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NEWS

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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 72915
טלפון: (03) 9607-290
פקס: (03) 9607-289

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur

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THE CONQUEST OF THE ENTIRE LAND

SICHOS IN ENGLISH



SHABBOS PARSHAS LECH LECHA,
11TH DAY OF MAR-CHESHVAN, 5752

Parshas Lech Lecha is a *parasha* of general significance, because it begins the description of the activities of Avrohom, the first Jew. It begins with G-d's command to Avrohom to leave his native land, describes his journey through Eretz Yisroel and G-d's promises to him, and culminates with the description of Avrohom's circumcision. All of these events are of general significance, relevant not only to Avrohom, but to all of his descendants.

Avrohom's service began the period described as "the two thousand years of Torah," i.e., he began the process of preparation for the giving of the Torah. Moreover, the union with G-d, which he achieved through his service, resembled the union achieved after the giving of the Torah.

We must understand, however, the relevance of these matters to us at present. The intent is not merely that we appreciate that Avrohom's service represents a historical event that helped lead to our present relationship with G-d. Rather, this narrative must provide us with a concept that we can live with and apply in our lives at

present.

The difficulty in appreciating the relevance of the narrative of Avrohom's service becomes more apparent in light of the above statement that his service prepared for the giving of the Torah. For at present, the Torah has already been given. Indeed, each day we praise G-d as "the Giver of the Torah" using the present tense, implying that every day the Torah is given anew. If so, it is difficult to conceive the relevance of the events of Lech Lecha as preparatory steps for the giving of the Torah.

Furthermore, it cannot be said that this Torah reading is intended only for those individuals whose connection to the giving of the Torah is lacking. For the giving of the Torah is not dependent on the service of the Jewish people. On the contrary, it is a revelation from Above which caused - and continues to cause - changes within the world at large and within the Jewish people, bringing them to a complete level of fulfillment.

Nevertheless, the conception of the giving of the Torah as a continually present happening itself serves as an explanation of the relevance of the service preceding the giving of the Torah. Since the Torah is constantly

being given anew, the service of preparing for the giving of the Torah is always relevant.

The service of Lech Lecha is also relevant to the ultimate purpose of the giving of the Torah, the application of the Torah and its mitzvos in our world, which is related to the settlement of Eretz Yisroel - and in an extended sense - to our service of "making this place Eretz Yisroel." Thus Parshas Lech Lecha describes G-d's promise of Eretz Yisroel to the Jewish people and Avrohom's travels through the land through which he acquired it for his descendants forever. Indeed, G-d's very promise of Eretz Yisroel is considered as having transferred ownership of the land to Avrohom.

There is a particular relevance to G-d's promise in the present age, the era immediately preceding Moshiach's coming. For G-d promised Avrohom the lands of ten nations, including not only the lands of the seven nations of Kenaan conquered by the Jewish people after the exodus from Egypt, but also the lands of the Keini, the Kenizi, and the Kadmoni. G-d promised - and thus gave - the Jewish people all these ten lands at the same time. Nevertheless, in the present era, we were granted only the lands of

seven nations and the fulfillment of this promise in its full sense will not be until the Era of the Redemption.

Similarly, it is in the Era of the Redemption that the relationship between the Jewish people and Eretz Yisroel will reach a full state of completion. For then the concept of "All its inhabitants will dwell upon it" will be fulfilled in the most complete manner. Even in previous generations when "all the inhabitants [of the land dwelled] upon it," it was only the inhabitants of that generation who lived in Eretz Yisroel. In the Era of the Redemption, by contrast, not only all the Jews of that generation - including the Ten Tribes who are presently behind the Sambation River - but also all the Jews of all previous generations who will arise in the Resurrection, will live there.

Thus, in the present generation, we are still involved in the process of preparing to take possession of Eretz Yisroel, to expand the land so that it includes the lands of the Keini, Kenizi, and the Kadmoni. This is particularly relevant in the present age when, to borrow an expression of the Previous Rebbe, "We have polished all the buttons," and according to all signs, ours is the last generation of the Exile and the first generation of the Redemption.

Herein, there is also a connection to the concept described above, that Lech Lecha begins the preparations for the giving of the Torah. For in the Era of the Redemption, the ultimate expression of the Torah will be revealed - the "new [dimensions of the] Torah will emerge from Me."

There is a connection between the two. The ultimate purpose of the giving of the Torah is to nullify the division between the material realms and the spiritual, so that even those spiritual influences that are fundamentally transcendent in nature will be drawn down within the context of our material world. This is

accomplished through the mitzvos, which are en clothed in material entities, causing them to be transformed into sacred articles. In this manner, a dwelling for G-d's essence is established in this material world.

This service began with G-d's command to Avrohom, "Go out from your land, your birthplace, and your father's house." Avrohom was already 75 years old when he received this command and had carried out several elevated services to G-d - he "recognized his Creator," spread the awareness of Him throughout the world, and was willing to sacrifice his life for G-d. Nevertheless, none of

Until the Era of the Redemption, we are constantly in a state of progress, seeking to take possession of Eretz Yisroel as it exists in a full state, a land of ten nations.

these activities are explicitly mentioned in the Torah, for they represent his limited human efforts to live in a spiritual manner. With the command, "Go out," Avrohom departed from this limited framework of reference and began the service of nullifying the limitations that separate the spiritual from the material.

"Lech" also means "proceed," and indeed, Avrohom's journey represented true progress. He did not remain content with his previous service and sought to transcend his previous level entirely and proceed to a new and unbounded rung of service. This process of advance is reflected in

the changing of his name from Avram to Avrohom. Rashi explains that Avram has the implication "Father of Aram," while Avrohom alludes to the Hebrew words meaning "Father of Many Nations," i.e., he was given the potential to elevate the entire world.

This is also reflected in the command to proceed "to the land that I will show you." The expression "I will show you" (*ar'ecka*), can also be rendered "I will reveal you," i.e., through the journey to Eretz Yisroel, Avrohom's essential self was revealed. This in turn gave him the potential to elevate his surrounding environment, preparing the world for the union with spirituality to be achieved through the giving of the Torah.

The union between the spiritual and the physical that Avrohom achieved through his service is given its most complete expression in the mitzva of circumcision. Circumcision represents a "covenant in the flesh," which endows our physical bodies themselves with a dimension of holiness. Thus when Avrohom desired that Eliezar take an oath while holding an object of holiness, he told him, "Place your hand beneath my thigh."

Thus through the mitzva of circumcision, "the deeds of the fathers are a sign to their descendants," for this mitzva establishes a connection between the mitzvos performed by the forefathers and the mitzvos performed by their descendants after the giving of the Torah.

Among all the mitzvos, circumcision was chosen to serve this function, because it involves our physical bodies themselves, and indeed that aspect of our bodies which is extremely materially oriented. Not only does the mitzva of circumcision weaken the material desire associated with this portion of our bodies, it infuses it with holiness. Through this mitzva, this portion of our bodies serves to express the eternal covenant existing between G-d and the Jewish

people, revealing this holiness to everyone in the world at large.

On this basis, we can understand the connection between the promise of Eretz Yisroel to Avrohom's descendants in Parshas Lech Lecha and the giving of the Torah. Eretz Yisroel was given to Avrohom's descendants so that they would transform it into a dwelling for G-d. For it is through the conquest and settlement of Eretz Yisroel that the fusion of spirituality and physicality associated with the giving of the Torah will come to its ultimate expression. And thus Avrohom's journey to Eretz Yisroel and the mitzva of circumcision can be seen as sharing the same theme, unifying spirituality and physicality and thus creating a dwelling for G-d in this world.

In this context, we can understand the connection of these concepts with the simple meaning of Lech Lecha, to "go out" and to "proceed." For the progress toward the giving of the Torah, and surely the progress towards the ultimate Redemption, represents a departure from our limited state. Thus, until the Era of the Redemption, we are constantly in a state of progress, seeking to take possession of Eretz Yisroel as it exists in a full state, a land of ten nations.

These ten lands refer to the refinement of our personal powers, the seven emotional powers and the three intellectual powers. In the present time, the Jewish people were granted only the lands of seven nations, i.e., the seven emotional powers. Although we also make use of our intellect, at present, the intellect serves the emotions. In contrast, in the Era of the Redemption, the three intellectual powers will be expressed in their full potential, being used to achieve a complete bond with G-d. For through Torah study a wondrous unity is established, connecting one's mind to G-d as He is manifest in the Torah. This allows for a complete

unity, for "G-d and the Torah are one."

This will be reflected in an all-encompassing revelation of G-dliness that will characterize the Era of the Redemption: "The world will be filled with the knowledge of G-d as the waters cover the ocean bed." The sea - "the sea of Torah" - will cover all elements of existence, to the extent that individual identity will be suffused by the awareness of G-d.

The above leads to a practical directive: Every Jew must exercise his full potential for Torah study and thus develop new concepts in Torah. Even

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if a person has already studied extensively, he still has the potential to develop new horizons in Torah study, for the Torah is infinite. Since it is G-d's Torah, it is unlimited - as He is.

The person's potential to develop new Torah concepts is not reflected merely in the development of concepts that reflect his ordinary powers of thought. Since these powers are within his grasp and need only a small degree of effort to be revealed, the concepts developed through such efforts cannot genuinely be described

as "new." Which concepts are entirely "new"? Those that are developed through a person's hidden potential, powers that one is not conscious of possessing.

So, too, in our efforts to spread the study of Torah to others. (Herein there is a specific connection for Shabbos, for Shabbos is a time when groups should congregate for Torah study.) Even when a person already has many students, he must constantly be seeking to "raise up many [new] students," for there are many individuals to whom one can reach out and involve in Torah study.

Similarly, the concepts that one shares with others must be challenging. They must motivate the students to use their own hidden powers to develop new Torah concepts.

There is a unique potential for such service in the present age. Since, as mentioned above, we will develop the full potential of our three intellectual powers in the Era of the Redemption, it is possible to attain a foretaste of that level of awareness in the present age. Furthermore, the development of our thinking processes in this manner will precipitate the advent of the Redemption. The above is particularly true when the subject matter studied is within the realm of P'nimiyus HaTorah and, more specifically, when it concerns concepts relevant to the Redemption.

And this will lead to the era when "the occupation of the entire world will be solely to know G-d." Furthermore, at that time, G-dliness will permeate, not only the human realm, but the totality of existence, as the prophet states, "A stone from the wall will cry out." "And everything that has been formed will know that You have formed it." For it will be revealed how the entire world is a dwelling for G-d. May this take place in the immediate future!

PIOUS IN PELTS

BY BORUCH MERKUR

You could imagine how it must have been in the olden days, living in the cooler regions of Europe, like Russia and Poland, without the pleasures of modern-day heating, in the days when a wood-burning oven was the central heating unit, in the

The tzaddik was kind and conscientious, warm and generous. When it was cold, he would sit with you before the glowing flame, and you would be convinced that the warmth was really pouring out of him.

days when there wasn't the luxurious option of turning up the steam when it got a little too cool in the house for comfort.

In those days, the master of the house would demand of his children, "who's turn is it to chop the firewood?" – not always a fun duty when there's close to three feet of snow to contend with. But people were more pious back then. They were more tolerant and more equipped to deal with the mundane inconveniences of life.

Generally speaking, this piety expressed itself in one of two ways. For one, there was the *tzaddik* – a righteous person who would sympathize with the needs and comforts of his family, his neighbors and friends, and anyone he would happen to encounter. The *tzaddik* was kind and conscientious, warm and generous.

When it was cold, he would be the first one to grab the ax to start chopping wood for the fire, even before you felt the nip of the cold yourself. In no time, he would have a tremendous blaze going, and he would sit with you before the glowing flame, and you would be convinced that the warmth was really pouring out of him.

And then there was a different kind of *tzaddik*, a person who was righteous in his own right, but more concerned with his own rights than anything else. If it would happen to get cold, he would not hesitate to warm things up; he would simply wrap himself up in animal pelts. From head to toe he would cover himself in a fur coat and sit contentedly and glow, and you would feel as if this man is sucking all the warmth out of the house and keeping it within him.

RIGHTEOUS IN HIS GENERATION

In the Book of B'Reishis (Genesis), we find a similar dichotomy; a distinction is traced between two great men, Avrohom Avinu and Noach.

In Parshas Noach, we learn of the piety of Noach, as it is written, "Noach was a righteous man, a man of integrity in his generation; Noach walked with G-d."

And then there was a different kind of tzaddik, who would simply wrap himself up in animal pelts. From head to toe he would cover himself in a fur coat and sit contentedly and glow, and you would feel as if this man is sucking all the warmth out of the house and keeping it within him.

Rashi explains the Talmudic controversy over the emphasis of the verse, "Noach was a righteous man, a man of integrity *in his generation*." According to one authority, this verse sets out to praise Noach, saying that even in "his generation," even in a generation of terribly wicked people, Noach managed to stay righteous. Surely he would have

been that much more pious had he lived in a righteous generation.

According to a second authority, this is derogatory description. The Torah is telling us that only in “his generation,” only when compared to an unworthy generation, was Noach considered righteous. However, had he lived in the generation of Avrohom, amongst those who had

become warmed up with the teachings of Avrohom Avinu, he would not have amounted to anything.

But, at first glance, it is difficult to say that the Torah simply intends to criticize Noach, for the verse seems to be plainly flattering, calling Noach “righteous,” “a man of integrity,” and a man who “walked

with G-d”!

To answer this objection, Rashi explains the latter part of the verse, “Noach walked with G-d,” to mean that Noach needed G-d as an aid to support him. Serving G-d was Noach’s support and crutch. Fearing that the company of the wicked would harm his spiritual standing, Noach would only “walk” where

WHAT EVER HAPPENED TO THE CHILDREN OF MAN?

Near the very beginning of time, in the third generation of the history of mankind, in the days of Enosh, the grandson of Adam, the children of man – and even the wisest among them, even Enosh himself – made a big mistake...

“Since the Alm-ghty created the stars and constellations to govern the world and the forces of nature,” they reasoned, “and since He exalted them by placing them in the heavens, surely it is the will of G-d that we should also praise and glorify them.”

And sure enough, the children of man followed through on their faulty reasoning. They built shrines in honor of the heavenly bodies, and they offered sacrifices to them and praised them – all in attempt to fulfill what they deemed to be the will of G-d. Although the people knew that there is none other than G-d, that no other being exists in its own right besides the Creator Himself, Who continually sustains the existence of the whole world and every single creature within it, they mistakenly believed the glorification of the stars and the constellations to be the will of G-d.

After many, many years, false prophets began to surface among the children of man. They claimed that G-d was commanding mankind to serve the stars and to sacrifice to them, and to fashion their forms as idols in order to bow before them, and so on. They would depict a form they had fabricated in their minds, and say, “this is the form of the deity that I was shown in prophecy.”

Idols were placed in the palaces and under the trees and on the mountaintops and on the hills, and the people would gather together to worship them. The priests would say to the children of man: “This is the image of a god who bestows benevolence to those who do such and such and wields the power to cause harm to those who do such and such. Surely, this god is

worthy to be worshipped and feared.”

Other would stand up and tell a different story, describing a different practice of worship for a different idol. In this way, idolatry, in its many forms, spread throughout the globe.

And with the passage of time, the most holy and awesome name of the true G-d was forgotten. With the exception of a just a few special individuals – such as, Chanoch, Mesushelach, Noach, Sheim, and Eiver – no one recognized their Creator. Everyone believed that their was no G-d other than the idols they worshipped.

This is the story of the fall of the children of man, from the times of Enosh until the birth of Avrohom Avinu, the pillar of the world.

THE PILLAR OF THE WORLD

He did not have a teacher and he was not instructed on any matter. He was born and raised in Uhr Kasdim, amongst the idolaters and the fools. Indeed, his very own father and mother were idolaters. But even when he was still very young, a child of only three years, his mind began to delve into the nature of existence, thinking and probing day and night, until he began to challenge the very foundations of the prevailing understanding of the time. He wondered: “Is it not foolish to maintain that the constellations revolve without the assistance of any external force? Surely it is impossible for them to have set themselves in continual motion!”

Eventually Avrohom conceived of the true path. He knew that there is one G-d, and that it is He who animates the entire universe. He created everything, and that in all of existence there is no G-d besides Him.

Avrohom knew that the entire world was mistaken. And the thing that had caused them to err in the first

there were no others. He separated himself from the immoral masses and secluded himself from the world and its evils in order to sustain his own righteousness in his service of G-d.

In contrast, the Torah testifies that Avrohom Avinu walked “before” G-d, as it is written, “G-d, before whom I have walked...,” meaning

that Avrohom’s strength of spirit was such that he was able to “walk” in righteousness on his own, without having to depend on any spiritual crutches, without having to keep his head up in the Heavens in seclusion.

Instead, Avrohom would compel others, even the wicked, to leave their idolatrous ways and to believe in the true G-d, the one G-d that

Avrohom made famous with the name World G-d (*Keil Olam*) – and not just G-d of the World (which would suggest some distinction between G-d and the world, G-d forbid), but World G-d, the one G-d, Who is just as much to be found in the world as He is to be found in heaven.

place, until the truth was completely foreign to them, was their worship of the stars.

The big mistake of the children of man, the faulty reasoning that eventually evolved into full-fledged idolatry and the denial of the existence of G-d, began with the careless deduction that it was G-d’s will that they praise the stars and the constellations. In truth, however, their reasoning was as foolish as “praising the ax in the hand of the woodchopper.” It is not fitting to “praise the ax” for the tremendous feat of leveling a forest to build a settlement, for example, when it is “in the hands of the woodchopper,” the one who actually did the work. So too, it is not fitting to praise the heavenly bodies as if they were forces in their own right for the tremendous feat of ministering over the world when it is really the power of the Alm-ghty that animates them.] By the age of forty, Avrohom truly recognized his Creator.

He then began to confront the citizens of Uhr Kasdim, demanding that all of the idols be obliterated so that people do not continue to err in their thinking. He began to destroy the idols and publicly disclaim the worship of anything other than the one and only Master of the world. Being unable to dispute Avrohom’s claims, the wicked king of Uhr Kasdim sought to kill Avrohom by throwing him in a fiery furnace, but a miracle transpired and Avrohom emerged from the furnace unscathed.

Fleeing Uhr Kasdim, Avrohom began to travel from

city to city and from kingdom to kingdom, spreading the way of truth and implanting in the people’s hearts the recognition of the one Creator, until thousands and tens of thousands gathered to be part of the House of Avrohom.

Avrohom compiled writings, and taught them to Yitzchok, his son. Yitzchok taught his son, Yaakov, and appointed him to teach others. And Yaakov Avinu, taught all of his sons, who together formed the nation of Yisroel, a people distinguished by its knowledge of G-d.

Later, when they moved to Egypt and lived there for many years, the children of Yaakov began to assume the idolatrous ways of the Egyptians. And eventually, the principles which Avrohom had instilled in their hearts were all but forgotten.

But G-d, out of His great compassion and love for His people, and in keeping to the oath He had made with Avrohom Avinu, sent Moshe Rabbeinu, the greatest of all the prophets, to redeem the nation of Yisroel and to communicate to them His will and wisdom.

G-d taught the Jewish people how to judge cases concerning the worship of idols and how to mete out justice to those who stray after them. And He chose the nation of Yisroel as an eternal inheritance, and He crowned them with *mitzvos* and showed them the proper way to serve Him.

*(Adapted from Rambam’s “Laws Concerning Idolatry,” ch. 1)
(To be continued.)*

Even when he was still very young, a child of only three years, his mind began to delve into the nature of existence, thinking and probing day and night, until he began to challenge the very foundations of the prevailing understanding of the time.

TAKING THE WALLS OF 770 WITH US

BY RABBI LEVI YITZCHOK GINSBERG, MASHPIA, YESHIVAS TOMCHEI T'MIMIM - LUBAVITCH, K FAR CHABAD



The Rebbe Rayatz told the story about the *tzaddik* Reb Pinchas of Koretz who tried to convince the Alter Rebbe to stay with him in Koretz and be his *talmid*. He told him that he would teach him the language of birds and trees, the songs of angels, and the pathways of the heavenly palaces. .

Said the Alter Rebbe: A Jew has to understand "*yachid, echad, va'ed*" (the unity of G-d in absolute terms: to know that 1) He is *yachid* (singular) and that "*ein od milvado*" (there is nothing aside from Him); 2) as this illuminates the worlds - that He is "**one**," and that all the seven heavens and earth (which are represented by the letter *Ches* in the word "*echad*") and the four directions (represented by the *Daled* in "*echad*") are utterly null and void before the *Aluf Shel Olam* (represented by the *Alef* in "*echad*"); 3) on a lower level (where the worlds perceives themselves to be actual existents and yet are utterly nullified), the level of "*baruch sheim k'vod malchuso l'olam va'ed*" - that the numerical equivalent of

"*va'ed*" is the same as "*echad*" (by transposing letters), but only in *gematria* and not openly, since this idea is not openly revealed in the



worlds.) - and this is learned in Mezritch!

When the Alter Rebbe arrived in

Mezritch, his teacher the Maggid said: R' Pinchas wanted to teach you the language of birds and trees, the songs of angels and the pathways of the heavenly palaces, but I will teach you "*yechuda ilaa v'yechuda tataa*" (the unity of G-d on a higher level and a lower level).

The Rebbe Rayatz concluded that in the end the Alter Rebbe also knew the language of birds and trees, etc., and he told his grandson the Tzemach Tzedek that they have their own *Alef-Beis*, and whoever knows that, understands their language.

There's also the story of the Alter Rebbe traveling to Mezritch in order "to learn how to *daven*." This aroused the ire of his fellow townspeople in Vitebsk, a town full of Torah scholars. The illustrious family he had married into changed their tune, and instead of taking pride in him, as they had in the past, they began to harass him and complained about his falling into the clutches of the Sect.

The Alter Rebbe's father-in-law, the

gaon, scholar, the noble and honorable Maharil Segal had expected only *nachas* from his young son-in-law, and was so disappointed. He accosted the Alter Rebbe and chastised him for going to Mezritch. He asked in anger, "And what have you learned in Mezritch anyway?"

Replied the Alter Rebbe, "I learned that there is a Creator of the world!"

Maharil Segal was furious, and he called over the household maid, a simple woman who was utterly ignorant, and asked her, "Do you know that there is a Creator of the world?"

"Of course," she said, wondering at the bizarre nature of the question.

"Now what do you say?" demanded the Alter Rebbe's father-in-law. "What was the purpose in going to Mezritch?"

"She says so, whereas I *know* it to be so!" declared the Alter Rebbe. "And one learns that only in Mezritch!"

* * *

Why did we go to the Rebbe this year? Why did we "blow" huge sums of money, and "waste" a lot of time which could have been used for Torah study? Why did we "compromise" on *avodas Hashem* done with peace of mind, and instead travel to the Rebbe Melech HaMoshiach *shlita*, to Beis Chayeinu, to Beis Moshiach (numerically equivalent to 770), when the natural factors of *Galus* indicated that we wouldn't hear *sichos* or *maamarim*, we wouldn't see the Rebbe anyway, and we wouldn't receive dollars, *lekach*, or *Kos Shel Bracha*?!

The truth is, presenting the question in this fashion is infuriating; What does "natural factors of *Galus*" mean anyway? After all, we "live" with the knowledge that we received from a prophet, that we are already at the beginning of *Yemos HaMoshiach*, that we are on the "threshold of *Geula*,

mamash," and that immediately "he will point with his finger and say 'behold Melech HaMoshiach comes.'" So, the most natural thing in the world is that *Geula* should take place any second. Every moment it's delayed is unfathomable!

It's clear to us that when we travel to the Rebbe we expect to see and hear

When Mr. Shazar, a"h, came to the U.S. in his official capacity as president of Israel, and he wanted to come to the Rebbe in 770, many friends in government told him that "it wasn't respectful towards Eretz Yisroel" for someone in his position to come to the Rebbe like any ordinary chassid. It was only right that the Rebbe come to him...

him in an incomparably greater way than we ever did before. We anticipate seeing the king in all his glory, meriting to see the third Beis HaMikdash descend from heaven and reveal itself in Beis Moshiach, and that clouds will transport us to Yerushalayim! This absolute *emuna*, especially when expressed financially

and in other concrete ways, provides the vessel for all this to actually take place. So what does the question, "why bother going?" mean?

However, when the entire month of Tishrei has passed, and we did not see the Rebbe, we did not hear the *sichos* or *maamarim*, no letters or telegrams were received, there were no dollars, *lekach*, *Kos Shel Bracha*, *yechiduyos*, or *farbrengens* (although our *emuna* was in no way weakened – on the contrary, it was strengthened), perhaps there is room to stress an additional point and attempt to explain that which is really inexplicable. How is it that without seeing or hearing anything, we did indeed receive in 770 what could not be received anywhere else?

Why is it that we know that a spiritual connection with the Rebbe MH"M *shlita*, through thought and the proper preparations, learning his *sichos* and *maamarim*, picturing the Rebbe in one's mind, etc., is not enough? We have to bother spending a lot of money, time and effort in order to actually travel to the Rebbe! We're referring here to thousands of people, many of whom never saw the Rebbe in person. They don't even have "what to remember"!

If it was impossible to see, hear, and feel with our physical eyes and ears; if it was all "*etzem*" (essence) and not "out in the open," why wasn't the "inner *avoda*" of *hiskashrus* and *bittul* enough without having to actually travel to 770?

The reason for being in the *Daled amos* of the Rebbe MH"M, cannot be limited to the idea illustrated by the following story (told by R' Dovid Raskin at a "Kinus ha'T'mimim"). The first time Mr. Shneur Zalman Shazar, a"h, came to the U.S. in his official capacity as president of Israel (a position he accepted with the consent and encouragement of the Rebbe MH"M), and he wanted to come to the

Rebbe in 770, many friends in government told him that “it wasn’t respectful towards Eretz Yisroel” for someone in his position to come to the Rebbe like any ordinary *chassid*. It was only right that the Rebbe come to him.

Mr. Shazar called the secretaries and asked them to relay to the Rebbe that he wanted to see the Rebbe, but he wasn’t being allowed to do so. Could the Rebbe possibly come visit him in his hotel in Manhattan?

The Rebbe said he didn’t want to make the decision on his own, and that he would consult with his father-in-law. Returning from the *Ohel*, the Rebbe asked that a message be conveyed to Mr. Shazar that the Rebbe Rayatz did not agree.

Hearing this, Mr. Shazar decided that, despite protestations to the contrary, he was going to 770 like a *chassid*. The Rebbe went out to greet him and led him inside. The Rebbe showed him the small *zal* and said, “Even if I came to you in Manhattan, these walls, the walls of 770, I couldn’t have taken along with me, and this you would not have received.”

Is this the only thing we lack, only “the great impact” of the walls of 770?

Let’s explain this further. Many of us remember the famous *sicha* (summer 1979) about the trips many were making to Eretz Yisroel, maintaining that going to the “holy places” to “prostrate oneself on the graves of our fathers” was very pertinent. The Rebbe responded as follows: “I don’t have any special feeling about prostrating on the graves of *tzaddikim* [the Rebbe’s going to the *Ohel* of the Rebbe Rayatz was apparently, something else entirely]. The Rebbe Rayatz was sensitive to this – at first in Russia and then traveling to Eretz Yisroel especially for this purpose. But we speak now about a young boy who hasn’t yet learned thousands of pages of Gemara, nor dozens and hundreds of *maamarim*!

There are entire tractates, which, not only has he never opened, so that he has no idea what is written in them, but he doesn’t even know the meaning of its title. (For example, if we ask those sitting here at the *farbrengen*, we can find people who don’t even know the meaning of the word “*uktzin*” – not that they don’t know what is *written* in Masechta Uktzin, but they don’t even

Here, the essence is revealed, and our mission is to bring it from here to the rest of the world. We mustn’t leave one corner in time or place without the “essence” which fills all, and surrounds all. This is the “essence” of G-d which is revealed in its fullest sense through Moshiach, to the Jewish nation and the entire world.

know what the word means!) Are “holy places” the only thing he lacks?!”

Along the same lines one might ask: Is what we are lacking only that which is contained in the walls of 770?

So, it turns out that we’re not speaking about another “great *inyan*.”

Rather, here in 770 there’s something that exists nowhere else in the world. In order to receive it one has no choice other than getting up and going to Beis Moshiach. (This refers to those of *Anash* who couldn’t make it for Tishrei, who can and must “make up for it” during the year).

We must also remember what the Rebbe MH”M said years ago, when some Jew merited to travel to the Rebbe (and in his merit, many others traveled, too) and said “*Lchaim*, Rebbe! *Lchaim* for those who couldn’t make it here!” The Rebbe responded by saying, “*Lchaim*, *lchaim* also for those who came here but haven’t yet merit to be here.”

Here, we don’t learn the language of birds and trees, the songs of angels and the pathways of the heavenly palaces, and all sorts of sayings, discourses and great and wondrous matters. Here we learn “*yachid, echad, va’ed*,” “*yichuda ilaa v’yechuda tataa*.” Here we learn that there really is nothing besides Hashem. That’s it.

Here we learn *to know*, and not only to say, that the entire existence of the world is only in order to make G-dliness of it; “to make for Him a dwelling place in the lower realms”; to go everywhere and “call out in the name of G-d.” It’s not that the world exists and Hashem rules it, but G-dliness and the world are literally one. It’s not only, “and he called,” but also “and he made others call,” despite the fact that until now the others didn’t know anything.

It’s right and true, the only absolute and eternal truth, in every corner and every point. But the only way to receive this is in Lubavitch, in Beis Moshiach – 770, where, we “live Rebbe” we “breathe Rebbe,” we “live Moshiach” and “breathe Moshiach.”

As much as we got this point throughout the years – this was the thread which ran through all the *sichos*, *maamarim*, letters, telegrams,

yechiduyos, farbrengens, davening, dollars, panim, lekach, Kos Shel Bracha, etc. – this same point in all its purity, this point which is above all limitations, this point which nothing can touch or move an inch, is found in all its strength, especially now! This point is available to every one of us, right here and now, from his full, open, holy, broad, and overflowing hand. It's a simple, essential "point" which is above all limitations and "tziyur" [form].

This "point" was experienced throughout the month of Tishrei this year. This "point" contained within it opposites in the most perfect unity. There was enthusiastic dancing with true, inner *simcha*, along with the inner pain which sometimes was expressed in tears. There was the feeling of "having everything and nothing" – that the Rebbe MH"M is

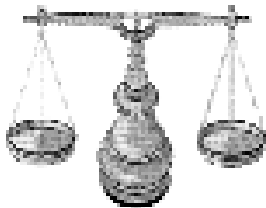
here *davening* with us, *farbrenging* with us, giving us everything in greater measure than usual. And at the same time, there was infinite pain over the situation being the way it is.

This "point" included within it a most unusual state of affairs of not understanding, not seeing, not hearing, not feeling, and at the same time knowing absolutely, without a shadow of a doubt that the Rebbe *davens* with us, *farbrengs* with us, and raises his holy hand to encourage the joyous singing.

"She **says**, but I **know**," said the Alter Rebbe, and that can only be felt here in Lubavitch. Here, we don't merely **say** that there's a G-d in the world and that all the reality we see is only for the purpose of making a dwelling place here below for Him, but we **know** it to be so. Here, we don't merely **say** "Yechi" but we **know**

it. We don't just **say** that the Rebbe is alive and endures, but we **know** it as the absolute truth.

Here the "point" is illuminated. Here, the essence is revealed, and our mission is to bring it from here to the rest of the world. We mustn't leave one corner in time or place without the "essence" which fills all, and surrounds all. This is the "essence" of G-d which is revealed in its fullest sense through Moshiach, to the Jewish nation and the entire world. We accept this and call out to the world to join us in the proclamation which expresses the revelation of the essence of the existence of Moshiach (which is beyond his activities in this world, which come as a result of the revelation of the essence of his existence – Sicha Toldos 5752): "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*"



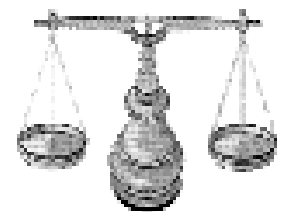
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Attorney & Counselor at Law

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WHAT ARE COMPUTERS FOR IF NOT FOR INYANEI K'DUSHA?

BY SHNEUR ZALMAN LEVIN



*Eight years have passed since the idea of an Internet site that would have all the Rebbe's teachings was floated. Otzar770.com, as its name suggests, is a treasury of the Rebbe's teachings. You can check out any topic that appears in the Rebbe's works, and see it in seconds. * Gidi Sharon tells us about the site and how it came to be.*

Who knows how many times it says the phrase "*middos ha'rachamim*" in the Rebbe's works? (answer: 172). How many times does the expression "*rachamim rabbim*" appear throughout the *Sifrei Hisvaaduyos*? (25). What about the phrase "*nefesh ha'Elokis*" in the *Igros Kodesh*? (54). And the word "*ohr*" in *Likkutei Sichos*, volume 15? (102).

Nobody sat down to literally count and find out the answer. It's simply a feature of the unique Chabad Internet site: Otzar770. It contains a treasury of Torah, lessons in life, *chassidic* perspective on nearly every possible topic – all in the Rebbe's teachings, and available at the click of a button.

We won't be exaggerating if we say that there was never another site like it, and that if the Internet was invented just for this, *dayeinu*.

After such an introduction, many people will wonder what this is all about, so here goes. One morning, a Jew by the name of Gideon (Gidi) Sharon decided that the time had come for the Rebbe's teachings to be readily accessible to everyone around the world.

At that time Gidi worked as a crop-duster pilot in northern Eretz Yisroel, and he realized what many did not, that very soon computers would revolutionize every aspect of life. One day he asked the Rebbe for a *bracha* to take a computer course

in Migdal HaEmek.

"This was in the middle of the 80's, when nobody dreamed that the use of computers would become ubiquitous. The Rebbe answered, "It is worth studying, *azkir al ha'tziyun*."

That's how Gidi began getting acquainted with the world of computers, and as a loyal *chassid*, he thought, "What are computers for if not for *inyanei k'dusha*?"

"The Rebbe constantly repeated the *maamer Chazal* that Hashem looked into Torah and created the world. This comes to teach us that there is nothing in the world that doesn't have its source in Torah, and just like Hashem made nothing without first looking into Torah, so too a Jew must do things only after looking into Torah."

Gidi smiles and says, "But how do you find every subject in Torah? Furthermore, since the Torah of the Rebbe is *Toras Shel Moshiach*, naturally there is no detail in Creation that the Rebbe leaves out, but how can you efficiently trace the development of topics throughout his vast teachings?"

So one day, Gidi decided to set

up a website which would feature all of the Rebbe's teachings. A major advantage of the website is its searchable database. By clicking a word from a dropdown menu you can find all the instances where that word appears in the Rebbe's teachings. By clicking "Shmita," for example, you'll immediately see all the places it appears. You just have to click and the relevant page appears on the screen. It's a revolutionary development. You can also find pairs of words, like "shmitas karkaos," and wherever that phrase appears in the Rebbe's teachings, you'll find it. Then you can read it or print it out.

People search the site for every topic under the sun. The Rebbe spoke about everything, starting with *biurim* in *halacha*, *chassidus*, *kabbala*, resolving disputes in *Shas*

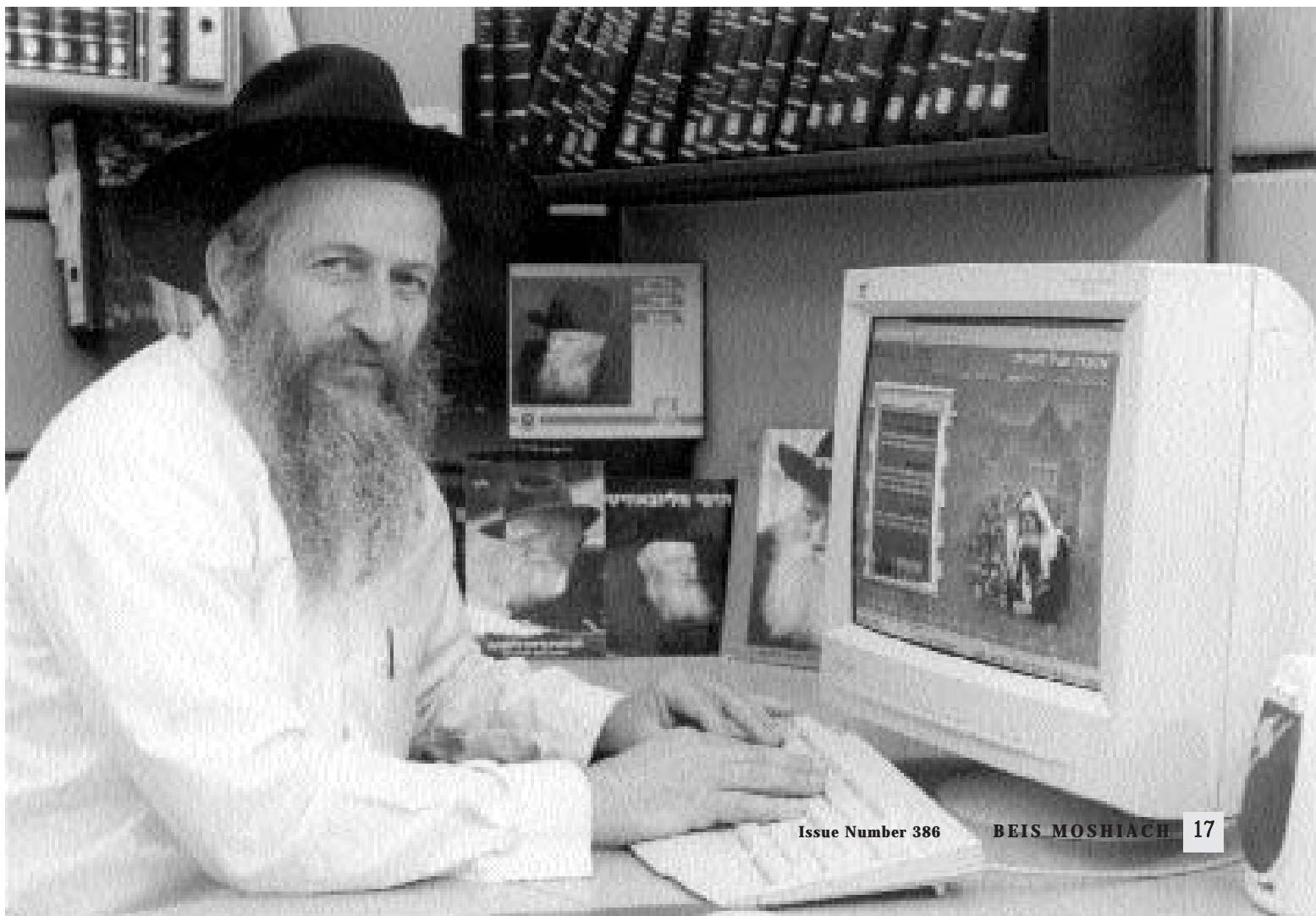
“There are people who will never show up at a Chabad shiur or a place that identifies with Chabad, “but with this website they are able to learn whatever they choose of the Rebbe’s Torah, without anybody knowing about it.”

and Torah commentaries, and worldly matters, such as: science,

chinuch, business, *shidduchim*, families, health, medical matters, military and security issues, etc.

Gidi Sharon directs computer projects for large manufacturing firms like Shefa-Yam, Ardalia, and others. He enjoys the world of computers, and in 5754 he decided to join the world of Torah with the most advanced system available today. The first document associated with putting up the site is dated Tammuz 5754, a little over eight years ago.

While doing this – and it took a number of years – Gidi saw miracles and many instances of *hashgacha pratis*. When he began to try to get a feel of how one even begins to approach a project like this, he decided to consult with someone named Avi Dagan, who serves as director of an engineering and



consulting company.

"I called his secretary and asked when I could meet with him. She said he was out of town, and in any case, it would be hard to find free time in the near future for a meeting.

"Two days later I was sitting at work at Kibbutz Dalia in the north when I noticed a problem. The computer consultants along with the chief engineer, the director of production and other executives convened to discuss the emergency. Suddenly the door opened and there stood Mr. Dagan. He just happened to come by in person in order to say something to an engineer, despite the fact that he could have easily picked up the phone to do so.

I began talking to him, not about computers, but about a spiritual idea brought in *Tanya*. A friendly conversation ensued. Towards the end of the discussion, I said to him, "*B'hashgacha pratit* you came here to help out in a very important Torah matter." I told him my idea and on the spot he said, 'I'm with you on this,' even though the man is over his head with projects.

"Before he left he said, 'Now I understand why I came in here instead of calling the engineer on the phone,' and without exchanging another word with the engineer, he left the *kibbutz* and went on his way."

There were two main problem areas Gidi had, things he hadn't counted on when he first started out: the actual programming and money. He began searching computerized archives and libraries, searching for a model which he could copy and use for his needs, but nothing seemed right. "Getting all this into a computer is no easy task," says Gidi.

The project of *shaalos v'tshuvos* on computer already existed, so why couldn't that serve as a model for

you?

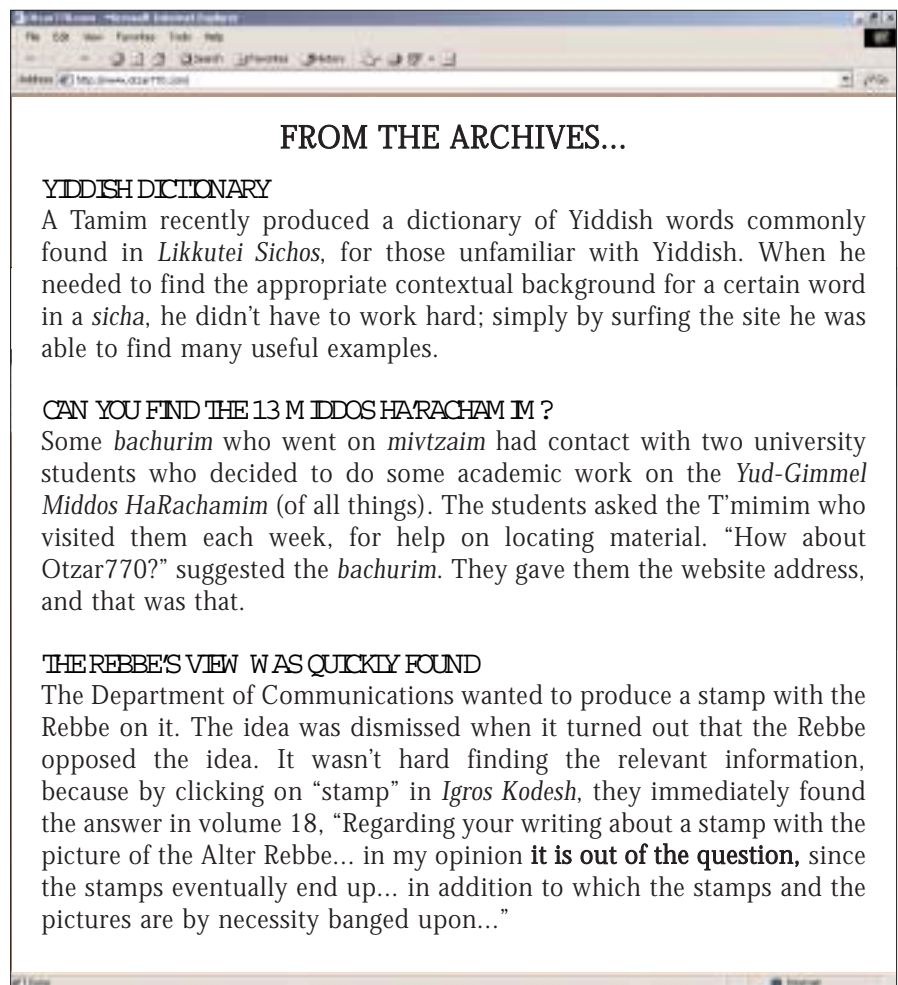
"That project is based on a program in which the material is typed rather than scanned into the computer, but I didn't want that for a number of reasons. First of all, I wanted people to be able to learn the Rebbe's Torah as it is in the original, in the familiar format, with the footnotes, as the page is divided, so that someone who is familiar with the Rebbe's Torah will feel at home, even when learning on the Internet. Secondly, as much as you'll retype and edit the material, there will always be errors."

Gidi and a few other individuals devoted to the project (many thanks to Amos Cohen) visited dozens of computer companies in Eretz Yisroel

and abroad, each time checking out different angles. When one problem was solved, another popped up. Here's one example: "In order to provide all of the Rebbe's Torah as it appears in print, the material can be scanned, but the sheer volume of virtual space required to accommodate over 150,000 pages of the Rebbe's Torah is tremendous.

"And another problem, the pages have to be painstakingly scanned so that they appear absolutely straight, otherwise it's difficult to read. We also had to find a solution for the fact that the search feature would not work if the material appears as a scanned picture rather than regular text."

Gidi doesn't like to discuss the





numerous challenges and technical difficulties they encountered along the way, “They’re just technical problems.” What he *does* like to say is wherever they went, when they said they wanted to put the Rebbe’s teaching on computer, they were given a lot of respect and even encountered great enthusiasm, “even though I met with high-tech people who are often far from leading a Jewish life.”

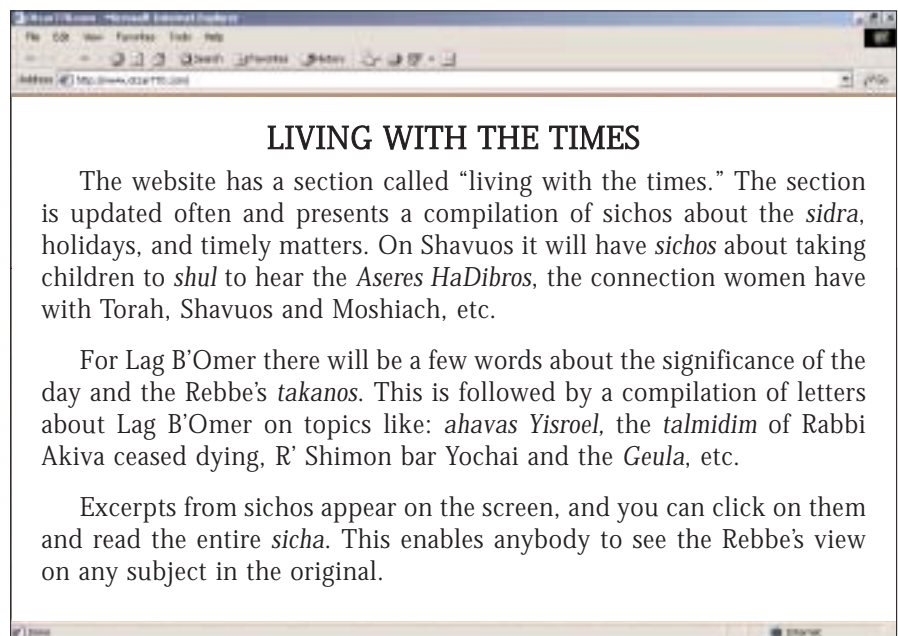
“Avi Dagan and other computer experts helped us tremendously, and finally new options were custom developed for Otzar770, enabling us to take all the Rebbe’s *s’farim* and put them online. The person who built the website is Gal Lisk, who put all his talents to use on this project.

The second big problem (which still isn’t solved) is money. The scanning alone of tens of thousands of pages costs a fortune. Shlomo Kalisch gave the start-up money and got the project off the ground, but in order to continue and expand the project, more money is vital.

Much help was also received from Agudas Chassidei Chabad in

Eretz Yisroel, headed by Rabbi Shlomo Maidanchik, which provided office space, as well as from members of the institute Rabbi Y.Y. Wilschansky and Rabbi Nachman Shapiro, who accompanied the project every step of the way.

When I ask Gidi why the website was put up, as well as the institute, he shows me what the website says:



its goal is to give every individual direct contact with the Rebbe’s teachings via his personal computer, anywhere in the world.

“The search engine is easy to use and very versatile. Searches can be made either by inputting a keyword or by browsing the index.”

Gidi says there are people who will never show up at a Chabad *shiur* or a place that identifies with Chabad, “but with this website they are able to learn whatever they choose of the Rebbe’s Torah, without anybody knowing about it.”

On the homepage of the site he adds: “The visitor center of the institute serves as a center for study and research, both in the library and in the computer center which offers the opportunity to see and hear the Rebbe via our multimedia system. The system is available at all hours via the Internet, and is open to all: *rabbanim*, scientists, students, even children.”

Lots of people visit the 770 building in Kfar Chabad, where on the second floor, they are warmly welcomed by Tuvia Doron, secretary

of the Machon, who helps them with their research.

Each month thousands of people go to the website in order to ask the Rebbe questions regarding their personal life. By using the Internet site of the Chabad house in Shikun 5, they go in and ask questions and then random pages of the *Igros Kodesh* are opened for them.

Rabbi Noam Herpaz of Yerushalayim has been giving a *chassidus* class for a number of years now at the offices of the Treasury to senior workers there. "A number of officials have approached me and asked for my help in understanding answers in the *Igros Kodesh*. They go to the Internet site of the Chabad house in Shikun 5, they go to Otzar770, and get amazing answers to nearly every question. I can tell you that as of today, dozens of people have bought *Chitas*, have checked *mezuzos* and *t'fillin*, and committed to various *mitzvos*, because of answers in the *Igros*. When they don't understand something, they ask me. So the Rebbe gets into government departments too, albeit in a roundabout way."

Chassidim and especially *shluchim* know that as soon as people see the Rebbe's Torah they are impressed. They realize that this is an intellectual movement which has a perspective on every possible subject. When exposed to Chabad's extensive library, they look at things differently. Yet it's usually difficult to get somebody into a Chabad *shul* in order to show him the bookcase of *sifrei chassidus*.

This where Otzar770 comes into the picture. With just a click the person is able to peruse the Rebbe's library, to feast his eyes on the "bookcases of *s'farim*," and even to take a book from the shelf and browse through it.



Here's an example. In the last decade, a telephone system for learning with people via telephone was set up. You sit here, and he sits there, you read and he listens. Today, you can both go to the website and learn *b'chavrusa* out of the same *s'farim*.

One day Mr. Iddo Namir visited Gidi's Machon and the two of them got into a conversation about the project. Namir asked to see the site, and Gidi was happy to show it to him. Suddenly Namir said, "Let's look up my name and see whether the Rebbe said anything at all about it."

IS THE INTERNET KOSHER?

When we asked Gidi about the "kashrus" of the Internet, he says, "*Rabbanim* and *g'dolei Torah* have forbidden the use of the Internet, primarily at home. The website is intended to help only those who want information from the Rebbe's Torah, and can do so in a supervised environment, or are connected to the Internet in any case because of their work. Anybody else who wants to use the site should ask his rav."

Gidi added that because of this issue they added an additional service in connection with the site. "We can supply any school that wants to make use of the website without being connected to the Internet, with direct access (at cost price). In other words, the technological basis of the site is copied and installed into the computer network of the school, so the website can be accessed without the Internet.

"A number of *mosdos* have made use of this feature, and have been helped tremendously in schoolwork, research or producing *kovtzim* of *chiddushei Torah*."

Gidi clicked on Namir, and a second later a letter the Rebbe had written to Mordechai Namir, former mayor of Tel Aviv, appeared on the screen, in which he wrote about going in the ways of Torah and *mitzvos*. The Namir grandson was astounded.

Another story from Gidi: "There was a meeting of a committee of European rabbis. Before the meeting, the director Moshe Garelik called and asked how he could get information about *rabbanim* and *rabbanus* from the Rebbe's teachings. I told him he could search for the word "m'tz" (*mora tzedek* – appears 13 times), "*mora horaa*" (120 times), "*rabbanus*" (22 times), "*rav u'k'hilla*" (8 times) and so on.

Many people use the site for research purposes. Mr. Yitzchok Krauss finished his doctorate on the topic of the Rebbe and his work. He was aided tremendously by the site, for instead of using indices in books (in which you can only look up key concepts but not every word) he used his computer to find what he was looking for.

Those who travel on some *shlichus* anywhere in the world, who want to prepare a *sicha* for Shabbos or Yom Tov, don't have to take along a pile of *s'farim*. They can use the hundreds of the Rebbe's *s'farim* online.

When you sit with Gidi at the computer, you can feel what *hanaa*

(satisfaction) he has. "Listen to this. Two *bachurim* went on *shlichus* far away in Russia. It happened that one suitcase was lost, and this suitcase contained, among other things, the *s'farim* they had taken with them.

the Rebbe's Torah. The boys were able to continue learning even in that far-off place."

Gidi thinks for a moment and then says, "I think this is the farthest reaching *hafatzas maayanos* there ever was. By putting the Rebbe's Torah on the Internet, we exposed the world to the wellsprings. This is the greatest dissemination of the wellsprings before the *Geula*, when anybody in the entire world can access any and every part of the Rebbe's Torah."

We'll conclude with the Rebbe's line: "*Hafatza shamaayanos*

After pondering what to do, they reminded themselves of our website. They found a Jew with a computer and an Internet connection and downloaded hundreds of pages of

chutza – sh'ein chutza heimenu" (spreading the wellsprings outward – to the place where there's nothing further).



ROOM FOR IMPROVEMENT

Despite the amazing capability of the website, there are still many areas that need improvement. They need to add things that are missing – especially the translated (from Yiddish) *sichos* of 5750, 5751, and 5752, in which the Rebbe speaks passionately about Moshiach and *Geula*.

There are also many things that can be improved in the search feature, because it doesn't always identify words or partial words. For example, if the word "m'Rostov" is written, if one enters the word "Rostov" it won't find it.

Gidi is aware of the problems, but due to the enormous costs thus far, the Machon is unable to continue and perfect the site. "Whoever can help finance this project – *tavo alav birchas Shamayim v'z'chus ha'rabbim*."

YOU ARE A POTATO! YOU ARE A POTATO! YOU ARE A POTATO!

BY RABBI TUVIA BOLTON, MASHPIA IN YESHIVA
OHR TMIMIM OF KFAR CHABAD



This week's section tells us of G-d's eternal covenant (*bris*) with the first Jew, Avrohom, thus marking the beginning of the Jewish people. But it arouses a big question. G-d swore to Avrohom that his seed would inherit the Promised Land and be as multitudinous as the dust of the earth and the stars of the sky. But later in the Torah, when G-d defines exactly who these offspring are, it doesn't sound so promising. That is, firstly, only the seed of Yitzchak and Yaakov were to be considered Jews, thereby excluding the myriads of Yishmoel and Eisav (who are a son and a grandson of Avrohom, and with whom it would have been easy to fulfill these big promises, given their huge numbers). Then G-d says that someone is only counted as Jewish if their mother is Jewish (or who converts, which is rare). In other words, each Jew would have to know for sure that he stems from an unbroken chain of mothers stemming from Avrohom and Sara!

This *bris* is also very vague. It doesn't seem to contain anything except promises. True, it is connected with circumcision, but circumcision is not unique; other nations do it, as well. Why didn't

G-d give Avrohom some unusual talent or birthmark, or even a book or something to make him and his seed truly unique?

And to make things more difficult, Avrohom was called *Halvri*, which means "from the other side," implying that he and his descendants after him would be strangers and the entire world would be against them. If so, what is the good of this covenant? And what secret power does it contain that has preserved Jewish identity for over four thousand years?

I want to explain with two stories:

Stanley was never really happy being a Jew. He learned in *yeshiva* just like his father and grandfather before him, but it just seemed like a lot of work and no rewards. There was always someone brighter and wittier than he, and he just never seemed to get the attention he craved.

Finally one day when walking home from *yeshiva* he happened to meet one of the priests from the local church, and they got into a conversation. One thing led to another, and it wasn't long before

they were sitting on a park bench, and Stanley was spouting off his Torah insights and philosophies. The priest invited him to come visit his school, and a few days later they were sitting together before the priest's teacher. The teacher listened, and then heaped so many praises upon poor Stanley that he became insane with pride and joy. A few weeks later he disappeared from the *yeshiva*, went to another country where his parents wouldn't see him, converted to Catholicism, and enrolled in a monastery.

Stanley had begun a new life. He excelled in his studies, and in no time he had mastered the major texts, and even became the favorite of the bishop who ran the monastery. But there was only one problem: the other monks there hated his guts.

They couldn't stand his clever answers, his attention seeking quips, and his stupid smile. Eventually they became so obsessed with getting him ousted that they actually bored secret peepholes in the walls of his room with the hope of catching him in some sinful act.

And it worked! According to the

Church law, it was forbidden to eat meat on Fridays. So you can imagine their joy when one Friday, before their very eyes, Brother Stanley locked himself in his room, took a box out from under his bed, opened it, put it on his table, pulled up a chair, sat down, took out a clean handkerchief, and tucked it in his collar for a bib.

Then from the box he ceremoniously took out a chicken leg, held it up, looked at it lovingly, and completely unaware he was being observed, ate the entire thing.

The monks gleefully ran to report what they had seen to the Bishop, who accordingly ordered that Brother Stanley be brought immediately into his office to stand charges. But to the amazement of the monks, when he arrived and heard the accusations, he flatly and vehemently denied everything.

“What do you think I am, some sort of infidel? A traitor, a heretic?! Why, the very thought of eating meat on Friday is detestable to me. Never! I swear by all that is holy that it is a lie! May I burn in hell for all eternity if it is true! I ate no meat; it was a potato.”

His performance was so convincing that even his accusers almost believed it, and it goes without saying that the Bishop, despite their protests, swallowed the entire story.

Now the monks were out for blood. He may have slipped through their fingers once, but never again! It took a few weeks of careful planning and patient waiting, but the next time Stanley locked his door and took out the box, they were ready.

There was one monk hiding in his closet, one behind the drapes, and another under his bed. As soon as he put that chicken leg in his

mouth, they leaped out from their places with tremendous speed and precision, and before he knew it he was bound and gagged with the bone sticking out his mouth, being carried, struggling and wiggling to the Bishop.

“Your holiness” said the monks. “We caught him in the midst of...”

The Bishop was almost in tears.

***I am innocent! I swear by the Holy Script that I did not, nor will I ever eat meat on Friday!”
The monks were astounded. Their eyes were bulging out of their sockets with disbelief. “But, b-b-but Brother Stanley,” stammered the Bishop, “WE SAW YOU! I myself just saw you eat meat?! How...?”***

His beloved Stanley was a two-time sinner, and a liar to boot. “Brother Stanley, Brother Stanley, How could you?!”

But Stanley vigorously shook his head and tried his best to shout what was obviously a denial. “Ummfff foomppff nu uuu” Was all he could say. But it was enough to arouse the Bishop’s sense of justice and

curiosity.

“Release him!” declared the Bishop. “Even a doomed man has a right to defend himself.” They tried to object, but finally did what the Bishop asked.

Brother Stanley indignantly stood up, removed the bone from his mouth, threw it angrily to the floor, swallowed the meat, cleared his throat, raised his hand majestically in the air, put the other to his heart, looked the Bishop deep in the eyes and said with the utmost sincerity: “Your Holiness. I am innocent! I swear by the Holy Script that I did not, nor will I ever eat meat on Friday!”

The monks were astounded. Their eyes were bulging out of their sockets with disbelief. “But, b-b-but Brother Stanley,” stammered the Bishop, “WE SAW YOU! I myself just saw you eat meat?! How...?”

“Allow me to explain,” said Stanley.

“I will never forget that glorious day that I first entered the fold. Remember? I was taken to the Holy Anointing Chamber and you, you yourself, your holiness, took the silver anointing spoon, dipped it into the Holy Water and sprinkled it on me three times, saying “You are a Catholic! You are a Catholic! You are a Catholic!”

“So?” said the Bishop, “what’s the point?”

“But once in a while,” resumed Stanley, “I got this urge to eat meat on Fridays. It got to the point that it simply bothered me, so that I couldn’t think or pray. So what did I do?”

“Every Thursday evening I bought a chicken leg, took it down to the anointing room, took the holy anointing spoon, sprinkled holy water on the meat three times and

declared, "You are a potato! You are a potato! You are a potato!"

* * *

Here is the second story. A certain Chabad rabbi in Russia (Rav Kaminetzki in Denyepetrovsk) was approached by a young gentile girl with a strange request. She said that her aged grandmother wanted to see a rabbi before she died.

The Rabbi asked the girl a few questions, and when it became clear that she and her grandmother were definitely not Jewish (and she lived over two hours drive away), the Rabbi flatly refused. He simply didn't have the time.

But a week later the girl returned. And this time she made such a fuss, weeping and crying and insisting she would never leave, that the Rabbi had no choice but to either call the police or agree. He chose the latter.

Two hours later when they arrived, the first thing he noticed was a very old woman, no more than skin and bones, who, when she saw the bearded Rabbi, began weeping and speaking – in Yiddish!

"My whole life I have been waiting for this moment," she said. "I am a Jew!" She hesitated, took out a handkerchief and wept again.

"My whole life I have been waiting for this moment," she said. "I am a Jew!" She hesitated, took out a handkerchief and wept again.

"When I was nine, my parents were killed in a pogrom, and I was put in a Church orphanage. One nun there once told me that I should never say I am Jewish because it is dangerous. Now I am ninety-six. That's right, ninety-six years old, and my entire life I have been keeping this secret, even from my children."

The Rabbi was surprised but not overwhelmed, many non-Jews also knew Yiddish and perhaps the old lady was losing her mind.

"I know what you are thinking," she continued, "You're thinking that maybe I'm not Jewish, right? Well you should know that I remember how my mother would light the candles and make a *bracha* before Shabbos," and she repeated the blessing. "And my father would put

on *t'fillin* on the weekdays," and she gave some more details.

She paused for a few minutes, dried her eyes again, and continued. "My whole life I have been repeating these things because I was afraid that I would forget them. See, I remembered! Now I want you to tell my daughter that they are Jewish, too, so that they will remember. Will you do that, Rabbi? And teach them what it means to be Jewish."

* * *

In the book called the *Kuzari* it explains what Avrohom got with this covenant. It says that there are five levels of Creation – mineral, plant, animal, human, and Jew – and what Avrohom received was a new identity. Just like a chicken leg can never be a potato, so a Jew can never be anything else than a Jew. And it is that awareness, that 4,000-year-old covenant, which was burning in the heart of the old lady in our story.

The good of it is that only the Jews have the ability and desire to advertise to the entire world that there is a Creator Who loves His creation, gave the Torah, and will soon bring the long awaited Redemption. Moshiach NOW!

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A DIFFICULT TEST

BY SHNEUR ZALMAN BERGER

He sat in yeshiva and learned diligently. Little did he suspect what awaited him... A chilling, first person account.

“I called in to report the news to the rosh yeshiva. I thought he would offer encouraging words, but instead he showed up at the hospital in less than an hour. I was amazed by the concern he had for me, for I am only one student out of hundreds.”

Over 100 T'mimim sit in the yeshiva involved in their learning. Voices rise and fall and hands wave about, yet Dovid (a pseudonym) could not concentrate. A strong headache prevented him from learning. Dovid, a *talmid* in *Shiur Alef* in a yeshiva *g'dola* in Eretz Yisroel, tried to ignore his headache, as Chazal say, “one whose head hurts should study Torah.” He tried to get back into his learning, but not only did the pain not subside, it increased. He went over to the

mashgiach and got permission to go to his room in the dormitory and rest.

When he got up from his nap, his headache was as fierce as ever. He went to the nearest clinic and was seen by a doctor, who said that he found no particular cause for the pain. “You must have a bug. Take antibiotics for a week and hopefully you’ll get over this.”

Two days went by and the pain increased until it became unbearable. Dovid went back to the doctor, who couldn’t understand his lack of patience. “I told you to take medicine for a week. Why are you back here after only two days?”

A few hours later swellings began to appear on his neck, filled with bloody pus. Dovid realized things were serious, and so along with his parents he went to the emergency room at the nearest hospital. The doctors took him seriously and began a series of tests including blood work, and a CAT scan.

The results showed the need for a biopsy. Dovid and his parents were not experienced enough to know that this meant the possibility of the big C. Shortly thereafter, Dovid was told he had a malignant tumor. “The tumor is on the lymph nodes and the pharynx. It’s a good thing you came in the early stages, so we can treat it with chemotherapy and radiation and prevent it from spreading.”

Despite the shocking news, Dovid did not become depressed. “I was

taught in yeshiva that no evil descends from Above. In addition to which, the doctors said they can treat me. I called in to report the news to the rosh yeshiva. I thought he would offer encouraging words, but instead he showed up at the hospital in less than an hour. I was amazed by the concern he had for me, for I am only one student out of hundreds.

“The rosh yeshiva explained to my

“To tell you the truth, I didn’t understand the gravity of the situation, which is why I hadn’t written to the Rebbe yet. Some people asked me why I hadn’t written, but I didn’t want to bother him... I hoped it would all be over quickly and easily, but that’s not what happened...”

father and me that the doctors at this hospital were not the top ones, and he wanted me to transfer to a different hospital. He consulted with Rabbi Elimelech Firer of B’nei Brak, who is known for his medical knowledge. He advises people and makes medical referrals.

“They told me to go to the Oncology Department, and gave me my medical records in order to bring them to that department. The rosh yeshiva copied the

documents in the file and said, 'I'm going back to *yeshiva* where I'll call R' Firer and send him the results of your tests.'

"After closely examining my records, R' Firer recommended that I go to a top doctor at Belinson Hospital in Petach Tikva, and he suggested that I be treated at Schneider's Children's Hospital."

That very night, Dovid and his parents went to the doctor's home with his medical file. After examining the documents, he decided it was urgent that treatment commence. He also recommended Schneider's.

"Two days later I was at Schneider's. There were more blood tests and

pictures taken, and a series of tests, at the end of which they decided on the first chemotherapy treatment, which would take a week.

"To tell you the truth, I didn't understand the gravity of the situation, which is why I hadn't written to the Rebbe yet. Some people asked me why I hadn't written, but I didn't want to bother him... I hoped it would all be over quickly and easily, but that's not what happened.

"I was warned that the chemotherapy would cause my hair to fall out, nausea and vomiting, and great weakness. I told my friends not to visit that first week.

"It's hard to describe that week. It

was horrible. I stayed at the hospital while chemicals entered my veins, and my body reacted. There are severe side effects like vomiting, weakness, and loss of appetite. I threw up whatever I ate. Despite this I remained strong. I spoke to the doctors and nurses about the Rebbe MH" M, and about our strong *emuna* that soon he will be revealed as Moshiach."

A difficult week of treatment went by, and Dovid returned home in a greatly weakened state. If you know Dovid, you know he doesn't miss a day of learning if he can help it. To the surprise of his family and friends, he was back at *yeshiva* for a week and then went for treatment again. Over a number of months he alternated, a



week in *yeshiva* and a week of chemotherapy.

“The chemotherapy was weakening me more and more. I could barely eat. It would take me fifteen minutes to eat a section of orange, but my spirits were always good. I encouraged my family and the friends who came to visit. I told them all that I would overcome this sickness quickly.

“At some point I felt that things were serious. I was close to collapsing from weakness.”

That is when he wrote to the Rebbe MH”M and asked for a *bracha* for a *refua shleima*. His main desire was to return to his learning.

“My father was standing nearby when I opened the *Igros Kodesh*. The answer was a *halachic pilpul* which the Rebbe wrote to a distinguished *rav*. To tell you the truth, I was disappointed by the answer. I saw no connection to my situation. But I was amazed by my father’s response, and you must know that he is not a Lubavitcher *chassid*. He said, ‘You are a big *lamdan*, as the *roshei yeshiva* always say. The Rebbe means that you will soon return to your studies and continue doing well!’ My father accepted the answer so simply and strongly, giving him the strength to continue being by my side throughout.”

The connection between Dovid and his father grew closer. For seven months, the two sat together, side by side. Dovid asked his father to strengthen his *mitzva* observance and various customs. They learned the daily *Chitas* together and *Seifer HaMitzvos* of the Rambam, and his father began growing a beard.

“A few days before Pesach, Abba wrote to the Rebbe. He described the situation and the sequence of events. The answer he opened to in the *Igros Kodesh* (vol. 3 p. 297) says:

“I was sorry to hear that you feel weak, in addition to which you are not

careful about doctor’s orders.

“On a number of occasions I heard from [the Rebbe Rayatz] what his father [the Rebbe Rashab] said: How precious is a Jewish body. For its sake so much was poured [from Above], and it is known that it was specifically to souls in bodies that the Torah and *mitzvos* were given; not to angels.

“And if the Creator, may He be

The Rebbe, with his ruach ha’kodesh, had responded to the thoughts I had had, which I had shared with no one. The Rebbe explains that it is better to forego a custom or hiddur temporarily for the sake of one’s health. I couldn’t stop from crying. I felt the Rebbe looking after me and guiding me.

blessed, so values the body, it is obviously understood how careful one ought to be in guarding this loan which was given to him from Above.

“Our Sages told us (*Brachos* 60A) that permission was given to the doctor to heal, and therefore, the doctor acts with the sanction and command of the Torah. Therefore it is clear that even if temporarily, in listening to the doctor, one does not do some good custom or

hiddur in something, etc., the Torah will not remain in debt, and by not doing the *minhag* and *hiddur*, etc., temporarily, you will be able to increase strength in Torah and *mitzvos* many times over for long days and good years.

“With wishes for a *refua shleima* and much *nachas* from all your children, and according to the blessings of C’K M’Ch Admur H”KM, which endure eternally.

“I read the letter with my father, who was thrilled with the wonderful *brachos*. I was left wondering about the parts of the letter which my father hadn’t paid attention to, and I was greatly shaken up.

“At that time I had begun a food program based on the instructions of a professional dietician, for the purpose of strengthening my very weakened body. Among the products I was expected to eat were dairy products and rice.

“In those days before Pesach I was at odds about food. Although my family originates from those communities whose custom is to eat rice and dairy products on Pesach, as a Lubavitcher I had taken on (a few years earlier) the *hiddur* of refraining from eating these foods on Pesach. Over the years I had not eaten these products, but now the question had arisen as to whether I should eat them this year.

“Actually, I wasn’t really at odds, since in my heart I had resolved that despite the situation, I would not eat those things, no matter what. I would keep those *hiddurim*, especially since I was praying for a speedy recovery and, therefore, should be adding *hiddurim*.

“And the Rebbe, with his *ruach ha’kodesh*, had responded to the thoughts I had had, which I had shared with no one. The Rebbe explains that it is better to forego a custom or *hiddur* temporarily for the sake of one’s health. I couldn’t stop from crying. I felt the Rebbe looking after me and guiding me.

"I told my father about this and he was utterly captivated. From that point on, he began making great advances towards becoming a Lubavitcher, and today he is a Chabad *chassid*.

"I ate rice and dairy products that Pesach. I did it happily, because I was told to do so by the Rebbe himself!"

* * *

Dovid endured months of various treatments, chemotherapy, and radiation. Throughout that time he strengthened himself and those around him. He got into conversations with

children in the hospital, as well as with doctors and nurses.

"The conversations impacted on them, especially the social worker whose job it is to help the family. She was amazed by the fact that instead of focusing on how I feel, I encouraged and strengthened her in *emuna* that the *Geula* will happen imminently, and it will be good for one and all."

The doctors mentioned a 12-18 month treatment period, but at the end of nine months, they told Dovid that the growth was gone! In order to be certain, they scheduled an operation for

Chabad MarCheshvan, the birthday of the Rebbe Rashab. The operation went fine but the results were delayed.

"My birthday was a few days later, and that day I sat with my friends and *farbrenge* until late at night. My friends expressed their deep *ahavas Yisroel* and gave me their heartfelt wishes for the

speedy arrival of the results and good news.

"The next day, the doctors called and happily announced that the tumor had disappeared. I said the *HaGomel* blessing the next day at *Shacharis*, and made a *seudas hoda'a* that night for friends, *mashpiim*, and the *rabbanim* in *yeshiva* who had been there for me. During the meal I related the miracles the Rebbe had done for me, and the answer about health and about being careful to listen to the doctors.

"Thank G-d, the illness is behind me and I went back to learning. I saw the fulfillment of the Rebbe's *bracha*, 'by not doing some *minhag* or *hiddur*, etc., temporarily, you will be able to increase strength in Torah and *mitzvos* many times over.' Despite the long period of time that had elapsed since I had last learned properly, I was able to see great success in my learning.

"Today, in hindsight, I see that being sick was a difficult test for me, and only in the *z'chus* of the Rebbe's *brachos*, and in the *z'chus* of his amazing *ruach ha'kodesh*, am I perfectly well.

"I married and *baruch Hashem* I have the privilege of serving in a position of *harbatzas ha'Torah*. Abba is now a *chassid*. He asks the Rebbe about everything, he learns *chassidus*, and follows all *minhagei Chabad*."



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FREE CHOICE – NOT AS FREE AS IT SOUNDS

BY RABBI YEHEKEL LEBOVIC, MAPLEWOOD, NJ



DID I MAKE THE RIGHT DECISION?

As of this writing, the U.S. Congress is about to vote on the use of preemptive military force against Iraq. Many will ask, in retrospect, what would the course of events have been would the final vote have been the opposite of what it turned out to be?

On a personal basis, we likewise periodically reach life junctures when we stop to take stock and we ask ourselves whether this or that decision of the past has been a good one: “Should I have rather have opted this way,” “I wish I would have had more foresight and acted differently,” “what would have happened if I would have done this, moved there, had married this one, had taken that job position, etc.” Some are gnawed at by self-doubt and self-incrimination in this retrospective process.

We are likewise tempted to project such questions in the historical arena, wondering what would have happened if a political

decision different from the one actually taken would have been decided upon.

The areas in which there is freedom of choice for man to do and decide as he pleases – rather than have the strings pulled by the Divine Hand – are very limited.

APPLICABLE ONLY WITH FREEDOM OF CHOICE

This type of questions can be voiced only in instances where decisions we make operate within a framework of free choice. In cases, however, in which what one decides

and does is governed by Divine providence, such questions have no place. Rather, in such cases, one accepts his lot in acknowledgment of a higher Divine plan at work. According to the Baal Shem Tov, *hashgacha pratit* (Divine particular providence) is very extensive – not only with respect to humans, but even with respect to animals, plants and inanimate objects, down to the most minute details of Creation, all fitting within the gigantic jigsaw puzzle of Creation, as only Hashem knows it. The areas in which there is freedom of choice for man to do and decide as he pleases – rather than have the strings pulled by the Divine Hand – are thus very limited. They occur only when the choice we make relates directly to good or evil: if one chooses to do a good action or refrain from a prohibited act, he has chosen good; if he chooses to act otherwise, he has chosen evil.

If there were no freedom of choice even in this area, the principle of reward and punishment would lose its meaning: How can you reward or punish someone if his decisions are not his own but are orchestrated by the

Divine will, guiding his mind and hand?! This is expressed by the Rambam (Hil. T'shuva 5:4) as follows: "In the same way that the Creator desires that (the nature of) fire and wind is to rise upwards ... and so too (the nature of) all creatures of the world is to conduct themselves in the manner that He desires, likewise Hashem desires that man should act of his own volition and that all his actions be given over to Him.

THE BOMBSHELL QUESTION

However, a contradiction can be raised from another statement of the Rambam in his Thirteen Principles of Faith, where he states (principle 5): "One ought not to serve any entity under Hashem's (dominion), whether angels, constellations, elements, or anything composed of the elements, for all of these are governed by natural processes, and there is no justice nor *choice* except for that of Hashem." By adding the word *choice*, the Rambam is saying clearly that ascribing free choice to any being other than G-d is contrary to monotheistic belief.

This was precisely the mistake of the early idol-worshippers, who did not deny G-d's existence. Though they acknowledged His existence and dominion, they believed that G-d had granted freedom of choice to the heavenly constellations, which, in reality, are "but the hammer in the craftsman's hand."

As such, homage is due only to the "craftsman" and not to the hammer; to ascribe freedom of choice to the constellations and worshipping them in order to elicit blessing from them is thus tantamount to full-fledged idol-worship. So why is ascribing free choice to man any less blasphemous than ascribing it to the stars?!

Conversely, if man's freedom of choice does *not* present any philosophical problem, why does it pose a problem to say that *perhaps* Hashem granted freedom of choice to

the constellations, and that *perhaps* they could be acknowledged by virtue of Hashem's decision to grant them also free choice?

If the Torah is so vehemently opposed to idol worship of any kind (even the more subtle type) – because, to the faithful mind it is axiomatic to believe that "all of these are governed by natural processes, and there is no justice nor *choice* except for that of Hashem" – why is there not a similar reaction to saying that man has freedom of choice and movement? How can there be anything (even man's choice) divorced from Hashem's arena of power and direction?!

SOLVING THE RIDDLE

Says the Rebbe MH"M (*Likkutei Sichos* vol. 5, Lech Lecha, p.65 note 67) that this leads us to the inescapable conclusion that man's freedom of choice is not totally free, and that, in the final analysis, there is a G-dly providence *even* in man's free choice of good or evil!

The reason why man is nonetheless punished for choosing evil is that there are two separate elements at work:

- 1) Man's decision and freedom to *choose* (good or evil)
- 2) The situation that *results* from his choice, be it *galus* for the entire nation, or whatever tribulations and punishment for the individual (as a result of having chosen evil).

Thus, though man has freedom to choose an evil course of action, against G-d's will, as it were, Who would that he rather choose good and refrain from evil, nonetheless the *resultant* situation is within G-d's plan of Creation, within the framework of Divine particular providence, and is an area in which man's freedom of choice does not hold sway. In other words, man may choose a course of action that will "put him in a pickle"; however, there is plan and design in that he should find himself in

this pickle in any event, regardless of the fact that it was his unapproved-by-G-d choice and action that led to this situation.

CURE FOR ALL PSYCHOLOGICAL AILMENTS

This is a very soothing approach which helps one to be contently resigned and accepting of whatever situation he finds himself in, regardless of whatever bad choices he thinks brought him there. At any given point in one's life, one can literally pull himself up by his own boot straps in the realization that Hashem is pulling along with him, and will certainly improve his situation. Though being in a pickle is in itself an indication that Hashem designed it for him to be in that situation, nowhere does it state that the duration of the pickle-stage has to drag on and on. Life is made of stages and cycles and it is up to us to "*tracht gut, es vet zain gut,*" from any given point and forward, for this whole above-mentioned exposition works only in retrospect: no matter what the situation, be it *Galus*, divorce, sickness, lack of *nachas*, crumbling towers, war, etc., we Jews acknowledge the Hand of G-d even when we are culpable of having made bad choices.

But as far as looking ahead is concerned, we have utmost hope and confidence that the end of evil and suffering will swiftly come to pass, and that the Rebbe Melech HaMoshiach is waiting impatiently for Hashem to signal the change of guard, *b'karov mamash!*

(Based on *Likkutei Sichos* vol. 5 pp. 65-67)

Rabbi Yeheskel Lebovic is the spiritual leader of Cong. Ahavath Zion in Maplewood NJ, and the director of Maplewood Mesifita for 13 and 14 year old students. He and his wife Pearl have been directing Likrat Shiduch Matchmaking Service since 1981. They can be reached at 973-313-2391, at lebovic@juno.com, and at the website: www.florida.com/shiduch Rabbi Lebovic is also a certified Mohel since 1973.

A STRING OF FAILURES

BY SHAI GEFEN



Rechavam Ze'evi (may Hashem avenge his blood) saw himself as a sworn chassid of the Rebbe MH" M. The Rebbe's view on shleimus ha'Aretz was his guiding light. One year since his assassination.

A MAN ALONE

A year has passed since the terrible, tragic murder of Rechavam Ze'evi, may Hashem avenge his blood, hours before his resignation from the Israeli government became effective. Ze'evi decided to quit the government after his good friend, Ariel Sharon, began talking about a Palestinian state. Without hesitating, Ze'evi tendered his resignation. Three bullets of an Arab assassin cut him down.

The P.M. promised to apprehend his murderers. Over Ze'evi's fresh grave, Sharon proclaimed, "We will be victorious."

Only one year has passed since Ze'evi's murder and his murderers have not been apprehended. On the contrary – they were released in the first round of Arafat's release from the Muktaa. His despicable assassins

smiled all the way out. Sharon did not win the battle, and did not learn the terrible lesson. He has given the Palestinians victory after victory, and the Jewish people continue to wallow in their own blood because of the government's shocking capitulations. Trivial coalition considerations, as well as unfounded fear, led Sharon to turn traitor on someone who served as his minister and went to battle with him for fifty years. An outrageous betrayal.

They're all talking about Ze'evi "legacy." One talks about "transfer," while another speaks about his charisma. But those who knew him well, know that Ze'evi's legacy was his following the Rebbe, with all that entails. He didn't vacillate about toppling Yitzchok Shamir in 5752, after the Rebbe MH" M's talk with Moshe Katzav in which he said he'd fight Shamir and bring him down.

Despite criticism from the inside and the outside, Ze'evi did not falter. He did not give his approval to Binyamin Netanyahu and his disgraceful retreat from Chevron and his Wye Accords, and he withstood all the pressure not to legitimize Netanyahu despite the fact that he was all alone within the Nationalist camp which continued to make concessions.

Hours before he fell, he was about to conclude his work in Sharon's government, and Ze'evi realized where Sharon's government was heading. This past year shows how right Ze'evi was for leaving, since he did not want to be a partner to the cynical politics of the Puad-Sharon-Peres government.

Many people do not know why Ze'evi managed to prevail when so many others failed. The answer is simple: Rechavam Ze'evi considered himself a sworn *chassid* of the Rebbe, with all that implies. He constantly focused on the Rebbe's view of the situation in Eretz Yisroel, and this is what guided his personal decisions. On more than one occasion he asked that he be sent the original source material of the *sichos* so that he could accurately know the Rebbe's

position.

Two weeks before his assassination, Ze'evi visited Rabbi Yosef Gerlitzky, director of the committee of *rabbanim*, "*Pikuach Nefesh*," and he said, "The Rebbe is a prophet like Yirmiyahu and Yeshaya. In thirty years the entire world will see this."

This is Ze'evi's legacy, even when he served in the military and even

The P.M. promised to apprehend his murderers. Over Ze'evi's fresh grave, Sharon proclaimed, "We will be victorious." His murderers have not been apprehended. On the contrary – they were released in the first round of Arafat's release from the Muktaa.

when he was in politics. He was the last of the politicians whose every move was measured by the Rebbe's yardstick, and he proved this in every publication and ad he produced, always making sure to quote the Rebbe.

In his memory and *l'ilui nishmaso*, we'll quote what the Rebbe said to Ze'evi when he served as the Chief of Central Command :

"Your letter about *shleimus ha'Aretz* gave me singular pleasure and inner joy, for I am sure that even though you mentioned Yehuda/Shomron, you meant all of Eretz Yisroel, till its borders, as indicated in our Torah, the Torah of life, which is given by the G-d of the earth and heavens. I strongly hope that with the nobility of spirit you possess, and with your influence, you will instill this perspective within circles that will grow and expand, until this perspective establishes the line and the negotiations with the nations – so that all those who establish the line will see the reality as it is. I mean that by withdrawing, *ch"v*, from the present borders, is an open invitation to invasion and attack and strike actions on every point in the land, undermining the security situation, to the point of actual danger to life, *r"l ...*" (Rosh Chodesh Adar I 5730. *Igros Kodesh* vol. 26).

"READY TO ABANDON THE SECURITY OF MILLIONS, EVEN THOUGH IT WILL HARM THE MEMBERS OF THEIR OWN PARTY"

The Mafdal (formerly known as the Mizrachi party) has the ability to constantly shock us. When they appointed Effy Fein as the leader of their party, we were all certain that the party that was always ready to sell all that's sacred to the Jewish people in exchange for a ministerial seat, had changed, and that now the leadership would be in the hands of "men of the book" who openly proclaim their utter loyalty to the Jewish people and the Torah.

Day by day we discover that what was, will be. Not only didn't Mafdal change, but the situation got much worse, perhaps because of our expectation that we had a "new" Mafdal. With not an ounce of shame, the leadership of this party is ready

to do anything, maybe because they're sure people are so dense.

Just half a year ago, they screamed about members of the Ichud Leumi – Yisroel Beiteinu coalition, about how they dared to be within the government which abandoned the lives of Jews and was ready to give the Arabs a state on a silver platter. To a certain extent, this is why the Ichud Leumi left the government.

Not two weeks went by and the Mafdal picked Effy Fein as their leader, and ran straight into the government in exchange for two ministers without portfolio positions. Mafdal offered an

Not only didn't Mafdal change, but the situation got much worse, perhaps because of our expectation that we had a "new" Mafdal.

"ideological" reason why they didn't take portfolios in the government, since they had entered the government just because of the war against the Palestinians, and so they prefer to be categorized as ministers without portfolio. *Mamash l'sheim Shamayim...*

Then the Mafdal ministers decided to obtain the portfolios abandoned by the Ichud Leumi, Yisroel Beiteinu and man them, at the very time that Sharon capitulated shamefully in Muktaa, and Kever Yosef was desecrated by bloodthirsty thugs and Jews were forbidden by

the Israeli government from going there. The Israeli government continues to negotiate with Palestinians while Sharon continues to speak about a blueprint for an interim Palestinian state, *r"l*.

What will Mafdal answer to the questions of those who elected them as to why they are sitting in a government which negotiates over matters of survival for the Jewish people? Their reckoning that these portfolios will help them in the coming elections will turn to smoke. In the meantime it is apparent (and

Yaalon in his honesty admitted publicly that in any eventuality they should not have left Kever Yosef, and he said that this withdrawal is what led to the stepped up war on Israel and hundreds of dead.

during elections will become even more apparent!) that nothing remains of all the fanfare which surrounded Effy Fein, the security expert.

Let us recall a shocking *sicha* from Purim 5735 about the leader of Mafdal at that time:

"When someone becomes leader of a party, and everything he does and his negotiations over it are done faithfully, and afterwards when a benefit comes his way that isn't only good for his party but affects the broader public – it's a big test, and

he must think and consider how to use it for the public good without being swayed by the benefit of his own party... The sad thing is that this situation is not just with those parties founded on secular ideals, but even regarding parties founded on *daas Torah*... At first they thought that at least this party would have success. And even though this would be harmful to the majority, over the years they saw that it hurt the image, the stability, and the esteem the party had within the nation. In this manner, unfortunately, there are matters which affect the security of three million Jews...and *rachmana litzlan*, they are not able, to date, to free themselves from the party connection and decide what is truly good for three million Jews, even though this will harm the party members..."

ISOLATED SETTLEMENTS – A BURDEN?

For years now, they've been working on convincing us that we need to evacuate isolated settlements in Yesha. Their primary claim – unfortunately those on the Right have bought into it, too – is that maintaining these *yishuvim* is a heavy security burden for the army.

This is certainly quite a claim, especially when the army is overburdened as it is, and it isn't right for a few families to interfere with the army's work. Peres, Beilin, and their cronies latched on to this position, and it has managed to gain a foothold among many groups.

On Erev Shabbos B'Reishis, Chief of Staff Moshe (Bogey) Yaalon appeared at a gathering in Tel Aviv. He maintained precisely the opposite position of that of the Left. According to him, the army has a unit in Netzarim in order to protect it, but if we leave Netzarim, "I'll have to put in a few divisions in order to protect the residents of the land."

That is what the chief of staff had to say. It's the unvarnished truth.

Unfortunately, though, the military's view is not relevant, particularly to those in politics, who make resolution after resolution solely based on politics, i.e., how to keep the unity government together and appease Peres in order to enable him to continue his trips around the world and serve as spokesman for the government, or how to appease Big Brother in America. Yaalon himself said that the army states its views on every issue, even though he

Will they build another fence in order to protect the first fence so that Arabs infiltrators don't get through it? And anyway, how will they prevent missiles and katyushas from going over the fence?

knows the army's view is often ignored.

HORROR

What's going on at Kever Yosef can be described in one word: horrific. Under the Israeli government no less, the horror continues as a consequence of abandoning the holy area in the most disgraceful manner. Aside from one time when Jews were allowed to pray there, the government refuses to allow Jews to return to the area, even when the Oslo Accords state that the



place belongs to the Jews.

Everybody knows (and military leaders admit) that what gave the Arabs the impetus to continue annihilating Israel and sow terror and chaos, was the army's hasty withdrawal from Kever Yosef. This was the sign to anyone who so wanted to realize that it's possible to chase the IDF out of anywhere; all you need is nerve.

Yaalon in his honesty admitted publicly that in any eventuality they should not have left Kever Yosef, and he said that this withdrawal is what led to the stepped up war on Israel and hundreds of dead. But until this

very day, the Israeli government has not allowed the return to normal life at Kever Yosef and the restoration of Yeshivas Od Yosef Chai, led by Rabbi Yitzchok Ginsberg.

Until this happens, the Arabs will get the message and continue their successful work in getting Jews to flee from all parts of the country.

THE PARTITION JOKE

Defense Minister Binyamin Ben Eliezer is busy proving that he's building the Partition Fence and evacuating illegal outposts, all in order to prove that he is no less of a Lefty than his party competitors, and

all this – with the help of P.M. Sharon.

I noticed a news item the other week which said that those working on the fence are in constant danger. In the Tul Kerem area they shot at the workers, and one was wounded and is in moderate condition. Now they promise us they will also provide security for the workers who are under attack.

If it wasn't sad it would certainly be funny. A normal country is building a partition fence, trying to run away from the cruel reality, and while building this fence, the builders are assaulted by a rain of bullets. And what will happen after the fence is built? Will they build another fence in order to protect the first fence so that Arabs infiltrators don't get through it? And anyway, how will they prevent missiles and katyushas from going over the fence?

These are questions without answers in light of the abnormal situation which politics has wrought. It is public opinions polls that determine whether a fence is built or not. It's also internal problems of primaries in the Labor party which determine the future of the "country of all its citizens."

Woe to the country that these are its leaders.

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TISHREI IN LUBAVITCH, 5763



R' Avrohom Yosef Zaide of Beitar Ilit, an Amshinover chassid, spent Sukkos and Simchas Torah in 770. At Beis Moshiach's request, he wrote his impressions of his visit.

I'll begin by saying that I had no plans of going to 770. I wasn't thinking along those lines, but as someone raised on the concept of *hashgacha pratis*, which accompanies a Jew with every step he takes, I saw how the Rebbe Melech HaMoshiach was bringing me to 770.

My connection to Chabad began long ago. I received my first *Tanya* after my *bar mitzva* from R' Menachem Mendel Wilhelm. I was jealous already back then, wondering why he was *zocheh* to learn *chassidus*, and not me. Then I became better acquainted with Chabad when I *davened* in Rabbi Shmuel Elozor Halperin's *beis midrash* in the Beis Yisroel neighborhood of Yerushalayim. This gave me a *koch* in the Lubavitcher Rebbe's *inyanim*. Even when I learned in Yeshivas Kochav Yaakov of Tchebin, I made it my business to attend a *Tanya* class and to bring others with me. Yet, I never considered going to the Rebbe.

In recent years, when the great *hisorerus* in *inyanei Moshiach* and *Geula*

began, since the Rebbe began publicizing the *besuras ha'Geula*, I felt strongly attracted to this. I joined in by crying out and promoting activities along the lines of "*ad masai*." Among

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other things, I *davened* at *kivrei tzaddikim* and added many *t'fillos* for the *hisgalus* of *Melech HaMoshiach*.

From an early age I've had the *z'chus* to be close to the Amshinover Rebbe *shlita*, and I consult with him regarding every detail of my life. I asked him a year ago whether I could publicize the Lubavitcher Rebbe's *besuras ha'Geula* that "*Melech HaMoshiach kvar ba*" (has already come). His answer was that I could publicize the *besuras ha'Geula*, but he added that as in every matter that the Lubavitcher Rebbe asked for, it should be done in a suitable manner.

This past summer, Rabbi Reuven Matusof, *shliach* in France, came to Beitar Ilit. After *farbrenging* with him and saying *l'chaim*, a friend and I went out to the street and cried out "*ad masai*" into the night, and asked for the immediate *hisgalus* of Moshiach. In those moments of inner arousal, it was decided that I would travel to the Rebbe for the first time in my life. This was pushed off a number of times, until Yom Tov came up and I decided that this was the time to go.

Of course I consulted with my *rebbe*, for I did not make a move without his permission. The Amshinover Rebbe is very particular about not leaving the Holy Land, and gaining his permission is no easy matter. I wasn't at all sure that he



Diary of an Amshinover Chassid

would let me go.

At first, when I asked if I could go to the Rebbe, and told him my feelings about the Rebbe, he asked me whether I only learned the Rebbe's *sichos* or his *maamarim*, too. I told him that I focused primarily on the *sichos*. He said that maybe the Rebbe wanted me

to become closer to him through his *maamarim*.

When I left the Amshinover Rebbe's room, I sat and wrote a long letter with all the points the Rebbe makes in the *Kuntres Beis Rabbeinu Sh'B'Bavel*, about the dwelling of the *Sh'china* in 770 during *Galus*, and that

770 is the Beis HaMikdash, and that it is easier to effect the *Geula* from there.

Then I went back into the Amshinover Rebbe, and he told me that he read all I had written, and said he had learned the *sicha*, but he still gave me a hard time about leaving. I felt that he was testing me, to see whether my desire to travel to the Rebbe came from *emes* and *p'nimius*, or was just for *chitzonius* reasons.

When I told him that the *Sh'china* resides in 770, he said: Doesn't the *Sh'china* also reside at the *Kosel*? So why travel to 770? I answered that the Rebbe said that it was specifically from 770 that the *inyan* of *Geula* is accomplished, and it is from there that the *Geula* process is set into motion.

The Amshinover agreed with me and said that indeed that was true, but who said that I, Avrohom Yosef Zaide, has to be in the thick of things, for everybody has his personal share in bringing about the *Geula*? I answered that there is reason to say that it is easier to accomplish this at 770. He agreed and finally gave me a *bracha* to go to the Rebbe MH"M.

Throughout the conversation with the Amshinover Rebbe, I felt that he



was really testing my seriousness about going to the Rebbe, and when he saw that this was an *inyan p'nimi* for me, he gave his consent.

* * *

I descend from Vizhnitzer *chassidim*. On one night of Chol HaMoed Sukkos a Jew I don't know took me to a *farbrengen* of Vizhnitzer *chassidim* in Williamsburg, where grandchildren of their *rebbe* were present. I sat there and they asked me to say a few words. I told them the *besuras ha'Geula* and described the spiritual experience of 770.

I told them that when I set off for the Rebbe, I had no idea where I was going. I'm new at this, and didn't know a soul. Naturally I was apprehensive. I arrived at 770 on Yud-Gimmel Tishrei. I felt completely out of place, and didn't know where to go or what to do. That first night I even thought of calling relatives in Boro Park so I could stay with them. While thinking this, two *bachurim* approached me from the Hachnasas Orchim organization, and asked if I was set up. I felt no longer alone, and that the Rebbe was lovingly taking care of me. I felt I belonged, part of things.

The atmosphere completely captivated me. At the very beginning, I already began to understand that what was going on in 770 is something that exists nowhere else in the world. After I returned to my home in Beitar, many people asked me

about my trip, and I told them: After two weeks in 770, I felt reborn, *b'gashmius u'b'ruchnius*.

I read a *vort* from the Kotzker Rebbe, who commented when he heard about a certain *tzaddik* who said that he saw the *ushpizin* who came to his *sukka* each night. The Kotzker said: I don't see them, but *emuna* is greater than seeing.

I think the *vort* is not that the Kotzker did not see the *ushpizin, ch"v*, but that his vision came as a result of *emuna*, and this is a much loftier type of vision.

When you are in 770, you have the



vision that comes from *emuna*, *emuna p'shuta*, of incredible *hashgacha pratit*. I looked around me and saw miracles in everything that was going on. I was answered by the Rebbe regarding things that I asked for, even before I had finished requesting them.

One who is in Crown Heights during "Z'man Simchaseinu" and opens his heart, feels utter *bittul* before the king. As a rule, the entire conduct throughout Sukkos and then at the peak, on Shmini Atzeres and Simchas Torah, is utterly beyond nature. The tremendous enthusiasm of thousands of *chassidim* is just not of this world. Thousands of *chassidim* dance at the

Simchas Beis HaShoeiva until six in the morning with enthusiasm that you see nowhere else.

You couldn't help being amazed on Erev Hoshana Rabba, when thousands of Jews danced in the rain, with some enthusiastic individuals somersaulting in the puddles to maximize in joy, with one and only one purpose: "so that if they ask you why are you dancing at the Simchas Beis HaShoeiva, you will answer them: don't you know that it has already been printed in the newspapers that Moshiach has already come?" (as the Rebbe said on Sukkos 5752).

This feeling of utter *bittul* to the king was a constant accompaniment to the dancing, and I felt part of it. This feeling is strengthened when thousands enthusiastically sing "Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed"

together, or "V'Hu Yigaleinu." I felt that not only did the excitement not stop, but it continuously grew, and each time, the song had an added dimension. It was joy mingled with yearning for the Rebbe.

The unwavering *emuna* in the Rebbe, along with all the energy that 770 infuses one with during Tishrei, convinces me that this is what will bring new revelations. What remains is to *daven* and hope that we succeed in transferring what we saw and experienced to our immediate environment and be *mekarev* all Jews to the light of Moshiach.

Another thing which captivated me during the dancing was the boundless *ahavas Yisroel*. People open up to one another. Jews from completely different backgrounds, who would apparently have nothing in common, become friendly in 770 and seem as though they grew up together. During the dancing you see old, respected people, *rabbanim*, along with simple Jews, dancing before the king with utter *bittul*.

I sat in 770 on Chol HaMoed and a Jew from France came over to me. I had never met him before, and our backgrounds were completely dissimilar, yet suddenly we were so friendly that it seemed we were like brothers. We spoke and became inspired together and then he asked me to learn a *sicha* with him. After two hours we got up and said to one another, "Look at what a Rebbe we have!"

After I returned home, many people asked me what I felt and what I had gained in going to 770. I simply answered that when in 770, you are in an atmosphere of *Geula*. *Galus* is not felt in 770. It just has no place there. When you dance each night until six in the morning, it seems the most natural thing in the world. When is *unnatural* is when the policemen start dispersing the dancers and the dancing stops. The feeling of *Yemos HaMoshiach* wells up

and you wonder: how can policemen stop the dancing in honor of the Rebbe MH" M?

This is the feeling I had during the Simchas Beis HaShoeiva. The *inyan* of "from there one draws *ruach ha'kodesh*" is stronger in 770. Those who attend the Simchas Beis HaShoeiva in Crown Heights draw fistfuls of *ruach ha'kodesh*, and whoever did not see the Simchas Beis HaShoeiva of Moshiach, never saw *simcha* in his life, and I'm not exaggerating.



That is what it's like at the Simchas Beis HaShoeiva, whereas on Shmini Atzeres and Simchas Torah it's hard to describe it altogether. If you weren't in 770, you won't understand. Plain and simple. In order to understand it, you had to be there. It's hard to digest the tremendous power that is revealed there. One great mass of *simcha* which continues non-stop for forty-eight hours. As the Rebbe Rayatz said, on Simchas Torah one draws buckets and barrels of abundance in *gashmius* and *ruchnius* from the

simcha. In 770 you experience this.

On Simchas Torah, towards morning, a Jew I didn't know grabbed hold of me. We joined hands and danced together for over an hour with the joy of the Torah. Whenever I wanted to stop dancing, I felt the Rebbe saying to me: "Dance, it's Simchas Torah today!"

When this *simcha* is combined with the *simcha* of *emuna* in the singing of "Yechi," it's too much to grasp with human intellect. There's singing and singing with no letting

up, as the request and demand gain renewed *chayus*. You actually feel how you are coronating the king and are drawing down his *melucha* to this physical world. You suddenly feel that you are not alone in this battle, and that there is a king in Israel, and we are merely his *shluchim* to

bring about *Geula* throughout the world. This leads to the victory over the entire world, and as in the song, "al yidei ha'Ramatkal ha'gadol mi'kulam, nitgaber al ha'olam..."

When I returned to Eretz Yisroel, it took time to get back to mundane reality after having spent a week and a half with Moshiach.

To sum up, those days of majesty and *k'dusha* that I merited to spend with the Rebbe, I can say one word: *nisrafti* (I was set on fire). An outsider cannot understand.

47TH INTERNATIONAL CONVENTION OF THE LUBAVITCH YOUTH ORGANIZATION

International convention of Lubavitch Youth Organization hears of 45 Chabad Houses in NY metropolitan area, 14 Chabad houses in Montreal, spiritual security measures in Ariel, and on Eged buses all over Israel.



Rabbi Shmuel Butman
Director Lubavitch Youth Organization,
Chairman International Convention



Rabbi David Raskin
Chairman LYO



Rabbi Menachem Wilhelm
Director Lubavitch Activities at the
Eged Bus Company in Israel

The Forty Seventh International convention of the Lubavitch Youth Organization took place on Chol HaMoed Succos at Lubavitch World Headquarters in Brooklyn.

The convention opened with a videotape of the Rebbe concerning the special mission of each individual to do his utmost to prepare the world for the coming of Moshiach. The convention was introduced by Rabbi Moshe Goldman Secretary of the Lubavitch Youth Organization. "This is a collective effort of everyone trying to do what the Rebbe wants."

Rabbi David Raskin, Chairman of the Lubavitch Youth Organization gave an overall report of activities and stressed the importance of this convention. "The Rebbe himself used

to ask the chairman of the convention to give a report of the convention during his Succos Farbrengen," said Rabbi Raskin.

"The central theme of the Convention was how to best prepare ourselves and the world for the coming of Moshiach, to inspire and to be inspired," said Rabbi Shmuel M. Butman, Director, Lubavitch Youth Organization and the chairman of the International Convention. "Each participant left with a feeling of strength and inspiration to expand his activities even further for the New Year."

Rabbi Kasriel Kastel, Program Director of the Lubavitch Youth Organization reported that there are close to fifty Chabad Houses in the

New York Metropolitan Area.

Rabbi Kastel stressed that during last year several new branches were opened, four on Long Island and three in Westchester County.

Rabbi Berel Motchkin, Director of the Lubavitch Youth Organization in Montreal, Canada reported that there are 14 Chabad Houses functioning in the Montreal vicinity, each employing numerous *Shluchim* (emissaries). Rabbi Motchkin further reported that several Chabad Houses are now involved in building Multi-Million Dollar buildings in order to better serve the Jewish Community.

Rabbi Shimon Beckerman, member executive committee of the Lubavitch Youth Organization in Isreal, spoke

about the extensive activities of all of the over 200 branches from Metualh till Elat. "In these troubled times everyone looks to the representatives of the Lubavitch Youth Organization for guidance, for inspiration and for spiritual safety measures," said Rabbi Beckerman.

Rabbi Yekutiel Rapp, Director of the Chabad House at JFK International Airport spoke about the thousands of people who put on Tefilin, receive Shabbos candles and literature. "It gives the people a sense of commitment and safety" said Rabbi Rapp.

Rabbi Menachem Wilhelm, Director of Chabad Lubavitch activities at the Egged Bus company in Isreal reported about his most crucial activities. " In view of the present situation in Israel we have arranged that a Chumash (bible), a Tehilim (Psalms), a *Tanya*, and a Tdzoko (charity) box should be on 700 Egged busses. We will soon do another 700 buses and our aim is that each of the 2800 busses of Egged should have a Chaumash, a Tehilim, a *Tanya*, and a Tdzoko Box."

Rabbi Yitzchok Gansburg, senior author and activist said that he is now

publishing a book with the names of all those who ever studied in Lubavitch Yeshivas all over the world including the vocational school and the Reshet Schools in Isreal. Rabbi Gansburg asked that each person should furnish him with his name and picture and it will be published in the book.

Rabbi Moshe E. Gerlitzky of Montreal whose children and grandchildren are *Shluchim* of the Rebbe spoke with great enthusiasm about the work of *Shluchim* which he sees in his travels as an emissary of the Rebbe. "They are literally illuminating and changing the world."

Rabbi Shmuel Omer, Director of Lubavitch Youth Organization in Emanuel and Ariel in Israel, told of the special spiritual safety measures suggested by the Rebbe, now taken in the towns of Emanuel, Ariel, and thirty one settlements in the Shomron in Israel. "Our goal is that each family should have in their house a Chumach, Tehilim, *Tanya*, and Tzdoko box. We actually see it in reality how this saves lives," said Rabbi Omer.

Rabbi Omer also said that one of measures of safety that the Rebbe stressed is to register all the soldiers,

and all the inhabitants, with a letter in a Seifer Torah. "We see how this helps."

Rabbi Shmaryohu Matusoff told an interesting story of how the Rebbe asked his father Rabbi Shlomo Matusoff, eminent *shliach* of the Rebbe in Morocco, if he spoke at the convention. His father said, "no." The Rebbe then told him that he should speak at the Torah gathering the day after succos. "From then on my father never missed to attend the convention."

Rabbi Matusof reported about the outstanding Lubavitch activities throughout France including many new day school buildings that have recently been built.

These are some of the highlights of the many reports heard at the International Convention of the Lubavitch Youth Organization, at Lubavitch World Headquarters. "This only shows the strength of the Rebbe, in these times while the entire world downsizes the Rebbe's *shluchim* build and expand," said Rabbi Butman.

The convention closed in the spirit of commitment, inspiration and conviction that all these activities will hasten ever more the imminent coming of Moshiach.



Rabbi Kasriel Kastel
Program Director Lubavitch Youth Organization



Rabbi Moshe Goldman and Rabbi Chaim M. Lieberman
Members Executive Committee Lubavitch Youth Organization

THOUSANDS AT LUBAVITCH YOUTH STATIONARY AND “ON WHEELS” SUKKOS

Thousands of Jews from all walks of life enjoyed the *sukkos* of the Lubavitch Youth Organization both stationary and “on wheels.”

The Macy’s *sukka* at Broadway and 32nd Street, near one of the cities busiest intersections did a thriving business as well as the International Sukka across from the United Nations. Many came to the Battery Park *sukka* near Ground Zero.

“The *sukkos* are there in accordance with the wishes of the Rebbe to give every Jew an opportunity to eat in a *sukka*, “ said Rabbi Shmuel Butman, director Lubavitch Youth Organization.

As is the custom for many years the chief representative of Israel to the United Nations and the Counsel General of Israel in the City of New York visit the International Sukka and make the blessing on the *esrog* and *lulav*.

“This is a unique moment,” said Ambassador Yeluda Lancry, Chief Delegate to the United Nations, when he came to the International Sukka together with his friend the Consol General of Israel to the City of New York, Alon Pinkas. “We sit in a spiritual environment right across from the ‘glass tower.’ It is very heartwarming”

“There us a special significance to the location of this *sukka* said Rabbi Butman, “As the ‘SUKKOS Shalom’ (the *sukka* of peace) will counterbalance all the negative talk right across the Avenue.”



GOVERNOR GEORGE E PATAKI IN THE INTERNATIONAL SUKKA
Rabbi Shmuel M. Butman welcomes the Governor of the State of New York to the International Sukka. Left is Michael Miller, Executive Vice President JCRC.



THE BLESSINGS OVER “THE FOUR KINDS”
Ambassador of Israel to the United Nations Dr Yehudah Lancry makes the blessings over the *Esrog* in lulav. From Right. Alon Pinkas, Consol General of Israel in New York City, Ambassador Lancry, Rabbi Shmuel Butman, Director Lubavitch Youth Organization, Rabbi David Raskin, Chairman, Lubavitch Youth Organization, Rabbi Moshe P. Goldman, Secretary, Lubavitch Youth Organization.



**KINGS COUNTY D.A. JOSEPH HAYNES
IN THE INTERNATIONAL SUKKA WITH RABBI BUTMAN**



**RABBI BUTMAN WELCOMES STATE
COMPTROLLER CARL McCALL
to the International Sukka.**



**ASSEMBLY SPEAKER SHELDON
SILVER IN THE INTERNATIONAL
SUKKA WITH RABBI BUTMAN**

BRINGING ROSH HA'SHANA TO JEWISH INMATES, WHITE DEER, PA

Rabbis Chesky Tenenbaum, Mannis Weingarten, and Rabbinical student Mendy Dechter spent their Rosh HaShana bringing happiness and the spirit of the holiday to those in jail. After visiting inmates in three different jails in the area, services were held at the Federal Correctional Institution Allenwood, where over 20 Jewish inmates joined the holiday services. Thanks to Chaplain Kelly, special permission was given for the inmates to be able to go to a nearby lake to do the Tashlich services. The Chaplain was very impressed by the service



**Rabbi Chesky Tenenbaum, Chaplain Kelly,
and Mendy Dechter**

and some of the inmates got very emotional. The inmates also got to dip an apple in honey as they joined in prayer for a sweet new year. The shofar was blown there too. Three Israeli inmates, who were unaware that it was Rosh HaShana, came rushing to greet the three Rabbis as they entered the Correctional Facility. Says Rabbi Chesky Tenenbaum, "It was a memorable experience to see the sheer joy and appreciation on the face of the inmates." The Rabbis were sent by the Lubavitch Youth Organization of Brooklyn, New York.