

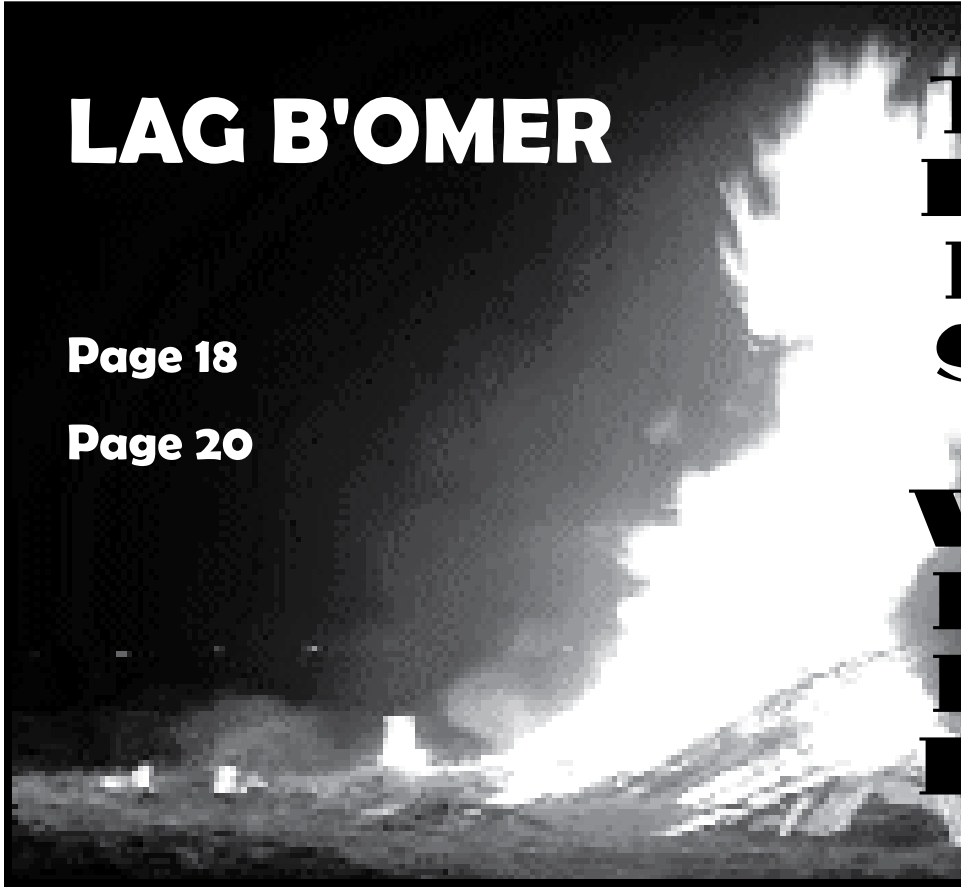
# Crown Community Newspaper heights

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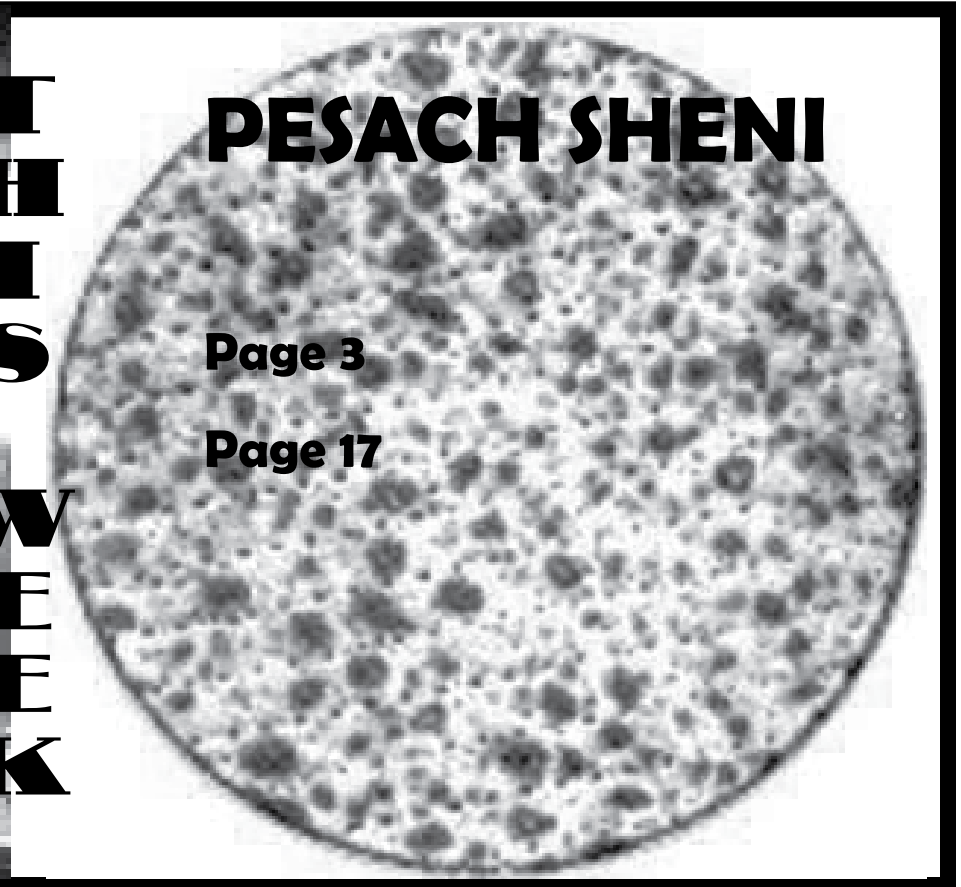
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## LAG B'OMER

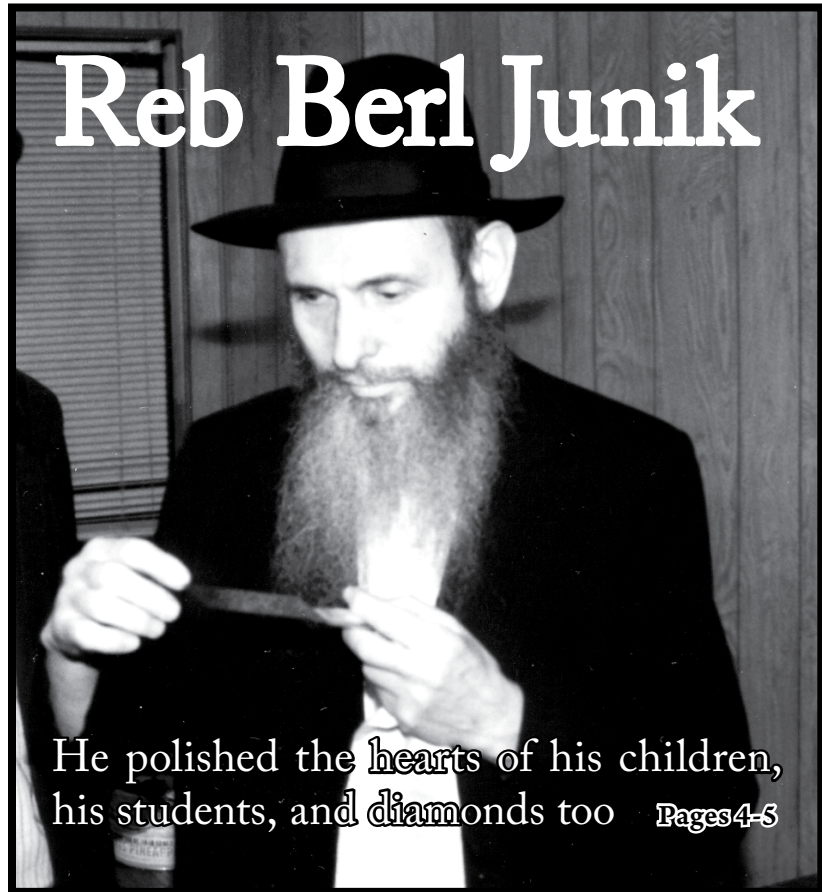
**Page 18**  
**Page 20**

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## PESACH SHENI

**Page 3**  
**Page 17**



## Reb Berl Junik

He polished the hearts of his children, his students, and diamonds too Pages 4-5

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*Science & the Laws of Nature ~Page 2*

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Gut Shabbos	



# THE VAAD HAKOHOL

## DAVENING MAARIV EARLY WITH A MINYAN OR WHEN IT GETS DARK WITHOUT A MINYAN?

By Rabbi Shlomo Segal



Member of Crown Heights Bais Din

### Question

I was asked by Shluchim who live in various cities where during the summer the custom is to daven Maariv early, and it is impossible to have a minyan after it becomes dark: Is it preferable that one daven Maariv with the minyan or is it advisable to wait until the zman and daven Maariv without a minyan?

### Answer

On the topic of time of Maariv, there is a controversy of the Tanoim in the Tractate of Brochos (26a). Reb Yehuda holds that Mincha is until the plag Hamincha (which is 1 ¼ hours zmaniyos, before it gets dark), and the Chachomim hold until the evening. We derive from the controversy that Reb Yehuda holds that Maariv begins from Plag Hamincha, which is 1¼ hours before dark. The Chachomim hold it begins when it gets dark. This controversy, as explained in the Gemoro, is based on the end marking of the time period of the afternoon sacrifice in the Bais Hamikdosh.

The Gemoro asks who do we follow? Originally, the Gemoro brought a story from Rav, "He would daven the Shabbos evening Tefila on Erev Shabbos. From this we derive that it is in accordance with Reb Yehuda's opinion." The Gemoro then relates that Reb Huna did not daven until it was dark, which means that the Halacha is not like Reb Yehuda. The Gemoro concludes that since the Halacha was not finalized as any of the two opinions, whichever way one chooses to do, he may do.

Over the course of the generations, we find different customs. There were times and places where the custom was as Reb Yehuda holds, to daven Maariv from earlier in the day. There were times and places where the custom was as the Chachomim, to daven when it became dark.

In Shulchan Aruch (Orach Chaim chapt. 233) it states, "Now that the custom is to daven Mincha until it gets dark; therefore, one may not daven Maariv before sunset."

On the other hand, the Ramo writes, "Regarding us in these countries, where the custom is to daven Maariv from the plag hamincha, one may not daven Mincha after the Plag Hamincha."

In the last generations, customs changed, and the Sefardim who traditionally follow the psak of the Shulchan Aruch, follow the Ramo and begin davening Maariv earlier. On the other hand, the Ashkenazim, are strict not to daven until it gets dark. This is also cited by the Magen Avrohom (chapt. 233): "Now it is the custom to daven Mincha closer to Maariv, because this is the opinion of the Chachomim.

In the Aruch Hashulchan he writes that most of the communities daven Mincha until the evening and therefore, Maariv does not begin until dark. This is also mentioned by the Mishne Bruro (ibd.).

Regarding Minhag Chabad, we find in the Alter Rebbe's Tshuvos (chapt. 7): "In such a situation we find many Halachas where there is a controversy between Rishonim or Acharonim, and in earlier generations our ancestors conducted themselves in accordance with the lenient opinion, and in these generations the majority of Yidden conduct themselves according to the stricter opinion, as ... Maariv when it gets dark."

Reb Chaim Noeh in his sefer Ktzos Hashulchan (chapt. 26:4) states that Maariv begins when the stars have appeared, and this is the custom of Anash."

Regarding the question if it is preferable to daven Maariv with the minyan or it is advisable to wait until the zman and daven Maariv without a minyan, the Tzemach Tzedek's opinion (in his chidushim on Brochos Seif 2) is not to start Maariv before the time, although the minyan is davening earlier, because reciting the Tefila, reading the Shema and its Brochos in the appropriate time is more important than davening with a minyan, and the Tzemach Tzedek cites references from different poskim who are with this opinion.

By Moshe Rubashkin



I would like to first of all thank Dr. Tzvi Lang for making the Yom Iyun a tremendous success. All the hard work you put in the last week really paid

off as close to 300 people showed up throughout the day--a huge success! We had Rabbi Yossi Katzman as the MC. Rabbi Michoel Seligson started off, followed by Rabbi Osdoba, Rabbi Segal, Rabbi Yossi Paltiel, Rabbi Zvi Homnick, Rabbi Nachman Shapiro, and Rabbi Weisberg from Toronto. The Vaad really thanks all the speakers for coming, and to all the people that came--a Yasher Koach.

Seeing this particular success gives me tremendous encouragement for what I envision happening downstairs in the rec. center. The mentoring room downstairs should have 2-3 speakers every Sunday for 45 minutes to an hour discussing nutrition, Chinuch, money management, practical questions and answers regarding the community, and more. Baruch Hashem, there is great news to report. Sunday at 6 o'clock, there were 10 young girls taking swimming lessons from Miriam Weiss. That same night at 9 o'clock in the evening, Pesach Zirkind was giving recertification courses for our 15, bli ayin hara, zal bochurim to be able to lifeguard at our Mosdos. The Oholei Torah boys starting using the pool this Monday.

We are getting a lot of calls asking when the pool will be open to the community. My heart breaks when I hear them. The real holdup now is the showers and the locker room which I am praying will be done by June 30th. This way, we will be able to have different times for men and ladies in the heat of the summer when the pool is much needed. Once the locker room is done, we will be building the locker room and the exercise room.

I would like to point out the great community that we live in here in Kan Tziva. Bli Ayin Hara, every week from all over the US and the world, people are coming to learn here, to work on shiduchim, to start a new life. There is so much talent in this community, bli Ayin Hara, it is unbelievable. I really think that this rec. center will give the community what it really needs, for the adults and the kids. It's great to be working on this project. Once it's done, the community as a whole will see the great energy that this rec. center is going to give us.

All my life, people are my compass. As we know, there are four blood types. If you are into nutrition, there are doctors who tell you what you should eat based

on your blood type, where you will get the best nutrition and digestive benefits. Today is Tes Iyar, the yarhzeit of three great Chassidim who gave their lives for the Rebbe and for the Rebbeim. I look at Reb Nissan Nemenov's legacy, Reb Yisroel Neveler's legacy, Rabbi Pinya Alteus' legacy—their self-sacrifice, mesirus nefesh, is hard to emulate. They are true lamplighters for our generation and for us as a whole, showing us what it means to be a real soldier in the Rebbe's army. My two-and-a-half years learning by Reb Nissan Nemenov showed me with a dugma chai of what it means to be given over to the Rebbe's inyanim in every which way. The effects of this will last my whole life.

I really have to thank my counselor in Gan Yisroel when I was 14 years old, Rabbi Yudka Eidelkopf, for pushing me a whole summer to go learn by Reb Nissan. He was stressing to me that by going to Reb Nissan to learn, you will learn how to learn, how to be a Chassid, and you will learn how to be given over to the Rebbe's inyanim in a way of self-sacrifice. You will see how a Chossid of the Rebbe davens and learns, totally given over to the Rebbe and to his students. Baruch Hashem, I had a very good and successful 2 ½ years in the Yeshiva and with Reb Nissan personally. I sent, Baruch Hashem, my three older sons to the Yeshiva, and IY'H, I will be sending my fourth son to the Yeshiva this coming year. Reb Yitzchok Nemenov who took over the Yeshiva is giving over the same ruach to the bochurim today. Rabbi Mendel Gurevitch who helped me with my studies as a bochur is running the gashmiyus of the Yeshiva with a beautiful heart just like his father, Reb Berel Gurevitch, who just recently passed away.

Reb Berel was the kindest man you will ever meet in every way. When he left Russia, just married, at the border they took him off the train because of his papers. His wife wanted to travel back to Russia to find her husband and to be with him. They sent a telegram to the Friediker Rebbe asking if she should travel back to Russia. The reply was to continue with her trip. About a year later, right before Pesach, there was a knock on her door. There was here husband, coming home for Pesach. There is much more to the story, but I don't know all the details. What we see here is open Ruach HaKodesh from the Friediker Rebbe.

It's great to have known a real sweet, sweet, soldier in the Rebbe's army, Reb Berel Gurevitch. Reb Berel Gurevitch and his wife were blessed with a beautiful family. They are beautiful people, kind-hearted. It's a pleasure to talk to them. They always have a smile and are willing to do a favor whatever it may be. I can attest that all the parents that send their sons to the Yeshiva will tell you what kind of great

Continue on page 15

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## THE REBBE'S SICHA 5746



### SCIENCE & LAWS OF NATURE 5746 (1986)

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Every being in existence is composed of infinite components. Since the true existence of everything comes from G-dliness and since the Holy One, Blessed be He, formed the world in a manner which reveals the Hand of the Creator, it follows that His handiwork must also reflect His limitlessness. Therefore, all matter is comprised of countless components (molecules, atoms, subatomic particles, sub-subatomic particles and forces, et. al.).

*Maimonides put it this way:*

All existing things, whether celestial, terrestrial or belonging to an intermediate class, exist only through His true Essence. (Laws of Basic Principles of Torah 1:1)

Some beings will clearly reveal their G-dly origins, while others tend to hide their spirituality. These varying degrees of G-dly revelations will be evident from different examples in time, space and person.

“Space”--All the lands of the world exist because “the whole earth is full of His glory” (Yeshayahu 6:3), but their G-dly life-force remains concealed. In Eretz Yisroel, however, it is revealed. As Scripture says: “It is a land constantly under G-d your L-rd’s scrutiny: the eyes of G-d your L-rd are on it at all times from the beginning of the year until the end of the year.” (Devorim 11:12) In Eretz Yisroel the creative force is always evident.

In the realm of the “person” there are also levels. Every Jew is a member of the “holy nation” (Shemos 19:6), yet there are levels in this holiness, as the Zohar states: “Their body is holy, their soul (nefesh) is holy...their super-soul (neshamah) is holy of holies.” (Zohar II p. 70b)

In “time,” too, there will be a distinction between Shabbos and the six workdays, a difference which is clearly described in Scripture at the start of creation: “Heaven and earth and all their components were thus completed. With the seventh day G-d finished all the work that He had done. He rested on the seventh day...G-d blessed the seventh day and He declared it to be holy...” (Bereishis 2:1-3)

The Gemara explains that “the Shabbos has already been sanctified and so continues,” indicating that on Shabbos, G-dliness radiates in a revealed manner. Consequently, the facets of Shabbos which reflect the infinity of the Creator in the created will also radiate in a revealed way. When a particular Shabbos has many obvious themes, this principle is greatly enhanced.

Let us first discuss the general theme of Shabbos, which may be divided into two broad subjects:

The existence of Shabbos for itself,

sanctified and separated from the other days of the week, beyond the limitations of time.

*Its influence on the other days of the week.*

“By keeping Shabbos, we set in our hearts the belief in the creation of the world, that G-d made the world in six days” (Chinuch Pos. Comm. 31). “So that we shall remember the act of creation at all times and admit that all the world has a Creator.” (Ramban, Shemos 20:8)

In other words, the aspect of time which reveals G-dliness can influence those aspects of time which conceal G-dliness that they too should recognize and project their spiritual source. And similarly, in the realm of “person” and “place”, the goal is that the G-d-revealing entities will influence the rest of the corporeal reality to reveal G-dliness. This is actually realized by the Divine service of the Jewish people which incorporates the “time, space and person,” through the presence of the Jew, in whose merit the world was created. For the Jews are the ones who reveal G-dliness in the world, and the revelation comes from the world itself.

The Talmud relates: “This question was asked by Turnusrufus of Rabbi Akiva... ‘Who tells you that this day is the Shabbos?’ -- He answered: ‘Let the River Sambation prove it.’ (The strong currents of the Sambation carried stones and rubble all week but rested on Shabbos).” (Sanhedrin 65b)

Rabbi Akiva’s proof that in fact this day was Shabbos came from a natural phenomenon -- the River Sambation. In its natural course there was a drastic difference between its rushing course during the week and its halcyon calmness on Shabbos. For some reason this analysis and obvious explanation of its strange nature had never previously been realized. And it was necessary that a Jew, Rabbi Akiva, should reveal this obvious fact to the world. The reason? The Jew sees G-dliness revealed and can reveal it to others! But it must be noted that he was not revealing something that was a secret before. He merely pointed out an obvious phenomenon and focused their attention to realize the cause, so that after he made the point, the river itself proved that the day was Shabbos (not Rabbi Akiva), something which the non-Jew could also see and accept.

This same principle will apply to the aforementioned role of Shabbos, “that we shall admit at all times that the world has a Creator.” This knowledge will emerge from the physical existence itself, and although it will not be self-evident (if it were obvious, there would be no framework of free choice), after a bit of contemplation, and with some help from one who is not limited by the concealed world, it will become obvious.

Once revealed, it will not seem to be so revolutionary, but will be acceptable to all who are ready to admit that there is a Creator of the world.

Using the story of Sambation as the analogy, we will also project that just as the proof of the Sambation was accepted as a universal demonstration of the truth of Shabbos, so, too, when one reveals G-dliness in one area, it will serve as a positive verification of creation in all areas.

The prime example of revealing G-d in nature is the system of nature itself. More precisely, the “laws of nature” -- the immutable and irrefutable laws of nature. If you study the laws of nature, you will realize that they were created by G-d, for there is no logic which can rationally say why the laws of nature exist and function in a particular way.

Take for example the law of gravity. There is no logical explanation in the discipline of physics for the law of gravity or for its characteristics. The only explanation is that this was created and set by G-d to function in such a

manner. If G-d had desired, the rules of gravity would be different.

Do you wonder at this statement? “How is it possible” you may ask, “that the laws of nature have no intellectual explanation or logic? So many scientists have written so many books about the laws of nature. There must be some axiomatic truth.”

But the simple answer is: science studies and investigates measures and explains the rules of nature, its perceived laws, and how they interact and influence each other, but science does not begin to fathom the underlying principles and reasons for the natural laws. Scientists have not, cannot, and will not reach such understanding, because there is no logical or rational explanation. The only reason they exist at all and in such a form is because G-d created them the way they are.

The more science studies and investigates the natural world and its phenomena, the more it becomes obvious that the mind is limited and will not fathom the underlying reasons. It is G-d’s will!

### SICHA - PESACH SHENI, 5744

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One of the special days of the year is Pesach Sheni (the second Pesach). If a person could not bring the Pesach offering in its proper time — on the first Pesach (because he was unclean or on a distant journey) — he is given the opportunity to do so on Pesach Sheni. Although this day is called the “second Pesach,” thereby emphasizing that it is second in status to the principal Pesach — and particularly since it is only for those who were unable to bring the first Pesach — nevertheless, since it is one of the special days in the year, it must possess a quality that not even the first Pesach has.

Everything in the world has the dual aspects of being both a “giver” and “receiver.” Even the lowliest thing has some quality which everything else does not, which it “gives” to the other things (who in regard to this quality are “receivers”). This quality is an integral part of the whole of creation, making it whole and perfect. Thus, although Pesach Sheni in most aspects is second to the first Pesach, it must possess some quality which the first Pesach and other festivals do not. The latter then “receive” this quality from Pesach Sheni.

G-d’s command concerning Pesach Sheni differs from all others in the Torah in that it came into being through the complaint and demand made by Jews (who couldn’t bring the first Pesach) to Moshe Rabbeinu: “Why should we be deprived of bringing the offering of the L-rd?” (Bamidbar 9:7). All other commands in Torah were given by G-d without the Jews’ demand. What does

this symbolize?

A Jew’s task regarding all aspects of Torah and mitzvos is to be a “receiver” — he does what G-d commands him to do or doesn’t do what G-d forbids. Yet we have said that everything in the world is both a “receiver” and a “giver.” It is Pesach Sheni which emphasizes Jews’ role as a “giver” — it was through their efforts, by demanding “why should we be deprived,” thereby indicating their great longing to offer the Pesach sacrifice that brought about the commandment of Pesach Sheni.

In greater clarification: It is written concerning the creation of the world: “All His work which G-d created to function.” Our sages interpret “to function” to mean “to rectify,” intimating that G-d deliberately created the world such that it should be rectified by a Jew’s service, thereby making the Jew G-d’s partner in creation.

Similarly, all aspects of Torah and mitzvos were given to Moshe at Sinai. Nevertheless, there are some concepts in Torah which future disciples will reveal (for that everything in Torah was given at Sinai to Moshe, refers to the general principles and rules of deduction: the actual concepts derived from these principles and rules are revealed by successive generations). Indeed, every Jew has a portion in Torah which only he can reveal, as stated: “Grant us our portion in Your Torah.” This is particularly emphasized by the mitzvah of Pesach Sheni, which came into being purely as a result of the Jews’ claim, “Why should we be deprived.”

The claim, “Why should we be deprived?”

*Continued on Page 14*



# OUR HEROES

## RABBI DOVBER JUNIK 1927- 9TH OF IYAR, 2005

By Rabbi Michoel Seligson

Rabbi DovBer Junik, fondly referred to by Anash as Reb Berl, was born in Priluki, Russia in 1927 on the 6th of Menachem Av to Horav Naftoli and Mrs. Golda Ita Junik, descendents of the holy Rabbonim, Reb Levi Yitzchok of Berditchev, Reb Pinchas of Koritz, and Reb Menachem Nochum of Chernobel. Under the influence of the Rav of the city, HoRav Hillel Solozovski, Reb Naftoli became acquainted with Chabad Chassidus. Reb Naftoli was a Yireh Shomayim and did not send his children to government schools but brought them up with mesiras nefesh in an underground cheder.

Reb Berl obtained his background in Torah and Chassidus in Communist Russia, at a time when Chassidic life and studying Torah were conducted underground and fraught with danger. His father was vigilant to give Berl and his siblings an authentic Chassidish chinuch.

At the outbreak of World War II, the family escaped to Tashkent from Moscow, and in 1944, the 17-year-old Berl went to Samarkand to study in the underground Yeshiva Tomchei Tmimim, receiving Torah from the elder Chassidim and Mashpiim.

### Leaving Russia

In 1946, the chance to leave Russia for Poland became a reality. The Jews from Russia traveled to Poland under the guise of being Polish citizens who had escaped during the war and were returning to their homeland.

Polish passports generally contained the citizen's name with a list of the individual's children on the side, without identifying photos. The people organizing the mass exit from Russia needed to separate some families and add their children to other families in order that the number of children that appeared on the passports should be consistent with the number of children present. Reb Berl Junik merited to be listed on the passport of the Rebbetzin Chana, the Rebbe's mother, and be identified as her child. This marked the beginning of an extraordinary relationship with Bais HoRav, the Rebbe's family.

The train left Lvov, situated on the Russian-Polish border, on Rosh Chodesh Kislev 1946. Reb Berl was instructed to say that he was the Rebbetzin Chana's son, if asked to identify himself. The Rebbetzin did not utter a word during the entire trip. Reb Berl who helped the Rebbetzin with her luggage, later recalled: "There was great fear, and no one dared to mention the name 'Schneerson'. Somehow, I found out that she was the Rebbetzin Chana, the muchutenesta of the Previous Rebbe."

In addition to the Rebbetzin and Reb Berl, a large group of Chassidim was

traveled to Poking, Germany where a refugee camp had been set up. Reb Berl continued his studies at Yeshivas Tomchei Tmimim in Poking. The Rebbetzin was known to some of the Chassidim, who arranged a private room for her and tried to assist her in every way possible. After a short period of time, the Rebbetzin left for France in 1947 where she met the Rebbe who had



come to Paris to greet her and escort her to the United States.

### A Shochet in Dublin, Ireland

The Previous Rebbe suggested that Reb Berl study shechita under the auspices of Rabbi Zalman Shimon Dworkin. Reb Berl then found work as a shochet in Dublin, Ireland. From there the meat was sent to Israel.

After a year, Reb Berl was instructed by the Previous Rebbe to go to Brunoy, France where he studied for the next three years.

In the winter of 1950, the Previous Rebbe advised the Yeshiva faculty that the bochorim should come to the United States. Reb Berl traveled to the U.S. with his friends, Horav Yitzchok Pewzner, who would later become his brother-in-law, Horav Sholom Morosow, and Horav Gedalia Korf, may he be live and be well. The bochorim arrived on Rosh Chodesh Shvat.

### Reb Berl arrives to the Previous Rebbe

On the 4th of Shvat, the four bochorim in addition to Horav Dovid Raskin who had just arrived from Paris, merited to enter Yechidus with the Previous Rebbe.

Reb Berl recalled the Yechidus. "When we entered the Rebbe's room, his secretary, Rabbi Rotshtein, introduced us to the Rebbe. The Rebbe looked at each of us. I entered last and was introduced as Berl Junik. The Rebbe continued looking at me. Rabbi Rotshtein stated that I

was Naftoli's, referring to my father. The Rebbe acknowledged with a nod of his head that he knew who I was and greeted us with 'Boruch Boachem Lsholom', blessed be your arrival. He continued, 'Today, we see each other and from time to time we will talk.' He then inquired about our learning seder. Less than a week later on Shabbos, the tenth of Shvat, the Previous Rebbe was nistalek.

### Mekushar to the Rebbe

Reb Berl became very mekushar to the Rebbe and on the 7th of Iyar for the first time entered into Yechidus with him. The Rebbe put on his gartel and accepted Reb Berl in Yechidus. Reb Berl asked the Rebbe to write the details of the Yechidus for him. The Rebbe suggested that Reb Berl write the Yechidus and that he would edit it. After the Rebbe assumed the nesius and started wearing a kapota instead of a suit, the Rebbetzin Chaya Mushka gave the Rebbe's suit to Reb Berl as a gift.

When the Rebbetzin Chana learned that Reb Berl had arrived in the United States, she invited him to her house. After that first visit, the Rebbetzin asked that Reb Berl continue visiting her. At times, when the Rebbe would leave the shul on Friday night after Maariv, he would ask Reb Berl to visit his mother. Reb Berl continued this tradition and visited the Rebbetzin every Friday night.

### A Ben Bayis by the Rebbe

From then on, Reb Berl became a ben bayis, a member of Rebbetzin Chana's household and also that of the Rebbe's. Prior to the Rebbe's nesius, the Rebbe told Reb Berl, "I know you are one of my people," and from that moment he merited to serve the Rebbe. The Rebbetzin once made a comment to Reb Berl's children that she considered them trustworthy, in the merit of the trust in Reb Berl. On other occasions,

the Rebbe told the Rebbetzin, "If Berl Junik said that you can do it, you may rely on him."

During one summer in the early years of the Rebbe's nesius, Reb Berl was invited by the Rebbetzin to eat supper every night at the Rebbe's house. One evening when he came for the meal, he overheard the Rebbe say, "I will go to my room, and you give him to eat. If he knows that I am here, he will not want to eat." After his marriage, Reb Berl visited the Rebbetzin on Shabbos with his family, on a steady basis. His children visited the Rebbetzin as well and were in contact with her by phone.

In the beginning of the Rebbe's nesius, the Rebbetzin Chaya Mushka requested that Reb Berl set up the Rebbe's table for the Farbrengen. Over the course of the following decades, Reb Berl fulfilled this responsibility faithfully. Prior to every Farbrengen, he would enter the Rebbe's room, and the Rebbe would give him the kos on which the Rebbe would later make kiddush and say L'chaim. Reb Berl merited to be the Rebbe's Saar Hamashkim, the butler who poured the wine for the Rebbe, at the Farbrengen. In later years, he passed this honor to Horav Mentlik, the Rosh Yeshiva in Yeshivas Tomchei Tmimim in 770. In 1988, when Horav Mentlik was nifter, Reb Berl resumed this function.

### Kiruvim from the Rebbe

Reb Berl merited many private and rare kiruvim from the Rebbe. The Rebbe once told him, "My father-in-law took you on his shoulders, and all the bochorim could be envious of you."

During the famous Farbrengen of Parshas Shmini in 1952, which Chassidim refer to it as the "Shabbos Hagadol Farbrengen", the Rebbe Farbrenged the whole afternoon and spoke to many people privately. The Rebbe also spoke to Reb Berl for about fifteen minutes. Reportedly, the Rebbe called Reb Berl over and held onto his beard as he spoke to him. The Rebbe then said about him, "Such yungeleit will bring Moshiach."

The Rebbe asked Reb Berl how long it had been since he had seen his parents.







Reb Berl said he hadn't seen them in five years. The Rebbe stated that the time had come to visit them. The Rebbe arranged the travel documents to Montreal, where they were living, and asked if Reb Berl had bought a gift for his parents. He hadn't, and the Rebbe commented, "Such a batlonus, I didn't expect from you." The Rebbe gave Reb Berl money for the trip and for the gifts, and stressed that the gifts should be purchased before he reached his parents. He added, "You are probably traveling at night. Make sure that you book a sleeper on the train in order to rest during the trip."

In 1953 before Shavuot, the Rebbe asked Reb Berl if he was buying a suit for Yom Tov. Reb Berl answered that he was not planning to. The Rebbe told him that it is worthwhile to do so and gave him money for a suit. After purchasing the suit, he returned to the Rebbe, who asked if he was wearing the new suit. The Rebbe wanted to see how the suit looked on him and asked him to turn around and then commented, "It seems to me that it is slightly short."

The kiruvim that Reb Berl experienced were expressed more strongly when he reached the time for shidduchim. The Rebbe acted towards him as a father to a son, becoming involved and concerned in every detail. On one occasion the Rebbe said, "We need to take in consideration that the bochorim, Berl Junik, Sholom Morosow, and may he live and be well, Dovid Raskin were born and brought up in Russia and cannot adjust to the American lifestyle." It was clear that the Rebbe intended to represent their parents and involve himself in their shidduchim. In Yechidusen, the Rebbe urged and encouraged Reb Berl to become actively involved in shidduchim. During one of the Yechidusen, the Rebbe told him, "Hashem makes miracles, but it is expected that one also needs to act in the natural way. Do you want to get up one morning and immediately stand under the chupa? You are looking at me with terrified eyes. Your parents are in Canada, and you are not doing anything. Think about this. If you will not do anything, I will write to your parents."

### Engagement and Wedding

Before Pesach 1954, Reb Berl became engaged to Ms. Fruma Pewzner, the daughter of the Gaon, Chossid, and man of self-sacrifice, Reb Avrohom Boruch. The Rebbe blessed the chosson and kallah with many blessings, and instructed that the chosson and his father both receive aliyos to the Torah. When the gabai informed them that no openings for two aliyos were available, the Rebbe suggested that they be called up to the Torah at Mincha.

The wedding was set for the 9th of Sivan. The Rebbe was the mesader kiddushin and officiated at the chupa. Rebbetzin Chana attended the wedding and sat at the Kallah's head table.

Reb Berl recalled, "When I became engaged, the Rebbetzin told me that she knew the kallah. I later verified that in 1947 my wife was in France and studied at a school there. When the Rebbetzin was leaving for the United States, the school prepared a long speech and asked my wife to deliver this farewell address in honor of the Rebbetzin at a gathering in the Butman family home.

Rebbetzin Chana participated at my tenoim and the wedding. When she arrived at the wedding, she asked to be photographed together with the Kallah and then by herself. This is the famous picture that we have today of the Rebbetzin. In one of my chupa pictures, the Rebbe is standing and listening to the reading of the Kesuba. I placed this picture in a frame and gave it to the Rebbetzin Chaya Mushka, and she placed it in the Rebbe's study in the house.

The Rebbe gave me a gift of eight handkerchiefs as a 'preparation for the wedding.' In the following years, Reb Berl had eight children. Prior to their weddings, each one of them received one of the handkerchiefs as "a preparation for the wedding".

After the wedding, Reb Berl worked as a shochet for a year. He was offered a position in another state but turned it down because he did not want to leave the Rebbe.



Reb Berl recalled, "At one point, we were having difficulty with parnossa. I already had three children. The Rebbe advised me to consult a wealthy individual. He also asked how long I had been out of work. I answered that it had been three weeks. The Rebbe wanted to know what I earned each week. He then gave me a sum of money equal to three weeks of work. After that, the situation improved."

### Entrusted with situations in the Rebbe's household

#### 13th of Iyar 1952

On the 13th of Iyar, the bitter news was relayed to the Rebbetzin Chaya Mushka that the Rebbe's brother Reb Yisroel Arye Leib had been nifter. The Rebbetzin asked Reb Berl to have Reb Shmuel Levitin come and speak to her. The Rebbetzin Chana was not told, and the Rebbe requested that no one should share the news with her. During the course of the shiva, the Rebbe mentioned to Reb Berl that he did not want his mother to realize that he was wearing sneakers instead of shoes. Reb Berl covered the Rebbe's sneakers with black shoe polish to disguise them. Reb

Berl was also given additional tasks by the Rebbe to help him keep the sad news from his mother, the Rebbetzin.

#### Vov Yishrei 5725 (October 1964),

On Shabbos Shuva, the 6th of Tishrei (October 1964), the Rebbetzin Chana became ill. The Rebbe visited his mother that morning. He instructed Reb Berl to keep a constant watch on the Rebbetzin and to update him regularly on her condition. The Rebbe also instructed Reb Berl to stay in contact with Dr. Seligson, the Rebbe's personal physician and that of his household. After the histalkus of the Rebbetzin Chana, the Rebbe entrusted Reb Berl with the task of securing his father's seforim and bringing them to the Rebbe's house. Some time after the shiva, the Rebbe gave Reb Berl specific items of furniture which the Rebbetzin had used, adding, "Why should a Yid not use this, especially someone who merited serving my mother. She surely will have a nachas ruach that you are using it."

During the passage of many years, Reb Berl made his parnossa in the jewelry business and in his free time studied Nigleh and Chassidus in public shiurim. This was in addition to conducting a Tanya shiur during the work day. Reb Berl was always available to give his time and energy for any sacred matter.

This is how he came to teach the bochorim shechita in a special course under the auspices of Merkos L'Inyonei Chinuch in 1956. Many shluchim were trained in this class over the next forty years. In the evenings, after a long and full work day, he stood with complete patience and commitment and trained groups of students to be come shoctim and bodkim. In addition to this, he served as a member of the Gemilas Chesed Shomrei Shabbos. In the early 1960's, Reb Berl and Rabbi Elye Gross spent their afternoons on the first days Sukkos at 770, dispatching and directing yungeleit and bochorim doing Mivtza Lulav. They tried to reach as many people as possible and bring them the mitzva of making the brocho on the lulav and esrog.

In 1967, when the Rebbe initiated the Tefillin campaign, Reb Berl would travel to a hospital every Sunday to put on Tefillin with the patients there. In 1982, Reb Berl was asked by Rabbi Hodakov to involve himself with the bochorim who were not studying in yeshiva any longer, set up a learning time with them, and mekarev them. Reb Berl was, B"H, successful, and this shiur is still bearing fruit today. The Rebbe also assigned Reb Berl private as well as more publicly known missions. In his work attending to the Rebbe's practical requirements, he participated in the construction of the Rebbe and the Rebbetzin's living quarters in the library, built a sukka near the Rebbe's room, and more.



In 1990, the Rebbe appointed Reb Berl a member of the board of Machne Israel and of Merkos L'Inyonei Chinuch.

It is noteworthy to mention that although Reb Berl merited being close to Bais HoRav and serving there, it did not in any way affect his Chassidishkeit. Reb Berl never stood out more than other Chassidim and Tmimim. He remained a discrete person of utmost humility, who never utilized his position for himself in any way.

In 2005, on the 9th of Iyar, after suffering an illness, with his family members at his side, Reb Berl returned his soul to her creator. He was buried near the Holy Ohel facing the resting place of the Rebbetzin Chana.

Reb Berl and his wife, may she live and be well, Mrs. Fruma Junik, a woman of valor and a communal person in her own right, merited to build a beautiful family of Chassidish sons and daughters, who are following the ways of their ancestors and involved in the Rebbe's matters.

Reb Berl left behind his wife, Mrs. Fruma Junik; his sons, HoRabbonim Hatmimim: Reb Yosef Yitzchok and Reb Avrohom Boruch, of Crown Heights; his daughter, Mrs. Nechama Itkin and her husband, Reb Yosef Yitzchok, Shluchim in Pittsburgh, PA; his sons, Reb Shimshon and Reb Meir Shlomo of Crown Heights; his son, Reb Menachem, shliach in England; his son, Reb Dovid, of Crown Heights; his daughter Mrs. Chana Spielman, the wife of Reb Sholom Ber of Crown Heights; and their children, among whom are Shluchim, and grandchildren.

Yehi Zichro Boruch! May Reb Berl, a legendary chossid known for his total commitment to the Rebbe's needs, without any expression of self-esteem or pride, his devotion to dedicating his free time to spreading the Rebbe's Mivtzoim, and his refined character traits, serve as the inspiration to commit ourselves to the Rebbe's directives, to fulfill them spiritually and physically, and to relate to our fellow Jews in a refined manner in speech and deed.

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



# SHIDUCHIM

## FINDING A NEEDLE IN A HAYSTACK

By Sarah Junik

As I mentioned last week, I will continue the list of questions one can use to get information on a girl, but first I wish to share a story someone related recently. I do not know if the story is true or not as the one who told me the story did not know the protagonists, but it clearly illustrates a very important point.

A shadchan offered a match to a family, Rabbi and Mrs. Plony. Their son was a well-liked boy with good midos who knew how to learn. The parents naturally wished the best match for him. They investigated the proposed name, but the results were not encouraging. No one said outright that there was anything wrong with the person, but there were rumors, generalities, and unfounded objections. Therefore, they decided not to continue with this shidduch and told the shadchan that they were not interested.

Mrs. Plony was upset that another initially promising lead had come to nothing. The constant high and lows were very wearying, so after talking to the shadchan, she went to the Kosel to daven that her son find his besherte. While pouring her heart out at the Kosel, a girl stood next to her, davening herself with apparent deep sincerity. When the girl saw the tears in the older woman eyes, she approached her to see if there was any way she could be of help, and Mrs. Plony got into a conversation with her. When Mrs. Plony mentioned she was from a particular sect of Chasidim, the girl asked her if she knew of a family Plony that belonged to that sect. Without revealing her own name, the very surprised lady asked the girl why she was inquiring of them. The girl answered that a certain shadchan had offered the son of this family as a shidduch, but after hearing that they were looking into it, she did not hear anything further, and therefore, she was making limited inquiries into the family herself to see if it was a possibility. That is why she had come to the Kosel -- to daven for Siata D'shmaya that she may soon find her shidduch. After some more conversation, Mrs. Plony discovered that this was a very warm-hearted girl, intelligent, and with good middos -- just what she was looking for her son. She revealed herself as that Mrs. Plony the girl was trying to find, and a short time later the couple was engaged.

The nimshol of the story is clear to everyone. If all you hear is vague answers, unsubstantiated objections, and general answers, do not throw away the shidduch but refine your search; ask more pertinent questions; insist on confirmed information. Why put the Eibishter to the extra trouble (such as to make the mother and the girl meet) because one has let themselves be swayed by rumors and hearsay.

But like every coin has two sides, if your

tendency is to examine everything with a magnifying glass and then to go for the microscope, take a step back and do not examine so much. Stick to the important traits and questions and forget the irrelevant questions about scraping the dishes or tying the shoes. Asking if he has a good voice or not may be appropriate when hiring a chazzan, but it will not make or break a marriage. At least not as a rule.

So on to the questions. Let me say again that there are probably other questions that you might find important that I have not listed (write me a note) and questions which I have listed that you may find irrelevant.

- Does she have an even temperament. Give examples of what you mean- (subjective question).

A woman's anger is generally less intimidating than a man's; therefore, often one does not consider this an important point, but it is good to know if a girl is prone to mood swings or is generally even-tempered. If she gets angry, does she hold grudges or sulk? Think of how your son's temperament is and direct the question as counterpoint. If your son has a very long fuse and does not anger easily, then someone who is more volatile may be ok, but if he has a short fuse and so does she, it might lead to too many sparks.

- Is she neat, organized? Give examples of what you mean (subjective question).

Some boys must have neatness around them in order to feel relaxed or even to be able to think calmly. Others can function in the middle of a tornado. Some people are very organized in their thoughts; therefore, the chaos around them does not affect them as much, but for people whose thought processes are not so organized, having neatness and a seder around is essential. If you, the mother, are very conscientious in your cleaning and would not dream to leave a dish in the sink before going to bed no matter how tired you are, find out if that is a quality your son values or if he barely notices. If the wife of such a boy is more concerned with having a warm (warmkeit in yiddish not warm for heat) house than a spotless house, will this engender discord among the couple?

- Is she careful with tznius?

It is a sad fact that we as a community are not as careful with tznius as other communities. Because we work closely with people in all stages of kiruv, we are anesthetized against seeing something problematic in tznius. We accept that people will go around without stockings in the summer, or wear skirts that are short with slits or barely cover the knees and collars that are too open, and so on and so forth. This is also due to our openness to the world at large: we are bombarded by ads and magazines and

goyishe ideals that have nothing to do with our ideal of beauty or modesty.

It is also a question of education. For whatever reason, if one mentions the word tznius in conversation, it is almost as bad a religion and politics; it is bound to raise animosity and resistance.

In reality, tznius is a beautiful thing. It is a well of self confidence that we women and girls have that enables us to dress in a pleasant and pleasing way and still retain our dignity, our regal worth. It allows us to feel well-dressed and au-currant without running after every twitch and twist of the fashion world. It enables us to be appreciated for who we are and not for what we wear.

So to get back to our question, we have a lot of different levels in our neighborhood, and I have come across the fact that an eminently suitable girl will be rejected because her hems are too high or she does not wear stockings. The decision to look more fashionable so that she attracts the right attention, or some would say to be more comfortable, is preventing a great girl from making a good shidduch.

We are letting our standards slip, and it is not beneficial in any way. Half the problem is caused, by the way, by husbands who do not know the tznius laws.

So, if your son is concerned that his wife wear the right length and be stricter with her tznius, this question should be asked. And it should be asked also when your son does not have a personal opinion at this point, but you do not wish your daughter-in-law to sit across from you at your table dressed in an unsuitable manner. This encompasses a whole other topic of course, and I know a lot of people will be riled up

(did I not write it is like talking politics where no one can agree?), but I find it incomprehensible how young couples can so blatantly insult parents in their own house.

- Is she fashion conscious?

All we want to know is if she is obsessed by fashion and must always try the latest styles or does she dress stylishly but have other areas of interest besides the latest color in vogue.

- Does she help around the house? Does she know how to cook? (a bonus)

Many girls today do not help out in the house, neither helping to take care of the house or preparing meals, and I find that they are missing out in so many different ways.

First and most obvious, by helping take care of the house, the girls will learn how to be balabustes in their own right: how to organize their households; what is essential to equip a house; what one can do without; how to organize or supervise the cleaning, etc. They also learn basic home economics which will certainly come handy on a Kollel salary. They will also be able to cook a simple tasty meal without panicking.

There is also the opportunity for a growing closeness between mother and daughter which is engendered by cooking and maintaining the house together. The opportunity for heart-to-heart talks and lighthearted kidding and joking around, which brings the family closer together. Even if you have plenty of domestic help, let your daughter help you; it will benefit you both greatly.

Any constructive comments are welcomed [Basmelech@gmail.com](mailto:Basmelech@gmail.com)

## BE PREPARED!

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**Place: Darchei Menachem**

**825 Eastern Pkwy. btw Kingston and Albany 2ndfl.**

**Price: \$30 per person. Discount available for couples.**

For more information or to RSVP Contact:  
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## A MIRACLE IN LODZ

Reb Chanoch Henoch Gottesman

By Sarah Junik

My father's Yahrzeit is Friday the 11th of Iyar. This will be the 29th year since his Petirah. He passed away "young" for this day and age; he was only 61, but for him to even reach 61 years was miraculous.

The majority of people my age in Crown Heights were brought up with stories of heroism under the dark cloud of Stalin Y"Sh and his henchmen. A minority was brought up with different stories of heroism under the reign of terror of Hitler Y"Sh and his butchers. Our parents were survivors, not of labor camps but of extermination camps, and we, as survivors' children, are guarantors that the Eibishter neither slumbers nor sleeps and guards the remnant of Klal Yisroel. Most of our parents did not tell us stories of what they experienced. It was too deep within them and also too close to the surface to be expressed. As a survivor tried to clarify for me, how could she try to tell me of their experience? Is a person with the full ability to see able to explain colors to a blind person?

Many of our family's close friends were survivors and sometimes discussed their experiences among themselves, but as they spoke in Polish, we did not understand anything they said. Professor Cohen, on the other hand, had gone through the war in the Italian underground and had been hidden on a farm by an Italian family. When Professor Cohen and my father sat together and reminisced about their experiences, I would hide within hearing distance to listen to their stories. That is how I know some of the experiences my father went through during the war.

There is one story in particular that stays in my mind. It happened while they were liquidating the Lodz Ghetto:

My father was walking by a building which had been emptied when an SS detail passed. One of the SS took my father by the collar, shoved him inside, and told him to go through the building and bring anyone he found down to the street. Whoever he found would be shot. He went up, and on the third floor there was a mother with her children. He asked her why she was still there after the building had been evacuated. If they found her, they would kill her and her children. She answered him that they had killed her husband, and she had no family she could go to, no-one to turn to, and she was tired of trying to cope on her own; she could not and would not move. After trying for a few minutes to persuade her to try and hide at least as many of the children as she could, he continued on with a heavy heart.

He reached the fourth floor, and in a small room just under the roof, there were four old men sitting on a bed frame, their hands between their knees, their heads lowered. My father was now desperate; he yelled at them: "Why are you just sitting around! The Germans are

only too happy to take sport in killing you. You have to hide. Do something!" They looked at him with empty eyes and answered that they were too old and too tired to hide or run anymore. If they had to die, they would die. Whatever was to be their fate, it was not in their hands. My father would not take that as an answer and begged them to find a hiding place, to do anything they could do not to be found--if not for their own sakes, at least for his.

Even as he said the words, my father realized the impossibility of hiding in that room or for that matter in any room. The furniture, whatever was there to begin with, had either been traded for food or favors, or burned as fuel. Everything had been stripped. There were no hiding places.

He went down the steps and debated with himself: Should he tell the Ger-



mans about the mother and her children and the old men? Maybe some of them might manage to find a hole to hide in, but all of them? Impossible! If he told the Germans, it would mean certain death for them, and if he did not tell them, would they take his word for it? Of course not, and that meant this time, it would be his turn to die. Even so, he decided he would not be the one to give his own people over to the Nazis. If they were found, that was their fate, but he would not help the Germans in any way. So he told the SS that there were no people inside, the building was completely empty, and they could move on.

As he anticipated, the SS did not take my father's word for it and decided to check the building for himself. He took his revolver out of the holster and placed it at the nape of my father's head and told him to climb the stairs. So my father climbed and started to say Viduy; this was the end, he thought. He felt the cold metal of the revolver on his neck. He davened; after all, he knew that even if the old men hid themselves, the mother and the children would be found. If not all of them, then some of them would be discovered, and as punishment for lying to the SS, he would be killed. They could not have gotten out. There was only the one door to the street where the other SS waited, and certainly there was nowhere for so many people to hide. This was it.

The German checked the first floor, then the second. On they went to the third.

Every room was examined, every door opened, every obstruction removed. My fathers' feet felt like they were made out of lead. If not for that gun, he might have tried running, but he would not get even two feet away. Thank G - d, no one was on the third floor. He thought, they must all be on the fourth. There was time for one more Kapitel Tehilim. One step closer to the top, one step closer to death. Then they were there, the last room. My father was ready; he had done what he could. He prepared himself. The door crashed open. They went in... and the room was empty. Every time my father relived the story, you could hear the surprise in his voice, just like he felt that day. He always said Eliahu Hanovi must have come to get those people out of the building, or else they were angels in human form sent to test him, because there was nowhere a person of flesh and blood could have hidden himself. They continued up to the roof and looked up there too, but the building was truly empty.

After the war, he was sent with other refugees to a hospital in Merano, Italy. From there, he was eventually transferred to Florence to the Careggi Hospital. When the doctors told him he had only a couple of years to live, he decided he certainly would not spend what time he had left in a hospital, so he moved to Florence. He could not go far because of the daily treatments he received.

My mother told us that in the 60's the German government sent a high official to determine whether my father was truly still alive or if they were getting bogus medical bills and reports by the doctors in Italy and Switzerland where he went for treatment. They believed that it was not medically possible for a person to be alive with such symptoms and tests results.

When my father first moved into town, the Florentine community, although small, was viable. There was a Rov, and they had a daily minyanim. There was a kosher mikveh, (ironically, after it was renovated, it was not kosher any more) and a shochet. When I was young, it was already much harder to live in Florence. We got our meat from Milan once a month and we had to kasher it and pack it away in a big freezer. Other staples we got from Lugano or Zurich. The only Cholov Yisroel we had was when we went to the farmer ourselves and supervised the milking. There was a minyan only for Shabbos and Yom Tov. My siblings and I grew up learning from the example set by my parents. My mother taught us Alef-Beis and other basics. As the only frum Jews in Florence, we knew we were a living example and whatever we did would be noted.

When the Rebbe sent his shliach, Rabbi Garelik, to Italy, and Gan Yisroel was opened, we had the first opportunity to go to camp in the summer and be friends with other frum Yidden our age.

My father led an Ashkenazy minyan in an old shul built in the 1600s' in Via delle

Oche, and he was the de-facto Shliach of Yiddishkeit in Florence. He was Florence's very vocal conscience. There was no community meeting where he would not speak up to correct misconceptions or to teach how things should be done, and even when it seemed nothing would change anyway, he persevered.

One year before Pesach he was invited to speak at an event, and the chairman introduced him saying that surely Professor Gottesman did not need introduction, and that although his speech undoubtedly would be interesting, everyone could go back home unaltered or affected in any way. So my father's changed his introduction to: "On the contrary, I very much hope that my speech will definitely have an effect and make you uncomfortable enough to think upon my words."

For Rosh Hashanah and Yom Kippur the baal tokea came from Modena. From my earliest recollections he always seemed to be an old man. In the last few years of our minyan he had difficulty blowing the shofar, and he had to keep on trying. The teruos and tekios from the big shul could be heard strong and clear even by us across the garden, but ours barely made it out of the shofar. People became upset and demanded that my father let one of them blow. But my father was adamant that such a job was for one who was sincere in his devotion and in his learning and kept the mitzvot faithfully, no one else.

As we got older, my father worried about where to send us to learn, especially the boys. The reason my brothers went to Gateshead's Boarding school was typical of how things happened with my father. We were in St. Moriz, Switzerland, and my father had gotten into a discussion of business ethics with another guest, in which he was most adamant in expressing the fact that business is not business if it conflicts with halacha and the right way of doing things. Rabbi Gruner the head of the Gateshead boarding school was learning close by but was so interested in the conversation that he kept getting closer and closer to hear better. When the other guest went away, he started to talk to my father, telling him how he liked his philosophy, and in the course of the conversation Rabbi Gruner offered to accept my brother (then a 12 year old) into his boarding school.

From my father, Reb Chanoch Henoch Gottesman, we all learned to be uncompromisingly proud of our Yiddishkeit, to learn from anyone, no matter their affiliation, and never stop learning. To be conscious that we are in golus - he would sign all his letters "Mi Golus Firenze" - and have emunah in the Eibishter, "Kol man d'ovid Rochmana l'tov ovid."

He was zoche to have children and grandchildren who are talmidei chachomim and oskim b'Mitzvos. May my father and my mother, shetichiye, have nachas from us, our children, and grandchildren.



# FROM SHEDLITZ TO SAFETY

## A YOUNG JEW'S STORY OF SURVIVAL

By Rabbi Shimon Goldman

Excerpted from the book with the author's permission

*On the ship, I recalled an explanation I heard regarding the verse, "And Yakov left Be'er Sheva, and went toward Charan" (Gen. 28:10). These two verses symbolize two types of travel. In the first instance, the individual has a single interest — escape. In the second instance, there is a specific destination involved and the entire trip is aimed at reaching a certain place.*

Our journey fit the first category. We had absolutely no interest in traveling to Japan; we wanted only to escape. In truth, Japan was just another stop — our final destination was to live near the Rebbe Rayatz again. Yet, the closer we came to Japan, the happier we felt. No longer would we endure anti-Semitic rule and propaganda, no longer would we suffer under oppressive regimes. We were on our way to a better life.

### Japan

#### Adaptation and Change

The trip from Vladivostok to the port of Japan was a short one. Members of the local Jewish Federation were on hand as we disembarked the ship. They helped us immensely, doing everything to ease our acclimatization to the Japanese way of life. For convenience, we abbreviated the name of this agency and changed it to Polish, converting "Jewish Federation" to "Yevkum" (Yev — "Jew," Kum — "Committee"). Our address now became: the Yevkum, Kobe, Japan. I still have a letter from my father addressed to the Yevkum — his last letter before being murdered by the Nazis.

Special transit visas facilitated our entry into Japan, but these papers were valid for only three months and our future still seemed uncertain. Though we could hardly imagine what would happen after the visas expired, we pushed these unpleasant thoughts out of our minds as we tried to organize our daily routine. After all, we reasoned, three months is also time.

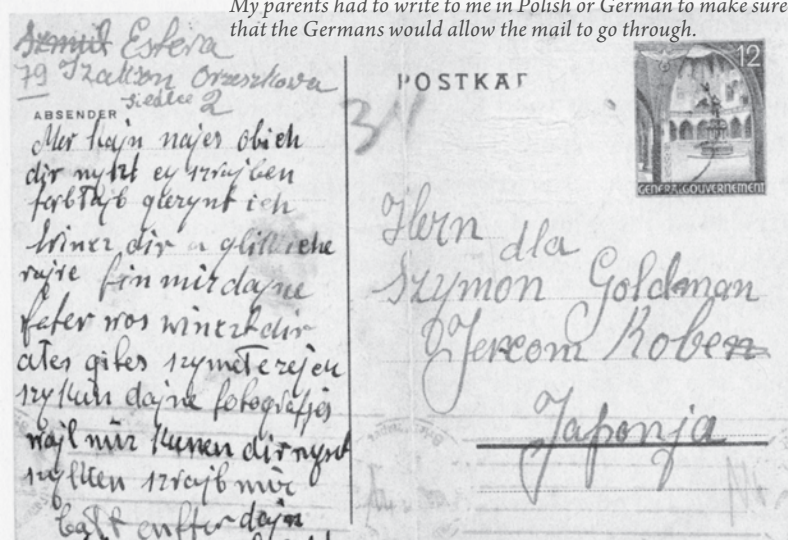
The initial days were very hard on us. This was our first time in a non-European country and we had a difficult time adjusting. Jews have always been different than the gentile nations and we felt this acutely in Japan.

The first novelty we encountered upon entering the city were — stores! The stores overflowed with an abundance of fresh fruit, vegetables and dried fruit, each arranged in methodical fashion. Other stores sold suits and leather clothing; some sold furniture and suitcases. As European bochurim from poverty-stricken homes, we could only stare in wonder at the seemingly endless supply of goods.

We began wandering around the stores, feasting our eyes on the plentiful

shelves, when we suddenly saw an even greater novelty — no one was watching the cash register! Storeowners mingled with the customers, totally unperturbed about the money lying around on the table. Upon inquiry, the storeowners told us about the strict punishment meted out to thieves — anyone caught stealing had their hand cut off! Apparently, this served as the best deterrent of all; people were simply afraid to steal. Moreover, the perpetrator had the word "thief" stamped into his identification papers, and his children were all branded as "the sons of a thief." These penalties kept potential thieves out of work, to the extent that no one needed to guard the cash register or

Postcard From Home To Kobe  
My parents had to write to me in Polish or German to make sure that the Germans would allow the mail to go through.



merchandise of any store!

We traveled by train to Kobe — a city with a prestigious Jewish community, active lay leaders, communal rabbis and large synagogues. Due to the war, the main synagogue became the center for incoming refugees, assisting and placing the many new faces arriving steadily in Japan. Most of the work was done in a cluster of offices adjoining the synagogue. After the work day, local Jews went straight to the synagogue to meet the newcomers and learn the latest news about the devastation spreading throughout Europe.

The shul area became something of a social scene for the unemployed refugees who sat around swapping war stories and experiences. Whoever wanted to hear the latest news of the ongoing war just needed to sit a while in the synagogue. People were always coming in with the news bulletins, rumors, and other developments.

The Yevkum organized sleeping quarters for us — a two-story building which we shared with the bochurim of Mir. Though we still felt like aliens in our new home, we were fortunate that, in ourselves, we comprised a group thirty strong — large enough to bond together and create our own familiar environment. We now began looking for places to eat. As true yeshiva bochurim, we also wanted a large room where we could continue learning and praying.

Sensitive to our needs, the Yevkum combed the area until they found a

suitable location — a large home in decent condition. They gave us the entire first floor to use as a synagogue and study hall. The Amshinover Rebbe lived on the second floor. Seeing as we established our yeshiva in the same house, the Rebbe came down during the morning prayers to daven with us and hear Borchu, Kedusha, and leining.

I remember when, one morning, the Rebbe came downstairs late and asked the first bochor he met where the minyan was at. "The chazan just said 'the King who brings death,' the boy curtly replied. The Rebbe stamped his foot in consternation. "... And restores life," he said firmly, concluding the phrase.

Despite the strange surroundings, we kept up our daily yeshiva schedule.

All the boys showed up to learn Nigleh and Chasidus, and the yeshiva reverberated with the sounds of Torah. We all had our worries and problems — especially

since our families were still stranded in Europe — but we understood our special responsibility, our unique duty to keep the yeshiva functioning in a way that would make the Rebbe proud.

When it came to our meals, however, we faced new problems. Every place has its peculiar conditions and habits, and Japan was certainly no exception. One of the first oddities we noticed was the lack of normal bread. Rice, a basic staple in Japan, was used in every dish, including bread. We simply could not find bread made from wheat flour or other standard grains. The rice bread was pearly white, light and almost hollow, and could only be obtained with special bread coupons. Meat was another problem. Organized shechita did not exist in Kobe, and it was extremely difficult to find kosher meat. As such, our diet consisted chiefly of fish, fruit and vegetables.

Here we were, thirty students in all, yet someone needed to arrange our meals. This was hardly an easy job: in the past, we had spent our time immersed in study and prayer, and we lacked the most basic culinary experience. We decided to share the responsibility evenly. Every day, two or three bochurim spent the day gathering food, cooking whatever they could, and serving the meals. They started off in the local markets, searching the stalls for kosher fish and edible produce. They then dragged the bundles of food back to the yeshiva, where they set about peeling and slicing, cutting and cook-

ing. Needless to say, the cuisine was far from exceptional. After all, how could yeshiva bochurim be expected to cook gourmet meals?

The monitors were also responsible for cleanup. The room had to be swept and mopped from all the peels, spills and stains that are an inevitable part of every yeshiva meal, and the monitors enjoyed this task least of all. (Cleanup was further complicated by the fact that most floors in Japan were made of straw mats, not from wood or stone.) Once, one of the boys started listing excuses why he could not participate in this detestable chore, until his partner purposely upset a pail of water all over the floor. "You see?" he then said, "we have to clean up now anyway..."

Our accommodations were arranged according to traditional Japanese custom. There were no beds. In fact, I cannot recall ever seeing a bed in Japan. Instead, we spread our sheets over the bare floor, and these became our new "mattresses." I then understood a central behavior in Japanese etiquette, whereby people remove their shoes before entering a home. Since most of the day is spent sitting or sleeping on the floor, it seemed unhygienic to tread all over the same floor with dirty shoes.

Our study hall however, did not look different than it did back at home. We sat on chairs, studying and swaying and studying in the usual position. Despite our new surroundings, we did our utmost to continue acting as Chasidim, learning and praying as though nothing had changed. We also went to mikva on a daily basis — hardly an easy feat in Japan, where only the very rich owned bathtubs and showers. All the locals used the closest bathhouse, a big building that contained a huge pool of water. People would come to the bathhouse, fill up pails of water from the pool, and rinse themselves off. Left with no alternative, we used these communal pools for our daily mikvah dip.

In Japan of those days, refrigeration simply did not exist. Local residents kept their perishable items out in the courtyards, where the temperature dropped during the night and kept the food somewhat fresh. We also used this primitive mode of refrigeration, with tragi-comic results. One Friday afternoon, we placed a small quantity of fried fish in the courtyard, hoping to keep it fresh for the Shabbos meal. (As mentioned earlier, kosher meat was practically non-existent in Kobe, forcing us to use fish instead of meat for the Shabbos meals.) That night, as we slept, a light rain fell over Kobe. The rain soaked our store of fish, causing it to become flaccid and spoiled. Not realizing that it had rained, we ate the fish on Shabbos afternoon and quickly felt the consequences. That night, we were stricken with the most terrible stomach pains, as our bodies protested the digestion of rotten fish.





## A HAMAS SUMMER EDUCATION

By Rabbi Shea Hecht



Imagine if an ad for summer camp read, "Give your children a summer of enjoyment! Let them learn a skill! Teach them to kill."

It would be shocking, wouldn't it? The ad is imaginary, but just as other specialty camps teach children various skills, according to a recent "San Francisco Chronicle" article, there is a camp that teaches children to kill.

Why do parents send their children away to summer camp? Mostly because of the things they'll gain from their stay in camp - particularly in a specialty camp. The camping experience teaches children how to get along, how to follow rules, how to work problems out with their peers, and how to clean up after themselves, among other things. Being away from home and on their own helps children mature.

Summer camp has a particular beauty. Since no one has their parents with them, children get to deal with each

other on an equal keel. The poor and rich are equalized. Everyone has the same bed, same cubbies, and same food, and everyone goes home to the same "house" every night. Most children find it to be an amazing experience, which they look forward to all throughout the school year.

The "San Francisco Chronicle" article told about summer camps created by Hamas terrorists for the poor children of the Gaza, to indoctrinate the children to be suicide bombers.

The children attending Hamas summer camps learn all the skills that other children learn in camp plus more. They also learn songs, including an intifada song urging them to "kill the Zionists wherever they are in the name of G-d." At one beach camp, attended by approximately 100 children, an instructor had a webbed belt strapped to his stomach under his shirt. When asked by a reporter what it was, he smiled and said, "Boom."

According to Israeli Prime Minister Ariel Sharon's spokesman, Ra'anana Gissin, "Hamas takes advantage of

the dire economic straits of the Gaza families by offering to care and feed for their children while concealing the organization's true motives. The indoctrination in these summer camps is comparable to Hitler's youth groups." Though I don't doubt that the parents are poor, it's hard for me to imagine that they are unaware of the camp's mission when they send their children there.

It's difficult for me to view these camps as harmless in the face of comments from Hamas officials (such as Gaza leader Mahmoud al-Zahar) who said that in spite of the shaky truce with Israel right now, they will continue to attack Jewish settlements in the West Bank until the Jews leave. He also said he remains devoted to the destruction of the State of Israel altogether. Raising these children to be future suicide bombers fits Hamas' view of the future.

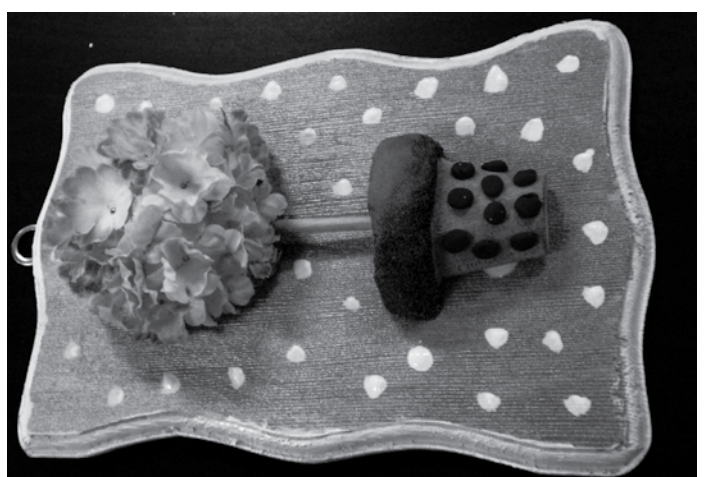
Actually, the Hamas-sponsored summer camps are a double-edged sword. These children deserve the chance to enjoy the camaraderie of a summer experience while exploring their talents and abilities. Hamas, by providing what would otherwise be a luxury for these kids, is getting away with feeding them

poison that will unavoidably bring further sickness to the region. When the children are finished with all their years in camp, they are full-fledged members of Hamas, ready to sacrifice themselves as suicide bombers. Palestinian children as young as 11 years old have tried killing Israelis. It makes me wonder: What summer camp did they go to?

There are so many different summer camps all around the world, many of them with their own specialty: swimming, dancing, arts, horseback riding, or even religion. Yet no summer camp does what the Hamas camps do - take an impressionable child and mold him into a murderer.

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. 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.

## Shalhevet



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Go Kasher was founded to educate, inspire and help people "Go Kasher". The Mitzvah of Kashrut is one of the pillars of Judaism and the foundation of a Jewish home. Kashrut depicts the general Jewish approach to life, whereby any activity, may it be as mundane as eating, has the potential to be spiritually elevated.

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# PARSHAS HASHAVUA

## VEDIBARTA BAM ~ BeHar

By Rabbi Moshe Bogomilsky

“וידבר ה' אל משה בהר סיני... ושבחה



הארץ שבת לה...  
ובשנה השביעית  
שבת שבתון”

“G-d spoke to Moshe on Mount Sinai... the land shall observe a Shabbat rest for G-d... the seventh

year shall be a complete rest for the land.” (25:1-4)

**QUESTION:** What is the connection between shemittah and Mount Sinai?

**ANSWER:** Shemittah is proof that the Torah was given to the Jewish people by Hashem. When the Torah relates the laws of shemittah, it also guarantees that although the fields will be idle in the seventh year, the crop of the sixth year will be blessed so that it will produce enough for three years; the sixth, seventh and eighth years.

Such a guarantee could only be given by Hashem. Thus, the Torah's inclusion of the laws of shemittah, which were certainly given by Hashem, proves that the entire Torah was given by Hashem on Mount Sinai.

In addition, a human being knows that every year the harvest of the field becomes weaker, so that the first year after shemittah it would yield the most produce, and in the sixth year it would yield the least. A human being would not guarantee that which defies the laws of nature. Only Hashem, who transcends and controls nature, can promise something that is not in accordance with nature. This, then, is proof that Torah was given to us from Hashem on Mount Sinai.

(חתם סופר)

“יובל הוא שנת החמשים שנה תהיה לכם לא תזרעו”

“A Jubilee shall be that fiftieth year for you: you shall not sow.” (25:11)

**QUESTION:** On the third day of creation, the plants only grew up to a point immediately below the surface of the ground. On the sixth day, after his own creation, Adam prayed for rain, and plants began to appear on the earth's surface. Why did they only grow up to the surface and not further on the third day?

**ANSWER:** The first day of creation was the 25th of Elul, with man being created on Rosh Hashanah, the first of Tishrei (see Rosh Hashanah 8a). According to the Midrash (Psalms 90:4), “The Torah preceded the world by 2000 years.” In accordance with the Torah command designating every fiftieth year to be yoveil (the Jubilee year, in which farmers in Israel are forbidden to work the land), the 2000th year was the fortieth yoveil year, ending with the

first five days of creation.

Our sages explain the pasuk, “He tells His words to Yaakov, His laws and His judgments to Israel” (Psalms 147:19) to mean that He commands the Jewish people to do the things which He does Himself (Shemot Rabbah 30:9). To show how He, too, observes the mitzvah of yoveil, Hashem created the plants on the third day, but didn't allow them to grow out of the ground as it was still the yoveil year. On the sixth day of creation, the first day of the new year following the yoveil, Adam was allowed to work the fields, and so Hashem answered Adam's prayers for rain and let the plants emerge.

(נחלת בנימין)

“וכי תמכרו ממכר לעמיתך או קנה מיד עמיתך אל תונו איש את אחיו”

“When you make a sale to your fellow or make a purchase from the hand of your fellow, a man shall not aggrieve his brother.” (25:14)

**QUESTION:** Why is the emphasis on one's “brother”; isn't it forbidden to defraud anyone?

**ANSWER:** The famous Chassidic Rabbi, Reb Nachum of Chernobyl was once approached by a distinguished-looking person who offered to teach him secrets of Torah. Reb Nachum said, “I cannot accept your offer until I consult with my Rebbe.” When he sought his Rebbe's advice, the Mezritcher Maggid replied, “It is good that you came to ask, because that person was a representative of the spiritual forces which oppose holiness.”

“Incidentally,” the Rebbe asked his disciple, “What gave you the idea of inquiring before accepting his suggestion?”

Reb Nachum answered, “When I was young, my mother passed away and my father remarried. My stepmother was very cruel to me. I once came home from yeshivah for lunch when she was not home and noticed that she had left some fried eggs on the stove. Not wanting to waste time, I decided to serve myself and took a portion smaller than what she would normally give me. She returned home while I was eating and abruptly struck me across the face. I began to cry, and pleaded with her, ‘Why did you hit me? I took less than what I normally receive!’ She replied, ‘I am punishing you because alain nemt men nit — One should not take anything alone without permission.’ Since that very day I learned not to take anything without permission, regardless of how good or desirable it may be.”

One may rationalize that it is justifiable to cheat a brother because he should extend his assistance to help family members in time of need. Moreover, as a “brother” he will surely understand and

forgive. Therefore, the Torah declared, “A man shall not aggrieve his brother” — it is forbidden to take from anyone, even a brother, without his knowledge and permission.

(שמעתי הסיפור מהמשפיע הרב שמואל הלוי ז"ל לעוויתין)

“ונתנה הארץ פריה ואכלתם לשבע”

“And the land shall yield her fruit and you will eat your fill.” (25:19)

**QUESTION:** Why does the Torah emphasize “piryah” — “her fruit,” rather than say “peiros” — “fruits”?

**ANSWER:** According to the Midrash Rabbah (Bereishit 5:9), when Hashem created the world, the earth was capable of producing fruit the very day it was plowed and sowed. The trunk of the tree was supposed to taste the same as its fruit, and even non-fruit-bearing trees yielded fruit.

After Adam sinned, the earth was



cursed and we no longer enjoy any of these blessings. All these qualities will occur again in the days of Mashiach (Torat Kohanim, Bechukotai 1:3-6).

With the word “piryah” — her fruit — the Torah is hinting to us that after the redemption, when we will come to Eretz Yisrael and observe the Torah and all its precepts, the land will produce her fruits according to her fullest potential as it was in the days of creation.

(כ"ק אדמו"ר, י"א אייר תשמ"ט להרבנים הראשיים מאה"ק כשהיו אצלו)

“וכי תאמרו מה נאכל בשנה השביעית... וצויתי את ברכתי לכם בשנה הששית ועשת את התבואה לשלש השנים”

“If you will say, ‘What will we eat in the seventh year?’ I will command My blessing for you in the sixth year and it shall bring forth produce sufficient for three years.” (25:20-21)

**QUESTION:** Such a question would only be asked by a heretic. Why does the Torah anticipate it and provide an answer?

**ANSWER:** During the sojourn in the wilderness, Hashem sustained the Jewish people on manna, about which the Torah says, “It tasted like a cake fried

in honey” (Shemot 16:31). While one would expect the people to be grateful to Hashem for giving them such tasty food; they were nevertheless unsatisfied and complained, “Our soul is parched, there is nothing, we have nothing to anticipate but the manna!” (Bamidbar 21:6) Why such ingratitude?

A Jewish person is compounded of an earthly body and a soul which descended from Heaven. Our food also contains sparks of G-dliness. A Jew is supposed to eat not only for physical strength but also lesheim Shamayim — for the sake of Heaven (to have strength to serve Hashem and study Torah) — and by doing so, he elevates the sparks of G-dliness in the food. This process is known as “birur hanitzutzot” (separating and elevating the G-dly sparks), and is alluded to in the Torah: “Not by bread alone does man live, but rather by everything that emanates from the mouth of G-d (G-dliness within the food) does man live” (Devarim 8:3).

Since the manna was a Heavenly food, it was entirely holy, and thus needed no spiritual elevation and there were no sparks mingled with the physical to elevate. Consequently, the Jewish people were unsatisfied, because eating such food was not in itself a spiritual service.

When Hashem gave the Jews the mitzvah of shemittah and instructed them to leave the fields idle, they worried that during the seventh year Hashem would again sustain them with manna, and thus they became apprehensive about the entire mitzvah of shemittah. Therefore, Hashem said, “If you [righteous people] say, ‘What will we eat in the seventh year?’ [apprehensive that it would be manna, do not fear because] ‘I will bless the land to yield a sufficient crop for the three-year period’ and, thus, you will continue to elevate G-dly sparks by eating earthly food.”

“את כספך לא תתן לו בנשך”

“Your money you shall not give him upon interest.” (25:37)

**QUESTION:** The Hebrew word for interest is “ribit”; why is “neshech” used here?

**ANSWER:** Rich and poor alike sometimes need a loan, and a person may feel somewhat depressed when he has to ask for a loan. The word “neshech” can also mean “bite.” The Torah is teaching that when you are approached for a loan, give it with a smiling countenance and a pleasant attitude. Do not make biting comments that will distress the borrower.

The same also applies when giving tzedakah to the needy — give it with a smile, and don't say anything that would, G-d forbid, add to the pain of the poor person.

(מלאכת מחשבת)



## VEDIBARTA BAM ~ Pirkei Avos

“הסתכל בשלשה דברים, ואין אתה בא לידי עברה”

“Reflect upon three things and you will not come to sin.” (3:1)

**QUESTION:** There is a “wondrous Midrash” which says Adam sinned because he only saw two, but not three. What is the interpretation of this Midrash?

**ANSWER:** Akavya ben Mahalaleil says, “Reflect upon three things and you will not come to sin: From where you came — from a putrid drop; And to where you are going — to a place of dust maggots and worms; And before Whom you are destined to given an accounting — before the Supreme King of Kings.”

Adam was an exception among the entire humanity. He was the creation of G-d's hands. Consequently, “From where you came — from a putrid drop” did not apply to him. Thus, the Midrash is saying that Adam sinned because only two of the three things upon which “to reflect and avoid sin applied to him (לקוטי בתר לקוטי)

רבי חנינא סגן הכהנים אומר: ב הוי מתפלל בשלומה של מלכות, שאלמלא מוראה, איש את רעהו חיים בלעו.

רבי חנינא סגן הכהנים אומר: הוי מתפלל בשלומה של מלכות, שאלמלא מוראה, איש את רעהו חיים בלעו

“Rabbi Chanina, the deputy to the High Priests says: Pray for the welfare of the government, for were it not for the fear of it, men would swallow one another alive.” (3:2)

**QUESTION:** Why was Rabbi Chanina called “the deputy to the Kohanim,” in plural, and not in singular, “Segan Kohen Gadol”?

**ANSWER:** According to the Gemara (Yoma 9a) the first Beit Hamikdash lasted 410 years and had only 18 Kohanim Gedolim. The second Beit Hamikdash lasted 420 years and had over 300 Kohanim Gedolim, including Shimon HaTzaddik, who was Kohen Gadol for 40 years, and Yochanan, who was Kohen Gadol for 80 years. The High Priests were so numerous during the second Beit Hamikdash because the Roman government decided to sell the position of Kohen Gadol to whomever would pay the exorbitant price. Since they were not tzaddikim, they would usually die on Yom Kippur when they went into the Kodosh Hakadashim — Inner Sanctuary.

Rabbi Chanina was a great tzaddik and a deputy to the Kohen Gadol. Normally, after the death of the Kohen Gadol, he would have been appointed to the position. However, the Roman government always sold the position of Kohen Gadol, and Rabbi Chanina remained an assistant to the new Kohen Gadol. Thus,

he was “Segan haKohanim” — a deputy to many Kohanim Gedolim.

His students complained to him that the system was corrupt and that measures should be taken against the government. To this Rabbi Chanina responded, “If the government is undermined, there will be a breakdown of law and order, and the situation will actually worsen. Rather than bringing about its downfall, pray for the welfare of the government, and that it forsake its corruption.”

(מוסר אבות - ר' משה לייטער, נוא יארק תש"ב)

“המהלך בדרך ושונה ומפסיק ממשנתו ואומר, 'מה נאה אילן זה מה נאה ניר זה, מעלה עליו הכתוב כאלו מתחייב בנפשו”

“One who walks on the road and studies [Torah], and interrupts his study and remarks, ‘How beautiful is this tree! How beautiful is this plowed field!’ Scripture considers it as if he were guilty of a mortal sin.” (3:7)

**QUESTION:** What is wrong with taking a recess during learning?

**ANSWER:** Everything created in the world is the handiwork of Hashem with a specific purpose. He is the Master of nature, and it is all governed by His Divine providence. Studying and observing nature gives one an opportunity to see the wonders of creation and the Omnipotence of Hashem; there are even special blessings which one recites over wonders of nature and beautiful trees (See Rambam, Berachot 10:13-16).

The Mishnah is talking of a person who interrupted his Torah studies to admire a beautiful tree or plowed field. However, in lieu of extolling Hashem's greatness and giving Him the credit and praise due, he accredits it all to the laws of nature.

When the person was studying Torah, he envisioned His greatness and infinite wisdom. If he would use the time he now occupies with nature to admire His strength, it would not be so bad. But not to see it as gadlut haBorei — the greatness of the Creator — indeed justifies a harsh judgment.

In fact, the Zohar (Shemot 161a) says that when Hashem created the world, the Torah was His blueprint. Thus, in a sense, when a person observes nature he can view it as a continuation of Torah's vastness. Making an “interruption” between Torah and nature, and saying that Torah is Divinely given but that nature is the product of chance, is a grave iniquity.

Scripture considers it as if he were guilty of a mortal sin.”

Alternatively, appreciation of the greatness of Hashem's creative powers is in

itself an aspect of our Divine service, as indicated by our Sages' institution of the blessing “Shekachah lo be'olamo” — “that He has such things in His world” — which a person is required to recite upon seeing beautiful creations or pleasant looking trees (Rambam, Berachot 10:13). However, its importance does not compare with that of study.

(ר' עובדיה מברטנורה)

“כל השוכח דבר אחד ממשנתו מעלה עליו הכתוב כאילו מתחייב בנפשו”

“Whoever forgets anything of his Torah learning, Scripture considers it as if he were guilty of a mortal sin.” (3:8)

**QUESTION:** Why is there such a harsh judgment for the person who forgets only “davar echad” — “one thing”?

**ANSWER:** Torah is not just another book of knowledge. It is the infinite wisdom of Hashem. When He gave the commandments on Mount Sinai, His opening word was “Anochi” (אני). The Gemara (Shabbat 105a) says this is an acronym for “ana nashi kesivat yehavit” (אנא נפשי כתיבת יהבית) — “I myself wrote it [the Torah] and gave it.” Chassidut offers a more profound interpretation: Hashem wrote Himself into the Torah and gave Himself to K'lal Yisrael through it (Likkutei Torah, Bamidbar 48:4).

The Mishnah is not merely talking of forgetting one item of Torah knowledge, but forgetting the One and Only — Hashem. When a person studies Torah and thinks that it is knowledge like any other knowledge and forgets “davar

echad” — that it is the words of the One and Only, he is committing a very grave iniquity and is guilty of a mortal sin.

(שפתי אבות)

This is supported with the pasuk “Guard your soul scrupulously lest you forget hadevarim asher ra'u einecha — the things your eyes have seen.” “Hadevarim” literally means “the words.” This may be a reference to the words of “Anochi” and “Lo yihey lecha,” which Hashem personally uttered in one word at Mount Sinai (Makkot 24a, see Rashi, Shemot 20:1, Rashi), and with which Hashem declared the G-dliness of Torah.

The harshness is only directed to one who intentionally forgets that Torah is Divinely given and who wants to remove G-dliness from Torah. It is not meant for one who becomes immersed in his Torah study to the extent that he becomes oblivious to everything.

It is related that the great Chassidic leader, Rabbi Shmelke of Nicholsburg, instructed his student the Seer of Lublin, “If you ever should see me heavily engrossed in Torah study, and it should appear that I am in a state of oblivion, remind me not to forget about Him, G-d forbid.” Once, when it appeared to the student that his Rebbe was in such a state, he was about to alert him. Suddenly Reb Shmelke sensed it and said, “My dear student, I remember.”

(לקוטי בתר לקוטי)

To the Crown Heights Community Newspaper:

I would just like to thank you for putting in the information about our block shiur. You have no idea of the affect it has on the community. This was one of my largest attendances ever. Rabbi Michoel Seligson gave a most impressive talk on the Morning Brochas. He gave a beautiful explanation why we say the morning blessings. Every woman felt that the next time she davens she will really understand the meaning behind the words of the prayers. Rabbi Eli Wolf gave an explanation on Perek Beis of Pirkei Avos. His insights, based on the teachings of the Rebbe, were just phenomenal. All the women had a very inspiring Shabbos and are looking forward to this week's shiur.

*Mrs. Henya Laine*

## PIRKEI AVOS SHIUR

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# HEALTH INTEREST

## THE RAMBAM LIFESTYLE

By Yaakov Bam,  
*Nutrition and Wellness Consultant*



The Rambam:

“Overeating is like poison to anyone’s body. It is the main source of all illness. Most illnesses which afflict a man are caused by harmful foods or by his filling his belly and overeating, even healthful foods.” (Hilchos Deos 4:15) He adds, “The consumption of a little bad food is less harmful than the consumption of a lot of good and healthy food.” (The Regimen of Health 1:1)

Plagued by health issues, Chaim was given the choice of having open heart surgery or losing weight. He took 65 pounds off and avoided surgery.

Chaim relates: “At 43 years old I found myself in the position of making a choice between heart surgery and weight loss. I was extremely overweight

and had serious health issues, including diabetes and heart failure.

“I started to use weight-loss supplements. I lost a lot of weight quickly. After that, I started getting sicker. I gained much of the weight back and ended up in the emergency room. The hospital doctor told me that I would need a heart transplant or weight loss to continue staying alive.



“My doctor told me that there is only one real solution to the problem - a

Healthier Lifestyle.

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

“My wife is my number one supporter. Without her support, I could not have accomplished any part of this weight loss. When she started cooking healthier, I changed my eating habits and as a result, lost about 65 pounds. I know I will be eating this way for the rest of my life. I get some type of exercise as many days of the week that I can.

“My heart became strong again. My energy level since I have lost the weight has skyrocketed. It feels so great to be able to get down on the floor and play with my kids and not need someone to help me get up!”

### Health Tips for Your Good Lifestyle

- Never do it alone. Get the support

of your family. It makes everything much simpler.

- Walking is the best way to start any exercise routine.
- Drink water, water, and more water. The body yearns for it and depends on it.
- Enjoy every day. Analyze your mistakes and celebrate your success.

*To be continued*

*Yaakov Bam, MS, is a member of American Association of Nutritional Consultants. He focuses on guiding and advising institutions, families and private individuals in implementing the RAMBAM Lifestyle. Yaakov can be reached at yaakov.bam@gmail.com or by phone, (347)564-2874. To find out more details about the RAMBAM Lifestyle, please see preceding and upcoming articles of the Health Interest series. To register for a free Health Lifestyle seminar, please contact Yaakov Bam.*

## TZEDAKAH WITH A NEW TWIST - CHARITABLE REMAINDER TRUSTS



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

You would like to make a charitable donation to a cause you care about, perhaps to a Gemilas Chesed organization, or to a Yeshiva or a Chabad House. But you’re not quite ready to give up all the benefits of the asset you’d like to donate. By creating a charitable remainder trust for a qualified charity, you can contribute to your Tzedakah, increase your income and save on taxes. This way, you get the best of all worlds.

### How Does It Work?

A charitable remainder trust (CRT) allows you to convert an asset that is worth a significant amount, such as stock or real estate, into income without having to pay capital gains taxes on the asset when it is sold. It can also help you save a significant amount on current income taxes and on potential estate taxes when you die by removing a large chunk of assets from your taxable estate.

When you transfer your asset into the irrevocable CRT, the trustee of the CRT can sell your asset without your having to pay any capital gains taxes. The money then gets re-invested into income-producing assets, and you receive an income for either the rest of your life, or for a specific term of years up to 20 years. When you die or the term expires, the money that remains in the trust goes to the charity or institution you have selected.

### CRAT vs. CRUT

There are two ways in which you can receive your income from a CRT. One way is through a charitable remainder annuity trust (CRAT), where you receive a pre-determined, fixed dollar payment each year. The other way is the



charitable remainder unitrust (CRUT), where you receive a fixed percentage of the trust’s value every year, rather than a static dollar amount. The advantage of using a CRUT is that it can provide ‘inflation protection’ – if the trust value grows each year, so too will the income amount you receive, helping to combat inflation. (However, receiving your income through a CRUT also means that if the trust’s investment portfolio performs poorly in a given year, you will receive less money.)

### What About My Children?

You might ask: “If I give away a highly appreciated asset, will my children’s inheritance suffer?” If you have a large estate, it is possible that the asset you’re giving to a CRT is only a small percentage of your total assets, so your children will still receive a significant inheritance in any case. However, you can ensure your children receive the benefit of your full estate by replacing

the value of the CRT asset with an irrevocable life insurance trust.

### Irrevocable Life Insurance Trusts

Here’s how it works: Person “A” uses some of the income he receives from the CRT to fund an irrevocable life insurance trust. The trust buys life insurance on “A”’s life. When “A” passes away, the life insurance proceeds remain out of his taxable estate, and the proceeds are available to his heirs immediately, free from probate and generally free from income taxes. Creating a life insurance trust may be an affordable way to replace wealth given to a CRT.

### Too Good to Be True?

A charitable remainder trust really can give you the best of all worlds – you

get a tax break, and a cause you care about gets much-needed funds. And you still receive income from the asset, even after giving it away. Keep in mind, while the CRT is a very useful tool, it is also complicated because tax laws are constantly changing. Please make sure to consult with your tax, legal and accounting professionals.

Philanthropic donations have always been the cornerstone of the educational and charitable organizations in our community. Now, a charitable remainder trust can allow you to make a significant contribution as well.

*For further information on how insurance and other financial products can be used in connection with a charitable remainder trust, please contact Mordy Schachter, Agent, New York Life Insurance Company, at (718) 915-3438.*

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# SHLEIMUS HAARETZ

## PART II: PHASES IN THE ISRAEL-ARAB CONFLICT

### ISRAELI APPROACHES & SUGGESTED ALTERNATIVES

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If only the above arguments were mere abstractions to be bartered about in a political science class or philosophical discussions to be politely shared over the dinner table! Unfortunately, however, they are facts of life, truths that have been largely ignored by Israeli governments over the past 30 years. As a result, a recurring pattern has been established. Concession after concession has been made to the Arabs without anything substantial being received in return. Time and again, victories won with blood and Divine miracles on the battlefield have backfired into defeats at the negotiating table. Thousands of Jewish - and for that matter Arab - lives have been lost. The term "peace process" has become virtually synonymous with demands for Israeli concessions.

Throughout this period, against this background of concessions, a different voice was heard. For decades, until 1994, the Lubavitcher Rebbe served as a bedrock of strength and confidence, radiating guidance and vision for the future of our land and its people.

This is not mere history. At present as well, the Rebbe's insights remain current and foresighted. His insights and advice shed light on how to deal with the problems we face today.

In the pages to follow, we will present a brief historical overview of several phases in the Arab-Israeli controversy and the directives and perception the Rebbe shared at the time. The intent is not merely to recount the past, but rather to point towards the future. If mistakes and adverse factors are highlighted, it is not to thrive on negativity, but to spell out problematic approaches that continue to undermine Israeli policy until the present day. Reviewing the past may prevent us from living it.

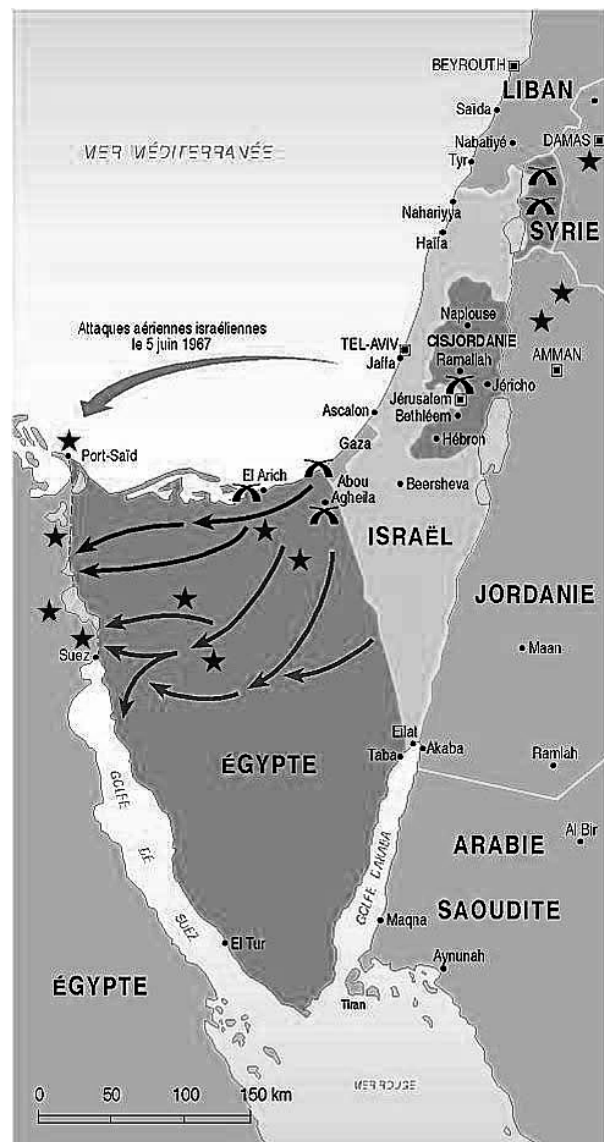
And, through rethinking the past, we can chart a path of action for the future, one that will lead to security, growth, and hopefully peace within the Land of Israel.

#### The Six-Day War And Its Aftermath

Today, it is hard to recapture the feelings that existed before the Six-Day War. At that time, people everywhere - including most of the Jewish community inside and outside Israel - sincerely believed the Arab threats to push Israel into the sea. They felt that it was only a matter of time before those threats would be carried out. As the war drew nearer and nearer, their premonitions of dread continued to increase.

The Rebbe, in contrast, radiated

strength and confidence. Before the war, he made both public and private statements, stating that this was a period of unique Divine favor for the Jewish people, and promising that they would soon be rewarded by wondrous miracles. When American students in Israel were streaming to the airport



by the thousands, the Rebbe told his followers to stay in the Holy Land, assuring them that they did not face any danger.

Immediately after the war was concluded, the Rebbe began to speak out against the return of the territories Israel had conquered. At that point, no one could appreciate what the Rebbe meant. Never in world history had any one ever thought of returning land won in a defensive war.

And yet, shortly after the war, a state delegation from Jerusalem arrived in Washington and told the Americans to advise the Arabs that Israel was prepared to give back the land she had conquered in exchange for peace.

At first the Americans were amazed; they did not believe what they were hearing. But when the Israelis repeated their promises, they communicated

the message. The Arabs, flabbergasted, had not dreamed that Israel would ever consider giving away these territories. The Americans, however, assured them that the Israelis meant what they said.

Why didn't the Arabs agree? Because at that time, they could not contemplate giving even lip service to the concept of peace. So powerful was their hatred that they could not publicly state that they would end their aggression against Israel.

And yet, the fact that they digested the Israeli message was harmful. From that moment, they launched a diplomatic campaign calling for the return of the land that Israel had conquered. Had Israel not made these offers, the Arabs would never have contemplated making such demands. Up until that point, their conception was that they could retake the land only through defeating Israel on the battlefield. The fact that Israel would willingly sacrifice the territory in negotiations had never been considered.

A similar pattern could be seen with regard to the Arabs living in the "West Bank." Directly after the war, 200,000 Arabs fled to neighboring countries. Many others had similar intents and would have joined them had they been offered some financial recompense. At that point in time, the other Arab countries would have accepted them. They would have had no choice. And yet during the war Israel's leaders closed the borders and prevented these Arabs from leaving. Even after the war, when the borders were opened, there was ample government effort to entice the Arabs to stay.

At that time, Israel's government explained that they were encouraging the Arabs to stay because they wanted to show the world a shining example of coexistence between nations. What shortsightedness! Had they left, the Intifada, the demographic problem, and all the sensitive issues that a large Arab population in the "West Bank" creates would never have arisen. And any significant reduction in the Arab population would have diminished the magnitude of these problems.

Nor is shortsightedness the only difficulty. The greater reason for having the Arabs stay was that Israel's self-image was not strong enough to see herself settling the entire land and maintaining possession. Although from a security perspective this is vital for the country's future, the Israeli government lacked the inner resolve to make this commitment to the country's tomorrow.

Instead, the government restricted Jewish settlement in the Old City of Jerusalem and throughout the "West Bank." Rather than create a situation which would have made the unity of the holy city and the continued possession of the "West Bank" a logical necessity, the Israeli government treated the land as "occupied territory." Indeed, this conception was reinforced by government communiqués and the official government news media, which referred to the "West Bank" as hash-tachim ("the territories"), instead of the Hebrew names for Judea (Yehudah) and Samaria (Shomron). Moreover, as evident from the fact that Israeli Law was never applied to these regions, the government treated the Arabs as the rightful owners, implying that a just settlement of the issue would involve an Israeli withdrawal.

From the outset, the Rebbe called for settlement of the entire land, emphasizing that not only from a spiritual perspective, but also from a security perspective, the Land of Israel is a single, indivisible entity. He did not see the government's program of partial settlement as a solution, for it placed the settlers in danger, and never reflected a sincere commitment to command authority over the land in its entirety.

CROWN HEIGHTS בס"ד

# HOTLINES

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# IYAR YAHRZEITS

This week we continue with the Yahrzeiten of people who lived in our shechuna. By mentioning them, we come to "v'Hachai yiten el Libo". We learn lessons from their lives that we can incorporate into our own. This column includes the Yahrzeiten of the 12th of Iyar through the 18th of Iyar.

## Men

12th of Iyar



**Horav Hachossid Hatomim Reb Yehuda Leib Raskin**

The son of Horav Hachossid Hatomim Reb Yaakov Yosef, he merited to serve the Rebbe's parents in Alma Ata, Russia. In the 1950's, he organized Shabbos gatherings in different neighborhood shuls to hear the Rebbe's Sichos. In 1960, he was sent by the Rebbe to serve as his shliach in Morocco, to which he committed himself body and soul for the next forty-four years. He merited to publish the Tanya in Arabic, to make a Siyum HoRambam in the Rambam's house in Fez, and to publicized the Rebbe's directive to study the daily shiurim of Rambam. Reb Leibel brought up a generation of children who follow the teachings of Torah, children and grandchildren serving as Shluchim and Shluchos. He was born in Leningrad in 1933 and was nifter in 2004. His resting place is near the holy Ohel

13th of Iyar

### Horav Hachossid Hatomim Reb Yisroel Arye Leib Schneerson

The son of Horav Hagaon Horav Hachossid Hamekubel Reb Levi Yitzchok, in his childhood he was engrossed in his studies and more than once did his mother, the Rebbetzin, need to remove him from his involvement in study in order that he should eat. He was a person with strong talents, great depth, and a sharp and brilliant mind. He was born in 1909 on the 16th of Sivan in

Nikolayev and was nifter in 1952. His resting place is in the holy city Tzfas.

15th of Iyar



**Horav Hachossid Hatomim Reb Yisroel Minkowitz**

The son of Horav Hachossid Hatomim Reb Yitzchok Yaakov, he was mekushar to the Rebbeim and sacrificed himself to save Anash in Russia. He was born in 1916 in Nevel and was nifter in 1998. His resting place is near the holy Ohel.



**Dr. Yaakov Liber (Larry) Resnik**

He merited becoming one of the Rebbe's attending physicians from the Rebbe's illness in 1977 on Shmini Atzeres and in the years that followed. He merited many kiruvim from the Rebbe. He was nifter in 2004, and his resting place is near the holy Ohel

16th of Iyar



**Horav Hachossid Hatomim Reb Arye Leib Kaplan**

The son of Horav Hachossid Hatomim Reb Moshe Binyomin, he was the founder of the Chabad mosdos and of the Kolllel Tzemach Tzedek in Tzfas, served as chairman of the board of the Chabad institutions in Israel, and was a member of Agudas Chassidei Chabad in Israel until his last day. He was committed to the Rebbe and to strengthening

his mosdos. He was nifter in his middle age on a trip to support the work of the Shluchim in Russia. He was born on the 19th of Tishrei in 1948 and was nifter in 1998. His resting place is in Tzfas.

18th of Iyar, Lag B'Omer



**Horav Hachossid Hatomim Reb Moshe Winner**

The son of Horav Hachossid Hatomim Reb Avrohom, Reb Moshe was known for his Ahavas Yisroel, which was expressed in all aspects of his life, including his administrative work at Yeshiva Oholei Torah. Although Reb Moshe suffered from many health problems during his short life, his unique emuna strengthened him, and he maintained his daily shiurim despite his pain and suffering. He was nifter in 1997, and his resting place is near the holy Ohel.



**Horav Hachossid Hatomim Reb Chaim Tzvi Halevi Moscovitz**

The son of Horav Hachossid Reb Avrohom Yitzchok, he was mekushar to the Rebbeim and was amongst the founding members of Gemilas Chesed "Keren Yisroel Arye Leib". He worked tirelessly on a daily basis and was always available to those who needed funds. He was also a member of the board of Chevra Simchas Shabbos V'Yom Tov, supplying needy families with Shabbos and Yom

Tov meals. He was born in 1929 on the 6th of Shvat in Otio, Czechoslovakia and was nifter in 2003. His resting place is near the holy Ohel.

## Women

15th of Iyar

### Mrs. Tzivia Dworkin

The daughter of Horav Hachossid Reb Menachem Mendel Dubrawsky, she was the wife of Horav Hachossid Reb Zalman Shimon Dworkin, the Rav of Crown Heights and sacrificed herself for the observance of Torah and Mitzvos in Russia. She was nifter in 1976, and her resting place is near the holy Ohel.

### Mrs. Sara Leah Simon

The daughter of Horav Hachossid Reb Mordechai Tzvi, she was nifter in 2001.

Her resting place is near the holy Ohel.

### Mrs. Haddasa Greenberg

The daughter of Horav Hachossid Reb Moshe, she was the wife of Horav Hachossid Reb Boruch Akiva, may he live and be well. She was nifter in 2006, and her resting place is near the holy Ohel

Dear Readers:

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

## SICHA - PESACH SHENI 5746

Continued from Page 3

seems to be most bizarre. The people who made this claim could not bring the Pesach offering in its right time for they were unclean. Now, if G-d desired that they should offer the Pesach sacrifice, He certainly would have commanded Moshe to tell them to do so (on Pesach Sheni) without them having to demand it. And if Moshe told them nothing, it means that they need not fulfill the mitzvah of offering the Pesach sacrifice!

Furthermore, our sages say (Sukkah 25a) that these people who could not bring the offering on the first Pesach were unclean because they were the ones who carried Yosef's coffin from Egypt, or who had become unclean from contact with Nodav and Avihu (Aharon's sons who died). This implies that these people were of the

great men of that time, with the utmost faith in Moshe Rabbeinu. If they heard nothing from Moshe Rabbeinu or G-d concerning their obligation to offer the Pesach sacrifice, it could only mean that they were not obligated to. How then could they demand from Moshe Rabbeinu that they wanted to keep this commandment — when it should have been clear that if Moshe did not command them about it, it meant that it didn't apply to them? How could they demand to keep something they weren't commanded to?

From the fact that they nevertheless did demand, "Why should we be deprived?" we learn a wonderful lesson. When a Jew feels that he is missing something in Torah and Mitzvos, some aspect of fear of Heaven, he relies on no one — not on Moshe Rabbeinu and not even on G-d (so to speak). Instead, he cries

out and demands, "Why should we be deprived?!"

Torah says (Berachos 33b): "Everything is in the hands of Heaven except for fear of Heaven." G-d therefore wants that a Jew, when he feels he is missing out on fear of Heaven, should cry out and demand that he have it. And when he thus shows his intense longing for it, G-d fulfills his desire — as we see: G-d gave the mitzvah of Pesach Sheni as the result of Jews' demand, "Why should we be deprived?"

2. This teaches a wonderful lesson for Jews of both the highest caliber ("the heads of your tribes") and of the simplest level ("the choppers of your wood and the drawers of your water").

A plain Jew may think that he is unworthy of making demands, and that his demands wouldn't be accepted anyway. Pesach Sheni teaches otherwise: The gulf between Jew and G-d is immensely wider than that between a plain Jew and one who is "the head of your tribe." Yet, despite the vast gulf between a Jew and G-d, Jews demanded of G-d, "Why

should we be deprived?" — and their demand was accepted and Pesach Sheni was given as a mitzvah.

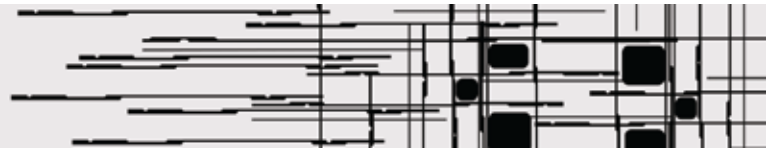
A Jew can learn from this how much power he has: Although there is such a gulf between him and G-d, he is able to demand something that concerns him, and G-d will accept the demand. Although this power is not of the Jew's making but comes from G-d, he must know that G-d wants that a Jew should show that the lack of something concerning fear of Heaven affects him deeply.

Likewise, Pesach Sheni contains a lesson for the "heads of your tribes." A Jew who spends all his life in Torah study or good deeds may think that because he lacks nothing there is no reason to demand, "Why should we be deprived?" However, a true Torah sage has no rest, as our Sages say, "Torah sages have no rest in this world nor in the World to Come as it is written: 'They shall go from strength to strength.'" Even a Jew who studies Torah day and night, never wasting a moment, and observes Mitzvos with the utmost

Continued on page 14



# REBBE'S STORY



"I have been to many funerals in my life, but I have never seen someone cry with as much pain as the Rebbe cried for that soldier."

-Rabbi Yisroel Meir Lau

The following is an unbelievable encounter that one of the Rebbe's secretaries experienced with Rebbetzin Chaya Mushka, obm, in the winter of 1966. Also, included is an interesting picture of the Rebbe (101 in the series). Special thanks to Rabbi Asher Lowenstein.

"It was a winter morning in 1966, about 3:30 A.M. The Rebbe had left for home already—an early night considering that there had been no Yechidus that night.

Just then a woman frantically phoned the Rebbe's mazkirus (secretariat), saying that her little baby had just fallen and was hurt badly. The doctors were arguing over procedures because of the baby's critical condition. She desperately needed a bracha (blessing)

and advice from the Rebbe on what to do.

The Rebbe's secretary explained apologetically that it would have to wait until the morning and that he would ask the Rebbe first thing.

The mother pleaded, "It's a matter of life and death. I need an answer now."

The secretary decided to dial the Rebbe's house, and if the phone would be answered, he would ask mechila (forgiveness) for calling so late. He dialed uneasily, worried that it was improper; the Rebbetzin answered.

"Ver ret (who is talking)?"

The secretary gave his name and immediately said, "I am sorry for calling so late," and proceeded to give his mechila speech – how "it was a chutzpah (nerve) to call at such a late hour, but there is a lady here in desperate need. She says it is a matter of life and death." He described her plight.

The Rebbetzin exclaimed, "Why are you asking mechila? Adaraba (on the

contrary), my husband and I were sent to this world to serve Yidden twenty-four hours a day, seven days a week. By your calling us you are helping us fulfill our Shlichus."

**Dear Rebbe, do you really feel my pain?**

The following is a fascinating encounter between a young Lubavitch girl from Crown Heights who was going through a very hard time in her personal life, and the Rebbe's involvement in helping her through the hard time's she was experiencing. It's an excerpt from the new book on the Rebbe By Menachem Kirschenbaum, "The Rebbe Inspiring a Generation". To see more information about the book, visit [www.inspiringageneration.com](http://www.inspiringageneration.com)

The Rebbe's care for every Jew, compassion for everyone's troubles, and sympathy for another's concern's were legendary. At times, people who experienced the Rebbe's consideration simply

did not believe that he could really be so concerned with their petty matters.

Rabbi Kaplan relates that that when he was in Kollel, he was asked to help a teenage girl who was going through a rebellious phase in her life and was emotionally distraught. The Rebbe was working to help her find her way in life, and Rabbi Kaplan was to interpret and explain to her the Rebbe's responses.

When the Rebbe wrote to her that he felt her pain, she reacted strongly; she plainly did not believe that the Rebbe or anyone else could really feel someone else's pain.

The Rebbe responded that when she will grow up and merit being married and having a child, she will see that, as the child begins to teeth and be in great pain from it, she will actually feel the child's pain. That, concluded the Rebbe, is how I feel your pain. Rabbi Kaplan ended by mentioning that the Rebbe's efforts helped her to straighten out her problems and find happiness.

*Continued from page 14*

meticulousness, never finds rest for his soul because he is always longing to go from "strength to strength" — to yet a higher level. Why can he find no rest? Because of the feeling "Why should we be deprived?": Knowing that he can go yet further allows him no rest until he reaches that higher level — and then, he once again wants to go yet higher, ad infinitum.

The fact that Pesach Sheni resulted from the demand by the Jews teaches us another lesson. Some people question why we speak incessantly about Moshiach, that "I believe with perfect faith in the coming of Moshiach ... I will wait for him that he shall come every

Mitzvah of Pesach Sheni brought the number of Mitzvos to their full totality 613. Pesach Sheni is one of the 248 positive Mitzvos corresponding to the 248 limbs of a person. Thus, even a Jew who all his life brought the Pesach sacrifice on the first Pesach has 248 limbs whose wholeness depends on the fulfillment of all the 248 positive Mitzvos, including that of Pesach Sheni. And since the integrity of Torah depends on the actual fulfillment of Mitzvos, for "study is great that it leads to deed," it follows that Jews, through their demand not to be deprived, effected that the Torah too (as well as the mitzvos) should be whole.

We learn from this that our outcry for the Redemption is not only not contrary to Torah, G-d forbid, but the reverse: Torah commanded us to act thus, via the Men of the Great Assembly, who ordained that a Jew should say in his prayers: "Speedily cause the scion of Dovid Your servant to flourish ... for we hope for Your

salvation every day." Indeed, a Jew is not satisfied with making this request once a day but repeats it at each prayer — three times a day!

Jews, together with King Dovid, cry out, "Until when?" They plead: "G-d, do not hold Yourself silent; do not be deaf and do not be still, O G-d" (Tehillim 83:2). Midrash Tehillim on this verse states: "The righteous tell the Holy One, blessed be He, what to do: They say to Him, 'Arise,' and He arises ... They say to Him, 'Do not slumber,' and He awakens ... They say to Him, 'Do

not be silent,' and He listens...." The Mezritcher Maggid explains that the above Midrash is "similar to Choni the Circle Maker's prayer, which changed, as it were, G-d's will ... as one takes his friend by the hand and does not let him go, and changes his will."

It follows from the above that when Jews plead for the Redemption they effect that it come more quickly than without their heartfelt cries.

The same concept is behind the prayer: "Speedily cause the scion of Dovid Your servant to flourish ... for we hope for Your salvation every day." Rambam rules (Laws of Prayer 1:2) that the positive mitzvah of prayer is that "a person ... shall request his necessities which he needs." When a Jew feels he lacks something, he should request it from G-d. If this applies to asking for abundant livelihood (i.e., not just basic needs), it certainly applies to asking for the Redemption to come quickly. Although a Jew is sure the Redemption will come, he cannot serenely wait for it to come in two days time when he can bring it tomorrow. Moreover, if a Jew but wants it, he can bring the

Redemption today, as Rambam rules (Laws of Repentance 3:4): "A person throughout the whole year should view himself as if he were half innocent and half guilty; and should likewise view the whole world as half innocent and half guilty.... When he fulfills one mitzvah, he turns the scale of merit in his and the whole world's favor, and brings salvation and deliverance to himself and to them." The "salvation and deliverance" thus effected comes immediately, not tomorrow or the next day. In the words of Rambam (Ibid., 7:5): "Immediately they are redeemed."

The lesson, then, from the unique service of Pesach Sheni compared to the other days of the year, is that it came into being as a result of the Jews' claim, "Why should we be deprived." Even the other special days of the year do not possess this element: Shabbos is "sanctified of itself," without any act on the part of Jews; and the sanctifying of the festivals, although done by Israel — through their establishing the day of Rosh Chodesh — is a result of G-d's command to sanctify the months.



day." One should rely on G-d to redeem the Jews when He wants, these people say. G-d sent the Jews into exile, and He is the one who should redeem them. Why then the demand and outcry for the redemption?

Pesach Sheni teaches us why: Although this mitzvah, as all other Mitzvos, should have been given directly by G-d, it in fact came into being as a result of the Jews' demand, "Why should we be deprived." Not only did a new Mitzvah thus come into being, but it made all the Mitzvos more complete — for the

*Continued from page 2*

## Moshe Rubashkin

Yeshiva it is, the self sacrifice of Reb Yitzchok Nemenov to the bochurim, and Reb Mendel Gurevitch's dealing with the tuition with the parents with real kindness.

Today's generation, the Rebbe stresses only with varmekit could we have hashpaah on others. This was Reb Berel Gurevitch. His whole life was with varmekit, and his children and

his whole family.

Gut Shabbos. I hope to report more exciting news in the best community in the world.

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# KIDS

## Make Your Own Soap

### Materials:

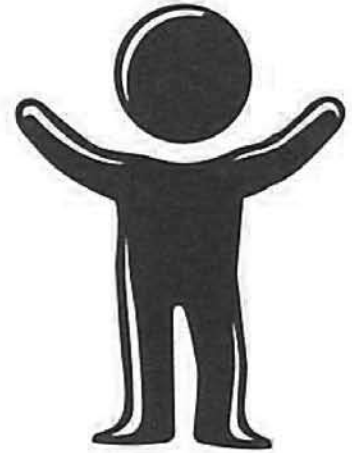
- Bars of glycerin soap (Available in many colors at craft stores. Neutrogena or Pears soap from the grocery or drug store work well too.)
- Microwave
- Microwavable measuring cup
- Knife and cutting surface
- Metal spoon or popsicle stick (something to stir with)
- Molds (Craft stores sell many different inexpensive molds, or be creative and find something in the kitchen to use...clean tuna fish cans make neat round soaps.)

### Directions:

1. Adults can cut the glycerin soap into several smaller pieces. Place a few pieces into the microwavable measuring cup and heat for 10-15 seconds until melted.
2. Remove cup carefully from microwave, stir thoroughly, and pour liquid into molds.
3. Wait five minutes for the soap to harden before removing from molds.

**Tip 1:** If you have trouble removing soap from molds, place it in the freezer for a few minutes, or try greasing mold before use with olive oil or cooking spray.

**Tip 2:** Before soap hardens try stirring in pounded oatmeal, fine glitter, or dried flowers.



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## Russian Nesting Dolls

### The History of Russian Nesting Dolls

"Matryoshka" are Russian wooden dolls with smaller dolls stacked within the bigger ones. In provincial Russia before the revolution the name Matryona or Matryosha was a very popular female name. It was derived from the Latin root 'mater' which means 'mother'. This name was associated with the image of a mother of a big family who was very healthy and had a portly figure. Subsequently, it became a symbolic name and was used specially to describe brightly painted wooden dolls made in such a way that they could be taken apart to reveal smaller dolls fitting inside one another.

### Materials:

- Styrofoam or plain colored paper cups of varying sizes
- Paint
- Brushes

### Directions:

Explain to children what Russian nesting dolls are. Find pictures on the Internet or in books. Try: <http://russian-crafts.com/nest/history.html>. Encourage children to paint each cup. Typically, the largest cup is painted to look like a mother, and the smaller cups are painted to look like children. Allow each cup to dry and practice stacking the cups in one another. This activity is helpful as a springboard for discussions about generations. You and your child can create nesting dolls that represent the great-grandparents, grandparents, parents, and children in your family.



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## THE GARTEL

By Shoshannah Brombacher  
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The prophet Achiah of Shilo used to visit young Israel ben Eliezer -- later known as the Baal Shem Tov, "Master of the Good Name" -- to teach him the secrets of Torah. And one time Israel used the kabbalistic knowledge he had learned to cross

the river Dniester: he threw his gartel (belt) on the water, uttered a secret Name, and crossed dry and safe. But all his life he repented for having used the holy Name of G-d for his own convenience.

After years, the Master of the Name stood in front of a river again. But this time Jew-haters were at his heels, ready to maim and kill him. Again he threw his belt on the water and he crossed safe and dry.

But he didn't use a Name, just his absolute trust in G-d. And that was enough.



Don't  
forget to  
count the  
OMER!





## PESACH SHEINI

“עס איז ניטא קיין פארפאלן”

היום יום י"ד באייר

By Rivkah Ehrentreu

Chassidus sees Pesach Sheini as a symbol for a second chance to restore and correct any situation which seems lost or hopeless.

What, indeed, is the uniqueness of this day that if someone wasn't able to bring Korban Pesach on time, he still has a chance to complete this Mitzva?

The general law of korbanos is “עבר זמנו, עבר זמנו”, meaning that if the time to sacrifice a specific Korban has passed, the Korban can not be offered. Why doesn't this apply to the Korban of Pesach Sheini?

Secondly, if one can be משלים the Korban, why then is it necessary to wait until the 14th day of the following month? Why can't one bring the Korban a week later when he is ready?

In פרשת בהעלותך where the matter is discussed, the Torah brings examples

of individuals who wouldn't be able to offer the Korban on time, such as a case of a person who is impure, or a Jew who is in a distant place at the time of the Korban. The Torah tells us that these people complained by saying “למה נגרע”, meaning: “Why shall we be deprived of this great privilege?” What made them sense the greatness of this Korban over other Korbanos? How did they learn the fact that Korban Pesach is uplifting and is a great privilege with good fortune?

These Jews knew that if one doesn't bring the Korban intentionally (במזיד), he is then חייב כרת, which differs from the laws of the rest of the Korbanos. This fact made them conclude that if the loss of the מצוה of this Korban is so great, how much more so is the reward and the merit of those who actually perform it!

Chassidus explains that even a very serious case of someone who is חייב כרת because of מזיד reasons for not bringing Korban Pesach, he can still be free from כרת if he brings this Korban at the 14th of the following month. How is this possible? Where does Pesach Sheini draw this everlasting and tremendous strength, to uplift situations and lead

them towards heights of purity and holiness?

The word פסח reflects this matter. פסח means skipping and passing over all kinds of levels in spirituality.

Pesach Sheini symbolizes a second level of passing over, where the Kedusha hops and passes over to a higher level than the first Pesach reaches. How can we see this through the differences of both? Why is it so? Why is Pesach Sheini only celebrated for one day and Chametz is allowed, while Pesach lasts seven days and chametz is not allowed?

Pesach Sheini wasn't originally given as a מצוה from Hashem but rather as a response to the Yidden's request. Pesach Sheini, indeed, symbolizes a move which comes from the inner will and desire of the Yidden's hearts. Such a thing is compared to the עבודת התשובה which climbs higher than השתלשלות, and it can affect drastic changes and wonders. Pesach Sheini is not merely a step to compensate for a lost opportunity, but it is a stage that stands on its own. It resembles the עבודת התשובה, where sins turn into merits.

The month of Nissan symbolizes התעוררות דלעילא, where Hashem's light comes down from above. It cannot purify and change the essence, but it can bring to a stage of מרע, which is reflected by the fact that the Yidden run away from Mitzrayim. This is the עבודה of a Tzadik, who doesn't deal with the רע, nor change it, but he does remove the bad, meaning, he doesn't let the נפש הבהמית cover up and hide the light of Kedusha. This עבודה is done בדרך, therefore פסח ראשון is celebrated for seven days, and there is a prohibition of חמץ, since there is no possibility for the Tzadik's עבודה to turn the חמץ from negative into positive.

The month of Iyar, however, stands for

למעלה בעל התשובה, which reaches למעלה השתלשלות. מסדר השתלשלות – dividing up into sections, but everything is included there as one. This is why Pesach Sheini is celebrated merely during one day. חמץ however is permitted since Pesach Sheini has the strength to change negative into positive.

This matter will help us understand what רבי declared about a Jew named רבי אליעזר בן דרודייא who sinned to such an extreme, that the woman who he was involved with at the time of sin proclaimed that he was never going to be forgiven. He then urged the mountains and hills to beg for him, and when they rejected him, he pleaded with the sun and the moon to pray for him. When they refused, he at last asked the stars and מזלות (planets) to plea on his behalf. He realized then, that the matter depended on himself. He sat down and put his head between his knees and sobbed and cried until his soul came out. A בת קול then announced that רבי אליעזר בן דרודייא is invited to עולם הבא.

יש קונה עולמו” רבי cried and said: “יש קונה עולמו בשעה אחת בכמה שנים, ויש קונה עולמו בשעה אחת (עולם הבא) over several years, while another may acquire his world in one hour!”. Since reaches a level מעלה מהשתלשלות, where there is no room for a סדר, an order in which the head is higher than the knees as it is in השתלשלות, which refers to עולם הצדיקים. Therefore achieving עולם הבא may take several years. However, in one hour, since everything מסדר למעלה is included as one unit. (This is why רבי אליעזר בן דרודייא, who symbolizes the עבודה of a בעל תשובה “sat down and put his head between his knees”, thus changing the natural order in which the head stands above the knees. עס איז

ניטא קיין פארפאלן!

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**Seeing Stars: Astrology and The Kabbalah**  
with Rabbi Shlomo Yaffe

*Sunday May 18, 8pm*  
**Bridal Tips: Getting EVERYTHING done before your wedding while enjoying the process**  
with Mrs. Chaya Klein

*Monday May 19, 8pm*  
**Extreme Makeover: Soul Edition**  
with Rabbi Dr. Laibl Wolf (Australia)

*Thursday May 22 - Lag BaOmer*  
**NIGHTLIFE Bonfire!**

*Sunday May 25, 7:30pm*  
**Kosher Culinary Arts Workshop**  
with professional chef, James Parker

*Monday May 26, 8:15pm*  
**The Wedding Day (part I): The power behind our customs on this awesome day**  
with Mrs. Sara Morozow  
All programs are held at *The NIGHTLIFE Lounge: Rubashkin Residence -*

Iyar 5768

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# LAG B'OMER

## THE SIGNIFICANCE OF LAG BAOMER AND THE WAY IT IS HINTED IN THE TORAH

By Rivkah Ehrentreu

The letters ל"ג are hinted in the word גל, the partition that Laban placed between himself and Yaakov; however, Yaakov broke through it and didn't let Laban's false plan come to be.

Yaakov brought the גל – גלוי – a revelation, which was needed to revive the world. The Rashbi, like Yaakov, broke through the מחיצה between the תורה שבכתב and the תורה שבע"פ. On Lag BaOmer, when the counting is שבווד and on ח"י אייר, he brought life to the world, so the death of Rabi Akiva's students stopped.

What was Laban's plan, and how did Yaakov trick him? How does the Torah hint to the death of the students before Lag BaOmer because of their lack of respect towards one another? How does the Torah hint to the fact that the students stopped passing away on Lag BaOmer, when they started being more careful to have כבוד towards one another? What does Rashbi's essence (as one who has within his Neshama a spark of Moshe's Neshama and the light of Moshiach) have to do with preparing the world for the coming of Moshiach? Additionally, why is the day of his יארצייט a time of "הילולא" (rejoicing at a wedding), as opposed to the צדיקים of the other יארצייט?

The following chart discusses the ideas mentioned above and reflects on Yaakov's mission which was completed by Rashbi.

Yaakov	Rashbi
<p>יעקב (root בוקע) broke through (בוקע) the גל that Laban had placed between them to prevent a fluent flowing of Hashem's light from His essence to the world (in order to bring it to its spiritual death).</p>	<p>"מחצתי ואני ארפא" It is explained according to Chassidus that the separation between תורה שבכתב and תורה שבע"פ is going to be healed, when the secrets of the Torah will be revealed. They will enter the heart and soften up the stubbornness and the stiffness of feeling. Then they shall be able to blend, connect, harmonize, and be a vessel to be ממשיד the light of Hashem. His light is אור אין סוף. We see this idea at a wedding. The connection of the man and woman causes Hashem's אור אין סוף to rest amongst them and gives them ability to bring new life to the world. This is the significance of ח"י אייר and of the הילולא (the חתן וכלה of שמחה) on that day.</p>
<p>At first Yaakov peeled away the white stripping from the rods he had placed in the runners to let the light of Hashem's Essence break through (בוקע) and let it come out (the word יוצא comes from the לשון of צאן). This is fitting as he was a shepherd. Laban symbolizes the לובן העליון (the light of Hashem's Essence going through the curtains, so it should not destroy the world because of its strength). So despite the separation, Yaakov reached beyond the גל to Hashem's source of רהמנות with his own רהמנות. This let out a light that was in a form of love and soft rays that brought out connection, harmony, and life. His goal was to let the אידן have that potential for the עבודת המצוות which they would need later on.</p>	<p>Rashbi's ספירה on his יארצייט is הוד שבהוד. He had a spark from Moshe's splendor which is expressed through the מידה of הוד. This means that one may come to admit to a strength higher than he is, which brings him to ביטול and ענוה.</p>
<p>When Yaakov's children were counted when they came to מצרים in פרשת ויגש, the Torah says that Leah had ל"ג – 33 children. However, the counting brings the sum to only 32. Rashi explains that Yocheved wasn't born yet, and Chassidus says that this hints to the 32<sup>nd</sup> day of ספירה. קט until then (and including) that day, the students of Rabi Akiva were lacking כבוד (יוכבד), which brought about their deaths. However, ל"ג (בעומר) is a time of completeness, where the light of Hashem's חכמה entered their hearts, and led them to a stage of כבוד. This is why they stopped dying on ל"ג (בעומר). The plus one, which stands for the ל' which is the source of בינה. When a person is עומר (which is barley - food for animals), Hashem brings down a fire in the shape of a lion to eat up the materialistic part of the שעורה. The parts that are left are the spiritual sparks which are elevated. They feed the חיות הקודש, and they call "קדוש קדוש קדוש"! And as the sparks go higher, counting the עומר brings them down in the form of gates of בינה, which help us mature and fortify ourselves to reach a level of כבוד towards our friends.</p>	<p>Moshe Rabeinu's generation saw the miracles of Hashem, and they understood His greatness. They were ready to מודה – admit, which shows they had the מידה of ענוה and ביטול. Therefore, they were worthy to be vessels that hold Hashem's light. However, Rashbi's generation didn't see all of this. They came to a level of הוד שבהוד, at which point they admitted that they had to admit. This was a stage where Hashem's אור אין סוף could rest on them. It is compared to a שמחה of חתונה, which brings to the couple (because of this יחד) the light of Hashem's אור אין סוף. This is why ח"י אייר brings life and אור אין סוף to the world, making it ready for the coming of Moshiach.</p>

**Summary**

והזקה על רשב"י שסומכים עליו בשעת הדחק גבורה We may trust the Rashbi at the time of

and need, since he took upon himself (with his מידה of רחמנות like Yaakov's) to redeem us from any decree. (Just like Yaakov comes to help us on Yom

למעלה מסדר השתלשלות. This is from where the Neshamos of Moshe Rabeinu and Moshiach came!

Kippur in the prayer of רוע הגזירה to remove from us the

The students of Rabi Akiva loved each other with great deal of גבורה and מסירות נפש, so they insisted that their friends accept their opinions (which they thought were the only true ones). The Rashbi, on the other hand, came across with חסד when the תורה שבע"פ were harmonized within him. This was possible because he wasn't controlled by the מידה of גבורה alone; he had in himself a combination of both. He was then able to bring the world to a stage of חסד instead of דינים, and to a place of settlement (שוב) instead of רצוא and דינים. He brought life to the month of אייר, which is a month of גבורה and רצוא. He was able to break through the מחיצה that was put between תורת הנסתר and תורת הנגלה and reveal the פנימיות (the search of Hashem). This led to love and unity, since his Neshama was a continued form of the מקור הרחמים of Hashem, which is

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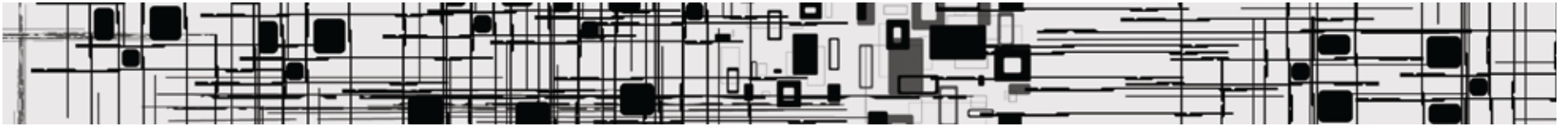
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<b>Booth #</b>			
Whoopi European Children	C62	The Shell Station	C66
Steilmann Clothing	E80	Strands	E92
A Shoe Inn	C61	Monsey Fashion	A27
Amichi Casual Wear	E98	Moda Bebe	A10
C.I.S. Publishing	E100	Little Links	C55
It's Your Nature	E101	Tamiza Headbands	A19
Weiss Bakery	C49	Elegant Linen	A23
Twinkie Childrens Wear	E90	English Basics	C40
AGI'S Accessories	E103	Ruth Linen	A23
K'tanChick	A22	Today's Teen	C65
Jinji Maternity	C64	Unique Reflection	A24
Wimzi	C63	Franzoni Natural Bedding	E88
Star Crafts	A16	Friedman Jewels	C58
La Petit Pumm	E102	Impeccably Dressed	E83
Smart Design	C47	Jewelry Garden	C45
Landau Quilts & Pillows	E105	Don't Hide Your Face	E84
		M&M Boys Clothing	E93
		Facing Beauty	A18
		Tupperware Now & Then	A17
		Scarfs For Her	E89
		Chany's Wigs	A14
		Sleep Swiss	C41
		Silk Arena	A21
		Rosenberg Family Shop	E81
		Artistic Flowers	E94
		BeutiControl	C43
		Children's Spot	E87
		Weiss Children's Books & Tapes	E86
		Aqua Modesta	C57
		Ilana Bandana	C53
		Victorian Treasure	A15
		E&G Hats	C42
		Taub's Sportswear	C44
		Tagel's Fashion	C46
		British Stop	C51
		Contour A Closet	E99
		Koochy Kooz	A13
		Kinder Shpeal	C50
		Beads On 4th	A25
		Surprise Me	E96
		Skagen Watches	A28
		Kinderwear	C48
		Twig's	E85
		Tichlach N' More	A12
		American Girls	A20
		Silksatin Plus	E82
		Goosman Quilts	C52
		Italian Bambino	C60
		Best Embroideries	A11
		Pointelle	E91
		Schwartz Tichlach	C56
		Perfect Buggy	C59
		Patch Baby	C54
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Auction Viewing 3:00-8:00pm

Program, Hot Entrees, Prize Drawing 8:00pm

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## SUNDAY IN THE HEIGHTS!

This Sunday, 13 Iyar, enjoy an evening of hilarious entertainment, fabulous prizes and delectable delights at the Rebbetzin Chaya Mushka Bikur Cholim of Crown Heights!

Auction Viewing is from 3:00-8:00 pm in Oholei Menachem's Grand Ballroom.

International star, Estrella will entertain from 7:30 - 8:15pm. Widely-acclaimed speaker, Rabbi Shlomo Yaffe will deliver the Keynote.

This year's evening will be dedicated to the beloved and sorely missed, Mrs. Devora Steinmetz a"l, long-time president, who toiled for Bikur Cholim since its inception.

Special Guest of Honor will be the illustrious Shlucha of Cleveland Ohio, Rebbetzin Shula Shufra Kazen. Her boundless energy and enthusiasm, on behalf of the peulos of the Rebbe, have had a profound impact on the lives of thousands around the globe. Come out and be inspired by this larger-than-life chassidiste!

For thirty year, Chabad women eagerly participated in the annual Bikur Cholim garden party to chat, to nosh and to fundraise for this wonderful organization which assists with hospital visitations, bris-sin, and layettes for new mothers, as well as sending the kimpetornin to the facility in Seagate. Financial assistance is also provided for physician's bills and medical emergencies. Meals for new mothers and those recovering from illness, r"l, are cheerfully delivered to the home providing nourishment for the entire family.

B"H our community has grown. A new generation of devoted women and girls are involved in the nuts and bolts of this indispensable mosad. The venue for the annual, eagerly anticipated event, has changed with the times as well. An evening affair, it affords young mothers a chance to get out and mingle.

Please make every effort to attend while showing support to this most worthy organization, The Rebbetzin Chaya Mushka Bikur Cholim of Crown Heights.

We look forward to seeing you there!

# הילולא דרשב"י

*Come one come all*

Men, women and children are invited to the outdoor event of the year LeKovoid Lag B'omer

**Yoim Hilula of the RASHBI**

Thursday, Leil Lag B'omer (05/22/08)  
8:00 PM  
600 Kingston Ave (Bet. Rutland & Winthrop)  
at George Wingate High School

- Live Music and dancing
- Lighting of giant bonfire
- Refreshments
- Special program for children 8:00<sup>PM</sup>-8:45<sup>PM</sup>
- Public Bidding for Lighting privilege

אנשים, נשים וטף, מוזמנים להשתתף באירוע המיוחד שיתקיים ברחובה של עיר לרגל ל"ג בעומר.

יום ההילולא של התנא האלקי **רבי שמעון בר יוחאי**

יום חמישי, ליל ל"ג בעומר  
8:00 בערב  
600 קינגסטון עוו.

- שירה וריקודים בליווי תזמורת
- להטוטי אש נודדנימים!
- כיבוד קל
- תוכנית מיוחדת לילדים 8:00<sup>PM</sup>-8:45<sup>PM</sup>
- מוכירה פומבית של זכות ההדלקה



Due to the sanctity of the event all are requested to adhere to the Police barricades.  
Approved by the N.Y. State (FBI) Police & N.Y.C. Police Department.  
Sponsored by Anoch of Crown Heights / Irgun Shochat Harashbi / Sakev Shalom Foundation

For more info, call **947-382-8326**

## Bnos Menachem PTA Presents

### An Evening of Art & Entertainment

*featuring*

**AN ART EXHIBIT**

By our Very Own Young Artists  
and select pieces of fine art  
all artwork for sale

Live Entertainment by Famous Comedian  
**REUVEN RUSSELL**

MINI Chinese Auction - Great Prizes

Tuesday, May 20th 2008, 15 Iyar 5768  
At The Razaq Ballroom 739 East New York Ave.  
7:30 pm

MDC Rus Devorah Wallen      Light Refreshments

For Women and Girls - 6th grade and up  
\$20 admission includes \$20 auction ticket