendel Samuels provided a vivid picture of the Rebbe-Chossid relation-

ship during the Rebbe's lifetime, with practical implications for today's generation. For Hei Teves, Rabbi Crispe, a self-proclaimed bibliomaniac, spoke about how the Rebbe's campaign of "a house filled with sepharim (books)" relates to our inner DNA, the pages of information within every human. Chof Beis Shvat drew over a crowd of 80 that came to enjoy a viewing of the just-released video on the Rebbetzin and to hear an inspiring presentation from Rivky Kaplan, Shlucha to Tzfat, Israel.

More recently, girls enjoyed a dance and nutrition class instructed by nutritionist Dages Keates. Dages answered a horde of questions about eating habits and gave girls practical steps they can take to improve their health (no, Nightlife will not stop serving those delicious cheese things).

On Motzei Shabbos, 45 girls showed up to take advice and inspiration from color designer Chanchi Lieder. Lieder, who studied fashion and image consulting at FIT and learned from famous color consultants, opened the mysteries of color and gave girls valuable information on how to best use colors, fabric and makeup based on an intricate palette-system. Girls were amazed as Chanchi used examples to show the color/season interplay and prove that everyone can really look and feel beautiful naturally. Of course, the evening was accented with four different food tables, all offering a taste of summer, autumn, winter and spring.

As you can see, Nightlife is just too fun and multi-dimensional to be a good cult. But while we're considering Nightlife's status, there's one more thing we should clarify:

Nightlife is not devoted to the rescue of depressed single girls living in dingy basements. While the reality of some single girls living in the hood may mean the program fills some sort of void, it's all too clear that Nightlife views the Crown Heights ladies scene as one rockin' group in no need of rescuing. Nightlife continues to challenge the normal idea of "fun" by providing high-caliber programming, to the amazement of all types of girls - out-of-towners and Crown Heights' residents alike.

To those who have yet to discover the Nightlife cult, err, lounge for themselves, consider this an official invitation (notice the lack of force). The food is warm, the music is always playing, and there's always something happening that will leave you happier - or smarter, or more fit, or more artistic - than when you came guaranteed.

So is Nightlife a cult? Probably not. But if you or a loved one gets sucked in, don't say we didn't warn you.

NIGHTLIFE!

Upcoming Events

Thursday, Feb. 14th, 8pm: Rabbi Daniel Schoenbuch, author of "Teens at Risk, but Never out of Reach," will be speaking about effective communication.

Motzei Shabbos, Feb. 16th, 8:30pm: The Knitting Café! Come learn different needlepoint styles to make that perfect blanket, hat or scarf!

Monday, Feb. 18th, 8pm: Rabbi Yossi Jacobson will be addressing the topic of "Male Dominance in Judaism."

All programs are held at The NIGHTLIFE Lounge:
Rubashkin Residence -
1349 President Street
email: CrownHeightsNightLife@gmail.com
Blog: www.CHnightlife.wordpress.com

NightLife programs are a joint project of CHJCC and BYIT and sponsored by the CHJCC

PARSHAS HASHAVUA

VEDIBARTA BAM ~ TETZAVE



By Rabbi Moshe Bogomilsky

“ואתה תצוה את בני ישראל”

“And you shall command the Children of Israel.” (27:20)

QUESTION: Why is the name of Moshe not mentioned in Parshat Tetzaveh?

ANSWER: Moshe died on the seventh day of Adar, which usually occurs during the week when Parshat Tetzaveh is read. Since his passing took place during the week of Tetzaveh, his name is not mentioned. Even in a leap year, the Magen Avraham (580:8) says that those who fast on the seventh of Adar should fast in the first Adar because there are opinions that the year Moshe died was a leap year and that he died in the first Adar.

(מאור עינים)

According to Rabbi Chanina bar Papa, Moshe was born in a leap year in the first Adar (Sotah 13b). Thus, since his birth and death occurred on exactly the same day, we can conclude that he died in the first month of Adar.

(שאלת יעב' - ועי' לקוטי שיחות חט"ז ע"פ 324)

“ואתה תצוה”

“And you shall command.” (27:20)

QUESTION: Why does Hashem use the word “tetzaveh” in preference to the more commonly used words “tomar” and “tedaber”?

ANSWER: The word “tetzaveh” is related to the word “tzava'ah” — “a will.” It is common for a parent to leave a will containing instructions for his children. Since Moshe was like a father to the Jewish people, thus, Hashem is telling him, “There will be a time when you will not be physically with B'nei Yisrael, therefore, ve'atah tetzaveh — you should leave the following instruction for future generations”:

“Veyikchu eilecha shemen zayit zach” — “They shall take for you pure olive oil.” Olive oil does not mix with any other liquid, but rather separates and rises to the top. This reminds the Jews that they are unique, and should not mix and assimilate with others.

“Katit lema'or” — “Crushed for illumination.” The “ma'or” represents the light of Torah: as stated in Proverbs (6:23), “Torah is or — light.” In order to truly succeed in Torah study, one needs to “crush” oneself, as our sages

tell us, “Yagati umatzati ta'amin” — “If someone says, ‘I have toiled and I have succeeded’ believe him” (Megillah 6b).

“Leha'alot neir tamid” — “to kindle a lamp continually.” The “lamp” represents the soul of the Jew — “Neir Hashem nishmat adam” — “The ‘lamp’ of Hashem is the soul of the person” (Proverbs 20:27). The purpose of the Jew in this world is “leha'alot neir tamid” — to continually elevate his soul.

(משכנותיך ישראל)

“שמן זית זך כתית למאור”

“Pure olive oil, crushed for illumination.” (27:20)

QUESTION: Rashi explains that the first drop of oil pressed is the finest, and such oil was used to kindle the menorah. The remaining oil of the olive (which was not as pure) was used for menachot (meal offerings).

Normally, one uses the best oil for baking and cheaper oil for burning or lighting. Why in the Mishkan was it the reverse?

ANSWER: The menorah is the prototype of spirituality. It represents Torah and mitzvot, as King Shlomo states, “Neir mitzvah veTorah or” — “A candle is a mitzvah and Torah is light” (Proverbs 6:23). A Karban Minchah is eaten and represents the material and physical needs of a person.

Unfortunately, there are people who plead poverty when they have to spend money for Torah and mitzvot, but have plenty of money when it comes to personal matters. From the way things were done in the Mishkan, we can learn true priorities. For Torah and mitzvot one should spend money and use the best and purest. For personal pleasure, a Jew should practice restraint and learn to suffice with less.

(כלי יקר)

“שמן זית זך כתית למאור”

“Pure olive oil, crushed for illumination.” (27:20)

QUESTION: The Gemara (Menachot 86a) says that the olives were divided into three grades, superior, intermediate and inferior. The oil of each grade was divided into three quality levels. The first level of the superior grade was supreme, and it was used for the kindling of the menorah. The second oil of the superior grade and the first oil of the intermediate grade were of equally acceptable for menachot — meal-offerings — but only the first oil of the intermediate grade could be used for the menorah, and not the second oil of the superior grade. The third oil of the superior grade and the second oil of the intermediate grade and the first

oil of the inferior grade were all equal for menachot, but only the first oil of the inferior grade could be used for the menorah.

Why should the first oil of the inferior grade have priority for the kindling of the menorah over the second and third oil of the superior grade?

ANSWER: Not all men are alike. Some have better faculties and some poorer. King Shlomo says, “Neir Hashem nishmat adam” — “A man's soul is the candle of G-d” (Proverbs 20:27) — and all the details connected with the menorah contain teachings which apply to man's life. The teaching of the different levels of oil is that Hashem does not expect one person to be like another person, but He does expect him to achieve his utmost. Therefore, if one is capable of being on the highest level, one may not settle for being second. On the other hand, if one is only capable of the second level and one excels in that, his achievement equals that of the one who is uppermost in the first level.

* * *

The famous tzaddik Rabbi Zusha of Anipoli once said, “When I come before the Heavenly tribunal, I am not afraid they will demand of me, ‘Why wasn't Zusha like the patriarch Avraham?’ But I am afraid lest they ask me, ‘Why wasn't Zusha as Zusha could have been?’”

שמעתי מדיין יצחק דוב שי' בערגער מלאנדאן, ('אנגלי)

ויקחו אליך שמן זית זך כתית למאור להעלת נר תמיד”

“They should take for you pure olive oil, crushed for illumination, to kindle a lamp continually.” (27:20)

QUESTION: Would it not have been sufficient to just say, “They should take for you pure olive oil for the light.” Why are the words “katit” — crushed — and “leha'alot neir tamid” — to kindle a lamp continually needed?

ANSWER: The first Beit Hamikdash existed for 410 years, and the second lasted 420 years. During the entire 830 years the menorah was kindled every day. We all hope to merit speedily the third Beit Hamikdash, which will last forever. The elaboration in the pasuk is a remez — hint — to this.

The word “katit” (כתית) — “crushed” — has in it the letters “כ” and “ת”, whose numerical value is 420, and the letters “י” and “ת”, which has a numerical value of 410. The oil should be “כתית” — for 830 years of lighting the menorah. Afterwards, will be “leha'alot neir tamid” — the third Beit Hamikdash — in which the candles will be lit forever.

(בעל הטורים - תולדות יצחק)

“ועשית חשן משפט”

“You shall make a breastplate of judg-

ment.” (28:15)

QUESTION: Why was the descriptive word “judgment” added to the name “choshen” — “breastplate”?

ANSWER: Jewry eagerly awaits the ultimate redemption through Mashiach.

The prophet Isaiah says in the name of Hashem: “Keep justice and do righteousness, for soon my deliverance will come” (56:1). Midrash Rabbah (Devarim 5:7) states: “G-d says, ‘if you will observe these two (charity and justice), I will redeem you immediately.’” The word “choshen” (חשן) has the numerical value of 358, which is also the numerical value of “Mashiach” (משיח).

Thus the words “choshen mishpat” suggest that the way to merit Mashiach (חשן) is through mishpat — true and honest judgment.

(בית יעקב - חיד"א)

“והטור הרביעי תרשיש ושהם וישפה”

“The fourth row of stones [in the breastplate] was chrysolite, onyx, and jasper.” (28:20)

QUESTION: The Jerusalem Talmud (Pei'ah 1:1) says we can learn a lesson in kibud av — honoring one's father — from a non-Jew by the name of Dama ben Netina. Once, the yashpeih (jasper) stone of the breastplate got lost, and Dama ben Netina happened to have one. When the Jews came to him, he refused to sell it, even at a very large profit, because the key to his safe was under the pillow upon which his father was sleeping.

Why was a lesson in kibud av — honoring one's father conveyed specifically through the stone yashpeih?

ANSWER: On each of the 12 stones of the breastplate was written the name of one of the 12 tribes. The stone yashpeih had on it the name “Binyamin.” The numerical value of “yashpeih” (ישפה), counting the word itself as one, is 396, which is the same numerical value as בנימין בן יעקב.

By plotting against Yosef and selling him, the brothers caused much grief to Yaakov. Thus, their performance of the mitzvah of kibud av was lacking. Binyamin was the only one who had absolutely no part in his brothers' thoughts or activities against Yosef. Consequently, he surpassed his brothers in the observance of the mitzvah of kibud av, and it is therefore most appropriate that a lesson in kibud av should be learned from the stone which bore his name.

(מענה של תורה)

THE REBBE'S SICHA: TETZAVE 5752

Kindling of the Menorah and the spices in our daily service

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Both the beginning and the conclusion of this week's Torah reading mention the kindling of the menorah in the Sanctuary. Significantly, in the conclusion of the Torah reading, the kindling of the menorah is coupled with bringing the ketores, the incense offering: "Aharon shall burn incense each morning when he cleans the lamps. And he shall burn incense in the evening when he kindles the lamps."

As mentioned frequently, the use of the word *besochem* in the verse, "And you shall make Me a Sanctuary and I will dwell within," implies that G-d dwells, not only in the physical sanctuaries and Batei Mikdashos the Jews have constructed, but also within the spiritual sanctuary that exists in every Jew's heart. Accordingly, all the different tasks carried out in the Sanctuary have parallels in our divine service.

The relevance of the kindling of the menorah and the bringing of the incense offering in the above context can be understood by the analysis of their place in Parshas Tetzaveh, a Torah reading which is devoted almost exclusively to the concept of priesthood. This Torah reading contains a lengthy explanation of the priestly garments and a description of the sacrifices brought when the priests were inaugurated into the service of the Sanctuary.

Indeed, the mention of these services in this Torah reading is problematic in nature. Seemingly, the kindling of the menorah should have been mentioned in Parshas Terumah with the description of its structure. Similarly, it would appear that the description of the fashioning of the incense altar -- and hence, the bringing of the incense offering -- should have been included in that Torah reading, together with the description of the Ark, the menorah, the Table for the Showbread, the external altar and the other structural elements of the Sanctuary.

The above questions can be resolved as follows: The incense altar and its offering are mentioned as the final element of the construction of the Sanctuary and the preparations for its service to emphasize its unique importance. Indeed, we find that the Divine Presence did not rest in the Sanctuary until the incense offering was brought.

What is the reason for this uniqueness? Our Sages explain that the sacrifices offered on the altar in the courtyard of the Sanctuary relate to a Jew's body, while the incense offering brought on the inner altar relates to a Jew's soul.

Sacrifices & Incenses

This concept is also reflected in the inferences that can be drawn from the Hebrew names used to describe these different offerings. The Hebrew for sacrifice is *korban*, which has its root

in the word *kerov*, meaning "close." In contrast, the Hebrew for incense offering *ketores* relates to the root *ketar*, the Aramaic for "bond." By bringing a sacrifice, a Jew draws close to G-d. Through the incense offering, however, a Jew and G-d become fused in total unity.

Thus, after the Torah describes the preparations necessary for the Sanctuary which make it possible for the Divine Presence to dwell among -- and thus within -- the Jewish people, it mentions the incense offering which allows for a bond of oneness to be established between them.

More particularly, the bond established by the incense offering refers to the soul's connection to G-d at the level of *yechidah*, an unparalleled essential union. The connection to this level is reflected in that:

The incense altar was one cubit by one cubit, reflecting the connection to the level of soul associated with oneness;

There were eleven spices used in the incense offering. Our conscious powers are structured in a set of ten. The number eleven, by contrast, relates to a dimension of the soul and G-d that transcends this set, the level described by the phrase, "You are one, but not in a numerical sense."

When the incense offering was brought, the priest making the offering was alone with G-d. No one was allowed in the Heichal and between the Ulam and Mizbeiach (See Rambam, *Temidim U'Musofim* 3:3). And in a greater sense, this concept is reflected in the fact that when the High Priest entered into the Holy of Holies on Yom Kippur, he brought an incense offering. This represented a fusion of the *yechidah* of time, Yom Kippur, with the *yechidah* of place, the Holy of Holies, and the *yechidah* of soul, the High Priest.

As mentioned above, the incense offering is associated with the menorah. The menorah refers to the Jewish people as reflected in the verse "The lamp of G-d is the soul of man." And the Jewish soul is given the potential to shine with light through the Torah and its mitzvos as it is written, "A mitzvah is a lamp, and Torah, light."

The kindling of the menorah was intended to draw this light into the world at large. This is reflected in the construction of the windows of the Beis HaMikdash which were designed with their inner side narrower than their outer side. This indicated that their intent was not to bring in light from the outside, but to allow the light from the menorah to radiate forth to the world. In a similar context, our Sages describe the menorah as "testimony to all the inhabitants of the world that the Divine Presence rests in Israel."

Based on the above, we can appreciate the connection the kindling of the menorah shares with the incense offering and with Parshas Tetzaveh. It is through the menorah that the inner

bond established through the incense offering is radiated throughout the world at large.

"Tzave"- connection

A similar concept applies in regard to Parshas Tetzaveh. The name Tetzaveh relates to the word *tzavsa* which means "connection." To emphasize the importance of spreading the connection between G-d and the Jewish people throughout the world, Parshas Tetzaveh begins with the description of the kindling of the menorah. Although the principle focus of this Torah reading is on the priests, by beginning with the kindling of the menorah, attention is drawn to the primary purpose of the priests' service, to reveal the Divine Presence in the world at large.

These concepts must be paralleled in our divine service every day. Every day, a person arises as "a new creation." Therefore, every day, we must renew the inner bond we share with G-d as expressed by our recitation of the verses concerning the bringing of the incense offering. Similarly, we mention how this

offering was brought in connection with the cleaning and the kindling of the menorah. This indicates how the bond between us and G-d must be extended into our worldly affairs, causing them to be carried out in the spirit of "All your deeds shall be for the sake of heaven," and "Know Him in all your ways."

We see a parallel to this in our prayer service. When reciting the Shema a Jew should "give his soul over to G-d." This connection is continued in the Shemoneh Esreh, when he stands before G-d with the nullification of a subject in the presence of his king.

After the conclusion of the morning prayers, we divert our attention to our worldly activities. In the midst of these activities, it is impossible to maintain the same level of attachment to G-d experienced during prayer. Nevertheless, in the midst of our involvement in worldly matters, the essential connection established with G-d continues to have a residual effect -- and that effect is apparent in one's conduct. And thus, our ketores bond with G-d forges an everlasting union.

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CHASSIDUS IN YU

The bochurim of Yeshiva Gedolah Oholei Torah visit Yeshiva University every Thursday night to learn chassidus with students and locals. If you have a relative or friend living in the Washington Heights area, or know a student learning there who may be interested in setting up a chavrusa, please contact Yosef a.s.a.p.: 347 326 3210. (Or please call to sponsor a week of hafotzah.)

SHLEIMUS HAARETZ

PHASES IN THE ISRAEL-ARAB CONFLICT: LEBANON

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In 1982, after the residents of the Upper Galilee had been forced to spend night after night in bomb shelters out of fear of Katyusha rockets, the Israeli army invaded Lebanon with the intent of rooting out the PLO terrorist bases there.

At the outset, the campaign met with almost miraculous success. One enemy position after another fell until the Israelis had surrounded the PLO headquarters in East Beirut. The majority of the leaders of the terrorist groups who had attacked Israel for years could have been captured and the backbone of the terrorist organizations broken.

And then Israel stopped. They could have cut off food, water, and electricity; they could have reduced the city to rubble. But they didn't. Instead of demanding unconditional surrender, they let the terrorists leave - taking their weapons with them.

No war is desirable. But if an unavoidable war has been undertaken, if casualties have been suffered, and total victory is in sight, it is ludicrous not to seize it.

What prevented Israel from seeking total victory? First of all, criticism at

home. Lebanon was Israel's Vietnam. Israel was forced to fight with one hand tied behind her back because of cries for peace from its own populace.

Had they not entered into a war, one might have debated whether it was justified. But they had entered a war; they had already suffered casualties, and the enemies they were fighting were not humanitarians, but terrorists who had killed women and children.

Our Sages teach: "Whoever is merciful to the cruel, will ultimately be cruel to the merciful." The misplaced mercy during the time of the war in Lebanon has been responsible for the death of hundreds of Israelis in the years that followed.

The second reason for holding back was fear of U.S. pressure. Once again Israel repeated the errors of the Yom Kippur War. It seems almost too simple to say: No nation sacrifices its soldiers and its critical objectives because of possible censure from other nations. Surgeons do not stop operations in the middle.

Moreover, the Israelis misjudged the intent of the Americans. The U.S. had no love for the PLO. Particularly, at that time, Cold War tensions were high, and the PLO were identified with Russia. Moreover, they were terrorists who had attacked Americans. If one looked

at America's genuine interest, it was clearly to back Israel.

It is true that America may have made some protests to Israel. But they were not accompanied by threats. Indeed, directly after the onset of hostilities, President Reagan undertook a diplomatic mission to Europe for nine days, granting Israel time to complete unfinished business. While on the road, he would have had ample reasons to explain why he had done nothing to restrain the Israelis. And shortly afterwards, Secretary of State Haig resigned, giving Israel more time to use while the State Department changed hands. Nothing would have happened if Israel had gone about taking care of her own priorities, and made her explanations afterwards.

Not only was this not done. As mentioned above, Israel was her own worst enemy, taking blame for atrocities when there was no need or justification for her to do so. And for her pathetic attempts at proving her humanitarian intent, she was rewarded with censure after censure.

The most painful aspect of the war was the months - and years - of limbo when Israel had halted its actions against the terrorists, but kept its army in

Lebanon. Why did the soldiers remain? Because the government realized that the objectives of the war had not been achieved. And yet, too afraid to actually achieve those objectives, they left their soldiers in enemy territory, sitting ducks for terrorist attacks. Life after life was sacrificed on the altar of indecision as a government hamstrung by fear of what the world would say ruminated about the steps it should take.

Months before the war the Rebbe called in several of Israel's leading chassidim and directed them to begin writing a Torah scroll, each letter of which would be inscribed for a particular Israeli soldier who had sponsored it. This the Rebbe did as a means to promote the safety and security of the Israeli army in general and of every participating soldier in particular.

Throughout the war the Rebbe was outspoken in his criticism of the Israeli government for its vacillation and hesitation, for its willingness to sacrifice the lives of its soldiers and citizens in order to humor the whims of world opinion. Above all, the Rebbe pointed his finger at the root of the problem: the unwillingness of Israelis to look in the mirror and identify their own security as their foremost concern.

A SABBATH UNDER FIRE IN SDEROT...AND ITS AFTERMATH

By Noam Bedein

On Saturday night the 9th of February, two brothers 19 and 8-year old, Rami and Osher Twito, borrowed their mother's credit card to go to the Sderot ATM machine to buy a birthday present for their father. Within moments, they were lying next to each other in a pool of blood on a Sderot side walk.

Pieces of their legs scattered on the street. One of Osher's legs was immediately severed.

Osher's second leg was shattered. Rami and Osher were running for their lives after they heard the COLOR RED siren. They didn't have enough time to run for the shelter which was 100 meters away, knowing that they only had 15 seconds until the kassam missile would explode.

Tens of Sderots residents ran to help the boys. Then another siren went off, and they all ran for the shelter once again.. A few minutes later, a few residents started to scream to the crowd: "Let's go block the streets!" They started chanting: "We want a military solution! We want the army to do what's right and to fight the enemy!"

There was utter despair on the people's faces - the helplessness of fathers and mothers carrying their children.

What a Sabbath in Sderot, with 40 missile attacks fired at Sderot.

Thinking about Friday night. Sitting at a Sabbath dinner with the Gad Family. Hava Gad is the Sderot Parents Association spokeswoman. A siren went off while the soup was being served. The whole family took cover in their hall way, which is the safest place in the house. The missile fell across the street. A boom rocked the house. Hava collapsed. Tzfanina her husband, a reserve military officer, leaned over Hava, calming her down. Their 9 year old son, Yanai, played his own role, supporting his mother, calming her down.

A few seconds later another explosion. And then another one... It quieted down, and everyone returned to the Sabbath table. And then another missile attack. Tzfanina opened the back door for their puppy to hide for shelter in their hall way. Hava, bent over even more than before, said that she is going to throw up. Tzfanina holds her tight.

Yanai, once again comforting his mother, mentions, matter of factly, that on Friday morning a missile exploded in the soccer field next to their school, and that they were lucky that they weren't allowed to go out, for security reasons...

As the meal finished, the children played games on the floor, and then, an enormous explosion...

This time, Hava screamed and collapsed on the floor, shivering... Tzfanina went to the other room to get her a pill, and asked her if he should call an ambulance to evacuate her.

Yaani again hugged and kissed her, telling her that it fell blocks away from here and that there is nothing to worry about... Yaani looked up and said that they should learn medicine in school, for cases like these--a fourth grader who sees himself as a paramedic at the age of nine.



Walking the streets of Sderot on the Sabbath afternoon to get a feeling about what people are going through, a few brave children went out to play in the sunny beautiful day.

Every group of children had some-

thing to do with the rocket reality.

A four year old, mumbling while playing next to the synagogue- 'Tseva Adom, Tseva Adom'--"COLOR RED, COLOR RED".

And then there was the nearby Sderot Ethiopian community, where children were arguing with each other, debating which school was hit more by the rockets. Children were playing with toys, throwing them up to the air and yelling, "A Kassam!" and then making a noise of an explosion.

Watching these children, you think of the recent statement from Dr. Roni Beger from Natal Trauma Treatment Center, that anywhere between 70%-94% of the children in Sderot now suffer from PTS, Post Traumatic Stress Symptoms.

Dr. Adrianna Katz, head of the Sderot Mental Health Center, notes that most of these children are going to be affected for life...

And then there was the perspective of the experts: Dr. Reuven Ehrlich, the head of Intelligence and Terror Information Center, visited Sderot last week and reported that over 8,000 missile attacks had occurred over the past seven years.

CHJCC

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SHALOM CENTER

Shimon Herz

The HEAP Program Outreach Workers will come again to process Heap applications at our office on **Tuesday, February 19, 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

LETTERS:

We used to be neighbors with the Lapine's when they lived on Montgomery Street. We lived in a one bedroom apartment, and the Lapines graciously hosted some of our relatives when they came to Crown Heights.

One time, the Lapine's mother came over and she started talking about her name. She said her name was not like most people say, "Pesha" and was pronounced as "Pessa" Leah, which is how she spelled her name in English. After she died al kiddush Hashem, HY"D, my husband asked how her

name was spelled in Hebrew and was told that it is "pay" "ayin" "samech" "yud" "alef". Our daughter was born a week after Pessa Leah was buried and is named Pessia Rochel after her. The Greenstein family, very close friends of the Lapines, named their daughter who was born in Tishrei of that year Pessa Leah.

I was with Pessa Leah, A"H, during the levaya for Rebbetzin Chaya Mushka. She was very concerned then that her son's yeshiva, which had students go on a bus to go to the

bais hachayim, would take precautions with her son going inside because he is a Cohen.

One time, I was at a simcha and the grandmother of one of the children was unhappy with her grandson's academic achievements. Pessa Leah went out during the simcha to talk to the grandmother and tell the grandmother of her grandson's nice midos and also of the good academic qualities of other members of the family.

Mrs. Yosef (Sharone) Steinerherz

Help us Track Crime Incidents in the Neighborhood

In conjunction with the 71st Precinct, the CHJCC has established a crime incident worksheet that will help us more effectively track crime and incidents that are taking place in the neighborhood and report them to the police. This will help the police to better address our needs as a community.

Any minor crime incident or source of concern about something that may be a crime should be reported to the CHJCC so that we can have a record of it. With these records, we will have an organized system of keeping track of things that are going on, and an instrument to approach the police with when we have concerns about incidents that need to be addressed.

For example, if something minor that is not worthy of a police report is happening on a regular basis at a certain location and/or time, we can alert the police to it and get a presence in that area around that time to monitor what is going on. This can prevent a situation from getting worse and enhance our security and safety.

This is not an official police form, and it is not meant to be a substitute for a police report. Any serious crime should be reported to the police immediately.

For more information, please call the CHJCC at (718) 778-8808 x 22.

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**

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**

Capturing Crown Heights: Photo Contest 2008

The Crown Heights Community Mediation Center is hosting a photo contest!

If you live or work in the Crown Heights area, please submit photos that represent the diversity of Crown Heights. Submit photos to: 256 Kingston Avenue Brooklyn, NY 11213 718-773-6886

We are looking for original, striking photos that in some way represent the diversity of Crown Heights. Diversity can include racial or cultural diversity, the diversity of the architecture or geography of the neighborhood, or any other way you define diversity. Photos will be evaluated both on their photographic and artistic quality, as well as how adequately the image captures the diversity of Crown Heights.

The Grand prize winner of the photo contest will receive \$100, and 2 second place winners will receive \$50. All winning photos will be featured at our center.

Please call for contest guidelines, rules and regulations.

The deadline for photo submissions is March 15, 2008.

SHIDUCHIM



VEDIBARTA BAM ~ MARRIAGE

By Rabbi Moshe Bogomilsky

At every wedding we do things to recall one of the saddest moments in Jewish history and also express our eager anticipation for the most glorious moment yet to come.

At the conclusion of the Chuppah ceremony it is customary for the Chatan to break a glass goblet or cup to recall the destruction of Jerusalem and the Beit Hamikdash. A source for this custom is the words of the Psalmist “to elevate Jerusalem above my foremost joy” (137:6). The breaking of the glass serves as a reminder to all present that our joy is incomplete as long as Jerusalem and the Beit Hamikdash lie in ruins. In some circles, it is also the custom to recite the verses “If I forget you, Jerusalem, let my right hand fall. Let my tongue adhere to my palate if I fail to recall you, if I fail to elevate Jerusalem above my foremost joy.” In fact the fifth of the “seven berachot” — “May the barren one (Jerusalem) rejoice” is also recited for that purpose.

At the same time, in the concluding berachah of the seven berachot, we pray to Hashem for the Messianic era: “Soon, O G-d our G-d, may there be heard in the cities of Judah and in the streets of Jerusalem, a sound of gladness, a sound of joy the sound of the bridegroom and the sound of the bride.”

Interestingly, also in the Torah portion of this week, one pasuk alludes to the

two Temples that were destroyed and the future third Beit Hamikdash that we eagerly anticipate.

The Torah portion of Tetzaveh begins with Hashem’s instructions to Moshe to command the Jewish people to prepare purely pressed olive oil for the purpose of kindling the Menorah.

The Menorah was kindled daily in the first Beit Hamikdash throughout the entire 410 years of its existence. Afterwards, it was kindled again continuously during the 420 years of the second Beit Hamikdash. The third Beit Hamikdash will be everlasting and thus, the kindling of the Menorah will be perpetual.

The precise wording in the Torah is “shemen zayit zach” — pure olive oil, katit lama’or — pressed for illumination — leha’alot neir tamid — to kindle the lamp continuously” (27:20).

The Baal Haturim and others note that the word “katit” (כתיט) — “crushed” — has in it the letters “כ” and “ת”, whose numerical value is 420, and the letters “י” and “נ”, which have the numerical value of 410. Thus, the Torah is alluding that pure olive oil should be used “כתיט” — for the 830 years — of the kindling of the Menorah. Afterwards, will be “leha’alot neir tamid” — the third Beit Hamikdash — in which the candles will be lit forever.

Now let me tell you some interesting

facts about the oil used for the kindling. The Gemara (Menachot 85b) says that the oil of the city of Tekoa, a town located in the southern half of Eretz Yisrael, was of superior quality. So though all olive oil would halachically qualify, they would use primarily the oil of Tekoa. The olives were harvested three times a year and three grades of oil were extracted. For the first olive harvest they would pick the crop at the top of the olive tree. These are the first to ripen and the ones most exposed to sunlight. In an effort to get the choicest oil, the olives were crushed (pressed) and only the first drop of oil was fit to be used for the Menorah. This oil was free of any foreign substance or even olive sediment. The subsequent oils which were not as pure and of a lesser quality were used for the menachot — meal offerings.

One need not be an oil connoisseur to understand that such oil was very costly, especially in comparison to the inferior oil used for the meal offering. If so, a simple question comes to mind:

Normally, one uses the best oil for baking and cheaper oil for burning and lighting. Why in the Mishkan — Tabernacle — and the Beit Hamikdash was it the reverse?

One of the early commentaries on Chumash, known as the Klei Yakar, extracted a fascinating lesson from this, which in my humble opinion, remains relevant and which addresses a common malady in the contemporary Jewish community.

The Menorah is the prototype of spiri-

tuality. It represents Torah and mitzvot, as King Shlomo states, “Neir mitzvah veTorah or” — “A candle is a mitzvah and Torah is light” (Proverbs 6:23). A Korban Minchah — meal offering — is eaten and represents the material and physical needs of a person.

Unfortunately, there are people who plead poverty when they have to spend money for Torah and mitzvot, but have plenty of money when it comes to personal matters. I could cite many examples for this. Do I have to tell you of the many people who build themselves mansions and who will skimp on kosher mezuzot? Other people have money for lavish cruises and vacations, but seek the largest scholarship from the tuition committee. Then there is the parent who makes a breathtaking Bar Mitzvah celebration for their son while buying the least expensive Tefillin of questionable kashrut. I could, sadly, go on and on.

From the way things were done in the Mishkan, we can learn true priorities. For Torah and mitzvot one should spend money and use the best and purest. For personal pleasure, a Jew should practice restraint and learn to suffice with less.

My dear Chatan and Kallah, I wish you the very best in affluence and in a measure more than you can imagine, but at the same time remember the message we learn from the oil of the Menorah. Make your spiritual needs a priority and G-d will bestow material wealth upon you in abundant measure.

FINDING A NEEDLE IN A HAYSTACK

By: Sarah Junik

Continued from last week

No Misstep! The Tongue is mightier than the Sword.

Loshen Hora. This is one topic that is very relevant to shidduchim.

It is a very complicated topic that is difficult to cover because there are a few diverging opinions about what one can say and what one cannot when talking about shidduchim. Some Rabbonim will be more stringent and some will be makel. The following are just basic guidelines, and are here to give you an idea of what are the issues, but every question should be referred to your Rov. There are a lot more issues than are covered here and every case has to be decided according to the circumstances.

Halacha differentiates between 3 conditions

The first condition is when a shidduch is first suggested.

At such a time the person suggesting the shidduch should be careful about “Lifnei Eiver Lo Sitein Michshol” “Do

not place a stumbling block before a blind person” Which applied means one should not suggest a shidduch that would not meet the needs of both parties involved.

This restriction has two main points: the first is wasting the time of the parents and young people involved. I have heard of shadchonim or friends just naming names to a parent as possible shidduchim.

No individualized thought goes into it. The parent is told: here look into Plony, Almony, Tom, Dick and Harry. Are any of these compatible? Are these families appropriate? The person suggesting the names does not know, they just throw out a bunch of names. Suggesting a shidduch to a possible family without checking if there is compatibility, or if the shidduch satisfies the needs of both parties, is not allowed. The parties will waste time researching a shidduch which should not have been initiated to begin with, and gives false hope to the young people involved who will be disappointed at the falling apart of a possibility.

One should not refrain from suggesting shidduchim because of this halacha. One does not even have to investigate the parties thoroughly first before suggesting a shidduch. One does have to have some knowledge of the parties involved and be fairly sure that based on that knowledge this is a viable shidduch, and it has a good chance of succeeding. One should be reasonably certain that the parties do not have characteristics which are objectionable to the other party or that one party is lacking a non negotiable quality sought after by the other party.

The second restriction concerns information: sometimes when we suggest a shidduch there is some information that may be held back for the sake of making the shidduch. One cannot decide by oneself when one may conceal information and when one has to disclose it. There are different kinds of information given by Chazal, “major deficiencies” or minor problems. A Rov must be consulted to make sure the case warrants keeping the information hidden altogether or at least for the beginning so that the shidduch has a chance of succeeding. Even this deception though has to be revealed before the parties see

each other enough to have developed feelings for each other.

The second situation is the case of a person who did not initiate the shidduch but has been asked for advice on whether the shidduch should be looked into.

This person has a greater responsibility than the first who suggested the shidduch because the first was only giving a possible suggestion but the second person is called specifically for a definitive opinion which may make or break the shidduch. The person called for advice must be careful not to encourage or discourage a match with someone he has no real knowledge of. If all this person knows is hearsay, they should not express an opinion because what they heard may be totally false. If they do not know the person this should be stated.

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

Any constructive comment is welcomed by the editor. Write to CHPS768@gmail.com or directly to the author at Mazaltov@junik.us.

JEW, IT'S UP TO YOU!

KAVANOT FOR THE SIX REMEMBRANCES

By Moshe Nuñez



Every day with tightly-fasted Rabbeinu Tam Tefillin, we (us guys) seem to fly through the so called "Six Remembrances" found at the end of Shachris

in our sidurim. What are most of us thinking about what we recite them? What do they mean? Why are they so important to say every day? How I'm I going to destroy the memory of Amalek today? How did we provoke H-shem in the desert?

In today's article we will discuss essential kavanot (intentions) to have in mind while reciting the "Six Remembrances". If we pay attention and internalize these "Six Remembrances", they will jump off the pages consistently and without fail. These remembrances along with their kavanot (intentions) are pervasive and empower us as Jews to fulfill our role in this world. As we go through our daily routine and recall these "Six Remembrances", we should glean positive insights from these often ignored reminders to act differently as we leave the shul and go face the world that needs so much for a Jew to be that model citizen, father, husband, mother, wife, student, friend, boss, employee, colleague, etc.

There must be a reason why the "Six Remembrances" were placed at the very last section in our holy sidurim. Perhaps it's because the LAST thing we speak about "in" shul is hinting to us the FIRST thing we ought to do "outside" of shul. For those who read last week's article, "When the Wellsprings Spread to the OUTSIDE", you'll remember that it is only when the "outside" is permeated with the teachings of chassidus that Moshiach will come. Once again, the outside is any and all places where the Torah and the inner dimensions of the Torah are not known and practiced. As is well known, for us, there are 613 mitzvos, while for the nations H-shem has given Seven Universal Precepts with their many ramifications. It's up to us to take both the obvious application as well as the inner dimension of each mitzvah to the outside. Who else should lead the way in this Divine shlichus other than us, ChaBaD Chassidim?

Before we go into these amazing kavanot, I'd like to share with you the three golden rules I learned early in my career that are key to being successful in the IT Consulting Business (IT = Information Technologies). Just like there are three golden rules in the real-estate business...location, location, location, there are also three golden rules in the consulting business: Deliver, deliver, and deliver. If you are delivering, the clients are always happy.

As I began to learn about Yiddishkeit, I

discovered that this is exactly what the Torah is about. It's about doing, doing, and then, doing more mitzvahs! Having good intentions or learning about many sublime and lofty concepts is just a mere baby step. Even though we are given temporary credit for planning to do something good, we actually can't cash in until we actually do it! Life is about translating our good thoughts into refined speech and good deeds.

The kavanot (heart's intent and mind's concentration) on the Six Remembrances were set in place to cause us to spring into action and raise our awareness each and every day that our ultimate, G-d given purpose in this world is...Yes, you guessed it, "to be a nation of kohanim, a light unto the nations" (Shemos 19:6; Yishayahu 42:6). These are the Remembrances and what to think about when we say them:

Remembrance # 1: So that you remember the day you came out of the land of Egypt all the days of your life (Devarim 16:3).

KAVANA: Today, I will not be a slave to materiality nor be subjugated by any mortal "slave" (peson). I am free to go beyond my natural limitations to accomplish for H-shem more than I have ever before. I can do all this because I was chosen and He took me out of my limitations already. I am free to have only pure thoughts, pure speech, and good actions which reinforces my freedom, the freedom of my people, and ultimately, the freedom of the world to serve only One, the True Master, H-shem.

Remembrance # 2: But beware and guard your soul scrupulously lest you forget the things which your eyes have seen, and lest they be removed from your heart all the days of your life; make known to your children and to your children's children what you saw on the day when you stood before the L-rd your G-d at Chorev (Devarim 4:9-10).

KAVANA: I am privileged to be a believer, son/daughter of believers. I am honored to have said na'ase v'nishma (we will do and we will listen) in unison with my people and have been entrusted with the Torah of Truth. I must always remember that I am a Jew; I am holy (separated) for a special purpose. I will conduct carry myself in a way of royalty as I was entrusted by the Abishter to make a special dwelling place where H-shem, Klal Israel (His kallah), and all the nations (the members of G-d's household) can live together in peace and harmony here below.

Remembrance # 3: Remember what Amalek did to you on the way as you came out of Egypt; how he met you on the way, and cut down all the weak who straggled behind you, when you were weary and exhausted; and he did not fear G-d. Therefore, when the

L-rd your G-d will relieve you of all your enemies around you, in the land which the L-rd your G-d gives you as a hereditary portion, you shall blot out Amalek from under heaven. Do not forget (Devarim 25:17-19)!

KAVANA: I will completely eradicate any coldkeit (coldness) or indifference towards serving H-shem. I will be warm, outgoing, and compassionate to bring under the wings of the Shechina all those in my sphere of influence by teaching the 613 mitzvos or the 7 mitzvos B'nai Noach to all those around me...Yidden un nisht yidden!

Note: Amalek was created when Timna was rejected with coldness and indifference as a convert to the faith of Abraham, Yitzchok, and Yaakov, ending up in a strange turn of events as a concubine to her own father (Elifaz), and then conceiving the mamzer Amalek. Our tikkun for this, in order to completely eradicate even the "memory of Amalek", is to take the Torah of Truth to the "outside" to those who do not have it...and doing so with enthusiasm and warmth. We should take the first step and not wait until someone comes to us searching. This has to be done with such intensity and consistency to the extent that we cannot even remember having once having been cold to someone who had not yet found H-shem's Truth.

Remembrance # 4: Remember, do not forget how you provoked the L-rd your G-d to wrath in the desert (Devarim 9:7).

KAVANA: I recognize and appreciate all that H-shem has done for me. I will not utter a word of complaint, negativity, or doubt about my life or the blessings I have. After all, life is too short to be kvetching because complaining is a pointless and endless circle where you end up right where you started.

Remembrance # 5: Remember what the L-rd your G-d did to Miriam on the way, as you came out of Egypt (Devarim 24:9).

KAVANA: No matter what, I will not speak or listen to lashon hara! I will judge everyone favorably. I will look for the good in everyone and everything. If still I find that I have nothing good to say about someone, I'll say nothing at all. As my Bubbie, Clara always said (and practiced), "If you have nothing nice to say about someone, don't say anything."

Remembrance # 6: Remember the Shabbat day to sanctify it (Shemos 20:8)

KAVANA: I am to live with Shabbos throughout the week. I will work with my hands only, reserving my heart, emotions, and soul to connect and serve H-shem. I'm always connected to Shabbos...I'm with last Shabbos Sunday-Tuesday; I'm already with next Shabbos Wednesday-Friday. Living this way, in six days all my work shall be done for me (with minimal effort as if on its own) and without unnecessary duress. Amen, Selah.

So, please consider the last few words uttered before heading towards the outside as you are completing Shachris davening. The "Six Remembrances" are patent of who Jews are intrinsically, and of what we need to be, in a practical sense too. These Remembrances hold the key for us to be able to accomplish our daily shlichus when we are out of our comfort zone in shul. Take the extra few seconds to reflect on the importance of what you are saying as you are about to take off your Rabbeinu Tam's.

We've been given all the necessary tools; now we just have to use them to finish the job up, and we will see with our own eyes the Geula Sheleima NOW!

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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 SONG TO LIVE; A SONG TO KILL

Sometimes all it takes to know someone is the songs they sing.

Today's news about the latest TV character created by the Palestinian Authority (PA) to educate their children is just part of a long string of songs and cartoons created by the PA for a nefarious purpose.

Once again, the Muslims are using song to influence their children to kill and to encourage violence against Jews, death to Israel, and blessings for homicide bombers. They have often used songs to indoctrinate the children against Jews and prove the dictum "Hatred is not inborn, but learned."

The character of this TV show is a cute rabbit who aspires to finish off the Jews and eat them. When the rabbit says he wants to kill the Jews, the hostess of the

show, a young girl, shakes her head in agreement. The TV program concludes with singing: "We will never recognize Israel...." with the young hostess stressing the command to "liberate our homeland from the Zionist filth."

Youth groups and summer camps run by the Palestinian Authority consistently reinforce the anti-Jewish rhetoric that the children learn in school by teaching them anti-Semitic songs. The songs children learn at these camps are such classics as, "We'll Throw Them into the Sea," "Revolution Until Victory," and "My Children in the Suicide Squads."

When innocent children are brainwashed and taught this kind of evil with song and cartoon, it should be no surprise that a seemingly endless parade

of young people can hardly wait for the day when they, too, can walk into a crowded Jewish shop or café and blow themselves to smithereens, taking the lives of everyone around them.

I marveled over the contrast between this story and others which focus on how the Israelis use songs to educate their children.

I just came across a story titled, "Sderot Teacher's Song Empowers Children in Face of Rockets." In this case, a Sderot teacher's song has empowered area schoolchildren to deal with the fear of Kassam rocket attacks, integrating forms of relaxation therapy into a children's song.

When teachers reported the fear and panic the students suffered each time the "Color Red" alert sounded, Shachar Bar, an art therapist who teaches in Sderot, became concerned.

She then composed a song to help the children deal with their fear of Kassams. The song focused on relaxing and calming the children in the tense and dangerous situation of the threat of Kassams raining down on their heads.

Ms. Bar says the song has spread

throughout Sderot and the area kibbutz and moshav schools as well. Suddenly, they had a tool to deal with their fear that they could hold on to."

"The words help you think logically and be a little less afraid," fourth grader Yiska Yifrach of Kibbutz Sa'ad says about the song.

I've recently come across a radio interview of Walid Shoebat, a former PLO member, who interestingly enough used the "song formula" to make a life altering decision.

He says that his feeling of hatred against Israelis and Jews turned to understanding and concern partially because of songs. He says he searched for even one Israeli/Jewish song that encouraged violence against other people and could find none - convincing him that perhaps the Muslim campaign against the Jews was just a pack of lies.

The former PLO member who turned pro-Israel knew that if you want to understand the fundamental differences between Muslims and Jews - look at their songs.

UPDATE FROM THE SHEIMUS HASRETZ Sderot

Continued from page 11

TALK SHOW

On February 5th The Shleimus HaAretz Talk Show interviewed Mrs. Rina Hemo, shlucha and lawyer from Dimona, the day after the tragic suicide bombing that took place there a mere two weeks ago. Mrs. Hemo related that thirty minutes before the tragedy, she and her husband had been celebrating the opening of their new Chabad House which is but minutes walking distance from the municipal center where the bombing occurred.

Also interviewed was Mrs. Yifat Alkaby who lives in Bayit Shalom-Peace House in Hevron that has been the subject of much controversy over the last year. Many may have read that residents of Bayit Shalom spent the recent snow fall in Israel freezing because they had no windows or regular heating units as a result of Ehud Barak's refusal to allow renovations to be completed on the building. Although permission was finally granted to install windows thanks to advocacy on the part of Eli Yishai from Shas, who made sure to

have his help widely reported in the "frum" media, Yifat and her neighbors remain cold until the committees under Barak actually grant the final approval. Bayit Shalom dwellers must also contend with weekly visits from army inspectors every Monday who come to check that adjustments or improvements have not been made to their apartments.

We urge everyone who missed this show live or previous ones to review them via phone at 641-715-3486/Access Code 505946# or via internet at www.sanesite.org, click classes, click shleimus ha*aretz. Hearing these women tell their stories is much more meaningful than any report we could write.

Our next show is this coming Tuesday, February 19th from Noon to 1:30pm. To join us live dial 712-451-6000/Access Code 505946#.

For more information about the show or to receive our card for mitzvot, please call 718-774-0914 or email Cadelstein@aol.com.

Tzachi Hanegbi, chairman of the Knesset Foreign Affairs and Security Committee, last Tuesday requested ten minutes of air time on the Voice of Israel Radio newsreel, where he demanded that the Israeli army kill the terrorists who give the orders to fire the missiles, not only the missile launchers. In other words, to kill Gaza's political leaders who meet every Saturday afternoon for their weekly meeting, where they decide where and when to terrorize Jews.

For some reason, HaNegbi's suggestion has not been picked up.

At the same time, at least 800 homes here in Sderot have no protected rooms where someone can take cover during a missile attack. Prime Minister Olmert has vetoed the offer of a private philanthropist to fund the installation of these protected rooms. Why? Olmert's office does not answer as to why he places 800 families in a life-threatening situation in their own homes

Yet, the unkindest cut of all came from

Washington.

On Thursday, the US State Department issued a strong statement to warn Israel to show concern for the humanitarian crisis in Gaza. A call placed on Friday to the US embassy to ask whether the US State Department would issue a statement about the humanitarian crisis in Sderot and the Western Negev went unanswered.

Meanwhile, not one Jewish group and not one human rights organization issued a single statement of protest or horror about our city under siege.

Noam Bedein is the Director of the Regional News Service for Sderot and the Western Negev

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FOCUS ON MOSDOS

WHAT IS ALIYA?

Established in 2003, A.L.I.Y.A. (Alternative Learning Institute for Young Adults) is committed to serving the spiritual, physical, educational, emotional and vocational needs of young adults in the Crown Heights community.

The organization's beginning can be traced to a number of activities which grew into what is now A.L.I.Y.A. Specifically geared towards young adults who are no longer in Yeshiva, its origins are linked to a specialized school created in the Brooklyn Heights' community (at the Congregation B'nei Avraham, Rabbi A. Raskin) which consisted of half a day devoted to personalized Torah learning and the other half focusing on English and Math in preparation for the GED (High School equivalence) test.

In addition to the school, a weekly Shabbos minyan was created in the Yam (Youth Action Movement) building on Albany Ave, moving later to the Shalom Senior Center. The minyan was unique with its Chabad House style and warm accepting atmosphere. It welcomed young people with open arms, many who felt out of place in more conventional Shuls. Much of the Davening was sung in order to capture the prayers' beauty and meaning. Additionally, the davening was always followed with a generous kiddush. The minyan proved to be a huge attraction to many who had not been to Shul in a very long time. In the past five years, the original crowd who started Aliya grew up and started their own minyan for married couples.

In 2006, the board of A.L.I.Y.A. successfully found a permanent location on E New York Ave which enabled A.L.I.Y.A. to consolidate its activities into one central location and provide a local 'round the clock' center for young adults. Since its purchase, the building has undergone extensive construction in order to better facilitate all of its programs.

Currently, the new A.L.I.Y.A. center houses the Shul for the Shabbos minyanim as well as minyanim and shiurim throughout the week. Shachris is held at 7:30 AM and Maariv at 9 PM during the week. The Friday night minyan starts one hour after sunset, Shabbos Shachris at 11 AM, and Mincha /Maariv one hour before Shabbos ends. The Shiurim consist of a weekly group shiur on Tuesday nights and one-on-one chavrusahs throughout the week.

Starting In the month of February, members will be attending weekly JLI (Jewish Learning Institute) classes with Simona Tzikurnink. JLI is offered to help students pursuing intellectual and spiritual growth in their adult years. JLI courses are designed for students ranging from first-time learners to those with years of prior study. The Institute follows a powerful path of discovery and depth, touching the Jewish soul of its learners. Participants in JLI courses



share an experience of such magnitude that many form lasting ties of close friendship with each other and the community.

Every Thursday night a different guest comes to Aliya to speak at the famous Thursday night "Cholent chill". The



"Cholent chill" is a great way to prepare for Shabbos: holding a bowl of hot cholent and listening to various Rabbis, counselors and professionals. Speakers have included Rabbi Daniel Schoenbach, the hand-writing expert Yaakov Rosenthal, Dr. Yaakov Ugowitz, and many other community members.

In addition to the Shul, A.L.I.Y.A. has built a lounge in memory of Ben Zion Keller. The lounge, which is situated in

A.L.I.Y.A.'s basement, provides a comfortable atmosphere for members to enjoy at the end of each day. A.L.I.Y.A. also has a large multi-purpose room which is set up with a phone line and computers for various activities.

The Aliya gym, which was built to encourage members of Aliya to come to Shul (Shul members come for \$10 per month), was also designed to offer a place for the community to exercise. Much effort and money has been invested in the gym in order to make it a comfortable place to exercise. The gym has been running successfully for six months. The men's hours are managed by Mr. Chaim Hershkop who also offers training, and the women's hours are managed by Mrs. Nechomie Losh. As well, various aerobics and boxing classes are offered at the gym.

In continuation of its original program, Aliya currently offers a GED course. The GED is a program offered to young adults in the community who haven't had the opportunity to earn a high school diploma. The GED certifies that the taker has attained American level academic skills in the subjects of Mathemat-

ics, English, Science, writing skills and Social Studies.

A.L.I.Y.A. offers a course every Monday and Wednesday night from 6:30-9:30 which helps prepare the attendants for the GED. Upon completion of the course, the participants take the test at one of the cities testing centers. Currently, 90% of students that took the course have passed their test.

A.L.I.Y.A. is also committed to the helping its members with various employment opportunities. As part of this effort, A.L.I.Y.A. has matched its members with local businesses as well as created our own in-house business through eBay.

eBay is a website which has led to the creation of many of the country's fastest growing businesses. It allows the potential user to create lucrative sales through an auction-style business, providing they have the right product at the right price.

Thanks to Mr. Federman, the CEO of Isaleaday.com who has provided Aliya with various in-demand items on consignment, sellers are equipped with products to sell. Many members have taken advantage of this program, are learning tricks to make their product stand out, and are currently making profit. The A.L.I.Y.A. sales team has sold many different items including cell phones, flat screen monitors, Harry Potter books, stereos, glasses, corkscrews, and wireless presenters.

A.L.I.Y.A. also offers its members various exciting trips. One such trip is a free 10-day Birthright Israel trip with Yeladim Netivot. Aliya has taken 5 groups and close to 200 people to Israel over the past 5 years. Members enjoy an extremely uplifting journey, touring many of Israel's holy sites and tourist attractions. Many have returned from this exciting trip inspired and rejuvenated with a new appreciation of Yiddishkeit and connection to the Holy land.

Other trips offered by Aliya include an annual Ski trip Shabbaton which is spent over Shabbos at the home of a Shliach near the slopes of Bellaire Mountain. As well, A.L.I.Y.A. members participate in a summer camping trip over Shabbos at the home of a Shliach followed by two days of camping and kayaking down the Delaware River.

Kiddush Levanah takes on a new light at Aliya which now hosts the monthly "YAMJAM". Yam Jam is an "open mic" evening which enables individuals to step up on stage, sing a song, play an instrument, or say a story. Yam Jam provides a popular and fun Mostsoi Shabbos activity for young men.

For more information about Aliya, if you know of young adults who could benefit from Aliya's activities, or if you would like to partner with us, please visit www.chabadinreach.com or call 347-342-9777.