

# Crown Community Newspaper heights

כאן צוה ה' את הברכה

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## WHAT A FRAGRANCE



Chana Schoenberg brings the Rebbe's insights to life through an aromatic journey. Tal Fine Essential Oils explores the different aspects of a Jew as compared to a variety of fragrant offerings from the tree • Page 9

### Ohr Chana is not your typical vocational school

Mosad in Profile •



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(you might be eligible for more \$\$\$)

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### Crown Heights Rav

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### Do Arabs really want peace?

• Shleimus Haaretz

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## Beis Din of Crown Heights

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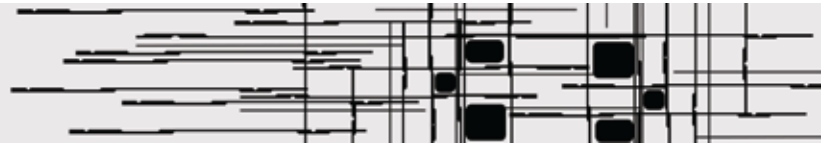
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Erev Shabbos	Motzei Shabbos
6:59	7:59
Gut Shabbos	

# THE VAAD HAKOHOL



## Blessing on the Trees

By Rabbi Shlomo Segal



Member of Crown Heights Bais Din

### Questions.

1. This year, being that it is a leap year, the trees begin to blossom earlier. Can one

make the blessing over the trees at the end of Adar, or does he need to wait until Nissan?

2. Does one recite the blessing over fruit trees or over any trees?

### Answer

The Talmud (tractate Brochos 43b) states: "Reb Yehuda says, 'If one goes out in the days of Nisan [spring time] and sees the trees sprouting, he should say, 'Blessed be He who hath not left His world lacking in anything and has created in it good creatures and good trees for the enjoyment of mankind.'" Likewise, is cited in the tractate of Rosh Hashana, pp. 11a.

The reason for this blessing is explained in Shita Mikubetzes (Brochos 43), "They instituted this blessing because it comes from season to season, and it is being renewed that a person recites a blessing on dry trees that Hashem had made them blossom."

### Fruit trees or all trees

From these words, the Rebbe proves his shita (Shaarei Halacha Uminhag vol. 1 pg. 219) that the obligation for the blessing is not only on fruit trees but on all trees, because all trees are refreshed after they have dried up and later blossomed again in the new season.

But in the Shulchan Aruch (Orach Chaim chapt. 226: 1) it is stated, "When one goes out in the Nissan days and sees trees blossoming, he recites the blessing... this blessing is recited once

every year. If a person was delayed in making the blessing until the fruits blossomed, he does not make the blessing." We derive from this that the blessing is only on fruit trees. The Baer Hetav adds, "We do not make a blessing except on fruit trees."

### Nissan or also Adar and Iyar

It seems from the Talmud [quoted above, "If one goes abroad in the days of Nisan"], that the obligation for the blessing is only in Nissan. But in the Chidushei Horitva (on Rosh Hashana) he writes, "It is not necessarily the days of Nissan only, but everywhere, it is according to the blossoming season in their location."

This is also mentioned by Reb Chaim Noeh in his sefer Ktzos Hashulchan (chapt. 66:9), and based on the words of the Alter Rebbe in Birchas Hanenin (12:23). The Alter Rebbe writes that a person may recite the blessing in Adar and Iyar.

But the Rebbe (Shaarei Halacha Uminhag vol.1 pg. 220) proves from the Alter Rebbe's words in Birchas Hanenin (13:14), which is the final verdict: Halachically, one could make the blessing in Nissan only and not in Adar or Iyar. This is derived from the fact that in Birchas Hanenin, he omitted the halacha that one could recite the blessing after thirty days, which obviously means that in the final version, he has the opinion that one cannot make the blessing in Iyar.

Therefore one should make the blessing on trees that bear fruit and in the month of Nissan only.

## THANKS TO ALL WHO MADE IT MEMORABLE



Baruch Hashem, we had a wonderful Purim Seuda this past week befitting the spirit of Purim and Shimshon and Martha Stock

was needed to make it happen.

Mrs. Phyllis Mintz and Mrs. Penina Metal of the CHJCC for taking reservations and helping out in many other ways.

The officers of the 71st Precinct for giving us the special attention and consideration that we needed for the holiday (see letter below).

All the members of the community that joined in the Seuda, making it truly "B'rov Am, Hadras Melech.

We also would like to thank the donor who gave \$18,000 towards the new rec. center. He wishes to remain anonymous at that time, but his donation is a great beginning to this project. Next week, we hope to publicize a donor of \$70,000, b'ezras Hashem, who will make our state-of-the-art locker room a reality.

Everyone should have a Gut Shabbos and a Simchadike week!

who it is named after. Over 500 people came to the seuda, and many others supported the seuda by making l'chaim with me during the float parade. Many people deserve our thanks for making this Purim Seuda happening in the most beautiful way:

Dovid Shalom Pape for being our mc and host of the evening.

Yossi Cohen for the leibedike music and Yossi Frankel for his great singing.

Shalom Rubashkin for his hard work for weeks, taking care of all the details from the caterer to the music to all that

### A HEARTY THANK YOU TO THE 71ST PRECINCT FROM THE CROWN HEIGHTS COMMUNITY

For helping us to have a safe, happy Purim.  
For assisting us with our special traffic needs in delivering Shaloch Monos, without issuing any parking or double parking tickets.  
For all the extra safety precautions that were taken to insure everyone's safety on a very hectic day.  
For your general support and attentiveness to our special needs on the holiday.

A special thank you to:  
Inspector Frank Vega  
Captain Mark DiPaolo  
Lieutenant John Cantwell  
Sergeant Bobby Troise  
Officer Vinny Martinos  
And the rest of the Community Policing Unit

We would also like to thank Officers Doug Ayris and Richard Silverstein for their work walking the beat.

## PORTENT OF THINGS TO COME.....



**Crown Community Newspaper**  
**heights**

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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*

One day — I think it was Yud-Tes Kislev — a special guest arrived in Vilna to farbreng with us. This was Reb Yisrael Noach, the rabbi of a small Lithuanian village. Reb Yisrael Noach had learned in Lubavitch at the same time as another student with the same name. I imagine that, in order to differentiate between the two, Chassidim called him “the small Reb Yisrael Noach,” and the nickname stuck. When he arrived to take up the rabbinate in this small village, Reb Yisrael Noach began a weekly custom of reviewing ma’amorim (discourses in Chassidic philosophy) for his congregants. He often chose complex ma’amorim from the teachings of the Rebbe Rashab and, naturally, his audience barely understood a word. The village Jews were mostly unlearned, and though they listened respectfully as their rabbi preached, people could not help but wonder why Reb Yisrael Noach was wasting his time. “No one understands the ma’amorim you say,” someone finally asked Reb Yisrael Noach. “What’s the point of saying Chassidus for them?”

“They themselves might not understand,” Reb Yisrael Noach answered fiercely, “but their souls definitely understand.”

In Vilna too, Reb Yisrael Noach reviewed a ma’amer for us with such extraordinary energy and enthusiasm, it appeared as though he was actually a part of the ma’amer. As he spoke, he mentioned the concept of G d’s light descending into this world, and he thrust his hand downward with his thumb extended, as if to illustrate the descent. He did it with such sincerity that, for a moment, we imagined we could actually see the light coming down. Reb Yisrael Noach epitomized the obsession of Chassidim with Chassidus.

Another unique individual who helped mold our spiritual lives was our mashpia, Reb Yehoshua Eizik Boruch. Reb Yehoshua Eizik was a Tomim in the truest sense of the word, a person who lived and breathed Chassidus. Nothing else mattered to him. The greatest proof of his stature is the fact that the Rebbe Rayatz sent him specifically to serve as mashpia of the bochurim learning in Vilna. Reb Yehoshua Eizik left his family behind and came alone to Vilna, to learn with us and help our spiritual growth.

When Reb Yehoshua Eizik farbrenged with us, his inspirational words filled us all with ambition to reach greater spiritual heights. Though we were only young boys, he made us feel dissatisfied by our achievements. After listening to his farbrengens, we made firm resolutions to improve our studies, our prayer,

and our general attitude.

At one particular farbreng, Reb Yehoshua Eizik turned to Mendel Tenenbaum and said, “Mendel, Mendel, your forehead is not creased enough.” Mendel Tenenbaum was considered a maskil — a bochur who spent much time contemplating the deep ideas found in Chabad Chassidus — yet Reb Yehoshua Eizik expected more. “Yes, you learn Chassidus in great depth,” he seemed to be saying, “but there is always room for greater toil, for greater achievement.”

One Shabbos afternoon, we came to the kitchen only to find the cholent burned beyond use, and none of the bochurim touched it. It was simply inedible. Reb Yehoshua Eizik spent many hours in prayer and he entered the kitchen well after we finished eating. To his surprise, he saw all the cholent plates laying untouched on the table, and he asked us why no one had eaten. “But it’s burnt beyond recognition!” one of the bochurim said. “We can’t eat it!”

Reb Yehoshua Eizik could hardly believe his ears. “How can this be?” he said in amazement. “The Alter Rebbe writes that a person must not say, ‘this I can do; this I can’t do.’ How can bochurim say about a piece of food: ‘We can’t eat it?’”

We, the spoiled boys of Poland, sat shamefacedly as Reb Yehoshua Eizik proceeded to make kiddush and eat the cholent. Our mashpia truly felt no other alternative: if the Alter Rebbe demanded that Chassidim should not be selective about food, then that is how Chassidim needed to act. Moreover, he expected every Tomim to feel the same, even if it entailed eating tasteless, burnt food.

In the winter of 1940, news reached us that the Rebbe Rayatz would soon leave Poland for Riga and, from there, to America. Upon hearing this, Reb Yehoshua Eizik immediately traveled to Riga, in order to see the Rebbe before his departure and secure his holy blessing. Reb Yehoshua Eizik did indeed merit to see the Rebbe, and the Rebbe blessed him, saying: “May HaShem help us to meet again with Moshiach.”

These words filled Reb Yehoshua Eizik with dread. If the Rebbe blessed him to meet again with Moshiach, this meant Reb Yehoshua Eizik would not see the Rebbe before that time. Reb Yehoshua Eizik returned to Vilna in a despondent frame of mind, worrying about his apparently bleak future. Whenever he farbrenged with us, Reb Yehoshua Eizik repeated: “We want to see our King!”

(Indeed, as a citizen of Lithuania, Reb Yehoshua Eizik was forced to remain in Vilna while we fled to Japan. After the Nazis overran the city, Reb Yehoshua Eizik and all of Vilna’s Jews were herded into the Kovno ghetto, where they awaited mass execution. Survivors later told me that, throughout this terrible

period, Reb Yehoshua Eizik remained a bastion of faith and strength, offering encouragement to many Jews in the ghetto. On their final march to the firing squad, Reb Yehoshua Eizik addressed the other prisoners about the great mitzva of sanctifying G d’s Name. “We will go with self-sacrifice,” he exhorted them, “just as Rabbi Akiva and many other saintly tzaddikim.” Reb Yehoshua Eizik kept speaking words of encouragement until the very last moment — just before his voice was abruptly silenced by the Nazi guns. May G d avenge his blood!)

### Tragedy and Loss

Though life in Vilna seemed generally secure, we could not ignore the horrific calamities affecting Polish Jewry. At the time, we heard few details of the brutal Nazi war machine wreaking havoc across the country, but we understood that the once glorious Jewish community of Poland was facing systematic decimation. Our mood alternated between fear and despondence as we tried to digest the bits of news coming from Poland. It was a terribly difficult time.

We suffered spiritually as well. Some of the foremost Torah giants of the generation passed on from this world, leaving behind a tremendous spiritual void. Hardest hit were the Lithuanian yeshivos, which drew inspiration and support from these luminaries. Reb Boruch Ber Liebowitz, the rosh yeshiva of Kaminetz, and Reb Shimon Shkop — rosh yeshiva of Grodno — passed away in the same period of time. Thousands of students felt physically orphaned by the loss of these inspirational people. Reb Meir’l (Schedravitzki), the Rebbe of Bialystok, also passed away then. His comprehensive grasp of Torah was legendary; misnagdim too accorded him great honor and respect.

Due to these tragedies, the community of Vilna decided to hold a special session in memory of these distinguished scholars, to eulogize the greatness of these Torah personalities and mourn their loss. The synagogue was crammed to capacity. The entire student body of every yeshiva in Vilna came to pay their respects for the departed roshei yeshiva. The general Jewish population and all the refugees also attended.

A panel of distinguished rabbis eulogized the roshei yeshiva. Among them was the rav of Krincka, who opened his address by quoting the verse, “Who will give water to my head; to my eyes, the source of tears.” Continued the rav: “Who could possibly have enough tears in his head to mourn the tragedies befalling our people, to properly bemoan the terrible destruction of our nation and the loss of our leaders?” Reb Henich Eigish, one of Vilna’s foremost scholars, also addressed the crowd.

Our sense of loss and insecurity was compounded when Reb Chaim Ozer

Grodzinsky, the legendary leader of Vilna, passed away shortly later. Still reeling from fresh losses, Lithuanian Jewry paused to grieve for this great rav, a community leader who felt personally for every Jew. I am hardly the person to describe his greatness in Torah or his tremendous acts of kindness, but it was common knowledge that Reb Chaim Ozer’s home was the address to turn to for all problems. Capable of dealing with numerous issues simultaneously, Reb Chaim Ozer dealt with complex Talmudic questions, community issues, simple everyday problems, and any other predicament that crossed his door. In all, Reb Chaim Ozer was a central figure among the Torah giants of his generation.

In July of 1940, while Reb Chaim Ozer was in the countryside, he lay down to rest early one Friday morning, only to pass away quietly in his sleep. The tragic news quickly reached the city, and the stunned community began debating when to perform the funeral. Some maintained it was more appropriate to hurry matters and bury the venerable rav before Shabbos. However, others pointed out that many roshei yeshiva were spending the summer in the countryside with their students, and it was only befitting that they, too, participate in the funeral. If the funeral were held on Sunday, busses could be arranged to transport the vacationing yeshivos back to Vilna. Moreover, Jews living in the surrounding villages would have enough time to come and pay their final respects to this outstanding leader.

A group of distinguished Lithuanian rabbis convened a special session to resolve this painful question and, after hurried deliberation, the funeral was postponed until Sunday. “True honor will now be accorded to this great leader,” resolved the rabbis. “This postponement allows time for the funeral to be conducted in a proper manner, as befits such a distinguished Torah scholar.”

Meanwhile, the rav’s coffin was brought to Reb Chaim Ozer’s home in Vilna. It is customary for people to stand watch over the aron and recite tehillim until the actual time of burial, and the community leaders began searching for the right people to perform this holy task. After consulting with various rabbis and roshei yeshiva, the students of Tomchei Tmimim Lubavitch were asked to undertake this responsibility.

We were chosen for two reasons. Firstly, Tomchei Tmimim was a well-established yeshiva, having opened in Vilna well before the onset of war and the ensuing flood of refugees. Secondly, many other yeshivos were away in the country, and could not possibly assist in this regard. Yeshivas Chachmei Lublin had also stayed behind in the city, but the rabbis decided to choose us instead. I suspect they felt more familiar with our Hebrew pronunciation, which sounded very similar to their own Lithuanian enunciation.

# OUR HEROES

## HORAV HAGAON HACHOSSID REB ZALMAN SHIMON DWORKIN

(1901 - 17th of Adar 1985)

Part 2: A Few Hours of the Rav's Long Day.

(Adapted from the Yiddishe Heim, written by his nephew, Reb Yehoshua Dubrawsky)

By: Rabbi Michael Seligson

The following describes a few hours of the intensive activity in the Rabbonus of the Gaon and Chossid Reb Zalman Shimon Dworkin and is an accurate reflection of a routine weekday, beginning early in the morning and concluding very late at night. It is based on the observation of one of the Rav's relatives. The facts are true to life, though some details have been changed or omitted. Reb Zalman Shimon did not have an office, but his house was the place where people from all over turned to for a solution to their problem.

If not for the Rav's organizational skills, it would be difficult to comprehend how he so successfully digested such a long day. Every weekday was a long day, with the countless shaalos, problems, arguments, matters of Hatzala and help, and many other issues that it brought.

At approximately 5 A.M. on a summer day Reb Zalman Shimon had just managed to pour negel vasser. The phone rang. A communal leader from Manchester, England was on the phone. Did he know exactly when the Rav opened his eyes in the morning? Not necessarily. He hadn't accurately calculated the time difference between England and the United States. He had a very urgent shaalo, a matter of pikuach nefesh. So how could one look at the time? He did the Rav a favor, by allowing him to recite Birchas Hashachar prior to the conversation. At the end of which Reb Zalman Shimon commented with a smile, "This you considered pikuach nefesh?!"

Reb Zalman Shimon sat in the kitchen while he studied. Among his daily shiurim was the study of the holy Zohar. Reb Zalman Shimon could not hold back his expressions of excitement when discussing the Zohar. "Every time that one studies the Zohar, one feels an additional liveliness in every word. During a Yechidus, the Rebbe RaShab instructed a Chassidic Tomim (who had studied in the Yeshiva Tomchei Tmimim) that when one reaches these years (the Chossid was older than middle age), one needs to learn more Zohar."

Reb Zalman Shimon sat glued to the sefer, but not for long. Soon the bell rang.

Reb Zalman Shimon lifted his eyebrows, as was his custom, and said, "Ahh, the shochet." The shochet arrived to show the Rav the different chalefs which he

was using for shechita. The Rav checked them all and approved them with a smile, saying, "Good"! The door had been left slightly open and a subdued looking yeshiva bochur entered. He had just noticed that in error, his talis koton had been exchanged with someone else's. He realized that there was a shaalo regarding the kashrus of this talis koton. Reb Zalman Shimon told him, "OK, show me the tzizis."

In the meantime, the tea kettle in the kitchen had already boiled, and the water was cooling, a usual event. Reb Zalman Shimon replaced it on the flame and again opened the sefer. When the tea kettle whistled once more, the phone rang, and the door chimed. Reb Zalman Shimon once said that he needed to be as light as an eagle, and as swift as a deer; that is how he was until his last years.

Reb Zalman Shimon placed the cup of tea on the table, opened the door, and then answered the phone. On the phone was a young lady married only a short while, who had recently returned to Yiddishkeit. She just managed to say "Dear Rebbe", and Reb Zalman Shimon heard a sigh of distress. She cried as she spoke in English scattered with defective Yiddish. Reb Zalman Shimon already knew who this was and said, "Mrs. P., yes? More trouble with the husband? Nu, you already had trouble one time!" It seems, that after a quarrel which had taken place over the course of a few days, the husband had left the night before without saying a word, and had not returned home. "Nu, nu, calm down. Don't lose yourself. With the help of Hashem it will straighten out. Come tomorrow at 6 P.M. I will contact your husband."

In the waiting room sat two Yidden waiting for the Rav. They saw the posted schedule on the Rav's door and each excused himself. The Rav needed to be mochel because each had an urgent matter and had no choice. The first person was a young shliach in a distant location and needed to leave immediately. The issue was a life matter that related to a large family, and the Rebbe had advised him to turn to Reb Zalman Shimon. Being that it was confidential, Reb Zalman Shimon took the young man into the kitchen and conversed privately for a long while. The Shliach walked out of the kitchen with a happy face and said farewell to the Rav. He thanked him but could not control his emotions. He hugged the Rav, who smilingly said, "They say that you are Baal Mochin, a

composed person."

The second person waiting, an older Polish chossid, turned to the Rav, "Rebbe, please pardon my bothering you so early. I have no one to turn to; only you can help me."



Reb Zalman Shimon also called this person into the kitchen. Maybe he would successfully drink some warm tea. "In short" – the Yid began his long story – he and his sick daughter were being evicted from their apartment.

They hadn't paid rent in months. They had no money, and he had no work. They had just enough money from the social security to eat. "I want to ask the Rav: according to Halacha, are they permitted to evict me, when I hope that Hashem will help me and I will be able to pay?"

Reb Zalman Shimon responded, "Surely Hashem will help. I will not get involved in the Halachic view of the matter. One must pay rent and not get too far behind. Something, one must pay." Reb Zalman Shimon placed his hand in his "Tzedoko pocket", reserved for charity; maybe there were two such pockets. The Rav began counting dollars, "How much is the monthly rent?" the Rav asked, and handed the person enough money for a few months rent. The Yid did not move, "Rebbe, No! I can not take it." Reb Zalman Shimon, with his positive temperament insisted firmly that he should accept it. "Let it be a Gemach or a loan over a long period of time. Be well and pay up the rent for the apartment."

With a sigh, Reb Zalman Shimon sat down again at the Zohar with his head between both hands, trying to concentrate. The phone rang. This time he answered the phone, had a brief conversation, and then hung up. In the quiet that allowed, his quiet, sweet song flowed as he learned.

As soon as Reb Zalman Shimon took his talis and tefillin bag preparing to go to Shul for Shacharis, the phone rang again. A young woman, recently married, asked the Rav for an

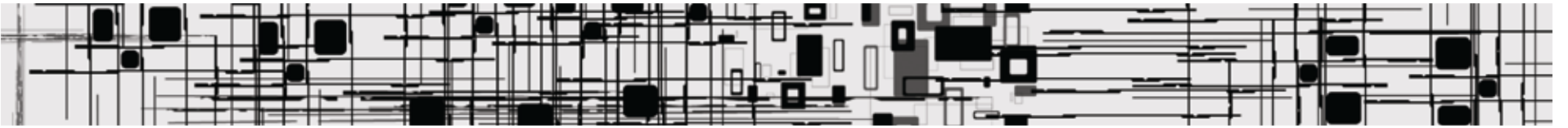
appointment. She and her husband wanted to personally come and thank the Rav. Reb Zalman Shimon managed to turn the offer down. Since he was very busy these days, he would accept the "thank you" by phone with a full heart. With the help of Hashem, at a simcha in their family, he would personally speak with them.

What was their story? They were married a few weeks ago. A couple of days after her chasuna to a fine chassidisher bochur, she arrived at the Rav's house, terrified. Reb Zalman Shimon anxiously asked, "What is it? Anything, G-d forbid, wrong in the relationship?" The young lady answered, "Everything is Boruch Hashem in order." "But what is it?" She and her husband did not have the means for to make enough money. Both were alone and poor and had a quiet wedding. The Rav officiated at the wedding. In fact, the young woman did not know that the Rav himself had helped finance the wedding. After the wedding, the husband studied in the Kollel, and she worked as teacher. At the time, they had no furniture or possessions. But the couple was happy with each other. Then a minor issue came up in which they did not agree. Using the wedding money, she managed to buy some curtains for the two windows facing the street. Her husband argued that she could do what she wanted with the money, but in his opinion, curtains were a luxury and not a necessity. This is what he was taught in Chassidus. She did not want to return the curtains. She had bought them cheaply, and they enhanced the apartment. The husband suggested, "Let us consult the Rav." They considered Reb Zalman Shimon not only a Rav but a dear grandfather. So the young lady, although embarrassed and confused, came to the Rav. Reb Zalman Shimon asked, "How much did the curtains cost?" He gave her money, saying that she could not refuse to accept it because this was his personal gift for the wedding, and "when one receives a drasha geshank or wedding gift, one does not turn it down. This is what you should relay to your husband."

Regarding marital problems, a couple



Reb Zalman Shimon Dworkin (in the middle) and Rabbi Gross honoring a member of the Brooklyn Jewish Hospital board



**ס פ ר**

**קובץ רז"ש**

קובץ חידושי תורה  
שנכתבו לזכרו ע"י מעריציו ותלמידיו

וכן תשובות וליקוטים אחדים  
מ א ת

הרה"ג הרה"ח הר"ר  
זלמן שמעון ז"ל דווארקיין  
רבה של קהילת ליובאוויטש בשכונת קראון הייטס



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שנת חמשת אלפים שבע מאות ארבעים ושבע לבריאה

once came to Reb Zalman Shimon and told him that they had decided to divorce and wanted him to perform the get. The Rav responded, "My job is to marry couples. For a get, you can contact Rabbi \_\_\_\_\_ (Reb Zalman Shimon mentioned the Rabbi's name).

The Rav again took his talis and tefillin attempting to get to shul. While he opened his door, two Yidden called out, "Oy, Rav, forgive me, only two words!"

Reb Zalman Shimon asked, "What is it about?" They respond that they had a quarrel. Reb Zalman Shimon asked, "Do you want a Din Torah?" "No," they answered. "We are relying on your opinion and will accept anything you advise us."

Reb Zalman Shimon concluded, "Call me at 12:00 o'clock." They continued, "One of us is leaving overseas in an hour." Reb Zalman Shimon retorted, "Then come back to see me when he returns from his trip." The two men: "But the trip depends on your decision." Reb Zalman Shimon: "What do you want from me?" "We need an etza, advice." Reb Zalman Shimon added, "After I have heard your 'few words', my advice to you is that I should be able to go daven. When you will decide what you want to do, I will see what I can do here."

From the Rav's house to the shul was a distance of a few steps, but it took a long time for him to successfully enter the shul. He was greeted by people who "escorted" him, by simply stopping him in the street. One of them asked Reb Zalman Shimon, "Rav, please forgive me, one short question. No, two." A

When the Rav reached his house, around ten in the morning, his nephew had already arrived to assist him. He was answering the phone and already had a list of urgent shaalos. A few gabaim, communal leaders, were waiting for a meeting about an urgent matter that had been scheduled with the Rav for 10 A.M. A young Rabbi and a tall youth were waiting to see the Rav about performing a conversion. In the corner, an elderly man waited with a package under his arm.

Reb Zalman Shimon gave a quick look to all the assembled and with a special smile said to the elderly man, "Ah, Reb Yonason! How are you?" Taking his package he added, "According to me, you are the first one on line."

After Reb Zalman Shimon had checked the slaughtered chicken and the person left, the Rav explained why he had priority: "He is a simple person, not a great Ben Torah, who has lived in America for fifty years. He never ate from any shechita except that which he personally took to the shochet. He then soaks and salts the meat himself. Whenever a question arises, he brings

second person handed Reb Zalman Shimon a big package saying, "Reb Ch. in California sent the blueprints for the Mikva which he is building. He needs quick advice from the Rav." A third person, a religious professor, removed a black toupee from his pocket. He inquired if Halachically this was a satisfactory size to cover his head while giving a lecture at a distant university that had strange rules. Another group of Yidden stopped the Rav while he walked from the entrance of the shul to his place. A group of people were already waiting for him as he folded his Tefillin after davening. People who had private questions waited on the street or at the house.

the question to the Rav. It is a trip of two hours. Nu, how many Yidden do I have of such caliber?"

That is how the Rav's day continued, far into the night.

To conclude with few anecdotes that took place in Reb Zalman Shimon's last days. These stories were heard this past Shabbos from a Yid who is a shochet for many years. He knew Reb Zalman Shimon from Pittsburgh and was very closely connected to him.

When Reb Zalman Shimon was already hospitalized, critically ill, this Yid held a vigil by the Rav's bedside. The Rav was taken down by elevator for tests. When Reb Zalman Shimon opened his eyes and saw the Yid standing next to him in the elevator, he immediately asked mechila for a situation that had taken place when the shochtim's pay was delayed. The Yid was surprised that Reb Zalman Shimon asked mechila, since it was not he who had held back the salaries.

To conclude on a happy note, this Yid recalled that while Reb Zalman Shimon was lying in the hospital, from time to time he would fall into a coma and be unable to respond. This Yid's daughter, who was very close to Reb Zalman

Shimon and had received his guidance, became a kallah. When the father told Reb Zalman Shimon the good news, he wasn't sure if the Rav heard him. Suddenly Reb Zalman Shimon burst into laughter and asked from which of two families was the chosson.

The 17th of Adar, Reb Zalman Shimon's petira, was the day that Reb Yosef Karo completed the Shulchan Aruch centuries earlier. Reb Zalman Shimon was truly "a Halacha Yid" who internalized Torah knowledge and Jewish law in his relationships with both Hashem and man. "Bain odom lamkom, ubain odom lachavairo."

Yehi Zichro Boruch! May Reb Zalman Shimon's life as a legendary Rav whose self-sacrifice for the benefit of any Jew that turned to him, serve as the inspiration to utilize consideration, devotion, and selfless commitment to one another, no matter the situation or background, and concern ourselves with the physical and spiritual needs of every individual in a sincere and full-hearted manner.

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

הרב יהודה קלמן מארלאוו ז"ל  
הרב אברהם אדאבא שליט"א  
הרב יוסף א. הלוי העלער שליט"א  
הרב יצחק רייטפארט שליט"א  
הרב יצחק צירקינד שליט"א  
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**ב"ה. פורים המשולש, תשס"ח.**

**אל כל תושבי שכונתינו שיחיו**

בהיותינו עומדים בתוך שלשים יום שלפני חג הפסח הבעל"ט, הננו בזה לעורר על ענין "מעות חייטים" הנהוג בתפוצות ישראל, כמבואר בפוסקים ובסה"ק גודל חשיבות הענין. (עי' שר"ע אדה"ז סי' תכט סעי' ה' ואילך)

ובוודאי שהיא מצוה גדולה וחוב קדוש על כל אחד ואחד לתרום כפי יכולתו. וכלשון הרמב"ם בהל' יו"ט פ"ו ה"ח "וכשהוא אוכל ושותה חייב להאכיל לגר ליתום ולאלמנה עם שאר העניים האומללים, אבל מי שנועל דלתות חצירו ואוכל ושותה הוא ובניו ואשתו ואינו מאכיל ומשקה לעניים ולמרי נפש אין זו שמחת מצוה אלא שמחת כריסו כו" ע"ש והובא בשו"ע אדה"ז סי' תקכ"ט סעי' יא."

ויה"ר שבזכות השמחה של מצוה נזכה בקרוב ממש לשמח לפני ה' בהתגלות משיח צדקינו בב"א.

בברכת חג כשר ושמח,  
בשם הב"ד

נ.ב. אפשר למסור התרומות לאחד מחברי הבד"צ.

By the Grace of G-D, Purim Hameshulosh, 5768.  
[FREE TRANSLATION]  
**TO ALL RESIDENTS OF OUR COMMUNITY**

Greeting and blessing!  
Finding ourselves within 30 days before the Holiday of Pesach, we wish to point out the great importance of "Mo'os Chittim" - aid to the needy for all Pesach needs, as is customary in all Jewish communities, and as explained in the Halachic codes and other authoritative torah works. (see Alter Rebbe 429 - 5 and on)

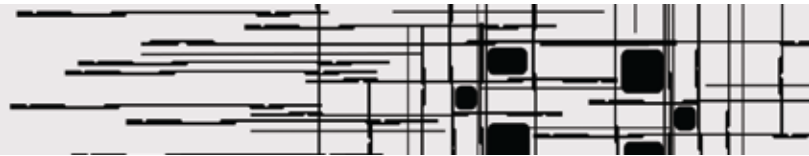
It is certainly a great Mitzvah and sacred obligation upon each individual to contribute whatever he can afford, and as the Rambam expresses it (Hilchos Yom Tov 6:18): "When one eats and drinks [on Yom Tov], one has the duty to feed also the convert, orphan and widow among the other unfortunate poor. But when one closes the doors of his property and eats and drinks only with his children and wife, without feeding and giving drink to the poor and broken-hearted, this is not considered the joy of a Mitzvah but merely the joy of one's own stomach!" (quoted also by the Alter Rebbe in his Shulchan Aruch, ch. 529 - 11).

May it be His will that, in merit of the Mitzvah, we shall very soon rejoice before Him with the speedy revelation of Moshiach.

Wishing you a Kosher and happy Pesach,  
In the name of the Bais-Din:  
RABBI AVROHOM OSDOBA

P.S. The donations could be given over to any one of the Rabbonim.

# SHIDUCHIM



## VEDIBARTA BAM ~ MARRIAGE

By Rabbi Moshe Bogomilsky

The Jewish people contributed generously and the master craftsmen worked diligently to arrange that all the components of the Mishkan should be in place. The completion of the Mishkan was followed by a seven-day period of inauguration. Finally, on the eighth day, which was Rosh Chodesh Nissan, the inauguration was completed and Aharon and his sons were initiated as the Kohanim.

On this day, Moshe and Aharon blessed the people, saying, “Yehi ratzon shetishreh Shechinah b’ma’asei yedeichem” — “May the Shechinah — His Divine Presence — abide in the work of your hands” (9:23, Rashi). This indeed is a beautiful blessing, but why did they speak in an obscure way? Instead of referring to the Mishkan as the “work of the hands,” they should have clearly said “May the Divine Presence abide in the Mishkan?”

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

Undoubtedly, Moshe and Aharon prayed that the Shechinah should be

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

Every Chatan and Kallah builds their own home, which is their miniature Mishkan — Sanctuary. They, too, have a period of inauguration, which is the seven days of sheva berachot. This time is a Yom-Tov for them. They refrain from work and are primarily occupied with enjoying each other. They are royally treated as a king and queen and they are the guests of honor at festive meals and listen to the acclaim, praise and laudatory remarks of the host and guests.

After this comes their initiation into the mundane daily routine of life. The joyous Yom Tov period has climaxed and now they need to face the daily chores and common travails connected with olam hazeh — this earthly world. In day-to-day life sometimes people are confronted with trials and tribulations and a husband and wife may experience strife and animosity.

I would like to paraphrase, dear Chatan and Kallah, the berachah issued by Moshe and Aharon to you. Our Sages (Shabbat 30b) tell us that His Divine Presence abides only where joy and happiness prevails. Undoubtedly, His Divine Presence will definitely be in your midst during your personal Yom Tov period. May you be blessed with continuous joy and happiness, a life without confrontation and strife, so that also when you are engaged in ma’asei yedeichem, the daily mundane activities, His Holy Divine Presence will abide with you.

Now let me share with you the secret ingredient to attain and merit this exalted lifestyle.

Immediately prior to the joint berachah given by Moshe and Aharon, we are told that Aharon personally blessed the people with Birchat Kohanim — the traditional three-fold priestly blessing for Divine protection, spiritual enlightenment, and peace.

The Torah tells us: “Vayisa Aharon et yado el ha’am vayevarcheim” — “And Aharon lifted his hand towards the people and he blessed them” (9:22).

Now, there is something strange in the Hebrew text. The word “yado” is written without a yud between the daled and the vav, thus, it spells out the singular “his hand” (יד). However, when the text is read aloud, it is read as “yadav”

(ידי) — “his hands” — with a yud and denoting the plural. How could this be reconciled?

This apparent oddity contains great meaning for all and particularly you, dear Chatan and Kallah.

Perhaps it could be said Aharon was in a sense employing audio-visual aid to convey an important message. Indeed he lifted both hands when he bestowed his blessings, but the two hands were placed so closely together to appear as one united hand.

Aharon’s message was that for a community, partnership, business enterprise or a husband and wife to merit the fulfillment of the Priestly Blessing it is imperative that all “hands” involved be united as one. When the hands pull in different directions and each has his selfish interests in mind, chaos prevails. When all hands, however, join together in a mutual and dedicated effort for the enhancement of the undertaking, G-d is truly pleased and His blessings for success are imminent.

My dear Chatan and Kallah, it is my fervent wish that the both of you unite your “hands” as one and work jointly to accomplish your noble goals and aspirations. Hashem will definitely reward your “love and friendship, harmony and fellowship” with His blessings for all the best materially and spiritually.

## FINDING A NEEDLE IN A HAYSTACK

By: Sarah Junik

*I am continuing to quote from Dr. Mittman’s article:*

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.

It is important to define the difference between a “birth defect” and a “genetic condition.” A birth defect is an abnormality either in structure, function, or body chemistry that is present from birth and has physical and/or mental consequences. However, a birth defect is not necessarily genetic, meaning it does not “run” in the family line. One common example is Down Syndrome (DS). The vast majority of persons with DS have this condition as a result of an accidental abnormality of chromosomal rearrangement. So, having a family history of DS does not mean that the person is any more likely than anyone else to have children with this condition.

### Genetic Assessment

The organization Dor Yeshorim has increased awareness of genetics in the Orthodox community. The testing it provides is one way to alert people considering marriage as to whether, together, they are likely to have children

with a specific genetic condition, such as cystic fibrosis, Tay Sachs, Canavan disease, or Bloom syndrome.

In regard to other illnesses and conditions, however, my research has unraveled many erroneous beliefs. Do they constitute a genetic condition or not? As an Orthodox physician articulated to me, “People often call me with genetic questions. There are lots of different disorders, and many people don’t have any idea whether they are genetic, or even important.”

Getting an accurate genetic risk assessment in a quick phone inquiry is rather tricky. First of all, genetics is a complex science, and demands a close familiarity with the rapidly evolving nature of the field and emerging findings of human genome research. Moreover, only a careful examination of the health history of both sides of the family would be reliable enough to be used as a basis for such an important question as “chasana or no chasana?”

So, where do we go from here?

### The Benefit-Burden Concept

While Dor Yeshorim offers a reliable way to do premarital testing for recessive conditions, it does not guarantee perfect health for a myriad of other conditions that are not recessive. Simply put, there is no such thing as a “free lunch.” Everything we do in life demands some compromise, some

work, and yes, risk-taking. When one gets into a car one takes a major risk for injury and even fatal accidents, G-d forbid, but one takes this risk daily because one needs to get places to carry out our routines. In other words, for the benefit of driving we have to put up with the risks that driving entails: getting lost on the way to our destination, having a flat tire, or, G-d forbid, worse possibilities. In the same way, finding our bashert means taking a chance.

We hope that we and our children and loved ones will live to me’ah ve’esrim (120) in wonderful health, but we cannot predict our future, and there are no guarantees. We do not know whether the child will develop asthma, have an attention deficit disorder, or grow up to have hypertension.

### The Beauty of Diversity

We have to remember, also, the special value of uniqueness, our diversity is what makes the world such a wonderful place.

Having said that, if there are serious health issues in the family beyond those of the general population, it is possible to ascertain genetic risk. Just remember, it is a matter for experts. Call your doctor, and if the doctor is not sure, ask to speak to a genetic specialist. To find a genetic counselor in your area, you can log into the web site of the National Society of Genetic Counseling: [www.nsgc.org](http://www.nsgc.org).

*Dr. Mittman is a certified genetic counselor and a public health expert at the Office of*

*Minority Health and Health Disparities in the Maryland Department of Health and Hygiene.*

What I want to bring to your attention with this article is that one should be discriminating when doing research on matters of health. Do not reject a shiduch out of hand because of a health problem. Consult with a doctor who can advise you.

Be thorough in your research. Ask the right questions and call both the reference you were given and friends or family who might know the prospect.

On the other hand, all those who give information, make sure your information is factual and true to the best of your ability. If there is a medical problem and you are not sure if it should be mentioned, call a Rov. By withholding information you are not doing a favor to anyone.

I recently heard a story of a divorce that came about because of information that was withheld. A couple had a baby that was born with certain defects which were caused by medication the husband was on at the time of conception. The wife had no idea the husband was on medication or even that he needed any. If the wife had known about the condition, the baby might have been born healthy.

*Any constructive comments are welcomed by the editor. Write to [CHP5768@gmail.com](mailto:CHP5768@gmail.com) or directly to the author at [Mazaltov@junik.us](mailto:Mazaltov@junik.us).*



Rabbi Shea Hecht

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

## WHY MARRY?

If I was asked to describe the perfect vacation, it would be one spent with family. All the other attractions a vacation can offer pale in comparison to uninterrupted time with my family.

Some friends of ours believe the perfect vacation is one spent pampered in a luxurious hotel with breathtaking scenery and a heated pool.

When you envision the 'perfect vacation', what does your imagination conjure? A luxurious hotel? Delicious food? Entertaining people? Interesting sites? The right weather? Beautiful scenery? The right entertainment? Some of the above? All of the above? An eclectic mixture of all the things mentioned?



Marriage is much like that vacation people dream they will take one day: just like people seek different components to create that perfect vacation, people look for different things in their marriage.

Why do people marry? What does marriage have to offer? How many of the things that marriage has to offer do we recognize and appreciate, especially if they are not part of our dream?

Communication, intimacy, and companionship are three of the big draws to a permanent relationship. The warmth of knowing that someone cares and will be there to listen is a common pull to settle down and marry.

Many marry because they find that their relationship challenges them to better themselves. Living alone or in

a relationship without commitment doesn't offer the same challenge to better oneself. An unmarried person has to worry only about themselves. Marriage and children help a person jump over that hump and care about others.

It's difficult to be selfish when you live with others who demand that you give of yourself; living with a pet demands responsibility, but it certainly doesn't encourage anyone to be a "mensch."

Fido (or whatever your loving pet is called) may mean the world to you, but an animal places no challenges on its owner to improve. Animals accept their owner with unconditional love. Though each person dreams to be accepted and loved unconditionally, the truth is that we all need to improve our character, and marriage challenges us to do just that.

Marriage is the holy and legitimate way to bring children into this world. Children are our guarantee that our generations will continue, and they give us grandchildren which are a great source of nachas.

Then there are the financial and practical benefits of marriage: a home, food, and even a better-looking tax return.

Ultimately, though maybe not consciously, we marry because of the spiritual and esoteric.

G-d told us to. Each person is only 1/2 of a whole. Without the other half, a person never feels whole. Our spouse not only challenges us to be a better human being, but also complements us. A man and a woman create a positive energy.

Marriage leads to fulfillment in all areas of our lives: the physical and the spiritual, the financial and the practical, the esoteric and the down-to-earth, day-to-day needs.

A good marriage is the possibility of getting that dream vacation with all its components. Just as it takes a concerted effort to put the dream vacation together, it takes work to bring our marriages to their full potential. Marriage creates obligations on a multitude of levels. However, we can reap the benefits on a multitude of levels.

If we understood the benefits of marriage, what it can accomplish for us and how it can help us become a better and more wholesome human being, the question of 'why marry' wouldn't exist.

## PURIM AT THE SHALOM SENIOR CENTER

On Purim morning, over 100 people gathered at the Shalom Senior center to hear the annual reading of the Megillah. As usual, the megillah was read by the Rov of Congregation Chevra Shas, Rabbi Mordechai Gurary. Rabbi Gurary has read the Megillah at the Shalom Center for the past 25 years.

This year was not going to be any different even with Purim falling out on Friday and with major time constraints. With his loud and melodious voice, everyone in the center was "yotzei" hearing the megillah. Thank you Rabbi Gurary for your wonderful leining.

After the Megilla reading, the tables were set for a full Seudas Purim. At 11:30 am, the music started to play with freilecher tunes, and everyone took their places.

During the meal, Mishloach monos were distributed by the staff to all the seniors. In order for everyone to fulfill the mitzvah of Mishloach Monos, everyone was advised to exchange their package with the person sitting next to them. Everyone gave tzedoka as well in order to fulfill the mitzvah of Matonos Leevyonim.

During the Seudah a d'var Torah was said, and by the time we bentched, everyone had had a wonderful Purim. Of course, this all would not have happened without the work of the dedicated staff at the Shalom Center: Shimon Herz, Director, Jenya Cherny, Program Director, and Luda Rubin, Kitchen Director who made sure everyone had a wonderful and joyous Purim.



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## THE REBBE'S SICHA 5744

Shabbos Parshas Shemini  
Parshas Poro  
20th Day of Adar II, 5744

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In English

1. Today is Shabbos parshas Poro.

The lesson to be derived stems from parshas Poro. Even a small child knows that the main emphasis and excitement on this Shabbos is not so much regarding parshas Shemini, but concerning parshas Poro. Why? We read the weekly parshah every Shabbos, whereas the four special parshas — Shekalim, Zachor, Poro and HaChodesh are read at special times of the year. Special excitement, therefore, surrounds the reading of these parshas, to the extent that the entire Shabbos is called “Shabbos Parshas Poro”.

But this special emphasis on parshas Poro is puzzling to a small child. “Poro” means “cow,” and a cow is a member of the animal kingdom, lower than man, and certainly lower than Jews. Why, then, such excitement about a Shabbos which is called “Poro”.

This question does not apply to the other three parshas, whose worth is self-evident. Parshas Zachor is the idea of remembrance; parshas Shekalim, although discussing a shekel which is an inanimate object, has the distinction that when G-d commanded that half a shekel be given by every Jew, he showed Moshe “a coin of fire” (Rashi, Shmos 3:13); and parshas HaChodesh is the

idea of newness. But what can be the distinction of parshas Poro — especially since it is not called “the sacrifice of the Poro,” but just “Poro.”

It becomes even more perplexing when we realize that the “poro” in question had to be a “red cow.” The color red indicates a murderous personality, brute strength and aggressiveness, as exemplified by Esav (Bereishis 25:30): “Let me swallow, please, some of this red, red stuff... therefore his name was called Edom (red).” Further, the Yalkut Shimoni says that “Poro — this is the Egyptian exile; Adumah — this is the Babylonian kingdom,” connecting the Poro Adumah to the idea of exile. Why then, is such a fuss made about Shabbos Poro, more so than parshas Shemini, when “Shemini,” which means eight, is a very lofty number?

It is precisely because “Poro” descends to such a low level that it is of a very lofty nature. As we pointed out above, “Poro” itself is lower than man; “Poro Adumah” — the “red cow” indicates aggressiveness and a murderous personality; and it also alludes to exile. Moreover, unlike other sacrifices, the service of the Poro Adumah was carried out “outside the camp,” forcing the deputy High Priest, who carried out its service, to leave the camp. Thus the Poro Adumah signifies a descent to a very low level.

But it is specifically through this great descent that the highest of levels is reached. Through the Poro Adumah

darkness is transformed into light, to the extent that one who becomes impure from contact with the dead — the most severe form of impurity — is purified through the Poro Adumah.

This leap from the lowest levels to the highest is expressed in the service associated with the Poro Adumah. Although it had to be done “outside the camp,” nevertheless, Torah says (Bamidbar 19:4) that the deputy High Priest “shall sprinkle of its blood towards the front of the Ohel Moed.” Sprinkling, in contrast to placing, stresses the idea of leaping, for when sprinkling, the blood is thrown or “leaps” from one place to the other.

2. In terms of man’s spiritual service, this teaches the following: The descent to “outside the camp” is paralleled by a descent in terms of time — meaning exile. In exile itself, it refers to the time when “darkness covers the earth” — the intense spiritual darkness in the era immediately preceding Mashiach’s coming. The Poro Adumah teaches that this awesome descent into exile brings Jews to the loftiest heights, transforming darkness into light. It is specifically through going “outside the camp” that one reaches the level of being “towards the front of the Ohel Moed.”

Although now, in exile, we do not have the Poro Adumah, its concept nevertheless still applies. At Matan Torah, every Jew was told that “You shall be for Me a kingdom of priests,”

and the Baal HaTurim explains that “a kingdom of priests” means High Priests. Since holiness does not move from its place, it follows that even after Matan Torah all Jews are High Priests. Even if this level is concealed, a Jew has at least the level of a deputy High Priest. And thus even today Jews, utilizing the level of deputy High Priest in their soul, can carry out the spiritual service of the Poro Adumah. Likewise, those aspects of its service connected with the Bais HaMikdash (e.g. “He shall sprinkle of its blood towards the front of the Ohel Moed”) can also be carried out, for although the physical Bais HaMikdash was destroyed, the spiritual Bais HaMikdash, and certainly the spiritual “front of the Ohel Moed,” exists in perfection also in exile.

The lesson from parshas Poro is relevant to all Jews, youth and elders. When a Jew is at the start of service, when his service is on the level of a “youth,” parshas Parah teaches that although he is on a low level of service, it is specifically through this that he reaches the highest levels.

On the other hand, when he reaches perfection in his service, the level of “elders,” when the exile does not affect him — as the Alter Rebbe writes, that in regard to Rashbi the destruction and exile did not exist — Parshas Poro teaches that the service of elevating the lowest levels (exile) is very important, for through it, one reaches the most lofty levels.

## SHICHA PARSHAS SHMINI 5740

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The Baal Shem Tov says that an object’s name communicates its basic nature. Hence, the name “Shemini” brings out the basic nature of the entire Torah portion.

Shemini means “the eighth day.” It refers to the eighth day of the inauguration of the altar. During the seven preceding days Aharon and his sons prepared for their service as priests. They offered various sacrifices and went through the entire process of ‘Miluim’ (consecration) as priests. What new element did the eighth day contribute?

This question can be explained within the context of the fundamental difference between the numbers seven and eight. Seven refers to the completion of the natural order. (Hence, there are seven days in a week.) Eight refers to a level that transcends the natural order and “guards” it. The seven days of consecration refer to the ultimate of human efforts. However, the eighth day refers to a level that transcends human potential. The eighth day brought about the potential for a new and higher service. That service was reflected in the actions of the Jewish people who “gave praise and fell on their faces.”

The practical directive from above is as

follows: Even if we are willing to serve G-d with Mesirus Nefesh (the contribution of the seventh day of Pesach), and unbounded Mesirus Nefesh (the contribution of the final day of Pesach), and true pleasure (the contribution of Shabbos); that is not sufficient. Our service is still bound by the limits of human potential. We must begin a new service, on the level of Shemini above our natural limitations. The Talmud declares that a sage never rests — he must always proceed from “strength to strength.” Even if one appears to have reached completion of his service — he seems to be a perfect Tzaddik and a true Baal Teshuvah — nevertheless, when compared to G-d’s infinity, his service is limited.

We might question: We are, after all, human and limited; how can we be expected to carry out a boundless service? Nevertheless, the very fact that Torah tells us, “Go from strength to strength,” and, “man was created to work,” nullifies our question. We must begin the service of Shemini. We cannot sit back and rest, enjoying the reward from our previous service — now is the time to work.

We have the promise from Torah, “If you work you will find,” as the Talmud declares, “(If one says) ‘I worked and I found,’ believe him.” The “finding” will

be more than we anticipated to do, in a degree of “a found object comes about unexpectedly.”

The Talmud also says that Mashiach’s coming will be unexpected. May we

soon greet him with “our sons and daughters, our youth and our elders,” and proceed to our land with joy, happiness and true pleasure.

Please Join Us at  
Shalom Senior Center

For An ELDER CRAFTSMEN

“Artist in Residence” Project

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

### Stepping Forward, Looking Back A Creative Journey Portfolio

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

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

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

**When:** 12 Tuesdays: 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.



# TREE OF LIFE

## SWEETENING THE AIR WITH THE SCENT OF MOSHIACH!

The sense of smell, according to tradition, is considered to be the most spiritual of all the senses. The Holy Zohar relates that our nefesh could not exist without smell.\* Thus, as Shabbos departs, we smell sweet spices in order to revive our souls. Further, smell according to meforshim, is considered to be the the only sense which did not “participate” in the Chet ha Daas. We read in Bereishis that Adam and Chava saw the tree; they tasted the apple; they touched the tree; and “heard” the voice of G-d; What of smell?

Also according to tradition, Moshiach ben David will be revealed to us through the power of scent. We will smell him in the air, and he too will judge us by his sense of smell:

“..and the spirit of Hashem shall rest upon him: a spirit of wisdom, a spirit of counsel and strength, a spirit of knowledge and Yirat Hashem; And he shall smell with Yirat Hashem; he shall not judge by the sight of this eyes, nor shall he rebuke by the hearing of his ears....” Yeshayahu 11:3-9

This power of scent is also revealed to us through the unique richness and varied properties of the tree, a Tree of Life! Recently, on Rosh Chodesh Shevat in honor of Tu B’shevat, N’shei Chabad had an inspirational evening exploring the Rebbe’s Sicha\* on the pasuk: כי האדם עץ השדה “Man is Like a Tree in the Field”, Devarim 20:19.

During the evening, the pasuk was further explored through the power of fragrance. Chana Schoenberg of Tal Fine Essential Oils, a creative enterprise focusing on scent and the Judaic tradition, invited participants to embark on an aromatic journey while exploring the different aspects of a Jew as compared to a variety of fragrant offerings from the tree. By touching raw plant material as well as smelling their essential oils (highly concentrative essences extracted from botanical sources often through steam distillation), the Rebbe’s insights were considerably enhanced and brought to life!.

First, we explored the tiny seed from which the tree and all creation emerge. The seed is compared to the G-dly spark within each Jew which when planted into the earth, eventually germinates into something greater than itself: generations of Jewish children either biological or “spiritual” who in turn pass it on to further generations. The seed has an enterprising and inspirational component. Nutmeg and Cardamom were two examples of oils which have an innovative and creative impact on our intellectual and emotional faculties. Thus we often hear the phrase, “A seed has been planted in my head,” a potential idea which will hopefully evolve into something more substantial and concrete.

Moving up the tree, we come to the roots, which the Rebbe compares to the

“roots” of faith emunah, the unspoiled and inviolable part of every Jew. Having strong roots keeps us grounded and centered during turbulent moments in our lives. Aromatic oils extracted from the roots of Vetiver, Ginger, and Spikenard are oils which have a calming effect and beneficial for helping one stay centered within a fragmented world. Vetiver, a long, strong root, found in Haiti and widely planted there to help curb soil erosion, is also found in a variety of perfumes. Its deep woody base note is effective for its grounding and tranquil quality. Similarly, in Bereishis, Parshas Vayeshev 37:25, we learn how Yosef’s brothers were preparing to sell Yosef to a caravan of Midianites on their way to Egypt. Traditionally these caravans

strengthening, purposeful and nurturing benefit. Like the root oils, the woods also lend a calming, meditative quality to our lives. It is no coincidence that myrrh, frankincense and spikenard all emanating from the tree’s sap, wood and roots, are often the main ingredients in religious ritual. The Ketores, the most precious part of the Temple service, is a perfect example.

Although, the Rebbe emphasizes the importance of the roots, faith and the trunk, Torah, he encourages us not to stay complacent but to put our beliefs into practice, to live Torah – the mitzvot. Without the mitzvot breathing life into the Torah, our spiritual service would stay stagnant and self-contained. Thus the Rebbe compares the mitzvot

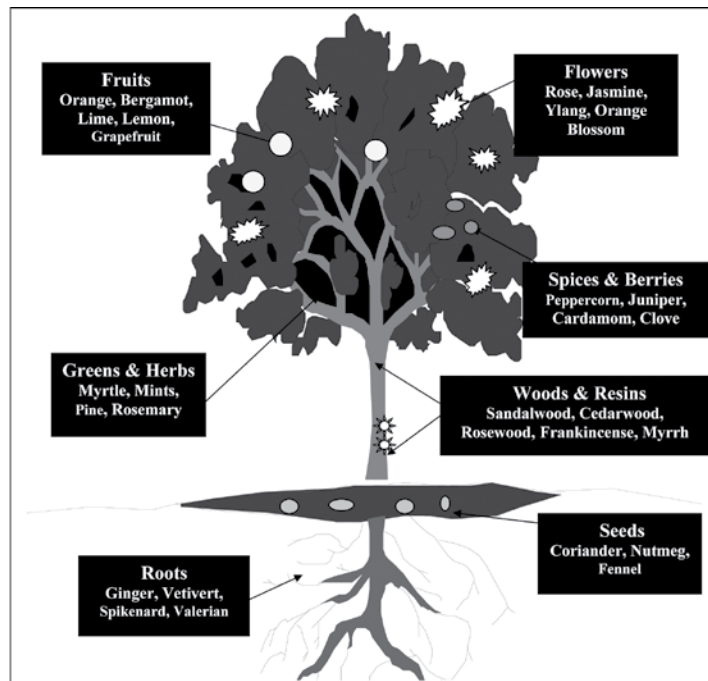
things will decompose back to a seed once again and thus the cycle will repeat itself. Likewise, the Rebbe writes that man attains wholeness when his tree bears fruits. When ones learning and practice spreads to others, we beget an endless yield: generations steadfast in Torah and Mitzvot. Oils derived from the fruit peel through cold-pressed techniques as well as the essential oils extracted from delicate floral petals, affect our spiritual and emotional well-being. All of these oils possess qualities that are uplifting, enduring and regenerative as well. Your beautiful citrus and floral oils, particularly Orange Blossom, Jasmine, and Rose, all generate from seeds and possess the plant’s crowning achievement and beauty (hence the magnificent price they incur!). So too, our offspring, biological and/or spiritual, are, our crowning achievements which perpetuate our precious legacy to future generations.

In conclusion, by experiencing these fragrances, the evening gave the participants a greater tangible awareness of what the Rebbe explained in his Sicha: “Man is Like A Tree In the Field.” The success of this evening was the discovery of different sensory modalities which enliven a ritual or an event, making it more effective and memorable. The Bais HaMikdash was a perfect example, utilizing an array of different sensory modalities and consequently became the quintessential ritual of all time. May we merit once again, to explore the rich, penetrating fragrances of our tradition which will serve as stepping stones towards the ultimate service and place, the Third Bais Ha Mikdash. May It Come Speedily In Our Days!

### Biography

Tal Fine Essential Oils is a unique business enterprise in the world of aromatherapy. Originated in Israel and privileged to have received a blessing from the Lubavitcher Rebbe, Tal prides itself in exploring the beauty of fragrance within the Judaic tradition. Founder, Chana Schoenberg, has many years of experience in aromatherapy. With her background in art and design, she has painted a vibrant business venture. Further, Chana has taught extensively on fragrance worldwide. Education is chief among Tal’s many features offering lectures in all aspects of aromatherapy, interactive workshops and customized blending. For reputable sources of essential oils and further information on workshops and lectures, please contact chanarivka770@yahoo.com.

**CAUTION:** Essential oils are highly concentrated and potent. When used in the appropriate dosages these plant essences can be beneficial for physical and emotional well being. If interested in pursuing this alternative modality, one should contact a health care provider who is knowledgeable in the practice of aromatherapy.



Man is like a Tree in the Field

Category	Emotional Effect	The Spiritual Dimension
Seeds Reproduction	Creative, Enthusiasm, Inspirational	Spark: Ignites G-dly soul
Roots Feet	Grounding, Supportive, Loyal, Calming	Spiritual Faith: Grounds and Centers; Source of spiritual existence
Woods Spine, Backbone	Balancing, Centering, Meditative	Torah: Perseverance and foundation throughout life
Leafy Greens & Herbs Lungs, Bronchioles	Clarity, Rejuvenating, Stimulating, Expansive	Mitzvot: Oxygenating our spiritual and physical well being, giving life, enabling one to enlarge horizons
Flowers, Fruits Reproduction, Emotions	Enterprising, Energetic, Animated, Dynamic	Legacy: Generates and bears fruits and offspring which continue the creative and purposeful cycle generation after generation,

often carried foul smelling merchandise. However, at that one time, in the merit of Yosef, sweet balsamic resins and spices permeated the air instead. Upon smelling these perfumes, the terrified Yosef began to feel a sense of calm and tranquility. Although he was preparing for his troublesome descent into Egypt, he also realized that this decent would be for an even greater ascent of revealed blessings. These fragrant perfumes, some extracted from the roots and resins of trees, taught him this lesson and offered comfort.

The trunk of the tree is the backbone of man, giving him strength, endurance and purpose. The Rebbe compares the trunk to the Torah, the blueprint of man. A few oils extracted from this portion of the tree, its sap, bark and shavings are Sandalwood, Frankincense, Myrrh and Cedarwood. All of these oils have this

to the branches of the tree, inspirational and rejuvenating. Likened to the branches of a tree, our respiratory system, particularly the bronchioles (which look like branches) efficiently take in oxygen and eliminate carbon dioxide - the breath of life. Our involvement keeps our spiritual service fresh, expansive, and non-stagnant. Oils that have this stimulating expansive quality are the leafy greens: Pine, Spruce, and Eucalyptus just to name a few. These oils have mucolytic benefits (mucous eliminating), and thus on an emotional and spiritual plane, they have an effect as well. When we begin to stagnant in our spiritual growth, the expansive quality of these “green” oils can help us move forward.

The trees ultimate attainment is its fruits and flowers. Their ultimate source is the seed, and which like all living

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## IRS STIMULUS PAYMENT

**Social Security Recipients, Veterans and Low-Income Workers May Be Eligible for \$300 or More In "Stimulus Payments" – But Only If You File Your Taxes!**

Recipients of Social Security payments, veterans' benefits (or both), as well as low-income workers may be eligible to receive \$300 or more from this year's federal economic stimulus package—but only if you file federal tax returns.

Normally, certain Social Security payments and veterans' benefits are not subject to income tax, so many individuals receiving them do not file returns.

Under a special provision of the economic stimulus law, however, Social Security recipients, veterans with disabilities, widows of veterans with disabilities, and railroad retirement

### IRS Will Send Stimulus Payments Automatically Starting in May; Eligible Taxpayers Must File a 2007 Tax Return to Receive Rebate

The stimulus payments will go out through the late spring and summer.

The vast majority of Americans who qualify for an economic stimulus payment will not have to do anything other than file their 2007 individual income tax return to receive their payment this year. They will not have to complete applications, file any extra forms or call the Internal Revenue Service to request the payment, which is automatic. The IRS will determine eligibility, figure the amount and issue the payment.

### IRS Warns of New E-Mail and Telephone Scams Using the IRS Name

The Internal Revenue Service today warned taxpayers to beware of several current e-mail and telephone scams that use the IRS name as a lure. The IRS expects such scams to continue through the end of tax return filing season and beyond.

The most recent scams brought to IRS attention are described below.

#### Rebate Phone Call

At least one scheme using the word "rebate" as part of the lure has been identified. In that scam, consumers receive a phone call from someone identifying himself as an IRS employee. The caller tells the targeted victim that he is eligible for a sizable rebate for filing his taxes early. The caller then states that he needs the target's bank account information for the direct deposit of the rebate. If the target refuses, he is told that he cannot receive the rebate.

This phone call is a scam. No legislation has yet been enacted that would allow the IRS to provide advance payments to taxpayers or that determines the details of those payments. Moreover, the IRS does not force taxpayers to use direct deposit. Those who opt for direct deposit do so by completing the appropriate section of

benefits recipients who receive at least \$3,000 in earned income and/or benefits from these programs may be eligible for an economic stimulus payment.

Only those who file a 2007 tax return will be able to receive an economic stimulus payment. A valid Social Security number is also required. The U.S. Treasury Department will begin sending out payments in May.

Those who need to file a return this year in order to receive a stimulus payment can take advantage of free income tax preparation sites that have been set up throughout the five boroughs for low-

The IRS will use the 2007 tax return to determine eligibility and calculate the basic amount of the payment. In most cases, the payment will equal the amount of tax liability on the return with a maximum amount of \$600 for individuals (\$1,200 for taxpayers who file a joint return) and a minimum of \$300 for individuals (\$600 for taxpayers who file a joint return).

Parents and anyone else eligible for a stimulus payment will also receive an additional \$300 for each qualifying

income and older taxpayers. A list of all 52 Volunteer Income Tax Assistance (VITA) sites can be found on the New York City Department of Consumer Affairs' website.

The IRS has created an online Economic Stimulus Payments Information Center which contains fact sheets, marketing products, and other resources that could be useful in community-based organizations' outreach and education efforts to low-income individuals and families. Individuals and organizations may also call (800) 829-1040 for more information.

child. To qualify, a child must be eligible under the Child Tax Credit and have a valid Social Security number.

To accommodate taxpayers who file tax returns later in the year, the IRS will continue sending payments until December 31, 2008. The IRS also cautions taxpayers that if they file their 2007 tax return and then move their residence that they should file a change of address card with the U.S. Postal Service.

tion, the e-mail notifies the recipient that his or her tax return will be audited. This is the first scam of which the IRS is aware that uses this to get the victim to respond.

Unusual for a scam e-mail, it may contain a salutation in the body addressed to the specific recipient by name. Most scam e-mails seen by the IRS are sent using the same technique used by spammers, in which hundreds of thousands of messages are sent to potential victims based on Internet address. Because of the volume, the typical scam e-mail is not personalized.

This e-mail instructs the recipient to click on links to complete forms with personal and account information, which the scammers will use to commit identity theft.

This e-mail is a phony. The IRS does not send unsolicited, tax-account related e-mails to taxpayers.

Those who have received a questionable e-mail claiming to come from the IRS may forward it to a mailbox the IRS has established to receive such e-mails, [phishing@irs.gov](mailto:phishing@irs.gov), following instructions at <http://www.irs.gov/individuals/article/0,,id=155344,00.html>

There are a number of other scams being perpetrated. Go to <http://www.irs.gov/irs/article/0,,id=177937,00.html> and search for IR-2008-11 it will describe all manner of scams.



Don't let a little paperwork keep you from getting your Stimulus Payment.

Are you one of the many people who do not normally have to file federal income taxes because your income is quite low? To receive an Economic Stimulus Payment, this year you need to file Form 1040A with the IRS. This includes people who receive at least \$3,000 in earnings and/or benefits from Social Security, VA disability or a Retired Railroad Worker's pension. Visit [irs.gov](http://irs.gov) for details. Or ask a friend or relative for help going online.

# PARSHAS HASHAVUA

## VEDIBARTA BAM ~ Shmini

By Rabbi Moshe Bogomilsky



separate expressions, “they drew near” and, “they stood”?

ANSWER: In the instructions before “Mah Tovu” in the Nusach Ari it is written, “It is proper to say before prayer: ‘I hereby take upon myself to fulfill the mitzvah of loving your fellow as yourself.’ Perhaps our pasuk is a remez (hint) for this custom.

The Gemara (Berachot 6b) says that the expression “amidah” — standing — can be a reference to “tefillah” — prayer — as it is stated, “And Pinchas stood up and prayed” (Psalms 106:30). The pasuk is telling us that first, “vayikrevu kol ha’eidah” — the entire community became closer to each other by showing ahavat Yisrael — and then “vaya’amdu” — they were ready to stand, that is, pray, “lifnei Hashem” — to Hashem.

(חסד לאברהם)

“ויאמר משה אל אהרן קרב אל המזבח”

“Moshe said to Aharon: come near to the altar.” (9:7)

QUESTION: Rashi explains that Aharon was diffident and reluctant to approach the altar. Moshe said to him: “Why are you fearful? — lekach nivcharta — You were chosen for this position.”

How was the fact that he was selected supposed to dispel his fear and diffidence?

ANSWER: A Chassidic Rebbe once encouraged a chasid to become a Rabbi of a community. The chasid was reluctant and said: “I am very much afraid to accept the position; I doubt that I am suitable.” The Rebbe responded: “Who, then, should I make a Rabbi, someone who is not afraid? The fact that you are afraid makes you most suitable because you will always be careful in whatever you do.”

When Moshe saw Aharon’s reluctance and noticed his fear, he said to him: “Come near to the altar. You are indeed the most suitable for the position. ‘Lekach nivcharta’ — Because of your fear of Hashem you were selected to be the Kohen Gadol.”

(דגל מחנה אפרים בשם הבעש"ט)

“וידבר ה' אל משה ואל אהרן לאמר אלהים: דברו אל בני ישראל לאמר

ואת החיה אשר תאכלו”

“And G-d spoke to Moshe and to Aharon, saying to them, ‘Speak to the Children of Israel, saying: These are the animals which you shall eat.’” (11:1-2)

QUESTION: Do not the words “leimor aleihem” — “saying to them” — seem extra, since the pasuk continues “dabru el B’nei Yisrael leimor?”

ANSWER: When Batyah, the daughter of Pharaoh found Moshe in the waters, she at first tried to have him nursed by Egyptian women. Moshe refused to cooperate because years later he would be a prophet and speak to Hashem, and it was therefore unthinkable to ingest anything impure and thus render his body unfit (Sotah 12b).

In the time of Mashiach, Hashem will infuse His spirit into all the people, “venibu beneichem uvenoteichem” — “and your sons and daughters shall prophesy” (Joel 3:1). Therefore, the pasuk tells us that Hashem said to Moshe and Aharon, “leimor aleihem” — because of the fact that “I will also speak to them” (which means that ultimately each and every Jew will become a prophet) — “tell the Children of Israel that they should refrain from eating things that are unclean.” (Thus, “leimor aleihem” is not a command, but a reason.)

(קדושת לוי)

“ואת החזיר כי מפריס פרסה הוא ושסע שסע פרסה והוא גרה לא יגר טמא הוא לכם”

“And the swine because his hooves are split, and cloven-footed, but does not chew his cud, he is unclean to you.” (11:7)

QUESTION: The name “chazir” (חזיר) — “swine” — means that, “yachzir liheyot mutar” — eventually in the days of Mashiach it will be permissible to eat it (Rabbeinu Bachya). How does this correspond with what is said in the Thirteen Principles of Faith “I believe with perfect faith that this Torah will not be changed and G-d will not give another Torah”?

ANSWER: Kosher animals have split hooves and chew their cud. The swine has split hooves, but it does not chew its cud, and it is therefore not kosher. The signs the Torah gives for a kosher animal will not change, but in the days of Mashiach, the nature of the swine itself will change and in addition to having split hooves, it will chew its cud and thus be permissible.

This opinion can be supported from a difference of terminology used in describing the swine as opposed to the other non-kosher animals. Only regarding the swine does it say, “vehu geirah lo yigar” — “and he does not chew its cud.” The word “vehu” — “and he” — seems superfluous. It would

have been sufficient to say “vegeirah lo yigar” with the pronoun implied by the verb. From this we can deduce that the prohibition applies only as long as “vehu” — “and he” — does not chew his cud: However, once he does begin chewing his cud, then he will no longer be forbidden.

(אור החיים)

Alternatively, according to the Gemara (Chullin 109b), for whatever Hashem forbids us in the Torah, there is something similar that is permissible. For instance, though we are forbidden to eat pork, it is permissible to eat the brain of a fish called “shibota” (mullet), which tastes exactly like pork.

Rabbi Chanina bar Abbahu said, “There are 700 species of clean (kosher) fish and 800 types of clean grasshoppers, and an uncountable number of birds. They all went into exile with the Jewish people to Babylon; and when the people came back, they all returned except for the shibota fish” (Midrash Rabbah, Introduction to Lamentations 34).

Consequently, chazir — pork — will always be forbidden, but the Midrash is suggesting that the shibota fish, whose brain tastes like pork will return and be available when Mashiach comes.

(שו"ת תירושו ויצהר סי' קצ"ה)

“את זה תאכלו מכל אשר במים כל אשר לו סנפיר וקשקשת... תאכלו”

“This you may eat from everything that is in the water, everything that has fins and scales...those you may eat” (11:9).

QUESTION: The Gemara (Niddah 51b) says that a fish that has scales also has fins and there is no need to examine for them. However, there are fish that only have fins and they are tamei — unclean.

What lesson can we derive from the signs of the kosher and non-kosher fish?

ANSWER: Fish in their habitat — water — are analogous to scholars studying Torah. This is obvious from that which is related in Gemara (Berachot 61b) in connection to the Roman government’s decree against Torah study. When Pappas ben Yehudah saw Rabbi Akiva convening public assemblies to study Torah he asked him, “Akiva are you not afraid of the regime?” Rabbi Akiva replied, with a parable: “Once a fox was walking alongside the river bank and saw fish gathering from place to place, as they were fleeing something. When the fox inquired, ‘From what are you running away?’ They told him, ‘From the nets people set up to catch us.’ The fox said to them, ‘Come up to dry land and we will dwell together just as our ancestors dwelled together.’ The fish responded, ‘You are a fool, for if in our habitat where our life is sustained we are afraid, all the more so we should be afraid for our existence if we leave our habitat.’ Likewise, Rabbi Akiva said, “If now when we study Torah which is our lifesaver, our existence is threatened,

how much are we in danger if we would absent ourselves from Torah.”

Scales serve as a protective garment to the fish and through the fins it flies (swims) from place to place (see Rashi). When one studies Torah it is expected of him to create chidushim — innovative thoughts and explanations. It is also imperative that one who studies Torah have yirat shamayim — fear of Heaven. The Gemara (Shabbat 31a) compares Torah study with yirat shamayim to wheat which is stored with chumton — a preservative consisting of earth with a high salt content. Just as the grain will spoil quickly without the preservative, likewise, one studying Torah without fear of Hashem, will easily forget, and his Torah study will be like a poisonous medicine for him.

Thus, the fins represent the power to accomplish and reach new heights through innovative contributions to Torah, and the scales represent the essential ingredient of yirat shamayim, through which one’s Torah study is preserved and becomes a source of sam chaim — medicine that adds life.

Consequently, if one possesses the quality of “scales,” he is on the right track with his Torah study and will eventually enhance himself and the Torah with his “fins” — innovative thoughts which will be compatible to Torah truth — אמיתתה של תורה. Such an individual is considered tahor — pure and clean. But one who studies Torah and does not have “scales” — fear of Heaven — is tameih — unclean and unfit. His Torah study and fins — innovations — are contrary to Hashem’s desire and it does not merit him the spiritual source of life which Torah gives to those who study it.

(רשימות כ"ק אדמו"ר חוברת ל"ט)

“ואת החסידה...”

“And the stork...” (11:19)

QUESTION: She is called “chasidah” — “kind” — because she shares her food with her friends — Rashi.

The animals and birds that are forbidden to the Jews to eat possess bad character traits. What man eats has an effect on him; therefore, Torah forbade animals that would badly influence our character (Ramban 11:13). Since the stork shares her food with her friends, it seems that she is good natured, so why should she be forbidden?

ANSWER: A person who is selective and helps only people that he likes, paying no attention to the needs of others, does not have a good character. Thus, the Torah forbids us to eat the stork so that we should not acquire her bad habits.

(חידושי הרי"ם)

# FELLOW JEW, IT'S UP TO YOU

## MAGEN AVRAHAM

By Moshe Nunez



Avraham Avinu had an amazing shield that protected him from every foe. What was Avraham's Shield? How big was it? What shape was it? Here are some hints...

First hint: There is a HaYom Yom where the Rebbe teaches us that there are two possible outcomes in every situation: Either the person is influenced by the situation he finds himself in, or he is a catalyst for change, thus transforming the environment he is in. However, if by Hashgocha Protis he has been placed in any given situation, this means that he has already been empowered from Above to transform it for good.

Second hint: Meat that is being koshered, although it might reside in a pool of blood, does not become treif because when it is expelling blood through the salting process, it cannot absorb blood simultaneously (Shulchan Aruch Melicha, siman ayin, sif aleph).

Third hint: There is a cliché in sports that says, "Offense is the best defense."

So, have you figured out what is Avraham's Shield? Not yet? Then let's examine something we say every day during the Amidah. Whether it be during Maariv, Shacharit, Mincha, or Mussaf, the first bracha of the Shmonei Esrei starts out:

Blessed are You, Lord our God and God of our fathers, God of AVRAHAM, God of Yitzchak, and God of Yaacov, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembered the piety of the Patriarchs, and who in love, brings a redeemer to their children's children, for the sake of His name. Oh, King, a helper, a savior and a shield. Blessed are You, Lord, SHIELD of AVRAHAM.

The blessing starts by blessing the G-d of Avraham and ends with blessing the L-rd, Shield of Avraham. So here it is: Avraham's shield is his Chesed. His Chesed was manifest in that he devoted his life to outreach. He was practical too. Avraham quickly discovered that the way to a man's heart is through his stomach, so he fed people in the desert for free as long as they would then acknowledge G-d and say a bracha after their meal.

This is Avraham's great shield, protection, and defense. Not the free food, but the fact that Avraham spent his entire adult life always doing outreach to

the world in order to influence those around him for good. Avraham's life was dedicated to opening up people's eyes to the Oneness of H-shem and that mankind was to acknowledge The Creator in all his ways. This is why H-shem chose Avraham to be the father of the Jewish people as He desired to raise an entire army that would bring His Torah of Truth to a dark, confused, and broken world.

This is why the Amidah starts with Avraham and ends with Avraham. Our own lives and avoda starts with the kindness of outreach and ends with outreach. Outreach to our fellow Jews of course, since unfortunately our own Jewish brothers and sisters are constantly being drawn under the influences of the goyim. However, you can be 100% sure that in addition to this, outreach to the world at-large is the key objective for which we were chosen, and it will be precisely this outreach to the world that will ultimately protect our own from assimilation in many respects (intermarriage, fashion choices, appreciation for things rooted in the cultures of the nations that are contrary to Torah teachings and principles). Every Jew is capable of carrying out this mission because we are believers and children of believers who can and will influence the nations around us, one person at a time.

Avraham represents the Sefirah of Chesed (kindness) which he demonstrated by having dedicated his life to share with the entire world the most precious possession he had: The knowledge of the One True and Only G-d. Although Avraham was threatened, persecuted, and condemned for this, he always emerged victorious. Why? Because of the unique hallmark of his life which was seeded in his

every action, Avraham's great shield of kindness.

For this reason the highest point of our daily prayers remind us each and every day that it all starts with Avraham (Chesed) and although we then go to the deep wells of Isaac (Gevurah), to the beauty and balance of Yaacov (Tifferet), ultimately, we must complete the circle back to Magen Avraham (Shield of Chesed).

You can be sure that this is the greatest protection and shield against assimilation. If we go out to the world and influence our gentile neighbors, colleagues, workers, employers, etc., bringing them under the wings of the Shechinah through the light of the Torah (Sheva Mitzvos Bnei Noach), they are not going to pull us down to their goyishe values. As we embody and teach Torah standards, which are the only true guidelines for every aspect of life, we will inspire all those around us to also live wholesome, happy, and productive lives.

We Yidden are constantly on stage. Like it or not, the world is watching us. Especially we Lubavitchers who proudly display our yarmulkes, tzitzis, and beards. Tachlis: How do we act? How do we conduct business? How do we talk? Do we exercise and eat healthy? Do we raise upright and respectful children? Do we have vices? How do we dress? We are the world's examples and are the ultimate standard for what a human being made in the image and likeness of H-shem is supposed to be.

We must demonstrate with our thoughts, speech, and, most of all, actions, that there truly is hope and that Moshiach's arrival is indeed imminent. This is not accomplished with catchy slogans, flags, or chants. The true

manifestation of this is through our unwavering commitment to Torah and Mitzvos, powered by simcha which will result in exemplary lives full of good deeds and middos tovos. We have already been given the ability and resources to change the world around us. We just have to decide that we will do it by teaching and encouraging our fellow Yidden by example and words, and teaching and encouraging the goyim in our immediate sphere of influence the Seven Universal Principles (Sheva Mitzvos Bnei Noach) with all their ramifications, in the light of Chassidus.

We have everything to gain and nothing to lose. Avraham Avinu did outreach to the world around him it and what happened? He was admired and respected by all. He was the only person that was not a king over a nation and yet minted his own coins which were accepted worldwide as a coveted currency of great value. People would travel from near and far to consult him on important life decisions. Yes, Avraham Avinu became wealthy and wise because he was a channel of blessings to others, so H-shem kept His best blessings flowing constantly through his life.

So, now you know all about Avraham's shield. The next time you say the Amidah, remember why that first bracha starts with Avraham and ends with Magen Avraham. Our strength and protection is in the Chesed and outreach we should do as true and faithful children of Avraham Avinu. It's time we lift up our heads to understand and recognize that the Rebbe did do all that He could do...and now, Fellow Jew It's Up To You!



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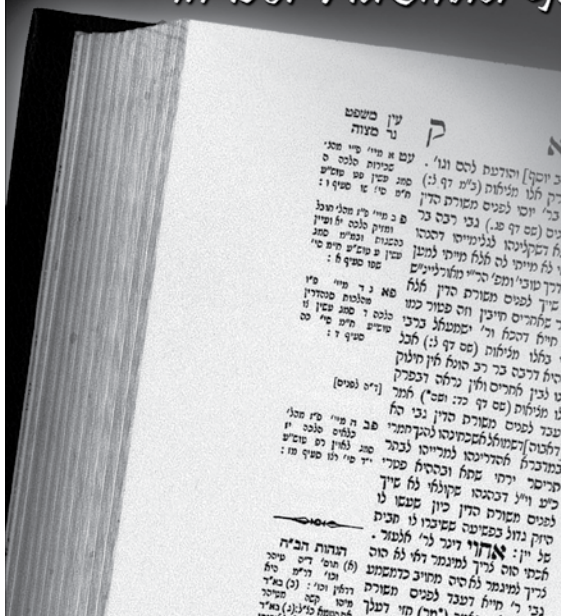
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# SHLEIMUS HAARETZ

## THE PRINCIPLES UNDERLYING THE ISRAEL-ARAB CONFLICT WHEN IS PEACE MORE LIKELY?

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Not only is the land for peace theory dangerous; it has no logic to it. Take for example, the Golan. Despite all the vehement anti-Israeli rhetoric emanating from Damascus since 1974, and even though Syrian troops were involved in the Lebanon War in 1982, there has never been an attack mounted from the Syrian front. Why? For a very simple reason. Situated on the Golan Heights, Israeli artillery is pointed directly at Damascus. The terrain is more or less flat, and tanks and infantry can advance without great difficulty. In such a situation, any Syrian leader will think hard before he contemplates a war with Israel. The risks are far too high.

Consider for a second the situation if that were no longer true, if there were no Israeli guns on the Golan, and Syrian guns were positioned there instead.

If the deterrent of fear were removed by Israel's ceding the Golan, would the likelihood of a Syrian attack be increased or decreased?

Giving away land for peace means exchanging strategic positions for a mere piece of paper. And it is legitimate to question how much that piece of paper is worth. For the Arabs have broken every treaty they ever made with Israel. And, for that matter, they have a sorry record of keeping the agreements they have made among themselves.

### Do The Arabs Really Want Peace?

Many times in their internal propaganda, the Arabs have said that their involvement in the peace process is part of their "holy war to liberate Palestine." Sadat said it bluntly when he explained to the Arabs why he visited Jerusalem: He told them that he paid lip-service to the concept of peace because he knew

that in this way he could receive more from Israel than he could ever win in a war. Afterwards, he explained, once Egypt's position was improved and Israel's was weakened, he could wage war from a position of strength.

A look at the school textbooks and news media in Egypt - a country which is officially at peace with Israel - reflects whether or not the Arabs have taken the concept of peace seriously. Their press - which is all government controlled - seethes day after day with anti-Israeli editorials and anti-Semitic caricatures. At school, in their history classes, children are taught about the imperialistic intent of the Zionist invaders. And Friday after Friday, a message of hatred resounds from the mosques.

Whoever wants a clear picture of whether or not the Arabs desire peace should ask the ordinary Arab in the street. He will respond - as has been documented by many polls - that he is

not opposed to violence against Israel, and that he desires Arab dominion over the entire land of Palestine. Have we forgotten the Palestinians who danced on their roofs with glee when Iraqi Scuds fell on Israel?

Can they be blamed for such an attitude? The average Arab is certainly not responsible for these feelings. These are the values on which he has been raised for years. For him to defy them would mean challenging his society's entire hierarchy.

But absolving the ordinary Arab from blame should not lead us to ignore the situation which prevails. Even a casual perusal of the local Arab press and radio communicates a clear message: From the heads of state to the ordinary man in the street, the Arab world's attitude toward Israel is one of hatred and contempt; never have there been any serious attempts toward coexistence.

To the editor  
I had to write and thank you for the ability to download your newspaper. Although I am living in Monsey 18 years, my heart is still in Crown Heights and your newspaper keeps me connected. Your articles are informative and interesting. Keep up the good work!

Devorak Krull  
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# MONEY MATTERS



## FIXED ANNUITIES CAN PROVIDE GUARANTEES IN A WORLD OF UNCERTAINTY



By **Mordechai Schachter**, Agent New York Life Insurance Company

Perhaps the most disturbing question facing retirees is: "How can I preserve my financial security if something happens to my retirement funds?"

That question has become reality over the past few years, as millions of people watched their retirement savings decline in value. Younger workers will probably have an opportunity to recoup lost assets and wait out cyclical downturns. But for retirees and older workers facing retirement, this is generally not an option.

Adequate retirement nest eggs usually

take decades to build. Someone close to retirement, or currently enjoying it, can't just start over. And, depending on one's age and health, it may be unrealistic to return to the workforce.

However, there is a step you can take to ensure that your money won't run out. You may want to consider allocating a portion of your retirement funds to fixed annuities—financial vehicles that replace unpredictability with a guarantee.<sup>1</sup>

### Longer Lives and More Financial Concerns

The appeal of fixed annuities is obvious. We live in a world of uncertainty, and annuities can provide guaranteed growth and a constant income stream.

Here are two points to ponder:

1. Nest eggs can crack. Securities markets are not as predictable as we would like them to be. When the market is hot, many people scoff at the single-digit returns of fixed assets. However, equity-based products offer the potential for significant gains, but they also come with the risk of eroding your principal.

2. You could live a lot longer than you expected and possibly outlive your retirement income.

Today's average life expectancy is now 75.4 years for men and 80.5 years for women<sup>2</sup>, and Boruch Hashem, it's increasing. If a person retires at 62, they could easily live another 15 or 20 years. This may put a strain on pension plans, Social Security and private investments. A retirement fund designed to last 10 years can get stretched thin if it has to provide income for another 20.

### Accumulation and Payout Options

Fixed annuities can help you manage such retirement risks. They offer a number of advantages that directly address these concerns. For example:

Fixed deferred annuities offer attractive interest rates and tax-deferred growth. While your money accumulates, there are no income taxes due. You'll pay income taxes on the interest you earn only when you withdraw your money or

receive income payments. (Withdrawals prior to age 59 ½ may be subject to a 10% IRS penalty.) In addition, income from fixed deferred annuities generally does not affect Social Security benefits and will provide a guaranteed fixed return with no risk to your principal.

Certain fixed rate immediate income annuities offer a guaranteed, lifelong income. You will continue to be paid for as long as you live—to 95, 105 or longer. In addition, if you need to provide for your spouse, you can opt for a survivor annuity, which continues to pay benefits even after one annuitant passes away. And if you're concerned about whether you'll live long enough to make an annuity worth it, you can select a life with period certain annuity. With this option, you'll receive benefits for life OR for a selected period (10 years, 20 years, etc.), whichever is longer. Furthermore, your affairs remain private, since annuities do not become part of the public record.

Is a fixed annuity right for you? For further information on how annuities and other financial products can help preserve your retirement income, please contact Mordechai Schachter, Agent, New York Life Insurance Company, at (718) 915-3435.

<sup>1</sup> Guarantee is dependent upon the financial strength and claims paying ability of the issuing company.

<sup>2</sup> www.cdc.gov/nchs/pressroom, 10/04/06.

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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)

### Nutrition Bits and Bytes.

Many of us have heard about fats before. We see the word on food labels, listed as an ingredient on food packages, and use it to cook with. Do you really know what is actually is and how much to eat of it? This article will help you understand what fats are, describe the three main types of dietary fats, give you dietary recommendations for fat consumption, and show you how to eat in a low-fat way.

### Facts about Fat

Fats and oils are common parts of foods. Fat can be found in red meats, poultry, fish and dairy products. Fats provide texture and flavor to the foods you eat and cause your stomach to empty slower. Do you notice that you feel full for quite awhile after eating fried chicken or a big order of French fries? You feel this way because the meal was high in fat, and fat takes longer to leave your stomach than carbohydrates or proteins. And that’s why you may feel hungry again within an hour or two of eating a very low-fat meal. Fat is necessary for health. In moderate amounts, fat performs numerous important functions in the body. Fat provides energy for your body to stay warm, helps your body use some of the vitamins you eat, and helps protect your body from injury. Unfortunately, fats can also be harmful to your health. A diet high in fat is linked to a higher risk of becoming overweight or obese. It has also been linked to heart disease, high blood pressure, certain cancers, insulin resistance, and gall bladder disease. A change to a low-fat, controlled calorie meal plan will lower your dietary fat, allow you to lose weight, and usually improves your health.

### Types of Fat

Saturated Fats are found primarily in animal foods and remain solid at room temperature. They are also found in butter and margarine. These fats raise blood cholesterol levels, promote hardening of the arteries, and contribute to blood clots that clog blood vessels to the heart and brain resulting in heart attacks and strokes.

Saturated Fatty Acids are found primarily in animal products, including dairy items, such as whole milk, cream, and cheese, and fatty meats like beef, veal,

lamb. The fat marbling you can see in beef is composed of saturated fat. Some vegetable products - including coconut oil, palm kernel oil, and vegetable shortening - are also high in saturates. The liver uses saturated fats to manufacture cholesterol. Therefore, excessive intake of saturated fats can significantly raise the blood cholesterol level, especially the level of low-density lipoproteins (LDLs), or “bad cholesterol.”

Monounsaturated Fats are found in vegetable oils that remain liquid at room temperature. Some examples of where it can be found are olive or canola oils. These are possibly the healthiest oils to add to your diet. Studies from Mediterranean countries such as Italy and Greece suggest that a diet rich in monounsaturated fats may help lessen the risk for heart disease. These fats appear to reduce blood levels of “bad cholesterol” without affecting “good cholesterol” in any way.

Polyunsaturated Fats: These are found in greatest abundance in corn, soybean, safflower, and sunflower oils. Certain fish oils are also high in polyunsaturated fat. Unlike the saturated fats, polyunsaturated fat may actually lower your total blood cholesterol level.

Polyunsaturated fats can be hydrogenated to make them solid at room temperature. These partially hydrogenated vegetable oils then resemble saturated fats from animal products and have the same similar health effects on blood cholesterol and blood vessels as saturated fats. These partially hydrogenated fats are also known as trans fats. Trans fats raise blood cholesterol levels, in particular LDL (bad cholesterol), increasing the risk of coronary heart disease. Trans fats also reduce HDL (good cholesterol) and increase triglycerides. Low HDL (good cholesterol) often leads to metabolic syndrome or type-2 diabetes if it is not reversed with diet and exercise. When consumed, calories from hydrogenated fats should be treated as saturated fats. A person’s combined intake of saturated and hydrogenated fats should total no more than 10 percent of his/her total caloric intake.

Omega-3 Fat is found mostly in fish, especially such higher-fat fish as salmon. Other sources include olive oil, canola oil, soybeans, flaxseed, and many nuts and seeds. A number of studies demonstrate that eating fish at least once a week reduces the risk of sudden death from dangerous heart-rhythm abnormalities by more than half. Oily fish, such as salmon, appear to be particularly beneficial. Other research indicates that eating fish reduces triglycerides (fat reserves in the body) and lipoproteins (protein-coated packages that carry fat and cholesterol to the bloodstream). Eating no fish certainly endangers the heart, but some studies

have found that high amounts (five or six servings weekly) can be harmful. This risk may be due to the presence of mercury in many kinds of fish (salmon is one exception).

### Am I eating right?

A meal that is high in carbohydrate-containing plant foods will be naturally low in fat, making the task of reducing fat consumption much easier. While animal foods are higher in fat and cholesterol than plant foods, animal foods are rich in certain vitamins and minerals. Dairy foods are an excellent source of calcium and protein. Meat in general is rich in protein, niacin, iron, and thiamin. Lean cuts of meat, poultry and low fat dairy products can be included into a low fat, high-carbohydrate meal plan. The extra fat will not be missed, but you will still take in the calcium, vitamins, and minerals that are present in the full fat products. Fish has unique benefits and can be eaten frequently.

### What should be my cooking technique?

Desirable cooking methods include baking, broiling, or grilling. Be sure to trim the extra fat and skin before cooking. “Frying” can be done in a non-stick skillet with a minimal amount of cooking oil or vegetable oil spray.

When choosing cooking oil, choose a softer margarine or vegetable oil over solid shortening or meat drippings. Avoid products with hydrogenated oils or partially-hydrogenated oils on the food label as the body reacts to these substances in much the same way as saturated fats.

### Health Tips for Your Good Lifestyle

*How can I lower my total fat intake?*

Choose lean meats and leaner cuts of meat. Try skinless chicken, fish, and 90-95 percent lean ground beef. Choose cuts of red meat such as top loin, sirloin, round or flank steak. Trim fat from meat and drain fat once it is cooked.

Use 1/2 less fat in every recipe without changing flavor or texture.

Limit the sauces, dressings, and gravies on foods.

Make substitutions in recipes. Try 2 egg whites instead of one whole egg, or replace 1 cup of sour cream with 1 cup of plain non-fat yogurt. Use ground turkey, ground chicken, tofu or textured soy protein instead of ground beef.

Reduce high-fat dairy products. Choose skim or 1 percent milk, low-fat yogurt, and reduced-fat cheese. Try low-fat frozen yogurt or sherbet instead of ice cream.

Use herbs and spices to enhance flavor, rather than added fat or salt.

Use olive, canola, or corn oil in cooking or baking.

Use cooking spray for baking – versus butter or oil.

Check up your Cholesterol Levels

For adults 20 years or over, the latest guidelines from the National Cholesterol Education Program recommend the following optimal levels:

Total cholesterol less than 200 milligrams per deciliter (mg/dl)

HDL cholesterol levels greater than 40 mg/dl.

LDL cholesterol levels less than 100 mg/dl.

Tips for Raising HDL and Lowering LDL Cholesterol Levels.

Limit consumption of foods that are high in saturated fat and cholesterol.

Stop smoking.

Exercise regularly.

Eat more fish (at least two or three times a week). Select cold-water fatty fish, such as salmon, because they have high levels of omega-3 fatty acids.

Use olive, peanut or canola oils (all monounsaturated) in limited amounts when you must use fat.

If you are overweight, lose weight. Maintaining a healthy weight is critical to keeping total cholesterol down, thereby raising HDLs and lowering LDLs.

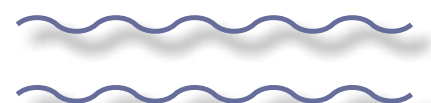
Some studies have singled out nuts, which contain omega-3 fatty acids and fiber, as being particularly beneficial for the heart by lowering LDL and total cholesterol.

*How much is enough activity?*

You need to get at least 30 minutes of moderate physical activity per day, most days of the week to help burn up extra calories. But give yourself credit for the activities that you’re already doing. Common activities such as climbing stairs, pushing a stroller, gardening, and walking all count as physical activity. Just make sure you do enough of them.

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. Yaakov can be reached at yaakov.bam@gmail.com or by phone, (347)564-2874. To find out more details about the RAMBAM Lifestyle, please see preceding and upcoming articles of the Health Interest series. To register for a free Health Lifestyle seminar, please contact Yaakov Bam.*



## OUR MOSDOS



"I walk out each day feeling fulfilled." Who could this be? A doctor in a hospital? A teacher in a school? Scientists in a lab? "The lessons are really good, because it's all new to me. Everything is so interesting." Mekuravim at a Shabbaton? "It's so different from a typical school." It's not a typical school - it's "Ohr Chana." Dini, Mushky, Chaya and Tovah and their friends all have one thing in common: last year, they hated school, and this year, they love it!

"Loving school is the right of every child. And not every child fits into the same mold," says Sara Labkowsky, the founder of Ohr Chana. Having run Machon Chana and taught high school girls for many years, she was pained to see so many unhappy teenagers and was looking for a solution. After receiving many hours from the Rebbe, Ohr Chana Vocational Academy, a first in the frum world, was created.

There are so many forces which put strain on young people today. Peer pressure, school work, home responsibilities, and the mass media challenging young women in ways previous generations could never have imagined. For some girls, the pressure to meet these demands can be overwhelming, sometimes resulting in an intense, internal struggle which limits any opportunity for self-exploration and expression. Sadly, all too often, these students slip through the cracks of our larger schools.

Ohr Chana has recognized these challenges and in response, has created an educational environment which appreciates that each student possesses singular talents, strengths and abilities, which should be nurtured and given full expression. This unique approach to education strives to meet the student's individual learning abilities and personal needs. One student described Ohr Chana's response to her particular difficulties in Chumash class: "Whereas most of the girls could read fluently, I had trouble with kriah. Ohr Chana created a special chavrusa for me outside of the class so that I could work on what I needed to." Another girl relates, "Sewing was not my cup of tea. Instead I wanted to pursue to the Regents exam, so together we've come up with a special, personalized program."

These experiences demonstrate the importance of giving teenagers choices in their learning. "One of our main philosophies is to treat our students as adults," says Mrs Zeesy Piamenta, Ohr Chana's principal. "If you treat them as respectable

individuals capable of making good decisions, then they will behave that way. I compare being a student in Ohr Chana to being an adult who has a job: a job entails doing certain things in certain hours. Further, if a job holder is sick or must otherwise miss work or even just arrive late one day, a responsible adult who wants to keep his or her job would call in, explain the situation, and apologize."

"This is the overall approach of Ohr Chana. Teenagers are so often overlooked, yet they are capable of so much, if they are just trusted and given a chance."

The school's objective of individualized learning is achieved through its small size. As one student says, "Because it is a small school, each girl gets the right amount of the attention she needs. This helps build self-esteem and lets you learn more, to grow more." Another student comments, "Coming from a large school, I'm not used to feeling important enough, which usually wouldn't want to make me learn. I came here not knowing what to expect... but now I walk out every day feeling smarter, feeling that when I open my mouth I have new things to say."

The small size has yet another advantage. Chana Reich, Ohr Chana's madricha, remarks, "It is great to be able to just take everyone out on the spur of the moment! We don't need to plan in advance and order buses. If I see the girls having a difficult day, I like to surprise them by taking everyone out to ice cream. It's also so easy to arrange—just a quick phone call or even exchanging text messages with Mrs. Piamenta or Mrs. Labkowsky."

The faculty at Ohr Chana is made up of dedicated staff who truly love and believe in each student. Chassidus comes alive to these teenagers each morning when they begin their day in Rabbi Majeski's class surrounded by enthusiastic Machon Chana students. Halacha is a favorite since it focuses on the very issues the students grapple with. Jewish Home classes dig deep into the challenges they crave to understand. "We grow daily in our Yiddishkeit because there is no pressure and everything is discussed and explained." Other Limudei Kodesh subjects include Chumash, Parsha, Chitas, Sichos, Tefila, and Yediah Klalis.

Yet the school also recognizes that

although not everyone excels in academically-focused environments, they most certainly possess other important talents. These are catered to by life skills and vocational courses ranging



from culinary arts, sewing, computer graphics and office skills to practical mathematics and English. For the first time, young women can explore their identity through an alternative curriculum, rediscover their self confidence and leave the classroom with a marketable skill. Additionally, girls learn teaching skills which they get to practice every Sunday in a Talmud Torah and are an integral part of the curriculum. "One of the best ways to build confidence and self-esteem," explained Mrs. Piamenta, "is to turn a student into a teacher. With ample support and help in lesson-preparation, our students realize just how much they already know as well as enjoy the respect and admiration of their young students." For this program, the "homework" is not turned in; rather, lessons are prepared and then presented. Girls are further allocated funds for teaching supplies and must budget accordingly.

Support staff at Ohr Chana include a school psychologist, currently in her residency, a Madricha, and renowned mentor Mrs. Shlulamias Pape, who in addition to teaching "Jewish Home," makes appointments to speak to each girl privately each week.

The individual results are inspiring. One mother describes how Ohr Chana turned her daughter's life around: "She has matured and grown so much... in her middos, her hiskashrus to the

Rebbe and her Chassidishkeit. Also, in her previous school she was getting C's and D's. Now she is earning A's and B's! The faculty and staff are so dedicated and involved with each girl, and I can't thank them enough for really meeting my daughter on her own wavelength, encouraging her without being condescending, and supporting her." "The real chiddush of Ohr Chana", says student Yitty Baizman, "is that they actually want you to succeed."

And indeed, Mrs Labkowsky expresses this sentiment when she says, "Without exception, each girl who has passed through our doors has given us reason to shep nachas as we have seen her mature, grow, and oftentimes 'find herself.'"

Ohr Chana, at the forefront of women's education, is a response to the changing needs of contemporary women. These are the "women who are raising the children who will bring the Geulah and girls who are training for this lofty mission" that the Rebbe referred to in a farbrengen. It is our responsibility to help raise this generation. To do so we must believe in each and every individual and help her become the strong, empowered Jewish mother she was endowed and created to be.

"Future plans are to expand, and build a state of art facility to house this program," says its founder. For more information call (347) 200-0632 or [ohrchana@gmail.com](mailto:ohrchana@gmail.com).

## NIGHTLIFE!

### Upcoming Events

Thursday, March 27th, 8pm

**The Scent of Antiquity: Hands-On Exploration Into the Fragrant Beauty of the Ketores**  
Guest Speaker: Mrs. Chana Schoenberg

Motzei Shabbos, March 29th, 9pm

**Graphology: A Workshop Revealing the Dynamics of Inter-personal Relationships Through Handwriting Analysis**  
with Rabbi Yaakov Rosenthal

Monday, March 31st, 8pm

**Can We Forgive If We Cannot Forget? Dealing With The Hurt In Your Life**  
Guest Speaker: Rabbi Yossi Jacobson

Thursday, April 3rd, 8pm

**7 Circles: Understanding The Interplay of the 7 Relationships In Our Lives**  
Guest Speaker: Rabbi Shea Hecht

All programs are held at The NIGHTLIFE Lounge:

Rubashkin Residence - 1349

President Street

email: [CrownHeightsNightLife@gmail.com](mailto:CrownHeightsNightLife@gmail.com)

Blog: [www.CHnightlife.wordpress.com](http://www.CHnightlife.wordpress.com)

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