

# Crown Community Newspaper heights

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פרשת צו | י"ד אדר ב, תשס"ח | בס"ד



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

The Crown Heights Vaad Hakohol would like to wish everyone a Safe and Freilachen Purim, and a very Gut Shabbos

Are you tired?  
You lack water!

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2007 Martin Waugh

## Beis Din of Crown Heights

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Erev Shabbos	Motzei Shabbos
6:52	7:52
Gut Shabbos	



# THE VAAD HAKOHOL

## THE PURIM SEUDA ON EREV SHABBOS

By Rabbi Shlomo Segal

Member of Crown Heights Bais Din



**Question:** When one conducts the Purim Seuda that has extended into Shabbos, he is פורס מפה ומקדש (covers the Challah and makes Kiddush

in the middle of the seuda) to allow the extension of the seuda. When does one daven Kabbolas Shabbos – is it in the middle of the seuda or after the seuda? And if the Kabbolas Shabbos is in the middle of the seuda, does he still say Al Hanisim in benching after the seuda?

**Answer** In the Sefer Sheloh (Mesechta Megila begin. paragraph “Purim”) he writes: “There was a big controversy between myself and some communities outside of Israel regarding people who eat after Mincha and do not notify people to come to Maariv. There are two things which are wrong with this conduct, nullifying a tefila with a minyan, and the people are intoxicated, forgetting Maariv which was already accepted now as an obligation (as the other Tfilos) and Krias Shema which is a Torah commandment. Is it appropriate that in a day in which the Jews had ‘light’ which alludes to Torah, certain commandments should be eradicated? Will this find favor in the eyes of Hashem?”

The Sheloh continues, “Because of the above mentioned reasons, people should leave in middle of their seuda to come to shul to daven Maariv. This is not considered an interruption of the seuda, because they are leaving their family members by the seuda, and davening in middle of a seuda is not considered an interruption.” The Sheloh adds that “Al Hanisim should be said, even if one davened Maariv in middle of the seuda.”

The Previous Rebbe in his sicha of Shabbos Chal Hamoed Sukos 5700 (1940) [published in Sefer Hasichos 5700 pg. 37] recalls Purim of 5663 (1903) when

the Rebbe Rashab was in Vienna. For the Purim seuda, Lubavitcher Chasidim arrived and also Polish and Hungarian Jews. It was a very nice farbrengen which lasted from 2 to 8 PM. Then they davened Kabbolas Shabbos followed by the Shabbos Seuda until 1AM.

A similar story to this was told by the Previous Rebbe regarding Purim 5667 (1927). In his letter dated the 15th of Cheshvan 5668, or late 1927 [published in his Igros vol.1 pg. 632], he writes, “The beginning of the seuda was around 4:00, and around 7:00 was already in the middle of the seuda. Prior to the recital of the Maamor Chassidus, we davened Maariv and then continued the seuda with drinking, rejoicing, words of awakening and nigunim until the morning.”

From all the above, we see that the Rebbe'im would daven Maariv in the middle of the seuda.

But we could refer to what the Magen Avrohom (Orach Chaim chapt. 695:9) mentioned about a controversy of the poskim regarding one who daven in middle of the seuda, if he needs to say Al Hanisim.

It seems from the Mordechai (one of the Rishonim) that one does say Al Hanisim, yet in the minhagim cited in different seforim it states not to say Al Hanisim. The Magen Avrohom concludes, “Therefore, it seems to me that one should first bench and then daven Maariv to avoid making a decision in this controversy.”

The Alter Rebbe in his Shulchan Aruch (chapt. 188: 17) writes, “One who has eaten on Shabbos (the same is relevant for Purim) and his seuda extended into the night, even if it was many hours into the night, when he benches he needs to mention Shabbos “R'tze” (or Purim) in the benching, because we follow the beginning of the seuda which was in the daytime. This is conditional on the fact that he did not yet daven Maariv, but if he davened Maariv even it was still daylight, he does not mention the event of the day.”

But the Pri Megadim, in the Eshel Avrohom, comments on the Magen Avrohom's words [“One should first bench and then daven Maariv”], and writes, “The custom is not so in the communities; they probably rely on the Sheloh” (mentioned above).

We can possibly explain the custom of the Rebbe'im and the communities that Maariv after Purim does not contradict Purim. It is known that there are many poskim who have the opinion that on the 15th of Adar one needs to say “Al Hanisim” also, despite it stating in the Shulchan Aruch (chapt. 693:2) that one should not say “Al Hanisim” in

## COME ONE, COME ALL!

Baruch Hashem, we are really excited about the upcoming Shimson and Martha Stock Community Purim Seuda. As always, the beloved and talented Dovid Shalom Pape will be our host. He has such a special way with people, making everyone feel welcome and happy that they came. B'rov Am Hadrass Melech. Everybody will be treated like a king or queen. Bring your friends and associates and make it into a real festive Purim where everyone's requests will be granted through their fulfilling the mitzvah of Ad D'lo Yada and L'chatchila Ariber in Ariber. A gut Shabbos and a Freilichen Purim.



Yeshivas Oholei Menachem/Oholei Torah has recently completed two separate entrance atriums to serve as men's and women's entrances to simchas. The construction project cost 50K and was inspired by a call from Beis Din Rabbonim, Rabbi Osdoba, Rabbi Segal, and Rabbi Zirkind, to enhance observance of tznius at simchas, bringing standards to the highest level befitting of Lubavitch. The



the 15th of Adar. Nevertheless, it is mentioned in poskim, including the Mishne Brura (chapt. 693), that if one mistakenly said “Al Hanisim”, he does not need to repeat the davening because “Al Hanisim” is related to these days. It is unlike the seuda of Shabbos that is extended into Motzoei Shabbos--if one davened Maariv in middle of the meal and mentioned Havdala in the davening, he can not recite “R'tze” in the benching at the end of the seuda, because this would be considered as two aspects contradicting each other. See also Nimukei Orach Chaim and Shaarei Tshuva who have explained this difference.

old entrance is soon to be closed up, allowing for the exclusive use of the new atriums. Additionally, the yeshiva hopes to have a shomer at simchas to direct people to adhere to the new entrance rules.



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# FROM SHEDLITZ TO SAFETY

## A YOUNG JEW'S STORY OF SURVIVAL

By Rabbi Shimon Goldman

*Excerpted from the book with the author's permission*

*Continued from last week*

Reb Yakov Trukenheim was another familiar figure among the refugees. Before the war, Reb Yakov had been a member of the Senate — an assembled body of delegates that had greater power than the Polish Sejm. Reb Yakov had lost all his wealth and prestige, and sat now like so many others sitting and studying the holy words of Likkutei Torah.

During all this time, we anxiously awaited the actual occupation of Vilna by Lithuanian forces. The occupation was considered imminent, and we could hardly rest until we knew for certain that the Lithuanians — who were far better than the Russians — would gain control of the city. When that day finally did arrive, the joy on the streets was palpable. I cannot remember the exact date the occupation began, but I remember it occurred on a Shabbos morning. We rushed out onto the streets, staring wide-eyed as the Lithuanian soldiers marched proudly through the city.

Overnight, the local economy improved dramatically. Until then, the prevalent lack of merchandise had forced many merchants to close their doors, and the stores that did remain open were full of empty shelves. Now however, after the Lithuanian takeover, all the stores re-opened for business and their shelves fairly groaned under the weight of assorted merchandise. Lithuania had once again become a democratic country. We yeshiva students joined the local residents in hoping that better times were finally upon us.

Despite the improved environment, none of us felt comfortable living in Vilna. We all had close family stranded in Poland — parents and siblings, aunts and uncles, cousins and friends. We did not feel as though Vilna had become our new home, a safe haven from the ongoing calamities. Instead, we viewed Vilna as a transit stop, another resting point on the long road to our destination — the United States of America, where the Rebbe Rayatz lived.

### New Faces, New Figures

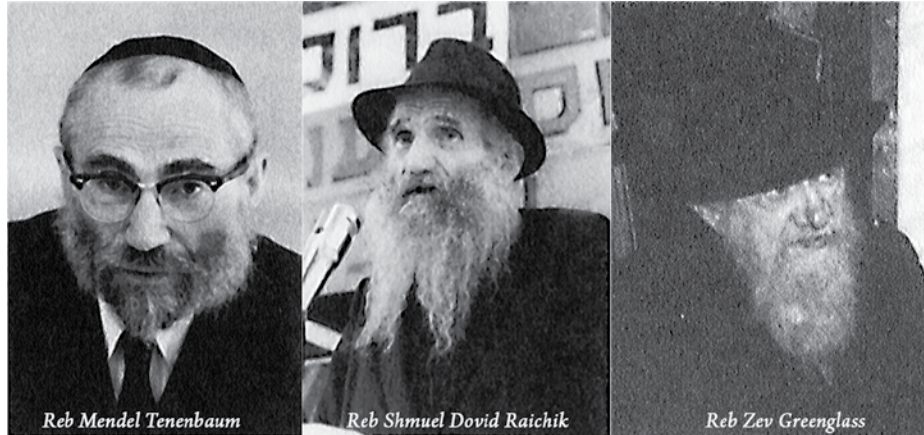
With the passage of time, more and more Tmimim joined our yeshiva. A large number of people managed to enter Vilna while the border separating Russia and Lithuania remained open. Others joined special transports, guided by expert smugglers who knew vulnerable spots along the border. They bribed the border guards with exorbitant sums of money, ensuring the guards would look the other way while the transport crossed the border. These suspenseful

trips normally occurred at night.

The yeshiva in Vilna sponsored many of the bochurim who wanted to join these transports. Yeshiva students had no money of their own, and could hardly afford to pay their share of the hefty bribes. However, the yeshiva paid the organizers of the transports only after the bochurim actually reached Vilna.

I remember the day when Reb Mendel Tenenbaum and Reb Shmuel Dovid Raichik arrived in Vilna. After joining one of these transports, the two bochurim spent the entire night crossing the border between Russia and Lithuania. At one point, Reb Shmuel Dovid fell behind the rest of the group. Imagine the fright of a young boy lost in complete darkness, left standing alone on dangerous territory!

### Reb Shmuel Dovid Raichik Reb Mendel Tenenbaum



Luckily for Reb Shmuel Dovid, his friend Reb Mendel was also part of the transport. “Mendel!, Mendel!,” he called frantically, trying to locate the group. Reb Shmuel Dovid was from Malava, where locals could not enunciate the Hebrew letter lamed properly, and his pronunciation came out as “Mendew, Mendew.” Amused by his unusual accent, members of the transport smiled at each other in the dark before quickly locating the lost boy. Thanks to his quick thinking, Reb Shmuel Dovid was soon reunited with his group, joining them as they crossed the border and entered Vilna.

Reb Zev Greenglass, another new arrival, caused somewhat of a stir when he arrived in Vilna. His short jacket, reddish complexion and blonde hair seemed strange to us, but we quickly realized that Reb Zev was an exceptional bochur. Reb Zev possessed a wealth of knowledge far beyond his years, a truly extraordinary grasp of Chassidus. He was a real chassidishe bochur, someone who spent hours immersed in prayer.

### Reb Zev Greenglass

The yeshiva grew steadily as more and more refugees arrived. Each new face strengthened the core of students, until our classes resembled a normal yeshiva operating under peaceful conditions.

We had regular classes at set times: Rabbi Gustman gave the shiur for the older boys, and a new rosh yeshiva was appointed to teach the younger class. The new teacher was Reb Zalman, a close friend of Rabbi Gustman and a former student of the Grodno yeshiva.

Our new teacher was also the son-in-law of the brother of the illustrious Lithuanian Torah scholar, Reb Boruch Ber of Kaminitz. Reb Zalman taught superbly. His classes quickly became famous throughout Vilna, to the extent that other roshei yeshiva began sending their children to the Lubavitcher yeshiva just to hear Reb Zalman teach! These roshei yeshiva knew full well that Tomchei Tmimim operated and practiced like a true Chassidic yeshiva, yet they had no qualms about sending their own children to learn with us. These included such famous roshei yeshiva as Reb Reuven Grozovsdy of Kaminitz

(Reb Boruch Ber's son-in-law), Reb Naftali of Radin, Rabbi Kalmanovitz of Mir, and many others.

In retrospect, I now realize that these special days in Tomchei Tmimim of Vilna forged my unshakable bond with Lubavitch. The warm Chassidic atmosphere, the advanced level of study, the fervent prayers — all these imbued us with a sense of spiritual bliss. During Succos, I joined my friends on the streets, stopping passersby and asking them to recite the blessing over the lulav and esrog. In those days, these activities were not yet called “mivtzayim,” but we did it anyway.

Reb Elya Moshe Liss was the mashgiach for the younger students. He ensured that we came on time to class and utilized our time properly. Reb Elya Moshe taught us Tanya and Likkutei Torah and, aside from these scheduled classes, he gave of his personal time to talk and farbreng with us. These informal get-togethers had a tremendous impact on us. Reb Elya Moshe spoke to us with sincerity and warmth, with words that truly emanated from the heart. His farbrengens captivated the students, pulling us steadily closer to the world of Lubavitch.

Another indelible impression that remains with me from those days is the special mode of prayer I witnessed

among the older bochurim. Every Shabbos, after I finished davening and eating, I went with some of my friends to observe how the older bochurim prayed. As mentioned earlier, the upper floor of our building housed the ladies gallery. Older bochurim used this quiet and unobtrusive location to meditate on Chassidus before starting their lengthy prayers. This was the Chabad way: to avoid fanfare, to serve G d without showy demonstration. My friends and I spent hours watching from the sides of the ezras noshim. Totally oblivious to our presence, the bochurim sat lost in thought, davening slowly as they contemplated deeply into the Chassidic discourses they had studied. Their prayers were permeated with spiritual sweetness, with the special fervor that comes with the study of Chabad Chassidus.

Reb Mendel Tenenbaum and Reb Zev Greenglass were among these bochurim, as was Reb Yitzchak Hendel. Reb Zev stood with his elbows propped on a wooden lectern, gently swaying back and forth as he contemplated Chassidus and davened. Reb Zev's unusual powers of concentration were readily apparent; he seemed totally divorced from his surroundings. As he stood there lost in thought one Shabbos afternoon, Reb Zev lost his balance and fell backwards, causing the lectern to overturn and fall on top of him. Thankfully, Reb Zev suffered no physical harm, yet precisely this incident left an unforgettable mark on me, underscoring once more what it truly meant for a chassidishe bochur to daven.

Another remarkable personality I met in Vilna was Reb Yakov Hoffman. Originally from Dokshitz — the same town as Reb Yochanan Gordon, my future father-in-law — this special Chassid could always be found learning Torah. Even as he walked the streets, his lips moved constantly as he reviewed the holy words of Mishnayos and Tanya. Reb Yakov was a sickly person, always suffering from one ailment or another. His wife and daughter were also unwell. Yet, physical suffering and pain could not diminish Reb Yakov's constant preoccupation with the study of Torah.

Reb Yakov began teaching Tanya for the people who frequented our shul. Reb Shmuel Zalmanov had started the shiur, but when he left Vilna, it was Reb Yakov who continued the class. Scores of learned Jews who never opened a Tanya in their lives sat transfixed around Reb Yakov, thirstily absorbing his every word. Many Polish Jews erroneously thought that Tanya was a complex, mystical text, filled with abstruse ideas far beyond the reach of ordinary laymen. Reb Yakov dispelled this myth through his superb classes, enabling many people to understand and appreciate this holy book. People even said that Reb Yakov knew the entire Tanya by heart.



# OUR HEROES

## HORAV HAGAON HACHOSSID REB ZALMAN SHIMON DWORKIN (1901-1985)

Part I

By: Rabbi Michoel Seligson

Reb Zalman Shimon Dworkin, the Rav and Mora D'asra of the Crown Heights community for twenty years, was born in 1901 in Rogotchov to Reb Yerucham and Rivka. Reb Zalman Shimon's father was a G-d fearing person and a teacher of unique caliber who taught children unable to afford tuition. Despite his resultant poverty, Reb Yerucham moved his son from the cheder where he was learning to the cheder of Reb Elozor Garelik. Reb Elozor was an expert and sought after teacher whose students generally were from more affluent families.

Our sages taught us to "Be careful with children of poor families, because from them Torah will come." Aware of his young son's abilities, Reb Yerucham realized that to fulfill his potential, Zalman Shimon needed to attend a Yeshiva. When he was eleven years old, his father brought him to Yeshivas Tomchei Tmimim in Lubavitch, at that time considered a "manufacturing plant" of students who excelled in Torah, fear of G-d, Chassidus, and refined personal character traits.

Reb Zalman Shimon was enrolled in the division for the younger students who were supported by their parents and relatives. When there was no support available, Reb Zalman Shimon fulfilled his Torah study as our sages have stated, "Eat bread with salt, sleep on the ground, and a painful living you should experience." Reb Zalman Shimon devoted himself to Torah study and was very successful. His melamed, Reb Yehoshua Arsh, a gifted and devoted teacher, was so impressed by his talented and hard-working student that when Reb Zalman Shimon became Bar Mitzva, his teacher personally sponsored the Bar Mitzva seuda and bought him a pair of Tefillin mehudorim.

In the following years, Reb Zalman Shimon reached the "Zal" where the older bochurim studied, and he excelled not only in his studies but in his personality which was characterized by sincerity and modesty. People would describe him as an extremely pniusdicke person and not in vain did he merit kiruvim and praise from the Rebbe Rashab and the Previous Rebbe.

Reb Zalman Shimon's mashpia in nigleh, Gemorah and Mishnah was Reb Shmuel Borisover, known for his depth and clear logic, and his mashpia in chassidus was Reb Shmuel Gronam, whose explanations, insights, stories and Farbrengens deeply rooted themselves in his soul. Their influence and impact lasted his entire life.

Reb Zalman Shimon studied for thirteen years in Tomchei Tmimim. There he absorbed the Chassidic richness and



pride that streamed from every corner of the yeshiva: from the students, Ovdim and Maskilim, who were great in Torah and fear of Hashem; from the mashpiim, giants in knowledge of chassidus and in the ways of service to Hashem; and above all, from the presence of the Rebbe Rashab and the Previous Rebbe. As a "cemented container that does not lose a drop", Reb Zalman Shimon preserved the memory of it all, which remained fresh and alive until his last day in this world. In addition to this, he himself remained, in his essence, as a "Lubavitcher yeshiva bochur", even after he left the yeshiva, until his last breath.

In the course of his studies in the yeshiva, he became friends with Reb Yehuda Eber, who would later become a famous gaon with whom he remained close. Another friend was the famous tomim Reb Avrohom Elya Akselrod. Their correspondence was filled with expressions of mutual warmth and feeling. Reb Akselrod later settled in Baltimore, MD where he was the Rav in his community.

During World War I and the Russian revolution, destruction, chaos, hunger and sickness reigned throughout the whole country. When the Rebbe Rashab and the Previous Rebbe moved from Lubavitch to Rostov, the yeshiva remained without a means of support, and the students dispersed. Reb Zalman Shimon was among the students who remained in Lubavitch, and in 1918, these students and the yeshiva moved to Kremenshug, in 1920 to Rostov, and eventually, in 1921 to Poltova.

Reb Zalman Shimon recalled, "After they arrested the Previous Rebbe

and confiscated his property, most of the students in Rostov went home. The Previous Rebbe's arrest, as well as the hunger and raging disease, led to the closure of the yeshiva in Rostov.

"Reb Binyomin Shlomo Gansburg, in business dealing with foreign coins, told the bochurim that there was food in Poltova and that Anash there would support the yeshiva. Rabbi Gansburg, Rabbi Shlomo Itkin, Rabbi Shmuel Dobroskin and additional members of Anash took on the responsibilities of sponsoring the yeshiva.

"I entered the Previous Rebbe's room for Yechidus and inquired about traveling to Poltova. The Rebbe rejoiced upon hearing the suggestion and with a shining face blessed me and added, 'When you arrived in Rostov, you were greeted with hunger and by the KGB. Hashem should grant that this trip should be successful and a good beginning for the opening of Yeshivas Tomchei Tmimim in Poltova.' We traveled to Poltova by train. At one of the stops, we were forcibly removed from the train, and when we attempted to get back on, we were prevented at gunpoint. We walked the remainder of the way, and on the Friday before Shavuos, we reached Poltova.

"Over the course of the summer, students from many different cities flocked to Poltova where we remained until right before Pesach of 1923. After Pesach I received a letter that the KGB has closed the yeshiva, and it was being relocated in Kharkov."

In 1924, the yeshiva in Kharkov was closed, and the students left for Rostov. In 1924, at the end of the winter, the Rostov yeshiva closed, and the Rebbe moved to Leningrad. The Rebbe requested that a group of six bochurim should remain in Rostov and study shechita.

While studying in the yeshiva in Lubavitch, Reb Zalman Shimon was instructed by the Rebbe Rashab to study Halochos: Yore Deah, Choshen Mishpat and Even Hoezer. He eventually received Smicha, rabbinic ordination, from great Rabbonim, amongst them the famous Rogotchover Gaon, Reb Yosef Rozin in Dwinsk. Although Reb Zalman Shimon was also an expert in conducting circumcisions, as well as being handy in many different areas, he did not want to work as a Mohel.

In 1926, Reb Zalman Shimon married Rebbetzin Tzivia, the daughter of the Gaon and Chossid, Reb Menachem Mendel Dubrowsky, who served as the Rav in the Russian city Krolevetz.

A year after his wedding, Reb Zalman Shimon was appointed the Rav and shochet of Warunuk, a city in Ukraine. After several years he moved to Stardov, where he served as the Rav of the city.

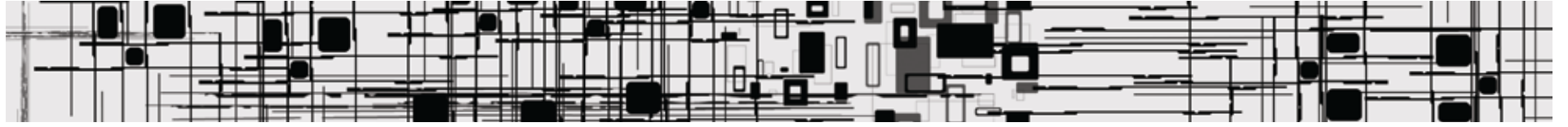
From year to year, as the communist government became more entrenched, the physical and spiritual condition of the Jews in Russia degenerated, particularly from the persecution of religious Jews in general, and of Rabbonim and those working in Jewish mosdos, specifically. Despite all this, Reb Zalman Shimon exerted himself to continue spreading Torah, conducting shiurim for scholars and the Jewish populace at large. At times, he had to remain hidden, and he and his wife had very little to live on.

In 1937 and 1938, government's persecutions escalated, and thousands of Rabbonim and Chassidim were arrested and tortured. The Rav of Stardov was not spared. Reb Zalman Shimon managed to escape in a miraculous way. He was on his way home when the agents came to arrest him. Reb Zalman Shimon's wife signaled to her neighbor, who told him not to go home. He immediately left the city and traveled indirectly to Leningrad. After a short period of time, his wife was able to join him. In this large city, Reb Zalman Shimon worked as a book binder to support them both. He continued spreading Torah, conducting shiurim on the Talmud and its commentaries.

With the outbreak of World War II, Leningrad was surrounded by German troops. Reb Zalman Shimon and his wife were left in distress. In addition to the many people who were killed during the famous siege of Leningrad, hundreds of thousands of citizens died of hunger and cold. Bodies were piled in the streets. Reb Zalman Shimon, a member in Chevra Kaddisha, would bring the bodies to the cemetery. When the siege was finally over, Reb Zalman Shimon, his wife and other refugees, swollen from hunger and little more than skin and bones, were removed from Leningrad.

They were transported to South Russia where they began to recuperate and regain their strength. In 1943, after much wandering, they settled in Samarkand, where a large number of Anash refugees lived. Reb Zalman Shimon worked as a guard in a government hospital. Communal leaders among the Chassidim organized a Yeshiva Tomchei Tmimim, which began to grow. There was a need for a Rosh Yeshiva, and Reb Yona Kahan, who





lived in Tashkent at the time, came to Reb Zalman Shimon's house and farbrenged privately with him. In the morning, Reb Yona had reached his goal: Reb Zalman Shimon accepted the position of Rosh Yeshiva.

Reb Zalman Shimon traveled with the yeshiva to the Refugee camp of Waldshtat Poking, Germany, and in 1948, they all relocated to Brunoy, France.

In 1950, a group of shochtim began to travel from Paris to Ireland to produce kosher meat for Jews in Israel. After the first group left, another group arrived. Reb Zalman Shimon was appointed the Rav to supervise the whole operation.

On Friday night, the 10th of Shvat that year, Reb Zalman Shimon had a dream in which Rebbetzin Rivka, the Previous Rebbe's grandmother, rushed to the Holy Ark, grabbed a Sefer Torah and left the room. Reb Zalman Shimon awoke very disturbed. He knew that something terrible had happened in the Previous Rebbe's house. He was later informed that the Previous Rebbe was nistalek on Shabbos morning.

In 1953, Reb Zalman Shimon and his wife arrived in the United States and were invited by Reb Sholom Posner, the Previous Rebbe's Shliach in Pittsburgh, and a close friend of Reb Zalman Shimon, to settle in Pittsburgh, PA, where he was appointed as the magid shiur in the highest grade of the Yeshiva Achei Tmimim. Over the course of the years, many Torah scholars from different circles were niskarev to him, connecting to him through his shiurim in nigleh and Chassidus. Thanks to his warm relationship with every individual, he was successful in being mekarev them in a pleasant way and greeting them graciously at all times.

In 1960, Reb Zalman Shimon moved to Brooklyn. A large Lubavitch community was present in Crown Heights. Schools had been created for boys and girls, and many central mosdos for spreading Yiddishkeit were established. With the growth of the community, there was need for a G-d fearing Rav of unique Torah and Halachic stature. It was vital that he have experience in Kashrus, Mikvaos and would be able to issue Halachic verdicts on the complicated questions arising from the new developments of the time.

This included counseling and advising of families who found themselves in problematic situations.

Reb Zalman Shimon merited serving in the last several decades of his life as the Rav and Moro D'Asra of Lubavitch in Crown Heights.

Reb Zalman Shimon was very involved in building Mikvaos. He was instru-

mental in rebuilding the Crown Heights Mikva. In addition, he instructed many different communities in the building of Mikvos based on the Rebbe Rashab's guidelines. When a Rav or an organization objected, Reb Zalman Shimon was able to bring original sources and material to disprove them to the extent that they would retract their psak and approve Reb Zalman Shimon's. Reb Zalman Shimon introduced features, such as filters, to attract new users to mikvaos in outlying communities.

In matters of Kashrus, Rabbonim from other communities received guidance from Reb Zalman Shimon; for example, nikur--how to remove the forbidden chelev or fat from the meat of the animal.

Regarding dairy, Reb Zalman Shimon issued a verdict based on the Alter Rebbe's Shulchan Aruch that vessels need to be kashered at 212 degrees, prior to using them for Cholov Yisroel milk. Recognized Rabbinical organizations follow this directive to this day.

Today, many Lubavitcher Rabbonim throughout the world use the Halachic rulings that Reb Zalman Shimon issued as their guide.



It is difficult to describe how far reaching was his Rabbonus and the many areas it encompassed. Reb Zalman Shimon attended to the needs of a large and expanding community, which included advising and finding solutions for the problems of the youth and for the many couples, newly niskarev to Yiddishkeit and living in Crown Heights. Reb Zalman Shimon also traveled widely, visiting Chabad Houses and assisting Shluchim in building Mikvaos, Kashrus, and many other issues.

In addition, Reb Zalman Shimon acted as the Rebbe's agent in many confidential matters that the Rebbe accomplished through Reb Zalman Shimon. The Rebbe was very fond of Reb Zalman Shimon and would refer people with complicated halachic

questions to him, as well as those with personal dilemmas that needed a bright and caring individual to assist them. He was known for treating every individual, no matter who he or she was, with great sensitivity and understanding. In matters of Sholom Bayis, families knew him as a practical and a compassionate advisor. The Rebbe once declared in public, "He is my Moro D'Asra" (my Rav).

It is noteworthy to mention the special zechus of Reb Zalman Shimon, chosen by the Rebbe to represent him in 1981 at the siyum of the first Sefer Torah Hakloli for children in Israel. The siyum was followed by days of commemoration.

"Shlucho shel odom k'moso", an emissary is as if the one who sent him was himself present. Reb Zalman Shimon participated as the Rebbe's representative and was greeted with full honor.

In Iyar 1976, Reb Zalman Shimon was widowed. Although he remained alone in his home, he adamantly refused any offer of help. As he aged and became unwell, his workload remained undiminished. He dedicated himself even more to the community and especially to the Rebbe's matters, remaining an

were the rightists and the leftists in the higher heavens. The leftists did not want to allow additional time [for me] to live, but the rightists gave me another seven days."

His relative did not understand his words, but it became clear to him when Reb Zalman Shimon was nifter exactly a week later.

In 1985, on Motzoei Shabbos Parshas Ki-Siso, the 17th of Adar, he asked for a drink and made the brocho shehakol. It is mentioned in seforim that tzadikim would ask for something to drink before their passing, in order to make a brocho.

Reb Zalman Shimon was nifter close to midnight, and the levaya took place the next day. Many rabbinic dignitaries came, paying their last respects to Reb Zalman Shimon. The Rebbe participated in the Levaya, and Reb Zalman Shimon was interred directly behind the Holy Ohel.

His modest personality and busy schedule of community affairs prevented Reb Zalman Shimon from publishing his halachic verdicts and his insights on the Torah. They remained as notes in the margins of his Shulchan Aruch. Responsa that he issued still need to be prepared for publishing

Reb Zalman Shimon was gifted with a phenomenal memory. The stories and events in the history of Chabad remained with him. In fulfilling the Rebbe's request for a written record of his memoirs, Reb Zalman Shimon compiled a vast amount of topics and stories, of which some have been published. Sefer Shmuos v'Sipurim contains a significant amount of stories, and additional writings were published in the sefer "Kovetz Razash," which contain some of his stories and Halachic responses.

Next week: A few hours of the Rav's long day.

#### On The Front Page:

Group picture:

Left to right - Rabbis: Y. Hendel, S. Posner, Krieger, P. Hirshprung, the Rashag, M.P. Katz, Mayor Beame, JJ Hecht, ZS Dworkin, Yosef Goldstein, Yosef Weinberg, Mordechai Harlig, Dovid Raskin, Yaakov Hoffman, and Lindenbaum.

This picture was taken in the Rashag's office in the early 1970's at a dedication of the new Lubavitcher Yeshiva on Ocean Parkway

inward chossid connected and devoted to the Rebbe with the core of his soul. One of the last statements he uttered before his petira was, "However it was and how it will be, I can say that I worked with all my energy; in the day [the heat] consumed me and at night [there was frost which deprived my sleep]". This alludes to the expression of our forefather Yaakov describing the tiring work for many years that he toiled in the house of Lavan (Breishis 31:40).

Reb Zalman Shimon became very ill. A week before Reb Zalman Shimon's petira, he was visited in the hospital by a relative. His illness was already at an advanced stage. Reb Zalman Shimon, who was napping, suddenly woke up and said in an excited voice, "There



# PURIM

## TEXT OF A PURIM MESSAGE BY THE REBBE

(adapted from Chabad.org)

On the festival of Purim, when we all listen carefully to the reading of the Megillah and ponder upon the story it tells us, let us all remember a few important details and facts that took place in those days at this time:

There arose a Haman, who issued a decree to murder and destroy all Jews at a fixed date.

Queen Esther then calls upon Mordechai to “gather all the Jews and fast” and then she would go and plead with the King to rescind the terrible decree.

Mordechai thereupon goes and gathers tens of thousands of Jewish children and teaches them the Torah; he teaches them the procedure of offering the Omer when the Beit-Hamikdash would be rebuilt.

All the children are so enchanted by the new spirit that Mordechai had inculcated into them, that even facing the danger of death, they exclaim: ‘We stick with Mordechai and the Torah - for life or death!’

In that very same day the decree becomes null and void. Haman’s downfall is already assured, and the Jews are saved, even though they learn of it only after a number of months.

The experience of our fathers is a lesson to us all.

Let us remember that one of the chief means of frustrating the Hamans of our time, bring about their downfall, and bring light and joy to our people is:

**TO GATHER JEWISH CHILDREN AND TEACH THEM TORAH AND YIDDISHKEIT!**

To tell them that the true and complete redemption really lies in our own hands, for as soon as we Jews return to G-d in complete repentance, we are redeemed immediately, by our Righteous Messiah.

To tell them further, that our Holy Beit-Hamikdash will be rebuilt soon, and we must all be worthy and prepared to serve our G-d in the Holy Sanctuary. On the day when the Jewish children are imbued with this spirit and are ready to exclaim - “We remain with thee, our Torah, for life or death” - on that very day, our Torah assures us, all the Hamans will be defeated, and all Jews will have ‘light, gladness, joy, and respect,’ speedily in our time.



## REBBE’S DIRECTIVES FOR PURIM ON FRIDAY

### Purim “Solidarity with Jerusalem”

[Adapted from Likutei Sichos vol. 21 pg. 490]

When Purim falls out on Friday, in Yerusholayim the holy city, the joy and commemoration of Purim is extended until the following Sunday with the seuda, the Purim rejoicing, and Shlach manos, etc.

Immediately at the outset of the golus, with the destruction of the first Bais Hamikdash, Jews took upon themselves not to forget Yerusholayim, remembering her and mentioning her on all joyous occasions as King David mentioned in his Psalms (chapt. 137:5-6).

Therefore, it would be very appropriate that Jews everywhere should increase on the Sunday of Parshas Shmini with many aspects of joy: in words of Torah which make the heart rejoice, to make Jews rejoice permeated with loving a fellow Jew, and if necessary - through Shlach Monos and Matonos Lo’evyonim, gifts for the poor, and especially by making gatherings for the purpose of strengthening Yiddishkeit, permeated with the Yerusholayim spirit, as our sages explain that the name “Yerusholayim” (ירושלים) is an acronym for Yireh Shlema (יראה שלימה), full fear of Hashem.

In particular, making children rallies, being that each child, including infants, are members of Tzivos Hashem.

All this should be permeated with true joy, as it is stated in the end of Shulchan Aruch, Orach Chaim, Hilchos Purim, “A good heart always rejoices.”

All this is based on the above-mentioned theme to unite with Yerusholayim, which to her we turn every day in prayer (as King Solomon said): “They will pray to Hashem by way of the city that you chose,” that Hashem has chosen and inherited to each Jew and every Jew - forever.

We should merit that as in the time of Mordechai and Esther there was light, happiness, joy and honor with all its meanings, so this redemption should connect with the upcoming true and complete redemption through Moshiach Tzidkenu.

[All the references appear in Likutei Sichos vol. 21 pg. 490].

**Happy Purim**

## PURIM 5739 (1979)

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1. Translator’s note: The Rebbe Shlita opened this farbrengen in a different manner than he usually does. He stated, “Since it’s Purim, rather than begin with a talk, we’ll begin with a niggun (song).” The Chassidim followed by singing the Purim niggun, and the Rebbe led everyone in a long and vigorous round of hand clapping. Afterwards, he continued, “The custom of drinking wine on Purim is a Law (Rabbinical). Therefore, everyone should say ‘L’Chaim’ now (exclusively on wine).” Then the Rebbe said “L’Chaim” himself and drank a cup of wine. Afterwards he remarked, “Nu, time is being wasted. Say L’Chaim. I would like to suggest that someone who can speak English announce Hurry Up! Everyone should now say L’Chaim a second time.”

The announcement was made and the Rebbe continued; “Since once something has been done three times, Halachah considers it a surety; therefore, everyone should say L’Chaim a third time.”

He paused and continued, “This would have been sufficient for the other festivals. However, on Purim the celebration must be ‘Od-d’lo-yada’ — totally beyond all bounds. Therefore, everyone should say L’Chaim a fourth time and afterwards ‘all those who add on — are to be praised accordingly.’ L’Chaim.”

He paused and continued again; “In this case, the principle ‘When in doubt follow the stricter opinion,’ applies. If someone is unsure whether he said L’Chaim four times or not, he should do so again now. L’Chaim Ul’borcha.” Then the Rebbe led the Chassidim in the singing of his father’s Hakafos Niggun.

2. The Talmud prescribes, “A person must become drunk of Purim.” Rashi comments that he must drink wine. What is the reason for this law? One of the answers usually given is that the miracle of Purim is closely connected with wine. Many of the crucial episodes of the Megillah happened at wine-parties.

That answer merely shifts the question on to the Megillah. Everything that happens is controlled by G-d, and G-d does not create anything without a purpose. Since the purpose of a Jew’s life is the service of G-d, it follows that G-d directs everything that happens to him. Therefore, everything which a Jew sees or hears must serve as a lesson for him in his service to G-d. Since we see the correlation between the Purim miracles and wine, we must immediately search for a conceptual understanding of that relationship, asking ourselves, “Why is it important?

What lesson can it teach?”

This question can be answered by posing another question. Three people attended the wine party described in the Megillah: Haman, Achashveirosh, and Esther. Of those three, Haman and Achashveirosh were both in high spirits, yet Esther had to beg for her life. Was this just? Particularly after Esther had demonstrated her dedication to her people--should she have been subjected to such circumstances: How could the Jews, particularly after they had attained the spiritual level of “Yehudi” (the term with which they were referred to in the Megillah) be threatened by a decree calling for their total extinction?

Wine provides us with a lesson which answers these questions. The Torah regards wine very highly. Psalms describes wine as “rejoicing both G-d and man.” It was considered an honored drink in Persia as well. Due to that importance, Achashveirosh felt it appropriate that Esther tell him her request at a wine-party.

Wine is not found naturally. Wine is contained in grapes and released when the grapes are squeezed. If the grapes are of high quality, they produce wine after only slight pressure. If they’re of a lower quality, you have to squeeze harder to extract the wine. Of course, the squeezing is not intended as a negative action but rather to elevate the grapes to a higher state. Grapes do not have the qualities of “rejoicing G-d and man,” only wine. Therefore, wine requires a different and special brocha. This added quality is produced through taking the grapes and squeezing them.

The above serves as a parable explaining the position of the Jewish people. What was the purpose of Haman, Achashveirosh, and the entire decree? To squeeze the grapes, to bring out the “wine” held within each and every Jew. Then the Jewish people showed a complete and total dedication to G-d, to the point of self-sacrifice. Our Sages considered their level of service then to be higher than at the time of Receiving of the Torah at Mt. Sinai, as the Gemorah comments, “They affirmed (at Purim) what they accepted before (at the Giving of the Torah).”

To emphasize this idea, the celebration of Purim is connected with wine. From then on Purim is celebrated with much happiness and will continue as a festival forever. So shall it be for us. May the Jews have “light, happiness, joy, and honor.”







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. ✉

## ON RELATIONSHIPS

If you desired to do something unexpected to show appreciation to your life time partner, what would you do? If you are like most people, you're thinking jewelry, chocolates or expensive dinners! These things are heavily advertised as proper expressions of affection and appreciation. While such gifts are very thoughtful, they are also superficial; there are other ways to show our appreciation with which we can create more lasting and meaningful results.

All relationships are infinite and have many different levels. No matter how long a couple is together and no matter which point their relationship is at, it can be improved with a stronger connection. Even a happy couple can learn to do more of the correct things in greater depth. Many small, meaningful acts of caring and love throughout the

year would surely give us longer lasting dividends than a one time gift.

How can we put the gift of relationships to practical use? We can start by acknowledging and devoting ourselves to work on all the different connections in a relationship - the emotional connection, spiritual connection, physical connection, and intellectual connection - one at a time. Each time we commit ourselves to work on one of these links in our relationships, it is a separate gift to our partner.

Another idea would be to give our 'significant other' the gift of long-term relationship courses or 'couple weekends'. If time is an issue, a couple could agree to attend individual classes which focus on marriage skills.

Yet another idea is to agree to ask

advice from our clergy when there are questions or differences - especially in the practical areas of life where most couples hit problems - for example with leisure time activities, finances, children and communication.

Some of the smaller things we can do to strengthen our relationships - smaller, but no less effective or appreciated - are to write nice notes expressing appreciation and affection or to go out together to eat, without waiting for a special occasion. One couple I know takes a 'children-free' night out once a month to rejuvenate their relationship. Others take walks together so they can spend some uninterrupted time talking with each other.

Though it's hard to imagine that it's the small but personal touch that counts, I have a friend that can vouch for it. My friend is, thank G-d, well off financially. For his 18th wedding anniversary, he made a lavish party and presented his wife with a necklace set with 18 diamonds. It was a very beautiful gift, and it certainly wasn't cheap.

Soon after the anniversary party, my friend confided in me that his marriage

was actually quite shaky. I told him to go out, buy his wife a nice card telling her how special he thinks their relationship is, and mail it to her. Knowing how busy he was, I impressed upon him the importance of purchasing the card himself and not leaving it to his secretary. He followed my advice, bought the card and sent it. About two weeks later, I was at his home, and his wife showed me the card that her husband bought her.

I asked her, "Tell me, your husband gave you two things in the past few weeks, a necklace worth close to \$50,000.00 and a card that cost him \$2.50. Which one means more to you?" Surprisingly, she answered, "I don't know. Let me think about it." Imagine that! A woman can even equate the two, one worth almost \$50,000.00 and one worth closer to \$.50, and have to think about which is worth more!

Obviously, the message commercials give us - that gifts have to cost money to properly express love - is a false one. Meaningful gifts are those of time spent giving to our relationships. If we would use our 'gift giving moments' to strengthen our relationships and create more spiritual depth, it can be a gift that lasts a lifetime.

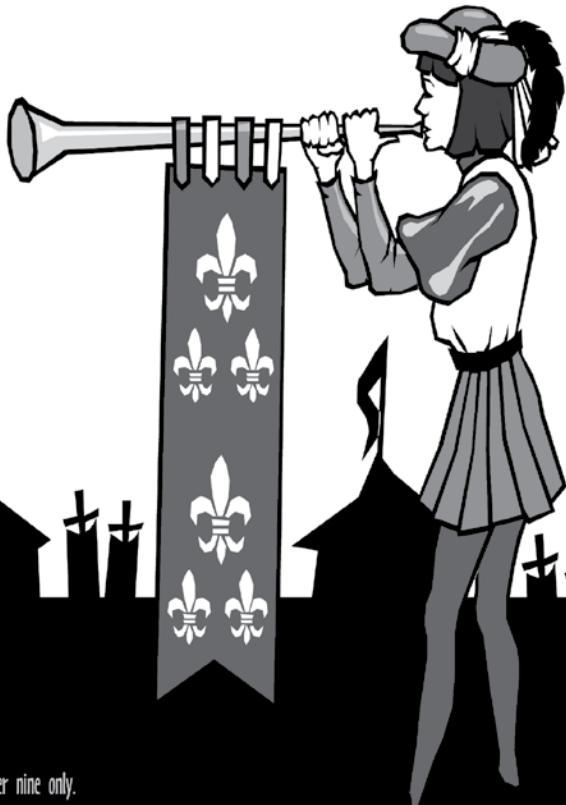
# Shushan Purim

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- Mirror Maze
- Find Haman's 10 Sons
- Haunted House
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- Twizzler Race
- Count Vashti's Pimples
- Pepsi/Cola Guess
- Esther's Beauty Parlor
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## PURIM SAFETY FROM SHOMRIM & NYPD

This year, as Purim falls on a Friday, everyone is going to be on a tight schedule and rushing to complete deliveries of Mishloach Manot as early as possible. As we all know, there are a lot of children running in the streets on Purim. If at all possible, do not double park as it makes it harder to see a child darting in the street Chas V'Sholom.

- Absolutely do not park by a hydrant. Police will not tolerate cars blocking hydrants, and they will ticket.
- Any child using a imitation gun as part of their costume has to have the barrel painted fluorescent yellow, pink or orange.

A Happy Purim from the 71st Precinct and Shomrim



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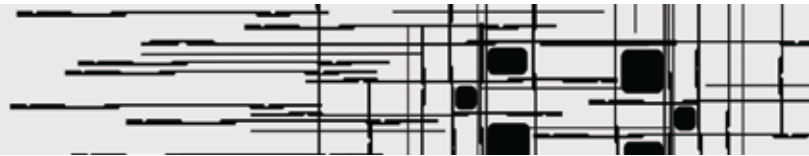
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# SHIDUCHIM



## VEDIBARTA BAM ~ MARRIAGE

By Rabbi Moshe Bogomilsky

Our holy Torah is timeless. It is not limited to any specific time, place, or circumstance. Yet, there are certain commandments that were in effect only when we had the Mishkan — Tabernacle — or in the Beit Hamikdash. Since, unfortunately, we lack the Temple service today, we do not practice some of these laws. Nevertheless, we continue studying them in anticipation of Mashiach at which time we will have the third Beit Hamikdash.

Moreover, regardless of the contemporary relevance of the literal meaning of the Torah verses, we derive lessons from the law and its particulars, that are applicable at all times.

One such example is a commandment in the Parshah of Tzav that states “The fire on the Altar shall be kept burning on it; it shall not be extinguished” (6:5). The Jerusalem Talmud (Yoma 4:6) comments “afbemaso’ot” — “also while they traveled.”

The Midrash (Rabbah Vayikra 7:5) observes that the Mizbei’ach — Altar — of Moshe’s Tabernacle was used for about 116 years, and was relocated to various places. So even when the Mizbei’ach was in motion and in the midst of traveling, the fire constantly burned on it.

Permit me to share with you the implications of this law in many facets of our life as a message to you, dear Chatan and Kallah.

The problems resulting from double standards are serious ones. O how many people act one way on the outside and differently on the inside! You know and I know of people who run strictly kosher homes but who are lax when eating out or on vacation, etc. There are people who are meticulously observant with the rituals in shul but who have a different set of rules and halachot when out in the world of business. Unfortunately, a person, at times, may be the paragon of virtue, morality and devotion in his own community, but maintain a second set of standards when “on the road.”

Torah stresses that a single standard of values must be maintained. Thus, we say a few times a day in the Shema that the same Torah applies and should be taught to posterity “Beshivtecha bebeittecha” — “When you sit in your home” and also “Belechtech baderech” — “When you are going on the road.”

This, in essence, is the message of the commandment. We are instructed that “the flame on the Mizbei’ach should be kept glowing and burning brightly afbemaso’ot” — not just when we are home but also when removed from it.

To you, my dear loving couple, I also stress a few aspects where this applies.

You have merited to have seen a vibrant Judaism in your childhood homes and schools. Make sure that afbemaso’ot — now when you move out of your parent’s homes, the same warmth and fervor for Torah and Yiddishkeit you were taught should be present in the home you will be establishing and practiced by you in the world that you will be living in.

An American tendency is for young couples to move to new developing communities. In the old neighborhood,

Yiddishkeit thrived and flourished, so make sure that afbemaso’ot — also in the new neighborhood you will be trailblazers and see to it that the standards are no less than what you were accustomed to.

Finally, there is one more message I want to impart, which is more of a blessing than a message. Our holy texts equate the Mizbei’ach with the heart of a person. It is the place that is analogous to the fire on the Altar — our emotions are glowing in their full strength. As you stand under the Chuppah there is a fire of love for one another burning in your hearts. To you, dear Chatan, your Kallah is the most important person in the world and you will do anything and everything for her, and vice versa: You, dear Kallah, have the same reciprocal feelings for your Chatan.

May it be G-d’s will, that the warmth, love, dedication and admiration burning this very moment so brightly within your respective Altars — hearts — continue on with the same vitality afbemaso’ot — throughout the journey of life that you are embarking upon together “biz 120.”

## FINDING A NEEDLE IN A HAYSTACK

By: Sarah Junik

*Continuing on the subject of research*

Like every thing else, just mentioning the word shiduchim research in a group, will bring conflicting and contradictory opinions. Everyone knows the story of the Rov who was presented a case, and after the first side speaks, he agrees with him. Then when the second side speaks, he agrees with him, so his wife asks him, “How can they both be right?”, and he responds to her, “You are also right!”

So it is with research: there are those who say there is not enough research done and that is why later problems may arise, and they are right. On the other hand, there are those that say that research has gotten out of hand, and people ask questions that have no relevance to the character of the person in question--they are also right. I guess they can both be right.

Research is the parents’, mashpia’s, or advisor’s job to do. If a girl or boy does not have a family to back them, then they should ask someone to help them with this stage. Research can prevent all sorts of problems later on. Make sure the character presented is truly the character that is (as we showed last week). When the couple meets, it should be just to make sure they have a connection and are on the same wavelength. They should enjoy talking to each other and be able to relate to each other. Going out should not be about research. All that should be done in advance. That is how it is possible for a couple to go out 5 or 8 times and say

yes. All that has to be discovered by the couple is if they have an affinity for each other. (I’ll return to the subject later when we discuss dating.)

On the other hand, overkill in research is not conducive to a good result. We have previously discussed some inappropriate questions. Another example of an unsuitable question would be: What kind of car do the parents drive? It might indicate the financial level of the family, but there are better and more direct ways to find that out.

Someone said that unfortunately, we are living in a culture that makes more of defining a person by the subcategories of subcategories which they fit into than by the nobility of their character. This is indeed a sad state of affairs. And this is what we should avoid doing in our research. Don’t ask question to categorize people; ask questions that will reveal their personality and character.

An important aspect of research is health. Not just the boy’s/girl’s health, but the family’s physical and mental health. This is not an easy thing to research, and you might not feel comfortable asking questions about this, but it is nevertheless a very important subject. Be aware that certain conditions are not genetic, and therefore have no bearing on the future children the couple will have. If you are not sure about a particular condition, consult with the family doctor.

Unfortunately, scrutiny on health issues tends to be more rigorous for young

ladies. One shadchan’s opinion of the problem is that boys are much more marketable than the girls because of the PERCEPTION that there are more eligible girls than boys in the chareidi community (Would the Eibishter make such a mistake as to have more boys than girls?). So, a boy can have a serious condition, and he will get a shidduch. And the girl? She can have a pimple, and she won’t! It’s the law of supply and demand. How sad that we reduce creating a new branch of Klal Yisroel to a marketplace transaction!

Dr. Ilana Mittman wrote an article on genetics and shidduchim 101. Here are some excerpts from her article:

“Some may think that a woman bears the child and is therefore solely responsible for the health of the progeny. Nothing could be further from the truth! The term “it takes two to tango” certainly works in the genetic world. Both parents pass on their genetic endowment equally to the next generation. Each one of us carries about 50,000 genes (units of heredity) on 23 pairs of chromosomes. A child inherits half of his or her genetic material from the mother and half from the father.

“It is essential, too, to remember that, while genes are certainly important to what we become, they work along with the environment. Unlike Tay-Sachs disease and certain other conditions that are passed directly from parents to children in a simple fashion, most conditions pertaining to health are governed by a host of genes that interact with one another — and most importantly, interact with and respond to the

environment in which we live. To give a few examples, having a sibling with a seizure disorder or mental retardation does not mean that a person will have a child with either of these conditions.

“Some conditions are acquired because of a difficult birth or subsequent accident or illness, for instance, and not in any way genetic. Others follow a complex pattern of inheritance, involving combinations of many different genes. In addition, and most significantly, Hakadosh Baruch Hu has given us advanced medical technology that provides effective treatment for some afflictions, like diabetes and hypertension, and cures for others.”

“The bottom line is that none of us is ‘genetically flawless’. It is a fact that all of us, regardless of our ‘stellar’ family medical history, carry a few deleterious genes, whether we know it or not, which may never be expressed. Virtually all of us have a family history for at least one of the following: heart disease, diabetes, hypertension, Alzheimer’s disease, and certain cancers.

It is also a fact that two to three out of every 100 newborn babies will have some kind of a birth defect — most commonly, a heart defect. The vast majority of these cannot be predicted by family history, and many of them are not genetic.”

More on this subject next week.

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





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### MEGILLAH READING AT THE SHALOM CENTER

THE SHALOM SENIOR CENTER IS HAPPY TO ANNOUNCE THAT ONCE AGAIN THIS YEAR WE WILL HAVE THE MEGILLAH READING ON PURIM MORNING, FRIDAY MARCH 14<sup>TH</sup> **10:00AM SHARP.**

EVERY ONE OF ALL AGES IS WELCOME TO HEAR THE MEGILLAH READING.

!!!פריילעכן פורים!!!

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

**When:** 12 Tuesdays: April 1, 8, 15, 29; May 6, 13, 20, 27;

June 3, 17

**Time:** 10:15 am – 12:15 pm

**FREE to the seniors and the senior center**

To sign up please call the Shalom center, or if you have any questions, please contact Jenya or Shimon at (718) 774-9213.

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- See how to adopt new technology from on-line courses and available training.
- Transition from obsolete technology to current technology.
- How to continually learn new skills to supplement rather than supplant the old skills, and sell the mix to employers.
- Why the conventional wisdom that mainframe is dead is wrong.
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- See how technology term usage can turn things your way.
- Understand how to listen and reply to the questions asked and how a misuse of technology terms can torpedo your chances.

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**Date: Thursday, March 27, 2008 Time: 6:30pm -8:30pm**

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# PARSHAS HASHAVUA

## VEDIBARTA BAM ~ Tzav

By Rabbi Moshe Bogomilsky

זאת תורת העלה הוא העלה על מוקדה  
על המזבח כל הלילה עד הבקר ואש  
המזבח תוקד בו



"This is the law of the burnt-offering: it is the burnt-offering which shall remain on the fire all night until the morning, and the fire of the altar should be kept aflame on it." (6:2)

QUESTION: 1) Why does it say "Zot torat ha'olah" — "This is the law of the burnt-offering"? 2) The words "hi ha'olah" are superfluous.

ANSWER: In the time of the Beit Hamikdash, a Jew was able to actually bring a live animal as a karban to be offered on the altar. In addition, whoever studies the Torah laws about the burnt-offering is considered to actually have brought a burnt-offering (see Menachot 110a). This is derived from the words "torat ha'olah."

The darkest period in Jewish history is galut — being in exile deprived of the Beit Hamikdash. This period is compared to "lailah" — night. When the Jews have a Beit Hamikdash, their lives are luminous, and such a period is referred to as "boker" — morning. The Torah is teaching us that "zot torat ha'olah" — "this is the law of the burnt-offering." When one studies these laws — "hi ha'olah" — it is as though one is actually making a sacrifice on the altar.

It is important, however, to remember that this is sufficient only "kol halailah

ad haboker" — the entire period of galut until the break of dawn. When dawn breaks and the light of the Beit Hamikdash begins to shine for the Jewish people, it will not be sufficient to simply study about karbanot but "ve'eish hamizbei'ach tukad bo" — one must actually bring karbanot to be burnt on the altar. (שער בת רבים)

וְיִשָּׂר זֶבַח תּוֹדַת שְׁלָמוֹ בַּיּוֹם קָרְבָנוֹ  
אֲכָל

"And the flesh of the sacrifice of his thanksgiving peace-offerings; on the day of his offering it shall be eaten." (7:15)

QUESTION: Usually an offering of lesser sanctity (kadashim kalim) such as the karban shelamim — peace offering — may be eaten for two days and one night; Why is the karban todah — thanksgiving peace-offering — limited to only one day and the succeeding night?

ANSWER: A thanksgiving peace-offering is brought in recognition of a miracle that was done by Hashem on behalf of the individual. Miracles happen daily and continuously, as we say in the Amidah, "and for your miracles which are with us daily." Limiting the time when the karban todah may be eaten teaches us that each day one should be aware of and appreciate the new miracles Hashem constantly performs on his behalf.

(ר' אברהם מרדכי זצ"ל מגור)

וְיִשְׁחַט...

"And he slaughtered..." (8:23)

QUESTION: The "trop" (cantillation) on this word is a shalsholet — a three-tiered tremolo tone. In the Torah we

find three other words chanted with a shalsholet:

1) When the angels told Lot to leave the city of Sodom, we are told "vayitmahmah" — "and he lingered" (Bereishit 19:16).

2) When Eliezer went to find a suitable wife for Yitzchak, he prayed and we are told "vayomar" — "and he said" (Bereishit 23:12).

3) When the wife of Potifar wanted Yosef to commit a sin, the Torah says "vayema'ein" — "and he refused" (Bereishit 39:8).

What connection is there between these four expressions sung with a shalsholet?

ANSWER: The Gemara (Berachot 5a) says that a person should incite his yeitzer tov against his yeitzer hara (declare war against the yeitzer hara), and if he manages to overcome the yeitzer hara it is good, but if not he should engage in the study of Torah. If this does not defeat the yeitzer hara, then he should recite the Shema, and if he is still not successful then he should remind the yeitzer hara of the day of death.

According to commentaries, the "day of death" does not refer to the individual's passing, which the yeitzer hara strives for since he is also the angel of death (Bava Batra 16a). It is referring to the dictum of the Gemara (Sukkah 52a) that in the future Hashem will slaughter the yeitzer hara. Therefore, the Gemara is saying that if one's yeitzer hara is manifesting itself, "yazkir lo yom hamitah" — one should remind him that he is going to be slaughtered and that he should not be too proud of himself.

A person must strive to restrain his

yeitzer hara, but if he sees that "vayitmahmah" — the yeitzer hara lingers on and does not want to give up — "vayomar" — he should begin to study divrei Torah and recite the Shema. But if "vayema'ein" — the yeitzer hara still refuses to give up — then "vayishchat" — he should inform the yeitzer hara that Hashem will slaughter it one day — and upon hearing this the yeitzer hara will stop pestering the Jew to violate the Torah.

בית יעקב מר' יעקב הכהן ע"ה טראב - מסלתון

ויעש אהרן ו בניו את כל הדברים אשר צוה ה' ביד משה

"And Aharon and his sons did all the things which G-d commanded through Moshe." (8:36)

QUESTION: Rashi writes, "This declares their praise that they did not turn (deviate) to the right or to the left." What kind of praise is this for such distinguished spiritual luminaries, that they fulfilled the will of Hashem?

ANSWER: Often when a person is asked to be a sheliach tzibur — community representative — or deliver a Torah thought, he humbly shakes his head, expressing a sense of unworthiness. By moving his head to the right and to the left, he is in effect saying, "Who am I to perform such a prominent task?" In reality, however, they are proud that they were asked and are anticipating being approached again before giving their consent.

The praise of Aharon and his children was that when they received a command, they immediately set out to do it without moving their heads "to the right and to the left," demonstrating pseudo-humility and expecting to be asked again. (חתם סופר)

## THE REBBE'S SICHA: TZAV 5744

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There are directives to be learned from the parshah - parshas Tzav.

"Tzav" and "Tetzaveh" both mean "Command." The difference between the two is that "Tzav" emphasizes the idea of urgency, as Rashi comments (Vayikra 6:2): "'Tzav' denotes only 'urgency' — for the present and for [future] generations." That is, "Tzav" stresses the concepts of urgency and eternity ("for generations").

This difference between the two parshas — that Tzav stresses the element of eternity — is reflected in their respective contents. Parshas Tzav talks of the daily congregational offering offered twice each day, once in the morning and once in the afternoon. The morning sacrifice began the offerings of the day, and the afternoon sacrifice was the day's last offering. The conclusion of this passage is (Vayikra 6:6): "A constant fire shall be kept burning on the altar; it shall not be extinguished." Thus parshas Tzav talks of a constant, eternal matter,

present every day, all day.

Parshas Tetzaveh, in contrast, talks of the kindling of the menorah. Although the term "constant" is used to describe this service — "to keep the lamp constantly burning" (Shmos 27:20) — this means only night after night.

This year is a leap year. We have spoken at previous occasions of the theme of a leap year, which reconciles the solar and lunar years: In man's spiritual service, the solar year corresponds to durable, unchangeable service (like the sun's light), while the lunar year corresponds to new service (like the moon's light which is constantly changing).

Some aspects of service are the same every day, for example, the recital of Shema and the text of the prayers. Other aspects of service change and are new: Torah study in a manner of constantly seeking new insights; and in prayer itself, although the text remains the same every day, a person's needs for which he prays changes. The theme of a leap year in spiritual service is to

reconcile these two types of service: the element of newness should be introduced into constant, unchanging service; and new service should be durable.

These two aspects of constancy and newness are emphasized on Purim, the theme of which is "they kept what they had already accepted." This comprises two points:

- 1) a new acceptance;
- 2) acceptance of Matan Torah — something which had been always Present.

Likewise, there are aspects to the way Purim is celebrated each year:

- 1) With the greatest joy, — i.e., every Purim sees a new element of joy, transcending all limits;
- 2) this newness itself is constant and eternal, as written: "These days of Purim shall not pass from the Jews and their remembrance shall not cease from their seed." Thus Purim, like a leap year, emphasizes the synthesis of the two aspects of constancy and newness.

The lesson from a leap year is that Purim, which is an eternal matter, must

be celebrated each year in a new manner. And when it is celebrated in such a manner, its concepts are repeated each year, as it is written: "These days shall be remembered and kept" — through the proper remembrance, the days of Purim are reenacted anew.

Simultaneously, this must be done in a constant manner, meaning that this lesson applies not just to this year, but to all years, although they are not leap years.

Because "deed is paramount," we must increase mightily — in a new manner — in all the matters of Purim, especially the Purim campaign, enabling all our brethren to keep the mitzvos of Purim.

[The Rebbe Shlita here spoke a sicha concerning the name of the Megillah — "Megillas Esther" and explained how this name describes the greatness of the Jewish woman. The sicha was delivered in connection to the "Week of the Jewish Woman," which began at Purim. The sicha has been published as a separate essay, titled "Esther — the Jewish Woman."]



# FELLOW JEW, IT'S UP TO YOU

## WIND AND RAIN

By Moshe Nunez



Did you know that the Yidden are likened unto wind? Have you every observed what happens right before it rains?

Have you noticed the wind that precedes the rain? The force of the wind removes leaves, twigs, and other debris that no longer is attached to its source, thus clearing the way for the rain to bathe, refresh, and revitalize earth, plants, animals, and humans alike.

In addition to making way for the rain, the wind actually brings the much needed clouds to where they are needed in order to rain just in the right places according to H-shem's perfect plan. All this is before the rain falls, but does the wind have a function after the rain has fallen?

It certainly does and the explanations of this are found in Taanis 3b where the Gemara is in the middle of an intriguing discussion about the appropriate time of the year when to recite the blessing "mashiv haruach u'morid hageshem" (He makes the wind to blow and He makes the rain to fall) in the second blessing of the Amidah.

The Gemara asks, why do we even have to mention the wind? If we are asking for rain, then let's ask for rain...why mention wind at all? The answer we find is both obvious and clear: the wind that comes after the rain is considered equally beneficial as the rain itself because it brings life back to normalcy. The water is absorbed beneath the surface of the earth, penetrating and energizing the life forces that await

to be activated by the rain while on the surface drying up enough to allow fruit and to ripen, birds to find their breakfast, cattle to move around, and humans to be comfortable and free to run around and do their business too.

The Gemara goes on to explain that just as H-shem has spread the four winds of heaven around the earth so it could survive the rain, so too He has spread us, the Jewish people to the four corners of the world so it could endure. So, just like it is impossible for the world to exist without winds (that make way for the rain, bring the clouds in the first place, and then dry to the surface bringing normalcy after the rain falls), so is it impossible for the world to exist without Israel.

Our sages teach that it is not good to learn Torah without an occupation (Pirkei Avot 2:2). Our instructions from the Abishter do not call for us to

hide in a cave, or seclude ourselves on top of a mountain, or even to conceal ourselves in a great solemn temple to achieve spirituality. The rain has to go into the depth of the earth, but the surface has to be normal for life to grow and thrive. In other words, we have to be very spiritual on the inside, but very practical on the outside. This is how the fruits of our soul ripen and we develop beautiful middos that bring goodness, health, nourishment, and blessings to the world and to those around us.

Chassidus teaches us that water represents Torah and it is a sign of blessing as told to us by the Baal Shem Tov. We have already mentioned in the very first article of this series about the famous answer that Moshiach gave the Baal Shem Tov regarding his question of when the master (Moshiach Tzidkeinu) would come. He answered: "When the wellsprings of your wisdom spread to the outside..." These wellsprings are

water which represent the mystical meanings of the Torah and one of the ways that these waters must be spread to the outside is by teaching the nations in these essential and practical ways of how to live good, wholesome, fulfilling, and G-dly lives.

In addition to the charge of living our lives as practicing Jews, each and every one of us is imbued with a specific and individual mission to accomplish through the teaching, guiding, and elevating of our gentile neighbors within our sphere of influence. I cannot do your mission nor can you do mine. Like the winds are spread to the four corners of the world, so have the Jewish people been spread everywhere for a blessing and for the survival of the nations. This is why we are spread throughout the world, not as a punishment, but for a magnificent purpose, which is to illuminate the darkest corners of the world with the Torah of Truth. When meeting a fellow-Jew we should always exchange a word of Torah and encourage each other. When meeting a non-Jew we should also share a word of the Torah that applies to the nations (Sheva Mitzvos Bnei Noach with all their ramifications) and encourage that person to fulfill his/her mission in life. This is not difficult at all. Just be the Chassid that you are, let your true self (Nefesh Elohis) be known, be enthusiastic, smile, show there is hope for a better tomorrow by doing your best today. Throw coldkeit out the door, and herald in an era of warmkeit in your life that will be visible to all, even strangers.

Just as the wind blows away anything that is not attached to its source, part of our shlichus is to rectify and amend falsehoods and teachings that are not attached to Toras Emes. Hence, we should be prepared to answer the doubter, the confused, and the uncommitted. This makes way for H-shem's Torah to rain down on a world that is thirsty for Truth. Who else will do it if not us? Can the Moslems, Christians, or Buddhists accomplish this? The philosophies and religions of the world have for long tried to fill the gap that only Israel can fill. May we fulfill our calling and prepare the way for H-shem's final rainfall that will cause that "H-shem shall be King over the entire earth; on that day the H-shem's name shall be One and His Name One" (Zechariah 14:9). Take a look around you and you will find someone that is ready for this rain shower of blessing and truth today and may all our efforts bring the long awaited and final Redemption for the world NOW!

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# SHLEIMUS HAARETZ

## THE PRINCIPLES UNDERLYING THE ISRAEL-ARAB CONFLICT

### PEACE FOR PEACE

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The proposition of exchanging land for peace is unheard of in the annals of history. Whenever has a nation that won territory in a defensive war surrendered it to the very nations which attacked it?

And will giving back land lead to peace? Let us look at the situation as it is. Never

in the history of Israeli-Arab relations have concessions led to an attitude of conciliation and peace. Instead, the initial concessions have communicated feelings of weakness and insecurity that have been exploited by the Arabs and have encouraged them to make further and more excessive demands. Every retreat before pressure has called forth greater pressure to retreat even further.

A pattern has been established: The

Arabs make vociferous demands. Afraid of "cutting off our dialogue," we make concessions, agreeing to at least several of their claims. And shortly afterwards, they demand more, explaining to us and to the world at large that these new claims are logical corollaries to the claims that we have already accepted.

And there is a certain logic to their argument. After all, once Israel has accepted the basic premise that it is proper to compromise its security to placate the Arabs, it is hard to draw red lines. If

danger to life is no longer a reason to say, "No; no more," what is?

It is high time we stopped merely reacting and establishing our policies in response to Arab claims. Instead, we have to be concerned with our own priorities. We have to know that there are certain things that are simply not for sale. They will not be presented on the bargaining table. And this restriction is not prompted by sentimental reasons; it is simply that one does not take risks when lives are at stake.

## ADAR YAHRZEITS

This week we continue with the Yahrzeiten of people who lived in our shechuna. By mentioning them, we come to "v'Hachai yiten el Libo". We learn lessons from their lives that we can incorporate into our own. This column includes the Yahrzeiten of the 11th of Adar through the 14th of Adar.

### Men

12th of Adar

#### Horav Hachosid Reb Chaim Zeidel Solomon

The son of Horav Hachosid Reb Avrohom Yitzchok Yaakov, he was nifter in 1986. His resting place is near the holy Ohel.



#### Horav Hachosid Hatomim Reb Yitzchok Duber Ushpal

The son of Horav Hachosid Reb Shlomo Elye, he was a Rosh Yeshiva and dean in

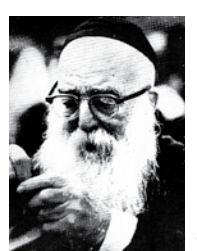
Yeshivas Tomchei Tmimim Lubavitch in Vilno. He served as Rosh Yeshiva and educator in the Lubavitch Yeshiva in Brooklyn and as a Rav in the shul Anshei Lubavitch in Boro Park. He was one of the directors of the Lubavitch Chevra Kadisha from the time of its foundation and was among the distinguished Lubavitcher Rabbonim. He was nifter in 1982, and his resting place is near the holy Ohel.

13th of Adar



#### Horav Hachosid Hatomim Reb Shlomo Shimanowitz

The son of Horav Hachosid Reb Rafael, he was born in 1906 in Lohoyusk and nifter in 1983. His resting place is near the holy Ohel.



#### Horav Hachosid Hatomim Reb Chanoch Hendel Lieberman (Futerfas)

The son of Horav Hachosid Reb Mendel, he studied in Tomchei Tmimim from 1913 to 1916 and was instructed by the Rebbe to be an art-

ist. He was born on the 14th of Nissan 1901 in Polotzk, Russia and was nifter in 1977. His resting place is near the holy Ohel.



#### Horav Hachosid Hatomim Reb Yizchok Gansburg

The son of Horav Hachosid Hatomim Reb Moshe Dov Ber,

he was born in Moscow in 1927 and nifter in 2006. His resting place is near the holy Ohel.

### Women

11th of Adar

#### Mrs. Chana Dvora Deitsch

The daughter of Horav Hachosid Reb Menachem Mendel, she was nifter in 2000. Her resting place is near the holy Ohel.

#### Mrs. Malka Sheiner

The daughter of Horav Hachosid Reb Moshe, she was nifter in 1997. Her resting place is near the holy Ohel.

#### Mrs. Mamele Keller

The daughter of Horav Hachosid Reb Avrohom, she was nifter in 1986.

#### The child Yehudis Abraham

The daughter of Horav Hachosid Reb Moshe Yaakov, she was nifter in 1967 and her resting place is near the holy Ohel.

12th of Adar

#### Mrs. Rivka Rochel Shiller

The daughter of Horav Hachosid Reb Efraim Halevi, she was nifter in 2004.

#### Mrs. Zisle Maryasha Vile

The daughter of Horav Hachosid Reb Mordechai, she merited to serve in

the Previous Rebbe's house and was mekushar to the Rebbe. She was nifter in 1999, and her resting place is near the holy Ohel.

#### Mrs. Chaya Soro Winner

The daughter of Horav Hachosid Reb Yaakov, she was nifter in 1981. Her resting place is on Mt. Olives.

13th of Adar

#### Mrs. Soro Rivka Rosenblum

The daughter of Horav Hachosid Reb Arye Leib, she was involved in communal activities and helped many needy people. She was among the founders of the organization FREE for refugees from Russia and was nifter in 1987. Her resting place is near the holy Ohel.

#### Mrs. Zlata Wilshansky

The daughter of Horav Hachosid Reb Alexander Sender Menkin, she was born in 1928. She was nifter in 1954,

and her resting place is in Tzfas.

14th of Adar

#### Mrs. Soro Stock

The daughter of Horav Hachosid Reb Shlomo Aharon Kazarnovsky, she merited to create and administer mosdos chinuch for girls, spreading Yiddishkeit and Chassidus in the United States and Canada. She was nifter in 1991, and her resting place is near the holy Ohel.

#### Mrs. Soro Hecht

The daughter of Horav Hachosid Reb Yehoshua, she was nifter in 1957. Her resting place is near the holy Ohel.

Dear Readers:

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



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Community Alert For Purim

Shomrim has the following community alert for Yidden everywhere

Many people might be planning on spending this coming Shabbos/Purim away from home. What they might not realize is that after they leave their homes for Shabbos, people might leave Mishloach Manos outside their doors for them. Please be aware that the last time Purim was on a Friday, many homes were burglarized because of this.

Shomrim are urging all people to do the following:

- If you are delivering Mishloach Manos to a home close to Shabbos, and they residents are not home - perhaps it would be safer not to leave it, and leave them a voice-mail that you tried their home and they were not there.
- Arrange with a neighbor to ensure that the front of your doors are cleared of all packages prior to the start of Shabbos.

Crown Heights Shomrim would like to wish everyone a **SAFE** and a Freilichen Purim.



# MONEY MATTERS

## THE TAX BREAKS AND OPPORTUNITIES OF WORKING OUT OF YOUR HOME HOW TO SPEND MONEY



By Mordchai Schachter, Agent New York Life Insurance Company

Thanks in large part to the spread of computers and a growing desire among Americans to be their own bosses, the number of home-based businesses in this country is on the rise. Millions of men and women have "set up shop" in the spare bedroom, offered child care from the home, retreated to the studio over the garage, or simply called home their business headquarters.

If this describes you, you should know about the many tax benefits to which you may be entitled. Here are the basics.<sup>1</sup>

In addition to your regular business expenses, you can deduct a portion of your utilities, rent, depreciation, home insurance and repairs if you meet several technical requirements:

1. You must regularly use a designated part of your home exclusively for business. The key word is exclusive. You cannot make quilts in your living room while the kids play at your feet and expect to take a deduction. The portion

of your home (or other building) you use for business cannot be used for any non-business purpose. Exceptions: You do not need to meet the "exclusive" provision if you use a portion of your home to store inventory or product samples, or if your home is a day-care facility.

2. The area must be used on a continuing basis for business purposes. You will not meet the test if your business use is only occasional or incidental, even if you do not use that area for any other purpose. Declaring the unused attic your "office" won't cut it.

3. This must be your principal place of business. If you have more than one business location, including your home, you must figure out if your home is your principal place of business. Note that your home doesn't have to be where you generate most of your income. So, if you paint houses for a living, but use that ten-square-foot nook off the kitchen to regularly—and exclusively—keep your books, do job estimates, schedule meetings and order supplies, you can take the deduction, provided you have no other fixed locations where you conduct substantial administrative and management activities of your business.

One exception: Even if your home isn't your principal place of business, you may qualify to take deductions if you regularly use part of it exclusively to meet with clients, customers or patients. So, if you are a marketing consultant with a downtown office plus an office in your home, you should be able to deduct expenses at both locations, if you (a) routinely meet clients in your home (say, at least once a week); and (b) use that home office space exclusively for business.

### How Much Can You Deduct?

The amount is based on the percentage of space devoted to business vs. private use. Any reasonable method is acceptable. The most common involve either measuring square feet or counting the number of rooms, based on which gives you the higher deduction.

For example, if you have five rooms in your home, and use one for business, your business percentage would be 20% (1 divided by 5). Or if your home is 3,200 square feet and your office is 15 by 25, (375 square feet), your business portion comes to 12% (actually 11.7%). This is the percentage of utilities, homeowner's insurance, and other home expenses you can deduct,

subject to certain limits.

Plus, you generally can deduct, in full, expenses directly related solely to your business area. If you carpet or paint just your home office space, 100% of that expense can be deducted. You can also deduct a percentage of your home for the wear and tear resulting from the operation of your business.

The above is intended to provide a general overview of home office deduction basics. There are often fine-print details that need to be considered. So, talk to your accountant before you transform the family room into your business's "world headquarters." To learn about how life insurance and other financial products can help you meet your business and personal goals, please contact Mordy Schachter, Agent, New York Life Insurance Company, at (718) 915-3438.

<sup>1</sup> The primary technical source for this article is IRS Publication 587, "Business Use of Your Home."

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

## MY CUP OVERFLOWS...

By Penina Metal

It was erev Purim a few years ago. My husband returned home from work with a surprise for me. It was nondescript shaloch manos from a childhood acquaintance of mine. The blue paper bag included the usual piece of fruit, raisins, some mezonos and a jewelry box, of all things.

I knew what the box contained without being told, but I am getting ahead of myself....

I was amazed that Vivian, who sent the package, understood how much this gift would mean to me.

She was several years my senior. We never traveled in the same circles. Yet our mutual connection was her zaidy, my "Uncle Rebbe," zt'l, about whom I wrote several articles ago.

Vivian included a card in which she mentioned renovating her kitchen and coming across this item. Knowing how much her zaidy meant to me, she wanted me to have it.

So what was this special, surprise gift, that was really not a surprise to me at all? Was it a piece of jewelry, an heirloom of some kind? After all, it came

in a jeweler's box.

No, it was a coral-colored schnapps glass with a dainty handle. Although I have come across similar clear glass ones over the years, I have never seen ones with the lovely coral hue that distinguishes it from the scores of others that I have seen.

It is part of a set of glazelach that her Bubby, the Rebbetzin, a"h, used to serve the Kiddush wine in every Shabbos.

I always felt so grown up when I was given my own little glass of wine. I always held the dainty handle carefully so that it would not break.


To me, it is more than a glass cup. It will always be associated in my mind with the loving remembrance of my dear "Uncle."

Now, only one glass remains from the set.

And many decades later, it now graces my Shabbos table.

This is one Shaloch Manos that I can never forget!

A Freilichin Purim to one and all!



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# HEALTH INTEREST

## THE RAMBAM LIFESTYLE

By Yaakov Bam



The Rambam:

“A wise man eats only one dish or two, eating only enough to sustain him. This is alluded to in King Shlomo’s statement: “The righteous man eats to satisfy his soul.”(Proverbs 13:25) (Hilchos Deos 5.1)

### Success story

Concerned about Mendel’s high blood pressure, his doctor recommended him to adopt a healthier lifestyle. Mendel lost weight and threw away his blood pressure medication.

Mendel relates: “I’ve struggled with my weight since childhood. In my early-thirties I had a very stressful life situation. The more stress I had, the more I ate, and the more depressed I became about my climbing weight. It was a vicious cycle.

“I had started and re-started diets a few times over the years but always failed to make the changes permanent. This

time, with the support of my wife and my Nutritional Advisor, I learned to stay at the support group meetings and really listen to what it is all about: lifestyle change.

“Once I realized that, I knew I had to exercise too in order to make the most of my dieting efforts. I use my treadmill for 60 minutes, five times a week.

“Because of my new eating habits and the exercise, of course, I started losing weight! As the numbers on the scale went down each week, I felt pure validation. What a pleasure it was to be told by wife and friends that my clothes hung so loose on me that they looked ridiculous.

“Are there still days when I go back to my old eating habits? Yes. But I’ve learned that a single day isn’t going to wipe away months of progress, so I continue my efforts, and the pounds are melting away.”

### Nutrition Bits and Bytes.

#### Water

The human body is composed of approximately 70 percent water. In fact,

the body’s water supply is responsible for and involved in nearly every bodily process, including digestion, absorption, circulation, and excretion.

Water is also the primary transporter of food throughout the body, so it is necessary for all functions in the body. Water helps maintain normal body temperature, and it is essential for carrying waste material out of the body. Therefore, replacing the water that is continually being lost is very important.

To keep the body functioning properly, it is essential to drink at least eight 8-ounce glasses of quality water each day. While the body cannot survive without food for about forty days, the body cannot survive without water for longer than 3 days.

#### Water Facts

75% of Americans are chronically dehydrated. (Likely applies to half world population.)

In 37% of Americans, the thirst mechanism is so weak that it is often mistaken for hunger.

One glass of water will shut down midnight hunger pangs for almost 100% of the dieters studied in a University of Washington study.

Lack of water is the #1 trigger of daytime tiredness.

A mere 2% drop in body water can trigger fuzzy short-term memory, trouble with basic math, and difficulty focusing on the computer screen or on a printed page.

Drinking 5 glasses of water daily decreases the risk of many diseases, chas v’shalom, (colon cancer by 45%;

breast cancer by 79%; 50% less likelihood of developing bladder cancer). Are you drinking the amount of water you should every day?

### Health Tips for Your Good Lifestyle

Make yourself an offer you can’t refuse.

Before starting to reach your next goal, offer yourself a promise like this: “If I reach my goal this (day, week, month), I will treat myself to a well-deserved (fill in a reward here, but not a food reward).” Think of something you want, such as new sefer, new clothes, or even a deposit toward a larger reward. Be creative, set up rewards for yourself frequently, and make sure you give them to yourself when you reach your goal.

### Be a SMART planner!

SMART means being Specific, Measured, Appropriate, Realistic, and Time-bound about what you plan to achieve. For example, if your goal is to increase your physical activity, write down the type of activity you plan to do, how many times you can realistically do it each week, and for how long each time. Start with small, short, and easier goals, and work your way up.

It is a lifestyle change.

Don’t be depressed if you have a setback — tomorrow is a new day. To be continued.

Yaakov Bam is a member of American Association of Nutritional Consultants. He focuses on guiding and advising institutions, families and private individuals in implementing the RAMBAM Lifestyle. Yaacov can be reached at yaakov.bam@gmail.com or by phone, (347)564-2874.

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אדר שני התשס"ח

במענה לשאלות רבים אודות הקביעות דוג הפורים ש.ג. בערב שבת קודש, באם אפשר כדאי להתחיל סעודת פורים לפני שעה עשיריתא (4:05 PM) לפי ששון ג.י. על מנת לסוּמָה לפני כניסת השבת, ובהקדמת תפילת מנחה. ובאם נתאחר לאחר שעה עשירית ואין זמן מספיק לאכול כל הסעודה לפני השקיעה או מפני סיבת אחרת (ע"ד בית חב"ד וכדומה), ימשיכו ע"י פורים מפה ומקדש" [מזבן ופשוט – לאחר קיום מצוות היום (קריאת המגילה, משלוח מנות ומתנות לאבינוים) ותפילת מנחה] ע"פ הסדר דלהלן:

1. נטילת ידים לסעודת פורים (לפני השקיעה) אכילת פת יותר מכביצה. כולל שתיית יין (קצת יותר מהרגיל) לאנשינו לקיים עד דלא ידע.
2. הנשים ידלקו נש"ק בזמן (6:53 PM) לפי ששון ג.י. אחר הדלקת נרות צריכות להמתין מלאכול עד לאחר קידוש.
3. כשיגיע זמן השקיעה יעדוין לא נגמרה הסעודה יפישו מפה לכסות את הפת. האנשים יקבלו את השבת ע"י עשיית (או שמיעת) קידוש על היין וידלגו ברכת בורא פרי הגפן (אם כבר שתו יין לפני זה).
4. ימשיכו בסעודת שבת (בלי לברך עוה"פ המוציאה) ויאכלו עוד שיעור יותר מכביצה.
5. ברכת המזון להוסיף "ועל הניסים" ו"רצה".
6. קבלת שבת ומעריב לאחר הסעודה ה.

When Purim falls out on Erev Shabbos, it is best to start eating the Seuda before the tenth hour (4:05 PM N.Y. and wait for Kiddush. In case Seudas Purim can be fulfilled only at a late hour (e.g. Chabad Houses, etc.), it may be done, and if desired, the meal may continue into Shabbos (obviously after having fulfilled the Mitzvos of Megillah, Mishloach Manos, Matonos Loevyonim and davened Mincha) by complying with the following order ("Poires Mapo Umekadesh")

1. Wash for Seudas Purim before the "Shkia" (sundown) including drinking wine (men)
2. Women and girls should light the candles at the proper time (6:53 PM N.Y.) and wait for Kiddush.
3. At "Shkia", if the meal is not yet finished and they wish to continue, then the Chalo is covered and the man are mekabel Shabbos by reciting (or hearing) Kiddush. Omit "Borei pri Hagofen" if one had already wine during the meal.
4. the meal should continue, and an additional kebaitzo of bread should be eaten without reciting "Hamotzi".
5. Include "V'Al Hanissim" and Retzei" when Bentching.
6. Kabbolas Shabbos and Maariv after the meal.

אש"ע או"ח סי' תרצ"ה ס"ב ברמ"א שם, יד אפרים בשם מהרי"ל, שו"ע אדמו"ר הזקן סי' רמ"ט, סי' ספר המנהגים. (בראה ש"ע אדמו"ר הזקן ה"ל יו"ט תקכ"ט סי' תרל"ט סי' י"ט).  
גרמ"א בא"ח סי' תרצ"ה ס"ב.  
דראה ש"ע אדמו"ר הזקן סי' תקכ"ט ס"ג.  
שו"ע אדמו"ר הזקן סי' רצ"א סי' א"א בסמוך, ספר המנהגים מנהגי תב"ד ע' 57.  
שו"ע אדמו"ר הזקן סי' קפ"ח סי' א.  
הגמ"א תרצ"ה סי' ט"ז שו"ע אדמו"ר סי' קפ"ח סי' א"א, אבל ראה פמ"ג בא"א – שו"ע נהגין להתפלל בתוך הסעודה ולומר עה"נ וכן פשוט בשו"ע (מסכת מגילה) ובפמ"ג וכן ראה מדברי המהרי"ל שהוא המסור לדון זה בשו"ע אדמו"ר. דמבואר במנהגי המהרי"ל ל"ל הובא בנימוקי או"ח שו"ע נהג לומר עה"נ בכל התפילות של יום טו, וא"כ מוכן שאין סתירה בתפילת מעריב. ולהעיר ממסופר אודות פורים תרפ"ז באגמ"ק ח"א ע' תרל"ה שהתפללו מעריב בתוך הסעודה.



# Seudas Purim

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b'chol dor v'dor mishpocho v'mishpocho

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### good food!

### great company!

Friday, 14, Adar II, 21st of March, 2008

No reservation necessary!

However, please let us know if you will join us so we can prepare adequately, 718-778-8808 ext 21

Look out for the floats driving around Crown Heights on Friday