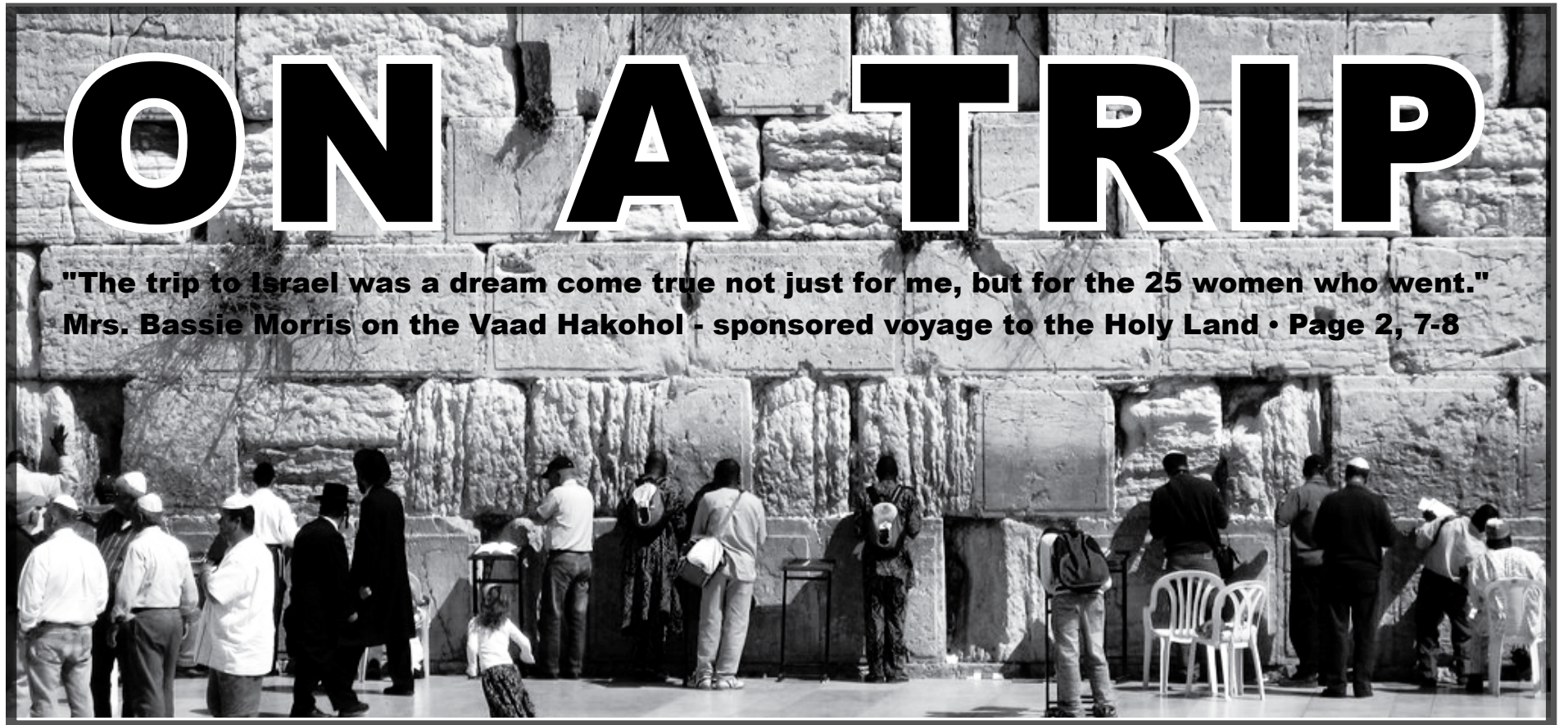


# כאן צוה ה' את הברכה Crown Community Newspaper heights

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## ON A TRIP

"The trip to Israel was a dream come true not just for me, but for the 25 women who went."  
Mrs. Bassie Morris on the Vaad Hakohol - sponsored voyage to the Holy Land • Page 2, 7-8

## GEDALIA THE GREAT

**OUR HERO - PAGES 4-5**

## PROTECTING ASSETS IN TAXING TIMES

**Pg. 8**

## RECIPE:

*Juiciest roast chicken*

### Beis Din of Crown Heights

390A Kingston Avenue, Brooklyn, NY

**CORRECTED**  
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Rabbi A. Osdoba: ♦ Monday to Thursday 10:30AM - 11:30AM at 390A Kingston Ave. ☎Tel. 718-604-8000 ext.39 or 718-604-0770  
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Erev Shabbos	Motzei Shabbos
5:28	6:28
Gut Shabbos	



# THE VAAD HAKOHOL

By Rabbi Shlomo Segal

Member of Crown Heights Bais Din



## Question

Regarding the case when one who has placed Shabbos candles on a chair which then is considered a "base for something forbidden", and becomes muktza, i.e. is not to be handled on Shabbos as cited in Shulchan Aruch (chapt. 277): After the Shabbos seuda, the worker in the house removes the candles and places the chair amongst other chairs, and the original chair cannot be identified. Is there any concern that one may not handle any of the other chairs because the original chair may be amongst them?

## Answer

According to Halacha, when a forbidden object is amongst other permissible objects and the forbidden object is not obvious, if the permissible objects are greater in number, then everything is permissible. This Halacha is referred to as "Bitul Brov", nullified by being outnumbered, and it is derived from the verse "You should follow the majority" (Shmos 23:2).

But our sages instituted that something that potentially will become permissible cannot be nullified by being outnumbered, even by a thousand other objects. For example, a forbidden food which will eventually become permissible, because it is forbidden only for a certain time, cannot be permitted through being considered nullified by being outnumbered. This Halacha is stated in the Shulchan Aruch (Orach Chaim chapt. 322:1): "An egg which was produced on Shabbos--one is not to handle it and even when it got mingled amongst a thousand eggs, because it is forbidden only for the Yom Tov, and tomorrow it will be permissible to be eaten."

The reason for this Halacha is that there is an option which will render it permitted; therefore, it is preferable that one

eats the egg in a permissible way and not rely on the option of nullifying it.

Based on the above, this would also apply to the chairs. One would not be able to handle any of the chairs because it may be the chair that had the candles on it. Since after Shabbos the original chair will become permissible anyway, it is considered as something which is forbidden for a designated time; therefore, it is not nullified by being outnumbered even by a thousand.

But from the Nodeh B'yehudah (Tinyona, Eben Hoezer chapt. 38), there is a reason given for permitting to handle and use the chairs without needing to wait until after Shabbos. He develops a new 'chidush' in the Halacha principle that "Something forbidden and will eventually become permissible cannot be nullified by being outnumbered even by a thousand." There is a difference between a food which will later become permissible and an object that can be used numerous times.

A food is something that is eaten once. Therefore, our sages instituted the above-mentioned principle because we could explain to the person, "Why do you need to eat it today when it is forbidden. You have the option of eating it tomorrow in a permissible way, and you won't have any loss."

On the other hand, when we speak about an object that is used quite often, if we will instruct the person not to use it today but tomorrow, the person is losing today's use of the object. In such an instance, our sages did not say it cannot be nullified. The reason is that we can not say that the pleasure that he derives in using it today, he will have tomorrow?! The benefit that he will have from the object in the future cannot compensate for the present benefit of its use today.

Therefore, it seems from the Nodeh B'yehudah, that when relating to handling an object, we do not apply the principle of, "Something which will eventually become permissible cannot be nullified by being outnumbered." This can also be applied regarding the chairs--that it is permissible to use all of the chairs.

But I found in the Alter Rebbe's Shulchan Aruch (chapt.310:19; 498:24) where he writes regarding Muktza. Something that is not food, which is muktza, that was mixed with something that is not considered muktza, is forbidden to be used because, "Something forbidden for a designated time cannot be nullified by being outnumbered even by a thousand." The same is cited in the Chasam Sofer (chapt. 156) that this principle of applies also to objects that are used quite often.

Based on the above, we can not differentiate between food which is used once or any object which is used numerous times, and they are all forbidden as muktza, because eventually they will become permissible.

By: Moshe Rubashkin



I would like to dedicate this issue to Ari Halberstam who sacrificed his life for the Rebbe and whose yahrzeit is the 23rd of Adar. From what we know, they were really going after the Rebbe. He was killed al Kiddush Hashem at the young age of 16 in 1994. We can never forget him, and his legacy will live on forever. Er Zol Zein a Gutte Beter for his whole family and for all of us. We will never forget you.

I would like to take this opportunity to thank the distinguished individuals for making something really wonderful happen which never happened before. The effects of it will continue forever.

Rabbi Shaya and Steryl Boymelgreen

Rabbi Hillel Dovid and Suri Krinsky

Rabbi Moshe and Brocha Bogomilsky

Rabbi Yossi and Chani Garelik

You have enabled me to make this trip a reality and very successful in every way. I have received many very special



thank yous which should really be going to you. Below is one of them. They have brought all the brochos they accumulated in Eretz Yisroel and Yerushalayim, Ir HaKodesh, back to us here in Kan Tziva.

Baruch Hashem, the JCC rec center is continuing in full force. Stay tuned for more updates.

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

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Bassie Morris  
779 Montgomery St.  
Brooklyn, N. Y. 11213

February 13, 2008

Mr. Rubashkin,

This is a thank you from a very grateful woman. The trip to Israel which you sponsored was a dream not just for me, but for the twenty-five women who went. I think I can speak for all of us by saying that I was overwhelmed by your generosity.

As widows, all of us have struggled. For this week, we forgot our struggles. We were "wined and dined". Every detail was attended to. The hotel was magnificent. The tours were perfectly arranged. The meals were delicious. But the most important quality was that your gift enabled a group of women to become friends, to support each other and to just have "fun" in a dignified, pleasant way.

Most of us knew each other only to say hello in the street. Now we have a deep connection to each other. We all live together in a community with it share of friction. Although we say that we are committed to helping each other, that often does not happen. For one week, there was no friction and no complaints (what could one complain about?). We reached out to each other and became role models and supports. The effects of this trip will continue long after we return to our daily lives. Our children thank you for the gift which by comforting us, has comforted them.

I would also like to mention Phyllis Mintz's role. She had the total responsibility for us. Just getting us to show up on time, come back to the group on time and satisfy the needs of all of us was an impossible task. She remained calm, pleasant and responsive to every request. I consider her a "dugma chaya" in the highest sense. She is a wonderful, deeply caring and devoted woman. I felt privileged to travel with her.

Again, thank you for your generosity,

*Bassie Morris*  
Bassie Morris



# 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

### A Fearful Festival

That night, the eve of Rosh Hashana, we davened at home. Most people felt apprehensive about leaving their homes at night, but the next day hundreds of people made their way toward their respective synagogues. Our rav at the time was Rabbi Eichenstein, popularly known as the "Chodarov Rav" for his rabbinical stint in the city of Chodarov. He sent messengers to every synagogue in town, announcing that the prayers would not start until the authorities granted permission to bury the many Jews killed during the bombing. Their corpses still lay buried under fallen houses and buildings.

Thus started a most unusual Rosh Hashana. Instead of prayers and tears, the congregation put their siddurim away and began walking through the city, pulling Jewish bodies from buildings destroyed by the bombing. They combed the devastated neighborhoods, trying to locate the Jewish corpses. Others went to bring horses and wagons in order to bring the deceased for burial.

It took many hours, but finally the job was done, and it was time to begin the Rosh Hashana prayers. The entire Jewish community headed by Rabbi Eichenstein left the city streets and began walking back to the synagogue, when they suddenly experienced the true colors of our "courteous conquerors." The Germans rounded up the Jews and forced them all to march toward the main marketplace. Once they arrived, the Jews were forced to participate in all sorts of distasteful chores while they endured a barrage of humiliations and curses from the German soldiers.

The Germans then turned their attention to the rabbi. They undressed Rabbi Eichenstein in front of us and put his rabbinical garments on a clean-shaven teenager. Then they took the clothes of the teenager and forced the rabbi to wear them. "There you go rabbi!" they shouted maliciously. "What marvelous new clothes you have in honor of the new year!"

It was terribly degrading for the entire community to see our esteemed rabbi shamed in such a way, and this was only the beginning. Next, the Germans instructed the Jewish population to start sweeping and scrubbing the floor of the marketplace. After forcing everyone to participate in all sorts of degrading labor, the Germans began their next sport: shaving off every Jewish beard. Even this humiliating

torture was performed in the cruelest possible manner. The soldiers shaved these beards in all sorts of shameful ways, by shaving off only half the beard or great clumps of hair. (Nonetheless, not one Jew shaved his beard off upon returning home.)

I remember when my father came home, broken and shattered by the grueling tasks forced upon him. Rabbi Eichenstein became physically ill from the trying ordeal and was confined to bed. He lay in the community building — the "Gmeina" near the roads leading to Warsaw — weakened and dishonored by the menial tasks he performed and the public embarrassment he experienced.

I sometimes accompanied my father when he went to visit Rabbi Eichenstein. My father was very close with the rabbi and I often played with the Eichenstein



Bug River Bridge nr Treblinka

children. During one of our visits, Rabbi Eichenstein made an observation that aptly described our frightful situation. "O enemy, your ruins are [gone] forever (Psalms 9:7)," he said. "Even when the foe is vanquished and the war is over, the destruction brought on the world — and particularly the Jews — will be everlasting." The wise words of the rav stayed with me for a long time.

This encounter with the Germans brought many people to the realization that our "courteous conquerors" were hardly human beings at all, never mind courteous. Some of us had heard all sorts of nightmarish accounts from other places, and those who preferred to ignore these reports now experienced this inhuman treatment firsthand. Even those ignorant about the ongoing war suddenly became aware of our uncertain future. Although I was a young boy, I truly understood that we could not expect to survive under such cruel captors.

During one of my visits to Rabbi Eichenstein, I had a close encounter with the German beasts, one that almost ended in tragedy. As mentioned previously, the community building stood near the road that led to Warsaw and, as I looked out the window one morning, I could see a group of S.S. officers standing around a store near

the community building. In those days, every store had two doors — one opening to the street, and the other leading into to the back courtyard. On Sundays — when trade was officially prohibited — many storekeepers kept the front door locked and the back door open. This way, people could sneak into the store via the back courtyard and buy the things they needed.

This particular store sold kitchenware and other utensils. The German officers were keenly interested in getting their hands on the merchandise inside, but both doors were locked. As part of their efforts to gain entry into the store, the officers walked into the building and began searching the building. Soon they found myself, Rabbi Eichenstein, and an older girl from Beis Yakov. The Germans began asking us all sorts of questions about the store, trying to get information about how to get in. "I know who the owner is," I said. "If you want, I can go and ask him for the keys."

"We'll do it differently," they answered cruelly. "You stay here with us and just tell this girl where the owner lives. She will get us the keys while you stay here as 'ransom.' If she comes back soon, you'll go free. If she doesn't, we'll take care of you."

I became very frightened by this ominous threat. I already knew that the Germans were capable of terrible atrocities and I hardly dared to imagine what they planned to do with me. I gave the girl detailed instructions where the storekeeper lived and she ran out, leaving us alone with the S.S. officers. The minutes passed with maddening slowness. I prayed to Hashem that the girl would find the right house and return with the keys. Indeed, she soon returned with the right keys and opened the store for the S.S. officers. They took whatever they wanted and left peacefully, but the experience shook me to the core. I now knew for certain that I had to escape German rule, and the sooner the better. There simply was no other choice.

### My Great Escape

After the Germans conquered Poland, they divided the country between themselves and Russia, using the 480-mile-long Bug River as a temporary divider. The land on one side of the river belonged to Germany, while the Russians controlled the other side. Many,

many Jews tried to cross the river and enter Russian territory. Though Jews generally despised the Russians and their Communist rule, many correctly realized that living under German command was far worse.

One day, I heard that Rabbi Eichenstein had decided to try crossing the river along with the Tzuckers, a prestigious Gerrer family living in Shedlitz. The rav even chose the exact date he would attempt to enter Russian soil. Benzion Tzucker — the father of the family accompanying the rav — had many children, all energetic and capable. I remember his three sons: Yehoshua, Leibel and Yudel. Yudel was the most talented of all the children. He was a Chassidic boy who was a keen Torah student, and he also had quite a grasp of worldly matters. Yudel even owned a small bank, and people gossiped that he owned half a million coins in foreign currency. Though they did not sport beards, the Tzucker children had Jewish features, and they wore the traditional hat. From the entire family, only Yudel had the courage to escape with the rav.

Upon hearing about this plan, I too decided to escape. I approached Rabbi Eichenstein and he gave his immediate approval, but my parents were not too thrilled when they heard my daring idea. "How can you do such a thing?" they asked in fright. "We can't let you go. You have no relatives in Russia; no one will look out for you. You don't even have any money. How do you expect to live?"

Yet, despite their objections, I resolved to go. I was never a rebellious child and I did not enjoy contradicting my parents, but I felt a powerful inner force urging me to get out of German territory if I expected to survive. Thus, I formulated a plan.

On the day we planned to leave, I got up as usual and packed "all" my belongings for the trip. My entire fortune consisted of a second shirt, which I wore over the only other shirt I owned. After my father left the house, I accompanied my mother outside, ostensibly to stand with her in the long lines of people waiting for a loaf of bread. I could feel my heart pounding furiously as we joined the end of the line and waited there, with more people arriving with every passing minute. And then, the second my mother turned her head away, I let go of her hand and bolted. I ran and ran, out of the line, out of the neighborhood, out of Shedlitz.

As I approached the community building where the rav still lived, I could see the rav and Yudel Tzucker putting together some parcels containing the barest necessities. They finished their final preparations within an hour after I arrived, and we set out for the Bug River, hoping and praying we could make it safely across the river and into Russian territory.



# OUR HEROES

## REB GEDALIA SHAFFER

*In honor of the Yahrzeit, 17th of Adar*

*(Based primarily on an article in the Kfar Chabad written by YL Ceitlin)*

(1946-2007)

Rabbi Michael Seligson

To write about Reb Gedalia is not an easy task. Many people in the community described him as a 'Baal Habos', working to support his family, whereas his main interest in life was studying Torah. Reb Gedalia was a person who, by example, taught people the value of time. He conducted himself as a Baal Midos par excellence and kept religiously to a structured schedule. Sitting at the computer and waiting for the program to load, he would have a sefer in front of him, so as not to waste even a minute or two of time.

One of the articles published after his petira described him in this way, "Shaffer was not famous, although he was beloved by all. He was not a mashpia, although his advice and way of life changed the lives of many. He lived in Crown Heights and was not a rich person, but his house was always open to the stream of visitors that enriched his life, and the countless seforim that ignited what was viewed as an intellect without boundaries."

### A Library in the House

The many seforim in the Shaffer home always attracted the attention and interest of visitors. The wall-to-wall, ceiling to floor bookshelves loaded three rows to a shelf with new and old seforim; the common denominator of all them was that the owner of the house studied them.

Although by nature a quiet person, Reb Gedalia was a dominant presence in his family. Family members would awaken daily to the sound of Reb Gedalia studying Gemoro starting at 5:30 A.M. By 6:30 he was already present at the first minyan of the Skverer shul on Kingston Avenue or at the Bais Binyomin Shul. One of the members of the shul recalled that Reb Gedalia would put on Tefillin with some of the people who collected Tzedoko. Reb Gedalia would give each of them a dollar so that they would return the next day.

Before he left for work, Reb Gedalia would speak with his sons and daughters. He would also review the many newspapers and publications that he subscribed to. His home was also a center for the distribution of charity on Sundays and weekday evenings.

The Gaon and Chossid Horav Avrohom Gerlitzky, one of the Roshei Yeshiva in Oholei Torah who also publishes the "Haoros Ubiurim", commented about

Reb Gedalia, "He was probably the only yungerman in the shechuna to whom we personally delivered the new issue of the Haoros Ubiurim. Although he himself did not write hoaros, we felt that he needed to see it. He would receive his copy on Friday, review it completely, and on Shabbos he would ask and comment on the contents of the Haoros. I valued him as a 'Baal Habos' whose whole essence was Torah."

### Seforim on the bookshelves

"Everything you see here is him," commented his wife Bronya who sat with her oldest son, Yosef. Bronya, a gracious and aristocratic individual, represents the Chassidic-Orthodox perspective at conferences and symposiums, speaks at Chabad Houses on topics of family purity and married life, and counsels individuals and couples. She is a resident scholar for AskMoses.com and Chabad.org.

Every new published sefer found its way to him. One of the big seforim



distributors in Boro Park would make a stop at Reb Gedalia's house to deliver newly published seforim.

"We once estimated between eighteen and twenty thousand seforim. We do not have an exact figure and do not know where all the seforim are located. Gedalia actually knew every sefer or at least the topic of the sefer. He evaluated old and rare seforim and manuscripts but did not collect them. For him, seforim were not just for the appearance but for knowledge. There was no such concept as a sefer not being used. We have seforim that are unknown to us that people still come to use for the research purposes."

The seforim and their contents are what brought about the shidduch of Bronya and Gedalia. When Reb Gedalia was in the doctoral program in physics and mathematics at Princeton University, Reb Hershka Gansburg A'H, on a mission for the Lubavitch Youth Organization, visited his room in the dormitory.

He was strongly impressed with Reb Gedalia's personality and shocked when he saw the many seforim that filled the room. When Rabbi Gansburg returned home, he told his wife, "This is for Bronya."

Bronya or Bryndel Slavin was born in Paris. Her father, Hachossid Reb Yosef Chaim, escaped with his family from Russia. He was present in Paris in 1947 when the Rebbe met his mother, the Rebbetzin Chana, after she left Russia. He later established the Lubavitch Bais Rivka in Montreal.

"There was not one thing that he did not know, and with all his knowledge, he didn't show any arrogance," she said, referring to the Reb Gedalia's picture on the table. It is interesting to note that in the picture, which was taken at a wedding, Reb Gedalia is studying a sefer. People would always see Reb Gedalia looking into a sefer while walking in the street, just as he did at a wedding or other events.

Rabbi Noson Gurary, the Shliach in Buffalo recalled Reb Gedalia, his chavruso

after their respective weddings: "He was a dear young man, outstanding, an inward person, delicate and very spiritual. I think he was above most people. He involved himself not only in studying but in spirituality. This is what the Rebbe wants, that people should interest themselves in G-dliness and the intention of G-d. He was not in this physical world."

For the people of the community, including the ones who knew him, Reb Gedalia Shaffer was a puzzle whose solution will forever remain concealed. Reb Gedalia was a blend of many different factors. He was a worldly person but was particular about taking his children to the Rebbe's Farbrengens on Shabbosim. This included summer Shabbosim when many people left the city. After the Rebbe would conclude the Maamor, Reb Gedalia would tell his cousin which earlier Maamor the Rebbe this Maamor on.

Reb Gedalia had an interesting his-

tory. He was born in 1945 to second generation Americans, proud of their Yiddishkeit and supporters of Torah organizations. Some people assumed that Reb Gedalia was a Baal Teshuva, and when asked if he was, he would answer, "I have not yet done Teshuva." But can you find a Chossid that has in his youth studied Likutei Torah with his grandfather? His grandfather, Reb Yehuda Leib Frank, arrived in the United States as a child, and his father was a Chossid of the Tzemach Tzedek. Before Reb Gedalia and Bronya's wedding, regarding Reb Yehuda Leib, the Rebbe commented, "He is a Chassidisher Yid."

Reb Gedalia felt very close to his grandfather. Once, his grandfather was hit by a car while on his way to shul. He asked the driver to take him to shul so that he shouldn't be late for davening. After davening, he went to the hospital with cuts in his lungs.

Reb Gedalia studied in Yeshivas Achei Tmimim of Dorchester, founded by the Previous Rebbe. He also befriended the Rabbonim Gaonim, Rabbi JB Soleveitchik and Rabbi Mordechai Savitzky.

Rabbi Chaim Melul, a Shliach in France and married to Reb Gedalia's sister, recounted, "My father-in-law Reb Michel Shaffer was the honorary president of the Yeshiva. Gedalia, the oldest, had an influence on the whole family and was very serious. He did not sleep much, learned a lot, and prayed seriously. When I would trans-

late Kehot Seforim into French, he always gave me sound advice. When he was asked about a certain topic, he would answer that he wasn't familiar with the subject but would answer when pressed. He was an expert and a profound thinker. When he would visit different sites around the world, he would study them not as a tourist but as a philosopher. For everything, he found a source in Torah. Not everyone is able to reach his level. He was one of a kind."

After Reb Gedalia's wedding, he wished to study in the Kollel. The Rebbe agreed on the condition that it would not interfere with his studies at the university. The Rebbe inquired about mathematics although Reb Gedalia was studying practical physics. He intended to delay these courses for six months, but the Rebbe advised him not to; rather, to complete them, graduate with flying colors, and attain a reputation in this field. He studied in the Kollel for half of the day. One day, he was approached



## LEGAL SCHOLAR AND RABBI TO RABBIS PASSES AWAY AT 79

By Dovid Zaklikowski –

Associates of Rabbi Zelig Sharfstein, the chief rabbi of Cincinnati, Ohio's Vaad Hoir rabbinical authority who died on Monday, remembered him as a brilliant authority on Jewish law who spent hours each day responding to questions from around the globe. Sharfstein, a New Yorker by birth, was 79.

Born Ezriel Zelig Sharfstein on Manhattan's Lower East Side in 1928, his father, Avraham Zev Sharfstein, was a Latvian immigrant who served as the unofficial rabbi in New York City's first Lubavitch synagogue.

Trained as a ritual slaughterer, Sharfstein's father came to the United States in 1911 and lived a modest life. After his spouse suddenly passed away, he married Esther Rutman, a Polish immigrant, in the mid-1920s.

It was his mother's family who introduced Sharfstein's father to Chasidism, which her brother-in-law, Isser Yaffe, would study with him every Shabbat morning before prayers. In one of his visits, Rabbi Ezriel Zelig Slonim, a traveling emissary of the Sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, of righteous memory, saw the pair learning, a novelty in a country then considered by the Jewish world to be treif, or not kosher.

Slonim wrote to the Rebbe about the "wondrous sight," and the Rebbe later began a correspondence with Sharfstein's father. When he visited the United States in 1929, the Rebbe ate the fowl slaughtered by the father.

Years later, the Rebbe escaped from war-torn Poland and moved to the Crown Heights neighborhood of Brooklyn, N.Y. Sharfstein's father, despite his advanced age, frequently walked on holidays to the community from his Lower East Side home. He sent his

two youngest children to learn in the Rebbe's newly-opened Lubavitch yeshiva.

Sharfstein's father once asked the Rebbe for a blessing that his children would be accomplished in their Torah studies, and the Rebbe responded, in Yiddish, that for that, he couldn't give a blessing: "They need to want [it], and place the effort on their own."

According to accounts, Sharfstein lived the Rebbe's exhortation.



When he was 11, his father sent him and his brother Mottel to spend the High Holidays at Lubavitch World Headquarters in Crown Heights. The brother related many years later in an interview with Jewish Educational Media that the experience left a great impression on them.

"I was amazed when I saw Rabbi Avraham Ziskind praying," said the brother. "He stood for the [the silent standing prayer] for an hour and a half. I stood for the [prayer] for about five minutes and was very exhausted, [but] he stood there for a very long time.

"I could not believe that there should be another Jew that could pray like [that]."

### Decisor in Jewish Law

During his time in the yeshiva, Sharf-

stein delved into his studies with other American students. Encouraged by the Rebbe, he took part in New York's Release Time program, which allowed yeshiva students to teach public school students about Judaism for an hour each week. In 1947, he traveled with two other rabbinical students to the Catskill Mountains resort area to spend a month teaching vacationers about Judaism.

In the late 1940s, he and other rabbinical students assisted the Rebbe's son-in-law and the future Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, in preparing several volumes of Chasidic thought for print.

Sharfstein received his rabbinic ordination in 1952, and at the instruction of the Rebbe, he expanded his learning in Jewish law. He later taught in the Lubavitch schools in Bridgeport, Conn., and Pittsburgh, Pa., until the passing of his father in 1954, when he returned to Brooklyn.

A few months later, Sharfstein married Reba Kazornovsky and was hand-picked by Rabbi Eliezer Silver, chief rabbi of Cincinnati, to teach in the city's Jewish Day School. In 1964, Silver, then the president of the Agudath HaRabbonim and one of American Jewry's foremost leaders, promoted him to principal.

Following Silver's death in 1968, Sharfstein took over as chief rabbi of Cincinnati's Vaad Hoir, a position he filled until his last day, with the encouragement of Rabbi Moshe Feinstein, one of modern Jewry's most influential halachic decisors. Feinstein held Sharfstein's command of Jewish law in high regard.

"I do not remember having a subject matter for which he did not have an answer," said Rabbi Hanan Balk, chairman of the Rabbinical Council of Cincinnati and rabbi of the Golf Manor Synagogue. "[His answers] were always

well researched and well sourced. He had an incredible knowledge in Jewish law."

"He approached every issue with truth and seriousness," added Rabbi Nochum Kaplan, director of the Central Committee of Chabad-Lubavitch Rabbis in the United States and Canada, who would speak to Sharfstein several times a week. "He was somebody who was able to see past all the extraneous things that cloud an issue, to see the heart of it.

"He took upon himself things that others were scared to take upon themselves," added Kaplan, who noted that he responded to thousands of requests, many from lay people all around the world.

"He was always available," said Rabbi Zalman Wolowik, co-director of Chabad-Lubavitch of the Five Towns in New York. "He understood right to the core of every issue."

"I never heard a word from him that was not true," said Kaplan. "If he wasn't sure about something, he didn't give an answer.

"He was not afraid to engage people when someone questioned him on what he said," he added. "He was always willing to explain what his sources were."

"He was a very humble person," said Balk. "He did not show off what he knew, he wouldn't flaunt his learning. But you asked him something, and suddenly his vast knowledge came out.

"He was a rabbi to rabbis. [His passing] is a great loss to our community."

Sharfstein is survived by his wife Rebbetzen Reba, his children Rabbis Zevi and Mendel of Brooklyn, NY, and his daughters Esther Gutnick of North Bondi, Australia and Shiffy Landa of St. Louis, MO.

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## Reb Shaffer

by Russian academic colleagues with a mathematical problem. It took him a month to complete the research, and he then understood why the Rebbe had inquired about mathematics in particular.

Reb Yosef Shurpin, his business partner, described Reb Gedalia, "He was sparkling, to say the least, and knew how to work with people. In difficult times, he acted as a diplomat and tried to settle everything. He knew what to say and was able to relate even to a child. He used to say that everyone had an expertise in a certain field, and we could learn from him. The non-Jewish clients loved him and had a special

respect for him."

Over the course of the years, Reb Gedalia met with professionals in many different fields. His lifestyle as a religious person in general, and as a Chossid in particular, left them with a positive impression and a strong feeling for Judaism, Chassidus, and the Rebbe.

The last tractate that Reb Gedalia studied was Moed Koton. He had completed the Talmud two times. The tractate concludes with the verse, "Torah scholars do not have peace in the world to come." Reb Gedalia's son adds, "We think that Torah scholars do not have rest in this world also, because they are constantly studying the everlasting

Torah. Anyone who knew my father knew that he never rested."

On the Shabbos before his trip, Reb Gedalia studied his usual shiurim, including the sefer Akedas Yitzchok on the Torah.

On Purim, directly after Shabbos, the house was full of people collecting Tzedoko. "He was a generous person who not only wrote the check but interested himself in the welfare of the person and the reason that the person was collecting money," said a family friend. Every person was seen by him as a whole world and received his full attention and concentration. Reb Gedalia managed to console the Stock family at the passing of

Reb Shimshon on Purim. Despite his knowledge and the fact that he was an eloquent speaker, he usually remained on the sidelines and kept silent. A photographer recorded Reb Gedalia sitting in the Stock's house listening to the conversation amongst the people. This would be not only his last picture, but one of few pictures that are left of him. Over the course of the years, he refused to be photographed. Speaking in public and attracting attention were alien to his personality.

On Wednesday, the 17th of Adar, the bitter news arrived that Reb Gedalia's life had been cut short. A close friend noted that on this day in Jewish history, Reb Yosef Karo completed the Shulchan Aruch. Reb Gedalia was truly

*Continued on page 15*



## Israel Trip February 4-11, 2008



Tuesday, February 5

The Kosel, the southern wall excavations (Davidson Center) and the tunnel tours

Davening, kissing the stones and just staring at the enormity of the Kosel. Why is the Kosel holy? Because this is the only place where we were allowed to go. We Jews sanctified it.

Davidson Center.

When we say the Beis HaMikdash, we mean the Herodian temple (this is what the Mishnah refers to). In the year 324, Constantine goes to war and wins. He takes the cross and changes the Roman empire to a Christian empire. He builds a new city which he calls Byzantine. Yerushalayim has been conquered by Romans, Byzantines, Christians, Moslems, Turks and others. Only the names change.

The Kosel was not part of the Beis HaMikdash. But it is the only wall left standing. Herod (Hordus) was insane. He was constantly attempting to change nature. He wanted to beautify and enlarge the Beis Hamikdash, and he did. The Har Habayis is the size of eleven football fields. It was the biggest man made space at that time.

Southern Wall Excavations

Now we step outside and see what is left. We are standing on a street built by Hordus four hundred years after Ezra. It was the market place two thousand years ago. There was an arch, Robinson's Arch, which connected the lower city (market) to the upper city where the Kohanim lived. When the Romans destroyed the Arch, it made a hole in the street which we see. The Leviim would blow the shofar five times a day every Friday enabling the Jews to get ready for Shabbos. We see a posuk from Yeshayahu engraved on one of the stones.

We see what was the gate of Hulda (three arches). There were strict laws about how one entered the Beis Hamikdash to maintain order. The steps were constructed one short, one long so that a person could not run. Everyone entered from one gate and exited from another except for the excommunicated and the aveilim so that they would be recognized and people could say "Hamakom yenakem eschem..."

Shaar Hulda is blocked and closed, but there are tunnels behind it. About ten years ago, the Arabs started to dig, clearing the dirt to make more space for their mosque. They tried to systematically erase every trace of a Jewish presence. One night they brought 150 trucks and dumped all the dirt into different dumps. The Jews found out and took the rubble back and until today are sifting through it.

Story: In 1967, the Jews reclaimed the Kosel and the old city. A paratrooper named Eliezer Shefer, one of the few frum soldiers there, was one of the men who conquered Har Habayis. His

supervisor who was not frum told him, "I want you to metaher (to clean up/ to purify) this area." Shefer said to his soldiers, "Let's go into the Dome of the Rock. Lets go in and daven Mincha." His men said, "We don't know how to daven." Eiezer told them, "Just say Amen." When he started, he didn't know which way to face. This was the Mincha of his lifetime. Five hours later, Moshe Dayan gave the keys back to the Arabs. The moment that he gave the keys back to the Arabs justified to them that the area belonged to them. The Arabs and the Jews play different games (checkers and chess). We think: "We are so strong that we can afford to give it back." They think: "You are so weak..."

Story: (Why Neturei Karta wear their striped coats) In the late 1800's a group of Ashkenazim came to Israel (until then there had only been Sephardim). The Arabs issued a court order that all the Jews should leave because of an argument about an Ashkenazic Jew borrowing money and not paying it back. The Sephardim argued that they had never borrowed money and that they should be allowed to stay. The Arabs agreed. And so, when the Ashkenazim wanted to return, they dressed as Sephardim (the "zebra striped coats" which only the Neturei Karta in Yerushalayim are allowed to wear).

There is a mosque in the middle of the Rova (Jewish quarter). The story is that a few hundred years ago a Jewish boy converted. His mother contributed money to build this mosque. Today, it is used by Jeff Seidel as a Yeshiva.

Ramban's Shul

About eight hundred years ago, a ship docks in Israel and five Jews disembark, including the Ramban. He comes to Yerushalayim and asks his talmidim to find him a shul and a minyan. This was about the year 1200. At first they could find no Jews. Finally, they heard that there were two brothers in Shechem, and somehow they got a minyan. That became the Beit Knesset HaRamban.

Tzemach Tzedek Shul

We davened mincha there, and Rav Deutsch showed us the beauty of the shul. Rochel Dagan remembered that the Alter Rebbe's Igros were there. Hillel, Sara Zalmanov's son-in-law found the sefer and read us the bracha.

Tunnel Tours

The Kosel as we know it is 1500 feet. We saw a scale model of the Beis Hamikdash comparing it to the Dome of the Rock (the Dome is tiny in comparison). We learned about the Even Hashtiya, the foundation of the world. Today the Dome of the Rock is said to be under the Even Hashtiya, and that is why it has never been destroyed (the El Aksa Mosque has been destroyed many times). We learned about Mamlukim. We saw the biggest stone in the world (nine feet high, twelve feet deep, 600

tons) and discussed how it was carried there. The stones in the Kosel fit perfectly into each other and are exactly meshed, with no concrete. It is "dry building". To move the stones, there were twenty thousand skilled workers and fifty thousand slaves. Every stone is a half inch "in" so that it appears straight. We ended on a stone street two thousand years old. This road is a continuation of the road we walked on in the Southern Wall excavations in the morning. The road is unfinished because Hordus died.

Wednesday, February 6 Tiveria and Tzefas

We drove east toward the Yam Hamelach and the Jordan river valley. First we passed the border between 1948 and 1967 and saw the bullet holes. We drove through a small tunnel under Har Hazeitim, passed a roadblock and entered the Judean desert. We passed Maale Adumim, going down until we were below sea level. Yam Hamelach is the lowest point on earth. We used to travel north through Yericho but now we use a bypass because of the danger. We pass date trees. The raw starkness and beauty of the desert lulls us into imagining what it must have been like.... We are fifty feet from the Jordanian border. There is an electronic fence, which sends signals to the military when touched. There are three levels (red, yellow and orange meaning under fifty pounds, over fifty pounds or the fence is cut). When a light goes on, all the surrounding settlements are notified.

Why is it called the Yarden? Because "yarad mi Dan. The Gemara says that it feeds two bodies of water, the Kineret and the Yam Hamelach. The Yam Hamelach only takes and does not give back. The Kineret takes and gives back. So it is with people....

Rabbi Meir Baal Hanes

The view of all those candles and the Kineret on one side and the mountains on the other is breathtaking. We are in Tiveria, the "tabor" or center of the world. This kever is very Moroccan. We see many people eating by the kever. The custom began by a Yahrzeit. One wants to hear as many amens as possible and so they start with "shehakol...."

Amuka

Rabbi Yonasan ben Uzziel. Some say he never married. Some say he married but very unhappily. But he would not divorce his wife as it would cause her pain. Perhaps that is why his brochos are so successful.

Rambam

The Shelah and the Rambam are also buried near here. The story goes that the Rambam died in Egypt. They put the niftar on a camel and pointed it toward Israel. The camel traveled and stopped "here". We walk between the fourteen pillars, each named for one of the "Mishne Torah". There is

a red artistic structure over the kever, symbolic of a flame. I suppose there are fourteen points.

Meron-Rebbi Shimon bar Yochai

We light bonfires here because as he lay dying, his bed was surrounded by flames. The Malachim made a big celebration to welcome him, and so, down here, we also make a big celebration on his yahrzeit.

Tzefas

Tzefas is one of the four holy cities together with Yerushayaim, Hevron and Tiveria. For the last five hundred years there have been Jews living here. The four elements (earth, water, air and fire) parallel the four cities, and Tzefas is compared to air. We pass a narrow alley and hear about "Safta Devorah". Everyday she would climb up with two cups of tea. Someone once asked her why two cups. She answered "Don't you know? Mashiach is coming today."

The word "tzefas" means to expect and to wait. The people here are walking on air, waiting for Mashiach. Our guide said that when Hashem made the world, he made all kinds of Jews, including hippie Jews. He put them all in a salt shaker and sprinkled them around the world. When he got to Tzefas, the lid fell off.

We briefly learn the history of Tzefas. The Zohar, written by the Rashbi, was written nearby, in Meron. In 1492, there was the Inquisition, a catastrophe for the Jewish world. The few remaining Jews made their way to Tzefas. One man built a textile factory along the river, and he made money, thus supporting the Ari, Moshe Cordovero, Yosef Caro, the Alshich, and other. In 1837, an earthquake destroyed the city.

The Ari, Rav Yitzchak Luria, comes to Tzefas at age 36 and stays only two and a half years. Rabbi Moshe Cordovero was the chief rabbi of Tzefas at the time. His students wanted to write his teachings down, but he refused. What we have is from his student, Rabbi Chaim Vital. The Alcabez, who wrote Lecha Dodi, lived here. The Ari said that to welcome Shabbos they should dress in seven layers of white and go to an orchard outside the city. We are sitting in what might have been that orchard. He then said "Do you want to come with me and welcome Shabbos in Yerushalayim?" They asked for five minutes, just to tell their wives, but when they came back it was too late.

The Ari never davened in the same shul twice in a row. There are two Ari shuls. There is something missing in the Ari's shul--a mezuzah. The Torah says to make a mezuzah in your home where you eat and sleep. Today when we build a shul, we say that it is also a beis medrash, so we can put a mezuzah up. But this was built only as a shul, so there is no mezuzah. There is a side room to eat with a mezuzah.

Until 1948, there were ten thousand



## ADAR YAHRZEITS

This week we continue with the Yahrzeiten of people who lived in our shechuna. By mentioning them, we come to "v'Hachai yiten el Libo". We learn lessons from their lives that we can incorporate into our own. This column includes the Yahrzeiten of the 24th of Adar through the 29th of Adar.

### Men

#### 24th of Adar

##### **Habochur Chaim Shlomo Zalman Hakohen Brisky**

The son of Reb Yosef, he was nifter in 2005. His grave site is in New York near the holy Ohel.



##### **Horav Hachosid Hatomim Reb Elchonon Rivkin**

The son of Reb Shmuel Menachem Mendel, he was born in Klimovitz in 1924 on the 3rd candle of Chanuka. He was beloved by his friends and was good-hearted towards his fellow Jews. He was nifter in 2003, and his grave site is in New York near the holy Ohel.

#### 25th of Adar

##### **Horav Hachosid Hatomim Reb Benzion Shafran**

The son of Horav Hachosid Reb Shimon Elozor, he was one of the first shluchim of the Rebbe to Yeshivas Toras Emes. He was nifter in 1994, and his grave site is in New York near the holy Ohel.



##### **Horav Hachosid Hatomim Reb Yaakov Yehuda Majesky**

The son of Reb Chaim Naftoli Hertz, he served with devotion and dedication as the dean in Bais Rivka for twenty years. He was nifter in 1973, and his grave site is in New York near the holy Ohel.

##### **Yosef Meir Malek**

The son of Reb Elya Malek, he was nifter in 1958. His grave site is in New York near the holy Ohel.

#### 27th of Adar

##### **Horav Hachosid Hatomim Reb Moshe Eliyohu Hakohen Blesofsky**



The son of Horav Hachosid Reb Schneur Zalman, he was known as a Baal Midos Tovos. He was nifter in 1989, and his grave site is in New York near the holy Ohel.

#### 28th of Adar



##### **Horav Hachosid Hatomim Reb Tzvi Elimelech Spalter**

The son of Horav Hachosid Reb Mordechai Gershon, he was amongst the mekushorim to the Rebbe. He was devoted to inyonei Tzedoko and generously involved himself in saving the Jews who left Russia. He was nifter in 1978, and his grave site is in New York near the holy Ohel.

#### 29th of Adar

##### **Horav Hachosid Hatomim Reb Yekusiel Zalman Levine**

The son of Horav Hachosid Reb Yehuda, he was amongst the distinguished Temimim from Russia. Reb Yekusiel, with great self sacrifice, brought up his children according to the teachings of Chassidus. He was arrested and exiled to ten years of hard labor. He was mekushar to the Rebbe'im until his last day in 1987. His grave site is in New York near the holy Ohel.

### Women

#### 24th of Adar

##### **Mrs. Chana Leah Zirkind**

The daughter of Horav Hachosid Reb Yisroel Tzvi, she was nifter in 1995. Her grave site is in New York near the holy Ohel.

#### 25th of Adar

##### **Mrs. Miriam Dreilich**

The daughter of Horav Hachosid Reb Chaim Mordechai, she was nifter in 2000. Her grave site is in New York near the holy Ohel.

#### 29th of Adar

##### **Mrs. Fruma Cherna Gordon**

The daughter of Horav Hachosid Reb Michoel, she sacrificed her life to bring up her children in the ways of Torah. Her house was open to all, and she involved herself in visiting the sick and in the Mitzva of charity. She was nifter in 1986, and her grave site is in New York near the holy Ohel.

##### **Leah Mindel Gerlitzky**

The daughter of Horav Hachosid Hatomim Reb Avrohom Yitzchok Boruch Gerlitzky, she was nifter in 1995. Her grave site is in New York near the holy Ohel.

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

*Continued from page 6*

Arabs living here. Now there are none. The Arabs said that they were going to kill all the Jews. The army would only send 35 men. The miracle is that the soldiers came. As one of the men is davening, he bows low and a bullet ricochets over his head (we see the hole).

#### Abuhov Shul

Yitzchak Abuhov dies in Spain, and his talmidim come to Tzefas. One has a dream, and Rav Abuhov comes to him, saying: "The Goyim are coming to Toledo and will take over my shul. You must do something." He has the same dream night after night. And so he builds the shul in Tzefas. There are three Aron Kodesh in this shul (one is for genizah, one is regular, and one holds a Sefer Torah written by Abuhov himself. It was used until one hundred years ago. In 1948, the Jews were afraid and hid it in a nearby kibbutz. The next morning they went to check it, and it was gone. Finally, they found an old man who said, "It's back in Tzefas." They said no, but he insisted. And so they ran back to Tzefas, and there it was. Maybe that man was Abuhov...maybe. About ten years ago, someone was renovating the shul. But he started to have bad luck. He went to a mekubal and explained what he was doing. "What, you took holy stones from a shul, and

you got rid of them? Take them back". And he did. The stones are here in a small garden.

#### Ascent

Rebbetzin Kaplan spoke movingly and beautifully of her struggles as an almanah, and we all spoke. One story: A woman came to the Besht on Motzei Shabbos crying that she had no money for her daughter's chasunah. The Besht asked how much she needed and she told him \$700. The Besht turned to his talmidim and said "Put your hands in your pockets, and put your money on the table. There was exactly \$700. Now what was the miracle? That it was exactly \$700? That it was Motzei Shabbos and they had money in their pockets? That knowing it was Motzei Shabbos, they still had emunah--no one commented or objected and they put their hands in their pockets?"

#### Thursday- Kever Rochel and Hevron

We drive through the bypass past Gilo with its 60,000 people and past Har Homah, and we are out of Yerushalayim. We are crossing a checkpoint between Yerushalayim and the Arab areas. We daven at Kever Rochel.

#### Hevron

Eighty per cent of Hevron is Arab. Eight thousand people live in Kiryat

Arba. There is no one outside. Danny and Batsheva Cohen meet us, and we go to the Avraham Aveinu shul, a Sephardi shul. It was destroyed by the Arabs in 1929, and they used it as a public bathroom and a place for their goats. Professor Tauber came from Russia and was arrested for trying to clean it. Most of the Jewish community here was Sephardi. The Ashkenazim came after the earthquake in Tzefas. The two communities had difficulty davening together, so they would take turns. The Mittler Rebbe's shul was bought 180 years ago. It was the first Chabad property bought in Eretz Yisroel. The Mittler Rebbe collected money, even from poor people, so that everyone would have the zechus of owning land in Eretz Yisroel. The Chassidim moved from Tzefas to Hevron in 1823 after the Mittler Rebbe told them to go. Between 1823 and 1929, this was the center of Chabad. This was where money and people were sent. Some of the Chabad properties are now in Arab hands, waiting to be redeemed. There is a special Sefer Torah from Neve Dekalim in the shul. In the other shul, there is an old Sefer Torah. The same man who took it out in fifty years ago has put it back. Money for the Mittler Rebbe's shul was donated l'ilui nishmas Yocheved Beitelman's father.

The highest point of Jewish Hevron is the kever of Menucha Rochel, the granddaughter of the Alte Rebbe. She was the Rebbetzin of Hevron, and many people came to her for brochos. Until recently, it was filled with garbage, but with the help of Professor Tauber and other Lubavitchers, it was cleaned up. Danny Cohen has a beautiful relationship with the soldiers. They hug him, and we saw one of them kissing his hand. The Cohens usually have 40-50 soldiers every Friday night. We heard about Beis Hadassah and about Sara Nachshon. About thirty years ago, they tried to resettle Hevron. There are now about 85 families. There was an emergency meeting and in the middle of the night women and children moved into Beis Hadassah (men had been forbidden). There was no running water and no electricity. The women remained for eight months. The men would come every Friday night to make Kiddush. One Friday night, six bochurim were killed, and after that, the men were allowed to remain. The Rebbe compared these women to Bnos Tzalafchad. Torah Emes existed here until World War I when the Turks expelled the Jews.

There is so much more. I hope each of you adds your own memories.





## THE JUICIEST ROAST CHICKEN YOU'LL EVER EAT

By Jesse Blonder, Director, Center of Kosher Culinary Arts & Happy Home

Everybody loves a nice, juicy piece of roast chicken! But many cooks are afraid of making it. How long do you cook it for? How do you know when it's ready? Why does it always dry out?

The key to a moist, flavorful roast chicken is to cook it at very high heat. But you can't just throw a whole bird in to a 500 degree oven! The top skin would burn and the breast would dry out before the legs & thighs had time to cook. No! You need to butterfly it first. This means to cut the bird open so that it lies flat (and it's a lot easier to do than it sounds). Once your chicken is flat, it will cook quickly & evenly.

Here's a great recipe for a simple, butterflied roast chicken with a built-in side dish. The juices from the bird will run down on to the potatoes, keeping them moist and adding amazing flavor. It also calls for seasoning the bird between skin and flesh, a great technique for keeping the seasoning in place and preventing it from burning. Enjoy!

Questions/comments about the recipe can be emailed to Jesse at [culinary@happyhomepage.com](mailto:culinary@happyhomepage.com).

The Center for Kosher Culinary Arts @ Happy Home

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### Butterflied Roast Chicken with Potatoes

- 1 2 ½ to 4 lb. whole "broiler" or "roaster" chicken
- 4 – 5 Idaho or Russet Potatoes
- 1 large onion
- 4 cloves garlic, chopped
- ¼ bunch fresh thyme leaves stripped from the stems & chopped
- the zest of 2 lemons (zest is the fragrant, yellow part of the lemon peel and can be removed from the pith, the white part of the peel, using a peeler, or a device specifically sold for this purpose called a microplane zester)
- salt
- pepper
- olive oil

Preheat your oven to 500 degrees.

To "butterfly" the chicken:

Using a strong pair of kitchen shears, cut straight down on each side of the backbone in order to completely remove it. Reserve for the stock pot or for chicken soup.

Flip the bird over, so that it is skin side up. With both hands, apply pressure on top of the bird in order to break the breast bone and have the bird lay flat.

### To Season

The seasoning we are using is a mixture of thyme, garlic, lemon zest, salt and

pepper with a little olive oil to meld the flavors together. To make, mix the first ingredients together in a small bowl and season to taste with salt and pepper. Then add just enough olive oil to lubricate the mixture.

Since we are roasting at such a high temperature, the seasoning is placed UNDERNEATH the skin of the chicken. Otherwise it would surely burn. To do so we must first gently loosen the skin from each chicken breast and thigh by wiggling our fingers between skin and flesh. Then, put a small heap of the mixture on to a small spoon and carefully insert it underneath the skin of each piece. Slide it off the spoon with your finger ABOVE the skin. Then, also using your fingers ABOVE the skin, slide the seasoning around so that it is spread evenly over each part of the chicken. It may be hard to get it all the way down to the leg, so don't worry if you cannot!

### For Potatoes

Peel Potatoes and thinly slice using either a mandolin or slicing blade of food processor. It is a good idea to keep the peeled potatoes and then the slices in a bowl of cold water until you need them. This will prevent them from turning red.

Cut each onion in half, lengthwise. Peel off skin and first outer layer. Then, thinly slice each half.

Place the potatoes and onions in your roasting pan and mix together in order to distribute the onions evenly. Season with at least 1 tablespoon salt, pepper to taste, 1 ½ tablespoon chopped fresh thyme, and a little olive oil.

### To Roast

Wipe the skin of your chicken with paper towels so that it is completely dry! This will help the skin to crisp. Lightly rub the bird with oil.


Place the bird on top of the potatoes. You will notice that the breast naturally sits higher than the rest. In order to cook evenly, every part of the bird should sit at the same height. To achieve this, mound the potatoes underneath the areas that sit lower than the breast. This will raise them closer to the height of the breast.

Place the bird on a rack positioned in the lower third of the oven. Roast for 45 - 50 minutes, checking every twenty minutes or so to see how it's progressing. The bird is ready when, after a fork is inserted in to the flesh, the juices that pour out or "run" are clear (not blood red).

Let rest for 15 - 20 minutes. This is important. If you carve the bird immediately after removing from the oven, all of the lovely juices will pour out on to the carving board!

Carve and serve!

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 David Mandel is the Chief Executive Officer of OHEL Children's Home and Family Services.

**Improving Self Esteem to Promote Educational Success**  
Presented By: Benzion Twerski, Ph.D.  
 Dr. Twerski holds a Ph.D. in psychology from University of Pittsburgh

**Welcoming Remarks**  
Presented By: Honorable Charles J. Hynes  
 Charles Hynes is the Brooklyn District Attorney

**The Rebbe's Message on Chinuch**  
Presented By: Rabbi Ari Raskin Shaliach of the Rebbe to Brooklyn Heights.

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# PARSHAS HASHAVUA

## VEDIBARTA BAM ~ Vayakheil



By Rabbi Moshe Bogomilsky

“ויקהל משה את כל עדת בני ישראל”

“And Moshe assembled the entire Israelite community.” (35:1)

QUESTION: What message does Parshat Vayakheil impart to every Jew?

ANSWER: Generally, the parshiyot Vayakheil and Pekudei are read together. Vayakheil, “And you shall gather,” points to the unification of all the entities in this diverse world, uniting them within the domain of holiness. Pekudei, by contrast, means “counting,” and highlights how every entity possesses its own unique importance. For every creation was given a unique nature with which it can serve G-d.

Although the sequence of the two parshiyot indicates that Vayakheil prepares one for Pekudei, Vayakheil represents an independent service in its own right. This concept receives greater emphasis when Vayakheil is read and studied as a separate parshah.

In particular, the message of Vayakheil applies to the Jewish people and alludes to their being gathered together to form a single collective entity in the spirit of the mitzvah, “Love your fellow man as yourself.” This is possible, because all Jews share a single essence; all are “truly a part of G-d above.” (See Tanya, chapter 32.)

The importance of this service is emphasized by the fact that the Alter Rebbe, Rabbi Shneur Zalman, the founder of Chabad Chassidism, placed in the Nusach Ari Siddur the declaration “Behold I accept upon myself the fulfillment of the mitzvah ‘Love your fellowman as yourself,’” at the very beginning of the prayer service, making it the foundation of one’s daily activities.

This is the message of Parshat Vayakheil, that one seek to unite with every member of the Jewish people. Striving to unite with one’s fellow Jews, will lead to the ultimate fulfillment of Vayakheil, the ingathering of the Jewish people to Eretz Yisrael.

A significant lesson results from the fact that Vayakheil and Pekudei are read as separate parshiyot. There is no need to wait for Pekudei, the census of

the Jewish people, for the beginning of Vayakheil, the ingathering of the exiles. On the contrary, the Jews will first gather together in Eretz Yisrael, and afterwards there will be a census.

(מהתועדות אחרונה של כ”ק אדר א’, כ”ה אדר א’, תשנ”ב)

“ויקהל משה את כל עדת בני ישראל ויאמר אלהים אלה הדברים אשר צוה ה’ לעשות אתם”

“Moshe assembled the entire Israelite community and said to them: ‘These are the things that G-d commanded, to do them.’” (35:1)

QUESTION: The words “la’asot otam” — “to do them” — appear superfluous?

ANSWER: “Vayakheil” indicates that Moshe made a “convention” of B’nei Yisrael. It is normal for a convention to consist of speeches, thoughts, and resolutions which do not lead to concrete results. Hashem commanded Moshe to ensure that the thoughts and resolutions shared at this “convention” were “la’asot otam” — brought down to actual practical results.

(לקוטי בתר לקוטי)

“ששת ימים תעשה מלאכה וביום השביעי יהיה קדש שבת שבתון לה”

“Six days work shall be done and the seventh day shall be holy, a Sabbath of rest to G-d.” (35:2)

QUESTION: Man was created to labor (Job 5:7). Why does the Torah talk about work in a “passive” form “תַּעֲשֶׂה מְלָאכָה” — “work shall be done” — instead of using an active form “תַּעֲשֶׂה” — “You shall do work”?

ANSWER: A chasid of the Mittlerer Rebbe, Rabbi DovBer Schneersohn (the second Lubavitcher Rebbe), went into the business of producing overshoes. It was soon apparent that his mind was more preoccupied with business matters than the observance of Torah and mitzvot. Once, when he visited Lubavitch, the Rebbe said to him, “Feet enveloped in overshoes are commonplace, but imagine a ‘head’ sunk in overshoes!”

The Torah is in favor of people working, but is against the entire person (head, mind, heart, and soul) being completely immersed in the work. Therefore, even during the six week days “work shall be done” (as if it is done on its own), but one’s primary preoccupation should be Torah and mitzvot.

(לקוטי שיחות ח”א)

Alternatively, in the merit of observing Shabbat properly, Hashem sends His berachah into the work done during the week, and the success experienced is much more than anticipated and disproportionate to the efforts.

The Torah alludes to this fact by telling us that during the six days “תַּעֲשֶׂה מְלָאכָה” — work will be done for us if the seventh day (Shabbat) is observed properly as a holy day of rest.

(עיטורי תורה)

“לא תבערו אש בכל משבתיכם ביום השבת”

“You shall not kindle fire in any of your dwellings on the Sabbath day.” (35:3)

QUESTION: Why is it customary to eat cholent on Shabbat?

ANSWER: In the times of the Sages of the Gemara there was a group of people known as the “Tzedokim” (Sadducees). They accepted only the Written Torah and refused to follow the explanations and interpretations rendered in the Oral Torah. Their philosophy was that Torah should be translated literally. According to them, the pasuk “Do not kindle fire in any of your dwellings on Shabbat” forbids one to have any fire burning during Shabbat, even when kindled before Shabbat. Thus, on Shabbat they would sit in the dark and eat cold food.

To demonstrate that we have no affiliation with the Tzedokim and their erroneous theories, we intentionally let food cook on the fire during Shabbat and eat it for the afternoon meal.

The importance of eating hot food on Shabbat is mentioned in the Shulchan Aruch (Orach Chaim 257:8), which states that one who does not observe this custom should be investigated for heresy.

(פרדס יוסף)

“ויבאו האנשים על הנשים”

“And the men came with the women.” (35:22)

QUESTION: Why did the women bring their husbands with them?

ANSWER: Everybody wanted to have the merit of participating in building the Mishkan. Men and women were eager to contribute their most valuable possessions for this holy purpose. Since many women do not have their own income, it is permitted to take only a small contribution from them. Taking a large sum is forbidden because the husbands may not agree (Yoreh Dei’ah 248:4). The women, wanting to donate their expensive gold jewelry for the

Mishkan, brought their husbands with them to show that they were giving with spousal consent.

(ספורנו)

“וכל הנשים אשר נשא לבן אתנה בחכמה טוו את העזים”

“All the women whose hearts stirred them up in wisdom spun the goat’s hair.” (35:26)

QUESTION: Rashi says, “This was a special skill, for they spun the goat’s hair upon the backs of the goats.”

Hashem’s instructions for the Mishkan do not require that the goat’s hair be spun on the back of the goats. Why does the Torah convey to us the technique by which the women spun the goats’ hair?

ANSWER: The Torah is teaching a very important lesson: When people possess special talents it is important for them to remember that Hashem blessed them with these talents so that they may be used to make this world a dwelling place for Hashem.

Since there were women who were blessed with the unique skill of spinning hair still on the backs of the goat, they utilized this skill for the holy purpose of making a Mishkan, in which Hashem would dwell.

(לקוטי שיחות חט”ז ע’ 456)

“ראו קרא ה’ בשם בצלאל בן אורי בן חור למטה יהודה”

“See, G-d has called by name Betzalel son of Uri son of Chur, of the tribe of Yehudah.” (35:30)

QUESTION: Why is it necessary to list Betzalel’s genealogy?

ANSWER: The Jewish people anticipated Moshe’s return from heaven at a specific time. When, according to their calculations, he did not return, they approached Aharon requesting a new leader. His nephew Chur opposed them vehemently and was killed by the violent crowd (see Rashi 32:5).

As a means of atonement for the sin of worshipping the golden calf, Hashem ordered the construction of the Mishkan, for which much gold was to be used. Due to the link between the Mishkan and the golden calf, Chur, who died “al kiddush Hashem” — sanctifying Hashem — merited that Hashem select his grandson as the architect of the Mishkan.

(משך חכמה)



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for young children while the parent goes to school or training. Anything that might be considered as providing a transformation in your life that carries with it some financial need could qualify for this program. For our elderly population, sometimes a hearing aid, new glasses, or some device or appliance that might make life more convenient can be provided by the program. There is a wide range of possible assistance

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\*Presenter: Marlana Lechter

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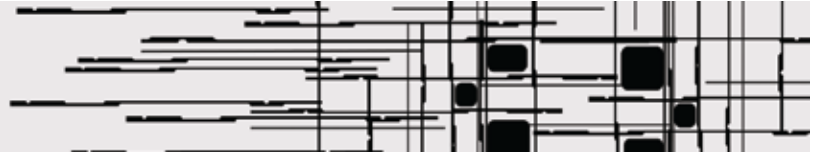
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# SHIDUCHIM



## VEDIBARTA BAM ~ MARRIAGE

A few weeks ago in Parshat Terumah we learned of G-d's instruction to Moshe to make the Mishkan — Tabernacle — and all its vessels. Moshe was also told the various materials that would be necessary for the construction. This week in Parshat Vayakhel, Moshe has a meeting with K'lal Yisrael and charges them with the privilege of building the Mishkan according to the instruction he received.

The uniqueness of the Jewish people is its Torah. G-d selected us from among all the nations of the world and gave the Torah to us exclusively. The Aron — Ark — which housed the Tablet on which were the Decalogue, was the central and most prominent feature.

Quoting the Sages in the Gemara (Yoma 72b), Rashi explains that when the Torah states that it be made of acacia wood and covered with pure gold from within and without, it means the following: Three receptacles were made. The primary one was of acacia wood. A second, larger box was made of gold

into which the wooden box was placed. Then a third smaller one was made of gold which was put inside the wooden one. Thus, the middle wooden box was covered with gold inside and out.

Considering that the Aron contained the Jewish people's most sacred treasure it is therefore most fitting that gold, the most precious metal then and highly valued even today, should be used to construct the Ark. Since gold represents the highest concept of value, it is associated with everything we hold most precious and we can well understand the making of two golden aronot to house the Tablets. But why the use of wood in the construction of the Ark? Wood is of no particular value. Is wood a fitting tribute to our most valued and cherished Torah?

An understanding of the nature of these substances will explain this seeming enigma. Each of these materials has a particular unique quality and these two qualities combined are relevant to Torah. Gold is durable and strong. Time

affects the most substances. Metals corrode, tarnish and rust with the passage of time. Fabrics rot, disintegrate and become fray, tear, and fade.

Gold is a rare exception to this phenomenon. It is durable and strong, and resists time and decay. It was, therefore, proper that the Ark which housed the Torah of Hashem should be made of gold to symbolize the enduring worth of Torah and the eternal values it conveys to us. Torah, like gold, is something that time or prevailing conditions cannot ever change.

Therefore, King David in Psalms (19:11) when talking of Torah compares its teachings to gold and says "They are more desirable than gold, than even much fine gold."

Gold, however, has one chisaron — one drawback. It is lifeless. Wood has the ma'aleh — the advantage — that it comes from a living thing, it grows, has roots, produces foliage and fruits. The Torah, therefore, is compared not only to gold but also to a tree. "It is a tree of life to them that grasp it" (Proverbs 3:18). What gold lacks is provided by wood, and what wood lacks is provided

by gold. The durability of gold and the vibrancy and life of wood were merged in fashioning the Ark. Eternity and life were forever to be the symbols of the Torah.

My dear Chatan and Kallah, you are setting out to build your miniature Sanctuary. It will indeed be one in which the Ark and the Torah are preeminent. But you must always remember the message of the golden and wooden Arks.

The Ark and the Torah within it are our most precious possessions, symbols of eternal values. But eternity alone is not enough. Every generation must contribute its share to imbue new life to the Torah, to make our traditions grow and expand, and each individual must personally go from strength to strength in his Torah study and observance of mitzvot. We cannot rest on the laurels of the past. The Torah is eternity — zahav — but it must also be eitz chayim, an eternity which lives.

Torah is a tree of life to those who hold on to its eternality and grow spiritually with it and through it. May you reach these heights and be a happy and fortunate Torah-minded couple.

## FINDING A NEEDLE IN A HAYSTACK

By: Sarah Junik

*Continued from last week*

An unfortunate habit

It has become common for boys and girls to discuss with their peers details of the dates they have been on.

This is certainly forbidden and has no constructive value. If a bochur or a girl feels that someone he/she has gone out with may fit one of her/his friends, they should approach their parents, a mashpia or some other person who is capable to "redt" the shidduch and have them do so in the regular way. To simply gossip about the "dates" one has had is pure loshon hora with no redeeming qualities.

An inadvertent comment may ruin someone's shidduch, as that boy/girl will have a preconceived notion about the prospective shidduch which may be quite erroneous and therefore harmful.

In the matter of shidduchim, it is most necessary to conduct oneself with tznius and not advertise with whom and when one went out. Brocha only comes if things are done quietly and modestly, and this should be especially so with shidduchim.

There is an enormous amount of peer pressure, certainly among the girls, to share one's experiences when one goes out, or to keep best friends "in the loop" when names are offered as possible shidduchim.

It is not correct for a girl or a boy to

reveal any information about a prospective shidduch or what happens on their date, to a friend. Even if the friend might get offended because they are "kept out" this should not influence the boy or girl to disclose this information. It is unfortunate that friends feel slighted but it cannot be helped. Where is their caring for the friend's privacy? Girls do not realize that this is not another sleepover secret whispered under the covers. This is a time when you make life altering decisions. A serious matter, not something to be shared in girlish confidences.

It will help our S/D if we, as parents, explain to them how any information having to do with shidduchim, either at earlier stages or even during dating, should not be given out.

There is a much debated Mishna which enjoins one not to gossip a lot with a woman ("Al tarbe sicha im haisha"). Chazal say the language of the posuk for talk is sicha which is translated as light conversation, not an intellectual exchange of ideas or even general practical matters. Some commentaries mention that the posuk expressively says 'HaIsha' (the woman) and the article "the" denotes a wife. So we are warned not to gossip even if it is just between husband and wife. Imagine how much more we are enjoined not to gossip among friends and acquaintances.

Shadchanim

Returning to the topic of shadchanim:

Shadchomim put a lot of time and effort

into making a match. Telephone calls and emails are just a part of it. We may never know how much effort a shadchan has put into our case. When there are no tangible results the shadchen could have made numerous calls but had nothing to offer at this time. It does not mean the shadchen ignored you. One may ask why does the shadchan not let me know that they made calls but there was no results. Please realize you are not the only person the shadchen is working on behalf of. If they had to take time out to call you and reassure you that they are working for your child, they would not have time to work. Until Moshiach comes (Now!) we do not live in a perfect world.

Let us give the shadchanim the benefit of the doubt. Whether a match comes together or not, we should be appreciative of the work that was expended on our behalf whether we know about it or not.

In fact, there is a story of Rabbi Levy Yitzchak of Barditchev, who would pay the shadchanim even when a match did not pan out for his son. So the shadchanim stopped coming to him with offers. When he asked them why they stopped, they replied that they felt bad being paid for something that did not materialize. Rabbi Levy Yitzchak replied to them that every failed match was bringing his son closer to his one true zivug, so in reality, their efforts on his behalf were bringing the final shidduch to completion; therefore, he had an obligation to pay them.

Be up front with any problems or impediments there might be. A shadchan told me once he had arranged a

shidduch and everything seemed to be smooth sailing until one side found out the prospective chosson had been married previously. Of course they got upset with the shadchan who actually had been as much in the dark as they were. The shadchan is there to make things go smoothly, but he cannot do that if he does not have all the facts.

Some shadchanim will lead you through from the beginning suggestion to the lechaim. Some shadchanim are more hands off, and unless you specifically ask them to involve themselves more, they will stay on the sidelines. Explain your preference to the shadchan. Clarify whether you wish to have the shadchan micromanage the shidduch or be there only if you call.

Unfortunately, in many cases we believe people know what we mean or want, even when we did not articulate it. Most of us do not have ESP (Extra Sensory Perception). We cannot read minds, but we often expect others to know intrinsically what we have not requested. Let us be clear, even if we might come to repeat ourselves.

Find out at the outset what are the most convenient hours to call the shadchan, and then try to keep to those times unless it is unavoidable. Get back to the shadchan with requested information as soon as you can.

Walk a fine line. Do not be hesitant to call the shadchan. On the other hand, do not be a nudge.

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



## THE REBBE'S SICHA: VAYAKHEL 5749

Parshas Shekalim  
27th Day Of Adar I, 5749

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The month of Adar brings with it several special themes:

"When the month of Adar begins we increase joy" (Taanis 29a);

"On the first day of Adar proclamation is made regarding the Shekalim" (Shekalim 1:1).

What do these themes have in common?

The holiday of Purim has an indirect connection with the practice of giving a half-shekel for the Sanctuary. The Gemara states:

'It was well-known beforehand to Him at whose word the world came into being that Haman would one day pay shekels for the destruction of Israel. Therefore, He anticipated his shekels

with those of Israel. And so we have learned: On the first of Adar proclamation is made regarding the shekalim.' (Megillah 13b)

In this light, our mitzvah to donate half-shekels to the Temple serves as "a cure before the illness," to anticipate the miracle of Purim.

Since the shekalim were used for the communal daily sacrifices and since the Torah is super precise, we can say that Purim also has a connection to the sacrifices themselves. It remains to be clarified how the joy of Adar is associated with the shekalim of Adar. Another point to clarify is how all this connects to the portion of Vayakhel which we read on this Shabbos when we bless the month of Adar.

At the start of Vayakhel the Torah relates: Moshe assembled the entire Israelite

community and said to them, "You may do work during the six weekdays, but Saturday must be kept holy as a Sabbath of Sabbaths to G-d. Do not ignite any fire on the Sabbath, no matter where you may live."

After this introduction, the Torah goes on to speak of the various items to be donated for the construction of the Tabernacle.

Why did Moshe preface his appeal for the Mishkan with a discussion of the laws of Shabbos? Rashi explains: "...to teach us that the construction of the Tabernacle did not suspend the laws of Shabbos."

A moment's reflection will engender some serious puzzlement. After all, the main topic discussed in Vayakhel is the Mishkan -- the mention of Shabbos seems to be only an ancillary remark, to remember not to desecrate the Shabbos in the enthusiasm for the Mishkan. If so, it would have been more appropriate to put this reference to Shabbos at the end of the discussion of the Mishkan.

Its prominence at the introduction to the Mishkan reveals to us that there was a more profound connection between the two, and in fact, the observance of Shabbos served as a preface and preparation for the work of building the Mishkan.

Why does the Torah single out fire here as an example of the prohibition on Shabbos? There seems to be an indication that the main aspect of Shabbos which prepares for the Mishkan is somehow connected to this prohibition not to kindle fire on Shabbos.

Another question:

Why was it necessary to gather all the Jews as a preface both to the laws of Shabbos and to the laws of the Mishkan? We do not find such a practice in most other cases of Torah commands.

The explanation:

The inner theme of the Mishkan is to bring the Shechinah to rest among the Jewish people. The Midrash states: "When did the Shechinah dwell on earth? On the day the Sanctuary was erected" (Bamidbar Rabbah 13:2); with the Mishkan the process of drawing G-dliness down to the physical world was completed. This process had begun with Mattan Torah when there was a revelation from Above, and it was completed with the efforts of the Jewish people below -- bringing donations for the Sanctuary and building the Tabernacle.

This aspect is focused on by the timing of Moshe's command to the Jewish people. As Rashi explains, he gathered the people on the day after Yom Kippur. It was on Yom Kippur that the process of Mattan Torah had been completed, for on Yom Kippur Moshe received the second set of Tablets. It was on the following day that Moshe gathered the people and told them of G-d's desire for a Sanctuary, because the Mishkan was the sequence to Mattan Torah and in a sense it served as the completion of

Mattan Torah.

In this context we may understand that just as Jewish unity was a prerequisite to Mattan Torah, it was also necessary for the Jews to be united in preparation for the Mishkan, hence Moshe had to gather them in a unified assembly. The "spark of Moshe" in every Jew caused this post-Yom-Kippur assembly to take on the same aspect of unity that prevailed before the Torah was given, back in the month of Sivan, when the Jews camped "as one man," facing Mount Sinai.

The common theme of Mattan Torah as well as the construction of the Mishkan is to bring the Shechinah to rest in the lower world. This means that even in the "public domain" of the material world, it becomes evident that the world is the "private domain" of the "One Ruler of the world." Even in a place of dissention, the unity of the Holy One, Blessed be He, will prevail.

This requires a solid base of Jewish unity. When Jewish souls descend to the physical dimension, there is a potential for dissention, separation, and disparity as was the case in the encampments before Mattan Torah. In order to be ready and worthy for G-d to give us the Torah it was necessary to reach a state of unity. This goal is achieved through the process of raising the soul to its place of pre-eminence above the corporeal bodies of physical existence, so that in each Jew there was a revelation that they were all compatible and "we all have one father." This brought to the attitude of "one man with one heart" at that point, to draw down and reveal the unity of G-d in the world which is the general goal of Mattan Torah. In the case of the Mishkan, the Jewish unity was more than just an attitude of "one heart," for it expressed itself in action, a unified act of donating the objects needed for the Mishkan.

In the human experience one thing that often brings to disunity and competitiveness is the accumulation of wealth. Most problems that arise between people are in matters of money. By nature man is very concerned about his wealth, and this often leads to dissent and strife among people.

When the Jewish people united in their desire to donate their possessions to the Mishkan, they showed their underlying unity even in the area of material wealth. As a result, their wealth did not lead to dissention; rather, it revealed their unity, for they all brought of their possessions for the Mishkan.

Our sages say that wealth is called "the substance that was at their feet" (Devarim 11:6), meaning the wealth which puts a person on his feet. Although in a qualitative sense these matters are even lower than a person's feet, nevertheless they provide a foundation upon which he can stand himself. In this manner, the unity of the Jewish people is actually enhanced, and the unity of the Holy One, Blessed be He, is revealed in this world.

### THE SHALOM SENIOR CENTER ANNOUNCES A NEW CULTURAL PROGRAM FOR THE SPRING.

The Shalom Center in conjunction with the New York City Department for the Aging, the New York City Department of cultural affairs, and the New York City Council is pleased to announce a 12-week workshop series entitled:

"Stepping Forward, Looking Back-A creative Journey portfolio."

Using music, writing (poetry, story telling), drawing, painting, collage and other media, seniors will be "looking back" through a guided creative journey of their lives, experiences and cultures and "stepping forward" by producing a portfolio of their creative works that will be shared with the community.

We have retained the services of "Elder

Craftsmen Inc.", a Manhattan-based organization that works with seniors throughout the five boroughs. Professional teachers will be coming for the 12 week session to the Shalom Center and conducting the classes.

Their mission is to help men and women 60 and older be creative, productive and independent, and to seek broader recognition by the general public of the skills and capabilities of older people. Elder Craftsmen Inc. has been working with seniors for over 50 years.

The Shalom Center will be opening these workshops to all seniors in the community. In order to hold a place for the session, a reservation will be needed. Please call the Shalom Center at (718) 774-9213 and ask for either Jenya or Shimon. Places are limited so we urge people to act quickly.



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# SHLEIMUS HAARETZ

## PHASES IN THE ISRAEL-ARAB CONFLICT: THE GULF WAR

Part II:

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In 1990, almost six months before the Hebrew year 5751 began, the Rebbe declared that the Hebrew letters indicating the numerical equivalent of the coming year also formed an acronym for the Hebrew phrase meaning, "This will be a year when I [G-d] will show them [the Jewish people] wonders."

Before the previous year, the Rebbe had foretold that it would be "a year of miracles," and indeed that year was marked by the collapse of the Iron Curtain and the emigration of hundreds of thousands of Soviet Jews to our Holy Land. And yet, the Rebbe assured his listeners, the wonders of 5751 would surpass those of 5750.

While the Rebbe was delivering this message, preparing the Jewish people and the world at large for these developments, urgent preparations of a different kind were being made in a distant corner of the world. In August of 1990, Saddam Hussein marched the armies of Iraq into Kuwait, plunging the entire world into panic. As heads of government, opinion-makers in the media, and ordinary men and women in the street reacted in fear, the Rebbe spread a message of quiet optimism.

In Israel, gas masks were handed out in fear of chemical warfare and thousands fled from the land in dread of Iraqi missiles. So complete was the fright that when Yasser Arafat stood together with Saddam Hussein and offered an Iraqi pullback in return for a Palestinian state, there were Israelis who urged acquiescence.

The Rebbe, by contrast, reassured the world that chemical weapons would not be used in Israel. He publicly referred to Israel as "the safest place in the world," and urged Americans to travel there. When Major J. Goldstein, a chaplain dispatched by the US army to the war zone, asked about the projected length of the hostilities, the Rebbe assured him that the war would be over by the festival of Purim (which, as is widely known, is exactly when hostilities ceased).

There is no need to recount the entire saga of how the Rebbe's vision was vindicated. It is sufficient to point to the repeated expressions of thanks given by Prime Minister Shamir for the strength and confidence which the Rebbe imparted to people throughout Israel.

### What The Future Has In Store

Israel is at a turning point in its history. If the path of previous governments is to be followed, it will find itself making concession after concession until the Arabs will have established themselves confidently enough to wage war.

There is an alternative: to stop, to retrench; to realize that Israel has the potential to develop a creative society, one which is strong internally, and which has the vitality to endure the challenges posed by its neighbors; to look to the guidelines of the Rebbe outlined above.

Are we condemned to perpetual war? First of all, we must look ourselves squarely in the face and say, "Perhaps." For the answer to that question does not depend on ourselves alone. We did not start any of the previous wars. They were all started by belligerent foes who

surround us and are still bent on our destruction. This is a reality which we must honestly face rather than blindly hope for peace.

Moreover, accepting that reality makes peace a more practical option. When the Arabs know that Israel will not continue to concede, and that she will not fight wars with her hands tied behind her back, they will begin to genuinely understand how serious the option of war is. And this will hopefully lead to peace.

Take a look at the Cold War: Militarily, it was a standoff. Each side had enough arms to deter the other from attack. The lines were drawn, and fear protected one side from the other. Then one day it was over. The totalitarian backwardness that characterized Russian society could not stand up to the challenge of the times, and the Kremlin collapsed. America, by contrast, had a strong and vital society which was able to adjust.

Similarly, in the case at hand, when the Arabs realize that Israel is strong, and is not making further concessions, they will have to come to terms with the situation. If they choose war, at least Israel will be able to defend itself from a position of strength.

Most likely, however, that position of strength will make war less of an option. Unless Israel continues to compromise its security, no Arab country will dare to attack it. Consider: Why didn't Jordan enter the Yom Kippur War? Why didn't Syria open up a second front on the Golan in the Lebanon War? This choice did not stem from any great love for Israel. It was a practical decision. Their capitals were too close to the front to take the risk.

And when there is a military detente, there is a chance that the socio-economics of a world economy that is pressing toward the ideal of a global village will make the Arabs consider peace as an option. Today, all the world's leading countries are turning towards peace, not because they have become more refined and peace loving, but simply because it is in their self-interest. The benefits of peace and the costs of war outweigh any possible gains that could be achieved on the battlefields. As Israel and the Arab countries become involved in this motif, it will affect them as well.

Similar concepts apply with regard to the Palestinian problem. The Palestinians are tired of losing their sons and their daughters; they are frustrated by the fact that they haven't been able to work freely and advance themselves financially for the last decade. When they recognize Israel's firmness, and understand the limits of what they can possibly achieve through the Intifada, they will focus their attention on their own lives and the options that are open to them.

These are real possibilities. When Israel decides to take its future in its hands, and with faith and trust in G-d, focuses on strengthening its security and building a strong and viable society, it will be able to face the future confidently. The miraculous half-century of growth that has followed the Holocaust can be followed by even greater advances. And hopefully, these advances will include the dawning of the age in which "nation will not lift up sword against nation, nor will they learn war any more."

### Update:

The Shleimus HaAretz Talk Show  
Mrs. Tamar Adelstein, host

#### Is anybody listening??!

On our last show, we spoke with Rabbi Yehuda Rubin, Lubavitcher shliach in Elon Moreh in the heart of the Shomron. Rabbi Rubin spoke about the ongoing construction freeze and its deeper implications for Eretz Yisroel's future territorial integrity. Most shocking was learning that President Shimon Peres has created a financial incentive fund with his pals from Germany--that's right GERMANY!--to persuade residents from Yehuda and the Shomron to take the money and leave now before they are expelled (and there will be an attempt to expel them!) rather than be left with nothing like the Jews from Gush Katif.

We also spoke with Noam Bedein, a young journalist, who moved to S'derot a little over a year ago to be able to report firsthand on the trials and tribulations people live through there. Noam also arranges tours for other journalists

and public and world officials so that they can see up close what the real story is in S'derot. One outcome of his "histadlus" is an article that appeared in the New York Times on January 9, 2008 after Noam arranged for journalist Steve Erlanger to tour S'derot.

On the upshot, we had a fascinating interview with Rabbi Michael Cohen who is affiliated with the Arava Institute which studies the environment, water, and solar power in the Arava Desert. Although Rabbi Cohen holds some views on Shleimus HaAretz that need some "tweaking", his true love for Eretz Yisroel and real joy at coming on a Lubavitch talk show was palpably felt.

Please join us on our next show this coming Tuesday, March 4 from Noon to 1:30pm. To join us live, dial 712-451-6000, Access Code 505946#. To retrieve via phone call 641-715-3486, Access Code 505946# or go to [www.Sanesite.org](http://www.Sanesite.org), click classes, click Shleimus HaAretz. (Periodically, the website is down but all shows are eventually archived there.)

### Oholei Torah PTA Achdus Baskets

by: Rosalynn Malamud

One day, over lunch with some friends, the conversation turned to the upcoming Yom Tov of Purim. Purim is a wonderful joyous time of the year, but a very hectic time. There is Megillah reading, Mishloach Manos for family and friends, a Seuda to prepare and enjoy and if things aren't tumultuous enough, this year Purim falls out on Friday - as in "erev Shabbos" Friday.

The Oholei Torah PTA has created a wonderful project. "Achdus Baskets" are a totally win-win situation for one and all.

Firstly, the Oholei Torah PTA uses the profits it makes for enrichment programs for our boys. We, who send Mishloach Manos through the Achdus Baskets, are able to let our friends and family know we are thinking about them and the cost is nominal. Plus, the shopping and delivery is all done for us.

The recipients have told me how nice

they feel to get one basket filled with delicious treats from so many friends. After all, it is erev Pesach and the good wishes remain long after the delicacies are eaten.

I have been a participant in this project from its inception. I have been both a sender and a recipient and I am very grateful to the committee of the Oholei Torah PTA. Thanks to their efforts and devotion, Purim is a wonderful joyous time of the year!

Try it! You will most certainly agree.

For more information or to place an order, please call Aida Junik at (718) 953-3197, Kayli Malamud (718) 363-1618, Sarah Popack (718) 735-2484, or Shuffi Telsner (718) 774-2778.

Order deadline is March 10, 2008.





# MONEY MATTERS



## RECESSION READY: PROTECTING ASSETS DURING CHALLENGING BUSINESS TIMES

By Mordechai Schachter, Agent  
New York Life Insurance Company

If you're like many small business owners, it may not feel like much of a recovery, at least not yet. Actually, this could still be the most dangerous time for businesses, with resources cut to the bone and few reserves remaining in the emergency root cellar. All the more reason to tighten that belt one more notch, plan for the future, and take steps to protect your assets during the lean times that may remain while the recovery picks up momentum

Now is the time to develop a four-step strategy that brings your business through the next few months and positions it for growth as the economy strengthens.

### 1. Protect Your Customer Base

Your customers are vital assets. They provide the cash to make everything else happen. Take steps to keep them.

Start with some creative, short-term

marketing to keep cash flowing for the next several months. First of all, advertise, so your customers know you're still there. Call or write preferred customers (and today they're all preferred customers) to thank them for past business and remind them that you're still there for them. Invite them to drop by for a cup of coffee. Consider short-term price reductions. No business owner likes to discount products or services, but if one of your customers is looking to lower expenses, it may be better to offer a reduction yourself than find out that he or she went elsewhere.

### 2. Protect Your Employees

Do what it takes to retain quality employees, your greatest business assets. They've stayed with you this long; don't let them slip away now.

First, do not cut pay or benefits. They'll think your ship is sinking, and they may jump. Instead, consider expanding your benefit package. No, you don't need to do it right now. Instead, look

at future benefits. Now may be an ideal time to explore 401(k) or other qualified plan options. Do your homework today. Then, if you like, defer the actual implementation until later in the year. This strategy gives your employees a vision for the future. Plus, it boosts their faith that there will be a future.

Also, now is the time to consider a benefit package designed to retain select key employees by utilizing a form of deferred compensation known as Golden handcuffs. The concept is simple: Using a written agreement, select employees that will agree to remain with your company until retirement or some other specified period of time. In exchange, they are promised additional compensation to be paid at a later date. (Or, if they die prematurely, their family is promised a life insurance benefit.) This can be a valuable way to retain top performers.

### 3. Protect Your Business Infrastructure and Long-term Plans

Draft or update your buy-sell agreement


for the eventual transfer of your company at your own retirement or death. Also, look at key executive insurance to help protect your company from loss if a valued employee should die prematurely.

### 4. Protect Your Company's and Your Family's Investment in You


While it's not polite to brag, you are your business's greatest business asset, the linchpin that holds everything together. So, protect yourself. Review your company's life insurance program. That way, if something happens to you, your business and your family will be financially protected.

### A Tall Order? Not Really. Plus, There's No Reason to Go it Alone.

For further information on how insurance and other financial products can be used in business planning, please contact Mordechai Schachter, Agent, New York Life Insurance Company, at (718) 915-3438.



Hon. Yvette D. Clarke  
U.S. Congresswoman



Hon. Karim Camara  
NY State Assemblyman

U.S. Congresswoman Yvette D. Clarke presents

## "FDIC MONEY SMART" FINANCIAL SEMINAR

For The Crown Heights Neighborhood

**Date: Monday, March 10, 2008**

**Time: 6:00 PM - 9:30 PM**

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

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

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

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

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

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

Seminar presenters include: F-E-G-S Health and Human Services System, New York State Banking Department, and the Crown Heights Jewish Community Council.

CROWN HEIGHTS בס"ד

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[www.MIKVAH.INFO](http://www.MIKVAH.INFO)



## HUMAN INTEREST



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. ✉

### COMFORTING THE GRIEVING (PART 2)

My father, obm, used to say that death is a part of living. Even though this is true, many people feel anxious and unsure of themselves with Shiva rituals and are even reluctant to pay a Shiva call. They worry. What is the correct thing to say when you pay a Shiva call? Or better yet, is there a correct thing altogether? Can it be that one thing is right for one person, but wrong for someone else?

A successful Shiva call can be broken down into three parts.

Firstly, those who go to pay a Shiva call should provide a shoulder to cry on and listening ear. This can be accomplished by following a few guidelines.

The Talmud states that the first three days of Shiva are set aside for crying. There are some people who understand this to mean that one should not pay a Shiva call in these three days; however, though the three days are for crying, there is comfort in crying with someone you feel close to. My sister, who was in Israel for a cousin's Shiva, said the hardest part of the Shiva was the first three days when the family was hurting and few people showed up to pay Shiva calls. They sat those three days

and looked at each other- each in their own pain. How much easier it would have been for them if close friends had come over and sat with them those first difficult three days.

The Talmud says that when paying a Shiva call, one should allow the person sitting Shiva to start to speak first. Therefore, we should be conscious that we permit the mourner to choose to speak if they want to. Additionally, should a mourner choose to speak they should address the topics they want to. This will allow them to grieve as they feel comfortable.

Something else we must keep in mind is that people have different ways of grieving. There are those who can't cry at all and those who can't stop crying. We should be sure not to make someone feel uncomfortable because of their method of grieving- be it more or less than what was expected. Everyone mourns differently in every situation. This is especially true of children who mourn loss in "age appropriate" ways that may look callous or uncaring to an adult.

Another very important point to keep

in mind when going to pay a Shiva call is not to sound like you're judging another person's loss. Every loss in a person's life hurts on some level. The loss of an unborn child or an old or sick person also hurts. We may not say to someone who is grieving, "You'll have other children;" "You have others that can comfort you;" "At least he's not suffering any more;" "Thank G-d, he lived to a ripe old age." Every loss hurts. All of those are seemingly judgmental comments that sound like their gauging another person's loss.

Secondly, when paying a Shiva call, we must show sympathy and empathy and recognize a mourner's loss and pain. Sometimes, though, the best way to do this is to simply say the words, "I'm sorry for your loss, but I don't know what to say."

I have found that the best time to practice this maxim is when someone suffers a loss of any kind that I have never experienced. When I was 14 years old, a good friend and classmate of mine lost a father. I recall spending quite a bit of time in his home during the week of Shiva. I found that my classmates and I did very little talking to the boy who was sitting Shiva for his father. I remember the frustration we felt that we could not find the correct words to say, yet wanting to give comfort to our friend who was suffering. In retrospect, I realize that being that none of us were in the same situation, the best thing would have been to say, "I don't know what to say."

Thirdly, we should give the bereaved encouragement and strength when going to a Shiva house.

So often I meet someone who tells me, "I took over my father's business after he died, and I did a great deal today. I felt my father's presence with me."

I tell them it's true. Their loved one was present. The Zohar says that when a person dies, their spirit can be with those they care about. A soul is infinite and can be in many places. We should encourage a person to take strength in this fact and utilize the loving presence of the deceased as a daily source of fortification.

Furthermore, when a person dies, those that are left behind feel a void. When the positive work of a loved one is continued, the vacuum is filled, and the person's memory lives on, which strengthens a family and community. A consoler can encourage a mourner to satisfy that void by continuing the good deeds that their loved one took special pride in.

In conclusion, when paying a Shiva call we should provide a shoulder to cry on and a listening ear, show sympathy, empathy, and acknowledge the mourner's pain, and offer encouragement and strength to those sitting Shiva. Concentrating on these three areas will allow the consoler to feel comfortable walking into a house of mourning and the mourner to feel cared for and consoled.

Continued from page 5

### Rabbi Shaffer

"A man of the book". He internalized Torah knowledge and Jewish law in every aspect of his life.

He left a brother, Reb Benzion, in Boston, and two sisters, Mrs. Bitman in Baltimore and Mrs. Melul in France.

His wife, Bronya and his children: Liba and her husband Reb Yehuda Goldman in Teaneck, New Jersey; Nechama and her husband Reb Efraim Simon, on shlichus in Teaneck, NJ; Devorah and her husband Reb Doron Slutzkin, in Switzerland;

Batya and her husband Reb Ari Kievmann; Chana and her husband Reb Shlomo Minkowitz; Yosef Chaim, Yehuda, Shaina, Yitzchok and Michal.

When Mrs. Shaffer was asked about her feelings, she said, "Sometimes you meet a person, and you say I would have liked to have known him more. I wish I would have had more time with him. If I should ask questions of G-d I could ask, why did I merit to have Gedalia as a husband for thirty-eight years. I tell my children, look how our life has been formed through the blessing that

we had."

"In conclusion, I feel strange that an article and a picture will appear in the newspaper. Do you know the difference between last year and this one? Last year, you would not have been able to write an article on Gedalia Shaffer."

Yehi Zichro Boruch! May Reb Gedalia's memory serve as an inspiration for awakening concern and consideration for one another, and for the utilization of every moment as a cherished treasure, fulfilling our mission of studying Torah and doing Mitzvos.

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

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# OUR MOSDOS



**THE SPARKS BOYS CHOIR PUT ON A MEMORABLE, INSPIRING PERFORMANCE AT THE DARCHEI MENACHEM CHINESE AUCTION ON SUNDAY NIGHT AT BEIS RIVKA CAMPUS CHOMESH. ALL THOSE WHO ATTENDED WERE AMAZED BY THE PERFORMANCE AND ARE STILL RAVING ABOUT IT.**

**“THIS IS LUBAVITCH. THIS IS BEAUTIFUL,” COMMENTED ONE OF THE ATTENDEES.**



## NIGHTLIFE!

### Upcoming Events

**Thursday, Feb. 28th, 8pm**

The Ultimate Shadchan: G-d Or Man?  
Guest Speaker: Rabbi Simon Jacobson

**Motzei Shabbos, March 1st, 8:30pm**

Painting The Soul Canvas: Painting Workshop  
with Neria Cohen

**Monday, March 3rd, 8pm**

Male Dominance In Judaism Part II: The Bottom Line  
Guest Speaker: Rabbi Yossi Jacobson

**Thursday, March 6th, 8pm**

Topic To Be Announced  
Guest Speaker: Rabbi Shea Hecht

*All programs are held at The NIGHTLIFE Lounge:  
Rubashkin Residence -*

*1349 President Street*

*email: CrownHeightsNightLife@gmail.com*

*Blog: www.CHnightlife.wordpress.com*

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

## Attention Girls Bas Mitzvah and Older:

**Shalhevet of Crown Heights is back,  
better than ever!**

### Coming Motzei Shabbos Adar Beis

- Featuring Motzei Shabbos Event for seventh graders
- Tuesday night creative workshops for girls over bas mitzvah
- More details to follow in next week's paper

A project of the Crown Heights Jewish Community Council