

Shabbat Bo
 Shevat 7-8, 5767
 January 26-27, 2007

Candle Lighting: 4:47 PM
Shabbat Ends: 5:50 PM

Weekly Bulletin

VOLUME I FRIDAY, JANUARY 26, 2007 7 SHEVAT, 5767 ISSUE XXII

Chabad Around the World Celebrates 10 Shevat



The tenth day of the Hebrew month of Shevat marks the day of the passing of the Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchok Schneerson in 1950 and the assuming of the leadership of Chabad by his son-in-law and successor, the Rebbe.

Love According to the Rebbe

By Yanki Tauber

What if someone said to you, "I love you, but I don't like your children?" You'd probably say: "You may think that you love me, but you don't really. You don't care for what I care most deeply about. Obviously, you don't know anything about me, and you don't know what love is, either!"

The Torah commands us to "Love your fellow as yourself." The Torah also tells us to "Love the L-rd your G-d." This prompted the disciples of Rabbi Schneur Zalman of Liadi (1745-1812) to ask their master: "Which is the greater virtue, love of G-d or love of one's fellow?"

Rabbi Schneur Zalman replied: The two are one and the same. He then explained: G-d loves every one of His children. So ultimately, love of one's fellow is a greater show of love for G-d than simply loving G-d. Because true love means that you love what your

loved one loves.

Rabbi Schneur Zalman was the founder of the Chabad branch of Chassidism, and his teachings on the love of G-d and man form an integral part of the philosophy and ethos of Chabad. Following Rabbi Schneur Zalman's passing in 1812, his son and successor, Rabbi DovBer, settled in the town of Lubavitch which served as the movement's headquarters for the next 102 years. Was it by coincidence or design that Rabbi DovBer chose a place whose name means "Town of Love"? Lubavitchers (as Chabad Chassidim are also known) will simply answer that there's no such thing as "coincidence", for even the seemingly minor events of our lives are guided by divine providence and are replete with significance.

On the 10th of Shevat, 5711 (January 17, 1951), a group of Chabad-Lubavitch Chassidim gathered at 770

continued on page 12

**Sunday,
January 28**

**Farbrengen
Celebrating
Yud Shevat**

Join us for an inspirational farbrengen (chassidic get-together) as we share some of the teachings and life stories of the Previous Rebbe and the Rebbe.

**8:30 PM at Chabad, 101
West 92nd St**

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 chabad@chabadwestside.org

Inside:

Chabad ELC5
Chabad Shul Section10
Torah Fax: Free and Rich?9
Upcoming Events3
Happy Birthdays4
Classes4

10 Shevat *Continued from page 1*

Eastern Parkway, Brooklyn, New York. The occasion was the first anniversary of the passing of the sixth Rebbe, Rabbi Yosef Yitzchak Schneersohn, and the official acceptance of the leadership of Chabad-Lubavitch by Rabbi Menachem Mendel Schneerson, who from that evening on would be known as the seventh Lubavitcher Rebbe or simply, "the Rebbe".

That evening, the Rebbe also spoke about love -- about the interrelation between love of G-d and love of one's fellow. But the issue had become more complex since the first Chabad Rebbe had spoken of it seven generations earlier.

Much had transpired in the interim: the "enlightenment" movement, which alienated many young Jews from their heritage; World War I, which displaced much of European Jewry (in 1915, the town of Lubavitch was destroyed and the fifth Lubavitcher Rebbe fled to the interior of Russia); Communism's war on Judaism (in 1927, the sixth Lubavitcher Rebbe was arrested for his efforts to preserve Jewish faith and practice throughout the Soviet empire, and sentenced to death; international pressure achieved his release and emigration from Russia); and the holocaust, which terminated 1000 years of flourishing Jewish life in Europe.

The destruction of European Jewry was a fresh memory to those present that winter evening in 1951 when the Rebbe assumed

the mantle of leadership. Now they were in America, physically safe, but the spiritual future seemed bleak. The "melting pot" ethos of the New World did not encourage the cultivation of a Jewish identity and the observance of a Jewish way of life.

In Rabbi Schneur Zalman's day, it was universally accepted that a Torah way of life was the actualization of the bond between a Jew and his/her Father in Heaven. In 1951, the small minority of Torah-observant Jews in America were an object of contempt and derision by many of their own brethren. The most they could reasonably hope for was to persist in their own beliefs and try to pass them on to their children.

So it was not as simple as, "I love you, but I don't like your children." The feelings of the typical Torah-committed Jew in 1951 probably went something like this: "G-d, I love You and I love Your children - those who act towards You as children towards their father. I'm not that excited about those who disavow their bond with You." They might have even felt that their love of G-d was purer because it excluded those "rebellious" children.

That evening, after delivering the maamar (discourse of Chassidic teaching) which in the Chabad tradition marks a Rebbe's formal acceptance of his role, the Rebbe smiled and said: The Talmud says that "When you come to a city, do as its custom." Here in America it is customary to "make a statement"; I guess this means we should follow the local custom.

So the Rebbe issued a "statement":

The three loves -- love of G-d, love of Torah and love of one's fellow -- are one. One cannot differentiate between them, for they are of a single essence... And since they are of a single essence, each one embodies all three.

The Rebbe went on to explain that the fact that "each one embodies all three" has a twofold implication. It means that unless all three loves are present, neither of them is complete. But it also means that where any one of the three exist, it will eventually bring about all three.

A person who loves G-d, and is open to this love, will eventually come to love what G-d loves -- all His children. And his love will drive him to wish to bring G-d's children close to Torah -- because that's what G-d loves. One who loves the Torah, will eventually internalize the recognition that the Torah's purpose and *raison d'etre* is to lovingly bring together G-d and all His children. And one who truly loves a fellow Jew will inevitably come to love G-d, since love of one's fellow is, in essence, the love of G-d; and he will be driven to bring his fellow Jews close to Torah, which is the expression and actualization of their bond with G-d.

When there is love of G-d but not love of Torah and love of Israel, this means that the love of G-d is also lacking. On the other hand, when there is love of a fellow Jew, this will eventually bring also a

Mezuzah *Continued from page 4*

into a proper room, except for the bathroom. What qualifies as a "room"? Any enclosed space that's at least 6.5 ft. x 6.5 feet. This includes vestibules, hallways, large walk-in closets, etc.

If there are several doorways leading into a room, each doorway requires its own mezuzah. Doorways without doors (e.g., archways between rooms) also require a mezuzah. Count the doorways that qualify to determine the number of mezuzahs you need to acquire.



4. Obtaining Kosher Mezuzahs

Now that you know how many mezuzahs you need, do some research to find the

right place to purchase your mezuzahs. Because mezuzahs must be made according to very exact laws and specifications, only an expert can determine if a mezuzah is kosher.

Some basics: The mezuzah must be hand-written by a competent scribe on specially prepared parchment with the specific types of quill and ink mandated by tradition. All too often, printed or improperly prepared mezuzahs--or even empty mezuzah cases--are fraudulently sold. So make sure to purchase your mezuzahs from a trusted religious source, or ask your rabbi for help.

The mezuzah scroll is then rolled from left to right and placed right-side-up in a protective case.

5. Mark the Spot

A mezuzah is affixed on the right doorpost, at the bottom of the top

third of the doorpost.

The right doorpost is the doorpost to the right of the person entering the room-- e. g., to the right of a person entering from the street into the house, or from a hallway into a bedroom. In the case that a room is "entered" in both directions (e.g., a doorway between the kitchen and the dining room) go with the direction towards which the door opens. If there is no door (or if the door swings both ways), think about importance and function: the dining room is more important in the hierarchy of the home (it's used more formally), so the mezuzah should be on the right of the person entering the dining room.



To determine the proper height at which to affix the mezuzah, use a measuring tape to get the total height of the doorpost. Divide it into three, and measure that amount from the top of your doorpost. Use a pencil to mark the spot; you will attach your mezuzah directly above that mark (see illustration).

6. The Blessing

You are now ready to perform the mitzvah of affixing the mezuzah. The blessing is recited once, before putting up the mezuzahs. You will put up the first mezuzah on the most important doorway--your front door, so that's where you should be standing, mezuzah and tools in hand. As you recite the blessing, keep in mind that it applies to all the mezuzahs you will be presently affixing in your home.

Recite the blessing:
Baruch Atah A-do-nai Elo-heinu
Melech haolam asher kideshanu
bemitzvotav vetzivanu likboa
mezuzah.

Blessed are you, G-d our G- d, King of the Universe, Who has made us holy with his mitzvahs and commanded us to affix a mezuzah.



7. Affix the Mezuzah

The mezuzah must be permanently attached to the doorpost. Use hammer and nails, glue, or a durable dou-

ble-sided tape. Position the mezuzah above the one-third mark you've made. It should be towards the outer edge of the doorpost, on a diagonal with the top pointing inwards. (see illustration)

Immediately after reciting the blessing, affix the mezuzah. Do not allow interruptions as you then proceed to the remaining rooms in your home. Remember to affix each mezuzah to the above mentioned specifications.

8. Regular Check-Ups

You have now completed the mitzvah of affixing mezuzahs. Your home proudly displays its Jewish identity, and you've tapped into this unique spiritual connection. But you're not finished yet. The mezuzah is a holy object that must be properly maintained to retain its holiness.

At least twice in seven years, we take down our mezuzahs and have them professionally checked to ascertain that they are intact. The scribe examines the scrolls to ensure that no letters have been cracked or erased and that the mezuzah is still kosher. Our vigilance keeps our mezuzahs performing their function: bringing holiness, protection and merit throughout our home.

In Honor of Chabad's Mitzva Day - The Mitzva of Mezuzah in a Nutshell



1. What Is a Mezuzah?

Hear O Israel: G-d is our G-d; G-d is one (Deuteronomy 6:4). Words we recite every morning and evening.

They contain the primal statement of what it means to be a Jew: to infuse our entire day and everything we do and possess with G-d's oneness.

It is regarding these words that G-d has commanded us, "And you shall inscribe them on the doorposts of your home, and on your gates" (ibid., verse 9). Hence the Mezuzah: a parchment scroll inscribed with the verses of the Shema and affixed to the right doorpost of every room in a Jewish home.

In addition to its role as a declaration and reminder of our faith, the

mezuzah is also a symbol of G-d's watchful care over the home and its dwellers. The name of G-d, Sha-dai, which appears on the reverse side of the parchment is an acronym for the Hebrew words which mean "Guardian of the doorways of Israel." The placing of a mezuzah on the doors of a home or office protects the inhabitant--whether they are inside or out.



2. What Do I Need?

To properly affix mezuzahs to your doorposts you will need:

1) Kosher mezuzah

scrolls--one for each qualifying doorway in your home or office.

2) Protective cases in which the rolled parchment scroll is inserted.

3) A measuring tape and pencil to mark the spot on the doorpost where the mezuzah is affixed.

4) Hammer and nails, or industrial-strength glue or double-sided tape, with which to affix the mezuzah.

5) A prayer book or printed card with the blessing.



3. Which Rooms Require a Mezuzah?

Before you go out to purchase your mezuzahs, you need to figure out how

many your house requires. Which doorways need a mezuzah?

A mezuzah is affixed to every doorway in your home or office that leads

Continued on page 3

Happy Birthday!

<u>Alex Cohen</u>	<u>9 Shevat</u>	<u>February 2</u>
<u>Shainie Brodie</u>	<u>10 Shevat</u>	<u>February 3</u>
<u>Jake Roth</u>	<u>13 Shevat</u>	<u>February 6</u>
<u>Devora Rochel Fuchs</u>	<u>13 Shevat</u>	<u>January 16</u>
<u>Michael Prince</u>	<u>12 Shevat</u>	<u>January 29</u>
<u>Daniel Yacobi</u>	<u>11 Shevat</u>	<u>January 24</u>
<u>Rebecca Spitzer</u>	<u>9 Shevat</u>	<u>January 22</u>
<u>Sarah Ayelet Beck</u>	<u>12 Shevat</u>	<u>February 4</u>
<u>Daniel Prensky</u>	<u>11 Shevat</u>	<u>January 14</u>
<u>Mikaila Badner</u>	<u>9 Shevat</u>	<u>January 19</u>
<u>Ethan Weinberg</u>	<u>7 Shevat</u>	<u>January 17</u>
<u>Danielle Pick</u>	<u>7 Shevat</u>	<u>January 17</u>
<u>Sivan Nemirovsky</u>	<u>11 Shevat</u>	<u>February 3</u>

ONGOING CLASSES

MONDAY EVENINGS 8:15 pm

IN-DEPTH TANYA
with Rabbi Meir Ossey
AT THE CHABAD SHUL

WEDNESDAY MORNINGS

10:45-11:30
PATHWAYS TO THE SOUL
a Class for Women
with Rabbi Shlomo Kugel

Coffee & Discussion
AT THE HOME OF
DEBORAH & DAVID SHIMKO
500 WEST END AVE. APT. #8C

WEDNESDAY EVENINGS 8:30 pm

PRACTICAL HALACHA
with Rabbi Yisroel Fried

AT THE HOME OF
NAAVA & DANNY ECKSTIEN
20 WEST 87TH ST. APT. #1B

SHABBAT

9:00 am
THE CHASSIDIC PARSHA
with Rabbi Yisroel Fried

1hour before Mincha
RAMBAM SHIUR
with Rabbi Yisroel Fried
at the Chabad Shul



Chabad ELC

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celc@chabadwestside.org

Sunday, January 28
166 West 97th Street
11 am - 1 pm
\$12 per child ages 2-14
(no charge for adults)

Mitzvah Day!

- ✓ Braid a Challah
- ✓ Read Jewish books
- ✓ Create Jewish sand art
- ✓ Celebrate your Jewish birthday
- ✓ Watch the Sofer hard at work
- ✓ Special for Chabad Kids Club!
Torah Workshop for ages 7+
- ✓ Design a washing cup
- ✓ Order a personalized kippa /tzitzit
- ✓ Explore an ambulance
- ✓ Face painting
- ✓ And much, much more!

A fun-filled way to enjoy
Mitzvot all day!

Next Week at CELC



Sunday, January 28	<u>Mitzvah Day</u>
Monday, January 29	<u>Child CPR Course at 97th Street</u> Music 97
Tuesday, January 30	Library Day 97 Music 92 <u>Torah Class</u>
Wednesday, January 31	<u>NO SCHOOL - Staff In-Service</u>
Thursday, February 1	Kinderdance 92
Friday, February 2	<u>Visitors Day</u>

From the PA Desk

Many families braved the cold and came to 97th right after Shabbat in cozy PJs for a fun night of Havdalah, sing-along and laughs with *Winnie the Pooh*.

Thank you to **Rabbi Ossey** for leading us in Havdalah and **Daniel Henkin** for your wonderful singing. Thank you to **Beth Badner** and **Renata Kadoe** for preparing dinner, **Morah Shternie** and **Morah Miriam** from Kids Shul who helped get things going right after Shabbat, and **Debbie Rudt**, **Tikva Armon**, **Pessi Wieder**, **Julie Schanzer** and **Alexandra Toubia** for volunteering in advance and helping to put it all together.

We especially appreciate the many other moms and dads who made the evening such a great success by pitching in to setup, get the movie running, serve dinner and cleanup. The way everyone came together is really what makes the Chabad families so incredible!

Shabbat Shalom,
Sarah & Deborah



Get Grandma Shopping!



Lots of grandparents enjoy buying gifts for their delicious grandchildren. Now let them know that there's another wonderful way they can make a difference. Invite family members and friends to sign up at the Boxtops Marketplace (www.boxtops4education.com) and all their online shopping will benefit the children at Chabad ELC. Online shopping provides great kickbacks for our Boxtops earnings so everyone can shop away - guilt free!

Have any questions or comments about our Boxtops Campaign? Get in touch with Tova Epstein (Shoshana, PN3), our Boxtops Coordinator at 212-579-1193 / tovabe@hotmail.com.

And of course, remember to send in your Boxtops!

“Whoever saves a life, it is considered as if he saved an entire world.”
(Talmud Sanhedrin 4:1)

MONDAY MORNING CLASS!

Red Cross Certification in Child CPR

Monday, January 29
97th Street Library

10:00 am - 12:00 pm
Fee: \$35

RSVP Today!

212-864-5010 x10 / celc@chabadwestside.org

Course is taught by Red Cross Instructor Rivky Kleinman



Save the Date!

The Parents' Association's annual Wine Tasting and Auction will be held on **Sunday Evening, March 18.**

Enjoy an elegant evening out and support PA-sponsored programs by purchasing unique items such as morah playdates and beautiful objects created by the children in each class. You don't want to miss it!



Mazal Tov!

Morah Chana Korf upon her marriage to **Menachem Zirkind**.
Best wishes to the Korf and Zirkind families.

Art Workshop

Elana of Mummies & Masterpieces spent time in the Pre-K and Nursery 2 classes this past week. She will be coming back to the Nursery 1 class in February. The children looked at different works of winter art and then experimented with a new form of painting.

The final results are now on display - enjoy the view! Many thanks to the PA for their continued sponsorship of this wonderful program.



Block printing with Elana in Nursery 2

A Nursery 1 Production

The children in Nursery 1 were treated to an exciting and educational presentation by Maya's mom, **Yael Lebowitz**. Yael works as a producer for NBC's Today Show.

With the help of her assistant producer, Maya, the Lebowitz team gave the Nursery children an inside view of the makings of a TV show. The children watched the process from start to finish and held the script while Yael conducted an interview with Morah Leba. Thank you for this wonderful experience.

Why not bring YOUR profession or passion into the classroom? Speak to your child's teachers for ideas and scheduling information.



Save these February Dates

Visitors Day - Friday, February 2



Family and friends that are not usually in school are welcome to join your child for a special Shabbat / holiday celebration beginning at 12:00 pm.

Picture Day 92 - Monday, February 5

Irvin Simon Photographers will be taking individual and class pictures. If your child does not usually come to school on Mondays, please refer to the Picture Day schedule so your child can join for the group photo.

Picture Day 97 - Thursday, February 8

Irvin Simon Photographers will be taking individual and class pictures. If your child does not usually come to school on Thursdays, please refer to the Picture Day schedule so your child can join for the group photo.

PN3 Walking Trip to Petco - Monday, February 12

The PN3 class will visit the neighborhood Petco store for an animal care presentation.

Presidents Day Break - Friday, February 16 - Tuesday, February 20

There will be no school on Friday, February 16 - Tuesday, February 20. School resumes on Wednesday, February 21.

PN3 Friday Night Dinner - Friday, February 23

Morah Rivky's PN3 class will join together for a class Shabbat Dinner at Chabad.

"Three Little Pigs" at Manhattan Children's Theater - Sunday, February 25

Enjoy a day at the theater with fellow ELC families. This wonderful show is appropriate for children of all ages.

PK Streit's Matzah Bakery Tour - Wednesday, February 28

The Pre-K class will visit Streit's Matzah Bakery for a full factory tour.

TORAH FAX

Free and Rich

Of all the Ten Plagues, the most enigmatic is the ninth plague, the plague of darkness. If one is to assume that the plagues were designed to be progressively more painful, the ninth plague seems to be out of order. The eighth plague of locust destroyed the entire Egyptian food supply. Many of the earlier plagues were life threatening or destructive to the Egyptian infrastructure. But the plague of darkness caused only fear and anxiety. Why then was this plague reserved for next to last?

Rashi seems to have anticipated this question. He explains that this plague served two functions. First, during the plague of darkness the Israelites - who were not "in the dark" - were able to enter the Egyptian homes and survey the whereabouts of all of the Egyptians' possessions. When the Jews left Egypt after the plague of the First-born, they were requested by G-d to ask the Egyptians for their wealth and clothing. The Egyptians denied having any such riches. Thereupon, the Israelites stated that they had seen their possessions during the Darkness and that they knew exactly where they were hidden.

The second reason for the plague of darkness, Rashi explains, was to facilitate the burial of those Jews who refused to leave Egypt and died during the plague of darkness, so as to conceal this tragedy from the Egyptians.

Both of these points raise some serious questions. First, why was the reluctance of the Jews who refused to leave so serious a crime as to deserve death? Why couldn't they just be left behind to remain subservient to the Egyptians?

Another question can be raised: why was it so important for the Israelites to see the treasures of Egypt during this plague of darkness? Surely, if G-d wanted them to leave with the wealth of Egypt because they deserved it as payment for their decades of slavery and torture, G-d could have found other ways of inducing the Egyptians to give them the wealth. Why did it have to come through the Israelites seeing this wealth during the plague of darkness?

The answer to both of these questions is the suggestion that with the plague of darkness, in addition to punishing the Egyptians, G-d wanted to educate the Jews about their identity and role, and how they should view exile and liberation.

The reason the Israelites that refused to be liberated died in the plague of darkness, one may suggest, was not a punishment

Moshiach Matters...

The Midrash tells us that when Moshiach comes, all holidays will be nullified except for Purim. This is obviously not to be taken literally (in fact, Moshiach will do just the opposite of nullifying Mitzvahs - he will reinstate all of the Mitzvahs that we haven't been able to fulfill during the exile). Rather it means that the joy we will experience on a daily basis in the time of Moshiach will be so great, it will be like a holiday every day of the year. (Radvaz 2:666)

Moshiach - It's a Jewish issue. For more info, visit www.moshiach.com

but a consequence of who they were. A Jew, from the time of the Exodus onward, says the Maharal of Prague (the great 16th century Talmudist, Kabbalist and leader), became an inherently free person. A Jew cannot be truly subservient to others. It goes against his or her very nature and essence. For a Jew to thrust himself into slavery once the dynamic energy of the Exodus began to be generated was a self-destructive act. Those Jews simply couldn't survive as slaves.

This was the first message we were given at the time of our liberation. A Jew must know that he or she is essentially a free person whose existence is one that belongs to G-d alone. A Jew cannot tolerate any other master. To be sure, Jews were subjected to many subsequent periods of exile and servitude. But the message conveyed at the time of the Exodus was that a Jew should and could never make peace with being in exile. His or her essence is freedom. And we are given only one choice: either to be free as Jews or to cease to exist.

To put this into practical terms: there is a message to us about our attitude towards our being in exile and our hopes for the imminent Redemption through Moshiach. A Jew has to realize that Moshiach and Redemption is real and is his or her true state, whereas exile is the facade and the temporary state.

But there is an even deeper message that the plague of darkness conveys. We were told to survey the Egyptian homes to find all of their treasures as a prelude to receiving them from the Egyptians. This means that even as we are still in exile and are eagerly anticipating the future liberation, we must know that freedom is not just the absence of slavery and suffering. Freedom, in the ultimate sense of the word, is when we gather the treasures-material and spiritual-that we generated in exile through our hard work, acts of Mitzvot, Torah study and heartfelt prayers and take it with us into the period of Redemption. Not only can we not stay behind; even these treasures that we created during exile cannot be left behind.

Not only is it important for us to know that we are inherently free people and that we have only one true Master, but that freedom is a patently positive and exciting experience, even if there might not be any suffering for many of us in these last few moments of exile. We yearn for Moshiach and Redemption because of the positive experience-the treasures-the redemption will bring just as much as we yearn for the cessation of pain and suffering in exile.

Halachic Times

Week of January 25 - 31

Earliest Tefillin (latest of the week)6:20 AM
 Latest Shma (earliest of the week)9:38 AM
 Torah Reading:Bo (Exodus 10:1 - 13:16)
 HaftorahJeremiah 46:13-28

Shabbat Parshat Bo

FRIDAY, January 26

Candle Lighting4:47 pm
 Mincha4:55 pm
 Dvar TorahRabbi Kugel
 Kabbalat Shabbat5:25 pm

SHABBAT, January 27

Parshah Shiur9:00 am
 Shacharit9:45 am
 Dvar TorahRabbi Ossey
*****Kids Shul & Junior Minyan11:00 - 12:15*****
 Kiddush is sponsored by **Anonymous**.
 :approx. 12:30 PM
 Rambam3:50 pm
 Mincha4:50 pm
 Ma'ariv & Havdallah5:51 pm

Each week, a Video of the Rebbe is shown after Havdallah.

Daily Minyan:

Sunday & legal holidays:9 AM
 Monday & Thursday:7:15 AM
 Tuesday, Wednesday & Friday:7:30 AM
 Rosh Chodesh:7 AM

Learn Rambam everyday at
www.chabadwestside.org/dailystudy/rambam.asp

NEXT WEEK AT A GLANCE

Shabbat Parshat Beshalach - Shirah - Tu Bishvat

February 2 - 3

Friday, February 2

Candle Lighting4:56 PM

Saturday, February 3

Shabbat ends5:59 PM

Halachic Corner *interesting questions posed by our readers*

This week: Crock pots

Question: What are some of the rules that apply to a crock pot and its use for Shabbat?

Answer: A crock pot helps us have warm food on Shabbat without cooking it on Shabbat. However, there are a number of issues to bear in mind with regard to its use.

Fully cooked Friday afternoon - First, it is ideal that the contents of the crock pot should be totally cooked before the onset of Shabbat. Be aware of how many hours your cholent will take to cook and make sure you start it cooking that number of hours before candle lighting time.

Remove the pot from the fire before removing the food - When removing the food from the crock pot, the inner pot, which contains the food, should be removed from the heating element, the outer portion of the crock pot. This is because spooning out food from a pot on the fire is considered cooking. Therefore, it is not permitted to remove the cholent, or other contents from the crock pot, while the food is still "on the fire," on its heating element. This is true even though the food is very hot and 100% cooked.

Two piece crock pots - Older style crock pots which do not separate into two parts should not be used on Shabbat. Similarly, soup cannot be labeled out of the soup pot on Friday night while the pot is still on the fire on the stove top.

Next week we will discuss Chazarah, the possibility of returning cooked food to a stove top after it has been removed.

If you have any questions you would like discussed in the Halachic corner, please email them to Rabbi Fried at ryf@chabadwestside.org. Shabbat Shalom!

KIDDUSH SPONSORSHIP OPPORTUNITIES:

Sponsoring a Kiddush is a great way to share you Simchah or special family event with the community!

Kiddushim can be sponsored to celebrate a birthday, graduation or to commemorate the Yahrzeit of a loved one. Kiddush sponsors are encouraged to share some words of Torah at their Kiddush. Kiddushim cost \$300, \$400 or \$500.

To sponsor a kiddush, please email Rabbi Fried at ryf@chabadwestside.org, or call at 212-864-5010 x 14.

Kiddush Schedule:

Shabbat Beshalach, Shirah - Tu Bishevat, February 3,
*Kiddush is sponsored by **Dr. Stephen and Bella Brenner** in honor of his birthday*

Shabbat Yitro, February 10,
*Kiddush is sponsored by **Mayo Simon** in honor of the Yahrzeit of his father, Emanuel I. Simon, 26 Shevat*

Shabbat Mishpatim, Parshat Shekalim, February 17,
*Kiddush is sponsored by **Schneur Bistritzky** in honor of his birthday, 28 Shevat*

Shabbat Terumah, February 24,
Kiddush is available

Shabbat Tetzaveh - Zachor, March 3,
*Kiddush is sponsored by **Jonathan Seliger** in honor of the anniversary of his Bar Mitzvah*

Shabbat Ki Tisah, Parshat Parah, March 10,
Kiddush is available

Shabbat Vayakhel-Pekudei, Chazak - Hachodesh, March 17,
*Kiddush is sponsored by **Marc Mandelbaum** in honor of his Urfruf and upcoming marriage to **Lisa Rosenbaum***

Yud Shevat - the Tenth of Shevat

Sunday night - Monday, January 28 - 29

The Tenth of Shvat (Yud Shevat) marks the anniversary of the passing of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, of blessed memory, in 1950. Moreover, this date marks the day of the ascendancy to leadership of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson.

Before his passing, the Previous Rebbe wrote a four-part

series of Chassidic discourses (known as maamarim) based on the verse from Shir Hashirim, "Bati L'Gani, I have come into My garden. My sister, My bride." Its first part, comprising five chapters, was released in advance of Yud Shevat, 1950, with the intention that it be studied on that date, which marks the anniversary of the passing of the author's saintly grandmother. As it transpired, this was to be the date of his own passing as well.

The Tanya teaches that "all the effort of man for which his soul toiled during his life time becomes revealed at the time of his passing." Thus, it is clear that this series of discourses encapsulates the parting message of the Previous Rebbe's life-work. Indeed, less than a year later the Rebbe said: "I would like to suggest that we all commit to memory the maamar entitled Basi Legani, in its entirety or in part.... In times of confusion or of doubt, we should think it through. It is not the quantity that counts.

What matters...is that we connect ourselves to the source.... Mastering the maamar will nourish our soul-connection (hiskashrus) with its author not only when we recite it, but at other times too our minds will be suffused thereby with the [Previous] Rebbe's teachings."

Each year on Yud Shevat, it has been the custom of the Rebbe to expound one of the 20 chapters of Bati L'Gani with a discourse of his own. The first twenty such maamarim were completed in 1970 and were published under the Hebrew title Sefer HaMaamarim Basi LeGani. The second set of maamarim, which the Rebbe began in 1971, were published in a second volume, Sefer HaMaamarim Basi LeGani vol II is now in print.

The discourse discusses a comment of the Midrash that there were 7 righteous individuals, starting with Abraham and ending with Moses, who brought the Shechinah, the Divine Presence down through the 7 heavens and into this world, after 7 fundamental sins, starting with the sin in the Garden of Eden, removed the shechinah from this world.

The first discourse of the series, delivered on the first anniversary of the passing of the Previous Rebbe, is particularly noteworthy: It was the first maamar delivered by the Rebbe after he had taken up the mantle of leadership, becoming the 7th Rebbe of Chabad. It that discourse, the Rebbe sets out the "mission statement" for our generation.

The Rebbe teaches that just as the 7th righteous person finally brought the Shechinah into this world, similarly we, being the 7th generation of Chabad, have the mission of permanently bringing the Divine Presence into this world, through the coming of Moshiach.

10 Shevat *Continued from page 2*

love of Torah and a love of G-d...

So if you see a person who has a love of G-d but lacks a love of Torah and a love of his fellow, you must tell him that his love of G-d is incomplete. And if you see a person who has only a love for his fellow, you must strive to bring him to a love of Torah and a love of G-d -- that his love toward his fellows should not only be expressed in providing bread for the hungry and water for the thirsty, but also to bring them

close to Torah and to G-d.

When we will have the three loves together, we will achieve the Redemption. For just as this last Galut (exile) was caused by a lack of brotherly love, so shall the final and immediate Redemption be achieved by love for one's fellow.

In the five ensuing decades, the Rebbe's words became the mission statement of thousands of Chabad Houses and outreach centers throughout the world.

More significantly, they heralded a sea change in the way that Jews regarded their heritage, their G-d, and each other. It is no exaggeration to say that the

"statement" issued that evening



The sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson (1880-1950)

by a 48-year-old holocaust survivor changed the face of world Jewry.

continued on page 4

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