





ב"ה Flame

Edition 9 - Pesach 5769



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message

from the editor.

Welcome to Flame 9 - The Pesach Edition

What a few months since the last Flame. We have had Chanukah and Purim, two fantastically organised and memorable festivals of which you will read about and see the photographs.

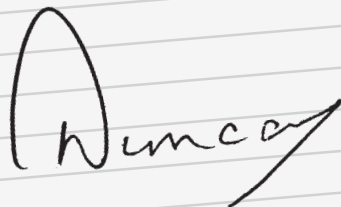
On the subject of photographs, I would like to make a special thank you to Michelle Davies... "The Official Bournemouth Chabad Photographer" (although I don't think she will thank me for saying that). It is thanks to Michelle that all of our events and the photo gallery on our website www.bournemouthchabad.org have such high quality professional photography to capture atmosphere.

Whilst I am thanking people I would like to thank Harold Goldblatt for his suggestion on including a Halacha section which we will now run as a regular feature. If you have any questions about the Halacha please contact Rabbi Yossie or, if you also have any suggestions on articles or features, please contact me.

At Chanukah I was given the great honour of lighting the Giant Menorah in The Bournemouth Pleasure Gardens. In my address I reflected on the doom and despondency that has gripped the world. This said, with the unique warm atmosphere that was and is created at every Chabad event including every Shabbat morning proves that "Chabad whilst not exactly recession proof, are certainly depression proof!"

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Wishing you a happy and kosher Pesach



Duncan Kaye, Editor

A thought from the Rebbe on Matza and Wine



The Lubavitcher Rebbe, Rabbi M. Schneerson, of Righteous Memory.

Adapted from the works of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of righteous memory.

At the beginning of the Torah portion Va'eira, four expressions are used with regard to the redemption from Egypt: "I will release you... I will save you... I will liberate you... I will take you..."

Our Sages note that the four cups of wine which we drink during the Passover Seder correspond to these four expressions.

Accordingly, the following question arises:

Bearing in mind that we eat Matzah on Passover "because our ancestors were liberated from Egypt," why do we not eat four Matzot, just as we drink four cups of wine? Why do we take only three Matzot to the Seder?

Evidently, there must be two aspects to the exodus from Egypt, one that is composed of three details and one that is made up of four.

What are these two aspects?

At the time the Jewish people departed from Egypt they were not yet spiritually worthy of redemption. In fact, had they remained one more moment in Egypt, they would have become forever mired in impurity.

Notwithstanding their state of depravity, G-d in His infinite kindness revealed Himself to them and redeemed them. This is why the completion of the exodus came about only when the Jews received the Torah, for complete liberation from Egypt required that the newborn nation rid itself of Egyptian impurity. This was accomplished as the Jews prepared themselves in the days between the exodus and the receiving of the Torah; they achieved such heights

that by the time the Torah was given they could justifiably be called a "holy nation."

The difference between the symbolism of "Matzah" and "wine" will be understood accordingly: Matzah emphasizes the aspect of the exodus that came about as a result of G-d's redemption from the impurity of Egypt. It is for this reason that Matzah is called "impoverished bread" bread that lacks taste - for it is a remembrance of spiritual impoverishment. "Taste" refers to something a person can appreciate in some way.

"through their own service they were redeemed from the evil of Egypt..."

Since the liberation from Egypt originated from Above rather than from the spiritual preparation of the Jewish people, it is understandable that it lacked "taste" - the Jews were compelled to leave. Wine, however, has taste and is enjoyable. It is a "remembrance of the liberation and freedom" ultimately achieved by the Jews, i.e., it was through their own service that they were redeemed from the evil of Egypt.

The reason for three Matzot vis-a-vis four cups of wine now becomes clear:

There is a difference between the first three expressions of liberation and the fourth, in that the first three - "I will release you... I will save you... I will

liberate you" - are aspects of redemption that took place immediately upon the departure from Egypt; they came from Above.

The fourth expression - "I will take you unto Me as a Nation" - however, depended on the Jewish people; they had to become worthy of being called G-d's nation. This was accomplished when they received the Torah.

Thus, Matzah is equated with the number three, corresponding to the first three expressions of liberation, inasmuch as Matzah commemorates the redemption as it came from Above.

The cups of wine, however, allude to the liberation accomplished by and within the Jewish people.

The cups are therefore equated with the number four, for they denote the fourth expression of redemption - "I will take you unto Me as a Nation" ■ **Chabad**

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report

from the chairman.

It is probably understating matters to say we are currently experiencing a period of depression, with the most difficult of financial climates, against a backdrop of falling share prices, rising unemployment, anti Semitism masked as anti Zionism, terrorism and just general gloom and doom.

There is however something quite remarkable happening right here in Bournemouth. Amongst the countless businesses closing their doors for the last time, including some very big names such as Woolworths and MFI, we at Chabad are doing exactly the opposite. We are well on schedule to open our doors in the early part of the summer.

We are creating a centre, which we believe will benefit the entire Jewish community. Whatever your age or level of observance, we are sure you will find something of interest at No.20 Lansdowne Road which is the address of our new Chabad House. It's very apt that we should be moving into No.20 during our 20th Anniversary year.

I refer to it as 'Our' Chabad House because that's exactly what it will be, and to say we have been overwhelmed at the generosity of our supporters to date, would be an understatement. That said, we still have a very long way to go and hope to get to see and speak to everyone during the coming months about the role you could play in 'Project Twenty'.

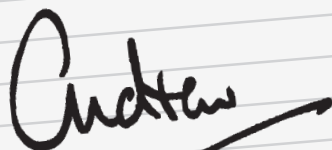
You will see written and photographic evidence in this magazine of the wonderful activities and events we are staging without a proper home of our own. Now just imagine what could only be achieved once we take up residence, the possibilities are endless and we have plans and ideas that will certainly launch us into our next twenty years with a flourish.

As we've said so many times before, none of this would be possible or indeed worthwhile if it wasn't for our friends. Chabad throughout the world boast the most loyal of supporters and here in Bournemouth we consider you to be right up there with the best of them.

I'll finish where I started, by recognising that things are without doubt tough, but this is surely the time when we need our spirits lifted, when our feeling of togetherness comes to the fore. We are determined to buck the trend and show what is possible if you are really focused and believe in your dreams.

Please go that extra mile and help by doing whatever you can to make the Chabad dream come true for all of us!

I wish you and your families a wonderful Pesach and a happy summer.



Andrew Kaye, Chairman

What makes this year's EREV Pesach different from EVERY Pesach?

**By Rabbi Yossie Alperowitz
Director, Chabad-Lubavitch of Bournemouth**

Well. Let's first begin with what every Pesach has in common. As we know, on the Festival of Passover – Pesach – we celebrate the Exodus of the Children of Israel from Egyptian slavery.

Generally, all our Chagim not only commemorate events that occurred many years ago, but carry messages of inspiration that last all year long.

This is especially true with Pesach, as we are commanded in the Torah to remember the Exodus on a daily basis. Indeed, Pesach is referred to in our prayers and in the Kiddush for Pesach as “the season of our liberation.” We can now see clearly, that Pesach is not merely when our ancestors left Egypt, but rather, it is “the season of our liberation,” which emphasises that this liberation is uniquely ours.

For liberation itself can mean many things and what may be considered liberation or “freedom” for one creature is not considered “freedom” for a creature of a different calibre at all.

For example: If a plant or tree has enough light, air, and water, then it has all it requires to grow freely and to fulfil its purpose of being. This type of “freedom” would be insufficient, however, for an animal, which would require its space to manoeuvre. For humans to survive, they require much more than that to be considered “free.” And similarly, there is a unique “liberation” of the Jewish nation, our liberation.

This alludes to the inner significance and purpose of the Exodus, which G-d revealed to Moses in their very first encounter at the burning bush: “when you will take this nation out of Egypt you will serve G-d on this mountain.” G-d was not merely informing Moses of

the future. Rather He is saying to Moses: “they will have their freedom when they will serve Me.”

Thus Pesach's message is to refocus on matters related to our survival as Jews, namely the Jewish way of life. Pesach reminds us of the sacrifices our ancestors made in their day and how privileged we are to live in a free society where freedom of religion is granted. Pesach inspires us to utilize this freedom and strengthen our observance of the Torah all through the year.

“Done with EVERY Pesach. We now move on to EREV Pesach.”

This year, we have something unique. On Erev Pesach, G-d willing and weather permitting, we have a rare, once in 28 year opportunity, in connection with the sun's return to its place where it was at the moment of its creation on the same time and day of the week when it was placed there, to thank G-d with a special blessing. We'll do it high in sky, on the Bournemouth Eye Air Balloon on April 8, at 9:00 am. If you wish to join us, rsvp on (01202) 268953.

With best wishes for a Chag Kasher VeSameach,



**Rabbi Yossie Alperowitz
Director ■ Chabad**



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What is Birkat Hachamah?

G-d made the two great lights: the greater light to rule the day, and the lesser light to rule the night . . . And it was evening and it was morning, a fourth day. - Genesis 1:14, 19

One who sees the sun at its turning point should say, "Blessed is He who reenacts the works of Creation." And when is this? Abaya said: every 28th year. - Talmud, Tractate Berachot 59b

Every 28 years the sun returns to the exact position, at the same time of the week, that it occupied at the time of its creation – at the beginning of the fourth day of creation. A special blessing – called Birkat Hachamah, "the sun blessing" – is recited to mark this event. Due to the rarity of this event, this blessing is customarily recited amid large public gatherings of men, women and children.

This year, 5769, we will perform this special mitzvah on the morning of April 8 (the morning before Passover).

The blessing is traditionally preceded and followed by a short selection of Psalms and prayers.

The existence of nearly all life on Earth is fueled by light from the sun. Every morning without fail, the sun rises in the east and bathes us with its sustaining rays, causing flora to grow and, through the process of photosynthesis, providing oxygen for all fauna.

Some may call this phenomenon nature

We will gather on April 8th and declare otherwise:

"Blessed are You, Lord our G-d, King of the universe, who reenacts the works of creation."

The blessing on the sun should be recited on Wednesday morning, April 8, 2009, after sunrise and before a quarter of the day has elapsed – the earlier the better. If one missed this time, the blessing can be recited until midday.

Ideally, the blessing should be recited outdoors after the morning prayers, amidst a grand gathering of men, women and children – as befits the excitement

accompanying the fulfillment of such a rare mitzvah.

Make sure to bring along the kids and have them say the blessing. It's a memory for a lifetime!

If possible, try to wear a new garment while reciting the blessing.

The actual prayer service consists of:

- Psalm 148:1-6.
- The blessing: "Blessed are You, Lord our G-d, King of the universe, who reenacts the works of creation."
- The Shehecheyanu blessing.
- Psalm 19.
- Psalm 121.
- Psalm 150.

- A brief section from the Talmud (Brachot 59b), the source of the obligation to recite the blessing on the sun.

- Psalm 67.

- The Aleinu prayer.

- Mourners Kaddish (if there is a minyan present).

1. Before reciting the actual blessing on the sun, stand at attention with feet together and look at the sun.

2. Do not, however, look at the sun while reciting the blessing.

At the conclusion of the service it is customary for everyone to donate money to charity. **Chabad**





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The Real Haggadah

By Aron Moss

Question:

So it's Pesach again. Another Seder night where we meet up with distant relatives we almost forgot about, to tell a story that we aren't allowed to forget about. Is it really necessary more than 3000 years on to still commemorate our ancestors' freedom from slavery in Egypt? Can't we move on to more pressing and contemporary issues?

Answer:

My friend, you are reading the wrong Haggada. The Seder is not just a memorial to events of the distant past; it is a dynamic process of freedom from the challenges of the present.

We are slaves. Slaves to our own inhibitions, fears, habits, cynicism and prejudices. These self-appointed pharaohs are layers of ego that prevent us from expressing our true inner self, from reaching our spiritual potential. Our souls are incarcerated in selfishness, laziness and indifference.

Pesach means "Passover." It is the season of liberation, when we pass over all these obstacles to inner freedom. On Pesach, we give our souls a chance to be expressed.

1. Reread the Haggada. Every time it says "Egypt" read "limitations." Replace the word "Pharaoh" with "Ego." And read it in the present tense:

"We were slaves to Pharaoh in Egypt"
= "We are slaves to our egos, stuck in our limitations."

2. How do we free ourselves? By eating Matza. After eating Matza, the Israelites were able to run out of Egypt and follow G-d into the desert. Because Matza represents the suspension of ego. Unlike bread, which has body and taste, Matza is flat and tasteless - the bread of surrender. Usually, we are scared to suspend our egos, because we think that we will lose ourselves. On Pesach we eat the Matza, we suspend our egos and find



ourselves - our true selves. This night is different from all other nights, because on this night we let ourselves go, we liberate our souls to follow G-d unashamed. We say, "I may not understand what this means, but I have a Jewish soul, and somehow that is the deepest layer of my identity." That soul is the innocent child within us is waiting to be free. This Pesach, let's allow that child to sing:

Ma Nishtana Halayla Hazeh...

1. Egypt is synonymous with limitations, as the Hebrew word for Egypt - "Mitzrayim" - comes from the same root (and is spelled the same) as the word "Meitzarim" (limitations).

2. Pharaoh is synonymous with ego, as Pharaoh claimed (Ezekiel 29:3. Rashi and Metzudot ibid) "I have my Nile" (so I have no need of heavenly powers, and with my own strength and wisdom); "I made myself" (great and powerful) ■ **Chabad**

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When leadership can be difficult

In honour of the Rebbe's birthday, 11 Nissan

WRabbi Zev Segal was born in Saratov, Russia, in the year 1917. When he was yet a child, his family immigrated to the Holy Land where his father, Yosef, took a position as a rabbi in the city of Nes Tzionah. Zev came to the United States in 1939 and received his rabbinical ordination at the Skokie Yeshiva in Illinois.

In the mid 1940s, he accepted the pulpit at Newark, NJ's, Young Israel congregation, where he remained for close to 40 years until his sudden tragic passing in March 2008.

Segal had a very close relationship with the leading rabbinate of his time, amongst them he shared very close relationships with Rabbi Joseph B. Soloveichik and Rabbi Yoel Teitelbaum, the Satmar Rebbe. His influence extended beyond his synagogue, beyond New Jersey and even the United States. His missions on behalf of Jewish causes often took him abroad to places like Israel, North Africa, Europe and the Soviet Union.

It was in the capacity of his communal activities that Rabbi Segal first met the Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory

"The Rebbe was not only the leader of our generation," Rabbi Segal said after the Rebbe's passing in 1994. "He will be the leader of generations to come. Many, many generations will benefit from what the Rebbe [gave] the people of Israel."

Although he wouldn't talk about the specifics, Rabbi Segal confirmed that he would carry out missions at the Rebbe's request.

"The Rebbe had a certain amount of confidence in me," said Rabbi Segal. "He shared with me things that I was amazed [that he did], and probably [because he knew that] I am not seeking publicity." Rabbi Segal was careful to arrive on time for morning services at his synagogue. If he ever did arrive late,

his congregants knew that he had been with the Rebbe through the wee hours of the night. His late-night audiences had at times lasted over five hours. "When you talked to him, there was nothing in the world in existence except you. I mean, it's only he and you; that's it," he said.

"And his inquiries, [the] questions that he asked that you never thought of," the rabbi describes his audiences with the Rebbe, "You experienced it but you never were able to articulate, you have to give certain answers and you have to accumulate events that you have experienced but there are novelties in those events, not every individual was able to do that. Words are not enough to express the experiences. It's amazing."

"I said that the Rebbe should know that it was not an easy task" On one occasion, the Rebbe found out that Rabbi Segal was traveling to "a certain country" and asked him to undertake a "very difficult assignment." When he arrived back in the United States, the rabbi was granted a private audience with the Rebbe.

"Since when did you make a contract with the Almighty for an easy life?"

"I said that the Rebbe should know that it was not an easy task," Rabbi Segal recalled.

The Rebbe responded: "Since when did you make a contract with the Almighty for an easy life?"

Rabbi Segal said that that moment stuck with him, and provided a lesson in how one should approach responsibilities and challenges. As a vice president and, later, the president of the Rabbinical Council of America in the 1960s, Rabbi



Rabbi Zev Segal

Segal met frequently with the Rebbe. They would discuss the status of Jewish communities all over the world, and the Rebbe would direct Rabbi Segal about missions to accomplish during his travels.

"The Rebbe had a tremendous amount of knowledge [about] what's going on in the Jewish community [everywhere]," Rabbi Segal once said. "It's amazing how in one human being you [could] have all these areas of knowledge."



Ariel and Lily Sharon exit the Rebbe's office on that fateful night in 1968 (Photo: Shmuel Rivkin)

"One of the major accomplishments of the Rebbe was that he was able to maintain an underground in the Soviet Union and I can tell you that the Jews that I met under the Soviet regime, when they were aware of someone who ever saw the Rebbe, he became a very important individual to them."

So in spite of the lack of overt communication, there was a tremendous amount of binding between the Jews in the Soviet Union with the Rebbe and the Rebbe was a tremendous amount of encouragement to them."

Continued on page 25

What is in a Smile?

“Greet everybody with a warm, cheerful, and pleasant countenance” (Ethics of our Fathers/Pirkei Avot 1:15)

By Cheryl Wynbourne

Who would you think is more approachable, the person who is scowling with a frown on their face or the person next to them who is smiling – well I think we all know the answer. But do you realise the power of such a small action.

I am sure you all know someone who just seems to lighten the mood when he or she comes in to a room. Maybe that person has an infectious laugh, or tells great jokes or, as in many cases just seems to cheer people up and you are not sure why.

The best way to a great smile is to be happy yourself. But sometimes the journey through life doesn't leave us always feeling like smiling. So try to think about something or someone you really care about, a funny joke or just a hilarious situation.

Just do it – now didn't that bring a full blown smile to your face. Remarkably when you are feeling down, smiling can help cheer you up, even if you have to coax a smile out at first.

Did you know that we not only smile with our mouths but also with our eyes. Smiling with your eyes is difficult to explain but when you see it on a person it is like their eyes 'lighting up' or 'twinkling'. Stand in front of the mirror and try to make your eyes twinkle and your smile broaden – you will feel better for it. It makes a man more handsome and a woman so much prettier.

You have probably heard of contagious or infectious smiles. No they are not diseases, quite on the contrary even during the most stressful times a roomful of smiles can brighten everybody's mood. A smiling person really does bring happiness with them.

Did you know that smiling boosts your immune system because you are more relaxed when you smile – and you can help prevent the flu and colds by smiling? Ok so that is a bubemeiser – but I bet I made you smile!

So...here are a few thoughts to help you on the road to a smile:

People seldom notice old clothes if you smile.

A smile is the light in the window of your face that tells people you're at home.

If you smile at someone they might smile back.

I have never seen a smiling face that was not beautiful.

The shortest distance between two people is a smile.

Every time you smile at someone, it is an action of love, a gift to that person, a beautiful thing.

A smile is the universal welcome.

A smile can brighten the darkest day.

A smile is something you can't give away, it always comes back to you.

A smile is a powerful weapon, you can even break ice with it.

It enriches those who receive without making poorer those who give.

It takes but a moment, but the memory of it sometimes lasts forever.

None is so rich or mighty that he cannot get along without it and none is so poor that he cannot be made rich by it.

So remember when you next see me, do give me a smile and I will give you one right back and we will both be happier. **Chabad**



We wish a hearty Mazaltov to Joanna and Jonathan Leora, Louis and Ariella Gerson on the birth of their beautiful daughter/sister Levana Miriam

Jack Bright wishes to thank Rabbi Alperowitz, Reverend Lev and members of the Chabad Committee for their visits to him during his recent hospitalisation and subsequently at home.

Thanks also to all those who phoned, called and sent cards etc.

Special thanks to the Minyanaires who made it possible for me to say Kaddish on my fathers Yahrtzeit – Have Sefer – will travel!

There is an active singles group 40-65 ish and we meet at the Hotel Miramar on every other Wednesday and next event is a matzo ramble at Highcliffe Castle on Sunday 12th April (bring your own picnic)

Contact Michelle Davies
01202 426233 or
07778800132
for further details

The 11th of Adar

...commemorated the first Yahrtzeit of our dear friend and supporter, Louis Greenblatt a"ch.

Louis was born in 1955 in Capetown, South Africa. As evidenced from the following news clip from Grahamstown, already in the years of his youth, he was a shining light in his community.

Ever since the Greenblatt family had moved to Bournemouth in 1995, he, his wife, Merle, and his children Jared and Romy, may they all live and be well, frequently attended Chabad events and services.

When Louis would lead the prayers, his voice vibrated with feeling, as he

chanted them with a special melody. With his warm-hearted, soulful character, he created a special atmosphere at every gathering. And as you can see in the photos, when he joined the Rabbi in singing a lively "niggun" (Chabad-chassidic melody) his soul would express itself freely; his joy knowing no bounds.

Louis was an integral part of our community and is sorely missed. We pray that G-d give comfort, nachas, and good health to his mother Mrs. Fanny Greenblatt, to his wife Merle, and to his children Jared and Romy. ■Chabad



How Louis ended shul crisis

GRAHAMSTOWN: Proof that knowledge is never wasted was provided by Louis Greenblatt, a 19-year-old Rhodes student, who is now the Baal K'rayah for the Grahamstown congregation.

It all happened when a crisis arose during the Rosh Hashana



LOUIS GREENBLATT

morning service. The rabbi engaged to come to Grahamstown for the Yamim Noraim suddenly took ill just before the reading of the Torah and was unable to carry on the service. The congregation was in a dilemma that had no apparent solution. Who was there who could take over and read the lengthy parsha, or would the Torah have to remain unread?

That was when young Louis came forward from the back of the synagogue and offered his services. The balabatim went into a huddle and decided to let him try.

He amazed them all by completing the task without stumbling over a word. Grahamstown's crisis was at an end and the young student performed right through the festivals and does the regular Shabbat morning readings.

Asked where he had acquired his knowledge, Louis, a first year B Comm student from Cape Twn, told me how it all came about. His father, Mr. Barney Greenblatt, owner of a women's clothing factory in Claremont, was a former chairman of the Claremont Synagogue. He encouraged his son to read the entire sedra of the week for his barmitzvah. Trained by Rabbi Cramer, minister of the Claremont Hebrew Congregation, he undertook the mammoth reading. He later helped with the children's services and did the Torah readings for the special youth services over the Yamim Noraim.

Louis, who matriculated at SACS, took full part in his school's activities. He was a prefect and played for the first rugby and cricket teams. At Rhodes he is an active member of the SJA and plays rugby and cricket for the university.

P.L.

Taken from The Grocotts Newspaper, South Africa.

Halacha Corner

Some Laws of the Reading of the Torah

- extracted from the Kitzur Shulchan Aruch chapter 23

1. He who is called up to the reading of the Torah should take the shortest way going up to the reading desk, and the longest way going down. If the two ways are equal distance he ascends at his right and descends at his left.

2. It is customary for the person called up to the Torah, not to descend until after the one called up after him has said his last benediction.

3. The reader then reads the prescribed portion and the one who is called up, follows him silently.

4. It is the duty of the entire congregation to listen with close attention to the reading of the Torah.

5. It is forbidden to take hold of the scroll with bare hands. It must be held by its rollers.

6. The one being called up and also the reader need to stand. Even just to lean against something is forbidden.

7. Two brothers are not called up in succession, similarly, a father and son or grandson should not be called one after the other.

8. After the Torah reading is complete, half-Kaddish is said, and then the Torah is lifted up (Hagbah). The Hagbah should open the Torah so that three columns of script can be seen. He should show it to people his right, his left, in front of him, and behind him.

9. The Torah is rolled closed by the Gelilah and rolled so that the seam is between the two scrolls. The band is then put around the Torah a third of the way down and then the cover is placed on the Torah. (and in many synagogues a pointer and crown).*



10. A Sefer Torah should be held in one's right arm (and rested on the right shoulder). This applies even if the one holding the Torah is left-handed.*

*The above may vary depending on which custom you follow ■ Chabad



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If you can't come to us...then we'll come to you!



Jack Bright had a very serious operation at the end of December, fortunately he has come through it very well and is now convalescing at home in the excellent hands of his dear wife Paula.

Jack had Yartzeit for his father on Thursday 29th January but due to his current condition he was unable to attend Shul to say Kaddish.

Rabbi Yossie heard about this and found a very easy solution to this problem. "We will bring the minyan to him".

Armed with a Sefer Torah and a box full of sidurim 14 men attended Jack and Paulas flat, davened Shacharit and enabled Jack to say not only Kaddish but also Hagomel.

We wish Jack a continuing speedy recovery. ■ Chabad



FROM THE POSTBAG



• "Following the dark days of Mumbai, it was such an uplifting experience to attend your wonderful Giant Menorah Lighting."

• "Whilst on holiday recently, we had the pleasure of attending your Shabbos service at the Queens Hotel. It was one of the happiest Shabbos mornings we can ever remember. Thank you to all concerned."

• "Dear Rabbi Yossie and Chanie, thank you for giving the kid's such a brilliant time at the Chanukah Party. They absolutely loved building the Lego Menorah. What a fantastic idea!"

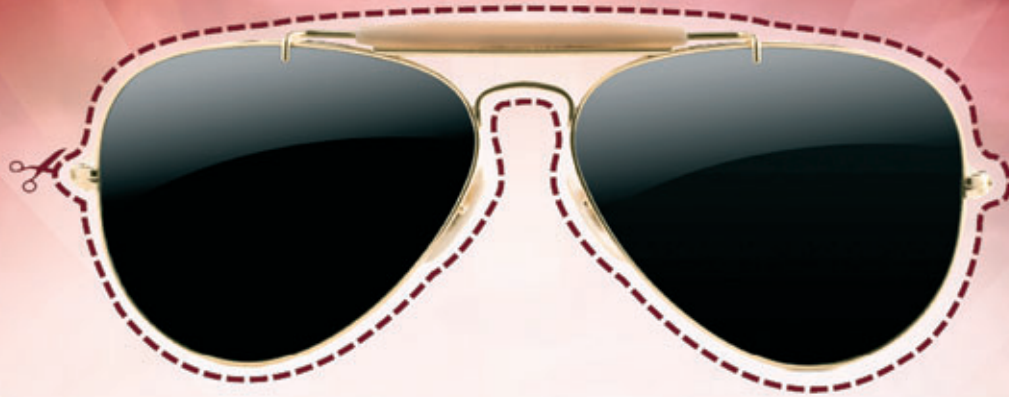
• "I bet Purim in the real China was nowhere near as good as your Purim in China. The food was amazing, the atmosphere was buzzing and I just can't wait to discover which part of the world we will be celebrating Purim next year!"

• "Thank you for your kind invitation to join you for Shabbat lunch. We thoroughly enjoyed our time with you."

• "Yossie, Chanie and everyone connected to Chabad, just want to thank you for doing what you do so well. Bringing warmth and happiness to so many people."

• "Many thanks for the prayers for my sister. Thank G-d she is progressing well. I must say we both enjoyed the lovely Purim party which was very uplifting."

• "Just a note to say how much we enjoyed the Shabbat meal in your home. Thank you Rabbi Yossie for imparting your words of wisdom and Chanie for a wonderful meal; and to your children in creating a happy and lively atmosphere."



This year, on April 8, a quiet event of astronomical proportions will occur far beyond the view of the naked eye: Time and space will realign. Every year the sun comes full circle, returning to its original point of orbit. But only once in 28 years does that alignment match up with the day of the week and precise moment of its creation.

As a community we will pause to gaze at the sun and marvel at the complexity and precision of G-d's cre-

ation. By nurturing our gratitude for the gifts around us, we increase our capacity to find joy in each day.

So take a few moments to join with thousands of Jews around the world as we recite special blessings in thanks for this awe-inspiring universe we inhabit.

To learn more about the science and significance of this once-in-28-years milestone and

to download the text of the blessings or find classes and local gatherings near you, visit us online.

Where will you be on the morning of 8/4/09?

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Pearls for the Shabbos Table

from the teachings of the Lubavitcher Rebbe Rabbi Menachem M. Schneerson
- adapted by Rabbi Yossie Alperowitz

Picture the Shabbat table – the candles shining bright, the Kiddush wine, the delicious Challah and Shabbat food – an event we look forward to all week long.

Then there is the spiritual dimension of Shabbat – the joy of the prayers, the songs, and last but not least, the opportunity to learn more Torah. The Shabbat meal itself can be a holy experience, and one of the ways to achieve this is by sharing a d’var Torah at the Shabbat table.

A collection of thoughts on the weekly Torah portions and Jewish Festivals, Pearls for the Shabbos Table will stir the minds of anyone gathered for a Shabbat or Yom Tov meal. Its easy-to-read style is designed to be accessible to children, while its powerful messages are sure to inspire deeper discussion even amongst the more seasoned scholars.

This book is only a drop from the vast sea of torah teachings of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson of righteous memory, which covered every layer and section of Torah. During the years of his leadership, the Rebbe delivered public addresses for more than 11,000 hours! When translated into English and completely published, the Rebbe’s teachings will fill hundreds of volumes. Although no attempt was made, in this book, to provide a translation of any of the Rebbe’s complete talks, nevertheless, it aims to recapture a tiny fraction of the splendour of the Rebbe’s works for every man, woman, and child, at the Shabbat or Yom Tov Table.

Some key topics discussed in this book are: the mitzvah to love your fellow as you love yourself, caring for others, kindness, Tzedakah, appreciation, thanking G-d, education, joy, humility,

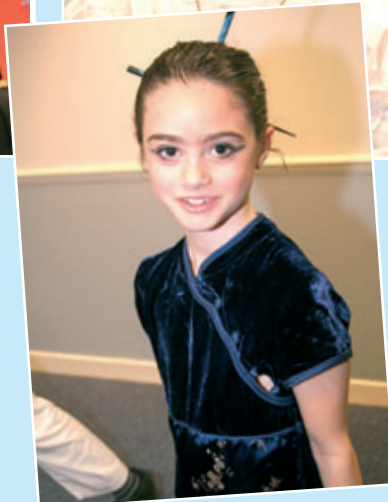


Pearls has been dedicated by Maurice and Helen Kaye. Photo taken at the book launch held at the Purim Seudah, Queens Hotel.

pride, the purpose of the creation, the Torah and the Jewish people, Teshuvah, yearning for the redemption and much more. It comes with an introduction, a dedication by Maurice and Helen Kaye, glossary and index. **Chabad**

For orders please contact Chabad on (01202) 268953.

We're in *Flame!*



My First Passover

By Susan Kornhaber

Friends who have known me for a long time know I have always been searching for more spiritual content in my daily life.

Three years ago, through my daughter, I became friendly with a young woman named Robin.

She had three children and, though she was very observant, she never told me what to do; instead she let me learn by watching.

And while there was so much I didn't know or understand, I saw that there was always a wonderful, warm feeling of peace and serenity in her home.

After each visit I felt that her family had a very special gift.

To watch Robin set the Shabbat table or watch her small children say their prayers or read Hebrew was something that I had never witnessed as an adult. Robin and her husband were devoted regulars at the Chabad Center in New City.

I had always known that Chabad was right in my neighborhood, and I had actually attended High Holy Days services there one year, but Chabad seemed very foreign -- too religious and somehow, very different from secular people like myself. I didn't know then, that Chabad attracts all sorts of people and makes everyone feel welcome and comfortable.

The Chabad Rabbi, Rabbi Avremel Kotlarsky, and his wife, Chani, invited us to participate in classes, and even invited us to their Seder, but somehow, we never took them up on their offers. Then, two years ago when Robin and her husband were honored at the opening of the Chabad Jewish Community Center in New City, I came to the dedication ceremony.

At the last moment I decided to stay for the entire evening, and it was on that night that something happened to me. I was so moved by what I heard and the spiritual feeling that emanated from the Chabad people, I experienced a feeling of genuine Judaism -- something I had never felt before.

After that I slowly began to make changes in my life.

I started lighting Shabbat candles and going to the Chabad Center every Saturday. Little by little I became a Shabbat observer, although kashrut took longer.

Two summers ago Robin took me on a tour of various stores in Monsey and once again a whole new world opened up for me.

I remember the delight I had the first time I bought a kosher chicken and served it on Shabbat. Even after I was buying only kosher meat, I still didn't keep a kosher home.

I was afraid to take that step - the process of kashering a kitchen seemed so formidable. So, I stayed in that space - just buying kosher meat - for a long time.

“I was being bound by the chains of fear of becoming kosher...”

Right before Passover the Rabbi called me. Gently explaining that one of the themes of Passover was that of the Jews breaking out of the bondage of slavery he suggested that perhaps I was being bound by the chains of fear of becoming kosher; it was time to break those chains and go forward.

The truth of his words hit me

Last Passover I kashered my home, and I must say, I'm glad to have done it, for keeping kosher gives me a strong spiritual connection with G-d.

Despite my own changes, most of my friends and all of my family live, for the most part, as they had always done. I don't push anyone, for I honestly believe that religion and spirituality are personal things that you cannot dictate to someone else.

However, just because I don't demand change, I have witnessed some wonderful changes in my own little family. My husband has grown to love going to shul



on Friday nights to hear the beautiful songs that welcome the Shabbat bride. My husband and daughters love their Friday night Shabbat meal.

In the past, after a long week of work, Friday nights meant going out or buying take-in, and my teenage girls always ate with friends.

Now, each week a beautiful table is set with fresh flowers and shining candles. Friends, and family often join us in saying the blessings and singing Shabbat songs - it's a different world!

Saturday - Shabbat is another gift

No phones, no errands, no rushing in and out of the car. My Saturdays are spent in shul with people who are now my friends.

After the Rabbi discusses the parsha of the week, there's always a lovely kiddush, and after shul, we go home to the marvelous hospitality of sumptuous Shabbat meals shared by fellow congregants. Other times I bask in the luxury of a good book or a Shabbat nap.

Yes, I am still in transition; I am still learning so much about my Judaism, but it's a lifelong process that I plan to be involved in always. ■ Chabad

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5th April - 11th Nissan

Farbrenge in honour of the
**BIRTHDAY OF
THE LUBAVITCHER REBBE**
Video Presentation
Sunday Evening 8 pm
11 Weston Drive

7th April - 13th Nissan

Search for Chometz 8.30pm

Hide ten pieces of wrapped bread in the home.
Take a candle, feather, and a bag and go
and find the bread! To order your "search for
chometz kit" please call 268 953

8th April - 14th Nissan Birchas Hachamah Blessing of the sun

9am at the Bournemouth Eye (weather permitting)
Join us for this once in 28 years occasion.
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8th April First Seder 7:30 pm
9th April Second Seder 8:30 pm

Adults £25 Children £10
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Last day of Pesach 16th April
Mincha 7:00 pm
followed by Moshiach's Seudah.
The final moments of Pesach
are very special.
The atmosphere of Moshiach's
Seudah cannot be matched.

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*Chabad's Annual
Lag B'Omer BBQ
Tuesday 12th May 6pm*
Don't miss out on the BBQ of the year!
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First night of Shavuot 28th May

Food for the soul and food for
the body. Tikkun Leil Shavuot
Along with a delicious Yom Tov meal!
Following services commencing 8:45pm
On Thursday evening.

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Friday 29th June 10:45am

Join thousands of children around the world
at Chabad's ice cream party following the
reading of the Ten Commandments

CAMP GAN ISRAEL

Reserve the date!!

24TH - 27TH AUGUST

Israel...Chanukah and Doughnuts!!

By Lise Rossano

When we booked to visit our son Adam, who is in Israel on his gap year, in Eilat last December we hadn't realised that our trip would coincide with Chanukah.

As many of you are aware Eilat is perhaps one of the more secular places in Israel and we were thrilled to see how all the people there, residents and tourists alike, entered into the true spirit of Chanukah. This was helped greatly by the presence of Chabad who set up stalls in the markets and made a point of providing every shop and market stall with a chanukiah and candles to put in their windows or displays.

While having a coffee late one evening with some friends in a café on the sea front we became aware of loud singing and dancing.



A group of young Chabadniks had entered and lit the candles in the café, encouraging everyone to join in with the blessings and some lively dancing afterwards. Of course Roger could not resist and joined in with them! It was yet

another example of how the light provided by Chabad everywhere lifted our spirits and made us feel so proud and happy to be Jewish. (Of course the doughnuts were good as well!) ■ Chabad



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jottings from Josh

Giant Menorah Lighting

Well, if you want to know what happened, it all started like this...

My family and I had just arrived. It was freezing and we didn't really know where to go but as usual I bounced off in a rush of excitement and I saw my friend Guy Avissar who kindly guided us to the Menorah as he was bouncing like me, too.

As I got closer, I began seeing glimpses of shining light and then...IT WAS THERE! Well, obviously it was there or we wouldn't have come to see it! So when we frolicked into the crowd, we all held candles to remember the Chabad



Rabbi and his wife who were killed by terrorists in Mumbai. The Menorah's light was exceedingly bright and we all stood and sang Maoz Tzur. A few of the little children and I sang the Dreidel Song which is hard for me to sing as I

can't get to the very high notes without screeching. Chanie made latkes and doughnuts for us to eat but I don't think I ever got a doughnut. I miss that doughnut and I hope I can have double portions next Chanukah ■Chabad

The Purim Party

A week or so ago, I went with my Mum to Chabad's Purim Party. Unfortunately my Dad couldn't come with us as he was abroad.

This year's party had a Chinese theme and lots of people had dressed up in Chinese costumes. I was pretending to be an angry Chinese businessman and I put some of my Mum's eye make-up on make my eyes look Chinese.

When it was time to sit and eat, there wasn't enough room for me to sit next to Ronnie and Zach so Rabbi Yossie very kindly let me have his seat and I found myself sitting next to Rabbi

Sudak which was a great honour for me. I didn't talk to him very much as we were both very busy eating the lovely Chinese meal.

I wonder what theme next year's Purim Party will have? I hope it can be American because then I can dress up as George Bush and people can throw eggs at me! ■Chabad



Calculating the Date of Birkat Hachamah

Why every 28th year?

The detailed calculations and explanations

According to tradition, the sun was created at the moment of the spring equinox which coincided with the first moment of the fourth day of creation – the day when G-d set into orbit the sun, moon and all the heavenly bodies. Since, in Jewish tradition, the day begins at the previous nightfall – as we see in the Torah's account of the story of creation, "It was evening, and it was day..." – this actually happened with nightfall on Tuesday evening.

When the sun reaches this starting point again at the exact same time of day and on the same day of the week, we recite the Birkat Hachamah the next morning, shortly after sunrise. This occurs once every 28 years – and this year on Nissan 14, 5769 (April 8, 2009). In other words, the spring equinox occurs every year, but on different days of the week and different times of the day. But once in 28 years it occurs on Wednesday [the fourth day of creation] at the moment of the day's onset. Please note, from an astronomic point of view, nothing unusual will happen on this date; the sun, moon, planets and stars will not be aligned in any specific pattern.

The Calculation

The starting point is the first moment of the (evening preceding the) first Wednesday in history—the fourth day of Creation. Let us use Tuesday evening at 6:00 p.m. as a rounded off time. According to the astronomical calculations of the 3rd century Babylonian sage Shmuel – regarding whom the Talmud says, "He was familiar with the pathways of the heaven as with the streets of his hometown Neharda'a" – the length of a solar year is 365.25 days, or 52 weeks plus 1.25 days. It thus follows that precisely one year later, when the sun returned to the original position it occupied at the moment of its creation, it would be 1.25 days (one day and six hours) later in the week: Wednesday at midnight. After two years, it would be 2.5 days later in the week: Friday at 6:00 a.m. Only after 28 years, would the sun return to that position on Tuesday at 6:00 p.m.

Birkat Hachamah vs. the Actual Date of the Spring Equinox

Many will undoubtedly take note of the fact that the spring equinox this year will

fall on March 20 – nineteen days before we will recite the Birkat Hachamah. To understand the reason for this, let us briefly explain the origins of the Gregorian calendar – the calendar widely used today – which replaced the hitherto used Julian calendar: The Julian calendar was introduced by Julius Caesar in 46 BCE, and – like that of Shmuel – was based on a 365.25 day year. Its structure was as follows:

- All future years were to consist of 365 days in a normal year, and 366 days in a leap year.
- A leap year would occur every fourth year.
- The spring equinox was set as occurring that year on the 25th of March at 6:00 pm. But since the Hebrew day begins at nightfall, the corresponding Hebrew date for the equinox would actually be the 26th March – an important factor as we will soon see.

So, in each Julian millennium there are 365,250 days (750 normal years [750 x 365 = 273,750] and 250 leap years [250 x 366 = 91,500]). As modern science has established, however, a solar year is 365.24219 days. As such, 1000 tropical years is 365,242.19 days. The Julian millennium – and Shmuel's too – is thus 7.81 days longer than the accurate solar millennium (365,250 - 365,242.19). By the year 1582, the Julian calendar was about 10 days ahead of the tropical year, and an adjustment was again necessary. Pope Gregory XIII introduced two adjustments to the calendar, and the "Gregorian" calendar was established. These two adjustments were as follows:

- Ten days were removed from the calendar in 1582.
- To prevent the need for any future corrections, a centenary year not divisible by 400 is not a leap year. The years 1700, 1800, and 1900 were therefore not leap years, whereas the years 1600 and 2000 were.

It follows that the Gregorian calendar is currently 13 days ahead of the Julian calendar: 10 days for the initial correction, plus 1 day each for the three 'skipped' leap years in 1700, 1800, and 1900. And the

Gregorian calendar is 18 days ahead of Shmuel's year: the extra 5 days due to Caesar having established the spring equinox as occurring on March 26 instead of March 21.

The Chassidic Angle

So what is the rationale behind saying the Birkat Hachamah on a date predicated on "faulty" calculations? The Rebbe posited that this is one of those rare conundrums that cannot truly be answered based on the dry facts, rather it requires an explanation culled from the mystical teachings of Torah. As mentioned above, the Birkat Hachamah is scheduled for the spring equinox, at the moment when the sun was set into orbit.

Though we celebrate the anniversary of all of creation – including the sun – on Rosh Hashanah, approximately six months before the spring equinox, there is actually a debate in the Talmud whether the world was created in Tishrei or Nissan. The consensus reached by the Talmud is that with regards to the counting of years we count from Tishrei, but in all areas of Jewish law that pertain to the calculations of "tekufot," seasons (and equinoxes falls under this category), we calculate from Nissan. According to mystical teachings,¹⁹ both opinions are correct and not contradictory. All agree that the world was created in Tishrei, but that G-d conceived the idea of creation in the month of Nissan. The Talmudic "debate" is which one of these two dates is more significant. The Talmudic ruling quoted above implies that with regards to seasons we ascribe primacy to Nissan—to the conception of the world in G-d's thought, and the spiritual equinox, as it were: the time when the concept of a spring equinox entered G-d's mind, rather than the point at which this concept was concretized in physical time. We are actually calculating from a base date that doesn't even exist—the spring equinox that "occurred" in the year before creation! Accordingly, the timing of this event is set by Shmuel's system, which, according to our Sages, is precisely aligned with the "spiritual" seasons.

For more detail on this article, please visit our website www.bournemouthchabad.org and type Birkat Hachamah in the search section at the bottom left of the home page. ■ Chabad



A view from the other side of the Mechitzah

By Karen Redman

Can anyone tell me where the first 3 months of this year went? It only seems like five minutes since our esteemed Editor was asking me to write “a little something” for the Chanukah edition of Flame and already he’s knocking on my inbox asking for something “witty and articulate” for this edition. The Winter months and the awkward bit of year that happens just before Spring arrives are never my “best” time but our Duncan’s a hard man to say “No” to, so – whilst what follows may be neither witty nor articulate – here goes!

Just before the last Flame was printed, well over two hundred people gathered in Bournemouth Gardens at the beginning of Chanukah to watch the giant Menorah being lit. It was a happy occasion but tinged with the most awful sadness and the damp and drizzly weather seemed to reflect that. Chanie had, as usual, worked so hard to provide everyone with delicious latkes and donuts which her lovely daughters passed around along with candles for everyone. Duncan bravely put his vertigo on a back burner to light the Menorah and we all sang Maoz Tsur. We then lit our candles and held them high to remember the tragic events in Mumbai at the end of November. How hard it was to come to terms with our sadness at the fate of Rabbi Gavriel and Rebbetzin Rivkah Holtzberg but light can and always will shine through and I understand that Nariman House is opening again and the wonderful work carried out by the Holtzbergs for Chabad is continuing which surely is the most fitting memorial to this inspirational young couple.

Scrolling forward a couple of months, I find that Purim has also been and gone. Nearly 125 people gathered at the Queens Hotel to partake of a scrumptious Chinese meal prepared by Lise and her team in Chanie’s kitchen. I was privileged enough to be

a part of that happy team and have to say that I didn’t just enjoy the evening’s celebrations. I’d had such fun throughout the day helping out. I never realised that chopping and frying could be so enjoyable (although, if I’m honest, I don’t think I’ll be sauté-ing any chicken at home in the very near future)! The atmosphere in The Queensbury Suite that evening was wonderful and it was fantastic to see just how many people had entered into the spirit of the occasion by wearing Chinese costumes. The children had a whale of a time and I was only sorry that Jack was abroad and had to miss it.

“...some heart wrenching examples of letters written by victims...”



Jack, as you may know, travels a great deal throughout the UK and Europe. He recently had occasion to spend a few days in Berlin and made the most of his time there by sightseeing and going on a memorable guided tour which, amongst other places, took him to the Holocaust Memorial and Museum. My dear husband, who is not best known for overt displays of emotion, was in pieces when he visited the Holocaust Museum and was still visibly shaken up by the experience on his return home. He bought two wonderful books while he was there. One is called “The Memorial to the Murdered Jews of Europe” and the other is “Stories of an Exhibition – Two Millennia of German Jewish History” – neither are “easy reading” but both are well worth persevering with – there are some very visual depictions of the horrors of the camps and some heart wrenching examples of letters written by victims before their demise. If anyone would like to borrow either of the books, please do let Jack or me know.

On a lighter note ... we’re all looking forward to the return visit of Shlock Rock. We had such fun last time they were here and I’m sure that their forthcoming “gig” will be equally as entertaining.

So, Pesach is almost upon us as I write and I’m pleased to report that Joshy is making excellent progress in his rendition of the Ma Nishtanah. He’s been practicing every day and by the time Seder night is here, he’ll be word perfect and easily heard if not necessarily tuneful! (I wonder if I can find Paracetamol that are Kasher l’Pesach)! ■ Chabad

Rabbi Segal related this story about when the first and last El Al plane was hijacked. It was in July 1968, when a flight from Rome was seized by the terrorist group Popular Front for the Liberation of Palestine, and forced to land in Algiers.

Passengers and crew were held hostage there, with the last of them not released until five weeks later.

"He came to say goodbye to the Rebbe, so the Rebbe told him not to go on that plane," related Rabbi Segal, "He listened to the Rebbe."

Rabbi Segal, who was in an audience a little while later, mentioned to the Rebbe that he wanted to ask a question. "Is it true that you stopped Sharon from going on that plane that was hijacked?" he asked.

The Rebbe confirmed that he did. To which the rabbi asked, "So why didn't you stop the plane altogether?"

"Is it true that you stopped Sharon from going on that plane that was hijacked? So why didn't you stop the plane altogether?" The Rebbe responded, "Do you really think that I knew that they'll hijack the plane? I didn't know that they'll hijack the plane. Sharon came to say goodbye to me, so I told him not to go."

"For me, this was a great lesson," says Rabbi Segal. "When you talk about miracles, it's not necessarily that you visualize what's going to happen. I mean, you have a certain intuition.

So he said, 'I told him not to go'; that's it, period. So I learned what a miracle means."

A Great Interest in Israel

On several occasions, Segal served as a liaison between the Rebbe and Israeli government officials.

"The Rebbe was extremely informed of everything that was going on to the most minute detail in every aspect of Israeli life," he said of his audiences following his visits in the country. "He was extremely knowledgeable about every individual in the Knesset and every committee of the Knesset and he knew of every government meeting on every subject—what they had



discussed and he knew who was against and who was for."

"I mean, it was an amazing experience to listen and see how deeply he was involved in it like [as if] he would be sitting there; he was talking about government meetings like he was there. He was talking about situations in the parties and individuals and their views like he was talking to them yesterday."

The Rebbe would frequently single out Rabbi Segal for attention. Once, while walking to Lubavitch World Headquarters on the day before Passover, the Rebbe met Segal and



Rabbi Segal in an audience with the Rebbe in 1992

engaged him in conversation on a street corner for a half hour.

"As far as I'm concerned, he was the individual most responsible for the construction of Jewish life after the holocaust."

"Whenever we discussed certain areas of problems in individual countries," the rabbi said, "including Arab countries, including Eastern European countries, whenever there was a discussion, he knew all the personalities involved; he knew all the reactions of various parts of the Jewish community."

"I learned that he was one of the very few individuals, if not the only one, who had a tremendous amount of insight and knowledge of what's going on in the Jewish world – globally, not only locally – and he was very extremely informed.

"As far as I'm concerned, he was the individual most responsible for the construction of Jewish life after the holocaust."

"You don't have a group in Jewish life that has the self sacrifice, the mesirat nefesh, as the shlichim [emissaries] of the Lubavitcher Rebbe," said the Rabbi, "And that was motivated by the Rebbe.

They give away their soul in order to preserve Jewish life. This is the impact the Rebbe made" ■ **Chabad**

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One Glorious Hour

Menorah Lighting Second Night Chanukah by D.S.C.

Plausibly asserted that quality can often supersede quantity to have a more meaningful purpose in life, it is not surprising that Chabad Bournemouth adequately exemplify this claim. Though succinct in numbers, their total, unrivalled commitment to duty knows no barrier in endeavouring to make every Shabbat, Yomtov and festive occasion joyous, special and a resounding success – a celebration in its entirety. Even at our lowest ebb, Rabbi Yossie and Chanie manage to uplift our spirits and enable us to see light at the end of the tunnel, turning our negative into positive thinking.

No less apparent was this than when we recently celebrated and rejoiced in the Festival of Chanukah. Following the terrible atrocity of the Mumbai massacre when six of our Jewish brethren, as well as some 190 gentiles, were innocently murdered, the whole community was in a state of utter shock and disbelief and left feeling totally depleted. However, just a few weeks later the Festival of Lights arrived to wipe away our tears of sadness and transform them into ones of joy and happiness.

Greeted by the sounds of inspirational Hebrew song and music echoing across Bournemouth Gardens as we made our way towards the lighting of the resplendent Menorah standing majestic at the south entrance, we felt proud to be Jewish and grateful for the privilege afforded us in a secular environment to have the freedom to celebrate this joyful festival.

A large contingent from both Chabad and the local Jewish community accounted for the enthusiastic gathering of over 200 people – men, women and children (plus a curious audience of spectators!) – all eagerly awaiting the lighting of the candles. The essence of this festival, we are reminded, embedded in one small drop of oil – sufficient for only one night – miraculously burned in the Temple for eight days.

As traditional hot latkas and donuts were served, generously and kindly provided by Rabbi Yossie and Chanie, to

the anticipating crowd, the highlight of the evening came to fruition in the poignant kindling of the giant Menorah. In recognition of editing eight illuminating issues of Flame, Chabad's very own magazine editor, Duncan Kaye was bestowed the honour of kindling the festive candles. Everybody then rejoiced in singing the melodic and renowned Maoz Tzur.

“Rabbi Yossie directed us out of that period of darkness into lightness...”

Simultaneously, but in a different vein to this happy and momentous occasion, Rabbi Yossie led the community in a fitting tribute to the Mumbai victims. In sombre mood we all stood in silence holding a lighted candle in the night air to remember the untimely passing of those who had perished just a few weeks earlier in Chabad House. In his address, Rabbi Yossie directed us out of that period of darkness into lightness with optimism and hope for the future that our Jewish people as a nation will always stand resolute and rise triumphant over adversity.



The evening culminated with our beautiful and talented youth lifting our momentary lapse of sorrow into one of joy again as they assembled to delight the community in performing an inspiring rendition of popular Hebrew songs. Hot soup was then served to all



those needing warming up on a damp winter evening, by courtesy of Chanie's faithful and hardworking urn!

In addition, boxes of Chanukah candles and Chanukies were thoughtfully distributed by Rabbi Yossie and Chanie to members of the community unable to obtain these in order that no one miss the opportunity of kindling the festive lights in their own home. Finally, bags of sweets and chocolate Chanukah money were given to the many patiently awaiting children, the latter symbolising an act of charity.

What an absolute joy to witness the perpetual smiles on everyone's face – adults and children alike – as we all stood united in festive mood chatting, eating and singing in this spiritual atmosphere. The whole evening seemed to put into perspective a most apt quotation from a recent re-showing of the film *The Alamo*. An army officer, on having to send his son away for safety during the American conflict, turns to him and says, "One crowded hour of glorious life is worth an age without a name." (From verses written during the 1756-1763 Great War by Thomas Osbert Mordaunt.) In other words, it was the precious quality of time they shared together rather than quantity that made it special and invaluable.

Well, we had one glorious hour! We gathered at six and dispersed at seven, happier for this enriched experience. An hour of quality, only made possible, as always, by the love and devotion poured into their selfless efforts by Rabbi Yossie and Chanie, and the warm and friendly atmosphere forever prevalent in Chabad Bournemouth. How blessed we are! ■ Chabad

Psalms (Tehilim)

Psalms is certainly a powerful book

The Book of Psalms is divided into five parts, parallel to the Five Books of Moses. It is further subdivided into seven parts, one for each day in the week, and further divided into 30 divisions, for each day of the month.

Chabad along with many Jews make it a habit to say a portion of the Psalms every day after the morning prayers, thus completing all the Psalms in the course of a month. In addition to this it is Chabad's custom to recite all 150 psalms on the morning of Shabbat Mevarchim (The Shabbat before Rosh Chodesh), Yom Kippur eve and Hoshanna Rabbah. Tehilim.

Psalms praise, beseech, thank, or express intense fear and love for G-d. Psalms depicts in majestic and flawless Hebrew real, yet great, people living their real lives. These great people are described as growing, learning, and coming to grips with a world under the rule of a perfect and all-knowing G-d.

How does one recover from a spiritual fall?

How should we react to our enemies' attacks?

Where does personal initiative leave off and faith take over?

How does one train oneself to appreciate how much one owes one's G-d... and how does one properly thank Him?

These are some of the questions that are dealt with in the pages of Psalms. Who wrote Psalms? King David, right? Partly right. Our rabbis tell us (see Talmud Bavli, Bava Basra 14b) that David wrote the book based on his own experiences along with the contributions of other great Jewish figures (including Adam - the first man - and Moses).

Who was David? It would be very unfair to paint the builder of Jerusalem and the author of Psalms with the same brush you'd use for any other warrior-king. In other words, the popular image of David as a great fighter and lover doesn't seem true in light of the evidence:

“his feet would carry him to the place of his first love...the hall of Torah study”

Our rabbis tell us that David was the greatest Torah scholar of his generation. He was the man to whom the most complicated legal questions were brought. This king pushed away sleep and personal physical enjoyment and rose each night at midnight to pray privately to G-d and then to study His Torah. When he was needed at court or in some meeting, we are told that King



David would start out with the best of intentions, but instead his feet would carry him to the place of his first love: the hall of Torah study. King David was also the man chosen by G-d to lead the Jewish nation to the spiritual heights of Divine service. One of his descendents is destined to be the Messiah. This is a different David from the popular image... Given the qualities of the author/editor of Psalms, the intense personal nature of the poems and the beauty of the Hebrew, it's no wonder that Psalms is as popular as it is. For centuries, Jews have turned to Psalms to give voice to their deepest feelings, both in times of great trouble and of great happiness. Psalms can unlock our hearts and draw us up towards their exalted greatness. This is a book worthy of our attention; both academic and emotional!

Psalms is certainly a powerful book. The Midrash tells us that when King David compiled the Psalms, he had in mind himself, every Jew, and every circumstance. No matter who you are and what the situation, the words of the Psalms speak the words of your heart and are heard on high.

The third Lubavitcher Rebbe, known as the Tzemach Tzedek, wrote that if we only knew the power of verses of Psalms and their effect in the spiritual realms, we would recite them constantly. ■ **Chabad**



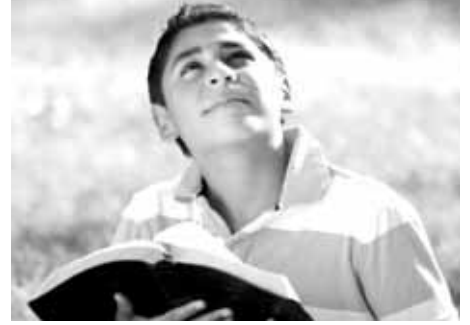
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Will we still have freedom of choice when Moshiach comes?



By Yisroel Cotlar

From what I've read, it seems like we will automatically do the right thing. And without any decisions to make, won't life be pretty boring?

Response:

I like this question. When Moshiach comes, there won't be the many layers of confusion that make life so difficult. Priorities will change. We will sense the importance and beauty of the Torah and Mitzvot. Being generous with others will be natural. Divine wisdom will shine through every aspect of the world. In the words of the prophet, "The entire world will be filled with knowledge of G-d as waters cover the ocean." And with the truth so obvious, who will be able to do anything wrong?

However, good versus evil is not the only decision we make in life. There's another sort of free choice too - one that will even

apply even when Moshiach comes: Good versus better.

Today, the question is often whether or not we do a certain good deed. When Moshiach comes, it will be to what extent we do that Mitzvah. Will we push ourselves to the max or just be satisfied with a regular job. Today, we choose between using our talents for good things or bad things. When Moshiach comes, we will choose between nurturing those talents even further or just letting them be. I think this answers your second question. You are right. Obstacles give us excitement. They provide us with a drive for life. When Moshiach comes, that drive will be there - only in a different form.

Think of both an airplane and a rocket. They both require a form of resistance in order to fly. In the airplane, this resistance is provided through interplay

with an external factor: the varied degrees of air pressure on both sides of the wings. Now, above a certain elevation this is no longer possible. You have to create your own resistance that pushes downwards. This is the rocket.

Today, our battle is between good and bad. With evil working against us, we make the right decisions and propel ourselves forward. But when Moshiach comes, we'll leave this atmosphere. Evil will become a no-brainer. We will need our own rockets - the challenge of good versus better. And we will use freedom of choice to decide just how high we want to soar.

As the Talmud tells us, "Tzadikim have no rest, neither in this world, nor in the next." In the words of the prophet, "They go from strength to strength" ■ **Chabad**

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