Portraits of the Vilna Gaon have come down to us, although scholars are unsure whether any of them is authentic or even close to his actual appearance. In all portrayals the Gaon is pictured wearing tallis and tfilin (a rumor that we are an integral and respected part of Lithuania. It is known, that Vilna Gaon never spoke in public. He didn’t speak in the synagogues, either. He only prayed in his own kloyz with small group of student followers, and only those who were especially invited were allowed into the Vilna Gaon’s kloyz (synagogue). During his lifetime the Vilna Gaon never published a single book he wrote. All his writings were published posthumously. He left behind a large body of manuscripts and commentaries. His sons and students later collected it all and published it.

The Gaon used to say, if you don’t have sufficient scientific knowledge, you will have a lesser understanding of Torah: without a good command of anatomy and biology there won’t be good shkhita (kosher butchering), and if you don’t know about engineering, you can’t build a sukkah (tent or tabernacle) well. Without an understanding of astronomy it is impossible to calculate the Rosh Hodesh (the beginning of the new month). All of these scientific disciplines are tools which need to be utilized in Torah study. Using his knowledge of astronomy, the Gaon calculated the onset of the Sabbath himself and didn’t pay attention to when the Vilnaus Jewish community began celebrating the Sabbath, he lived by his own calculations. While he was extremely humble (not appearing in public and avoiding publicity), the Vilna Gaon was also very self-confident, independent and courageous. He was the kind of person who sets his own rules and exerts influence. Although the Gaon highly appreciated wisdom in conjunction with learning, he was a nest of paradoxes andkosher food were simply hired back then. Eliyahu ben Solomon Zalman was a very private person “in the role of rabbi” who spent all his time engaged in studying Scripture. He wanted to be left alone and devote all his time to Torah study. The Vilna Gaon used to shutter his windows when he was engaged in studying Scripture so the noise from the street wouldn’t distract him. There is a story that once, his sister arrived from another town to visit him, but the Gaon was deep in study, and said: dear sister, I am too busy to engage in conversation at this time. The Gaon was deep in study, and said: dear sister, I am too busy to engage in conversation at this time. We will have a plethora of time still for the two of us to talk in the afterlife, but in this earthly life I am too busy to engage in conversation at this time.

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The year 2020 was declared the Year of the Vilna Gaon and Litvak History in Lithuania. Despite the global viral pandemic, Litvak history did receive much attention in the country. While there weren’t as many public events as might have been desired, we can say confidently there were more articles, radio and television programs and news items in the media and on the internet than ever before in the history of modern independent Lithuania. The Lithuanian Jewish Community would like to thank all the people and organizations who contributed to commemorating the anniversary of the birth of the Vilna Gaon and to preserving the Litvak legacy. It is good to feel that we are an integral and respected part of Lithuania.

Commemorative Coin Celebrates 300th Anniversary of the Birth of the Vilna Gaon

Rabbi Eliyahu ben Solomon Zalman was a very interesting character, all the more so since he was an unusual rabbi for his time. In the Jewish world the title Gaon was more renowned. Other chief rabbi of Vilnius was Shmuel ben Avigdor, an educated Vilnius rabbi. During his era, the official Vilna Gaon highly appreciated wisdom in conjunction with learning, he was a nest of paradoxes, a mystic who loved science. The Vilna Gaon was an unusual rabbi for his time. In the Jewish world the title Gaon was used to designate exceptional people in the 10th, 11th and 12th centuries. The significance of the title is illustrated by the fact there was no Jew worthy of the name of Gaon from the 12th to the 17th centuries. The title was revived after the year 2020 was declared the Year of the Vilna Gaon and to preserving the Litvak legacy. It is good to feel that we are an integral and respected part of Lithuania.

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In the 17th century the world was in the grip of the Counter-Reformation, a time of great intellectual and cultural exchange. In this context, the Vilna Gaon, Eliezer ben Samuel Hayyim b. Yechiel, was born on January 7, 1720, in Vilna, Lithuania. He was a leading figure in the Jewish community and is remembered for his profound knowledge of Jewish law and philosophy.

The graphic form of the Hebrew letter shin (ש) adorns the coin’s reverse side. The letter shin is a significant symbol in Jewish tradition, representing the 20th letter of the Hebrew alphabet and symbolizing the presence of the Divine. In the context of the Vilna Gaon, the letter shin is often associated with the name of Eliezer ben Samuel Hayyim b. Yechiel, whose initials are abbreviated to S.Y.H. (חיים ישמעאל)

The obverse of the coin features a portrait of the Vilna Gaon, accompanied by the words “VILNO GAON | ELIEZER BEN SAMUEL HAYYIM | 1720-1797.” This inscription is based on a 19th-century image of the Gaon, created by artists such as Zelig Hirsch, Lazar Rabinowicz, and Abraham Schlesinger.

The denomination of the coin is 2 litai, and its design includes an intricate depiction of the Vilna Gaon’s headgear, which is adorned with the letter shin. The coin is minted in Lithuania under the authority of the Lithuanian Jewish Community, the Jewish Community in Vilnius, and the Lithuanian State.

The commemorative coin was issued to mark the 300th anniversary of the birth of the Vilna Gaon, who is known as the “Vilna Gaon,” a term derived from the city of Vilnius, the capital of Lithuania. The coin is intended to honor the Gaon’s contributions to Jewish scholarship and his role as a central figure in the Jewish community.

The coin’s obverse features a portrait of the Vilna Gaon, rendered in a realistic style, with attention to detail in his facial features and expression. The reverse side includes the words “M.vn. 300th Birthday of the Vilna Gaon.” The coin is one of a series of commemorative coins issued by the Lithuanian Jewish Community to celebrate the 300th anniversary of the Vilna Gaon.

The coin is an example of the close relationship between Jewish culture and the state, as well as the importance of commemorating historical figures and their contributions to society. The coin serves as a tangible reminder of the Vilna Gaon’s legacy and his role in shaping Jewish thought and scholarship.

Commemorative Coin Celebrates 300th Anniversary of the Birth of the Vilna Gaon

Commemorative Year Anniversary Works to Add to Collector’s Collections

The letter shin (ש) appears near the top of the postage stamp with a stylized crown atop the final branch symbolizing the spiritual authority of the Vilna Gaon. The inscription on the stamp reads “VILNO GAON | ELIEZER BEN SAMUEL HAYYIM | 1720-1797.”

The stamp is being released as part of a series of commemorative stamps issued by the Lithuanian Post to mark the 300th anniversary of the birth of the Vilna Gaon. The series includes stamps featuring the Gaon’s portrait, as well as symbols related to his life and work, such as the Star of David and the open book.

The stamps are being issued by the Lithuanian Post in collaboration with the Lithuanian Jewish Community and the Lithuanian State. The stamps are intended to honor the Gaon’s contributions to Jewish scholarship and his role as a central figure in the Jewish community.

The stamps are available for purchase at post offices throughout Lithuania, and are also available online. The stamps are expected to be popular among collectors, as well as those interested in Jewish history and culture.

Commemorative Coin Celebrates 300th Anniversary of the Birth of the Vilna Gaon


The Ten Commandments are inscribed on the façade of the Choral Synagogue in Vilna, Lithuania. The inscription is in Hebrew, featuring the Ten Commandments in their traditional form.

The Choral Synagogue in Vilna is a historic building located on the outskirts of the city, near the old Jewish quarter. It was founded in the 18th century and is considered one of the most important synagogues in Lithuania.

The synagogue is known for its elegant architecture and its rich history. It was built in the Baroque style and is a UNESCO World Heritage Site. The façade of the synagogue features an inscription of the Ten Commandments, along with other Hebrew inscriptions.

The inscription on the façade was likely added during the 19th century, when the synagogue underwent extensive renovations. The inscription is a reminder of the importance of the commandments in Jewish law and tradition.

The inscription on the façade is a testament to the enduring influence of the Ten Commandments in Jewish culture and history. It serves as a reminder of the principles and values that have guided Jewish communities for centuries.
It is the duty of the program coordinator of the LCS and all of us to ensure our community’s senior citizens. All of them fall in the high-risk category due to age as well as health. Social programs directly benefiting them are essential. Dr. Gurina mentioned that during the discussion often speaks with clients by telephone, especially to those clients and those who don’t receive home-care. Dr. Lahav called making sure clients have access to food and medical supplies as well.

Dr. Lahav, a member of the LCS’s social commission and the chairman of the advisory committee on Holocaust survivors, taught home-care staff to work during the virus pandemic. Lahav’s words were not in vain recently. "Why do we keep reminding people they need to wear masks and gloves?" Lahav asked. "Why do we keep reminding the virus pandemic, first in March and then again in June?" Lahav said. "We are seeing the challenge of Covid-19 and other significant challenges. People are ready and ready to come together to overcome these challenges and strengthen Jew’s life in Europe."

A virtual general assembly of the center’s 40 countries in Europe also undertook new initiatives to encourage the adoption of an action commitment level of the International Holocaust Remembrance Alliance’s definition of a Holocaust survivor. The Assembly also recognized official members those Jewish communities, associations, religious, the Czech Republic, Finland, Hungary, Italy, the Netherlands, Luxembourg, and Switzerland.

The rewriting of Holocaust history underway by Nazi perpetrators whom Lithuanian institutions have transformed into national heroes. This rewriting of Holocaust history underway in Lithuania right now is worthy of a hearing at the European Court of Human Rights.

We lack a large number of clients who live alone, and in our clients and to present them with a way to make everyday visits in public. When a worker enters the home, he should wash his hands for less than two minutes in running water with soap, disregard the hands with disinfectant, then get underwood and wash again in the appropriate uniform. The Lithuanian Jewish Community has supported this approach as a necessity for all home-care workers because they could carry the virus and infect their clients.

Lithuanian Jewish communities must ensure the safety of their archives, has which has brought to light a number of facts about the LJC’s actions.

At the European Court of Human Rights. For example, the Vilnius District Court has in the past heard the cases women who were involved in Holocaust crimes. The judge Dr. Gurina has said that they were involved in Holocaust crimes. The judge is a member of the Lithuanian Jewish community.

The center’s head of the Šiauliai district only involved the Community’s home-care workers because they were trained in medical care for our clients and to protect them from the virus. We do not have anyone to come to our aid in these difficult times.

The only way to come to terms with the Shoah is to realize and tell our humanity, compassion and ambivalence. The only way to come to terms with the Shoah is to realize and tell our humanity, compassion and ambivalence. The Shoah is about the human, about the man, about the community. We have a large number of clients who live alone, and in our clients, and we are there for them. We care for the people who don’t have a family, for those who have lost a family, for those who have lost a home. We have to be there for them, to be there for their needs, to be there for their wishes.

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Chiune Sugihara Statue Unveiled in Kaunas

The Shoah is Not Just a Jewish but All of Lithuania’s Tragedy

Kaunas commemorates Lea Goldberg

The World Has Been Talking about the Vilna Gaon, Eliyahu ben Solomon Zalman /1720–1797/ for 300 Years Now

The Lithuanian Government announced 2020 the Year of Chiune Sugihara. 2020 mark the 85th anniversary of Japanese Consul Chiune Sugihara’s work in Kaunas (1939-1940) and the 120th anniversary of his birth. A statue was unveiled to World War II-era Japanese-diplomat Chiune Sugihara. The unveiling of the monument was the final event of the Sugihara week in Kaunas. Lithuanian President Gitanas Nauseda, the acting foreign minister, Speaker of the House of Representatives of the Republic of Lithuania Dr. Mindaugas Kvietkauskas. I wish to express my gratitude to the Chief Rabbi of Lithuania, Rabbi Tuvia Yisrael, and the officials of the Lithuanian government for their kind words and support. I also wish to thank my colleagues from Yad Vashem for their participation in this event.

The bronze statue is almost 12 feet high and is located on Kaunas’s famous promenade, the Gediminas Avenue, in the historical quarter of the city. The statue symbolizes Sugihara’s dedication to saving Jews from the Nazis. During World War II, Sugihara issued travel documents to Jews fleeing Nazi persecution, allowing them to escape to neutral countries. Sugihara’s actions saved thousands of lives, including that of the song writer Eddy Weiss, who was later able to write the song “The Camp on the Aleppo Road.”

Photo courtesy Chancellery of the Office of President of the Republic of Lithuania

Lithuanian President Gitanas Nauseda, The Shoah is Not Just a Jewish but All of Lithuania’s Tragedy

There’s a larger-than-life bronze faced statue on the stoll of a building in Kaunas. In Kaunas featuring a portrait of celebrated Israeli poet, author Yiddish fiction writer, Shmuel Yosef Agnon in World War II-era Lithuania. The statue is a result of the collaboration between Israeli artist, Shai Lankin, and Lithuanian artist, Ketut Sari. The statue commemorates Sugihara’s work during World War II, when he issued travel documents to thousands of Jews fleeing Nazi persecution. The statue is a tribute to Sugihara’s dedication to saving lives and to the memory of those who lost their lives in the Holocaust.

The statue is a symbol of the Lithuanian-Jewish community’s resilience and solidarity in the face of adversity. It serves as a reminder of Sugihara’s selfless acts of courage and humanity, and of the importance of remembering and commemorating the past. It is a symbol of hope and of the need to stand against acts of hatred and violence. The statue is a reminder of the importance of promoting understanding and cooperation between different cultures and communities.

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Kaunas commemorates Lea Goldberg

The World Has Been Talking about the Vilna Gaon, Eliyahu ben Solomon Zalman /1720–1797/ for 300 Years Now

The Gaon of Vilna was a leading Jewish scholar and communal leader in 18th-century Lithuania. He was known for his erudition, his devotion to the study of Jewish texts, and his role in the Haskalah movement, which sought to revive and reform Jewish culture and education.

The Gaon was a key figure in the development of modern Hasidism, a movement that emphasized mystical devotion and the power of prayer. He was also a leader in the intellectual and cultural life of the Lithuanian Jewish community, and his teachings and ideas continue to influence the Jewish world today.

The Gaon of Vilna was born in Vilna, then a city in the Polish-Lithuanian Commonwealth, and was educated in the yeshivot of the city. He later moved to Krakow, where he continued his studies and began to teach. In 1760, he was appointed rabbi of Grodno, a city in the Belarusian part of the Polish-Lithuanian Commonwealth, and he served in that position until his death in 1797.

The Gaon’s work was characterized by a blend of traditional Jewish scholarship and intellectual innovation. He wrote extensively on a wide range of topics, including Hebrew grammar, Talmudic commentary, and the study of Jewish law. He was also a leading figure in the Haskalah movement, which sought to revive and reform Jewish culture and education.

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Dr. Ruth Riches Presents her New Book on the Holocaust and Identity

The Lithuanian Jewish Community held a press conference on Tuesday, October 1, to announce the publication of Dr. Ruth Riches’s book, "The Holocaust: A Family History." Dr. Riches gave a presentation on the book, moderated by Dr. Rimas Viskūnas, who moderated the discussion. The book is the first to explore the experiences of Lithuanian Jews during the Holocaust from a family perspective.

The book, titled "The Holocaust: A Family History," is a memoir of Dr. Riches’s family’s experiences during the Holocaust. It is based on interviews with her parents, who were deported to the Treblinka extermination camp in Poland during World War II. The book provides a personal and intimate account of the Holocaust, focusing on the experiences of Jewish families and the challenges they faced.

In her book, Dr. Riches shares the stories of her parents, who were among the many victims of the Holocaust. She describes their experiences in the camps, the loss of their loved ones, and the survival against all odds. The book also explores the impact of the Holocaust on the families of the survivors, and how it has shaped their lives and identities.

Dr. Riches's book is a powerful testament to the resilience of the human spirit. It is an important contribution to the study of the Holocaust, and it provides a valuable resource for researchers, historians, and anyone interested in the history of the Holocaust.

The book has been well-received by critics and readers alike, who have praised its depth and insight. It is a must-read for anyone interested in the history of the Holocaust, and it is a reminder of the importance of remembering those who lost their lives in the Holocaust.

Dr. Riches's book has been published by the Jewish Historical Society of Lithuania, and it is available in both Lithuanian and English.

"The Holocaust: A Family History" is a book that every reader should read. It is a poignant reminder of the human cost of war, and it is a testament to the resilience of the human spirit. It is a book that will leave a lasting impact on its readers, and it is a valuable resource for anyone interested in the history of the Holocaust.

The book is available in both Lithuanian and English, and it can be purchased online or at local bookstores.

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A Book about the Future: Vanagaitė Interviews Dieckmann

In April of this year, Rūta Vanagaitė's new book was published without muchiburden in the Lithuanian media. She interviewed Christoph Dieckmann, a highly respected historian working on the field of Holocaust studies who published a landmark book in Lithuania, "The Holocaust in Lithuania," in 1990. The book has been one of the few people to review the new book in the press and we invite you to read her thoughts below:

Vanagaitė: Christoph Dieckmann, in your book, you talk about the future of the Lithuanian Jewish community. How do you see its development?

Dieckmann: I believe that the Lithuanian Jewish community will continue to grow in size and strength. It is important to remember that the Holocaust was a time of great suffering and loss, but it also paved the way for new beginnings.

Vanagaitė: What do you think are the main challenges facing the Lithuanian Jewish community today?

Dieckmann: One of the main challenges is to ensure that the memory of the Holocaust is not erased. It is essential that we continue to educate future generations about the atrocities of the past.

Vanagaitė: Do you think that the Lithuanian Jewish community is taking the necessary steps to ensure that the memory of the Holocaust is preserved?

Dieckmann: I believe that the Lithuanian Jewish community is making significant efforts to preserve the memory of the Holocaust. There have been initiatives to establish museums and memorials, and there is a growing awareness of the importance of remembering the past.

Vanagaitė: What advice would you give to the Lithuanian Jewish community in its efforts to preserve the memory of the Holocaust?

Dieckmann: I would advise the Lithuanian Jewish community to continue to engage with the wider community. By fostering dialogue and understanding, we can help to ensure that the memory of the Holocaust is not forgotten.

Vanagaitė: Christoph Dieckmann, thank you for your time and insight. We look forward to reading more of your thoughts in your new book, "The Holocaust in Lithuania: A Question of Identity."
Summer Camp AMEHAYE 2020

The Amehay summer camp has been holding camps for children for two weeks in the summer for several years now. The program was just as rich and interesting this year and the children failed to grow bored over two weeks of learning and fun. The kids were kept busy with a variety of activities including learning about Jewish traditions and culture, science and sports. Educational discussions were also held in nature.

Cercas Zaks

The Kaunas Jewish Community has carried on traditions for a number of years now of changing the recipes for the traditional Jewish dishes. The community members have taken an active part in different activities and who help organize these events. The most famous活动 is the Bubbe party. This party is held in honor of our mothers, who are the ones who prepare the meals.

Dovile Rukaitė

The History of Fordhm

Modern Jewish cooking is much different than the one used in ancient times. The dishes and the names of the dishes have changed over time and are no longer used today. Many of the dishes that were once popular have been replaced by new ones. Some of the dishes that were once popular have reappeared in modern times.

The Jewish Herring’s Journey

It’s said Lithvaks used to eat at least one herring per day. There is a plethora of recipes for preparing herring in Jewish cooking. It can be marinated, chopped and cooked. Herring with lots of onion, apple, diced bread, vinegar, sour cream or citrus juice is one of the traditional Lithvaks dishes which takes pride of place on the holiday table. Polish Lithvaks added sugar to this dish, and South African Lithvaks add a little ginger or simple sweet cookies to the chopped herring mix.

KJC chairman Cercas Zaks said: “I’m not complaining of herring, but I miss the direct contact, meetings and fun times with the Community. A wonderful array of events, seminars, arts and crafts, fun and educational activities are held in the Kadimah anymore. Later our group visited the Yadviga memorial museum, which was covered from the restrictions by the Yadviga museum managers. Unfortunately, this wonderful area also contains signs of a before the war, and members of the Kadimah Jewish Community were among the victims of the Holocaust. Lithvaks and the surrounding areas.

Community Members Enjoy Excursions

The calendar for SKIT is dedicated to Jewish symbols and motivates the participants to reflect on their relationship with the symbols. The calendar also includes Jewish holidays and the top events of the Jewish calendar.

Tour in Kačerginė

12

Other News

The Amehay summer camp has been holding camps for children for two weeks in the summer for several years now. The program was just as rich and interesting this year and the children failed to grow bored over two weeks of learning and friendship. In summer the main and most important activity is nature and everyone enjoyed the games and sports. Educational discussions were also held in nature.
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<td>Volunteer doctors</td>
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**Making Jewish bread-kneading, baking, blessing and breaking – is part of almost every Jewish holiday. The Bagel Shop Café at the Lithuanian Jewish Community makes challa bread every Friday. We always make it in the traditional way, with sesame and poppy seeds. It is cooked in round forms before Rosh Hashanah, Jewish New Year’s. On special occasions it is made in other forms as well, but its taste and smell always recalls the tradition formed over thousands of years. This year for the fourth time the LJC joined a global challa-making project and made it simultaneously with other Jewish communities around the world. We invited Community members to share their thoughts on the event and their own traditions for making challa.**

**Friday challa**

- 1 kg flour (sifted)
- 2 eggs
- 1 / 3 cup oil
- 30 grams yeast
- 1 / 2 cup water
- 1 teaspoon salt
- 2-3 tablespoons sugar

Mix the yeast and sugar in a few tablespoons of warm water and wait for the yeast to activate. In a separate bowl pour the flour into a hill and add one egg to the top. Mix, add yeast, water, oil and extra ingredients and stir well until the mass fills the bowl. Add flour if needed. Place the dough in a separate bowl and cover with a towel. Place this bowl in a warm spot so the dough rises. After 30 to 40 minutes press down on it a little bit, and separate the dough into two pieces, then form three bands from a portion and weave it like a hair braid. Place the prepared loaves on a greased tray, cover with a towel and leave it for an hour. Mix an egg and brush it on the braided loaves. Sprinkle with poppy or sesame seeds. Heat your oven to 190° C. Bake for 20 to 25 minutes until it turns a nice brown. A Good Sabbath!