Three thoughts in the New Year

1. Make time for family and the moments that you won't get back
2. Daf Yomi – New Year's Resolutions
    a. Pick the Right Resolution
        i. You'll give yourself your best shot at success if you set a goal that's doable — and meaningful too.
    b. According to the time management firm FranklinCovey, one third of resolutioners don't make it past the end of January. A lot of these resolutions fail because they're not the right resolutions. And a resolution may be wrong for one of three main reasons:
        i. It's a resolution created based on what someone else (or society) is telling you to change.
        ii. It's too vague.
        iii. You don't have a realistic plan for achieving your resolution.
    c. Your goals should be smart — and SMART. That's an acronym coined in the journal Management Review in 1981 for Specific, Measurable, Achievable, Relevant and Time-bound. It may work for management, but it can also work in setting your resolutions, too.

3. Monsey – the Jews fought back.
    1. We often think of the old stories of Jews, as victims, cowering in the corners.
    2. Historically the example of this generalization is Hayyim Nahman Bialik haunting poem "In the City of Slaughter" about the bloodshed and devastation left in the wake of the Kishinev pogrom of 1903.
        a. The poem is a crushing inditement of the passivity and cowardice of the Jews (particularly men) of Kishinev.

            "Come, now, and I will bring thee to their lairs
            The privies, jakes and pigpens where the heirs
            Of Hasmoneans lay, with trembling knees,
            Concealed and cowering -the sons of the Maccabees!
            The seed of saints, the scions of the lions!
            Who, crammed by scores in all the sanctuaries of their shame
            So sanctified My name!
            It was the flight of mice they fled,
            The scurrying of roaches was their flight;
            They died like dogs, and they were dead!

        b. Such shame was felt amongst many, not all the Jews of Kishnev and the pale of Russia at the time of its publication 25 years into a series of seemingly endless pogroms that the community changed. They stopped cowering.
        c. They stopped trusting that redemption would come to the Jews through divine mercy and opted instead for redemption through self-

improvement. It was a monumental transformation, one that most Jews had not yet experienced (and not everyone would).

d. Self defense societies were formed
e. The poem and its context, along with the Dryfus Affair became a rallying cry for Theodore Hertzl and the Zionist Congress and their call for a Jewish State where we could defend ourselves.

3. In Monsey the Jews fought back! They threw tables at the attacker they raised a racket, they locked the doors so he could not get into the synagogue next door, they followed their attacker as he fled and took pictures of his car that led to his arrest.
    a. They stood up, they fought back
    b. The take away – we need to fight against those that would destroy us, our lives, our planet, our values, our way of life.
        i. Not the fight of wanton violence, not that of the attacker but of self defense.
        ii. The Talmud teaches in a controversial but essential lesson that if someone is setting out to kill you, you are to get up early and stop them before they do. It does not advocate killing them, but it is very clear, if a threat exists and you know its source and it is coming for you, you must do all you can to prevent it from causing you mortal harm.