



Beis Moshiach

The International Weekly heralding the Coming of Moshiach

U.S.A

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
editor@beismoshiach.org
www.beismoshiach.org

ERETZ HA'KODESH

ת.ד. 102 כפר חב"ד
טלפון: 9607-290 (03)
פקס: 9607-289 (03)

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur

Beis Moshiach (USPS 012-542) ISSN 1082-0272 is published weekly except Jewish holidays for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409.

Beis Moshiach is not responsible for the content of the advertisements.

4 THE TURNING POINT TO THE REST OF THE YEAR
D'VAR MALCHUS / SICHOS IN ENGLISH

10 THE OTHER SIDE OF THE MIRROR
THE EDITOR'S CORNER / B. MERKUR

14 TZIMMES IS GARBAGE
FARBRENGEN WITH RABBI L.Y. GINSBERG

20 TURNING NIGHTS INTO DAYS
FEATURE

28 WHY DID G-D DROWN THE ANIMALS?
FARBRENGEN WITH RABBI T. BOLTON

30 SPECIAL DELIVERY MAIL
MIRACLE STORY / S.Z. BERGER

34 OSLO (NOT YET) NULL AND VOID
SHLEIMUS HA'ARETZ / S. GEFEN

38 BESURAS HA'GEULA IN RUSSIAN
NEWS

41 THE FIRST EXPANSION OF – 770 ON TIME FOR
SIMCHAS TORAH
READERS WRITING

THE TURNING POINT TO THE REST OF THE YEAR

SICHOS IN ENGLISH



6TH DAY OF MARCHESHVAN, 5750

1. The Shabbos in which we read the Torah portion Noach is always the first Shabbos of the month of MarCheshvan. In a way, this signals the real beginning of the year, since Tishrei is a “general” month, a month of preparation for the year. MarCheshvan, therefore, has a unique status, since it is the first of the “regular” months of the year. For this reason, today is the proper time to set the pattern for G-dly service throughout the year — especially for the Shabbosim of the year.

The Torah gives clear directions regarding conduct on Shabbos in *Parshas VaYakhel*. The opening words of the *parasha* (“*VaYakhel Moshe*” — “Moshe gathered”) are explained in the *Midrash*: “In the entire Torah from beginning to end, the only *parasha* which begins with the word ‘*va’yakhel*’ is this one...in order that all future generations should learn to gather congregations every single Shabbos; to enter the houses of learning to study and to teach the Jewish people words of Torah.”

From that time on, Shabbos was established as the proper occasion (in the words of the Alter Rebbe in *Shulchan Aruch*), “To teach the people

G-d’s laws and to expound upon words of Aggada, in order to put *yiras Shamayim* in their hearts.”

Now is, therefore, the time to stress this practice which was instituted by Moshe Rabbeinu — that wherever in the world Jews might live, they should gather together on Shabbos to learn Torah and help each other advance in Torah and *mitzvos*.

Since today is the sixth of MarCheshvan, the lesson is all the more appropriate. Those in *Eretz Yisroel* would normally pray for rain immediately after Succos, but they delay doing so until the seventh of MarCheshvan. The reason for this is that only on this day did those who made pilgrimage to the *Beis HaMikdash* for Succos finally return home. Rain was, therefore, not requested, since this would inconvenience the travelers in their journey.

From this we see that up to (and including) the sixth of MarCheshvan, the Jewish people are still connected with the service of Tishrei. The real service of a Jew in the world first begins on the seventh of MarCheshvan. The sixth of MarCheshvan, therefore, denotes the

turning point from the holy service of Tishrei to the regular service of the rest of the year.

The sixth of MarCheshvan (in the yearly cycle), therefore, bears strong resemblance to Shabbos (in the weekly cycle). In Tishrei (and until the sixth of MarCheshvan) and on Shabbos, a Jew is immersed in *mitzvos* and an atmosphere of holiness. The goal of this infusion of holiness is to bring it into one’s regular everyday conduct and affairs in the days and months that follow.

The idea of gathering Jews together is also similar in content to that of Tishrei and Shabbos. Jews are spread apart in order for them to fulfill their mission in purifying the world; each in his particular portion (*chelko ba’olam*). When Jews gather together, on the other hand, it is usually for something involving Torah or *mitzvos*. We see this clearly in Tishrei, when Jews gather in synagogues and houses of study in much greater numbers than during the rest of the year. By 1) gathering together and 2) doing so on Shabbos, an even stronger influence of holiness is drawn into the rest of the week.

It might seem that this stress on

the group tends to nullify in a certain way the importance of the individual. In reality, though, the opposite is true. The group is only complete when each individual is fulfilling his personal objectives.

We can see this clearly by taking group prayer as an example. The primary *mitzva* of prayer is for each individual to ask for his own personal needs. Only when each one is stressing his “individuality” does the congregation become a true group.

In this way, the true essence of the individual — the level of *yechida* of his soul — becomes revealed. On the other hand, the *yechida* is equal by each and every individual. We, therefore, see that the revelation of the *yechida* simultaneously stresses both the individual and the group.

This revelation of the *yechida* is directly connected with Tishrei, which contains Yom Kippur, the day of five prayers (including *Ne'ila*) on which the fifth level of the soul (the *yechida*) is revealed. A similar revelation is present every Shabbos, as we see from the fact that Yom Kippur is called “*Shabbos Shabboson*.”

According to this, we see that even an individual who is all alone can accomplish an internal “gathering” on Shabbos. By “gathering together” and revealing all the qualities of his soul, he will eventually be able to reveal the level of *yechida*, which, as mentioned above, is the point of these gatherings. And since Divine providence has placed him in a situation where it is impossible for him to actually gather together groups of Jews, it must be that G-d has given him the ability to accomplish this on his own.

On the contrary: for some people, it is easier to dig down deeper into the soul and reveal one's *yechida* when there is nobody else around to

disturb. And since he has been placed in a situation where it is impossible to gather together a group, he must have the abilities to reveal this *yechida* on his own.

2. The abovementioned is also closely connected with this week's *parasha*, *Parshas Noach*. As the Alter Rebbe explains in *Torah Or*, Noach corresponds to the concept of Shabbos. This is readily seen from the *Targum* on the verse, “And He rested (*va'yishbos*) [on the seventh day]” — “*v'nach*.” We see the same idea regarding the ark of Noach, in which all the animals were gathered together. Furthermore, the peaceful

Up to and including the sixth of MarCheshvan, the Jewish people are still connected with the service of Tishrei.

coexistence that took place in the ark resembled the Messianic Age, which results from the manifestation of the level of *yechida*.

And just as with the gathering we do every Shabbos, the ark was just a preparation for the service of G-d that was to follow, as Noach was commanded, “Go out from the ark.” This corresponds to the individual service that takes place after Shabbos, after Tishrei, and after the gathering has dispersed. This idea is also expressed in the *parasha* we begin reading at *Mincha*, *Parshas Lech Lecha*.

G-d's commandment to Avrohom to leave his homeland (*lech lecha*) really applied to his entire family and

all who accompanied him. It was nevertheless expressed in singular form (*lech lecha*), in order to stress the tremendous importance of the service of the individual.

With all this in mind, we can clearly understand why the seventh of MarCheshvan is the proper time to request rain. Rain comes about through the prayers of man, as we see from the verse (Gen. 2:5), “...and all the wild plants had not yet sprouted, because G-d had not brought rain on the earth and there was no man to work the ground.” As Rashi explains, the reason there was no rain was because “there was no man,” and therefore, nobody to pray for rain. Once Adam did so, then, “A mist rose up from the earth, and it watered the entire surface of the ground.”

In this (“rose up from the earth”) we also see the idea of man's service, an “arousal from below,” in contrast with G-dly revelation, an “arousal from Above.” This is indeed the difference between rain, which requires human prayer, and dew, which comes “from Above” without human request. Our request for rain (which, as we have explained, is an “arousal from below”) therefore begins on the seventh of MarCheshvan, which marks the beginning of man's individual service of G-d throughout the year.

This also explains the difference between the mention of rain on Shmini Atzeres (“*mashiv ha'ruach u'morid ha'geshem*”) and the request for rain on the seventh of MarCheshvan (*v'sein tal u'matar*).

Shmini Atzeres is still in the month of Tishrei, and the idea of transforming the world through our individual service has not yet begun in full force. For this same reason, our mention of rain on Shmini Atzeres is done with the congregation, in the *Musaf* prayer.

This gives the strength for our personal, individual service in the world beginning with the seventh of MarCheshvan. At that point we begin, in our own individual prayers, to begin to actually request rain.

3. The practical lesson from the abovementioned is as follows. Since today we stand on the threshold of the "regular" months of the year, we should make strong resolutions to institute and strengthen the gathering of groups on Shabbos wherever possible. This should be publicized as widely as possible.

As many people as possible should be involved, and the effects should be visible during the days of the week which follow. Nigla and Chassidus should be learned, especially in areas pertaining to the particular time of the year. Resolutions should be made

The sixth of MarCheshvan, therefore, denotes the turning point from the holy service of Tishrei to the regular service of the rest of the year.

regarding *shiurim* during the week, regarding the meticulous practice of *mitzvos* (*kiyum mitzvos b'hiddur*), and in Torah, *avoda*, and *gmilus chassadim* in general.

And this should not end with the group gathering, but continue individualized care directed towards

each man, woman, and child. The responsibility for this individualized attention lies both on the one who has gathered everyone together (the *rav*, etc.) and even more so, on the people who have participated in the gathering.

This should all be done in the spirit of "Noach," which is translated as "pleasantness." Things should be approached in a peaceful way and in a way that people are drawn close. This can be done effectively through *farbrengens*, which bring the tremendous joy and the ability to break through all boundaries.

And all this should bring about the fulfillment of G-d's promise to *Avrohom* to give his descendants the land of all 10 nations, including *Keini*, *Kenizi*, and *Kadmoni*, with the immediate arrival of *Moshiach*.

ישיבה גדולה באר-שבע

A limited space is available for bochurim, in Shiur א' and ב'.

For information please call:
972 (56) 579-770

Take the straight path to Gelula: Learn I nyanei Moshiach & Geula

Office Space AVAILABLE
*includes desk, computer,
and high-speed DSL*
Call (718) 773-0966

DR. (ZVI) HARVEY LANG
Chiropractor

783 Montgomery Street

Chiropractic Applied Kinesiology

- Nutrition -

Infants - Children - Adults

Headache, Back & Neck Pain, etc.

Learning Disability, T.M.J. (JAW), Dislexia, Chronic
Ear Aches, Scoliosis, Allergy, Neural Organization

(718) 773-1121

By Appointment

By the Grace of G-d
Rosh Chodesh Tammuz,
5746. Brooklyn, N.Y.

To the Esteemed Faculty Members of
Cornell University and Ithaca College,
Signatories to Letter of June 1, 1986

Greeting and Blessing:

This is in reply to your abovementioned letter, in which you describe the hitherto highly successful Chabad activities in your community and express deep concern that they be continued, etc,

No doubt you know that the said activities, as also in several other campuses in the region, are conducted as branches of the Chabad organization in Buffalo, under the administration of Rabbi Nosson Gurary. Therefore you have to take the matter up with him, and he will surely give it his utmost attention.

It so happens that Rabbi Gurary was due to visit here these days, which is also one of the reasons why the present letter has been delayed.

At any rate, I was particularly gratified to note how closely you have been involved with the Chabad activities in your community. Your profound concern for the future of Yiddishkeit among your students and in the community at large, gives me the confidence that you, on your part, will do your utmost to ensure the continuation of these activities and their steady expansion.

I trust you do not underestimate your personal influence that is inherent in your respective prominent positions in the community and, especially among the academic youth. It is a prevalent experience, human nature being what it is, that students are "often" strongly influenced by the example of their professors' everyday life and conduct regardless of the academic field that brought them together. This being so, each of you will surely readily recognize your special responsibility - and extraordinary Z'chus - that HaShem has given you, individually and as a group, to help the young people who are fortunate to be exposed to your influence to reinforce their identity with our Jewish people and its eternal heritage; and, with emphasis on the basic principle of Yiddishkeit that "the essential thing is the deed," to actually strengthen their commitment to the way of the Torah and Mitzvos in their personal life and conduct.

Needless to say, HaShem does not bestow a responsibility on anyone without providing the ability to carry it out in the fullest measure, with joy and gladness of heart.

(more)

A propos of the incoming month of Tammuz, the Geulo month of my father-in-law the Rebbe of saintly memory, I trust you know the history and lasting significance of this anniversary (12th-13th of Tammuz). The lifelong example of his real Mesiras Nefesh that permeated all his activities in his native land and beyond, including the last decade of his life in the USA, is a source of inspiration and strength to all of us who are privileged to be associated with, and continue, his sacred work. Indeed, we have his assurance of HaShem's blessings for Hatzlocho in this, which also widens the "channels and vessels" for HaShem's blessings in all personal needs, both materially and spiritually.

With esteem and blessing, and hoping to hear good news from you in all above,

Raskin's
"if it grows we have it"

**Consistently
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 * Tel: (718) 756-3888 756-2221 * Fax: 756-2440



Crown Travel International

- Express service
- Fully Computerized

• שירות אקספרס
• המשרד ממוחשב

331 Kingston Ave.
(2nd Flr) Brooklyn NY 11213

(718) 493-1111

Fax: (718) 493-4444

Get your tickets within minutes!

קח את הכרטיס שלך בתוך מספר דקות!

W H E N Y O U N E E D A T I C K E T C A L L U S .

- ✓ **AFFORDABLE**
- ✓ **PROFESSIONAL**
- ✓ **AND WE CARE!**

Tel. 718 - 756 - 2000

Fax 718 - 756 2222



Sky 2000
THE COMMUNITY TRAVEL AGENCY

סוכנות תיירות קהילתית

THE OTHER SIDE OF THE MIRROR

BY BORUCH MERKUR

If you have never had the merit of having a private audience with the holy Lubavitcher Rebbe (in this case, the Mittler Rebbe), how could I describe to you how I felt at that moment. There I was, trembling in fear, standing in a line of hundreds of *Yidden*, not to share good news with the *tzaddik*, and not to just ask for his

correct their shortcomings, but my trepidation would not abate. I was convinced that my circumstances were far more severe than the others. And upon meeting with the Rebbe, my fears were confirmed to be well-founded, for the Rebbe did not give me an answer. He didn't even utter a single word in response; he simply stared at me with a penetrating gaze and shed tears.

confined to his bed. It was not until the following day that he resumed meeting with his *chassidim* in private audience.

The reason for the Rebbe's despondence during this period remained a mystery until an elder *chassid* and confidante of the Rebbe

The Rebbe did not give me an answer. He didn't even utter a single word in response; he simply stared at me with a penetrating gaze and shed tears. I knew at that point that it was best that I leave the Rebbe's room...

I knew at that point that it was best that I leave the Rebbe's room.

In my shame, I quickly scurried away from the crowds of *chassidim* without being noticed. This turned out to be a wise move, for after I had dismissed myself, the Rebbe locked his door, and the other *chassidim* who had been waiting in line behind me – many of whom were visiting from afar – were refused admittance.

Word got around – from those who dared to listen at the Rebbe's door – that he was weeping and reciting Psalms.

Later that day, after the Rebbe led the congregation in a mournful rendition of the Afternoon Prayers, he came out to the courtyard and stood on the platform to address his *chassidim*. It was apparent that the subject of the Rebbe's speech reflected his mood. He spoke of the effect tears have in cleansing the soul of negative words and thoughts. The whole community was deeply affected by these words, and I was in agony and dread.

The next day, the Rebbe was

“The other day, an individual came to me with a predicament that was so horrifying to hear and so foreign, that I could not find the slightest or most vague resemblance of such a deficiency within me...”

asked him what had happened. The Rebbe gave the following response:

“When a *chassid* meets privately with his Rebbe seeking advice on how to deal with his spiritual shortcomings, and he reveals the inner maladies of his soul, before he can be helped, the Rebbe must first

bleeding, but to seek advice on how to make amends for a most unpronounceable sin.

I tried to calm myself with the assurance that many of the other *chassidim* were also there to seek counsel from the Rebbe and to

find within himself a similar insufficiency – albeit infinitely more subtle – and strive to correct it. For it is impossible to effectively prescribe a remedy to someone else’s spiritual

malady unless one has first conquered such a problem within himself.

“The other day, an individual

came to me with a predicament that was so horrifying to hear and so foreign, that I could not find the slightest or most vague resemblance of such a deficiency within me.

RISING ABOVE IT ALL

Perhaps the most famous story illustrating the tremendous wrath of the Alm-ghty is the story of the Flood, the great flood that devastated the entire planet and all its inhabitants in the times of Noach, millennia ago.

Water teemed down from the sky and spewed up from the depths of the earth, covering the entire surface of the globe and surpassing the highest mountain peaks by more than twenty feet.

Everything was destroyed – every creature of the earth and every creature of the sky – save those that were brought into Noach’s ark.

Now, granted that this was a most dramatic display of omnipotence, G-d, however, does not do things just for show. He could have just have easily achieved the same results without the huge sensation. He could have opted for the more sanitary approach to destruction: simply ceasing to create those creatures he wished to destroy. If G-d so much as blinked, they would’ve been out like a light. So what was the reason for the tumultuous disaster?

For one thing, G-d took this approach to give the wicked a chance to repent. When they saw the first signs of heavy rain and flooding, they could have realized that Noach’s warning of the flood was about to be confirmed, and they could have saved themselves by resolving to change their ways and by returning to G-d wholeheartedly. If this had happened, we are told that G-d would have turned the floodwaters into the rain of blessing.

And on a deeper level, on a symbolic level, there is a similar explanation:

The waters of the Flood represent one’s preoccupation with the burden of making a living. How

are we to overcome the tremendous pressure and responsibility that weighs on our shoulders in striving to make a living and trying to establish a sense of financial security? By taking heed of Noach’s warning and striving to get closer to G-d.

To rise about it all, we must do what Noach did, we must “go into the ark” – “*ha’taiva*,” in Hebrew, which also means, “the word”. We must put our heart and mind “into the words” of Torah study and prayer, and rise above the illusion of self-sufficiency.

G-d could have just have easily achieved the same results without the huge sensation. If G-d so much as blinked, they would’ve been out like a light. So what was the reason for the tumultuous disaster?

We must strengthen our faith that everything comes from the Alm-ghty, and just as simply as He could decide to lay everything to waste, G-d forbid, He could just as easily decide to open up for us an ocean of opportunity and shower us with blessings.

But is faith really enough? Doesn’t the Torah tell us that “He who eats from the toil of his hands is praiseworthy and favored”? Certainly, we cannot just kick up our feet and expect G-d to provide for us – the Torah does not permit us to rely on miracles!

True, for the time being – that is, until the true and complete Redemption, when “delicacies will be as common as the dust of the earth” – we are forced to go about the regular process of making a living. But still, we must approach it in the way that the Torah demands. That is, we must “eat from the toil of our hands,” the most external part of our being. Our most deep and internal abilities and desires must be reserved for serving G-d alone.

We must not be deluded to think that the pursuit of financial security and physical comfort is the main thing, for a Jew has a much deeper responsibility, to pursue a deep and meaningful relationship with his Creator.

“And then it occurred to me the possibility that this deficiency resided so deep within me, G-d forbid, that it was simply beyond my conscious reach. This thought shook me to the very core of my soul and moved me to repent and return to G-d from the depths of my heart.”

(Based on the Rebbe Rayatz's Igros Kodesh III, p. 379-80)

* * *

The holy Baal Shem Tov, the founder of *chassidic* thought, teaches that when a person sees evil in another it is proof that the same evil is to be found within himself. Since every event is guided by Divine providence – and hence, the event of seeing evil in another does not occur by chance, G-d forbid, but it was orchestrated from Above – and since the Alm-ghty does not create anything in the world for naught, it is, therefore, impossible to say that Providence arranged for a person to see evil in another in vain, without any real purpose. Certainly something of significance is meant to be learned from this observation. Namely, that the evil is to be found within the observer himself, and that it is his responsibility to fix it.

But is it not possible to say that we are shown evil in others simply in order to provide us with the opportunity to help them? Why are we forced to say that the evil we see in others must exist within ourselves?

This question can be answered through first understanding the story of the fall of Noach.

THE FALL OF NOACH

The Torah teaches us how Noach, after being saved from the flood, profaned himself by planting a vineyard before any other crop. It wasn't long before he managed to produce wine, which he then drank to excess and passed out, uncovered

Is it not possible to say that we are shown evil in others simply in order to provide us with the opportunity to help them? Why are we forced to say that the evil we see in others must exist within ourselves?

in his tent.

Cham, the third and youngest son of Noach, entered the tent and beheld his father's nakedness. Then he left to report his discovery to his two brothers, Sheim and Yafess.

The brothers took a garment and placed it upon their shoulders and went into their father's tent backwards. They covered the nakedness of their father with their faces turned away, and they did not see their father's nakedness.

When Noach awoke from his drunken slumber and he came to realize what had happened, he cursed Cham and blessed Sheim and Yafess, saying: “Blessed is G-d the L-rd of Sheim, who is destined to give his offspring [the Jewish people] the land of K'naan [the Holy Land], and may the offspring of Cham serve them. May the Alm-ghty extend Yafess, and may the Divine presence rest in the tents of Sheim.”

* * *

In this story, the Torah appears to be redundant in saying that Sheim and Yafess, “covered the nakedness

of their father *with their faces turned away, and they did not see their father's nakedness*” – for is it not obvious that if “their faces were turned away” they would not “see their father's nakedness”?!

To answer this difficulty, the Rebbe explains: Whereas the first statement, “their faces were turned away,” tells us that physically they did not see their father in his shameful state, the second statement, “they did not see their father's nakedness,” tells us that they did not even perceive or take note of the “nakedness” and shame of their father even while they were involved in correcting it. Their entire concern was nothing other than how to deal with the situation at hand. And they did this objectively, without weighing moral judgment.

Of course, the approach of Sheim and Yafess is in stark contrast to that of Cham, who “saw the nakedness of his father” and who was not involved in any attempt to help him. In fact, Cham did his best to further denigrate his father by “reporting his discovery to his two brothers.”

* * *

With this explanation we can now resolve our former difficulty.

The insight of the Baal Shem Tov – that when a person sees evil in another it is proof that the same evil is to be found within himself – applies even to those who only see evil in another when they are involved with helping him. Our challenging role and responsibility is to help others without seeing any evil in them whatsoever.

And in reciprocation for this effort, may Hashem take no note of our deficiencies; may He look upon us favorably, and help us open our eyes to see the unfolding goodness of the Redemption.

(Based on Likkutei Sichos, vol. 10; p. 28)

TZIMMES IZ DREK

TRANSLATED BY MICHOEL LEIB DOBRY



Reb Mendel Futerfas, a”h, related: One of the *mashpiim* of Tomchei T”mimim in Lubavitch was R’ Michoel Blinner, who was known as Michoel der Alter or R’ Michoel Neveller.

(The Rebbe MH”M wrote the following about him (*Seifer HaSichos – Toras Shalom* p. 39): He was known as R’ Michoel Neveller. He would travel by foot to the Tzemach Tzedek. He was educated by R’ Peretz Chein. For some time he supported himself by making ovens, and while doing his work he would learn *chassidus*. In his older years he was a *mashpia* in Tomchei T”mimim. He was outstanding in *ahavas Yisroel*, and was one of the *baalei avoda*. He passed away on Motzaei Shabbos the 28th of Cheshvan 5672. The Rebbe [Rashab] participated in his *levaya* which took place the next day. My father-in-law [the Rebbe Rayatz] was one of those who carried his bier to the cemetery.)

What was special about Michoel was not his *haskala* but mainly that he was a person whose heart overflowed with *avodas Hashem* in general, and *ahavas Yisroel* in particular. As we quoted, the Rebbe wrote about him that he was

“outstanding in *ahavas Yisroel*, and was one of the *baalei avoda*.”

Reb Mendel would stress the preciseness of the Rebbe’s choice of words – that he was *mi’baalei ha’avoda*. That is, not only was Michoel an *oveid* but his *avodas Hashem* was like that of a *baal ha’bayis* (owner) and not like a hired worker.

The saying is well known (regarding what the Alter Rebbe writes in *Tanya* chapter 29, etc.) – that one must be one of the “*maarei d’chushbena*” (masters of accounting). This means to say that one should not only make a proper accounting, exact and honest, but one should do it the way the owner makes an accounting and not like the accountant does it.

The accountant can do his work faithfully, exactly and devotedly, but it’s not his business. When the owner of the business makes an accounting, every profit lifts his spirits and every loss hurts him. If he should see that the bottom line is not as it should be, he’s liable to faint from anguish since the success of his business affects him greatly, to the point of his very being.

That’s how a Jew should make a personal accounting, with the feeling that it’s “his business” – each *mitzva* and each proper action are a source of great pleasure, and anything improper leads to the opposite, G-d forbid. Then, when he makes an accounting like the *baal ha’bayis*, scrutinizing every detail, certainly the desired results will be achieved.

And that’s what the Rebbe was saying about R’ Michoel, that he was “*mi’baalei ha’avoda*” – he didn’t regard *avodas Hashem* as something that had to be done, or even as something pertinent to his very being; to him, *avodas Hashem* was his very being!

There were times when the financial state of Tomchei T”mimim was unbearable, and there was talk of letting go of some of the staff. Some suggested that R’ Michoel be fired from his job as *mashpia* since his *haskala* was nothing special, and it was thought that they would manage without him, especially since the financial situation was so bleak.

As soon as the Rebbe Rashab heard about the idea, he negated it and said: Even if R’ Michoel did nothing in the *yeshiva*, the very fact that *talmidim* look at him and see

what a *chassid* looks like, it would be worth all the effort to pay him a monthly salary!

When the Rebbe Rayatz writes about R' Michoel in his *Likkutei Dibburim* he stresses how important it is for the education of a *chassid* to be raised and educated among the elder *chassidim*, as Chazal say, "greater is [the] service of Torah than [the] study of Torah." This is how the Rebbe Rayatz puts it (free translation): The *chassid* R' Michoel, the Elder of Nevel, would relate that he knew *chassidim* who could point out the place where the Alter Rebbe spent Shabbos, and he himself went there to see it. All along the way, on both sides, stood old, broken trees. The place where they stopped the wagon was next to a large tree which was majestic and had many branches. When the *chassid* R' Michoel would talk about seeing the tree and explain the details of its location, he had a *chayus* and he was inspired with *yiras Shamayim* and elevated emotions – more than we today are inspired by learning something concerning *avoda*.

The following is really parenthetical, and is not part of the story, but it relates to the essence of *chassidim*, which applies to every one of us – to oneself, his wife, and his children. As the well known saying has it, "all depends on the heart and the heart depends on the pocket." The first *avoda* for young married *chassidim* was to be educated among the elder *chassidim*. We see that when you want the house to be warm, you have to light the furnace. In order for Jews to have the warmth of holiness, *chayus* in a *mitzva* and pleasure in learning, the furnace must be lit. That is, there must be an arousal of the heart. This arousal of the heart comes only from serving *chassidim* and *anshei maaseh* (men of deeds).

That is what "all depends on the heart and the heart depends on the

pocket" means. In addition to the arousal of the heart, you need something "prepared." Arousal of the heart is not enough. You need prepared "merchandise." You must be extremely careful to keep scheduled times for learning Torah every day. This time for learning affects oneself and the members of his household. Today there are those who "deal on credit." The heart is there – they are drawn and come to a *chassidishe farbrengen*; they are inspired – but the "prepared goods"

***Reb Mendel related
that once one of the
wagon drivers in
Lubavitch met
Michoel and said
yearningly: Reb
Michoel, when will we
learn that maamer
chassidus again which
explains that
"tzimmes iz drek"
(tzimmes is filth)?***

are lacking. Regular times for learning are missing.

Everybody must know, and everybody does know, that a good Jewish heart that functions according to Torah in general, and a good *chassidic* heart in particular, is a wellspring of happiness in family life, and the greatest blessing. As is known and widespread, the pure family life of Torah Jews is the greatest source of happiness. All this comes only from regular times for

learning Torah with good study partners and groups. Now, we are speaking of this parenthetically, but this is a matter of great importance in the lives of Jewish families, and it should be emphasized in particular, for it involves the good of Jewish men and women and their children.

On another occasion, before the Rebbe Rayatz related a story about R' Michoel he introduced it at great length with a talk about the importance of remembering and engraving *farbrengens* in Lubavitch in one's mind: seeing the Rebbe, *yechidus*, and the devotion of the *mashpiim*, especially that of R' Michoel, because "the elders of the *talmidei ha'T'mimim* remember who R' Michoel was." This is how the Rebbe Rayatz puts it (free translation from *Likkutei Dibburim*): Just like the mind has no limitations of space, so too it has no limitations of time. Memory is a storehouse of ancient happenings which were seen in childhood, at a time in life removed from worries, as they were then. When one deeply meditates, one can experience anew the old magic and emotion.

When I was five or six years old (winter 5646), my parents and I were in Yalta in the Crimea. On walks among the mountains I would play in my father's presence. Often, he would ask me what I remembered from my younger years. I told him of various things I remembered and he explained to me what I had seen.

Thus, various things from my youth were engraved in my mind which was of great benefit to me when I grew older. Thanks to this good habit my father taught me, to recall what I had once seen, I have engraved in my mind the holy appearance of the Rebbe Maharash, whom I saw when I was two years and three months old.

In 5650, practically the first year my father spent entirely at home (in

the years prior and following that, he spent most of the year abroad), he would often call me over in order for me to relate what I remembered, what I had seen in my early years. That's how I developed the ability to engrave various events, especially chassidic *farbrengens*, deep in my mind. From time to time, I loved to dwell on those memories.

Now too, after so much has happened in the past twenty years of *Galus* and wandering, the memories of earlier times, of various *farbrengens* and *sichos* in various times and locations, serve as waters of life and cool, refreshing waters. The benefit resulting from visualization is a

***Each one took pride
on attributing his
chayus and geshmak
to a different food.
One said it was
cheese, another said
cream, etc.***

tangible thing which everybody can know and experience in his life.

When someone truly delves deeply into what he saw at the Yud-Tes Kislev *farbrengen* or Simchas Torah in the olden days in Lubavitch, and arouses his power of memory to recall all the details properly which he saw then – the holy face of the Rebbe MH"M, the devotion of *mashpiim* and *mashgichim*, the self-nullification and elevated spirits of the participants, the hearty singing, *sichos*, the faces of friends – there's no question that at that moment he will be deep into the true good of that time and will be filled with that light and goodness.

How good it was within the walls of the *beis midrash* of Tomchei T'mimim. How pleasant to see the holy visage with a sweet smile on his lips, a sight which soothed all aching hearts and softened all hardened hearts. How sweet it was to hear and listen to the *sichos kodesh*.

Chassidim and *talmidei ha'T'mimim* who were in Lubavitch during a *farbrengen* or *yechidus* have limitless treasures stored within them. Every *farbrengen*, every *yechidus*, is a treasure of all sorts of physical and spiritual good.

Whoever takes the time to visualize in his mind how it was at *yechidus*, what he asked for and the answer he received, the exact wording of the Rebbe's *bracha*, etc. – arouses that memory from its sleep, and is filled with renewed *chayus*.

There are no words to express how much comfort and hope lie in such memories. Memory such as this makes physical life easier, instills light in a mundane world and brings courage to one's future *avoda* in life.

* * *

In Tomchei T'mimim in Lubavitch, one of the *mashpiim* was the *chassid*, R' Michoel. The elder *talmidei ha'T'mimim* remember who R' Michoel was. When he was a young married man, one of his children was terribly ill. The doctors despaired and said they could do nothing.

Michoel approached a group of *chassidim* and told them of the bitter situation. They offered him support, said Hashem would surely have mercy, and told him to go to Lubavitch immediately.

Michoel burst into bitter tears. He wanted to go to the Rebbe so badly, but the doctors said it was a matter of hours, so why should he go?

One of the elder *chassidim* yelled at him and said, the Gemara says

(*Brachos*) that a person should not withhold himself from [praying for] mercy. Certainly the defending angels would make sure that a decision wouldn't be made before he got to the Rebbe.

One of the young married *chassidim*, a shoemaker by profession and a friend of R' Michoel joined him on his trip to Lubavitch. They were able to get rides cheaply a few times along the way, and so weren't forced to walk the entire way. Upon their arrival, R' Michoel managed to get a

***All my chayus and
geshmak lies in the
plain soup they serve
in Lubavitch. Why?
Because it's
swallowed quickly.
There's no need to get
so involved with it,
and one can devote
one's time and energy
to that which is really
important.***

yechidus immediately.

When I went into the Rebbe's room, related R' Michoel, and gave him the *pidyon nefesh* for the boy, the thought occurred to me that who knows what's doing with the boy. The doctors after all had said it was a matter of hours! I burst into bitter weeping.

The Rebbe read the note and said to me: Don't cry, think positively and things will turn out well. Don't scream, you will yet attend the *bar*

mitzvos of the grandchildren.

In every difficult moment, said Michoel (and they suffered from *tzaar gidul banim*), I would picture the Rebbe's holy face and the words that were spoken at the *yechidus*, and it would uplift my heart.

That's in *gashmius*, but especially in *ruchnius*: all the good memories are a pillar of light and a pillar of fire which illuminate the mind and warm the heart.

In every generation, the chassidic *farbrengen* was one of the central pillars in the structure of education and the ways of *chassidim*.

The ability to picture things is one of the important abilities and talents of the soul which leads to great things both in *haskala* and in *avoda*. The Rebbeim greatly valued those who had this power of picturing things in the mind.

R' Michoel was very concerned and devoted about the needs of the *talmidim* in Tomchei T'mimim, even (or perhaps especially) when the *T'mimim* themselves didn't feel a lack or didn't care. There's the famous story about the shoemaker who arrived in Lubavitch when R' Michoel was in the middle of *davening* at length and was up to the *brachos* of *Shma*. He called out to him, communicated with him by motioning with his body and hands (since he wasn't allowed to talk at that point), and took him and pointed out the torn shoes of Dovid Horodoker who was a talmid in the *yeshiva* at the time. He stressed how urgent it was to fit his shoes immediately.

When they later asked Michoel how he could stop in the middle of *davening* and *Shma* to involve himself in such mundane matters, he said: And what do you think "*Hashem*

echad" means? "*Echad*" means to worry that somebody's shoes shouldn't be torn! That's "*echad*"!

R' Michoel concerned himself with simple Jews. He learned with them and spoke to them in their simple manner so that they would understand and get involved. Reb Mendel related that once one of the wagon drivers in Lubavitch met Michoel and said yearningly: Reb Michoel, when will we learn that *maamer chassidus* again which explains that "*tzimmes iz drek*"



(*tzimmes* is filth)?

There were *talmidim* in the *yeshiva* itself who had come from simple, unrefined homes, and they were the ones R' Michoel sought out. He spoke their language and got them involved. The *talmidim* felt very close to him and didn't hold back when speaking to him. They shared even negative information which enabled him to help them and correct things.

It happened that once, R' Michoel saw the *talmidim* sitting and

complaining about the administration of the *yeshiva*, saying that it wasn't doing its job properly in their opinion. R' Michoel said to them: What can I tell you? Even if you're one hundred percent right and the things that are wrong are even 100 times worse than what you think and say, I care about you. It's a pity on you. What are you involved in? What are you putting your energy and time into? Why and for what reason are you involved in this? What point is there in this? You do what you have to do, and you can rely a bit on Hashem that He will certainly work things out properly.

On another occasion, Michoel heard some beginner *talmidim* who had come from very simple, unrefined homes discussing which food was tastier and in which did one have more pleasure. Each one took pride on attributing his *chayus* and *geshmak* to a different food. One said it was cheese, another said cream, etc.

Michoel came over to them and said: All my *chayus* and *geshmak* lies in the plain soup they serve in Lubavitch. Why? Because it's swallowed quickly. There's no need to get so involved with it, and one can devote one's time and energy to that which is really important.

There was once a debate among the *maskilim* in *chassidus* about the meaning of "*ata hu Hashem levadecha*." It is explained that the word "*ata*" refers to the letters from *Alef* to *Tav*. The letter *Hei* refers to the five parts of the mouth (tongue, lips, teeth, palate, and throat). "*Ata*" is written there without a *Hei* because five *partzufim* left *malchus*, etc.

R' Michoel went over to them, got involved in their debate and said: "I think the *kavana* in '*ata*' is literal: it

refers to Hashem. The *maskilim* were embarrassed and understood that having got all involved in the details, they had completely forgotten what they were really talking about.

Reb Mendel would say: A *misnaged* is someone who believes in Hashem only because the Rambam says so and the Ravad doesn't argue with him. (The *misnaged* goes on excitedly to say: and I have yet another proof that G-d does indeed exist, and more evidence, and another sign...)

Some things are not meant to be held up to scrutiny. Even if the proof and evidence are weighty and convincing and the points well made

Lubavitch is the true path, and every word which the Rebbe MH" M shlita utters is holy of holies, and there's no room for discussion.

and true, and there's room to say one thing or another and reasons for and against – the very fact that they are brought up for discussion is a great detraction. There are things that may not be debated, regarding which talk is only superfluous and even harmful.

If you objectively try to prove the existence of G-d, then even if compelling proofs and overpowering evidence are brought, the very fact that the topic was up for discussion and open to debate shows that you are lacking. Even if you'll prove it and everybody will be convinced and will accept what you say, the power of it all will only be the power of

intellectual proofs or emotional arguments; it will be only as far as your intellect and emotions can go. After all, that is a limited connection and liable to unravel very easily.

As far as Jews are concerned, this topic is not up for public debate and is not something to be tested; it's the reality. Period. Why? Because! Not because of the intellect, not because of emotion, and not even because of proofs from the Rambam and Ravad. A Jew believes since he is a Jew, and this is totally obvious to him with no room for any other possibility. It is only when this foundation is well established that one may get to explanations when there is a need for them.

As *chassidei Chabad*, if somebody were to come and begin debating as to whether our path is the truth, and would even bring proofs one way or the other – then even if he were to prove, explain, and convince someone that this is the true path, there's a great chance that the whole thing won't last, since the whole building is built on proofs and intellectual explanations, which in principle can always be meddled with. One can always come and try to challenge it with new data as it arises.

To us, it's clear and simple and we are not prepared to have it as the topic for a debate. Lubavitch is the true path, and every word which the Rebbe MH" M *shlita* utters is holy of holies, and there's no room for discussion. On a foundation such as this, only then it is possible (when necessary for the purposes of *hafatzas ha'maayanos*) to explain and convince.

The same is true of our present situation. The very discussion of the Moshiach issue – is the Rebbe really Moshiach or not? are we supposed to go "all out" with Mivtza Moshiach? must we identify who Moshiach is?

etc. – is the beginning of the end. You end up with explanations, discussion, dialectics, majority and minority opinions, and one can say this or that.

In Lubavitch they didn't look for explanations and logic – even if accurate and true. Nor in Lubavitch did they look for somebody who was capable of exciting the emotions and getting people excited. In Lubavitch one seeks the truth, absolute truth. When you arrive at the truth, you know and recognize that there is no room for discussion. As Rabbi Yaakov Mordechai of Poltava would say

The very discussion of the Moshiach issue is the beginning of the end. You end up with explanations, discussion, dialectics, majority and minority opinions, and one can say this or that.

(quoted many times by the Rebbe): "azoi, azoi iz der inyan" (that is the way it is).

In this way, without debate, by accepting the matter as it is, it will bring to the revelation of the true "ata" with the full truth of "emes Hashem l'olam" in this physical world. For then, sight and hearing and knowledge will also be simple and obvious, when all inhabitants of the world will see, know, and obviously and simply acknowledge that *Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach l'olam va'ed!*

TURNING NIGHTS INTO DAYS

TO HELP OUR FELLOW BROTHERS AND SISTERS

TRANSLATED BY MICHOEL LEIB DOBRY



*At the most difficult moments in life, Ahavas Chesed stretches out its hand and gives its support. * This is the motto of the great benevolent organization, Ahavas Chesed, which bases its widespread operations in Crown Heights. In this review, we uncover the mystery behind this dynamic system of humanitarian support of the highest order, run from the crack of dawn until late at night. A look into the people and the organization which have brought such light, joy, well-being, and most importantly, good health to tens of thousands of their fellow Jews over the past eighteen years.*

Noise crackles from the telephone in the ear of the secretary, Gila, as she picks up the receiver. "Ahavas Chesed, may I help you?"

"We are in serious trouble," a solemn voice responds on the line. "My husband just came home from a lengthy hospitalization, and today they cut off our electricity due to an unpaid bill from a while ago. We don't have a cent with which to pay this bill now, and he can't stay in the summer heat without air

conditioning or proper ventilation. Is it possible to speak to Rabbi Leider?"

During the conversation, another call comes in. "Hello, Ahavas Chesed. Do you know of an orthopedist in Williamsburg? I can't travel on a bus due to my bad legs. Can you help me?"

Seconds after these two matters are settled, the ringing phones start up again. Someone is in urgent need

of an appointment with a prominent physician on 34th Street in Manhattan. He lacks all the necessary connections and the matter is of great urgency. Can Rabbi Leider possibly help?

The patient secretary answers every inquiry, records every request, and speedily brings them all to the attention of Rabbi Avrohom Leider, the organization's active director-general.

Every request is dealt with immediately. There is no such thing as "Wait until tomorrow," rather "Get it done now."

Indeed, the needs of the community are great and the patience is short. Even if they wanted to do so, they cannot allow themselves to play for time. They require immediate assistance from an attentive ear and a helping hand.

Welcome to Ahavas Chesed...

FROM KINDNESS, A BEACON OF LIGHT

Everyone knows someone who does good things for others. Everyone naturally has great appreciation for such benevolent

people who come to the aid of men and women in all forms of distress. The public especially appreciates those who not only engage in great acts of kindness, but who enjoy doing so and are involved in such activities on a regular basis.

Rabbi Avrohom Leider, Ahavas Chesed's director-general, once came up to receive a bottle of *mashkeh* from the Rebbe during a *farbrengen* in 5750 on behalf of his able volunteers who visit hospitals every day, save lives, and demonstrate true concern for their fellow Jews. Anyone who was present and saw the broad and illuminating smile on the Rebbe's face when Rabbi Leider approached the dais could immediately understand how precious acts of kindness are. Anyone who was there could see for himself how much *nachas* this gives the Rebbe.

We will climb every mountain and hill, turn our nights into days, and move the heart of every Jew until we find the solution to help our fellow brothers and sisters in real distress.

To Rabbi Leider's great surprise, the Rebbe did not hand him the bottle. He simply looked at him with a radiant smile and said, "*Yeshua b'karov*" (imminent

salvation, i.e., before you reach them, they will have already been cured, thus there will be no need for the *mashkeh*, which is being given as a *segula* for a recovery).

CONCERN AS FOR ONE'S OWN FAMILY

"This is no easy job," Rabbi Leider once admitted. "And to our great regret, it gets no easier. The population of Crown Heights continues to grow, *kein yirbu*. Naturally, this creates more work. But this is not the only reason. Year after year, the organization's departments widen their scope, and we take upon ourselves greater responsibilities in order to provide an appropriate reply to those families in need of the most basic medical services."

"Everything would be much easier if the organization was



involved simply in helping people find doctors or arrange medical treatment, free of charge or at considerable discounts. The problem is that there are hundreds of people in desperate need of a wide range of other services, and we must help them. For this reason, we have doubled and tripled our activities in the past decade. Likewise, the costs for these services have increased.”

“Let me give you an example. Take someone in the hospital who can tend to himself only with great difficulty. Usually, a family member comes to be with him. This has twofold benefits: the sick person no longer feels alone, providing him with a better and more pleasant atmosphere, which automatically lifts his spirits and improves his overall physical condition. Secondly, there is someone who assists him in medical decisions, making certain that the hospital staff provides him with all he requires in a timely and appropriate manner.

“In contrast, there are hundreds of people with no family. Even if they do have family, those relatives are unable to remain in the hospital for days and weeks on end. Now I ask you, do you think for a moment that simply because someone has no family he is forced to endure solitude, decline, depression – and who knows what else? Does he have to be dependent upon the favors of the hospital staff, which is sometimes collapsing under the burden and is unable to give full-time attention to this lonely patient? Who will help him make decisions? Who will provide him with the necessary guidance while he endures his physical limitations? It is a known trade secret that a patient with relatives that come to make regular visits enjoy far better treatment from the hospital staff

than someone perceived as without any family support. Painful, but true in many instances.

“Ahavas Chesed sees as its primary obligation to provide for these people – who are regrettably not few in number.”

How do you meet the demands of this burden?

“Our volunteers come and visit these sick people, bring them hot, nourishing kosher food of the highest quality, cheer them up, give them encouragement and the feeling that they are people too, and they have family who care and are concerned about them.

“The volunteers also make

certain to provide food to the patient’s families, particularly on Shabbos and Yom Tov. There is a significant demand for translation services. I don’t need to explain the importance. Everyone realizes the serious implications when the patient fails to understand what the doctor is telling him. Similarly, the organization’s volunteers are involved in blood drives which have already saved numerous lives.”

How many active volunteers do you have?

“We’re talking about more than 200, *bli ayin ha’ra*. Shifts are divided according to the day of the week and the day of the month. Those who prefer to work on Sunday update us, and we see to it that any

YOU SAVED MY LIFE

The conversation with Rabbi Avrohom Leider was most stimulating. On the average, we were interrupted every five minutes – no need to explain why. During the conversation, I asked him how he actually began his involvement in this field.

Rabbi Leider: Thirty years ago, my father became ill and had to be flown to the United States for special treatment. I was a young boy at the time, but the living images of the community figures and family members – namely, us – making all the necessary arrangements down to the last detail penetrated the very depths of my heart. I promised myself that when I grew up, I would devote myself totally to Jews in similar situations.

In 5748, there was an interesting occurrence that gave me extra-added motivation and a greater understanding of the importance of the establishment of this organization. It was Shabbos Parshas Noach, when the Rebbe encouraged the guests from Tishrei to remain until after that Shabbos. Living in the community was a Jew known by everyone — the *chassid* R. Asher Sasonkin *a”h*, who at the time was hospitalized due to illness. Since he was alone, I sent a *bachur* with supplies for Shabbos so he could be with him and *farbreng* with him. After Shabbos, I came to visit him and he told me, “R. Avrohom, *ir haht mir mamash m’chaye nefesh geven!*” (R. Avrohom, you literally enlivened my soul!) Three days later, R. Asher passed away. The fact that the last Shabbos of his life passed peacefully, thanks to a small effort, intensified within me the perception that this was a most important undertaking on behalf of the sick to make certain that they never feel alone.

Sunday calls are directed to them. Those who prefer other days are called on that day. The same system works according to the day of the month. Regrettably, we need more volunteers."

THE HELP BEGINS AT HOME

So far we have discussed the organization's activities at the hospital. However, in truth, the concern for the welfare of the sick begins long before they ever get there. Many patients ask themselves: How do I reach the hospital or a certain health clinic where I can find specialists in a particular field of expertise? In many cases, the point of destination is in a remote location that is not accessible via regular public transportation. There is also the problem of the elderly who can't use the subway without considerable difficulty. In such instances, they have no alternative other than to take a taxi, a luxury they simply cannot afford.

Here, Ahavas Chesed volunteers take off from their spare time that they spend with their own families, their vacation time – even their work time – to take patients in their private vehicles to reach the medical services they need, even as far away from Brooklyn as midtown Manhattan or Long Island.

Of course, this doesn't even mention the task of finding the right doctor, verification of experience and quality care, arrangement of fees, immediate treatment in

emergency cases, translation services, and more.

A case in point: A couple spent more than a year in an exhaustive search for an expert doctor to treat a delicate medical problem of one of their children. The situation was not life-threatening, but it was vital enough to require a highly qualified specialist. The father was unaware

Rabbi Leider got right to the point. "What are you doing to solve the problem?"

"I'm searching for a good doctor," I replied.

"How long have you been looking," he inquired impatiently.

"Almost a year," I said.

"A year?" he cried, not believing what he had just heard. He took out a pen and a piece of paper from his pocket and wrote down his telephone number, urging me not to call later than 9:30 p.m. to leave him all the details. "By tomorrow afternoon, you'll have an appointment with the best doctor available," he said with confidence.

"Thank G-d, the problem was solved, and this doctor and this angel of mercy were fine emissaries of Divine providence to bring a proper remedy to our child's problem."

24-HOUR-A-DAY HOTLINE

Ahavas Chesed is an organization that works around the clock, 24 hours a day. Its volunteers and other members have

no set work hours or coffee breaks. They work constantly to provide others with the rest they require in their time of need. A person can call at any time of day, enter his telephone number, and receive a response within a few minutes. The main switchboard, located in the organization's head offices, automatically provides the caller



Rabbi Avrohom Leider

of the search-and-find services of Rabbi Leider. "I had no idea that they arranged this, as well," he admitted afterwards. "I was sure they were already far too busy at the hospitals, so I would have to look for a good doctor myself. But to be honest, I didn't know where to start, until I met up with Rabbi Leider and spoke with him about the problem."

with a variety of options according to the nature of the services required.

Last year the Chabad world was deeply shocked by the stabbing of HaTamim Levi Levkivker of Tzfas. Levi, who was in Crown Heights as a guest during Tishrei, was attacked in the middle of the night on Shabbos Parshas Haazinu and brought to the hospital in very critical condition. Close to two in the morning, the sounds of loud banging were heard on the window of the Leider home on Lefferts Avenue. A member of Hatzolah came to update Rabbi Leider on what had happened. Rabbi Leider went immediately to the hospital, learned of the seriousness of the injuries, and discovered that the doctors intended to take Levi directly to the operating room. Rabbi Leider began intensive efforts to find the best surgeon, Dr. Kurtz, to oversee the operation personally.

Rabbi Leider: “Regrettably, we had cases in the past where the surgery was unsuccessful because the surgeon was only an intern. In this case, I understood that hands-on experience was of critical importance. This gave me the

strength and fortitude to spare no effort to get the finest doctor possible out of his house at 2:30 in the morning – and on a weekend no less – even though he had already had a hard day’s work.”

Until ten o’clock that morning, Rabbi Leider sat in the hallway together with a group of Levi’s friends, when Dr. Kurtz emerged to let them know that the surgery was successful. Catching his breath, he emotionally told his friend, Rabbi Leider, “Twice during the surgery, we nearly lost him. Only through a miracle did we succeed in saving him.”

Levi remained hospitalized for another month. His parents came from Eretz Yisroel to be with him during his period of recuperation. When his condition became sufficiently stable, *baruch Hashem*, and the medical staff continued doing its job, the necessary manpower and financial agencies were contacted to help arrange all the necessary logistical details. Two of our volunteers, HaT’mimim Shmuel Teichman and Avrohom Weiner, ably handled the arrangements and made certain that everything was in order during his

thirty days in the hospital.

Rabbi Leider said then, “The faith that radiated from Levi’s parents throughout the entire ordeal was a source of tremendous inspiration and strength in our contacts with the doctors, the logistical arrangements, and dealing with the bureaucracy. We knew that all our efforts would contribute to his return to a normal, healthy life, despite that on the surface, the situation appeared very serious.”

Everything was done – with humility and a full heart.

TO NOURISH, TO BUILD, TO INVEST

Thus far we have surveyed all the various public activities Ahavas Chesed does. It should be noted that a sizable portion of the constant daily work is done behind the scenes. Foremost among them is fostering connections with the city’s hospitals. This requires extensive and swift investment to build a system of close relationships with the various hospital administrations, department heads, manpower departments, nursing staffs, and blood banks.



Special care for seniors



Top surgeon Dr. Kurtz (center) and Dr. Nate (left), head of the Trauma Department



Donating blood with joy



Filling in forms to donate bone marrow

Approximately once every two months, Crown Heights residents are asked to donate blood. This is done as part of the blood drive Ahavas Chesed runs on behalf of the hospitals that serve the community. In return for the blood donations, the hospitals provide a flood of assistance and support services, besides the two-year blood insurance for donors. The Levi Yitzchak Community Library, centrally located on Kingston Avenue, is transformed into a blood donation center for a full day. The entire process is run with extreme efficiency. Donors undergo a thorough identification check, and afterwards, the highly professional hospital staff members carry out the donating procedure. Ahavas Chesed provides refreshments in sizable quantity for the donors, and even a special bonus: a free meal from Mermelstein Caterers.

At Ahavas Chesed, they look upon the blood donor drive as an activity of immeasurable importance. “Yeshiva *bachurim*, *kollel* students, *baalei batim*, even women, young and old, come to give blood for the welfare of their brothers and sisters. This gives us a renewed feeling of accomplishment every time.”

The organization's heads do not fail to offer their sincere thanks to the library for the use of their facility. Thanks also goes to the administration of Yeshivas Tomchei T'mimim on the corner of Crown Street and Albany Avenue, which offers part of its building for blood drive activities.

SEE YOU AT SIMCHOS WITH AHAVAS CHESED

For eighteen years, the wheels of this organization's train have been moving along the tracks in service of the public good. As time has passed, the train has grown longer with an increase in community services, e.g., a special fund for large families under heavy financial burden, a lending system for medical supplies, a fund to help cover the expenses for family *simchos*, etc.

Organization policy states clearly that assistance does not just come during the painful experience of medical complications. For example, what does a family do when it has just endured the ordeal of a major medical crisis and suddenly it has to prepare for a *bar mitzva* or a *bris mila*, etc.?

The Simchos Fund assists those in such situations and promises them a true *simcha* at a time when they are in need of *simcha* more than ever. It is most important to give noteworthy mention to the caterers, the performers, the storeowners, the *t'fillin* makers, the florists, and many other fine people, who prefer to remain anonymous, for their wholehearted support in this effort to bring joy and happiness to people they don't even know.

Rabbi Leider, with so many active programs, what is your annual budget?

In contrast with other organizations that have certain limited expectations as to the level of their budget since the nature of their activities are along a set design, we cannot do so, since our budget is based according to the need. On the one hand, we hope at the start of the year that the budget will be a small one, i.e., that Jews will all be healthy and wealthy with no need for additional help. On the other hand, to our regret, this is not the situation for the time being and there is still much to do. I can tell you absolutely that we at Ahavas Chesed make every possible effort to the point of true self-sacrifice that

no justified request for assistance is turned down due to lack of financial means. We will climb every mountain and hill, turn our nights into days, and move the heart of every Jew until we find the solution to help our fellow brothers and sisters in real distress.

Is there a common background to your supporters? Can you put a finger on a specific cross-section of the population and say: These are the type of people for whom the subject of health is near and dear to their heart in a most unique fashion?

Ahavas Chesed supporters are Jews from all parts of the community spectrum. *Rabbanim, chassidim, mashpiim*, businessman, and average everyday people. Their common motivation, by and large, is that they see the work is the epitome of true *chesed*, and it is a great privilege to be part of it. In addition, there are those among our supporters who were helped in the past by Ahavas Chesed when they were in a medical conundrum. Ever since they experienced this firsthand, they breathe more life into our activities by offering all possible support they can provide. They feel that this organization must continue to exist and do its job.

What kinds of support can others provide to assist your organization?

Money is most important to move the wheels of activities. But there are other important aspects. For example, an independent businessman in an area with relevance to health matters who gives wholeheartedly and freely. A car owner can come and transport various necessary items to doctors. Someone with the power of initiative can help organize an annual dinner. Those with strong



Rabbi Leider receiving a plaque from representatives of Methodist Hospital



With the Hatzala organization of Crown Heights

feelings of empathy can go visit the sick just to give them encouragement. This latter activity is virtually indescribable in its importance. Many sick people are simply in need of a kind word, the planting of a seed of hope – far more than money or food. If someone can provide this need, his help is needed no less than that of a wealthy contributor.

“In conclusion, I want to give special thanks to the members of

our organizational committee, who are vigorously involved in providing the needs of the community with much faith and love: Rabbi Yisroel Zalmanov, Rabbi Michael Chazan, Rabbi Avrohom Nur, Rabbi Avrohom Silver, Rabbi Velvel Farkash, Rabbi Yosef Reizes, and Rabbi Mendel Schneerson. Finally, a long line of volunteers and assistants who will undoubtedly merit an appropriate portion of the Oibershter’s *brachos* for their blessed work.”

WHY DID G-D DROWN THE ANIMALS?

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



The Torah is a book of lessons. In fact the word “*Torah*” means “teaching,” but this week’s Torah story about the flood seems to pose a big question: The obvious lesson that the Torah is teaching us here is that G-d rewards whoever fulfills, and punishes whoever disregards His. So why did G-d drown all the (cept the ones which Noach took into his Ark)? What can we learn from that? Animals don’t have commandments!

To understand this I want to bring three short stories about animals.

The first story is about lions. Over 2,500 years ago in Babylon, a *tzaddik* called Daniel was thrown into a pit of hungry lions by the king of Babylon. The pit was sealed, he remained there for an entire night, and when it was opened in the morning there he was miraculously untouched.

When Daniel’s enemies suggested that perhaps the lions were simply not hungry and it was no miracle at all, the wise king disproved their theory, by the simple method of throwing them into the same pit and

The obvious lesson that the Torah is teaching us here is that G-d rewards whoever fulfills, and punishes whoever disregards His. So why did G-d drown the animals? What can we learn from that? Animals don’t have commandments!

observing them being totally devoured by the ravished beasts.

Interestingly enough, the Alter Rebbe, over 2,000 years later in his masterpiece *Tanya*, says that it really was not a miracle! Animals, he says, are naturally afraid of anyone who bears the spiritual form of “man,” i.e., *tzaddikim*. Daniel, because he

was devoted to the Creator, was such a person. But his enemies were not, and so they were devoured.

Lesson: Animals are affected by the people around them.

* * *

The second story is about an ox. Once there was a Jew, who, one Friday afternoon, sold his ox to his gentile neighbor. The ox was young, strong and healthy, so the Jew was surprised when early the next afternoon as he was sitting with his family enjoying his Shabbos meal and he heard an irate pounding on his door, upon opening it he saw his neighbor angrily demanding his money back.

“What happened?” asked the Jew.

“What happened!?” replied his fuming neighbor, “Nothing happened! That’s what happened! The ox refuses to work! He just sits in the barn and won’t budge.”

The Jew stood up from his meal, accompanied his neighbor to the barn where the ox was lying, and when he saw that the beast really wouldn’t move, he bent down and

said into its ear: "Ox! Listen! You are no longer my property. All the time you were mine it was forbidden for you to work on Shabbos, but now you aren't mine any more, you belong to this non-Jew, and you must do what he says."

Before their eyes the ox dutifully rose and walked over to the plow indicating he was ready to be harnessed.

When the neighbor saw this he began to think. "This ox does what it says in the Torah, and I don't!"

It wasn't long before he converted to Judaism, and devoted his life to learning Torah. His name became Rabbi Yochanan ben Torta ("Tor" means "ox") and he is mentioned in the Talmud.

Lesson: Animals are affected by people even when the people are not around them.

* * *

The final story is about Rabbi Pinchas Ben Yair's donkey about 1,800 years ago. Rabbi Pinchas, a relative of Rabbi Shimon Ben Yochai, was a very holy man, totally devoted to the service of G-d.

The Talmud tells us that once, his donkey was stolen and it was returned several days later by the thieves themselves. It seems that the entire time the donkey was with them, it refused to eat. They gave it the best grains possible, but he would just not open his mouth. Finally when the poor thing got thinner and weaker and they were afraid that it would die and smell up their hiding place, they had no choice but to return it.

"You are Jewish, right?" Rabbi Pinchas asked the thieves.

"Not only are we Jewish," they replied, "we once learned in your school when we were children."

"Then that explains it," he continued. "You probably fed him grain that had not been tithed according to Torah law. Right?" (Produce cannot be eaten without first separating off small percentages of it called *truma* and *maaser* to be given to the Kohanim and Leviim). If you are Jewish you had to tithe it.

"Yes," they replied. "We know that! We might be thieves, we aren't

"If the earlier generations are compared to angels, then we are men. But if they were men, then we are like donkeys – but not the donkey of Rav Pinchas ben Yair."

ignoramuses, Rabbi. But you taught us that it is permissible to give untithed grains to one's animals; only *people* are forbidden to eat it."

"Yes," answered the Rabbi. "That is true. But my donkey is very strict on himself."

From this comes the later saying of the Talmud: "If the earlier generations are compared to angels, then we are men. But if they were men, then we are like donkeys – but not the donkey of Rav Pinchas ben Yair."

The common factor of all these stories is that animals can be affected to their very essence by people. And that is the reason that the animals were wiped out in the flood. The generation of the flood was so bad that it actually affected the entire world for bad – even the animals. Animals have no free will; they cannot change themselves, and they cannot choose to serve G-d. But how man acts does permanently affect them, because the world was put into the hands of man.

That is why Moshiach will be a man, whose job is to change the nature of all mankind – that they all should be more like the above-mentioned *tzaddikim*, and less like the generation of the flood. (As we say in detail thrice daily in the second paragraph of the *Aleinu* prayer, "All the wicked people of the land will turn to you [Hashem]," etc.)

This is also why the prophet Isaiah (11:6) says that at the time of Moshiach the "Wolf will lie with the lamb," etc. Not that it is important to us what wolves will do, but to tell us that our good actions will affect the world, to the point that even the animals of prey will desire peace – something like how it was in Noach's ark.

So we see that in the long run, it is not bombs or weapons that will transform the evil (as the Rambam points out in "Laws of Kings," Chapt. 12 – that the transformed wolves refer to the enemies of the Jewish people), but rather, our good deeds, words, and even thoughts that we do now, because it is all in our hands to change the world and bring Moshiach NOW!

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

SPECIAL DELIVERY MAIL

BY SHNEUR ZALMAN BERGER

You'll recall that the Rebbe designated 5751 as the year of "I will show wonders." The world watched in amazement as it witnessed the miracles of the Gulf War, but the Persiko family, shluchim of the Rebbe in Kiryat Ono, had their own personal miracles, thanks to the Rebbe's blessings.

KISLEV 5750. R' Chaim Persiko went to the *Kinus HaShluchim* for the first time in his life. When he returned home, he told his wife Rina, "I've got to go every year!" The Rebbe's *sichos*, meeting with *shluchim* from all over the world, the whole experience convinced Chaim that he must make the effort to make it to the *Kinus* each year.

Rina didn't respond. On the one hand, she wanted to enable her husband to go to the *Kinus HaShluchim*. On the other hand, when he went she was left alone with her five little children and had to take care of them by herself – in addition to running the Chabad house.

When Kislev 5751 came around, Chaim wanted to go to the *Kinus*. Rina knew that in addition to the burden it would place on her, she was about to give birth. She tried to dissuade him, but he really wanted to go. Finally, she said, "Daven that I give birth on Wednesday, because then you can go to the Rebbe the next day. If it's a boy, you can come back in time for the *bris*."

Her suggestion to *daven* that the birth take place on Wednesday was just idle talk since her due date was a

few days after that.

Monday. A letter came from the Rebbe with a *bracha* for an easy birth

I woke up my husband and parents and said I needed to get to the hospital, but by the time we had gotten ready to leave, the birth had begun...

and *zara chaya v'kayama*. It was the usual letter that preceded a birth. Generally, everybody got a *bracha* from the Rebbe for an easy birth, but in the Persiko family, only two out of the five children got that *bracha*. The *bracha* for those two were apparently due to the complications that arose during the birth, and only because of the Rebbe's *bracha* did things work out all right. So here again was a *bracha* for an easy birth, and so Rabbi

and Mrs. Persiko knew to expect that something would happen.

"After the initial excitement about the letter," says Rina, "I asked my husband whether he had written to the Rebbe that I was expecting a child, and he said he had not. I hadn't either, though five months earlier I had written to the Rebbe, but hadn't even had a chance to send it. I had left the letter I had written between the pages of the *Seifer HaShluchim*, thinking that when I'd have a chance, I'd send it, but time passed and I forgot about it.

"Now, five months later, I opened the *Seifer HaShluchim* and found the letter which had apparently been sent to the Rebbe via spiritual channels."

Wednesday night. Everybody was sleeping, including my parents who were staying with us in Kiryat Ono. I couldn't sleep. I was experiencing strong pains but I didn't want to believe that the birth was imminent since there was still time till my due date, but when the pains did not abate, I realized that the time was now.

I woke up my husband and parents and said I needed to get to the hospital, but by the time we had gotten ready to leave, the birth had begun. My father is a doctor, and when he saw what was going on, he told my husband that he couldn't take me to the hospital at that point. "Call for an ambulance immediately!"

Emotions ran high and I remembered the Rebbe's letter that had shown up surprisingly two days before. I suddenly became calm. After all, the Rebbe had blessed me with an easy birth. Everything will be all right, I told myself.

The ambulance finally arrived. It took a long time because Kiryat Ono only has a regular ambulance, and so an Intensive Care ambulance had

been called from Ramat Gan. The chief paramedic heard that the previous birth, fifteen months before, had been a Cesarean, and he said that he didn't take responsibility. He immediately began preparations to move me to the hospital.

Well, the birth was faster than he expected and I gave birth at home! But the miracles had only just begun. The umbilical cord was wrapped around the baby's neck three times, which is extremely dangerous for the baby even if top doctors are on the scene. After some careful work, the cord that had stopped the baby's breathing was removed, but the baby did not begin to breathe.

The oxygen tank was in the ambulance, and so the paramedics raced down four flights, took the oxygen tank and raced back up. Time

was precious for this newborn baby, but I was certain that after the birth had taken place miraculously, the Rebbe's *bracha* would see us through, and the baby would definitely be *zara chaya v'kayama*. I don't know where that strong faith came from at that critical time.

A tense minute went by and the baby began breathing on his own. The paramedics who had shown up with the oxygen tank, were surprised to see the baby breathing nicely on his own. The chief paramedic was so very moved, and he said, "You're really lucky! In situations like these, the mother and baby don't make it." I told him it was in the *z'chus* of the Lubavitcher Rebbe's *bracha*.

When everything was finished, I went to the hospital with my husband. On the way I told him,

"You're going to the Rebbe to thank him for the miracles that we experienced!"

My husband flew to the *Kinus HaShluchim* the next day where he made the biggest *shalom zachor* in the world, as it was attended by two thousand *shluchim*.

* * *

If that wasn't enough, thanks to what happened, all of Kiryat Ono benefited, because at that time, it had been decided that the Magen Dovid Adom station in Kiryat Ono would be closed, due to lack of funding. The story of the amazing birth which had been reported in the newspapers, radio and television, prevented this from happening. So the birth of our son helped everybody in Kiryat Ono, thanks to the Rebbe.



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'.

- | | |
|---|---|
| ● <i>Consulting Services</i> | ● <i>Office automation</i> |
| ● <i>Network Services</i> | ● <i>System evaluation, optimization and testing</i> |
| ● <i>Outsourcing Services</i> | ● <i>Technical consultation</i> |
| ● <i>Product & Maintenance Services</i> | ● <i>Custom Software Development</i> |
| ● <i>Forms Processing Services</i> | ● <i>Business Streamlining</i> |
| ● <i>System architecture design and review</i> | ● <i>Client/Server & Intranet/Extranet</i> |
| ● <i>Augmenting older systems</i> | ● <i>Internet & Web Development</i> |
| ● <i>Porting/Migrating applications</i> | |

Email: info@NewEraSolutions.com
 Webmaster: webmaster@NewEraSolutions.com
 Telephone: 877-NewEra-5 718-953-7740
 Fax: 718-467-0534

“I RECEIVED THE PIDYON FOR YOUR MOTHER”

BY SHNEUR ZALMAN BERGER

A young bachur does well in yeshiva until his mother takes ill. He asks the Rebbe what to do, and the Rebbe answers. Forty years later, the story repeats itself...

Rabbi Ben-Tzion Grossman of Migdal HaEmek relates:

The boy came to my house, pale and upset. He asked to speak to me in person. It had been a long time since we had been in touch. There had been a period when I had learned with him, and I always told him about the Rebbe. I had never seen him in such a state, and apparently something serious had happened.

We sat down together and he had a hard time beginning. His eyes were red from crying. A few minutes went by before he had calmed down enough to speak.

“My mother is very sick and needs complicated treatment over a long period of time. It involves running from doctor to doctor, from one examination to another, buying medicine, etc. My father died before we made *aliya*, and since then, I – her only child – have tried to help her as much as possible. I want to help her with her visit to the doctors and the hospital, but I know this will take away a lot of time from my learning. I keep thinking about this, day and night. My mother lives alone, she’s sick, and she doesn’t have the strength to do this by herself, nor does she know Hebrew.

“He loved learning Likkutei Sichos. He learned many sichos each week, yet although I tried to convince him to begin observing Chabad customs like learning Chitas, etc., he refused.

It’s hard for her to manage in a new, unfamiliar place.”

This was the story he told, occasionally choking up with tears.

“I knew him well,” says Rabbi Grossman. “He was a new *oleh* from the C.I.S. who was in the country for less than a year. He learned about Judaism from the *shliach* in his city, in the north of the country. With time, he began observing *mitzvos*, and he entered Medrashiyat HaGalil, which is under the Migdal Ohr institute in Migdal HaEmek. At the

Medrashiya, new immigrants learn Gemara and *halacha* along with secular studies, and this boy put a lot into his studies and was very successful.

“He loved learning *Likkutei Sichos*. He learned many *sichos* each week, yet although I tried to convince him to begin observing Chabad customs like learning *Chitas*, etc., he refused. It was amazing to see a young *bachur* who learned the Rebbe’s *sichos* so deeply, reviewing them many times until he knew them by heart.

“While I was still thinking, he hesitantly said that he had heard that Chabad *chassidim* write to the Rebbe through the *Igros Kodesh*, and they get answers.

“I confirmed that and even told him some answers that people had gotten. I emphasized that in order to ask the Rebbe a question and to get an answer, proper preparation was necessary. You have to think about the question, make a *cheshbon ha’nefesh*, and take on good resolutions in *avodas Hashem*, and only then write to the Rebbe.

“He accepted what I said and began preparing himself. He was very emotional. When he finished his preparations, he randomly opened volume 5 to page 145, and the answer was in Yiddish. I read the letter and was surprised to see how the Rebbe answered him precisely, and also included that which he hadn’t asked ...

Translation from the Yiddish:

“I received the pa’n for your mother ... tichyeh.

You must be strong in your bitachon in Hashem yisborech that He will help improve the situation. You

have to see to it that she be under doctors' supervision. And since she'll be in the hospital, this will certainly be the case. From time to time, ask what they're doing for her, since the questions themselves to the people at the hospital, demonstrate an interest in her, and that will cause them to treat her better.

And you, as the son, must be careful about the three *shiurim* which the Rebbe, my father-in-law established – *Chumash*, *T'hillim*, and *Tanya*. Aside from this, say five chapters of *T'hillim* a day in order, especially for your mother's health, and Hashem *yisborach* will help so that you will soon be able to say that your mother's health is better and is continuing to improve.

With blessings for Torah study with fear of Heaven.”

“I translated the letter, and the boy was in shock. ‘The Rebbe answered me as clearly as if he wrote it directly to me. I have to put my mother in the hospital and speak to the doctors every so often, and I have to start learning *Chitas* as you asked me to do so many times.’”

In the *Igros Kodesh*, the names of the recipients are often deleted, but the letter was written to Rabbi Shlomo Galperin, a”h, after he had written to the Rebbe shortly after he left the Soviet Union with his mother (his father had died already). Shlomo Galperin was a talented *bachur* and a tremendous *masmid*.

His mother became sick, so he asked the Rebbe what to do. This was the answer he got.

Over forty years later, another *talmid* with the identical circumstances, received the same answer.

The boy devotedly looked after his mother as the Rebbe told him in the answer, and she recovered her health. Learning *Chitas* was the first step towards his connection with Chabad. He eventually switched to a Chabad *yeshiva* and then went to 770. Today he works in being *mekarev* Russian speaking Jews, and he sees success in his *shlichus*.

What's NEW at
WWW.770LIVE.COM



This weeks NEW Features on 770LIVE.COM

*** Daily Shiurim in Tanya - CHITAS - in 3 Languages - English, Yiddish and Hebrew. See the Hebrew Text and listen to the Shiur, all at the same time, Online**

*** Daily RAMBAM (English) in 3 formats: 1)Daily Shiur - 3 Prokim per day. 2)Daily Shiur - One Perek per day 3)Daily Shiur - Sefer Hamitzvos. See the Hebrew text Online, while listening to the Shiur.**

*** Daily Shiur Tehilim - with Hebrew GRAPHICAL interface (no Hebrew fonts required).**

*** Daily Halachic Time Calendar with all Zmanim for all major cities.**

For all the above CLICK on "TODAY" from the English web page of 770LIVE

OSLO (NOT YET) NULL AND VOID

BY SHAI GEFEN



Thinking about what happened on September 11th and the preparations for war against Iraq, reminds us of the period of time twelve years ago when the Rebbe MH"M began quoting the Midrash, "The year Melech HaMoshiach is revealed, the King of Persia contends with an Arab King...and Yisroel will tremble and be confused...and Hashem says to Yisroel...all that I did, I did for you."

PERES IS RIGHT

In this column, Shimon Peres generally doesn't fare too well, but this time we're going to give Peres credit. Before Sukkos, Peres said that the Oslo Accords are alive and well, and he attacked anyone who dared to complain about them. This was primarily in response to what P.M. Sharon said in an interview with the newspapers at the beginning of the new year, in which he said that the Oslo Accords no longer exist.

Peres asked, and rightly so, how come the government hasn't officially announced the dissolution of the Oslo Accords? Why does the government continue to work for "peace" with the

Palestinian leadership on the basis of the Oslo Accords?

It doesn't look like anybody on the Israeli Right has a good answer for Peres. He can certainly continue to travel about to the world's capitols, all smiles (despite the fact that in recent times, even he is beginning to feel the wrath of the nations and supporters of the Palestinians, who see him as an enemy of peace. Just recently, he was forced to cancel his speech in Johannesburg.)

The Oslo Accords are alive and well, but it's one-sided. The Palestinians no longer abide by them. They went from the negotiating table to murder, but Israelis act as though

everything's just fine. If the Israeli government has still not announced that according to international law the Oslo Accords have been abrogated, once they were breached in the most flagrant way, then Peres is right about it being alive and well.

If the Likud, headed by Sharon, voted against the law proposed to annul the Accords, why should we complain about the delusions of Shimon Peres? If the proposal of Knesset member Uri Uriel to open a government investigation into what went on behind the scenes of the signing of the Accords is opposed by the so-called right-wing government, why shouldn't Peres be vocal about the Accords being alive and effective, and how we must continue along those lines? If Peres still serves as Foreign Minister in Sharon's government despite his responsibility in the Oslo Accords, why should we think Peres is the only crackpot?

An entire government doesn't know what to do with itself and it leads an entire people astray, attempting to mollify and to appease all sides. The bitter truth is they never disassociated from Oslo, it's just that they're too embarrassed to tell us. Peres said the truth and he's right! As

far as the Israeli government is concerned, the Oslo Accords are alive and well, despite thousands killed since the signing of the Accords, *r”l*, and despite thousands of wounded.

Israel continues to sit with the Palestinians regardless, and it is ready to give them everything in exchange for quiet. The only explanation is that Oslo is alive and kicking. If Sharon is said to meet with Abu Mazan while Arafat, who is “no longer relevant,” begins to convene his Palestinians parliament (with Sharon’s approval) and tries to fool the world with his latest deceptions, and the Israelis believe him – then why should we complain about Shimon Peres?

Israel recently announced that it is allowing the training of Palestinian policemen by American security forces, and it continues to transfer money to the Authority with which weapons are purchased – so why shouldn’t we think the Oslo Accords still exist?

In abnormal situations such as this, when a “smart and wise nation” acts so idiotically even when things couldn’t be clearer, we can only quote the Rebbe MH”M from the *sicha* of Parshas Chayei Sara 5746, about politicians. The Rebbe’s words apply just perfectly to what’s going on today:

It is most surprising...that after everyone has seen clearly the worthlessness of the signing of the peace agreement, and how much it is honored by the other side, the “political experts” continue to loyally announce their devotion to that unfortunate agreement. For they, on their part, will not back down from what they promised, and will continue to give more and more – and even from Yehuda and Shomron! This is what they call “political considerations”!

When you run politics like that, it’s no wonder that the other side

doesn’t even begin to consider to honor its commitments, being aware of the weakness of those “politicians” who will, in any case, continue to honor their own commitments in order to show the world how reliable they are!

The saying goes: it’s no *kuntz* to fool a fool. And so too in this case. When a Jew who belongs to the wise nation decides to act the fool, it’s no *kuntz* to trick and fool him!

Actually, there’s no trickery here

Peres said the truth and he’s right! As far as the Israeli government is concerned, the Oslo Accords are alive and well, despite thousands killed since the signing of the Accords, *r”l*, and despite thousands of wounded.

at all, for they themselves know that the opposing side doesn’t honor its commitments, and despite that, and knowing this, they continue to sign additional agreements with them!

If you thought that the situation Israel put itself into these past two years would somehow change, apparently you’re wrong. They might exchange Arafat for Abu Mazan or Basri Nuseiva, but they aren’t changing their political ideas.

POLICY OF ATTACK

Only in Israel can you mercilessly attack the chief of staff at a Foreign Relations and Security meeting in the most shameful way that tells us a lot about the attackers themselves.

Chief of Staff Bogey Yaalon merely offered a diagnosis of the security situation, and he did so bravely, and then he had to face puny politicians from the Left and listen to their calumnious accusations, all because he called Palestinians “a malignant cancer.”

If that wasn’t disgraceful enough, the arrival of the new head of the Mosad, Reservist General Meir Dagan also angered the Left who said it was a political appointment. Dagan’s past experience in dealing with terror during the terrible attacks in the 70’s, became a stumbling block for some of the Israeli public. How could people who are completely ignorant when it comes to security dare to deal so highhandedly with security experts? And why: Because they dare to say the truth about our enemy?

The truth of the matter is that the blame is not so much on the politicians who attacked the chief of staff at the meeting. If the politicians in power don’t provide sufficient support to the chief of staff, and they dare to do things in defiance of the army’s position, preferring political considerations to pure military concerns, why shouldn’t we expect nobodies to attack the chief of staff for his public statements against the Arab malignant cancer?

Support for the chief of staff on the part of the prime minister and the defense minister is not meant to consist merely of lip service, but requires dealing with security problems as security problems with no other agendas.

FOR YOUR MIRACLES

We have almost forgotten the enormous car bomb weighing 600 kilograms that was on its way to wreak havoc and destruction Erev Rosh HaShana. Who knows what it could have done? Yet because of *al tiftach peh*, etc., it's better not to talk about it.

Every failed attempt at an attack drowns out and makes us forget previous miracles. A few months ago they stopped a car at the Golani

In a normal country, such an attempt at carnage and mayhem, even if nothing happened, wouldn't be allowed to pass quietly! The problem is that they only respond when something actually happens, and even then...

Junction with a hundred kilograms of explosives. The security forces thought that this was the limit. Well the more recent discovery on Erev Rosh HaShana made it clear to whoever wants to see it, that as far as the Arabs are concerned, the sky is the limit.

But in the meantime, when murderous attempts don't stop for a minute, and it is quiet in the streets, it is only because "the Guardian of Israel neither slumbers nor sleeps."

But as far as the arch terrorist Arafat is concerned, and his terror organizations, there's not a minute of peace and not a moment's thought to stop the killing, r"l.

In a normal country, such an attempt at carnage and mayhem, even if nothing happened, wouldn't be allowed to pass quietly! The problem is that they only respond when something actually happens, and even then...

A normal country wouldn't have representatives of the prime minister and the foreign minister sitting together with despicable murderers, discussing the evacuation of additional cities, when everybody knows their real intentions. We've already forgotten how "Pi Gelilot" nearly went up in flames, and how many tragedies of the magnitude of the attack on the Twin Towers, were averted most miraculously.

On the one hand, we must remember the great miracles Hashem does for us in His great mercy and kindness. On the other hand, we mustn't forget – not even for a moment – that all this can be prevented if the *goy* saw that Israel stands strong, and all those monstrosities, which only a few years ago would be inconceivable, happen solely because of the continuation of the peace agreements.

A shocking economic fact came to light a few weeks ago. It turns out that since the Oslo Accords security expenses have grown, while before the Oslo Accords security expenses were diminishing. The correlation is blatant: "peace" agreements and increased security expenditures ... Political machinations and attempts to appease murderers do not lead to peace. Not even temporary peace.

EVACUATING STRONGHOLDS

The Israeli government and its defense minister are in the midst of evacuating squatters' strongholds in Yehuda and Shomron. At the same time that knocking down terrorists' homes has taken a year and a half (while we've paid in hundreds of dead), the squatter communes in Yehuda/Shomron are evacuated to the applause of the media, overnight. They try to explain it as a "show" and say that they don't really

At the end of the year you took pride that the destruction of terrorists' homes and their expulsion is a powerful deterrent – and if that is the case, that makes it far worse! Why didn't you try doing this while hundreds of Jews could have been saved?

mean it, and that it's being done just to placate world opinion.

We know all about those excuses. The Israeli government has always done things in order to show how desirous it is of peace and justice, and afterwards paid the price. Evacuating the squatter strongholds, which was carried out in recent weeks is a dark and ominous sign. It's unbelievable that while Israel is in the midst of battle, instead of putting all their efforts into

eliminating terror, they remove a few Jews who bodily protect our country with their presence. Bogey Yaalon said explicitly that every evacuation of an isolated settlement would not lead to a reduced military presence in the area; on the contrary.

As to you, Mr. Defense Minister Ben Eliezer: With all due consideration for the fact that you desperately need to show on the eve of the primaries in the Labor party that you're not actually a man on the extreme Right as your colleagues on the Left of the political map accuse you, and the cynicism with which you attempt to use the evacuation of the squatter strongholds as a response to the internal primaries of the Labor party – the very fact that you evacuate Jews during wartime is an unforgivable crime.

Take a good look in the mirror and ask yourself: Why didn't I just evacuate two families of suicide bombers from their homes a year and a half ago, thus preventing hundreds of Jews from lying under cold marble gravestones in cemeteries all over the country?

You can also ask yourself how many one-legged and one-armed Jews have I added to the nation as a result of not

allowing the army to expel a few families?

At the end of the year you took pride that the destruction of terrorists' homes and their expulsion is a powerful deterrent – and if that is the case, that makes it far worse! Why didn't you try doing this while hundreds of Jews could have been saved? Why did you speak of restraint being a component of strength back then?

Puad! Before you evacuate Jews from their homes, even if it's for the sake of internal elections, think good and long what harm you are causing us as we face our enemies. Maybe this time you'll learn your lesson.

"I DID IT JUST FOR YOU"

The events of September 11th and the preparations for war against Iraq bring us back to that period of time twelve years ago when the Rebbe began quoting the Midrash: "The year that Melech HaMoshiach is revealed, the King of Persia will contend with an Arab King...and Yisroel

will be shaken and confused...and Hashem says to Yisroel...everything I did, I did just for your sakes."

Even if you look at what's going on superficially, you sense that the events that began with Iraq invading Kuwait did not end, and that whatever is going on now, is directly connected to the war that was not completed back then.

After a break of ten years, Bush Jr. (let the son come and complete what his father left undone) plans an all-out attack against Iraq. There's no question that this is good for Yisroel and is an inseparable part of the process of Moshiach's revelation, as the Midrash says.

Seventy oxen were sacrificed on Sukkos on behalf of the seventy nations in order to show that their existence is dependent on us. Let us pray and hope that we will actually see "the year that Moshiach is revealed" and how "everything I did, I did for you."



Aviv[®]
Rent A Car

Los Angeles • Hollywood • Beverly Hills

310 859-9660, 323 930-9660
Fax: 310 859-0116

8946 W. Pico Blvd
Los Angeles, CA 90035
www.avivrentacar.com

Owner:
Yoram Cohen

Fleet includes:

- Subcompact to full size and our specialty "minivans".
- Centrally located in Los Angeles,
- Close to Freeways, Hollywood and Beverly Hills
- Service, Value, Convenience.

יחי אדוננו פורנו ורבינו
פלג המשיח לעולם ועד



Get Shabbos for FREE
& FREE airport pick-up
on weekly rentals

**FOR ALL YOUR
HOUSING NEEDS**

IN CROWN HEIGHTS
OR UPSTATE N.Y.



CALL
ELIYAHU EZAGUI
953-8454

BESURAS HA'GEULA IN RUSSIAN

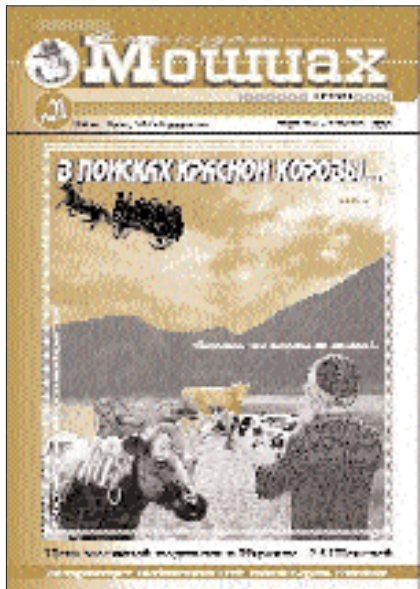
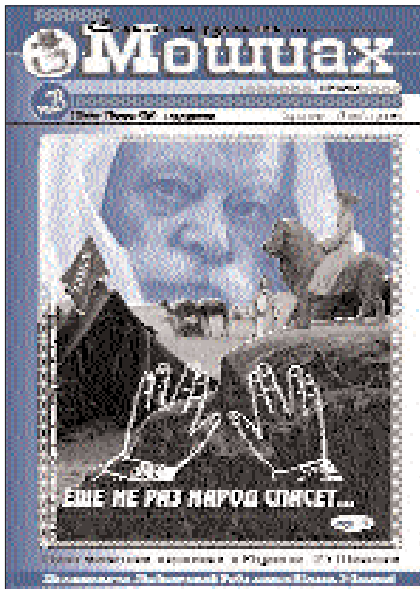
For a number of months now, the *Irgun Geula* for Russians, which is under the Aguda L'Maan Ha'Geula HaImitis V'HaShleima in Bat Yam, has published attractive material about the *besuras ha'Geula* of the Rebbe *shlita* MH"M.

There was a need for explanations about the *Geula* and the Rebbe being *Moshiach* in Russian, which is why the director of the organization, R' Michael Gotzel of Kfar Chabad, published brochures and weeklies in the Russian language.

Each week they translate and publish *Sichat HaGeula*, along with their own original columns. It includes a message for the week, a *sicha* on the *sidra*, Chabad news, a current miracle story, a *halacha* corner, etc. The articles are easily digested by the Russian speaking populace.

Starting this past year, in honor of *Hakhel*, there has been a weekly publication called *Moshiach*, 16 pages long, which includes columns like: Living With The Times, Message For Our Times, *Yemos HaMoshiach*, *p'nimius ha'Torah*, various topics in *chassidus*, feature stories, topics in Judaism, stories of the Rebbe, news from Chabad around the country, recipes, puzzles and jokes.

It is professionally produced, and 1000 subscribers receive the magazine at their homes each week. Feedback is outstanding. R' Gotzel says Chabad houses and anybody who works with Russians, can buy these brochures and magazines.



The covers of the Russian magazine *Moshiach*

DR. MOSHE GOTTLIEB H'YD – THE DOCTOR TO WHOM THE REBBE REFERRED CHASSIDIM

Chabad *chassidim* throughout the country, and especially those in Gilo, were shocked by the murder of the *ish chesed* Dr. Moshe Gottlieb, father-in-law of Rabbi Yerachmiel Benjaminson, director of Tzivos Hashem in New York.

R' Moshe lived in Gilo in Yerushalayim and was known as an amazingly kind man. He was a doctor of alternative medicine who devoted every Tuesday to volunteer work in B'nei Brak. On the day of the attack, he took the 32A bus from his home in Gilo

towards the Central Bus Station, when a terrorist boarded the bus and blew himself up, snuffing out the lives of many Jews, including that of 70-year-old Dr. Gottlieb.

Dr. Gottlieb was known for his expertise, and people came to him from all over the country for his help in orthopedic and other problems. The family relates that the Rebbe referred a number of patients to him.

R' Moshe was very modest and not too many knew that their doctor got up

at three-thirty in the morning, prepared a *shiur* that he gave at five, and then he *davened*, ate something, and went to work. Shliach Rabbi Hirsch Ferber says, "R' Moshe contributed a great deal to the Chabad house in Gilo. He helped out in many ways, both when he was asked as well as when he wasn't asked. He participated in every event we ran. He deserved recognition for his accomplishments but he always refused, in his characteristically modest way, saying that he didn't deserve it. May Hashem avenge his blood.

REACHING OUT TO THOSE WHO ATTENDED THE KLEZMER FESTIVAL IN TZFAS

The traditional Klezmer Festival took place in the Old City of Tzfat and was attended by tens of thousands of people who came from all over the country. Students of the Chabad yeshiva in Tzfat, together with the Mobile Tank of Natzeret, prepared for the event well in advance. On Sunday they began preparing the tank for the big event with lots of brochures about *Geula*

and *shleimus ha'Aretz*, pairs of *t'fillin*, Judaica, etc.

On Monday morning, the tank left Natzeret Ilit for Tzfat, stopping at the Golani and Rosh Pina junctions where dozens of soldiers were waiting for rides. The soldiers gladly rolled up their sleeves for *t'fillin*.

Tuesday morning, people stood in

the Old City from early morning, putting on *t'fillin* with the dozens of security agents, and reaching out to the hundreds of tourists and early visitors. Brochures on a variety of topics were distributed, mostly on *shleimus ha'Aretz*.

The various performances began that night, and tens of thousands filled the city. The stand which sold Judaica was kept very busy with shoppers and browsers. Many bought tapes of Chabad *niggunim*, and many asked for the tape of the Rebbe singing "Tzama Lecha Nafshi."

There was also a stand for writing to the Rebbe via *Igros Kodesh* at another location in the Old City. Hundreds of people approached the stand over the three-day festival and asked to write to the Rebbe, and were witness to many wonders and miracles.

caption: the tank on the streets of Tzfas



FOR THE FIRST TIME – A KOSHER RESTAURANT IN TASHKENT

In an impressive ceremony, distinguished members of the Jewish community in Tashkent, a group of Israeli ambassadors led by ambassador Mr. Noach Gendler, ambassadors from the U.S., England, France, and Japan, and Israeli businessmen came to celebrate the opening of kosher restaurant, Versel, which is under the supervision of *shliach* and chief rabbi of Middle Asia, Rabbi Abba Dovid Gurevitz.

Shliach Rabbi Dovid Kolton initiated the idea of a restaurant. He was the one who *kashered* the

restaurant and imported kosher food from Eretz Yisroel.

The restaurant will serve the local Jewish population, as well as many Jewish tourists who visit Tashkent from around the world.



Rabbi Gurevitz cutting the ribbon at the entrance to the new restaurant

Versel is one of the most exclusive restaurants in all of Tashkent, capitol of Uzbekistan, and is owned by Mr. Vlodi Shapiro, president of the Ashkenazi *k'hilla* in the city. Mr. Shapiro has been of great assistance to the Rebbe's *shluchim* in the state.

FOR THE FIRST TIME IN ERETZ YISROEL – THE PRINTING OF A HEBREW/ENGLISH TANYA, AT MACHON ASCENT

On Chai Elul, Ascent of Tzfat printed a bilingual edition of *Tanya*, in a limited edition of 1000 copies. *Shiurim* were held using the freshly printed sheets, and there were speeches and a *farbrengen*. 300 people attended the event, among them *rabbanim*, public figures, *mashpiim*, residents of Tzfat and the Galil, *bachurim* of the *yeshiva*, and guests at Ascent. Each participant received a copy of chapter 32 of *Tanya*, which was learned a few times during the course of the day.

Director of Ascent, Rabbi Shaul Leiter relates, “The idea to print the *Tanya* at Ascent came from the director of programming in English at Ascent, Rabbi Mordechai Ziv, the director of the multimedia center, Rabbi Eliyahu Kaye, and one of the students and donors to Ascent, Yaakov Tchayersky.

“Eighteen years ago, we received a special letter from the Rebbe for Ascent. Since Ascent was originally intended for English speaking people, it was only natural to print the *Tanya* in both Hebrew and English. I see the printing of *Tanya* at Ascent as an important step in our part in spreading the wellsprings of *chassidus*. I also see it as our contribution to increased *shmira* and security for the residents of the area, especially considering what’s going on. The attack near Miron was only minutes away

from here.

The events of the day included visits from various groups who heard *shiurim* in *Tanya* in English from *shliach* Rabbi Yonoson Dennebaum of California, a drasha from the *rav* of the city, Rabbi Shmuel Eliyahu, and a special *shiur* in *Tanya* from *mashpia* Rabbi Moshe Orenstein, which was given during the *farbrengen*. At the end of the *farbrengen*, there was a Tzivos Hashem rally which included learning from the fresh galleys.

There was a moving speech given by Rabbi Mordechai Bistritzky, *rav* of the Chabad *k’hilla* in Tzfas, and successor to his father, the late Rabbi Levi Bistritzky, z”l. He spoke in fluent English in words that came from the heart, and this was thirty days since his father’s passing. He spoke about the *avoda* of *t’shuva* and he said his father had *nachas ruach* from Ascent. His father visited Ascent often, and delivered *divrei Torah* and even gave *shiurim* from time to time.

Rabbi Bistritzky called upon people to take on good resolutions *l’ilui nishmas* his father, and many resolved to begin learning *Tanya* or to increase their study of *Tanya*. “Without a doubt, the printing of *Tanya* will hasten the revelation of Moshiach in the area of the Galil, and Ascent is the perfect place for



Dancing during the *farbrengen*



Talmidim of the *yeshiva* for English speaking students, learning chapter 32 of *Tanya*



Rabbi Leiter, Rabbi Bistritzky, and Rabbi Dennenbaum

Moshiach to visit.”

READERS *writing*

THE FIRST EXPANSION OF – 770 ON TIME FOR SIMCHAS TORAH

Thirty five years ago on the night before Sukkos 5728 the *bachurim* realized that the first expansion of 770 (into the building of 784 E.P.) would not be completed in time to be used on Simchas Torah (since on Chol HaMoed no work can be done).

The basement of 784 E.P. was all ready and the top of the *mizrach* wall of 770 was cleaned out, but the bottom of the wall, which was the reinforced concrete wall of the original courtyard, would take a few days to drill out and cart away.

Some *bachurim* took one of the old steam pipes which was lying around and started to chop away at the concrete, and chunks started coming off the top. For the rest of the night, the *bachurim* took turns demolishing the wall and carting out the pieces. When the workers came Erev Sukkos, they were able to put boards on the floor to serve as a ramp, connecting the old 770 to the new expansion under 784.

That Simchas Torah the *harchava* of space was unbelievable. For the first time there was room for everyone.



Shown is a picture of the *bachurim* ramming at the wall with the big steal pipe.

Holding pipe (in foreground) on right – Eli Hecht on left – Sholom Tenenbaum

Standing on Bima: on right – Gershon Burkis on left – Yechezkiel Sofer also seen on left: Leibel Shapiro, Yossel Avtzon, Zalman Gopin, Shloimy Freidman, Levi Itche Shapiro OBM. On the left: Yisroel Rubin, Yisroel Stock OBM, and Ari Blesofsky

From the archives of Chesky Tenenbaum
Names identified by Rabbi Sholom Tenenbaum

Van Service



שרות הסעות

15 passenger van for all your travel needs:

airports, pick ups, weddings, etc.

long distance trips, and light moving

טלפון: (718) 778-8661

פלאפון: (917) 699-3937

קאנטרי: (845) 796-1414

ביפר: (917) 491-9391

שדה תעופה ◇

חתונות ◇

הובלות קטנות ◇

TO LIVE A MOSHIACH LIFE

BY SHLOMO GROSSMAN

Competition

I won, no I won.

I'm first, no I'm first.

I'm the best, no I'm the best.

I'm better than you, no I'm better than you.

I'm better than you in sports.

I'm better than you in business.

I'm smarter than you.

I'm more popular than you.

I'm prettier than you.

I'm more successful than you.

I have to go first.

I have to sit in the front row.

I have to live in the most exclusive area.

I live on – street, on the top floor!

I am more stylish than you.

I have more money than you.

I have a nicer car than you.

I have a more expensive car than you.

My apartment is much nicer than yours.

I have a vase that comes all the way from...

Everyone has to stand up when I walk in.

I want my picture on the front page.

I want everybody to see me.

We won the game, so my school is better than yours

Our country won the game, so our country is better than yours. We won the war, so we are the victors, and you are the slaves. We rule the world, so we're the best. We have a bigger army, more bombs, more ships, more tanks, more airplanes. Whoever is stronger, prettier, more successful, is "better".

The problem is with the capital "I". Being egocentric leads to bad character traits. Anger, selfishness, snobbery, demeaning others ... The true ego is the G-dly ego, that transcends self. One and one makes two, unless they have egos, then it makes one and one. No man is an island unto himself, but he can be a universe with G-d.

Conquering desires leads to living on a higher plane.

Childish desires leads to a wasted life.

By not eating the cake, it makes me more disciplined.

Allowing my G-dly aspect to surface.

Humility, and altruistic motivations unlock hidden worlds

that are buried deep within me. By having humility I become famous, with G-d.

What is important is that G-d sees me and knows who I am, and not other people.

I'm jealous of you because you pray longer than me.

I didn't notice what he was wearing.

I don't know who has more money.

I don't want my picture in the paper.

I don't care where I live as long as it is sufficient for my families needs.

I don't need a lot of money to live.

I immediately give any extra money to Tzedeka.

When I give the poor man money, I become rich, spiritually.

I realize that everything is guided by G-d's hand, so that bad things that happen don't bother me as much.

What makes me greater than you, is that I am kinder than you, more caring, sharing. When I go beyond myself, my nature, I become great.

Instead of being angry I remain calm. Instead of trying to hurt, I try to help.

Instead of trying to compete, I try to complete your lacking. Not being concerned with me, but rather with you.

I am first when I let you go first to sit in the front.

Being first, is to be the first one to do a Mitzvah.

I am competing with myself, to always be better.

Being successful is having health, having the opportunity to serve G-d,

and having children that walk in our ways.

The goal is not to get all the marbles.

Not taking, rather giving.

I am judged by how much I tried, not how much I accomplished. Being the first in the pecking order of life, makes one a chicken. Survival the fittest, or the survival of the soul.

Being born rich or smart, doesn't make me rich or smart.

Being rich is having knowledge of G-d.

My value is based on how much effort I put into trying to go beyond my natural abilities.

What makes me smart is when I realize that there is a G-d in the world. When I work hard to understand, then I am a genius.

I am smart when I realize that I am acting like an immature

child. A fool is one that has a G-dly soul and squanders it. An intelligent person is one that looks beyond the surface. He sees the good in everybody and in everything. He sees the true person. He is not misled by distractions and flash. A worthy person is one that realizes, that everyone has worth. You can't judge a book by its cover, so too people. Worrying about my hair style is narcissistic, totally self-serving and limiting. Being prettier than you does not make me better than you. Physical beauty deteriorates with time, and is fake. As I grow older I don't decrease in value, rather I increase, since I have accumulated thousands of Mitzvahs, and G-dly knowledge by studying Torah. True beauty is when I have refined character and behavior. Then I am ravishing. True beauty, transcends beauty. A handsome man is a kind man. I have to look deep to see you, the real you. By being close when we should be far, we will be far when we have to be close. Two bodies can't unite, two souls can. Blood is thicker than water, but the soul is thicker than blood. Heat fuses, similarly problems unite husband and wife, man and G-d, spiritually. People that only have bodies, have no souls. The most beautiful woman in the world, is the Rebbe's wife. Every person has value by being a creation of G-d. Any lacking you may have, is an opportunity for me to be able to help you, and not a chance for me to put you down. We are all the same, striving to do our best. If my foot hurts my whole body feels it. So too, if one person is in pain the whole world feels it. Following peer pressure, is for sheep. For some the world is a stage, and they are just actors. For others they write the play. Everyone wants to be part of something, part of group, a society, but not everyone chooses the group they follow. The special ones have the ability to choose and rise above the average, and reach for the top. Being rich, is having a rich life. I am rich when I control myself. Then I am a true success. To live in an exclusive place, is to live in a holy place, or in a religious community. By visiting many places, seeing many things, having a lot of experiences, I have wasted my life. Just distractions, that are like a giant lollipop. That have no lasting value. Having a fancy Kiddush cup is worth more than having a fancy car. A poor man, is one that is poor in the knowledge of G-d. How much I am worth, depends on how many Mitzvahs I did. Worrying about my possessions, means that the more I

have, the more I worry. Time is precious, not money. I am judged by the money I don't have, not by the money I have. This being the money I gave to charity. Where I live is not important, but how I live is. A car is just another object to help me achieve my purpose in the world. Its functionality and utility is what is important, not its looks. Just because I have a better car, doesn't mean that I am a better person. Having more, is not being more. Eating good food, is eating kosher food. A steak that had a blessing made on it is well-done. The main thing is not the fleeting taste, rather the lasting elevation. How it looks, smells, and tastes is not as important as how kosher it is. Being more kosher and less kosher, is like the difference between a Cadillac and a Volkswagen. More kosher means that it is more able to be assimilated by the soul. And will not cause spiritual cholesterol, by blocking the vessels or channels that connect the soul to G-d. Fancy clothes are ones that conceal my animal parts, and as a result, reveal my G-dly parts. By showing less I become more. By making my private parts public, I become nobody. I've sold my soul too cheap. Just because it is exciting or titillating, doesn't mean that it is the meaning of life. Just because I am stronger than you, can run faster than you, am better in sports than you, doesn't make me better than you. True strength is withstanding the winds of fickleness, styles, fads, promotions, advertising, etc. I compete with myself and not with you. I failed because I didn't try. To manipulate my Yetzer Hora is true greatness. I am better than you, when I run faster than you to help someone else. I am better than you, when I run to do G-d's Mitzvahs. I always try to be the best, person that I can be. A country becomes a world power, by connecting to the world power – G-d. Countries become world powers when they follow G-d's Mitzvahs, because then they receive His blessings. They connect with G-dly energy that makes them successful. Man's controlling the world, doesn't make him in control. A life of meaning, is a meaningful life. A happy life is seeing the beauty in everything and in everyone. Doing more is having more. More Mitzvahs, more riches. Happiness is knowing that I did the right thing. Reading fiction is one thing, living fiction is another. The ultimate goal, is to be the ultimate...