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Beis Moshiach

The International Weekly heralding the Coming of Moshiach

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NEWS

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

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YAAKOV AVINU: THE COMPLETE JEW

SICHOS IN ENGLISH

SHABBOS PARSHAS VA'YEITZEI; 11TH DAY OF KISLEV, 5750

1. This week's portion, Parshas Va'yeitzei, begins the narrative of the life of Yaakov Avinu, which continues until the conclusion of the Book of Bereishis. Our Sages declare: "The deeds of the patriarchs are a sign for their descendants." Implicit in that statement is that the patriarchs' deeds are not merely an indication of what will occur to the Jewish people in future generations, but they exert an influence on their descendants' future, causing it to mirror their different activities. In that context, the events of Yaakov's life contain significance for every Jew, for they help shape his future.

Significantly, we find a contrast between Yaakov and the patriarchs who preceded him, Yitzchok and Avrohom. Our Sages explain: Yishmael descended from Avrohom, and Eisav descended from Yitzchok. But regarding Yaakov — his bed was perfect; i.e., all of his sons were righteous.

The question arises: How is it possible for the patriarchs who were "a chariot for G-d," [i.e., they were totally given over to G-d's will], to have descendants like Eisav and Yishmael? We are forced to say that the fact that the patriarchs had such children was

also representative of their high level. The Hebrew expression for "descended from" (*yatza mimenu*), can also be interpreted as "was expelled from." Avrohom and Yitzchok's process of self-refinement included the expulsion of the undesirable traits represented by Yishmael and Eisav. Once the patriarchs were purged of these qualities, their own service remained untainted.

To explain the relation of the above to our individual service of G-d: The service of *chesed* ("kindness", the attribute that characterizes Avrohom's service, which is related to the service of doing good), must be limited, constrained so that one's kindness is not bestowed upon those who are undeserving. Accordingly, it is necessary to nullify, to expel entirely, any undesirable element (for example, Yishmael, who is representative of the *chesed* associated with *klipa*, evil). Correspondently, the service of *gevura* (might, associated with the quality of fear and thus, with the patriarch Yitzchok as the verse states "the fear of Yitzchok") must also involve the negation and the estrangement of all connection with the quality of might associated with *klipa* (as personified by Eisav).

This explanation, however, raises a

question: Since Yaakov was not at all involved with the service of the expulsion of evil (as reflected in his having children who were all righteous), it would seem appropriate that his service be carried out entirely within *Eretz Yisroel*, the realm of holiness. But that was not the case. Yitzchok is described as "a perfect burnt offering" and was forbidden to depart from *Eretz Yisroel*, whereas Yaakov left the Holy Land twice, once to Charan and once to Egypt.

The difficulty is further emphasized by the fact that Lavan, Yaakov's host in Charan during the time when he established his household (and thus, laid the foundation for the Jewish people in all future generations), was a dishonest person, and Egypt, where Yaakov spent his final (and according to our Sages "best") years, was "the most depraved of all countries."

The above difficulty can be resolved by the explanation of a related question: On the surface, the statement that all of Yaakov's sons were righteous is difficult to understand. We find that Reuven "disturbed his father's bed." This difficulty can be resolved by the *Midrash's* description of Reuven as "the first to repent." The Holy One, blessed be He, told Reuven, "There was never a

person who sinned before Me and repented. You opened the path of *teshuva*.”

From this statement, it appears that Yaakov’s raising a family who were “all righteous” included and depended on the service of *teshuva*. Reuven’s *teshuva* complements and contributes a deeper dimension to the righteousness of Yaakov’s children as implied by our Sages’ statement: “In the place of *baalei teshuva*, even the totally righteous cannot stand.” *Teshuva* produces a deep and powerful love for G-d which surpasses the love of the completely righteous.

Since Yaakov was not at all involved with the service of the expulsion of evil, why did he leave the holy land twice, once to Charan and once to Egypt?

With this background we can understand the contrast between Yaakov and Avrohom and Yitzchok mentioned above: Through expelling the undesirable qualities represented by Yishmael and Eisav, Avrohom and Yitzchok were able to reach a level of perfection. This level, however, has no connection with the transformation of evil. On the contrary, the evil remained in full force and, therefore, it had to be expelled.

This is evident from the fact that Yishmael and Eisav did not become *baalei teshuva*. Furthermore, both Avrohom and Yitzchok were willing to

accept them even though they remained “wicked.” Thus, Avrohom prayed, “May Yishmael live before you,” and Yitzchok desired to bless Eisav.

In contrast, Yaakov’s “bed was complete,” i.e., he transmitted to his sons the potential to be righteous through the service of *teshuva*. Their efforts were not confined to the expulsion of evil. They were involved in its transformation into good through the service of *teshuva*, “transforming sins into merits.” Ultimately, Yaakov also has the power to refine Eisav and draw out the lofty sparks of G-dliness contained within him.

2. The connection between Yaakov and the service of *teshuva* goes beyond the potential he granted Reuven for that service. Yaakov, himself, carried out a service of a parallel nature. Thus, we find two thrusts within Yaakov’s behavior: the service of the righteous and the service of *baalei teshuva*. This is paralleled by the fact that he lived both in *Eretz Yisroel* (the service of the righteous) and in the Diaspora (the service of *baalei teshuva*).

Thus, Yaakov’s descent to Charan and Egypt reflects the unique nature of his service, for it is through the transformation of these lowly lands into holiness that Yaakov expressed the ultimate power of *teshuva*. For this reason, it was in Charan (the Diaspora) where Yaakov established his household and in Egypt (the “nakedness of the land”) where he spent his “best years.” By elevating and refining the aspects of the world, transforming darkness into light, one prevents any possibility of the darkness having a negative effect.

This explanation, however, raises a question: Since the highest levels of Yaakov’s service were reached in (and through the transformation of) the Diaspora, why did he spend the majority of his life in *Eretz Yisroel*?

This question can be explained as follows: Yaakov’s service includes the totality of the different approaches to

the service of G-d. In particular, his life can be divided into three different periods: a) the time he spent in *Eretz Yisroel*. This includes the 63 years he spent together with his parents, Yitzchok and Rivka, as well as 14 years he spent in *Beis Eiver* before arriving at Charan, and also the 31 years he lived there after his return. b) The twenty years he spent in Lavan’s house in Charan; and c) His final seventeen years which were spent in the land of Egypt. These three periods are representative of the three rungs of *tzaddikim* (“the righteous”), *beinonim* (“the intermediate”), and *rasha'im* (“the wicked”) which, as explained in the

From Yaakov Avinu we derive the power to elevate the gentiles and influence them to fulfill the seven universal commandments given to Noach and his descendants.

beginning of the *Tanya*, include the totality of the Jewish people.

Each one of these levels has a unique dimension which the others do not possess. The advantage of a *tzaddik* is that he is involved only with good and holiness. Evil has no place in his world. On the contrary, he rejects it and hates it totally.

The advantage of the *beinoni* — “the level of all men to which all men should strive” — is that he is involved in a constant battle between the good inclination and the evil inclination and through his service, the good

inclination is always victorious. Thus, he “never violated a transgression in his lifetime, nor will he transgress.” His thought, speech, and action are only directed toward good. Though evil thoughts occur to him, he immediately rejects them, pushing them away with both hands.

The *rasha* also possess an advantage for through the service of *teshuva*, his wicked deeds are transformed into good and he reaches a level higher than that of the righteous.

The potential to carry out these three levels of service comes from Yaakov’s service in the three places: *Eretz Yisroel*, Charan, and Egypt. Yaakov’s service in *Eretz Yisroel* reflects the service of the *tzaddikim*. His service in Charan, refining and elevating the sheep of Lavan, reflects the service of the *beinonim* and his service in Egypt, the “nakedness of the earth,” is representative of the service of *teshuva* which elevates the *rasha'im*.

Although one might question how it was possible for a single individual, Yaakov, to carry out these three different services, encompassing three different time periods and three different places, since the “perfection” of Yaakov’s “bed” includes all three services, we are obligated to say that they are three dimensions of a single thrust.

This difficulty can be explained as follows: The ultimate rung in the service of G-d is not a combination of different services, but rather, a single all-encompassing commitment, which includes all the different manners of expression. Regardless of the person’s place or situation, he will have an appropriate service with which to express his commitment to G-d. Yaakov serves as a paradigm for such a commitment. The three services he carried out in the three different places, *Eretz Yisroel*, Charan, and Egypt, reflect his total and complete commitment to G-d’s service.

In this context, we can understand

the difference between the “sign for his descendants,” generated by Yaakov’s service, and the sign generated by the services of Avrohom and Yitzchok. Avrohom’s and Yitzchok’s services teach us how to live in the realm of holiness and reject the influence of evil. Yaakov’s service generates a more encompassing influence. Yaakov’s soul includes within it all the souls of the entire Jewish people. Thus, his service serves as a sign for all the *tzaddikim*, *beinonim*, and *rasha'im* — i.e., the totality of the Jewish people — in all the generations to come. Furthermore, from Yaakov, each Jew derives the potential for making the total commitment described above, which finds its expression in all

The Mittler Rebbe’s redemption gives the potential for every Jew to be redeemed, to rise above all limitations and all factors which hinder his service.

of these three different services.

Each individual can find parallels to these three services within his personal life. Everyone has certain holy objectives which by nature he strives to fulfill (*Eretz Yisroel*, the service of the righteous). Similarly, we all have certain areas in which we find ourselves faced by a challenge and a conflict arising from our evil inclination (Charan, the service of the *beinoni*). Also, there are other areas where the challenge is greater and the influence of *teshuva* is necessary to correct our behavior (Egypt, the elevation of the wicked).

There is a connection between these

three services: Generally, a *baal teshuva* (the level to which the *rasha'im* must aspire) does not become a *tzaddik* immediately. This represents too extreme a transformation. Instead, he passes through a stage where he has a conflict between his good inclination and his evil inclination, and yet does not transgress (the level of the *beinoni*). Only afterwards does he reach a level where his evil inclination does not present a conflict, for he has transformed it and thus, negated all possibility for sin.

Likewise, within a *beinoni* we can also find a parallel to these three services. There are aspects of the *beinoni*’s service which resemble the service of the righteous, i.e., he has no conflict and no desire other than the fulfillment of G-d’s will. Similarly, he has aspects of his service where he faces greater challenges. Though he does not sin, in these aspects he must consider himself “like a wicked person,” i.e., “not that he is actually wicked, but that he shares the temptations of the wicked in his thoughts and meditations, and he must constantly fight to divert his attention from them.”

Within a *tzaddik* as well, there are also parallels to these three services as implied by the expression, “there is no righteous man on earth who will do only good and not sin.” Even according to the Chassidic interpretation of the level of a *tzaddik*, there are still certain challenges he faces. Furthermore, as explained above, even a *tzaddik* must carry out the service of *teshuva* (the service of the *rasha'im*). To reach this level, he must strive hard, a struggle which parallels the constant efforts of the *beinoni*.

Parallels to these three services can also be found in a Jew’s daily life. The time a Jew spends in *shul*, the times of study and prayer parallel *Eretz Yisroel*, the service of the righteous. His activity in permitted matters, earning a livelihood and the like, parallels the challenges of the Diaspora. Within this

general category, there are two subdivisions: one which resembles Charan and the service of the *beinonim*, and more severe challenges where he confronts gentiles who worship false gods and indeed, think that their money that the Jews received from them was granted to them by these false gods (the service within Egypt which parallels the elevation of the *rasha'im*).

Similarly, parallels to these three services can be found within the history of our people. The first level relates to the era when the *Beis HaMikdash* was standing, and the second two levels relate to different periods within our service in exile. The power to carry out all these three services comes from Yaakov's journey to Charan.

In particular, in the present generation, the last period of exile, the exile of Edom, we are involved with gentiles who are associated with idol worship. Nevertheless, from Yaakov our patriarch, we derive the power to

elevate the gentiles and influence them to fulfill the seven universal commandments given to Noach and his descendants. Indeed, from the very recent events we see the gentiles' society being transformed and overturned, and all this happening in a peaceful manner, without disruption. This is surely an indication that, as the Rebbe Rayatz stated, we are nearing the end of the exile. All that is necessary to do is "polish the buttons" and the Redemption will come immediately.

3. The above concepts are related to Yud Kislev, the Mittlerer Rebbe's day of redemption, which was celebrated this year on Erev Shabbos, the day directly related to the preparations for this Shabbos. The essence of the Mittlerer Rebbe's redemption is that notwithstanding his imprisonment (an exile within exile), ultimately, the gentiles recognized the need to free him. This redemption, like the redemption of the other Rebbeim (the Alter Rebbe, Tzemach Tzedek, and the

Rebbe Rayatz) is also a reflection of the refinement of the gentile nations, to the extent that when the Tzemach Tzedek was redeemed, he received the title, "an honored citizen for all generations."

The "deeds of our Chassidic patriarchs are a sign for their descendants." The Mittlerer Rebbe's redemption gives the potential for every Jew to be redeemed, to rise above all limitations and all factors which hinder his service. To connect the redemption of Yud Kislev with an unbounded increase in our service, it is proper to organize Chassidic *farbrengens* in every place Jews are found.

These *farbrengens* should be continued on Yud-Daled (the 14th of Kislev and the 15th of Kislev (the day in Kislev when the moon is full), thus leading to the redemptions of Yud-Tes Kislev and Chanuka. May these redemptions lead to the ultimate Redemption led by Moshiach. May it come now, immediately.

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LIVING WITH LAVAN

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Lavan had two daughters. The name of the older daughter was Leah and the name of the younger daughter was Rachel. The eyes of Leah were dim, but Rachel was of fine form and radiant appearance.

Yaakov loved Rachel. He said [to Lavan], "Seven years will I serve you for your youngest daughter, Rachel."

Lavan said, "It is better that I give her to you than to another man. Stay with me."

So Yaakov labored for the sake of Rachel seven years, though in his love for her they were in his eyes as just a few

days. Yaakov said to Lavan, "Give me my wife, for my days [of service] have been completed..."

So Lavan gathered all the people of the place and made a feast. And it was in the evening that [Lavan] took his daughter, Leah, and brought her to [Yaakov], and their marriage was consummated...

In the morning it was apparent [to Yaakov] that it was Leah [whom he had married]. He said to Lavan, "What have you done to me?! Was it not for Rachel that I deal with you?! Why have you cheated me?!"

Lavan said, "This is not done in our place – to give the younger before the eldest. Fulfill the seven days [of the wedding feast] of this one [Leah], and [then] also the other one [Rachel] will be given to you, so long as you work with me an additional seven years." And Yaakov did just that – he fulfilled the seven days. And [Lavan] gave Rachel, his daughter, to [Yaakov] to be his wife.

* * *

If you're going to make it in this world, it sometimes means you gotta sweat. It may even mean losing a few nights' sleep.

YAAKOV'S LADDER

"[Yaakov] dreamed: There was a ladder wedged in the ground and its head reached to the heavens, and upon it there were angels of the L-rd ascending and descending. And G-d stood above him."

* * *

Although they had long since concluded their prayers, every day the disciples of the Baal Shem Tov would form a circle around their master and bask in the holiness of his prayers, which he customarily extended deep into the day. They would stand listening to the melody of his devotion and watching as he attached his soul to the Creator, until he ended his prayers. The scene never varied, and not one of the Baal Shem Tov's students dared leave his spot until his master had finished praying.

One day, for no apparent reason, they were all seized with a deep longing to rest and refresh themselves with food and drink. They slipped away one at a time, each certain that the Baal Shem Tov would still be deep in prayer when he returned. Soon no one was left of the circle of disciples.

After eating and resting a bit, each one returned to the spot where their master had stood in meditation, but to their utter surprise, he had left. "Why," they asked, "did you finish so early today?"

The Baal Shem Tov replied with a story: "Once a party was traveling through the forest when their leader saw, high up in a tree, the most beautifully plumed bird which trilled an enchanting melody. He called to his fellow travelers saying, 'Look at that bird! How I would like to trap it and keep it so that we could enjoy its beauty and the wonderful music it makes.' But they saw how high it sat perched on a distant branch, and couldn't fathom how they could possibly catch it. Their leader had a plan. 'If we stand one on the shoulders of the other, we will surely be able to reach the top branches. I will stand on the top of the highest man, and from that point I will be able to seize the bird.'

"And so they did as he suggested, and formed a human ladder which reached high into the air. Unfortunately, this project was quite difficult and wearisome, and they began to grow bored of standing

In total, Yaakov ended up working for Lavan twenty years – for fourteen years he tended Lavan’s herds for the sake of his two daughters, and for another six years thereafter he amassed for himself a considerable fortune in wages as a rancher.

The Sages say that in these twenty years, Yaakov Avinu did not lie down for even a single night’s sleep, as it is said, “In the daytime heat consumed me, and snow by night; my sleep drifted from my eyes.” And the work was by no means easy, as Yaakov himself testifies to Rachel and Leah, “with all my might I served your father.” Nevertheless, the Torah teaches us that if we want something badly enough, we are assured that our lengthy toil will appear “in our eyes as just a few days.”

Regardless of his tremendous success as a career-man, Yaakov only began this phase of his life after

Yaakov married both Leah and Rachel, Lavan’s two daughters, and the Torah explicitly prohibits one man to marry two sisters! How then can we say that Yaakov kept the whole Torah, when it looks like he actually committed a grave sin?!

spending fourteen years – also in which he never once lay down to sleep – deep in study, developing an understanding of the Alm-ghty and His holy Torah in the Academy of Eiver, the descendant of Noach.

Although the Torah had not yet been given, the Patriarchs – Avrohom, Yitzchok, and Yaakov – received an orally-transmitted tradition of wisdom which included the laws and *mitzvos* of the Torah, which they studied and practiced diligently. In fact, the Patriarchs observed all the commandments and all the prohibitions of the Torah. That is, all 613 *mitzvos*. As Rashi explains the verse, “I dwelled [*garti*] with Lavan”: even when Yaakov Avinu lived with his wicked uncle, Lavan, he still managed to keep all 613 *mitzvos* – the numerical value of “I dwelled” (*garti*).

Wait a second! Yaakov married both Leah and Rachel, Lavan’s two

under the tall trees and seemingly achieving nothing. One by one they went off to get a bit to eat and rest their weary bones. Their leader, who had seen the beautiful bird and was trying his best to capture it, fell to the ground and was left with sad failure.”

* * *

The Jewish people are compared to a body – a head, a torso, and all of the body’s limbs and organs. When a body is healthy, all of its parts function in harmony together. If, however, even a single part is not healthy – and it is, therefore, not able to perform its function properly, regardless of how modest is its task – the body suffers as a whole.

We tend to think of our leaders as completely remote and independent, but the truth is that our leaders’ strength and stature

One day they were all seized with a deep longing to rest and refresh themselves with food and drink. They slipped away one at a time, each certain that the Baal Shem Tov would still be deep in prayer when he returned. Soon no one was left of the circle of disciples.

depends largely upon us.

When the Baal Shem Tov prayed, he was not alone; he was backed by his core of disciples, who acted as a ladder upon which the Baal Shem Tov and his prayers could climb heavenward. Together they stood with firm stature. The moment the ladder began to be dismantled, however, their collective stature toppled.

Especially nowadays, when the Rebbe (an acronym for “*Rosh B’nei Yisroel*,” the head of the Jewish people) has said that, “the concept of ‘the leader is everything’ is given over to everyone,” we must take a lesson from this story and realize the tremendous responsibility that rests upon our shoulders: to complete the final task of receiving our righteous King Moshiach, as “there is no king without a nation.”

daughters, and the Torah explicitly prohibits one man to marry two sisters! How then can we say that Yaakov kept the whole Torah, when it looks like he actually committed a grave sin?!

That is, unless we could say that in order to marry Yaakov Avinu, Leah and Rachel first had to convert to Judaism, and in so doing, they lost their legal status of sisterhood. As the Sages say (regarding the Biblical laws of forbidden relations), "a convert is considered to be a newborn," and not a child of his/her natural parents. If the Torah does not recognize Leah and Rachel as sisters, Yaakov would, therefore, have had no problem marrying them both without transgressing the law.

But this is not a well-founded answer, for the entire concept of conversion was not applicable to those who lived in the time of Yaakov. Before the Giving of the Torah at Mount Sinai, Jews did not have a classification wholly distinct from the gentiles for there to exist the possibility of real conversion. Only after the experience at Mount Sinai, when Jews were commanded to keep all 613 *mitzvos*, did the Jewish people take on a distinct status. From that point onward, the Jewish people become automatically obligated to keep all of the *mitzvos* from the age of *bar mitzva* (13 for males and 12 for females). Therefore, only after Mount Sinai did conversion to Judaism become a legal reality.

Before Mount Sinai Jews were not

If the Torah does not recognize Leah and Rachel as sisters, Yaakov would, therefore, have had no problem marrying them both without transgressing the law...

commanded to keep the 613 *mitzvos*. Rather, the first Jews – beginning with Avrohom, Yitzchok, and Yaakov – were characterized by their acceptance of the 613 *mitzvos* as self-imposed stringencies. Their more essential obligation was towards the Seven Noachide Laws, the universal code of ethics commanded to Noach and all of his descendants, which includes, of course, all mankind. Unlike the 613 *mitzvos* which the Pre-Sinaitic Jews took upon themselves as stringencies, the Noachide Laws were completely binding. Thus, if there was a conflict of interests between the Noachide Laws and the 613 *mitzvos*, the Noachide Laws would take precedence.

The Seven Noachide Laws are: 1) to believe in G-d and not to worship idols; 2) to respect and praise G-d and not to blaspheme His Name; 3) to respect human life and not to murder;

4) to respect the institution of family and not to commit immoral sexual acts; 5) to respect the rights and property of others and not to steal; 6) to create a system of justice; and 7) to respect all creatures and not to eat the flesh of an animal while it is still alive.

There were, however, additional laws that civilized people saw fit to take upon themselves, but not merely as stringencies – as was the case with the 613 *mitzvos* – but as binding laws incumbent upon every human being, becoming an extended part of the system of Noachide Laws. The need to honor one's father, for example, was taken on as a universal obligation. Also, extra prohibitions concerning marital relations were enacted. And mankind also took upon itself the obligation not to deceive one another, as is seen in Yaakov's challenge to Lavan, "Why have you cheated me?!"

With this explanation we can now answer our query: how could Yaakov have lawfully married two sisters?

Since Yaakov had agreed to marry Rachel, it was forbidden for him to deceive her and back out of his commitment even after he had been tricked into marrying Rachel's sister, Leah. Despite his observance of the 613 *mitzvos*, which prohibits one man to marry two sisters, Yaakov was forced to marry Rachel, according to the universal Noachide Laws. In this case, the stringency of not marrying two sisters was overruled in deference to the binding obligation not to deceive.

(Adapted from Likkutei Sichos vol. 5, pg. 141-9.)



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WHEN IS IT TIME TO COMPROMISE?

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



The month of Kislev is replete with *yomim tovim* which are connected to Chabad in general, and particularly significant to us as members of the “seventh generation.” In fact, as the Rebbe *Melech HaMoshiach* put it, Kislev “is increasingly called by many Jews the month of *Geula*.”

The month begins with Rosh Chodesh Kislev, the day on which the Rebbe MH”M appeared publicly for the first time after his illness in 5738/1977. Beis Kislev was the day on which the holy writings and manuscripts of our Rebbeim first began to be returned. Tes Kislev is the birthday and *yom hilula* of the Mittlerer Rebbe, and Yud Kislev is the day of his redemption. On Yud-Gimmel Kislev, the initial stage of “*Didan Natzach*,” the court ruled that the Rebbe MH”M would not have to appear at trial, G-d forbid. Yud-Daled Kislev, “the day that bound me with you, and you, with me,” is the date of the Rebbe MH”M’s wedding anniversary. Yud-Tes and Chaf Kislev, the “Rosh HaShana of *chassidus*,” is the *yom hilula* of the Mezritcher Maggid and the day of redemption of the Alter Rebbe. Then come the days of Chanuka, the third and fifth nights of which are of particular significance to us as they mark the dates on which the

Alter Rebbe returned home after his first imprisonment and recited “*HaGomel*” (“his health was completely restored”), and his release from his second period of incarceration (in 5561/1800), which was harsher than the first in that “the main point of prosecution was directed against *Toras HaChassidus*, and the opposition was very great.”

Similarly, the month of Teives, despite its being the darkest and most wintry period of the year, starts off with the festive days of Chanuka. “*Zos Chanuka*,” the last day of the holiday, was the day in 5738 on which “his health was completely restored” and the Rebbe MH”M led the *seudas hodaas*. Hei Teives, “*Didan Natzach*,” is the date on which the *s’farim* were returned. The victory was continued on Yud-Tes Teives, when yet another triumph decision of the court was issued.

As has been reiterated countless times by our holy Rebbeim, a Jewish *yom tov*, be it of a general nature or specifically *chassidic*, is not merely a commemoration of past events. As the Baal Shem Tov explained, “He who reads the *Megillah lemafrei’a*” – he who considers the events of Purim to have happened only within the framework of ancient history – “has not fulfilled his

obligation.” A Jew is obligated to realize that our *yomim tovim* are relevant and pertinent to the present: “these days are remembered and lived again” each and every year, in a manner that increases in light and joy.

The aim of our retelling the events of long ago is to derive a lesson which may be applied in our daily lives. The true objective of any *chassidic farbrengen* is that it yield actual deeds and resolutions for good, so that we may practically “live with” the particular *yom tov* and season down below. In this manner the snow and ice of Teives is overcome, and the darkest month of the year is transformed into the time when, as our Sages declared, “The body (G-d’s essential ‘yesh,’ as it exists Above) derives benefit from the body (is revealed within the ‘yesh’ of the created world),” as explained by *chassidus*.

This principle is of special import at present, when we find ourselves in a time of unprecedented darkness and concealment, just prior to the full and final Redemption. It is, therefore, that much more appropriate and timely to examine the behavior of our illustrious forefathers and holy Rebbeim in each of the above-mentioned instances of concealment and redemption, so that we may follow their example and bring

the individual *geulos* and *yeshuos* of times past to their ultimate culmination, in the *Geula ha'amitis v'ha'sheleima*.

As explained by *Rabboseinu Nesieinu*, the inner reason for all of these "negative" manifestations – imprisonment, exile, accusations, harsh decrees, ill-health, etc. – is solely because they are a reflection of the higher, spiritual reality.

According to *chassidus*, whenever a G-dly light is to be revealed but there is

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no proper vessel to contain it, the world must undergo a period of concealment and darkness prior to its revelation. When the Jew is nonetheless undaunted and his inner *mesiras nefesh* is aroused, this in itself brings the *Geula* and causes the G-dly light to be revealed. Moreover, the greater the G-dly light, the greater the concealment just prior to its revelation. The purpose of this test is solely to uncover the Jew's hidden strengths, ultimately leading to the revelation of G-d's Essence Itself in this

world, in the simple and most literal sense.

Now let us return to each of the above-mentioned examples taken from our history:

"When the wicked Greek government rose up against Your people Israel to make them forget Your Torah and violate the decrees of Your will," what was the response of the Chashmonaim? At stake, of course, was "Your Torah," – the Torah, which is beyond human logic and intellect – and "the decrees (*chukim*) of Your will" – the observance of G-d's commandments for no reason other than that they are G-d's commandments – *chukim*, as opposed to *eidus* and *mishpatim*, i.e., those *mitzvos* which are more acceptable to the human mind. Did the Chashmonaim decide to give in, to put more emphasis on those parts of Torah that we do understand, in order not to offend the Greeks? Did they conclude that it wasn't worth making trouble if the only bone of contention was such a small one? The Greeks didn't prohibit the Jews from learning Torah; they merely prohibited them from learning G-d's Torah. Why was it necessary to take on the superpower of the world and engage in a battle which was obviously doomed from the onset if all that was required was a little "good will"? But did they, in actuality, compromise their principles? Was this the type of approach that brought about the miracle of Chanuka?

*When the Alter Rebbe was arrested and the future of *chassidus* was in danger, did it ever occur to him or to any of his *chassidim* that a compromise was in order? After all, just look at what the controversy with the *misnagdim* had led to! Why was it necessary for the Alter Rebbe to emphasize what made *chassidus* different and special? Why didn't he draw attention to those things *chassidim* shared with all other Jews? Why couldn't the Alter Rebbe have concentrated on strengthening the observance of Torah and *mitzvos* in

general, without the added insight of *chassidus Chabad*? Why was the approach of the Polish *chassidim* insufficient? If, after all, the one sticking point was so small, and the consequences of the Alter Rebbe's intransigence so dire, why couldn't the Alter Rebbe have conceded to his adversaries simply for the sake of peace?

*When the Mittlerer Rebbe was imprisoned for making *chassidus Chabad* that much more accessible to the common man, did it ever occur to him to retreat and make due with what was sufficient for earlier generations? Why was it necessary that he bring

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chassidus down to a level on which the most elevated and sublime concepts were spoken of in casual conversation?

*When the Rebbe Rayatz was imprisoned, and the death sentence was issued because of his innovation of sending *shluchim* to Jews in the furthest corners of the world, did he ever, for one second, consider changing his ways? Did the Rebbe Rayatz surrender and agree to limit himself to spreading the wellsprings only among *Anash* and Jews who were already observant? Why was it necessary for him to be so stubborn? Why did he have to go out of

his way to arouse the wrath of the Yevsektzia and the G.P.O.?

*Let us move on to more modern times, to the trials and tribulations that are unique to the “seventh generation”: All of the most recent periods of concealment (the Rebbe MH”M’s heart attack in 5738, the controversy over the holy *s’farim* and manuscripts, etc.), each of which brought great suffering and anguish to the entire Jewish people as a whole and to the Rebbe MH”M in particular, were none other than the result of the distinctive, innovative *derech* of the Rebbe *Melech HaMoshiach shlita*, as he himself stated on many occasions. But did opposition from other camps ever cause the Rebbe to retreat? Did the desire to avoid *machlokes* ever induce the Rebbe to abandon our unique *avoda*?

Of course not; the very opposite is true, in each of the above-mentioned instance the very opposite is true. If there is nothing else to be learned from our history it is that it is precisely when the sun seems to be setting that the amount of light must be increased. At such times it is forbidden to stand still, to make due with the same degree of illumination that was perfectly appropriate for an earlier time.

We learn this principle from the Chanuka *menora*, in which an additional candle is kindled each night. By contrast, the *menora* which stood in the Beis HaMikdash always had the same number of candles, and was lit during the daylight hours. On Chanuka, however, not only is the *menora* lit with an ever-increasing number of lights, it is kindled in the doorway, on the left side, stressing the very concept which galled the ancient Greeks and the Hellenists so much: the fact that the Torah is beyond nature, and infinitely beyond the limitations of the human mind. It was only when the Chashmonaim began a war in which victory was impossible according to the laws of nature, demonstrating an unqualified *mesiras nefesh* when “the

few stood up to the many and the weak to the mighty,” that the miracle occurred. Only then was the *Beis HaMikdash* purified of its defilement, and the Chanuka lights, “which will never be nullified,” kindled to shine throughout eternity.

When the Alter Rebbe was led off to prison in the infamous black wagon, his *chassidim* gathered together and decided

Why then, by the same criteria that were applied in every single one of the above-mentioned instances, should it ever occur to us to retreat, G-d forbid, and go back to a time when we concentrated on less “controversial” issues that didn’t offend someone’s personal conception of “ofen ha’miskabel”?

– of their own initiative – to send out emissaries who would travel from city to city in order to strengthen and encourage the study of *chassidus*, with even more resolve and tenacity. It was their determination that brought about the Rebbe’s redemption, “*Pada b’shalom nafshi*,” and led to the revelation of the “Rosh HaShana of Chassidus” for posterity.

Along the way to prison, the Mittlerer Rebbe stopped several times in order to give a *chassidic maamer*. Later, when the *chassidim* were allowed inside to see him, he continued to deliver lengthy *maamarim*, as was his custom. Similarly, when the Mittlerer Rebbe was brought to “trial,” he wore his “robes of honor, his white Shabbos clothes,” having such an effect on his surroundings that even his chief accuser addressed him as “Rebbe.” (Indeed, this was his downfall; the slanderer was told to “stop barking like a dog.” On Shabbos Kodesh, the 9th of Kislev, in the middle of the *maamer* “*Ata Echad*,” the Mittlerer Rebbe paused suddenly and said, “Sha! Make room; *der Tatte* is here.” Seconds later he was informed by the authorities that he had been freed.)

As the Rebbe Rayatz was being led to the notorious Shpalerka prison, he stressed that his followers “must not stop the *avoda*, G-d forbid,” and said that if additional funds were required, they must borrow the money, “until I have returned to you, to my place, in an ordered manner.” Indeed, they followed his command to continue “without any considerations whatsoever,” and this brought about the *Geula* and the victory.

We ourselves have witnessed the very same approach taken by the Rebbe *Melech HaMoshiach*. In 5738, at the very climax of the Rebbe’s illness, not only would he not allow a lessening or cessation of activities, he insisted that announcements be made to inform people everywhere that an increase in *simcha* was what was necessary.

In truth, this has always been the Rebbe MH”M’s approach throughout the years. In the very thick of the conflict over the *s’farim*, the Rebbe insisted that we go out into the world and make the greatest *shturem* and commotion. For this, in essence, is the *avoda* of the “seventh generation,” and is what ultimately led to “*Didan Natzach*.”

At present we find ourselves in the

midst of the greatest concealment (to the eye) of all times, a darkness we never in our wildest dreams imagined could exist. Nonetheless, our instructions are clear. The Rebbe MH" M has commanded us to make it known throughout the world "that there is a *nasi* of our generation, a judge and counselor and prophet of our generation," and that everyone is obligated to fulfill his directives and believe in his prophecy, most particularly the prophecy of Moshiach's imminent arrival. We have been commanded "to greet Moshiach Tzidkeinu in actuality," "the only Moshiach of our generation," "so that he may fulfill his *shlichus* and take the Jewish people out of exile."

As the Rebbe once put it to a Polische Chassid, "They say that I am crazy about Moshiach," we as his *chassidim* are obligated to emulate his behavior and actions. The central theme of every single *sicha* the Rebbe ever uttered was Moshiach; everything else (Rashi, Rambam, *Pirkei Avos*, directives in *avodas Hashem*, etc.) took a back seat to this primary goal. Over and over we witnessed the Rebbe encouraging the singing of "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*" with all his strength and with all his might, before the eyes of the entire world.

Why then, by the same criteria that were applied in every single one of the above-mentioned instances, should it ever occur to us to retreat, G-d forbid, and go back to a time when we

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concentrated on less "controversial" issues that didn't offend someone's personal conception of "*ofen ha'miskabel*"? Especially when the Rebbe MH" M has "cast his life before him" in order to bring about the ultimate objective of Creation, and issued clear and unambiguous instructions "to do all in your power to bring Moshiach Tzidkeinu"! The *avoda* of bringing Moshiach is not merely a detail of our *shlichus* at present, nor is it even the main component; the Rebbe MH" M has told us that it is "the only *avoda* that remains to be done!"

How then can we close our eyes and shirk our responsibility? Indeed, how can we dare to think it is permissible to

content ourselves with an *avoda* that was perfectly acceptable 100 years ago, or 20 years ago, or even ten years ago? How can we delude ourselves into assuming that it is enough to engage in the "only *avoda* that remains" intermittently, if at all? How can anyone with the slightest connection to the Rebbe and Lubavitch not understand that every aspect of our daily lives must be thoroughly imbued with an awareness of the imminent Redemption? In truth, Moshiach and *Geula* must be the single guiding force and sole motivation in our lives until Moshiach's revelation is complete.

If we do not do "all in our power" and throw ourselves unconditionally into bringing Moshiach (no matter what excuse the *yetzer ha'ra* in his "*zeitene zupitze*" sets forth: *ahavas Yisroel*, etc.) we are not following the Rebbe's instructions. If our enthusiasm and *koch* are reserved for the *maamarim* of 5666 and 5672, we are not living up to the Rebbe's expectations! This is not how the Rebbe wants us to behave during these final moments of *Galus!*

"May it be G-d's will that your resolutions for good and enthusiastic efforts to fulfill those resolutions...lead to 'and we will not be embarrassed or shamed,' for in righteousness we will be able to declare that we have done everything that was expected of us..." (Igros Kodesh, Vol. 4, p. 79).

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

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“THIS ROOM IS THE HOLY OF HOLIES”

PREPARED FOR PUBLICATION BY AVROHOM JACOBSON



Dr. Mordechai Menachem Mendel Glazman, a cardiac specialist from Toronto, describes the frightening moments following the Rebbe's heart attack on Shmini Atzeres 5738. Today Dr. Glazman is a member of the Board of Directors of the Chabad house in Downtown Toronto, which is run by shliach Rabbi Nechemia Deitsch. R' Deitsch invited Dr. Glazman to a farbrengen held on Rosh Chodesh Kislev at the Lubavitch yeshiva in Toronto, where the doctor described what had happened. Our thanks to R' Deitsch, who sent us the speech.

FIRST MEETING THE REBBE

I first met the Rebbe in 5723 (1962). A friend of mine in Toronto was a distinguished person named R' Yehuda Leib Meisel. Actually, he was much more than a friend; he was like my patron. He was friendly with my father R' Nossan HaKohen, z"l, and we developed a special relationship. We would often discuss various subjects, and many times our conversation focused on the Lubavitcher Rebbe.

His stories were especially moving, but sometimes I thought he was

exaggerating. I once said to him frankly, "I don't understand your stories of the Rebbe; they are certainly difficult to believe."

He looked at me and said, "You know what? I see I have no choice. I must take you with me to the Rebbe, and then you'll have to concede that all the amazing things I told you were true."

Some time later I flew to New York. Thanks to some *protectzia*, I had a *yechidus* right away. I wanted to speak to the Rebbe about various things, but the

Rebbe wanted to discuss medicine. Although I really wanted to discuss other things, I deferred to the Rebbe and listened to what he had to say.

The Rebbe's knowledge in medical matters astounded me. The Rebbe spoke about and took an interest in the most modern discoveries and research, which had only very recently been publicized in medical journals. The Rebbe displayed an encyclopedic grasp of every topic and wanted to clarify various details regarding this research with me.

For me, this was something completely out of the ordinary, for this was the *tzaddik ha'dor*, the Rebbe, not a doctor, yet he was up on the latest medical research!

A BLESSING THAT WAS NOT GIVEN

The next time I was in N.Y. I had a *yechidus* once again, with the help of Rabbi Dovid Shochet who prevailed upon Rabbi Chadakov on my behalf. I wanted to talk to the Rebbe about my sister's husband who was sick with cancer. Since my father died when I was young, my older sister was like a mother to me, and my brother-in-law was like my father. The fact that he was sick distressed me to no end, and I wanted a *bracha* for him from the

Rebbe.

Unfortunately, the Rebbe refused to talk about it. With great wisdom, the Rebbe steered the conversation to other topics, beginning with Judaism and ending with medicine. I realized afterwards that the decree had been sealed and could not be changed.

A LONG YECHIDUS ON EREV SHABBOS AND AN UNEXPECTED BRACHA

A year later, I went with my friend R' Meisel to N.Y. for Yud-Beis Tammuz 5723. We had another friend along by

the name of Dovid Mann, also from Toronto.

The *farbrengen* took place on Thursday night, and we decided to stay for Shabbos. I don't remember whether the Rebbe asked that a *yechidus* be arranged for us, or whether we asked for it, but the secretaries told us that we had an appointment for Friday afternoon. We realized that it would be short since it was Erev Shabbos.

Dovid Mann went in first. He remained in the Rebbe's room for a few minutes and then left. I went in next, and began talking to the Rebbe, and didn't notice time passing. After a few

minutes, Rabbi Leibel Groner opened the door and indicated to me that it was Erev Shabbos and I had to finish up. I wanted to finish and leave, but the Rebbe motioned to him to close the door and to let me stay.

A few minutes later R' Groner opened the door again and once again, the Rebbe motioned to him to leave me be. R' Groner tried this a few more times, until the Rebbe told him not to come in again. I felt very uncomfortable, and got up to go, but the Rebbe said: Sit!

I remained in the Rebbe's room for over half an hour. At that time, a woman came crying to 770, asking to be admitted for a *yechidus*. The secretaries explained to her that Erev Shabbos was not a day for *yechidus*, but she insisted on seeing the Rebbe.

R' Meisel had pity on her and told the secretaries that he would let her go instead of him. They agreed, and after I left, the woman went in for her *yechidus*. She brought in the notes that Meisel had prepared to give the Rebbe.

I saw her when she went in, and I could see that something terrible was disturbing her. A minute later she left the Rebbe's room and it was hard to believe it was the same woman. She looked completely different, with a smile on her face. She thanked Meisel graciously for giving up his turn for her.

After she left, the secretaries refused to allow Meisel to go in, for it had been agreed ahead of time that only three people would have *yechidus*, and he had given up his turn to the lady. This was in addition to the fact that I had stayed in the Rebbe's room such a long time. Anyway, when the woman left, he put his foot on the threshold and the Rebbe motioned to him to enter.

A minute or two later he came out and began dancing in great joy. I knew he had asked the Rebbe for a *bracha* for his business which was about to go bankrupt, and I thought that even though the Rebbe had given him a *bracha*, it wasn't a reason for such joy.



I tried to get him to explain what had happened, but he continued to caper about uttering words which I couldn't make out. For a minute there I thought: well, he's an older man...

It was some time later that he was able to calm down and with a smile on his face he told me that the Rebbe had said that I would have a son within the year. I didn't have boys at the time, only daughters, and I wished for a son. Naturally, this *bracha* from the Rebbe thrilled me and less than a year later, I had a son.

In the years that followed, I went to the Rebbe a few times a year. I would often bring my son, who had been born with the Rebbe's *bracha*, and he enjoyed a special relationship with the Rebbe. One time, on Simchas Torah, I had taken him to the Rebbe, and when the Rebbe noticed him, he told Rabbi Leibel Bistritzky to give him the little *seifer Torah* for one of the *Hakafos*.

WHAT HAPPENED ON SHMINI ATZERES 5729 AND 5730

On Simchas Torah 5729, one of the elder *chassidim*, R' Yitzchok Goldin, didn't feel well because of the massive crush in 770. They took him outside, called for an ambulance, and I was brought over to give first aid. I realized immediately that he had had a serious heart attack, and I began to treat him.

I didn't have medication or medical equipment, but I did the best I could to save his life. The ambulance showed up half an hour later, but they didn't want to take him without being paid first. This was my introduction to medical care in N.Y.

In the end, attempts to resuscitate him failed, and he died. The Rebbe heard about what had happened, and when he saw me afterwards he asked to speak to me, and thanked me for all I had done.

That same day, a *chassid* named Yisroel Chanowitz came over to me and said: Do me a favor and come with me

to a medical supply store, and tell me what you think we need for 770. I'll buy it so that we can have emergency medical supplies on hand in 770.

I tried to get out of it and said I didn't want to profane the holiday, and that it could be done after Yom Tov, but he said it would be all his responsibility, and I had to accompany him to advise him as to what to buy.

I went to one of the *sukkos* to make *Kiddush*, and he stuck with me and refused to leave me alone, so that I had no choice but to go with him to the store. I chose the most important things, and after we finished he asked the owner to send it all to 770. He promised to pay him after Yom Tov. When we got back to 770, all the stuff was there already and we put it all in a special room.

A year later, again on Shmini Atzeres, I was resting on a bench on Eastern Parkway when somebody suddenly ran over to me and said that the Rebbe wanted me on the second floor of 770. It turned out that Rebbetzin Nechama Dina, the wife of the Rebbe Rayatz, didn't feel well, and the Rebbe wanted me to examine her.

When I got to the second floor, the Rebbe was waiting there for me together with Rebbetzin Chaya Mushka. The Rebbe asked me to check the Rebbetzin and to give him my medical opinion.

I could see right away that her



Dr. Mordechai Menachem Mendel Glazman with Rabbi Nechemia Deitsch at an event at the Chabad house

condition wasn't good. The Rebbetzin was having a hard time breathing, and her lips were blue. I saw that she was in critical condition, and I went downstairs to the room where we had left the medication the year before, and took some equipment and medication and treated the Rebbetzin.

The Rebbe asked me what was happening, and I said she was in critical condition, and every minute counted. The Rebbe said that another doctor had said differently. I said that I could only say what I saw, and I saw that her condition was critical. The Rebbe said that since one doctor said one thing and another doctor said something else, they had to consult with a third doctor.

I told the Rebbe that downstairs in 770, there was a doctor I knew from Toronto. He was not a cardiologist but

the situation was so critical that you didn't have to be a big professor to see what was going on.

I called the third doctor and after a brief examination, he said the situation was very serious, for neither her lungs nor her heart were working properly. I told the Rebbe there was no time, and they had to call for an ambulance. The Rebbe asked me what I meant when I said there was no time. I said that it was impossible to know where she'd be in another hour, even half an hour.

After the third doctor corroborated what I said, the Rebbe agreed that an ambulance should be called so they could take the Rebbetzin to the hospital. Hashem helped and her condition improved, and she lived another year and a half.

THE FIRST HOURS ON SHMINI ATZERES 5738

On Hoshana Rabba 5738, the Rebbe stood in the *sukka* for a long time and gave out *lekach* to the huge number of guests. The Rebbe went home in the afternoon for a few minutes and then immediately returned to 770. As everybody knows, in the middle of the *Hakafos* the Rebbe had a heart attack, and after they quickly finished the *Hakafos*, the Rebbe went upstairs to his room.

At this point I heard that they were looking for me, so I quickly went to the Rebbe's room where the Rebbe looked pale and was sweating, and I could see that he was in serious condition. I told the Rebbe: Rebbe, I think you're beginning to have a heart attack.

The Rebbe said that he hadn't eaten that day, and he wanted to go make *Kiddush* in the *sukka*. I thought that perhaps fasting and his tremendous exertions had made his blood pressure or his glucose level drop.

We went to the *sukka*, and in meantime, they sent someone to bring the Rebbe food from home. After the Rebbe made *Kiddush* and ate cake and some chicken, I checked the Rebbe again and saw that he had chest pains

and difficulty breathing. I was sure the Rebbe was in the middle of a heart attack, and I said that he had to go to the hospital. The Rebbe said he first wanted to return to his room.

We went to his room. The Rebbe continued to sweat and to breathe with difficulty, and I kept an eye on him. The secretaries tried to obtain medical equipment. I could see that not only wasn't the Rebbe improving, his

The doctor began arguing with the Rebbe. When the tone of the debate grew heated, I saw that the doctor had no idea who the Rebbe is. I told him this is the Rebbe, not an ordinary person, and that he had to deal with him accordingly, and that if was unable to do so, he should leave.

condition was deteriorating from minute to minute.

I told the Rebbe that when it came to Torah and Judaism I listened to him, but when it came to medical matters, I asked that the Rebbe listen to me and go to the hospital. The Rebbe said that in principle I was correct, but that in this specific instance I didn't know all the facts and therefore I couldn't decide. I asked the Rebbe what he meant by my

not knowing all the facts. What else did I need to know? The Rebbe had never taken medicine before, and this was something that had happened suddenly.

The Rebbe said "No!" decisively and added: "I prefer to remain here. Do you have any idea what happened here in this room, and on my table?" asked the Rebbe.

"I don't know, but I can guess," I said.

"I cannot even begin to tell you what transpired at this table," said the Rebbe, "but for me, this room is the Holy of Holies, and you say now that I should leave the Holy of Holies to go to the hospital – from a place of holiness to a place of impurity?"

I tried to convince the Rebbe and said that was all fine and well, but the Rebbe couldn't get the necessary care here. But the Rebbe said he still preferred to remain in his room.

I said: I apologize for the *chutzpa*, but doesn't it say in the Torah, "*v'nishmartem l'nafshoseichem*."

The Rebbe said: Correct. You are right, but the cure will come from here.

When I saw that I could not change the Rebbe's position, I told R' Groner that I could not take responsibility for the situation, because the Rebbe's room wasn't a hospital, and I could not give the Rebbe treatment and medication. I said that they must, at least, call for another doctor. They called Dr. Seligson. He wasn't a cardiologist, but he also agreed that the situation was critical and the Rebbe had to go to the hospital.

I told the secretariat that they had to quickly get a heart specialist to give a thorough examination. It was nearly midnight, and after much effort they managed to bring in a heart specialist who worked in a hospital in the area. He could see immediately that this was a heart attack and said the Rebbe must be taken to the hospital.

Of course, the Rebbe refused, and the doctor began arguing with the Rebbe. When the tone of the debate

grew heated, I saw that the doctor had no idea who the Rebbe is. I told him this is the Rebbe, not an ordinary person, and that he had to deal with him accordingly, and that if was unable to do so, he should leave. He left, and I remained alone once again.

I told the Rebbe that I wanted to make a deal with him: I would stay the night with the Rebbe and keep an eye on things, but I asked that if the situation got worse, *ch"v*, would the Rebbe agree to go to the hospital? The Rebbe said, "We'll see then," and I wanted to believe that the Rebbe had agreed.

At six in the morning I suddenly saw a change for the worse. As soon as I saw this, I told the Rebbe that he had to go to the hospital. The Rebbe refused.

I went to the Rebbetzin, who had witnessed my previous dialogue with the Rebbe, and said that there was no choice: the Rebbe had to go to the hospital. I made it clear that if the Rebbe insisted on not going to the hospital, I would have to give the Rebbe an anesthetic and take him to the hospital while he slept.

The Rebbetzin asked whether it was really that important, and I told her that until that point perhaps I hadn't been right in agreeing that the Rebbe stay, but now it would really be criminal of me, and I insisted on it.

"Look, I truly value what you're doing for my husband. I have no words to thank you, but as you said to the previous doctor, the Rebbe is no ordinary man. If the Rebbe thinks he shouldn't go, he certainly has his reasons."

"Give me a few minutes to think about it," said the Rebbetzin. She went to a corner and thought things over. Then she came back to me and said, "Look, I truly value what you're doing for my husband. I have no words to thank you, but as you said to the previous doctor, the Rebbe is no ordinary man. If the Rebbe thinks he shouldn't go, he certainly has his reasons."

I told the Rebbetzin that the Rebbe had told me the reason – that his room is the Holy of Holies – but she said there

had to be another reason.

"Listen," she said, "all the years I honestly don't remember one time that I opposed my husband, so now, when things are so serious, you expect me to do something against his will? I cannot! If the Rebbe says he wants to stay here and not go to the hospital, I cannot give you permission to anesthetize him and take him to the hospital. Just imagine how the Rebbe would feel when he got up and found himself in the hospital. He would realize that I had agreed to this, and I cannot agree."

I remained with the Rebbe and told R' Groner that he had to get another doctor. He asked me who to get, and I told him that I knew a young Jewish doctor from Chicago whose picture had been on the front cover of Time magazine. I gave him Dr. Weiss' name and told him to call and explain who the Rebbe is and ask him to come. I said he would probably charge a large amount of money, and R' Groner said that when it came to the Rebbe, money was no problem.

In the meantime, they brought advanced medical equipment, just like they have in a hospital's intensive care unit. I have no idea how they did that so quickly, but when Dr. Weiss came, he had all the equipment he needed. I gave him an update and gave the responsibility over to him.

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WHY YAAKOV WORKED SO HARD FOR LAVAN

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



One day a well-dressed Jewish businessman, Mr. Goldberg, walks into a bank and asks to speak to the manager. He is directed to the manager's office, enters, takes a seat, shakes the manager's hand, introduces himself, and asks, "Please tell me how much interest I will have to pay on a loan of \$5,000 for two weeks?"

The manager immediately takes out a pocket calculator, pushes a few buttons, looks up, and announces "Twenty two dollars."

"Good," says Goldberg, "I'll take it."

"One minute – not so fast!" says the manager. "We have to do a credit check on you. You'll have to give us some I.D., and you'll need to put up some collateral. We can't just give you \$5,000 simply because you ask for it."

"Certainly, no problem," Goldberg answers. "Here are my credentials, and here are the keys and papers to my Rolls Royce. It's parked out in front of the bank."

Needless to say, within minutes Goldberg is counting the \$5000 and shaking the manager's hand goodbye.

Two weeks later Goldberg is again in the manager's office, but this time to repay the loan, \$5,000 to the

penny, plus the agreed upon interest. "Thank you, Mr. Goldberg," said the manager. "It was a real pleasure doing business with you. But, Mr. Goldberg, please excuse me, but something is puzzling me. You see, we did a credit check on you and... why... you are a multi-millionaire, Mr. Goldberg. You

Yes, Jews are well known for their shrewd business sense. So it is very strange that our Torah advertises, in this week's section, the way that Yaakov (one of our forefathers!) made one of the worst business deals in history!

don't need our money. Why did you have to borrow \$5,000 from our bank?"

"You are right," replied Goldberg. "I didn't need the money. But I had to go on a two-week long business trip and, well, where else can you find a place to park a car for two weeks in New York for twenty two dollars?"

* * *

Yes, Jews are well known for their shrewd business sense. So it is very strange that our Torah advertises, in this week's section, the way that Yaakov (one of our forefathers!) made one of the worst business deals in history! He was fooled by his father-in-law, Lavan, into working like a slave, day and night non-stop for twenty years when, seemingly, if he was a bit more on the ball, he could have gotten a much better deal!

Let's try to understand this according to the unique viewpoint of the Alter Rebbe in the *Tanya* on the concept of evil.

First let us try to understand on our own what is evil? Why did G-d create it? Why does G-d create people like Hitler or Stalin, and give them success? Why is the urge to be evil and selfish so powerful and prevalent? And how could the arch-

evil Eisav come from the same mother (and the same holy environment) as the *tzaddik* Yaakov Avinu?

Before we begin, let us ask one more question: is there really such a thing as evil? Maybe evil behavior can be rationalized and justified. For instance, murder. Every civilized person will agree that murder is bad. It may be hard to find a consensus about other more subtle sins, but murder is generally regarded as bad. But is it really so?

Just 50 years ago one, of the most civilized countries that ever existed, Germany, armed its citizens, and for five years methodically went around killing tens of millions of humans for the sake of "justice." Meanwhile, over in the USSR, "the sun to the nations," Josef Stalin was doing the same thing to millions of his own people in the name of progress. And if you really think about it, it's pretty logical! Everyone is going to die anyway, right?

Now, when a person dies, what happens? The man on the street will probably tell you that you simply cease to exist. So when one person kills another, he isn't really doing anything to him, because there is no more "him" that can suffer. Or if you want to say that the dead go to heaven, so murder just sends people to heaven, which is certainly fine.

As for the adverse effect that murder has on the murderer himself, well, after it's done, it's in the past like everything else, like killing mosquitoes or eating an ice cream, gone and forgotten.

Perhaps you may want to argue that murder causes family and friends to suffer, well... Hitler had the solution for that too: kill them, as well. Stalin will reply that with proper education, even sons will be happy to see their (counter-revolutionary) parents shot.

In any case, according to this we can now understand, and maybe even

sympathize with, the murderers of the world, be they big or small. In fact, today almost everyone has forgiven and/or forgotten the deeds of the Nazis, may their names be blotted out.

So what is wrong with murder?! Or maybe there is no such thing as wrong?!

The answer is that the only reason that it is wrong to kill is because G-d doesn't like it!

It's like this: about 3300 years ago there was this nation of around three million people called *B'nei Yisroel* standing around a mountain in the

Before we begin, let us ask one more question: is there really such a thing as evil? Maybe evil behavior can be rationalized and justified.

middle of a desert when suddenly everything started shaking and the Creator of everything actually told everyone what He wants (i.e., good) and what he doesn't want (bad).

Since then there have been a lot of imposters, liars, and outright *mishugaim*, but the truth keeps popping up and peeking through. It really happened; G-d really gave the Torah, and He never changed His mind.

Now comes the \$64,000 question: If He doesn't like them, then why does He create so many of them?! And if He is really the King of the Universe, then why doesn't he at least

stop them?

I'll answer this with a true story about the capture of Adolf Eichman.

Eichman was the cursed devil that engineered and directed the murder of millions of Jews under the grand plan of German sovereignty. After the war, when the State of Israel was formed and they had their own secret service, they sent a hit squad, mostly holocaust survivors, to Argentina where Eichman was hiding, to kidnap him and bring him back to Israel for trial and punishment. Now, after they snatched him, it took a few weeks to arrange the details of how to smuggle him out of the country. So what do you think they did with him in that time? They had no choice but to lock themselves up with him together in an isolated house and guard him. Not only guard him that he should not escape, but also that he should not catch cold. They had to feed and wash him and protect him like a precious child because they had orders to bring him whole and healthy to Eretz Yisroel for trial. In other words, although they really hated Eichman and would have loved to tear his eyes out, because of their higher goal they were compelled to do the exact opposite and actually care for him.

So it is with evil. G-d doesn't really want it, but He keeps creating it for a higher purpose. And what is that purpose?

The purpose of evil is *avoda* – that man should serve and please G-d.

Here is where the *Tanya* comes in. A short while before the Baal Shem Tov appeared on the scene, the Jewish leaders had almost forgotten that there is such a thing as "pleasing G-d." "After all," they reasoned, "how can we give G-d pleasure? G-d is lacking nothing!" They considered it nothing short of blasphemy to even think that G-d is lacking something and that we can please Him by filling that lack.

The Baal Shem began to explain that not only is G-d lacking, as it were, but the only reason that He creates the world continuously is that we should please Him by filling this lack. (In fact, the only way to achieve true happiness is to realize that we please G-d through our good deeds.)

That, explains the Baal Shem, is the meaning of the mysterious sentence in the Book of B'Reishis, "Let us make Man." The Midrash explains that before he created the world, G-d consulted with the souls of the righteous, i.e., He saw the pleasure that He would receive from the service of the Jewish people throughout the generations, and only because of this pleasure did He decide to create the world and man in it.

What is this thing that G-d lacks? What is it that gives Him pleasure?

G-d is one. The *Tanya* devotes many chapters to explaining this idea. "One" in this sense means that G-d is all and He is the Creator of all, i.e., there is nothing separate from G-d.

When G-d created the world He made His oneness not so evident, He covered and disguised Himself, as it were, within nature, and it was the job of Adam, the first man to work

and reveal G-dliness, but this time in the context of the world.

When Adam failed, he caused the concealment to be even more dominant and things continued descending and descending generation after generation until, in the generations of the Flood, Bavel, and S'dom, things got seriously out of control. Nonetheless, G-d kept the evil impulse alive, much as the captors of Eichman kept him healthy.

The *Tanya* explains in the sixth chapter that evil is nothing other than this hiding of the oneness of G-d. In the language of *kabbala*, it is sometimes called *klipa* or shell; just as the shell or peel covers the fruit inside it, similarly bad makes it seem as though G-d does not exist.

Now, G-d creates four types of *klipa* to conceal His oneness, the least offensive of them is called nature, but the lower three are called totally impure and evil. That is what G-d is lacking, as it were; He wants to be revealed in this *klipa* world, and He has pleasure when this is accomplished through the hard work of each and every Jew.

This is the reason that Yaakov worked so long in the house of Lavan. He wasn't working for his father-in-law; he was working for Hashem.

In fact, that was why Yaakov

earlier had to fool his father, Yitzchak, into not blessing Eisav. Yitzchak mistakenly wanted to bless Eisav because he believed that he could fix the evil of the world by just giving it a major blessing. But Yaakov understood that the evil which Eisav represents was much too powerful and deep for that. Yaakov knew that he would be the first to really "Fight the angel of Eisav until the morning," the first to begin the removal of the *klipa* and begin the revelation of G-d's oneness, and that the job would require years of arduous work and personal sacrifice.

The twenty years of work that he did for Lavan, then, was a preparation for this long and often painful task that was to be continued by his twelve children and their offspring, the tribes of the Jewish people through the dark and difficult exile, to this very day.

The Rebbe MH"M pointed out, however, that this task is now finally over. In our generation we will see the great revelation of the oneness of Hashem and the arrival of our Righteous Redeemer, the Moshiach! All that remains, instructed the Rebbe, is to open our eyes and see the truth: G-d is one, His name is one, and we, the Jewish people are His emissaries to reveal this oneness.

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THE REBBE REMOVED THE SUN FROM ITS SHEATH

BY RABBI NAFTALI ESTULIN
SHLIACH, LOS ANGELES, CALIFORNIA
TRANSLATED BY MICHOEL LEIB DOBRY



We, who were at the 5753 Kinus HaShluchim, and saw the Rebbe encouraging the declaration of “Yechi Adoneinu,” must take that very chassidic fervor and excitement that characterized that most powerful scene and bring it forth to the world at large. And we, who were at the 5752 Kinus HaShluchim, must make certain that the Kinus HaShluchim will be conducted in the fashion that the Rebbe wants and that it will involve itself in only one central point: What else must we do to prepare the world to greet Moshiach Tzidkeinu?

I SAW THE WORLD TURNED UPSIDE-DOWN

Last month, I was flying from New York to Los Angeles, and as is my custom, I tried to use my time wisely by disseminating the teachings of *chassidus*. Two passengers sat near me, and from one look it was clear that one of them was much closer to the “wellsprings of *chassidus*,” whereas the other was closer to the “outward.”

After takeoff, the flight attendants began serving lunch. I received my *glatt kosher* meal similar to the other

religious passenger next to me, while the third passenger got his regular meal. Since I generally don't eat meals in flight, I always look for a Jew to give it to as part of *Mivtza Kashrus*. So I found myself turning to the third passenger, who looked Jewish, asking him if he is a Jew.

“No!” he responded, “I am a Christian.” “But,” he added, “my grandmother from my mother's side was Jewish...”

“If so,” I told him, “you are a Jew!”

He answered stubbornly that he doesn't believe that, however, in the meantime, we began a conversation. I told him that he is a Jew, but in his current situation, irrespective of whether he believes it or not, there are things which separate us and things that unite us, with the things that unite us being much greater. 1. We both have Jewish mothers. 2. We both believe in G-d, Who created the world and gave the Torah on Mt. Sinai (only they believe in other nonsense, as well). 3. We both believe that Moshiach has to come (but they are mistaken in their belief who Moshiach is).

I explained that this appointed person comes to straighten the path towards Redemption. And since he brings these concepts to the world, when the complete Redemption finally arrives, people will accept them as veritable facts. They will then turn to their elders and say that they were untruthful to them regarding who Moshiach is and what he does.

He showed great interest in what I said, and I told him that there is Divine energy concealed within every Jew. This energy comes from the strength of the G-dly soul hidden within him, and the role of every Jew

is to bring this Divine energy into the world through Torah and *mitzvos*. I explained to him that since he is a Jew, he carries within him this G-dly energy, and when he fulfills one of the *mitzvos*, he can illuminate the world with it.

He was very excited about the new ideas he was hearing, and was most interested in every detail. He promised to stay in touch after he returned to his home in Australia.

After I finished speaking with him, I turned to speak with my other fellow passenger, a mature looking religious Jew, who appeared to be quite learned.

To my surprise, he gave me a sneer and said most assuredly and haughtily, "Stop talking nonsense. Moshiach is not coming any time soon."

It turned out that he learned in one of the largest Lithuanian-style *yeshivos*, however, he classified himself as "close to Lubavitch." He even told me that during the two years that he learned in that *yeshiva*, he would travel to all the *farbrengens* of the *mashpia*, R. Shlomo Chaim Kesselman. I gave him the most recent issue of *Beis Moshiach* to peruse, and after he finished, we began talking, as expected, about Moshiach.

I honestly believed that with someone who spent two years participating in R. Shlomo Chaim's *farbrengens* and called himself "close to

Lubavitch" it would be possible to discuss Moshiach in practical terms. So I asked him how he thinks we can hasten the revelation of Moshiach.

To my surprise, he gave me a sneer and said most assuredly and haughtily, "Stop talking nonsense. Moshiach is not coming any time soon."

I was shocked. "How can a religious Jew say such a thing?" I asked him.

He didn't appear to find any flaw in his words, and even felt comfortable with giving me a lesson from Chabad teachings. "The main point of Chabad is to change the nature of one's *middos*. This takes a lot of time, and Moshiach will not come before that..."

I told him that the Rebbe said that everything is ready, and the mere fact that Jews want the revelation of Moshiach demonstrates a change in the nature of one's *middos*. But he didn't want to hear that, and continued to insist that he knows what "real" Chabad demands...

I thought to myself: On one side sits a Jew, who a minute ago was sure he was a Christian, who is now prepared to accept the fact that his elders had fed him a pack of lies, and even promises to inquire further. Meanwhile, on the other side, sits a Torah scholar, who even spent two years participating in *chassidic farbrengens*, who says that Moshiach cannot possibly be expected in the years to come. Talk about a world turned upside-down!

IT'S IMPOSSIBLE TO PUT THE SUN BACK INTO ITS SHEATH

Coming from the 5763 *Kinus HaShluchim*, I recall the *Kinusim* at the start of the decade, 5752-5753, the era in which the Rebbe "removed the sun from its sheath."

On the *pasuk*, "in the heat of the day," Rashi writes that on that day

G-d removed the sun from its sheath, and as explained in *chassidus*, the name *Havayeh* (the sun) is concealed, and is revealed only through the name *Elokim* (its sheath). "On that day," however, the name *Havayeh* was fully revealed. Yet despite this great revelation, Avrohom Avinu succeeded in receiving everything with deliberation, as is written "and he sat."

Throughout the years, the great light of Moshiach's identity was concealed in a sheath. This was a very hard sheath, and as the Rebbe quoted many times in relation to the revelation of Moshiach, "[what is in] the heart cannot be revealed in the mouth."

I was shocked. "How can a religious Jew say such a thing?" I asked him.

Even on those occasions when there was much excitement about the Redemption, as in 5730, when the Rebbe announced his intention to complete Moshiach's *seifer Torah*, the excitement was limited to an internal *farbrengen*, where people said that the Rebbe was about to be revealed at any moment as *Melech HaMoshiach*. In the world at-large, there were no signs of Moshiach's revelation, and no one knew about what was said at the *farbrengen*.

At the beginning of the previous decade, the Rebbe began to remove the sun from its sheath. The Rebbe revealed the essential existence of Moshiach, and shortly thereafter, he said that his existence had already been revealed through his activities.

The *sichos* from 5752 were overflowing with amazing and wondrous statements which in earlier generations would make the *chassidim* literally go wild. However, in our generation, the Rebbe acted so that everything would be grasped with proper deliberation.

This revelation came after a series of clear signs that the time of the Redemption had arrived. As one who grew up in the Soviet Union, I can understand how great was the miracle of the silent collapse of this evil empire. I remember the old saying back in Russia that it is easier to believe in *T'chiyas HaMeisim* than in the death of the Soviet Empire. Afterwards, there was the Persian Gulf War, when behind the scenes the Rebbe influenced all the nations of the world, including the Arabs, to go to war against Iraq and destroy its ability to harm Eretz Yisroel.

For ten years now the light of Moshiach has shone in the world. The entire Jewish world is involved in learning about the Redemption. Even people in those circles who previously didn't want to hear the word "Moshiach" are today organizing lectures and conferences on Moshiach and the Redemption. Even the issue of Moshiach's identity has turned into an inheritance for all. Subjects that in the past were discussed only at internal *chassidic farbrengens* are today publicized to the outside world so far that "there is nothing more outside than it."

Indeed, the Rebbe has removed the sun from its sheath, and it is no longer possible to put it back. Just as with all of the Rebbe's *mitzvaim* which people came out against at the outset, today everyone is involved in them – including the Moshiach Campaign. The revelation of this great light can not be extinguished. It will continue to progress until the true and complete revelation.

TO REMOVE ONE'S OWN SUN

Ten years after the Rebbe removed the sun from its sheath, ten years after we merited to have the Rebbe participate in the *Kinus HaShluchim* banquet and encourage with great strength the singing of "Yechi

We have not removed our personal sun from its sheath. We have been given tremendous strengths, yet we are not properly utilizing them. If each of us would use even half of these inner strengths to prepare the world to greet Moshiach, there is no question that we would now be in the era of the complete revelation.

Adoneinu," we have come once again to the *Kinus HaShluchim* and we have still yet to see the complete revelation.

With much pain and sorrow, even within the Chabad world, there is evidence of a "world turned upside-down." There are *chassidim* who were with us during the days of great light in 5752-5753, yet for reasons beyond

comprehension, are now trying to put the sun back in its sheath. On the other hand, there are *chassidim* who did not merit to witness these great revelations, yet today they are deeply involved in the spreading of the announcement of the Redemption, constantly removing the sun from its sheath.

Apparently, we have not removed our personal sun from its sheath. We have been given tremendous strengths, yet we are not properly utilizing them. If each of us would use even half of these inner strengths to prepare the world to greet Moshiach, there is no question that we would now be in the era of the complete revelation.

We, who were at the 5753 *Kinus HaShluchim*, and saw the Rebbe encouraging the declaration of "Yechi Adoneinu," must take that very *chassidic* fervor and excitement that characterized that most powerful scene and bring it forth to the world at large, illuminating it with the awesome light we merited to see.

And we, who were at the 5752 *Kinus HaShluchim*, and heard from the Rebbe that the service of *shlichus* has been completed, and now the *shlichus* is to prepare the world to greet Moshiach Tzidkeinu – we must take pride and strength from the fact that our experience of this year's *Kinus HaShluchim* was conducted in the fashion that the Rebbe MH"M wants, and that we involved ourselves in none other than one central point: what else must we do to prepare the world to greet Moshiach Tzidkeinu?

When we remove our personal sun now, in 5763, and illuminate the world with the light and fervor that we absorbed at the 5753 *Kinus HaShluchim*, then we, the *shluchim*, will merit to be the first ones to come out and greet the Rebbe MH"M with his true and complete revelation – immediately, *mamash!*

CLARIFYING MATTERS

BY RABBI SHOLOM DOV BER VOLPE



Over the past two years, Sharon hid behind Peres and Ben Eliezer. He continued to present himself as the leader of the Right, the man in favor of shleimus ha'Aretz, etc., and he claimed that it "was only for the sake of the shleimus of the Coalition" that he could not oppose the Labor ministers. * Now we'll have a chance to see whether Sharon himself continues to speak about a Palestinian state. Is he going to use a strong hand against terror? Will he encourage Jewish settlements throughout the Holy Land?

When Rabbi Meir Kahane (may Hashem avenge his blood) once approached the lectern in the Knesset to give a speech, a number of those on the Left got up and left the room in protest. R' Kahane immediately opened with a loud "Sh'Hechyanu" blessing. Seeing the surprised looks on the remaining Knesset members, he explained that the *bracha* he made was for having the privilege of seeing the fulfillment of the promise, "*maharsayich u'macharivayich mimcha yeitzei'u*" – "those who demolish and destroy you will go out from you."

This week, *Klal Yisroel* had the

privilege of seeing that someone who called himself a defense minister, and who brought blood and fire down upon us, the one who was supposed to protect us but became the patron of Arafat and his henchmen, a man who was appointed to guard the country, but who kept busy uprooting Jews from their land, fulfilled the *pasuk*, "*maharsayich u'macharivayich – mimecha yeitzei'u*," leaving us with the hope for a better future.

The news commentators don't understand how a normal person can act that way. How can a minister in such a prestigious position ruin the

process and forego the honor himself, showing himself as a fool in public, thus cutting off his future political career?

The answer is simple: "even if he didn't see it, his *mazal* saw it." The protest made in the name of the Rebbe MH"M on behalf of *shleimus ha'Aretz*, which hundreds and thousands made at the beginning of the week, *Anash* in 770 along with those in Eretz Yisroel and around the world, is perhaps what confused the mind of the *paritz*, and without grasping the significance of his actions, he had no choice but to slink away with his tail between his legs, leaving the stage of history, please G-d, once and for all.

Halevai that the others learn from him, specifically Sharon, who heads the list, that their end will be like that of Yitzchok Shamir, Yitzchok Rabin, Shimon Peres, Binyamin NeTanyahu, Ehud Barak, Ben Eliezer, and others, whose names will be remembered for their betrayal of their duties, their collaboration with the enemy, and the cause of the awful bloodshed of thousands of Jews, *r"l*.

There are those among us who are happy, for behold – immediately we will merit to see the fulfillment of the Rebbe's wishes, a "narrow government of the Right," and then "*U'Va l'Tziyon*

Goel.”

I humbly say, not necessarily.

I am not at all sure that a government of Sharon and the religious, etc., can be called a government of the Right. The time has come to grow up and forget those hollow political slogans, those jolly days of “*Bibi Tov LYehudim*.”

What a “government of the Right” means is a government headed by someone who will not talk to Arabs, whose goal and desire is to fight terrorists and those who lead them until they are destroyed, and obviously someone opposed to a Palestinian state (like Yitzchok Shamir after he was ‘*chozer b’s’h’eila*’). Then we have a chance that when he has a coalition of religious Knesset members and those who champion *shleimus ha’Aretz* and its security that with G-d’s help it will be good for us in these final moments before the complete *Geula*.

But in a government like this, where the person running it announces that his purpose in the world is to establish a Palestinian state, a government that doesn’t even consider annihilating terrorist leaders – even after they’ve killed 700 Jews in the most recent period alone, and injured thousands – what good will it be to have a narrow government of the Right, when most of them made their peace with the debacle at Makkatah, and agreed to uproot outposts in a sadistic manner which wouldn’t shame our worst enemies, kept quiet about the *chillul Shabbos* that our soldiers were forced into, and did nothing to stop the terrorism which has left thousands of ruined families all over the land?!

This week I had a conversation with a Yerushalmi Jew who couldn’t stop praising the prime minister. He said, “For the meantime he only talked, but he gave the Arabs nothing.” But we know what the Rebbe MH”M said, that these talks are the reason for the terrible security situation and the bitter results. And if, *ch”v*, the talks continue – and it makes no difference whether

it’s through Peres who will somehow be a part of a narrow government, or through NeTanyahu, or Sharon himself – there is no chance, according to the natural way of things, for the security situation to change. Not only that, but according to the Rebbe, the talks will inevitably lead to action, which means a Palestinian state. And this can happen with a narrow government of the Right, which can make things “narrow” indeed.

* * *

The leader of Mafdal, who continued to be a part of the government even after the evacuation of outposts, which was done with serious injury to his friends the settlers, couldn’t restrain himself, and called the former defense minister by some choice epithets.

The “royal” prime minister called the religious minister to order, and the latter apologized and promised to be a good boy. When I heard this, I was reminded of the famous story of the *chassid R’ Yisroel Nevler, z”l*.

When R’ Yisroel was a young boy and returned home to Lubavitch between semesters, naturally he learned *chassidus* before *davening* and *davened* at length. In his town there lived a number of *misnagdic rabbanim* who looked askance at late *davening*. One of them asked Yisroel why he didn’t *daven* with the *minyán* earlier in the day. Yisroel answered gently and explained that in Lubavitch he was taught to go to the mikva and learn *chassidus*, etc., and so he could not *daven* on time.

The Litvak wasn’t satisfied and continued to pester Yisroel until finally, one day, his patience at an end, Yisroel called him a *shvantz* (literally, a tail, used as a derogatory term). Naturally this created a tumult, because “how dare he say that; it wasn’t *kavod ha”Torah*, etc.,” and the *rav* called Yisroel to a *din Torah*. Yisroel told the *rabbanim* the background as to what had happened, but the head *dayan* didn’t want to hear his explanations.

He told him to leave the room while they discussed what to do with him.

After a quarter of an hour they called him back and the head *dayan* said, “You must pay the *rav* five rubles.” Yisroel put his hand in his pocket and removed a ten ruble note and gave it to the *dayan*.

The *dayan* said, “But I told you the fine is five rubles!”

Replied Yisroel, “But you’re also a *shvantz!*”

That is what Effy Eitam should have told the prime minister: you’re no better than the defense minister. If you yourself hadn’t approved of it, they would not have evacuated the outposts. You’re also a *shvantz!* Every child knows it’s not the mouse that’s the thief but the hole is the thief. If the prime minister hadn’t been interested, the defense minister could not have acted as he did.

And if you’ll ask, so why the relief and joy over Labor’s having left the government, the answer is twofold. First of all, at least we have the “*is’chalta d’Geula*” in that these enemies of ours left, and hopefully G-d will continue to help us.

Secondly, and more importantly, now we will see fulfilled “*yisbareru v’yislabnu ha’d’varim*” (things will be clarified), because in the past two years Sharon hid behind Peres and Ben Eliezer. He continued to act as the leader of the Right, the man in favor of *shleimus ha’Aretz*, etc., and it was “only for the *shleimus* of the Coalition” that he couldn’t oppose the Labor ministers. But now we shall all see whether Sharon himself talks about a Palestinian state, whether he himself wipes out terrorism, whether he himself supports Jewish settlement all over the country.

Now we’ll see what members of the Shas party do, who gave the majority to the Rabin government in the Oslo tragedy and who agreed to leave Chevron. Will they continue to support the prime minister’s destructive political steps? And what will Yahadus

HaTorah do? Will they schlep behind their partners and continue the “*daas Torah*” approach, which seems to change from day to day?

Now there are no more excuses. The religious parties will be the ones to make or break a government. Will they think solely of their pocketbooks and continue to ignore our security as they did in the past? Or perhaps G-d will have mercy and they'll all insist on getting back on track with shleimus ha'am, shleimus ha'Torah, and shleimus ha'Aretz.

In conclusion, I heard that some of *Anash* are outraged about the well-known *lashon ha'ra* newspaper which dedicated eight pages to besmirch the Holy of Holies, the *nasi ha'dor*, the Rebbe MH”M himself. Why don't you understand their position? Their editors know that if they want to extol you-know-who and discuss his *lamdanus*, they will be asked to say over a *d'var Torah* in his name, and they'll be reminded about the war against R' Dovid Pevarski, zt”l, and the ruination of the *yeshiva*, and the episode with Brisk, etc. If they'll talk about “*daas Torah*,” they'll be read his letters about giving away land and peace, the results of which you can see in numerous cemeteries and hospitals. And so what could they point out as something positive he contributed to the Jewish people?

They had no choice but to renew the war against Lubavitch and to crown him with the leadership of Korach and his men, thus (aside from the difference in that Korach was clever) ensuring that nobody can complain that he didn't fulfill his role as *Rosh B'nei Korach* of our generation in the best possible way.

All those in our camp who are upset by the eight pages of hatred, misunderstand what a wonderful step forward it is in bringing closer the revelation of *Melech HaMoshiach*. Did you ever believe that the *kuntres* “*Beis Rabbeinu Sh'B' Bavel*” would be publicized, free of charge, by the *B'nei*

Korach, to the readers of that newspaper? Did you ever imagine that the really juicy *sichos* about *Melech HaMoshiach* and “*Menachem shmo*” and the *inyan* of the “*navi ha'dor*,” etc., would be disseminated so far as to the readers of this paper?

R' Yitzchok Fein of B'nei Brak has worked for a number of years now on distributing the *sichos*, and those hooligans interfere, tear and burn, etc., and now there's been a change from one extreme to another, for they

So here too, there is no question that their venomous article paves the way for Moshiach, and their publication connects the souls of its readers with the wellsprings of chassidus and “Toraso shel Moshiach” that they printed.

themselves publicized, in their own newspaper, eight pages full of excerpts from *sichos* and copies of what the Rebbe said in *inyanei Moshiach* and *Geula*. Who would have dreamed?!

It's just like the Rambam at the end of the “Laws of Kings,” that the fact that the uncircumcised of heart and their leaders discuss Torah and even pervert it, “all these things...are only to pave the way for *Melech HaMoshiach* ... and when *Melech HaMoshiach* truly stands

up and succeeds and is raised high and elevated, they will immediately retract and know that they inherited lies from their ancestors, and their prophets and fathers misled them.”

Look at what happened to all their wars – as soon as the Rebbe became *nasi*, they mocked his call to be *mekarev rechokim*. In the meantime they publicized what the Rebbe said about this amongst their own until they themselves founded a number of organizations like *Todaa* and *Arachim* (who are all *shluchim* of the Rebbe, though they don't realize it).

Then they mocked the Rebbe's holy war over *Mihu Yehudi* and the fight for *shleimus ha'Aretz*, etc., and they see the results for themselves, illustrating who is the true prophet of the generation and who is the false prophet.

Lately, they've fought Lubavitch *hechsherim*, until their head *machshir* turned out to be an *apikorus* and now heads a well-known heretical movement. On a number of occasions they tripped people up in *kashrus* matters, as has become known, until the *esrogim* controversy which blew up last *Sukkos*. This is how the fact that, “their prophets and fathers misled them,” is publicized amongst them, showing that only the words of the prophet of the generation are true.

So here too, there is no question that their venomous article paves the way for Moshiach, and their publication connects the souls of its readers with the wellsprings of *chassidus* and “*Toraso shel Moshiach*” that they printed. The illumination it contains will bring them back and connect them with the *nasi* and *Moshiach ha'dor*.

Just as anticipating Moshiach is something that all camps have accepted, so too, with Hashem's help, they themselves will develop faith in Moshiach himself until they merit to join us soon in proclaiming, “*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*”

THE CHANCE FOR UNTAINTED MILITARY DECISIONS

BY SHAI GEFEN



Shaul Mofaz in Ramallah

WELCOME MR. MOFAZI!

In the past seven years we've gone through quite a few defense ministers: Rabin, Peres, Barak, Yitzchok Mordechai, Fuad, and now you've joined them. Not one of them finished his job smoothly. The common denominator among them is that they mixed in anti-security considerations while they served as defense ministers. They knew, when they made their decisions, that it went against our security needs, but their position blinded them, and you know where they are today.

You are the first defense minister to come to the job directly from the position of chief of staff, with only a small break in between. The Left has already attacked you in fear that you won't be enough of a politician, and maybe you'll be too much of a military man.

Up until now you've proven yourself. On more than one occasion you had to contend with politicians who blocked your way and worked against your suggestions and those of your friends in the army, thus causing heavy losses of life and limb. To your credit, we have to say that you were not afraid of speaking up on a variety of topics, even when you knew they

weren't popular views, such as the withdrawal from Lebanon or when you demanded that the army recapture the areas they had left in Chevron, or when you said Arafat should be expelled.

We have this to say to you, at the beginning of your new job: your success or failure will largely depend on how you act as defense minister. Will you prefer to concentrate on the primaries or try to find favor with the Peace Bloc, or will you help the chief of staff and support the military suggestions that are untainted by political considerations, when it comes to decisions that affect people's lives?

Don't fall where other good men have fallen. It's worth trying, at least once, the old tried and true approach of making decisions based on military considerations alone. Not to make decisions after checking out what will be said in some capitol city or another, or what a handful of noisy politicians who want to make the headlines will say. This is the only way you'll succeed. Keep before you the image of your friends from the army who suddenly forgot where they came from when they acquired the lofty position of defense minister.

We hope, Mr. Mofaz, that even when you take on this new role, that it will be pure military considerations

that will guide you, and not political ones that end in tragedy. We all know that the hundreds of *korbanos* that we've had this past year are due solely to tainted decision-making.

“BEARING RESPONSIBILITY FOR THE FALLEN HUSBANDS AND FATHERS OF THE WIDOWS AND ORPHANS”

We must quote a frightening excerpt from a *sicha* of the Rebbe which was said twenty years ago on Parshas Chayei Sara 5743, about political considerations, and repeated mistakes. Perhaps now, when the defense minister and the prime minister are free of the shackles of the Labor Party, they will favor the opinions of military experts over the screams of the politicians and those who seek headlines and photo-ops.

Their lowliness and feelings of inferiority before the *goy* are so great that they don't care about additional *korbanos*, r'l, the main thing being not to anger the *goy* by not consulting him about every single detail...

And since the terrorists sense this feeling of inferiority, seeing them hesitate as to whether to advance or not, this fact in itself strengthens them, after the fear and dread they

experienced at the beginning of the war – to the point that even terrorists in other locations have raised their heads saying that now they can try terrorism once again, and indeed they have done so in a number of places, *r”l* ...

They favor the politicians’ opinions, those who have inferiority feelings regarding the goy, over the clear views of the military as to how to conduct oneself from a pure security standpoint (with no political considerations). And as we said a number of times, even those military men whose views leaned towards those of the politicians explicitly stated and even they admitted that from a pure security standpoint, the operation must be completed as quickly as possible!

When you start a war but then begin to hesitate and don’t finish it completely, it’s like a doctor who starts to do an operation and stops in the middle. They already started the war, and Jewish blood was spilled already, and even so, they stop in the middle without finishing the job for which they went to war in the first place! ...

What was the actual result? Thousands of wounded and hundreds of *korbanos*, *r”l*, which could have been prevented – *b’derech ha’teva* – if they had acted based on the views of the military: to prepare for this war properly! ...

Despite the fact that this mistake has been made a number of times – in the Yom Kippur War, the Six Day War, the war in Sinai – and everybody saw what the results of this approach are, they still don’t learn a thing from previous mistakes, and they continue to act in the same way as they did in the war of Peace in Galilee.

The same politicians go in the street and meet widows and orphans whose husbands and fathers fell in the Yom Kippur War as a result of their political decisions, i.e., it is they who are responsible for the fallen husbands and fathers of widows and orphans, and now they know that if not for their mistake, these boys and girls wouldn’t

be orphans, and the women wouldn’t be widows ... But worst of all is that those politicians who don’t care continue doing the same thing, for they tried to delay finishing the war of Peace in Galilee, and they did so, causing thousands of wounded and hundreds of dead, *r”l*.

There’s no better description of the horrendous situation we’ve endured these past two years than the way the Rebbe describes it (and in another dozen *sichos*). The Rebbe begged and screamed that they listen solely to the advice of those in the army.

Let us hope that at least this time,

Let us hope that at least this time, after all the experiments, that those in charge of our defense and security will understand what they understood when they served in uniform.

after all the experiments, that those in charge of our defense and security will understand what they understood when they served in uniform.

“EVEN AT THE DOORWAY OF GEHINOM”

It’s hard to imagine what the politicians are thinking when they see how awful the situation has become, what has happened these past two years when they conceded and capitulated, taking one step forward and two steps backward. Sometimes, they just took steps backward. They not only failed to change direction,

they continued to stick to their game-plan.

Chazal say about the wicked that, “even at the doorway of Gehinom they don’t do *t’shuva*.” This is surprising, for after all, a man stands on the edge of the abyss and sees hell in front of his eyes and he *still* doesn’t do *t’shuva*! Why doesn’t he admit his mistakes when he sees the results?

Daily reality as it has been imposed upon us illustrates this *Chazal* quite clearly. We were all sure that after Arafat’s true colors were revealed, the politicians would change direction 180 degrees and would attempt alternatives they had never tried before. After twenty years of telling us that “just bring Arafat here and all the problems will be solved,” you’d think they would change direction! That’s what an upstanding individual would do. But what actually happened, as we all stand on the edge of Gehinom? Not only do they not do *t’shuva*, they want to speed up concessions to the Arabs! They’re just looking for another partner! “If we only gave them hope for a Palestinian state, there’s a chance for a lessening of terrorism,” they explain. To our shame, even Sharon’s government of the “Right” is continuing along the deadly Oslo route.

No, they won’t, *chalila*, admit to a serious mistake for an unforgivable crime when they signed an agreement on the White House lawn whose only purpose was the destruction of the Jewish people living in the Holy Land.

On Motzaei Shabbos, at a Rabin memorial gathering at Kikar Malchei Yisroel, not one person got up and yelled, “The emperor has no clothes!” The organizers of the gathering arranged live speeches of the president of Egypt, Mubarak, Abdullah King of Jordan, and Bill Clinton. Somehow they forgot to bring Arafat. They forgot that Rabin promised that he’d bring peace without widows and orphans.

Even when the results are clear and nobody disagrees, they are afraid to admit their error. Even at the entrance

to Gehinom. Not only at the entrance; even in Gehinom itself.

BARUCH SH'PITRANU

So we saw that in the end, you pay with interest. Anybody watching former Defense Minister Fuad Ben Eliezer's final moves didn't know whether to laugh or to cry. No, he didn't leave of his own free will, although it may have seemed that way; he had to go because of some moves in the heavenly chess game, if we could put it like that. The politicians were just game pieces; someone else moved them.

The forced departure from the government not only did not strengthen his position, but it exposed his treachery before the entire nation, for everybody witnessed a defense minister whose every "security" move was derived from inner, political considerations. He managed to prove to one and all that it is possible to embitter the lives of Jews, to be the reason that Jews are killed and maimed, *r"l*, the main thing being to make a good showing in the polls.

For this reason he agreed that 1500 soldiers should be *mechalel Shabbos*, and would enter into confrontation with other Jews in front of the international press and the entire world, in clearing out outposts and hilltops (which is idiotic and a terrible thing to do), that the army leave Jenin, Sh'chem, and Chevron (when out of the first two cities, two attacks were

carried out after the evacuation), and all this the week before his ignominious resignation from the government. Sharon put it well when he said, "We haven't seen a disgrace like this before," and he's right.

The best political commentators didn't expect Fuad to leave the government at this point. They suspected that a measure of rationality still remained, but it turned out that the man who bore the responsibility for our security these past two years (with 700 killed), decreed his own punishment and resigned.

The one who played with Jewish lives with no compunction until his final day on the job, and bore the name of defense minister for naught, paid the price. And he did it to himself. The punishment of an ignominious resignation for reasons people can't make any sense of, seems like a fitting punishment.

We cannot forgive a defense minister, who in such a terrible situation did not have security on his mind, but politics. There's no question that the statement of *Chazal* was fulfilled, "he who profanes G-d's name in private, will be punished in public." Everybody witnessed his shame as he stammered his way through the reasons for his resignation: economic reasons. The better ones nodded their heads in compassion; the cynics mocked him; and the wicked ones stuck their political knives in him.

Baruch sh'pitrano mei'onsho shel zeh.

"NO BEARS AND NO FOREST"

From the various machinations of Sharon, following the collapse of his broad coalition, one thing remains fairly obvious. Sharon has yet to give up on his ultimate dream: the inevitable Palestinian state. He still wants to follow the blueprint handed to him by Washington, which includes uprooting Jews from their homes and homeland and giving away portions of the land to their murderers. According to the pundits, he wants to reach a second term so that he can be the one to implement the establishment of a Palestinian state.

Every left-wing politician dreams of fulfilling his role as a "man of peace" with the ultimate achievement being a Nobel peace prize. Apparently, Sharon wants the same thing.

In the *sicha* of Parshas Chayei Sarah 5752, during the period of intense American pressure (from Bush senior) on Israel to attend the Madrid conference, the Rebbe responded with words that continue to resonate today: **"...including what we have seen in these days, in the so-called 'peace conference,' [that] they [the Arabs] announced their readiness to concede on all matters for the sake of 'peace,' and in actuality it has been revealed that "[there are] no bears and no forest!"**

Sshhh...please don't wake the sleeping bears.

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THE KING'S REGIMENT CRIES OUT: I AM AVROHOM'S SERVANT!

NOTES FROM THE INTERNATIONAL CONFERENCE OF SHLUCHIM 5763

TRANSLATED BY MICHOEL LEIB DOBRY

Every year, I see anew the same scenes, yet I never fail to be amazed at the sight of all the *shluchim* getting out of the yellow cabs, shivering as they approach the main entrance to 770, kiss the mezuzah, and enter “*Beis Chayeinu*” with awe and respect. It’s easy to guess what goes through their minds at that moment...

The sight of the *shluchim* from all over the world meeting one another on the street corner with warm *chassidische* hugs gives a feeling of excitement, no

less to someone standing and observing. There they were for an entire year in some distant corner of the world, without their close friends, and now suddenly, all at once, they meet with thousands of other *shluchim*, dozens of whom were their former classmates or even roommates in the *yeshiva* dormitory at 1414 or 749.

But all this is nothing compared to the sight of the *shluchim* on Friday night at *Kabbalas Shabbos* in the Rebbe MH”M *shlita’s minyan*, the dancing

with tremendous fervor to the singing of “*Yechi*,” the *farbrengens* following the Shabbos meal, and the pinnacle, the central *Kinus HaShluchim farbrengen* on Shabbos afternoon, which began exactly at 1:30 p.m.

Here, in this same place at this same time eleven years ago, hundreds of *shluchim* stood and heard from the *m’shaleiach* the goal and purpose of the International Conference of Shluchim: to greet *Moshiach Tzidkeinu* in actual deed.





Rabbi Shalom Mendel Simpson



Rabbi Aharon Yaakov Schwei



Rabbi Avrohom Osdoba



Rabbi Yaakov Tzvi Herzog



Rabbi Yosef Yitzchok Wilschanski



Rabbi Shalom Dov Ber Kalmanson

Even at the beginning of the week, *shluchim* began streaming into “Beis Chayeinu.” The number of arrivals grew daily until by Shabbos, approximately two thousand *shluchim*, *mashpiim*, and *askanim* had made their way there. Many of the *shluchim* brought their friends and supporters with them in order that they could sense up close the essence of the *shlichus* that prevails during these days in the streets of the community of Crown Heights.

A special program was arranged for the children of the *shluchim*, during which the idea of the only remaining

shlichus and the *hiskashrus* to the Rebbe MH”M *shlita* was instilled in these younger *shluchim*.

On Motzaei Shabbos Kodesh, the *beis midrash* in 770 was dressed in holiday garb: the Rebbe’s *farbrengen* table was covered in red and blue fabric. Decorative partitions were placed along the overhang of the *Ezras Nashim*. The entire floor area from the *Aron Kodesh* until the west wall was filled with impressively designed round tables. Above the *farbrengen* table was hung a magnificent sign with the words emboldened, “International Conference of Shluchim,” and

underneath stood the speaker’s platform. This was all done in preparation for the banquet that began that evening at eight o’clock for the *shluchim* from all over the world.

The hundreds of *shluchim* were greeted by *chassidic* music. Upon entry, every *shliach* signed in his name, city, and *shlichus* position, and then received a receipt which entitled him to a special commemorative gift at the end of the conference. In addition, each *shliach* received an attractive folder containing the *kuntres* “*Shlach Na B’Yad Tishlach*,” the English brochure *Kolo Shel Moshiach*, the *Geula*



Rabbi Shneur Zalman Baumgarten



Rabbi Yisroel Fried



Rabbi Shneur Zalman Liberov



David Salita



Professor Shur



Chazan Rabbi Moshe Teleshevsky

weekly in Russian, a *sicha* on the Seven Noachide Laws with interpretation, a beautiful calendar, and the *p'sak din* signed by hundreds of *rabbanim* regarding the revelation of the Rebbe MH"M. Dozens of new signatures have recently been added to the *p'sak din*.

770 was filled to capacity. Many hundreds of *shluchim* were seated around the elegantly set tables, absorbing the marvelous experience. Suddenly, quiet reigned over the assemblage as the master of ceremonies, Rabbi **Shalom Dov Ber Kalmanson**, the Rebbe MH"M's *shliach* in Cincinnati, Ohio, approached the

platform to welcome the *shluchim* and open the program. The program began with a video presentation of the Rebbe MH"M's outcry from the 28th of Nissan, 5751, "Do everything you can," followed by portions of the Rebbe's strong encouragement of "Yechi" from the 15th of Iyar, 5751, and Rosh Chodesh Kislev, 5753, which merited a most unique expression of approval from the Rebbe.

The *chazan* Rabbi **Moshe Teleshevsky** was called to recite the Rebbe *shlita's* *perek T'hillim*. The *shluchim* arose and said the *perek* together. At the conclusion, Rabbi

Teleshevsky declared "Yechi" three times.

HaRav HaGaon R. **Avrohom Osdoba**, *mara d'asra* of Crown Heights, was honored to speak. Rabbi Osdoba began with an interesting point from the Parshas HaShavua. Avrohom Avinu put everything else aside and withstood the test of the *Akeida*, despite that it was beyond reason and comprehension, since G-d had said "For in Yitzchak shall your seed be called." Nevertheless, Avrohom did not take that into account. And just as Eliezer nullified himself and said "I am Avrohom's servant," so too



Rabbi Michoel Green



Rabbi Nissan Nachshon



Rabbi Heschel Greenberg

the *shluchim* must nullify themselves to the *m'shaleiach*, and not to make any personal accounting with the Rebbe's instructions – even if we don't see in the physical sense according to nature that this is how we must act!

Rabbi Osdoba continued by referring to the differing opinions that prevail today. "There are differing opinions. One reasons this way, the other reasons another way. Yet, we must always make certain that these differences of opinions do not turn into divisiveness. It is written, "The truth and the peace are loved by Him" – first truth, then peace. In other words, when we unite around the Rebbe in **truth**, by carrying out his instructions and learning his teachings, then – 'and the **peace** are loved by Him'!"

Accompanied by thunderous applause, congratulations were offered to the newly elected member of the Beis Din of Crown Heights, HaRav HaGaon R. **Aharon Yaakov Schwei**, who was then invited to approach the rostrum. Rabbi Schwei explained why it is written, "*Eved Avrohom Anochi*," and not "*Anochi Eved Avrohom*." *Anochi* is Eliezer, according to his own intellect and *middos*, whereas *Eved Avrohom* represents a sense of total self-nullification to Avrohom. *Eved Avrohom* is written before *Anochi* to teach us that

bittul must always come before *seichel*. Similarly, with the *shluchim*. In order to withstand all the trials, including Gimmel Tammuz, there first must be absolute self-nullification to the *m'shaleiach*, the Rebbe MH" M!

The next speaker was the conference chairman, Rabbi **Sholom Mendel Simpson**, Director, Merkaz L'Inyonei Chinuch. After extending a warm welcome to the conference participants, he too focused on the point of "*Eved Avrohom Anochi*." "It is written in the Zohar, 'A son will give honor to his father, and a servant to his master' – the son honoring the father is Yitzchak, the servant to his master is Eliezer. The Zohar explains: How did Eliezer give honor to Avrohom? Eliezer came to Charan with all of Avrohom's wealth – silver, gold, and jewels. So when they asked him, 'Who are you?' he could have said, 'I am a relative' or some other title that would give himself honor. Nevertheless, he said, '*Eved Avrohom Anochi*.'

"There is another interpretation from the Midrash. 'Since they heard this' – the nations of the world heard all the miracles that happened to Eliezer, such as the shortening of the journey that takes a week to one day – 'they hid their faces'; since they said 'If this is his servant, then who is the master?'

"We learn from this," Rabbi Simpson continued, "that when a *shliach* fulfills the *shlichus* that was given to him by the Rebbe MH" M, specifically the main *shlichus* of preparing the world to greet *Moshiach Tzidkeinu* – he adds to the Rebbe's honor, and if not, *ch"v*, to the contrary..."

Rabbi Simpson encouraged the *shluchim* to be steadfast on their holy watch, primarily on the special *shlichus* to prepare the world to greet *Moshiach Tzidkeinu*. He then surprised the *shluchim* in attendance by concluding with a joyous announcement. Just before Shabbos, Volume 27 of the Rebbe MH" M's *Igros Kodesh* arrived from the printing press to be distributed to the *shluchim* as a commemorative *t'shura* from the Kinus.

Rabbi Simpson then urged the conference participants to complete the tractate of Gemara they took upon themselves to learn by Yud-Tes Kislev.

The conference banquet was then entertained by a brief interlude from the *chazan* R. **Shneur Zalman Baumgarten**, who sang a number of tunes, including "*Sh'Yibaneh Beis HaMikdash*," which swept the entire assemblage in song.

In recognition of the host community, the next speaker was

Rabbi **Yaakov Herzog**, Chairman, Vaad HaKahal of Crown Heights, neighborhood of the King. Rabbi Herzog welcomed the *shluchim* and offered them words of encouragement in their holy work to hasten the revelation of the Rebbe MH”M.

Rabbi **Zalman Liberow**, Chabad House Director in Flatbush, was then called to the rostrum, accompanied by his friend and supporter, champion wrestler **David Salita**, who came with a most interesting story. “When I began coming closer to Judaism, I went through many internal struggles, since many of the wrestling matches take place on Shabbos. Finally, I made a firm decision to stop wrestling on Shabbos, even if this would result in my forfeiting the championship! Then, to my great surprise, the wrestling federation, which had previously not permitted any scheduling changes, agreed not to hold championship matches on Shabbos.” After offering warm words of thanks and appreciation to the *shluchim* who work to spread *Yiddishkeit* in every possible location, he turned to Rabbi Liberow and gave him a hearty bearhug.

Another Chabad friend and supporter was called upon to address the conference – Professor **Shur** of Bologna, Italy, accompanied by the

local Chabad House Director, Rabbi **Eliyahu Dovid Bornstein**. Professor Shur, a noted anesthesiologist, was brought back to *Yiddishkeit* twenty-six years ago and supports many Lubavitch institutions. He saluted the *shluchim* for their holy work “without day and without night.” He said that the money that he gives is nothing compared to the work that the *shluchim* do. He concluded with a *bracha*: “May you merit to complete the final *shlichus* given to you: to bring the Redemption in actual deed!”

Rabbi **Yosef Yitzchak Wilschanski**, Rosh Yeshivas Chassidei Chabad Lubavitch, Tzfas, then addressed the conference. “There is a new gate through which all matters of *shlichus* now pass – greeting *Moshiach Tzidkeinu!* The service of *birurim* has been completed and the explanation for this is known. First, there is the job of cleaning the house from filth; this has been done already. Then, there is the job of preparing the house for a guest; this is our job now. It is possible to think that the idea that urges us, the *shluchim*, to action is to greet *Moshiach*. This is correct, but the Rebbe emphasizes in a *sicha* that the *avoda* of greeting *Moshiach* is because *Moshiach* is here in this world! In every generation there was a *Moshiach*,

it’s just that in our generation, he has been revealed already. Therefore, now is the time that we must welcome him. But not only this – part of the welcome includes learning about *Moshiach* in order that you will know who you are welcoming.”

Rabbi **Yisroel Fried**, *shliach* in Manhattan, continued this point with a fiery speech about the matter of *Moshiach*’s identity. “With every *mitzva* campaign that the Rebbe initiated, there were rabbis who opposed it. Did we stop because of them? So too with the issue of *Moshiach*, we should pay no attention to such opposition! We must be at the level of ‘the pride of Yaakov’ in all matters that pertain to the concept of ‘Rebbe.’ Then, there will be no problem with anything. I’ll give a small example. I heard that a rabbi from one of the synagogues in the area of my *shlichus* spoke before his congregation against those who say that the Rebbe is *Moshiach*. I called this rabbi and asked him, ‘What is the basis of your opposition?’ and I brought him the sources in halacha that the Rebbe is *Moshiach*. He became extremely confused and then asked me, ‘So what do you want from me?’ I told him, ‘Arrange a Shabbaton for me and I’ll respond to questions.’ He agreed, and thus, the idea of the Rebbe as *Moshiach* became known to many more Jews!” Rabbi Fried concluded with a call to the *shluchim*: “Go with ‘the pride of Yaakov,’ don’t be affected, and we will do and we will succeed!”

Rabbi Fried also spoke about the *kiddush Sheim Lubavitch* created by the 400 (!) *T’mimim* who arrived from Crown Heights, a distance of four hours by foot, to the *Hakafos* on Simchas Torah in all the synagogues in the area, which brought much joy to thousands of Jews...

Rabbi Fried was followed by Rabbi **Michael Green**, one of the Rebbe’s MH”M’s *shluchim* in Massachusetts. “A large percentage of the Jews in our city know nothing about *Yiddishkeit*; everything has to be explained to





Rabbi Borenstein



Rabbi Kalmanson



Rabbi Gansburg



Rabbi Majeski



Rabbi Simpson



Rabbi Goodman



Rabbi Zavi



Rabbi Kahane



Rabbi Kupchik



Rabbi Liberov

them. When we lit the *menora* in the center of town, several organizations expressed their opposition. Their argument – this is not a Jewish custom... What did we do? We simply explained it to them! Similarly, we will explain to them that the Rebbe is *Melech HaMoshiach*. There will be those who will come out against it – that’s nothing new – but eventually, ‘the *chassidim* will have the upper hand.’”

Rabbi **Heschel Greenberg**, the Rebbe’s *shliach* in Williamsville, New York, one of the leaders in spreading the announcement of the Redemption, was then invited to speak. Rabbi Greenberg connected his speech to a story of what happened to him *en route* to the conference. “On my flight here, the cockpit crew announced that the wheels were stuck and had not been lifted into the body of the plane. As a result, we will have to fly at low altitude. The problem worsened before landing – now the wheels were not

lowering! Therefore – the cockpit crew announced – we will have to make an emergency landing. The flight attendants then began to prepare us for the emergency landing. Someone near me said ‘*Shma Yisroel*’, whereas I began to sing ‘*Yechi Adoneinu*’... When he asked me why, I told him, ‘*Shma Yisroel*’ we say before dying, ‘*Yechi Adoneinu*’ is said at the start of life!’ Eventually, we miraculously had a virtually normal landing.”

“Throughout the years, whenever the Rebbe declared one of the *mitzva* campaigns – *T’fillin*, *Mezuza*, etc. – despite the fact that we knew the goal behind it all was to bring the Redemption, the whole matter was still not revealed. Now, as we prepare for landing, when the Rebbe made known and announced that the time of your Redemption has arrived, the service of *birurim* has been completed, and the only *shlichus* that remains is to greet Moshiach – the wheels are out, now

our *shlichus* is to prepare the world to greet the Rebbe MH”M.”

After another musical interlude from the *chazan* R. **Shneur Zalman Baumgarten**, who uplifted the participants with fervent song and dance, the subject matter turned to *shleimus ha’Aretz* with an address by Rabbi **Nissan Nachshon**, Chabad House Director in Efrat. Rabbi Nachshon spoke about the special force established among local residents to guard the settlement. This force recognizes quite well the Arab mentality and knows how to neutralize them at their very source. Its members requested a *bracha* from the Rebbe. Periodically, the Arabs still come out and fire in the direction of the highway – something that prevents people from going to work. Nevertheless, the settlements in the region surprisingly continue to grow daily in size and number in a manner that totally defies all reason and logic!



Rabbi Epstein



Rabbi Zalmanov



Rabbi Nachshon



Rabbi Gold



Rabbi Kali



The t'shura



S'farim for the shluchim



Rabbi Shaatel



Rabbi Lipsh



Rabbi Adelman

Rabbi Yekutiel Rapp then spoke in a similar vein on the issue of *shleimus ha'Aretz*, fiercely protesting against recent steps taken by the Government of Israel.

The evening concluded with a declaration of the conference's resolution: the establishment of a "Merkaz HaShluchim" that will adopt several courses of action. Among the initial steps will be the publishing of a Moshiach brochure in English, similar to the *HaGeula* brochure produced in Eretz Yisroel. In this light, *shluchim* who are interested in help from *T'mimim* and younger *chassidim* can turn to the "Merkaz HaShluchim" and request assistance. The "Merkaz HaShluchim" will also help *shluchim* in the arrangement of Shabbatons in 770, an idea that attracted much interest. Another happy announcement: *shluchim* interested in purchasing the *Beis Moshiach Magazine* for their friends and supporters will receive a 40%

subsidy for that purpose.

The special gift for the conference participants was then distributed. Each *shliach* received a copy of the recently published set of *Likkutei Sichos* on Moshiach and the Redemption. In addition, *shluchim* received Volume 27 of the Rebbe MH"m's *Igros Kodesh*, which had arrived from the printers that Friday, just before Shabbos, and a newly printed copy of the Rebbe Rashab's *maamer* "VaYomer Lo Y'honasan – 5663."

The feeling of joy during the dancing is hard to describe. It's not clear if it was in the merit of the marvelous organist or the moving speeches at this most successful conference. However, it is clear that such inner joy could only burst forth among the children of the Rebbe MH"m *shlita*. Hundreds of *shluchim* dancing in giant circles all over 770, flags waving, eyes smiling – **THIS** is the *Kinus HaShluchim* is its truest

sense... From here is drawn the strength to continue the *shlichus*, and as the *shluchim* sang, "Ti'ere bridder; ti'ere bridder; mir veln zich vaiter zen..." at the true and complete Redemption in 770 in Yerushalayim!

The Sunday of the conference was filled with workshops held in the Lubavitcher Yeshiva.

From noon until 3 p.m., discussions were held on Moshiach and the Redemption. Participants included Rabbi Amir Kahane (Ramat Aviv, Eretz Yisroel), Rabbi Boruch Goodman (New Brunswick, New Jersey), Rabbi Chaim Adelman (Amherst, Massachusetts), Rabbi Yitzchak Lipsh (Tzfas, Eretz Yisroel), Rabbi Alter Bezalel Kupchik (Poona, India), and Rabbi Yitzchak Gansbourg, Rabbi Amram Shaatel (Tel Mond, Eretz Yisroel), and Rabbi Chaim Zevi (France). Rabbi Zalman Liberow, Chabad House Director in Flatbush, was the moderator.

From 3:45 to 7 p.m., there were workshops on public speaking improvement and fund raising, moderated by Rabbi **Shalom Dov Ber Kalmanson**, the Rebbe MH"m's *shliach* in Cincinnati, Ohio. The speakers were Rabbi **Shalom Dov Ber Groner** (South Africa), Rabbi **Shlomo Majeski** (Machon Chana - N.Y.), Rabbi **Yosef Yitzchak Carlebach** (New Brunswick, New Jersey), and Rabbi **Eliezer Gold** (Oholei Menachem - N.Y.).

Dinner began at 7:15 p.m., after Maariv in the Rebbe's *minyán*. It eventually turned into a workshop on the Seven Noachide Laws, moderated by Rabbi **Boaz Kali** of Kiryat Shmuel, Eretz Yisroel. Rabbi **Dovid Nachshon** then spoke in summation of the Shluchim Conference with words of encouragement. Rabbi **Eliyahu Dovid Bornstein** continued on the subject of

LEARNING "IGROS KODESH"

In his speech, Rabbi Simpson urged those in attendance about the importance of learning the set of volumes of *Igros Kodesh*. He related, "Once when I brought in to the Rebbe a pile of letters to be printed in the *Igros Kodesh*, the Rebbe asked me if people learn the *Igros*. I responded by telling the Rebbe that I had heard that one of the *yeshivos* had established a *shiur* in *Igros*.

"The Rebbe said that these are *bachurim*, but do the *yungeleit* also learn the *Igros*...

"We have just merited the printing of Volume 27 in this set. Certainly, each and every one will see to it that he has a regular *shiur* in *Igros Kodesh*, including the study of the Rebbe's *sichos* and *maamarim*."

Moshiach and the Redemption. Afterwards, Rabbi **Sholom Mendel Simpson** spoke with a special brand of enthusiasm to encourage and strengthen the *shluchim* to work with extra fervor to publicize the identity of *Melech HaMoshiach*. He also spoke about the establishment and purpose of the new "*Merkaz HaShluchim*,"

which had been declared at the conference the previous night.

The conference closed with the signing of the *PaN* by the *shluchim*, and endless joyous singing and dancing to the melody of "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed*"



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RABBI SHNEUR ZALMAN LEVIN, A”H

Rabbi Shneur Zalman Levin, a”h, was born on Gimmel Shvat 5685 (1925) in Nevel, to his parents R’ Gershon Ber and Freida Gittel (may Hashem avenge their blood), Lubavitcher *chassidim*. He grew up in this famous *chassidic* town, in the company of the great *chassidim* of that time, and he absorbed a Chabad *chassidic* way of life.

He would often tell of the *chassidic* atmosphere which he absorbed amongst such luminaries as R’ Yitzchok Minkowitz, R’ Yona Poltaver, R’ Leibel Karasik, and other greats, each one an outstanding model of a *chassid*.

They called R’ Zalman lucky as he grew up. As a child he was frequently ill; he had pneumonia twice. In those days, the fact that he remained alive in the face of all his illnesses, was considered an outright miracle. The little boy was beloved among the *shul*-goers.

He learned in an underground Tomchei T”mimim in Russia in those days of terror. Due to the great danger, he was forced to wander with his fellow T”mimim from city to city in order to be able to continue learning.

With the outbreak of World War II, he was drafted into the Russian army and fought the Nazis, and was an outstanding soldier in the Red Army. During the war he learned that his parents and his entire family had been wiped out by the Nazis who had captured Nevel. He swore his vengeance on behalf of the *kedoshim* who had been murdered.

One day, when he was part of an attack against a German position, he killed a number of German officers. By doing this brave act he felt he had taken revenge for the deaths of his family.

Throughout his army service, he closely protected the

Jewish spark, even under impossible army conditions. Towards the end of the war he removed his uniform and fled the army and hid in the home of the *chassid*, Rabbi Yisroel Dubroskin, a”h, who was *mekarev* him and helped him flee the authorities.

At the end of the war, during the great flight of *Anash* from Russia, he arrived at a transit station in Peking. Afterwards, he traveled to Eretz Yisroel by boat along with other *chassidei Chabad*, among them the famous Rabbi Zushe Wilmovsky, a”h.

In Adar 5707, he married Rochel Pariz, daughter of the famous *chassid*, R’ Avrohom Pariz, a”h, and settled in Petach Tikva, a center of Chabad *chassidim*.

He taught in schools of the Reshet, based on a directive from the Rebbe MH”M. He taught for many years in the Chabad school in Yafo, and was loved by his many students. He moved to Kfar Chabad in the 1970’s.

He expended much effort on the Rebbe’s *mitvzaim*, mostly at the *t’fillin* stand at the Central Bus Station in Tel Aviv. He helped thousands of Jews put on *t’fillin*, and many of the soldiers and passersby would regularly go to him in particular in order to put on *t’fillin*.

R’ Zalman was an amazing *baal menagen*, who even produced a tape called “Shirei Nevel.” For years he was one of the singers at the main events held on Yud-Tes Kislev and Yud-Alef Nissan in Kfar Chabad.

In recent months his health deteriorated, and he suffered greatly. However he didn’t allow those around him to witness his suffering.

He is survived by sons and daughters, grandchildren and great-grandchildren, who go in the ways of our Rebbeim.



Statement of Ownership, Management, and Circulation (Required by 39 USC 3685)

1. Publication Title Beis Moshiach 2. Publication Number 0 1 2 - 5 4 2 3. Filing Date Oct. 1st, 2002 4. Issue Frequency Weekly (except Jewish holidays) 5. Number of issues Published Annually: 45. 6. Annual Subscription Price \$140.00 per year 7. Complete Mailing Address of Known Office of Publication (Not printer) (Street, City, county, state, and ZIP+4) 744 Eastern Pkwy, Brooklyn, NY 11213-3409 Contact Person Boruch Telephone (718)778-8000 8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer) Beis Moshiach, Inc. 744 Eastern Pkwy, Brooklyn, NY 11213-3409 9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor Publisher (Name and complete mailing address) Beis Moshiach, Inc. 744 Eastern Pkwy, Brooklyn, NY 11213-3409. Editor (Name and complete mailing address) Mendel Hendl, Managing Editor (Name and complete mailing address) Mendel Hendl 744 Eastern Pkwy, Brooklyn, NY 11213-3409. 10. Owner Full Name Beis Moshiach, Inc. Complete Mailing Address 744 Eastern Pkwy, Brooklyn, NY 11213. 11. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. None. 12. Tax Status (For completion by nonprofit organizations authorized to mail at special rates) (Check one) The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes: Has Not Changed During Preceding 12 Months 13. Publication Title Beis Moshiach 14. Issue Date for Circulation Data Below Sept. 20, 2002. 15. Extent and Nature of Circulation a. Total Number of Copies (Net press run) Average No. Copies Each Issue During Preceding 12 Month 13,104; Actual no. Copies of Single Issue Published Nearest to Filing Date 13,058 b. Paid and/or Requested Circulation (1) Paid/Requested Outside-County Mail Subscriptions Stated on Form 3541. (Include advertisers proof and exchange copies) Average No. Copies Each Issue During Preceding 12 Month 484; Actual no. Copies of Single Issue Published Nearest to Filing Date 477 (2) Paid in-County Subscriptions (Include Advertisers proof and exchange copies) Average No. Copies Each Issue During Preceding 12 Month 95; Actual no. Copies of Single Issue Published Nearest to Filing Date 83 (3) Sales Through Dealers and Carriers, Street Vendors, Counter Sales and Other Non-USPS Paid Distribution. Average No. Copies Each Issue During Preceding 12 Month 12,273; Actual no. Copies of Single Issue Published Nearest to Filing Date 12,204 (4) Other Classes Mailed Through the USPS. Average No. Copies Each Issue During Preceding 12 Month 17; Actual no. Copies of Single Issue Published Nearest to Filing Date 17. c. Total Paid and/or Requested Circulation (Sum of 15b, (1), (2), (3), and (4)) Average No. Copies Each Issue During Preceding 12 Month 12,869; Actual no. Copies of Single Issue Published Nearest to Filing Date 12,764 d. Free Distribution by Mail (Samples, complimentary, and other free) (1) Outside-County as Stated on Form 3541. (2) In-County as Stated on Form 3541. (3) Other Classes Mailed Through the USPS Average None. Copies Each Issue During Preceding 12 Month None; Actual no. Copies of Single Issue Published Nearest to Filing Date None. e. Free Distribution Outside the Mail (Carriers or other means) Average None. Copies Each Issue During Preceding 12 Month None; Actual none. Copies of Single Issue Published Nearest to Filing Date None. f. Total Free Distribution (Sum of 15d. and 15e.) Average No. Copies Each Issue During Preceding 12 Month None. Actual no. Copies of Single Issue Published Nearest to Filing Date None. g. Total Distribution (Sum of 15c. and 15f.) Average No. Copies Each Issue During Preceding 12 Month 12,869; Actual no. Copies of Single Issue Published Nearest to Filing Date 12,764. h. Copies not Distributed Average No. Copies Each Issue During Preceding 12 Month 234; Actual no. Copies of Single Issue Published Nearest to Filing Date 294. i. Total (Sum of 15g. and h.) Average No. Copies Each Issue During Preceding 12 Month 13,104; Actual no. Copies of Single Issue Published Nearest to Filing Date 13,058. j. Percent Paid and/or Requested Circulation (15c. divided by 15g. times 100) Average No. Copies Each Issue During Preceding 12 Month 100%; Actual no. Copies of Single Issue Published Nearest to Filing Date 100%. 16. Publication of Statement of Ownership Publication required. Will be printed in the 11/08/02 issue of this publication 17. (Signature and title of Editor, Publisher, Business Manager, or Owner) Mendel Hendl, Managing Editor (718) 778-8000 Date Nov. 8th, 2002. I certify that all information furnished on this form is true and complete, I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including multiple damages and civil penalties). PS Form 3526, September 1999

R' AHARON ZAKON, A"H

The sudden passing of R' Aaron Zakon, a"h, of Crown Heights was sad news indeed. R' Aharon was born on Chaf-Tes Kislev 5690 (1930) in Pikov, Ukraine to R' Yitzchok and Breine Zakon.

When he was two and a half years old, they came to his home to arrest his father, but his father managed to flee to Kiev, while his family remained in Pikov. It was first a half a year later that the family was reunited in Kiev. Every Shabbos, his father made sure there was a *minyan* for the *t'fillos* Shabbos in his home.

R' Aharon's father had a hard time finding work because of Shabbos. He went to Moscow where he found employment without danger of *chillul Shabbos*. The rest of the family continued to live in Kiev, and his mother Breine continued to have the Shabbos *minyan* in her home. When the *mispallelim* said it was dangerous for her, she said that she wanted her son Aharon to know how to *daven*. She would ask them to show him how to *daven*.

In those days, learning in *cheider* was out of the question, but somebody had pity on him and paid a *melamed* to teach him Alef-Beis. In 5697, the K.G.B. came to their house and warned his mother that if she continued having a *minyan* in the house, they would all be arrested and thrown in jail.

The *minyan* stopped, and a year later the family moved to Moscow to join the father.

After the outbreak of World War II, in 1941, they fled with hundreds of thousands of refugees far from the front, and went to a village near Tashkent. They moved to Tashkent in 1942, where there was a large contingent of Chabad *chassidim*. R' Aharon was *bar mitzva* the following year. Shortly afterwards, R' Yona Poltaver opened Tomchei T'mimim in Tashkent and R' Aharon attended *yeshiva*.

After the war the family moved back to Moscow, and in 1946 after Pesach, they left Moscow for Lemberg and stayed there for a number of weeks. They acquired Polish passports and managed to leave Russia, arriving in Lodz. Then they went on to Prague where they waited until they obtained papers and traveled to Paris.

By Tishrei 1947 they were in Paris. At that time, the son-in-law of the Rebbe Rayatz, Rabbi Shemaryahu Gurary, had come to Paris and he arranged for five *bachurim* to travel to the U.S. to Tomchei T'mimim. R' Aharon was one of the five.

In the meantime, as they waited for their papers, Rebbetzin Chana, the Rebbe's mother, arrived in Paris and the Rebbe came to greet her and to bring her back with him to the U.S. R' Aharon participated in the *farbrengen* which took place at that time.

When he got his papers he traveled by ship to New York and arrived for Shabbos Mevarchim Elul 5707. He immediately began learning in the *yeshiva* on Bedford Avenue.

Within a few days, he had a *yechidus* with the Rebbe Rayatz. The Rebbe asked him who had learned with, and when he answered that among others there had been R' Yisroel Neveller, the Rebbe was happy to hear this and asked him to tell him about R' Yisroel. At this time, young *bachurim* were not allowed to attend *farbrengens* with the Rebbe Rayatz, but R' Aharon managed to do so.

In 5709 R' Aharon entered the *zal* at 770. He had another *yechidus* with the Rebbe Rayatz. His parents arrived in Montreal that same year. A year later, in 5710, his father came to N.Y. where he had a *yechidus* with the Rebbe Rayatz.

After the *histalkus* of the Rebbe Rayatz, R' Aharon became *mekushar* to the Rebbe MH"M. His father had a *yechidus* with the Rebbe, too.

At that time, the Rebbe demanded that the *bachurim* review *chassidus* in *shuls*, and R' Aharon would go to Brownsville to do as the Rebbe asked.

On Chanuka 5712, the Rebbe gave out Chanuka *gelt* for the first time, in his room, and officially it was for the *bachurim* who kept to the *s'darim* of the *yeshiva*. Since R' Aharon was one of the older *bachurim*, he was afraid to pass by the Rebbe, so instead he stood near the wall. When the Rebbe saw him, he said: "What will be with Aharon? He also needs to be woken up?!" And he got Chanuka *gelt*.

In 5714 the Rebbe told R' Aharon to go Cincinnati to be a *melamed*. A while later he returned to 770. Then the Rebbe told him to go to Philadelphia, where he was a *melamed* and disseminated Judaism.

In Elul 5716 R' Aharon married Sima Maitlin. They continued to live in Philadelphia where he gave *shiurim* in *chassidus*. In 5720 he returned to N.Y. and worked as a *mechanech* in the Lubavitch *Yeshiva* in the Bronx.

After a *yechidus* with the Rebbe, he founded Agudas HaMechanchim, and attracted young people to Torah and



Yiddishkeit.

In 5730 when the Rebbe began battling against the terrible decree of MiHu Yehudi, R' Aharon got many people to send letters to the Israeli government. Within a month he got ten thousand signatures. When people asked him where he got the energy from, he answered, "For the Rebbe's *inyanim*, I'm young!"

Then he began working in a *talmud Torah* in Queens at the Rockwood Park Jewish Center, where he remained for many years, and was *mekarev* many *talmidim* to the Rebbe. R' Aharon wasn't satisfied with his work there, and when he told the Rebbe so, the Rebbe told him to stay on and blessed him that he'd see positive results.

Ten years later he received a letter from one of his *talmidos*, who wrote that she had been his student ten years before, and how it had so influenced her that she had met a *baal t'shuva* and they wanted to get married. Rabbi Hecht was the *mesader kiddushin*, and they were married, and he brought them to the Rebbe.

When many non-Lubavitchers were leaving Crown Heights, R' Aharon saw that the *minyán* at the Chevra Shas Shul was falling apart, and he began *davening* there on Shabbos in order to strengthen the *minyán*. When the Rebbe began talking about strengthening the neighborhood, he realized he had done the right thing. He continued *davening* there and organized the *Hakafos* there every Simchas Torah with a special enthusiasm.

When the Rebbe announced Mivtza Purim, R' Aharon was the first in New York to begin, and each year he prepared *mishloach manos* for all the schools in the city, and included explanatory material about the *mitzvos* of the day.

When the Rebbe began speaking strongly about *Mihu Yehudi*, he wrote about that, too. This went on for many years. One year he began publicizing that *shmura matza* could be obtained from him, and in an answer to his report, the Rebbe said this was the right thing to do as "thirty days before the

holiday.."

In the summer he had a weekly radio program in the Catskill Mts. where he publicized the Rebbe's *mivtzaim* along with other *inyanei Yahadus*.

In 5735 he bought a store on Kingston Avenue. Every free moment he had, he spent learning Torah in the store. When the Rebbe announced the daily learning of Rambam, he learned the daily portion in the store. When children went into the store, he was a special sight for them to behold, showing them how a businessman sits and learns in his store.

On Shabbos he would publicly review *chassidus* with a special enthusiasm, and he always tried to have a *maamar* prepared.

His home was open to all and many guests frequented his home. He was constantly involved in *g'millus chassadim*, and was beloved by one and all.

In recent years he would vacation in the mountains and he would *farbreng* with *avreichim* there. Among other things, he would constantly repeat: "*vos hustu haint getun far'n Rebbe'n?*" (What have you done today for the Rebbe?).

A few days before his passing, he heard from a family friend who had met a student of his from thirty years ago, that this former student had not married a *goy* because she remembered R' Aharon telling them in school that it is forbidden to marry gentiles! On the last Shabbos before his passing, R' Aharon was particularly joyful because he merited to see the fulfillment of the Rebbe's *bracha* that he'd see fruits of his labor.

He didn't feel well on Sunday, and the doctor sent him to the hospital where they said he had had a mild heart attack. After being treated, he asked to wash his hands and *davened* Maariv, whereupon he had a stroke and passed away Monday night, Chaf-Gimmel Cheshvan. He is survived by children and grandchildren who go in the ways of Torah and *chassidus*.

As his *levaya* passed by 770, hundreds of his friends were there, led by the Rabbanim of the *sh'chuna*.

GOVERNOR GEORGE PATAKI VISITS CROWN HEIGHTS

Governor of New York, George Pataki, arrived in Crown Heights Sunday morning before the elections. He visited the home of R' Shmuel Malamud where he met the members of the Vaad HaKahal.



The governor (center, holding the dollar of the Rebbe) in the home of R' Shmuel Malamud (right)



(From right to left) R' Nachum Gross, R' Yaakov Herzog, R' Chanina Sperlin – members of the Vaad HaKahal, and Governor Pataki

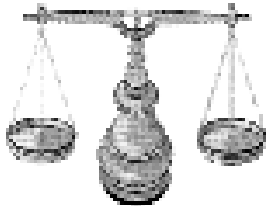


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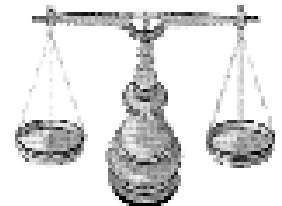
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