

כאן צוה' את הברכה Crown Community Newspaper heights

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פרשת פקודי | ל' אדר א, תשס"ח ר"ח אדר ב' | בס"ד

WHO IS YOUR MATCH



A new game in town will help you sort out the growing shiduchim maze and find your ultimate zivug. Rebbetzin Chaya Ginzberg's 56 cards in the deck provides an effective way to the chupa

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- What do you know about the "Shiduchim Initiative"?
- Don't miss regular columnists: Rabbi Bogomilsky and Sarah Junik

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Shalhevet

New programs in Crown Heights for girls 12 and over
Enjoy a full program and make new friends

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390A Kingston Avenue, Brooklyn, NY

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Erev Shabbos	Motzei Shabbos
5:36	6:36
Gut Shabbos	

THE VAAD HAKOHOL

Auspicious times for giving Tzedoko

By Rabbi Shlomo Segal

Member of Crown Heights Bais Din



Question:

This Shabbos is Parshas Shekolim, the Shabbos before the first of Adar when the announcement

would be made to contribute a half of a shekel to the Bais Hamikdosh. This is also the reason that we read Parshas Shekolim, in order that everyone should prepare his Machazis Hashekel. To remember the Bais Hamikdosh, it is the custom to read Parsha Shekolim every year. It is, therefore, an appropriate occasion to respond to the question: when are auspicious times to give Tzedoko?

Answer

In the Kitzur Shulchan Aruch (chapt. 75:2), it states that it is appropriate to give tzedoko before the candle lighting of Shabbos. This is also the custom of Jewish women to contribute Tzedoko before candle lighting of Shabbos and Yom Tov.

One of the reasons for this is found in Shaarei Halacha Uminhag (vol. I pg. 250): being that it is an auspicious time to receive requests of Jewish women and daughters before the fulfillment of the Mitzva of candle lighting on Erev Shabbos and Erev Yom Tov, a person needs to increase in Hashem's Brochos through giving Tzedoko.

Before Tefila

In the Shulchan Aruch (chapt. 92:10) and in the Alter Rebbe's Shulchan Aruch, it mentions that is appropriate to give tzedoko before prayer, as it is stated "With tzedoko, I will behold your 'countenance'" (Tehillim 17). The Rebbe wrote in a letter (Igras vol. 19 pg. 7) that giving tzedoko is not only before the morning prayer, but prior to every Tefila.

Prior to performing a Mitzva

In the Hayom Yom (Tamuz 6) the Rebbe cites: "The effect of each particular mitzva-act is called forth by (doing) those (other) mitzva-acts which are makif - general and all-encompassing in nature. The mitzva of tzedaka, for example, is one of those all-encompassing makif mitzvot, as evident from the reference to all mitzvot by the term 'tzedaka.' For this reason it is most appropriate to give a coin to tzedaka before performing any mitzva. This has the effect of bringing the general makif-aura into the p'nimi, the 'inner aspect', (the particular mitzva)."

Before study

Distributing tzedoko before Torah study increases the success of the learning, and it is similar to tzedoko before Tefila as it is known that by giving tzedoko, a person's mind and heart is enhanced a thousand-fold (Shaarei Halacha Uminhag vol. 3 pg. 150).

Before a trip

In Kitzur Shulchan Aruch (chapt. 68:10) it states that before a person leaves for a trip, he should give tzedoko as it is stated "Tzedoko goes for him and his steps go onto the way" (Tehillim 85).

Before a meal

The Rebbe has urged many times to place a pushke in the kitchen. The Rebbe explains that in order that the woman should be successful in carrying the great responsibility that the food will be kosher in the most appropriate way, she needs assistance from heaven.

A special solution for this would be giving tzedoko for food supplies to a needy person. When Hashem will see that the woman has a feeling of love for a fellow Jew and contributes to tzedoko because she is concerned for the needy, even for one who she never saw, then Hashem will conduct himself in accordance with her Mitzva and give her tzedoko (Shaarei Halacha Uminhag vol. 3 pg. 267).

Mondays and Thursdays

When a person will conduct a consistent schedule of distributing Tzedoko on Mondays and Thursdays, when the Jewish courthouses in this world function, as well the courthouses in the higher spheres, then the heavenly court will issue a verdict that there should be an increase of success for every individual person.

Yahrzeit

The custom is to distribute Tzedoko on a yahrzeit. When a yahrzeit falls

Shimshon's Purim Party

By: Moshe Rubashkin



Baruch Hashem as we are going to press, we are printing our 18th edition, "Chai". Chai stands for life. Chai is a number that the whole Yiddishkeit

revolves around it—18.

One of the letters I got this week asked the question, "Why do we keep writing about the people that passed on?" For one, in Crown Heights, no one dies. Everybody lives on forever. When I see people like Shimshon and Martha Stock that were true lamplighters in every way to our community and to Lubavitch as a whole... A real dugma Chai. A real inspiration what it means to make people happy and what it means to uplift people's spirits.

It's one year later, and it is like he was never here. And many other great people like him that really built this neighborhood. They were the grandfathers and grandmothers of the beautiful families which they left behind. They built this neighborhood for us to be what we are here today. As the editor of the paper, I feel very strongly that ever week we shouldn't forget the heroes of yesterday. They are true lamplighters of self-sacrifice for the Rebbe, for Chasidim, and for Lubavitch as a whole.

Im Yirtza Hashem, we will be making a beautiful Purim Seuda for the whole community in Oholei Torah. Everybody is invited. It is on a Friday. There will be a Megillah reading at 11 AM, and the seuda will be starting at 12 PM because people need to wash before Chatzos.

We are dedicating the Purim Seuda to the memory of Shimshon and Martha Stock. We are going to call it "Shimshon's Party". He knew how to bring simcha to hundreds of families all year round. If it meant laughing, smiling, crying, lying, complementing—whatever it took, that's what he did.

out on Shabbos, the Rebbe discusses at length whether the tzedoko should be distributed before or after Shabbos. The Rebbe concludes that one should give tzedoko before Shabbos (Shaarei Halacha Uminhag vol. 3 pg. 392).

Yom Holedes, Birthday

On a birthday, it is customary to give tzedoko prior to Shacharis and Mincha. When the birthday falls out on Shabbos or on Yom Tov, it is worthy to give the Tzedoko on Erev Shabbos or Erev Yom Tov. It is praiseworthy to notify others about this custom (Shaarei Halacha Uminhag vol. 2 pg. 313).

He was in love with everybody. It was truly genuine; only to uplift the other person's spirits and give them a feeling of who they really are. We miss you Shimshon.



Shimshon: "You all invited to the grand Purim Seuda. I'll be watching from above to make sure that you are there and in happy spirits. Don't forget to say L'chaim because I'll be watching."

Baruch Hashem, this coming Monday we are going to start filling the newly renovated Community Rec Center pool. This will enable the boys in Oholei Torah to start using the pool immediately with their long hours spent all day in school. This will be a great outlet for them and their teachers, and their grades will improve.

Phase two: we are putting together a team to put together 16 new showers and 6 new bathrooms, creating a beautiful new, first class locker room. This will enable us to open the pool up to the community with a fair scheduling of men's and women's hours.

Once this is accomplished, we are going to move into phase three--setting up a state-of-the-art exercise room. It will have the latest equipment. We hope to have there a specialist to train and to teach people what equipment to use and how to use it properly. I think it is very important to have there a nutritionist to teach us about whole grains, whole foods, and healthy eating.

We are hearing feedback that everybody is excited.

Good Shabbos. Good Chodesh. It should be a wonderful, simchadike week for everyone.



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FROM SHEDLITZ TO SAFETY

A YOUNG JEW'S STORY OF SURVIVAL

By Rabbi Shimon Goldman

Excerpted from the book with the author's permission

Continued from last week

Yudel Tzucker, the most resourceful person in our group, hired a wagon driver and a pair of swift horses. Rabbi Eichenstein, Yudel and myself boarded the wagon. Yudel offered the driver a generous fare, and we rode out of Shedlitz. The wagon could not hold us all — especially with all the packages — so we took turns walking alongside the wagon. We slowly made our way to the first stop of our lengthy journey — the village of Mord, some eighteen kilometers from Shedlitz.

As rav of such a prestigious city as Shedlitz, Rabbi Eichenstein quickly made his way to his counterpart — the rabbi of Mord. The rabbi, a short man with a long black beard, was delighted to host such a respected figure, and he invited Rabbi Eichenstein to stay in his home. Naturally, as part of Rabbi Eichenstein's group, we were invited to stay there as well.

After ushering us into the dining room, the rabbi offered us steaming glasses of hot tea, and placed a plate of sugar on the table. I could hardly believe my eyes. Sugar! I had not seen sugar for months already, ever since the Germans began bombing Poland. Apparently, the small village of Mord had been spared these bombing raids, and remained unaffected by the rationing of food so prevalent elsewhere. I enjoyed the taste of sugar very much, relishing its sweetness once again.

After a while, we decided to continue our journey. We thanked the Rav for his hospitality, boarded the wagon again and continued riding in the direction of the river. A boat waited there for us, ready to facilitate our escape. We climbed into the boat, took one last look at Poland, and crossed the river, thereby leaving German occupation and entering Russian controlled territory.

On My Own

Once we reached Russian territory, we climbed out of our boat and began walking toward the closest town. We arrived to find the village in a state of utter chaos. Russian soldiers marched the streets. Hundreds of Jews, refugees like ourselves, stood around in small groups, discussing the current situation and their available options. They analyzed the war effort continually, trying to evaluate where they could find a safe haven.

As in the village of Mord, Rabbi Eichenstein made his way to the local rabbi. Shedlitz — a large and important city — was a familiar name among the

larger Jewish population, and everyone recognized Rabbi Eichenstein. Although he had become a refugee, people still accorded him great honor. Similarly, when we came to the home of the local rabbi, he welcomed Rabbi Eichenstein with great respect, and invited us all into his home. After serving us a hearty meal, the rabbi made place to accommodate our large group and invited us to sleep there.

To our surprise, we soon learned that another distinguished figure was staying in the very same home. Reb Yehoshua Asher Roitblatt, the Rebbe of Shedlitz, had escaped along the same route we just used. He and his family lived now in the rabbi's home. The reunion between Rabbi Eichenstein and the Rebbe was a bittersweet one: though delighted to see each other healthy and alive, they expressed deep grief regarding the circumstances of



Vilna

their reunion.

We stayed in the village for a few days. It was relatively peaceful in the village; the Russians generally left us alone. Rabbi Eichenstein and his family planned to travel toward the city of Ludomir, where he hoped to find refuge in his sister's home. "You can come with us," he said to me. "We'll take care of you." I really had no other option. My family, still stranded behind in German territory, certainly could not help me now, and I had no relatives anywhere else in the area. As far as I was concerned, Rabbi Eichenstein could stay right here, or travel to Ludomir, or go to a different city — to me it was all the same. "Fine," I nodded gratefully, "I'll come with you."

We planned to reach Ludomir by train. First we boarded the train to Brisk, a larger city with a central train station that offered connecting service to many cities. From Brisk, we planned to transfer to a second train that stopped near Ludomir. Meanwhile, the train rattled along the tracks to Brisk, stopping at many smaller stations on the way — including an extended stopover in the village of Luninietz.

In Luninietz, Rabbi Eichenstein decided to disembark and rest in the station until our train resumed the journey. Some of

the local Jews, recognizing the famous rabbi, insisted he come and spend some time in Luninietz and fairly dragged him off to meet the community. I stayed alone on the waiting train, overcome by longing for my family. Strong feelings of loneliness surfaced as I pondered my future. Where would I live? Who would care for me? Would I ever see my family again? How could I find a safe home in such an unfriendly world? There I sat, a young teenager all alone, brooding on the train and pondering my uncertain future.

After a while, I decided to disembark and see if there was a yeshiva in Luninietz. Maybe I could stay there with the other students and not feel so lonely. I left the station and approached the first Jew I saw. "Is there a yeshiva somewhere around here?" I asked "Of course!" he replied, pointing in the direction of the yeshiva.

Luninietz was a small town and I found the yeshiva easily. I felt pleasantly surprised to see so many bochurim from Poland learning in the yeshiva. Seeing that I was a refugee, the students



befriended me and began spouting convincing arguments, demanding that I stay and learn in their yeshiva. "What's the point of traveling on to nowhere?" they asked. "You don't have any relatives in Ludomir anyway. Isn't it more logical to stay here with us?"

In truth, I had no idea if I could even locate Rabbi Eichenstein anymore, nor if the train was still waiting at the station. Neither did I particularly want to end up in Ludomir. Realizing that the bochurim truly cared about my welfare, I decided to accept their offer and stay in the yeshiva. Thankfully, the bochurim went out of their way to welcome me

and accommodate my needs. I ate and slept together with the students and, on Shabbos, they arranged meals for me in the homes of local residents.

Life in Luninietz continued as usual, unchanged by war. The locals had never even seen a German soldier, much less experience a bombing raid. The war seemed a distant reality, like a bad dream that had yet to materialize. After a few days, we heard exciting news: the Russians had decided they would return Vilna (now Vilnius) to Lithuania. Years earlier, the Polish army had seized Vilna after World War I, sparking a state of war between Poland and Lithuania. Now that Russia had occupied large parts of Poland, the Soviets were offering the city back to Lithuania. Hence, on October 10, 1939, the Russians announced they would return Vilna to Lithuania, on condition that Soviet military bases could operate inside Lithuania. Though somewhat wary of granting the Russians a foothold in their country, the Lithuanian government was coerced into signing the agreement.

(It would later become evident that this transfer was merely a ruse, keeping the Lithuanians content until Russia attacked, retaking Vilna and conquering the entire country. At the end of Word War II, Lithuania no longer existed as an independent entity. At the time however, the general population rejoiced at the move, thrilled to see the despised Soviets leave the city, and hoping for an easier, democratic rule under the Lithuanians.)

Upon hearing this latest development, we yeshiva students decided that Vilna would be far better than Luninietz. We began hearing reports of other yeshivos relocating to Vilna and this intensified our desire to leave. I was a young boy, still traumatized by the escape and separation from my family, and the bochurim kindly helped me along every part of the journey. We bought train tickets, boarded the train, and soon we were on our way to Vilna. Due to the political unrest, Vilna's borders remained wide open and we entered the city without difficulty. The Russians still occupied the city, but the arrival of the Lithuanians was considered fairly imminent.

OUR HEROES

RABBI MICHOEL TEITELBAUM

In honor of his Yahrzeit 6th of Adar II (1912-2005)

By Rabbi Michoel Seligson

Rabbi Michoel Teitelbaum, the founder of Yeshiva Oholei Torah, was born in 1912 in Russia. During his childhood, World War I broke out, followed by the Communist Revolution, and Reb Michoel literally began tasting mesiras nefesh. He attained his education in Torah and Chassidus under extremely difficult conditions. He studied a short while in Yeshivas Tomchei Tmimim in Nevel with such legendary figures in Chabad history as Reb Mendel Futerfas and others. The yeshiva was forced to close, and the bochurim settled in Kremenchuk. There they created small underground cells to study. They had very little food and slept on benches in the shul or sometimes in the park.

Reb Michoel was among a group of bochurim that went on to Vitebsk. Unfortunately, they were unable to remain there for too long, as someone informed on them to the KGB.

Opening Underground Chadorim

Reb Michoel's good friend, Reb Yisroel Yehuda Levin, described the events: "A letter was received from Reb Yehuda Eber that they were trying to obtain visas from Riga for fifteen bochurim, among whom was Reb Michoel. Rabbi Eber's letter was written in code, but the KGB interrogator received the key to decode the letter. The bochurim had to leave Vitebsk immediately. We were told that every bochur should travel with a friend to his native city where the two bochurim would be able to stay and study Torah safely. I remained with Reb Michoel, and we distributed money for the trip to the other bochurim. There were younger boys who cried, afraid that when they returned home, they would be influenced negatively by their siblings who were communists. Hearing them describe their feelings, we both felt pained, and Reb Michoel could not hold back tears."

Although Reb Michoel was young at the time, he was involved in organizing and conducting the underground Yeshivos. For example, an underground Chabad yeshiva was opened and functioning in Kursk in 1933, and later a section for older bochurim was opened. They had originally studied in Kiev and were forced to move to Kursk when their yeshiva closed. The yeshiva in Kursk continued until 1935, when another division opened in Varaniz. Reb Michoel and his friends traveled there.

The terrible 1930's found Reb Michoel amongst the Tmimim in Malachovke. A yeshiva had been opened there for bochurim who had come from Gruzia,



Georgia after their yeshiva had been closed down. The yeshiva was situated in the local shul, and it was more tranquil there than in other locations. Reb Yehuda Levin related further that in Malachovke, Reb Shloma Chaim Kesselman taught Chassidus. The tranquility there did not last long, and again the bochurim were forced to run from city to city in order to study, accompanied by fear and the pain of extreme cold and hunger.

In 1935 through 1936, the KGB strengthened their persecution of Jews. Reluctantly, the faculty of Tomchei Tmimim and its leader, Reb Yona Poltover, decided that older bochurim needed to open Yeshivos for younger bochurim.

The Smuggler

Reb Michoel elevated his responsibilities for the younger bochurim to new heights during the arrest of the children in 1938 in Barditchev. We quote from Reb Yechzekel Brod's memoirs.

Orphan Home

"We were brought to a government school for orphans. It was a nice place, and it was obvious from the Mezuza markings and from a Suka that was still standing that Jews had once lived there. The children brought up in this institute were either orphans or had one parent that had been arrested, leaving the second parent incapable of taking care of their child. The dean and most of the children were Jewish. Institutions such as this had been created by Stalin all over Russia in order to brainwash children forcibly taken from political and religious families.

We were brought into a large dining room where we were addressed by the dean, 'You are no longer in the domain of the KGB but are free children. However, you will need to observe general rules of behavior.'

Over the course of time, we were ordered not to cover our heads and to eat everything that was served. The

children did not cooperate with the authorities and therefore, were transported to a different location also designated for orphans. Again, the children disregarded the rules.

We would get permission to go ice skating and then we would hide in the forest and put on Tefillin. It was Shvat of 1938 when the children visited the grave site of Reb Levi Yitzchok of Barditchev. There we all prayed and cried to be rescued from the hands of these evil people.

Plans for an Escape

Two members of our group received permission to go to the city. In the street, they met Reb Michoel Teitelbaum. His face was wrapped in bandages to hide his beard, but the two bochurim recognized him. He motioned to them to follow him to the women's section of the shul. Reb Michoel inquired about our condition and instructed the bochurim to work on a plan of escape.

Reb Michoel had just arrived from Zytomir, where there was a Chassidic community. Hearing about the children's plight, Reb Mordechai Lazer said to Reb Michoel, 'Whatever happens to us, we need to save the children.' They were horrified when they heard that we were among non-Jewish youths.

When Reb Michoel learned additional facts about the children's situation, it increased his determination to free us as quickly as possible. We began making plans to escape. The best day would be on Shabbos, when the dean was at home, and security was weaker.

On Shabbos, we went ice skating and asked permission to take a walk. In order not to raise any suspicions, we left in groups of two, allowing a time lapse between each of the pairs. We met Reb Michoel at a pre-arranged spot, and he gave each of us a card for the train. Every pair of bochurim traveled to a different city. All of the children reached their destinations safely. I stayed with my friend Reb Hershel Ceitlin at his aunt's house in Homil."

Yeshivos in Samarkand and Poking

World War II ushered in a period of confusion and strengthened the hunger in Russia. After a short period of time, a refugee center for Chabad Chassidim was created in Samarkand, where Chassidim already lived. Reb Mendel Futerfas, Reb Abba Pliskin, Reb Michoel, and other communal leaders set up the Yeshiva Tomchei

Tmimim there. Funding the yeshiva was an operation that took great effort and unlimited devotion amidst obvious danger.

When the war ended, Reb Michoel was among the group of Anash who left Russia using Polish passports. In Poking, Germany where he traveled next, Reb Michoel had a great share in setting up chadorim for the children of the refugees and ensuring that they received an authentic Chassidic chinuch.

Years elapsed, and Reb Michoel arrived in the United States. Guided by the Rebbe, he obtained a position as a shamesh in a shul. He would encourage Jews to daven with a minyan, observe Shabbos, and set aside time for Torah study. He was instrumental in supplying shuls with Chassidische Rabbonim to lead them. For example in 1960, Reb Eliyohu Arye Leib (Elye) Gross A"H was selected by Reb Michoel to lead a shul in Brownsville, where he also established a Talmud Torah. He maintained the shul until the last Jew left the neighborhood.

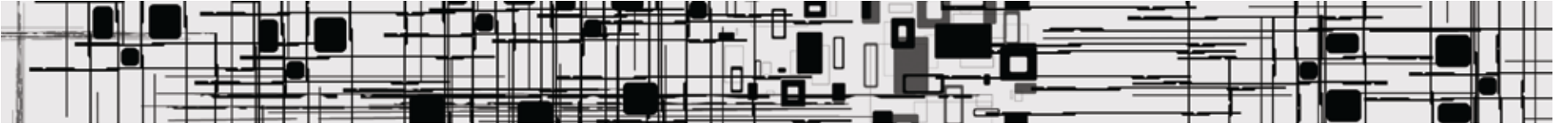
Chizuk Hashechuna

When the Rebbe spoke against abandoning Jewish neighborhoods, Reb Michoel worked in East Flatbush to maintain the shuls there. At times, when a shul had already been sold, Reb Michoel would buy it back or go to court to fight the sale.

In one particular instance, Reb Michoel was able to retain ownership of a shul. He kept it functioning for many years, by bringing in a minyan every day from Crown Heights

A Shabbos minyan dedicated to Reb Michoel's memory and called "Reb Michoel's Minyan" was organized in Oholei Torah. This minyan of young bochurim is learning to daven with the





1960 - 695 Eastern Parkway Oholei Torah

Chassidic warmth that characterized Reb Michoel's Avodas HaTefila.

Reb Michoel then lived in the Bronx, and frequently on Shabbos and Yom Tov, he would walk to Brooklyn to participate in the Rebbe's Farbrengens. Although he walked for many hours and sometimes in difficult weather, Reb Michoel kept up this tradition. At the Farbrengen, he would try to hear the Rebbe's Sichos, sometimes even laying under a table close to the Rebbe in order to be able to hear better.

Founding the Yeshiva Oholei Torah

The big turn in his life, which influenced thousands of Chabad children, took place in 1956. In the early years of his nesius, the Rebbe took a strong stand against the American approach already in place in religious and Chassidic circles to study English subjects, as well as Limudei Kodesh, in order to ensure the student a successful future.

A group of Chassidim originally from Russia, and now living in New York, responded to the Rebbe's call to establish a cheder based on a Chassidic chinuch without secular studies.

They were: Reb Yehuda Leib Mochkin and Reb Mendel Shemtov A"H in addition to Reb Yisroel Duchman A"H, Reb Tzvi Hersh Chitrik, Reb Sholom Deitsch A"H, Reb Noson Gurary A"H, and Reb Dovid Deitsch A"H, who adopted the yeshiva as a "father" and remained the biggest supporter of Oholei Torah.

Behind the scenes was Reb Michoel, the moving spirit in creating the cheder Oholei Torah. With the Rebbe's Brochos, he took upon himself the responsibility of conducting and supporting the institution. On the 19th of Teves in 1956, the yeshiva was opened. In its first years, the Rebbe told Reb Michoel, "You concern yourself with the chinuch of the children and I will worry about the money." The Rebbe continued to encourage Reb Michoel as additional levels of the yeshiva were

added from kindergarten until the Bais Hamedrash many years later. Every year prior to the yeshiva dinner, the Rebbe would write a letter addressed to the dinner participants, encouraging them to support the Yeshiva. The Rebbe also suggested that after the bochurim completed Bais Medrash, they should enter 770 to learn as the bochurim did from all the other yeshivos.

With Reb Michoel's passing, Rabbi Rosenfeld, who had served since 1960 as Reb Michoel's right hand, said, "Reb Michoel was, first and foremost, a true Chassidische Yid. It is a known saying that a Chossid is one who knows how to be connected to the teachings of Chassidus without compromises. To quote the Rebbe Rashab 'Azoy un nit andersh' - Like this and no different. This was Reb Michoel."

Reb Michoel began the yeshiva with three students in a shul in . The first teacher was the unforgettable mashpia, Reb Elye Chaim Roitblat, who had already been a melamed in Samarkand.

Over the course of the years, the Yeshiva developed and grew from strength to strength, to the extent that today it is a large and successful institution. Looking back, it is no doubt that a large measure of the yeshiva's success was in the merit of the uncompromising stand of Reb Michoel on many issues. Reb Michoel did not have a specific title in the yeshiva, such as mashgiach or mashpia. In actuality, he headed the financial department. But his Chassidic image, his conduct, and every expression of his, served as a guide for the students. This reflected the Rebbe's directive to Reb Michoel, "To supervise that the Chassidishkeit in Oholei Torah should be as it was in past generations."

On a personal note, I remember that in the early years of the yeshiva there was once a heavy snow storm. When we were driven home it was difficult for us, as young children, to walk in the snow. Reb Michoel was with us on the bus, and at each stop, he stepped out with the child and carried the child on his shoulders into the house.

The founding principles upon which the Yeshiva had been established, to study only Limudei Kodesh without any secular studies, raised controversies. On one occasion, vital yeshiva supporters, parents of students, went into the Rebbe's room for Yechidus. They said they were pleased with the chinuch in Oholei Torah but wondered why the children couldn't learn some English and math. The Rebbe responded, "That is why you are pleased--because the child's mind is not being confused

with other matters besides the learning of Torah."

Who granted you permission to inspect this institution?

Indeed, the continued existence of the mosad was a miracle. City and state law required a curriculum which the government was involved in implementing. On one occasion, notified of an inspection by the Department of Education, Reb Michoel wrote to the Rebbe, who responded, "When the inspector comes, tell him very firmly, 'Who granted you permission to inspect this institution?'" Reb Michoel followed the Rebbe's advice. The inspectors never came back.

A Legendary Chossid

Reb Michoel was a legendary Chossid. He would constantly recite Tanya and Mishnayos by heart. The Rebbe once instructed that in addition to his recital of Mishnayos Kodshim, he should also include Mishnayos Taharos. He was always careful about doing positive deeds and refraining from negative acts. He was unique in his fear of Hashem.

Reb Michoel's bitul to the Rebbe was unusual. He once commented to someone, "Whatever will be, this I must do. I already wrote to the Rebbe regarding this matter." Anytime that Reb Michoel wrote about a certain project to the Rebbe, it was as if he had received a directive from the Rebbe.

In 2005, the Yeshiva entered its fiftieth year, and painfully, this grand celebration took place without the presence of the Chossid who merited conducting and developing the mosad.

During one of the Yechidusen, the Rebbe told Reb Michoel, "When Moshiach will come they will bring the Tzivos Hashem and say 'See the children we brought up.'"

Yehi Zichro Boruch! May Reb Michoel's life serve as an inspiration -- a legendary chossid, who in all times, whether under the KGB in Russia, during World War II or in peace time, sacrificed himself in the upbringing of the young generations. He stood firmly in granting them an elite Chassidische chinuch and thereby merited to see them becoming Shluchim, Rabbonim, and Chassidische Yidden that B"H influence communities all over the world.

We should speedily witness, "The ones who dwell in the dust will awaken and rejoice," with Reb Michoel amongst them.



Please Join Us at the
Shalom Senior Center

For An ELDER CRAFTSMEN

"Artist in Residence" Project

Funded by a grant from the Dept. for the Aging
and the Dept. of Cultural Affairs

Stepping Forward, Looking Back A Creative Journey Portfolio

Using music, writing (poetry & storytelling), drawing, painting, collage and other media, you will "look back" through a guided creative journey of your life, experience and culture, and "step forward" by producing a portfolio of creative works that will be shared with the community.

In addition to the core group of workshop participants, the general membership of the senior center is invited to participate in the writing and music workshops during the first four weeks.

This project will culminate in a music and/or storytelling performance at a local library or community center. The finished Portfolios will be exhibited as well. A reception will be held for the artists.

When: 12 Tuesdays: starting in late March, to be decided

Time: 10:15 am – 12:15 pm

FREE to the seniors and the senior center

To sign up for the project, please contact Shimon or Jenya at the Shalom Center, (718) 774-9213.

FOCUS ON SHIDUCHIM

Checkmate!

By Sara Junik

"Admits mistakes?" What am I looking for a malach or a husband?!

This is one of the comments I heard while playing a new game called "Checkmate".

I first heard of this new game in an article forwarded to me by our ever-alert and multi-talented CHJCC receptionist Penina Metal. It purported to help in the choice of the right middos needed in a prospective mate. Naturally, as I write the shiduchim column in this newspaper, the game caught my attention.

It is a fact that so many parents and future Chassanim and Kallos look for the externals such as money and looks; therefore, anything that would focus a person on the search of middos was welcome.

I read the article, but although intriguing, it did not give me as clear a picture as I had hoped, so I called the author of the game herself, Rebbetzin Chaya Ginzberg, an innovative author ("Road Signs for Success"), a lecturer, and a high school and seminary teacher.

During our conversation, I discovered that this game is much more than just a "shiduchim game". It lends itself to almost any interpersonal relationship. Friends, single and married ladies, parents and children, or married couples can play the game and gain some insight.

What is more, the game has its origins right here in Crown Heights!

Rebbetzin Ginzberg explained that she is good friends with our own inimitable Mrs. Miryam Swerdlov. At a convention some time ago, Mrs Swerdlov played a game a lot of our Crown Heights residents are familiar with. It is called "The Game of Priorities". Mrs. Swerdlov has played this game with girls in camp, with ladies at conventions and retreats, and at workshops. Everyone who played had a great time and came away with a better knowledge of what is really essential in their lives. Is Yiras Shomayim more important than live-in-help? If you had to choose only one, what would it be? Is satisfaction at work less or more important than being a good example to your children? It is a game that makes you think about what is truly important in your life and makes you more appreciative of what you do have. The enjoyment aspect of the game is just an added bonus.

Rebbetzin Ginzberg with Mrs. Swerdlov's

permission adapted this game to focus more on middos alone, rather than general necessities such as owning a luxury car, paying dental bills, or having a well-paying job for your husband, and she marketed it for the public. She felt it was a way to give hashkafa in an easy and enjoyable way. I believe she succeeded.

This particular version of the game is made to be marketed to the world at large, and therefore, it is relatively "pareve".

There are 56 cards in the deck. Most are middos. Some are personality traits, and some are inclinations. The object of the game is to hold on to 7 cards. Depending on the question asked at the beginning of the game, those cards could describe the qualities you are looking for in a future spouse, the qualities you wish to develop in your children, or the qualities you see in your husband, etc.

I am not familiar with card games as I never considered playing cards to be much of a Jewish activity, but I am certainly hooked on this game. Seven cards are distributed to the players. One desk is fine for 2 to 6 players. If you play with a large group, play with multiple decks.

The deck is put in the middle, face down, and each player takes a card and then discards one. When a player discards an unwanted card, it lays face up next to the deck. If the next player wants that card, they can take it, or they can take one from the deck. At the end of the game everyone is left with 7 cards. In Mrs Swerdlov's game one discards before one picks. Here the instructions say you pick before you discard. I have come to the conclusion that it is a more effective game if you are forced

to choose what you discard before you pick the next card. After all, it is like life--you do not always know what is coming, but you know what you have on hand. Ultimately, it's your choice. The rules are not written in stone. Play according to what in your opinion is the most effective way.

I played with my son who is now in the "parsha", and our goal was to see how close I was to his priority list of a future Kallah. Many of the cards in the game may encompass others in their meaning, or

two results. Do they match? Is what you offer compatible with what you are looking for? Are the qualities you are looking for compatible one with the other? Are you choosing "Drives" and "Ambition" in a "Sensitive", "Calm" person? If you are ambitious and have drive, you are not calm and sensitive.

What you discard is also important. As the play goes around, your discards may be the other person's essential requirements. Examining the reasons behind your discards will make you verbalize your feelings and make you understand better your choices. It is even better to play with a mashpia or a parent or facilitator. (Maybe shadchonim should play with you at your interview!) Defending, or to use a less confrontational verb, discussing your choices is almost an integral part of the game. During the game and after the game, you can discuss your choices and do so in the calm and happy atmosphere engendered by the game.

In fact, it may be great as a starting point for a heart-to-heart discussion with your parents or friends (what I like and appreciate in my friends), with your siblings, (what I admire about you), or with your husband.

When playing, keep in mind that many words may be unfamiliar to your fellow players and maybe to yourself. Words such as "analytical" may have to be explained. Some words may have an unimportant meaning to the other players. A word such as "sensitive", for example, would need to be explained. How important it is that a husband is sensitive to a wife's needs or a wife to a husband's?

Rebbetzin Ginzberg told me that the game was even played on a date. A couple went out numerous times, but he was not a great communicator, so she was not sure about saying yes. They played the game, and she found out so many positive points about the boy that they got engaged. Now, don't all of you carry a game with you when you go out! The game was a final push or confirmation in this case, and this is how it should be. Do not rely on a game to tell you who to marry.

The game is available at most Seformim stores in Crown Heights, Flatbush or Boro Park.

they may be close enough to mean the same thing. For example, there are cards such as "Kind", "Giving", or "Generous Spirit". If one is giving, one will most probably be kind and will have a generous spirit; therefore, only one of these cards should be retained, and the other may be discarded. Some cards are definitely middos such as "Honest", "Fair", "Content", and "Sincere". Some are derivative, character traits like "Good Manners" or "Sense of Humor", etc. Some are inclinations such as "Musically Inclined". One card I am not sure what category to place in. (I am sure you will know which one I mean if you see the deck!). I am pleased to report that we are both on the same page; what he is looking for is what I thought he was looking for! (Smiley face)

Play to discover your own strengths and good qualities--who you are and what do you have to offer to a future spouse. Then play again to see what you are looking in a spouse and compare the





Rabbi Shea Hecht

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

IS MARRIAGE MADE IN HEAVEN?

At one of my recent seminars on marriage, a group of young couples had a discussion based on the following thought: As religious people we believe that a marriage is predestined. Forty days before conception, the soul is prepared for a journey down to this world, and a proclamation is made in heaven regarding the beauty, intelligence and talents of the child. Likewise, it is announced who this soul is destined to marry.

The participants in the class had a question. If marriage is in fact as explained above and elaborated upon in Kabbalah, that it's two halves of the same soul reuniting under the marriage canopy, why is it that creating and maintaining peace and harmony, love, and friendship in the home take so much effort? Why must we exert so much energy to

achieve these things and have a healthy marriage?

My answer to them was that marriage is neither a reward nor a prize. When people marry they haven't passed a finish line - if anything that's just when the race is starting. Marriage is a task. It's a job and a full time job at that. Marriage is a labor of love, yet it's still a labor.

It's true that we can find some couples that were childhood sweethearts, and the excitement, glamour, infatuation and love last a life time without much effort. For some reason those couples are very visible, and though it seems like 10% of the married population is in this situation, it's more likely it's as little as 2%.

Most people have to work on their

marriage. One of the biggest misconceptions about marriage is that the job of cultivating a happy marriage is split 50% - 50%. Actually, marriage takes 100% - 100%. Both sides have to commit their energy to a healthy marriage. Not only that, people have to realize that regardless of what image married couples show the world, most are in the 98% category mentioned above.

The best news is that the way marriage works, sometimes the challenge and innovative thinking necessary to keep marriage going is the most fun.

A while ago, I came across a news article about a couple that was married for a while and felt that their marriage was stale. They were not getting along well with each other, so both of them clandestinely started to look for someone else. Eventually both the husband and wife found someone else on internet. Each found that the internet 'friend' shared their passion, sense of fun, and their goals. In the excitement of a new secret relationship, they gave the relationship their 'all' with no stops or inhibitions.

One day after communicating with his internet 'friend' long enough, the

husband arranged a rendezvous to see her and plan their future. They arranged a quiet place to meet and gave signs so they can recognize each other. Imagine his surprise - imagine their surprise - when his internet friend turned out to be his wife!

What a fascinating story! How often is it that we see such an open sign that says, "Take your energy and effort and use it for your spouse with whom you have common goals, common needs, and once shared the same energy?"

Each part of this couple was still looking for and was attracted to the very same things that attracted them when they first met. How sad that they didn't put that same energy into fixing up their own relationship - and adding spice to it - instead of looking for alternatives outside of their marriage.

A marriage can definitely be made in heaven, but we need to safeguard it to make sure that it stays healthy and happy. Those same things that attracted us to our spouse originally are still there if we just look for them and keep them alive.

I'M RETURNING YOUR CALL.

By Sarah Junik

"I'm returning your call."

The biggest complaint I have heard about Shadchonim, at least here in Crown Heights, is that they do not call you back.

Well, surprise! At the Shiduchim Initiative, the best kept secret around, they do call you back.

The Shiduchim Initiative started a few months ago. It has a small office with that most important apparatus we commonly call a phone. This phone is privy to hope and despondency, as parents try to get their children married.

When you call 718-604-3500 Monday through Thursday 10:00 am to 2:00 pm, you will be greeted by a soothing and caring voice that will listen attentively to your concerns and will take detailed notes to be transcribed in a database. These notes are reviewed over and over as different possibilities emerge and pairings are made. Call and make an appointment to talk to a shadchonit face to face.

The inspiration for this office came from Mrs. Freidy Sable from L.A. She pleaded with Moshe Rubashkin to come up with an initiative that would help young people find their zivugim. Moshe Rubashkin saw first hand what a difficult time the youth of Crown Heights (and elsewhere) were having finding shiduchim. He thought that a centrally located office that would request no financial commitment to look for a shiduch and would be staffed

by helpful and motivated shadchonim might help alleviate the problem. This is how Shiduchim Initiative started.

The shadchonot at the Shiduchim Initiative are mothers and grandmothers themselves. They know firsthand how hard it is to make a shidduch and how hard it is to try and try again. If they are on the phone when you call or if you read this article after hours, do not hesitate to call 718-604-3500. They will hear your message and call you back within 48 hours. Really!

We never know where a shidduch will come from or who our shliach will be. Sometimes it is a seasoned Shadchon. Sometimes it is a brother or sister in law, friend or neighbor. Do not leave any stone un-turned.

It may be enough to register with the Shi-



duchim Initiative to produce a shidduch. 6 registrants found their zivug right after registering (the shidduch didn't come from the Initiative). They called and came in for an appointment, filled out a simple form, and before they knew it, someone proposed a shidduch, and they became engaged. Registering was the last step they needed to take for their Hishtadlus to be complete. So, can we say that registering with Shiduchim Initiative is a "segula" for shiduchim? Why not! Everything to do with shiduchim is out of our hands, so let us try anything appropriate to make sure that the Mazal Tov moment happens.

There is no fee to register. Make an appointment and come into the office. The questions you are asked are simple: your name, address and age, your background, education, what you are looking for, and some references. It is helpful if you bring a picture of yourself. It jogs the mind when the shadchon tries to match you. It will never go beyond the file.

The shadchonim at Shidduch Initiative interact with other local and international shadchonim to expand the pool of choices. It may be that just by being part of the Shiduchim Initiative, your name will be matched by a shadchon you may never have heard of.

The Shiduchim Initiative will follow

your lead. If you have someone in mind but do not know who to ask to make the introduction, the Shiduchim Initiative will do it for you. Call them, speak to them, and it is as good as done.

What if you went out with someone but found the person is not for you but perfect for your friend. It is not proper to introduce them yourself, so call Shiduchim Initiative with your idea. They will carry it though.

Boys and parents of boys: the illusion that it is a "boy's market" causes boys and their parents not to actively look but to take the "wait and see who knocks" attitude. Come in and register. Make it part of your hishtadlus for a good and mazaldike shiduch.

Plans are in the works to upgrade the present card directory to a computer system and to connect to other groups and organizations in Chabad that can increase the ability to make more successful shiduchim.

Call the Shiduchim Initiative at 718-604-3500 today.

Email: chabadshiduch@gmail.com

בס"ד

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SHIDUCHIM



VEDIBARTA BAM ~ MARRIAGE

By Rabbi Moshe Bogomilsky

It is not unusual for a Chatan and Kallah to be gripped with anxiety as the wedding day comes closer. I recall that more than once I was called by a Chatan as late as a few hours before that wedding saying that he would like to call it off. In speaking to these Chatanim, it became apparent that they were afraid that they would not succeed in building the ideal home which would be permeated with Torah and mitzvot. Hence, rather than fail, they preferred not to start at all.

In retrospect, this is not a modern day malady. I believe the first such anxiety attack can be dated back to Moshe Rabbeinu and K'lal Yisrael. The Torah tells us that when all the work of the Mishkan was completed, they brought all the components to Moshe. Rashi,

in the name of Midrash Tanchuma, explains that the reason for bringing everything to Moshe and not erecting the Mishkan themselves was that they were unable to do it themselves. No man was able to erect it because of the weight of the beams, as a man does not have the strength to set them upright.

After working indefatigably on the Mishkan and having meticulously fulfilled all Hashem's commands concerning its specifics, they were overcome with anxiety and despondent when they realized they could not erect it due to the weight of the kerashim — boards. One can well imagine their dismay and disillusionment over the possibility that the Sanctuary which was to serve as the holy dwelling place for His Divine Presence would not achieve its purpose.

When Moshe saw the task laid before him, he turned to Hashem and said, "How can the Mishkan's assembly be accomplished by man?" Hashem said to him, "Involve yourself in assembling the Mishkan with your hand, and though it will appear as if you were setting it up, it will actually rise upright and stand by itself."

What a beautiful lesson Hashem taught Moshe! When something has to be accomplished, don't become disillusioned and frightened because it seems difficult or impossible. Make an honest effort. Put your hands to it and do your best. The rest leave to Hashem — He will bless you with success and the seemingly difficult or even impossible will become reality. As the Midrash says, "Adam oseh beyadav v'Hakadosh Baruch Hu mevarech ma'aseh yadav" — "A person does with his hands and the Holy One Blessed Be He will bless the work of his hands."

So I say the same to you, my dear Chatan and Kallah. If you are anxious about the thought of succeeding in your endeavor to build a Torah home in the community of Israel, don't be disillusioned. You are not the first to be frightened by the challenge and you will probably not be the last. Remember what Hashem told Moshe Rabbeinu when he was concerned and apprehensive: Work earnestly and ultimately your efforts will be crowned with success.

I will conclude with a cute story I heard many years ago. Once while a little boy was playing with ABC blocks, he called his mother to come to his room. When she entered he told her in amazement that he just figured out that the word G-O-O-D is really composed of two words GO and DO. His mother exclaimed, "You are indeed right my child: when we 'go' and 'do,' G-d will help that everything will turn out good."

FINDING A NEEDLE IN A HAYSTACK

By: Sarah Junik

Continued from last week

Paying Shadchonim

As mentioned last week, shadchonim must be paid for their work. Some will have clearly posted fees; some will tell you to decide what you wish to give. To others, a gift will be all that is necessary. You must be sure which case is which.

There may be consequences if the Shadchan is not paid. Please be fair, and consider all the hard work and all the work behind the scenes that you did not know about.

A person that suggested a shiduch should also be given something even if they did not bring the shiduch to fruition themselves, but someone else did so. If someone suggested a name and a second person suggested the name again at a different time, and the second time it is a shiduch, the first person should be remembered with a gift or something.

Some Questions a Shadchon may ask in no particular order:

- Father's name
- Mother's maiden name
- How many siblings? Brothers, Sisters?
- Is Anyone in your family married? To whom?
- Education:
- Grade 8-12 - Seminary - Shlichus-Smicha - College - Other
- What did you do with your summers?
- Did you take a Dor Yesharim blood test?
- Do you want to go on Shlichus?

- Is your family, are you, meshichist/non-meshichist? (sign of our times)
- Do you smoke or drink?
- What are your hobbies?
- Is there anything I should know about you? (It is counterproductive to keep things hidden from a shadchon. They are there to help you. If you were married previously, say so. It will come out, and so will other items you did not disclose.)
- What are you looking for in a spouse? (Here is where your lists come in handy.)
- Describe yourself in a word or give a brief description of yourself.

There are many more questions that may be asked, such as what is your religious standing at the moment, your level of Chassidishkeit, etc.

Answer truthfully. The shadchon is your lawyer, and she will know when to say or not say something. Most shadchonim that I know are guided by a Rov when there is a doubt as to when to reveal information.

Constant attention

Two things are considered as difficult as the parting of the Reed sea: livelihood and marriage. Rav Yaakov Kamenetzky develops the point: livelihood needs constant attention and care. One cannot give sporadic attention to his business or job and expect to have a Parnossah. A person needs to come up with new creative ways to keep and earn his living -- new avenues of business, new markets etc. In a job one has to maintain one's status and remain current with new trends and developments in one's field or profession.

So too by zivugim (marriage as well,

not just matchmaking) and livelihood. There can be no coasting. It must be constantly nurtured, expanded, and maintained. We have to constantly make calls and research potential names, expanding our search to other countries, if necessary. Try other methods and any avenue available in order to be successful.

Timing

If I am given a name and someone else suggests another, should I look at both or wait and finish with the first one before going on?

It will depend on how you were given the names. There might be a case where the first name offered was just a "he is a boy and she is a girl" kind of suggestion, where the one suggesting does not know the qualities and characters of the two. The second name proposed came from a shadchon (professional or otherwise, friend or family member) who actually gave thought to the compatibility of the couple. In such circumstances, it would pay to follow up on the second name first even if one already started looking at the first suggestion.

If on the other hand, both names suggested are based on compatibility or both names are just names, then one would finish with the first name suggested before going on to the second one.

An Indispensable Step: Researching a Name

Whether you take a name out of the girls/boys list or someone suggests a possibility, research has to be done.

There are various ways to do research. One may do in-depth research straight away. Once all the facts are in and you and your child have agreed this offer is worth pursuing, then you advise the shadchon that they may tell the other family about your interest. Naturally, at this point you have to sit and wait.

The other family must have time to do their own research.

Please do not drag your feet in such cases. The other side is in "limbo" until they get an answer, yes or no.

In a different scenario, one may do preliminary research to see if the name suggested is what one is looking for. If it is and the shadchon advises that the other side is also agreeable in principle, more in-depth research is warranted.

During research, some parents and children will often concentrate on the prospective spouse's qualities and completely ignore the family he or she comes from. This is not a good idea as a person is part of a family unit, and therefore, we must make sure that our child will be able to integrate with the other members of this family.

On the other hand, there are occasions when a friend or a family member will discourage a shiduch simply because of the family the prospect comes from. This is also wrong. Do not categorically reject a shiduch because of the family. It may well be that the prospect is the perfect person for your son or daughter irrespective of the family he comes from.

So as in everything else in life, both sides of the question have to be taken into account. Do not discount the family. Check out to see if your child will mesh with the other siblings and family members. If your research of the boy/girl shows they are what you are looking for but you do not like the family at large, do not "throw out the baby with the bath water." Investigate the prospect further, and make a decision based on the good qualities of the prospect.

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



THE FOURTH TRIMESTER:

By Rochel Levine Doula

It's not your fault; it's no one's fault.

You are not alone; there is help available.

There is a way out.

You will get better with the right support and the right help.

Sometimes we are too busy to be bothered thinking about what is bothering us.

We deceive ourselves and those around us that:

"Everything is fine."

"It's nothing."

"I'm too busy."

"I must be eating the wrong foods or not getting enough rest."

"It's my: husband's, mother's, father's, sister's, brother's, baby's etc. fault."

"It's my fault, it's my problem, something must be wrong with me."

We have a tradition from Adam Harishon that when Hashem asked him if he eaten from the fruit, he didn't deny it. He said that it's the woman you gave me who told me to eat from it. This ignores the fact that he ate it himself. Just because she gave it to him doesn't mean she forced him to eat it.

Denial is a human tradition. It does not solve the problem nor answer the question of what to do or why something happens in one's life and what to do about it.

So what's the true situation? Let's just get on to the hard core facts. After a birth, a woman's hormones have to resettle, and sometimes this can take a shorter or longer period of time depending on many factors.

The delay or inability of the hormonal state to go back to its pre-pregnancy state can commonly cause "baby blues" or less commonly, Postpartum Depression or PPD. When recognized for what these problems are (hormonal imbalances in the body) and when the proper help and support is received, this state of being can be effectively dealt with and cured.

Below is a brief overview of what the baby blues are and their signs and symptoms. After this section on the baby blues, the next section will introduce what PPD is and what the signs and symptoms are. If left untreated the baby blues can develop into PPD. If left untreated, PPD can sometimes lead to other mood disorders of a more serious nature.

Baby Blues: Signs and Symptoms

- 1) Irritability
- 2) Fatigue
- 3) Sadness
- 4) Frustration

These feelings are transient; they come and go and do not unduly interfere with the day-to-day functioning of the woman.

These feelings generally go away within the first week or two.

These symptoms do not dominate a woman's thoughts.

This condition is due only to the changes in the hormones as they go back to their normal pre-pregnancy state and will go away by themselves.

If untreated and if these symptoms last for more than two weeks and are joined by the following symptoms, than one may be suffering from PPD.

Postpartum Depression (PPD)-- Signs and Symptoms:

Frequent, uncontrollable periods of crying

Sleep disturbances (sleeping too much or too little)

Appetite Disturbances (eating too much or too little)

Overwhelming feelings of hopelessness, helplessness, guilt, or worthlessness

Excessive feelings of moodiness or irritability

Problems concentrating or making simple decisions

Thoughts about hurting your baby, yourself, or your other children even if you will not act on them

Lack of interest in the baby

Excessive worrying over the health and well being of the baby

Anxiety or panic attacks

These symptoms severely impact on the day-to-day functioning ability of the mother and her family. These thoughts and feelings tend to take over the woman's whole life, and if left untreated, can go on for weeks, months or years without getting better. In fact, the woman will only get worse.

Things you can do to help yourself

Being a good mom means taking care of yourself. If you take care of yourself, you can take better care of your baby and your family.

Get help. Talk with your care provider, call a help line like Sparks (see number at the end of the article) or ask a loved one to help you get the care you need.

Ask your care provider about medicines that can be safely used for PPD.

Talk to a therapist privately or in group therapy.

Learn as much as you can about postpartum depression.

Get support from family and friends.

Keep active by exercising (with clearance from your doctor).

Get enough rest.

Eat a healthy diet

Get cleaning help

Staying away from caffeine as it can cause anxiety and mood changes.

The primary people involved in the recognition that mom is not herself are mom (usually, but not always), dad, other family members, and/or close friends. The father's role can not be underestimated. He may be the only

one to realize what is happening and what needs to be done.

Below is a list of things that a father can do to help his wife, baby and if other children are involved his other children.

What Dads Can Do To Help

One of the biggest challenges many men face is getting their wives to recognize that they are suffering from depression. Often women reject their husband, children, family and friends and still do not realize they have a serious problem. The mom may do or say things that are very hurtful to you and others. The difficulty is getting her the help she needs to get better without abandoning her or getting angry with her. No doubt this is extremely difficult and hard to do, but it is necessary for her to have a chance of getting better. If she is not speaking to you, communicate your concerns with her family and or friends. Try to find someone that she does trust and let them help you.

Share with her the information that you are learning about depression. Ask her about sleeping, eating, thoughts, etc. Let her know that you are worried about her and that you love her. Try to help her to see that PPD is a physiological as well as a psychological condition that is hormonal in nature.

You are also going through a hard time. Even though you may fear the stigma and are worried about what others will think, it is important that you reach out for support from a mashpia, rav, trusted friend, family member, or perhaps even a social worker or psychologist. There is nothing wrong with you. You just need help to get through this tough time. You need support so that you can stay strong for your wife, other children, and your baby, all of whom are depending on you.

Your own emotions, attitudes, and beliefs can make it more difficult for your wife to recover if you do not deal with them effectively. Anger, fear, and frustration are all understandable reactions to the situation, and these feelings are very normal.

Many husbands in this situation may be dealing with rejection from their wives, family, and even friends because depression is so widely misunderstood. If your wife is making accusations about you, remember that depression can twist a person's view of reality.

If you find unhelpful family or friends giving their unsolicited advice or feel that they are undermining you in your efforts to help your wife and save your immediate family, here are some things you can do: Be very open in your communication with them. Explain what is going on with your wife and her treatment plan. Explain what you do and do not want them to do. Be understanding of their concerns as well. For others, come up with ways they can help, like taking care of shopping, cooking, running errands, helping with the

baby, babysitting or spending time with the other children (if there are other children, they need attention and support too). Screen her phone calls. Don't allow people to keep her on the phone giving her guilt trips about how she is failing herself, her baby, and her family or other such nonsense. Remember, this too will pass. You will get through this. Your wife needs time to heal herself before she can be expected to resume her normal activities.

G-d helps those who help themselves. He put us in a community so that we can help each other. The challenges we face in life are not there to harm us but to inspire us to take the good from every situation. Judaism is a creative way of life. In order to create something, hard work is necessary, but the end product is worth the effort.

Baby Blues and PPD or Postpartum Depression need not be a problem. G-d has shown us ways to help alleviate these temporary conditions and cure them. By working together, we fulfill our mission both individually and collectively as the Jewish people.

Resources:

SPARKS: This is a frum organization, the only one of its kind that has a hotline available for women who think they may be suffering from PPD. It is located in Boro Park.

Contact: Rivka Glicksman (718) 259-3404 or (347) 893-9047.

Postpartum Support International; www.postpartum.net

Depression after Delivery: www.depressionafterdelivery.com

The Payne Whitney Women's Program in the Department of Psychiatry at New York-Presbyterian Hospital/Weill Cornell Medical Center, 212-821-0779. This facility provides for the unique emotional needs of women across the life cycle through clinical care (counseling, medication management), research, education and outreach.

Postpartum Resource Center of New York, Inc. www.postpartumny.org

NYU Reproductive Psychiatry Program offers outpatient treatment to women with mood disorders resulting from pregnancy. They also offer comprehensive mental health services for women with premenstrual mood disorders resulting from perimenopause and menopause.

212-263-6033.

Anyone interested in a support group, email me (Rochel Levine) at guiding-hand4u@yahoo.com, or you can call me at (718) 493-3899 between 10 and 11pm any evening.

CHJCC

CALL THE CHJCC

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SHALOM CENTER

Shimon Herz

VITAL HEALTH INSURANCE SERVICES AT THE CHJCC

We all know how important health insurance is for ourselves, our children, our families. We constantly see very serious and important articles in our media about how so many citizens don't have health insurance and what kind of havoc not having health insurance can cause. Health insurance is a difficult and confusing topic—there is paperwork to complete; there are plans to choose, and most of the time, it is very expensive.

At the CHJCC we can try to help make health insurance less confusing, less complicated, and more easily accessible. Residents of NY State are very lucky to have a very comprehensive public health insurance system. The system includes:

Medicaid for families, children, pregnant women and seniors.

Child Health plus for children up to age 19 only.

Family health plus for adults 19-65.

PCAP for pregnant women only.

To apply for public health insurance, you need to come up with different documents that verify your identity, how you support yourself, and what your assets are. Not all the programs have the same income guidelines. In general, the income guidelines are quite liberal. It is important to understand that health insurance is available for most uninsured children under the age of 19 in the state of New York.

One application is used to apply for all the programs. Based on the information that you supply us, we will be able to tell you which programs you and your children qualify for. Most vital medical services are covered under the program, including regular check-ups, well-baby check-ups, immunizations, pres dr, hospital care, eye exams, mental health services, and much more.

How much you pay depends on your family income. For most families, insurance is free. For others, you may have to pay a small monthly fee. It is easier than ever to apply for medical insurance.

The CHJCC has a qualified Medicaid facilitator on staff that is available to residents of our community on a daily basis. Her name is Sarah Seldowitz, and she can be reached at the CHJCC offices at 387 Kingston Ave, Monday through Thursday from 9 AM to 5 PM and Fridays 9 AM to 1 PM, (718) 778-8808 x 24.

It has come to our attention recently that a lot of people in our community are unaware that this service is available in our community. There is no need to travel anywhere; there is no need to spend any money paying someone for the services when you can do it right here in your community absolutely free of charge.

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HELP WANTED

Website Content Coordinator--

Responsibilities: write and post content for business, help coordinate user-generated content section of website. Needs strong writing and editing skills, knowledge of Chassidic /yeshivish culture, excellent computer skills, web savvy, work with deadlines and teams. Photoshop is a plus. Located in Cedarhurst. Please send resume to: torahweb613@gmail.com.

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preparing and delivering presentations/demos of products leading the RFP/RFI processes, and help prepare ROI document for the prospect, interface with Development Professional Services, QA and customer support teams, address clients needs and insure they understand all features of products today and in future. Candidate needs 5+ years exp in corporate treasury dept, an ALM dept, treasury consultancy firm, or audit practice of the Big 4 Basic knowledge of derivatives, hedging and or Risk Management, knowledge of Foreign Exchange, Interest Rate and related commodities. Knowledge of FAS 133 and how it relates to treasury hedging activities. Good communication and presentation skills. Willing to travel within US to present to potential customers. Positive attitude, Bachelor's Degree and MBA in Business or Finance is preferred. Good benefits. Contact: Terry Welsh, Managing Director of North America, Concepts in Staffing, 9 East 37th St., NYC 10016, 212-293-4432, (Fax):212-294-2434.

HELP WANTED

FEGS job openings for social workers, direct care workers and recreation specialist in Brooklyn. Contact Miriam Gold, Senior Recruiter, HR Dynamics Inc as agent for FEGS, 345 Hudson St., 4th fl., NYC 10014, 212-366-8396.

A frum newspaper is seeking writers and reporters to key into the goings on in your area, community, shul, schools, organization, and businesses. The newspaper covers the Five towns, Queens, Riverdale, Manhattan, Northern and Central NJ, Westchester, and Rockland County. To write articles etc., please email: SLAAbelson@aol.com or call 347-293-1264.

P/t job for Program Associate for national educational initiative. Responsibilities: organize and facilitate distance learning courses for Jewish day school teachers. Currently a telecommuting job. Equivalent of a day a week with potential to grow. Social work or education background required. Familiar with MS Word, PPT, Excel. Please send resume and cover letter to: generalinfo@hiddensparks.org

Web marketer with writing and analytical skills and experience in e-commerce. SEO for a Judaica store in Flatbush. Contact (718) 759-8976 or email to: nshalom@msn.com.

Ohel Bais Ezra in Manhattan is looking for a p/t Registered Nurse, f/t House Manager, p/t Cook, and a maintenance/handyman. Contact:718-686-3102 or email: resumes@ohelfamily.org or fax to (718) 851 6428.

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Street Tree Pruning

In November of 1997, Parks embarked on a program of routine block-by-block maintenance for street trees. Then-Mayor Giuliani and the City Council pledged the funds to prune each City tree once every ten years in a planned, systematic, and economically efficient pruning cycle.

Under the new grid maintenance pruning system, each year one-tenth of the trees in each community board will be pruned. By pruning trees in a block-by-block pattern, we are able to make more efficient use of our resources than by pruning in response to geographically disparate public requests. Consequently, Parks no longer takes routine pruning requests.

However, Parks continues to respond on demand to emergency requests. In the event of a tree emergency, please call your borough forestry office.

Central Forestry

Call for general information about our Street Tree planting program, Greenstreets program, ALB control efforts, tree preservation and protection standards, and forestry policies. 718-760-6794

The HEAP Program Outreach Workers

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PARSHAS HASHAVUA

VEDIBARTA BAM ~ Pekudei



By Rabbi Moshe Bogomilsky

“אלה פקודי המשכן”

“These are the accounts of the Mishkan...” (38:21)

QUESTION: The Torah is careful not to repeat a word or write an extra letter. Hence, the parshiot of Vayakheil and Pekudei which are a repetition of Terumah and Tetzaveh should have been omitted?

ANSWER: The Torah discusses at great length the episodes that took place when Eliezer goes to find a suitable wife for Yitzchak. When he meets with her family, the entire story is repeated. Rashi explains, “The ordinary conversation of the servants of the Patriarchs is more pleasing before Hashem than the Torah of the sons. Therefore, the section of Eliezer is repeated in the Torah, whereas many important principles of the law were given only by hinting.” (See Bereishit 24:42, Rashi.)

The gravest sin ever committed by the Jewish people was the making and worshipping of the golden calf. It incited the wrath of Hashem to the extent that He considered, G-d forbid, annihilating the entire people. The Mishkan is referred to as the Mishkan of Testimony (משכן העדות) because it serves as a testimony that Hashem forgave the sin of the golden calf (see Vayikra 9:23, Rashi). Consequently, since the Mishkan accomplished forgiveness for His beloved people, He enjoys talking about it repeatedly.

(לקוטי שיחות חט"ז)

“אלה פקודי המשכן משכן העדת”

“These are the accounts of the Mishkan....” (38:21)

QUESTION: In the beginning of Parshat Mishpatim, Rashi gives a rule that the word “eileh” dismisses, and the word “ve’eileh” adds. What does the word “eileh” in our pasuk dismiss?

ANSWER: In the nineteenth century there lived in England the famous Jewish philanthropist Sir Moses Montefiore. Queen Victoria once asked him, “How much wealth do you have? How much do you own?” Sir Moses told her it would take him a few days to do some accounting; afterwards he would be able to reply. When Sir Moses told her the amount of his wealth, she became upset, saying, “You are insulting me. Everyone

knows that you have much more.” Sir Moses explained that he considered as his wealth whatever money he gave away to tzedakah. Anything else that he had was only temporary and subject to confiscation or loss.

The usage of the word “eileh” — “these are” — suggests homiletically that the only meaningful holdings one possesses are the resources that are devoted to building Hashem’s sanctuaries or for other holy purposes. Only such investments are eternal; all others are transitory.

According to the Midrash Rabbah (Bamidbar 22:8), the Hebrew word for money indicates that it is transitory: the word “mamon” — “ממון” — is an acronym for “מה אתה מונה” — “What are you counting? It is nothing!”

(אור החיים)

“ויעשו את ציץ... ויכתבו עליו פתוחי חותם קדש לה”

“They made the head-plate...and they wrote in the same manner as a signet ring’s engraving, ‘Kodesh LaHashem’ (Holy to G-d).” (39:30)

QUESTION: Why does it say, “vayich-tevu” — “they wrote” — in plural?

ANSWER: The Gemara (Yoma 38a) relates that Ben Kamtzar, was able to hold four pens in his hand and write the four letters of Hashem’s name at the same time. The Rabbis were upset with him because he refused to teach this skill to anyone else. The Rabbis wanted him to teach others because the first two letters of Hashem’s name (ה-י) form one of his names. The next letter, “ו”, changes it to a regular word, and this raises the question of mechikah (erasing) Hashem’s name (Minchat Chinuch 437). Ben Kamtzar avoided this question by writing all four letters simultaneously.

Consequently, when they made the head-plate, in order to avoid any halachic problems connected with erasing Hashem’s name, they wrote — four people together — each writing one letter of Hashem’s name on the head-plate at the same time.

(עי' מנחת חינוך תל"ז, ועי' תוס' יר"ט יומא פ"ג מ"א)

“ותכל כל עבדת משכן אהל מועד ויעשו בני ישראל ככל אשר צוה ה' את משה”

“All the work of the Mishkan was completed and the Jewish people did according to all that G-d commanded Moshe.” (39:32)

QUESTION: Why is it necessary to

emphasize that the Jews did “according to all” that Hashem commanded Moshe? Who would dare to do otherwise?

ANSWER: According to halachah, Ha’oseik bemitzvah patur min hamitzva” — when one is involved in performing a mitzvah, he is exempt from doing other mitzvot (Succah 25a). When the Jews were preoccupied with the building of the Mishkan, there were many mitzvot that they did not fulfill. The pasuk tells us that once the work on the Mishkan was completed, the B’nei Yisrael resumed performing all the mitzvot of the Torah, which Hashem had commanded through Moshe.

(אמרי שפר)

“וירא משה את כל המלאכה... ויברך אתם משה”

“Moshe saw all the work...And Moshe blessed them.” (39:43)

QUESTION: His blessing was “יה רצון... שתשרה שכינה במעשה ידיכם” — “May His Divine presence abide in the work of your hands” (Rashi). Why didn’t Moshe say, “May the Shechinah rest in the Mishkan”?

ANSWER: When the Jews were involved in building the Mishkan, Hashem was delighted with His chosen people because they were in an exalted spirit. After the Mishkan was completed, they returned to their regular mundane activities.

Undoubtedly, Moshe prayed that the Shechinah should be pleased with Klal Yisrael and dwell in the Mishkan. However, in addition, he also blessed the Jews that when they are involved in “ma’aseh yedeichem” — their regular daily activities and preoccupations — even then they should conduct themselves in such a way to merit that the Shechina should feel “comfortable” in their midst.

(פרדס יוסף)

“כי ענן ה' על המשכן יומם ואש תהיה לילה בו... בכל מסעיהם”

“A cloud of G-d was on the Mishkan by day and fire used to be over it by night... throughout their journeys.” (40:38)

QUESTION: This is the concluding pasuk of Chumash Shemot. Torah is never ending. What parallel can be drawn between the closing and opening passages of Chumash Shemot?

ANSWER: “Day” represents the good times and happy periods in Jewish history. “Night” is an allusion to gloomy and difficult times that may, G-d forbid, confront us. The Torah assures us that throughout all our journeys, regardless if things are shining for us or G-d forbid the reverse, clouds of Hashem and heavenly fire protect us to guarantee our safety and survival.

Chumash Shemot begins with the journey of the Jewish people down to Egypt, which was one of the darker periods in our history. Knowing that Hashem’s watchful eye is with the Jewish people throughout “all their journeys” helped them survive the ordeal of slavery.

Another way to link the end and beginning of Chumash Shemot may be based on the following:

In the beginning of Chumash Shemot the Torah relates how the daughter of Pharaoh saved Moshe when he was placed in a box at the bank of the Nile river. On the Pasuk “vatishlach et amatah” — “she stretched out her arm” (2:5) — Rashi comments that Hashem miraculously elongated it and it was able to reach the box.

In the concluding parshah of Chumash Shemot we learn that when the Mishkan was completed, no one was able to erect it due to the weight of the boards. It was brought to Moshe and he, too, was puzzled. How could he possibly pick it up? Hashem told him, “Put your hand to it, and then it will stand up by itself” (Rashi 39:33).

The lesson which we are taught in the beginning and end of this Chumash is that when something has to be accomplished, we should not become disillusioned and frightened because it seems difficult or impossible. If we will make an honest effort to do our best, Hashem will bless us with success and the impossible will become reality.



THE REBBE'S SICHA: PEKUDEI 5749

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Today we concluded reading the second Book of the Pentateuch -- Shmos. Every completion in Torah should bring an increased awareness and a greater effort to evaluate and renew the Divine service associated with the just-completed cycle, with the intention to properly prepare for the coming phase, in this case the Book of Vayikra.

This practice may be applied to the various cycles that we experience during the year:

The last month of the year, Elul, is the month of reckoning for the past year, as well as the time of proper preparation for the future.

The final day of the Hebrew month is Erev Rosh Chodesh, a propitious time for retrospection and preparation for the coming new month.

Erev Shabbos at the close of the six weekdays is a time for adding up all the activities of the week and preparing for the new week.

So too, each evening before retiring during the Shema, one must take a retrospective look at the day before reciting the words "In Your hand I place my soul."

Likewise, when we complete the study of a book of the Torah, it is an appropri-

ate time to review the theme of the concluded book and its lessons in Divine service, as well as to make preparations for the future. Torah is very precise, and this process of account-taking itself is alluded to at the close of the Book of Shmos and the beginning of Vayikra.

The book of Shmos gives us a total glimpse of man's Divine service. Starting with the story of how the Jewish people came to Egypt, it alludes to the descent of the soul into the corporeal body and materialistic world. This is followed by the story of the punishment of Egypt through the ten plagues which once again alludes to the Divine service of purifying and refining the materiality of the world. This leads to the Exodus -- to be freed of the yoke of Egypt and the worldly limitations as a preparation for the time when "you will serve G-d on the mountain." At the Mattan Torah experience, the division between the lower and upper worlds was eliminated, and G-d descended to Mount Sinai and gave us the Torah. At the same time, we received the power to transform the physical world to holiness and create a dwelling place for G-dliness in the world.

This effort reaches its perfection when the Shechinah rests in the Sanctuary that was built with the contributions made by the Jewish people for the Mishkan. All this is recorded in the Book of Shmos.

At the close of Shmos in the portion of Pekudei, the Torah makes an account and summary of all the materials used in making the Sanctuary. This gives us a clear lesson of the importance of making such an account at the close of a section of Torah. The name of the portion, Pikudei, itself means "the sum" -- the account of all the donations to the Mishkan and all the vessels and objects made to be part of the Mishkan. In a sense, here we have the summary of the Divine service which is discussed in Shmos with the goal of making a dwelling place in the lower worlds.

In our Divine service, we must also make a similar reckoning in our work to make a dwelling place for G-dliness, at the close of Shmos. It should be clear and precise so that we may say Eleh Pikudei -- these are the accounts of the Sanctuary which the Jew makes.

Rashi was very specific in his explanation of the opening words of Pikudei:

In this section all the weights of the metals given as a contribution for the Tabernacle, of silver, gold and copper are enumerated, and also there are enumerated the vessels used for every kind of service in it. (Rashi, Shmos 38:21)

This lesson may be applied in a symbolic sense to every individual. Gold, silver and copper allude to three areas of man's Divine service and to the three levels man may attain. On each level man, must use the different powers and means at his disposal--"gold", "silver", and "copper," to build the Sanctuary for the Holy One, Blessed be He, and then, one must be ready to account for everything he has done.

Similarly one must list all the vessels -- when one makes himself a vessel for G-dliness, and likewise when he transforms the world to be a vessel for G-dliness.

Not only must we be aware of the vessels produced, but we must also be aware of how the vessels are used for the

"service" of the Sanctuary. Just as the portion of Pikudei goes on to describe how the vessels were made and how they were used in the service of the Tabernacle.

In Chassidic terms, a Jew's Divine service must include the theoretical aspects of Torah study as well as the practical side of mitzvos.

Another point to be gleaned from the accounting of the Mishkan. Not until after all the account-taking did the Torah tell us that the Mishkan was actually erected, for only then was it apparent how all the parts fit together to form one Sanctuary.

Chassidus explains that the personal efforts in the counting process awaken the yechidah -- the essential (unique one) of the soul. With this approach, all the person's individual efforts are unified and united with the One Ruler of the world, and G-d says, "I will dwell among them"; the world is then influenced on all levels to truly be a dwelling place for G-d.

Now just as in Pikudei, by making the Mishkan we did not lose sight of the individual components that united to form the Mishkan, so too, by making a dwelling place for G-dliness we infuse spirituality in all the various components and all the levels, so that each item becomes holy and this holiness comes in a revealed way. The word Eleh (these are) has the gematria of 36. Sdd the three letters (E'L'H'), and we have 39. Add 1 for the word, and you have 40, alluding to the "40 minus 1" categories of work prohibited on Shabbos (the same categories of work which were used to build the Mishkan). Chassidus teaches that human Divine service completes the void in the "40 minus 1" so that the gematria of 40 is completed. The power to do this comes from Moshe who is mentioned in the opening verse of Pekudei.



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SHLEIMUS HAARETZ

THE PRINCIPLES UNDERLYING THE ISRAEL-ARAB CONFLICT

AT THE CORE OF THE ISSUE ~ PART I

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“Whoever destroys a Jewish life is considered to have destroyed an entire world. And whoever saves a Jewish life is considered to have saved an entire world.”

In Jewish thought, this construct does not serve as merely a theoretical and ethical truth, but as a practical directive. Our heritage is rich in treasured laws and values, but when their application threatens human life, their practice is temporarily suspended.

This concept has resounded within the consciousness of the world at large: the protection of human life has been

accepted as the fundamental *raison d'être* for the existence of governments. As the U.S. Constitution proclaims, “The very first purpose of a government is to provide its citizens with life.”

To apply this concept to the present situation in the Land of Israel: Although almost 30 years that have passed since the Six-Day War, and despite efforts by all the world powers, there is no immediate sign of peace. Now if anyone wants to stop treading water and make real progress, he has to put first things first, identify his issue of primary concern and make it the focus of his argument.

The question of primary concern to Israel is obvious: What is the course

of action that will protect Jewish, and for that matter, Arab lives most effectively?

(We mention Jewish lives first. Although all humans are created “in the image of G-d,” and every life must be cherished, the Torah teaches Jews to place Jewish life as the highest priority. And slightly more than 50 years after the world stood idly by as a third of our people were annihilated, no further explanation is necessary. We have learned that if we do not stand up for ourselves, no one else will.)

Many Americans live far away from tragedy, and we often view death as a statistic. The idea that a bus on which school children are traveling will be attacked or that bombs will be placed in the midst of major urban centers is

so far from our ordinary experience that we never really conceive of that possibility. Even after it happens, we have trouble comprehending that it could happen again. Instead, we react to a report on a terrorist attack by counting the numbers: “Only two killed. What a miracle!” “They got three of ours, but we killed four of theirs. So we won.” Not only is such an approach callous; it misses the entire point. The question should not be who killed more, but how to prevent killing.

In the pages that follow, we will examine several dimensions of the Arab-Israeli conflict. Over and above all, our focus will be guided by the principle stressed above - the preservation of life.

To be continued.

ADAR YAHRZEITS

This week we continue with the Yahrzeiten of people who lived in our shechuna. By mentioning them, we come to “v’Hachai yiten el Libo”. We learn lessons from their lives that we can incorporate into our own. This column includes the Yahrzeiten of the 1st of Adar through the 7th of Adar.

Men

2nd of Adar

Horav Hachossid Reb Reuven Brenenson

The son of Reb Chaim, he served as a shamesh in the Frankel Shul in Crown Heights. He participated as the “netzig” of his shul in the Vaad Hakohol elections and was also chosen as the executive of all the n’tzigim. He was known for being involved in Tzedoko and Chasodim matters, and his home was always open to guests. He was born in New York on Lag B’omer 1942 and was nifter in 1997. His gravesite is near the Holy Ohel.



Horav Hachossid Reb Moshe Pinchos Hakohen Katz

The son of Horav Hachossid Reb Avrohom Mordechai, he was among the chosen students in Yeshivas Tomchei Tmimim in Warsaw and Otwock. He was involved in conducting the central Lubavitch Yeshiva in Brooklyn for fifty years and was a gabai in 770. Reb Moshe Pinchos was a member in the following Mosdos: Agudas Chassidei Chabad, Vaad Hafotzas Chassidus, Vaad Maamod, and Vaad Kupas Bachurim (financial support). He spread the teachings of Torah, sacrificed himself for Tzedoko, was mekarev Jews to Yiddishkeit, and was among the mekushorim to the Rebbe'im and merited special kiruvim from them. He was born in Kinsg, Poland and was nifter in 1986. His

gravesite is near the Holy Ohel.

Horav Hachossid Reb Shmuel Hecht

The son of Horav Hachossid Reb Shlomo Zalman, he was a maggid shiur in Hadar HaTorah and later served as a Rav in Burlington, VT. He was nifter in 1978, and his gravesite is near the Holy Ohel.

4th of Adar

Horav Hachossid Reb Meir Dubrowsky (Wilenskin)

The son of Horav Hachossid Reb Menachem Mendel, he was nifter in 1989, and his gravesite is near the Holy Ohel.

5th of Adar

Horav Hachossid Reb Menachem Mendel Blizinsky

The son of Horav Hachossid Reb Meir Sholom, he was the gabai in the upstairs shul of 770 and was mekushar to the Rebbe. He was born on the 4th of Adar, 1935 in Twock and nifter in 1995. His gravesite is near the Holy Ohel.

6th of Adar



Horav Hachossid Reb Michoel Teitelbaum

Reb Michoel was a Chossid, Oved Hashem, and devoted himself to the Rebbe'im. He was active in many activi-

ties for Yiddishkeit in Russia and with mesiras nefesh established chadorim in many different places. In the U.S., Reb Michoel opened Yeshiva Oholei Torah. He was born in 1912 in Bwelki-Luki and nifter in 2005. His gravesite is at the immediate left of the Holy Ohel. See full article in this issue.

Horav Hachossid Reb Nissim Chai Hayward

The son of Horav Hachossid Reb Menachem, he served as teacher and a dean in Detroit, Florida, and California. Reb Nissim was involved in spreading the wellsprings of Chasidus and was mekushar to the Rebbe'im. He was born on the 14th of Teves 1926 in Shanghai, China and was nifter in 2003. His gravesite is near the the Holy Ohel.

7th of Adar

Horav Hachossid Reb Nochum Wolosow

The son of Horav Hachossid Reb Tzvi Hirsh, he was one of the students of Yeshiva Tomchei Tmimim in Lubavitch. He sacrificed himself in Russia for Yiddishkeit and was among the founding pillars of the mosad Tiferes Zkainim Levi Yitzchok which is located near 770. He was born in 1914 in Kremenshug and was nifter in 2002. His gravesite is near the Holy Ohel.



Women

1st of Adar

Mrs. Perla Friedberg

The daughter of Reb Yaakov, she worked in the Crown Heights Community Council and was nifter in 1993. Her gravesite is near the Holy Ohel.

Mrs. Chaya Rivka Korf

The daughter of Horav Hachossid Reb Benzion, she was nifter in 1992. Her gravesite is near the Holy Ohel.

3rd of Adar

Mrs. Chaya Gnesia Balkin

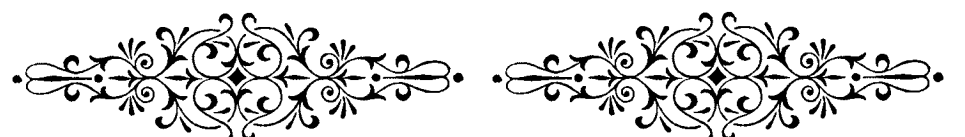
The daughter of Horav Hachossid Reb Menachem Mendel, she was the wife of Reb Eliyohu who was arrested in Russia for strengthening Yiddishkeit and was never heard from again. For many years, starting when yeshiva Oholei Torah opened, she cooked for the students. She was nifter in 1985, and her gravesite is near the Holy Ohel.

Mrs. Yachit Eichorn

The daughter of Horav Hachossid Reb Zev, her gravesite in on the Mountain of Olives in Yerushalayim.

Dear readers:

Those who would like to have any of their relatives mentioned in the yahrzeit column, please email the name, father's name, date of the petira, and some details to chp5768@gmail.com. A picture can be included.



MONEY MATTERS

How To SPEND MONEY

By Mordechai Schachter, Agent
New York Life Insurance Company

Spending money is easy. The tough part is getting the best value for your money. When it comes to our lifestyle, it's not so much what we earn that counts, but how we spend it. By paying attention to why and how we spend money, it may be possible to boost our standard of living virtually overnight.

Two Good Reasons to Spend Money

Necessity — To provide food, shelter, education, and other fundamentals for ourselves and our loved ones. This always gets our top priority.

Fun — The things we purchase that give us enjoyment. This may include donating money to a favorite charity, jetting off to the islands, or just treating

yourself to an evening out.

Two Worst Reasons to Plunk Down Your Hard-Earned Cash

Boredom — As in, "I think I'll go shopping." This reduces spending to a fairly expensive sport or hobby.

Indifference — As in, "I have it, so I guess I'll spend it." This is also known as the "flush factor," because we tend to spend money more freely when we are flush.

Set a Goal

A smart money goal: Seek to obtain maximum value for every cent you spend — whether it's a new car, a vacation, or even a candy bar. Unfortunately, that can be more easily said than done. A key stumbling block is that value is a highly subjective commodity. It's more than just a matter of getting what you pay for or getting the best price. For instance, some people might find a \$20 roll of sushi well worth the cost; others might question \$2.00 for a can of tuna. It's just a matter of taste.

One Way to Measure Value

There are several ways to measure value; the first method is highly

personal. Take the following "value test" to see if you're getting full value for the money you spend:

Make a list of what you spent money on last week and record the price you paid for each item or service.

Circle items that you would willingly buy if you had the choice to go back and decide again. Ask yourself: "Did I get my money's worth?"

Total up the money spent on the other items, those that in retrospect you wouldn't have purchased. That's how much value you lost last week.

Change your spending patterns, reducing money spent on low-value items or services in the future.

The payoff — you will have more money for the things you really want and need.

A Second Way to Measure Value

The second way to measure value is more objective; it's based on the way goods and services are sold. For instance, why will you pay \$1,000 for a computer at one retailer, but only \$800 at another? Or face the dilemma of shelling out \$500 per person for a Pesach vacation on one airline versus

\$700 on another?

It can be determined by a simple formula based on three factors: quality, price, and service. The general rule is that you can definitely obtain one of these — either high quality, low cost, or excellent service. You can even receive two. But you will almost never receive all three. In other words, you may have to sacrifice service if you want good quality at a low price, or expect to pay a higher price if you want top quality and service. While there will always be exceptions, this is still a good way to measure the value you're spending on goods and services.

Take Control

Apply this formula by deciding which factors are important to you. Keep in mind that they will vary depending on the item and your own personal situation. Depending on your objectives and needs, you can control the quality and price of the goods and services you purchase, and get the best possible value for the money you spend.

If you'd like information on the insurance products that can help protect your hard-earned assets, please contact Mordy Schachter, Agent, New York Life Insurance Company, at (718) 915-3438.



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*Extended Hours: For card or keytag holders only, the Mikvah building is accessible from 4:30am.

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Single Entry \$3	כניסה אחת
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Hon. Yvette D. Clarke
U.S. Congresswoman

Hon. Karim Camara
NY State Assemblyman

U.S. Congresswoman Yvette D. Clarke presents

"FDIC MONEY SMART" FINANCIAL SEMINAR

For The Crown Heights Neighborhood

Date: Monday, March 10, 2008

Time: 6:00 PM – 9:30 PM

Location: Crown Gardens Community Room
1185 Carroll Street (Bet. New York & Nostrand Aves.)

This seminar is presented in cooperation with
New York State Assemblyman Karim Camara.

Join us for an enlightening three+ hour seminar that will help you become a better money manager. Our informative seminar will teach you the fundamentals of managing money and help you to answer these questions:

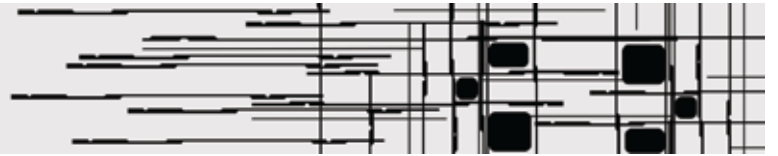
- How Do I Pay Myself First?
- Why Must I Keep Track of My Money?
- Why Is A Line of Credit Important?
- What Does A Loan Really Cost?

The Seminar will be led by Viris Adejimi, MPA, M.Ed.
Certified FDIC Trainer and Financial Educator, F-E-G-S

To Register: Seating is limited, to register, please call:
Congresswoman Clarke's Office: **718.287.1142**
Assemblyman Camara's Office: **718.756.1776**

Seminar presenters include: F-E-G-S Health and Human Services System

HEALTH INTEREST



THE RAMBAM LIFESTYLE

By Yaakov Bam

The Rambam:

“Overeating is like poison to anyone’s body. It is the main source of all illness. Most illnesses which afflict a man are caused by harmful foods or by his filling his belly and overeating, even healthful foods.” (Hilchos Deos 4:15) He adds, “The consumption of a little bad food is less harmful than the consumption of a lot of good and healthy food.” (The Regimen of Health 1:1)

For the last 15 years I have had a problem with my weight, but since Boruch Hashem I didn’t have any major medical problems and was very busy, I didn’t pay much attention to it. After I graduated yeshiva, things really got out of control. I gained about 70 pounds by gradually increasing my portion sizes, eating out frequently, and simple eating whatever I wanted as frequently as I wanted. Also, I didn’t exercise.

However, I began to feel the effects of the weight on my body. I remem-

ber walking up three flights of stairs and being completely out of breath. I thought, “What a poor example I am for my kids. How will they ever believe anything I have to say about fitness and nutrition?” Later, I thought again of my own children and considered the prevalence of overweight children of overweight parents. I was determined to help them grow up as healthy kids, and I knew the first step was to get myself in shape.

I have to admit it was never that hard for me — I just did it (and everyone can do it following the RAMBAM path). I was unhappy with my weight and wanted to become healthier and more energetic. So I did it.

I have taken lessons with a professional and then developed a method which is simple. All it contains is knowledge. The athlete in me came out as I turned the weight loss into a competition with myself. On weeks that I lost, I won. I “won” almost every week. I began to exercise: to walk briskly six to seven days a week for total of an hour every day.

Now we know you have to fix your thought process before you can fix your actions. It’s all attitude. We have to work on weight starting from the mind.

Diets don’t work. We have to change our lifestyle.

The ultimate life style is the RAMBAM lifestyle.

In short, this lifestyle has 4 main points:

(For a full explanation of this lifestyle, please see upcoming articles.)

We need ongoing support in person, by phone, or by email in a group or individual setting.

In order to successfully change a lifestyle, we study and achieve a very good grasp of the food groups: water, fats, proteins, carbohydrates, vitamins, and minerals. We learn how food can affect human body and health in positive and in negative way.

We study what is the psychology of bad and good eating habits.

We start doing aerobic exercise 30-60 minutes every day.

Being 70 pounds thinner has made me feel healthier and younger than I did 15 years ago. I’m living with new highs, and my friends, children, and clients (colleagues) are learning the benefits of fitness as they watch their friend/father/colleague set an example. I can teach them from the perspective of someone who had extra weight and lost it forever. Better yet, my children will grow up with a father who is an example of fitness and wellness.

To be continued

Yaakov Bam is a member of American Association of Nutritional Consultants and can be reached at yaakov.bam@gmail.com or by phone, (347)564-2874

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IT IS NEVER ALLOWED ON A BLOCK WITH A SCHOOL!

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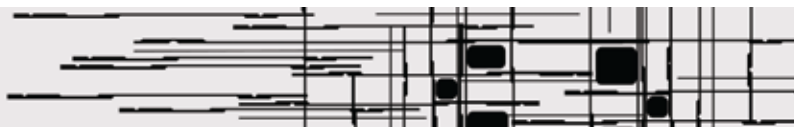
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OUR MOSDOS



Shalhevet of Crown Heights

1. Tuesday Night Creative Workshops

ART - GUITAR - CROCHET

Learn a new skill while meeting new girls in this community-wide project. Followed by dessert and a short farbrengen
For girls 12 and older 7:30 to 9:00PM

2. Motzoei Shabbos Melave Malka Special Event for girls in grade 7

SEUDA - GAME - SPECIAL DEMO

This month: "Learn to Make Beautiful Creations with Food"
Stories - Songs 8:00 to 10:00PM

All programs will be held at the Shalom Center
483 Albany Avenue (Btw Empire and Lefferts)

Suggested donation is \$4 per program.
In the month of Adar all fees are waived.

For more information call Mrs. Goldstein 718-953-2452 or Mrs. Sasson 718-953-0770

This project is sponsored by the CHJCC.

NIGHTLIFE!

Upcoming Events

Thursday, March 6th, 8pm

Dating Awareness

Guest Speaker: Rabbi Daniel Schonbuch

Motzei Shabbos, March 8th, 8:30pm

Mimulo Designs: Flower & Fruit

Mishloach Manos Innovations
with Fraidel & Chanie Bonie

Monday, March 10th, 7:30pm

Extra-Sensory Phenomenon:

What Judaism Has To Say About
Psychic Powers, Deja Vu, Telepathy,
Intuition, Fortune Telling

Guest Speaker: Rabbi Asher Crispe

Thursday, March 13th, 8:15pm

Romance In The Jewish Marriage:

The Inside-Out Approach

Guest Speaker: Mrs. Sara Morozow

Motzei Shabbos, March 15th, 9pm

Drum Circle

All programs are held at The NIGHTLIFE Lounge:

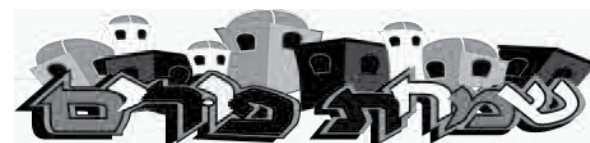
Rubashkin Residence -

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



MAYAN



The MAYAN Girls' Mentoring Program, an initiative of the CHJCC, held a highly successful mentor appreciation and on-going education event this past Wednesday at the Nightlife Lounge. Chaya Abelsky facilitated an evening of appreciation and education for over 20 young adult women volunteers who meet weekly with teenage girls. The theme of the evening was developing confidence, influence, and effective mentoring skills. All who attended developed new skills and insights in working with young people. For more information about MAYAN, please call Mrs. Hindy Marasov at (718) 778-8808 ext. 26.