

Crown Community Newspaper heights

כאן צוה ה' את הברכה

JANUARY 4, 2008 | TEVES 26, 5768

WEEKLY VOL. I | NO 9

פרשת ורא | תשס"ח, כ"ו טבת | בס"ד

SYMPATHY IS NOT ENOUGH

Gush Katif evacuees are still facing harsh difficulties in finding proper housing, employment, adjusting to their displacement and losses, and above all, dealing with their trauma from the infamous disengagement • Crown Heights comes to their aid, but is that enough?

PAGE 10

European countries' explosive aid



Rabbi Segal on using a

Secular Calendar

PAGE 2



Bedford and Dean Mashpia

Since childhood in the Russian village of Lubavitch, Rabbi Eliyohu Moshe Liss (1909-1988) inspired and educated countless students in Warsaw, Lodz, Vilna, Japan, and Shanghai. We remember him at the Lubavitcher Yeshiva in Brooklyn.

PAGE 4



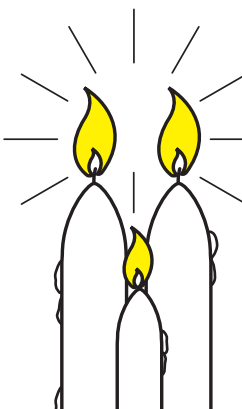
New book serialized! From Shedlitz to Safety

A Young Jew's Story of Survival ~ PAGE 14

READER'S PLEA: READ RABBI TWERSKY'S "SHAME BORNE IN SILENCE"

Candle Lighting

Jan. 04	Lighting	Jan. 11	Lighting
Brooklyn	4 : 15	Brooklyn	4 : 12
Yerushalayim	4:08	Yerushalayim	4 : 14
<i>This Week:</i>			
Wed: Chovos Halevavos Printed 1559		יחזקאל ~ כ"ה אדר א', ד.	
Shabbos: Passing of R. Samson R Hirsch 1888			
Shabbos Mevarchim chodesh Sh'vat, Tuesday			



Brooklyn, NY 11225
390 Kingston Avenue
Crown Heights Community Newspaper

THE VAAD HAKOHOL

By Moshe Rubashkin

Last week I attended an important meeting at the 71st precinct, a follow-up from the end-of-the-year precinct meeting where so many community members stormed out in outrage. Among those present were Rabbi Binyamin Klein, Chanina Sperlin, Batia Brandel, Rabbi Shea Hecht, Rabbi Shalom Ber Baumgarten from Tzivos Hashem, Isaac Zellermaier, Yudi Eber, Yankel Wice, Binyamin Lipschitz from Crown Heights.info, 71st Precinct Inspector Vega, Sgt. Dave Wadler a representative from Police Commissioner Kelly's Office, Adam Barash, a representative from Chief Zieglers Community Affairs Office, Councilwoman Letisha James, and Sgts. John Cantwell, Bobby Troise, and officer Vinny Martinos from the 71st precinct.



Inspector Vega explained why the precinct meeting went on for such a long time. It was the last meeting of the year, so he was summarizing various statistics and accomplishments for the year. He conceded that it might have been a good idea to mention in the mailing that encouraged people to come that it was going to be an extra long meeting. Our meeting really focused on how to unite the community with the Police in the aftermath of the 200 to 300 people walking out of the Precinct meeting. Many people spoke their thoughts on the matter. Rabbi Hecht suggested that that the police department should stay connected to the community through our paper, informing us of important information and using the paper to create a dialogue with the community. He jokingly suggested that they inform us of the corners and times they will be stationed at during the week giving the cell phone tickets. When it was my turn to speak, I explained to the inspector and his colleagues that if I would ask members of the community to come out to a meeting, it would take me more than a week, and I would be lucky if I could get 30 people to show up after a lot of

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begging and pleading. When I saw that Beryl Sugar was able to bring in so many people in 15 minutes, and it was such a wide representation of the community, we have to see that the issue in the front of people's minds is crime and security. The people there were not involved in the politics of the CHJCC etc. They were regular community people with one issue on their minds—security. We must make a meeting with them to discuss how to address the situation. The concern was brought up of what will happen if they are disrespectful or walk out again. I explained that the meeting should not be at the end of the week when people are tired from a long week of work, but rather it should be held on a Motzei Shabbos or on a Sunday afternoon. Rabbi Shalom Ber Baumgarten suggested that a person like Yossi Jacobson should run the meeting with questions and answers to the police. My suggestion went over well, and they are working to put together a meeting.

My father in-law said over an interesting sicha at the Shabbos table. Sefer Bereshis ends describing the Bnei Yaacov as one family. In the beginning of Parshas Shemos, we see how the Bnei Yaacov turn into the Bnei Yisroel, one nation. When Moshe went out to the fields and saw Dasan and Aviran arguing and their threat to turn Moshe over to Pharaoh, he thought to himself, "Now I see that they are not worthy of Redemption because they speak Loshon Hara." It is known that the Yidden in Mitzrayim served idols, so why would Moshe focus on the sin of Loshon Hara as a reason why the Yidden didn't deserve to be redeemed. The answer is that to have the Redemption, we must be one nation. Loshon Hara causes division and fragmentation, the opposite of unity and the opposite of being a nation. When there isn't unity, the nation is not a nation and can not be redeemed.

Hearing this sicha from my father in-law and seeing how the Rebbe all the time stresses the need to mosif ohr to bring unity reinforced to me the idea of this paper. This is our ninth edition, and I am hearing from all walks of life in the community, all different perspectives. Their statements are really the same--we love the paper because it is only positive and only ohr. We take it to the Shabbos table--the heroes, the d'var torah. We received a heartfelt thank you from Mrs. Rose Shrage who called from Florida to express her gratitude that we are keeping her husband's memory alive. We live in the greatest community in the world. Let us be a living example to the world with one voice, one unity, one family, and together we will ultimately see the Rebbe b'hisgalus as Melech HaMoshiach!

Yechi Hamelech!

RABBI SEGAL ON USING THE SECULAR CALENDAR

By Rabbi Segal

Member of the Bais Din of Crown Heights

Question: In many documents, many people have the custom of writing the the English date. Should one refrain from doing this and rather use the Hebrew date only?

Answer: There are great poskim (Rabbis) who are very strict with this matter and advise not to mention the English date. They write that this is a transgression of an isur in the Torah. In the Torah it says: "The name of other idols you should not mention." Since the non-Jews calculate their calendar not from the creation of the world as the Jewish nation does, but according to the birth of oso ho'ish, therefore writing the secular date would be a mention of idolatry, G-d forbid.

The Maharam Shik (Yoreh Deah chapt. 171) was asked a question about a plaque that the names of the months and the years of the secular calendar were engraved on it, and the Maharam Shik advised to remove the plaque or to cover the dates with cement.

We also find in the Drashas Chasam Sofer (vol. II pg. 315): "And not like those new people who mention the date of the Christian Messiah . . . woe to them, they have done evil to their souls.."

On the other hand, we find that the Ramo in his Tshuvos [responses] (chapt. 51) mentions secular dates, and likewise we find this also in the [responses] of Maharam from Padua (chapt. 38. 76).

Therefore, the poskim from our times write that it is not forbidden to write a

secular date if it is done for people who are more familiar with secular dates than Hebrew dates.

The Rebbe in his letters (Igras vol. 11 pg. 420) writes likewise:

"Regarding what he wrote about the secular dates...this custom is in all our countries where there is a justification or legitimate reason.

But this is only when there is a justification or legitimate reason but without a reason, the Rebbe wrote in a letter [vol. 17 pg. 160]: "In response to his letter from 5/22, it is a great wonder about a yungerman in Yeshiva from an Anash family of Tmimim that he refers in his letter to a secular date in the same day that he said in his prayer "Today is the fifth day of the week" which is based on the commandment 'Remember the Shabbos to sanctify it'.

Therefore when there is no justification or legitimate reason, as letters that are written amongst Anash, including also letters from the mosdos (institutions), it is worthy to be cautious not to mention secular dates but only the Hebrew date, which is based on "Remember the Shabbos to sanctify it". The Ramban explains this in his commentary (Shmos 12:2) that when we mention the days of the week, it is a reminder for leaving the Egyptian exile.

The Chasam Sofer writes (in his commentary Shemos 12:2): "This is a lesson that when writing letters, we need to make mention the day of the week to testify about the creation of heaven and earth that were created in six days, mentioning Nissan as the first Hebrew month, to testify our leaving the Egyptian exile and not G-d forbid as the other nations do."

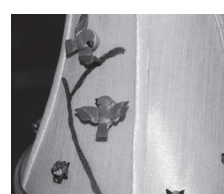
LAST WEEK AT NIGHTLIFE: COMEDY NIGHT - JANUARY 2, 2008

Esther Russel promised to make us laugh. Well, laugh we did! From the audience interactive comedy to her staged belly laugh, she left us in stitches. By the end of the night we were exhausted and spent... from watching...and Laughing! As the evening progressed, it only got better. We were treated to a tasty Melava Malka buffet and the décor was innovative and charming. The games, the music, the dancing and farbrenging lasted well into the morning.



INSPIRED DESIGNS - DECEMBER 27, 2007

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Harmony between the Mind, Body and Soul with Rabbi Yossi Jacobson



WHAT'S A MIME? 12/25

On Motzei Shabbos, Stella Filler entertained us all with her silent acts. She took us through the life of a Jewish woman,



getting ready for shiduchim, and Jewish holidays.

CHJCC

LETTERS TO THE EDITOR



I am writing in response to your publication of Rebetzin New's address on spousal abuse that appeared in the December 14th issue of our community paper. On behalf of myself and too many other women, I would like to thank you for the bold/brave and much-needed decision to print this.

The speaker points out that this is a topic shrouded in secrecy and shame until very recently in the orthodox/frum world. She shares her own initial disbelief that such hypocrisy could exist in our own homes and uses the very compelling example of Rabbi (and Dr.) Avraham Twersky's own struggle to first accept, and then expose, this awful reality.

She also points out an amazing statistic, which is backed up by many scientific studies. As difficult as it may be to believe, the traumatic damage caused by verbal and emotional abuse is equal to that of physical battering. The awful irony of abusers across the board is that they almost always have a dual personality - the "soft-spoken" man you doven next to, the always helpful neighbor, the generous g'vir may have a wife and children at home who are literally tortured by his selfishness and cruelty.

Does this mean that one should suspect everyone? G-d forbid!! But this speech, after all, was to a convocation of rabbonim - the guardians of Torah in our communities. I feel that it is crucial, as a start, that every rabbi and mashpia MUST read Rabbi Twersky's book "The Shame Born in Silence - Spousal Abuse in the Jewish Community". Clearly, when a woman FINALLY comes forward, seeking help and guidance for herself and her terribly confused children after months, even YEARS of "cover-ups", she certainly deserves to be heard and treated with respect and dignity by the one she has trusted enough to pour her heart out to. Unfortunately, she is often met with disbelief or hostility, and the despair deepens.

I also feel strongly that all Rabbonim and Mashpiim should be mandated to attend a seminar on spousal abuse. There are many frum compassionate experts in this field now, and I am sure

that such a program could be organized locally. After all, many professionals are required to continue to keep up with new information in their fields so that they can continue to offer the best to their patients, clients, and students. I would hope that our Rabbonim would want to do anything and everything to help a Jewish family in pain.

Every day, in the morning brochos, we praise one who "brings peace between husband and wife." It is surely time that those who may have the power to heal families, or, G-d forbid, destroy generations, must stop averting their eyes and learn the tragic, but classic, realities of abuse. It could be happening right next door...

Name withheld upon request

Dear Klal Yisroel.

Shalom Aleichem to you. We, The N'Shei Chabad Miztoyim Committee, work as hard as we can to help to complete the Redemption.

Practically everyone has a job, family, or whatever commitments and frankly, I cannot think of anyone who isn't struggling—But we sincerely must continue our responsibility to bring the complete Redemption.

Dear fellow community members, if I call you and you can help, Baruch Hashem, or if you cannot, be so kind and say so. Since I must utilize the Delay Telephone System for the Deaf, it sometimes takes 3 seconds for my greeting to come through. Please be patient. It is extremely frustrating when you hang up.

Thanks so much for your kindness.

Sincerely yours,

Serel Chana Maness

Hashem should bless you and help you with all of your endeavors.

GED CLASS

Free GED preparation

For young men, 17 and older

Monday and Wednesday nights, 7—9:30 PM

A strong focus is given to Math preparation.

Please call (718) 771-9000 ext 17 to register or get more information.

ESL Class

The CHJCC is forming ESL, Adult Literacy classes for community members interested in developing their basic English skills.

There will be separate classes held for men and women.

Classes are free, and there are no income or citizenship requirements for eligibility.

To register, participants only need to provide their name and date of birth.

Class times and days will be tailored to meet participants' needs. Please call Rivka Shur at (718) 778-8808 x 24 to register or get more information.

CALL THE CHJCC

718~778~8808

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Outreach Workers will come again to process Heap applications at our office on

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

Please come early --
First come first served

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OUR HEROES

RABBI ELIYOHU MOSHE LISS (1909-1988)

In honor of his 20th Yahrzeit, the 16th of Teves and the Yahrzeit of his wife, the 29th of Teves.

By Rabbi Michael Seligson

Hachossid Rabbi Eliyohu Moshe Liss was born in Nissan 1909, in the city of Dlugoshdola near Vishkov, Poland. Rabbi Liss was not able to verify his date of birth. On one occasion, he asked the Rebbe what date to commemorate. The Rebbe advised him that since Rabonim are considered kings, and the month of Nissan is considered the New Year for kings, therefore he should commemorate his birthday in Nissan.

Prior to the outbreak of WWI, his family escaped to Russia and by divine providence he arrived in Lubavitch. Reb Eliyohu Moshe learnt in the cheder and merited to see the Rebbe RaShaB.

[His older brother hachossid Reb Chaim Meir HY"D learnt in the "zal" in Lubavitch and was very close to the Rebbe's family. In 1921, he worked as a mashgiach (supervisor) in the Yeshiva Tomchei Tmimim in Warsaw. Rabbi Chaim Meir is the grandfather of Rabbi Chaim Meir Lieberman who resides in Crown Heights with his family].

In 1918, his family moved to Charkov. Rabbi Zalman Shimon Dvorkin (late Rav of Crown Heights) relates that Reb Eliyohu's mother Miriam Bluma served as the cook in Yeshiva Tomchei Tmimim there. It seems that at a later time, his family returned to Vishkov which is close to Warsaw.

Reb Eliyohu continued learning in the Lubavitch Yeshiva in Warsaw and was also amongst the bochorim chosen to attend the Rebbe's wedding in Warsaw.

Poland

In the Lubavitch Yeshiva in Warsaw, in addition to the "Zal" where older bochorim studied, there were two additional grades for younger bochorim ranging from ages 14-16. In 1933,



Rabbi Liss sitting second from right, front

חברי הנהלת התלמוד תורה של הפליטים בשנחאי. יושבים מימין לשמאל: ? התמים אליהו משה ליס, הרב חיים פלוטקין, הרב מאיר אשכנזי, הרב לייב ברילובסקי, הרב הירש לוין, הרב יעקב ניימן, הרב שמואל דוד ווארשאבצ'יק.

התמונה באדיבות "גנר קידוש השם".

Hagaon Hachosid Rabbi Yehuda Eber was appointed as the Rosh Hayeshiva of the "Zal". In addition to this, Rabbi Eber also gave shiurim for the students of shiur Bais.

The previous Rebbe appointed Rabbi Liss as a mashgiach (supervisor) for shiur Bais during the time that Rabbi Eber would not be delivering a shiur for them. Rabbi Liss would also give a shiur in Tanya. Later, Rabbi Liss became a mashgiach in the Lubavitch Yeshiva of Lodz.

In 1936, Rabbi Liss married and settled in Serotzk where his wife's family resided. Rabbi Liss wanted to benefit from his own hard work only and not receive anything from others.

When the Nazis entered the city of Serotzk, they separated the men from the women, and Rabbi Liss' wife and two daughters were left in Serotzk. Rabbi Liss managed to escape to Vilna. In Vilna, Rabbi Liss was appointed to become the mashgiach of the Lubavitch Yeshiva. Due to the war, the yeshiva needed to leave Vilna and began wandering until they reached Kobe, Japan and eventually Shanghai where the Yeshiva resided until the end of WWII. Rabbi Liss wandered together with the Yeshiva.

Amongst all the students of the Yeshiva, he was the oldest and the only one married. Rabbi Liss tried very hard to bring his wife and two daughters with him, as he described in a letter to the Previous Rebbe and in the many letters from the Rebbe to him, but sadly, they perished in the war.

Shanghai

Rabbi Liss' activities for the benefit of strengthening Judaism and sanctifying Hashem's name in the course of the five years he spent in Shanghai (end of 1941-Tamuz 1946), is reflected in two letters that Rabbi Liss sent the Previous Rebbe.

Rabbi Liss Describes his activities

In his first letter he writes:

"I am hereby notifying the Rebbe Shlita that it is almost a month since I am

in Shanghai. Much was already done for the good of the spiritual situation. Firstly, I acquired permission from the gabai of the shul Ohel Moshe through Rabbi Ashkenzai to allow me to speak from the bima.

The first opportunity to speak was on Shabbos parshas Ki Tovo after the reading of the Torah. I spoke about the Mitzva of Tefillin and the importance of putting on Tefillin. Thank G-d I found favor by them, and they invited me to speak again at the third Shabbos meal.

The same happened on Shabbos parshas Nitzovim. I spoke after the reading of the Torah and then again at the third meal where I relayed Chassidus without the usual nigun and style of a Maamor (Chassidic discourse). The talk was based on the Maamor of the Previous Rebbe of Rosh Hashana, 5630 (late 1929). I also spoke on Rosh Hashana before the sounding of the shofar.

Thank G-d, I won the trust of all the congregants. I also utilized the speaking occasion to stress family purity and was successful to help two local families to enhance their observance of it. I am in the middle of discussing it with a third family, and I hope I will be successful.

This past Shabbos shuva, Rabonim spoke about the essential topics of Judaism, and it made a great positive impact.

Yesterday, I called a meeting of the Bnei Torah that were able to teach and guide people. At the meeting, twelve people were present. There were different boards selected relating to different matters: setting up learning groups, chinuch, kashrus, and family purity. I am a participant in the family purity board. Every board will be responsible to find ways how to activate and solidify their initiative.

Regarding Tefillin, much was accomplished. Many people gave in their Tefillin to check and re-polish the batim and straps.

This all was done in the district in which we live, but in the district of the Rabbi Shlita, there were no substantial activi-

ties done as of yet. The reason is that it is an hour trip away using tramways and auto-buses, and it cost about two dollars which is expensive. But the Rabbi did tell me that his district is prepared and will welcome the work of the Yeshiva students when the Yeshiva arrives there.

The student Moshe Pinchos Katz sent me \$5.00, but I bought a Talis with it. In Vilna I had a torn Talis, and I figured that when I will arrive to the Rebbe I will buy a

new one. It seems that the Divine providence desires that I remain in Shanghai for some time, and I had the occasion of buying a talis, so I did not make any other considerations and immediately bought it."

Although Rabbi Liss was the oldest amongst the student group, he was not given a visa and was told the visas are for students only.

The Previous Rebbe's letter to Rabbi Liss

In response to Rabbi Liss' letter, the Previous Rebbe wrote the following:

"In response to his letter, I was pleased to hear about his health, and Hashem should help him to receive good news from his family. I read the whole letter about his involvement in strengthening Judaism and the positive awakening of the people as a result of this, and Hashem should assist them and all involved and give them success in physical and spiritual matters.

But together with this you also need to consider a livelihood in the tents of Torah. Surely, there are those who are appropriate to learn and are learning in the elementary yeshiva while remaining able to receive supervision and guidance and in their spare time to be involved in strengthening Judaism..."

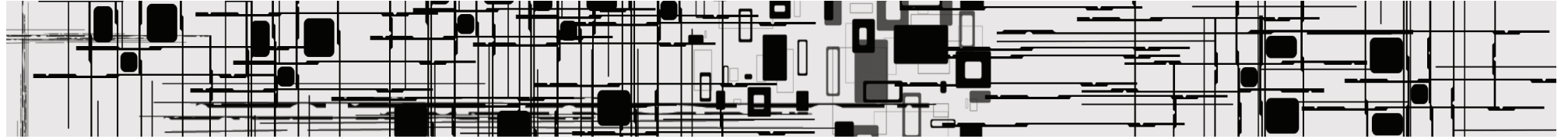
In accordance with the Rebbe's directive, Rabbi Liss became a dean of the local Shanghai Talmud Torah.

In a letter that he sent to the Previous Rebbe on the 18th of Elul 1945, he writes:

"Boruch Hashem, we merited to relay good news from our location and the activities. I was accepted as a dean of the local Shanghai Talmud Torah.

We had then 80 students from the Aleph-Bais Level until Gemoro divided into 6 groups. We also made evening classes. Now we have, Thank G-d, 180 children divided into 8 groups.

In winter 1943, an elementary Yeshiva



was founded from five older students with a Rosh yeshiva Reb Yechizkiya from the Yeshiva Bais Yosef Bialystok. Reb Yechizkia dedicated his physical and spiritual energy for the students. Thank G-d, he was successful and some of these students were transferred to yeshivas Mir.

From the 15th of Shvat, I am learning, after the Yeshiva hours, Mishnayos with 20 children.”

On the 6th of Nissan 1946, Rabbi Liss wrote to his friends in Canada:

“Last week we received your packages--thank you very much for the tzizis which is priceless item to us. Tomorrow I will be able to replace the tzizis in my talis and fulfill with that “Imaan Tizkru” (remembering) my friends in Canada.

Today, I received a letter from the Rebbe. The letter was written on the 12th of Adar as a response to my reports to the Rebbe. The Rebbe wrote the following:

“With pleasure I read your letter regarding the management of the Yeshiva and curriculum of the students. You should add strength in your holy work to instill in the children fear of G-d, and Hashem should help them with their learning and fear of G-d and strengthen their health. In their merit, their parents should be helped with good health and a good livelihood.”

Understandably, it is a great joy for me, because when I have agony from inside and outside, this is my comfort.

Hashem should help us fulfill the Rebbe's desires with joy.”

Rabbi Ashkenazi describes Rabbi Liss

Before leaving Shanghai, Rabbi Liss received a thank you letter from Rabbi Ashkenazi, the Chief Rabbi of Shanghai:

I will introduce this special person, Hagaon, of excellence, Rabbi Elye Moshe Liss Shlita, a person from Chabad, educated in Ohel Torah of Lubavitch. He has awakened to serve as one of the first spiritual pioneers, and with an awakening of sanctity blew a wind of fear and love of Hashem in his environment when he would speak for the audiences. With

an enflamed pure heart, he has brought closer the hearts to their father in heaven and contributed to the strength of many Jewish activities in his community.

Especially, we acknowledge to this great man the great accomplishments that he has made in the field of education. As a dean in the Talmud Torah, he has kept a watchful eye on the learning and conduct of the students and toiled to plant sweet plants on the hearts of the Jewish children, connecting them with the Torah way and tradition. Come and see the accomplishments of this person--as a result of his self sacrifice a Talmud Torah was created here. It is a beautiful fortress of religious education that has had such a strong impact on the young generation of the Jewish wandering refugees.

And now when he is leaving on his way, I express from the depth of my heart, that he should find favor in the merit of everything he has accomplished for the children, and Hashem should direct his footsteps for true success to continue his good influence where ever he will go.”

United States

Rabbi Liss arrived in the United States in July 1946. Upon his arrival, he received a welcome letter from the Rebbe:

“In response to his writing, blessed be his arrival with peace, and Hashem should strengthen his health and help him settle in good way, physically and spiritually.”

Two weeks later, Rabbi Liss received a letter from the Rebbe, in which he wrote:

“I am requesting from him to visit different places where Anash dwell to see and know their conditions and their families' condition, to awaken in them and strengthen them to follow the paths of Chassidim and Chassidus, which was bequeathed to us by our ancestors, the holy Rebbe'im, and Hashem should help physically and spiritually.”

The next winter, on the 6th of Teves 1947, the Rebbe wrote to Rabbi Liss:

“My son-in-law, the Rashag Shlita, discussed with me setting up a Yeshiva in Rochester, New York, under the control of my friend Rabbi Shusterman who resides there. I found it noteworthy, and



Rabbi Liss first from right

he should do so and be set up with a good life physically.”

On the 22nd of Adar I 1948, Rabbi Liss married Mrs. Chasia Haddasa.

Mrs. Liss was originally married to Rabbi Shmuel Pesach Bogomilsky. Rabbi Bogomilsky was an acknowledged Torah giant by Rabbi Chaim Ozer the chief Rabbi of Vilna and additional Torah giants of that time. Sadly, Rabbi Shmuel Pesach's life was cut short, and he passed away at a young age. His wife remained a young widow with two children, her two sons, Rabbi Moshe Bogomilsky and Rabbi Shmuel Pesach Bogomilsky.

Blessings for his wedding

On the occasion of the wedding, the Previous Rebbe relayed his blessings:

“I hereby bless them that their wedding should take place 'Imazal tov' and success for long and good days and years, physically and spiritually. They should be granted a good livelihood, and they should bring up their children, Mar Moshe and Mar Shmuel Pesach, to Torah, Chupa and Maasim Tovim in abundance, physically and spiritually.”

At a later time period, Rabbi Liss became the mashpia and mashgiach (supervisor) in the Lubavitcher Yeshiva in Brooklyn. The Yeshiva was located at Bedford and Dean Avenues.

The Rebbe blessed Rabbi Liss for his new position:

“Hashem should give them success with a good and sweet life physically and spiritually, and Hashem should help him see much goodness physically and spiritually in our children and his family and in all our students and their families physically and spiritually.”

Rabbi Liss's work as a mashpia was with great dedication to every one of students permeated with a special love and feeling.

Rabbi Liss was an educator in his essence. Our sages tell us that students are referred to as the children, and the teacher is referred to as the father,

In addition to his being concerned about the spirituality of the students, he involved himself with the physical matters of the students and worked together

with his wife Haddasa in raising money for the Bochorim fund.

Rabbi Liss didn't work on a time clock; he would come early and leave late.

Rabbi Liss once pointed out to a teacher that for the benefit of the students he should write and release his shiurim. The teacher explained that he does not have time. Rabbi Liss suggested that after his work hours in Yeshiva, he is willing to volunteer to supervise on the class of this teacher in order to enable the teacher to have time to write his shiurim.

After Rabbi Liss's marriage, he lived in Williamsburg. There was a shul near his house where Rabbi Liss began a shiur in Mishnayos.

Over the course of the time, Rabbi Liss also established Chassidus shiurim on Friday nights in the Agudas Yisroel shul on Bedford Avenue. During his vacation time, he would give shiurim.

A true Chossid

Rabbi Liss was connected to our Rebbe'im with all the threads of his heart.

In his many different wanderings, he would break ice to immerse in the mikva.

As mentioned earlier, when he reached Shanghai and received five dollars, he immediately purchased a talis because his talis from Vilna was torn.

Rabbi Liss was among the chevra Kadisha after the Histalkus of the Previous Rebbe.

In his last years, it was difficult for him to walk, and he wanted to retire from his work in yeshiva, but the Rebbe did not allow him and with great difficulty he would travel to the Yeshiva and give a Chassidus shiur.

At that time, he would exert all his energy to participate in the Rebbe's Farbrengens.

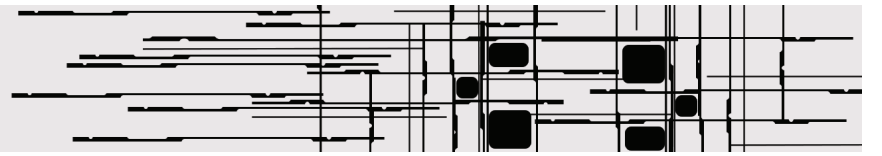
On the 16th of Teves in 5748, (1988) Rabbi Liss was nifter at the age of 79 with a life full of accomplishments.

Yehi Zichro Boruch! We should merit to see the time when, “The ones who dwell in the dust will awaken and rejoice,” and Rabbi Eliyohu Moshe Liss will be among them.



Rabbi Liss sitting

PARSHAS VAEIRA



VEDIBARTA BAM ~ VAEIRA

By: Rabbi Moshe Bogomilsky



“וידבר אלקים אל משה ויאמר אליו
אני ה'”

“G-d spoke to Moshe and said to him, ‘I am G-d.’” (6:2)

QUESTION: This is the second pasuk of the sixth chapter, and it is a continuation of Hashem’s response to Moshe for his sharp criticism. Why does the first pasuk of the chapter start with the words “vayomer Hashem” — “Hashem said [to Moshe]” — while this pasuk starts “vayedabeir Elokim”?

ANSWER: Moshe’s complaint to Hashem was twofold: 1) “Why have you done evil to this people; why have you sent me?” (5:22). Since I came things only got worse for them. 2) “You created a chilul Hashem — a desecration of Your Holy Name; since I came to Pharaoh ‘ledabeir bishmecha,’ to speak in Your Name, he did evil to this people. Hence, the world will not respect Your Eminence because they know that I spoke in Your Name and Pharaoh disregarded it and nothing occurred to him.”

The word “amar” — “said” — implies a mild form of speech, and the word “dabeir” — “spoke” — connotes a stronger form of speech. Hashem’s holy four letter name indicates mercy while the name Elokim denotes Hashem in His attribute of justice.

Consequently, the different terms used in the pesukim indicate the tone of Hashem’s response to both of Moshe’s complaints.

1) Regarding Moshe’s concern that a chilul Hashem had taken place, “Vayomer Hashem el Moshe” — “G-d said to Moshe” — in a soft and gentle tone, “I appreciate your concern. However, you need not worry, because very soon ‘you will see what I shall do to Pharaoh, for through a strong hand will he send them out,’ (6:1) and there will then be a tremendous kiddush Hashem — sanctification of My Name.”

2) Regarding Moshe’s other complaint, “Why have you done evil to this people; sending me to Pharaoh only made it worse for them,” “Vayedabeir Elokim” — He spoke like a judge — and admonished Moshe in a harsh tone for doubting His infinite love for the Jewish people and trustworthiness to redeem them.

(שמעתי מהרב יחיאל מ. זיל וויינגארטען,
מישיבה דקראון הייטס)

“וארא אל אברהם אל יצחק ואל
יעקב”

“I appeared to Avraham, to Yitzchak and to Yaakov” (6:3)

QUESTION: Rashi comments, “el ha’avot” — “[I appeared] to the forefathers.”

It is already known that Avraham, Yitzchak and Yaakov are our avot. What does Rashi want to teach us with this comment?

ANSWER: The word “avot” stems from the word “ava” which means “want,” as in “velo avah” — “he did not want” (10:27). Rashi is telling us that Hashem said to Moshe, “I appeared to Avraham, Yitzchak and Yaakov because they wanted to have contact with me.” Every Jew can have Hashem appear to him if he wants.

(חתם סופר)

“כי ידבר אליכם פרעה לאמר תנו לכם
מופת”

“When Pharaoh will speak to you, saying: ‘Provide a wonder for yourselves...’” (7:9)

QUESTION: Pharaoh was speaking to Moshe and Aharon. Should he not have said: “tenu li mofeit” — provide me a wondrous sign?

ANSWER: Egypt was the headquarters for magicians and magic. When a magician performs a trick, he knows himself, of course, that the trick is only a deception.

Pharaoh told Moshe and Aharon, “Magic tricks are commonplace in Egypt. If you want to impress me, do a thing that will be considered wondrous even to you.”

(נועם אלימלך)

“וישלך אהרן את מטהו לפני פרעה ולפני
עבדיו ויהי לתנין”

“Aharon threw his staff in front of Pharaoh and his servants, and it became a snake.” (7:10)

QUESTION: What message did Moshe and Aharon want to give Pharaoh?

ANSWER: Pharaoh claimed that the Jews had sinned and that they did not deserve to be taken out of Egypt. Moshe and Aharon responded that a person’s environment plays a very important role in his development. Even a holy staff can turn into a vicious snake in the company of Pharaoh. On the other hand, a “snake” in the company of Moshe and Aharon can transform itself into a holy staff.

(הרב מאיר זיל שאפירא מלובלין)

“ויאמר ה' אל משה אמר אל אהרן קח

מטך ונטה ידך על מימי מצרים... ויהיו
דם”

“G-d told Moshe ‘Tell Aharon to take your staff and stretch out your hand over the waters — there shall be blood.’” (7:19)

QUESTION: Rashi explains that since the river offered protection to Moshe when he was cast into it, it was not smitten through him. For the same reason, the plague of frogs, which had to do with water, was performed through Aharon. The third plague of lice was also performed through Aharon: when Moshe killed the Egyptian he buried him in the sand. Therefore, he did not strike the dust of the earth to bring lice over Egypt.

Why would these reasons preclude Moshe from delivering the plagues so many years later?

ANSWER: From this we can learn a very important lesson: Often, when someone does a favor, we forget it and fail to show gratitude. Hashem, in His instructions to Moshe, was conveying a lesson that one should remain thankful for a lifetime. Though the favor Moshe received from the waters had happened approximately 80 years earlier and Moshe had benefited from the earth approximately 70 years earlier, Moshe was told to be appreciative and not hurt them in any way.

If this is true in regard to water and earth, which are inanimate, how much more so must this apply to a human being who does a favor.

“ויאמרו החרטמים אל פרעה אצבע
אלקים הוא”

“And the magicians said unto Pharaoh, ‘This is the finger of G-d.’” (8:15)

QUESTION: Why was it that after the plague of lice the magicians finally conceded: “This is the finger of G-d?”

ANSWER: After the wicked Titus burned the Beit Hamikdash, he blasphemed against Hashem. While returning to his city, his boat was threatened by strong waves, and he audaciously declared, “The power of the Jewish G-d is only within the limits of water. Throughout history He has used water as a means of punishment. If He is really all-powerful, let Him meet me on dry land, and we shall see who will be victorious.” A voice emanating from Heaven said, “Wicked one, son of the wicked, I have a small creature in my world called a ‘yatush’ (a gnat) — come on dry land, and we will see who is stronger!” Titus arrogantly came on dry land, and a yatush entered his nose and bore through his brain till he died (Gittin 56b).

The first two plagues that struck Egypt were blood and frogs, which originated from the water. The magicians consoled Pharaoh, “Don’t worry, it appears that their G-d is not omnipotent: His strength is limited to water.” Therefore, Hashem responded with the plague of lice, extremely minute creatures which

come from the earth. Upon seeing this, the magicians were forced to concede that “This is the finger of G-d, and if His finger is so powerful, He is indeed omnipotent.”

(שער בת רבים-ראשית בכורים)

“ומלאו בתי מצרים את הערב וגם
האדמה אשר הם עליה”

“The houses of the Egyptians shall be full of the mixture of animals and also the ground upon which they are.” (8:17)

QUESTION: The words “and also the ground upon which they are” seem superfluous?

ANSWER: Among the animals of the world there is an extremely rare one found in the wild jungles of Africa and known as the “adnei hasadeh.” It has the face of a person, long hands that reach to its knees, and a very unusual relationship to its habitat.

It is always connected to the ground through a string that comes out of its navel. Although it is very dangerous and kills anyone who comes within its reach, there is one way to capture it: Shooting arrows at the string which connects it to the ground. As soon as it becomes detached, it screams bitterly and dies immediately.

Hashem brought upon the Egyptians a mixture of all the animals from the entire world, including the strange and vicious “adnei hasadeh.” In order that they not die before arriving in Egypt, they were brought together with the earth to which they were connected. Therefore, Moshe told Pharaoh, “The homes of the Egyptians shall be filled with the mixture of wild animals and also ‘adnei hasadeh’ will come, together with the ground (earth) upon which they are [attached].”

(פנים יפות, ועי' כלאים פ"ח מ"ה ברע"ב ותפארת ישראל)

“ושמתי פדת בין עמי ובין עמך”

“I will make a distinction between My people and your people.” (8:19)

QUESTION: Concerning the plague of arov (harmful creatures), why did Hashem specify that there would be a distinction between the Jews and the Egyptians?

ANSWER: The plague consisted of a mixture of all the wild animals. Species of completely different natures roamed together throughout Egypt. One might have concluded therefore, that since Hashem removed all natural boundaries and distinctions, it was also proper for a Jew to intermarry with a Gentile.

Therefore, Hashem insisted, even in a time when mixture and confusion is prevalent in the world, it is forbidden for Jews to assimilate, and it is imperative to intensify all efforts to maintain the distinction between Jew and Gentile.

(כ"ק אדמור"ר)

MUSINGS

By Penina Metal

THE BROCHA

Shabbas is coming!

Shabbas is coming!

The clock is ticking
My heart is racing

Just a few more minutes to go!

Mommie lights the candles
She stands immobile as she prays
For family
For friends
For co-workers

I wonder...
Will she finish her tefilla...
Before Havdala?

Soon Daddy's jaunty steps are heard
Crossing the threshold
Announcing his return home from Shul

Good Shabbos! Good Shabbos!

He launches into a jolly Shalom Aleichem
And then...

Mommie's fatigue evaporates
She sits up a bit straighter
As Daddy sings her praises

Then, time stands still
As Daddy draws me close to him
He places his hands on my head
He bentsches me...

Oh the deliciousness of that moment!

I feel a million feet tall!
So special, so beloved...

Wait, what is that sound?

The shrilling telephone????

It interrupts my reverie
And returns me to the present...

It is erev Shabbas
The kitchen is permeated with the aroma
Of Shabbas food cooking

I am a Bubby now...

I run to answer the phone...

Hi Ma?
Is Tatty home yet?

It's almost Shabbos!
Ta HAS to bentsch me!

So the chain of tradition continues...

Unbroken!

Good Shabbos to one and all!

L'iulei nishmas R'Avraham Munishv'Moras
Raizel Mirel Tunis. obms

© Penina Metal 29 Kislev 5768

Comments always welcome
Email: penny6539@gmail.com



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These ten days spent together are awaited by the children all year long. In camp they are given a sense of belonging and pride in their unique role of being a Shlucha. During this time these children have a chance to form friendships with girls who are just like them.

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our campers attend, is a real excitement for them.

These girls have time to bond with counselors and staff who become role models in both large and minor details, giving them the strength to continue and add in their important mission. In the words of one camper; "Camp changed my life in a lot of ways, I learned how to be a better Shlucha"

One would think that the counselors come to camp to give, but in reality they take an unbelievable amount of inspiration from these kids. It is priceless to watch a room filled with almost one hundred kids shouting 'We want Moshiach now' who really, really mean it! Gan Yisroel Arizona is a place where each individual, staff, counselors, and campers walk away a changed person.

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24TH OF TEVES

24TH OF TEVES: HILULO OF THE ALTER REBBE

By: Rabbi Michael Seligson

Adapted from the Rebbe's Sichos & the book "The Alter Rebbe" authored by Rabbi S.B. Avtzon, published by Sichos in English

In 1812, Napoleon had already started his conquest of all of Europe and conquered many countries. In every country that he conquered he made significant changes in its laws. One of his decrees, for example, was that a nobleman could no longer rule over a serf (i.e., a servant or slave laborer).

The local inhabitants of the lands he invaded welcomed his new laws. Napoleon was promising them a better life, and many downtrodden people assisted him wholeheartedly to defeat their own country.

Countless tzaddikim supported Napoleon. They correctly reasoned that these changes would remove many of the harsh and unjust laws decreed against the Yidden.

As a result, Napoleon had the support of the majority of the Polish Yidden during his conquest of Poland. He naturally assumed that the Russian Jews who had suffered greatly under their government's new restrictions would help him conquer Russia as well.

The Alter Rebbe told his chassidim that although Napoleon would improve the financial and political situation for the Yidden, their spiritual lives would suffer.

He explained that the reason Napoleon changed the political and social laws in the countries he conquered — abolishing, for example, the system of a master ruling over servants and slaves — was that he didn't want people to follow a Supreme Authority.

By abolishing the system of master/servant, people would eventually stop being subservient to human authority, and that would "train" them not to be subservient to the ultimate Authority — G-d. By accomplishing this, Napoleon would then proceed to wipe out the practice of religion for both Jews and gentiles.

With these new laws, Napoleon would

also succeed in removing the social barriers between all people, and in the case of the Jews, between Jews and gentiles. The ghetto walls that once kept Yidden isolated from the secular world would no longer exist. Since Yidden would be able to live and conduct business freely with goyim, Napoleon anticipated that many Jews would assimilate.

The Alter Rebbe also stated, and it actually came to be, that if the Yidden helped the Czar win, he would alleviate many of these harsh decrees out of thanks and appreciation.

In the Alter Rebbe's eyes, Napoleon was the epitome of tumaah. The Alter Rebbe was so afraid that Napoleon's rule would destroy the spiritual life of the Yidden, he instructed his faithful chossid Reb Moshe Meisels to offer his services to the French High Command.

Reb Moshe did not find it difficult to gain their trust. Being from Vilna (which was originally a part of Poland), a city where all the Jews supported Napoleon, and aided by his ability to speak Russian, Polish and French, he would act as if he were helping the French but would really be spying on Napoleon's army for Russia. The information he gleaned from the French about their battle plans helped the Russian government immensely.

One day, when Reb Moshe appeared to be standing quietly off to the side waiting for the French generals to ask him a question (about the terrain or the Russian roads, etc.), Napoleon burst into the room to berate his generals for not having their battle plans ready.

When Napoleon saw someone he didn't recognize among them, he shouted, "You! You're a spy!" Immediately he ran over to Reb Moshe and placed his hand on Reb Moshe's chest.

Napoleon assumed that if he were a spy, he would be frightened and that would cause his heart to beat very rapidly. Despite the truth of the accusation, however, Reb Moshe's heartbeat did not speed up at all, and Napoleon was thus fooled into believing that Reb Moshe was on his side.

Later, Reb Moshe related that what saved his life was applying one of the most basic concepts in Chassidus to the situation. As the Alter Rebbe writes in Tanya, G-d made a person in such a way that his mind has the power to control his heart. By using his mind, Reb Moshe was able to have complete control over his heartbeat, thereby removing Napoleon's suspicions about him.

Because Napoleon was the embodiment of evil, the Alter Rebbe didn't want to live under his rule even for a moment. When the retreating Russian army informed the Alter Rebbe that the French army was rapidly approaching,

members of his family and some chassidim removed every last thing from the Alter Rebbe's house, and they all fled the town.

After they had traveled approximately two miles out of Liadi, the Alter Rebbe asked the government official who had been assigned to accompany them if he could borrow a carriage and fast horses. He explained that he had to return to his house to search for any items that might have been left behind.

Chassidim explain that the Alter Rebbe thought Napoleon practiced witchcraft, and if he had obtained anything that belonged to the Alter Rebbe, he would have used it to help him conquer Russia, or at least nullify the Alter Rebbe's tefillos against him.

Knowing this, the Alter Rebbe returned to his house to make sure Napoleon wouldn't be able to get hold of any of his belongings. The Alter Rebbe took the only things that had been overlooked — an old pair of slippers, a sieve, and a rolling pin in the attic — and then set the house on fire so that Napoleon wouldn't get even a piece of wood from the house.

As the Alter Rebbe left from one side of the city, the French entered from the other. Napoleon commanded his soldiers to head straight for the Alter Rebbe's house and bring him whatever they found there.

When they arrived, they saw that the house was being consumed by a blazing fire. They desperately tried to extinguish it and salvage something of the house, even a single piece of wood, but it burnt to the ground, leaving nothing but ashes.

Napoleon told his soldiers to offer all the townspeople a huge sum of money if they would relinquish any item that had once belonged to the Alter Rebbe.

He also decreed that there would be a dire punishment for anyone withholding such an object. The townspeople, however, were faithful to the Alter Rebbe's wishes and did not cooperate.

For the next four months, the Alter Rebbe and his family were constantly on the run, sometimes barely escaping the speedy advance of the French army. In the beginning of Teves, the Alter Rebbe arrived in the village of Piena.

The bitterness of that winter took its toll on the French army and caused them to suffer tremendous losses. Now, at last, the Russian army was on the offensive, and Napoleon's demoralized army was fleeing in defeat. The Alter Rebbe and his family could finally settle somewhere temporarily until the war was completely over.

Safe from the enemy, the Alter Rebbe chose to stay for a while in the village of Piena and immediately set out to help the Yidden there. Amidst the great devastation that had befallen Russia from the war, there were tens of thousands of Jews who had been displaced and were

in desperate need of housing, food and employment.

To alleviate their plight, the Alter Rebbe sent his son Rav DovBer to Kremenchuk, where there was a sizeable Jewish community, to see how housing could be arranged for the numerous families whose homes had been destroyed.

His chossid, Reb Pinchas Reizes, who was extremely wealthy, was given the task of finding ways and opportunities for people to make a livelihood.

This was in addition to his petition to the government to give large areas of land to the Jews so that they could resettle there. The following year the petition was granted.

To the Alter Rebbe, it did not matter if the needy individual was a chossid or not. To him, all Yidden, even his opponents, were equally worthy of the same assistance.

His Histalkus

Sadly though, the Alter Rebbe's efforts to help his fellow Jews were cut short. Just ten days after arriving in Piena, he became extremely ill and was nistalek a week later.

During the final week before his histalkus, the Alter Rebbe said, "Whoever holds on to my klamkah (door handle), I will do him a favor [in return] in this world and in the next one."

The Rebbe the Tzemach Tzedek explained that one of the things the Alter Rebbe meant by this is that we should not only learn Chassidus, we should have mesirus nefesh to have ahavas Yisroel for our fellow Jews. The Alter Rebbe himself was moser nefesh all his life to infuse his chassidim with Chassidus and ahavas Yisroel.

Indeed we see that in his final days, even as the Alter Rebbe felt the imminence of his histalkus, his thoughts were focused on helping Yidden and explaining the importance of helping Yidden to others.

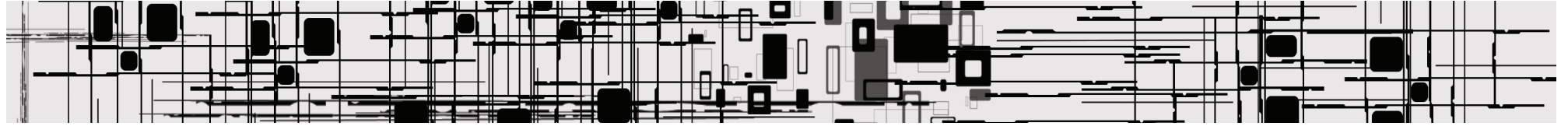
In fact, the final thing he wrote emphasized that in the generations before Moshiach, the main emphasis should be the importance of doing mitzvos, especially the mitzvah of tzedakah and helping out another Yid.

On Motzoei Shabbos, Parshas Shemos, the 24th of Teves, 5573 (1813), at the age of sixty-eight, the Alter Rebbe was nistalek.

At the time of the Alter Rebbe's histalkus, the last remnants of Napoleon's army retreated from Russia. It is believed that the Alter Rebbe's passing was his final act of mesirus nefesh — sacrificing himself in order to defeat Napoleon and save Russian Jewry from the spiritual destruction a Napoleonic victory would have caused.

Chassidim say that the Alter Rebbe himself hinted at this by saying, "At certain times, tzaddikim have to give up their life in order to defeat tumaah, and in this generation, the kelipah is Napoleon."





In truth, mesirus nefesh for another Yid was apparent throughout the Alter Rebbe's entire life and especially during the forty-one years of his Nesius. As a true Ro'eh Yisroel (shepherd of the Jewish people), he always placed the well-being of the Yidden before himself.

Not only did the Alter Rebbe have mesirus nefesh for klal Yisroel, as evidenced by his imprisonments and personal suffering, he also had mesirus nefesh even when it came to a single Yid.

It happened one year during the Yom Kippur davening that the Alter Rebbe suddenly removed his tallis and left the shul. Everyone waited respectfully for him to return, not knowing why he left and for how long he would be gone.

Meanwhile, the Alter Rebbe had gone home to get an axe. He then made his way to the forest where he chopped some wood, bundled it up and walked quickly to a small hut on the edge of town.

He knocked on the door and entered to find a bed-ridden woman, frail and famished, holding her newborn infant. The hut was freezing, and in their rush to get to shul, her family somehow forgot that there was no prepared food for her to eat, leaving the mother and baby in danger. Starting a fire himself, the Alter Rebbe then took some of the food that he found in the house and prepared a nourishing meal for the poor woman. Only when mother and child were taken care of and no longer in danger did the Rebbe make his way back to shul to continue his davening.

This is the type of ahavas Yisroel the Alter Rebbe implanted in his chassidim.

His Burial

Since Piena was not a Jewish settlement, the Alter Rebbe was not buried there but was taken instead to Haditch.

Because of the many travel restrictions due to the war, traveling at that time was extremely difficult (not to mention that it was the middle of a bitterly cold winter).

Out of fear of spreading disease, the government was extremely strict about making sure people were buried where they passed away and not where their families wanted them to be. So by taking the Alter Rebbe to Haditch, his family was taking quite a risk.

Not wanting to attract too much attention, only three people were chosen to accompany his holy body. They were two of his grandsons, the (Rebbe) the Tzemach Tzedek and Reb Nochum (the oldest son of the Mittlerer Rebbe), and one of the local inhabitants who knew the way.

Afterwards, when (the Rebbe) the Tzemach Tzedek and Reb Nochum returned to Piena, they related to the rest of the family the many miracles that happened to them along the way. The following story is perhaps the most well-known of them:

Whenever they stopped at an inn to

warm up from the bitter cold, one of the three always remained outside in the carriage so that the Alter Rebbe's body was never left alone.

To the bewilderment and shock of the one guarding the Alter Rebbe, he suddenly felt the carriage begin to shake and then rise up in the air. Rushing out from the inn, the other two realized why it had happened. They saw that a non-kosher animal had taken cover under the wagon, and as soon as they shooed it away, the wagon descended to the ground. Apparently, to keep the Alter Rebbe's holy body from becoming impure, the wagon had miraculously risen into the air!

Arriving in Haditch, the Jewish community immediately gave them a large area to use as a burial site. Shortly after burying the Alter Rebbe, a large building



was built around his holy resting place.

To this day, thousands of Yidden come there to daven, knowing that in the zechus of the tzaddik, their prayers will be accepted.

With this came an end to the forty-one years of the Alter Rebbe's Nesius; years in which the Alter Rebbe devoted himself with heart and soul for the sake of all Yidden. Notwithstanding the tremendous opposition that faced him and the suffering he endured, he drew hundreds of thousands of Yidden to Chassidus during these years.

May we all merit to be connected to him and follow in his ways.

The Rebbe's insights and lessons from the story

The Rebbe in the course of the years explained many unique insights into the Alter Rebbe's last voyage that we can instill in our daily life:

1. Returning for slippers

In the story, it is mentioned that the Alter Rebbe returned to his house to take the only things that had been overlooked — an old pair of slippers, etc.

The Rebbe elaborates:

"This anecdote teaches us that for a Jew who is a Tzadik, even minor things ("Pachim ktanim", small vessels) are part of his service to his creator. This also applies to shoes, which are worn not on the heart or the hands of the person, but on the lowest part of the body, the feet.

Even on the lowest levels of existence, the most mundane activities, a person needs to fulfill the command, "In all your ways know him". Therefore, when one sees there is something that is contradicting to G-dliness, he can not allow it." (Purim 5718-1958)

1. Napoleon's March Song

On another occasion, the Rebbe told the story that when the Napoleon's march song was sung for the Alter Rebbe, the Alter Rebbe accepted it. The nigun (song) has been refined and transformed to holiness.

Why was this story told to us and of what significance is it for us?

The explanation is as follows: Chassidus explains the word "Posach Eliyohu" or Posach Reb Shimon [that Eliyohu "opened" or Reb Shimon "opened"]

to imply that they "opened" and have stepped through the path. This means that these Tzadikim have enabled regular individuals who follow their teachings to travel on the same "path" that they have, making a seemingly difficult avoda reserved for Tzadikim much more easily accomplished by others. (Breishis 5734-late 1973).

1. The Alter Rebbe's writings before his histalkus: Uniqueness of this physical world

In the last two weeks before his passing, the Alter Rebbe wrote different essays in Chassidus. One is the famous long letter in Tanya vol. IV, chapter 20. When we look at the end of this chapter, we realize that it was not completed. The Tzemach Tzedek writes that the Alter Rebbe wrote this essay a week before his illness and did not have a chance to complete it.

Another manuscript that the Alter Rebbe wrote then was about performing acts of generosity in the world.

The Rebbe explains that in both essays the Alter Rebbe stresses the unique quality of this physical world and the great potential of accomplishing Mitzvos in this world. Doing Mitzvos is the purpose of the descent of the soul into this world. (Likutei Sichos vol. 1, pp. 33 and on)

1. The Alter Rebbe's histalkus and the Rebbe Maharash's son

The Rebbe relates in a talk the story of the Alter Rebbe when he was on the road running from Napoleon. When the Alter Rebbe's family needed to make a turn at a fork in the road, they would consult the Alter Rebbe. On one occasion, his grandson decided that instead of disturbing his grandfather, the Alter Rebbe, he will decide which path to take on his own. The Alter Rebbe realized after they had driven quite a distance and was not pleased with his decision.

It is passed through tradition that this caused the passing of the Alter Rebbe before his time.

The son of Rebbe Maharash, Reb Sender, was a unique child, and the Tzemach Tzedek would enjoy playing with him. The child passed away when he was eight years old. Before his histalkus he said that the Alter Rebbe will be with him—he had the neshama of the Alter Rebbe and lived the years that were missing in the Alter Rebbe's life in this world. (20th Av 5712-1952)

1. Farbrengen on the 24th of Teves

To make a Farbrengen on the 24th Teves, the Hilulo of the Alter Rebbe, is considered as if one is handing a pidyon to the Alter Rebbe.

On different occasions when returning from visiting the Ohel (gravesite of the Previous Rebbe), the Rebbe would publicize that he would be giving a Farbrengen in honor of the day.

In 5723 (late 1962), the 150-year anniversary of the passing of the Alter Rebbe, the Rebbe commemorated it in a very special way. The 24th of Teves fell on a Sunday, and the Rebbe came out to Farbreng on Motzoei Shabbos at 10:25 PM, the approximate time of the actual histalkus of the Alter Rebbe. The Farbrengen was a solemn one. The Rebbe spoke a maamor and many Sichos.

The next evening there was a dinner for the Yeshiva. The Rebbe waited until the end of the dinner and then came out to Farbreng. In the course of these two farbrengens, the Rebbe spoke Maamorim and delivered Sichos. The Rebbe also explained the end of the Alter Rebbe's Shulchan Aruch and requested that the crowd sing the Alter Rebbe's nigunim. On that year, the Rebbe also said the last kaddish of the davening.

1. Rebbe's directives for the 24th of Teves

The Rebbe gave us several directives to commemorate the Hilulo of the Alter Rebbe.

Among them are:

1. Learning a chapter mishnayos which begins with the letters of the Alter Rebbe's name;
2. Learning a paragraph in the Alter Rebbe's Shulchan Aruch;
3. Studying a chapter of Tanya;
4. Studying a part of a Maamor of Torah Ohr, parshas Va'eira; and
5. Giving extra Tzedoko. (Likutei Sichos Vol. 21 pg. 296)

On one occasion, the Rebbe added that if one did not have a chance to carry out these directives on the Yahrzeit, he can still make them up until the Shabbos after the Hilulo.

This will hasten even more so that his zechus will protect us and all the Jews wherever they may be found.

ERETZ YISROEL

EXPLOSIVE AID

By Rabbi Shea Hecht

The fact that the Palestinian Authority that Mahmoud Abbas controls is still teaching that "Palestine" will exist instead of Israel, not as Israel's peaceful neighbor, is really not news. It's an old story. Yes, even on November 28, the day after the Annapolis conference, official PA television broadcast a map of all of Israel, including the West Bank and Gaza, covered with a Palestinian flag.

Abbas may not control Gaza, or even much of Fatah, but he does control his own official media. It's absurd to throw more money at him if he does not take minimal steps to show that these funds will not be put toward a state dedicated to Israel's destruction. And if he doesn't take those minimal steps why are the US and the nations of the world still sending him aid?

Nonetheless, world donors pledged \$7.4 billion for the Palestinian Authority at a recent conference, a massive sum that surpassed even the Palestinian Authority's own expectations. This is not really shocking information either.

But the most disturbing news is how the PA abuses the world's kindness by using it to further their murderous aims. In a recent article not covered by the mainstream media entitled "Israel Discovers Explosives in Aid Truck", I read all I have to know about the futile effort the world is making by trying to provide humanitarian aid and money to the PA.

It seems that the IDF intercepted 6.5 tons of Potassium Nitrate, a main ingredient in explosives manufacturing, that was stored in sugar bags marked as humanitarian aid from the European Union. Potassium Nitrate is a banned substance in Gaza, Judea and Samaria region due to its use by terrorists for the manufacturing of explosives and Kassam rockets.

The EU is the largest provider of humanitarian assistance to Gaza, which has been under a cordon set by the Israelis who have been bombarded by rockets from Hamas territory.

It is assumed that the Potassium Nitrate was not dispatched by the European Union. The bags were labeled as aid by terrorist groups in order to take advantage of Israel's efforts to limit scrutiny of foreign aid shipments to Gaza. Israel was pressured to limit the inspections by humanitarians who are worried about the people in Gaza. Obviously, Israel cares more about those residents than the Palestinian leadership does.

"The terror organizations disguised the Potassium Nitrate in sugar bags that were marked as being part of the humanitarian aid provided by the European Union," an IDF source said. "This is another example of how the terror organizations exploit the humanitarian aid that is delivered to the Palestinian population in Gaza with

Israel's approval."

To preach the violence of destroying a country is one thing, to raise money to fund that violence is another - neither of which is acceptable - but to abuse and exploit the goodness and kindness of the countries that are trying to help you in whatever small way possible is an outrage.

If it were up to me, I would ban all foreign assistance to the Palestinian Authority - even humanitarian aid - because their violent, aggressive and deceptive actions tell us they are not a partner in peace. In fact, they can be considered nothing less than enemy combatants.



Photo Credit: Israel Bardugo



Photo Credit: Israel Bardugo



Photo Credit: Israel Bardugo

REMEMBER THE GUSH

By Tamar Adelstein

On Chai Teves, December 27th, The Shleimus HaAretz Talk Show hosted a special fundraising event for Gush Katif kids to enable them to enjoy at least one horseback ride at INTRA, The Israel National Therapeutic Riding Association in Eretz Yisroel.

Our minimum goal is to provide 25 children and teens with at least one ride at INTRA. The cost per ride per person is 90 NIS or \$20. Donations of \$20 receive a program memento; the first 3 gifts of \$100 receive a Bucky Hot/Cold

Therapeutic Pack; and, the first 2 gifts of \$500 receive a Homeopathic Flower Remedy Consultation and Treatment.

Mrs. Miriam Friedfert acted as MC along with hosts Mrs. Tamar Adelstein and Mrs. Yaffa Gottlieb. Guests on the show included well-known Gush Katif spokeswoman Mrs. Anita Tucker who described the unbelievable difficulties former GK residents continue to encounter with housing, finding employment, and adjusting to their displacement and losses.

Another guest from Gush Katif was Miss Einat Yefet who described her experiences as an 18 year-old teenager during the Disengagement. Forced from her home, she and her friends were literally dumped on the streets of Yerushalayim Erev Shabbos with no where to go. Einat's family was in three different places the first year until they finally received a tiny "temporary" caravan to occupy in Ein Tzurim. Actually, she can only visit there on Shabbos because the caravan is simply too small to accommodate the entire family on a daily basis. It was truly heartbreaking to hear her talk about some of the problems her friends went through in trying to cope with the trauma the Disengagement created for them.

Anita Shkedi, director of INTRA, is world renown in the field of therapeutic horseback riding and, in fact, introduced it to Eretz Yisroel more than twenty years ago. She beautifully described the healing power such riding brings to victims of war, terrorism, and loss, mentioning a recent case of a woman who not only lost her mother in a terror attack but also was badly injured herself. After physically healing from her wounds, this woman remained emotionally scarred barely able to lead a normal life or even speak. Yet, after only two riding sessions she began chatting and smiling once again.

Unfortunately, the first 15 minutes of the show which included a learning segment with Rabbi Michael Seligson was erased due to technical difficulties; however, the rest can be reviewed via phone by dialing 641-715-3486, Access Code 505946# or via Internet at www.sanesite.org, click classes, click Shleimus HaAretz.

All donations are tax-deductible and should be made out to Ziv Tzedaka Fund and earmarked INTRA-Gush Katif Kids Ride.

Mail them to Tamar Adelstein, 1714 President St, Bklyn, NY 11213.

For questions or comments, call 718-774-0914 or email Cadelstein@aol.com.

SHIDUCHIM

VEDIBARTA BAM ~ MARRIAGE

By: Rabbi Moshe Bogomilsky

Rashi's comment on the second verse of our sidrah has perplexed other commentaries of the Chumash.

G-d speaks to Moshe saying, "And I appeared unto Avraham, unto Yitzchak and unto Yaakov" (Shemot 6:3). Rashi comments, "Va'eira el ha'avot" — "And I appeared to the fathers." What does Rashi mean? Anyone who reads the verse and sees the names Avraham, Yitzchak and Yaakov, knows that the reference is to the avot — Patriarchs of our people?

The explanation offered by the great Chassidic master, Rabbi Meir Premishlaner, has an important message for all. He believes that Rashi wanted to stress the important role of each of the Patriarchs in the founding of our people. Yitzchak was an av — father — (Patriarch) not merely because he was the son of Avraham, but because he himself was a spiritual and intellectual giant. Yaakov was an av — father — (Patriarch) not simply because he was the son of Yitzchak and the grandson of

Avraham, but because he himself was a towering figure. Each was an av — a father — (Patriarch) i.e. a founder and builder of Am Yisrael in his own right. Each ones own righteousness, qualities of character and devotion to lofty tenets of integrity, kindness and service earned him his recognition.

The Sages refer to Avraham as the "amud hachessed," "the foundation of kindness," to Yitzchak as the "amud ha-avodah," as the "foundation of service and sacrifice," and to Yaakov as the "amud ha-Torah," as the "foundation of Torah." Without these three foundations, they say, the world cannot exist (Avot 1:2).

Rashi is thus telling us that Hashem was conveying to Moshe a message of cardinal importance concerning what He anticipates from His children the B'nei Yisrael. Yitzchak indeed had an illustrious yichus — pedigree — he was the son of the great Avraham. His father, Avraham, was the founder of the Jewish people. Nevertheless, Hashem revealed Himself to him not because

"It was not their past family history that impressed Hashem, rather, it was their original contributions that He loved them for."

of his past but his present. That is, he too was an av — he had his own credit and yichus. He was the innovator and ardent developer of the Pillar of Avodah — serving Hashem in prayer.

Now his son Yaakov had even greater yichus to be proud of. Not only did he have an illustrious father, Yitzchak, but he was also an einikel — a grandchild — of the first and greatest Jew of the world. Hashem, however, was not moved by his impressive past. He merited Divine revelation because he was an av — a father and founder of the Pillar of Torah. It is he who can be credited with passing on to his progeny the unparalleled values of studying in the citadels of Torah learning. It was not their past family history that impressed Hashem, rather, it was their original contributions that He went for, and loved them for it.

A story is told of a group of Chassidic

Rebbes sitting together around the table. They were not so great in their own rights but they were all children and einiklach — grandchildren — of some of the greatest Chassidic masters and were very proud of their lineage. The greatest of all of them had no yichus to pride with. His father was a simple Jew who derived his livelihood as a bread baker.

Each one of them related a Torah thought emphasizing that he is saying it in the name of his holy father or grandfather. When it came the turn of the greatest of them to say something he prefaced it with the following, "My father, the simple baker, taught me that fresh bread is better and healthier than stale bread."

My dear Chatan and Kallah, as you are aware I have known your families for many years. I can attest without any reservations to the glorious and envious yichus you may be proud of. But knowing the both of you as well, I am confident that you will not just live off the dividends of your parents glory, but will strive to be avot — make great contributions to the Jewish community of your own which will surely earn you the acclamation, praise and blessing of Hashem and the entire Jewish people.

FINDING A NEEDLE IN A HAYSTACK

By: Sarah Junik

Continued from last week

Rejecting Shidduchim

I mentioned last week about the unfortunate habit of rejecting a shidduch out of hand, with very few solid reasons.

He/she is not for me, or she/he is not good enough, are not concrete reasons. If your child says no because a friend went out with this person and it did not work out is not a good reason.

In fact, discussing shidduchim among friends, is a major problem not only in our community but everywhere and not just with girls but with boys too. Teach your children **not to discuss their dates with their friends, ever!** There are issues of Loshon Hora, into which I will go into in a future column. But aside from that all important fact, this kind of gossip can destroy a true zivug.

I prefer not to discuss this at length now, because the present topic, what and how parents and child should get ready to look for in a shidduch, is very important. But please all of you out there who are presently involved in shidduchim, think carefully before saying no. Do not think that shidduchim come with a written guarantee of getting your zivug no matter what. You have bechira in this too. If one rejects a zivug, one may get a second chance but not *davka* (necessarily).

There is a story about a group of bochrim who went to get a Brocha for shidduchim (not in Lubavitch). When they left the secretary was told that 12 of those boys had rejected their zivug and of those 12, 5 had lost it completely because their zivug was married with children.

It is a fact that you may miss your chance. If this makes you hesitate a fraction of a second before saying no next time, it is worth it.

I will return to this topic in another column.

What Are You Looking For? Part 2

Make a list

Ask your S/D to make a list with all the qualities that their future Chosson/Kallah must have.

It is common for our S/D to look for someone who is like their parents, an uncle, or an aunt. In short, a person they admire. What they need to realize is that when their parents or their uncle married, they were not who they are today. We have to explain to them that they cannot expect to marry a finished product. Both husband and wife grew together and enhanced each other's talents and gifts in order to achieve the status they have today. What our S/D should look for is those qualities they deem important in an embryonic stage.

If the quality is there, by helping each

other, both husband and wife will achieve the maturity and standing they originally wished for.

In order to be able to make a list of qualities which you and your S/D believe are necessary, your S/D must first come to know him/herself. Let your child define who he/she is at this moment.

It is important to realize that what we look for in a partner depends on "where" we are ourselves. What one person looks for just out of Seminary or while "waiting for a shidduch and learning in 770", is somewhat different if one is now working (even part time) or involved in shlichus away from home. Priorities change, expand and contract.

This list we are making is fluid as mentioned before. Consider this your blueprint for your future--adjust the list according to your circumstances at this time. What the circumstances were last year are not relevant enough now. And what they will be a year from now, we do not know.

So what do we want now?

He may be a bocher in Yeshiva, a budding businessman, a future lawyer, or a teacher. He is outgoing, introverted, sociable, or reserved. He makes friends easily, loves to learn, is patient, and loves to read. He is on "spilkes" for everything, a laid back kind of guy, or a worrier.

Believes he sees a cup half-full or half-empty etc. You get the picture. Decide on a few basic requirements.

Certain qualities are on everyone's wish list. They are self-understood, but by all means, review them.

The Rebbe specifies in the Igros Kodesh, Vol XVI, p 101, that one should seek the characteristics of Yiras Shomayim, Tznius, and comparable qualities.

We all want our child to marry a mentch, a balabusta, someone with a head on their shoulders, and so on.

Realize that all these very worthy qualities are extremely subjective. What I consider a balabusta is not what you might consider one. I may be more or less particular than someone else.

At a workshop I had asked a group of girls to write down up to seven "must haves" in a shidduch. Some replies were surprising. Some were too obvious.❖

A Needle in a Haystack is a book of advice for parents starting to look at shidduchim written on the occasion of one of Mrs Junik's daughters wedding.

Any constructive comment is welcomed by the editor. Write to CHPS768 @ gmail.com or directly to the author at Mazaltov@junik.us.



THE PATH TO INNER PEACE & HAPPINESS ~ PART V

By: Miriam Yerushalmi

VAEIRA

So how do we move toward our Divine Intellect and away from our base, physical and destructive emotions? First, we must come to truly appreciate the Divine Gift of Chochmah, Bina and Daat, the three levels of the Holy Intellect. We must understand that HaMochin Sholat al Halev, (HaMidos) – the mind controls the emotions, and not the other way around – at least not in a healthy situation. We learn in Tanya that Hashem created us with the ability to have our mind control over our heart. We might have the desires in the heart, but that if we train ourselves the mind is totally equipped and is able to control over our desires. In fact, if we spend time developing our intellect by learning Torah, especially Tanya, then our intellect will give birth to healthy emotions. We need to sharpen those “brain” muscles where our G-dly soul resides.

Second, we must protect our holy G-dly soul like a beautiful masterpiece, so that we can use it well just like one who created a beautiful painting and wants to share it with the world. The person will encase the painting in a frame and place it in a glass container so no deleterious external elements will harm its beauty. The same holds true with our Neshama Elohis, our Divine Soul.

So the question now becomes how do we protect and draw upon our Divine Soul so that it will lead us to Simcha and not our physical unhealthy emotions, which stem from our animal soul?

We can learn a lesson by this simple yet true story of a lady who was having difficulties with her husband. The young lady was getting more and more

depressed over the way her husband would find faults in everything that she did. She called a Rabbi to get some help. She complained that she was very depressed as a result of her husband’s constant criticism and she wanted a divorce. The Rabbi responded by asking her if she was an overweight woman. Every time the woman would continue her saga, the Rabbi would once again ask her whether she were an overweight woman. The Rabbi knew the woman personally and knew quite well she was not overweight, and in fact she was quit beautiful. The woman, finally tiring of these insinuations of obesity, asked the Rabbi why he kept asking her that question, because it seemed irrelevant. The Rabbi then said he was making a point and asked her if she was depressed when he mistook her for an overweight woman. She exclaimed, “Of course not. I am far from being fat. Why should I be upset because you have mistaken me for someone else?” The Rabbi then pointed out to her the obvious, “If you truly know who you are and what you are capable of, why would you let someone else’s erroneous views of you steal your happiness and self-contentment.” The message is that you need to learn to love yourself, so that others can’t take that love away from you. Thus, when you appreciate the good in you and love yourself, then you can be free to love others in a healthy way. The whole message of the Mitzvah of VeAhavta LeRe’echa KaMocha, “you should love your fellow as yourself”, is that in order to love your fellow Jew you must first love yourself and then you can love a fellow Jew. This woman took the Rabbi’s message and then did a turn around and began to work on not letting her husband’s attitude depress her and with her new attitude, used

her energies to help her husband see the beauty of their relationship. In the end the relationship blossomed.

When we empower ourselves in this way, we can protect our Neshama. We can then be Mashpi’im and not Mekablum of others negativity, meaning we can influence others positively and not accept other people’s garbage. That is, we influence others for good and are not influenced by other’s negativity and other’s failures or limitations. Once we have properly valued our Divine Soul and begin to

love ourselves then we are able to lovingly and happily solve the problems at hand and thus help the other instead of throwing back at them our own negativity – a negativity that comes directly from the animal soul full of emotions, self-doubt, and self-consumption. Instead of pouring gasoline on the fire, we use our intellect – our ChaBaD faculties like water to put out the fire and guide us in the right direction to solve the problem. We have to ingrain these concepts in our minds so that we can act through our minds and not react with our negative unhealthy emotions. Think of this. You see a little puppy stuck under a car. You immediately help the puppy get unstuck. You feed it and bring it back to its mother. In many ways we have to see everyone as that needy puppy and that our mission is to help them reach their highest potential. And when we do help, then we get back to shifting our focus from “me” to the “other”.

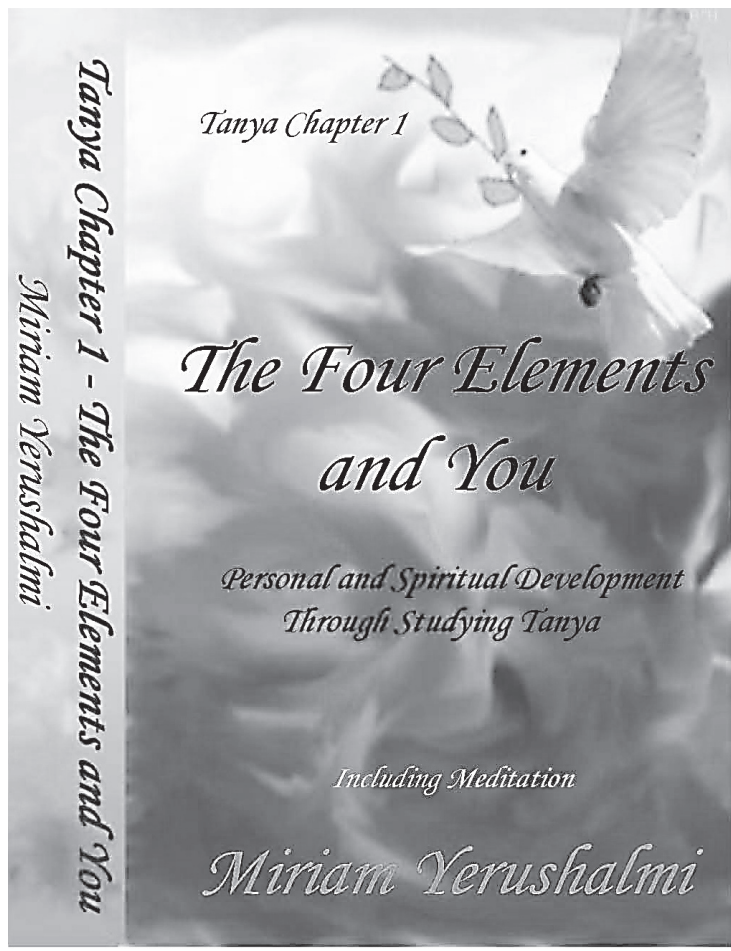
Another very important issue that gets in our way of achieving true Simcha is our ego. There is a story of a Chassid who was in Yechidus with the Tzemach Tzedek and complained that in the Beis Midrash he attended he felt that everybody walked all over him, treated him improperly and took no notice of what he said. The Rebbe then explained to him that the problem was that his ego was so spread out over the entire shul that wherever anybody stepped, it invariably landed on him. We see once again the message, that no one can make you feel bad unless you let them!

Removal of this ego allows us to truly achieve a high level of Simcha. “A person with yesh (ego) focuses on himself. His thoughts revolve around himself and how everything he encounters will affect him. Bittul (the opposite of yesh), is the nullifying self. In practice, this means dedicating oneself to a higher purpose than one’s own physical and emotional apparent self-interest and constantly striving to achieve a higher Divine purpose. What causes sadness and depression is yeshus. Those that have too strong of a yeshus are unable to experience true joy, since true joy comes from totally accepting G-d’s plan and becoming an active partner with Hashem. We have to keep in mind that there are cases of severe depression that are biochemical and in these instances the Rebbe would direct those suffering to get medical help and would recommend using medicinal therapies. Many times what is needed is the initial chemical to put the person chemically back in track, which will help the person to eliminate the depression, which then gives them the wherewithal and freedom to work on themselves. So how do we free ourselves from the ego?

The first step is to try to arrive at the level of Bittul HaYesh – the ego still exists but it is silenced. At this level there is

still a battle between our desires and Hashem’s will. Ultimately, we listen to our Creator and achieve a higher order of human existence but it comes with a struggle. In Tanya we learn that Hashem has bestowed upon us a natural love of Hashem, so all we have to do is tap into the natural love of Hashem. One can accomplish this through meditation and Tefila and through attaching ourselves to him through learning Hashem’s Torah and doing His Mitzvos. As our Love for Hashem grows through emotional and intellectual toil, our ego has but no choice to leave us alone. Then one can reach a yet higher level of connecting to Hashem, which is called Bittul B’metzius. This is complete abnegation of one’s being to Hashem. There is no longer a contented ego. Instead of serving Hashem through an effort of will power, one serves through understanding, an understanding so complete that it breaks through the curtain of freedom, meaning freedom from concealment, freedom from the ego that holds man in chains. The more we learn Torah, the more we understand and shape those brain muscles where the Nefesh Elohis resides and the more power we have to move away from our hearts, where the Nefesh HaBahamis resides. In the end, we come to understand that both levels of bittul can and do exist contemporaneously within every Chassid. Bittul in human affairs is not a static state but rather a fluid, dynamic one that requires constant effort.

-
- If you read an article •
- and it sparks a great •
- idea for an article of •
- your own: •
-
- *Write it down!* •
-
- Remember that essay •
- you wrote ? •
- Pretty good, even if •
- you say so yourself! •
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- *Send it in!* •
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- Maybe you want to •
- voice your opinion •
- on a very important •
- matter? •
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- Send in your articles, •
- send in ideas for articles •
- you would like to see •
- published. •
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ANNOUNCEMENTS

GETTING RESULTS

An important message regarding non-emergency 911 calls:

When you have to make a non-emergency 911 call, such as your car window was broken; you were the victim of a crime, but you are now home and away from the crime scene; your house was broken into, but there is no immediate danger as the thief has left--please take the following steps:

Call 311.

Report the incident so a 311 operator can transfer your call to 911.

Receive a report # from 311.

There are more checks on the 311 system to insure that your problem is being addressed. You will have a record of the call and a system that can verify that you indeed reported the situation. Simply calling 911 is much less effective, and if you problem is ignored, there is no fast way to verify that you called earlier.



GOING NORTH TO MONTREAL

The JOCC of Montreal has spear-headed a substantial awareness campaign for the chareidi public. There has been a large increase in the number of roadway accidents between NY and Montreal, with at least four fatalities and numerous serious injuries in the past two years alone! 95% of accidents occur at night, when the roads are extremely dangerous with poor visibility, black ice, tired drivers and bad weather conditions, etc.

JOCC aims to spread important information to prevent further calamities. Many accidents could be prevented if tired drivers pulled over to rest instead of continuing on the road. The Adirondacks do not have reliable cell phone coverage as of yet, and emergency conditions can, chalilah, worsen while trying to reach help. Travel Insurance is a life-saving necessity, yet many people overlook it. There were incidents where doctors refused to administer critical treatment since their previous accident patients had no coverage.

Montreal Hatzalah has been summoned dozens of times in the past several months for serious accidents that could have been prevented. Better to waste a minute of your life than lose your life in a minute: Drive Safely.

REGULAR WALKING PROTECTS THE AGING BRAIN

In people age 65 and older, simply walking regularly or engaging in other moderate exercise can reduce dementia risk, a new Italian study finds.

Vascular dementia is the second most common form of dementia after Alzheimer's disease.

This four-year study included 749 women and men over age 65 who had no memory problems at the start of the study. Researchers monitored the participants' weekly physical activity levels such as walking and climbing stairs, and moderate activities such as house and yard work, gardening and light carpentry.

By the end of the study, 54 of the participants had developed Alzheimer's disease and 27 had developed vascular dementia.

The findings are published in the Dec. 19 issue of the journal *Neurology*.

The top one-third of people who exerted the most energy walking were 27 percent less likely to develop vascular dementia than those in the bottom third, the study found. People who exerted the most energy in moderate activities were 29 percent less likely to develop vascular

dementia, and those who were in the top one-third for total physical activity had a 24 percent reduced risk compared to those in the bottom third.

"Our findings show moderate physical activity, such as walking, and all physical activities combined lowered the risk of vascular dementia in the elderly independent of several sociodemographic, genetic and medical factors," study author Dr. Giovanni Ravaglia, of the University Hospital S. Orsola Malpighi in Bologna, said in a prepared statement.

"It's important to note that an easy-to-perform moderate activity like walking provided the same cognitive benefits as other, more demanding activities," Ravaglia noted.

More research is needed to determine how physical activity may help protect against vascular dementia, the study suggested.

(Source: NHIC)



BEWARE OF DANGEROUS EXTENSION CORDS

A spike in electrical fires in the Rockland County region has fire and government officials alarmed and prompted one legislator to call for an investigation into the sale of hazardous "knock-off" extension cords

There are many reasons for this, experts say. One reason, for example, is that people may be using alternative heat sources such as space heaters and electric blankets. These types of devices can strain a home's electrical system and spark a fire.

A recent blaze at Building C of the Rockland County Health Complex started inside a wall, possibly from an outlet box that may have come loose after repeated use for a vacuum cleaner.

"You know how people just yank out the cords," one expert said. "After a while, the constant yanking can loosen the boxes and wires."

One disturbing development is the emergence of counterfeit extension cords with fake UL safety labels.

The knock-offs, made in China, are cheaper than Underwriters Laboratories-approved cords and use thin copper wiring that cannot bear levels of electricity needed for things such as space heaters.

Legitimate UL labels feature a silver hologram with codes and a white caution label.

Purchasing one of these knock-off cords is "like plugging in a ticking time bomb in your home," Rockland County Legislator Ed Day told the Journal News. "Folks need to know that these alleged bargain items are a clear and present danger to their homes and families."

(Source: Journal News)

Every extension cord should have writing on it along its whole length. Somewhere it will say AWG and a number. Do not use any cord less than AWG 16. AWG 16 may be used for lights. For heaters, YOU SHOULD NOT USE ANY EXTENSION CORD. For other heavy duty appliance or A/C, use only a AWG 14 or AWG 12 (The smaller the gauge the thicker the wire). A cord should never be warm or hot. If it is you're using too thin, or too long of an extension cord. The one exception is a heater cord which may get a little warm, but never hot. If the cord is hot, unplug it and replace it with a heavier gauge cord. Do not be fooled by thick extension cords that have thin wire and a thick plastic jacket. Plastic is cheaper than copper. It's the wire gauge that counts.

Having a smoke detector and a fire extinguisher is also a good idea. Make sure to get the fire extinguisher that can handle electric fires.

WARNING

Please be aware that although double parking is tolerated when alternate side of the street parking is in effect,

IT IS NEVER ALLOWED ON A BLOCK WITH A SCHOOL!

TRAVEL BETWEEN NEW YORK & MONTREAL

Winter during the night is life threatening

The past two years, have unfortunately seen 4 fatalities and many serious injuries on the roads traveling to and from N.Y.

SIMCHAS & FAMILY ARE VERY IMPORTANT BUT LIFE IS MORE IMPORTANT

Remember if you feel tired, pull over to sleep.

Rather lose a minute of your life than your life in a minute

To help sponsor the continuation of this message please call 514 495-0666

A message from J.O.C.C. - Montreal

FROM SHEDLITZ TO SAFETY



A YOUNG JEW'S STORY OF SURVIVAL

By Rabbi Shimon Goldman

Excerpted from the book with the author's permission

Introduction

Writing my biography has not been an easy task. It has forced me to relive the trauma and horrors of war, the poverty at home, my constant wanderings, the destruction of my family and many friends. Yet, I feel compelled to put my memories to paper, and not for purposes of fame or financial profit. In essence, this book serves as a message to my children, grandchildren, great-grandchildren, and the entire younger generation, to teach them about their sacred ancestry and the conditions in which their parents were raised.

Living in comfortable, democratic America, my children and grandchildren have been fortunate to experience religious freedom. However, precisely this sheltered and untroubled existence poses the greatest threat of forgetting the hardships and travails that were part of daily life for European Jewry in pre-war days.

Having never lacked for food, my grandchildren might not realize that there was sometimes no food at home when zayde was a child. Having enjoyed a wholesome education, my children might not comprehend that their father could not afford to learn in a private cheder. Having continuous access to the latest technology and full wardrobes of clothing, my descendants might not understand that I did not even own one complete change of clothing.

Yet, despite the lack of physical comforts, our spiritual lives were very full indeed. Torah and good deeds filled our days. My father's life revolved around the shtetl; my mother's pious deeds illuminated our poverty-stricken home. Aside from wreaking horrific physical destruction, the Nazis obliterated a life of intense spiritual beauty that is impossible to replicate.

My descriptions in these memoirs will, I hope, share some of this spiritual beauty with others.



A learning stint in Yeshivas Tomchei Tmimim, and other subsequent wanderings, brought me into the brilliantly illuminated world of Chabad Chassidim and their Rebbeim — Rabbi Yosef Yitzchok (“the Rebbe Rayatz”) and his son-in-law and successor, Rabbi Menachem Mendel (“the Rebbe”). This book can in no way do justice to the rich heritage of Chassidus Chabad, nor does it present a comprehensive overview or history of the Chabad-Lubavitch movement. I can

only relate how the Rebbeim and their devoted followers changed and elevated my life, and try to describe the incredible sincerity and fervor of the Chassidim I knew.

Naturally, Chabad Chassidism did not begin on the streets of New York. There is much more that can be told about the beautiful and inspirational lives of Chabad Rebbeim and their Chassidim, and transmitting this heritage is part of our responsibility toward the younger generation of today. As such, though this book is merely a tip of the iceberg, it is both an obligation and an honor for me to include mini-portraits of many Chassidim I was fortunate to meet during my first years in America — including the very first Tmimim who arrived on American soil. Similarly, I have included personal recollections of the Rebbe Rayatz's life in America in the 1940's and the tremendous inroads he made towards educating American youth in the path of Torah.

...

At this point, I express my thanks to Hashem for His abundant kindness to me during the war and its aftermath, and for granting me the merit of raising a large family dedicated to the principles of Torah and mitzvos. I am fortunate to share this responsibility with my eishes chayil, Esther, (daughter of the eminent Chassid Reb Yochanan Gordon). May Hashem bless us both with many more years of contentment, and may we all merit the ultimate Redemption speedily in our time.

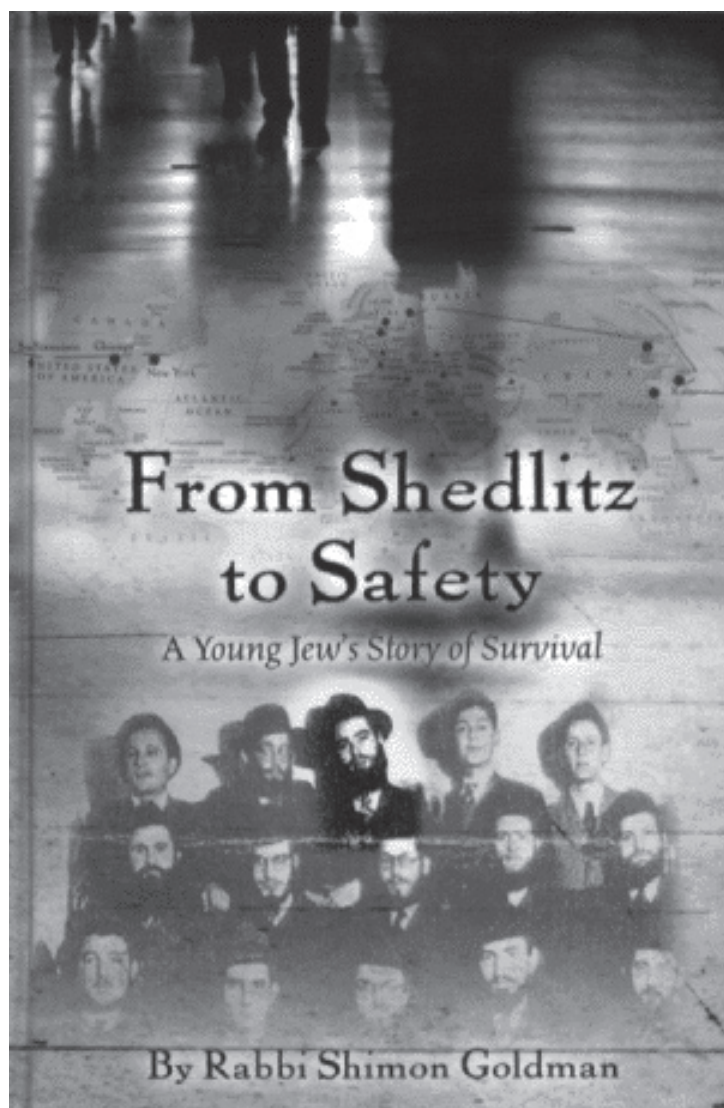
Shimon Goldman

Foreword

A Tale of Two Bar Mitzvahs

My father, the author of this volume, never spoke much about his experiences during the war years. We know that many survivors had difficulty in reliving those darkest days. So while

we knew that he was the only one left of his whole family, we never really heard much about his family or his childhood. We knew he was orphaned and left all alone in the world as the sole survivor of a large loving family who hailed from legendary Chassidic masters. But it was sort of pushed backward into the recesses of memory, somewhere between denial and distraction. Only as a student, when I began reading Holocaust literature did I myself begin to realize what he and all of us had lost. Only as I myself began raising a family did it begin dawning on me what an absolutely traumatic adolescence he must have experienced.



In 1990, when my parents were in Johannesburg on a family visit, I induced my father to allow me to interview him for a radio program. I was then hosting *The Jewish Sound*, South Africa's only weekly radio show. For the first time I heard stories of my martyred grandparents, uncles and aunts and my father's fascinating historical narrative of the long journey from Poland through Lithuania, Russia, Japan and Shanghai, China before his arrival in the United States after the war.

I am therefore eternally grateful for the fact that my children, grandchildren, nephews and nieces will not have to wait for special opportunities but will simply be able to pick up “Zayde's Book” and read for themselves what transpired to their grandfather and to get an inkling of where they come from and how they

got here.

It is my privilege to be able to write a few words of introduction as a Foreword to this important volume. In doing so, I decided to share with the reader the content of two speeches made at two Bar Mitzvah celebrations a generation apart. Both, I believe, are relevant, and entirely appropriate to set the tone for the pages that follow.

My Bar Mitzvah

It was 1963, in the reception hall of the then Young Israel of Eastern Parkway. The Guest Speaker was Rabbi Yosef Wineberg (of Tanya on the radio fame). He told the story of the great Maggid of Mezeritch; how as a young boy, his parents' home was engulfed in flames and his mother stood outside weeping as she saw her home go up in smoke. The little boy tried comforting his mother, “it's only material things, Momma.” “No, my son, I'm not crying for the house or the furniture. I'm devastated because inside the house was my Yichus Briv, a document tracing my family tree all the way back to Dovid HaMelech (King David). And now it's gone and lost forever.”

“Don't cry, Momma, said little Dov Ber. “I will begin a new family tree for you.”

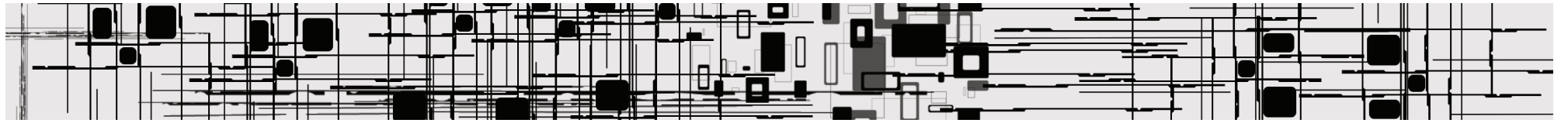
And so it was. Young Dov Ber grew into the great Maggid, successor to the Baal Shem Tov and teacher of the Alter Rebbe.

Said Rabbi Wineberg: Reb Shimon Goldman's family tree went up in the smokestacks of Treblinka and/or Majdanek. His whole mishpocha was wiped out. But today we witness the unfolding of a new yichus, a new chapter in the Goldman family tree. The Bar Mitzvah of his Bechor, his first born son. And just as the Maggid's mother was comforted by her little boy's prophetic promise, we too are comforted. And let Reb Shimon himself be comforted as he sees his eldest son taking his place in the line of Jewish tradition and continuity.

My Son's Bar Mitzvah

It was 1987. My eldest son, Yochanon's Bar Mitzvah celebration. We came to Johannesburg, South Africa in 1976 as emissaries of the Rebbe. My initial shlichus was to establish the first Chabad House in Johannesburg. Having done that for ten years, my shlichus changed course and with the Rebbe's advice and my colleagues' encouragement, I accepted a call from the Sydenham Highlands North Shul to serve as their Senior Rabbi in 1986.

Yochanon's Bar Mitzvah was being celebrated in the Sydenham Shul just after Pesach. My parents were there, of course. My father was asked to say a few words at the Kiddush, (or, as it is known in South Africa, the Brocha). A respected lawyer would later tell me that it was the most powerful speech he'd ever



heard in his whole life. My father told how he remembered walking with his father in his hometown of Shedlitz just as World War 2 was starting. Suddenly the Nazi Stuka divebombers came from nowhere and began strafing the streets. His father threw him face down into a cabbage patch and they said Shema Yisroel together, fully expecting these to be their last living moments. The planes were so low, he said, that you could hear the derisive laughter of the German pilots as they cut down every living thing in their sights.

And today, said my father, I stand before you, here in Johannesburg, South Africa, alive and well at the Bar Mitzvah of my eldest grandchild. Is this not a miracle? Is this not a gift from G d? Who has outlived whom?

So the work you are about to read is the story of one Jew who outlived the Nazi murderers; of a young boy, scion of a distinguished Chassidic family tree, almost all of which was mercilessly uprooted. But because the Almighty granted him the precious gift of life, he was able to replant a new tree, with new branches and many fruits.

Unlike most memoirs of this genre, this book shares hardly any emotional grieving. My father was at least spared from seeing his family go to their deaths. Nonetheless, one cannot but be impressed by the courage of a young teenager becoming an independent adult overnight, and one cannot but be humbled by his commitment to go on living despite losing his entire family and having his life turned upside down in an instant.

Above all, it is the story of a faith never lost and an undying determination to perpetuate the Jewish Way of Life they were taught as children. Thus, it represents nothing less than the continuing miracle of Jewish survival and regeneration.

May it inspire us all to regenerate our own faith and families and to see that faith vindicated with the ultimate miracle of Moshiach's Redemption speedily in our days.

Rabbi Yossy Goldman

Poland

The Shtibl

Warm and inviting light filled the shtibl, sending a sliver of brilliance across the darkened neighborhood. Dozens of men crammed the wooden benches, swaying as they studied the holy books. I can still see my father, Shmuel Zanvil, sitting over a sefer in the shtibl, learning aloud with the many other laborers around his table.

Here, in the world of Torah, a workday laden with worry and anguish seemed to fall away. My father would momentarily forget all those hours of arduous work trying to support our family, often with

little success. Ignoring the strong signals of hunger that come after a day of barely eating, my father continued learning in the shtibl until the wee hours of the morning. After all, there was barely enough bread at home to feed the children, never mind provide "supper" for himself. When he finished learning, my father would return home refreshed and recharged, ready to face another day and its invariable disappointments.

The shtibl was bright and comfortable, a welcome oasis in an unfriendly world. Every able person — married men, bochorim, laborers and peddlers — came to spend at least a few hours of learning in the shtibl. Some people studied until two in the morning, others stayed even later. Others came before dawn, to learn or recite Psalms while they waited for the prayers to commence.

The sounds of Torah and prayer filled the shtibl at any given hour of day or night. Hence, it was no surprise that my father enjoyed every moment he spent in the shtibl, sometimes even forgetting to come home and rest from the exertions of his day. His life revolved around Torah, and he tried to instill this trait in us as well. Like all children, I enjoyed playing tag, hide-and-seek, and other games. "Shimon, come to the shtibl," my father often said. "You like playing with your friends, don't you? Play as much as you want in the shtibl, just don't leave. The holiness of Torah will undoubtedly affect you." My father often quoted the well-known saying of our Sages: "Whoever walks into a perfume store, even if he does not buy or sell anything, walks out with a pleasant smell. However, he who walks into a tannery, even if he does not trade or purchase anything, leaves the store with an offensive odor."

"This is why you should play in the shtibl," father would explain. "Even if you are not actually learning, the shtibl's holy atmosphere will imbue you with the fragrance of Torah, fear of G d, and Chassidus."

This was my father — a sincere and G-d fearing Jew who treasured every moment he spent learning Torah.

Earliest Recollections

I was born on the fifth of Teves, 5684 (January 1st, 1925) to Reb Shmuel Zanvil and his wife, Menucha Kreindel. Four children preceded me. Yakov and Yosef were my two older brothers; Chana and Leah were my older sisters. When I grew older, my mother revealed that she had lost two children during the First World War, when a deadly outbreak of typhus swept through our town. My mother bore two children after me — Hershel and Chaim.

My father came from distinguished lineage. His father was a direct grandson of the Yid Hakodosh, and his mother was a granddaughter of the first Rebbe of Ger, Reb Yitzchak Meir Alter (known as the Chidushei haRim). Our respected

ancestry was similarly intertwined with that of other luminaries — the Rebbe of Kaliv, the Rebbe of Lelov, the Rebbe of Partzov, and many others. Naturally, as a direct descendant of the Gerrer Rebbe, my father considered himself a Gerrer Chassid and normally prayed in the Gerrer shtibl.

My father never discussed our unique lineage. People with respected ancestry never tire of impressing others about this fact, but my father was just the opposite. In fact, I discovered our family history purely by accident. When printing wedding invitations, many Polish Jews would list their saintly ancestors and, when my father married off the first of his children, he did likewise.

When the invitations arrived in our home, I was shocked to see such famous names as the Gerrer Rebbe and the Yid Hakodosh listed near my father's name. "What is this?" I approached my father. "Are we really descendants of such great tzaddikim?" My father then explained that, indeed, our family tree could be traced directly back to these saintly luminaries.

Poverty ruled our home. Exceedingly pious and G d fearing, my father never complained about his difficult situation. He tried his hand at various jobs, somehow scraping together barely enough money to pay for bread and other staples. Before Pesach, my father and another Jew went to supervise the wheat harvest in the fields, to ensure that the wheat did not come in contact with any water. Later, they supervised the grinding in the mills. Once the flour was ready, father sold whatever he could to the Jewish people in our town, providing those interested in shemura matza with enough flour for their holiday needs. Each person then took the flour to the baker, who kneaded the dough and baked it into shemura matza. My father gained a meager profit from this "business."

Similarly, every year before Succos, my father tried selling esrogim. This particular venture was not very lucrative, despite the reasonable prices my father quoted his customers. In those days, not every person allowed himself the luxury of purchasing an esrog, and the buying market remained pitifully small. Father gained little from this "business."

Aside from these seasonal businesses, my father spent the year peddling linen. He often went to the city market, offering linen to customers interested in making a jacket or pair of pants. At times, he tried his hand at matchmaking. Together, these different jobs brought in barely enough money to feed the children and buy the most basic necessities.

My mother, Menucha Kreindel, was known for her refined manner and sterling character. Tall and beautiful, she brought charm and joy to every occasion. My mother always had a smile on her face and constantly showered us with

attention and warmth. Similarly, she was always ready to help those in need. Our Sages say that "Jewish daughters are beautiful, but poverty makes them unbecoming." I can truly say that, despite the miserable conditions in our home, my mother remained beautiful and refined throughout.

We lived at 57 Pienkna Street, right across the city clock — a large watchtower that rose high above a wide government building. Only the rich owned pocket-watches; everyone else consulted the city clock for the time of day. Our "house" consisted of a solitary room, which served as our kitchen, dining room, play area, and bedroom. We learned to squeeze together and use this single room to its fullest potential. At times, my aunt — my father's sister — would come to visit us and, miraculously, we found room for her as well.

We had very little food. All my father's exertions at work hardly provided us with enough money to buy bread, so that when my mother did come home with a loaf of bread, she rationed off portions for every family member. First, she separated a small piece for my father. Otherwise, nothing would be left for him when he came home from the shtibl. We sat around the table, watching greedily as she cut off a small slice and put it away for him. Then we each got a small piece, just enough to fend off some hunger.

When my father came home from the shtibl, he found a plate of kasha waiting for him. The "kasha" was often more water than grain, but at least it was food. This bowl of kasha was his entire meal. More often than not, my father did not even come home to eat supper, preferring instead to spend the night learning Torah in the shtibl.

"Shimon, Shimon," my father would say to me. "When Hashem helps a person earn a few coins, it's very easy to go out afterwards and buy a hat or a shirt. The purchase takes no time at all and the transaction demands very little effort. However, when it comes to learning Torah, there is no such thing as buying Torah in five minutes. Torah can only be acquired through sweat and effort." Father spoke to me about this often, encouraging me to use every spare moment in Torah study.

My mother's brother, uncle Yitzchak Meir, also lived in Shedlitz. Tall and handsome, Yitzchak Meir was a shochet who slaughtered fowl and cattle. Yitzchak Meir was widely popular in the community. People called him "the Sfas Emes Yid," because he had merited to travel and see Reb Aryeh Leib of Ger (known as the Sfas Emes). Every Tuesday, Yitzchak Meir worked in the slaughterhouse across the street from the cheder where I learned, and I visited him whenever I had the chance. This special uncle of mine was always ready with a tasty treat for me.

To be continued

HUMAN INTEREST



THE ART OF GIVING



Rabbi Shea Hecht

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

Giving to others is a real art. Sometimes, I think it's actually a lost art, which makes State Bank & Trust's recent giving even more special. Their actions are a breath of fresh air.

The bank created a \$502,000 "Pay it Forward" initiative, in which they gave the employees of the company's 14 banks in North Dakota and Minnesota a very special bonus this year. Full time employees received \$1,000 and part-time employees received \$500 as a year-end bonus. The bonus came with a catch though: The employee gets it but can't

keep it. Bank employees were given orders to use the money for people in need. They were told to give it to an individual cause, a larger project, or collaborate with donors outside the bank to maximize the donation.

Bank employees were asked to document the good deed with a video camera the bank gave them to keep - another act of giving by the bank. Workers also got their usual year-end bonuses of about 4.5% of their annual salaries - money that they can keep. A compilation of videos of bank employ-

ees' generosity will be shown at next year's party. That will be the final icing on the cake in the lesson of giving and the absolute joy it brings. State Bank & Trust is a real example for the rest of the corporate world as well as for every individual who will be inspired by their story and pass on some good deed.

Mr. Solberg, President of State Bank & Trust said, "We're going to really see some huge impact on our community."

I must tell you that I think that the impact will be more far reaching than Mr. Solberg can imagine. The joy of giving is one that is incomparable, immeasurable and can't be duplicated. Each person that gives will be encouraged to give more, and as often as it happens, those who receive will be encouraged to pass the giving "bug" on.

Even reading about what the employees of the bank are deciding to do with the money is a lesson in giving and caring. Their choices are most impressive. Among them are: cancer research;

friends who recently lost three of the quadruplets they were expecting; towards a new home for a child care center, which serves low-income families and children with behavior disorders.

State Bank & Trust employees have been quoted as saying that the bank has a culture of giving. What the bank has done is to take the art of giving and bring it to a totally new level. Giving charity is one level; giving others the opportunity to give is another.

As the Mishnah tells us: He who gives charity and inspires others to give is saintly. State Bank & Trust is truly an inspiration for all of us.



On behalf of the Vaad HaKohol and the CHJCC,
we would wish a hearty Mazal Tov To
Benji and Mussia Stock
on the birth of their newborn son.
May you raise him to Torah, Chuppa, and Maasim Tovim
and May you continue all the beautiful work
you are doing on behalf of the community!

NIGHTLIFE!

Upcoming Events

Thursday, Jan. 3rd, 8pm
The Big Decision: How Do You Know If He's The One
Guest Speaker: Rabbi Yossi Jacobson

Motzei Shabbos, Jan. 5th, 8pm
OPEN MIKE Starring YOU!
Followed by **CONCERT** with Esther Chana Neistein

Monday, Jan. 7th, 8pm
JLI class
Instructed by Shimona Tzukernik

Thursday, Jan. 10th, 8pm
Mit Mazel: What Role Does Mazel Play (Or Not Play) in Our Lives
Guest Speaker: Rabbi Mendel Samuels

Motzei Shabbos, Jan. 12th, 8pm
Flower Drying & Decor workshop
with Mrs. Kraindel Trappler

All programs are held at
The NIGHTLIFE Lounge: Rubashkin Residence 1349 President Street

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Explore: The Chassidic Tradition of Fragrance for Our Enlightenment & Well-Being
Smell & Touch: Essential Oils & Raw Plant Materials
Fragrant refreshments will be served for your enjoyment

When	Wednesday, January 9th, Bais Shevat, 7:40pm, promptly
Where	827 Montgomery St. Brooklyn, NY; Home of Shaindy Gutnick
Information	\$3.00 Suggested Donation (Includes a raffle for an aromatic blend, a \$25 value) Ruchie at: 718-363-2369

*Tal is a unique business enterprise in the world of aromatherapy. Originated in Israel and privileged to have received a blessing from the Lubavitcher Rebbe, Tal prides itself in exploring the beauty of fragrance within the Judaic tradition. Founder, Chana Schoenberg, has many years of experience in aromatherapy. With her background in art and design, she has painted a vibrant business venture. Presently, Chana resides in Brooklyn and works as a registered nurse in a neonatal intensive care unit. Even in this stimulating environment, aromatherapy has found its place for soothing stressed out co-workers and their patients and their parents. Education is chief among Tal's many features and thus lectures and workshops have been conducted throughout the States, Europe and Israel on various aspects of aromatherapy. For further information contact: Chanarich77@yahoo.com

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	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Ext.
Rabbi A. Osdoba	9:30pm ~ 11pm	9:30pm ~ 11:00pm	9:30pm ~ 11:00pm	9:30pm ~ 11:00pm	9:30pm ~ 11:00pm	2:00pm ~ 4:00pm	37
Rabbi Segal	5:00pm - 9:00pm	5:00pm - 9:00pm	5:00pm - 9:00pm	5:00pm - 9:00pm	5:00pm - 9:00pm		39
Rabbi Y. Osdoba		11:00am - 11:30am	11:00am - 11:30am	11:00am - 11:30am	11:00am - 11:30am		38
Rabbi Chirik		5:00pm - 8:00pm	5:00pm - 8:00pm	5:00pm - 8:00pm	5:00pm - 8:00pm		38

Rabbi Heller is available daily 10:30am - 11:30am ☎ 718-604-8827 at 788 Eastern Parkway #210

Rabbi Raitport is available by appointment. 718-604-8000 ext 39

Upon Emergency:

Rabbi A. Osdoba: 718-771-8737

Rabbi Zirkind: 718-604-8000 ext. 39

Rabbi Y. Heller: 718-756-4632 2:30pm and after 8:00pm Rabbi Segal: 718-360-7110