

# כאן צוה ה' את הברכה Crown Community Newspaper heights

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WEEKLY VOL. I | NO 16

פרשת כי תשא | טז' אדר א', תשס"ח |

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**Or ...**  
**Is It?**

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## DON'T MISS OUR WONDERFUL REGULAR COLUMNS

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# THE VAAD HAKOHOL

By Rabbi Shlomo Segal

Member of Crown Heights Bais Din



## Question:

On erev Shabbos, is one permitted to transmit a fax to a place where Shabbos has begun?

## Answer

There is a commandment in the Torah, "Do not do work," (Shemos 20:9) the prohibition of doing work on Shabbos.

### Prohibition of work on Shabbos on the person or on the work

There is a controversy amongst the Poskim regarding the focus of this prohibition. One group of Poskim hold that the reason for this prohibition is because doing work disturbs a **person's rest** on Shabbos, which is a clear Torah obligation ["In the seventh day **you should rest**"]. But there is no prohibition that **work can not be done** in some other way (not through the person himself). This means that the cause for prohibition is focused on the **person**, not on the **action**.

The second group of poskim hold that the prohibition of doing work on Shabbos is focused on the general concept that on Shabbos there needs to be **rest in the whole creation**. When Torah elaborates on the prohibition of work, it is referring exclusively not to desecrate the sacredness of the **Shabbos in the whole world**, and therefore, there is also a prohibition that **any action of work** should not be done in any possible way. This is in addition to fact of not disturbing the peace and rest of the **person**.

The Chasam Sofer (Orach Chaim chapt. 24; Choshen Mishpat, chapt. 185) and additional great Torah sages have the opinion that the main purpose of the Shabbos is that the **person** should rest on Shabbos, and Torah does not object that the **work** should not be done.

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Therefore, they also write that in regards to the prohibition of work on Shabbos, the law of shlichus does not apply. The law of shlichus, which refers to one doing a mission for another, would usually obligate a person for sending a messenger to do work for him in Shabbos. We find this concept in other instances that our sages have forbidden to do all the prohibited Torah commandments through a non-Jew (Bava Metzia 71). There is a concept of shlichus, the responsibility for dispatching a messenger, even if the messenger is a non-Jew.

Because we find that with other prohibitions that Torah objects very strongly to, the **prohibited act** should not be performed in anyway possible; therefore, **the act itself** is prohibited. Based on the concept that a messenger is an extension of the **dispatcher himself**, it is therefore considered that the dispatcher himself has transgressed the prohibition. Our sages were very stringent about using a non-Jew for a shlichus, a mission to fulfill something which is prohibited, and therefore it is forbidden.

But in the case of Shabbos, the prohibition is only because it disturbs the peace of the **person** (and not related to the **act of work**). Even when he does send a messenger to do work for him and there is a relationship between the messenger and the dispatcher, this action does not disturb the person's Shabbos peace, and therefore, there is no foundation to forbid this.

And now, we focus on the transmission of a fax. At a first glance, it would not be considered a foundation for a prohibition because the person who is transmitting the fax is in a location where Shabbos has not arrived. He does not yet have the obligation of the Shabbos rest even though he causes that a process of "work" will begin in the receiving location where Shabbos has already arrived. But as mentioned earlier, the prohibition is not on the work itself but on the person that is obligated to rest. He does not yet have the obligation of rest because Shabbos has not yet arrived.

But from the Alter Rebbe's words (Orach Chaim chapt. 243:1), it seems that he disputes this and explains that shlichus, dispatching a messenger and considering as the dispatcher himself has done the action, is also included in the prohibitions of Shabbos. This means that the Alter Rebbe's opinion is that Torah prohibits two concepts: 1) The physical act of work in any form and through whomever it is done (even a non-Jew) and 2) The prohibition not to disturb the person's rest on Shabbos.

Therefore, this would mean that a person should be careful and refrain from sending a fax because this causes that work should be done in a place where Shabbos has already arrived.

## WEEKLY UPDATE

By: Moshe Rubashkin



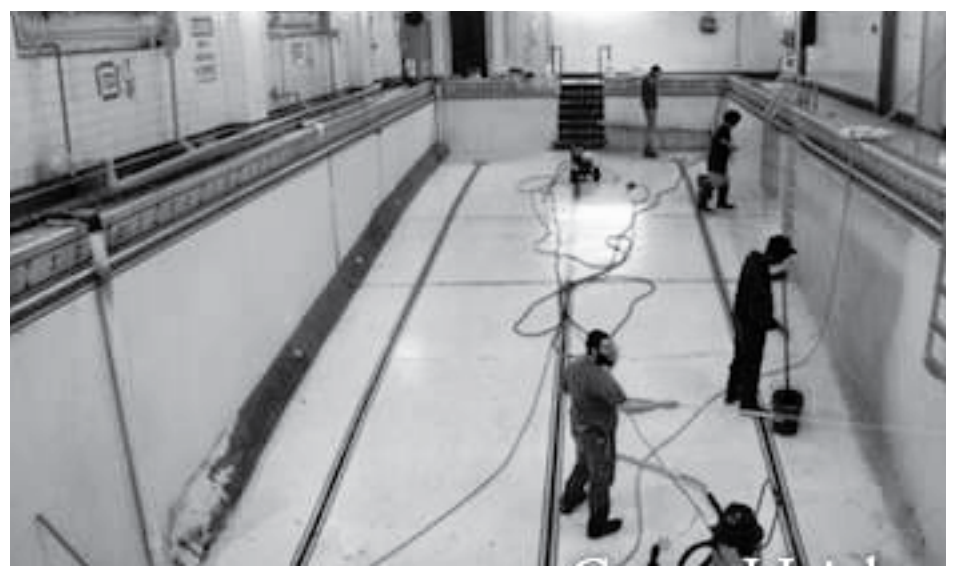
Baruch Hashem, we at the Council had a very successful week with many beautiful projects. We are interviewing some key people to improve our employment

department. We are looking to open up a program in YAM every Saturday night for the young boys to have somewhere to go and have a very positive, warm atmosphere with lots of music and lots



of food. I feel the most important thing is that it must be open every Motzei Shabbos.

The pool is being grouted as we go to press. I received hundreds of phone calls thanking the Council for really making this happen. This will be a big accomplishment to put it all together. I feel the programming will be a key factor. I would like to see a program from 8-4 every Sunday with swimming, exercising, using the gym and at the same time, having great lectures on money matters, health, nutrition, relationships, and Chinuch for the children. There is a gorgeous room being built alongside the



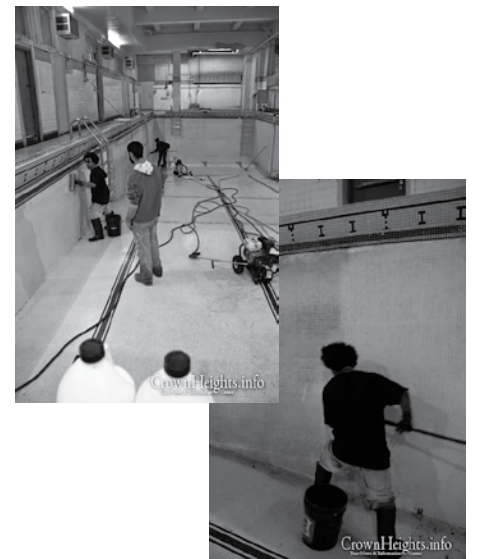
But we can differentiate and say that although the Alter Rebbe wrote that the prohibition includes the concept not to have the act of work done (in the sefer "Leor Haalacha" from Reb Shlomo Zevin, various points of proof are cited for the Alter Rebbe's shita), but an action on Shabbos is considered "work" only if the person who did the act had, at the time, an obligation of observing the Shabbos. In this same sense, we find no prohibition to set an alarm clock on Friday to ring on Shabbos morning. The reason for being

exercise room to host these lectures. This will give community members a chance to brush up on topics they are interested in and also relax in the most beautiful atmosphere.

Baruch Hashem, this week people came in to register to vote. We are asking the whole community to please come in at their first opportunity to 387 Kingston to register. This will empower the CHJCC/Vaad HaKohol to get the best programs out there. Number one is housing, and everything else comes afterwards. We are living in a very tight housing market in our neighborhood. There are no rentals. We must make this voting happen in order to bring in affordable housing. I am hearing from Batia Brandel that she has a very good feeling that there is some Section 8 housing coming in. That's great news. It should only happen.

Here are some pictures of the pool being cleaned and grouted.

Good Shabbos. It should be a wonderful, simchadike week for everybody.



allowed to set the alarm is because the action of the person has already been done completely on Friday. Therefore, the result of his action which is taking place on Shabbos is not considered a Torah prohibition.

The same applies regarding transmitting a fax on Friday. Since the person who is sending the fax has not yet begun Shabbos, therefore the result of his action which is taking place in the location where Shabbos has already arrived is not considered a prohibited action on Shabbos.

# FROM SHEDLITZ TO SAFETY

## A YOUNG JEW'S STORY OF SURVIVAL

By Rabbi Shimon Goldman

Excerpted from the book with the author's permission

Continued from last week

We kept hearing alarming reports as the week progressed, describing the unimpeded progress of the German army as they continued conquering Poland. Realizing that an extended war was on the horizon, Rabbi Kramer met with the yeshiva staff to discuss the grave situation. Most students were not local residents, and the yeshiva decided they could not assume responsibility for our welfare. Accordingly, they disbanded the yeshiva and instructed us to return to our respective homes. I packed all my belongings and left Kalushin with a heavy heart, setting out to rejoin my family in Shedlitz.

### Home Again

Normally, the roads between Kalushin and Shedlitz provided a brief and comfortable ride for motorists traveling this short distance. Now however, the advent of war had disrupted any semblance of normal traffic, and I was forced to ride home by horse and wagon, bumping and rattling along the crowded roads. The hours passed as we rode along slowly, not reaching our destination until well after nightfall.

Total darkness blanketed Shedlitz. Hoping to protect the village from German attacks, the local authorities forbade the use of any lights, and I could hardly see anything around me. There was not a lit candle or kerosene lamp to be seen anywhere. Fortunately, I was well acquainted with my hometown and it was enough to guide me home. I encountered many people on the streets as I walked home — the local police were out in full force, as well as neighborhood patrols. These patrols included many Jewish men who joined the police in guarding local streets. They wore official emblems on their shirts, clearly identifying their association with the patrol.

To my surprise and confusion, my house was totally deserted. Panicking, I quickly went to one of our Jewish neighbors and asked about the whereabouts of my family. "There was a terrible period of bombing today," the neighbor explained. "We live here in the center of the city, and your parents were afraid that more attacks are on the way. The Germans like to bomb the main sections of the city. Your family moved out and went to live with your uncle, Yitzchak Meir."

This move made a good deal of sense to me. Yitzchak Meir and his wife lived in a distant neighborhood, far away from

the city center. Sensing that I planned to join my family, the caring neighbor quickly dissuaded me from making such a dangerous trip. "Don't you dare try to find them now in the middle of the night," he warned. "Stay here in the neighborhood and tomorrow morning you can go join them."

"But where should I sleep?" I protested. I was scared to stay alone in an empty house, and I had no other place to sleep. "Why don't you go to the nearby shtibl of Skernovitch?" suggested my neighbor. "Maybe you can find an empty corner to rest up until morning."

I took his advice and set out to locate the shtibl. This was hardly as easy as finding my house: I could not see anything in front of me and I was forced to rely on my sense of hearing. There I was, a young teenager inching along in



complete darkness, trying desperately to retain my bearings and find the shtibl. Finally, I heard low sounds emanating from the direction of the shtibl and managed to make my way into the study hall. It was pitch black inside the shtibl but, from the amount of noise, I discerned that the study hall was packed to capacity. Somehow, I found a few inches of empty space at the end of a hard wooden bench, and I spent the rest of the night sitting in total darkness, waiting impatiently for the new day to dawn.

As the sun cast its first rays over a frightened country, I made my way out of the crowded shtibl and onto the quiet streets. Walking quickly away from our neighborhood, I walked through the city until I reached my uncle's home, where I met my family again. It was a bittersweet reunion: we were delighted to see each other again, but the circumstances of our meeting were far from joyous.

I had hardly begun talking with my parents and siblings when suddenly we heard the piercing sound of an air raid siren, indicating that German warplanes were fast approaching the city. The bombs would begin falling any minute now, and the siren allowed us a

few minutes of early warning, enough to get away from conspicuous areas and try hiding for our lives. We ran out of the house, into the back garden, and threw ourselves head down between the wild weeds, growing vegetables and bushes, trying our best to hide from the planes.

Soon we heard the loud noises of German airplanes in the sky. The planes swooped low across the city, searching for prey. The planes flew so low, we could hear the German pilots shrieking with barbaric delight as they mowed down scores of innocent civilians. The stuttering machine gun fire and the loud roar of bombs mingled with the cries and screams of the wounded. I lay shaking in the garden, my face buried in the moist earth, and I truly believed that these were my last moments on earth. Father began saying the confessional

prayer recited before death. We listened quietly, repeating the words after him. My father also used this opportunity to rebuke my younger brother Hirshel, a good kid who sometimes acted in a wild and unruly manner. "You are too mischievous," father said sternly. "Now

is the time to resolve firmly not to be disobedient in the future."

Thank G d, the German planes soon completed their mission and left the airspace above Shedlitz. None of us were harmed; no bombs had landed in our immediate vicinity. However, the attack changed my father's original understanding of the German objective. "There really is no difference where we live," he said to my uncle. "The Germans are out to destroy the entire city of Shedlitz." My uncle agreed that the whole area had become a danger zone, and we decided to flee.

Soon we heard rumors circulating around the city claiming that the Polish government had escaped via Shedlitz, and that the German attacks were aimed at killing these officials. I cannot say for certain whether or not this information was true, but the frightening experience certainly impelled us to leave Shedlitz.

It was fortunate we were staying with uncle Yitzchak Meir. As I mentioned earlier, he worked as a shochet, and many Jews from the surrounding hamlets often came to his house with a chicken or a calf for my uncle to shecht. As such, he became friendly with many

people in the area and now he began thinking about all his acquaintances, trying to locate a safe location for us. "I know just the person!" he said happily. "He's a good friend of mine who lives in a distant village. I'm sure he'll let us stay in his house. Maybe we should go there until the danger passes."

And so, that Friday morning — merely a few minutes after being reunited with my family — I joined them and my uncle as we left Shedlitz together, hoping we could find a safe haven in a neighboring village.

It was a harrowing journey. We started off on foot, live fodder for the dangerous planes patrolling the skies. Planes appeared periodically, shooting and bombing all around us, and we often had no means of protection. Whenever we could, we stopped and ducked into the wild brambles growing on the sides of the road, praying that the pilots would not notice us. Finally, after many exhausting hours, we reached our destination — a tiny village mostly populated by non-Jews. Though I cannot recall the name of the village, I clearly remember the looks of hatred and contempt we received from the gentiles as we walked into their village.

My uncle's acquaintance appeared pleased to see us, but his modest hut could in no way accommodate our large family. Left with no alternative, it was decided that my brothers and I would sleep in the stable. It was hardly a comfortable night: the stable was full of horses, animals and hay, and the stench was unbearable.

Shabbos passed amidst much discussion and argument. All the adults — my parents, my uncle and aunt, and our host — stood around in various corners of the house discussing our situation and hearing out all the alternatives. Some argued we should stay here in the village; others insisted we should return to Shedlitz; others thought we should travel further away. Someone even suggested that the women and children return to Shedlitz while the men escape. At the conclusion of Shabbos, we heard news that the Germans had already reached Shedlitz, and the entire city was under their control. Since our present accommodations were simply intolerable, the adults decided we would return to Shedlitz.

We arrived in Shedlitz on erev Rosh Hashana. German soldiers strutted around the city, fooling us with a show of friendliness and empathy. Soldiers stood in the streets distributing butter and fresh bread to Jewish children, smiling and chatting as if they were our best friends. Children stood in line to get these treats from the "courteous conquerors." It would not take long before we would recognize them for the beasts they truly were.

To be continued

## OUR HEROES

### REB SHIMSHON STOCK OBM

*In honor of the completion of twelve months of mourning, 14 Adar I  
And for the conclusion of the recital of Kaddish for Martha (Matil) Stock  
(Based primarily on an interview they gave to JEM)*

[Part II]

Rabbi Michael Seligson

#### Another eventful episode:

Shimshon married off two sisters from a wealthy family. When the first shidduch happened, her parents were Reform Jews were not pleased that their daughter was marrying a Chossid. The parents did not want to participate in any way. Shimshon visited their home but to no avail. He then proceeded to prepare the wedding at his own expense. In the event that the parents would ultimately decide to come, he made arrangements for an elegant affair.

Prior to the chupa, a stretch limousine pulled up in front of 770. The brother of the Kalla approached Shimshon and said to him, "I am going to kill you for what you did to my parents." Shimshon remained silent.

The Rebbe was then in his room. When the chupa took place, the Rebbe stood up from his seat and watched the chupa. Suddenly, Rabbi Groner, one of the Rebbe's secretaries, came out from the Rebbe's room and said to Shimshon, "Be careful how you behave at the wedding. Don't answer back." Two minutes later, Rabbi Klein came out from the Rebbe's room and repeated the same message. As the Chosson and Kallah were walking from the chupa, the Rebbe came out and gave them a Brocho. The wedding went on as planned.

When the second daughter also became engaged to a Chossid, the parents' attitude did not change.

Today, both sisters are happily married and have, thank G-d, large families with children already on shlichus in prominent cities.

Shimshon merited to put together over three hundred Shidduchim. He also guided couples in their marriage and on many occasions, delivered public lectures on sholom bayis and how to preserve a marriage. He sent out community-wide letters and contributed articles on this and other practical topics to the Nshei Newsletter. He believed that the cause of many marital problems was the lack of a proper parnassa. When a bochur would approach Shimshon for a shidduch or a yungerman would confront him for help with marital problems, Shimshon's popular remark was, "The four letter word for a successful life is WORK. Go out and get a good job!"

Shimshon looked out for families who were hurt by tragedies and in a sense,

adopted them. He raised funds for underprivileged families so that they could stand independently on their own feet and not need to ask others for help.

#### Chevra Simchas Shabbos v'Yom Tov (CSSY)

In 1977, Chevrah Simcha Shabbos V'Yom Tov was organized. This was in response to the Rebbe's Sichah on the second day of Rosh Hashana, in which he stated that for Pesach there is a Maos Chitim fund and Pesach lasts for only one week. However, in the month of Tishrei there is Rosh Hashanah, Yom Kippur, Sukkos, and Simchas Torah, and there are no funds that help families like there are for Pesach. The



Rebbe initiated a campaign for funding needy families. Immediately after Rosh Hashana, on Tzom Gedalia, the organization was created. Shimshon set up a table and began collecting money.

On every occasion, Shimshon himself would collect money with his big basket calling out, "We need money." Before the Rebbe came down to the Farbrengen or before the Rebbe came into the shul for Slichos, Shimshon would make his rounds with his basket. Everybody considered it a privilege to throw money into the basket and did so gladly. In later years, regardless of his age and failing health, he continued carrying the load in a tireless way. Who does not remember visiting the Ohel on Yud Shvat, Erev Rosh Hashana, or Gimel Tamuz and seeing Shimshon there with his basket. He would often sit

through the entire night, hoping to collect the necessary funds.

An unforgettable scene occurred when Shimshon stood on line and came before the Rebbe with his basket. The Rebbe gave a broad smile, lifted both his hands, and threw dollars into the basket. Since then, a picture of this scene decorated the basket.

During a Farbrengen in 1980, when the Rebbe handed Shimshon a bottle of mashkeh, he referred to him as the Gabbai Tzedakah, charity collector of Crown Heights.

#### Shimshon related:

"We began with the distribution of food packages. In later years, this became difficult, and we sent money vouchers instead."

Martha related:

"The Rebbe would send a check for fifty dollars written in his own handwriting each month."

#### Chizuk Hashechuna

In the 1960's, people began selling their houses and moving out of the neighborhood. Shimshon was very concerned about the situation. He would come with a

group of people to demonstrate in front of the person's new house in another neighborhood.

The real estate companies would use "block-busting" tactics. They would mail notices informing people that their neighbor was in the process of selling his house. In this way they would convince people to sell their homes. Shimshon would demonstrate in front of their offices as well.

A few years ago, Shimshon saw a situation that had developed. People were flipping houses for financial gain. This caused difficulty for people who were unable to afford the cost of a home. Shimshon wrote an open letter to the whole community, telling them to stop this practice and to be more considerate to others.

On the 2nd of Adar I 1992, Pasha Leah Lapine HY"D was torn away from us. That night Shimshon drove through the neighborhood with a loudspeaker, calling for everyone to come out and demonstrate. The next morning he went through the neighborhood again and called for everyone to come to the levaya.

#### Connection and feeling towards the Rebbe

Shimshon had immense love for the Rebbe and concern for his welfare. It is difficult to adequately portray his deep feelings for the Rebbe, but let the following two anecdotes serve as examples:

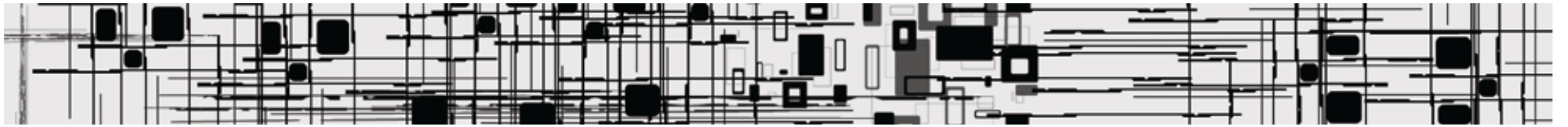
On Sukkos 5752, the Rebbe stood for seven hours, observing every person who walked by and benched on his Esrog. He waited for the last person to have a chance to make the Brocho. Shimshon felt uncomfortable with this. He approached the Rebbe and asked the Rebbe to sit down.

On Yud Alef Nissan 5751, Shimshon benched the Rebbe and added, "Rebbe, we need you, take care of yourself. You are the only one we have. The Rebbe responded, "You also have Hashem." Shimshon answered, "With Hashem I cannot talk."

Yehi Zichrom Boruch! May Shimshon and Martha's memory serve as an inspiration for awakening a concern and consideration for one another, and a positive feeling between the members of our community, in unity without bounds, physically and spiritually.

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

A small number of booklets containing the complete collection of Shimshon Stock's columns, The Stock Exchange are available. All proceeds go to Chevra Simchas Shabbos v'YomTov. Send \$50 to CSSY, 593 Montgomery St., Brooklyn, NY 11225, and be sure to request the booklet.



**REMEMBERING SHIMSHON AND MARTHA STOCK**

Shimshon ben Yaakov Efraim  
Matel bas Benzion

By: Hadassah Trenk

The void has not left us. Not a day goes by without us remembering our beloved friends, Shimshon and Martha Stock. Together they were a warehouse of Simcha despite all their difficulties and medical hardships. We are forever quoting them and getting Chizuk from their deeds devoted to helping the needy, downtrodden and Baalei Teshuvah. Their home, open to all, was a bastion of Emunah, faith and overextension for others.

They made hundreds of Shidduchim, sponsored many weddings and stayed close to these families for years afterward. They gave vouchers for needy families from their organization, "Chevra Simchas Shabbos V'Yom Tov." Shimshon spent many long days (when already sick) at the Rebbe's Ohel collecting charity, while Martha spent hours writing receipts for the

organization.

They opened their home for our "Minyan Hakolel" (which davened a different Nusach than theirs) when we were forced to vacate our premises. Out went their living room and dining room furniture for us, and we women davened in the kitchen. We were there every morning on all Shabbosos and Holidays. We cannot forget their Simcha in helping us in every way and joining us. Martha's greeting to the first Mispallel very early in the morning (before her going to dialysis), "Boker Tov, Rabbi \_\_\_\_\_," with a big smile, still rings in our ears.

All the above is but a small glimpse of a special and unique couple.

This past Purim, the day Shimshon cherished most, was his Levaya, and three weeks later was Martha's.

May they be Melitzei Yosherim for all of us and help bring Moshiach soon.

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 15th until the 23rd of Adar.

**Men**

15th of Adar

**Horav Hatomim Reb Yechiel Michel Piekarsky**

The son of Horav Hachosid Reb Efraim, he spread the teachings of the Torah in public for tens of years with self-sacrifice. He learned in Tomchei Tmimim in Russia. Amongst the mekushorim of the Previous Rebbe and of the Rebbe, he was born in 1910 in Paritch and was nifter in 1995. His grave site is in New York near the holy Ohel, and he left children and grandchildren serving as Rabonim and Shluchim.

**Horav Hachosid Reb Mordechai Avrohom Yeshaya Groner**

He worked many years for Yeshivas Torah Emes in Jerusalem. He was born in Jerusalem to seventh generation Yerushalmim and was nifter in 1970. His grave site is on Mt. Olives in Jerusalem

16th of Adar

**Horav Hatomim Reb Schneur Zalman Levitin**

The son of Reb Moshe Zalman, he was a Mashpia and Mashgiach in the Yeshivos Tomchei Tmimim in Russia and France for many years and left numerous talmidim. He spread the teachings of the Torah until his last day and merited to prepare the Rebbe's father's manuscripts for print. Nifter in 1977, his grave site is in New York near the holy Ohel.

17th Adar

**Horav Hatomim Reb Yaakov Zeev Rottenshtriech**

The son of Reb Meir Shlita, he was a person of fine midos beloved by all. He sacrificed himself for the benefit of a fellow Jew and loved everyone and brought them closer to Torah. He excelled in being a Baal Koreh and was dedicated to the Rebbe's matters in preparing for Moshiach. He repeated many Sichos and Maamorim for a public audience. Born in 1964 in New York and nifter in 2002, his grave site is in New York near the holy Ohel.

**Horav Hachosid Hatomim Horav Zalman Shimon Dworkin**

The son of Reb Yerucham, he was the Av Bais Din of the Lubavitch Community in Crown Heights. Reb Zalman Shimon was dedicated to every individual in the community and involved himself in that per-



son's concerns. He counseled families with Sholom Bayis issues, worked in the field of Mikvoas, and was mekarev Yidden. He was mekushar to the Rebbeim. Born in 1901 in Rogotshov and nifter in 1985, his gravesite is in New York directly behind the holy Ohel.

**Horav Hachosid Reb Gedalia Shaffer**

The son of Reb Michel, he was an oved Hashem and utilized every moment of his time in a meaningful way. He distributed tzedoko to many, opened his home to guests, and was very engrossed in studying Torah. Born in 1946 and nifter in 2007, his grave site is in New York near the holy Ohel. He left children on shlichus, Oskim Btzorchei Tzibur, and serving Shluchim.

18th of Adar -

**Horav Hachosid Hatomim Reb Yehoshua Zelig Hakohen Katzman**

The son of Horav Hachosid Hatomim Reb Moshe Zalman Hakohen, he learned with great depth. A Mashgiach in the yeshiva in Newark, he was a popular Mashpia with his Chassidic Farbrengens. A mekushar penimi to the Rebbe, he was born in 1930 in Poltova and nifter in 1998. His grave site is in New York near the holy Ohel.

**Horav Hachosid Hatomim Reb Chaim Avrohom Brisky**

The son of Reb Mordechai Hakohen Brisky, he was a talmid in Yeshivas Tomchei Tmimim Lubavitch and was a Baal Midos Tovos. He conducted himself with strength and was generous in a loving, considerate way to his fellow Jews. He was nifter in 1997, and his grave site is in New York near the holy Ohel.

21st of Adar -

**Habochur Hatomim Naftali Isser Barber**

The son of Reb Yitzchok Barber, he was very engrossed in his studies and was a refined person, beloved by all. He was nifter in 1992, and his grave site is in New York near the holy Ohel.

23rd of Adar -

**Horav Hachosid Hatomim Reb Moshe Groner**

The son of Reb Mordechai Avrohom Yeshaya, he was a treasure house of knowledge, with many stories about the Rebbe. He was able to tell a story precisely as if he had just seen it happen. He was born on the 13th of Cheshvan, 1933 and was nifter in 1999. His grave site is in New York near the holy Ohel.

**Horav Hachosid Hatomim Reb Yekusiel Zusman Rivkin**

The son of Reb Shmuel Menachem Mendel, he was born in 1912 in Klimovitz and was nifter in 1990. His grave site is in New York near the holy Ohel.

**Hatomim Hakodosh Aharon Yosef Halberstam HY"D**



The son of Horav Hachosid Hatomim, Reb Chananya Sinai Dovid Shlita, Aharon Yosef merited a wonderful fatherly kiruv from the

Rebbe and was brought up on the lap of the Rebbetzin Hatzidkonis Chaya Mushka. He was engrossed in his studies and involved himself with self-devotion and promptness in Mivtzoim. He was killed Al Kiddush Hashem at the young age of sixteen in 1994. His grave site is in New York near the holy Ohel.

**Women**

17th Adar

**Mrs. Ira Menkin**

The daughter of Reb Chaim Tzvi, she was nifter in 1975.

18th of Adar

**Mrs. Yehudis Butman**

The daughter of Reb Menachem Mendel Schneerson, she was born on Rosh Chodesh Nissan, 1909 and was nifter in 1960. Her grave site is in New York near the holy Ohel.

19th of Adar II

**Mrs. Chaya Grunia Duchman**

The daughter of Horav Hachosid Reb Leima, she was nifter in 1978. Her grave site is in New York near the holy Ohel.

23rd of Adar

**Mrs. Alta Yehudis Raices**

The daughter of Reb Moshe, she was nifter in 1970. Her grave site is in New York near the holy Ohel.

Anybody who is interested in having their relative mentioned in the yahrzeit column, please email the name, date of the petira, and some details of their life to [chp5768@gmail.com](mailto:chp5768@gmail.com). If you wish, you could attach also a picture.

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## A FULL RIPE OLD AGE

A Full Ripe Old Age

By Mindy Silver

Taken with permission from Di Yiddishe Heim

“Al Tashlichainee Le’is Ziknoh Kilchlos Kochi Al Taazvaine” – “Do not cast me away in old age; when my strength diminishes, so not forsake me.” These ancient words, written by King David (Tehillim 71:9), have been recited by generations of Jews during the Selichos prayers which prepare us for the new year, during the days between Rosh Hashana and Yom Kippur, on Yom Kippur itself and whenever Slichos are said during the year. This verse expresses the universal fear of aging, of losing one’s capacity to look after oneself. Old age is a time when we deeply sense a lack of vigor and spirit in coping with life’s travails. Thoughts of old age inevitably bring to the forefront the realization that we are totally dependent on Hashem for our existence and our seeming independence, and lead to introspection and repentance.

According to the Torah, old age is a most opportune time for an individual to serve as a role model for others. The torah tells us, “Rise before old age and glorify the face of the elderly.” An elderly person possesses experience and knowledge from which others can learn much. The Rebbe explains that though one is obligated halachically to respect a person who has achieved the status of being “old” in his knowledge of Torah,

one is still instructed to respect and elderly person because of the years that he has lived. Regardless of an elderly person’s scholarship, old age warrants respect, for it is a period of growth and renewal.

As one ages, worldly matters frequently decrease in value. The knowledge and judgment acquired over years of life experience help one to determine what is truly essential and eternal. This does not mean that an elderly person necessarily withdraws from the physical world and throws himself into matters of the spirit only. Though he may remain active and involved in daily life, he no longer dedicates his “heart of hearts” to the pursuit of the mundane. He is able to participate in worldly affairs without completely immersing himself in those affairs, so that he remains “above the world” at the same time.

Supporting this assertion is the Mishna in Pirkei Avos – Ethics of our Fathers. “And at sixty (one has reached) old age, at seventy, ripe old age, at eighty, (a sign of special) strength, at ninety the body is stooped and at one hundred it is as if he were dead, passed away and gone from the world(Chapter 5:22).”

It would appear that the mishna, however, appears to denigrate rather than venerate the very old by portraying old age in uncomplimentary terms, “...at ninety the body is stooped... at one hundred as if he were dead...” The Rebbe analyses this misconception in his commentary on Pirkei Avos and

explains as follows:

The verse describes the centenarian existence in the following manner: 1) as if he were dead, 2) passed away, 3) nullified from this world. “As if he were dead,” means that though he does engage in worldly matters, his “heart of hearts” is no longer involved at that point. As a result of having shifted his life’s focus from commerce to Torah, the centenarian has made a transition. “He has passed” from one spiritual level to another. Furthermore through Torah study and mitzvah observance, the cares and concerns of the physical world are “nullified”, for his mind is submerged in Torah.”

According to the above, old age essentially symbolizes a positive spiritual experience. However, if we look into the teachings of the Baal Shem Tov, we come face to face with a view of old age that is quite different from what we have just learned. The Baal Shem Tov warns of the danger of growing old and stagnating in one’s avoda, service of Hashem. He points out that the supplicant in the Psalm, “Al Tashlichainee L’ais Zikna”

Is not worried that G-d will forsake him in his old age; rather he is requesting that his service of G-d not become old and uninspired.

The Tzemach Tzedek, third Rebbe of Chabad, clarifies the Baal Shem Tov’s teaching by indicating that one should find novelty and inspiration in his learning, excitement and stimulation. Obviously, old age is not merely a matter of chronology, of the physical passage of time. Old age is a spiritual state that can express itself in enervation and weakened service of Hashem.

This conceptualization of aging appears to contradict the portrayal of old age in Pirkei Avos as quoted above. Perhaps, through analyzing the impact of old age on an individual, one can understand the discrepancy. Old age is often a time of increased frailty and vulnerability. Chores once easily executed are now difficult and exhausting. Daily living

becomes a challenge because the individual is physically weakening, the world is evolving and changing at a furious pace. Usually, the elderly person feels safer clinging to his old ways, personal preferences and habits. Exploring new alternatives may seem overwhelming.

Nonetheless, with the passing of the years come many consolations. Wisdom, understanding and insightfulness, yield to modesty, freedom from vanity and true appreciation of absolute truth and timeless values. The ability to mentor and guide the next generation with perceptiveness and clarity is of mutual benefit to young and old.

Perhaps the commentary of the Baal Shem Tov and the Tzemach Tzedek involve the negative aspects of old age to portray the targets of spiritual rigidity and inertia. Unfortunately, old age can be accompanied by spiritual atrophy, by complacent following of a set routine, a loss of desire to grow and develop spiritually, to infuse new life and meaning in the service of Hashem.

The Rebbe, on the other hand, sees the beneficial positive dimension of old age, as the freedom to concentrate in the spiritual, with simultaneous involvement in the world. An elderly person has learned that worldly possessions and related matters are not of primary importance: rather they are ancillary to the service of Hashem.

Let us resolve firmly to pursue worldly matters with the spiritual wisdom of old age. May we merit to be young and enthusiastic in our service of Hashem and fulfill our G-d given calling in this world with vigor and devotedness. As the Rebbe once put it, “No one is exempt (from the task of illuminating the world around him). Notwithstanding the fact that one may be well advanced in years, there are still particulars in which he is yet young, still at the starting point of his divine service... This depends solely upon his will.. And when he so desires, G-d will grant him strength and success to tangibly light and elicit joy amidst all of Israel”

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# SHIDUCHIM



## VEDIBARTA BAM ~ MARRIAGE

By Rabbi Moshe Bogomilsky

In this week's parshah, we read about Moshe's heroism and bravery. When he witnessed the people dancing around the golden calf, he shattered the Luchos — Tablets — which he had brought down from heaven. In addition, we are offered a glimpse of their uniqueness. The Torah tells us "The Tablets were inscribed on both their sides, mizeh umizeh heim ketuvim — they were inscribed on one side and the other" (32:15).

The manner in which they were inscribed was testimony to their Divine origin. They were inscribed through and through, on both sides, and miraculously they were not reversed on either side but legible on both the front and back. This is something which is not humanly possible.

Though Hashem is definitely capable

of performing a miracle, our Sages tell us that He does not do them for no reason. (Derashot Haran see Shabbat 53b). What was the purpose of this miraculous form of inscription?

Just recently we celebrated the joyous Purim festival. The echoes of the Megillah are still resounding in our ears. We read that when the evil decree was issued to annihilate the Jewish people Mordechai rent his clothes, put on sackcloth and cried bitterly in the midst of the city. When word of Mordechai's behavior reached Esther, she summoned Hatach, one of the king's chamberlains, and ordered him to go to Mordechai to learn "mah zeh ve'al mah zeh" — "what this was, and why this was" (4:5).

The Midrash (Esther Rabbah 8:4) says that indeed Esther knew of the impending doom that threatened her people. Thus, she understood the

reason for Mordechai's behavior. But her question had a deeper significance. She asked Mordechai to explain to her "what this was, and why this was." She wanted to know the reason for the tragedy that had come upon the Jewish people. What had brought it about? In the entire history of the Jewish people things had never come to such a pass! The Midrash interprets Esther's question as a fascinating play on words: she was saying that perhaps the decree came about because the Jews denied that the Luchos — Tablets — "mizeh umizeh heim ketuvim" — "were inscribed on both their sides."

Indeed this is puzzling. What did Esther mean by this analysis of the tragic situation? Is this denial of such vast importance to justify the threatened destruction?

Esther comprehended that when Hashem inscribed the Luchos on both sides, He was conveying a succinct and poignant message to the Jewish people: One should never mistakenly think that Torah applies only to those who stood in front of the Luchos and

saw the inscription. Thus, she asked Mordechai, "perhaps we are being punished because here in Persia the Jews denied that Torah was written from both sides of the Luchos." The Jews, she reasoned, perhaps had evolved a new doctrine that Torah applied only in Eretz Yisrael where they lived before and towards which the legible side of the Luchos faced. In Persia, however, they argued, the Torah does not apply. Looking from our vantage point you could not read the inscription on the Luchos, for it was not inscribed legibly on both sides. Thus, we are exempt from Torah observance and practice.

Dear Chatan and Kallah, let the dialogue between Esther and Mordechai be the guidepost throughout your married life. Remember in theory and in practice that G-d gave us the Torah which was "mizeh umizeh heim ketuvim" — "inscribed on both sides" — and it is applicable regardless of what side of the world you will reside in. It can be "read" from any vantage point and must always function as the pattern for the Jewish way of life.

## FINDING A NEEDLE IN A HAYSTACK

By: Sarah Junik

*Continued from last week*

No Misstep! The Tongue is mightier than the Sword. Part II

We spoke last week about the second situation for possible Loshon Hora which is the case of a person who did not initiate the shidduch but has been asked for advice on whether the shidduch should be looked into.

An advisor may be sought by a family that has had a shidduch suggested by someone they do not know well. They are unsure whether they should follow up with this suggestion, or maybe it has no merit and may be ignored. The advisor should deal only in facts. Feelings are not what is required at this point. The advisor should look at the shidduch suggestion and express an opinion only based on facts. If the advisor thinks personally that they would never have suggested such a shidduch, that has no bearing on the situation. Their advice has to be based on concrete reasons, on real concerns based on personally known facts and not on second or third hand information.

Although the advisor's first loyalty goes to the person asking their advice, they are certainly forbidden to discourage a shidduch unless they have firsthand knowledge of the matter that could cause problems, and it is proven that this matter should be of concern and is not just a mistaken impression.

It is proper to tell the person calling that it is not a convenient time and ask to be called back later. In the meantime

call a Rov and ask his advice on how to approach this situation.

The third situation is that of a person called for information. This person must be careful to be honest and careful not to speak Loshon Hora.

A person asked for information will find it a lot safer and easier to answer specific questions rather than giving a narrative. They should be asked direct questions and not vague general questions.

First of all, one gets better information with direct questions, but also, a person asked a direct question can answer to the point. Naturally the person giving the information should specify if what he is saying came to him/her second hand. Certainly one should limit oneself to facts and not hearsay. Even when dealing in facts, what is told has to be with constructive intent. The information should be given for the benefit of the party requesting the information with no thoughts of finally being able to give over a piece of gossip or taking revenge on someone.

It is generally difficult to give subjective information. For example, if someone asks whether a girl is pretty or slim. What is pretty for one may be comely for another (beauty is in the eyes of the beholder), and where one feels only a size 6 will do, another will be happy with a size 12. Giving a size may be deceptive because of body types. Sometimes the size 12 may look like a 10, and the 10 may look like the 12. The only way to give good information when a subjective question is asked is to know the person one is talking to,

and know what sense he/she is imbuing the question with. This is not always possible.

The same is true when asking for information. If one is close to the person who is giving the information, they will know what kind of "measuring scale" they use. If they say someone is smart, we will know what level of smart this person is telling us about because we know their opinion of who is smart and who is not. If we do not know the person well, then how can we know what they mean by "smart" or by "outgoing" or "neat" etc. A person may be a "neat freak", and anyone less orderly is considered "messy". Or a person may be above average intelligent and consider someone who is just average not very smart. It is almost like talking a different language. You are using the same sounds, but the meaning is very different. One could say it is like the English language; one may say "night" and the other understands "Knight".

Many times we are called to answer subjective questions from people whom we have never met. Sometimes we may feel that if our answer is interpreted the wrong way, it may ruin a shidduch. In such a case a safe answer is "I do not know." Another method is to interrupt the conversation with an excuse and call a Rav. Then call the person back.

Even when asking a teacher, principal or Rav such a question, one should be careful to be on the same page. A Rov who deals with such evaluations often may be able to give a proper answer. A regular person should not be asked such subjective questions. But if one is asking a teacher or a Rov that taught the boy or girl in high school, a number of years have passed, and what the growing the

boy or girl has done in the intervening years may have literally made a different person out of them. What we hear may not be applicable anymore. The subject of our question may have matured beyond recognition, and what we hear would not apply anymore. So try to get information from people that know the subject now and not years earlier. Let us keep in mind as well that the period between High School and looking for a shidduch is a period of major change in a person's life. So if the information you are hearing is from those years, keep an open mind. This also applies if the person is out of seminary 3 or more years. Information from a Seminary teacher may only reflect part of the personality of the person at this time. After all we all work on ourselves to improve.

Regarding objective questions of dubious value such as, "Did the boy/girl get straight A's on their report card? One can simply say I do not know, because such a question has no relation to the present situation or to the character of the person. I have heard of a lot of questions of no value being asked, such as if the family uses color or white tablecloths for Shabbos, uses plastic on the table, or if they scrape or stack the dishes. Not to excuse these questions, because they do not have real merit, but a possible explanation as to how they came about is this:

"Traditional" families would use white tablecloths on Shabbos and Yom Tov. More modern ones might have used colored ones. Maybe, a mother felt that asking about the tablecloth would tell her the level of tradition in the family without having to ask outright.

Similarly, when asking whether some-

*Continued on page 13*

## NECHAMAS CLOSET

In 1997 Nechama Leiter (nee Brand), the daughter of Nochum and Chana, passed away at the tender age of 32. Nechama was a caring, gifted person who was very particular in the mitzvah of tznius. She was a picture of grace and elegance, and it is in her memory that Nechama's Closet was established.

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#1 Best selling author of "How to talk so kids will listen and listen so kids will talk"

**Entertainment by:** Yossie Rose

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**Monday, Feb. 25th, 7:30pm**

Out Of Touch: The Untold Story Of Shomer Negia  
Guest Speaker: Rabbi Asher Crispe

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

Why Is It So Difficult To Find My Beshert?  
Is Marriage Predestined Or Dependent On My Efforts?  
Guest Speaker: Rabbi Simon Jacobson

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## LETTER FROM GUGGIE TZIVIN

On Sunday, March 2nd – Chof Hey Adar Rishon, Nechama's Closet will be having their 3rd annual auction.

Special guest speaker: Adele Faber, the internationally acclaimed expert on communication between adults and children, and best selling author of "How to talk so kids will listen and listen so kids will talk" will present a humorous and inspiring lecture.

Entertainment: singing sensation Yossie Rose!

This year's auction is dedicated to the Refuah Shelaima of Chana Bas Rasha Zelda,

Ora Meital Bas Bella, Ruchama Aliza Sara Chana Bas Esther Lieba, Ariel Leib Ben Nechama, and the many others in need! May Hashem with his infinite mercy hear our heartfelt pleas and send them a Refuah immediately!

Many of us understand the financial strain of putting a wedding together. The hall, band, photographer, and household items. But what of the kallah's clothing?

For the past 10 years Nechamas closet has been helping kallahs and women receive new clothing and sheitels.

Many of Nechama's Closet customers are orphans, and then there are those who can't make ends meet. We all know how we feel when we don't have something decent to wear. We're uncomfortable and embarrassed. Imagine a

kallah who's the center of attention or a woman who has to go to a function, shul or work.

Nechama's Closet has helped so many women regain their self confidence!

It is written that it is a mitzvah for a man to adorn his wife with beautiful clothing. If the Torah sees it as such as a necessity, shouldn't we?

Without your support Nechamas Closet cannot continue doing their important work. [www.nechamascloset.com](http://www.nechamascloset.com)

It is written that when one helps a kallah they are blessed not only in the world to come but in this world too! So too when one helps their community! In the merit of these great mitzvahs, may you be doubly blessed!

Looking forward to greeting you personally,

Guggie



# PARSHAS HASHAVUA

## VEDIBARTA BAM ~ Ki Tissa



By Rabbi Moshe Bogomilsky

כי תשא את ראש...ונתנו איש כפר נפשו לה...זה.  
”יתנו...מחצית השקל”

“When you take a census...every man shall give G-d an atonement for his soul...This they shall give...a half-shekel.” (30:12-13)

QUESTION: Rashi writes that Moshe had difficulty understanding what Hashem was telling him; He therefore, showed him a fiery coin which weighed a half-shekel.

Why was it so difficult for Moshe to comprehend?

ANSWER: When Hashem spoke about the half-shekel, He called it “kofer nafsho” — “atonement for the soul” — for Torah violations. Moshe could not comprehend how money can accomplish forgiveness for the soul. Therefore, Hashem said to Moshe, “Zeh yitnu” — They should give just such a coin (a fiery coin). The giving of a coin in itself cannot atone for a grave sin such as worshipping the golden calf. However, if one gives with warmth and enthusiasm that stems from the fiery core of the Jewish soul, then a half-shekel can truly become the cause of forgiveness, even for sins that affect the essence of the Jewish soul.

(לקוטי שיחות ה'ג)

“זה יתנו כל העבר על הפקדים מחצית השקל”

“This shall they give — everyone who passes through the census — a half-shekel...” (30:13)

QUESTION: Rashi says, “He showed him a kind of coin of fire, the weight of which was a half shekel, and He said to him, ‘Thus shall they give.’” Why a fiery coin?

ANSWER: Hashem demonstrated a fiery coin, to illustrate the positive and negative qualities of money. Fire has both beneficial and destructive effects. On the one hand, it can destroy, but through the smelting of metals, it can also unite and join together. Similarly, money can destroy a relationship or family, or unite and help build a beautiful family. The fiery coin was Hashem’s way to caution the Jewish people to use money properly and reap its benefits.

(נועם אלימלך)

“אך את שבתתי תשמרו”

“However, My Sabbaths you must observe.” (31:13)

QUESTION: Why is Shabbat expressed in plural?

ANSWER: According to the Gemara (Shabbat 119b), two angels accompany a Jew on his way home from shul Friday night: one is good and the other is evil. When they enter the house and find a nice atmosphere prevailing and a table adorned with Shabbat candles, the good angel blesses the family that they should merit the same spiritual atmosphere the next Shabbat. Reluctantly, the evil angel answers, “Amen.”

Thus, proper observance of one Shabbat is a source of Angelic blessing to observe another Shabbat.

(מלא העומר)

“ויקרא אהרן ויאמר חג לה' מחר”

“Aharon announced, ‘Tomorrow there will be a festival to G-d.’” (32:5)

QUESTION: How was it possible that a tzaddik like Aharon should make such a declaration?

ANSWER: The golden calf was made on the sixteenth day of Tammuz, and on the seventeenth day of Tammuz Moshe came down from heaven. Upon seeing the golden calf and the revelry, he broke the Tablets.

Many years later, on the seventeenth day of Tammuz, our enemies penetrated the wall which surrounded Jerusalem and went on to destroy the Beit Hamikdash. Therefore, the seventeenth day of Tammuz has become a day of fasting. The prophet tells us, however, in the name of Hashem that “the fasting which takes place in the fourth month (17 days in Tammuz) will in the times of Mashiach, be converted to a day of joy and festivity” (Zechariah 8:19).

Indeed, Aharon was heart-broken over what was taking place and realized that this would bring trouble to the Jewish people. However — he hinted that eventually, “tomorrow” — the 17th day of Tammuz — will become “chag laHashem” — “a festival to G-d.”

(מענה של תורה)

“יוחל משה את פני ה' אלקיו”

“Moshe pleaded before G-d, his G-d.” (32:11)

QUESTION: Why the emphasis, “Elokav” — “his G-d?”

ANSWER: The Ten Commandments start with the words, “Anochi Hashem Elokecha...” — “I am G-d, your G-d...” “Lo yiheyeh lecha” — “You shall not have...” (20:2-3). Since Hashem was speaking to all the Jews, He should have expressed Himself in the plural

— “Anochi Hashem Elokeichem...Lo yiheyeh lachem.” Rashi writes that this was in order to enable Moshe to speak in defense of B'nei Yisrael after the sin of the golden calf: “Your command ‘You shall not have other gods,’ was directed to me alone” (“Elokecha...lecha” is in the singular).

Thus, the pasuk reads “Elokav” — his G-d, in the singular — indicating that Moshe now said, “G-d, why are you angry with Your people? The commands of faith in G-d and not to make idols were directed only to me and not to the entire Jewish people. The Jews never violated any command!”

(פרדס יוסף)

“זכר לאברהם ליצחק ולישראל עבדך”

“Remember Avraham, Yitzchak and Yisrael Your servants.” (32:13)

QUESTION: Why did Moshe mention our forefathers when he entreated Hashem on behalf of the Jewish people?

ANSWER: In the year 1801 the first Lubavitcher Rebbe, Rabbi Shneur Zalman of Liadi, known as the Alter Rebbe, was imprisoned a second time for his activities on behalf of the Chassidic movement, and he was released on the fifth day of Chanukah. (According to Hayom Yom the release was on the 3rd day of Chanukah.)

A prominent Jew, Reb Nota Notkin, offered to use his influence in the government to gain the release of the Alter Rebbe if he would agree to meet with three very prominent Rabbis of the “misnagdishe” (non-Chassidic) community. The Alter Rebbe agreed, and the first one he visited was the venerable sage renowned for his Torah knowledge, Hagaon, Reb Moshe Chayfitz. Without formally greeting the Alter Rebbe, he immediately started asking him questions, which the Alter Rebbe answered successfully. The Gaon then said, “I will now ask you a question that I asked many scholars and no one was able to answer it. If you can answer it, I will respect you greatly.”

The Midrash Rabbah (44:7) says that when Moshe prayed for the Jewish people, Hashem said, “When Avraham prayed for Sodom, I was ready to spare them if he came up with ten tzaddikim; I will do the same now.” Moshe replied, “You have me, Aharon, Elazar, Itamar, Pinchas, Yehoshua, and Kaleiv.” Hashem said, “I see only seven.” Moshe was in a quandary and asked, “Are the deceased righteous alive [in the world to come]?” Hashem responded in the affirmative. “If so,” responded Moshe, “Zechor le'Avraham, le'Yitzchak, ule'Yisrael avadecha” — “Remember Avraham, Yitzchak and Yisrael Your servants, and together with them there are ten.”

Another Midrash on this subject

(Devarim 3:15) says that Moshe offered to come up with 80 tzaddikim. He mentioned the 70 elders and the seven tzaddikim, as mentioned in the previous Midrash. When Hashem said, “That was only 77,” Moshe replied, “Remember Avraham, Yitzchak, and Yisrael, Your servants.” How do we explain the contradiction between the two Midrashim?

The Alter Rebbe explained: There is discussion in the Gemara (Horayot 5b) whether each tribe is considered a “kahal” (community) or if, when the Torah uses the word “kahal,” it refers to the entire community of Israel.

The Midrash in our parshah follows the opinion that the entire people are considered one “kahal.” Thus, to gain forgiveness for Klal Yisrael, it was sufficient to have ten tzaddikim.

The other Midrash follows the opinion that each tribe is called a “kahal.” Since in the making of the golden calf, the tribe of Levi did not participate, only eleven tribes were in need of forgiveness. Each tribe had to find seven tzaddikim and could use our forefathers, the fathers of Klal Yisrael, as the other three. Therefore, Moshe mentioned 77, which is seven for each tribe and said, “Remember Avraham, Yitzchak, and Yisrael, Your servants. Add to each tribe our three ancestors and now they each have the merit of ten tzaddikim and deserve to remain alive.”

The Gaon Reb Moshe Chayfitz was greatly impressed with the Alter Rebbe and showed him honor and respect. He personally gave him a chair to sit on and instructed his wife to prepare a splendid repast for their honored guest.

(סיפורי חסידים)

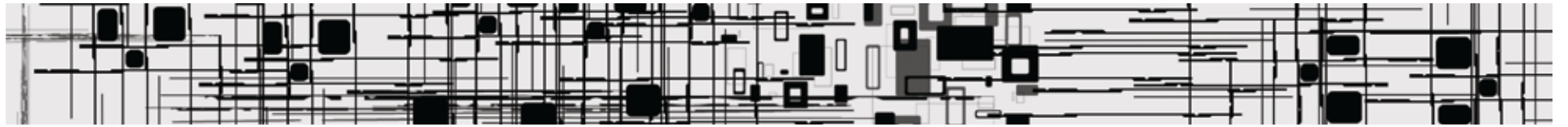
“וביום פקדי ופקדתי עליהם חטאתם”

“When I will have to punish them for something else, I will take their sin into account.” (32:34)

QUESTION: Hashem is always interested in the welfare of the Jewish people. Why then does He not want to forget entirely about the sin of the golden calf?

ANSWER: Hashem’s statement can be interpreted as an act of loving kindness between Him and the Jewish people. Hashem is saying “Uveyom pakdi — Should there come a time when the Jews will, G-d forbid, sin again and I will have to consider what to do, at that time — ufakadeti aleihem chatatam — I will take into account the terrible transgression they committed with the calf. I will rationalize the following: Just as when they worshipped the calf, which was indeed a grave iniquity, I forgave them; likewise, even if they sin in the future, I will forgive the Jewish people and not destroy them, G-d forbid!”

(ר' יעקב דוד מאמשינוב זצ"ל)



# THE NOSH SYNDROME

Taken from Hamodia

Hamodia is a paper written with much yiddisher taam. We look forward to reading it, and then discussing and debating the many interesting topics. The wide variety of articles, opinions and facts gives us much to chew on! After doing much research on nutrition, I am grateful that you are bringing various health and nutrition matters to the public's awareness. (e.g. M. Miller's article on monosodium glutamate). Perhaps it would be helpful to bring to the public's attention the following problem, which many concerned and frustrated mothers like myself are facing.

Baruch Hashem, much focus has recently been given to the mitzvah of v'nishmartem l'nafshosechem, especially with regard to our children. However the one area that is much ignored is what kind of food we are letting our children eat. For me, this has become a battle in which I feel virtually powerless. I recently had to seek medical attention for my four year old daughter, who was suffering from severe stomach pains. Among other things, the doctor explained to me why sugar is detrimental for one's diet since that is what bad bacteria thrives on. Helping it to multiply in the intestines and eventually taking over all the good bacteria. In the long run, this process can cause all sorts of problems for a person. The doctor, seeing that I

am an observant Jew also mentioned to me that he has recently seen many Jewish children suffering from Crohn's Disease. Here, too, he blamed the poor quality of their diet.

No, I would not consider myself a health fanatic. I allow my children to have some nosh. But since both my son and daughter suffer from minor health problems, I put an enormous amount of energy into trying to ensure that my children eat healthy food. However, it has come to a point where I feel I have no control. For davening nicely, my daughter is awarded with a candy. For sitting and behaving on the bus, the prize is a lolly. Yesterday she came home with an edible plant. In place of colorful sand on the bottom of plastic cup was red, pink and white cool aid. Instead of the glue that is usually placed on top was pink taffy with a colorful lollipop stuck in the middle. Beautiful! But how could I tell her not to eat it? It wouldn't be so terrible if it was only once in a while or even once or twice a week. It's not. It's every day many times! Freeze pops for the heat, winkies for snack, punch at lunchtime, birthday parties... the list is endless. Every Friday, they come home with remnants of shabbos party nosh that was distributed in the morning before lunch, including sour sticks, jelly beans, candies, etc.

There is nothing wrong with the many birthdays that are celebrated. But when planning the pekelach, can't we limit

the nosh that can't even be called food? Just take a look at the ingredients of the snacks and treats that are given to our children. You will be appalled at the amount of food coloring, additives and preservatives that make up a large portion of what our children consume.

Monosodium glutamate, MSG, is a preservative that many people stay away from since it is known to be unhealthy. Yet when choosing a snack from the grocery shelf, it's pretty hard to find something without msg. Most garlic and barbecue flavored snacks contain MSG. Many times children miss eating a good breakfast and the first thing they end up eating is their snack and box drink. See the label on most box drinks--they consist of 10 percent real juice. What's the other 90 percent?

The array of all different types of interesting, colorful and fun looking candies, chocolates, bubble gum, and lollies that sit temptingly near the cash registers in most grocery stores is a sight that is almost impossible for a child to ignore. And soon the kvetching begins.

A friend of mine has a little girl who suffers from eczema and is so highly allergic that she needs a shadow in order to go to school. She is often called from school that her daughter is crying since she too would like to partake in the birthday party with the colorful nosh. She is highly sensitive to food coloring. What can a mother say to such

a request? She gives her permission. The child eats it, breaks out with a mild itchy rash, and life continues.

To whom should we turn? The mashgichim who are giving the hechsherim? The companies who are producing the products? The stores that are selling them? Perhaps it's up to us, the parents, to stop buying inappropriate nosh, to begin discouraging it or at least to greatly limit it. If the demand for kosher, healthier nosh was greater, perhaps kosher companies would start producing it. Recently, Landau came out with soy chips with a natural barbecue flavor.

Can't we try to limit the excess nosh in some way? Is there anything we can do? If we don't do or say anything, then who will? The responsibility lies upon us.

Yes, I know that everything is min Hashomayim. Many people tell me that since Hashem is allowing these junk foods to be sold in our stores, it is obviously meant for our children to have access to it. Maybe. But cigarettes are being sold too. Is that an excuse to smoke?

Of course, regardless of what we do, our long term health and that of our children are ultimately in Hashem's hands. But we have to do our part as well. May He always bless us with the greatest gift in life – that of good health.

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8:00 pm

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Light Refreshments will be Served

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

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

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

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

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Shimon Herz

## The HEAP Program

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

**Tuesday, February 26, 2008**

@ the Crown Heights Jewish Community Council, 387 Kingston Avenue (corner Crown St.),

**9:15 AM - 3:30 PM.**

Please come early -- First come, first served

## LETTERS:

Dear Editor,

I applaud Mr. Rubashkin for re-opening the Oholei Torah pool. (In fact I had written a letter in the Open House section of the N'shei Newsletter a couple of issues ago, asking for someone to please restore it to normal use). The facilities were there all along - what a shame not to use them as OUR COMMUNITY CENTER. Even more than lockers, proper changing rooms and showers are desperately needed. As far as a name, I think it should just be called the Crown Heights Y as it was in the past (as in Boro Park Y etc). Please inform us public in this paper as to when it will open and as to schedules and fees.

Again, YASHER KOACH AND THANK YOU MR. RUBASHKIN!!! THIS IS SO GREATLY APPRECIATED!!! S.P.

### Moshe Rubashkin Answers"

Thank you for your letter. We are building a brand new locker room, showers, and bathrooms. Everything will be first class.

## El Al Reaching Out to Chareidim

Mostly Music is proud to announce the mehadrin audio & video channels on El Al Israel Airlines. Many Jewish music fans are already enjoying the Mostly Music - Jewish Music channel on all El Al flights, and as of March 1, 2008 they will also provide a mehadrin Video channel on all El Al flights, which will include a very interesting program, to make your flight more enjoyable.

Additionally, El Al is considering a proposal to offer a Torah/Shiurim channel to its passengers. "The company is certainly thinking of operating a special channel for the [Chareidi] sector on the VOD services on our planes," a company official told the Maariv newspaper.

According to Maariv, the channel will most likely include Daf Yomi Shiurim.

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**Step 2** In the second step, you can enter more detailed information about yourself and your household. ACCESS NYC will then provide more specific information about those programs that might be available to you. This will take approximately 20 minutes.

**Step 3** In the final step, ACCESS NYC can help you with the application process. This will take approximately 10 minutes.

If you do not create an account, you will remain anonymous the entire time.

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*We are still looking for a name for the center*

## CITIZENS POLICE ACADEMY

The NYPD is looking to recruit members from the community to join the CITIZENS POLICE ACADEMY. This program will teach civilians about the NYPD. Classes will cover but are not limited to: Special victims, child abuse, standards of proof, criminal justice, counter terrorism, domestic violence, firearm simulation, tactics, and much more. Classes will be given one day a week for 14 consecutive weeks from 6 PM TO 9 PM. A NYPD Police Academy Instructor will be teaching all classes as if you were a NYPD Recruit. This program is open to all members of the community. Space is limited and will be determined on a first come, first served basis. If you chose to sign up and space runs out, you may chose to be placed on a waiting list for the next class. This is an excellent way to get insight into the NYPD and forge a greater community bond with the NYPD. To join, please email PO Martinos at [vincentmartinos@nypd.org](mailto:vincentmartinos@nypd.org) or call (718) 735-0527 as soon as possible. You will need to provide your name, address, and phone number.

Thank you, PO Martinos, 71st Precinct ("Vinnie")

## THE REBBE'S SICHA: KI TISSA 5752



18th Day Of Adar I, 5752

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Parshas Ki Sissa describes concepts that range across a broad spectrum, from one extreme to the other including the giving of the First Tablets, the sin of the Golden Calf and the destruction of the Tablets, Moshe's prayers for forgiveness, Moshe's vision of G-d's glory, the Thirteen Attributes of Mercy, the giving of the Second Tablets, and the shining of Moshe's face.

A question arises. The Torah is not a historical record. Hence, although these events all occurred within chronological proximity to each other, we must understand: Why does the Torah mention concepts of such extreme polarity in a direct sequence?

To clarify the radical nature of the changes in sequence: The First Tablets represent an extremely high spiritual level, "the Tablets were the work of G-d and the writing, the writing of G-d." Conversely, the breaking of these Tablets (because of the sin of the Golden Calf), represents a most extreme descent. Conversely, the Thirteen Attributes of Mercy and Moshe's vision of G-d's glory represent an extremely high spiritual level. Afterwards, the giving of the Second Tablets represents a further change, for they were different in nature from the First Tablets (the most obvious difference being as opposed to the First Tablets which were "the work of G-d," the Second Tablets were hewn by Moshe).

Despite these differences, however, the fact that all of these concepts were recorded in a single sequence in a single Torah reading indicates that they share a connection. That connection is reflected in the name of the Torah reading Ki Sissa, which literally means "When you lift up." Herein, lies an obvious question. The sin of the Golden Calf represents an unprecedented descent. The impurity which had blemished the souls of the Jewish people after the sin of the Tree of Knowledge and had departed after the giving of the Torah, returned after this sin. This sin is the source and root of all other sins, and all the punishments suffered by the Jewish people throughout the centuries have a connection to this sin. If so, how can it have a place in the portion which reflects the ascent of the Jewish people?

All of the above difficulties can be resolved within the explanation of a unique phenomenon that is present in Parshas Ki Sissa: G-d has imbued the world with the following pattern: The beginning, the head, reflects the purpose and goal of the entire entity. Afterwards, the middle sets in motion a process leading to the achievement of that purpose and then, the conclusion, where the goal is actualized and consummated.

These three stages can be defined as:

The Torah, "the beginning of the path," which preceded the world and which is the purpose of creation as our Sages commented on the word Bereishis; b) The creation through which the world is brought into being and given a chance to fulfill its purpose; c) The Redemption, the ultimate purpose of the world's existence.

These three stages are also alluded to in the first three letters of the Hebrew Alef-Beis. The alef is the first letter of the Ten Commandments and includes all the Ten Commandments within it. The beis is the first letter of the word Bereishis, the beginning of the Torah's narrative of creation (and our Sages relate, "The world was created with a beis"). The third letter, the gimel is the first letter of the world geulah meaning "redemption."

In Kabbalistic terminology, these three phases can be described as: a) the Or Ein Sof, G-d's Infinite Light, which encompassed all existence;

the tzimtzum, the process of divine self-contraction which left a "vacuum and empty space;" and

the revelation of the Or Ein Sof within the vacuum created by the tzimtzum.

All three stages of this process are openly expressed in our Torah reading. The First Tablets refer to the Torah as it transcends the world (and thus they begin with the letter alef). The descent into the context of worldliness is reflected by the sin of the Golden Calf. And the giving of the Second Tablets reflect the ultimate elevation that comes after this descent.

To explain: Our Sages interpret the final words of the Torah, "before the eyes of the children of Israel," as referring to Moshe's breaking of the Tablets before the eyes of the Jewish people. They continue, explaining that G-d acknowledged the positive dimensions of Moshe's act and even congratulated him for it.

Although the question is asked: What positive purpose did breaking the Tablets have? In Chassidic thought, it is explained that breaking the Tablets enabled a higher dimension of Torah to be revealed. Through the process of sin and teshuvah, the Jews were elevated to a higher spiritual plane as our Sages declared, "In the place of ba'alei teshuvah, completely righteous men are unable to stand." And this higher level is reflected in an increase of Torah knowledge. Thus our Sages relate that if Moshe had not destroyed the Tablets, we would have received only the Five Books of the Chumash and the Book of Yehoshua. Only after the breaking of the Tablets, were we granted the other dimensions of Torah study.

The advantage of the Second Tablets is

also reflected in the contrast between the First and Second Tablets mentioned above: that the First Tablets were the "work of G-d," while the Second Tablets were hewn by Moshe. It is true that the First Tablets represented a higher level of revelation, but the advantage of the Second Tablets lay in that their holiness permeated the realm of worldly existence. Thus the First Tablets could be broken, for worldly existence represents a contrast and even a conflict with their holiness. The Second Tablets, by contrast, are eternal, for they represent the fusion of holiness with material existence.

This level is reflected in the ultimate fulfillment to be experienced by the Jewish people, the Redemption, which will follow the teshuvah of the Jewish people. And at that time, it will be revealed how the material dimensions of the world will have become fused with their ultimate spiritual purpose, how they all exist, "for the sake of the Torah."

Thus we can see how the totality of this threefold sequence is contained in Parshas Ki Sissa. This also leads to another concept, that the flow from one stage to another is a sequence established by G-d. And in this process, to reach the third stage, one must undergo the descent represented by the second stage.

This gives us a different perspective regarding sin: In Chassidic thought it is explained that sin is, to paraphrase a verse, "an awesome intrigue devised against man." If a person's yetzer hora overcomes him and makes him sin, this is because, from Above, the yetzer hora was prompted to bring him to this sin. The Jews, by nature, are above any connection with sin. Nevertheless, G-d, however, devises "an awesome intrigue" in order to elevate our people to a higher level by having them undergo a descent beforehand.

Since this descent is merely a means to lead to a greater ascent, it is brief -- to borrow a phrase, "I abandoned you for a fleeting moment." The ascent which follows it, by contrast, is eternal. This pattern will be expressed in the ultimate Redemption. It has been preceded by an awesome descent, this present exile, but it will lead to a great and eternal ascent, "a redemption never to be followed by exile."

Thus when seen in this context, the descent is not merely for the purpose of an ascent, but is itself a stage of that ultimate ascent. Thus our Sages relate that the entire purpose of the sin of the Golden Calf was to allow for the potential of teshuvah.

Accordingly, we can appreciate how all three phases mentioned above are part of the sequence of Ki Sissa, the ascent of the Jewish people. The giving of the First Tablets reflected the first phase, the revelation of the intent. It

was followed by the second phase, the descent, the sin and the breaking of the Tablets. This in turn motivated the Jewish people to turn to G-d in teshuvah, evoking the third phase, the revelation of the Thirteen Attributes of Mercy and the great ascent that found expression in the giving of the Second Tablets and the shining of Moshe's countenance.

The above also enables us to understand the connection between the Second Tablets and the shining of Moshe's countenance. The giving of the Second Tablets followed the descent after the sin of the Golden Calf. Thus, they relate to the world as it exists within its own perspective. This is reflected in the fact that they were hewn by Moshe from stone in this world. Simultaneously, they are associated with great revelation -- indeed, quantitatively, a greater revelation than the First Tablets. And thus, this revelation reflects a fusion of materiality and spirituality which brought about an elevation within the physical person of Moshe himself causing his face to shine.

Indeed, this revelation was so great that it was necessary for Moshe to place a veil over his face. This veil was necessary, however, only when Moshe and the Jewish people were involved with worldly matters, the refinement of the world at large. When Moshe communicated G-d's word to the people, he would remove this veil.

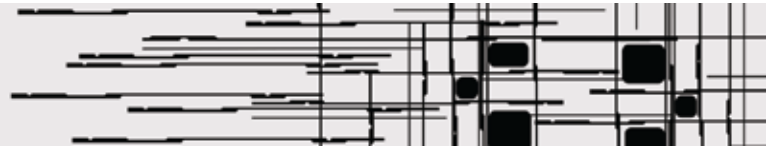
Moreover, even in regard to the world at large, this concealment is not a permanent factor. Ultimately, through the Jews' service in refining and elevating the world, they make it possible for there to be a revelation of G-dliness within the context of our worldly environment. This process will be consummated in the Era of the Redemption when "Your Master will no longer conceal Himself and your eyes will behold your Master," "the glory of G-d will be revealed and all flesh will see."

The three phases of service mentioned above are reflected in our divine service every day: We begin our day with the first stage, the declaration of intent, Modeh Ani, in which we thankfully acknowledge our connection with G-d. This declaration is then given expression and allowed to take form in the morning prayers and the study session which follows them.

Afterwards, we proceed to the second stage, the descent into worldliness, our occupation with our surrounding environment through our daily business affairs. At the conclusion of the day, we reach the third stage, the ingathering of all the activities performed during the day. This is communicated in the final verse of the evening service, "Indeed, the righteous will thankfully acknowledge Your name." (Significantly, this verse employs the same verb that is used in the phrase Modeh Ani.) And in a more particular sense, the person's

*Continued on page 13*

# SHLEIMUS HAARETZ



## PHASES IN THE ISRAEL-ARAB CONFLICT: AUTONOMY & INTIFADA

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In 1989, there began a series of riots and strikes in Arab villages and cities in the "West Bank". The Israeli government responded with equivocation. Instead of using controlled and directed force to stop the protests, it allowed the Arabs to continue violent and provocative activity. Cars of Jewish motorists passing through the "West Bank" were stoned by the thousand. The government's response: "Buy shatterproof windshields."

As the unrest in the "West Bank" was allowed to fester, there was an increase in international demands that Palestinian rights be respected. At this time, a cycle began which has continued until the present day. Unrest and violent activity on the "West Bank" is used to

create international pressure on Israel to make concessions; these concessions, in turn, spur greater unrest and violent activity, which evoke even greater concessions.

Matters reached the point at which, in an attempt to save face, the Israelis would simply not report terrorist activities, unless and until they were forced to do so by the prior publicity of Western media. To this day, nowhere in the Western media, or for that matter in the Israeli media, is it properly documented the danger that exists for Israeli cars traveling in Judea and Samaria.

The same is true of the precarious security predicament of Jewish settlers even now, when the autonomy extends to only a limited number of regions in the "West Bank". As the autonomy expands, the Jewish settlements within

its territory are becoming vulnerable islands surrounded on all sides by hostile armed forces. In a sudden mass attack (which in Eastern Europe used to be called a pogrom) just before Purim, 1996, in the yeshivah building at the Tomb of Joseph in Shechem (Nablus), fifteen soldiers were killed and sixty other Jews were wounded - by arms which Israel had handed to the Palestinian Autonomy's "police force" as part of the "peace process"....

Several times during the Intifada, the Rebbe made public and private statements citing the counter-productive effects of the Israeli policy. Speaking with obvious pain, the Rebbe stated clearly that concessions would increase terrorist activity, rather than discourage it. "The concessions convince the Arabs of Israeli weakness," he emphasized. "They make it clear that terrorism is

effective in achieving results. Even mere talk of possible concessions is harmful because it encourages terrorist activity."

In the course of a visit from Moshe Katzav, then an Israeli cabinet minister and now President of the country, the Rebbe advised: "You understand Arabic. Ask the Arab in the street. See what he thinks will be the end result of the peace process."

On the same occasion, in 1992, after the Rebbe had exerted the full weight of his influence to bring about the election of Shamir, he declared that he would oppose Shamir's regime with equal vigor - because in the meantime Shamir had changed his tune, resuming where Begin had left off.

### SICHA

Continued from page 12

giving himself over to G-d is reflected in the final verse of the prayers recited before retiring at night, Kri'as Shema al hamitah, "In Your hands, I entrust my soul."

The above is particularly relevant in the present generation, the last generation of the exile and the first generation of the Redemption. The previous generations have completed the service of refining the world and our generation is confronted with the task of causing the third phase of the process, the Redemption, to actually come to fruition.

In this, we can take a lesson from the beginning of the Torah reading, the command to "lift up the heads" of the Jewish people. Significantly, this command was addressed to Moshe. It is Moshe -- and similarly, the extension of Moshe that exists in every generation, who infuses the Jewish people with the spiritual power to undergo this threefold process of ascent.

Similarly, the process of ascent is accomplished through the spark of Moshe that exists within every individual Jew. The spark of Moshe is identified with the power of mesirus nefesh, the willingness of every Jew to give himself over to G-d. This source of commitment, however, is openly revealed in souls of the leaders of the generations, and will reach complete expression in the person of Mashiach.

May this be revealed in the very near future and may the happiness of the month of Adar break through all barriers and allow us to "join redemption to redemption," and proceed from the redemption of Purim to the ultimate Redemption. May this take place in the immediate future.

### NEEDLE IN A HAYSTACK

Continued from page 7

one scrapes the plates or stacks them. It is more polite to take away the plates without either stacking or scraping. The next level is to stack the plates and take them to the kitchen. The third option is to scrape the plates at the table which is not polite at all. So again, a mother might have wanted to know how "mannered" the family is with such a question. I cannot say whether these questions ever had a place in gathering information in a more genteel past. They do not seem relevant nowadays.

There is a difficult situation when someone knows of a serious condition that the other party was not told of, such as a physical or mental condition or previous marital status or the like. If one knows of a shidduch where such information has been withheld and he/she knows the information is true first hand (or if second hand the information has been verified), then he/she should tell the interested party of this condition, and it is not considered Loshon Hora. Even then, the information may only be relayed when the condition is serious, one is not exaggerating the condition, and there is a reasonable chance that the information will be accepted and acted upon. If it is likely to be ignored, it is prohibited to be relayed. Before going ahead, though, it is advisable to ask a Rov whether this piece of information falls into this category and whether it is permissible to offer the information even when one was not asked.

The first step in such a case is, of course, to contact the first party and convince them to share the information with the other party. This way the information will come directly from the person in question. Try to convince the person you are talking to that it will be much better if they themselves raise the issue rather than having the information come to the other family from a third

party such as yourself.

If there is a possibility that the information will be ignored or if the person in possession of this information has ulterior motives for disclosing this information, then he/she is not allowed to disclose this information.

Because of many other issues one should never take upon oneself to make such a decision on one's own but should

always consult with a Rav.

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

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

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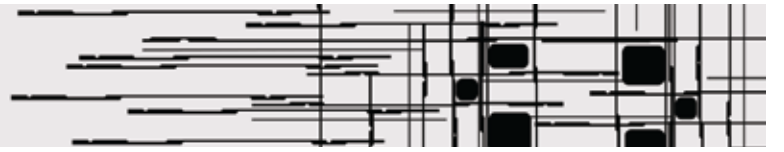
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# ON RELATIONSHIPS



By Dina Lebovic

This week's parsha teaches us about the power of relationships. Not long after the Jews received the Torah, they goofed and sinned with the golden calf. How could that be? Didn't the fact that they had the best partner in the world make a difference to them? How could they violate their vows so early in the relationship? How could they sabotage such a seemingly perfect union?

The Rebbe states that Hashem orchestrated the Yidden sinning with the golden calf. He wanted us to understand the power of repentance.

Repentance for a sin makes it possible to forge a greater connection with Hashem than was possible before the sin. Until a person sins, the person's relationship with Hashem need only be strong enough to help him stay on track. He only needs to remind himself that Hashem is in the world and that he is required to do what he needs to. Once the individual sins, he is confronted with the stark realization that as perfect as he thought this relationship was, it wasn't strong enough to keep him from sinning. He has to look inside himself

to find a place where Hashem means more to him than the fulfillment this indulgence seemed to offer him. If the Teshuva is real, the individual will have reached a place within himself where his commitment is so strong he no longer wants to commit the sin he's repenting for.

This works only if the individual has had temporary insanity and sinned accidentally.

The relationship between husband and wife is sacred, just like the relationship between the Jews and Hashem. In Tractate Nida (31b), it states that one must watch out for the feelings of a wife. Even if a man tries to comfort his wife after inflicting some insult, the pain will continue to hurt her. The sting the husband has given her will be difficult to eradicate. If a man did something to hurt his wife, he must make amends rapidly.

Chazal in Kesubin (61A) states that marriage partners are there for each other's happiness, for helping each other achieve and share mutual Torah goals, and for working towards spiritual perfection.

During the wedding ceremony we say "Shehakol Bora Lechvodo." Everything is created for Hashem's Kovod, including marriage. We have to be holy in all our actions. We must always treat those closest to us with the many halochos of holiness and awareness of Hashem.

Dovid Hamelech wrote, "Turn from bad and do good." An individual must do whatever it takes to produce a happy spouse. In Baba Metzia (59ab), Rav Helbo states, "A man must be careful with his wife's honor because blessing is found in his home only because of his wife."

Raba states, "He who hates his wife is as one who murders."

Rashi writes that a husband must never insult, neglect, or hurt his wife in any way. The needs and well-being of our spouse matter. The couple must emotionally trust each other.

For a marriage to work, each spouse must be focused on making each other count. Each spouse must respect each other for who they are. By being respectful they bring Hashem into their lives.

When a couple treats each other with dignity, even if one of them slips accidentally and repents, their bond is not broken. This is what Parsha Ki Tisa teaches us. We were temporarily insane and sinned by the calf and repented so that the relationship that was good between Hashem and us became even better.

In a marriage where respect and g-dliness prevail, even if one partner temporarily slips, the relationship will end up being even stronger. So strong, in fact, that nothing will be able to break its bonds.

Yes, the Jews sinned with the calf. By Hashem accepting our repentance, he taught us that if the marriage partnership is right, doing what it takes if one unintentionally hurts one's spouse enhances the relationship and makes it durable.

*Dina Lebovic is a mental health counselor. She counsels at a reduced fee through her non-profit organization. She can be reached at 917-474-3233 or 718 493-0485.*

## A SPECIAL TRIP TO ERETZ YISROEL

From the notes of Mrs. Fruma Junik

There are not enough words to describe our unique and wonderful trip to Yerusholayim and the Holy Land. I was hoping to be wined and dined on this very unusual trip, but the reality surpassed all our expectations.

From the airport we went directly to Kfar Chabad. We drove around and stopped at 770-- it is identical to the real thing. We proceeded to the Kotel, our first emotional stop. The Kosel Hamaravi, with its Kedushah and charm elevated us to a higher sphere. We Davened and read our Pidyon and were allowed ample time for all our Tefilos. We proceeded to the Sheraton

Plaza, a magnificent 5-star hotel, and settled into our rooms. We had a delicious dinner at the hotel restaurant.

First day: Tuesday. Wow! The breakfast! I have never seen such a variety of foods: the cheeses, salads, fishes, dips, breads and baguettes, rugelach, freshly squeezed orange and grapefruit juice, eggs and omelets made to order, hot chocolate and a variety of coffees. It is impossible to describe the spread. At 9 AM, we left the hotel for our day in Yerusholayim. We started at the Kosel for Shacharis, then on to the Southern Wall excavations. Our guide was knowledgeable and pleasant. He explained everything clearly and in detail. He answered all questions intelligently and with patience. The old city left a lasting impression, and we davened Mincha in the Tzemach Tzedek Shul. We concluded with the famous Tunnel Tour and said our Tehillim at the spot closest to the Kodesh Kedoshim. We were treated to dinner at Café Rimon and ended the day with a delicious assortment of ice creams.

Wednesday: After another delicious breakfast, we were off to Tzfas at 7AM. Our first stop was Tiveria. At the Kever of the Rambam, we learned the Rambam of the day, and then on to Rabi

Meir Baal HaNess and Amukah, We davened Mincha in Meron at the Kever of Rabi Shimon Bar Yochai and traveled through the Galil and its history. Next, onward to the holy city of Tzfas. After a walking tour of the entire city, we had dinner at Ascent (Chabad of Tzfas), and had a very emotional Farbrengen with Reb. Sara Kaplan. We arrived back at the hotel around midnight and were happy to have a restful night.

Thursday: Another great breakfast, and at 9:30 we boarded an armored bus for our trip to Kever Rochel and Chevron. As always Kever Rochel is stirring experience. The newly built fortress around the area is a stark reminder of the fearful situation there. On to the Holy City of Chevron. Danny Cohen, the Shaliach to Chevron, was our guide through the city. He explained that the Rabbeim have said that all our Tefilos go through Chevron. We visited all the Shuls in the city and learned their backgrounds. We proceeded to the Hadasah Hospital and heard its history, and to the Jewish Cemetery and the story of Sara Nachshon, then to the Kever of Menucha Rochel. We ended with an inspiring visit at the Ma'aras Hamachpela. We ended the day with a stop at Mini-Israel. This new attraction is an entertaining and interesting sight, with mini replicas of cities, buildings, and monuments in the entire country.

Shabbos at the

Sheraton and in Yerusholayim is an unparalleled experience. From Friday night at the Kosel, to the Great Synagogue, to socializing with guests from around the world, to the delectable food, and scrumptious deserts, it was a Shabbos that will remain with us for many years.

The remaining days were spent shopping, visiting with relatives, personal sightseeing, and just breathing the Holy Yerusholayim air. We joined together each evening for dinner and sharing. Monday evening, when our bus picked us up for the ride to the airport, we were not ready to give up the close friendships, camaraderie, and achdus.

We want to thank the sponsor of this trip, the CHJCC and its directors, Moshe Rubashkin, Dr Tzvi Lang, Rabbi Plotkin for organizing this trip, which has brought so much happiness, elevation and cheerfulness to so many. We would also like to thank Mrs. Phyllis Mintz for her phenomenal job in taking us there and bring us back as one family and much, much, more....



Avraham Avinu Shul Chevron



## HUMAN INTEREST



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

### COMFORTING THE GRIEVING (PART 1)

A few weeks ago a cousin of mine passed on. He was 48 years old and in the prime of his life. My cousin was a father, a grandfather, a Rosh Yeshiva and a very accomplished person in general. He was not well for a long time, and his death was expected; nonetheless, he was a young man with a living father, thank G-d, torn from us leaving so many bereaved by his death. I couldn't go to Israel to pay a personal Shiva call like many of my family members, and I was therefore left to resort to a Shiva phone call. What is there to say to a father that lost a son? Though unfortunately, I have had to pay Shiva calls to parents who have lost children, it was the first time I had to do this for such a close relative, and I was really at a loss for words. Being a Rabbi for close to three decades, I went by the very rule of thumb that I have been preaching all these years, which is, if you don't know what to say, say exactly that - "I don't know what to say!"

A death in a Jewish home necessitates the Jewish rituals of mourning. The

mourning of a loved one can be viewed from two perspectives. One perspective is that of the mourner. Our Sages were brilliant in the establishing of Shiva since it's unquestionably the smartest way to deal with the death of a loved one. A mourner is in pain and needs comfort. When people spend a week sitting and talking about their loved one and their loss, it is a healing experience. Additionally, sitting with friends and family allows mourners to fortify friendships and gain support and moral strength from those who care about them.

Sitting Shiva is better than therapy in dealing with the loss of someone who is loved. A dear friend who sat Shiva for his father told me at the Shiva house, "You know I'm not that religious, but Shiva and Shiva calls are very clever. The ritual forced me to memorialize, speak about and share memories of my father, which has helped in my healing. Also, there is a certain reality I faced when speaking about my loss." As pleased as I was with this comment, I

know it was not unique or uncommon. Many people who feel that they were forced to sit Shiva since they don't really "believe in it" are surprised by its healing effects.

Jeff, another fellow I know, lost his father a few years prior to our forming a friendship, and he told me the following story: Before his father died, he called him and said, "Jeff, I'm dying, but I don't want you to mourn my death. I want you to celebrate." Being that he was a traditional Jew, the son would have sat Shiva, but he thought he was being a good son by listening to his father instead of his Rabbi. Jeff told me that instead of sitting Shiva, he went out to a bar to celebrate. The next two years were very difficult for Jeff both personally and professionally. He ended up in therapy, and after a few sessions the therapist looked him in the eye and said, "Jeff, there's nothing wrong with you. You simply have to mourn the death of your father." Jeff got together with some family and friends, and he cried and mourned and was finally able to move on. Needless to say, our Rabbi that established Shiva understood human psychology and understood that mourning is part of the healing process.

Even though Shiva is considered therapeutic, we must realize that by disrespecting the needs of the family, our visit can become burdensome. The first time I heard of a family leaving a

note on the door with visiting hours for Shiva, I thought it was strange. I heard of posting times for prayer, but who posts hours for Shiva? However, after witnessing a scene in a different Shiva house, it became clear to me why someone would post hours. That house had many people sitting Shiva in it, and late in the afternoon they had to beg the visiting people to leave the Shiva house for 15 minutes so they can eat breakfast.

The second part of the Shiva process is the responsibility of the consoler. There is a Talmudic dictum not to console a person while the deceased is lying before them. Simply said, funerals are not a time for comfort. A person is not open for consolation at that point. I have been told by many people that those who try to console at that point generally provoke anger and cause more pain. The best thing to say at a funeral is to acknowledge the magnitude of the loss and then give words of encouragement such as "May G-d give you strength."

Within the Shiva house consolation can be broken down into three parts. Firstly, we must provide a shoulder to cry on and a listening ear; secondly, to acknowledge a mourner's pain by showing sympathy and empathy; and thirdly, to offer encouragement and strength.

*To be continued*

### DO MONEY AND HAPPINESS GO HAND-IN-HAND?

By Mordechai Schachter, Agent  
New York Life Insurance Company

How many times have you said to yourself: If I only had a few extra thousand dollars a year, all my problems would be solved? The truth is that money usually has very little to do with your personal level of happiness. In and of itself, money possesses no value. It's not the money B it's how you use it that determines its worth. It's important to realize that achieving your goals lies in your ability to see money for what it really is Ca tool, no more, no less. Just as your car gets you from one destination to another, money is a financial tool that, when used correctly, can help you reach your goals.

#### Establish a A Wish List@

Deciding what is important to you is

the first step to effective money management. Make a wish list of what you want for yourself and your family. Items such as a new home, new car, vacations, funding a child=s Chasunah, future Yeshiva costs, or charitable donations may appear on your list. Next, prioritize your goals by deciding what is most important to you. Why? Because in a world of unlimited choices, you may have only limited resources. Finally, put a realistic price tag on each of your goals. For example, you may want \$100,000 for Yeshiva over the next 15 years. Or, you may like to retire with a \$500,000 nest egg in 30 years.

#### How Do You Achieve These Goals?

Now that you have prioritized your goals, look to achieve short-term objec-

tives through daily money management. A household budget may help you decrease credit card debt, build a savings account, save for vacations, etc. A budget may help you to revise your spending habits, cut costs, and achieve short-term goals.

For long-term objectives, your best bet is to start saving a specific amount on a systematic basis. The more disciplined you are, the better your chances. For example, to accumulate \$500,000 for retirement in 30 years, you will need to save about \$6,000 a year, or approximately \$500 a month. You will need to put aside nearly \$2,600 a year, or \$210 a month, for a \$100,000 college fund in 20 years. (These examples assume a 6% rate of return and do not take into account the effect of current income

taxes. They are for illustrative purposes only and do not represent the return on a specific financial product.)

#### Set Realistic Goals and Manage Your Money Effectively

Money is not the source of happiness. But when used correctly, money can help you receive the most satisfaction out of what you earn, spend, and accumulate. When it comes to your money, it makes sense to seek the advice of professionals whose job it is to help people realize their goals. Talk to your insurance agent about insurance and other financial products that can help you achieve some of your goals.

*For more information, please contact Mordechai Schachter, Agent, New York Life Insurance Company, at (718) 915-3438.*

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# JEW, IT'S UP TO YOU

## HEALTH & HAPPINESS

By Moshe Nunez



Chassidus teaches that in the Days of Moshiach it will be the BODY that gives chayus to the soul. The Torah teaches us that

H-shem chose OUR BODIES not our souls. So it appears that the often heard cliché says, "Your Health is Your Wealth" is right on target. Another important teaching of Chassidus is that "simcha poreitz geder" (simcha breaks through all barriers), making it the unsurpassable, unstoppable, incomparable power that we have at our disposal to live life.

Today's article combines these two ideas of Health for the Body and Happiness for the Soul. Actually, without health (chas v'shalom) the soul cannot be very happy, and if the soul is not happy by being deprived of mitzvos, the body cannot be completely, 100% healthy either. An important premise here is that true happiness and health is directly related to our relationship to H-shem through His Torah. In other words, if we are doing His will through the mitzvos we will be happy, and we are bringing spiritual wellbeing into the 248 organs and 365 sinews of our physical body, adding up to the 613 mitzvos of the Torah.

Going the other direction is also true. I cannot fulfill the mitzvos when I do not have a healthy body. We will now discuss practical steps to obtain, strengthen, and establish both our happiness and our health.

**Simcha Rule #1:** The hidden secret to being happy is to be grateful. Happiness cannot be obtained with money, pleasure, adventure or thrill.

While in Jerusalem for my son's bar mitvah almost three years ago, as we sang "Day day yenu...day yenu day yenu", it hit me like a lighting bolt: "Day day yenu" is the key to unlock true, sincere, unblemished SIMCHA! It is realizing how blessed I am and counting those blessings and being sincerely grateful that I automatically am filled with simcha. Gratefulness fuels simcha!

**Simcha Rule # 2:** Stay connected to The Source (H-shem) by doing every mitvah possible using the simcha you got from Simcha Rule #1. As you do each mitvah, your inner essence becomes stronger as it fuses your will with the Will Above. This will add exponentially to your own simcha because you become one with H-shem's will thus enabling you to see the true purpose in all that you do.

**Simcha Rule # 3:** Get someone else to increase their simcha by introducing them to Simcha Rules #1 and #2 above. Sharing our blessings brings the greatest sense of joy and satisfaction known to mankind. This makes your simcha pure and more refined as it is flowing

through you to others.

**Simcha Rule # 4:** Smile. Teeth are not made merely to grind food. They bring light and happiness to those around you. It is a known fact that you use fewer facial muscles when smiling versus baring a grim, long face around the town.

Now let's review the guidelines to obtain, strengthen and establish our physical health.

**Health Rule #1:** Per the Rambam, exercise daily, preferably in the morning, before starting the day. Do enough exercise of your choice that will increase your heart rate and make you perspire. Add a little more exercise every day (at your own pace, but always a little more). There are a variety of exercise machines that take up little space. If do not have exercise equipment at home or time to go to the gym, you still have your legs and arms. Calisthenics are a great way to get a quick power workout in just a few minutes. A starter routine without leaving your home could be: 101 jumping jacks, 20 sit-ups, 20 push-ups, cool-down with another 50 jumping jacks, then stretch-out your legs and arms before running to the mikvah or jumping in the shower. Note: Open a window or two where you are exercising for more oxygen.

**Health Rule #2:** Do not eat poison. Commonly ingested poisons are: refined sugars and bleached flour, food colorants, food preservatives, added oils of any kind especially hydrogenated and partially hydrogenated, etc.

H-shem made delicious, juicy, colorful and nutritious fruits and vegetables for us to eat. Eat half a melon for breakfast. Have a bowl of whole-grain organic cereal for a mid-morning snack. Have steamed whole rice and vegetables with baked fish for lunch. Have a giant tossed salad for dinner with pineapple, grapes, or bananas for desert. Drink a lot of natural spring water all day. Keep a few oranges, bananas, or apples around if you get the munchies in between meals. Shabbos and Rosh Chodesh enjoy some lean organic beef or chicken with dry red wine along with some baked Chilean sea bass, halibut, or salmon. Of course don't forget fresh healthy salads and organic whole wheat or organic whole spelt challah.

**Health Rule #3:** Sleep in complete darkness and for at least 6 - 8 hours/day. No night lights, hallway lights, or even street lights shining in the window.

**Health Rule #4:** Do not use your body to do any act that is contrary to the Torah. Our bodies are holy; they were chosen by H-shem to be used exclusively to make for Him a dwelling place in the physical world.

Back to the famous cliché: "Your Health is your Wealth". I believe it is true, and I want to be wealthy too, don't you?

Most everyone would love to win the lottery. Not everyone is born rich or is likely to inherit properties, established businesses enterprises, or even large bank accounts bequeathed by their families. Not everyone will be able to start their own business and grow it until they are so well established so that for the rest of their lives they will not have to worry about financial issues for themselves or their children. Many will not even be able to climb the corporate ladder and amass sufficient income through salary, pension plans, and stock options or even have earned enough money to live off of after retiring from the workforce.

However, most of us have the privilege and great blessing to have been born with healthy legs, arms, stomach, heart, and lungs. This you cannot buy with any amount of money and is the greatest wealth a person can have.

I've always wondered why it is that frum yidden are not known for being focused on exercise and good nutrition. Doesn't the Torah give importance to our physical health? What should we focus on more physical health or spirituality?

In the early days of the Chassidic movement, there were those that would mortify their bodies through fasting and other means for the purpose of increasing their love and fear of Heaven. Today, however, the Rebbe explains (see Likkutei Sichos, Vol. II, pp. 530-532) that because we are closer to the time of Mashiach's imminent arrival, there should be a greater emphasis on having "healthy bodies" as the latent spirituality found within the body will soon be revealed.

In practical terms, let's face the fact that without a healthy body we are very challenged to do any of the mitvos. Without sufficient strength, we cannot study Torah, daven, provide for our wife, take care of our children or our fellow, or do much of anything.

ונשמרתם מאד לנפשכם

In parshas Vaeschanan (Devarim 4:15), we are commanded to be EXTREMELY CAUTIOUS FOR YOUR LIVES. So it appears that it is only because of the 'ruach stus' (spirit of insanity) that has temporarily taken hold of us that we would ever do anything that would harm our bodies, right?

I recall hearing in one of Rabbi Manis Friedman's lectures how it was described how a frum Jewish child will not pay much attention to an adult saying, "Don't eat that candy because it will rot your teeth." However, if the same child is told, "Don't eat that because it's not kosher," the kid, without hesitation, will drop the candy immediately. Let's examine this for a moment.

Why will even a young child put down a scrumptious-looking and colorful candy, just because he/she learns it's not kosher? At the same time, the same kid, as long as the treat is known to be "kosher," could care less if the candy will cause him physical harm (i.e., rot his/her teeth)? Answer: Because we have not instilled the right value of bodily health to our children.

While early in the Chassidic movement it was customary to mortify the body, to "splinter the wood" so it would burn in the service of H-shem, this is not the way of CHaBaD. The Rebbe explains that we have to have mercy on our bodies, helping it be strong and healthy. This is especially true now as we are entering the Geula in which the importance of a healthy body must be given much greater emphasis because the soul will derive its spiritual nurture through the vehicle of the body (see Sichos in English, Likkutei Sichos, Vol. II, pp. 530-532).

If (chas v'shalom) a person is not well physically, then it doesn't matter what he/she has in the bank or how many houses, buildings or businesses are owned, since these cannot be enjoyed due to lack of good health.

To conclude, as a keili (receiving vessel) to enter into this Era of Redemption where G-dliness will be revealed in the material world, let us take care of our health in order to be able to use our simcha to inspire the world around us when they see that a Jew is a complete human being in body, mind, and soul. We have been chosen by H-shem to be "leaders by example" to the whole world. We are the ones to demonstrate with our own personal lives how to live life to the fullest by our thoughts (gratefulness), speech (sharing our simcha with others), and actions (taking care of our physical health through proper exercise and nutrition) which will lead up to the immediate and full revelation of Moshiach NOW!

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