



Beis Moshiah
The International Weekly heralding the Coming of Moshiach

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MY ANOINTED, MY CHILDREN

BY BASHA MAJERCYK



*When one so much as looks at Jewish children
one sees Moshiach, especially when they are
dancing in the Hakafos of Shmini Atzeres and
Simchas Torah. * Adapted from the sicha of the
night of Simchas Torah 5752, before Hakafos*

A. There is a special connection between Simchas Torah and the final Redemption with Moshiach. This is reflected in the *piyut* (liturgical hymn) recited on Simchas Torah after the Torah reading, “*Sisu V’simchu B’Simchas Torah*” (“I will be glad and rejoice on Simchas Torah; may Tzemach [one of Moshiach’s names] come on Simchas Torah.”)

This association is also alluded to in the verses recited before the *Hakafos* (which enumerate the reasons for our joy), beginning with “*Ata Horeisa*” through “*Ki Mi’Tziyon*.” The last of these seventeen verses (seventeen being the numerical equivalent of the word “*tov*” [good], and “there is no good other than Torah”) is, “For the Torah shall go forth from Tziyon, and the word of G-d from Yerushalayim.” This is a prophecy concerning the Days of Moshiach.

In truth, all seventeen verses are about the Days of Moshiach, for they all lead up to their culmination in the final verse, “*Ki mi’Tziyon*.” In Hebrew, the word “*ki*” can also mean if or when. Thus, the final verse, “*Ki mi’Tziyon*” can also be interpreted to mean that everything mentioned in the first sixteen verses will be fulfilled (completely and fully), “*When* the Torah will go forth from Tziyon, and the word of G-d from Yerushalayim.” This will happen with the true and complete Redemption.

The first of these verses is “*Ata Horeisa*” (“To you it was shown for you to know that the L-rd is G-d; there is none other beside Him”). The revelation of G-dliness that occurred at Mount Sinai will culminate in the Messianic era. As the Alter Rebbe explains in Chapter 36 of *Tanya*, this future revelation will be as perceptible as if seeing G-dliness with the physical eye, “without any

intervening garments.” (The prophet Isaiah described this future state as, “Yet your teacher shall not withdraw himself any more, but your eyes shall see your teacher” [30:20].) Something of this revelation has already been experienced on earth, at the Giving of the Torah. It states, “To you it was shown for you to know that the L-rd is G-d; there is none other beside Him,” meaning, “You were actually shown with the perception of vision.” (The Alter Rebbe goes on to explain how our service and actions at the present time effect this future G-dly revelation in a manner of ‘seeing,’ bringing about the culmination of what occurred at Mount Sinai, which was only a semblance.) This revelation will take place in the future, “When the Torah will go forth from Tziyon.”

The same theme runs throughout the following verses, which in general explain how transcendent G-dliness is connected to and manifested in the world, and which will reach its zenith in the final Redemption.

Simchas Torah is one of the festivals of the month of Tishrei. Therefore, as a “general festival” affecting the rest of the year, it is

understood that the emphasis on Redemption and Moshiach on Simchas Torah is extended even after the holiday and continues throughout the coming year.

This is especially relevant this year, 5752 (*Tav-Shin-Nun-Beis*), the letters of which stand for “it should be a year of wonders in it,” including the most important wonders, those of the Redemption. This is particularly true in light of what has been discussed many times lately. According to all the signs, we are standing today on the threshold of the Redemption, when “Behold, he [Moshiach] is coming,” and immediately in the very next moment he will have *already* come.

B. Thus, it is also understood that the service required of Jews on Simchas Torah (and its continuation throughout the year, especially this year) is a service that is completely permeated with Moshiach and Redemption. This means that a Jew should conduct himself in all of his daily affairs even now, just before the Redemption, in a similar way to how Jews will be living in the Days of Moshiach.

[This also explains the recent emphasis on studying *Hilchasa L'Meshicha*, the *halachos* that pertain to the time of the Redemption.]

A major component of the Messianic era (quoted from *Tanya*) will be the fulfillment and culmination of the concept of “To you it was shown, for you to know that the L-rd is G-d; there is none other beside Him.” At that time, the reality that there is no true existence other than G-d will be revealed throughout the entire world—“there is none other beside Him.”

This concept must be incorporated into a Jew's daily life, until he actually perceives and feels that “there is none other beside Him” in all of even his most mundane

affairs. It is not enough for the *intent* and *purpose* of everything in the world to be G-dliness. (It goes without saying that a Jew's service should embody the ideals of “All your deeds should be for the sake of Heaven” and “Know Him in all your ways.”) On this level, the person perceives the existence of *chol* (secular, non-holy), “your deeds” and “your ways,” the purpose of all being holiness. On a higher level, however, the minutiae of the world themselves are G-dliness, and the person is unaware of anything other than G-d to begin with, for “there is none other beside Him.”

This also explains the difference

A Jew should conduct himself in all of his daily affairs...in a similar way to how Jews will be living in the Days of Moshiach.

between two versions of what superficially seems to be the same statement. It states in the *Mishna* and *Braisa* (at the end of *Kiddushin*), “I was not created except to serve my G-d.” The more widespread version, however, is “I was created to serve my G-d.” In the statement “I was created, etc.,” the emphasis is on the existence of a certain creation, the intent and purpose of which is to serve G-d. In the statement “I was not created, etc.,” however, the existence of man is not even noted, and the only thing that does exist is the service of G-d.

In light of the above, one might conclude that the reason the

Redemption has been so frightfully delayed is that the service of the Jewish people has fallen short in perfecting the higher level of “I was not created except to serve my G-d.” This is precisely how the Redemption (and its revelation of “there is none other beside Him”) is attained. But even this delay has long since expired, and everything is prepared for the great feast of the *Leviason*, *Shor HaBor*, and Preserved Wine, which will be celebrated with the true and complete Redemption, immediately and at once.

C. All of the above is especially relevant to Jewish children. Indeed, our Sages interpreted the verse (Chronicles I 16:22), “Do not touch My anointed ones [*meshichoi*],” to mean, “Do not touch the Jewish children.”

One explanation, in addition to those given by traditional commentators, is that Jewish children must be educated in a manner in which they become completely saturated and imbued with the concept of Moshiach. In this way, just by looking at a Jewish child, one should see Moshiach!

In truth, the entire existence of Jewish children consists solely of “You have been shown...there is none other beside Him.”

This concept is also connected to the fact that on Simchas Torah (which in itself is particularly associated with Moshiach), the custom is for children as well as joy with the Torah and to dance with it. (In fact, is it through the tremendous joy of Jewish children on Simchas Torah that their status as “My anointed” becomes even more revealed.)

On the contrary: the main joy of Simchas Torah is not derived from studying the Torah *per se* but by dancing with the rolled-up Torah scroll, adorned with mantle and crown (in which case studying it is

not even possible). This in itself emphasizes that the Torah is relevant to all Jews, from the greatest to the smallest, in equal measure.

This also relates to the special relevance of Moshiach on Simchas Torah. The prophet Yermiyahu describes the Days of Moshiach as a time when “They shall teach no more every man his neighbor, and every man his brother, saying, ‘Know the L-rd,’ for they shall all know Me, from the least of them to the greatest of them” (Yermiyahu 31:32). The custom on Simchas Torah, therefore, reflects this and provides us with a semblance and foretaste of the coming era.

D. All of the above is particularly relevant to the Jewish children of our generation, who have been called (with the approval of *Gedolei Yisroel*), “*Tzivos Hashem*” (the “Army of Hashem”).

The name *Tzivos Hashem* indicates that Jewish children are completely nullified before G-d and devoted to Him, in the same way (and even more so) that soldiers in a conventional army are submissive and nullified to their general. In truth, Jewish children occupy an even higher level, as the Torah states about the exodus from Egypt (Exodus 12:51), “And the L-rd brought the Children of Israel out of the land of Egypt by their armies.” The Hebrew words for “by their armies,” “*al tzivosam*,” can also be read “above their armies,” meaning that the Jewish people transcended the limitations of a conventional army (due to the fact that the children were included).

In this light, it is even more apparent that the Jewish children of this generation, boys and girls, are *meshichoi* (My anointed), the anointed ones of G-d Himself. In this capacity, they lay the groundwork for the imminent revelation of Moshiach in the broader sense, with the true

and complete Redemption.

The Torah states, “As in the days of your going out of the land of Egypt I will show you wonders.” Just as in the first exodus, “All of the armies of G-d went out of the land of Egypt,” so too will the *Tzivos Hashem* leave our present exile with the true and complete Redemption very soon.

This is particularly so of the Jewish children who are present here now, who were educated this past year (and surely this will continue throughout the coming year) in a manner in which when one so much as looks at them one sees Moshiach,

***May it be G-d's will
that every Jew and
the entire Jewish
people, including
Jewish children,
celebrate the Hakafo
of Simchas Torah
together with G-d
Himself...***

especially when they are dancing in the *Hakafo* of Shmini Atzeres and Simchas Torah.

E. In order to hasten the Redemption (may it happen as soon as possible, to the point of immediacy), it would be appropriate for all of the children who are here now (individually, and in unison) to say *l'chaim*.

The educators, teachers and principals of the *Tzivos Hashem* should also participate by singing (together with the children) the *niggun* that is associated with *Tzivos*

Hashem. (It is customary for every army to have its own special march; and as the saying goes, “When one goes to the city, one must follow its etiquette.”) Surely, everyone else will join in, which is considered meritorious for them, as it is through the Jewish children that the title *Meshichoi* is also extended to the adults.

Doing so will provide the strength for the service of the coming year (Simchas Torah extending throughout the year, as explained above). This is particularly so for educators and school administrators, and especially for the *shluchim* of the Nasi of our generation, the Rebbe Rayatz. This is because their service and *shlichus* consists of spreading Torah and Judaism and the wellsprings of Chassidus outward, most particularly, the service and *shlichus* of bringing our righteous Moshiach. (The numerical equivalent of the word “*shliach*,” with the addition of ten [symbolizing the ten powers of the soul], is the same as Moshiach.) This includes placing a special emphasis on the education of the Jewish children, called *Meshichoi*.

May it be G-d's will that every Jew and the entire Jewish people, including Jewish children, celebrate the *Hakafo* of Simchas Torah together with G-d Himself. As our Sages said, “In the Future to Come, the Holy One, blessed be He, will make a dance for the righteous...and each one will point with his finger, etc.” “And it will be said on that day, this is our G-d, for Whom we have waited that He would help us; this is the L-rd for Whom we have waited, we will be glad and we will rejoice in His salvation” (Yeshayahu 25:9).

This sicha was translated in honor of the bar mitzva of Yosef Yitzchok Yaffee, the 13th day of Cheshvan, 5760.

A SIMCHAS TORAH STORY

BY BORUCH MEKUR

"Who's sitting in my seat?!" roared Reb Berel, offended by the sight of a grown man sprawled out across the bench in the crowded *shul*, and reeking of .

"Yankele?!" he cried recognizing his friend. "For Heaven's sake, what has become of you?! Lying dead drunk in *shul* – and on Yom Kippur!" But the sunken figure did not budge.

Since he wasn't really disturbing anyone, Reb Berel left his friend and stood in the aisle. He tried to ignore the sorry sight, yet his curiosity persisted, "what could have possibly happened to the poor fellow?"

Meanwhile, everyone was standing in trepidation and awe, in anticipation of "*Kol Nidrei*" (the opening liturgy of the Yom Kippur service) – everyone, that is, except for Reb Yankel, who just lay there snoring. But when the curtain was pulled back from the ark, and the Torah scrolls were carried out according to the long-standing tradition, Reb Yankel lifted up his dizzy head...

Even before the cantor had a chance to begin the solemn tune of "*Kol Nidrei*," Reb Yankel jumped up from the bench, grabbed one of the Torah scrolls, and proceeded to dance around the *bima* while belting out the familiar verses of the Simchas Torah *Hakafos*, "ATA HOREISA LA'DAAS... YOU REVEALED [YOURSELF FOR US] TO KNOW THAT THE L-RD IS G-D, THERE IS NOTHING ELSE BESIDES HIM!"

There was hardly anyone in the *shul* who didn't want to grab the poor

soul and kick him out on the spot, but the great *tzaddik*, Rabbi Levi Yitzchok, the Berditchever Rebbe, intervened:

"Nobody touch him! This man has the right to do what he is doing!"

Despite the Berditchever Rebbe's legendary reputation for *ahavas Yisroel* (love of a fellow Jew), the entire congregation was stunned by his tolerance for such behavior. But the Rebbe knew what they knew not. The Rebbe knew what had happened

***"For Heaven's sake,
what has become of
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on Yom Kippur!" But
the sunken figure did
not budge.***

to Reb Yankel...

* * *

Earlier that day, close to noon on the Eve of Yom Kippur, the news spread around the town of Berditchev that the keeper of an inn just outside of town, who had been unable to pay the rent for several months, had been captured, along with his entire family, by the wicked *paretz* (lord) and thrown in a dungeon. The ransom was set at 300 rubles, the sum of money the *paretz* was owed.

Upon hearing the news, Reb Yankel's conscience kept nagging at him, insisting that he help free the innkeeper and his family. "Who knows what could happen to them if I don't act immediately," Reb Yankel thought. "Besides, I cannot bear the thought of the innkeeper and his family spending Yom Kippur locked up in a dungeon away from *shul*. They'll miss everything!" So he began to collect money to redeem the captives.

Being that it was the Eve of Yom Kippur, everyone was particularly generous, but the people of his neighborhood had very little money. After several hours he only managed to raise 50 rubles. "If I am going to succeed in rescuing the family before Yom Kippur," Reb Yankel figured, "I'm going to have to try another approach."

So he made his way to a more affluent – albeit less religious – part of town. In the center of town was a large tavern where dozens of people were busy gambling and drinking, irrespective of the fact that tonight was Yom Kippur.

Reb Yankel's appeal to raise the ransom money went almost entirely unnoticed amidst the din of gambling, yet an older man, who had been having some luck gambling that day, filled a good-sized drinking glass with and said, "Young man, have you ever had a swig of the old Ninety-Sixer? – that's 96% alcohol, for the uninitiated. How's about downing a whole glass for 100 rubles?"

"Oy vei" Reb Yankel thought. "If I

take the old man up on his offer, how am I going to be able to stand like a *mentch* before G-d tonight on Yom Kippur, the holiest day of the year?

"Then again," his conscience added, "the day is still young. The effects of the alcohol will surely wear

off by 'Kol Nidrei.'" So he swiftly emptied the cup's contents down his throat without further debate.

Much to everyone's amusement, Reb Yankel winced and choked on the strong drink. The old man was happy to give him the hundred

rubles. And again Reb Yankel pleaded with the gamblers, "one man has been kind enough to donate 100 rubles to help a family in need, who will follow suit?"

"We will help," said one man on behalf of those seated at his table,

IF YOU AIN'T SEEN THIS, YOU AIN'T SEEN NOTHING YET

Of the three festivals mentioned in the Torah – Pesach, Shavuos, and Sukkos – the obligation to rejoice is most emphasized by the festival of Sukkos.

(Three times the Torah commands us to rejoice with regards to Sukkos, whereas only once the Torah commands us to rejoice on Shavuos, and not even a single mention is found with regards to rejoicing on Pesach.)

And together with the joy of the holiday of Sukkos is *Simchas Beis HaShoeiva* (the celebration accompanying the *mitzva* of drawing water to be poured as a libation upon the Temple's alter), of which the Sages say, "anyone who has not seen *Simchas Beis HaShoeiva* has never seen joy in all his days."

After the first day of Yom Tov, the celebration would begin in the Holy Temple and last throughout the entire night. The orchestra would play and the singers would sing, and others would dance, leap and swirl, and clap their hands and whistle.

It is even recorded that the great Talmudic Sage, Rabban Shimon ben Gamliel, would juggle eight flaming torches at once.

The festivities would continue throughout Chol HaMoed Sukkos – with the exception of Shabbos – every afternoon through evening, and all the way until dawn.

Rebbi Yehoshua ben Chananya said, "when celebrating *Simchas Beis HaShoeiva*, our eyes never saw sleep." When necessary, they would rest their heads on

their friends' shoulders.

* * *

All year long, wine is the only libation poured upon the Temple's alter. Just as wine is overtly intoxicating, giving rise to joy, and just as wine is fragrant and colorful and has a good taste, wine represents serving G-d because it makes sense, because there is overt pleasure and benefit involved in living a life of Torah and *mitzvos*.

Throughout the entire year we spend most of our time trying to connect with G-d in a way that emphasizes the obvious benefits in being Jewish. Practically speaking, this means developing an appreciation for Torah and *mitzvos* as something that is exciting and meaningful, something that is interesting and alive, something that is tasty, colorful, fragrant, and intoxicating.

Water, on the other hand, is , colorless, non-fragrant, and non-intoxicating. By celebrating what water symbolizes on *Simchas Beis HaShoeiva* once a year, we are committing ourselves to a

connection to G-d that is beyond our own appreciation and enjoyment.

Ultimately, we serve G-d not because it makes sense, and not because we have something to gain in it; we serve G-d simply because we are one with Him, and that it is His will that we live a life of Torah and *mitzvos*.

This is the essential connection a Jew has to G-d, and it is celebrated with the most essential and purist form of joy, characteristic of *Simchas Beis HaShoeiva*.

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water symbolizes on
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and enjoyment.***

"we will give you another hundred rubles, but you must drink another glass of Ninety-Sixer."

"What kind of Yom Kippur am I going to have if I'm going to be drunk?!" worried poor Reb Yankel. But when the glass was poured and set in front of him, he downed it without a second thought. Everyone cheered, and Reb Yankel was given the money as promised.

And then another gambler made the same offer, 100 rubles for a third glass. "Make it just 50 rubles," said Reb Yankel, "but promise to take me to the *paretz* straight after to pay him the ransom money."

It was a deal. And again Reb Yankel drank the strong beverage to everyone's delight. He was then given the 50 rubles and taken to the *paretz*. Reb Yankel paid him the 300-ruble ransom, and the innkeeper and his family were released.

Of course, the innkeeper was overwhelmed with gratitude, but Reb Yankel wouldn't hear anything of it. "Just please help me get to *shul*," he begged in a drunken slur. The innkeeper was happy to oblige.

* * *

As Reb Yankel continued to sing and dance around the *bima*, the congregation was mystified that the Rebbe was condoning his outlandish behavior, but no one dared to protest.

***There is another
route, a direct route.
With tremendous
devotion and self-
sacrifice, one can
jump – right from the
very start – straight
to the top and revel
in the pure joy of
Simchas Torah!***

"There is a logical progression throughout the month of Tishrei," the Rebbe explained. "We begin with the High Holidays – Rosh Hashanah and Yom Kippur – days of awe and repentance, days of judgment. And then, in Sukkos we celebrate the positive outcome of the judgment, and we triumphantly wave the *lulav*. The celebration escalates and increases throughout the seven-day festival and reaches its peak with the pure joy of Simchas Torah.

"Typically, we proceed incrementally throughout the month of Tishrei from one holiday to the next, climbing up a spiritual ladder until we finally reach the height of Simchas Torah.

"But there is another route, a direct route. With tremendous devotion and self-sacrifice, one can jump – right from the very start – straight to the top and revel in the pure joy of Simchas Torah! This is what our dear Reb Yankel has done!"

JUMPING FOR JOY

Traditionally, if a Jew wanted to work on himself to become more pious and holy, more connected to G-d, this meant a long process of spiritual refinement in which incremental gains are the best to be expected. And notwithstanding his efforts, there is no guaranty that he will be successful in overcoming his lower nature. He might live his entire life in a state of constant struggle, striving to vanquish his evil inclination to no avail.

But in 1991, the Rebbe MH"M assured us that now, on the very threshold of the Messianic Redemption, things are radically different. Now, for the first time in history, it is possible for every Jew to take a direct route, skipping the entire longwinded struggle for incremental gains over our evil inclination, and cashing in on the true reward of getting instantly connected to G-d and becoming a *tzaddik*!

Nowadays, nothing stands in our way – we just have to want it! MOSHIACH NOW!



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BEFORE THE BEIS OF B'REISHIS



The *meshpia*, Reb Mendel Futefas, *a"h*, related: The brother of the famous *chassid*, Peretz Chein, *a"h*, wasn't a Lubavitcher *chassid* at first. But something happened (apparently connected to community work) in which this Jew gave great *nachas ruach* to the Tzemach Tzedek, who promised to learn *Tanya* with him as a sign of gratitude.

The man was thrilled at the opportunity and excitedly agreed. Learning *Tanya b'chavrusa* with the Rebbe is no small thing! The Tzemach Tzedek scheduled a certain time in the morning for this, and the man came to learn with the Rebbe.

However, his excitement quickly dissipated when all the Tzemach Tzedek did was sit and read from the text without offering any explanations. Within a relatively short time they had read up until chapter 12. The man decided there was no point in continuing his learning with the Rebbe. "It's a waste of my time, and the Rebbe's precious time. I thought I would hear explanations, but if the Rebbe is just reading the words from the *seifer* – I can also read without vowels, so there's no point in bothering the Rebbe for this."

When the Tzemach Tzedek learned that the man had decided to discontinue their learning session, saying it was a waste of his time as well as the Rebbe's time, he was disheartened: "A pity, a real pity. I wanted to give this Jew the wondrous merit of learning *Tanya* the way Grandfather, the Alter Rebbe, learned with me. The first time – just reading the words. The second time – with explanations. The third time – with the secrets contained therein. But that impatient fool lost it all."

When *chassidim* related this story, said Reb Mendel, they would ask: Why was it necessary to learn this way, so that the first time one reads the words without any understanding? And they would answer: Explanations and commentary are merely *giluyim* (revelations) of what is hidden within "*osiyos ha'Rav*" which are *osiyos atzmiyos* (letters of the essence), and as much as you'll explain, it doesn't begin to exhaust what it actually contains: G-dly truth beyond all explanations and commentary, and beyond all measures and limits.

And so, before beginning with *giluyim*, we must begin with the essence, with the foundation, by reading the letters themselves as they

are, without explanation or commentary – whether on a *p'shat*, *remez*, *drush*, or *sod* level. This is how we grasp the essence, Hashem's essence and the Rebbe's essence, which is found in the letters of the Torah. As Chazal say about the word "*Anochi*" ("I") – that it is an acronym for "*Ana nafshi kesavis yehavis*." This means that Hashem wrote and put Himself, as it were, into His Torah.

So too, our Rebbeim (as Chazal say, "*tzaddikim* resemble their Creator") wrote and put themselves into their writings, as it were, into their Torah (especially when we speak of *Tanya*, the Torah *sh'Bichsav* of *chassidus Chabad*, in which the Alter Rebbe was particular with each letter, to the point where he spent six weeks deliberating as to whether to write a certain word in chapter 41 with or without the letter Vav!)

It is only after connecting with the essence by learning the letters as they are, that it is possible to (and one must) learn and explain, understand, and grasp even the secrets contained within the letters.

All this was said in connection with the letters of *Tanya*, but it applies to the works of the Rebbeim in general,

and especially to those things which they themselves wrote or edited. (And even if most of a *maamer* or *sicha* was left unchanged by the Rebbe with no corrections or changes – it all has the same holiness as the part which the Rebbe himself corrected. This is also the reason apparently, why (until recently) the Rebbe's editing of *maamarim* and *sichos* was not publicized. This is so we would respond to all of it equally whether it is the Rebbe's own words or words articulated by the *chassidim* (for if the Rebbe allowed it to be printed in his name, it is as though he wrote it himself, and therefore the holiness inherent in each and every word of the *maamer* and *sicha* is the same throughout)).

The Rebbe MH"M *shlita* explains why the Torah begins with the letter *Beis* and not with an *Alef* whereas the *Chachamim* in translating the Torah into Greek by order of Ptolemy, translated it as though it said "*Elokim bara b'reishis*" (so that Ptolemy wouldn't think that "*B'Reishis*" was an entity that created Elokim, G-d forbid). Thus, the Torah the gentile has, begins with the letter *Alef*. The Rebbe MH"M says this is because the real "beginning" for a Jew is in that which is *not* written, in the essence, which one cannot discern or perceive at all, and which is above all measure or limitations. Only after that comes the *Beis* – that which is actually written (which is why for the gentile – who doesn't relate at all to that which is "above reason and understanding" and who sees only that which is openly stated – the Torah begins with an *Alef*, because he can only deal with that which is revealed and apparent).

This concept is similar to how *chassidus* explains regarding the four rows separating one book from the next in a *seifer Torah*. They are "simply



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white," which is the "light of essential concealment that cannot be revealed in letters," and they serve as a preface to each book of the Torah!

* * *

In recent years we have seen various sorts of material designed to

make the words of the Rebbeim comprehensible to all, so that even those people with limited background can understand and absorb the Torah of the Rebbeim. The thing to remember though, is that all these aids are no substitute for learning the *sichos*, *maamarim*, and letters in the original. Every man and woman (and even those who don't consider themselves Lubavitch) must learn the *sichos* and *maamarim* for himself (each on his level) in the original.

We must all become familiar with the words and abbreviations, get accustomed to the unique style of the *sichos*, *maamarim*, and letters, and not settle for substitutes – even if

they are helpful, important and necessary – because no substitute can equal the original. The holiness and G-dliness is found especially and primarily in the original words of the Rebbe.

(A reliable source told me that when they translated the "general letters" into Hebrew and gave them to the Rebbe for him to edit, it once happened that one of the translators wrote out all the abbreviations in order to make it easier on the vast majority of readers who didn't have the Torah knowledge to figure it out for themselves. When the Rebbe edited it he put back all the abbreviations!)

(This definitely applies also – and perhaps especially – to women and girls. For some reason a *shiur* for women very often means a lecture. Though we certainly need lectures and explanations so that people will understand the material well, we must get used to learning "inside"! Even if at first not much is understood, there is still the G-dly holiness in the letters. When one grows accustomed to hearing, reading, and learning the Rebbe's *sichos* and *maamarim* as they

are written, more and more is understood as time goes on.

(Just as it is self understood that a *Tamim* uses every free moment in *yeshiva* to learn the Rebbe's *sichos*, etc., the same should be true for women and girls. The Rebbe stressed many times that as far as the obligation to learn *chassidus* – there is no difference between men and women. For women are just as obligated as men in the *mitzvos* of faith in Hashem, knowledge of Hashem, and love and fear of Him. Moreover, since women don't have an obligation to learn Gemara and the like, they can dedicate more time to learning *chassidus* (and not be satisfied with substitutes, as good and necessary as they are).)

The Rebbe said (and repeated tens of times without exaggeration, at the *farbrengens* between Chaf-Ches Nissan 5751 and Chaf-Zayin Adar 5752) that the **“straight path”** (the easiest and quickest way of all the ways of Torah) **...to bring about the revelation and coming of Moshiach...is learning Torah in the topics about Moshiach and Geula...particularly the Torah (maamarim and Likkutei Sichos) of the leader of our generation”** (*sicha* Parshas Tazria-Metzora 5751).

And the learning is in order “to live with Moshiach” (see *sicha* Parshas Balak 5751) and because thought and contemplation in a manner of *daas* are necessary when learning *inyanei Moshiach* and *Geula*. (“The priority is thought and contemplation to know and recognize that we stand at the entrance to *Yemos HaMoshiach* already, ‘*hinei zeh ba*,’ since all designated times for the *Geula* have passed, and *t’shuva* has already been done, and all the *avoda* has been perfectly completed” – the Rebbe stresses that it is not enough to study what it will be like in *Yemos HaMoshiach*, rather the learning is in order “to know and recognize” the situation we are presently in.) So adaptations of *sichos*, though important, are not enough. We must

learn the *sichos* themselves, particularly those said in the years 5751-5752, in which the Rebbe instructs us on how to live in these unprecedented times.

Every man and woman must set aside time each week to learn that week's *D'var Malchus* from beginning to end. If possible it should be reviewed many times, and the best way of doing it is together with others, as the Rebbe emphasized many times in connection with learning about *Moshiach* and *Geula*.

The “straight path...to bring about the revelation and coming of Moshiach...is learning Torah in the topics about Moshiach and Geula... particularly the Torah (maamarim and Likkutei Sichos) of the leader of our generation.”

When we all ask ourselves, “What else can be done after the Rebbe has said everything is prepared for *Geula*?” We must follow what the Rebbe said regarding the “straight path” to *Geula* – learning *inyanei Moshiach* and *Geula*, “especially the Torah (*maamarim* and *Likkutei Sichos*) of the leader of our generation”!

Of course, this does not rule out other activities, for example, those that are done in a manner of *makif* (superficial, not in a manner which

leads to internalization). The Rebbe repeatedly stressed in these *sichos* “to proclaim and publicize” in all manner of publicity (with all the gimmickry) and with all forms of explanation (brochures, pamphlets, books, etc.). But we must always keep in mind that all this is in the nature of “water from the spring,” and we were commanded to bring the wellsprings themselves, as they are, to the “outside.”

* * *

Nearly everybody has heard (though you'd be surprised to hear that I occasionally encounter Jews who haven't yet heard) the famous quotes from the *sicha* delivered on Shabbos Parshas Shoftim about *Moshiach*'s prophecy heralding the *Geula*, and that what was said was “not in the manner of wise man and judge, but in the role of prophet – which indicates certainty.”

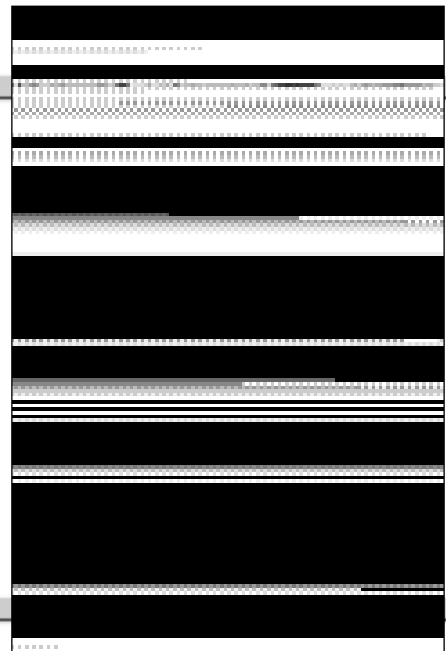
But when the *sicha* is learned from beginning to end (even if at first it's not all understood), one gains a richer understanding about the obligation, privilege, and amazing responsibility we all have to connect Jews to the Rebbe, and to make sure they fulfill his directives and advice in all personal matters. After learning the entire *sicha*, the attitude of a person who learns *inyanei Moshiach* and *Geula* changes.

The Rebbe MH”M gives us the ability to connect with him (*HaYom Yom* – the 24th of Sivan): “True *hiskashrus* is by learning Torah. When he learns my *maamarim*, reads the *sichos* and unites with *Anash* and *T'mimim* in learning and *farbrenging*, and fulfills my request in saying *T'hillim* and sticking to the learning schedule – this is *hiskashrus*.” “Living with *Moshiach*” is possible by learning the Rebbe's Torah in which he “put himself.” Furthermore, it is the easiest and quickest way to bring about the revelation and coming of *Moshiach*!

Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!

THE ONE-MAN MOSHIACH CAMPAIGN

BY SHNEUR ZALMAN BERGER



*23,000 people attended his lectures in one year, tens of thousands of people listen to his radio program, he did a lecture circuit from coast to coast – these are some of the many activities of Rabbi Chaim Sasson, who has made publicizing the besuras ha'Geula his mission. * The story of a popular speaker who once asked a Finnish missionary for proofs to G-d's existence, and ended up in Lubavitch.*

Israeli speaker, Rabbi Chaim Sasson, openly speaks about the Rebbe being Moshiach. He has also written a book called *Ata Yodaati*, which is chock-full of explanations and *remazim* regarding Moshiach. The first printing was grabbed up immediately, and the second printing is nearly gone, too.

Who is Chaim Sasson?

"I was born to an non-religious family. When I was in the army, I served in Sinai as a commander of a tank unit. I was released from the army in 5740. As young people are wont to do, I took a sleeping bag and backpack and toured many countries on a nine-

month trip. I crisscrossed Europe, always hiding the fact that I was Jewish. The fact that I was a member of the Jewish nation did not interest me at all. What *did* interest me was music, dancing, adventures, and sports."

When he arrived in Finland, he got involved in a long debate with missionaries. They began to chat, and they asked him where he was from. He said he was an Israeli citizen. "You're Jewish?!" they asked him, and they began to tell him that he was holy, chosen, and a member of the treasured nation.

Chaim mocked them, "I didn't understand why they were uttering

this gibberish." They gave him money and gifts, trying to entice him to join their ranks. Chaim responded vigorously, debating them, and they responded in kind. When they pressured him to convert, he figured they might be right, so he sat down and within a few days he had read through the Bible. It was this that woke up his Jewish spark.

He read their material, too, and discovered many inconsistencies. He didn't hesitate to ask them pointed questions, but the answers they gave him were unsatisfactory. An inner voice told him to leave the mission before it was too late.

Thus, *baruch Hashem*, Chaim was saved from the clutches of the missionaries who nearly closed in on him. He packed his gear and left Finland for the United States, where he continued his touring throughout the U.S. and Canada for another four months. It seemed as though he had completely forgotten his Jewishness, but when he got back to Israel he surprised his friends and family when he said, "I must check out Judaism, once and for all!"

He found a job in the center of Tel Aviv, and used his spare time to

“I wasn’t shy. I stopped religious people on the street and began asking them questions about Torah and mitzvos.”

investigate Judaism. “I wasn’t shy. I stopped religious people on the street and began asking them questions about Torah and *mitzvos*.”

What made you investigate Judaism?

“The long trip I had made brought me into contact with all sorts of people

in different environments, and apparently this caused me to realize that there’s nothing to these people who just run after money and fun all their lives. I sought depth, values, and meaning to life. I spoke about this with my friends over the course of long evenings together.”

Chaim progressed slowly. At first he went to *shul* on Shabbos, read a few books on *emuna*, and then decided he needed to understand Judaism on a more serious level. That’s when he went to Machon Meir in Yerushalayim, where he took his first steps in Judaism. He was twenty-two years old at the time, when his life began to take on real meaning, and it was around that time that he married his wife, Penina, who had also become *frum*.

It was at this point that he

It seemed as though he had completely forgotten his Jewishness, but when he got back to Israel he surprised his friends and family when he said, “I must check out Judaism, once and for all!”

discovered his talent in speaking. He began lecturing on Jewish topics for



Chaim Sasson at an *aliya l'Torah* in 770

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various organizations, including Amiad, Gesher, and B'Ikvei HaTzon, which organized seminars and days of learning for non-religious people. When he began running Gesher he started with a yearly total of 500 students, and three years later he left with 5000!

"At that time we lived in Tzfat, and we were privileged to reach out to the youth and champion Jewish pride. My wife was involved in similar work. She built up a series of lectures for women, which were very successful. We worked primarily with lost youth. On more than one occasion we sent them the Rebbe's booklet "*Emuna U'Mada*," even before I got involved in Chabad."

Even after finding himself in the world of Judaism, Chaim still didn't

feel quite comfortable. "I felt something was missing. My soul yearned for something, and this was very painful. On the other hand, I knew that the Creator of the world would not leave the world without a *tzaddik* who could guide and help me.

I found myself writing to the Lubavitcher Rebbe. I wrote a long letter, detailing all the events of my life.

Why did you choose to write to the Rebbe? Did you have some connection to Chabad?

"No, and so I have no explanation as to why I chose to write to the Rebbe. I guess a Jew naturally writes to the *Rosh B'nei Yisroel*.

"A month and a half later I received a letter from the Rebbe which said, "and increase strength in learning *nigleh* and *chassidus*, check *t'fillin* and *mezuzos*." I checked the *t'fillin* and *mezuzos* and to my surprise I found that the *t'fillin*, which were relatively new, were *pasul*."

Chaim studied *Tanya* independently and also read other Chassidic works, from which he understood the importance of being connected to the true *tzaddik* of the generation. "I began to search for a real *tzaddik*," smiles Chaim.

And you found?

Not so fast...

Chaim Sasson and his family moved to Kiryat Arba. At that time, he became very enthusiastic about the topic of *Geula*. He began to take a great interest in this. "I immediately bought any new book that appeared on the market on this topic and read it straight through – then again and a third time. But at that time, my involvement in this topic was according to the viewpoint I had acquired at Merkaz HaRav, based on the idea of Zionism and renewal,

During one of the t'fillos, the Rebbe set his gaze upon Chaim, with a look that caressed his soul.

"The spark of Moshiach within me was ignited full force. At that moment, I resolved to throw myself into seminars and lectures on the topic of Moshiach's identity."

something which I later learned that the Rebbe MH"M completely negated."

Rabbi Victor Ettia, director of the Chabad house in Kiryat Arba, kept in close contact with Chaim, and he provided him with Chabad *s'farim* on the topic of *Geula*. Together they studied the Rebbe's approach to Moshiach and *Geula*.

In 5750, Chaim began to regularly study the Rebbe's *sichos* which were published as *Hisvaaduyos Kodesh*, and then as *D'var Malchus*, *sichos* that were full of *inyanei Geula*. The Rebbe spoke up in favor of Jews, following the Gulf War (and countered the approach of those who speak harshly about Jews). "I felt how the prophet and *Tzaddik HaDor* is concerned about every Jew in the Holy Land. It made me an out and out admirer of the Rebbe."

At that time, Victor asked him to give a *shiur* in the local Chabad house. The *shiur* was on the topic of *Geula* of course! In order to prepare the *shiurim*

he went through all the Chabad *s'farim* on the topic, especially since many such *s'farim* were published within a very short time. "I began to depart from the previous worldview of *Geula* without a *Goel* (the Redemption without a Redeemer). It wasn't easy for me," says Chaim. I was amazed by the Rebbe's clear view on this topic, which revolutionized all my previous understanding."

At the end of 5751, Chaim moved to Beitar and a new period of his life began. Signs announcing, "*Hichonu L'Bias HaMoshiach*" (Prepare for Moshiach's Coming) were seen all over, thanks to him. Whoever crossed paths with him found himself engaged in a discussion of *inyanei Moshiach* and *Geula*.

"Then I began to realize that the Rebbe is Moshiach according to *nigleh*

too, and according to *halacha*. I wasn't yet an official Chabad Chassid. I still wore a large knitted yarmulke, but I believed with all my heart that the Rebbe is Moshiach, and I began to speak about this in my lectures."

At the beginning of 5753, Chaim felt that the time had come for him to go to the Rebbe. Since he hadn't left the Holy Land in many years, he asked permission to do so from Rabbi Mordechai Eliyahu, who told him, "If you're going to the Rebbe, you may go. Go in peace."

He saw the Rebbe for the first time in his life on the fifth night of Chanuka. "I was overcome with emotion and was unbelievably happy." He stayed in 770 for two weeks, weeks that turned his inner life upside down.

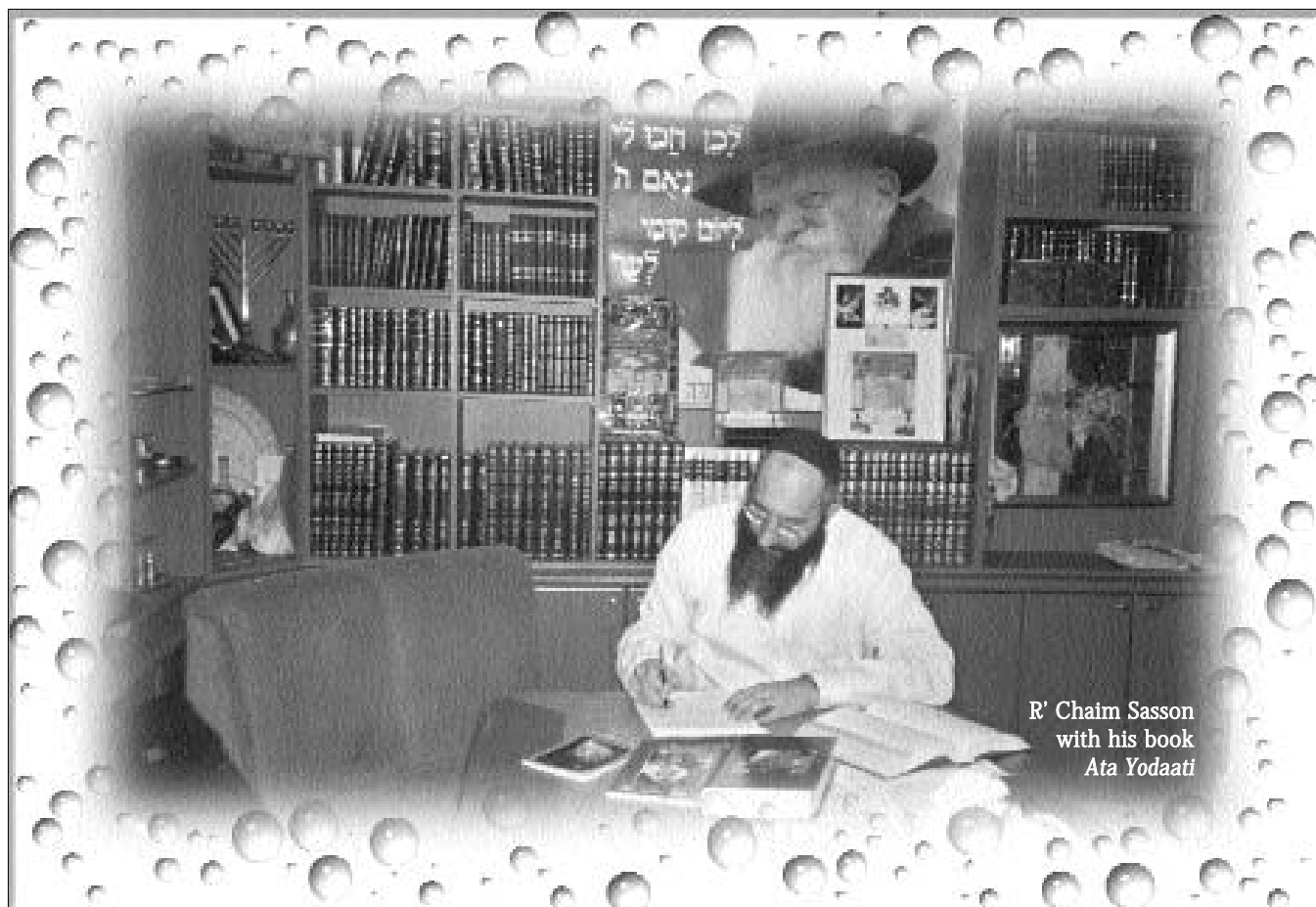
He saw the Rebbe over those two weeks, but felt he hadn't yet been

touched by any personal attention. Then one day it happened. During one of the *t'fillos*, the Rebbe set his gaze upon Chaim, with a look that caressed his soul. "The spark of Moshiach within me was ignited full force. At that moment, I resolved to throw myself into seminars and lectures on the topic of Moshiach's identity."

The beginning wasn't hard. Word of the lectures spread, and one day he got a phone call from Rabbi Mendel Vechter of Kiryat Malachi. "I heard that you lecture about the Rebbe being Moshiach. I want to invite you to Kiryat Malachi, where you can speak about this."

Aren't you afraid of pushing people away from learning *chassidus*?

To those who fear publicizing Moshiach's identity, I say that I came to *chassidus* solely thanks to my



R' Chaim Sasson
with his book
Ata Yodaati

realization as to who Moshiach is, and it's only because of this that I send my children to Chabad schools.

There's nothing like experience. Every night I lecture in different places. I've traveled the country from Nahariya to Eilat, and wherever I go I speak about this publicly, and what I say is accepted.

Do you get feedback?

Lots! Here's an example. I lectured in Netanya and after the lecture a non-religious Jew approached me and said: "Until your speech, I pitied Chabad. Now things are clear. He should just come already."

I once lectured in Flatbush. After the well-attended lecture, a woman came over to me and said, "Thanks for making *shalom bayis*." I said, "I spoke about Moshiach, not about *shalom bayis*!" Then she said that after Gimmel Tammuz her husband continued to believe that the Rebbe is Moshiach, while she was skeptical. They argued about it and their *shalom bayis* deteriorated. "Now I've heard a lecture that clarifies how the Rebbe is indeed Moshiach..."

Another time I spoke to an audience of 100 people in Canarsie. I saw a great *hisorerus* (awakening) among the people. There was a Litvishe *rav* there who was particularly enthusiastic. Before the lecture, he didn't want to hear anything, but eventually he came to enjoy it.

Your lectures are well received in Eretz Yisroel and around the world...

It's all *b'siyata di'Shmaya*. The Rebbe gives special *kochos* for success in everything connected to *Geula*. I put in a lot of effort so that what I say is received in the best possible way, and we know that "words that come from the heart, enter the heart."

Chaim opens a thick folder with photocopies of *duchos* about his work

SIX-HOUR FLIGHT DELAY

On one of his trips to Miami Beach, Chaim went with the parade of car *menoros* on Motzaei Shabbos, and did the rounds with them through the streets of the city, ending with the Plaza Hotel, where there was a big Chanuka party.

The next evening he had an important lecture in Flatbush. When he went to the airport Sunday afternoon, he was dismayed to hear that the flight was delayed for six hours. The lecture in Flatbush was supposed to be one of his main lectures, so he put a letter into the *Igros Kodesh* and asked the Rebbe for a *bracha*. Within minutes, a stewardess came over to him and replaced his ticket.

Chaim sums up that lecture, "It was indeed one of the most effective lectures that I gave on that trip."

in recent years. "I send the Rebbe a *duch* about every lecture I give," he explains.

The *duchos* speak for themselves. There are lectures all over the country nearly every night. In 5754, when he first started out, over 17,000 people participated in his lectures. By 5759, it was over 32,000, not including the thousands of listeners to his radio program on "*Kol HaNeshama*" and Channel 2000.

Rabbi Sasson did a lecture tour in the U.S. where he appeared throughout New York, in South Carolina, Florida, etc. In each location, *shluchim* organized an evening of lectures in which hundreds of Jews participated. "People are waiting to hear the real *b'sura*," he explains.

What special moments can you describe

"There were many. The very fact that you see an intelligent audience listening to a talk about the Rebbe being Moshiach is moving. But if you want something specific... After one of the lectures, a young Israeli working in the US came over to me and said, 'Up until a few years ago, I was not a Chabad Chassid, but every since I met you at a Chabad event in Ashkelon, I am connected to Chabad.'"

On Yud-Alef Nissan 5759, Chaim Sasson published his book *Ata Yodaati*, in which he proves the Rebbe's identity as Moshiach according to *nigleh*, *chassidus*, *halacha*, and *kabbala*. It also contains many delightful *remazim*.

"Often after lectures I'm asked if there's printed material on the subject, and there wasn't any. I decided to rise to the challenge and I began writing a book in which anybody can find an answer to his question regarding Moshiach.

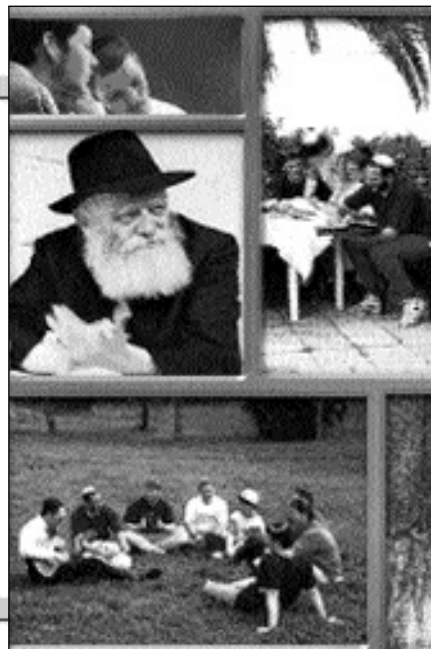
He put three years of work into the book, and it shows. The content is nicely arranged, and the book is beautifully bound and has vowels. It was funded by Shlomo Kalisch and Rami Antian, a"l. Thousands of copies have been sold and translations into English, Russian, and French are in the works.

What are your plans for the future?

The book will be printed in seven separate booklets, to make it easier for those who want to distribute it. I am also about to go on a tour of the U.S. and Europe, and my wish is not to have a free night, so that I can continually publicize the *besuras ha'Geula* and the *Goel*.

ALL THE HURRICANES IN THE WORLD CAN'T BREAK IT

BY RABBI TUVIA BOLTON, MASHPIA IN YESHIVA
OHR TMIMIM OF Kfar Chabad



About two hundred years ago in a certain village in Poland, there lived a *rebbe* with several hundred *chassidim* who was very careful in the *mitzva* of *sukka*. The *sukka* he built for himself every year was a sight to see. The walls were of the thickest and best wood and were decorated with the most expensive ornaments. Even the greenery that he used for *s'chach* was thick and fresh.

Now it so happened that one year everyone in the village decided that they too could afford to build beautiful *sukkos* like their *rebbe*, but they weren't so good at building.

What did they do? About twenty of the *chassidim*, the ones who knew how to work with their hands, joined together to be the *sukka*-builders, and they set to work going from house to house building new *sukkos* for everyone.

Needless to say, they had to work day and night non-stop and made a lot of money that year building *sukkos*. But, just a few hours before the holiday, as they finished the last *sukka*, they realized that they had been so busy working for everyone else that they had forgotten about themselves! They had no *sukkos*!

What could they do? There wasn't enough time for each one to go home

The shul doors opened again and the chassidim began to joyously leave the shul into the muddy streets. Finally they would be able to go home to their sukkos and eat the holiday meal! But boy were they in for a surprise: all the sukkos had been destroyed in the storm!

and build his own *sukka*, so they decided that they had no other choice than to take all the scraps and leftover wood and build one big *sukka* near the outskirts of the town for everyone.

They finished building their large rickety edifice with just enough time left for everyone to run to the *mikva*, wash up, and run home to change

clothes before sunset.

One and a half hours later, all the workers were sitting in the *shul* looking radiant, holy, and very happy like everyone else, engrossed in loud enthusiastic prayer.

The prayers finished, they sang and danced together, shook hands, and wished one another "Good Yom Tov." Someone opened the huge doors for everyone to leave, and suddenly it began to rain.

For the first few minutes it looked like it wouldn't last long, but then it got stronger and louder and louder. The strong wind and rain made it hard to even close the *shul* doors again, and the sound of the torrential rain and things smashing in the street, made it seem like it would never stop. But after a half an hour, the rain ceased. The *shul* doors opened again and the *chassidim* began to joyously leave the *shul* into the muddy streets. Finally they would be able to go home to their *sukkos* and eat the holiday meal! But boy were they in for a surprise: all the *sukkos* had been destroyed in the storm!

In a few minutes, everyone was standing again in the street in front of their houses not knowing what to do. Then someone got an idea: "Let's go to the Rebbe! He is a holy man. For sure

his *sukka* is still standing!”

“Good idea!” they all shouted in unison, and they set out for their *rebbe’s* home. But as they approached, they heard from afar the cries from his backyard: “Oy my *sukka*! my beautiful *sukka*! Oy!”

It seems that the Rebbe’s *sukka* was even in worse shape than everyone else’s. The walls had been completely shattered and one had even been lifted into a tree.

Then from far away they heard singing! It was coming from the direction of the workers’ *sukka*. Immediately the children ran in the direction of the music, and in minutes they returned breathless with the good news, “The workers’ *sukka* is standing!” “Nu, *kinderlach*,” said the Rebbe to the gathered crowd, “Get your food. We are going to eat in a *sukka* after all!”

The entire night the congregation took turns crowding into the workers’ *sukka*, two or three families at a time ten

minutes for each shift, eating their Holiday meals.

So they did for the next three meals – one the next morning, and two in the day – until they were able to rebuild their *sukkos* during *Chol HaMoed*.

The next day, there were about one hundred *chassidim* in the Rebbe’s house with the same question: “Why was everyone else’s *sukka* destroyed except for the *sukka* of the workers?”

At first the Rebbe tried to answer that maybe the winds were weaker on the outskirts of town. But that didn’t work, because trees were actually uprooted there.

Then he said that maybe it was because theirs was stronger than everyone else’s. But that also wasn’t so, because their *sukka* was built so hastily that the whole thing shook when anyone so much as pushed it.

So the Rebbe thought for a minute and then a smile broke on his face. “I

know!” he declared. “I know why their *sukka* remained standing! Because our *sukkos* were built each person for his own self and his own family. But when they built their *sukka* it was with unity, each built for everyone else.

“And when there is unity between Jews, all the storms and the hurricanes in the world can’t break it!”

* * *

That is why Sukkos is so connected with Moshiach (see the *Haftora* of the first day). One of the main jobs of Moshiach is to unite all the Jews and thereby, “Raise the fallen *sukka* of King David (the Moshiach)”

May this Sukkos all the Jews see how G-d is protecting us just as He was when He took us out of Mitzraim with the Clouds of Splendor. And may we rejoice with great miracles with the arrival of **Moshiach NOW!**

For more articles from Rabbi Bolton visit:
www.ohrtmimim.org/torah



A SOUL IGNITED

BY MENACHEM ZIEGELBOIM

A story of a neshama that was aroused to t'shuva through the Rebbe's shluchim on Rosh HaShana

"The music room at Kibbutz E.Y. in the south of Eretz Yisroel slowly filled up. Everyone present seemed out of place, with one person wearing a white *kippa* and dressed somewhat festively. Another person came in open sandals straight out of biblical times, and dusty clothes. A third one asked for a *kippa*, and put it on before entering. It looked like the *kippa* wasn't that comfortable perched on his head. It kept slipping off his curls.

Two *T'mimim* stood in the center of the room. Their faces testified that they were indeed *T'mimim* who came from Yeshivas Tomchei *T'mimim*. They served as hosts, although the place was not exactly their home field. They warmly greeted every person who walked in.

"*Ha'yom haras olam*" – Rosh HaShana ... The two *T'mimim* had come to the *kibbutz* for Rosh HaShana from the center of the country, to serve as *baalei t'filla* and to ensure that a *minyan* did indeed gather at this distant *kibbutz*.

Each additional person who showed up added to the *simcha*. "G-d willing there will be a *minyan* here today, and for the first time since the founding of the *kibbutz*, the sound of the *shofar* will be heard," they told themselves.

A quick glance at the watch, and the passing thought, "it's time to start *davening*." They looked around and counted: *hoshia, et, amecha* ... *v'naseim, ad...* uh oh. There were only nine men present. "Let's wait a bit longer and maybe somebody will come to complete the *minyan*," somebody proposed.

Time moved on. Another hour passed, but the nine remained nine.

"It's obvious you don't live here, because if you knew him you wouldn't even consider calling him for the minyan. He is the kibbutz secretary and one of the founders, and he's very far from anything having to do with Judaism. You'll be wasting your time."

One of the *T'mimim* volunteered to go out and find a tenth man. His offer was greeted with silence. The blistering heat of the desert was blazing full force. Not a soul could be seen outside. The *Tamim* looked around but saw no one. One of the men who had been sent to one of the houses to fetch a tenth man, came back alone. "They're all in the melon patch," he muttered.

Suddenly one of the *T'mimim*

remembered something. "Some time ago I saw someone go into one of the offices in the building across the way. I'll go and call him."

The men looked at him somewhat disconsolately and said, "It's obvious you don't live here, because if you knew him you wouldn't even *consider* calling him. He is the *kibbutz* secretary and one of the founders, and he's very far from anything having to do with Judaism. You'll be wasting your time," they declared.

"Let's try and think of someone who would agree to come," begged the *Tamim* who envisioned *davening* b'yechidus on Rosh HaShana. But the man spread out his hands in a gesture of despair and said, "There's nothing you can do."

The *Tamim* stood there for a while, his brow furrowed in thought. "No! We can't *daven* without a *minyan*. It's Rosh HaShana today, and the main part of the *davening* is in the *chazaras ha'shatz*. And there are the *t'kios*, too." He gazed steadily at the man before him who looked back at him quizzically for his stubbornness, and said, "I'm going to call that man to come *daven*." The man standing before him just shrugged.

The *bachur* went up the steps to the office building. "Hashem, please help me. I can't *daven* on Rosh HaShana without a *minyan*," he prayed before entering the building. Based on his *mivtzaim* experience, he realized who and what he was about to encounter.

He slowly approached the office door and with a tremor in his hand that betrayed his emotions, he knocked on the door. "Come in," said a voice from within.

And there was the secretary of the *kibbutz*, sitting at a desk piled high with paperwork. He looked at the *bachur* in surprise.

"*Chag sameiach* and *shana tova* to

you,” said the *bachur* heartily to the secretary. The secretary continued to stare at him coldly. “I and another *bachur* came to the *kibbutz* from the center of the country by request of a number of the residents of the *kibbutz*, in order to celebrate Rosh HaShana and to organize a *minyan* for the *t’fillos* and *t’kias shofar*. We need ten men for the *minyan*. We’re about to start praying in the music room, but we only have nine men.”

He paused, checking out the secretary’s reaction thus far. Then he went on, “We are missing just one more man in order to complete our *minyan*. Please come and be our tenth man, and you will ‘acquire your world’ on this Great and Awesome Day of Judgment.”

He looked expectantly at the secretary but the latter continued to look at him stonily. Their eyes met. It was only for a second, but it was a long one. A look of disdain was apparent in the secretary’s eyes. After another brief moment he said, “No!” and his voice was a bit choked and somewhat strange sounding.

The *bachur* took a deep breath. He thought to himself, “It seems as though emotions and emuna are not what will move him. I’ll try to explain this rationally and maybe he’ll accept it.”

He looked back up into the secretary’s eyes and said, “Let’s be straight with each other. At this *kibbutz*,

you are responsible for fulfilling the needs of the residents. I don’t live here, but I bothered to come from the center of the country to spend two days and more, in order to help the residents here. Why shouldn’t you, in your role as secretary, come to the prayers for just two hours? Do I have to concern myself with the needs of your people, while you are exempt?”

A thunderous silence filled the office. The secretary sat there staring at the ashtray on the desk. The clever question he had been asked had struck home. He removed the stub of a cigarette from the ashtray and crushed it again and again against the side of the

Their eyes met. It was only for a second, but it was a long one. A look of disdain was apparent in the secretary’s eyes. After another brief moment he said, “No!”

ashtray. He began to shift uncomfortably in his seat. The silence was getting to him.

Minutes went by. Then “Nu, okay,” he suddenly said. “I’ll come in a little while to the *shul*, but I’ll go home first to put on shoes. It’s not respectful for me to come to *shul* barefoot.”

The *bachur* breathed a sigh of relief. A stone had been lifted from his heart. He returned to the music room thrilled beyond words.

“See, we told you he wouldn’t come,” the nine men chorused when the *bachur* walked in without the secretary. “A pity you wasted your time. We know him and his views for years now.”

The *Tamim* stood there silently with a mysterious smile playing on his lips. Another few minutes went by and then someone appeared behind him, blocking the sun that peered in through the threshold. The man stood there somewhat bewildered, a bit embarrassed and hesitant, not knowing what to do next. The others just stared.

There’s not much more to relate except to say that the secretary was there for Shacharis, had an *aliya l’Torah*, and listened to 100 blasts of the *shofar* (as well as the 30 at the end of Musaf). At Musaf he was as emotional as a child, and from time to time he wiped tears from his eyes with the corner of a tattered tallis.

(This story took place on Rosh HaShana 5751.)

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*Take the straight path
to Gelula: Learn
Inyanei
Moshiach & Geula*

IF I AM A KING, THEN CALL ME KING

BY PROF. SHIMON SILMAN

DIRECTOR OF RYAL RESEARCH INSTITUTE AND PROFESSOR
OF MATHEMATICS AT TOURO COLLEGE



Rav Aharon of Karlin was one of the greatest *chassidim* of the Mezritcher Maggid, and a friend of the Alter Rebbe. (There is a tradition in my family that we are descendants of Rav Aharon, and my father would tell stories about him.)

There is a well known story about Rav Aharon which is printed in the Lubavitch Machzor for Rosh HaShana and Yom Kippur before the Shacharis prayer of “*HaMelech HaYoshev...*” (“The king who sits on an exalted throne.”) One time when Rav Aharon started to say this prayer, he fainted. When he was revived, they asked him what happened, why did he faint? He responded that as he started this prayer he began thinking about a certain story in the Gemara. The Gemara relates that when Yerushalayim was under siege – the siege that led to the destruction of the second Beis HaMikdash – and Rabbi Yochanan ben Zakai saw that the city would fall into the hands of the Romans, he wanted to meet with the Roman general, Vespasian, and get him to agree to spare at least something from destruction. His attempt, however, was thwarted by a military group that wanted to wage

war against the Romans. They would not let Rabbi Yochanan ben Zakai leave the city. Eventually, however, he devised a plan to sneak out. The plan was successful and he came before the Roman general. As he approached the general he greeted him by calling out, “Peace

Rav Aharon explained that as he was about to say the prayer “HaMelech HaYoshev,” calling on Hashem as the King, he imagined Hashem’s response...

unto you, O King. Peace unto you, O King!” Vespasian did not accept this greeting and responded by saying that the Sage deserved a punishment of death for two reasons. “Firstly,” he said, “I am not the king and you called me ‘King.’” This is an insult to the Emperor.

“And furthermore,” he continued, **“If I am a king, why didn’t you come before me until now?!”** (For the rest of the story, see the Gemara, Gittin 56a-b.)

Rav Aharon explained that as he was about to say the prayer “*HaMelech HaYoshev*,” calling on Hashem as the King, he imagined Hashem’s response as: “If I am a king, why didn’t you come before me until now?!” And he fainted. “What would we answer?” he asked in conclusion.

We have here a basic lesson in *Yiddishkeit*. From time to time – especially during Tishrei – when we address Hashem as the King, we should consider the seriousness of this title and its implications. What would we say if Hashem answered, “If I am a king...” Some years ago I heard a speech by Rabbi Shalom Ber Gordon, a”h, in which he made a similar point. He said that when a *bachur* wakes up at 11:00 in the morning and starts saying, “*Modeh Ani Lefanecha Melech...*” – “I give thanks to you, O King...” he should imagine Hashem saying back to him, “If I am a king where have you been until now?!”

SOMETHING TO FALL BACK ON

Many times I have applied this lesson to myself regarding various projects for *Kabbalas Malchus Melech HaMoshiach* that I have started but which move along very slowly. “If I am a king, what’s taking you so long?!” I imagine Hashem saying. This brings me to the focal point of this paper, which begins with a story.

Last spring I had a student at Touro College who was raised in the *chassidic* community of Williamsburg. He soon became dissatisfied with this way of life. Having an unusually perceptive and penetrating mind, he began to look for another *derech* in *Yiddishkeit*. He was especially interested in the various approaches to *chinuch*, i.e., in the different ways in which various Jewish communities educate their children. Eventually he found Chabad *chassidus*, and he loves it! He is not a Lubavitcher *chassid*, nor does he live in a Lubavitch community, but he studies Chabad *chassidus* diligently. He would approach me frequently before class or during the breaks (when I would go outside to smoke my pipe) and raise various questions and express many of his own ideas. We would discuss points of Chabad *chassidus*, matters of *chinuch* and especially Moshiach after Gimmel Tammuz. He understood our beliefs very well.

One evening last spring – it was the last class of the semester – I announced a 15-minute break and went outside to smoke the pipe. I was tired, glad that the semester was almost over, and looking forward to vacation. After a few minutes he came out too and approached me. He was quieter than usual and appeared more serious. Suddenly, he blurted out, “Do you know what the problem with Lubavitch is...?” This certainly got my attention and I

looked him straight in the eye waiting to hear what would come next. “The problem with Lubavitch is that you don’t really believe that he is Moshiach. That’s why you still call him Rebbe. Just in case it doesn’t work out that he’s Moshiach you want to have something to fall back on. He will still be your Rebbe.”

I was taken completely by surprise. He was not talking about those Lubavitchers who don’t hold that the Rebbe Melech HaMoshiach is Moshiach. He was talking about those Lubavitchers who clearly and openly express the fact that he has already revealed himself as Moshiach, that he is still Moshiach, and that the *Geula* has started and will be completed immediately. He was talking about us – about me. When I speak to my classes about Moshiach and *Geula*, I always refer to Moshiach as “the Rebbe Melech HaMoshiach.” And now this student is telling me that the fact that we still call him “Rebbe Melech HaMoshiach” and not simply “Melech HaMoshiach,” means that we need something to fall back on just in case the *Melech HaMoshiach* part doesn’t work out, *chas v’shalom*.

I declared the break to be over and we returned to class. On the way home that night I reviewed the incident in my mind and the first thing that hit me was that same phrase again, “**If I am a king...**” In this context it became, “**If I am a king, then call me ‘King.’**”

As the subway train rolled along the tracks my memories rolled back to the year 5754. I have been using the title “Rebbe Melech HaMoshiach” exclusively to refer to him since before Gimmel Tammuz. One man who attended our Moshiach & Science conference in Iyar, 5754, told me later that the thing that impressed him most about the conference was my consistent

use of the title “Rebbe Melech HaMoshiach” instead of just “Rebbe.” After Gimmel Tammuz, when Lubavitch appeared to be split between so-called “Mishichists” and “anti-Mishichists” (I say so-called because I feel that these terms are artificial – but that’s a topic for another discussion), I received encouragement and admiration from Mishichists for saying “Melech HaMoshiach” consistently. On the other hand, there was a young man from a distinguished Lubavitcher family who would call out to me tauntingly from half a block away, “Melech HaMoshiach, Melech HaMoshiach!”

One day he cornered me in my office and asked me (in a pleasant manner) why I still say “Melech HaMoshiach.” We talked about the *sichos* of 5751-5752 and about the simple fact that everything that the Rebbe Melech HaMoshiach says is true. This was followed by a few moments of silence, after which he said, “I hear what you are saying.” (After that I would still hear him call out, “Melech HaMoshiach!” but it was part of “*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed!*”)

I changed trains at Atlantic Ave. and continued my soul-searching. I realized that also the times – they are a-changin’. Recently, I was invited to speak about Moshiach. Before I began my speech, a young man, who identified himself as a Mishichist, called me over privately and asked me not to say “Rebbe Melech HaMoshiach” every time – just once at the beginning and maybe once at the end. He was anxious about how the audience would react. I told him that I was going to say “Rebbe Melech HaMoshiach” like I always do, and reassured him that the audience would be fine.

Indeed, the audience was a mixed group: Lubavitchers and non-Lubavitchers, Mishichists and non-Mishiachists, *Olamsh* (so-called “Misnagdim”), Ashkenazim and Sephardim. As I spoke, I watched the audience very carefully to see their reaction each time I would say “Rebbe Melech HaMoshiach.” I was amazed by what I saw. No one showed any discomfort or distress or negative reaction of any sort when I said “Rebbe Melech HaMoshiach” except for one person who would squirm in his seat every time I said it. He was a Lubavitcher with a big “*Yechi*” yarmulke!

In 5754 the anti-Mishichists criticized my saying it and the Mishichists admired it. In 5762 some Mishichists criticize it and many anti-Mishichists seem to understand that “If he is a king, then we call him ‘King.’”

On occasion, when I would submit an article for publication, a reviewer would object to my repeated usage of “Rebbe Melech HaMoshiach.” Too many syllables. Too tedious. Trying to shove it down their throats. But, after all that the Rebbe Melech HaMoshiach has done for us, doesn’t he deserve the extra syllables? If this title is too long, it can be abbreviated to simply “Melech HaMoshiach.” Finally, if it didn’t get stuck in *our* throats we wouldn’t feel like we were shoving it down *their* throats.

Shortly after Gimmel Tammuz, HaRav Marlow, z”l, was speaking to a group of women. Someone asked him, “How does one address a letter now to the Rebbe Melech HaMoshiach?” His answer was characteristically brief and to the point: “That is his title,” was all he said.

Finally, I got home. I had to reach a conclusion. Was there any validity to my student’s criticism that

Lubavitch needs something to fall back on. I decided to take it to a *farbrengen* and put it on the table. Should we continue to use the title “Rebbe” or just say “Melech HaMoshiach”?

Many opinions were quickly generated. Some expressed the view that for us he is “Melech HaMoshiach” – “Our *Melech HaMoshiach*” – but for the world he is still just “Rebbe.” One intelligent and highly educated man, however, expressed the opposite view: the title “Melech HaMoshiach” is for the

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outside world; for us, he is our personal “Rebbe.” Everyone agreed that saying just “Rebbe” demonstrated a need to fall back on something, but the bolder among us agreed that in most cases we should use only “Melech HaMoshiach,” a unique title that applies to only one man in the history of the world, rather than “Rebbe,” a title that has referred to many *tzaddikim* throughout history. “If he is a king...”

BURNING BRIDGES

There is an old military tactic

called burning bridges. After their army would cross a bridge to attack the enemy, the generals would order that the bridge be burned. The army, having no possibility of retreat, would have to fight that much harder and make sure that they win, for they had no other choice. This concept has been used by the Rebbe Melech HaMoshiach. There is a letter in *Igros Kodesh* in which he advises a Jew who was coming close to Chabad but having difficulty making a break with his old ways that he should burn his bridges. In the case of this Jew the advice was that he grow a beard, for that would make it clear to all his friends that he is now a Lubavitcher. Thus the concept of burning one’s bridges is the exact opposite of having something to fall back on. Burning one’s bridges means not having anything to fall back on.

My conclusion from above experiences, especially from my student’s challenge, is that we must certainly burn our bridges. We cannot leave ourselves anything to fall back on “just in case it doesn’t work out that he is Moshiach.” There can be no doubt, even in a small dark corner in the back of our mind, about the fact that it has already worked out. This must be clear to us and we must make it clear to others.

The title “Rebbe Melech HaMoshiach” is mentioned in the Midrash as a title by which the Jews address Moshiach between the time that he is revealed as Moshiach and the time that the *Geula* is complete. (They call him “*Rabbeinu Melech HaMoshiach*.”) But when *Melech HaMoshiach* appears in his full glory before the whole world, everyone will certainly call him simply “Melech HaMoshiach,” and no other title will be necessary. I think that we, who *know* that this will happen, should use this title as much as possible now. We should refer to

him simply as “Melech HaMoshiach.”

EPILOGUE – WHAT’S IN A NAME?

How important an issue is this? In addition to according the proper respect and honor to the king, there is a more fundamental issue. In the *sichos*, Melech HaMoshiach explains that *kabbalas ha’malchus* – accepting the sovereignty of a king – is accomplished primarily by speech, by calling him “King” even if one has other thoughts in his mind. Using the title “Melech HaMoshiach,” therefore, is essential to accepting him as *Melech HaMoshiach*.

After writing this article, I opened *Igros Kodesh* to ask Melech HaMoshiach for a *bracha* on

Using the title “Melech HaMoshiach” is essential to accepting him as Melech HaMoshiach.

communicating the importance of calling him Melech HaMoshiach. In the answer (vol. 6, p. 206, regarding the institutions named for the Previous Rebbe) he writes that in many places in *chassidus* it explains that a name is the source and channel of life, etc. It follows that one should not “play around” with the name. Furthermore, there is great *z’chus* and responsibility in the matter...

The high point of my life so far was the night of Chaf-Zayin Tishrei, 5754. There was a *yechidus klalis* that night and it was the first time since the stroke that Melech HaMoshiach gave out dollars. I had the wondrous *z’chus* to be one of those who participated in that *yechidus* and received a dollar. As I approached Melech HaMoshiach and received the dollar, I greeted him with “*Shalom Aleichem, Melech HaMoshiach,*” and he nodded in acceptance.

“Suddenly, the master whom you are seeking will enter his chamber,” says the prophet Malachi. Immediately, we will all see Melech HaMoshiach again and greet him together with a jubilant, “*Shalom Aleichem, Melech HaMoshiach!*”

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STRIVING FOR JEWISH PRIDE

BY SHAI GEFEN



The new army Chief of Staff Moshe (Bogey) Yaalon spoke his mind, describing the enemy as a malignant tumor. He said it “like it is” and not surprisingly, was sharply criticized for doing so.

Finally! After years in which Yossi Beilin and his group managed to sow fear among those in Israeli Defense, so that they didn't dare utter the truth about the Russian Roulette being played with people's lives this past decade, the new chief of staff, Moshe (Bogey) Yaalon got up and said things as they are.

At first, his remarks, which were delivered at a meeting of *rabbanim*, were leaked to the public. But then Yaalon gave an interview to one of the Israeli papers where he laid all his cards on the table and stated his position as a “security expert” unaffiliated with any political parties.

Make no mistake – Yaalon is on the Left, a child of a communal *kibbutz*, educated in the Youth Worker system.

In the newspaper interview he admitted that he arrived at the

conclusions regarding the questions he had only a month after the most recent outbreak of trouble. Yaalon told us a number of things which were very important to hear so that we understand that the Israeli government does things that endanger Jews' lives, and according to the general, we are dealing with strategic intimidation.

Yaalon says we mustn't evacuate even isolated settlements because it will ultimately necessitate having to bring in more military forces. He maintains that fleeing Kever Yosef was a mistake. “It was clear to me that leaving the Kever would spur the Arabs on.”

Yaalon is opposed to the partition fence, “If I got the money [for the fence] I would use it on something else... Our politicians just think about the primaries and not about human life.”

The Israeli state of mind now is far worse than it was before the Yom Kippur War, he says. “There's a deep psychological problem here... Some people's state of mind has become their entire world, and so they become entrenched in it, and refuse to part from it.”

He went on to express his view: a one-sided withdrawal is dangerous, “any withdrawal under terrorism and threats will strengthen threats and terror.”

When asked if he belongs to the Right, Yaalon answered, “I know that I face a cruel reality and that I have to defend myself. You have to defend yourself against a cancer.”

Yaalon went on to say what we all know, but maybe haven't internalized yet: “The Arabs want an Arab country where the state of Israel presently is. We are used to thinking with an Israeli mentality, and not an Arab mentality.”

“There's a culture of attacking the army chief of staff... The state of Israel will pay dearly for this.”

And another excerpt from his speech before the *rabbanim*, “The

‘It begins with negligence and ends with compulsion’! This is the feeling that there’s a need to give in immediately to all pressure, the exact opposite of conduct in a way of gaon Yaakov (Jewish pride).”

Arabs look at the past twenty years, at our first withdrawals from Lebanon under the pressure of body counts and the Jibaril deal (exchanging thousands of terrorists for a few prisoners of war). I maintain that these two components are what brought on the Intifada in 1987. The Arabs’ realization that Israel cannot take sacrifices, brought on the Intifada. When they look at what happened as a result of the Intifada and the events that followed, it just confirms to them that the State of Israel does not want to fight, and is not prepared to sacrifice anyone in its defense, and therefore the right thing to do is to exert pressure against Israel’s weakest link: the staying power of Israeli society.

“There are two things that make me lose sleep: 1) that some country in this area will acquire nuclear capability, and 2) the “Palestinian” threat. This threat is of cancerous dimensions – and like cancer, it’s not visible.”

Naturally, the COS’s remarks were greeted with withering criticism on the part of the Left, which quickly charged him with political plotting.

As *chassidei Chabad*, educated on the Rebbe’s teachings regarding *shleimus ha’Aretz*, we’re not that moved by what the general had to say because the Rebbe has said them all along.

The COS concedes that all the problems began in the past few decades, after the failure in Lebanon and the Jibaril exchange. These events gave the Arabs the sense that they could humble Israel. You don’t have to go that far back in order to remember who it was that screamed – when nobody else understood why the Rebbe was pleading and screaming for Israel to finish the war in Lebanon as fast as possible. And the Rebbe also screamed about the Jibaril exchange (Shabbos Mikeitz 5740): **“They fear lest the goy not be satisfied by this action...and as a result they reach a point where they have to release thousands of terrorists and enable them to return to their places in an organized fashion, and to continue, *r”l*, in all their activities! ‘It begins with negligence and ends with compulsion’! This is the feeling that there’s a need to give in immediately to all pressure, the exact opposite of conduct in a way of gaon Yaakov (Jewish pride).”**

We don’t need the COS to explain what led us to our present dismal situation. Whoever wakes up today, wakes up too late, but better late than never.

In contrast to Yaalon, who admitted that he fully understood the situation right after the outbreak of trouble two years ago, and with honest and upstanding public consciousness he changed his views from one extreme to another, many of us still refuse to make the necessary change. Instead of trumpeting that the COS fearlessly speaks the truth that the enemy is a “malignant cancer,” necessitating

“Jews argue whether he had the right to say what he said or whether he should have been quiet and borne the brunt of protecting the borders! This is unheard of, not only among Jews but even among goyim!”

more than aspirin for a cure, they berate Yaalon in classic “shoot the messenger” form.

Since we’ve used the disease model, the Rebbe said long ago that just like a doctor is the *posek* in medical matters, so too generals and those involved in security are the ones who ought to be *poskim* in security matters, rather than politicians, who have other considerations besides security on their minds. When the Rebbe wanted to emphasize the necessity of finishing military operations in Israeli wars, he compared it to a doctor who preferred not finishing the operation each time he opened the stomach to remove the malignant growth!

You don’t need to read the interview with the COS or what he said to the *rabbanim*; you can simply read *Karati V’ein Oneh* (I Called but Nobody Answered) to see what the Rebbe said in 1970 to Sharon, or in 1974, how the Rebbe precisely delineated the unfolding process and the means of halting the tremendous deterioration.

To conclude: we are all satisfied by what the COS said, especially after the army has gone through three chiefs of staff who turned politicians and didn't stop talking about political solutions, thus betraying their positions: Dan Shomron, Ehud Barak, and Amnon Lipkin Shachak. It is certainly refreshing to hear a COS express the views of security experts, and concede that all the political attempts have led Israel to the brink.

It's a pity that only after being led to the brink that we hear a COS concede that he changed his mind two years ago. Yet we must warmly applaud the COS and support what he said, and bring the Rebbe's message that any concession endangers millions of Jews.

AND WHAT DOES THE REBBE THINK ABOUT THOSE WHO ATTACKED HIM?

Political groups have not stopped agitating against Yaalon, and within our own camp there are those who

In truth, "He does not slumber and does not sleep, the Protector of Yisroel." However, Hashem wants that they also take action in a natural manner, at least with the little finger, as He showed in our Holy Torah, "the Torah of Truth."

support what he said, but decry what he said publicly. What does the Rebbe say about this?

In a *sicha* of Motzaei Shabbos Emor 5738, the Rebbe said:

"As was said a number of times, this affects the security of three and a half million Jews in the Holy Land. As the army chief of staff (the expert on military matters on behalf of the entire army) announced, if land is returned there is no possibility of protecting the entire country. As far as those who opposed this announcement, their opposition was not because he was wrong. Everybody admits that he is the expert in these matters, and he said the truth from a security standpoint. They argue whether he had permission to say what he said, or whether he should have been quiet.

We're talking about protecting three and a half million Jews, yet Jews argue whether he had the right to say what he said or whether he should have been quiet and borne the brunt of protecting the borders! This is unheard of, not only among Jews but even among goyim!

As was said, all admit he's the expert, and he said the truth as it is, yet they continue to argue without stop. One says it's a political matter, another says it's a security matter; one says a minister ought to say it, another says a general ought to say it or the chief of staff, etc.

Despite the fact that he already said it openly, they still argue about it, for months afterward. And not because someone decided that he is an expert in security matters, for this is the view of all the security experts. There was not even a single one who said that from a security standpoint any land could be given away...

There's a clear p'sak din that you must follow the expert in security

matters, and he already publicized his view and it was printed, too – not because they wanted to publicize it, but because they had no choice; they saw that they couldn't hide the truth...

Practically speaking, you must do what the security expert says. All agree that he's the expert, and that he said the truth; the sole debate is whether he had the right to say it, and whether he should have said it now, or he should have waited and said it some other way. Of course, all the debate about this does not diminish (unfortunately) the danger to life involved here."

The Rebbe added a relevant anecdote of an Israeli general who came to America for training purposes and met one of the local generals. "The American inquired of the Israeli: How is it possible that

"In Vietnam too, if they would have allowed the military to act according to their understanding they would have ended the war with total victory and in a very short time. However, since the politicians took the decisions into their own hands, therefore America suffered a humiliating defeat."

you did not conquer Tzur? The Israeli responded that it was for fear of political pressure! To which the American responded: The fact that they were dragged into politics and did not conquer Tzur, as per the opinion of the military, is exactly what happened to America during the Vietnam war, because in Vietnam too, if they would have allowed the military to act according to their understanding they would have ended the war with total victory and in a very short time. However, since the politicians took the decisions into their own hands, therefore America suffered a humiliating defeat."

The Rebbe also outlines the conclusions, which makes it seem like the current chief of staff took his remarks straight from the *sicha* spoken 25 years ago:

"America can afford to allow itself a defeat in Vietnam, for it is sufficiently great and powerful, and it is not within its own borders but over many seas. Therefore [the outcome] does not affect it, because if she is victorious – fine; and if not

– they tried but failed.

"However, in the Holy Land the situation is such that it is not possible to allow themselves any defeat, Heaven preserve us! When we see clearly that after three wars and the victories which took place, after each conquest they conceded and immediately retreated – this was the cause of the next war!"

The Rebbe goes on to offer solutions, which perhaps are finally being comprehended in the upper echelons. In the same *sicha* the Rebbe adds:

In truth, "He does not slumber and does not sleep, the Protector of Yisroel." However, Hashem wants that they also take action in a natural manner, at least with the little finger, as He showed in our Holy Torah, "the Torah of Truth": That when they hear that the gentiles want to come over matters of hay and straw – if it is a place where it is possible that "the

land will be easily conquered by them" – "they go out with weapons and desecrate the Shabbos over them."

Then there is the promise that the pressure will cease, as they have seen in the past in many issues over which they took a strong stance.

This is not a question related to the permitted or forbidden, or the pure or impure; this is a question of literal danger to life, as is the opinion of all the experts in military and security matters without exception. And even the general who said differently, he immediately added that giving away land will increase the danger to life, except that there are other considerations (that we have to find favor in the eyes of the gentiles) for which it is necessary to place a number of Jewish lives in danger...

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יחי אדונינו פורנו ורבינו
פלג המשיח לעולם ועד

SHEVA MITZVOS SEMINAR

This summer, *shluchim*, *mashpiim*, *askanim* etc. convened for a *yom iyun* on *Sheva Mitzvos* and how to disseminate them. It was organized by Matteh Sheva Mitzvos B'nei Noach which is affiliated with Matteh Moshiaich in Eretz Yisroel.

Each participant received samples of material geared towards *goyim* in English, Ivrit, Arabic, and Russian, as well as a compilation of the Rebbe's *sichos* on the importance of teaching *Sheva Mitzvos*.

Boaz Kali is the director of Matteh Sheva Mitzvos and he discussed the signs in Arabic that have been put up around the country, calling upon Arabs to observe the *Sheva Mitzvos*.

Tuvia Bolton of Ohr Tmimim said that on the yeshiva's Internet site there's a section for *B'nei Noach*. He says he gets fantastic feedback with requests for more information.

Rabbi Zalman Notik, *mashpia* in Toras Emes, emphasized that there was

no conflict of interest in promoting *Sheva Mitzvos* among Arabs and promoting *shleimus ha'Aretz*. The Rebbe urged us to do both!

He pointed out that Chabad is the only organized group that promotes *Sheva Mitzvos*, and people make fun of this. He said, "Chabad used to be the only ones who were *mekarev Yidden*; Chabad used to be the only ones to *kasher* kitchens, to make *shiurim* for *baalei t'shuva*, etc. Today, everybody does it. In the not too distant future, they'll copy Chabad in this too, and we'll start hearing about a *chassidishe Ben Noach* and a *misnagdishe Ben Noach*!"

Rabbi Moshe Kastiel of Netanya spoke about his work in Germany where works in alternative medicine. He keeps in touch with about 150 people with whom he regularly learns the laws of *Sheva Mitzvos B'nei Noach*. He also lectures on *Sheva Mitzvos* in various countries throughout Europe.

The main speech was delivered by Rabbi Y.Y. Wilschansky, rosh yeshiva in Tzfas. He said, "Many people are surprised by the Rebbe's picture appearing on signs in Arab yishuvim calling upon Arabs to observe the *Sheva Mitzvos*. But *B'nei Noach* must know that these *Sheva Mitzvos* are not to be observed because they're nice and enlightening, but because the Moshe Rabbeinu of our generation, the Rebbe, instructed us to teach the *Sheva Mitzvos* (as G-d given)."

Sergei, a gentile immigrant to Eretz Yisroel from the former Soviet Union, related how Rabbi Michoel Gotzel convinced him to observe the *Sheva Mitzvos*. He described how he asked what a shul is and that's how he got to R' Michoel. "I am thrilled by the fact that we have *mitzvos* we need to fulfill," said Sergei.

R' Yechezkel No'ima described his



A large sign in Arabic with the *Sheva Mitzvos*



Rabbi Y.Y. Wilschansky



Rabbi Tuvia Bolton



Rabbi Zalman Notik



Rabbi Moshe Kastel (speaking). On his left, Rabbi Wilschansky and Rabbi Tzik



Rabbi Boaz Kali, director of the Matteh

work in the area of Itamar where he lives, and Rabbi Reuven Feigin of Emanuel described how they distribute material to Arab workers in factories.

Rabbi Zimroni Tzik told of the connection the Chabad house in Bat Yam has with many *goyim* who are interested in observing the *Sheva Mitzvos*, “We teach them not only the *Sheva Mitzvos*, but also about the Rebbe’s *malchus*, for Moshiach will rule the entire world. These *B’nei Noach* write to the Rebbe through the *Igros Kodesh* and make *hachlatos tovos* regarding the observance of the *Sheva Mitzvos*.”

Practical Suggestions:

- 1) giving out material - brochures and cards when on *mitzvaim*
- 2) getting permission to hang plaques with the *Sheva Mitzvos* in public places where gentiles can see them
- 3) signs and billboards on walls of building, highways, etc.
- 4) hold seminars, lectures and question and answer sessions



Rabbi Feuven Feigin



Rabbi Yechezkel No'ima



Sergei tells how he heard about the *Sheva Mitzvos*



Advertisements in the media

- 5) promote the Internet site: 7for70.com
- 6) get the media interested by sending them information, news items, human interest stories so that *Sheva Mitzvos* is publicized via radio and
- 7) get gentiles to sign to *hachlatos tovos*, thus creating a positive movement. A few million signatures is quite influential! This can be done via Internet, too.

A ONE-MAN PROTEST FOR SHLEIMUS HA'ARETZ

For days now, Doron Oran of Yerushalayim has been standing near the prime minister's office, holding signs which warn about protecting *shleimus ha'Aretz*. This one man demonstration calling upon the prime minister to quit, has gotten a lot of media attention.

“One Chabad demonstrator calling upon Sharon to resign, can symbolize the beginning of the end of the government,” wrote one senior journalist, Sholom Yerushalmi in the local *Kol HaZ'man*. “Doron Oran, a Chabad Chassid, stood on Monday, the day after the terrible



Doron Oran with his sign, near the prime minister's office

attack in Miron, opposite the prime minister's office. He hung a large sign on the fence which read, “Prime Minister! You can't protect your people - Resign!”

Sharon was sitting in his office at the time, with supporters of Hebrew University. Who knows if he paid any attention to the lonely demonstrator, or whether he wasted any time on the significance of the protest.

Channel 2 covered the story. Apparently, even one person can loudly protest. If only all of us woke up from our slumber and joined him.

THE SECOND HALF OF TISHREI

TRANSLATION OF HAMAASEH HU HAIKAR BY RABBI SHAIS TAUB

PREPARING FOR SUKKOS

HELPING THOSE IN NEED

Every man and woman should take personal responsibility that all those who are lacking will have all that they need for the holiday of *Sukkos*. Towards this end, we should donate money to the institutions that assist such people in need.¹

Plenty of time before *Sukkos*, we should already inform those in need that they will receive everything needed for *Yom Tov*, for the announcement itself brings both spiritual and physical comfort.²

We should attempt to provide these needs at the earliest occasion and bring peace of mind and joy to the recipients even during the preparatory days leading up to *Sukkos*.³ This includes providing holiday meals, a *lulav* and *esrog*, access to a *sukka*, or better still, their very own *sukka*. In this way the joy of the holiday reaches even greater fullness.⁴

We must be quick to determine whether a neighbor of ours may lack something of this sort, but due to his fallen spirits lacks the courage to speak

out. And even if he has the courage to admit the fact he is in need, he still may not have the courage to actually ask for help.⁵

Even if you have already donated toward this cause, you should think again whether there is still something you can and must do to increase in providing others with their holiday needs.⁶

Providing for those who are in need takes on even greater significance in the time of *Sukkos*, commonly referred to as the “Time of our Joy.” Thus, it is a time when we must concern ourselves specifically with the joy of every single Jew.⁷

TZ'DAKA

On *Erev Sukkos* we should increase in giving of *tz'daka*.⁸

PREPARING THE SUKKA

It was the custom of the Previous Rebbe and his father, the Rebbe Rashab, to apply a heavy amount of covering (*s'chach*) to the *sukka* and to emphasize this **verbally** by calling out “More *s'chach*! More *s'chach*!”⁹ – not worrying about the fact that one is supposed to be able to see stars through the covering of

the *sukka*.¹⁰

Certainly, they also found a way that stars could be seen. This was by taking a stick and poking it through the thickness of the *s'chach* so that as abundant as it was, there was still a small hole through which stars could be seen.¹¹

PREPARING THE LULAV

It is the custom of Chabad to add in the number of myrtles (*hadasim*), at the very least an extra three besides the standard three required by *halacha*.¹²

SUKKOS

ANNOUNCING “GOOD YOM TOV”

It is written in *Yalkut* that “three different verses in Torah mention the concept of *simcha* in relation to *Sukkos*.” Therefore, we should also announce “Good *Yom Tov*”¹³ three times – three times also being a *chazaka*.¹⁴

When doing this, we should raise our voices louder and louder each time¹⁵ until, by the third time, we are not able to raise our voices any louder.¹⁶

At the same time, this must be done in an orderly manner – neither wild nor rushed – as in all matters of holiness by which we serve G-d.¹⁷

1. *Sichas Parshas Ki Savo*, 21 Elul 5748 (*Hisva'aduyos*, pp. 315, 327).
2. *Ibid*.
3. *Sichas Macharas Yom Kippur* 5749 (*Hisva'aduyos*, p. 81). See also *Sichas Parshas Ki Savo*, 21 Elul 5748.
4. *Sichas Shabbos Parshas Haazinu*, 13 Tishrei 5749 (*Hisva'aduyos*, p. 97): “Especially pertaining to the four species [the *lulav* and *esrog*, which, halachically, must belong to the one who uses them to fulfill the mitzvah]”
5. *Sichas Parshas Nitzavim* 5751: “Furthermore, he may even claim that it is unnecessary to be worried about such ‘luxuries.’”
6. *Sichas Shabbos Parshas Ki Savo* 21 Elul 5748 (*Hisva'aduyos*, p. 315). See also *Shabbos Parshas Vayeilech* 5752 (*Sichos Kodesh*, p. 45).
7. *Sichas Macheres Yom Kippur* 5749 (*Hisva'aduyos*, p. 81).
8. *Sichas* 13 Tishrei 5750 (*Hisva'aduyos*, p. 119).
9. “Similarly we find concerning the preparation of

spices for incense in the *Beis HaMikdash*, that as the *kohen* would grind the spices, the overseer would call out ‘Grind it well, grind it well,’ so that the [rhythmic pattern of his] voice would aid in the grinding.”

10. *Sichas* Fourth Night of *Sukkos* 5750 (*Hisva'aduyos*, p. 164).
11. *Ibid*.
12. *Sichas Shabbos Parshas Haazinu*, 13 Tishrei 5752 (*Sichos Kodesh* p. 98).
13. *Sichas* Third Night of *Sukkos* 5748 (*Hisva'aduyos*, p. 200).

Editor's Note: On the *Shabbos* of *Sukkos*, one should also cry out “Good *Shabbos*!” in this same manner, recorded as follows in this *sichah* of 5748: “The Rebbe announced ‘Good *Shabbos*!’ three times, the congregation repeating after him each time.” See also *Sichas* First Night of *Sukkos*, In the *Sukka* 5750 (*Hisva'aduyos*, p. 144) in which the Rebbe announced as follows, “Good *Shabbos*, Good *Yom*

Tov! Good *Shabbos*, Good *Yom Tov*! Good *Shabbos*, Good *Yom Tov*!”

14. *Sichas* First Night of *Sukkos* 5750 (*Hisva'aduyos*, p. 142). See also *Sichas* First Night of *Sukkos* 5752 (*Sichos Kodesh* p. 110): “[At the conclusion of the *sichah*] the Rebbe announced again ‘A Good *Yom Tov*! A Good *Yom Tov*! A Good *Yom Tov*!’ – three times.” See *Sichas* First Night of *Sukkos* 5748 (*Hisva'aduyos*, p. 171) and *Sichas* First Night of *Sukkos* 5749 (*Hisva'aduyos*, p. 108) etc.
15. “Compare this to the saying of *Kol Nidre* which the *chazan* also repeats three times, each time louder and louder. How much more so when lifting our voices in a joyful manner, each time should be louder than the one before.”
16. *Sichas* First Night of *Sukkos* 5748 (*Hisva'aduyos*, p. 171): “We might add that lifting the voice also lifts the person's very being out of the stance and status of the mundane and into the stance and status of *Yom Tov*.”
17. *Ibid*.

In addition to announcing "Good Yom Tov" in the above manner while in shul, we should do so again upon entering the *sukka* which is considered a new place even if the *sukka* is connected to the shul itself.¹⁸

HALLEL

Editor's Note: Every seventh year, the entire nation – men, women and children – would assemble in the Beis HaMikdash on Sukkos, as commanded by the Torah. There, they heard the King read from the Torah and were inspired to fear G-d. In the recent Hakhel year of 5748, the Rebbe made an urgent demand to utilize this momentous year for convening constant gatherings that arouse awe and fear of G-d.

Conveying the tremendous magnitude of Hakhel, the Rebbe made public knowledge of a certain personal practice he himself had undertaken expressly to promote the great urgency of Hakhel. Said the Rebbe, "When the tumult over the Hakhel year began, I forced myself to adopt a unique practice in order that I, too, should be affected. This practice is one that runs counter to my spirit, my nature and my habit – especially, as there is the concern that one not, Heaven forbid, disturb the intimate bond with one's Rebbe.¹⁹ Nevertheless, I altered the custom pertaining to holding the lulav and esrog during Hallel.

Now, rather than holding the lulav and esrog just when they are shaken, I hold them throughout the entire Hallel.²⁰

Our Sages have explained that the

four species, lulav, esrog, hadasim and aravos, allude to four types of Jews. The coming together of these four species in a single mitzvah symbolizes the unity of all types of Jews as a single entity. This unity is precisely the idea of Hakhel. Therefore, in order to emphasize just how crucial is the concept of Hakhel, the custom had to be changed, for the very reason that it was so difficult to do and would thus arouse wonder in all those who see it.²¹

CHOL HAMOED

[Immediately when Yom Tov ends] there must be an announcement of 'Good Moed!' and since I have not yet made Havdala, this announcement will be made by the gabbai."²²

There are many who are careful to eat meat – in addition to drinking wine – as a sign of joy every day of Chol HaMoed, since the Biblical command to be joyful on Yom Tov applies equally to Chol HaMoed.²³

During Sukkos we should increase in Torah study, learning with even greater intensity and strength. This applies especially to the inner dimensions of Torah, Chabad chassidus, which should be studied with understanding and comprehension, with Chochma, Bina and Daas.²⁴

On each of the seven days of Sukkos, there must be a special increase in learning the Torah of the Chassidishe Ushpiza²⁵ of that day.²⁶

There should be an extra emphasis in learning in general on the third day

of Sukkos, because the Ushpizin of that day, Yaakov Avinu and the Alter Rebbe, both represent the idea of Torah.²⁷

Being that Moshe Rabbeinu is the Ushpiza for the fourth day of Sukkos, on this day we should learn some new concept in Torah – the Torah of Moshe – that we have never learned before.²⁸

Since the halacha is that the mitzvah of lulav may be performed throughout the entire day, we must be even more careful to perform the mitzvah right away. It is the nature of a person, when he knows he has all day to finish a task, it is much more likely that he will forget to do it altogether.²⁹

SIMCHAS BEIS HASHOEIVA FARBRENGENS

In his sichos, the Previous Rebbe describes the Simchas Beis HaShoeiva farbrengens in Lubavitch, specifically those of his father, the Rebbe Rashab and of the Rebbes before him. He recounts that the Rebbes would physically make themselves an example by attending farbrengens during Simchas Beis HaShoeiva so that others should see and participate as well.³⁰

If upon returning home from the farbrengen one finds members of his household who, for whatever reason, did not attend Simchas Beis HaShoeiva, or who attended another Simchas Beis HaShoeiva, then he should relate to them what was spoken, and more.³¹

THE AZARA (COURTYARD)

18. Sichas First Night of Sukkos, In the Sukka 5750 (Hisva'aduyos, p. 144): "Therefore, I am not going to wait and I will just make the announcement myself. Good Shabbos, Good Yom Tov! Good Shabbos, Good Yom Tov! Good Shabbos, Good Yom Tov! And in the meantime while they are off assembling a committee consisting of the entire world - man, woman and child - to decide if and how to make the announcement, we'll have all fulfilled our obligation with the previous announcement."

19. Editor's Note: It was the custom of the Previous Rebbe to hold the lulav and esrog only at those points in Hallel where they are actually shaken.

20. Sichas Fifth Night, 5748 (Hisva'aduyos, p. 245).

Editor's Note: The Rebbe repeated this practice at various times throughout the Sukkos of 5752 (1992),

holding the lulav and esrog throughout the duration of the Hallel.

21. Ibid.

22. Sichas Third Night of Sukkos 5750 (Hisva'aduyos, p. 148).

23. Sichas Night of Hoshanna Rabbah 5750 (Hisva'aduyos, p. 192).

24. Mayanei Hayeshuah 5750 (Hisva'aduyos, p. 107).

25. Editor's note: In the Zohar it is related that on each night of Sukkos, a different spiritual guest visits the sukka of every Jew. In addition to the ushpizin noted in the Zohar - 1) Avrohom, 2) Yitzchak, 3) Yaakov, 4) Moshe, 5) Aharon, 6) Yosef, 7) David - in later generations, it has become a custom of Chasidim to appoint a corresponding delegation of "Chassidishe

Ushpizin" - 1) The Baal Shem Tov, 2) The Maggid, 3) The Alter Rebbe, 4) The Mitteler Rebbe, 5) The Tzemach Tzedek, 6) The Rebbe Maharash, and 7) The Rebbe Rashab. In essence, they all come every day of Sukkos. But each day, one is the leader and the others accompany him.

26. Mayanei Hayeshuah 5751 (Hisva'aduyos, p. 112).

27. Mayanei Hayeshuah 5750 (Hisva'aduyos, p. 139).

28. Sichas Fourth Night of Sukkos 5752 (Sichos Kodesh, p. 133).

29. Mayanei Hayeshuah, p. 149, footnote 294: "Within the first three or four hours of the day."

30. Mayanei Hayeshuah p. 121.

31. Sichas Second Night Sukkos 5752 (Sichos Kodesh, p. 115).

more and more *simcha* in action, speech, and thought.⁶⁰ Where there is no one else to take charge, any one of us should quickly seize the job – all of course without “stepping on anyone else’s toes.”⁶¹

Even if we are able to generate within ourselves a revealed *simcha* in *Simchas Beis HaShoeiva* while still just being a “partner,” we should anyway make ourselves the life of the *simcha* even though another Jew, so to speak, is at its head.⁶²

TRAVELING TO OTHER LOCATIONS

When there are representatives from the main center of *simcha*, the place of the Leader of our Generation, who visit other places where *Simchas Beis HaShoeiva* is held, the level of *simcha* becomes intensified incomparably.⁶³

For those who are ill, the need to create a feeling of *simcha* becomes even more pronounced. We should visit the sick where they are and rejoice with

them until smiles appear on their faces. And more so, until they themselves make others happy.⁶⁴

Trips should be made⁶⁵ out of town⁶⁶ during *Chol HaMoed*, and to locations within walking distance during *Yom Tov*, in order to bring *Simchas Beis HaShoeiva* to the Jews in these places with a sense of joy and gladness of heart.⁶⁷

We should bring along materials to disseminate the wellsprings of *chassidus*. Better still, we should speak with these Jews about day-to-day life as lead according to Torah and mitzvos, and explain to them that one’s blessing from G-d for all one needs is dependent on this.⁶⁸

We should also make an effort to give them the privilege of fulfilling the mitzvah of *lulav*. That is to say, before the trip, we should find out if the people being visited have their own *lulav* and *esrog*. If not, we should bring

them one that is kosher and in keeping with the customs of Chabad, and we should leave it there for them to keep.⁶⁹

Ideally, one should bring his wife along on the trip, and his children, too, and educate them in the ways of disseminating the wellsprings of *chassidus*, teaching them that we must be concerned for every Jew, even those who are spiritually or even just physically far.⁷⁰

We should bring *simcha*, a happy song, things that make people happy, and happy news, including the best news of all – that Moshiach has already come!⁷¹

It is understood then that we will dance and rejoice with the greatest *simcha*, the *simcha* of greeting our Righteous Moshiach. And it should be in such a way that we are not ashamed to dance, quite the opposite, we will dance in front of all Jews in greeting Moshiach.⁷²

60. *Sichas Third Night of Sukkos 5752 (Sichos Kodesh, p. 123).*

61. *Sichas Fifth Night of Sukkos 5752 (Sichos Kodesh, p. 150).*

62. *Sichas Fifth Night of Sukkos 5752 (Sichos Kodesh, p. 151):* “The truth of the matter is that this is not ‘another’ Jew, but rather our brother who is like our very self. ...Consequently, we most certainly will not be upset when we see another Jew conduct himself as a leader and a *balabos*.”

63. *Sichas Third Night of Sukkos 5750 (Hisva’aduyos, p. 152).*

64. *Sichas Fourth Night of Sukkos 5749 (Hisva’aduyos, p.*

138).

65. *Sichas Shabbos Haazinu, 13 Tishrei 5752 (Sichos Kodesh, p. 98).*

66. *Sichas Third Night of Sukkos 5749 (Hisva’aduyos, p. 130).*

67. *Sichas Shabbos Haazinu, 13 Tishrei 5752 (Sichos Kodesh 5752, p. 97).* See also *Sichas Fifth Night of Sukkos 5752 (Sichos Kodesh p. 151):* “The trip itself becomes part of the mitzvah, and even more than that, the trip itself is a mitzvah.”

68. *Sichas Shabbos Haazinu, 13 Tishrei 5752 (Sichos Kodesh, p. 98).*

69. *Ibid.*

Editor’s Note: See also *Preparing for Sukkos*, Preparing the *Lulav*.

70. *Ibid.*

71. *Ibid.*

72. *Ibid:* “Then, when someone will ask us, ‘What is this all of a sudden that you are dancing like this?’ We, or those around us, will answer, ‘What? You haven’t heard what has already been written in the newspapers? Moshiach has already arrived! And he’s taking us now, with all of the Jews, to travel on heavenly clouds to our Holy Land and the third *Beis HaMikdash* - to celebrate *Simchas Beis HaShoeiva* there!”

HOSHANA RABBA CONTINUING SIMCHAS BEIS HASHOEIVA

Although there is much to be done as far as Torah study, prayer and acts of kindness on the night of *Hoshana Rabba* and the following day, we still continue – and even increase – our *Simchas Beis*

HaShoeiva celebration, for a Jew is able to condense an entire world into just a second.¹

EATING AN APPLE WITH HONEY

As it was in the past, the *gabbaim* of the *shul* should hand out apples and honey to those who say *T’hillim*.²

It used to be that if one would say *T’hillim* in the *sukka* – which is really as it should be – then the apple would be eaten there immediately. If this is not possible, one should at least make mental note to eat the apple later in the *sukka*, or outside of the *sukka* once we are able to eat outside of the *sukka* again.³

1. *Sichas Night of Hoshana Rabba 5750 (Hisva’aduyos, p. 194).*

2. *Sichas Night of Hoshana Rabba 5752 (Sichos Kodesh,*

p. 180).

3. *Ibid.* See *Sichas Fifth Night of Sukkos 5749 (Hisva’aduyos, p. 161):* “On the night of *Hoshana Rabba* we say the Book of *D’varim* together with the

Book of *T’hillim* without a break in between, even though many congregations do stop at that point to eat an apple with honey.” See also *Ibid*, footnote 44: “However, in many places they do not have this

Editor's note: The Azara, the courtyard of the Beis HaMikdash, was the location of the Simchas Beis HaShoeiva celebration in Temple times. The Rebbe points out the resemblance between the words "Azara" and "ezra – help," and explains the role of the Azara in our day.

The Azara is a "help" to every Simchas Beis HaShoeiva celebration, that is, by our reviewing and speaking about the various details of the *simcha* as it was celebrated in the Azara. And even if we ourselves were not to speak about it, since it has already been printed in the Talmud, this itself has an effect on all generations.³²

Simchas Beis HaShoeiva begins in *shul*, which represents the courtyard of the Beis HaMikdash. The *simcha* then grows, filling the *shul* to capacity, until finally, it can no longer be contained within the walls and ceiling of the building and it spreads out into the street.³³

SIMCHAS BEIS HASHOEIVA AFTER THE DESTRUCTION OF THE TEMPLE

Because of the integral role of flutes in *Simchas Beis HaShoeiva* as celebrated in the Beis HaMikdash, the festivities would only begin after *Yom Tov* when we are again allowed to play instruments. In the time of exile, however, *Simchas Beis HaShoeiva* can

start on the very first night of *Yom Tov* without the instruments. Indeed, the *simcha* on that night should be with extra intensity, for it "opens" *Simchas Beis HaShoeiva* for that year.³⁴

In the time of the exile, women can and must make their own *Simchas Beis HaShoeiva* celebration, in a women's section, either at the time of the main celebration or afterward.³⁵

Children also participate in *Simchas Beis HaShoeiva*.³⁶

SIMCHAS BEIS HASHOEIVA – WHEN AND HOW OFTEN?

We should begin to celebrate *Simchas Beis HaShoeiva* right away after *Maariv*, even before *kiddush* and the *Yom Tov* meal. Only afterwards do we take a break from the festivities, make *kiddush* on wine and eat the *Yom Tov* meal, all in a manner of *simcha*.³⁷

Simply put, except for the times designated for prayer, meals, taking care of guests and other concerns, we should set aside all of our time for rejoicing in *Simchas Beis HaShoeiva*. In the words of the Previous Rebbe, "The mitzvah of the day is *simcha*."³⁸

We should not worry that by spending so much time at *Simchas Beis HaShoeiva* we will have less time for eating fish and meat or even drinking wine, though we must indeed consume a certain amount of wine, and even more than that amount. Only, in this

amount, we condense the effect of a much greater amount. The main thing is that the *simcha* should exceed all amounts of measure and limitation.³⁹

Simchas Beis HaShoeiva continues all through the night. As our Sages say, "when we rejoiced in *Simchas Beis HaShoeiva* we tasted no sleep."⁴⁰

Even at those times when we must sleep, *Simchas Beis HaShoeiva* removes the taste for sleep, for even then we dream about topics of *chassidus*, about *Simchas Beis HaShoeiva* and about the true and complete redemption through our righteous Moshiach.⁴¹

ASCENDING IN MATTERS OF HOLINESS

Jews have been celebrating *Simchas Beis HaShoeiva* for many, many years now, each year incomparably greater⁴² than the year before. From this we can figure where we must be holding now – or at least, where we should be holding now.⁴³

We must ascend in matters of holiness. It is understood then that after the first night of *Simchas Beis HaShoeiva* we need to continue in an upward trend night after night, each night adding on in some new way.^{44,45}

The second night of *Simchas Beis HaShoeiva* – night number two – should be two times greater than the first night in both quantity and, even more importantly, in quality.⁴⁶

32. *Sichas Fourth Night Sukkos 5752* (Sichos Kodesh, p. 135). See *Sukka* 50a.

33. *Mayanei Hayeshuah 5751* (Hisva'aduyos, p. 120-1).

34. *Sichas First Night of Sukkos 5748* (Hisva'aduyos, p. 172): "Furthermore, this also 'opens' the *simcha* for the entire year. It is known that the Previous Rebbe said that each of the holidays of the month of *Tishrei* represents a unique concept for the year in general. Concerning *Sukkos*, the 'Time of our Rejoicing,' this is when we draw down the *simcha* for the entire year."

35. *Sichas Second Night of Sukkos 5748* (Hisva'aduyos, p. 185): "And although even in Temple times, [the women] would be in attendance, that was only 'to see and to hear'. Today, however, the Beis HaMikdash has been destroyed and we are left with only a commemoration of *Simchas Beis HaShoeiva*. This descent is for the sake of a greater ascent, for now women may celebrate at their own *Simchas Beis HaShoeiva* gatherings."

36. *Sichas Third Night Sukkos 5749* (Hisva'aduyos, p.

130, footnote 77).

37. *Sichas First Night of Sukkos 5749* (Hisva'aduyos, pp. 106-7).

38. *Sichas Second Night of Sukkos 5748* (Hisva'aduyos, p. 187).

39. *Sichas Second Night of Sukkos 5750* (Hisva'aduyos, p. 147): "[The Rebbe smiled and said,] 'When it comes to shaking the *lulav*, we have to be careful that – as a result of our great enthusiasm – the *lulav* does not fall apart on us. But when it comes to shaking ourselves, we should have no such worry.'"

40. *Sichas First Night of Sukkos 5749* (Hisva'aduyos, p. 119). See *Ibid.*, p. 107.

41. *Sichas First Night of Sukkos 5749* (Hisva'aduyos, pp. 119-20): "We may examine the words of this statement of Our Sages and ask, why does it state 'we did not taste sleep' a term seemingly more appropriate for eating? However, when the term 'taste' is applied to sleep, the novel point emerges that *Simchas Beis HaShoeiva* not only causes a lack of

sleep, but actually removes one's taste and pleasure for sleep."

42. *Sichas Second Night Sukkos 5752* (Sichos Kodesh, p. 117): "The *simcha* today must be with even greater intensity and strength in actual deed than the *simcha* from the day before, even though that *simcha* was incomparably greater than the years before...."

43. *Sichas First Night Sukkos 5749* (Hisva'aduyos, p. 106): "Even, if for whatever reason, there had been some deficiency in the *simcha* of last year... nothing stands in the way of *t'shuva*."

44. *Mayonai Hayeshuah*, p. 132.

45. *Sichas First Nights of Sukkos 5750* (Hisva'aduyos, p. 138-9).

46. *Ibid.*, p. 139, footnote 70: "Quantitatively, there are inescapable limitations as to just how much time a person has. We must eat the *Yom Tov* meals and the like. But in the quality of something holy, it is possible to condense unlimited quality into a finite amount of time."

RABBI MENACHEM M. SCHNEERSON
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מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין 13 נ.י.

By the Grace of G-d
Erev Rosh Chodesh Iyar,
5732
Brooklyn, N. Y.

To all Participants in the "Sefer Torah"
Presented in behalf of the Jewish Com-
munity of Buffalo, N. Y.

G-d Bless You

Greeting and Blessing:

I am pleased to acknowledge the Sefer Torah which came
with your good wishes on the occasion of my birthday.

I assume that the good wishes and warm gesture are in-
tended not for me alone, but are in recognition of the work
of Lubavitch in spreading the Torah and Mitzvoth among our
fellow Jews both near and far. The gift of the Sefer Torah,
which has been placed in the Holy Ark of our central Shul,
is therefore especially meaningful. All the more so since
Chasidus in general, and Chabad in particular, emphasizes
the three loves which are the Jew's guiding light in his
daily life: Ahavas haShem, and Ahavas Yisroel, with Ahavas
haTorah as the intermediary and unifying factor.

I am confident that this unique expression of your
sentiments is also a clear indication of your awareness
that the Torah is the actual guiding principle in the life
of your community as a whole, and of all the members of
your community in particular. And not merely a guiding
principle, but - true to the nature of Torah, Torah Or -
that it clearly illuminates all aspects of the daily life,
in accordance with the precept: "Know Him in all your ways."

We have the assurance that the Torah is a source of
blessing for the individual and the community. May G-d
grant that each and all of you should indeed see the ful-
fillment of the promise, "It (the Torah) is a tree of life
for all that take hold of it, and all its supporters are
happy," materially and spiritually.

With esteem and
blessing,

M. Schneerson

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מנהל מועדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין 13 נ. י.

By the Grace of G-d
13th of Elul, 5 731
Brooklyn, N. Y.

To the Administration of
Chabad House
3292 Main St.
Buffalo, N. Y. 14214

Greeting and Blessing:

I was gratified to be informed about the forthcoming dedication of a Sefer Torah in the Chabad House, which will take place on the auspicious day of the 18th of Elul, the birthday of the founder of general Chasidus, the Baal Shem Tov, and the birthday also of the founder of Chabad Chasidus, the Alter Rebbe, author of the Tanya and Shulchan Aruch.

Needless to say, the observance of this double birthday has the central purpose that their way of life, work and teachings should continue to illuminate the daily life of each and every one of us. Both the Baal Shem Tov and the Alter Rebbe who expanded the Chasidic teachings in a systematic way, brought the Chasidic experience to Jews of all backgrounds, made the embodiment of the three loves, love of G-d, love of the Torah and love of Israel, the cornerstone of their system, with emphasis on the fact that the said three loves are completely interlocked and integrated.

This system and way of life quickly began to spread and gain many followers, in an ever growing measure in quantity and quality, from generation to generation to the present day, which has clearly demonstrated how viable and vital it has been for the Jewish people, for the individual as well as for Klal Yisroel.

I have used the expression "illuminated" advisedly, since this does not necessarily mean the creation of new things, but to illuminate existing things which have not been fully appreciated, or which have been altogether overlooked. Thus, the primary contribution of Chasidus is that it illuminates the Torah and Mitzvoth, and their inner aspects, Primums HaTorah, and shows each and every one of us the way to bring them within our personal daily experience.

13th of Elul, 5731

To the Administration of
Chabad House

Page two

The above is particularly important in relation to the young generation, who are still at the threshold of independent life and have untapped resources of energy and dedication to face any challenge, to accept the truth and nothing but the whole truth, rejecting all compromise - in their search for the genuine article.

As for the teacher and mentor, while he must do his best to help those whom he teaches and guides to make the utmost progress, he also reckons with the capacity of the students. However, since it is the task of each and every Jew to follow the Torah way of life, with dedication and inspiration, as illuminated by the teachings of Chasidus - it is clear that this task, which has been given every Jew as a duty and privilege by G-d, the Creator and Master of the world, is within the capacity of each and everyone, since G-d does not expect the impossible.

May G-d grant that the dedication of the Sefer Torah in the Chabad House should symbolize the dedication of the Sefer Torah in each and every Jewish home in the community, and strengthen adherence to the Torah and Mitzvoth in the daily life, not ^{only} on special occasion or special days, but in accordance with the well known commandment in the Shema -

וְשִׁנַּנְתָּ לְבִנְיֶיךָ וּדְבַרְתָּ בָּם בְּשֹׁמְרָתָם בְּבֵיתְךָ וּבִלְכָתְךָ בְּדֶרֶךְ וּבְשֹׁכְנְךָ וּבְקוֹמְךָ

"And you shall teach them diligently to your children and speak them when you sit in the house or when you walk in the way, and when you lie down, and when you rise up."

I send my prayerful wishes to each and everyone who is associated with the work of the Chabad House, for Hatzlocho in all above, and in a growing measure and, with the approach of the new year, to be blessed with a Kesivo vaChasimo Tovo, for a good and pleasant year materially and spiritually.

With blessing, *M. Schwartz*

The introduction of musical instruments on the third night of *Simchas Beis HaShoeiva*, which were prohibited during *Yom Tov*, is much more than a mere addition to the festivities. It is an addition that is on par with the event itself and perhaps even greater than the event itself.⁴⁷

First and foremost, *Simchas Beis HaShoeiva* should be distinguished by the presence of a “new face” each night. This means, one more Jew who until now did not attend *Simchas Beis HaShoeiva* should begin attending tonight. And through his participation, everyone’s *simcha* increases as well.⁴⁸

Furthermore, and most importantly, all those who participates in *Simchas Beis HaShoeiva* should make *themselves* a “new face” by ascending in their own right to a higher level until they become like a new being. It is then that the very atmosphere of *simcha* takes on new life and excitement.⁴⁹

INCREASING AND SPREADING THE SIMCHA

Our rejoicing in *Simchas Beis HaShoeiva* should be in actual deed, singing with our mouth, which is also considered action, and dancing with our feet, which is real action. This should be in a manner of “*kol atzmosai tomarna* – my entire being shall declare

[His praise]”⁵⁰ including dancing in the street, until the street itself begins to dance!⁵¹

And how much more so, the *simcha* should affect those who live on that street and even those who pass by the street. Indeed, if we will discuss with them matters of the eternal Torah, especially “love your neighbor as yourself,” the foundation for all of Torah, this will affect them until they, too will cause others to participate in the joy of *Simchas Beis HaShoeiva*.⁵²

We also have to bring joy to those people who participate in *Simchas Beis HaShoeiva* in only a perfunctory manner – the people who need to pinch their cheeks until they turn red so people who look at them will think they are really happy. We must imbue even these people with true *simcha*, beyond just a false redness of the cheeks.⁵³

If, for whatever reason, someone were to spend *Simchas Beis HaShoeiva* alone – something that is contrary to *halacha*, its law and custom, and a practice that must be eradicated – still, he should still make a *Simchas Beis HaShoeiva* celebration on his own.⁵⁴

All who hurry to rejoice in *Simchas Beis HaShoeiva* should be praised. All who are eager should be praised. All who increase in celebration should be

praised.⁵⁵

THE USHPIZIN ATTEND THE SIMCHA

If even for just a moment, we would reflect upon the fact that we stand in the presence of fourteen *tzaddikim*⁵⁶ who dance at the festivities of *Simchas Beis HaShoeiva*, this alone would suffice to make us overwhelmingly joyous. As the Previous Rebbe said, they are watching each one of us to see how we celebrate *Simchas Beis HaShoeiva*.⁵⁷

Since David HaMelech is among the *ushpizin* attending *Simchas Beis HaShoeiva*, it is an opportune time to “grab him and hold onto him.” We can do this by grabbing and holding onto another Jew who possesses a spark of Moshiach inside of him.⁵⁸

MAKING IT YOUR OWN SIMCHA

We must be sure that our participation in *Simchas Beis HaShoeiva* is not merely as one who shares in the community’s joy. Rather, we should feel that we are celebrating our own personal joyous occasion.⁵⁹

We are not just participants, rather each one of us is like a leader and an organizer pointing the way and showing others how to increase and generate

47. *Sichas* Fourth Night of *Sukkos* 5748 (*Hisva’aduyos*, pp. 217-18): “Amongst the essential components of *Simchas Beis HaShoeiva*, as celebrated in the *Beis HaMikdash*, was the flute. This played such a central role in *Simchas Beis HaShoeiva* that, in those times, the celebration would not even begin until after *Yom Tov* since playing of musical instruments on *Yom Tov* is prohibited.

48. *Mayanei Hayeshuah*, p. 132. See *Ibid*, p. 145: “The majority of the days of *Simchas Beis HaShoeiva* have passed, and we know that there are still Jews who have yet to participate in *Simchas Beis HaShoeiva*. The question is asked, ‘during the past four days of *Simchas Beis HaShoeiva*, where were you, and where was that Jew who still had not been influenced to rejoice at *Simchas Beis HaShoeiva*? And today, again, you still do not run to do a mitzvah, to bring yet another Jew to rejoice in *Simchas Beis HaShoeiva*?!’”

49. *Mayanei Hayeshuah*, p. 132. See also *Sichas* Second Night of *Sukkos* 5748 (*Hisva’aduyos*, pp. 184-5).

50. *Sichas* Night of *Hoshanna Rabbah* 5752 (*Sichos Kodesh*, p. 164): “The difference between dancing with every single part of one’s body and, for instance, just clapping one’s hands is no small one.

Though clapping one’s hands is an action that resembles dancing, it’s a lot like answering ‘Amen’ to some one else’s blessing - not to disparage the great virtues of answering ‘Amen.’ But it is clear, when one wants to derive the greatest benefit from a fruit – so that it becomes his very blood and flesh – it’s a simple fact for which we need no proofs and that the entire family will attest to, this just does not happen when someone else eats the fruit and we merely answer, ‘Amen.’ Rather we ourselves must eat the fruit and makes the appropriate blessings – maybe even *SheHechyanu*!”

51. *Sichas* First Night of *Sukkos* 5749 (*Hisva’aduyos*, p. 106). See also *Sichas* Second Night of *Sukkos* 5750 (*Hisva’aduyos*, p. 146): “The deed is the main thing – to make *Simchas Beis HaShoeiva* even greater on the second night, both for ourselves and for others until ‘the street itself should dance.’ And we are going to have to be especially diligent in this respect, since on the first night, according to the reports, the street was not dancing.”

52. *Sichas* First Night of *Sukkos* 5749 (*Hisva’aduyos*, p. 106).

53. *Sichas* Third Night of *Sukkos* 5749 (*Hisva’aduyos*, p.

132).

54. *Sichas* Fifth Night of *Sukkos* 5750 (*Hisva’aduyos*, p. 180, footnote 31).

55. *Sichas* Second Night of *Sukkos* 5748 (*Hisva’aduyos*, p. 187).

56. *The Ushpizin*. See footnote 25.

57. *Sichas* Fourth Night of *Sukkos* 5749 (*Hisva’aduyos*, p. 142-43).

58. *Sichas* Fourth Night of *Sukkos* 5749 (*Hisva’aduyos*, p. 144): “Then this spark in our fellow Jew is kindled and glows like a great fire... And when the two sparks of two Jews holding onto one another combine, it becomes a giant flame that burns away and destroys the last traces of exile in a manner of pleasantness and peace.

59. *Mayanei Hayeshuah*, *Hisva’aduyos* 5751 p. 117: “Until people will say, ‘whoever has not seen our *Simchas Beis HaShoeiva* has not seen *simcha* in his entire life.’ [A play on the words of the Talmud, Tractate *Sukka* 51a, ‘He who has never seen *Simchas Beis HaShoeiva* (as it was observed in the *Beis HaMikdash*) has never seen *simcha* in his entire life.’]”

A DAY TO INCREASE

The task of the day is like its name, “Hoshana **Rabba**” – *Rabba* meaning large and great. On this day, we increase in many facets of divine service. For instance, on this night we say the whole Book of *D’varim* and the entire *T’hillim*.⁴

Beyond the increase in prayer and Torah study which distinguishes all of the days of *Sukkos*, there must be a further, extra effort in all of these things on *Hoshana Rabba* in keeping with the greatness of the day. This includes assisting Jews in performing the mitzvah of *lulav*. This way, we will be sure to get ‘a *guten kvitel* – a good note,’ as some say.⁵

These tasks all demand time – both quantity and **quality**. This is especially so when it comes to prayer, which includes saying *Hoshanos*. Most certainly, however, G-d grants the abilities to accomplish all of this in its fullest sense even in this very small amount of time.⁶

SHMINI ATZERES AND SIMCHAS TORAH SHMINI ATZERES

In recent generations, particularly in this generation, and especially in the past few years, the joy of *Shmini Atzeres* has come to exceed all measure and

limitation.⁷

This recent increase in joy is particularly connected to our going out on *tahalucha* marches to other congregations. The word *tahalucha* comes from the root word “*halicha* – going,” like ‘going from strength to strength.’ By our going out to different places – at least three places altogether – we bring joy to many, many Jews.⁸

SIMCHAS TORAH

Simchas Torah is not just a continuation of the days before, but a day to itself. The joy on this day is incomparable to the joy of the days before. Likewise, every minute of *Simchas Torah* is also something to itself so that we must increase our joy incomparably each moment.⁹

HAKAFOS

We are about to begin *Hakafos*, and although we must be especially careful when holding the *seifer Torah*, it is proper that everyone should say “*L’chaim*” – a **big** “*L’chaim!*”¹⁰

Concluding the entire Torah is an occasion for the utmost joy that encompasses and unites all Jews – men, women and children. Accordingly, it is the custom that we bring the children to *Hakafos* – which is likewise the case with the reading of the Ten Commandments on *Shavuot*.¹¹

It is the custom that the joy of *Simchas Torah* should surpass even that of *Sukkos* and we should dance in the street – until the street dances, too – even in a city where most of the people are non-Jews. And how much more so in a neighborhood and a city where most of the people are Jews.¹²

It is unnecessary to mention that the joy and dancing should not be in a way that we feel like we are being forced to dance – like a person who has no choice and dances quietly and deliberately with his arms at his side. Rather, we rejoice and we dance of our own heartfelt desire.¹³

According to Chabad custom, we call out the verses beginning, “*Ato Horaiso loda’as ki Hash-m hu HaElokim*,” three times before *Hakafos*. This is at all three occasions, outside of the Land of Israel, in which *Hakafos* are held according to Chabad custom – the night of *Shmini Atzeres*, the night of *Simchas Torah*, and the day of *Simchas Torah*.¹⁴

After the verses of “*Ato Horaiso*,” we conclude by reciting the verse, “*Av HoRachamim heitiva*.” This is said quickly and quietly in the manner of a prayer¹⁵ – not in the loud, festive manner¹⁶ in which we say the verses of “*Ato Horaiso*.” We also say this verse quickly in order to get to the verse “*U’faratzta*” right away, which we say

custom. Especially in Chabad where we are stringent not to eat anything outside of the *sukka*, we are unable to eat the apple between the reading of *D’varim* and *T’hillim*; and it would be a great trouble for the entire congregation to all go out at once into the *Sukka* with their books of *T’hillim* – particularly, since the *sukka* is not even big enough to fit everyone inside. Also, we might add, [said the Rebbe jokingly], “It is the *gabbaim* of the *shul* who hand out the apples, and since ‘whenever there is a change of place, there is a change of *mazal*,’ we will have to check the *mazal* of everyone here and find out who is fitting to be the special *gabbai* just for the *sukka*, as it is entirely possible that the *gabbai* appropriate for the *sukka* is not at all the same *gabbai* who is fitting for the *shul*.”

⁴. Mayonai Hayeshuah 5751 (Hisva’aduyos, p. 148).

⁵. Mayonai Hayeshuah 5751 (Hisva’aduyos, p. 148-9).

⁶. Mayonai Hayeshuah 5751 (Hisva’aduyos, p. 149).

⁷. Sichas Night of Simchas Torah 5752 (Sichos Kodesh, p. 206).

⁸. *Ibid.* (p. 210): “Particularly, as the Alter Rebbe writes before *Hakafos* in his *siddur*, ‘Even if you have already completed *Hakafos* in your own synagogue, if you come to a synagogue where they have yet to finish, you should sing and rejoice along with them.’”

⁹. Sichas Day of Simchas Torah 5749 (Hisva’aduyos, pp. 226-7).

¹⁰. Sichas Night of Simchas Torah 5750 (Hisva’aduyos, p. 220).

¹¹. Sichas Shabbos Haazinu, 13 Tishrei 5749 (Hisva’aduyos p. 87 and footnote 49). See also Sichas Night of Simchas Torah 5751 (Hisva’aduyos, p. 173): “This is a joy that reaches and permeates all Jews, old and young, down to the bottoms of their feet, to the point that all Jews dance equally – men, women and children. [The Rebbe then indicated a small girl in the crowd.] Including this little girl who had the privilege of being brought to the men’s section so she could set an example even for the grown men with white beards and show them how

to rejoice and sing, being that she is under three and there is no *halachic* problem that men hear her singing, and it is recognizable that she is a modest, lovely and *chasidic* girl.”

¹². Sichas Shabbos Vayeilech, Shabbos Shuvah, 6 Tishrei 5749 (Hisva’aduyos, p. 48). See also Mayonai Hayeshuah 5751 (footnote 32): “Thus we find that on *Shmini Atzeres* the Rebbes of Chabad would close themselves off from the festivities – although we generally ascend in matters of holiness – in order to feel the joy of *Simchas Torah* even more strongly.

¹³. Sichas Night of Simchas Torah 5748 (Hisva’aduyos, p. 307).

¹⁴. Sichas Shabbos Noach, 5752 (Hisva’aduyos p. 221 footnote 62).

¹⁵. See Sichas Night of Simchas Torah 5752 (Sichos Kodesh, p. 200).

¹⁶. Sichas Night of Simchas Torah 5750 (Hisva’aduyos, p. 184).

with a festive roar.¹⁷

In recent years, it has become Chabad custom to recite the verse of "U'faratzta" three times at the end of the "Ato Horaiso" verses.¹⁸ **Editor's note:** In Hakhel years, in addition to the verse "U'faratzta," the Rebbe also added the following verse.¹⁹

In the *Hakafos* of the day of *Simchas Torah*, we circle the *bima* only three and a half times, not seven, as on the night of *Simchas Torah* and *Shmini Atzeres*.²⁰

When we dance with the *seifer Torah* we leave its crown on.²¹

VISITING EACH OTHER'S HOMES

It is known to have been a Jewish

custom go around from house to house on *Simchas Torah* saying "L'chaim," eating some food, singing a happy melody and dancing.²²

Although this custom does not appear to be in practice today, essentially it does continue, just in a different manner. Instead of going from house to house, we all come to one place, a holy place – the house of prayer and house of study of the Rebbe, my father-in-law, the Leader of our Generation.²³

V'YAAKOV HALACH L'DARKO

At the conclusion of *Simchas Torah*, we call out, "V'Yaakov Halach L'darko – And Yaakov went on his way."²⁴

In Israel, where there is no second day of *Yom Tov*, it is the custom of Chabad *chassidim* there to make additional *Hakafos* after *Yom Tov*, and that the joy of these *Hakafos* should even exceed that of the *Hakafos* on *Yom Tov* just as the joy of *Simchas Torah* incomparably exceeds that of *Shmini Atzeres*.²⁵

KEREN HASHANA FUND

On *Simchas Torah*, we make announcements encouraging everyone to contribute to the "Keren HaShana Fund."²⁶

CHITAS

As is our custom every *Simchas Torah*, let us make an announcement promoting the learning of *Chitas*.²⁷

17. *Sichas Day of Simchas Torah 5750 (Hisva'aduyos, p. 235-6).*

18. *Sichas Night of Simchas Torah 5750 (Hisva'aduyos, p. 211).* See also *Sichas Night of Simchas Torah 5750 (Sichos Kodesh, p. 200).*

19. *Otzar Minhagei Chabad, p. 356.*

20. *Sichas Night and Day of Simchas Torah 5750 (Hisva'aduyos, p. 208):* "In this way, we emphasize that our role in *Hakafos* is only 'half' of an accomplishment and that the other half is done by G-d."

21. *Sichas Day of Simchas Torah 5750 (Hisva'aduyos, p. 234).*

22. *Sichas Night of Simchas Torah 5748 (Hisva'aduyos, p. 301).*

23. *Ibid.*

24. *Sichas of Shabbos B'reishis 5750 (Hisva'aduyos, pp. 308-311).*

25. *Sichas Day of Simchas Torah 5752 (Sichos Kodesh, p. 206).*

26. *Sichas Day of Simchas Torah 5749 (Hisva'aduyos, p. 246).*

27. *Ibid.*



New Era Solutions is a systems-integration consulting firm providing full business technology solutions to companies and organizations in the New York 'Tri State Area'.

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