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TO BE A SHLIACH

SICHOS IN ENGLISH



SHABBOS PARSHAS CHAYEI SARA CHAF-ZAYIN MAR-CHESHVAN, 5750

1. The International Conference of *Shluchim* begins this Shabbos, Parshas Chayei Sara, and will be continued during the following days, which are associated with Parshas Toldos. Since everything is ordained by Divine providence, and since a Jew should derive a lesson in the service of G-d from everything he sees or hears, it follows that these two Torah portions contain lessons relevant to this conference and the responsibility of a *shaliach*.

Indeed, a major portion of Parshas Chayei Sara concerns a *shlichus*, Avrohom Avinu's entrusting Eliezer with finding a bride for Yitzchok Avinu, and Eliezer's execution of that mission. The following portion, Parshas Toldos, describes the offspring of Yitzchok and Rivka and thus, reveals the intent of that mission. Since Eliezer's mission is described at length in the Torah, we can conclude that it is not merely an isolated historical event, but rather, contains directives of a greater scope that apply in all times.

The lessons we can derive from this narrative can be understood on the basis of a basic question: Why is this narrative described in such great length

in the Torah? The objective of Eliezer's mission, the marriage of Yitzchok and Rivka, is described briefly while the description of the mission, the preparations for it, and the negotiations it required, is elaborate and detailed.

The concept can be explained as follows: Eliezer's mission in arranging for the marriage of Yitzchok and Rivka reflects — in microcosm — the mission of every Jew, to make a dwelling for G-d in the lower worlds. Rivka was like “a rose among the brambles,” living in Padan Aram together with the wicked Besuel and Lavan. Eliezer's mission involved removing her from there and bringing her to Yitzchok to become his wife. Thus, it reflects our service of refining the material nature of the world and transforming it into a dwelling for G-d.

On a very basic level, the wedding between Yitzchok and Rivka, the first Jewish wedding, is representative of the establishment of a dwelling for G-d in this world, since it represents the establishment of a Jewish home. This allows for the fulfillment of the commandment, “Be fruitful and multiply, fill up the earth and conquer it.” It gave Yitzchok the opportunity to produce “offspring” (Toldos), which refers in a simple sense to Yaakov and

Eisav, and in an extended sense, to “the essential offspring of the righteous,” “their good deeds.”

Since Eliezer's mission reflects such an all-encompassing objective, the Torah relates all the details of the mission so that a Jew can derive lessons from it regarding his service in making a dwelling for G-d in this world.

To explain: The objective of establishing a dwelling for G-d in the lower worlds involves two aspects: a) the establishment of a dwelling — i.e., that G-d will reveal Himself in this world as a person reveals his true nature in his own home. In his home, a person reveals himself without any inhibitions, so, too, in this world, G-d will reveal Himself openly, as the verse declares, “Your teacher will not conceal Himself any longer.”

b) The fact that dwelling will be in the lower worlds emphasizes that it will relate to the creations of this world on their level. Not only will G-dliness be revealed from above to below, but the world as it exists within its own context will recognize G-dliness. Although the world was created in a manner that it does not appreciate G-dliness, its nature will be transformed until — within the context of its own existence — it will become G-d's dwelling.

Accordingly, these two elements must also be reflected in the service which creates the dwelling for G-d: a) Since the dwelling must be within the context of the lower worlds, it cannot be established by G-d through a revelation from above alone. Rather it must be accomplished through the service of the Jewish people, who act as G-d's *shluchim* in this world. This leads to a further point, since the Jews are creations of this world, their activity as *shluchim* is not only a preparation and a means to establish a dwelling for G-d, but it itself is a reflection of that dwelling. To elaborate, the narrative of Eliezer's mission, which serves as a paradigm for *shlichus*, describes in detail how Eliezer fulfilled the mission with which he was charged.

b) To transform the world into a dwelling for G-d, i.e., a place of Divine revelation, it is necessary for the Jewish people to recognize that they are merely *shluchim*. They must be conscious that it is the power of G-d who charged them with this mission and not their individual potential that allows the mission to be successful. To emphasize this point, our narrative elaborates on how Eliezer was charged by Avrohom with his mission, how he took an oath, stressing how the *shaliach's* activities are carried out with the power of the one who appointed him.

The latter concept can be clarified within the context of the three perspectives with which the Torah authorities of the latter generations have defined *shlichus*:

a) The *shaliach* is an independent identity and the deeds he accomplishes are recognized as his. It is merely that through the performance of these deeds, the obligations of the person who charged him with the mission are fulfilled.

b) When the *shaliach* performs a deed, it is considered as if it was performed by the person who charged him with the mission. Although in regard to his other affairs, the *shaliach* is

an independent entity, in fulfilling his *shlichus* the one who charged him is fully responsible for the deeds the *shaliach* performed.

c) The *shaliach* is considered as an extension of the one who appointed him. "A *shaliach* is considered as if he is the person who appointed him."

The relationship between a Jew (the *shaliach*) and G-d (the One who appointed him) is defined in the third manner. The Jew's establishment of a dwelling in the lower worlds is possible because he is "a part of G-d," i.e., like the one who appointed him. *Avoda* is required, however, to reveal this quality; a person must work on himself to transcend his individual self and

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identify with G-d's will. It is not sufficient for him to perform a G-dly act, a *mitzva*, while remaining a separate and individual identity. Rather, he must be totally given over to G-d to the extent that every aspect of his personality — even those involved with physical activities — is given over to G-d.

For this reason, the appointment of the *shaliach* by the one who sends him is of such importance. The appointment of *shluchim* implies that the person appointing them gives them power.

In terms of our fulfillment of the *shlichus* with which we have been charged by G-d, this concept fuses two opposites. Although a Jew feels himself

as an independent entity — a soul and a body, who has a personality of his own and must realize that he personally was granted unique potentials to achieve particular objectives in the service of G-d — nevertheless, while carrying out this service, his own personality must be totally nullified to the extent that he is totally unified with G-d Who appointed him as His *shaliach*.

2. The above concept provides the basis for the connection between the narrative of Eliezer's mission and the name of the *parasha*, Chayei Sara ("the life of Sara"). Though a name expresses the character of that which is named, in this instance, the connection between Sara's life and the events related in the *parasha* is difficult to understand, for all these events occurred after Sara's death.

Nevertheless, we can understand that the fullest expression of Sara's life took place after she departed from this world, as our Sages declared, "Since his descendants are alive, he is considered as if he is alive." Indeed, the heritage of goodness and holiness she had established was perpetuated through the marriage of Yitzchok and Rivka. When was Yitzchok satisfied with his bride? When "he brought her into the tent of Sara, his mother." Our Sages interpret this to mean that Rivka resembled Sara. Indeed, all the spiritual services which Sara fulfilled were carried out by Rivka. Hence, this marriage reflects the ultimate expression of "Sara's life."

In particular, the expression used by the Torah in describing Sara's age, "one hundred years, twenty years, and seven years," is significant. "One hundred" refers to the transcendent powers of will and pleasure, "twenty" refers to our intellectual powers, and "seven" to our emotions. The verse concludes, "the years of Sara's life," which our Sages interpret to mean that "all are equal for the good." This reflects how all the soul's powers are unified into a single point, brought together through the *bittul* of *yechida*, the essence of the soul,

which is above all division. Nevertheless, this essential point of the soul permeates through all the soul's powers and unites them in this all-encompassing *bittul*.

To relate this idea to the concept of *shlichus* described above: As mentioned, our fulfillment of the mission to make this world a dwelling for G-d involves the fusion of two opposites: a) the *shaliach* using all of his powers (his will and pleasure, intellect, and emotion in the fullest way possible), and b) the *shaliach* giving himself over to G-d entirely, focusing all his powers on a single goal, the fulfillment of G-d's will.

We derive the power to fuse these two opposites from Sara Imeinu. She endowed us, her descendants, with the potential for the essence of the soul to permeate every aspect of our personality ("all are equal for good") and to unify will and pleasure ("one hundred years"), intellect ("twenty years"), and emotion ("seven years") in this all encompassing *bittul*.

The dedication of our potentials to this *shlichus* with the *bittul* described above enables us to refine our world and make it a dwelling for G-d. We are able to reveal how "all the entities in the heavens and the earth...came into existence from the truth of His Being."

Based on the above, we can understand the statement that the *gematria* of "*shaliach*" plus ten (representing the ten powers of the soul) is numerically equivalent to "Moshiach." When a person dedicates all of his ten powers to the fulfillment of the mission to make this world a dwelling for G-d, he reveals the spark of Moshiach he possesses within his soul. Each entity possesses a spark of Moshiach, which represents the essence of that entity, the level of *yechida* that transcends all distinctions. Simultaneously, the level of *yechida* permeates through all of these different entities.

Through each individual revealing

the aspect of Moshiach that pertains to him, the actual coming of Moshiach is hastened, as alluded to in the Rambam's statement that with one *mitzva*, each Jew has the potential to tip the balance of the entire world and bring complete salvation.

3. Based on the above, we can understand the connection between the *parshiyos* Toldos and Chayei Sara. As mentioned, Parshas Chayei Sara revolves around the marriage of Yitzchok and Rivka. The ultimate goal of that — and every other marriage — is to produce *toldos*, offspring. Chassidus explains that the birth of a child reveals "the power of *Ein Sof* [G-d's infinity]."

Similarly, the spiritual dimensions of our service represented by that marriage, the mission to make this world a dwelling for G-d, are intended to reveal "the power of *Ein Sof*" throughout the world through their *toldos* which, as our Sages state, refer to a person's "good deeds," which are "the essential offspring of the righteous."

These activities are also related to bringing about "offspring" in another context. The Rebbe Rayatz explained that the *mitzva* to "be fruitful and multiply" means that "one Jew must make another Jew," i.e., influence another Jew to express his Judaism. Furthermore, the influence one exerts on others must be complete, powerful enough to motivate that person himself to go out and spread Judaism to other people.

In this context, each word in the verse, "These are the offspring of Yitzchok the son of Avrohom," is significant. Our Sages explain that the word "these" refers to that which is openly revealed. The "offspring," referring to a new entity, "of Yitzchok," produced by Yitzchok and reflecting his nature, which is associated with producing joy and happiness, as reflected in Sara's explanation of the name she gave him, "Whoever hears will rejoice with me."

"The son of Avrohom" implies that it is openly apparent that he is a descendant — to the extent that the facial characteristics of Yitzchok and Avrohom were identical — (and heir to the heritage of) "the father of many nations," the person who is involved with spreading the service of establishing a dwelling for G-d throughout the world at large.

The Hebrew word "*Toldos*" (offspring) is plural, referring to both Yaakov (the service of "doing good") and Eisav (the service of "turning away from evil"). The establishment of a dwelling for G-d involves both these services. And ultimately, since Eisav is also a son of Yitzchok and Rivka, the service associated with him does not involve merely the negation and rejection of evil, but its elevation and refinement. The establishment of a dwelling for G-d in the lower worlds requires both the service of Yaakov, "a straightforward person, a dweller of tents" (the service of Torah and *mitzvos*), and Eisav, "a man of the field" (the service of refining and elevating the material substance of the world). This will lead to the era when, "I will come to my lord in Seir," when Eisav will be elevated and prepared to accept the Messianic Redemption.

On the basis of the above, we can understand the sequence of the *parshiyos* from Lech Lecha to Toldos. Lech Lecha refers to the *bittul* that motivates a journey from one's previous state. This prepares a person for VaYeira, a revelation of G-dliness. Chayei Sara involves the expression of this revelation through every element of our personalities which gives a person the potential to produce *Toldos*, "offspring" and establish a dwelling for G-d in this world.

4. The above concepts are fundamentally related to the International Conference of Shluchim, which begins this Shabbos. All Jews are *shluchim* of G-d to establish a dwelling for Him in this world. Particularly,

when an individual is appointed as *shaliach* of the Rebbe Rayatz, his role in fulfilling the *shlichus* with which he has been charged by G-d receives greater emphasis. Surely, this applies when *shluchim* from all over the world have gathered together. Each of their missions must relate to the two points mentioned above: a) Each *shaliach* must use his full potential (all of his ten powers) for the sake of the fulfillment of the mission, and b) each *shaliach* must be totally given over to the one who appointed him, the Rebbe Rayatz, and thus, standing in the place of the one who appointed him.

The fusion of these two contradictory points relates to a similar fusion of two opposites: a conference (unity) of *shluchim* (who are many). This is particularly relevant in regard to an international conference, where *shluchim* are gathered from all over the world for the sake of strengthening their commitment to the fulfillment of their *shlichus* to spread Yiddishkeit, Torah, and goodness throughout the world. And this is especially significant when this conference is held in a *shul* which is a house of study. The general nature of this *shlichus*, however, must be interpreted in an individual manner by each *shaliach* in order to influence his particular country and situation.

By gathering together in such a conference, all the *shluchim* receive greater strength and potential to carry out this mission. In particular, additional power is granted this year, the fortieth year after the Rebbe Rayatz's passing. Our Sages explain that after forty years, a student attains a full grasp of his teacher's knowledge. Thus, the fact that forty years have elapsed since the Rebbe Rayatz's passing implies that we are granted the potential to reach a higher rung in the fulfillment of the mission to make this world a dwelling for G-d. This must be reflected in the two aspects of *shlichus* mentioned above: The *shaliach's* *bittul* must be more complete and encompassing.

Simultaneously, that *bittul* must inspire him to dedicate all of his potentials to the fulfillment of his mission.

In application of the above: The intent of the conference of *shluchim* should be to strengthen each other to spread *ahavas Yisroel* ("the love of our fellow Jews") and *achdus Yisroel* ("the unity of the Jewish people"). The first step in accomplishing that objective is spreading love and unity among the *shluchim* themselves. Though they come from different places with different missions particular to their individual situation, they join together in one conference with a single goal.

The unity established in this conference through praying, studying,

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and accepting resolutions together should continue to have an effect when each *shaliach* returns home. In his own individual circumstances, he should feel connected to the other *shluchim* and to the one who appointed them.

This unity will grant the *shluchim* the potential to spread unity among the Jewish people in the countries in which they dwell. Through these efforts, the entire world will become united in the fulfillment of G-d's will; the Jewish people, through the performance of the 613 *mitzvos*, and the gentiles, through the observance of the seven universal laws given to Noach and his descendants.

To strengthen the unity among the *shluchim*, it is proper to print a book to serve as a constant reminder of this conference. This book should include: pictures of all the participants in the conference including their families, new Torah concepts that were authored by the participants in the conference, and a record of the speeches and resolutions made throughout its duration. Also, Torah concepts and resolutions that emphasize the unique nature of the present year, the fortieth year after the Rebbe Rayatz's passing should also be included. When a *shaliach* returns to his own community and opens this publication, he will remember this conference. This will inspire him to further efforts in fulfilling his mission.

This is also an appropriate opportunity to reiterate the suggestion made regarding gathering people together in every community each Shabbos to study Torah and focusing that study on a common subject, the weekly Torah portion. Similarly, it is important to emphasize the study of the Rambam's *Mishneh Torah*, which was completed in the previous week. It is proper to organize *siyumim* (celebrations in honor of the summation of study) in communities throughout the world. Rabbis and community leaders should be encouraged to attend these gatherings, which will bring honor to the Rambam and honor to the Torah as a whole. Through spreading the study of the Rambam — a text which includes "the entire oral law" in a manner that can be understood by "those of lesser stature as well as those of greater stature" — throughout the world, the Jewish people become united in a bond of Torah.

May these efforts hasten the fulfillment of the prophecy with which the Rambam concludes his text, "And the earth will be filled with the knowledge of G-d as the sea covers up the ocean bed," with the coming of Moshiach. May it be now, immediately.

WHAT DO WE DO NOW?

BY BORUCH MERKUR

You can go anywhere in the world and be sure to find two things: wherever you go you are sure to find Coca-Cola and wherever you go you'll always find Chabad.

international organization takes insight and ingenuity; at some level of management there has to be strong leadership. In Chabad, this leadership starts at the top.

MH" M, Chabad-Lubavitch has grown and continues to grow, changing the face of entire communities and inspiring other Jewish groups to join in the movement towards rekindling the Jewish identity and revitalizing Torah observance the world over.

Running a successful Under the direction of the Rebbe

LIVING ON THE EDGE

In the days of the Baal Shem Tov class was determined in most Jewish circles primarily by proficiency in Torah. If you were a big rabbi, for instance, you would surely be given great honor, and so on. But if you were just a simple person, and you had not been properly educated in the Torah, you would probably have not been given much respect.

But, to the holy Baal Shem Tov, who was known for his *ahavas Yisroel*, his tremendous love and respect for his fellow Jew, every Jew was precious, irrespective of his social standing. The Baal Shem Tov emphasized the unity of the Jewish people by teaching others of the value of the simple Jew, for through his sincerity and purity of heart, he is capable of developing an extremely close and meaningful connection with G-d. Since their faith in G-d is so strong, simple Jews manage to make an incredible spiritual impact, regardless of their limited knowledge of the Torah – but it takes a man of the sensitivity of the Baal Shem Tov to first realize this...

AT THE TABLE OF THE BAAL SHEM TOV

It was the custom of the Baal Shem Tov to receive guests at his table for two of the three meals of Shabbos, for one meal was especially reserved for his disciples, the Holy Brotherhood.

One Shabbos, many guests arrived, and among them were simple people, farmers, tradesmen, cobblers, tailors, shopkeepers, and the like. The Baal Shem Tov welcomed them all and showed them great warmth that evening at the Shabbos table. For one he poured wine from his *Kiddush* cup, to another he lent his cup to use for *Kiddush*, to others he gave *challa* from the loaves upon

which he had said (the blessing) "*HaMotzi*," and so on.

The members of the Holy Brotherhood were astonished by this special treatment.

The next day, after they had finished eating, the guests gathered in the *shul*. Being unable to read any of the more analytical holy texts, each began to recite Psalms.

Meanwhile, the Holy Brotherhood, took their rightful places at the Baal Shem Tov's table, and to their great delight the Baal Shem Tov began to expound on the Torah.

All of the disciples were overwhelmed with gratitude for the privilege of being students of the holy Baal Shem Tov and for being welcome at his table. But, at the same time, some of the disciples were not at all pleased that this privilege was shared with simple people, who were unable to understand the words of their holy Rebbe. They wondered: why does the Baal Shem Tov show so much affection to these simple people – giving them wine from his cup, and so on?

And just then, while their minds were still on the subject, the Baal Shem Tov said: "It says in the Talmud, 'in the place where penitents stand, the perfectly righteous do not stand.' There are two manners of the service of G-d, the service of the righteous and the service of the penitent. The Divine service of simple people is at the [lofty] level of the penitent [at heights that even 'the perfectly righteous do not – and cannot – stand']. For simple people are contrite and humbled by their own condition in a way that resembles the remorse

It's not that it has always been easy. The various campaigns of the Rebbe – such as encouraging men to put on *t'fillin* and encouraging women and girls as young as three years old to light Shabbos candles – were often met with adversity at their onset. Yet through perseverance, the opposition not only conceded, but began to follow suit (according to the universal maxim, if you can't beat 'em join 'em).

Unlike non-Jewish kings and leaders, who command their armies from far behind the trenches, it is

The single thing that now remains to be done is to receive our righteous Moshiach.

know that Jewish leaders, such as King David, led the pack from the frontlines. So too, the Rebbe is on the frontline in the fight against assimilation and pacifism.

In the early years, for example, the Rebbe met in private audiences with Jews of all backgrounds, giving blessings and guidance and providing solutions to their problems.

Later, when the sheer volume would no longer allow for individual private audiences, the Rebbe would meet with people *en masse*. Also, the Rebbe would meet thousands of people in giving out dollars (to be given to charity) every Sunday, a process that would take about eight hours. Still the Rebbe found time to give blessings, guidance, and find

for the past and the resolve for the future of the penitent.”

Those who had been thinking negatively about the simple people knew that this statement was directed towards them. Their Rebbe had detected their resentment and sought to correct it by speaking about the virtue of the Divine service of simple people, which even rivals the service of the completely righteous.

After staring deeply into their faces, the Baal Shem Tov instructed his disciples to each put his right arm on the shoulder of the one sitting next to him. Then he asked them to sing a medley of *chassidic* tunes. When they had finished singing, the Baal Shem Tov told them to close their eyes. All of a sudden, the disciples heard a most sweet and pleasant song intermingled with voices of heartfelt supplications.

One voice chanted, “Master of the World, ‘The words of the L-rd are words of purity, silver refined in a furnace upon the ground, purified seven times.’” Another voice sang, “Merciful Father, ‘Be gracious to me, my L-rd, be gracious, for in You does my soul trust, and in the shadow of Your wings I seek refuge, until calamities pass.’”

And another called out, “My beloved, merciful Father, ‘Restore us, O L-rd of Salvation, and nullify Your anger towards us!’”

All of the disciples were overwhelmed with gratitude for the privilege of being students of the holy Baal Shem Tov and for being welcome at his table. But, at the same time, some of the disciples were not at all pleased that this privilege was shared with simple people...

Upon hearing these verses from the Psalms, the Holy Brotherhood trembled and wept; their hearts were crushed and shattered from the sound of the soulful and melodious prayer. Each and every one of them prayed in their hearts that G-d should help them to merit to serve Him in a way that at least resembles what they had just heard.

The Baal Shem Tov instructed the Holy Brotherhood to open their eyes, and then he said: “The sounds you just heard are the voices of simple people reciting Psalms in pure sincerity, the sound of prayer that resonates from the very depth of the heart, the song of simple faith.

“You, my holy disciples, have heard it for yourselves. And what do we know besides the merest ‘edge of the truth.’ For the body, in itself, is not truth; only the soul is truth. Nevertheless, even *we* recognize the truth when it appears before us; we perceive it and we are affected by it. How much more so does G-d, Who is absolute truth, recognize the truth

(Adapted from a letter of the Rebbe Rayatz.)

solutions to their problems.

Inspired by the Rebbe's enthusiasm and alacrity, the Rebbe's emissaries, his faithful *shluchim*, follow in his footsteps on the frontlines around the globe, instituting the Rebbe's campaigns and spreading his message and his teachings throughout the world.

Around this time of year, in 5752, the Rebbe addressed his emissaries in the International Shluchim Congress and introduced a new stage in the direction and focus of outreach. In the Rebbe's words:

The *shluchim* have long since begun to spread Torah and Judaism, and spreading the wellsprings of *chassidus* (the inner dimension of the Torah) outwards, and they persevered for some time now, but now we have finished this work, according to the proclamation of the leader of the generation. Yet still the true and complete Redemption has not fully materialized.

We must, therefore, say that there still remains something to be done...

The single thing that now remains

At this Shluchim Congress we must make good resolutions how each shliach will prepare himself and others to receive our righteous Moshiach through teaching about the concept of Moshiach, as it is explained in the written Torah and the Oral Torah, in a way that is appropriate to each person's intellect and understanding.

to be done in the work of outreach is to receive our righteous Moshiach, in order that he can fulfill his mission and take all of the Jews out of Exile!

...

This means that all aspects of outreach – the work of spreading Torah and Judaism and spreading the wellsprings of *chassidus* outwards – must be permeated with this point: how it contributes to receiving our righteous Moshiach.

Simply speaking this means that at this Shluchim Congress we must make good resolutions how each *shliach* will prepare himself and others to receive our righteous Moshiach through teaching about the concept of Moshiach, as it is explained in the written Torah and the Oral Torah, in a way that is appropriate to each person's intellect and understanding.

(Seifer HaSichos 5752, pp. 110-11)

* * *

For anyone interested in the furtherance of Jewish outreach, this is what is presently demanded of us. May we all find immediate success! Moshiach now!



IT'S THE ALEF- BEIS OF OUR AVODA – AND THE GIMMEL AND THE DALED...

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



Reb Mendel Futerfas, a^{”h}, related: There was once a *chassidic melamed* of small children who did all he could to instill his small charges with the *chayus* of *chassidus* so that they too would be saturated with *chassidishkeit*, fear of Heaven, and good character traits.

(Reb Mendel would often repeat the story of the *chassid*, Chonye Morosov, who once hired a *chassidic melamed* to educate his son. After some time, Chonye fired the *melamed*, because after seeing how he *davened* and conducted himself he was afraid that he wasn't fit to guide and educate his son.

(Said the *melamed*: What do you care how I *daven* and behave, when I teach your son how to do everything correctly?

(Chonye replied: I am afraid that my son will emulate you: he will guide others how to behave properly, but he'll do as he pleases.)

Anyway, back to the *melamed* in our story, he was indeed a role model of a *chassidic melamed* who himself was imbued with *chassidishkeit*, and he did all he could to instill his pupils with *chassidic warmth*, *yiras Shamayim* and *middos tovos*.

In those days, pens and pencils were not commonly available, never

mind more sophisticated writing implements. Each student had a quill made from a bird's feather which had to be dipped in an inkwell every few

The Rebbe emphasized that “to bring to Yemos HaMoshiach” is not merely a detail of shlichus, and is not in general what shlichus is about, and it's not even the most important part of shlichus; it's the only thing!

minutes. Since the ink got used up quickly, each student had a small bottle of ink with which he replenished the supply of ink when needed.

It once happened that a child's bottle of ink was empty so he couldn't continue writing. He asked his friend for some ink, but the boy refused despite the child's importuning. The *melamed* wanted to use the opportunity to teach a lesson, rather than just solving the problem at hand. He called over the child who refused to give the ink as though he wanted to test him, and he showed him the letters of the *Alef-Beis*.

The *melamed* pointed at the first letter and asked the boy its name. “It's an *Alef*,” he said, demonstrating his knowledge.

“No,” said the *melamed*. “The *Alef* – i.e., the first thing a boy must know and remember before anything else – is that when a friend asks for ink and he can give him some, he must give and not refuse!”

The student was duly chastised but the *melamed* didn't let him off yet. He pointed at the second letter and asked again, “What is it?”

“That's a *Beis*,” said the boy.

“No!” exclaimed the *melamed*. “Not at all! The *Beis* – i.e., the second thing a boy must know and remember before anything else – is that when a friend asks for ink and he can give him some, he must give and not refuse!”

The boy had had enough at that point, but the *melamed* didn't relent. He pointed at the third letter and asked again, "And what is that?"

"That's a *Gimmel*," said the boy who was utterly mortified.

"No," exclaimed the *melamed*. "Not at all! The *Gimmel* – i.e., the third thing a boy must know and remember before anything else – is that when a friend asks for ink and he can give some, he must give and not refuse!"

This scene repeated itself for the letter *Daled* and *Hei* and so on until the end of the alphabet. The *melamed* gave the identical explanation for each letter: when a friend asks for ink, you have to give and not refuse.

After such a lesson by the *chassidic melamed* it wasn't necessary to repeat and explain to the whole class how one should help his friends and not think about himself. The boy he had called up, as well as all the boys, got the message: Torah is *ahavas Yisroel* and helping one another. One must always help another.

* * *

From around the world, *shluchim* of the Rebbe MH" M will gather this Shabbos *Mevarchim* at the *Kinus HaShluchim* in order to strengthen and encourage one another, to consult and discuss how to do the *shlichus* the Rebbe gave every one of us, especially those who were picked to be the Rebbe's official *shluchim*. The *shluchim* are dedicated to *hafatzas ha'Torah*, *Yiddishkeit* and *chassidus*, and to bringing the *Geula*.

We all remember the directive we heard from the Rebbe at the last *Kinus HaShluchim* which he addressed on Shabbos Parshas Chayei Sara 5752:

(*Chassidim* know that until we hear the *Torah Chadasha*, we must "live" with the last *sicha* we heard from the Rebbe that week and on that topic. As the Rebbe said in *Igros Kodesh* and *sichos* of 1950-1951 : "If only *Anash*, especially the *T'mimim*, paid close

attention to the *maamarim* and *sichos* of last year and the year before that"; and "the answers to all the questions being asked, look for in that which was explained in those *maamarim*" (Toras Menachem – Hisvaaduyos 5710 p. 20))

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The melamed pointed at the first letter and asked the boy its name. "It's an Alef," he said, demonstrating his knowledge. "No," said the melamed. "The Alef – i.e., the first thing a boy must know and remember before anything else – is that when a friend asks for ink and he can give him some, he must give and not refuse!"

general what *shlichus* is about, and it's not even the most important part of *shlichus*; it's the only thing! The Rebbe said this while explicitly stressing the identity of Moshiach (Sicha Parshas Chayei Sara, *ibid*): According to the fact that "in every generation somebody is born from the seed of Yehuda who is fit to be Moshiach...,"

my father-in-law, the only *shliach* of our generation and the only Moshiach in our generation... the "please send with the one you will send" has begun to be fulfilled, the *shlichus* of my father-in-law. From this we understand that the only thing which remains in the *avoda* of *shlichus* is to actually greet Moshiach, so that he can fulfill his mission in actuality and take the Jewish people out of *Galus*... [therefore] all the details in the service of *shlichus* – of *hafatza* of Torah, *Yiddishkeit*, and *chassidus* – must be imbued with this point: how does this lead to greeting Moshiach... all matters of *avoda* (in all the days of your life, and in each day in itself, in all details and moments of the day) must be imbued with "l'havi l'Yemos HaMoshiach" ... not only when Moshiach is "*b'chezkas Moshiach*" but all the days of Moshiach including the perfection of "*Moshiach vadai*," etc.

At the end of the *sicha* of Parshas VaYeira the Rebbe says: All matters and all activities should be imbued with *inyanei Moshiach* and *Geula*, including also one's eating and drinking, for he yearns for the *seudas Levisan* and the *Shor HaBar* and the *Yayin HaMeshumar*. He, therefore, complains to Hashem that he cannot fulfill the *mitzva* of "and you will eat and be satisfied and bless" in its truest sense until Hashem will bring him back to His table for the meal of the Future to Come..

That is the *Alef*, the first thing we have to know; it's the *Beis*, the second thing we must know; it's the *Gimmel*, the third thing we must know, etc., until the last and final thing: *emes*, which is made up of the first, middle and last letters of the *Alef-Beis*.

This is the point, the goal, the *shlichus* and the only thing – as the Rebbe says – left to do! Of course we have to take care of all the details starting with the *avoda* with oneself – in learning, understanding, knowledge, toil, and contemplation and to do it with sincerity, etc. And certainly as far as working with others,

one must influence them in all matters of Torah and *mitzvos* and ways of *chassidus*, down to the smallest details. But it all must be imbued with Moshiach and *Geula*, so that when you look at the person all you see is Moshiach and *Geula*.

As the Rebbe said on Simchas Torah 5752 in explaining why children are called “*Meshichoi*”: There is no need for explanations for the title (for the anointing with oil or “to anoint one to greatness”) for when you merely glance at a Jewish child in our generation, what do you see? You see Moshiach! (And when the children grow older and things are internalized, then certainly things should be this way. In fact, all the more so!)

As the Rebbe explained on many occasions (for example in the *sicha* of Parshas Mikeitz 5752) that a Jew “lives” with the *inyan* of Moshiach all the time and “looks” for it wherever he goes, so

Chassidim know that until we hear the Torah Chadasha, we must “live” with the last sicha we heard from the Rebbe that week and on that topic.

that when he gets up to a certain topic which can be connected to Moshiach and *Geula* he immediately exclaims: “Aha!” because it’s “his” topic which he “lives” with, which he “breathes” and so he finds it wherever he turns.

Just as we were told to dance and rejoice on Simchas Torah 5738 and we

proclaimed, “*der Rebbe iz gezunt*,” even before we saw him completely well; and it was this conduct which led to his complete recovery which we celebrate on Rosh Chodesh Kislev – and just as we were told to dance and proclaim “*didan natzach*” even before the final victory and the *s’farim* were still in “captivity.” and it was the proclaiming, dancing, and singing which were done despite the apparent situation, which led to the redemption of the *s’farim*, when the court made its decision on Chaf-Hei Cheshvan and the *s’farim* were returned on Beis Kislev – so too, by proclaiming, singing and dancing, without acknowledging *Galus* – on the contrary, by “living” with Moshiach and *Geula*, “breathing” it and looking for it everywhere – we will merit the final *Geula*. *Yechi Adoneinu Moreinu v’Rabbeinu Melech HaMoshiach. l’olam va’ed!*

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Motzoey Shabbos Parshas Chaye Sara 8:00pm

FROM THE CHASSIDIC UNDERGROUND IN RUSSIA TO A SPIRITUAL REVOLUTION IN TORONTO

BY DANIEL GORDON



Rabbi
Yosef
Yitzchok
Zaltzman

Toronto, the largest city in Canada, is a quiet city known as Toronto the Good, whose hospitable atmosphere draws many immigrants. Among the hundreds of thousands of immigrants, the Russian Jewish community stands out as they number 40,000 people. These are a settled, refined people, who sought to distance themselves from the tumultuous life in other cities. The Rebbe MH" M sent Rabbi Yosef Yitzchok Zaltzman and his wife to Toronto in 5741 to minister to these souls, and over the years he has established a

wondrous empire of vibrant Jewish life.

For over twenty years, R' Zaltzman – a Russian himself, who received his *chassidic* education from his father, the *chassid* R' Berel Zaltzman, and from the *mashpia* R' Mendel Futefas, a" h, in an underground *cheider* in Soviet Russia – has managed to become the unofficial leader of Russian Jewry in Toronto, igniting the Jewish spark which the Communists tried to extinguish. He has dozens of *baalei t'shuva*, hundreds receiving a Jewish education, and thousands connected to the Rebbe

MH" M and who see the Chabad house as their personal home, to his credit.

* * *

In the summer of 5738, R' Zaltzman and his friend, R' Herschel Rabisky, went on Merkos *shlichus* to a Jewish community of Russians in Toronto which numbered 2000 families. The two young men made house calls and succeeded in reaching about fifty families who committed to strengthen their ties to Judaism.

Three years later, these families became the base from which R'



Chuppa for a
Russian baal
t'shuva couple



Mivtza T'fillin in
the early days

Zaltzman developed his work among Russian Jews when he was invited by *shliach* to Toronto, Rabbi Zalman Aharon Grossbaum, to come there and work with Russian Jews.

In 5740 when he learned in *kollel*, R' Zaltzman had a number of offers from various *shluchim* to work with Russians in their respective cities. R' Zaltzman asked the Rebbe what to do, and the Rebbe replied: "consult with knowledgeable friends."

When the offer to work in Toronto was presented to the Rebbe, the Rebbe drew a line under Toronto and wrote, "if you think you are capable." Thus, on Zos Chanuka 5741, R' Zaltzman and his wife arrived in Toronto.

As soon as he arrived, he began working with Russian Jews and collecting addresses. His core group consisted of those original fifty families, and he added nearly two thousand names to his list.

"I moved to the area where the Russian community lived from the Chabad community, and immediately began inviting Jews to my house for Shabbos meals. When I walked down the street and heard someone speaking Russian, I went over to him and offered my hand in greeting. 'Shalom aleichem. My name is Yosef Yitzchok Zaltzman,' I

"This is true for Moshiach as well, and they accept it genuinely and seriously with a fiery emuna. The only thing left to do is to be envious of them and to try to copy them."

said, and I asked for their name and address. I explained the purpose of my being there, and added that I was there for whatever they needed.

"At first they couldn't believe it – for I was wearing black and speaking Russian! I introduced myself in stores and continued accumulating addresses wherever I went, even in elevators. I attended every family *simcha*, weddings, *bar mitzvos*, *brissin*, funerals too. The end of the story was that we managed to establish the largest Chabad community

of Russian Jews."

A number of *chassidim* had already worked with the Russian community, but R' Zaltzman's role was to make sure that activities were done in a systematic fashion, on a more consistent basis, and that they be expanded.

R' Yaakov Gluckowsky, *a"h*, a friend of the Center, prepared hundreds of boys for their *bar mitzva*, and arranged *sidrei Pesach* for the community, *s'darim* which the Rebbe often inquired about.

R' Eliyahu Lipsker, *a"h*, ran Evenings with Chabad, and Rebbetzin Bas-Sheva, wife of Rabbi Dovid Shochat, *mara d'asra* of the Lubavitch community in Toronto, was a key figure in the work with Russian Jews. Yet with all that, R' Zaltzman found that the Russian community was still very far from organized, Jewish life.

His first project was establishing a weekly *shiur* in Russian, from which the first *baalei t'shuva* developed, who today are an outstanding presence within the Lubavitch community. From the very start, there were about twenty people in attendance, and the first *bris* R' Zaltzman organized was for a thirty-two-year-old man, who was one of the regular participants.

The famous *shadar*, Rabbi Avrohom (Maiyor) Drizin, *a"h*, participated in this



The *upsheren* of the son of a member of the community

Rabbi Zaltzman's underground *bar mitzva* celebration in Soviet Russia

bris since he arrived in the city just in time to attend. “This Jew has more *mesirus nefesh* than Avrohom Avinu,” said R’ Avrohom, “because Avrohom Avinu saw G-d, but this Jew is having a *bris* at age thirty-two solely because you told him that a Jew needs to do this – that is *mesirus nefesh!*” These words of R’ Avrohom Maiyor about *mesirus nefesh* etched themselves into R’ Zaltzman’s heart.

“In 5743,” says R’ Zaltzman, “I visited my father at his *shlichus* in Los Angeles. During this visit, I learned three ideas from my father which I liked and which I began incorporating as soon as I returned to Toronto.

“The first idea was to distribute *pushkas*, which aside from the anticipated revenue for the Chabad house, would enable the community to perform the *mitzva* of *tz’daka*. The second idea was to collect the dates of *yahrtzeits*, of parents and grandparents of the members of the community, in order to remind them of the date and to invite the family members to come to *shul* and say *Kaddish*. Aside from the thanks from the community for this special service, this also served as an opportunity to put *t’fillin* on them and to influence them to strengthen their *Yiddishkeit*, for after all – they had come to me.

“The third idea, which can be described as a project, was to publish a monthly newspaper packed with *Yiddishkeit* in the spirit of *chassidus*. I had nearly 2000 addresses by then, and I tried to visit at least two families every day, so that each week, I tried to influence the lives of 8-10 families. I realized that in order to visit them all, even one time, it would take me a few years, but a newspaper would enter thousands of home simultaneously a few times a year.

“We called the monthly paper called *Exodus*. The first editor of *Exodus* lived in Crown Heights. I found a reasonable printer in far-off Winnipeg, from where the papers were brought to Toronto, where they had to be distributed.



Rabbi Zaltzman with a Russian Jew who just underwent circumcision

Despite all the difficulties, we’ve never, thank G-d, missed an issue – not even once.

“On one of my visits to 770, Rabbi Binyamin Klein told me that Rebbetzin Chaya Mushka loves to receive Russian language papers, so I added her name to the list with the address on President Street, in addition to the paper which I regularly sent to the Rebbe at the office.

“As Pesach approached, an insert was included in each paper, inviting one and all to the Pesach *seider*. The meal was subsidized, and so we charged only \$3.50 per person. I was shocked when an envelope came in the mail with five American dollars enclosed with the flyer. I looked at the address and felt uncomfortable, because it was the Rebbe and Rebbetzin’s address on President Street!

* * *

Two years passed and on Shabbos Parshas Naso 5745, R’ Zaltzman opened a *shul* for Russian Jews. This was made possible thanks to the founding of a *kollel z’keininim*, “Tiferes Levi Yitzchok” a short time before, as per the Rebbe’s request. A small room was rented and the first *t’fillos* took place only on Shabbos. Those fifteen elderly men who came twice a week to learn and received

a monthly stipend, said they were willing to come and *daven* every day. So now they needed a more spacious place to *daven*.

A suitable place was found on Rockford Street, and the story about how they found it is quite interesting. “I was having a hard time finding a place, until I finally came upon something that was a bit neglected. It was a room that had served as an electric switching station, which belonged to the well known Hydro company. The machines were quiet, so I concluded that the place wasn’t being used. I asked the company to lease the place to me, but they said it was only for sale. After some negotiating over the price, we bought the room and began renovations. The cost was high, and we built a second floor, and then our problems began.

“Some residents of the neighborhood were opposed to a synagogue because they were afraid it would be noisy. We had to go to court, where we won in the end. The media made a big deal about it, and we were interviewed for the newspapers, radio, and television. Thanks to the media, news about the Chabad house was publicized to the entire city. The most moving thing of all was what happened



Farbrenging with members of the community in the shul



Russian children, happy in the Chabad preschool in Toronto

within the Russian community. Hundreds of families, which until that time had not been thrilled with the founding of the *shul*, changed their position and enthusiastically joined in the battle against the local residents. For the first time they felt that someone was

taking on their cause that a Rabbi represented them, and so the founding of the *shul* became a personal issue for all Russian Jews!"

* * *

The *shul* for Russian Jews is unique

in that people don't just show up to *daven* there. They are also taught how to *daven*, starting with Alef- Beis. Two years after it opened, there were people who had just learned the letters who were able to lead the *davening* for the congregation.

There is one early morning *minyan* for those going to work, while a second *minyan* at 9:00 for members of the *kollel* is quite popular since it's the latest *minyan* in town!

Now about *brissin*: they've already passed the 4000 mark, for older adults, young adults, children, and babies. "We've gone from having to convince people to do a *bris*, to a point where there is barely anybody who *doesn't* make his newborn a *bris*."

The *shul* became a reality, and the wide range of activities continued under the aegis of the Central Chabad House of Toronto. The year 5746 marked a turning point when R' Zaltzman opened an independent *mosad*, and founded the "Jewish Russian Community Centre," with the Rebbe's blessings. The Rebbe told him to consult with "*askanei Anash sh'al asar*" (local Lubavitcher activists). He worked with R' Dov Parshan, who put in a tremendous amount of work into the new Centre.

"In 5748, we developed our outreach among the youth. Boys ages 10-15 met under the devoted guidance of Professor Aryeh Gotfryd, in an exciting program. The girls' program was run by Mrs. Lena Shur, who was also greatly dedicated.

"This was done in English because the kids already knew the language, and the leaders didn't need Russian at all. The program incorporated *chassidic* content in addition to trips and fun, and we can see the fruits of this work today not only among the dozens of *baalei t'shuva*, but also among *shluchim* of the Rebbe around the world."

* * *

Many Russian couples in Toronto had only had a civil marriage. R'

“THE NICEST THING FOR A SHLIACH IS BRINGING JEWS TO THE REBBE”

“Over the years, I’ve brought many Jews to the Rebbe, individuals and groups. Today too of course, we continue to bring dozens of Jews to the Rebbe every year.”

R’ Zaltzman described bringing his *mekuravim* to the Rebbe and how the Rebbe responded to them:

*It was 5751 when I brought a Jew with a medical problem to the Rebbe. This wasn’t the first time he was visiting the Rebbe, and when he passed by the Rebbe for “dollars,” and asked for a *bracha* for a *refua shleima*, the Rebbe said, “**You were here twenty years ago, and you’ll come to me ten years from now, too!**”

At the time, we didn’t understand how it could be that ten years later, so long after Moshiach’s coming, there’d still be a need for *brachos* for *refua shleima*, but the ten year mark recently passed and this Jew suddenly developed a new medical problem. He hadn’t forgotten what the Rebbe told him, and he went to the Rebbe and had a *refua shleima*.

*In 5741, shortly after I began my *shlichus* in Toronto, I was very involved in making house calls. I learned that a woman was sick with cancer, *r”l*, and the doctors had given up. We immediately wrote to the Rebbe and shortly thereafter we were called by one of the secretaries with the Rebbe’s response: ‘**Check the *mezuzos*, and be careful about the *kashrus* of food and drink.**’

“We checked the *mezuzos*, which were *pasul*, and I explained to the family about *kashrus*. I recently met her, it now being over twenty years later, and she’s perfectly healthy.”

*One of the secretaries who worked for us needed a *bracha* for children, for she had been married for a number of years. We went to the Rebbe, and at “dollars,” I introduced her in Russian. I knew that this family didn’t understand Yiddish, and by speaking in Russian, I was hoping the Rebbe would bless her in Russian.

“When the secretary passed by the Rebbe, the Rebbe gave her three dollars and said, “**Give this to *tz’daka* when you have children.**” The Rebbe said this in Russian, but she

didn’t understand him. Still, she was very moved and began to cry from joy. Today she has five children.”

*“The following incident happened when I brought a Russian wealthy Jew to the Rebbe for *yechidus* for Machne Israel. As we flew, I prepared him for his encounter with the Rebbe. I told him to write a letter and to ask for *brachos* in whatever he needed, but he said he had nothing to say and that everything was fine.

“I reminded him of a health problem he had told me about and also about a family difficulty, in addition to a recent problem in his business. He admitted I was right and when we landed, we sat down together to write the letter.

*The Rebbe answered
all the man’s
questions without
reading the letter,
going from last to
first, answering issue
number three first...*

“We waited in line in 770, and when we reached the Rebbe, I introduced the man in Russian so that the Rebbe would answer him in Russian and not in Yiddish which he didn’t understand. The Rebbe blessed him at length, all in Yiddish! When the Rebbe finished, the man turned to me while we were still standing in front of the Rebbe, and asked me to translate. Of course I couldn’t open my mouth, so I just managed to tell him to give the Rebbe the letter. The man did so, and the Rebbe held the edge of the envelope, and then

suddenly began repeating the entire *bracha*, this time in Russian.

“The Rebbe answered all the man’s questions without reading the letter, going from last to first, answering issue number three first. This Russian Jew was very smart and when the Rebbe finished blessing him and answering his questions, he turned to me again, in front of the Rebbe, and said: “I told you I had nothing to write. He answered all my questions without even reading the letter!” He said this questioningly, as though waiting for a response, but I, of course, was frozen. The Rebbe just looked at the two of us and smiled broadly.

“When we had gone out and recovered somewhat, the man told me that his encounter with the Rebbe had far exceeded his expectations. He was so moved that we went to a Judaica store where he bought himself a pair of *t’fillin*.”



The “Jewish Russian Community Centre” – getting ready for Sukkos

Zaltzman sought to change this frightful state of affairs from 5750 and on, when he adopted his brother-in-law, Rabbi Mordechai Kanelsky, and his sister Shterna Sara’s multiple Jewish weddings for Russians.

R’ Zaltzman describes the first one he did: “It was a Friday, Erev Shabbos Mevarchim Av 5750, when I wrote to the Rebbe and asked for his *bracha* for the first weddings I was preparing for Kislev. I said that I had five couples who had agreed to it in principle, and that I hoped that by Kislev I would be able to add another five, and to make ten weddings.

“On Sunday when I passed the Rebbe for “dollars,” R’ Groner motioned to me that he had an answer for me, but he couldn’t tell it to me then and there. I went back to Toronto with my family, and on the way home R’ Groner called and began reading the answer. I stopped on the side of the road and this is what I heard, **‘Five couples are ready, and you want to postpone this for five months! If you were to ask a *rav, mora horaa*, he would surely allow you to do this in the Three Weeks.’**

“We worked day and night, so that two weeks later, on Chamisha-Asar B’Av, we were able to marry the five couples. The group wedding was spectacular, and representatives from all over the city attended, Litvish and *chassidic* alike. The joy was immense. In those two weeks we made *brissin* for those *chassanim* who had not yet had one, and of course the brides were properly prepared for their wedding. My brother-in-law R’ Kanelsky, who has made many such weddings, helped us tremendously.

“Needless to say that since then, hundreds of couples have been married, and not just for those for whom it is the second time around...”

* * *

In the middle of 5750, R’ Zaltzman took on an additional serious project, which developed over the years into a large educational institution of hundreds of students. He has a Sunday School, a pre-school, and an elementary school for boys and girls. About 25 children who attend public school would come to a special program – today it takes place in a number of

different locations and on all days of the week, not just on Sunday – to learn about Judaism and to socialize with Jews. Included are the *bar* and *bas mitzva* clubs, which have a terrific reputation.

Over the years, great efforts were made to expand the existing programs in addition to adding and improving wherever possible, so that in 5752, their space was no longer sufficient for all their programs, and they needed to move.

“I was at a *yechidus* for Machne Israel for wealthy people when I brought Dr. Herman, a friend of the Centre, to the Rebbe. When his turn came, Dr. Herman asked the Rebbe for a *bracha* so that we’d find a bigger place for the work of the Chabad house. The Rebbe said, ‘The immigration laws in Canada are changing, and many families will come. You’ll find a bigger place and you’ll say it’s too small, and you’ll find another place and say that that too is too small...’

“We didn’t know anything about it at the time, but within a short time the immigration laws did indeed change,



Exodus magazine



A group of chassanim

and only relatives were allowed to come. Just as the Rebbe said, “Many families will come.”

5752 was also notable for the fact that much was done specifically in order to hasten the *Geula*. “We publicized a lot about Moshiach’s coming, and the monthly newspaper was packed with preparing for Moshiach.”

One of the advertisements was Rabbi Yitzchok Springer’s ads, translated into Russian, calling on people to undertake *mitzva* observance to hasten the *Geula*. “I remember being amazed by the responses we got. People whom we didn’t expect it from took on difficult commitments, *mitzvos* that required real effort, in honor of the *Geula*.”

“To a certain extent, *Mivtza Moshiach* is easier with Russian Jews than with others. A Russian Jew takes on *mitzvos* very seriously and with great *mesirus nefesh*. This is true for Moshiach as well, and they accept it genuinely and seriously with a fiery *emuna*. The only thing left to do is to be envious of them and to try to copy them.”

* * *

Three weeks after Gimmel Tammuz 5754, R’ Zaltzman participated in a *farbrengen* in Moscow with a number of his fellow *shluchim*. Together they made *hachlatos* to be carried out immediately.



Thousands participating in multiple weddings for Russian Jews

R’ Zaltzman’s Chabad house decided to open a pre-school. It was opened in Tishrei 5755 with only three children. Today it has over 100 children!

Over the years, hundreds of children, some from families that never stepped foot in the Chabad house, passed through. The parents heard about the high level of the pre-school and came in droves. Many *brissin* were made for children and parents, and the community’s participation in holiday programs increased. Thanks to the pre-school, the number of children who continued on in Jewish schools grew drastically. The parents realized that a

Jewish education is not that frightening, and you could even describe it as normal.

“The Toronto Jewish Academy – Ohr Menachem” is the name of the school which came into being after three years of having the pre-school. This is not a *talmud Torah* for children of *Anash!* This is an educational institution geared towards hundreds of children from the Russian community and beyond, who are taking their first steps towards Judaism. At Ohr Menachem, they have a full day of school, which includes both Jewish and secular studies on the highest level, with a

Jewish-chassidic chinuch and a strong spirit of *hiskashrus* to the Rebbe Melech HaMoshiach.

The story of how the school opened is one of such difficulties that only somebody crazy about the idea, as Rabbi Zaltzman categorizes himself, could take it on with love. He received amazing answers from the Rebbe through the *Igros Kodesh*, which stated the need to open the school despite all the difficulties.

“Various individuals in the city began talking about opening a school, and that’s when I realized how important a school like this is. There remained another three weeks until the first day of school, but we still had nothing. We didn’t have a place, we didn’t have children, nor did we have teachers or a principal. We wrote to the Rebbe about this, and the answer, which at the time it was written was

addressed to Yeshivas Tomchei T’*mimim* in Montreal, was very encouraging. It said that on a leap year you can make up time for the past and also get a head start for the future. This is because the amount of time missing (to align the solar and lunar calendars) is less than thirty days, and the addition is a full month, so it works out that you get extra time. And this year, a leap year, has special *hatzlacha* and *bracha* in time, and things shouldn’t be postponed.

“It was clear to us that the Rebbe did not want us to postpone the opening of the school, so we rushed to get everything we needed. In hindsight it’s obvious that delaying things would have brought on additional problems.

“Those other individuals in the city, as we found out, had also decided to open a school, so suddenly we were faced with competition. They even asked me to send them children from

the Russian community, and I felt it difficult to continue with what I was doing. Everybody knows that running a school is much harder than running a Chabad house. I knew that after opening a school, I wouldn’t have any days or nights left, and so I thought that if others wanted to do this, what did I need it for?

“I was uncertain about it all, so I wrote to the Rebbe. The answer I opened to was in volume 13, p. 199. It was very clear, leaving no room for doubt: **‘Since Providence has placed you in “a corner of light” – that you were given the opportunity to work in the proper education of B’nei Yisroel – this is clear proof that you have been given the potential to fulfill this most lofty role, for Hashem does not come with complaints against His creatures, and therefore the matter is only dependent on your will. If you truly want to and resolve to, you will certainly overcome the obstacles and impediments, as well as the concealments and obscurities.’**

“The Rebbe wrote four words in describing what I would overcome, which corresponded precisely to what I had written in my letter – that there were four problems in starting the school: a location, teachers, students, and money. And when one is missing the other three do not suffice.

“The letter went on to say, **‘It is a tremendous z’chus that your work is in the area of chinuch, for not everybody merits this, especially in our times ... and they are encouraged and strengthened from time to time through hints, and sometimes even with a pointing finger. Certainly if you were to look at what happened to you lately, you will find a number of instructions and hints in this.’**

“The Rebbe ended the letter with a special and encouraging *bracha*, **‘You are in a “corner of light” for you can ignite Jewish neshamos, “the candle of G-d is the soul of man,” of each and every Jew, with chassidic light and warmth ... I am quite certain that in**



The Rebbe’s letter for the weddings

your coming letters the sadness will diminish continuously and the happiness will increase, the *simcha shel mitzva*, of drawing the hearts of the Jewish people to our Father in heaven.’

“In 5760 we bought a lot for the school, which had previously served as the B’nos Chaya Mushka school, which had outgrown it. R’ Moshe Lipszyc helped us tremendously in acquiring the lot for the Ohr Menachem school. Three years have passed and we need to expand again. We’re hoping to build a new building. 85 children are in the school this year, a relatively large number, but not enough. We are putting in tremendous effort to reach hundreds more children, and with G-d’s help, we will grow each year and eventually have a high school.

“Over the years we put so much effort into the community, and this is an opportunity to reap the benefits and be *mekarev* many more Jews to the Rebbe. In school the classes in Judaism are also taught in English, so the school is meant for all Jews, not necessarily for the Russian community, though our main goal is to reach Jews from Russian families. We are currently looking for a principal to run the school and who will lead an educational revolution to greet Moshiach.”

* * *

By now, R’ Zaltzman has a number of other *shluchim* helping him in his work. Rabbi Shlomo Vorovitch fundraises. Rabbi Levi Jacobson runs the youth clubs and serves as rabbi in the *shul* in Thornhill. Rabbi Yitzchok Drukman runs the *shul* in Concord and the programming there, and recently marked one year’s work with a *hachnasas seifer Torah* and a large *Kiddush*.

Rabbi Chaim Leib Hildesheim is responsible for holiday programs and *shiurim*, and he opened a branch in Thornhill Woods. Rabbi Yisroel Karpolovsky runs the *shul* in Rockford and Yizhav Greenberg publishes Exodus, in English too for 5000 families, in addition to 8000 copies in



Rabbi Zaltzman standing on the lot where the new Ohr Menachem school will be built

Russian and a yearly calendar in two languages which has all the programming for the entire year. To sum it up, there are four *shuls* operating throughout the year, and seven on holidays, which attract hundreds of people each week.

Another Chabad house project is the Torah Institute, through which 3000 people passed through last year. Credit for this project goes to Mrs. Chana Weisberg. An additional project is called the Jewish Generation, which is for 18-30 year olds, and is successful in sending many of them to *yeshivos* in New York and Eretz Yisroel, and setting up dozens of them for Shabbos meals.

Rabbi Zaltzman doesn’t rest on his laurels. “There’s a great demand, and we want to grow. With G-d’s help we are planning on opening more preschools and another *shul*, free *shiurim* on the telephone, and a big beautiful building for all the offices that are scattered around the city. We also want to start a *yeshiva* for *baalei t’shuva* within the Russian community.

“My *shlichus* is for all Russian Jews, not necessarily Russian speaking ones. The families here, have been here for a long time and speak English amongst themselves. Their children identify themselves as Canadians and feel apart of the local culture. We need to take care of them too. There are even Jews like this who don’t feel comfortable speaking Russian, who prefer English. We are responsible for them.

“What we’ve done so far is nothing compared to what needs to be done to bring Moshiach. I feel that I, and all the *shluchim* who work with me, must reach every one of the 40,000 Russian Jews living in Toronto. We must strengthen their fulfillment of Torah and *mitzvos* and be *mekasher* them to the Rebbe. Until we’ve reached them all, our work is not done.

“In the past decade our emphasis has been on preparing the community and the entire world for the coming of Moshiach; turning them into active participants, each one on their level, in bringing the *Geula*.

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NOT TO FORFEIT THEIR CONNECTION TO ADAM

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



This week the Torah reveals to us another chapter in the life of the father of Judaism, Avrohom Avinu. The Rebbe MH"M explains that in this week's section lies an unusually powerful idea. Our weekly Torah portion opens with Avrohom negotiating with the members of the Cheis family over a burial place, the Cave of Machpeila, for the body of Sara Imeinu. Avrohom opens the dialogue with the seemingly self-contradictory statement: "I am a foreigner (*ger*) and a permanent citizen (*toshav*) here. Give me a place to bury my dead."

Rashi explains that Avrohom was saying: "If you agree to sell me the land then, well, really I'm a stranger here and I'll pay what you ask. But if you don't want to sell, you should know that this is *my* land. I'm not a stranger but a citizen here, and I'll take it back by force."

Of course, this is, on the face of things, very strange business talk to say the least. If Avrohom was really a citizen then why did he weaken his position by saying he is a stranger? On the other hand, if he was visitor, a *ger*, which seems to be the case because he had never even seen the place before, then why did

he contradict himself and say that he is a native (*toshav*), and that the cave belongs to him?!

The Rebbe answers like this: First let us understand why Avrohom chose to buy that particular cave as a place to bury his wife? What drove him to pay such an exorbitant price for an ordinary plot of land? The answer is that Avrohom knew that *M'aras HaMachpeila* had been chosen by G-d to be the burial place for all the *Avos* and *Imahos*, the patriarchs and matriarchs of Judaism.

Now, exactly who is buried in that place? Four couples: Avrohom and Sara, Yitzchak and Rivka, Yaakov and Leia, and Adam and Chava. You may ask yourself what Adam is doing there, wasn't he the father of all mankind, but not one of the *Avos*? The answer is that Adam was, in a sense, a Jew! You see, Adam was created with an additional soul, a deep, constant urge to recognize, be devoted to, and advertise the existence and nature of G-d, just like a Jew. And just like every Jew, G-d was his father (in a very real sense of the word in Adam's case). Yes, Adam was created with a Jewish soul (but

he sort of knocked it unconscious for almost two thousand years after eating from the forbidden fruit, until it was awakened and inherited by Avrohom Avinu). That is why Adam was, and still is, buried together with the forefathers (in fact, that is how Avrohom recognized the place: he saw signs that Adam was buried there): to show that the only true offspring of Adam are the seed of Avrohom, the Jews. The other nations only exist because they have the potential to help the Jewish people (especially through the Seven Noachide Laws) do what they were chosen for: to perfect the world.

According to this, then, Avrohom was hinting to the owners that if they didn't want to sell him the cave, and weren't willing to help him, then not only have they no connection to him, but they forfeit their connection to Adam as well and deny their own right to exist. So that is what he meant when he said, "I am a visitor and a native." In other words, if you want to sell me the land and help me, then you have a connection to Adam and have more right to the land than I do, because you were here first. But if

you aren't willing to sell it to me, I become the native and the land is mine because I have been here for several minutes and as for you, well, it is as though you were never here at all!

This, incidentally, explains why it is that a non-Jew who transgresses one of the Seven Noachide Laws is technically punishable by death, a seemingly unfair punishment for stealing, or eating meat from a living animal! But now we understand that by not observing his commandments he cuts himself off from Adam and his own right to live. This, incidentally, is not so for a Jew who sins. A Jew is miraculously protected by the extra level of faith that Hashem has in him, being that the Jews are His sons, as it were, and – even more important – His servants (at least in potential).

Now, exactly who is buried in that place?

*Four couples:
Avrohom and Sara,
Yitzchak and Rivka,
Yaakov and Leia, and
Adam and Chava.*

*You may ask yourself
what Adam is doing
there, wasn't he the
father of all mankind,
but not one of the
Avos?*

This, then, is the lesson to be learned from Avrohom's words, Judaism is not just one of the religions of the world. Judaism is the reason for and source of all Creation! The world, then, is part of the Torah, not the other way around, and therefore (although we may not have eyes to see the truth), anyone who does not assist the Jews loses his connection to the oneness of the Creator and to the true reason for life itself.

So we see that even in such a mundane act as buying a burial plot, Avrohom illustrated the oneness of G-d, the job that he began as the first Jew and which will be completed very soon with the revelation of Moshiach NOW!

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KID-NAPPING

200 soldiers were ready to begin searching. The maps were hung on the walls and it was nearly certain that this was a kidnapping by the Hezbollah. The family was devastated, and this is when Rabbi Gruzman came by and told them what the Rebbe said.

Sunday the day after Simchas Torah, at eight in the evening, the phone rang at the home of Yechiel and Chasia Avad of Yishuv Migdal near Teveria. Yechiel Berg who served in the army with their son in the Sh'chem area was on the line.

"Where's Maor?" he asked.

"As far as we know, he's at the base," he was told.

"What do you mean? exclaimed Yechiel. "I know that Maor left the base this morning at eleven o'clock!"

Mr. Avad, treasurer of the local council of Migdal, and his wife, were told by the son's officers that indeed, he had been allowed to go home for a brief vacation. A quick round of phone calls left the parents even more worried, for they had no idea where their son was. They couldn't help thinking about the news about the plans of Hamas and Hezbollah terrorists to kidnap soldiers. Their concern was heightened in light of the fact that their son served in the sniper section of a unit at a base north of Sh'chem, near Arab villages.

The army and police got to work and began searching for the missing soldier. Army representatives came to the house including the officer in charge of the division Maor served in, as well as a police official from nearby Teveria, Doron Cohen, who came along with detectives.

After talking with the officers, the parents were horrified to learn that the details of the story were precisely those of a classic kidnapping case, especially in light of the angry warnings coming

from the Hezbollah.

Acquaintances and neighbors came by in support of the family. The parents were just beside themselves. They had only one request: to see their son Maor alive and well. At eleven o'clock at

Some of them said that they didn't see how one could believe that the boy would return because of some letter in a book.

night, local radio repeatedly reported about the missing soldier named Maor Avad, of Migdal. This made his absence official.

Some time after the parents heard the news, the father Yechiel called Rabbi Shmuel Gruzman, *shliach* in Migdal, and begged him to write to the Rebbe and ask for a *bracha*. The Avad family has been close to Chabad for years, and is in touch with the *shliach*. They knew that in situations such as these, there is only one address – that of the *nasi ha'dor*.

R' Gruzman was alarmed by the story and he wrote a letter, and put it in the *Igros Kodesh*. The answer he opened to (volume 18, p. 290) said: "May you

be blessed to hear good news, and may the parents merit to raise him to Torah, *chuppa*, and good deeds..." The next letter on the same page said, "Chag ha'Pesach ... time of our freedom, and from this freedom and joy, it should continue in all their personal and general matters ... lays to rest the forces of destruction..."

The words, "merit to raise him," "freedom," "lays to rest the forces of destruction," jumped out at R' Gruzman. The answer was clear: soon there would be freedom! He rushed to call the family and encourage them with the Rebbe's answer.

"There will be good news," he announced, and the family asked to hear the answer again and again, deriving hope from what the Rebbe said.

Despite this, though, the atmosphere continued to be grim, almost panicked. Groups of people sat in the family's yard all night and said *T'hillim*. A group of family friends went to *kivrei tzaddikim*.

The more level-headed members of the family who could still think straight, began exerting pressure in the appropriate places in order to ensure that the investigation and search were being treated with the utmost speed and seriousness. Major General Shimmy Cohen got involved, and yelled at the officers for not informing him immediately about what had happened, "when the security situation is so serious." He ordered a team of senior officers to get involved in the search.

After a few hours, they began to gather some information. They learned that Maor and another soldier in his unit had gotten on a 961 bus that went from Yerushalayim to Teveria. The soldier got off at the entrance to Teveria, while Maor stayed on the bus, probably until the central bus station in Teveria. The bus driver corroborated this story for he had seen two soldiers getting off at the central bus station.

The parents called R' Gruzman



Maor as a child, winner of a bike at a Lag B'Omer parade at Migdal

throughout the night, and he continued to encourage them while in the background the radio kept reporting news of the missing soldier and the fear for his safety.

The sun rose over the mountains of the Golan. Aside from the information that had been gleaned up until that point, nothing additional had been learned. It was decided that an all points bulletin would be initiated by the military police in Teveria. At nine in the morning twenty officers from the police and the army commands, gathered for emergency briefings.

Ten thirty in the morning. The heartbroken parents begged R'

Gruzman to write to the Rebbe again. After talking to them about *emuna* and their taking on good *hachlatos*, R' Gruzman wrote another letter and put it in a volume of *Igros Kodesh*. He wrote that the army and the police were still searching for the soldier, and they were asking for a *bracha* that the *brachos* be realized immediately and that there be good news.

In volume 23, p. 258 it said that the king receives one graciously, and at the beginning of the letter which was on the page before, it said, "especially according to what our Sages say in *Mishnayos* – that the father merits his children."

"I was amazed by the Rebbe's clear answer," says R' Gruzman, "and with *emuna* and *bitachon* I went over to the family to tell them the answer and to encourage them all. When I got to the neighborhood, holding the volume of *Igros Kodesh* in my hand, a large crowd was gathered at the house, all looking somber. A heavy silence prevailed.

Among those waiting there was a family friend, the chief of fire and rescue services in Teveria and the Galil, who thought all was lost.

Says R' Gruzman, "I myself was confident in the Rebbe's answer, but I wondered how to convey this so that it would be properly understood by the family and friends.

"I asked the group of women who were sitting silently outside, 'Why this odd silence like at a house of mourning?' They answered that they had been reciting *T'hillim* all night long, and had taken on good resolutions, but there was no news. Some of them said that they didn't see how one could believe that the boy would return because of some letter in a book.

"We have gotten answers from the Rebbe that there will be good news, and therefore we must have tremendous joy in our faith and hope that everything will end happily."

Despite his *bitachon*, R' Gruzman felt uncomfortable when he entered the house. The atmosphere was bleak, there were tears, wailing, and a feeling of

despair. The family members asked him to repeat the Rebbe's answers again and again.

"I explained to them," says R' Gruzman, "what the answers signified, and I encouraged them with *emuna* and *bitachon* in Hashem. When I finished speaking, the mother cried out, 'We believe with *emuna shleima*, but we want to see him return home already, alive and well.'

"Once again, I spoke about the real *emuna* Avrohom Avinu had as he went to perform the *Akeida*. Because of his *emuna* he didn't waver, and when a river threatened to drown him, it dried up.

"It was difficult to speak to the family about hope as the hours ticked by. I decided I had to do something tangible to express the *emuna* in the Rebbe's answer that there would be real freedom and "and a father merits his sons." I went to the grocery and bought a spread for a *seudas hoda'a*.

"With arms laden I returned to the house and was greeted by happy shouts of, "Maor just called! He's alive and

"I explained to them what the answers signified, and I encouraged them with emuna and bitachon in Hashem. When I finished speaking, the mother cried out, 'We believe with emuna shleima, but we want to see him return home already, alive and well.'"

well!" There wasn't a dry eye in the room, this time because of the great joy and relief. I can't begin to describe the emotions at that moment. Aside from

the joy in locating Maor, I was happy that there had been a *kiddush Hashem* and a *kiddush sheim Lubavitch*. The goodies I had brought to the house came just at the right time. "The Rebbe was right! I was the Rebbe's *shliach* to relay the good news. It came from faith in the Rebbe."

So what actually had happened to Maor? Well, it's actually anticlimactic, and thank G-d for that. It turned out that Tomer, the man in charge of his unit, wanted to come to the house that morning to encourage the family and to be with them in this difficult time. On the way to Teveria, the bus stopped at a bus stop near Kibbutz Ashdot Yaakov, and Maor boarded the bus!

Tomer shouted across the bus, "Maor! Is it you? The whole country is looking for you!" As he spoke, the radio announcer spoke about the ongoing search for the missing soldier Maor.

Maor stood there dumbfounded, not having any idea what was going on. All the passengers stared at him, and an uncomfortable silence prevailed.

Maor explained that the day before he had been given unexpected leave, "And since I didn't know about the little vacation, I didn't think of telling my parents about it. I went to a friend and we spent the day together, and then at night I was very tired and I slept at his house. Now I'm on my way home."

The story of the answers in the *Igros Kodesh* made the rounds in Migdal, and made a tremendous impact. People understood we have a prophet in this generation who continues to bestow us with all manner of blessings.

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REBBETZIN SHTERNA SARA: THE CROWN OF HER HUSBAND

BY MALKA SCHWARTZ
TRANSLATION FROM ATERES MALCHUS
EDITED BY BASHA MAJERCYK



In honor of the 20th day of Cheshvan, the birthday of the Rebbe Rashab, this article, containing highlights of the early to middle years of the Rebbe Rashab's wife, Rebbetzin Shterna Sara, is being presented. (Bracketed comments are those of this author.)

In the years 5620 and 5621 respectively, in the town of Lubavitch, two cousins who were destined marriage partners—a baby girl named Shterna Sara and a baby boy named Shalom Dov Ber – were born. Shalom Dov Ber would grow up to be the fifth Lubavitcher Rebbe and Shterna Sara his wife.

Shterna Sara was the daughter of Rabbi Yosef Yitzchok, son of the Tzemach Tzedek and the saintly Rebbetzin Chana, the daughter of Rabbi Yaakov Yisroel of Cherkas and Rebbetzin D'vora Leah, daughter of the Mitteler Rebbe.¹ Shalom Dov Ber was the son of the Rebbe Maharash and his saintly wife Rebbetzin Rivka.

When Shterna Sara and Shalom Dov Ber were just 5 years old, their mutual

grandfather, the Tzemach Tzedek, suggested a matrimonial match between the two. [The Tzemach Tzedek made this shidduch just 10 months before his passing.] On Sunday the 10th of Sivan, in the year 5625(1865)The Rebbe Maharash and his brother Rabbi Yosef Yitzchok committed to writing their agreement that their children would marry in the summer of the year 5635 (1875).²

CHASSAN AND KALLA

Young Shterna Sara's family eventually moved from Lubavitch and settled in Avrutch. As Shterna Sara anticipated, she married the Rebbe Maharash's son, Rabbi Shalom Dov Ber. In keeping with their agreement the wedding was celebrated on the 11th day

of Elul in the year 5635 (1875). They married in the city of the kalla.

Rabbi Sholom Dov Ber's mother, the saintly Rebbetzin Rivka, traveled with him to the wedding. However, his father, the Rebbe Maharash did not go with him or attend his son's wedding. At the time he said, "Now the revelation is of the aspect of 'Mochin d'Ima', which is why the chassan's mother is accompanying him. In the World to Come, when the 'Mochin d'Abba' will be revealed, I myself will also be there."³

Weddings gifts were sent to the kalla. The Rebbe Maharash saw them and asked what was inside a particular box. When he was told it was a hat for the kalla, he asked to see it. The hat had an adornment on it, which added a certain brand of stylishness to it. Only after the Rebbe Maharash removed this adornment did he put it back in the box, to be sent to the kalla. Rebbetzin Shterna Sara and the Rashab were married at the age of 15.

Sometime after their wedding, they traveled back to Lubavitch in order to live there. Rebbetzin Shterna described some of her feelings of the time she

¹ Y'Mei Chabad p.115

² Seifer HaToldos Admur Rashab, p.7 and p.17

³ Seifer HaSichos Toras Shalom, p.188

arrived in the town of Lubavitch:

“When I arrived in Lubavitch from Avrutch, as the daughter in-law of the Rebbe Maharash, I noticed that all the children of the Rebbe Maharash were tall. I was short. Concerning this my father in-law said, “You shouldn’t feel bad about it. The shortest trees yield good fruit.”⁴

[Indeed it would be Rebbetzin Shterna Sara who would give birth to the future 6th Rebbe, Rabbi Yosef Yitzchok.]

CHASSIDUS WAS PRECIOUS TO HER

The Rashab recorded notes about the maamarim he heard from his father, the Rebbe Maharash. During the first two years of their marriage, Rebbetzin Shterna Sara would copy these notes with her holy hand.⁵

The Rebbe Maharash was very organized. Everyone knew his exact daily schedule, including when he went out for a walk. During his walks, the Chassidim would appoint a lookout to stand guard until the Rebbe’s return. They would then sneak into his house and copy his Chassidic maamarim. None other than his own niece and daughter in-law, Shterna Sara, was amongst the copiers. (One might wonder: Why did the maamarim need to be copied in such an outwardly tricky manner? The answer is, that there are some matters that must be acquired only with cunning. In the way that Yaacov had to take the bracha from his father Yitzchok. Yaacov used cunning to get the bracha from his father in order to recapture the holy sparks that had been previously captured through “the snake was more cunning than any beast” (B’Reishis 3:1). Since the snake captured the sparks through his cunning (he enticed Chava to sin), these sparks had to be recaptured through

THE REBBETZIN’S SOUP

The following is an excerpt from the diary of one of the students of Tomchei T’mimim. In it he describes how Rebbetzin Shterna Sara help the students of the elementary grades:

“The students who learned in the lower grade had a different schedule than the older ‘zal’ boys. Thank G-d there were many hundreds of pupils in the lower classes. But it was impossible for the administration of the yeshiva to provide for them all. They gave them only a small stipend, which was not sufficient for their needs. Some students had an assigned rotation of meals with local families. For those who did not have this option, Rebbetzin Shterna Sara collected money for them and she set up a special kitchen at the home of the Chassid Reb Meir Labuk, in order to provide them with a hot fleishig lunch. In order to receive these meals, the students had to receive a special pass. Everyone called it ‘the Rebbetzin’s soup.’”

cunning. As it is written, “With the pure you shall show yourself pure, and with the perverse you shall show yourself cunning.”⁶[Perhaps an additional reason why the Rebbe Maharash allowed the maamarim to be copied in this manner may have been in order that his Chassidim achieve p’nimius (inwardness and sincerity). Chabad demands p’nimius, and in order to achieve p’nimius a person must expend great effort... For example: In times past, Chassidic farbrengens were not open to just anyone who wished to attend. Only later did they start allowing everyone to enter, but only on the condition that they really wanted to participate “with an emes.” In order to make sure they wanted to enter the farbrengen “with an emes”, they closed the door! In other words, if the door is left wide open and anyone can walk in [it’s easy]; it will not be done with p’nimius.] Rebbetzin Shterna Sara wrote well and quickly. Her son the future 6th Lubavitcher Rebbe would later keep her copies of the Rebbe Maharash’s manuscripts with the notes of the Rebbe Rashab.⁷ In fact there are a number of maamarim, which the only

record of them is the copies, which were written by Rebbetzin Shterna Sara.⁸

THE BIRTH OF THEIR ONLY CHILD, YOSEF YITZCHOK

In the year 5640 (1880), Yosef Yitzchok, the only child of the Rebbetzin Shterna Sara and the Rebbe Rashab was born. Regarding his birth, Rebbetzin Shterna Sara related:

“Many years had passed (5 years) since we were married and I was still not ‘with child’. My heart was pained from this. To make the pain even worse, I was still very young and I was away from my family.

“Once at the Simchas Torah kiddush of my father in-law, blessings were said to all the men that were present. Afterwards, they came to the place where all the daughters were and blessed each of the women, but for some reason they skipped me. They immediately realized their oversight, and made amends. Despite this, it caused me much anguish.

“After the kiddush I went to my room. I thought about the fact that I was still not with child, about my loneliness, and what happened concerning the blessings at the kiddush. My heart shrunk within me and I burst out crying. In the midst of my crying,

4 EShema Ozen, p. 83

5 Most of her copies would later be safeguarded along with the collection of handwritten maamarim of her son, Rabbi

Yosef Yitzchok.

6 Based on Likkutei Sichos, vol. 2, p. 514 and a translation in Beis Moshiach of Sicha of 13 Shvat 5710

7 Sicha 13 Shvat 5711

8 Sicha Motzaei Shabbos Kodesh Parshas B’Shalach 5724

I fell asleep and had a dream.

"In my dream I saw a Jew come towards me. He asked me: 'Why are you crying, my daughter?' I then poured out my heart to him.

"He then said to me: 'Don't cry. I promise that in this year a son will be born to you. However, you must fulfill 2 conditions: Immediately after Yom Tov you must give 18 rubles of your personal money to tz'daka, and no one should know about this.'

"The Jew disappeared, but he immediately returned with 2 additional men. He told the 2 men what he promised me, and the conditions he had set. The 2 men gave their approval. All 3 men blessed me, and then they left. The dream ended.

"I told my husband about the dream. He immediately told his father, my father-in-law the Rebbe Maharash. My father-in-law called me and requested that I repeat all its details before him. After this he asked me to describe the 3 men I saw. He then told me: 'The first one was the Tzemach Tzedek, the 2 additional men were the Mittlerer Rebbe and the Alter Rebbe.'

"After Simchas Torah it was time for me to fulfill the 2 conditions. How would I get 18 rubles of my own money? [An idea occurred to me]: I had a dress that was sewn in the style of the time, but my father-in-law had not wanted me to wear it. I called a certain woman and asked her to sell the dress. I added that she should be careful that no one know about it. What would people say if they knew the daughter-in-law of the Rebbe was selling her dress?!

"With strategies like this I was successful in gathering the 18 rubles. I gave the money to tz'daka and in that same year [9 months later] our son was born to us. ⁹

THE REBBE RASHAB BECOMES REBBE

Three years after Yosef Yitzchok's birth, tragedy struck. The Rebbe Maharash passed away. One can

imagine the effect the passing of the Rebbe Maharash had on his family. As for the Chassidim, his passing dealt them a heavy blow. In addition, they were in a quandary about who to turn to next as their Rebbe. True, the Rashab began publicly teaching Chassidim and receiving Chassidim for yechidus, however he would not accept the position of Rebbe until 10 years later. ¹⁰ During this period he spent much of his time in solitude.

EDUCATING THE REBBE RAYATZ AS A CHILD

The Rebbe Rashab was so effected by his father's passing that his health suffered and he was concerned about whether he would live to raise his son to adulthood. For this reason the Rashab, at the young age of 27, 4 years after his father's passing, wrote detailed instructions to his wife about how Yosef Yitzchok was to be raised. This detailed treatise is titled Chanoch Lanaar. Today it is studied as a fundamental text for the understanding of proper chinuch.

In it he wrote serious words to his wife:

"Since no one knows when his appointed time will come, I have decided to arrange matters—to instruct you in how to proceed after the length of my days... Regarding our son, I request that you watch over him in all areas, both material and spiritual. ¹¹

In Chanoch Lanaar the Rebbe Rashab explained teachings from the Talmud, Midrash, Zohar and many other commentators, in his scholarly style. From this we see that Rebbetzin Shterna Sara was a learned woman who applied herself in Torah and avoda. Indeed Rebbetzin Shterna Sara had a regular seider of learning Midrash, Haggada and Chassidus, davened three times a day, and said T'hillim before and after she davened.

From the Rebbe Rayatz's memoirs,

we can catch a glimpse of the concerted attention to his upbringing, which his parents shared. However, at times it appeared that Rebbetzin Shterna Sara and her husband the Rebbe Rashab held differing opinions regarding the upbringing of their only child. [Rebbetzin Shterna Sara was not shy about expressing her opinion to her husband.] For example, the Rebbe Rayatz writes:

"Once, during a Simchas Beis HaShoeiva farbrengen in the sukka, I fell asleep. My mother came into the sukka to bring me inside, but my father did not agree.

"Let him sleep,' he said.

"My mother answered,' Is that what 'As a father has compassion for his children means?' ¹²

"...My father replied: 'Yes, that is the true meaning of the verse,'

"My mother continued, 'its cold out here. He can catch a cold.'

"He will not catch a cold,' my father answered.' Let him sleep amongst Chassidim. He will warm up, and the heat will be enough for generations to come."

[One might ask: Is it not a basic principal in the education and upbringing of children that parents should not disagree in the presence of their child, particularly regarding an issue which relates to the child?! In this case, however, it is a Rebbe and his Rebbetzin who are speaking. Each word, gesture, and nuance is an expression that originates in the spiritual worlds and even higher. To explain further:

"For three years Beis Shammai and Beis Hillel debated a halacha, until a voice came from heaven and said 'these words (those of Beis Shammai) and these words (those of Beis Hillel) are the words of The living G-d, and the halacha is according to the opinion of Beis Hillel.'" ¹³ In other words, each of

9 Shmuos V'Sippurim vol. 1 p. 190

10 Although, in essence the Rebbe Rashab became Rebbe immediately after the Rebbe

Maharash's passing See Ha Yom Yom A. 15

their opinions was G-dly. However the halacha, the way in which a person must conduct himself or herself could only be according to one opinion. In this case it was according to Hillel.

In our referenced story, Rebbetzin Shterna Sara and her husband had differing opinions. However both opinions were G-dly. In actual practice only one opinion could be followed. Though Rebbetzin Shterna Sara expressed her “opposing opinion” and defended it with her wise and well-founded remarks, in the end she acquiesced to the will of her husband.]

Also Rebbetzin Shterna Sara said:

“Once when my son was a little boy, he accompanied us on a trip to the country. While we were there, my husband instructed him to contemplate a matter in Chassidus deeply until he felt faint; only then he could go to rest. I complained to my husband for assigning our son such a difficult task, but he said, “What kind of son do you need to have?”

[Perhaps it could be said that the Rebbe Rashab and Rebbetzin Shterna Sara had 2 different types of avoda—each aimed at the same goal: the union and permeation of the soul into the body. The Rebbe Rashab’s avoda was an avoda that was “from above to below.” To draw down spirituality into physicality/the soul into the body. Rebbetzin Shterna Sara’s approach (and in a general sense, perhaps the approach of women in general) was “from below to above.” She compassionately advocated the physical needs of her son. By doing so she would cause his body, by virtue of its completion to attract and draw down the soul into it.

Though Rebbetzin Shterna Sara’s approach was meritorious, in times of Galus it is primarily the soul that influences the body. In times of Moshiach, the G-dliness of the body will be revealed and it will nourish and influence the soul. Thus with the

revelation of Moshiach (May it be Now!) we will see the superiority of Rebbetzin Shterna Sara’s approach to bringing G-dliness into the world.]

RABBI YOSEF YITZCHOK GETS MARRIED

When Rabbi Yosef Yitzchok was 17 years old, on the 13th day of Elul 5657 (1897), he married Rebbetzin Nechama Dina. Two days later, the Rebbe Rashab announced the opening of Tomchei T’mimim. After years of prolonged contemplation, he decided to establish this yeshiva in order to educate carefully chosen students in the true Chassidic spirit and with intense avoda. These would be the soldiers who would carry the torch of Moshiach until his coming and ensure the survival of the Chassidus [as well as Torah and mitzvos]. No doubt the first character trait to be instilled in each student was mesiras nefesh, complete self-sacrifice for the sake of Torah and mitzvos, Chassidus and love of all Jews. The 17-year-old Yosef Yitzchok was appointed as the head of the yeshiva.

REBBETZIN SHTERNA SARA’S INVOLVEMENT IN THE YESHIVA

Rebbetzin Shterna Sara assumed a very important role in ensuring the growth and maintenance of the yeshiva. She recruited other women and together they were involved in providing the physical needs of the students of Tomchei T’mimim. She also established an international organization of women to support all the students of the Mechina (high school age boys), which was located next door to the yeshiva. She was approximately 49 years old at the time.

IN SUMMARY

We see that Rebbetzin Shterna Sara made crucial contributions towards the development and spreading of

Chassidus, which have benefited Judaism to this very day. She faithfully supported her husband the Rebbe Rashab before and after he became Rebbe. She assumed a critical role in the survival of Tomchei T’mimim through her personal efforts. She also founded a women’s organization, which provided for the physical needs of the students of the elementary and high school age boys.

In her own family she provided her son Yosef Yitzchok with understanding, warmth and lovingness, and a living example of hiskashrus, yiras Shamayim, dedication to Torah, and Ahavas Yisroel. No doubt her style of rearing Yosef Yitzchok ultimately complimented the approach of her husband and thus together they enabled him to be fit to assume the position of 6th Lubavitcher Rebbe. He in turn felt and shouldered the pains and atrocities (6,000,000 to be more exact) inflicted on his generation, yet still managed to stand strong against the evil former Soviet Union, by battling for and ensuring the survival of Judaism with the driving force of his mesiras nefesh, and the mesiras nefesh, which he infused into his Chassidim. He began the revival of Judaism in America and ultimately prepared the foundation on which our Rebbe MH”M would together with his Chassidim bring about the original and ultimate goal of Tomchei T’mimim, to make this world a dwelling place for Hashem.

Thus we see that Rebbetzin Shterna Sara through her direct efforts for the survival of Tomchei T’mimim and her support of her husband as well as the upbringing she provided her child made a significant contribution towards bringing us to our current situation in which we stand ready to greet Moshiach at any moment and proceed to the 3rd and final redemption (May it be Now!). *Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach Lolam Va’ed!*

11 Chanoch Lanaar, Kehos publication. See inside front cover, p. 10 and p. 15

12 T’hilim 103:13

13 See Masechta Eruvin, p.13

“THE ONE WHO SET THE FIRE SHALL SURELY PAY”

BY SHAI GEFEN



How does Sharon dare to cooperate with such an ugly thing as evacuating Jews from their land, when thousands of illegal homes are built in Yehuda/Shomron and throughout the country which endanger our security?!

STRIKE AT THE SETTLERS AND SAVE PUAD

Every downfall has its beginning, and last week the final crack in our leaders' cynicism broke open. No more security reasons to forcefully remove Jews from the land which they paid for; no more evacuating Jews because of ideological reasons. This time the only reason the defense minister, a “fool, liar, and coward” as his colleague in the government called him, has forcefully removed Jews from their land is because of his deteriorating position in his Labor party.

You ask what the connection is? Here is the connection:

On Friday, for the first time, a poll was publicized which showed the Labor party's continued decline in the primaries. For the first time, the poll included all roles within the Labor party and demonstrated that Puad Ben Eliezer

is in big trouble. It indicated that he had no chance of becoming the leader of the Labor party. Labor party voters want someone with a stronger identity than Puad, and seem to prefer Mitzna or Chaim Ramon.

Puad, who knows his voters, knows that the hottest item in the voter market of the Left and Labor is hatred of the settlers. “Strike at the settlers and save the primaries” is a slogan which has served a number of European rulers, i.e., hatred of Jews is what launched them into power.

Puad decided to forcefully eject Jews from their land – for no reason. This is not even about outposts or illegal construction. It's a farm with two buildings. This was why 800 soldiers who devote their lives to protecting the nation and the land, were mobilized, on Shabbos no less.

In contrast to previous rulers of the

state who tried to rationalize every withdrawal and confrontation with settlers with “security needs,” here everybody knows this is all about a man whose showing in the polls is poor, and who is ready to destroy half the state in order to save himself.

Upon further reflection, we don't have such a problem with Puad. Everybody knows his background and his political acrobatics. We are already familiar with a defense minister who went the same way, and is where he is today? Yitzchok Mordechai is his name. The problem is how Sharon dares to use such a crude way of collaborating with something so ugly as throwing Jews off land they paid for, when thousands of illegal buildings are being built throughout Yehuda/Shomron which endanger the security of the Jewish people. How can the prime minister allow the defense minister to do something as criminal and depraved as what we experienced this week?!

Mr. Sharon! You are counting a lot on the collaboration between you and Puad. Perhaps you've succeeded in the operation, but from now on we can promise you and your collaborators that you've lost your position. Someone who is ready to do such a low thing as to burn the land and chase Jews from land

they purchased, and to play into the hands of our enemies by sending soldiers and policemen against settlers (who just two days ago were considered your good friends), has no moral right to remain one minute longer in government. For a crime like this, there's a steep price to pay. All excuses, as though you're worried about illegal construction, convince no one. We all know your reasons. They're quite transparent. The dates are close enough to the primaries.

If you're looking for law and justice and legality, you have plenty of work to do, but the problem is that you're not interested in dealing with truly burning issues. You prefer busying yourself with things that might be popular among the Leftist media, and then you can tell the nations of the world that you're progressing towards "peace." You're going to pay, and with interest. "The one who set the fire will surely pay."

**"THEY USED SOLDIERS,
BAALEI MESIRUS NEFESH, TO
REMOVE JEWS FROM THEIR
LAND"**

Let us quote an excerpt from a *sicha* about the frightful and disgusting situation in which Jews are sent to remove their fellow Jews from their land:

"The darkness is so great that something frightful happened. All admit that just as Arabs can buy land in Chevron, so too, Jews can buy land there. All the more so when we're talking about a place which the Arabs themselves admit belongs to the Jews, like the *shul* which is named after Avrohom Avinu. One would think that just as an Arab can renovate his home, so too, Jews can renovate their *shul*, the *shul* of Avrohom Avinu.

But the concept of "one *mitzva* brings about another *mitzva*," and its opposite, is such that the descent is far greater, a descent into the dust – for they do not allow Jews to renovate the

Avrohom Avinu Shul! And they say that they do this because they fear the *goyim*! ... and nobody opens their mouths about such a *yerida*, to the point that they take soldiers who dedicate their lives to protecting our holy land and our holy people, and they use this *mesirus nefesh* to remove Jews from Avrohom Avinu's *shul* in Chevron ... and yet, they sit "a man under his vine and under his fig tree" – and keep quiet! And those who do speak up, speak about other things, and forget to look at the great *yerida* and see what direction they're going in ...

***Mr. Sharon! Don't
enter this prime
minister's club. Even
a bulldozer like you
won't be absolved
after you dare to
remove Jews from
their land and their
homes. There's a limit
to cynicism and
irresponsibility.***

After there was clear information from the military that returning land from Yehuda/Shomron is something which literally endangers lives, in addition to which there are Jewish settlements, etc. – not only do they talk about "autonomy" (and have already given them autonomy), but lately they've used soldiers who defend Israel to remove Jews who want to renovate Avrohom Avinu's *shul*. This is the most shocking *yerida*. Even if some creative person will say that it's possible to sink

lower, it still does not pay to look for that because all the falls and descents we've had until now are enough ...

Especially when there were other situations similar to this, when they used soldiers with *mesirus nefesh* to remove Jews from their portion of the Holy Land ... May it be "only good for Israel" from now on, with apparent and revealed good – that this shouldn't harm anyone, not even those who did this...

As we said, may we have fulfilled our obligation, as it were, with the descent we've suffered thus far, and in the final days of *Galus* may the ascent begin. May they stand in a position of "don't be embarrassed before those who mock," so that they shouldn't be embarrassed to say the whole truth as it is written in the Torah of Truth, which even *goyim* know. Certainly the word of our G-d will last eternally. May all of Eretz Yisroel within its borders belong to the Jewish people in a way of an "eternal inheritance"

(*Simchas Torah* 5739).

**REMINDER OF THE WYE
ACCORDS**

Exactly four years ago, then Prime Minister Netanyahu wanted to improve his standing in the polls. His advisor whose political reputation had reached mythological proportions, Arthur Finkelstein, told him how to win the nation over: Go to Arafat and give him an additional thirteen percent. You have the Right in your pocket anyway, said the wily American advisor, and with the Wye deal you'll get the Left to support you too, and you'll win the elections.

Netanyahu in his great foolishness was convinced, and he took Sharon, his bitter enemy, as foreign minister, thus attempting to neutralize the Right from any position of influence.

We all know how that story ended. Netanyahu went to Wye with Sharon where they sold another thirteen

percent to Arafat. In exchange, Netanyahu asked that they free Pollard, thus sweetening the withdrawal, but he didn't get what he asked for. The Americans and Arafat used him, taking what they wanted, and then sending him home in humiliation.

That, you'll recall, was the beginning of Netanyahu's fall. Sharon should take a good look at what happened to his predecessors who gave up parts of Eretz Yisroel thinking it would help them. It was the beginning of their downfall and our short history in these matters proves it: Barak wanted to give Arafat everything, including the Temple Mt. and Yerushalayim – you know where he is. Netanyahu sold Chevron at Wye – he lost the elections in disgrace. Peres never managed to win a single election. Rabin finished his candidacy suddenly, with half the nation sighing in relief. Shamir fell after he went to Madrid, and Begin after he gave up Sinai.

Sharon ought to learn a lesson from all those prime ministers who began their popular career with unprecedented popularity, and ended their career in ignominy.

Mr. Sharon! Don't enter this prime minister's club. Even a bulldozer like you won't be absolved after you dare to remove Jews from their land and their homes. There's a limit to cynicism and irresponsibility.

A CRY WITH NO RESPONSE

For nearly two years, since the Sharon-Puad pair took over, over 600 Jews have been killed. Thousands more

were wounded, many severely. In my naiveté, I was seduced by a number of fools within our own camp who say, "Nu, what else do you want Sharon to do that he hasn't done? He went into all the territories, he killed terrorist leaders etc. There's no choice. We've got to live with the situation..."

This week, Puad and Sharon mobilized thousands of soldiers and brought them to Gilad Farm in order to break Jewish hands and legs and to destroy sheds and a *shul*. I have a rhetorical question: Why didn't Sharon

The Arabs are waiting for the army to leave Chevron in order to carry out additional attacks, but Sharon continues to play with Jewish lives.

and Puad use these forces a year and a half ago in order to destroy the homes of suicide bombers? Just ten homes of suicide bombers. Do you know how much Jewish blood would have been spared? In order to demolish the homes of suicide bombers, you wouldn't have needed thousands of soldiers. A few dozen could have saved the lives of

hundreds of Jews who were butchered on their way home or on busses.

They didn't protect our security; they didn't know how to mobilize the divisions when Jewish lives were in the balance. This blood cries out from the earth, and may justice be meted out to those arrogant leaders who use their power for political reasons, so that in the end, they will not achieve their goals.

CHEVRON FIRST

Adding crime on top of crime, while the Gilad Farm and settlers were being evacuated, Sharon decided to remove the army from Arab sections of Chevron in order to appease the nations and the "goy" within. Sharon knows that senior military officials have clearly stated that leaving Chevron will increase Jewish bloodshed, *r"l*, and terrorist nests. The Arabs are waiting for the army to leave Chevron in order to carry out additional attacks, yet Sharon continues to play with Jewish lives.

The National Comptroller just announced this week that the cost of guarding the prime minister's rural homestead is eight million shekel a year, and this is in order to protect Sharon and his son Omri and his grandson Gilad and his two children, but to abandon tens of thousands of Jews to the mercy of terrorists while Sharon sits protected on his farm is an unforgivable crime.

(Note: two days after that infamous Shabbos, a bomb was detonated right up against the fuel tank of a bus, burning 14 people to death, and injuring numerous others.)



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Interview with Oran Zar, brother of Gilad Zar:

“SHARON HAS BETRAYED ALL THAT IS SACRED AND PRECIOUS.”

INTERVIEW BY SHAI GEFEN

Scenes from Gilad Farm arouse dark thoughts and remind us of difficult times for the Jewish people, when black clouds covered the skies of this dear land. Ariel Sharon – hero of the evacuations from Yamit days – once again displays his strength before hundreds of Jews who gathered to defend Gilad Farm, which was dismantled for one reason only, i.e., to rescue Puad Ben Eliezer.

The two of them didn't miss a trick – public desecration of Shabbos, forcing religious soldiers to ride on Shabbos, using violence against the Jews who opposed the destruction including the father of the Zar family, a bereaved father who also sustained injuries both while in the army as well as in terrorist attacks.

Oran Zar, brother of Gilad (may Hashem avenge his blood), tells us what happened and says that everything must be done to topple this government – the sooner, the better.

What's happening now?

(Sunday afternoon) The army has taken control of the last building on the farm. They're bringing heavy equipment and thousands of soldiers and policemen. It's a heartbreaking scene. We never believed this would happen under a Sharon government.

And what does the Zar family, one of the distinguished families in the Shomron, have to say?

We feel betrayed. Puad decided to go all the way, to betray all that is sacred and dear to the Jewish people. We'll teach him *derech erez* and he'll learn it

all, with time. Nothing will remain without an appropriate reaction.

Is Sharon behind Puad?

Sharon's hands are just as filthy as Puad's, and he won't be absolved over what happened at Gilad Farm. Not in heaven, and not on earth. The man who began the destruction of Eretz Yisroel twenty years ago in Yamit and the settlements in Sinai, is continuing his work in Shomron.

I thought he was a great friend of the Zar family, and that he personally came during the Shiva for your brother Gilad?

He was a friend who became an enemy, and we'll treat him accordingly. This crime of sending a thousand men, on Shabbos no less, in order to destroy a Jewish farm for political reasons, at a time when hundreds of Jews are being massacred, among them my brother Gilad, an Israeli hero, is unforgivable.

The media keeps on referring to it as an illegal farm.

Come to our area and I'll show you hundreds and thousands of illegal buildings. As we speak, they are building illegal Arab homes right in front of me, and nobody says a word. It's not just over the Green Line, but within it, too. Arabs are taking over choice properties all over Lud, Ramla, Akko, and Yerushalayim, but the police are told not to touch them. This is not about an illegal farm. This is about helping Puad find favor among the gentiles.

For the first time in history, they've destroyed a farm for the sole purpose of helping Labor in the primaries.

I would call this one of the most sordid episodes in Israeli politics. It amounts to nothing short of the public desecration of *Shabbos* and removing Jews from their land.

Could you tell us what the status of the territory is, where this battle over the farm is taking place?

It's our private land. My father bought it 22 years ago with his own money. It's 500 dunam. By law, a farm doesn't need a permit. Puad, who is called the defense minister of the state of Israel, is a disgusting liar. After the compromise we had here last week, we came to an agreement, which they broke. Puad reneged on everything we agreed upon, and he'll pay the price.

Will you continue to remain here?

With G-d's help, I pray that we have the strength to contend with this. We are going to gather thousands of people here. We'll rebuild it all. Not only will we replace the sheds, but we'll build a large *yishuv*. Not like thieves in the night; not with compromises and agreements. We're taking this to the end. There will be no concessions. There's going to be a great battle here which will teach a lesson to all those politicians who are prepared, for the sake of politics, to throw Jews off their land and to use violence even against my father who has heart trouble, is a wounded war veteran, who was wounded in a terrorist attack and who lost a son just a year and a half ago.

What happened with your father?

On Motzaei Shabbos, my father was sitting and resting in one of the sheds. A policeman came and presented himself as a police medic and asked my father for his hand. He twisted my father's hand and broke his fingers. My father is sixty-five, and he cried out in pain. When he asked the policeman his name, he said it's Shachar Ayalon. That's the name of the officer in charge of the region, so he was lying. The policemen who came without tags, had gotten orders to tell people that their name is Shachar Ayalon, so nobody would be

able to file complaints against them. In addition to which, it was dark. My father needed medical attention; mind you, everybody knew he had recently had a heart attack.

Tell us about your brother Gilad and the farm that was established in his memory.

The farm is located in the heart of the Shomron, between Kedumim and Yitzhar. My brother, Gilad, was murdered on Isru Chag Shavuos a year and a half ago. A few months before that, he was wounded in an ambush by terrorists and miraculously made it out alive, and went back to his job as a security officer in Shomron. My brother refused to use protective gear, even though he was entitled to it, but he distributed it to others.

Two months after he was wounded, terrorists lay in wait once again at the junction under where we founded the Gilad Farm. They shot at him, and when his car stopped at the side of the road, they came closer and shot dozens of bullets at him to make sure he was dead. He was survived by his wife and eight children.

Can you imagine what would happen if Puad was to treat the Arabs the way he treats Jews?

If they took the thousand policemen and soldiers in order to tear down illegal structures, there's a chance the Arabs wouldn't rule over all parts of Israel. If Puad had destroyed the homes of terrorists a year and a half ago, with the same intensity as the destruction of Gilad Farm, maybe my brother wouldn't have been killed.

This is what's going on under Jewish rule. If you're Jewish, they'll destroy all you have. If you're an Arab, it makes no difference where you build illegally, in Lud, Shomron, the Galil, or Ramla and Yaffo. They won't do a thing to you.

What do you think the religious representatives ought to do now after what happened at the farm and the *chilul Shabbos* it entailed?

They should topple the Sharon government immediately. This corrupt

government has no right to exist. We thought Sharon had done *t'shuva* since Yamit, but it turns out nothing has changed.

Don't you care that Netanyahu or the Left will get into power?

I don't look at that. It's like someone who wants to give you poison to drink. What needs to be done right now is to stop him, at all costs, from continuing to



perpetrate the crime of destroying Eretz Yisroel and capitulating to Arabs, and so the only thing to do is to topple him and his bloody government.

What do you say about the public *chilul Shabbos*?

I'll tell you what I know from reliable sources. Sharon knew all about this and that it was taking place on Shabbos. They were in touch with him

all day Friday, and Sharon knew about the plans to destroy the farm and that thousands of soldiers and police would be sent on Shabbos. How can religious Jews sit in this depraved government, which turns Jews off their land, and makes preparations to do so by desecrating Shabbos? This should shake up the entire government.

Sharon knew all about it, and he's part of the betrayal. Sharon is building his future with Puad, as they walk hand in hand. He's planning on establishing a government with Puad after the elections, and now he's helping Puad in his battle with the Labor party. It's all hard to believe.

So what's going to happen?

There's no question that salvation will sprout from this, out of this tragedy, particularly for the Zar family and the settlers in Shomron. I believe we'll overcome. If we know how to rise up and fight, there's no question we'll succeed in restoring security and Jewish morality here, with pride.

Do you know that the media keeps reporting about the kids from the hills, describing them in most unflattering terms?

I can tell you that these kids are wonderful young people who physically protect the land. The Jewish people owe them their appreciation. Who knows what would happen, *chalila*, if not for them? These are young people who work the land devotedly, and remain at night like loyal soldiers. They barely sleep, the main thing being to protect the land. These young people are the hope of the Jewish nation. In addition to holding on to strategic areas, they simply settle the land, and for this they are blessed.

I call upon *chassidei Chabad* to come and support us in our battle, and to join us both physically and spiritually. It's a fight for our lives, and I don't have to tell you what the Rebbe said about settling every part of the land, especially when the government is ready to abandon the lives of millions to our worst enemies.

CROWN HEIGHTS ELECTS RABBI SCHWEI AS RAV

On Sunday there were elections in Crown Heights for an additional *rav*. Since the void following the passing of the *mara d'asra* Rabbi Yehuda Kalman Marlow, *a"h*, there has been a need for an additional *rav* on the *beis din*. The residents of Crown Heights presents hundreds of questions to the *rabbanim* day in and day out, in addition to phone calls from *shluchim* from around the world.

Over the past year, upon request of the members of the *beis din*, Rabbi Aharon Yaakov Schwei, *ra"m* of Tomchei T'mimim – 770, and *moreh tzedek* in Crown Heights, was asked to sit on the *beis din*. He served as *moreh tzedek* on the *beis din* alongside Rabbi Osdoba and Rabbi Heller, assisting them in dealing with the tremendous amount of work.

Rabbi Schwei was successful in his work and has been well received by the community. The Vaad HaKahal, along with Rabbi Osdoba, decided to hold elections so that the community could approve Rabbi Schwei's official appointment as a member of the *beis din*. This is in accordance with the

Rebbe's instruction that the appointment of members of the *beis din* in Crown Heights be done by the community, unlike other communities in which *rabbanim* are appointed by certain members of the community. Concerning the *beis din* of Crown Heights, the Rebbe explicitly said that in order for the *beis din* to be credible and to be as strong as it needs to be, the community has to be able to appoint its members by voting for them.

Results of the voting were tallied Sunday evening, indicating that the community elects Rabbi Schwei to the position of *rav*. The elections consisted of a Yes/No ballot, and Rabbi Schwei received 933 Yes votes out of 1064 votes.

The Vaad HaKahal published quotes from the Rebbe MH"m about the great need and responsibility that every resident of the community has to participate in the elections for the *beis din*.

As soon as the election results were made public, Rabbi Osdoba and members of the N'tzigitim went to Rabbi Schwei to congratulate him.



Rabbi Schwei being informed of the election results



Rabbi Osdoba and members of the N'tzigitim congratulating Rabbi Schwei and saying *l'chaim* with him

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B'gashmius, the *seifer* is stunning. Its cover is made from a new material developed only six months ago, and it looks and feels absolutely exquisite. You

can see immediately that no expense has been spared.

The *seifer* was completed by a team of experts steered by Rabbi Chaim Miller, *mashpia* of Tomchei T'mimim Leeds, England. On seeing the *Chumash*, Rabbi Uri Kaploun commented that it is, “original and imaginative. The graphics too reflect the structure beautifully. The text is both meaty and readable, and can appeal to people at many different levels of prior knowledge and reading ability...the text is crystal clear.”

Rabbi Meyer Gutnick commented, “G-d willing, this *Chumash* will publicize the Rebbe's *sichos* in an unprecedented fashion. Rabbi Miller has produced a masterpiece which will promote the study of *Chumash* according to the Rebbe's *sichos* both in the Lubavitcher world and far beyond.”

The Gutnick edition of Seifer Shmos retails for \$33 and is being released at a special discount rate of only \$22. It will be available at the Kinus HaShluchim and may be ordered from Kol Menachem at CALL 1.888.580.1900 or 718.580.1900, FAX 718.953.3346 or online at www.kolmenachem.com. Available in Eretz Yisroel from Kehos at 03-960-6018.

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FIRST YAHRTZEIT OF R' RAMI ANTIAN, A"H

Hundreds of *chassidim* participated in a *farbrengen* in B'nei Brak to mark the first *yahrtzeit* of *chassidic* philanthropist Rami Antian, who died suddenly on Simchas Torah. R' Mutty Gal, director of the Chabad house in Ramat Gan, organized the event and emceed it, along with the family. R' Gal related anecdotes about Rami that illustrate how devoted he was to the Rebbe MH"M, and how he helped the *shluchim* and the Rebbe's guests who gathered round his table.

Avi Piamenta sang *chassidic niggunim*, and one speaker after another got up and described Rami's contribution to the *shluchim*, to *hafatzas besuras ha'Geula*, and his unbounded *hachnasas orchim*.

Rami's son, Menachem Mendel, read a description his father had written of Simchas Torah [see box]. "My father was a *chassid* of the Rebbe. His devotion to the Rebbe knew no bounds. What the Rebbe asked, he did, whether in his learning; as *menahel* of Yeshivas Chabad in Tzfas; whether as a father or a businessman. He constantly reported to the Rebbe and asked his advice. And he did precisely what the Rebbe told him to do.

"We saw my father's devotion in two areas: the first, with the *T'mimim*. As *menahel* of Yeshivas Chabad in Tzfas, he made sure the boys felt at home. He always helped the *T'mimim* and never sent them away empty-handed. That was just the beginning.

"When we lived in Crown Heights, our house was the *T'mimim's* home. Ever since I can remember, I've been surrounded by *T'mimim*. Coming, going, singing *niggunim*, *farbrenging* and always making my father happy.

"The second area was Moshiach, of course. Abba lived, breathed, ate, slept, and worked Moshiach. All he thought about and did was Moshiach. He made the satellite, the Million Dollar Fund, the annual Moshiach Congress. Non-

stop activity, all over the world."

M.M. Antian announced the writing of a *seifer Torah l'ilui nishmas* his father, and asked people to participate. Then a video about Rami, which was produced by Mutty Gal, was shown. It chronicled Rami's life including his childhood, his work in Tzfas, and then showed ten

"dollar" encounters with the Rebbe, including the time the Rebbe told him, "Ata ish klali" (you are a general person). It was moving to see Rami shout, "Yechi Adoneinu" for the satellite broadcast from 770 on Yud Shvat 5756 to five continents.

SIMCHAS TORAH WITH THE REBBE

The Antian family recently found something Rami had written about Simchas Torah with the Rebbe. His son read this moving account at the *farbrengen*:

They were wondrous seconds, minutes you want to pack up and hug forever, pictures that pass through the screen of your memory in slow motion, and the soul yearns to stop them, to delve into them again and again.

Simchas Torah. Yes, I was there, in Lubavitch, in *Beis Chayeinu*, and refuse to leave. Going back time and again to those peak moments which I feel part of, achhhh ... Rebbe, Rebbe.

Erev Simchas Torah. The rain is pouring on the streets of the *sh'chuna* and doesn't skip over the thousands of *chassidim* rushing to the *beis midrash*. Small rivulets run from their hats, and very quickly you are swallowed up in the crowd of *chassidim*. Elbows jab you, threaten to break you in two. And the *chassidim* hang like swarms of bees, as though descending from the roof to the ground, which itself is packed to the point of suffocation.

And from the floor towards the ceiling where the powerful air conditioners are, rises a cloud of vapor like some inexplicable phenomenon. Perhaps it is the cooling air hitting the people's perspiration, and the soaking wet hats.

And then the crowding increases sevenfold, the suffocation is overpowering, and there on the *bima* on the eastern wall is the *nasi*. All is forgotten, one's body disappears, only the *neshama* gazes upon the *nasi ha'dor*, who lifts the *chassidim* on a heavenly cloud of non-stop *simcha* for the next forty-eight hours. Shouts of the *p'sukim*, "Ata Horeisa" threaten to split the ceiling. "Hoshia es amecha U'faratzta ..."

Am I dreaming? I asked myself as I felt transported into a vision not of this world, when the Rebbe rises to the central *bima* with a *seifer Torah* in his holy hands. Tears were in my eyes. Suddenly, all the stories about the *Kohen Gadol* leaving the Holy of Holies, come to life; about Moshe Rabbeinu coming down from the cloud; about Dovid HaMelech dancing, all those holy letters come to life. *Ribbono Shel Olam*, how beautiful this vision is!

And this silent dialogue between the Rebbe's gaze and the thousands of *chassidim*; the Rebbe turning around and looking at all his children one by one. I saw the whole world there, from London, Italy, California, South Africa, and I thought: he has already conquered the entire world. Is there still a corner of the world where the Rebbe did not establish a Chabad house, preschools, schools, *yeshivos*, communities loyal to the Creator. What a revolution is taking place in the world.

Shouts from the crowd singing the *Hakafos Niggun* roused me from the reverie...

AISH HA'TORAH GROUP SPENDS SHABBOS AT ASCENT

On Shabbos Parshas Noach, Ascent of Tzfas hosted a unique group. About thirty people, supporters and *mekuravim* of Aish Hatorah of Toronto, came to spend a *chassidic* Shabbos with Chabad!

Rabbi Ayal Reiss, program director relates: "When director of Ascent, Rabbi Shaul Leiter, was requested by a Rabbi at Aish Hatorah to organize a Shabbaton, we thought an error had been made, or maybe they didn't know we are Chabad. Nevertheless, we immediately got to work on preparing a terrific program."

On Thursday, R' Leiter gave the group a *shiur* at the Lavi Hotel, where the group was staying before going to Tzfas. On Shabbos, Ascent had another group, and so the Aish group stayed at the exclusive Rimoni Hotel, arriving on Friday.

On Friday afternoon they immersed in the Arizal's *mikva*, *davened* in the Old City, and had the Shabbos meal with Lubavitcher families in Kiryat Chabad. After the meal there was a *farbrengen* at the home of *shliach* Rabbi Alter Eliyahu Friedman, where the guests heard *divrei Torah* and *chassidus* from their host and

Rabbi Chaim Kaplan.

On Shabbos, before the *davening*, R' Reiss gave a *shiur* in *chassidus*, and after



Rabbi Leiter giving a *shiur*




Dancing at the *Melaveh Malka*

Kiddush and the meal, the group toured the Old City with Rabbi Mordechai Ziv. At the third meal, Rabbi Y.Y. Chitrik, dean of Beis Chana, delivered another *shiur* in *chassidus*.

On Motzaei Shabbos there was a *Melaveh Malka* with music and dancing at Bat Yaar, on the edge of Tzfas. Later that night, R' Simcha Triaster taught a class on *Zohar* in the Idra cave near Tzfas.

On Sunday the group toured the cemetery with Rabbi Yerachmiel Tilles. The finale of the weekend was a personalized computer code workshop with Rabbi Eli Kaye.

The guests loved it all. This was their first acquaintance with the inside world of Chabad, and they were very favorably impressed. Says R' Reiss: "These were fresh *mekuravim* of Aish HaTorah who came on a trip to identify with Eretz Yisroel, and who left very enthused. It was great to see that non-*chassidic* groups were not afraid to send their people to us. They told us that after such a fantastic weekend, they would send us other groups. No doubt, the Rebbe is pleased."



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