

# Crown Community Newspaper heights

כאן צוה ה' את הברכה

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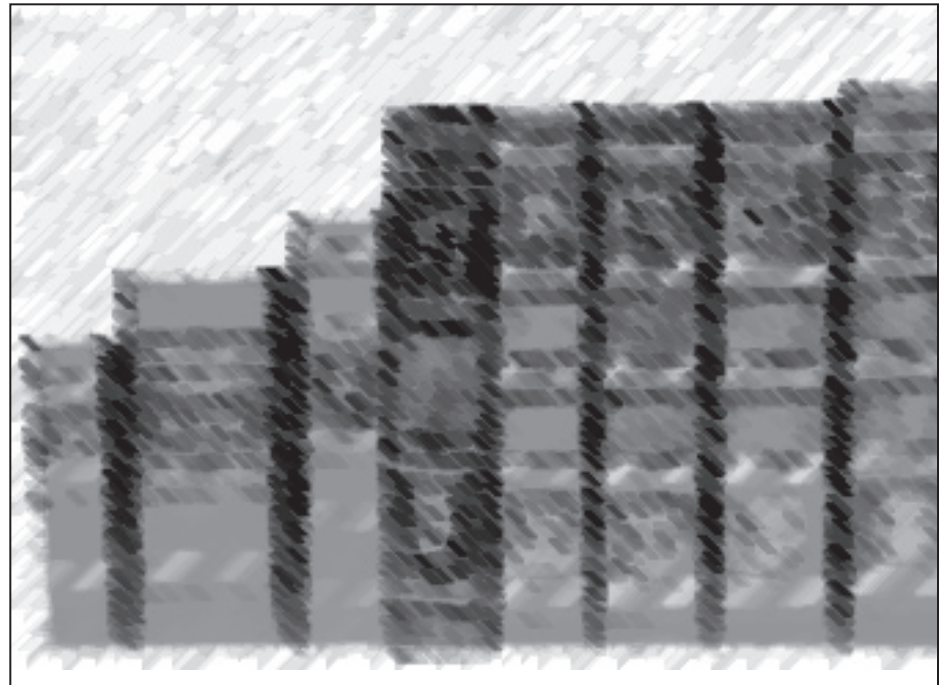
WEEKLY VOL. I | NO 6

פרשת ויגש | תשס"ח, טבת ה' | בס"ד

## The Day the Rebbe Won

There is an extraordinary thrill when one experiences or witnesses salvations, miracles, and wonders. When we see and/or experience that these wonders, miracles and salvations continue, we are lifted to another level of delight. Boruch Hashem, the miracle of Chanukah lights paved the way for the miracle of the return of the Seforim and with it the celebration of "Hei Teves".

*Prospectives Page 4*



### Hey Teves: What was won?

Exerpts of Rabbi Moshe Bogomilsky's Book

## Chozer & Secretary

Rabbi Yachel Simpson

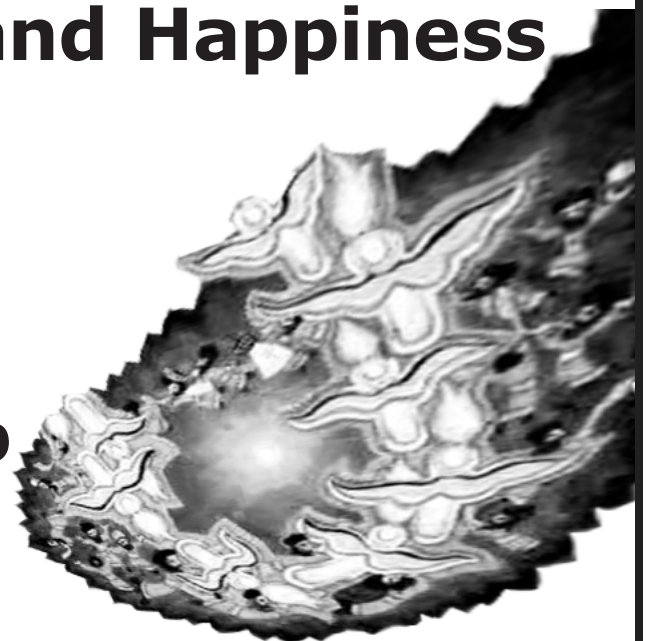
## My Chanukah



770 Diary  
Kislev 5738

## A Path to Peace and Happiness

Page 10 will help

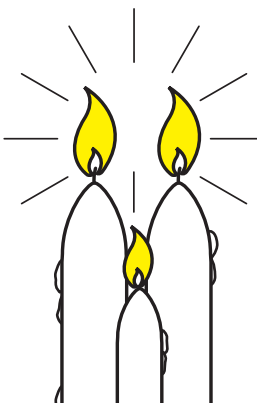


**Weekly features: Parsha, Shidduchim**

Crown Community Newspaper  
390 Kingston Avenue  
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### Candle Lighting

Dec. 14	Lighting	Dec. 21	Lighting
New York	4 : 10	New York	4 : 13
Jerushalaim	3 : 56	Jerushalaim	3 : 59



# THE VAAD HAKOHOL

By: Moshe Rubashkin

Today is Zos Chanukah, the eighth day of Chanukah. In addition, it's referred to by the special name, "Zos Chanukah" (This is Chanukah). It is the day the whole Chanukah Menorah is illuminated, and it is the summation of the whole Yom Tov of Chanukah.



Moshe Rubashkin

On one occasion (Miketz 5713), the Rebbe said that Zos Chanukah is an auspicious time for blessings for children. Zos Chanukah is also connected with the thirteen attributes of Rachamim (mercy) which are higher than the level of the world.

The menorah with its candles symbolizes all the Neshamas as they are all united in one Menorah, demonstrating Achdus Yisroel.



I would like to thank Shimon and Ami Leani for spearheading the Achdus Sefer Torah. Besides getting a generous donor from Eretz Yisroel (who wishes to remain anonymous at this time), they are giving their time and special effort to encourage people in shul to participate. This is a particularly special initiative because the people are actually writing the Sefer Torah, not the Sofer. This is L'Chatchila Aribber in Aribber. This is the real way to Mosif Ohr. We see individuals who really care and feel for the Rebbe's shechuna and for Lubavitch as a whole, bringing everyone together to write a letter in the

Sefer Torah. Please make sure to participate by writing a letter for yourself and every member of your family. This will bring tremendous brocha for the entire community and for all Lubavitch.

Baruch Hashem, Chanukah is time of great activity and giving for the the CHJCC/Vaad HaKohol. For the third year in a row, we have run Chanukah activities for children. Two years ago we took four busloads of children and parents to the Chanukah Dreidel House in Manhattan. Afterwards, we went out to Jerusalem Pizza. The night concluded with a visit to the spectacular Public Menorah Lighting at 57th St. Each child received \$20 Chanukah gelt. Last year, we ran a beautiful Chanukah Party in Beis Rifka High School that was attended by over 300 children. Shimson Stock (we all miss him!) came personally to give out Chanukah gelt to the children. This year we continued the tradition at Beis Rivka High School with Shimshon in mind. Over 300 children plus their parents were treated to live music, pizza, drinks, donuts and latkes, a juggler, and many arts and crafts activities including face painting and sand dreidels. Of course, each child received Chanukah gelt to take home. We added a special trip after the party for girls. We rented out the Prospect Park Ice Skating Rink for our own exclusive use. Girls enjoyed hours of skating while listening to our own music over the speakers. A blast was had by all. The CHJCC and the community would like to thank Phyllis Mintz for lighting up the lives of all these kids and their parents. Hashem should bless her for long, healthy years and nachas from her children and grandchildren for her dedication and hard work shedding light on the lives of Crown Heights' families and the Crown Heights community.

Nightlife threw an amazing Chanukah party on Wednesday, the second night of Chanukah. The room was decorated and laid out with a total Chanukah theme. The food was first class and in great abundance—lamb, chicken, sides dishes and salads, and of course, Chanukah favorites latkes and doughnuts. The party got off to a lively start with a fun and high-energy hypnosis show. The featured event of the evening was a Chanukah musical initiated by 10 talented young women directed by Rivky Ferris determined to use their creative talents to bring out the message of Chanukah. It was done very professionally with top-of-the-line acting and costumes. "The Hidden Heroines", portrayed how the events of Chanukah were influenced by the women of the time, Chana and Yehudis. It was a captivating performance, bringing tears to the eyes of many of the girls. This performance infused meaning into the evening, creating a nice balance with the fun and social aspects of the party. As the night progressed, word continued to get around, and girls just keep streaming in, around 150 in all. Participants stayed late into the night to dance and sing (and eat some more).

Continued on Page 12

## CHANUKAH: WHY EIGHT DAYS?

(Part I)

By Rabbi Shlomo Segal

Member of the Crown Heights Bais Din

It's known the question of the Rishonim why was the Yom Tov of Chanuka set up for eight days? The miracle of the menorah was only for seven days because on the first day there was enough oil for the Menorah.

The Bais Yosef (Orach Chaim chapt. 670) states three answers: 1) originally they divided the oil into eight parts and every evening they placed one part in the Menorah, and it burnt until the morning. 2) After they poured the oil into the menorah, the next morning it still remained full. 3) The first night they poured all the oil, and it burnt a whole night. In the morning they found the candles were full which means that only one eighth of the oil was used every night.

Regarding the first answer, we can ask: Why was there a need to answer they originally divided the oil into eight parts, which is contrary to the halacha in the Talmud (Psachaim 59. Yoma 76, Zvochim 11. Menochos 89) derived from the verse (Shemos 27:21) מערב ועד בוקר (from evening until morning) that the candles should be prepared in a manner of giving the appropriate measurement – that it should be burn all night from evening until morning. If so, how were they able to divide the oil when it was not a full measure?

Indeed, in the sefer Moadim B'halacha by Horav Zevin, it is cited from Reb Chaim Brisker that on the first day they emptied all the oil of the pint, and during every night only one eighth of the oil was consumed [this is also the answer that the Pri Chodosh writes in Orach Chaim chapt. 670]. And with this answer, the above-mentioned question of giving a full measure every night is removed, but the question still remains: why does the Bais Yosef not accept this answer but instead chooses to answer that they divided the oil into eight parts?

We could answer this based on the words of the Gemoro Menachos (88b), "Reb Yochonon said in the name of Rebbe that a candle that went out, the oil and the wick are considered like ash. What does one do (to correct it)? Add oil and relight it."

From this we understand that oil that has burnt for one night can not be used for another night because it has become like ash. Rashi (ibid) beginning with the word "Ndashen" states, "In the same sense that the wick that was extinguished has no solution, the remaining oil in the candle is considered like ash and has no



Rabbi Shlomo Segal

Photo Credit: CrownHeights.info

solution."

Now we understand why we can not answer that the whole oil was poured in the first day and on the second day they used the remaining oil which is part of the miracle. It is because the remaining oil is considered like ash; therefore the Bais Yosef needed to answer that they originally divided the oil into eight parts.

Based on this answer there are questions from the commentaries:

1) A whole measurement should be poured into the candles in order it should be burn a whole night, and therefore, we cannot accept the answer that they divided the oil into eight parts.

2) We don't rely on a miracle - how did they rely on pouring in only an eighth of the oil?

In the Ram on the Smag, he answers "Pour into for a full night measurement" is not an obligation but a Mitzva. When they realized that they will not be able to fulfill the Mitzva for eight days in an auspicious way, they divided the oil into eight parts in order to be able to fulfill the Mitzva of kindling of the Menorah in the most appropriate manner given the circumstances. Although they couldn't fulfill the hidur of the Mitzvah that it should burn from evening until morning, they would still fulfill the Mitzvah.

To be continued.

Email or fax your your comments or letters to:

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## LETTERS

Shimon Herz Director of Shalom Center responds to *Our Aging Population* (Nov. 30)

We appreciate your comments and they are noted. Firstly we wish you and your husband many happy and healthy years in your golden years.

Boruch Hashem we are fortunate that in the heart of Crown Heights we have a senior center that just does offer many of the things you have suggested.

The center which is fully funded by the City of New York's Department For The Aging (DFTA) is open to all seniors.

We have a wonderful group of seniors from all spectrums of the community. They meet daily from 9:00am – 5:00pm. Besides the wonderful breakfasts and lunches which are under the strict supervision of the Crown Heights Beis Din there are daily exercise classes, health promotion, bi weekly chumash or T'nach classes and medical care lectures as well as nutrition classes.

Each Thursday there is an enjoyable musical concert where Yiddish, Hebrew and Russian music is skillfully blended together. We end the week on Friday with an Oneg Shabbos and a dvar Torah from one of our students from Machon Channa.

Weather permitting we have weekly trips to the Brooklyn Botanical Gardens.

Currently we are negotiating with the

NYC Cultural Department to add funds to our budget which will allow us to visit the various cultural centers throughout NYC.

We did have computer classes for several years and a number of seniors were advanced enough to purchase their own computers for home use. Unfortunately the computers became obsolete and due to lack of funding we have not been able to purchase new ones. Hopefully in the near future we will be able to revitalize these activities.

The seniors enjoy this venue, spending several hours at the center doing activities and socializing with other.

I would like to thank for taking time to write to us with your interest and concerns. We are happy to inform you that the Senior Center is fully functional and many of our precious seniors in Crown Heights are spending a meaningful day together with others.

Update on the Missing Person announcement (Nov. 30):

Shomrim has advised us that thanks to the exposure this newspaper gave, the missing person was found last week. Thank you readers for making a difference!

Dear Editor,

Congratulations on the new newsletter keeping us informed of the sparkling

happenings here.

I'm writing to tell you of an event you missed. It was the annual Fast and then Dinner of the Lubavitch Chevra Kadisha on the 15th of Kislev.

Traditionally, this dinner gives honor and recognition to a highly important group of men and women who prepare the dead for burial. Traditionally, this preparation is done without payment within a few hours or perhaps, a half day's notice, scrupulously adhering to Halacha and Minhagim. There is a group of women dedicated to sewing the tachrichim (shrouds), enabling the souls to stand and pray before Hashem for those they left behind. Why may make the average person depressed, talking about death, doesn't apply here. The optimistic feeling is they are simply preparing the dead for Techiyas HaMesim (Resurrection). May it speedily come.

Mrs. Brocha Levertov, member

*Men's Division*

Mr. Eli Eber  
Rabbi Shalom B. Lipsker

*Women's Division*

Mrs. Ruth Neubort  
Mrs. Ziril Berns  
Mrs. Malka S. Kuperman

*Tachrichim*

Mrs. Teible Brod

We are interested in your opinions:

Tell us what you think of the paper or just what you think.

Write up family stories of your grand-parents and let us publish them for all to enjoy.

Any legitimate topic is accepted.

All secret closet writers or budding writers, sharpen your pens and send us your articles. Add pictures too.

Make this your paper, see your words published.

CHP5768@gmail.com

Fax: 718 - 778 - 0272

## MUSINGS

By: Penina Metal

"You are just the receptionist! I want to talk to someone who can make a difference."

The problem: the bus service between Crown Heights and Boro Park. I gave the gentleman the right phone number to call to voice his complaint.

It was nearly closing time, one evening, shortly after I started to work at the Council. A young lady came in asking how to go about getting a get. Given the information, I noticed that she wouldn't leave my side. I looked into her eyes and saw fear. I told her to wait a moment; I clocked out, took her to the back of the office where she could speak to me privately and asked her what was going on....Yes, as I suspected, she was being abused...her husband was threatening her mother too.

I went home and e-mailed Henna White,

our liaison with the Brooklyn DA's office. I had contacts with Henna from my days working a crises hotline and going back to the Pogrom of 1991, after which, Henna invited me to participate in the Victims for Victims training program, sponsored by the CHJCC.

Baruch Hashem, my young friend was walked through the court system by Henna. She got her get and a new lease on life.

Yes, I am just the receptionist, but I feel that I am a shlucha of the Rebbe.

I have been on both sides of the desk and believe me, I keep this in mind when I greet each and every client who walks into this office.

It does not matter what the religious orientation or skin color of a visitor is. We are duty-bound to serve each and every client with courtesy and professionalism.

I have held numerous posts in the community and have developed numerous contacts which prove to be most effective when I am called upon to offer referrals for assistance other than what is within our jurisdiction at the Council. I have to think quickly on my feet as I man the phone, greet clients, access their needs and ferry them to the correct staff members.

I try to my utmost to offer, at the very least, a smile, a kind word, whatever it takes, to make each encounter with the Council a pleasant one.

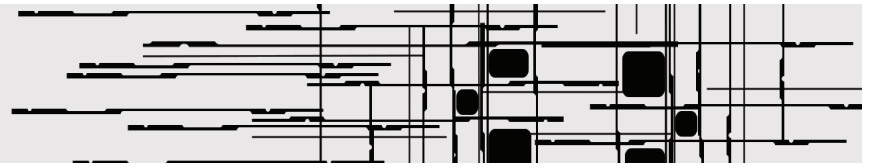
Sometimes, oftentimes I would say, clients are impatient to get service. It falls on me to humor them and to explain to them that each client is given the time he/she needs to discuss what their concerns are, to have the proper documentation presented and processed. When their turn comes, they will be given the time that they need.

We offer job counseling, entitlement programs, computer training, HEAP assistance, to name a few of our services.

Each client is required to fill out a demographic questionnaire annually. This information is entered into the data base by me. It gives a snapshot of the population that we serve. Government funding is allocated on the basis of the data this form, the MIS form, provides.

My most favorite part of my position here is proof reading and writing various articles, and composing correspondence for clients. I get a tremendous adrenalin rush doing this.

All in all, I can say with humility that although I am just the receptionist, I provide a valuable service and look forward with Hashem's help to serving the residents of Crown Heights for many years to come.



# CHANUKAH

## MIVTZA CHANUKAH

Rabbi Michael Seligson

In 5734 (late 1973), after the outbreak of the war in Israel on Yom Kippur, the Rebbe initiated and strongly encouraged Mivtza Chanukah to insure that every Jew should have his own Chanukah Menorah and light the Chanukah Candles every evening of Chanukah.

The Rebbe issued special directives to Tzach (Lubavitch Youth Organization) in Israel to visit all the military bases in Israel to supply the soldiers with Menorahs enabling them to kindle their own personal menorah every evening of Chanukah. The Rebbe applied this



directive also to the USA and to the entire world-to illuminate the whole world with Chanukah

candles. Although in 1974, the Rebbe had already stopped distributing Chanukah Gelt for about fourteen years [since 5720 (1960)], but as an exception for this project, the Rebbe distributed Chanukah Gelt, a one dollar bill, to every person that went on the Mivtza Chanukah campaign. The Rebbe asked some people if they participated in Mivtza Chanukah.

In one episode, a Skverer Chossid came to request a blessing from the Rebbe, and the Rebbe asked him if he participated in the Mivtza Chanukah campaign. The Chossid told the Rebbe that he didn't. The Rebbe responded: "It hurts me, but I cannot give you a dollar." The Chossid began crying that he needs a Brocho and yeshua and is asking for Chanukah Gelt. The Rebbe continued, "A Brocho, I can give you - there should be a fulfillment of blessing for you without limitations, but Chanukah Gelt I cannot give."

The man continued persisting and begging, and the Rebbe continued: "I don't understand you, if you believe in me, you need to trust me when I say it is (for me) impossible to give (Chanukah Gelt). It is not a children's game. You want a blessing and yeshua from me with your conditions?! I will do it my way! And it should be a happy Chanukah, and Hashem should fulfill all your wishes in this physical world in a practical sense.



Chassidim all over the world began fulfilling the Rebbe's directives with much zest and fervor. In the course of the years, the Mitzvah Tanks (which began in spring 1974) with blaring music, were rumbling over all cities worldwide. Public Menorahs were light up and countless thousands upon thousands of people participated in these events.



Chassidus teaches us that Aharon, the Kohen Godol, when kindling the seven candles in the Menorah, would thereby elevate all the Neshamas that are symbolized by the seven candles. These seven candles signify the seven personal character traits, emotions, with which we serve and connect to Hashem.

In the course of a short time, the public Menorah lightings were showing their results.

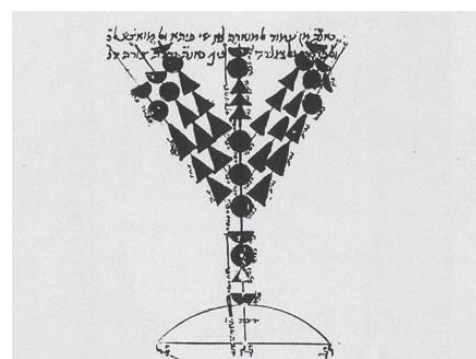
I will share a few of the Chanukah



Menorah lightings experiences in different countries the world over that had a very strong impact on Jews, igniting their Neshama within:

1. This story took place in Paris, near the Eiffel tower. A Jewish student named Jack Nussbaum was studying in the French University. Jack told us that he knows he is Jewish but feels no additional significance beyond this fact. He and his

family lived isolated from Judaism and even from association with Israel. They classified themselves as atheists. "One day", he recalled, "There was a symposium in the university about "Religion and State in the modern world". As one who loves debates and even more to voice my opinion, I was chosen to serve as the opener of the program who argues against mixing religion and state. Challenging me was a Christian student who argued the opposite opinion. In my words, I also included that I do not see the



connection between a Jew in Morocco and a Jew in Los Angeles, and I, as a Jew, do not feel an emotional connection for a Jew in another country."

By the end of the day, Jack found himself in a traffic jam in Paris, and when the traffic slightly moved, he saw thousands of people standing and watching a big screen with a large Menorah. On the screen, appeared Jews who were lighting the Menorahs in Moscow, New York, in Jerusalem at the Western Wall, and in Australia and more. "I stood there like hypnotized and couldn't move from my place. I saw this as a teasing challenge to everything that I argued earlier in the university. I don't know why, but it tickled me and gave me such a spiritual move that I have no definition how to explain it."

This story Jack retells from year to year to all who ask him how and when he repented.

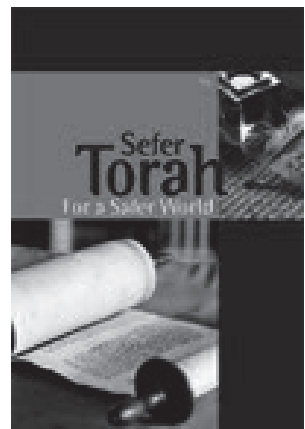
2. This story is about a Jew that is part of one of the most distinguished families in Europe. In his youth, he studied Torah and Mitzvos, as did all the members of his family. But his difficult divorce broke him completely, and he removed the yoke of Torah and Mitzvos from himself and involved himself completely in the Jewelry business. In the course of the years in Jewelry business, he spent



*"I stood there like hypnotized and couldn't move from my place. I saw this as a teasing challenge to everything that I argued earlier in the university. I don't know why, but it tickled me and gave me such a spiritual move that I have no definition how to explain it"*

much time traveling to the Congo in the African continent.

For business reasons, he would also travel to New York. While he was shopping in the famous Macy's store, he was approached by a fifteen year old bochur, who asked him if he is Jewish. He responded in the affirmative.



The bochur told him that it is now in the middle of Chanukah and offered him a Chanukah Menorah and candles. He accepted it, not even understanding why he

didn't reject it.

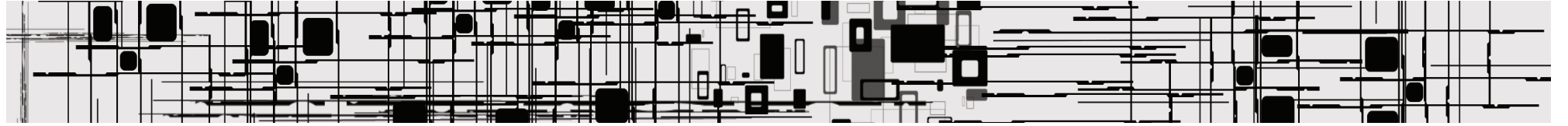
Standing across the candles in his hotel room, the "walls" within him broke and the hardness that covered him as a layer

*"A whole night I couldn't sleep. All the childhood memories seemed to wake up and become alive. In the morning, I already was in Shul and for the first time in forty years put on Tefillin"*

for so many years disappeared. For a hour or more he concentrated on the flames and cried. From then, he returned to Torah and Mitzvos, and to date he is one of the distinguished people in the Jewish community in London.

3. This story relates to a Jew in Strasbourg. The Yid was born in Europe and had left Judaism many years ago. He also had severed relations with his family members who settled in Israel after WWII.

Originally, his brother in Israel corresponded with him in order to keep in constant touch with him and even



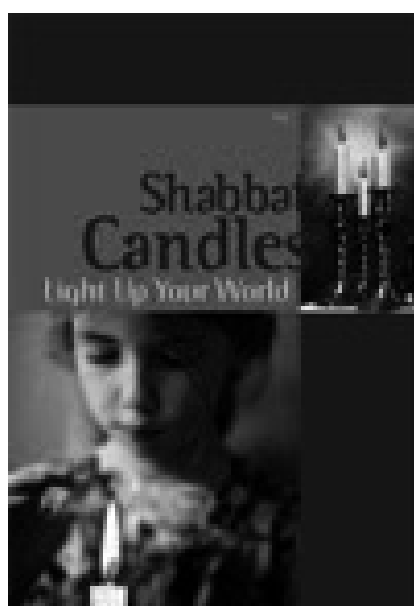
traveled several times to Strasbourg to convince him to return to the original roots of the family and of Judaism, but to no avail. After many years, the brother in Israel passed away and the rift between the two families grew wider.

One day, the family members in Israel, his nephews, received a letter from their uncle that he is planning to come to Israel in three weeks, and he wishes to meet the whole family. With shortness of breath, they waited to greet their lost uncle. How shocked they were when they met him in the airport with a yarmulke on his head.

In the house, while sitting around the

*“Always remember that you are a Jew. Do not get lost from the Jewish nation and don’t get married with a non-Jewish girl. To my joy, he promised me that this would be a ‘red light’ which he surely will not cross.”*

table, they listened to his story: “It was approximately two months ago, when I was walking in the street on my way home from work. I suddenly saw a big crowd gathered in the center of the street. I came closer and saw a big Chanukah Menorah lit up and sound speakers are playing Jewish songs. Then, instantaneously, I remembered my father lighting the Chanukah Menorah candles, and I recalled how with a special Chassidic sweetness, we would sing with him for a long time. Without knowing how or why, I found myself crying more than I ever cried in my life.”



“I couldn’t sleep the whole night. All my childhood memories seemed to wake up and become alive. In the morning, I already was in Shul and for the first time in forty years put on Tefillin. On that day, this resolution became my habit. I dissolved all my matters in Strasbourg, and now I am here and want to live like a Jew.”

For three years the uncle lived in Bnai

Brak and dedicated all his time to learning and repentance. On the second



candle of Chanukah, precisely three years after he had seen the Menorah in Strasbourg which changed his life, he returned his soul to his creator, refined and pure.

And finally a story in Los Angeles California:

A Chossid in LA tells the story that one day while walking in the street, he met up with a childhood friend that he knew from the time that they lived in Williamsburg, Brooklyn. The two learned in the same yeshiva, but it seems that afterwards the friend left the Torah path, changed his name and clothing style, and as other millionaires in a big city, invested his whole being into business.

The two exchanged phone numbers

*“On the screen appeared the image of the Lubavitcher Rebbe, while addressing the Chanukah Live via satellite in late 1991.*

*Again and again the young “groom” tried to disregard the screen and return to the matter that he was discussing with the bride, but without success.”*

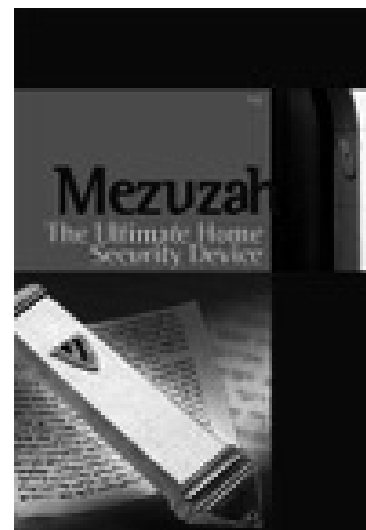
with the Chossid hoping to influence his friend to return to his roots. “I met him many times since that meeting, and I understood that I do not have the



potential to change his ways. I begged him that he should at least make some kind of a stop in this wrong road that he chose. I told him, ‘Always remember that you are a Jew. Do not get lost from the Jewish nation, and don’t get married to a non-Jewish girl.’ To my joy, he promised me that this would be a red line which he surely will not cross. Years passed and the meetings between us became few and far between.”



One evening, the Chossid received a phone call from his friend inviting him to his wedding. A conversation began, and it became clear to the Chossid that the bride is not Jewish. She considered herself Jewish, because her father is Jewish. After the shock and trauma, the Chossid tried in every way to convince, explain and restrain his friend from doing this and not to contaminate his soul and assimilate amongst the nations, G-d forbid. Additional friends were mobilized for this effort. Eventually, the Chossid, seeing he could not accomplish anything



with his friend, decided and notified his friend that he is disassociating himself from him completely.

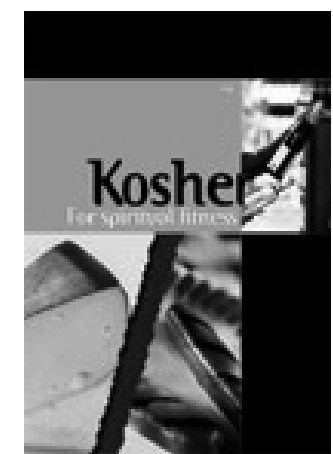
The Chossid continues his story:

“After a short time, it was a late hour; the bell rang in my house. Behind the door stood none other than my friend, the groom. His face was fallen in, sealing the confusion he found himself in, and his mood very subdued. Preparations for the wedding had been proceeding and a date had been set for the wedding. That evening he visited his bride’s house, and they sat in the living room, reviewing the list of the guests who will be invited to the wedding. The television positioned in the corner of the room was on and caught his attention. On the screen appeared the image of the Lubavitcher Rebbe addressing the Chanukah Live via satellite in late 1991. The candle lighting, the Rebbe’s Sichah that followed, and also a clip of the Rebbe’s singing “Tzom’o Lecho Nafshi” (My soul is thirsty to you) at a Farbrengen were all included in the yearly Telethon made by Rabbi Cunin.

Again and again the young “groom” tried to disregard the screen and return to the matter that he was discussing with the bride but without success. He watched the program until its conclusion and a sincere “storm” began rumbling within him. Without thinking and without any understanding, he got up in a moment, left the girl’s house, and returned quickly to his home. After he returned home, he was not able to remain with peace of mind, so he took some of his things and came to my house”.

In the morning, he notified the girl that

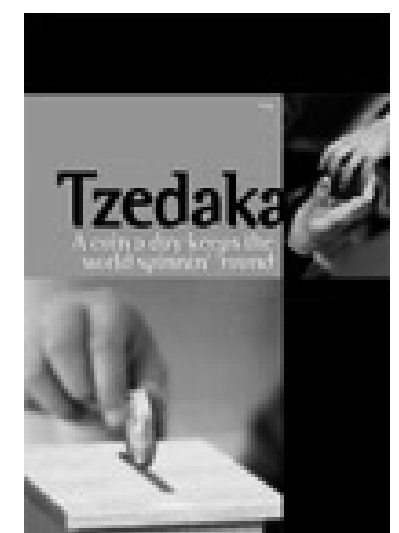
he is breaking up the relationship, and he then began returning to Judaism.”



Mivzta Chanukah proved to be the Mivzta with which the Rebbe, like Aha-

ron Hakohen the Kohen Godol who brought Jews back to Judaism, and one of the methods was by lighting up the Menorah and thereby the Neshama of the individual Jews, in the same sense, the initiation of Mivzta Chanukah distributing Chanukah Menorahs to every Jew and reaching out to a greater crowd by lighting the public Menorahs, all the sparks of every Jew’s Neshama are ignited and as the Rebbe concluded on different occasions, that all this forms a big flame which will burn the remnants of the golus (exile) and draw down the redemption bkorov mamosh.

One of the methods used by Aharon Hakohen, the Kohen Godol, to bring Jews back to Judaism was lighting the Menorah and thereby, the Neshama of each individual Jew. In the same sense, the Rebbe’s initiation of Mivzta Chanukah, distributing Chanukah Menorahs to every Jew and reaching out to bigger crowds by lighting public Menorahs, ignited the sparks of every Jew’s Neshama. As the Rebbe concluded on different occasions, this forms a big flame which will burn the remnants of the golus (exile) and draw down the redemption bkorov mamosh



# CHANUKAH



## CHANUKAH 5738

Rabbi Michael Seligson

The Rebbe mentioned on different occasions, quoting the Previous Rebbe, that when a significant historic event is commemorated in later years, we need to relive and experience this event in our personal lives.

Our Rebbe'im have written diaries in the course of the years in which they describe the different customs and words heard from the Rebbe in their time.

*“it also sheds light on the different customs that were reflected in the Rebbe's conduct during a certain Yom Tov or an ordinary weekday. These diaries supply us at the present today with priceless information about the Rebbe's customs”*

Chassidim have also over the years written Yumanim (diaries) or letters of correspondence to their relatives or close friends in which they describe what they saw or heard by the Rebbe on a significant auspicious day or on an ordinary day.

In later years, when we read the diaries or correspondence of the past years, it contributes many positive things to us. In addition to informing us about the details of specific events, it also sheds light on the different customs that were reflected in the Rebbe's conduct during a certain Yom Tov or an ordinary weekday. These diaries supply us in our present day with priceless information about the Rebbe's customs and talks on different occasions.

I will share with the readers part of a diary that I wrote as a bochur in 5738 (late 1977). This year 5768 (2007) marks thirty years since the Rebbe became ill by Hakofos on the night of Shmini Atzeres and is also the thirty year anniversary of the Rebbe's recovery and eventual return home after staying in his room for about 38 days. This is commemorated exclusively on Rosh Chodesh Kislev.



In the course of the following weeks and months, it was obvious that the Rebbe's schedule and Farbrengens were not yet back to the regular pace and continued that way for a long time period.

Yud Tes Kislev (19th of Kislev) marked the first Farbrengen that the Rebbe came into the shul and farbrenged with Chassidim. Prior to Yud Tes Kislev, the Rebbe would speak from his room via hook-up.

As the Chanukah days began arriving, some interesting developments began happening by the Rebbe:

On the second day of Chanukah, the Rebbe davened Mincha in the big shul (downstairs) and afterwards spoke a Sicha noting that this day marks the complete redemption of the Alter Rebbe



when he finally arrived home after his liberation on Yud Tes Kislev. Then the Rebbe announced: “Since the theme of Chanukah is to illuminate the candles at the doorpost, we will therefore distribute dollars at the doorpost of the Previous Rebbe's shul.”

The Rebbe then proceeded to the exit of the shul (facing Eastern parkway) and began distributing dollars to every individual. At one point, the secretaries wanted to stop the line not to burden the Rebbe. The Rebbe commented, “I don't need watchman around me,” and the Rebbe continued to distribute. Dr. Resnick approached the Rebbe, and the Rebbe told him that today it is without limitations.

When the men's line ended, the Rebbe told the secretary to relay to the bochorim that now the women will receive dollars, and the bochorim should leave the shul.

On the fourth day of Chanukah, Rabbi Sholom Hecht entered the Rebbe's room, and he wished the Rebbe that he should lead us out from golus. The Rebbe responded, “I don't care if it is through me, as long as the golus will end.”

As Chassidim, we were always aware that the Rebbe would travel to the Ohel (the Previous Rebbe's gravesite) quite

often. At least twice a week, and in some months, three to four times weekly.

After Shmini Atzeres, due to health reasons, the Rebbe didn't travel to the Ohel for two and a half months since the 13th of Tishrei.

The 28th of Kislev marked the first time that the Rebbe resumed traveling to the Ohel. When the Rebbe returned from the Ohel, the Rebbe davened Mincha in the big shul downstairs. Five candles were then light in the Chanukah Menorah. It was the fifth lichtel. The song Haneros Halolu was sung and when they reached the words (at the conclusion), “Al nisecho v'al nifleosecho v'al yeshuosecho”, the Rebbe encouraged the singing.

In addition to this, the Rebbe began motioning with his holy hands in different directions, instructing people to begin dancing in front of the shul and for a good time period stood and clapped his hands, encouraging the singing and the dancing.

In these days, we heard that a

Chossid (Rabbi Aron Klein, who helped finance the buildings of the 770 shul etc.) delivered a golden Menorah to the Rebbe's house. The Rebbetzin graciously explained that the Rebbe has a Menorah that he cherishes very much and has been using it for many years, and he wishes to continue lighting with that menorah.

On Motzoei Shabbos Chanukah, the 2nd day of Rosh Chodesh Teves, the Rebbe farbrenged for two- and-a-half hours in the shul. The Rebbe spoke a lot about increasing joy, and this will rinse off the last traces of the golus before the revelation of an “everlasting joy over their heads”. The Rebbe instructed to make many Farbrengens and to include many people in these Farbrengens.

On the way home, the Rebbe met a person standing and asked him, “Why aren't you going to increase simcha with other people?”

On the Seventh day of Chanukah, the Rebbe participated in the Children's Chanukah Rally in Shul. After the candle lighting and conclusion of Mincha, the Rebbe addressed the children with a Sicha.

Zos Chanukah (Eighth day of Chanukah)

At approximately noon, Rabbi Yaakov

Y. Hecht was asked to enter the Rebbe's room. The Rebbe told Rabbi Hecht the following: “I am looking for someone energetic and a Baal Sod (someone that can keep a secret), and I have found you. I want to make a Farbrengen (after Mincha) and wash (for a meal) prior to the Farbrengen, and following the Farbrengen, I want to distribute Kos Shel Brocho (wine of the Birchas Hamazon) and also distribute small bottles (of mashke, for shluchim in town).” It was the Rebbe's custom after a Yom Tov Farbrengen to distribute Kos Shel Brocho, so this seemed to be a compensation for Simchas Torah that year when we didn't have the usual Farbrengen with the Rebbe.

The Rebbe continued: “I don't want it should be publicized, in order that it should not disturb people from their daily jobs--the Talmud says that the reason the reading of the Torah portent on Monday and Thursday is less than Shabbos is not to interfere with a person's daily work.

Rabbi Hecht then asked: “May I tell the Rebbe's secretariat?” The Rebbe answered not to inform.

Rabbi Hecht then asked: “May I inform the Talmidim (yeshiva students)?” The Rebbe replied: “To inform the Talmidim of the Yeshiva is like telling as far as Australia.”

Rabbi Hecht then asked: “May I inform my son who is studying in the yeshiva, in Morristown?”

The Rebbe replied: “You could tell him in the same format that you will inform your institutions, just to tell them to be here without disclosing details.”

“In general”, the Rebbe continued, “There will be tapes available from the Farbrengen, so there is no need to inform everybody.”



The Rebbe continued: “My father-in-law, the Rebbe, once said that there are three levels in a Baal Sod (someone that has a secret): 1) It is obvious that he has a secret, but he does not tell. 2) It is not obvious that he has a secret. 3) When someone else finds out the secret and tells him, he will react like someone that is hearing this secret for the first time in his life”. The Rebbe concluded: “You

## CHANUKAH 5738

*“My father-in-law, the Rebbe, once said that there are three levels in a “Baal sod” (someone that has a secret): 1) It is obvious that he has a secret, but he does not tell. 2) It is not obvious that he has a secret. 3) When someone else finds out the secret and tells him, he will react like someone that is hearing this secret for the first time in his life.”*

will surely know what level of Baal Sod to choose.

The Rebbe instructed Rabbi Hecht to deliver the Farbrengen supplies in an inconspicuous way.

The Rebbe offered to give Rabbi Hecht money, but Rabbi Hecht said that he had money.

When the clock reached 3:15, the Rebbe made an official notification that a Farbrengen will take place after Mincha. A short time after Mincha, the Rebbe entered the shul for the Farbrengen. The Rebbe opened the Farbrengen with these words:

“Since the Chanukah days are days of joy; therefore, we will wash, and the ones fulfilling this wish should be blessed through Kos Shel Bracha (distributed wine from Benching) and draw the blessing also for the ones who (for whatever reason) did not wash for the meal.” The Rebbe then washed his hands for the seuda and made Hamotzie.

The Rebbe then took a small piece of challah for himself and announced: “This (Challah) will be for the ones who already washed for the meal and for the ones who yet plan to wash. The Rebbe then gave one and a half challas to the people present.

When many people attempted to receive the challah from the Rebbe at the same time, the Rebbe commented: “It is not necessary for all (to come) together at the same time”. In the course of the Farbrengen, the Rebbe spoke a Maamor (Chassidic discourse) and Sichos on the topic of Chanukah.

At the conclusion of the Farbrengen, the Rebbe ate another kazayis of Challa before benching. The Farbrengen lasted an hour and twenty minutes.

When the Rebbe was distributing Kos Shel Brocho, Rabbi Hecht went by the

Rebbe and told the Rebbe that the secret was successfully kept. The Rebbe in turn commented: “It should be with even greater measure.”

After the conclusion of the Kos Shel Brocho, the Rebbe said that from Chanukah we receive the candle of Mitzva and the light of Torah for the whole year, and the Rebbe left the shul beginning the nigun Ki V’simcha.

On the Third of Teves, the Rebbe summoned Rabbi Hecht to his room and inquired how he managed to keep the Farbrengen secret. Rabbi Hecht told the Rebbe that he placed everything in his car and kept it there until the Farbrengen.

The Rebbe asked: “How did Reb Berl Junik know about the Farbrengen?” Rabbi Hecht replied that he felt that Rabbi Junik is the Rebbe’s personal meshoras bakodesh (set the table for Farbrengen), so he informed Rabbi Junik about the Farbrengen. The Rebbe nodded his head in agreement.

The Rebbe asked: “What did you tell the secretariat?” Rabbi Hecht answered, “My brother spilled the beans. When he came for the Farbrengen, he was asked why he came? He answered to catch a place.” The Rebbe smiled.

The Rebbe explained that he didn’t ask all these questions at the distribution of Kos Shel Brocho because there was a big crowd assembled then, and he didn’t want to keep them waiting. The Rebbe also commented, “On the next occasion do not bring two challos for Hamotzie. Otherwise, people will think there is a need for two challos (lechem Mishna) for Hamotzie in the middle of the week.

The Rebbe concluded that he wants to reimburse Rabbi Hecht for his expenses incurred in preparing the Farbrengen in order not to be as a borrower who is considered as a slave to the loaner (see Mishley 22:7). The Rebbe then gave him twenty dollar, and Rabbi Hecht left the Rebbe’s room.

*Friday, the sixth of Teves.*



Rabbi Hecht is summoned to the Rebbe’s room. The Rebbe handed him the Sicha that he addressed to the children at the Chanukah rally. The Sicha was edited by the Rebbe. The Rebbe inquired the status of the English translation of this Sicha. Rabbi Hecht replied that he already has given the Sicha to Dr. Mindel to translate it into English.

The Rebbe then said that he would like to know how much was the expense of the Farbrengen of Zos Chanukah (8th day of Chanukah)? The Rebbe added that if Rabbi Hecht will not cooperate in disclosing and receiving the reimbursement from the Rebbe for the Farbrengen (like the second Luchos (2nd set of the Torah Tablets) which were given in a “low-key” way), it can occur again and then the Rebbe will use someone else for the project.

The Rebbe continued: “You didn’t hear the story which my father-in-law the Rebbe told me?! When he told me the story, I didn’t understand why he was telling it to me.

There was a Chossid, Reb Shmuel Gurary, who was a rich person. After Rosh Hashana of a certain year, the Rebbe RaShab called in Reb Shmuel and gave him a shlichus (mission) to accomplish. Reb Shmuel felt uncomfortable; he was planning on returning home to his family, and he is not the appropriate person for this mission etc. Eventually, he agreed and The Rebbe RaShab told him to go to Peterburg. Then the Rebbe gave him 30 Rubles. Reb Shmuel commented, ‘I give the Rebbe hundreds of Rubles. Why does the Rebbe need to give me thirty rubles?’

The Rebbe RaShab replied: ‘When one uses his own personal money, his personal interests arise and interfere. But when one uses money of the public, personal interests do not appear.’



The Rebbe asked Rabbi Hecht: “How much did the Mashke cost?” Rabbi Hecht

replied: “Nothing.” The Rebbe continued: “Where does one get mashke for free?” Rabbi Hecht replied that there is a man that owns a liquor warehouse, and he donated mashke for the Farbrengen. Rabbi Hecht added that when this man learnt about the Rebbe’s health situation, he was also ready to donate years for the Rebbe.

When the Rebbe heard this, the Rebbe’s face became serious, and he said: “The Aibershter (Hashem) has enough years for both of us.”

The Rebbe then asked Rabbi Hecht: “How much did the Challah cost? How

much Challah was by the Farbrengen?” (How did he manage to get Challah in the middle of the week?). Rabbi Hecht told the Rebbe that he went into the bakery and asked them to empty out all the Challah they had available (approximately 60 lbs). The Rebbe motioned with his hand as in wonder. Rabbi Hecht said the Challah cost a total of \$65.

The Rebbe then said, “I have paid already \$20 on Tuesday, and I will give now a total of \$25. The Rebbe took \$20 from one fund and gave it to Rabbi Hecht and an additional \$5 from a second fund and handed it to Rabbi Hecht. The Rebbe then told Rabbi Hecht that he can participate by covering the balance of twenty dollars.

At the conclusion of this encounter, the Rebbe said: “It was a bargain!” The Rebbe told Rabbi Hecht to accept the money. Rabbi Hecht replied that it is with Kabbolas Ol, and the Rebbe commented, “You need to have a desire to accept it.” The Rebbe wished Rabbi Hecht a Freilichen Shabbos, and Rabbi Hecht left the Rebbe’s room.

# THE PATH TO INNER PEACE AND HAPPINESS

## PART II

By Miriam Yerushalmi

This knowledge and true faith that Hashem is in control of the events in our lives free us from negative thinking and provide us the access to Simcha. When we truly and sincerely accept that everything is from Hashem, and that Hashem is the ultimate source of all good and only good, there is no reason to think negatively about any event, even those that appear to us to be tragic, Rachman Latzlan.

Indeed, an event might appear tragic or bad, but if we are able to tap into the larger picture of the event in its proper context, we can actually gain strength from these challenges. It is especially during these times that we can develop a deeper and stronger bond to Hashem and his Mitzvahs. It is akin to experiences that we have heard about. A mother trying to save her baby, who is stuck under a car, lifts the car up with one hand and with the other, she pulls her baby out. Under normal circumstances she would not be able to lift the car up with even two hands. So where did she gain this strength? The crisis! It is through the crisis that we tap into deeper spiritual strength. But it can be more than just that. We just don't always understand why some event is happening to us. Just like when a baby is getting his diaper changed or even when he is getting his vaccination the baby is crying and has no clue that these events, although uncomfortable and even painful, are ultimately for his benefit. Or let us think about when a child gets disciplined by his parents and he in the beginning cannot fathom how not getting the desired treat will train him toward the path of righteousness. The same holds true for us. We are like those little children who cannot understand the ways of Hashem. The Rebbe gives us an example of an uninformed stranger who enters an operating room who observes a helpless person on a table, surrounded by masked men brandishing knives and other instruments. The masked men cut and stab and draw blood, disregarding the moans from the "victim", who is drugged and is prevented from moving. The stranger's natural reaction is to shout for help. As far as he can see, a group of sadists is torturing a helpless person. If the stranger could only realize that the activity he observed was actually a surgical procedure essential to the patient's well-being, he would certainly understand why the few hours of pain on the operating table was necessary and that the procedure was a vital service. The concept of Divine service stresses that there are no random occurrences in the world. We just have to have the Emunah, the faith, that Hashem wants us to have even though we do not see Hashem's Divine plan.

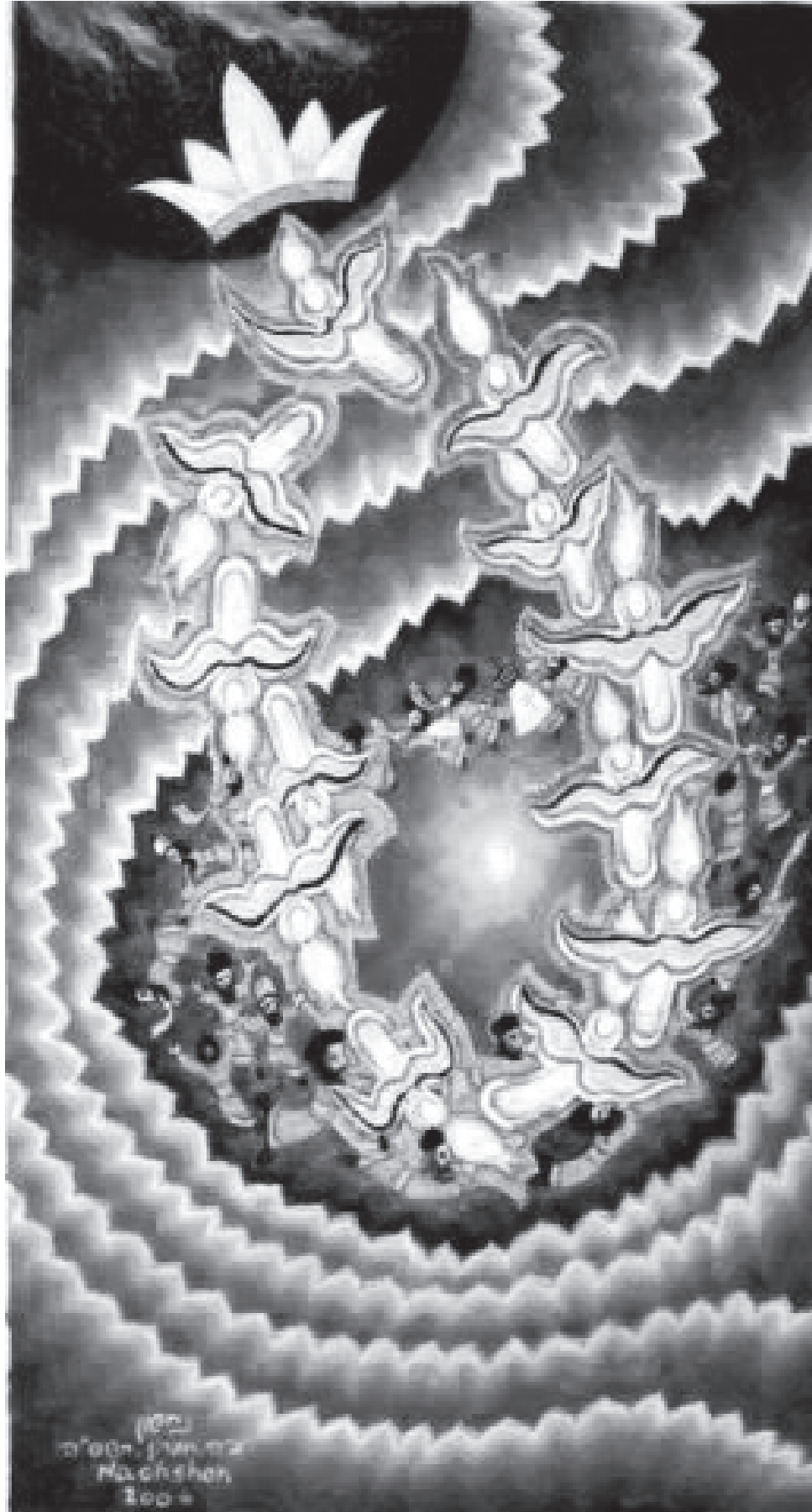
The Rebbe Maharash, the fourth Lubavitcher Rebbe, said that when one is faced with an obstacle, the world will typically suggest that you should first attempt to go around it, and if unsuccessful, then try to go over it. The Rebbe Maharash advises, however, LeChatchila Aribber, that in the first instance go over

(obstacle) and immersing ourselves too deeply in the emotional aspect of the problem (as is typical in many modern psychiatric/psychological therapies), we must go over our heart, the seat of our emotions, and go directly to our minds, productively solving the problem at hand. (The simple truth is the most powerful:

are encouraged to view such events as a Nisayon – a test from Hashem to bring us to even a greater level of faith in G-d's omnipotence. The word Nisayon comes from the word Nisa, which Midrash renders Nisa in the sense of elevated, like a Nas, a flag, that flies high above an army or ship. We learn that after Avraham passed each of the ten tests, Hashem exalted Avraham.

There is a beautiful story of the Baal Shem Tov, the first Rebbe of Chassidus, when he was just a young man. He was walking around to find the people of a certain agricultural town. He noticed that the people were not outdoors in the fields working. It seemed as if the town was deserted. This interested the Baal Shem Tov very much. Soon he noticed that everyone was gathered around the town shul. As he got closer and made his way through to the shul, he began to hear a magid delivering his sermon. Apparently there had been a famine in the town and the preacher took the opportunity to scold the community on their low level of worship. When the Baal Shem Tov heard this, he stood up and said, "Who gave you the right to say that these people are being punished by Hashem. Their simple, but pure Avodah is so precious to Hashem. This famine may very well be a test from Hashem to see that they still are going to have faith – Emunah -- in Hashem and continue to serve him with Simcha." He invited the people to step outside and dance with true joy to show Hashem that their faith in Him and their Simcha had not been diminished by the drought. The Bal Shem Tov then began to dance with the townspeople. In time, the dancing and pure, simple Simcha turned to tears of joy in the simple townsfolk and these tears were soon followed by the raindrops so desperately needed. With each additional dance and song of praise and joy, the rain increased. The famine had given way to the Simcha of true faith.

We can learn a lot from these stories. To begin, we see how we need to re-interpret life events. Sometimes, this re-interpretation might just allow us to see the "silver lining." Secondly, we see that the events in the spiritual realm are dependent on our conduct. G-d has created this world in such a way as to grant us a certain degree of power to transform the events of our lives by the way we think and act. When we think of good, we create positive spiritual influences that enable that vision to materialize. This is something that even modern science is beginning to appreciate, especially in medicine. When we tap into the Simcha that recognizes that G-d is the source of everything in this world and that source is only good, there is a joy that is activated in the spiritual realm, creating an overflow of joy in this world. ❀



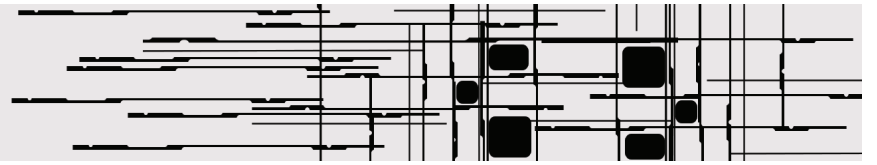
it. The Rebbe Maharash is instructing us that G-d has imbued each of us with the ability to leave the worldly limitations that so often impel us to seek compromise with darkness and the challenges of faith. We must have the faith that no matter what's going on in our personal life or in the world around us, we have the strength from the beginning to climb over the obstacle. In other words, rather than limiting ourselves (engaging the

solve the problem by knowing your goal and leaping over the obstacle in your effort to achieve your goal. What you'll find is that the effort to reach your goal will often overwhelm the obstacle itself and you will no longer find yourself stuck in the mud but rather flying forward.)

Our Sages explain that there are many possible reasons why Hashem sends challenges our way. In most cases, we



# HEY TEVES



## A NEW YOM TOV

*Taken with Permission from Rabbi Moshe Bogomilsky from his book "Hei Teves, Didan Notzach, The Victory of the Seforim"*

As I started writing the introduction to this book I reminded myself of a story recorded in a diary of the Previous Rebbe, Rabbi Yosef Yitzchok ז"ר Schneersohn (Rayatz) (printed in *Kuntres U'Maayan*, p. 25).

Lubavitcher Chassidim have many Yomim Tovim that they celebrate. The most popular is Yud Tes Kislev, the 19th day of Kislev. It marks the liberation of the Alter Rebbe, Rabbi Shneur Zalman of Liadi, the founder of Chabad Chassidus, from his imprisonment in Czarist Russia in 5559-1798. Chassidim viewed this incarceration as a heavenly decree against him for disseminating Chassidic teachings. His release was considered a victory for Chassidus and a "green light" to continue the propagation of Toras HaChassidus with increased measure. Little surprise that it became the major Yom Tov of Lubavitcher Chassidim. In 1902 Rabbi Sholom Dovber Schneerson (Rashab), the 5th Rebbe in the Chabad-Lubavitch dynasty wrote a letter to Chassidim and called it Rosh Hashonoh leChassidus.

The letter was received in Vilna, and a Yud Tes Kislev farbrengen was widely publicized. A Chassid reported to the Rashab, that one of the local Rabbis came to Rabbi Chaim Ozer ז"ר Grodzensky, the Chief Rabbi of Vilna and mockingly said, Rabbi, did you hear what the Chassidim did? The Gemora (Rosh Hashonoh 2a)

says that there are four Rosh Hashonoh's and they added a fifth!?

Rabbi Chaim Ozer, was not a chassid, but a good friend and admirer. Being not fond of that particular Rabbi because of some very lenient rulings of his, he responded "by zei kumt tzu, un by unz vert veiniger" — "by them things are on the increase and by us they are on the decline." (He meant that Torah observance was on the increase by the Chassidim and, unfortunately, the non-Chassidim are experiencing a decline.)

Twenty years ago, on Tuesday Hei Tevet 5747 (1987), Lubavitch declared a new Yom Tov. On this day, U.S. Federal Judge, the Hon. Charles P. Sifton, ruled that Barry S. Gurary, the grandson of the Previous Lubavitcher Rebbe was not an heir to his grandfather's 40,000+ volume library. Rather, it was the property of Agudas Chassidei Chabad. The Rebbe publicly declared this day as the day of "Didan Notzach" — "our side won" and "the Victory of the Seforim" (see p. 123).

The Rebbe compared the current legal battle to the decree in Russia in 1798 against Chassidus and the endeavors of the Maggid of Mezritch and the Alter Rebbe, Rabbi Shneur Zalman of Liadi. Similarly, the current victory is a Didan Notzach for Chassidus.

Immediately, Chassidim started pouring in from all parts of the world. On almost each of the seven succeeding days the Rebbe delivered a sichah, and for the seven days on end there was awesome jubilation and celebration. From then on

to this very day, Hei Teves — the day of our victory — was added to the roster of Lubavitcher Yomim Tovim. Chassidim declared it as "Yom Habahir" — "a bright day" — in Chabad history, and celebrate it as the "Chag HaChagim" — "the Festival of Festivals."

Didan Notzach — What was Won?

Superficially, it is a day when Chabad-Lubavitch was triumphant in a court battle and got back a few hundred seforim which were surreptitiously removed from the library of the Previous Rebbe, Rabbi Yosef Yitzchok Schneersohn. To Chabad, these seforim are sentimental and their value is priceless. But, like anything else in life, they were not indispensable and could be replaced.

Moreover, some Chassidim sought to reach a financial settlement with Barry. This would have extinguished the conflagration, but the Rebbe vehemently rejected the idea. If so, why is this victory celebrated with such jubilation and exultation? What makes it "Chag Hachagim" — "the Festival of Festivals"?

After careful analysis it is apparently clear what was Barry Gourary's intention and the message he endeavored to convey to the Lubavitcher Chassidim.

From the day the Rebbe ascended the throne of Lubavitch and accepted the mantle of leadership he succinctly proclaimed that we are the dor hashevi'i — the seventh generation — and the beloved generation (see Basi L'Gani

5711) and that our mission is to prepare the world for Moshiach and effectuate his speedy revelation.

Barry was unfortunately "blind" and did not perceive this. He regarded Agudas Chassidei Chabad as a non-functioning defunct organization, and thought that with the demise of his grandfather everything in Lubavitch had come to an end. There was, G-d forbid, no successor and no Rebbe anymore in Lubavitch. The goal the Rebbe set out to achieve was imaginary, and the time was ripe to distribute the booty among the heirs.

This explains the Rebbe's decisive rejection of any notion of compromise with Barry Gourary. It would be necessary to win a complete and unequivocal verdict in Lubavitch's favor.

Fortunately, Heaven put it into the mind of the non-Jewish judge Hon. Charles Sifton to rule that even after the demise of the Previous Rebbe, Lubavitch is vibrant. Hence, the profundity of the Didan Notzach is that, thank G-d, our Rebbe is the successor to the Previous Rebbe, and the Rebbe is the true leader of the seventh generation. With his teachings and guidance we will bring to fruition the mission of our times — the revelation of Moshiach — who will emancipate us from our exile and return us to Zion, speedily in our days, Amen.

For Lubavitcher Chassidim, and the world at large this is the greatest victory imaginable.

## PERSPECTIVES

By: Sarah Balkany

There is an extraordinary thrill when one experiences or witnesses salvations, miracles, and wonders. When we see and/or experience that these wonders, miracles and salvations continue, we are lifted to another level of delight. Boruch Hashem, the miracle of Chanukah lights paved the way for the miracle of the return of the Seforim and with it the celebration of "Hei Teves".

"בימים ההם בזמן הזה" "In those days in our times"

A phrase we repeated again and again in our thanksgiving prayers and in our after meal blessings. We acknowledge with gratefulness the victories over the Greeks and Misyavim and ultimately, the miracle of light. On Hei Teves we witnessed those victories extended and continue. Then it was witnessed through light; today through books.

Light and books share a common pur-

pose. They enlighten and illuminate us. They dispel darkness in the physical and spiritual reality. Walk into a room full of Seforim. As the little light that dispels much darkness, Seforim shed divine light and enable us to actualize our mission to be a light unto the nations.

Our Torah is our wisdom, our pride in the eyes of the nations. When they wanted to destroy us, they began burning our sacred texts. They knew clearly, something we sometimes forget — our Torah. Our Seforim are our lifeline. No wonder the Rebbe considered the return of the Seforim a campaign of Pidyon Shevuim. He equated their situation with one taken into captivity. Their total return was, and is, a primary concern.

"Didon Notzach" — "Victory is ours" is more than a spirited song, enthusiastically sung with great vitality and strength in anticipation of triumph.

"Didon Notzach" is a source of salvation at the very outset of impending danger.

"Didon Notzach" total victory emerges from total immersion, total engagement in the struggle. We battle with the confidence born of absolute trust that everything comes from the "Abishter for us to transcend." "Didon Notzach" our battle cry spurs us on to reveal greater determination, greater commitment, and greater vistas.

"Didon Notzach" is really the cry of our neshomas longing to be united with the sacredness, the holiness, not only of the Seforim, but of the Nesiim who so selflessly and painstakingly collected, cared for and studied those seforim.

Ask any youngster "What happened on Hei Teves?" With a quick smile and an expression of glee the response will be: "The Rebbe won the court case regarding the seforim." Does that child understand the value of the Seforim, their spiritual and historical significance? Of course not. What the child does understand is that if it's so important to the Rebbe, it's important to me. "Hei Teves"

— a highlight in our calendar of days. A day to mekasher, to connect to the Rebbe in one of the Mivtzoim that is so crucial to the revelation of Moshiach—A house full of holy books.

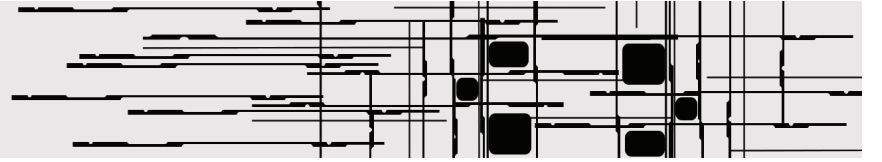
To understand how Seforim can evoke such unparalleled emotions, one has to be a member of the people of the book — the Jewish People. Jewish books are compelling. They offer deep treasures and life lessons. They capture our imagination. They inspire us, reason with us, teach us and guide us, in a most non-threatening way. Books become our friends. They comfort us, excite us and engage us. Most important—with their power of words, the very same tools that Hashem uses to continuously create the world, books recreate us!

Let us cherish and study them.

"Didon Notzach"!

Good Shabbos!

# OUR HEROES



## RABBI ELIYAHU [YACHEL] SIMPSON

Chozer by Rebbe Rashab  
Secretary of Previous Rebbe

By: Rabbi Michoel Seligson

Rabbi Eliyahu (Yachel) Simpson was born to his father, Reb Shimon Aharon, on Rosh Chodesh Tamuz 1889 in the city of Bobroisk. In his childhood years, his father brought him to the city Lubavitch to learn in the Yeshiva "Tomchei Tmimim". Initially, they delayed his request, and the Previous Rebbe commented, "They are coming with their cribs" (referring that the bochorim arriving are young kids). But the bochor Reb Elya insisted with great persistence, and after his uncle took responsibility for him, he was accepted in the Yeshiva. This was also after the Previous Rebbe brought this matter up with his father, the Rebbe RaShab.

In the Yeshiva, Reb Elya was among the elite students in Nigleh (revealed

sidus and doing Avoda with his heart (emotions). These traits became part of his Neshama and remained with him all his life.

In the course of his studies in the Yeshivas Tomchei Tmimim in the capital city "Lubavitch", he merited to hear the famous Hemshech (series) of Maamorim beginning with "B'shoa shehikdimu Naaseh Lnishma" (on Shvuos 5672/1912). He would write the Maamorim immediately after they were said by the Rebbe, and all his life he hoped that this sequence of Maamorim would be published. He requested this from the Rebbe on many occasions. At the Farbrengen of the 19th of Kislev (late 1976), a few days prior before Reb Elya's petira, the Rebbe announced the publication of this Hemshech of Maamorim.

Reb Elya did not write a will, but before his petira he left a sealed envelope for the

Rebbe, instructing his family not to open it. When the Rebbe opened the envelope, it was verified that Reb Elya included a sum of money, as his participation in the publishing of the Hemshech that lived with him so many years.

When the envelope was handed to the Rebbe, the Rebbe gave the family the three volumes of this Hemshech (5672/1912) and

its index. The Rebbe added that this should be in the merit of the Neshama and its offspring.

Together with his intense studies in Chassidus and avoda with his personal traits, Reb Elya also studied Nigleh, the Talmud and codified law and was ordained as a Rabbi by the chossid Rabbi Dovid Tzvi Chein and by Reb Leib Sheinin from Dokshitz as well as additional distinguished Rabbonim.

In 1915, Reb Elya married his wife Fruma Ita, the daughter of Reb Yeshoshua Binyamin from Kublitz, who was from the Chassidim of the Rebbe RaShaB. The Tenoim (engagement) took place in the domain of the Rebbe RaShaB who then spent time in Kublitz and in the presence of the Chossid Rabbi Dovid Tzvi Chein.

After Reb Elya was married, he was appointed by the Rebbe RaShaB as the

Mashpia in the city of Odessa. In a letter that the Rebbe RaShaB addressed to the Chassidim in Odessa in the year 1917, he wrote the following:

"As you have requested many times from me to supply you with a Mashpia, to teach and speak Chassidus, I am therefore sending to you our talmid Rabbi Elya Simpson, who is well versed in speaking Chassidus and has also learnt much [Chassidus], and my hope is that you will gain satisfaction from him in every respect. . ."

In 1921, the Previous Rebbe appointed Reb Elya to head the project "Kupas Rabenu" which was founded at that time. From then on, Reb Elya was involved in this project all his life.

In 1923, when the decrees on religious life in Russia increased, Reb Elya received an invitation from his relatives in the USA to join them in the U.S. Reb Elya consulted the Previous Rebbe and received his blessing. The wording of the blessing was that Reb Elya should go with the "intention of returning". The Previous Rebbe then interpreted that his intention is "go for the intention of returning souls back to their father in Heaven" (being mekarev Jews to Judaism).

When Reb Elya arrived in the United States, he began working energetically in "returning souls back to their father in Heaven". Reb Elya stood on the front line of all Chabad matters in the US, keeping a constant correspondence with the Previous Rebbe and his secretary, Rabbi Elchonon Morosov HY"D, and after the Previous Rebbe left Russia, with Rabbi Yechezkel Faigin HY"D.

Any research, even a minimum glance, into the sefer "Toldos Chabad B'artzos Habris" (Chabad background in the USA), will demonstrate that Reb Elya was active in every Chabad matter in the USA. These activities included the founding of the organization "Agudas Hatmimim" (founded in his home, in 1926), meetings of the "Agudas Chassidei Chabad", efforts to free the Previous Rebbe from prison in 1927, and especially the project of "Maamod" (monetary fund for the Rebbe's family, for which Reb Elya was appointed by the Previous Rebbe.

Another example of Reb Elya's activities in the U.S. was the assistance of the emissaries that the Previous Rebbe sent to the U.S. When the Previous Rebbe visited the U.S. in 1930, he was successful in stirring an awakening amongst the Chassidei Chabad in the U.S. After his visit, the Previous Rebbe dispatched three Chassidim to "collect gashmius and plant ruchnius" – the known Chossid Reb Hurwitz ("Itche the Masmid") HY"D, the Chossid Reb Mordechai

Chefetz, HY"D and the Chossid Reb Shmuel Levitin.

Prior to Reb Mordechai Chefetz's trip to the U.S., the Previous Rebbe wrote to Chassidim in the U.S.: "Much blessing to encourage and awaken Anash who desire to hear a good Chassidic word."

Indeed, Reb Mordechai Chefetz was successful in his mission. The person that stood at his side and reported to the Rebbe the good news about the success was Reb Elya. He would brief the Rebbe who lived then in Otwock, Poland. The Rebbe responded: "I have enjoyed the news about the good impression that Reb Mordechai Chefetz made, and Hashem should help it should bear good fruit."

When Reb Mordechai Chefetz returned to Poland and briefed the Previous Rebbe on his mission, the Previous Rebbe wrote a letter to Reb Elya:

"I was delighted to hear regards from you and your family members and about the positive awakening that took place amongst the Tmimim and Anash. I hope that you as a senior amongst the Temimim, will accomplish that this awakening should translate into a good deed."

All those years Reb Elya tried with all his energy and even more than his potential to support the family of the Previous Rebbe. On one occasion, he received a letter from the Rebbe's Secretary Reb Rabbi Yechezkel Faigin who wrote:

"My dear, when I handed your letter to the Rebbe with the sum of money you sent, there was an expression of discomfort on the Rebbe's face. This is more than your potential and especially now that your parnossa has lessened. In reality, although one should mobilize all his potential, it is inappropriate for a person to go out of his own limitations, since everything in the world of Tikun is with an order and structure. It is not my intention that you regret what you did, but Hashem should bless you with bread from heaven in a spiritual and physical sense."

In those years there was no Chassidic life in the U.S. But Reb Elya did not budge one 'hair' from the values with which he grew up in Lubavitch. In his activities in the different shuls where he served as a Rabbi, he generated the atmosphere of the Yeshiva Tomchei Tmimim.

In the course of many years, Reb Elya served in many different shuls. The first shul was in Harlem, N.Y. The year was 1923. The Previous Rebbe wrote to Reb Elya: "I received your letter which notifies me that you took upon yourself a rabbinic position in the shul 'Tzemach Tzedek Nusach HoArizal'. Hashem should strengthen your heart, to conduct



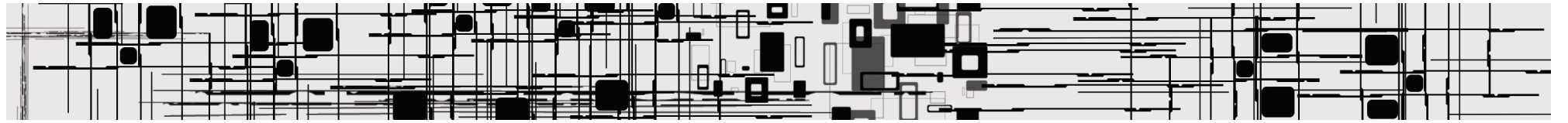
Rabbi Simpson is standing in the center behind the Rebbe

part of Torah) and Chassidus and was part of the chozrim group who would review the Rebbe RaShaB's Maamorim and record them in writing. When Reb Elya was nifter, the Rebbe advised that on his Matzeva (tombstone) it should be mentioned that he was one of the top chozrim in Lubavitch.

Reb Zalman Teibel recalled from his childhood that during while a visit to Lubavitch in 1906, he saw Reb Elya reviewing one of the Chassidic Discourses of the popular Hemshech (series of Maamorim) 5666 (1906). At the time, Reb Elya was only 17 years old.

In addition, there are postcards that the Previous Rebbe sent to Reb Elya requesting that Reb Elya relay to him the Maamorim that were said by his father, the Rebbe RaShab, on a weekly basis.

Reb Elya studied in Lubavitch for fifteen years. This is where he was molded into the image of a Chossid--studying Chas-



yourself with ways of righteousness and decency in the path of Torah and Mitzvos. And the blessing of Hashem should be on all of them, that they all should be blessed in all their matters.”

Some time later, Reb Elya moved to Brooklyn where he was appointed as the Rabbi of the shul “Anshei Lubavitch”, in 1928. The Previous Rebbe writes to the community:

“On the occasion of selecting as a Rabbi, our elite and distinguished talmid, the known Rabbi with refined personal character traits, Reb Eliyohu, I hereby bless the community with their gaboim and managers of the shul, including their families and everything that relates to them in all matters, and Hashem should strengthen their hearts and spirits to strengthen all the Torah institutions that were inherited to us by the ancestors, the Rebbeim.”

Today Boro Park is known as a center of religious, Chassidic life. But in those days the Jewish presence in this area was typically “American” and not so large in number. Specifically in that time, Reb Elya founded an additional Chassidic shul for mehadrin, known under the title “Ahavas Achim Tzemach Tzedek”. Originally, it began on 14th street. When the Previous Rebbe visited the U.S. in 1930, he stayed for a time in Reb Elya’s home in Boro Park and also made a Farbrengen there. It is said about this Farbrengen that although the building was too small for the big crowd, when the Rebbe spoke it was so silent that also the people outside the house were able to hear.

After time, the shul and Reb Elya’s residence moved to its present location on 46th Street in Boro Park. This shul, which became a Chassidic fortress, was known in later times as the first “Bais Rivka” school location, and this building serves until this day as a center for Chabad Chassidim in Boro Park and a center for spreading the wellsprings of Chabad through shiurim in Chassidus and Farbrengens, etc.

On Yom Tov (Shavuos) when the “Tahalucha” would walk from Crown Heights to Boro Park and later gather together to return to Crown Heights, the central meeting point was this shul where a kiddush was catered for all to take part in. It is also noteworthy to mention that in 1951, the Rebbe came to this shul to be the ‘Sandek’ (holding the baby by the Bris) at Reb Elya’s grandson’s bris, Reb Yosef Rosenfeld, one of the Rebbe’s Shluchim in Tzfas.

Reb Elya served as the Rabbi of this shul for fifty years. It is told that the Gerer Rebbe, the “Bais Yisroel”, referred young Gerer Chassidim to consult with Reb Elya in different matters. Reb Elya was also known as the one that sets up the transaction of the chometz with a “kablan” as instituted by the Alter Rebbe, and many Jews, Chassidim and

non-Chassidim alike, amongst them famous Rabonim and Rebbes, would sell their chometz through Reb Elya.

Reb Elya’s residence was in the same building as his shul, and his Rebbetzin was known for her excellence in goodness and generosity. Their home, which was a meeting place for Torah scholars, turned also into an inn for guests where many Jews found warmth.

When the Previous Rebbe arrived in the U.S., he appointed Reb Elya as his secretary. Reb Elya was in charge of setting up appointments for people who requested a Yechidus (Private audience) with the Previous Rebbe. In the course of the later years, when it became difficult to understand the Rebbe, Reb Elya would remain in the room during the Yechidus in order to explain or repeat the Rebbe’s words to the person.

When Reb Elya discussed this matter, he testified about himself, that while being in the Rebbe’s room, he would never look at the Rebbe’s table, so as not to see something that does not relate to him. The Previous Rebbe once said about Reb Elya, “By him, everything is quiet.”

Since Reb Elya was an extremely confidential person, even people close to him did not know what was happening by the Rebbe. Only on a few occasions did he tell something about the Rebbe. One thing he revealed was a story where the Previous Rebbe was searching for a sefer and could not find it; it was obvious that the Rebbe was agonizing about it. When Reb Elya entered the Previous Rebbe’s room, the Rebbe told him: “My father was by me, and he told me where the sefer is located.”

Reb Elya saw his function by the Rebbe as a great merit and refused to accept a salary.

In 1942, when the Previous Rebbe initiated the writing of the Sefer Torah to greet Moshiach, he appointed Reb Elya to the board together with the Chossid Reb Shmuel Levitin and the Chossid Reb Dovid Shifrin, who conducted this unique project. After thirty years (5730/1970), when the Rebbe of our generation announced the completing of the Sefer Torah, Reb Elya merited to participate and be in the head of the organization that gathered the lists of people’s names from all over the world who participated in purchasing letters in the Sefer Torah. When Reb Elya entered the Rebbe’s room with these lists of names, the Rebbe stood up from his chair.

Everyone present at the completion of the Moshiach’s Sefer Torah on Friday afternoon, the 9th of Shvat 5730 (1970), remember the scene as Reb Elya was carrying the Sefer Torah alongside of the Rebbe.

In addition to his function as the Previous Rebbe’s secretary, Reb Elya would travel from time to time fulfilling mis-

sions for the Previous Rebbe in different cities in the U.S.

“The sun set, and the sun rose.” After the histalkus of the Previous Rebbe, Reb Elya was one of the first amongst the Chassidic elders to commit himself to the Rebbe as a Chossid to his Rebbe.

At the time of the histalkus of the Previous Rebbe, Reb Elya was in Florida in midst of a shlichus for the benefit of “Maamod” for the Previous Rebbe. He returned to NY to participate in the levaya only after he had been granted permission from the Rebbe of our generation to come.

In the course of the following months an unusual event took place:

One night, Reb Elya dreamed that the Previous Rebbe asked him, “Why are the Chassidim so sad?” Reb Elya answered, “Because the Chassidim have no one to turn to.” The Previous Rebbe continued, “My son-in-law is with you” and mentioned the Rebbe’s personal name. Reb Elya continued, “But he refuses to accept the nesius (leadership)”. The Previous Rebbe answered, “He has already been commanded.” In the morning, Reb Elya told his dream to the Rebbe, and the Rebbe responded, “I did not receive any directive as of yet.”

Immediately, the elder and distinguished Chassidim organized a delegation to the Tzion (Previous Rebbe’s gravesite), and Reb Elya read in the name of the whole



Rabbi Simpson is holding the Sefer Torah Shel Moshiach

group of Chassidim the request that the directive should come immediately. After that, the Rebbe never mentioned that he did not receive a directive.

Reb Elya continued traveling for the project “Maamod” in different cities through his old age although he already felt weak.

When he still had energy, he would walk many times on Shabbos and Yomim Tovim from Boro Park to 770 to participate in the Rebbe’s Farbrengens. When it was too strenuous for him to walk, he would stay over Shabbos in a small room in 770, in order to not to miss the Farbrengen. Reb Elya did not satisfy himself with only participating in the Farbrengen but attended also the Chazora when Reb Yoel Kahan would review the Farbrengen for hours. Although Reb Elya was offered

to sit in a distinguished place, he chose to sit together with all the bochurim. Reb Elya would also attend the Chazora that the Bochurim would make on their own on Sunday evening, and Reb Elya would sit with humility and full attention.

His bitul (nullification) to the Rebbe was complete and all-encompassing. In 1971, when the Rebbe stopped eating the Yom Tov meals in the Previous Rebbe’s apartment on the second floor of 770, the Rashag (Reb Shmaryohu Gurary, the Rebbe’s brother-in-law) requested from Reb Elya that he ask the Rebbe to continue attending the Yom Tov seudos upstairs on the 2nd floor. Reb Elya agreed to fulfill the Rashag’s request. After short time, the Rashag brought up this matter with the Rebbe and mentioned that Reb Elya surely brought the message to the Rebbe. The Rebbe then responded that Reb Elya went into the room, but remained silent and with a deep silence—Reb Elya kept his promise to come to the Rebbe but did not have the boldness to suggest that the Rebbe to change his mind.

Perhaps the following words that we heard from a family friend could briefly describe his personality and his ways:

“Reb Elya was, firstly, a true Rav from the old generation. His fear was before his wisdom, and he was a wonder of Chassidic conduct with fear of Hashem. He was great in Chassidus and not in vain was he amongst the top chozrim in his young age, and his Maamorim writings were unique. But beyond all this, his main quality was that he was “A true Chassidisher Yid”. He thought, spoke and acted as appropriate for a Chassidisher Yid. The Chassidic lifestyle was ‘baked’ into his soul, and only this could explain why even in the

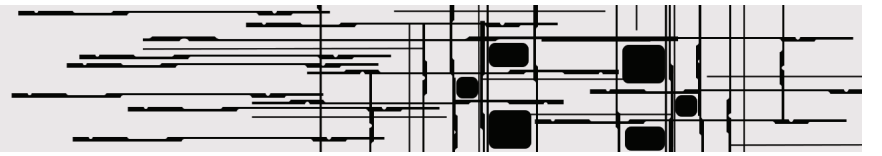
United States of those years, far from the Rebbe and far from Chassidus, he was able to build such an exceptional Chassidic family.”

“If you want me to describe Reb Elya in one sentence I would say: Reb Elya was a true Chossid, a ‘pnimi’ (inward), who speaks little and does a lot.”

Reb Elya was nifter on the fifth lichtel of Chanuka in 5737 (late 1976) and left a special blessed generation of sons and son-in-laws, grandchildren and great-grandchildren who serve as Rabonim, Shluchim, and Temimim who follow in his ways.

May his Neshama be attached to the source of life.

# PARSHAS VAYIGASH



## VEDIBARTA BAM ~ VAYIGASH

By: Rabbi Moshe Bogomilsky



ויגש אליו יהודה

“And Yehudah came up to him.” (44:18)

**QUESTION:** According to the Midrash Rabbah (93:6), Yehudah was ready to go to war with Yosef, and he felt more responsible than the other brothers because “he guaranteed the safe return of Binyamin.” Yehudah and his brothers were very strong, but greatly outnumbered. Why did Yehudah want to wage war?

**ANSWER:** Yehudah told Yosef, “We are Jews, and Binyamin is a young member of our people. When even one Jew is in danger spiritually, it is incumbent on all Jews to do everything in their power to save him and return him safely to his father — Hashem — and the Torah. Remaining in Egypt would spell assimilation for Binyamin. Therefore, we will do anything, and even endanger ourselves, to save our brother.”

(לקוטי שיחות ח"א)

ויאמר יוסף אל אחיו אני יוסף העוד אבי חי ולא יכלו לענות אתו כי נבהלו מפניו

“Yosef said, ‘I am Yosef; is my father still alive?’ The brothers became frightened of him and were unable to answer.” (45:3)

**QUESTION:** Why were the brothers unable to answer Yosef’s simple question?

**ANSWER:** When Yehudah defended Binyamin before Yosef, he asked that he be released out of mercy. Yehudah explained to Yosef that the brothers had an elderly father and they were afraid that when he saw his son did not return, he might die of grief.

Upon hearing this, Yosef said to Yehudah and his brothers, “ani Yosef” — “I am Yosef,” — “I am your brother Yosef whom you sold 22 years ago” — “ha’od avi chai” — “Is my father still alive? — Think how much pain and grief you caused him by keeping my sale a secret and not telling

him my whereabouts. You plead to me to have mercy; why didn’t you have mercy on your father?”

The brothers were unable to answer, because they could not justify the grief they had caused their father.

מצאתי בכתבי אבי הרב שמואל פסח ז"ל (באגמילסקי)

אני יוסף אחיכם אשר מכרתם אתי מצרימה

“I am Yosef your brother whom you sold to Egypt.” (45:4)

**QUESTION:** The brothers were already saddened and brokenhearted. Why did Yosef add to their pain and mention the sale?

**ANSWER:** Yosef did this without malice. On the contrary, he mentioned it in order to comfort and relax them. Yosef understood that his brothers would have anxiety regarding him. In their minds, there would be the fear that his Torah identity was weakened by the temptations of Egypt. He therefore said, “Be assured that I am totally loyal to Torah and mitzvot; I am the very same Yosef that I was before, and my adherence to Torah did not change since you sold me to Egypt.”

(ר' מנחם מענדל מקוצק זצ"ל)

ויגדו לו לאמר עוד יוסף חי וכי הוא משל בכל ארץ מצרים

“And they told him, saying: ‘Yosef is yet alive, and that he is ruler over all the land of Egypt.’” (45:26)

**QUESTION:** Undoubtedly, the blow which disrupted Yaakov’s tranquil life and left him lachrymose was the notification of the tragedy that befell his most cherished son, Yosef. Thus, we can well imagine the exaltation and pleasure he now experienced upon hearing the words “od Yosef chai” — “Yosef is yet alive.” Why did they add that “he is ruler over all the land of Egypt”? Surely, for a father who yearned so deeply for his lost son, no position, regardless of its greatness, could be of any bearing in comparison to Yosef’s life.

**ANSWER:** The sons of Yaakov understood very well the feeling of their father. They realized, that to merely say “Yosef is yet alive” would not convey much. Many a Yosef who is torn away from Jewish surroundings can be said to live — technically speaking — but not within the Jewish interpretation of that word. Many descendants of Yaakov live in an Egypt — Mitzraim (which can be pronounced “meitzarim” — the limitations and boundaries of the mundane dominating society), but the price of that living is often death, spiritually speaking.

The sons of Yaakov therefore hastened to add that “he is ruler over all the land of Egypt” — “Egypt is not ruler over Yosef — Yosef is ruler over the land of Egypt. He did not permit the environment to influence him.”

(הרב דוד שי' הולונדער)

והקל נשמע בית פרעה לאמר באו אחי יוסף וייטב בעיני פרעה ובעיני עבדיו

“The news was heard in Pharaoh’s house, saying, ‘Yosef’s brothers have come!’ And it was pleasing in the eyes of Pharaoh and in the eyes of his servants.” (45:16)

**QUESTION:** Why were Pharaoh and his servants so happy that Yosef’s brothers had arrived?

**ANSWER:** After Pharaoh dreamed his strange dreams, the butler told him that in jail he had met a young Jewish boy who was also a slave. Rashi explains: The butler cautioned Pharaoh that though he might find the boy to be a genius, in the laws of Egypt it is written that one who is a slave cannot become a king and is not permitted to wear royal garb.

Pharaoh was so impressed with Yosef that he decided to violate the laws of Egypt. Despite the protest of the people, he appointed him viceroy.

When Pharaoh and his servants heard that Yosef’s brothers arrived, they were very happy, because it then became known that Yosef was a member of a royal family. His great-grandfather, Avraham, was crowned as leader by the nations of the world (Rashi, 14:17), and his grandfather, Yitzchak, was also very famous and had dealings with Avimelech the king of the Philistines.

Thus, they were no longer ashamed for dressing Yosef royally and appointing him a ruler over Egypt.

(שער בת רבים)

Alternatively, Pharaoh knew that Yosef was a stranger in the land of Egypt. Usually, when someone is alone without his family, he is not in the best of spirits and does not function to the best of his ability. Pharaoh figured that once Yosef had found his family he would cheer up and do even more for Egypt than previously. Therefore, to make Yosef feel comfortable, he let him invite his brothers to move to Egypt, realizing that in the long run the land of Egypt would benefit from Yosef’s resulting improved disposition.

יירא את העגלות אשר שלח יוסף...ותחי רוח יעקב אביהם

“He saw the wagons Yosef sent... and the spirit of Yaakov revived.” (45:27)

**QUESTION:** What was it about the wagons that impressed Yaakov so much?

**ANSWER:** According to Da’at Zekeinim Miba’alei Hatosafot, before Yaakov parted with Yosef he was teaching him about the offerings the nesi’im — heads of Tribes — would bring for the chanukat hamishkan — dedication of the Tabernacle.

At the end of Parshat Naso there is a detailed description of the offerings of the 12 nesi’im. Each one brought an identical gift. The only exception involved the wagons. Though each nasi was wealthy in his own right, each shared the expense of a wagon with a partner.

When Yaakov taught this subject to Yosef, he explained to him that this is how the nesi’im demonstrated unity (see Sferno).

When Yaakov saw the wagons, he understood that Yosef was sending him the message, “Though my brothers seemingly wronged me, I am united with them and carry no grudge against them.” This revived Yaakov’s spirit and made him proud of his son.

(מיוסד על עיטורי תורה) (עוד יוסף ב)

## VAAD HAKOHOL

Continued from Page 2

The successes of the Chanukah party along with an incredible life-changing and inspirational farbrengen held on Yud Tes Kislev with Mashi Lipsker have shown that Nightlife has broken through. Besides the sheer crowds, the diversity of the participants has been amazing. The participants themselves are surprised that such a mainstream program can be intriguing to so many types of girls. As one girl visiting from out of town put it, “I’ve always hesitated to move to Crown Heights. I wouldn’t know many people and wouldn’t know what to really do with myself after the day, but now you got me reconsidering!”

Our Chanukah activities wouldn’t be complete without Chanukah gelt. This year alone we distributed more than \$40,000 to residents of the community.

I would like to thank the donors who don’t want me to mention their names. I wish you could only see the faces of the kids, how they were described to me by Phyllis Mintz, and how happy and lichtig they were.

Hopefully, the light of Chanukah will burn out the last remnants of Galus. We should go from strength to strength as one complete family—Chassidim are one family! This is really what we are all striving for. We should go into this Hei Teves with Didon Notzach. The Didon Notzach should be the Hisgalus of the Rebbe Melech HaMoshiach—the Ultimate Didon Notzach!

Yechi HaMelech!

# SHIDUCHIM

## VEDIBARTA BAM ~ MARRIAGE

By: Rabbi Bogomilsky

The Torah testified that Yaakov's love for his son Yosef was more than his love for any of his other children. It also tells us that he sorely missed him. All the efforts of his children to comfort and console were to no avail.

One can well imagine that he would jump on the first opportunity to be reunited with his beloved Yosef. No distance, regardless of its length or travel conditions would stop him from going to see him.

While all this is indisputable, a strange phenomenon occurred when he learned that Yosef was still alive.

We are told that Yaakov's sons informed him the thrilling news that "od Yosef chai" — "Yosef is yet alive." Then they continued to tell him the glorious position he held in the Egyptian government, adding that he eagerly wanted Yaakov to come to Egypt. One would think that Yaakov would jump from joy and scream "I will go and see him before I die." But he did not.

It was only after that "Vayar et ha'agalot" — "He saw the wagons" — that his spirit revived and he expressed the wish to go see him (45:27-28). Why? What was his hesitancy when he heard the good news and how was it relieved by seeing the wagons?

The Rabbis say (see Rashi) that the Torah's reference to agalot is an allegory. The agalot were a metaphor for the subject of eglah arufah — the chopped off calf — which was the Torah portion Yaakov and Yosef had studied twenty-two years ago immediately prior to their parting.

But I have some difficulty with this;

Firstly, if this was the message Yosef was conveying, would it not have

*"why did Yosef's demonstration of his good memory have such an impact on Yaakov? I come across many people who quote me things they learned in cheder in their youth — 60-70 years ago.."*

been better for him to send an actual eglah — calf — together with all the other items he sent him?

Moreover, why did Yosef's demonstration of his good memory have such an impact on Yaakov? I come across many people who quote me things they learned in cheder in their youth — 60-70 years ago. In fact, the Gemara (Shabbat 21b) already said that girsa

d'yankusa — what one studies in his youth is more enduring.

I don't want to G-d forbid minimize in anyway the interpretation of our great Sages. These insights are Torah from Sinai, which they acquired through their supreme holiness and Ruach Hakodesh — Divine inspiration. But I would like to share with you a novel thought which fits very well with peshuto shel mikra — the simple literal meaning — of the text.

Yaakov, of course, yearned for his beloved son and definitely would run to see him at the first opportunity. However, as many a parent today, he wondered "How do I know that my son really wants me to come?" Once an elderly individual who raised a family of ten children, each of whom became affluent and successful in their respective field, came to my office and lamented bitterly, "In my small home there was place for ten children and in my ten children's large mansions there isn't space for one old parent." So the fact that Yosef was alive, and that he is successful

*"In my small home there was place for ten children and in my ten children's large mansions there isn't space for one old parent."*

and invites him was no real proof that he really wanted his old father's company. "Perhaps his invitation was just to save face and not wholehearted," Yaakov thought to himself.

However, when vayar et ha'agalot — when he saw the wagons — Yaakov sensed that the invitation "Dad, come to live with me and my family" was not only verbal. The fact that Yosef also sent means of transportation convinced Yaakov that Yosef sincerely wanted him to come. Only then did the spirit of Yaakov revive and he said, "I will go and see him before I die."

My dear Chatan and Kallah, the message to you is not to suffice with lip service. Show your appreciation and admiration for each other with action. Don't suffice with talking about what you would do for each other but demonstrate it in a tangible way. Let your actions and way of treating each other depict that you mean what you say.

For example there is a popular saying that folding the tallit on Motza'ei Shabbat is a segulah for sholom bayit — it demonstrates the husband's appreciation for the wife's gift. A wise man once said, "While I don't question this adage, I am sure that helping the wife wash dishes after Shabbat is even a greater segulah."

A marriage in which the partners join in efforts and not just in words is a blessed and long-lasting one. May you, dear Chatan and Kallah, be a living example of such a blissful marriage.

## FINDING A NEEDLE IN A HAYSTACK

By: Sarah Junik

*Continued from last week:*

The bottom line is that it rests upon us as parents to look at our children and determine when they reach the right time. Evaluate their capabilities and their maturity. Then if they are ready - even though WE may feel WE are NOT ready for this - go ahead and start looking into shidduchim.

Both parents and children might postpone looking for a shidduch because of financial reasons. The parents don't have the money for a wedding, and the children (especially the boys) feel that they do not have the wherewithall or the skills yet to support a family.

In the Igros Kodesh, Vol. XII, p. 149, the Rebbe writes to someone who is having difficulty in business. The Rebbe exhorts him to follow to the letter the instructions received previously from the Frierdiker Rebbe. The young man had been specifically instructed to first get a shidduch and only THEN go into business. The Rebbe concludes with a

ma'amar Chazal which teaches us that a man is blessed because of his wife. If one looks though the Igros, it is easy to see this is recurring advice. Do not postpone because of financial matters.

Even though it might be difficult for the parents to afford a wedding, they should not lag in finding shidduchim for their children. One must have Emunah that HKB"Y will enable us to find ways and means to meet our obligations.

If there are financial problems, one should limit the wedding expenses. There are organizations that B"Y help with this. Let us lower our expectations and not try to compete with the Plony Almonys. A wedding is enjoyable because of the family's Varemkeit and graciousness towards their guests.

Many home-made or low-cost touches can make a difference without breaking the bank. Get advice from people who make weddings for Chassanim and Kallos who require financial help, and they will surely advise you how to trim the budget. The important thing is that

the kids should get married and that we do our job in helping them find the right shidduch.

You can tell when your child is ready if they display a majority of the following characteristics:

- 👤 Able to envision oneself building a family
- 👤 Mature
- 👤 Independent
- 👤 Self-supportive
- 👤 Responsible
- 👤 Reliable
- 👤 Ready and able to make a lifelong commitment
- 👤 Not egocentric
- 👤 Ready to sacrifice their comfort
- 👤 Compromise to benefit others
- 👤 Be ready and able to communicate wants and feelings to others
- 👤 Realistic

*Define who your child is.*

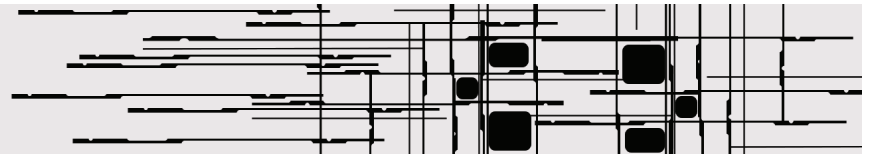
When you help your children look for a life partner it is necessary to be very truthful with yourself and with your S/D. You have to make a cheshbon of you and your child's abilities, and know where you and your child stand regarding to frumkeit, health, money, and other aspects people look at during shidduchim.

If there are health problems in the family (and please be up front with these problems when you talk to the shadchan), you might have to compromise on your ideal shidduch. If you come from a Baal Teshuva, family you should be aware that there might be some Frum-from-Birth families that will not look at your S/D. Remember, fairness is not the issue here! 🌸

*Any constructive comment is welcomed by the editor.*

*Write to CHPS768 @gmail.com or directly to the author at Mazaltov@junik.us.*

# HUMAN INTEREST



## SPOUSAL ABUSE

By; Sheiny New

From a speech given to the Rabbinical Association of Australia, Annual Convention

Good Afternoon Esteemed Rabbis:

It is now just over 10 years since I was invited to join the Jewish Task Force Against Family Violence. I can still vividly recall how surprised I was and I must admit, more than a little uncomfortable. Surely, spousal abuse is not a social malady within our proud, family-oriented Jewish community? And certainly, not so widespread as to warrant its own awareness organization?

Abuse, is the antithesis of all that Judaism stands for. Morality, decency and family ethics are Torah fundamentals.

And yet, if we search the dark recesses of our minds, do we perhaps recall the hushed murmuring about that now so distant cousin, "...they say he's giving her a hard time..." Or the aunt, who consistently sends her regrets for not showing up to family simchas....Did you notice how the adults sadly eyed each other and shook their heads? Nebach, nebach.

But that's where it stopped. Nobody ever spoke of the issues directly or even gave it a name, certainly not the cousin or the aunt. Oh, the shame, the shondah, and therefore, the silence. After all, there are the children to consider. We don't want to G-d forbid, ruin their chances of a good shidduch.

Spousal Abuse is an ugly fact pervading all corners of ALL communities—certainly an ugly truth, but also a fact of life. We have to finally accept that abuse in all of its forms: Emotional, Physical and Sexual, exists in OUR community, i.e. in Orthodox, Frum Kehillas.

As a community of women, we kept silent while our sisters suffered. We kept silent because we didn't know what to say and after all, we rationalized, it's not as though we could have done anything about it. We know the commitment it takes to face the responsibilities of being the Akeres Habayis—the cornerstone of the home. We understand how difficult it can be to maintain an even, if not always, serene tone in our homes for husbands and children. If our sister or neighbor is struggling and experiencing a harder time, we certainly listen and empathize, but are we really going to advise her to leave her husband, abuse notwithstanding?

So many cultural and traditional obstacles clouded our better judgment. What about Shalom Bayis? Where exactly is she going to go? Does she prefer to be on her own? How is she going to manage alone? And so we passed the buck—surely it is the responsibility of the community

Rabbi to advise on such heartbreaking situations.

But now is the time to confront the reality: by hesitating, we were failing our friends and sisters. The sad truth is that our Rabbi found himself in the same bind that we were and still are in. As spiritual leaders, how can you allow a family to be broken up? Surely the husband is truly a mentch deep down. Once spoken to he will understand that his words and/or actions were unacceptable, and he will do Teshuvah. If only she gives him one more chance...And so the cycle continues...

It takes courage to instigate change, despite great controversy. Rabbi Dr. Abraham Twersky authored "The Shame Borne In Silence-Spousal Abuse in the Jewish Community" despite intense pressure from segments of the

Rabbinate, who preferred to keep concealed the painful reality of this social ailment on the mistaken premise that its exposure would cause a Chilul Hashem.

The book is revolutionary on many levels beginning with the author himself.

Rabbi Twerski comes from a long line of renowned and highly esteemed Torah Scholars. He is an Ultra Orthodox Rabbi with a degree in psychiatry, which he has been practicing for many years. He has authored more than 28 books and publications discussing mental health and spiritual well-being.

As a psychiatrist, Rabbi Twersky was confronted with the tragedy of Spousal Abuse for which even his extensive training had not prepared him. He says, "I was inadequately prepared both as a rabbi and as a psychiatrist to recognize and deal with many of the real problems both in my congregation and among my patients. {I believe that} it is incumbent upon rabbinical seminaries to include courses on the various social conditions in their curricula, and upon rabbinical organizations to arrange for post-graduate seminars to acquaint rabbis with the facts of life and give them an understanding of these problems. There are professional counselors who will provide the necessary training."

After reading "The Shame Borne in Silence", my naivete was shattered, and I became all too aware that I, like many others, have preconceived misconceptions about domestic violence and that believing that we are immune is an illusion. Our idealism is understandable. We would like to believe that one who lives by Torah Law would automatically and obviously live by Torah Ethics.

The Shulchan Aruch—the book of law which all Orthodox men and women adhere to crystallizes the issue beyond a doubt, "It is a sin for a man to beat his wife, and if he does this habitually, the

court can punish him, excommunicate and whip him and apply all measures of force until he takes an oath never to do so again. If he violates this oath, he may be compelled to divorce her."

Rabbi Nachman of Breslav warns, "If one spends one's murderous rage upon her, shames her, raises one's hand to her G-D forbid, the Almighty will demand recompense of him."

Rabbi Twerski emphasizes throughout the book that the Torah demands that every man, woman and child deserves to be treated with dignity. There can be no compromise on this basic tenet.

However, the reality is that abuse exists. It exists in nice families. Abuse not halted in early stages of marriage will continue and result in further tragedy including the abuse of children who have a high probability of becoming abusive adults. Abuse is not the wife's fault. Abuse will exist as long as the community condones it by not taking active steps to prevent or stop it. Abuse goes against everything the Torah stands for.

Statistics indicate that women in the wider community wait 3-5 years before reaching out for help. In the Jewish community it is 7-10 years. The question then has to be asked—Why? Why does a woman who is repeatedly battered stay in the relationship? The answers are both societal and very personal.

Why does she stay? She has a better question: Where would she go? Who will support her and her children, once she leaves? How will she survive on her own? Perhaps the fear of being alone is enough to make her freeze in her tracks. Or maybe, he is so disturbed and power-crazed that he will make good on his promise to hunt her down and kill her! Or, at the very least, he may have convinced her that she would definitely lose her children in a custody battle--after all, she is obviously unstable and therefore, an unfit parent.

Why does she stay? Because if she finally leaves after keeping silent for so many years, will her family and friends believe her? Statistics show that daughters have run home to their parents only to be encouraged to return "because the children need a father!" The tragic irony is that the children will probably end up resenting the mother for not removing them from the abusive environment. After all, blame can't be laid at the feet of the abuser—he was ill; she should have known better! So she stays because in the ultra-orthodox community the shidduch system is very much alive, and a young man or woman who comes from a family where there has been known abuse is not likely to top any shadchan's list.

Why does she stay? Because a woman who has been repeatedly abused may have such low self-esteem that she may lack the confidence to do anything on

her own behalf. She simply may not have the emotional strength to leave. Finally, and saddest of all, is that she'll justify the abusive behavior: "I stayed because I thought that I was doing something wrong. I felt I deserved it."

Society as a whole, and for our purpose here today, the Jewish community must emphatically say, "No more!", indicating in every possible way that spousal abuse will not be condoned.

When a woman finally summons the courage to break her silence, most often it is to the person who she believes has the wisdom and compassion to understand the verity of her admissions. She comes to the individual who commands the respect of her community due to his in-depth knowledge of Torah Law. To the one who combines the Wisdom of Solomon, the integrity of Moshe, and the compassion of Rabbi Levi of Bardichev. She comes to you, esteemed Rabbi, in the hope that you will believe her, that you will support her in her crucial time of need, and that you will guide her towards the most effective source of assistance, be it counseling, a shelter, or a divorce lawyer. We believe in Hashgocha Pratis, Divine Providence. There is no such thing as chance; there are no mistakes. As the spiritual leaders of our communities you have been divinely placed in the unique position of supporter, comforter, and wise council to your Kehilla. Please educate yourselves to recognize the clues of an abusive marriage. How to hear what the victim of abuse is inferring without being able to come out and say it openly in the presence of her husband. If she does, she'll pay for it later. How not to say "Goodness! What did you do to provoke him?" Or even for the sake of maintaining Shalom Bayis, be aware that you should not advise her "Go home and work this out." Home may be a dangerous place.

But what about the sacred principle of Shalom Bayis? Should a wife resign herself to abuse for the sake of peace in the home? Absolutely not! This is not what the Torah expects. The Torah emphatically condemns human sacrifice. Shalom Bayis is a sacred concept, but it is the responsibility of both husband and wife to see that harmony is achieved. Accepting abuse is not a virtue, and suffering in silence is unnecessary and can be very dangerous. It is both a medical and a psychiatric opinion that the harmful consequences of emotional abuse are every bit as grave as those of physical battering. The one major difference is that physical battering requires immediate separation. Dr. Twerski warns, "Allowing the woman to be exposed to a batterer while attempting to correct his problems is placing her life at risk."

It must be reiterated and made very clear that Shalom Bayis is of prime

## SPOUSAL ABUSE...

importance in Judaism and restoring peace to the home is a Mitzvah of the highest order. There are times when a couple may not see eye to eye and there may be disagreements. There may be problems in communication which result in disharmony, and it is a great mitzvah to help a couple overcome their errors in communication, and thereby help them achieve a healthy and happy relationship. But disagreements and a lack of communication are not abuse. Abuse is when there is an unequal balance of power: when one partner quite literally fears the other—for very good reason. If partners give as good as they get, and of course I mean verbally, never physically, then we have a lousy marriage based on disrespect, but this does not translate as an abusive marriage. A fractious marriage may be improved by relationship counseling, but abuse is not a “couples” issue.

It is an act of violence by the abuser and a violation of the law.

It has been verified again and again that abusers do not change because they are told to do so. It reaches the point when the dissolution of the marriage is obviously the only resort. When counseling and numerous warnings have failed, prolonging the marriage brings more children, more dependence, and less willingness to leave. The ultimate tragedy will be the result of this failed relationship. As she waits longer to leave, the husband will feel that he has more

control and will be less likely to give her a get, resulting in the woman becoming an Agunah.

When a woman holds her silence for fear of stigmatization, she is afraid that she and her children will be judged harshly by us, the community. A community which compels a wife to accept physical, emotional or sexual abuse is being an accomplice to her husband's crimes. And let's be very clear about it: Abuse is a crime.

How are we responsible? If the lack of community services and cultural support deprives a woman of the ability to maintain her dignity, then the community is tacitly encouraging the abusive behavior and is an accomplice to sin. Our attitude towards women being abused, especially physically abused, must be one of immediate supportive action. Shelter and refuge must be provided for a woman and her children who are in crisis. The community, led by the example of their Rabbi, must make it very clear that we don't sit in judgment of a woman being abused. We don't blame her for her husband's violent tendencies. We don't consider her a failure as a wife; on the contrary, we empathize with her, we believe her, and we will provide her with the tools to make some very difficult decisions about her future, whether that constitutes appropriate counseling or financial assistance.

Although the majority of battering is

perpetuated against women, it is not unheard of for women to emotionally abuse their husbands. Even then, the statistics show that men outnumber women in emotional abuse 16:1, but that is one too many.

When the subject of spousal abuse was still rarely discussed in public, the Lubavitcher Rebbe who truly epitomized wisdom, integrity and compassion counsels a woman about her involvement in a woman's shelter and the difficulties she faces: “...I trust that you will accept my suggestion that you consult with at least one competent rabbi, who should be familiar with all the detailed and intricate factors that are at play in this activity, particularly insofar as Yiddishkeit is concerned. In this connection, one must especially bear in mind that the requirements of the Shulchan Aruch must be fully adhered to, so that everyone may benefit from the services even if he or she is not otherwise a very strict Torah observer. For example, when a glatt kosher meal is served, everyone can eat of it and enjoy it; whereas when it is not glatt kosher, it presents a problem to those who will only eat glatt kosher. It should also be remembered that when we speak of Yiddishkeit, we speak of something that deeply affects both the spiritual and the physical aspects of Jewish life. The zechus of helping many Jews in need of help will surely stand you in good stead, both in your personal affairs and certainly in the very worthy cause in which you are involved.”

After reading this letter, it occurred to me how the Rebbe so concisely summed up the reasons why I am here today. Our

community requires at least one competent Rabbi who becomes the trained expert in all matters relating to domestic violence, and especially how it relates to you and me, because, yes, as the Rebbe points out—even women who require glatt kosher meals have sought refuge in shelters. It is not “yenems” problem. It is our problem.

We at the Jewish Taskforce are working towards establishing a shelter. It is essential that we are able to consult with a Rabbi who is both a Halachic authority and a professionally trained counselor in relationships, including domestic violence. If there is not a Rabbi in our community who fits this profile, then I would most respectfully suggest that is the responsibility of this organization to ensure that such a Rabbi is duly nominated to fulfill this vital responsibility.

The incident is related where one Jewish organization was asked to provide a slot for discussion of wife abuse on its convention agenda, but the agenda coordinator said that it was not an item of high priority. One year later he called to offer his apologies—his daughter and her two children had just come back home to get away from a battering husband.

If we overcome the denial in the community now, we may be spared the distress of coming to our senses when our daughters identify themselves as victims of batterers.

## SEEKING ATTENTION



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. ✿

The desire for attention is a basic human need. Many tragic stories in recent current events highlight the fact that our children need attention.

There are three primary ways for our children to get our attention: Negatively, positively and directly.



Children that do negative things will get attention. Babies cry for attention and to make their needs known. Crying is an annoying sound, but that's the only way babies know how to communicate their needs. Some of us never grow out of that way of

dealing with their needs.

A small child can throw a tantrum or make a mess and they'll get their attention - albeit negatively. On a teenage level - well it almost is beyond the scope of the human imagination what teens dream up or get involved in to get attention negatively. There are many other ways that children get negative attention such as complaining, criticizing and taunting.

Though your child will sometimes get attention this way, some parents won't be manipulated into responding because they expect better and the child won't get the attention they crave. Another way to get attention is positively by trying to please people.

People pleasers will go out of their way to do whatever they think will satisfy others and earn them attention.



Some examples could be cleaning up a mess to please their mother, doing well on an exam to please their parents or falsely complimenting others

because they think it will get them some more attention.

Though this might seem like a good way to get attention because it is asking in a positive way, it doesn't always guarantee the results we want because the action can sometimes be ignored. The child who comes home with a perfect score on his test to be signed might be disappointed that his mother is distracted with the other children and doesn't comment on the grade. The boy that cleans the shed to please his father might be let down when his father doesn't notice and remark about the job.

The last way to get attention is the most

powerful: By directly asking for it. A child who comes home and says, “I had a rough day, I need some time to talk, I need a hug” is asking for attention in the healthiest way possible of all. That child is also more likely to get the time and the attention they want than one who comes home and throws a tantrum.

Asking for the attention one needs is not a guarantee - there's always a chance one will be told, “I know darling, but it has to wait” - nonetheless that gives the greatest chance of getting what we're asking for. The big drawback to asking for attention directly is that if the overture is rejected it can be extremely painful.

A smart parent will ignore the negative attention seeking, cash in on the positive attention seeking, but most of all train our children to recognize their need for attention and ask for it directly. Of course, a direct request has to be responded to graciously and abundantly. These three means of getting attention and all their ramifications apply to every relationship - particularly marriage - where each spouse is looking to receive attention from their “better half.”

# CHJCC

## SHALOM CENTER

SHALOM CENTER  
CELEBRATES Chanukah

The Shalom Center celebrated Chanukah last Thursday in full "Yom Tov mode".



The center was already full to capacity early in the morning as everyone wanted to make sure they had a place to sit.

At 12:30 pm the Chanukah party began in the beautifully decorated dining room. The tables were set with festive tablecloths; the menorah was burning, and the musical program began

Many traditional Chanukah songs were played followed by Yiddish and Hebrew. The miracle and the lessons of Chanukah were spoken about. Many of the seniors from the former Soviet Union expressed their appreciation of the religious freedom they experience now in the United States.



During the program children from B'nos Menachem came to entertain the seniors.

The NYC Department for the Aging sent one of their officers to participate in the day's activities. Mr. Asomota addressed



the seniors and extended Chanukah greetings from the commissioner and wished everyone a happy Chanukah

At the end of the program delicious jelly donuts and other goodies were served which were greatly appreciated. The day ended on a high note with the seniors enjoying another beautiful program at the Shalom Center

Any senior interested in joining the center can reach us at 718 774-9213.

## HEAP

### The HEAP Program Outreach Workers

will once again start to process Heap applications at our office this year.

The scheduled appointments will start on

**TUESDAY, December 18, 2007**

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

**Please come early -- First come, first served**

**GREAT NEWS.** The outreach workers will accept BOTH regular and emergency applications. (To apply for emergency heap you must have a shut-off notice.)

Those families on Food Stamps with a child under 8 need not apply unless you pay your own heating bill. You will receive it automatically. All other families must apply. Persons 60 and over can apply with DFTA 212-442-1000. Households on Section 8 are only eligible if they pay their own heating bill.

Please bring in the following documentation:

- 1) Proof of income, Soc. Sec., or support letter for the past two months
- 2) Rent, mortgage or tax papers
- 3) Birth certificates and social security cards for family members
- 4) Fuel or utility bills
- 5) Proof of Citizenship (Citizenship paper).
- 6) Letter for child 18 and over that he/she is in School.

There is another heating assistance program called the Neighborhood Fuel Fund (also known as) HeartShare that is also available for anyone who has a gas heating bill. This is separate from the HEAP program, and you may apply for both programs. Our office will be accepting HeartShare applications on Tuesdays all day and Thursdays from 10:00 AM to 2:00 PM. For more info about HeartShare call 718-778-8808 X 21. The documents needed are the same as the Heap plus the Heap application receipt (if you applied for it).

Thank you

## CALL THE CHJCC

**718~778~8808**

CHILD/FAMILY HEALTH INSURANCE

Mrs Kurtz.....ext. 32

ENTITLEMENT SERVICES

Rivka Shur.....ext. 24

Eliezer Yarmush.....ext. 30

VOCATIONAL COUNSELING & SERVICES

Rivka Shur.....ext 24

Bela Vilenkin.....ext. 23

FOOD STAMPS

Eliezer Yarmush.....ext. 30

FAMILY SERVICES

Phyllis Mintz.....ext. 28

APARTMENT LISTINGS

Penina Metal.....ext. 21

CRIME VICTIMS

Batia Brandel.....ext. 22

batia@chjcc.org

(c) 917~618~0279

Galina Pindrick.....ext. 31

**718~771~9000**

FEMA

Fruma Junik ext. 10

**718~774~3999**

YAM- YOUTH ACTION MOVEMENT

Yosef Kanofsky

theflyingrabbi@hotmail.com

**718~774~9213**

SHALOM CENTER

Shimon Herz

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- ✓ Liberal income guidelines

*EVEN IF YOU DON'T QUALIFY*

*WE MAY HAVE A SLOT AVAILABLE FOR YOU.*

*INQUIRE WITHIN OUR OFFICE.*

**CROWN  
JEWISH  
COMMUNITY  
COUNCIL heights**

## Need a Mother's Helper?

*"Mazal Tov".*

You just had a new baby and need some extra help in the house. Or you have a large family and due to some unforeseen situation, such as an illness l'a, you need some extra help. The CHJCC has a Mother's Helper program which can help you in your time of need. For more information call Rivka Shur at

**718-778-8808 X 24.**

