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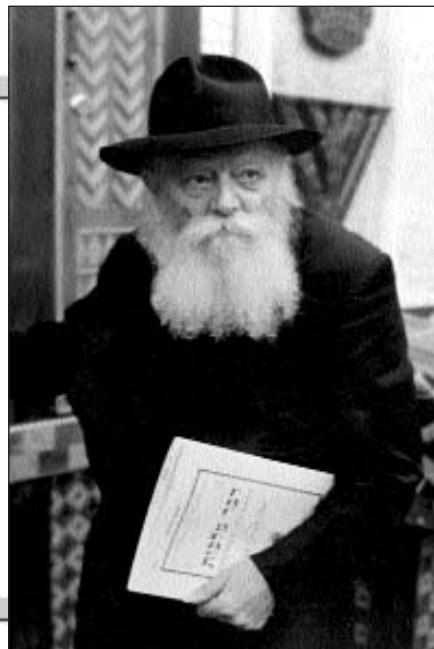
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COME WITH ME TO PHARAOH, MOSHE

SICHOS IN ENGLISH



SHABBOS PARSHAS BO; 6TH DAY OF SHVAT, 5752

1. This week's Torah reading, *Parshas Bo*, relates how the Jewish people were redeemed from Egypt, as it is written "And on that selfsame day, all the hosts of G-d left the land of Egypt." The potential for this exodus was generated by G-d's command to Moshe which is mentioned at the beginning of the Torah reading, "Come to Pharaoh." [164]

The Zohar explains that there is also a positive dimension to Pharaoh, "the source for the revelation of all lights." Furthermore, the word that phrase uses for "revelation," *ispariyu* has the connotation of wildness, referring to an unbounded revelation that cannot be contained. [165] Because in his source, Pharaoh represented such an elevated potential, his expression in this world expressed power in a fallen state.

In a different place, the Zohar relates that Moshe was apprehensive about approaching Pharaoh because Pharaoh represents the source of all evil. Therefore, it was necessary for G-d to

tell Moshe, "Come," i.e., "Come with Me, I will accompany you." Similarly, it can be explained that contemplating the essential nature of the counterpart of Pharaoh in holiness cast fear and awe upon Moshe. How could he, a limited human approach the essence of G-d? Accordingly, he needed the reassurance that G-d would accompany him and facilitate this fusion of limitation and infinity.

Such a fusion is possible only on account of G-d's essence. Nevertheless, since the light from G-d's essence is connected with its source and reveals its source, it draws down the potential for the fusion of opposites to all levels, even to this physical world. And thus, Moshe as he exists, a soul encloded in a body, could receive the revelation of these infinite levels of G-dliness.

The above concepts can be understood within the context of the ultimate goal of the exodus from Egypt, the giving of the Torah as it is written, "When you take the people out of Egypt, you will serve G-d on this mountain." The ultimate goal of the

Torah is to allow for the fulfillment of G-d's desire to have a dwelling in the lower worlds. Just as it is in a person's home that his personality finds expression without restraint or inhibition, it will be in this world, G-d's dwelling place, that G-dliness will be revealed without restraint.

Before the giving of the Torah, there was a decree preventing the spiritual from descending to the physical and the physical from ascending to the spiritual. When G-d gave the Torah, He nullified this decree, making possible the revelation of the spiritual – and indeed, His very essence, the highest level of spirituality possible – within this world and conversely, the transformation of the material dimensions of this world into articles of holiness. In the fullest sense, this fusion of finiteness and infinity is revealed in the physical person of a Jew, in the union of his body and soul, for "Israel and the Holy One, blessed be He, are all one." Since this fusion was the ultimate goal of the exodus, it was reflected in G-d's command to Moshe, "Come to

164. The exodus from Egypt is also the source for all future redemptions, including the ultimate redemption as implied by the verse, "As in the days of your exodus from Egypt, I will show you wonders." Accordingly, it can be

understood that the command, "Come to Pharaoh," also includes the potential for these future redemptions.

165. In this context, we can appreciate the relevance of this passage in the Era of the

Redemption when "I will cause the spirit of impurity to depart from this world." At that time, the negative dimension of Pharaoh will no longer be relevant, but his source in the realm of holiness will remain an active force.

Pharaoh,” which served as the catalyst for the redemption.

A similar concept is expressed at the very outset of the Torah’s description of G-d’s selection of Moshe as the redeemer. Moshe protested, “I am not a man of speech... I am slow-tongued... Send by means of who You will send.” The commentaries explain that Moshe’s speech defect was representative of the spiritual state of the world. Speech, representative of the S’fira of Malchus, was in exile and Moshe was unable to awaken this potential. Therefore, he maintained, he was not fitting to bring about the redemption.

From another perspective, in chassidic thought, it is explained that Moshe’s speech defect stemmed from the fact that his spiritual level – which had its source in the transcendent realm of Tohu – was too high to enclothe itself within the confines of our world; it was impossible for the lights to be enclothed within the vessels. Therefore, he asked G-d to chose an agent who was capable of internalizing and transmitting revelation within the context of our limited world.

G-d replied to him, “Who gave man a mouth... I am G-d... I will be with your mouth and direct what you say.” G-d’s essence possesses the potential to fuse opposites as explained above. Therefore, although Moshe as he exists within his own individual context could not awaken the potential of speech, because “I will be with your mouth,” G-d’s influence generated the potential for the transcendent revelations of Tohu to be revealed within the finite context of our world. Thus, Moshe’s protest can

be understood as being intended at bringing about the fusion of finiteness and infinity associated with the giving of the Torah.[166]

In this context, we can appreciate Moshe’s apprehension before his confrontation with Pharaoh, “the source for the revelation of all lights.” From his own perspective, Moshe was unable to internalize and transmit transcendent

Moshe’s speech defect stemmed from the fact that his spiritual level – which had its source in the transcendent realm of Tohu – was too high to enclothe itself within the confines of our world.

revelation within the context of this world – and such a transmission was necessary for the Redemption from Egypt. Therefore, he needed G-d to “come with him,” and to reveal the essential potential to fuse opposites. Such a revelation in turn makes possible the revelation of how our material world, and more particularly, the physical body of a Jew, can be a

dwelling place for G-d.

The fusion of finiteness and infinity experienced by Moshe[167] became a source of influence leading to a similar fusion to be experienced by the Jewish people at the giving of the Torah.[168] This is emphasized by G-d’s statements “You will be unto Me a kingdom of priests and a holy nation,” i.e., even as the Jews exist within the context of this physical world, they will be holy.

Furthermore, the Rabbis associate the expression “kingdom of priests” with the level of High Priest. A High Priest had to be physically healthy without a blemish and wealthy. This indicates the potential for the Jewish people to achieve well-being and prosperity in material terms and still be one with G-d. The ultimate expression of this fusion will be in the Era of the Resurrection when all the souls of the Jewish people will be enclothed in bodies.[169] Indeed, at that time, the soul will derive its nurture from the body.

Based on the above, we can understand why the Torah places such a heavy emphasis on the Jewish people “borrowing” from the Egyptians “utensils of gold, utensils of silver, and garments” and why G-d performed a special miracle and granted the Jews favor in the eyes of the Egyptians. On the surface, rather than stay one extra moment in exile, they should have left immediately.[170] Since, however, the intent is the establishment of a dwelling for G-d in the lower worlds, the fullest conception of this comes when the dwelling is established within the context of those worlds. And this

166. And according to chassidic thought, at that time, Moshe’s speech defect was healed.

167. I.e., since Moshe was the Nasi, “leader,” of the Jewish people, this spiritual service had to be experienced by him, and from him, drawn down to the people at large.

168. A similar fusion of finiteness and infinity is revealed within the Torah itself. On one hand, the Torah is infinite. Nevertheless, as the Torah was given in this world, it enclothed itself within

the limits of our material world. Thus there are a limited number of letters in the Written Torah and the Oral Torah is enclothed within the limits of human reason and logic. Similarly, the mitzvos are all to be fulfilled within the context of our material world.

169. Although the Rambam and others see the ultimate level of fulfillment as totally spiritual, souls in the incorporeal spiritual realm, the view accepted by the teachings of chassidus is that the

ultimate level will be experienced at the time of the Resurrection when the souls will be enclothed in bodies.

170. And if it was necessary to bespoil the Egyptians to fulfill the promise made to Avrohom, “And afterwards they will leave with great wealth,” the Jews could have taken the Egyptians’ property in other ways, e.g., taking it by force during the plague of darkness.

comes, not through breaking the order of natural existence[171] – taking the wealth against the Egyptians’ will – but rather, through its transformation – that the Egyptians give their wealth to the Jews willingly.

Nevertheless, the redemption from Egypt did not represent a complete transformation of the material nature of the world. For this reason, it was necessary for the Jews to “flee” from Egypt.[172] In contrast, before the ultimate Redemption, our material environment will be refined and therefore “you will not leave in haste, nor will you take flight.” Since “I will cause the spirit of impurity to depart from the earth,” the Jews will approach the Redemption with eagerness, but they will not be pressured by the constraints of this world. Instead, from a state of prosperity experienced within the context of this world, they will proceed to the ultimate well-being and eternal life of the Era of the Redemption.

171. There are times when it is necessary to break the power of the worldly forces. But this is only when there is no other alternative. Ideally, the transformation of the world should come in

2. The above concepts are relevant to the commemoration of the *yahrtzeit* of the Rebbe Rayatz on Yud Shvat in the coming week. For the Rebbe Rayatz is the Moshe of our generation and our generation, “the last generation of the exile and the first generation of the Redemption,” is a reincarnation of the generation of the exodus.

Furthermore, in our generation, we have seen a great increase in the efforts to transform the material environment of the world. This is reflected in the efforts to spread the wellsprings of *Yiddishkeit* and *chassidus* outward, the printing of many sacred Jewish texts, and the spreading of the observance of the seven universal laws commanded to Noah and his descendants.

And this has had an effect on the world at large. The nations of the world are granting support to the Jews and assisting their observance of the Torah and its mitzvos. Even Russia which for years oppressed the Jewish people and prevented their emigration is now

a natural manner; that the world itself willingly consents to and aids the Jews’ redemption.

172. This concept is also reflected in Pharaoh’s change of heart and subsequent pursuit of the

enabling the Jews to conduct their lives as they desire. Moreover, not only are they allowing the Jews to emigrate, they are even assisting them in doing so.

We are at the pinnacle of Jewish history, the time most appropriate for the Redemption to come. And the coming of the Redemption will be further hastened by the commemoration of Yud Shvat, by holding *farbrengens* in connection with that date, by studying the Rebbe Rayatz’s teachings, and dedicating ourselves to the activities he promulgated. And this will hasten the fulfillment of the prophecy “Those that lie in the dust will arise and sing,” at which time we will emerge from the exile and proceed to Eretz Yisroel, to Yerushalayim, and to the Third Beis HaMikdash.

Themes which the Rebbe Shlita developed in this *farbrengen* were also presented in the essays entitled “A Lifetime Renewed” and “Women, Partners in the Dynamic of Creation.”

Jews.

THE NIGHT FOLLOWING THE ELEVENTH OF SHVAT, 5752

Tonight represents the conclusion of the eleventh of Shvat, the day which follows the tenth of Shvat. Thus it is an appropriate time to focus on the lesson we can learn from the sequence of these dates.

Eleven refers to the conveyance of the Divine light which transcends the limits of the world within the limits of the world.[188] “The world was created with ten utterances.” Eleven, thus, refers to a level above the limits of that set. Nevertheless, since it is also a number which follows in sequence to

ten, we can understand that it refers to the fusion between the transcendent Divine light and the framework of limited worldly existence.

This fusion, however, is alluded to on the tenth of Shvat itself, for Shvat is the eleventh month. How much more so is it alluded to in the evening service of the eve of the eleventh of Shvat which relates to both the tenth and the eleventh of the month.[189] What further lesson is contributed by the eleventh of the month itself?

The answer to this question depends on the difference between the monthly and the daily cycle which

reflects the difference between the sun (which controls the daily cycle) and the moon (which controls the monthly cycle), i.e., the difference between a *mashpia* (a source of influence) and a *mekabel* (a recipient).

The eleventh month teaches us that we have the potential to receive influence from a level of G-dliness that transcends the world and have that influence fused with the limits of the world itself. The eleventh day teaches that each individual can be a source for such influence, that he can draw down this influence throughout the world. Through his service, he channels the

188. Similarly, even matters of halacha have to be carried out within the context of the limits of our worldly environment. Surely, this applies in

regard to matters associated with prayer which is governed by the daily cycle of time.

189. As explained on previous occasions, the

evening service represents the beginning of the new day. Simultaneously, it is also associated with the previous day, for it was instituted in

expression of influence from the eleventh level within the entire spiritual cosmos and thus strengthens and reinforces the existence of all the worlds.

Furthermore, our Sages state that a Jew “was created to serve his Creator.” This implies that a Jew has the potential to generate new influence for G-d Himself, as it were. To explain: G-d also reveals Himself within the context of a framework of ten, the ten S’firos. These are the source for the limits of worldly existence. A Jew can bring about the revelation of a level of G-dliness that transcends these limits.

This relates to the expression found in the Torah [in relation to the events of Rosh Chodesh Shvat], “an eleven day journey from Chorev.” Chorev refers to Mount Sinai, the mountain on which the Torah was given. The association of the giving of the Torah with the Ten Commandments indicates that the Torah was en clothed within the limits of worldly existence. The “eleven day journey from Chorev” alludes to a Jew’s potential to proceed from Chorev and contribute the quality of eleven, transcendent light, to the world.

The above phrase continues “by way of Mount Seir.” This relates to the effect produced by this service, the transformation of Mount Seir,[190] associated with Eisav,[191] into a positive influence.

Herein, there is also a point of connection to this week’s Torah reading,

the portion associated with the Song of the Red Sea. This Torah reading begins, “And when Pharaoh sent forth the people.” For our people to leave Egypt, to transcend the boundaries and limitations of worldly existence, it is necessary for them to sent forth by Pharaoh. Here the intent is the positive connotation of Pharaoh, “the source for the revelation of all lights,” as explained by the Zohar.[192]

And after leaving Egypt, the boundaries and limitations of the world, the Jews will proceed, to Eretz Yisroel, “a good and abundant land,” “the land upon which are the eyes of G-d from the beginning of the year until the end of the year.” And the rains that fall in that land will only be for blessing, and this will be in a manner that transcends all limits.[193]

As mentioned on several previous occasions, the manner in which Eretz Yisroel receives water is structured to emphasize the dependence on G-d’s blessing. “Unlike the land of Egypt where you... irrigate the land with your feet,” i.e., Egypt receives its supply of water from the Nile, Eretz Yisroel, “receives water from the rain [alone].”

And the land will remain perfect and complete, not an inch of it will be touched. In this context, there are unfortunately, influences which must be negated. And they will be negated and made “as the dust of the earth.” This expression is used in regard to the negation of *chametz*, “leaven,” on Pesach. *Chametz* is also interpreted as a

reference to the yetzer ha’ra. This influence must be destroyed, nullified, and transformed into a positive force assisting the matza, the power of holiness.

Thus the perfection and complete existence of the Holy Land, will be connected to perfection within Torah and perfection within the Jewish people, creating “a threefold cord which will not be severed easily.” And the permanence established by this threefold cord will be paralleled by the eternality to be revealed in the Third Beis HaMikdash.

Herein there is also a connection to the coming Shabbos, the Shabbos of the Song of the Red Sea. That song, though associated with redemption, is referred to as shira, the feminine form of “song.” Soon, in the Era of the Redemption, we will merit, shir chadash, “a new song.” In this expression, the masculine form is used for it refers to a redemption that will not be followed by exile.

This will be hastened by the distribution of money to be given to *tz’daka*, for “*tz’daka* brings near the Redemption.” May this take place on the present night, the eve of the sixth day of the week.[194] May G-d immediately “sound the great shofar for our freedom.” And then we will proceed “with our youth and with our elders... with our sons and with our daughters” to Eretz Yisroel, to Yerushalayim, and to the Beis HaMikdash. May this take place in the immediate future.

place of the burning of the fats and limbs that were unable to have been sacrificed during that previous day.

190. Seir in Hebrew relates to the world *saar* meaning “hair.” This relates to Eisav who was born hairy as the Torah relates. In a positive sense, the concept of hair refers to “the thirteen hairs of the beard” which are representative of the thirteen attributes of mercy, a Divine influence that is unlimited in nature.

191. The transformation of Eisav relates to the

phrase used by Rashi in the beginning of his commentary to Parshas Toldos, “Yaakov and Eisav mentioned in the Torah portion.” This implies that there is an ideal conception of Eisav, i.e., how Eisav should express his energies in the sphere of holiness, and that this is expressed “in the Torah portion,” in the world of Torah.

192. See *Sichos Parshas Bo*, 5752, for an explanation of this concept.

193. Translator’s Note: After several years of drought, this has been a year of abundant

rainfall in Eretz Yisroel, but the force of the rains have caused severe losses to both agriculture and industry.

194. Herein, there is a connection to Rosh HaShana, the sixth day of creation. This reinforces the connection to the Shabbos of the Song of the Red Sea, for the final verse of that song, “G-d will reign forever,” is one of the verses of *Malchiyos* recited on Rosh HaShana.

YUD SHVAT: STAYING CONNECTED

BY RABBI LEVI YITZCHOK GINSBERG, MASHPIA, YESHIVAS
TOMCHEI T'MIMIM – LUBAVITCH, Kfar Chabad



Reb Mendel Futerfas, of blessed memory, told the following story:

There was once a band of Cossacks making its way across the countryside to join their fellow fighters at the battlefield. One Friday they arrived in a Jewish village and decided to spend the night.

As usual, they caroused and drank great quantities of vodka until they fell unconscious. One Cossack, however, indulged even more than the rest of his buddies, and the next morning found it impossible to wake up. By the time he dragged himself out of his alcohol-induced stupor, the band of Cossacks was long gone.

The Cossack panicked when he realized what had happened. How would he ever catch up with his comrades?

He then had an idea. Bursting into the nearest Jewish house, the Cossack grabbed the cholent pot right off the fire and ran outside. In one quick motion he poured its steaming contents into his horse's saddlebags. The horse, burned by the boiling cholent, immediately reared up and took off at a fierce gallop, the Cossack barely hanging on. The cholent was so hot that the horse didn't stop when it caught up with the rest of the group – it plowed right through and

continued on toward the enemy at full speed! When the enemy camp saw the obviously crazed rider coming right at them they scattered at once. Thus the battle was won (a bloodless battle, for a change of pace) in the Cossacks' favor

***“This causes the
Rebbe to turn toward
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heart...”***

before it had even begun. Before long, the Cossacks were singing the praises of the wonderful cholent that had led to their victory.

“Naturally,” Reb Mendel would always conclude, “the *chassidim* learned

an important lesson from this in *avodas Hashem*, as we are supposed to learn from everything we see and experience: When a G-dly fire burns in a Jew's heart, even a single individual (“May it be G-d's will that one, two, or three individuals be found who will be stubborn”) will be victorious in fighting the battles of Hashem, and nothing can stand in his way...”

“LIKE PARTING FROM LIFE ITSELF”

The Rebbe Rayatz mentions this “inner fire” in a letter printed in Volume 2 of his *Igros Kodesh* (pg. 423-24; free translation):

“[What is the meaning of *hiskashrus*?] It is a *talmid* who is so essentially connected to his Rebbe that his entire being is solely his connection to the Rebbe; all of his *chayus* and vitality comes from his proximity to the Rebbe. Not only is every utterance of the Rebbe in Torah, *chochma*, and *middos* absorbed and sown within...but every seemingly mundane utterance and gesture made by the Rebbe is ‘Torah for its own sake’ to the *talmid* who is truly *mekushar*, a source and fountainhead of life for him to emulate in all his actions.

“It is, therefore, easy to understand

that, to such a *talmid*, parting from his Rebbe is like parting from life itself. Thus, there is nothing in the world that can induce him to leave his Rebbe, for nothing is as important to him as this *hiskashrus*.

“However, let us imagine that the Rebbe has commanded this *talmid* to go to a certain distant location, and has provided him with a course of *avoda* and study to follow, as well as other detailed instructions. The *talmid*, despite the fact that it grieves him greatly to be away from his Rebbe, will immediately obey the Rebbe’s command – with the same compliance and alacrity to which he is already accustomed. As all of his essence and being is given over to the Rebbe, no matter where he is, the *talmid* will long for his Rebbe. In fact, their physical separation only serves to increase his yearning, practically bringing him to the point of *klos ha’nefesh* as he recalls the days of old when he was in the Rebbe’s presence. It is then that he is reminded of everything he ever heard or saw [of the Rebbe]. He is so drawn into his recollections that he begins to tremble...in another moment his soul will expire with longing to return to his former place in the Rebbe’s presence.

“Nonetheless, for as long as he lives he will remember that it is the Rebbe’s command that has brought him to his present place, that it is the Rebbe’s will and desire that he be there. Thus, the *talmid*’s great longing and essential *bittul* before the Rebbe’s wishes will cause him to experience an outer calm (“a *droisendike ruikeit*”) and at the same time an inner fire (“an *ineveinik bren*”).

“For there are several dynamics at work: The fact that it is the Rebbe’s command causes his outer silence, while his inner desire [i.e., to be with the Rebbe] is channeled into a fiery enthusiasm for carrying out that very command. The reason for this is that his fulfillment of the Rebbe’s wish is the “wick” that connects and unites him with the Rebbe, a true unification such as that which existed before their separation. Accordingly, it is

understood that all of the *talmid*’s fire and yearning for his Rebbe will be channeled into fulfilling precisely that which the Rebbe has commanded him.

“Conversely, the *talmid*’s efforts and *mesiras nefesh* in carrying out the Rebbe’s desire will have a similar effect on the Rebbe, “as the face is reflected on the surface of the water,” and the Rebbe will turn towards his *talmid* with a kind and cheerful countenance. The reason for this is that the Rebbe knows exactly what the *talmid* is experiencing and feeling: his great yearning to be reunited with the Rebbe (the movement of *ratzo*), his outer quiet and composure (the movement of *shuv*), as well as his

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he will remember that
it is the Rebbe’s
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present place, that it
is the Rebbe’s will
and desire that he be
there.”**

inner, burning fire and limitless enthusiasm for fulfilling the Rebbe’s command. All of this is known and understood by the Rebbe, for that is what a Rebbe is: one who understands the essential nature of all things. This causes the Rebbe to turn toward his *talmid* with kindness and favor, and bestow his illumination upon him even from afar, in those hidden ways known only to the heart...”

* * *

“Intellect and excitement are two separate worlds,” it states in the entry for the 12th of Shevat in *HaYom Yom*.

“Intellect – a world that is cold and settled; excitement – a world seething and impetuous. Man’s *avoda* is to combine them, unite them. The impetuosity then becomes transformed into a longing, and the intellect into the guide in a life of *avoda* and action.”

The closer we get to the “(tenth and) eleventh day of the eleventh month of the eleventh year” – Yud Shevat, the “Rosh HaShana of *hiskashrus*,” the stronger our bond to the Rebbe MH”M becomes and the more our longing to see our king intensifies.

TURNING LONGING INTO ACTION

There are many ways we can transform our yearning for the Rebbe into concrete action, thereby hastening the day we will merit to see the Rebbe MH”M with the physical eye:

The first, of course, is by studying *inyanei Moshiach* and *Geula*, particularly Moshiach’s own Torah: the *Sichos Kodesh* of 5751-52. At the same time we must continue to spread the message of Redemption and of the Redeemer in every way possible, paying close attention to the Rebbe’s directive to “live with Moshiach,” and making sure that every aspect of our existence is permeated with the knowledge that the Days of Moshiach are about to commence. Furthermore, we must demonstrate sincere *ahavas Yisroel* and *achdus Yisroel* towards every single Jew. How much more so towards those *chassidim* who may not be holding up too well during this very last *nisayon* of the *Galus*.

May it be G-d’s will that “the *talmid*’s efforts and *mesiras nefesh* in carrying out the Rebbe’s will have a similar effect on the Rebbe, “as the face is reflected on the surface of the water,” and the Rebbe will turn toward his *talmid* with a kind and cheerful countenance” – with the true and complete Redemption, immediately and now!

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

The BALLROOM FARBRENGENS

BY YISROEL YEHUDA
TRANSLATED BY MICHOEL LEIB DOBRY



Over a period of six years, the Rebbe shlita MH”M held large farbrengens in four spacious ballrooms located near Crown Heights. This custom began with the central farbrengen of Yud-Tes Kislev, 5714, when the chassidic community grew to the point that the small zal could no longer contain the throngs. It continued until 5720, when the first phase of the expansion of 770 was completed and a special area for large farbrengens was created. Beis Moshiach took a tour of these ballrooms, accompanied by elder chassidim, photographed the three which still exist, and heard exciting recollections from those special farbrengens.

There are not many *chassidim* who remember the *farbrengens* from the first years of the Rebbe’s leadership. This is not just because it was so long ago, but mainly for the simple reason that in those years, only a few dozen Lubavitcher families lived in Crown Heights. At the large weekday *farbrengens*, held on Yud-Tes Kislev, Yud Shvat, Purim, etc., *Anash* came from all over New York, and even from Montreal. Nevertheless, their numbers never reached more than a few hundred, and there was room for everyone in the small *zal* on the first floor of 770.

As time progressed, the number of Lubavitcher families in New York City, particularly in Crown Heights, continued to grow. Together with this, Chabad activities in the suburban areas outside New York City also grew, thus increasing the number of *chassidim* who came to make frequent visits to the “shelter of faith.”

Slowly, the small *zal* became too cramped to hold the throngs of *chassidim* who wanted to participate in *farbrengens*. Those who arrived late were forced to stand in the adjoining room or in the hallway, and soon afterwards, even those places were filled to capacity... The crowding in the *zal* was unbearable, and many of those in attendance were simply unable to concentrate properly on the Divine words emitting from the Rebbe’s holy lips.

The Organizing Committee, headed in those days by Rabbis Yehuda Leib Groner, Shneur Zalman Gurary, and Shmuel Zalmanov, came up with an idea to arrange the large *farbrengens* in various ballrooms located in the vicinity of Crown Heights. This would enable the members of the *chassidic* community, thirsting to hear the Rebbe’s words, to participate in *farbrengens* comfortably without disturbances. The proposal was brought to the Rebbe for his approval, and once a positive answer was received, the

“In America, everything is brought to a vote. Therefore, all those who agree that there should be an abundance of wealth and don’t care about the toil and effort involved, raise your right hand with a full heart!”

committee began the process of organizing *farbrengens* in the nearby large ballrooms.

Until then, as mentioned previously, all *farbrengens* were held in one place only – the small *zal* on the first floor of 770 – and there was no need to let the community at-large know where they would be taking place. With the new arrangements, it became necessary to put notices in the newspapers in

Those who raised their hands at that special Purim farbrengen merited an abundance of wealth. The participants in that farbrengen and their children know exactly who.

order to update the public regarding which ballroom would host the *farbrengen*.

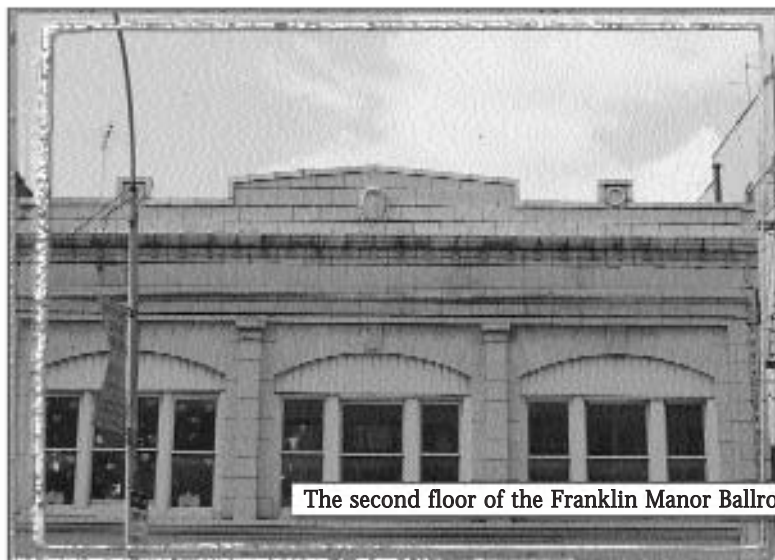
In fact, in those days, one could easily find such announcements in the Yiddish newspaper *Der Tahg Mahrge Journal*, as publicized by the Organizing Committee, which gave details on the *farbrengen*, its starting time, and its location. In addition, the announcements provided directions on how to reach the ballroom and information on bus stops where special transportation would pass by and pick up those who wanted to taste the special flavor of a *chassidisher farbrengen* with the Lubavitcher Rebbe.

These announcements were usually publicized the day before the *farbrengen*, however, there were also occasions when they were only printed on the day of the *farbrengen* itself.

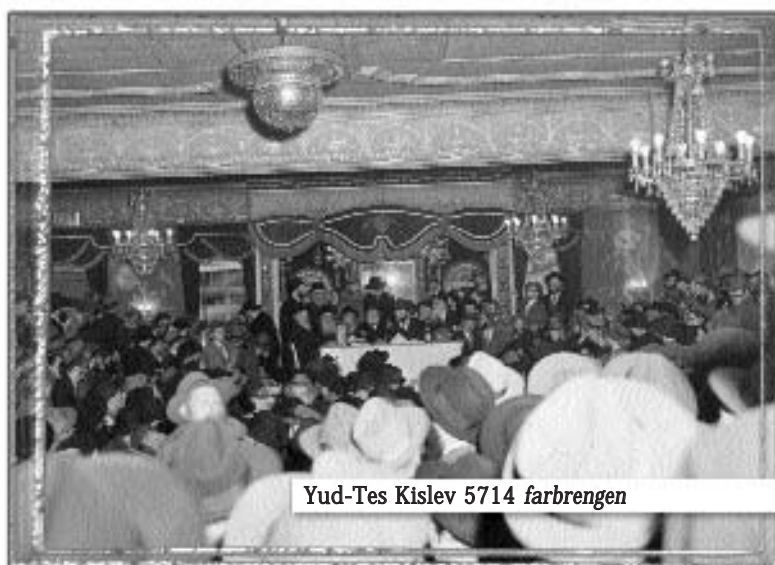
A few minutes before the appointed time, the Rebbe would get into the private car of one of the *chassidim*, or a taxi, and travel to the ballroom. Hundreds of other Chabad *chassidim* and friends would then follow him, primarily via the organized bus service, as almost no one had private cars in those days.

The custom of holding major *farbrengens* in local ballrooms began in 5714 and continued until 5720, when the “*shalash*,” the inner courtyard of 770, which had previously served as a parking lot, was completed for use as a proper venue for large *farbrengens*.

As mentioned earlier, the Rebbe *farbrenged* during those years in four different ballrooms, located in close proximity to the Crown Heights neighborhood. Regarding the reasons why *farbrengens* were periodically moved to different ballrooms, *chassidim* explain that the managements in some of these locations did not agree to the holding of more such events, due to



The second floor of the Franklin Manor Ballroom



Yud-Tes Kislev 5714 *farbrengen*



One of the *farbrengens* held in the Biltmore Hotel



The Rebbe leaves a *farbrengen* held in a ballroom



Purim 5719 *farbrengen* at the Biltmore Hotel



Yud Shvat 5716 *farbrengen* at the Gayheart Ballroom

concern that the hall would be wrecked by the intensely joyous dancing of the many participants...

As we prepared for Kislev, the Month of Redemption, which has many *farbrengens*, we went out in search of those ballrooms where the Rebbe's *farbrengens* were held in those days, to take pictures and hear from elder *chassidim* who remember that special time. During the preparation of this article, we also found a large number of photographs from those *farbrengens*, some of which are being shown here for the first time.

FRANKLIN MANOR BALLROOM

The first *farbrengen* of this type was held on Yud-Tes Kislev, 5714, in the Franklin Manor Ballroom. The hall was located on the corner of Union Street and Franklin Avenue, and had room to seat 400 people. In comparison with the small *zal*, the hall was considered very big. However, due to early publicity in the papers that the Rebbe's *farbrengens* would be taking place in larger and more spacious locations, many people close to Lubavitch came who had previously refrained from coming, due to the concern that they would be unable to see or hear the Rebbe without the need to push or be pushed.

Three years later, another *farbrengen* was held in this ballroom, on Chaf Kislev, 5717. The *chassidim* with whom I spoke in the preparation of this article recall to this very day the Rebbe's sharp words about the *klika* of our times, which comes in the form of "extras" and "luxuries."

In those years, the area was bustling with Jewish life, and hundreds of Jews lived in the neighborhood. Today, it is home to only a few Jews, who still make a *minyán* in the synagogue located near the ballroom.

BILTMORE HOTEL

Between Flatbush and Bedford Avenues, in an entirely black neighborhood, was the location of the Biltmore Hotel, the furthest hall from Crown Heights where such *farbrengens* were held. The hall was situated on a large ground floor area. Today, the building no longer exists.

Something rather interesting is discovered from perusing the announcements publicized by the Organizing Committee about the *farbrengens* in this hall. The hall was on Church Street, and since they did not want to mention the street's name with its unholy connotations, the name was completely ignored. Instead, they simply noted the local high school as the meeting point between Flatbush and Bedford Avenues.

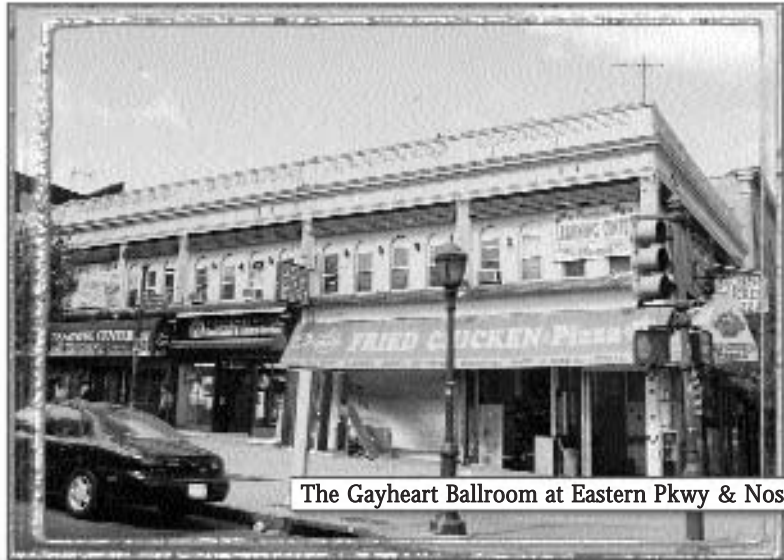
The first *farbrengen* held in this hall was on Yud Shvat, 5714. Afterwards, it was also the venue for the *farbrengens* on Yud Shvat and Purim, 5719.

At the Purim 5719 *farbrengen*, there were a number of interesting "revelations," and the *T'mimim* of that period remember well the Rebbe's unique expressions about the perception of "and He separated us," which *T'mimim* must have. At the height of the *farbrengen*, the Rebbe declared that he would now say, as is customary, a "*Purim torah*." Towards the end of the *farbrengen*, there were several comments towards particular individuals who were in attendance.

GAYHEART BALLROOM

The closest hall to 770 was the Gayheart Ballroom, located on the corner of Eastern Parkway and Nostrand Avenue, on the building's second floor. This hall hosted the *farbrengens* of Purim 5715, Yud Shvat 5716, Purim 5717, and finally, Yud-Tes Kislev 5718.

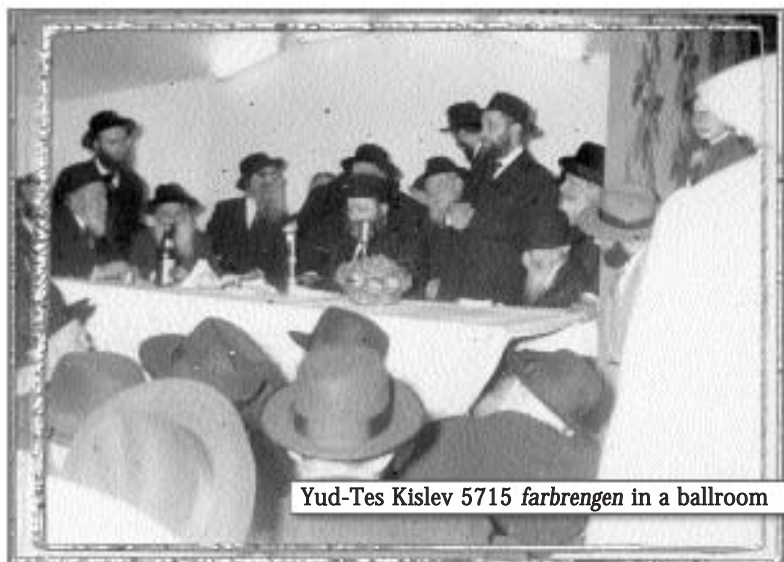
The first *farbrengen* to be held in this hall has been forever burned into the memory of those who were there.



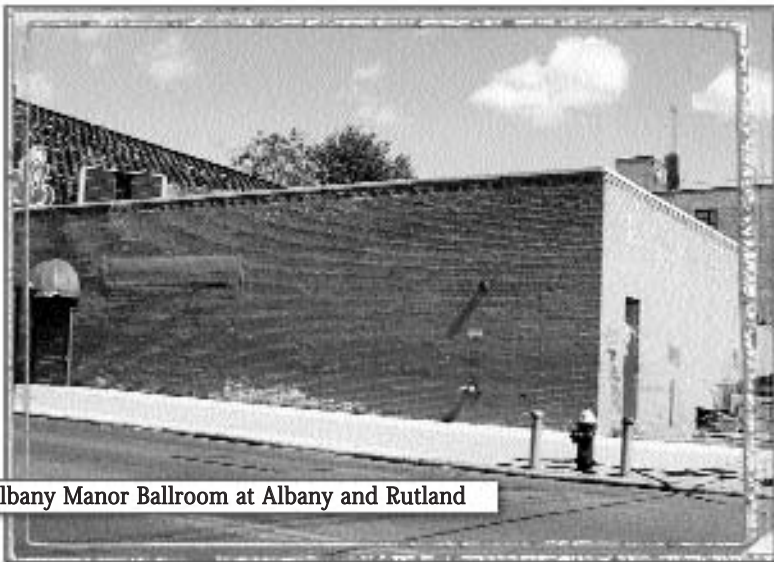
The Gayheart Ballroom at Eastern Pkwy & Nostrand



Farbrengen announcements publicized in the papers



Yud-Tes Kislev 5715 *farbrengen* in a ballroom



The Albany Manor Ballroom at Albany and Rutland



Yud-Tes Kislev 5719 *farbrengen* in the Albany Manor



The Rebbe at the entrance of the Albany Manor

This was the famous Purim 5715 *farbrengen*, during which there was a heavenly inspired vote on wealth.

At the height of the *farbrengen*, the Rebbe began to speak about the fact that there are those who complain why our service to G-d demands self-sacrifice. They say that it would be much better if there would be “each one under his vine and under his fig tree,” i.e., everything needed *b’gashmius* – children, health, and sustenance – in sufficient quantity.

The Rebbe explained that when there is too much *gashmius*, this is liable to interfere with spiritual matters, as we have unfortunately seen with many wealthy people. The test of wealth is a very difficult one, which demands tremendous toil and effort in order to withstand it, and as is written in *Tanya*, it requires contemplation of several hours.

The Rebbe paused for a brief moment, then continued: “Nevertheless, let G-d give wealth to every Jew, let them toil in body and soul, and let there be the need for contemplation of several hours in order to nullify the test.”

After another brief pause, the Rebbe said with a playful look on his face, “In America, everything is brought to a vote. Therefore, all those who agree that there should be an abundance of wealth and don’t care about the toil and effort involved, raise your right hand with a full heart!”

The Rebbe waited for a moment. Only a few of those present raised their hands. The Rebbe’s playful look disappeared, and he began to speak in a tone of anguish. “Afterwards, they complain that this is lacking and that is lacking. When there is an *eis ratzon* (an auspicious time) from Above, they made ‘*Chabadske*

shtusim! What am I going to do with you? In matters pertaining to *gashmius*, people go out and do even in cases of doubt – maybe something will come of it. And now there is a *farbrengen* with more than a *minyan* of Jews at an *eis ratzon* – *un m'chapt zich arois* (and people slip out).

This is a matter connected to G-d Himself, yet they pass up the opportunity, as long as they are called '*baalei mochin*' (people of great intellect)... What can I do?... This will not confuse even spiritual matters, and there will be more time and strength to affect things in this physical world for the strengthening of Torah and *mitzvos*!"

Those who raised their hands at that special Purim *farbrengen* merited an abundance of wealth. The participants in that *farbrengen* and their children know exactly who.

On the subject of heavenly inspired conduct, participants in the *farbrengen* from Yud Shvat, 5716, recall something most interesting. The Rebbe said that there are those who ask why we don't see miracles in these times as in the times of the previous *n'siim*. He gave a marvelous response that is most applicable to recent years. "Those who believe in miracles – see miracles; those who have decided to go according to the ways of nature, we won't 'break' the way for them, and thus, they don't see miracles..."

On Yud-Tes Kislev, 5718, a very special and joyous *farbrengen* took place. During the *farbrengen*, the Rebbe announced a special "collection" for Kfar Chabad 'B', or in the Rebbe's words: "The new neighborhood in Kfar Chabad." The Rebbe requested that everyone contribute "according to his ability, and more than his ability!"

The Rebbe added, "Since this collection (on Yud-Tes Kislev) is something unusual, therefore, this collection will have something else unusual. With every collection, I take

how ever much they give me, whether I am satisfied with the amount or if I think that they could have given more."

"However, this time," the Rebbe announced, "if I see that they need to give more, then I will tell each person how much he has to add!"

The Rebbe concluded with a promise. "It is said in general regarding *tz'daka*, 'And test me, I pray, in this', and in particular regarding '*tz'daka* of Eretz Yisroel,' which comes before all others, especially when connected to Yud-Tes Kislev, *Chag HaGeula* of the Alter Rebbe, **G-d will surely pay many times over to each and every one, at least four times more than the amount that he gives** (as is written, "four portions will be yours"),

***Every chassid,
regardless of the level
he is holding at, is
capable of davening
b'avoda.***

and they will even see this with their eyes of flesh!"

After the conclusion of the *sicha*, all those assembled handed the Rebbe a card upon which was written the amount they have committed themselves to give to the Rebbe. The Rebbe told many of the *chassidim* that they should give double, triple, quadruple, etc.

The Rebbe said regarding one such *chassid*: He is in need of success, therefore, he should give several times [as much]! (The Rebbe specified the amount he should give.) Regarding a second *chassid*, the Rebbe said: He is need of *parnasa*, therefore, he has to give several times [as much]! The Rebbe said to one of the *chassidim* (whom the Rebbe told to double and

triple the amount): I don't even know from where he will get this amount, however it is said, "The silver is Mine, and the gold is Mine"! To another *chassid*, the Rebbe said: We will demand the amount from the Alter Rebbe!

In general, the Rebbe appeared very happy throughout all these declarations, and began himself the singing of many of *niggunim* that were sung in the interim.

After the collection had been completed, the Rebbe declared, "I want the payments to begin tomorrow, on Friday, Chaf Kislev (Erev Shabbos Kodesh Parshas VaYeishev), before Shabbos begins, in order that it should still be connected to Yud-Tes Kislev!" The Rebbe declared several times: Today is Yud-Tes Kislev, which is an *eis ratzon*!

ALBANY MANOR BALLROOM

On a slope on the corner of Rutland and Albany Avenues, in a one-story building, which today looks abandoned and neglected, is the Albany Manor Ballroom.

This hall hosted the *farbrengens* of Yud Shvat and Purim, 5718, Yud-Tes Kislev, 5719, and all the *farbrengens* in 5720. The *farbrengens* held in this hall were especially unique. What follows is a brief synopsis of some of the more outstanding highlights:

The Purim 5718 *farbrengen* is engraved in Chabad memory as a *farbrengen* with wondrous revelations and unique utterances that had not been heard at regular such gatherings.

At the start of the *farbrengen*, the Rebbe spoke about the obligation of every *chassid* to engage himself in the service of *t'filla*. The Rebbe retold what he had heard from the Rebbe Rayatz at one of the Purim *farbrengens* about one of the *chassidim* in Lubavitch. He was a very simple man and it was hard to believe that he even understood the simple meaning of the words in the *davening*. However, to the

wonderment of all, this *chassid* was accustomed to *daven* at great length, not only on Shabbos and Yom tov, but even on a regular weekday – and not just *Shacharis*, but even *Mincha* and *Maariv*.

The *shul* members, who were astounded by this custom, asked him for an explanation of his lengthy *davening*. His response was that he had heard that the Alter Rebbe said that it is written, “Remember’ and ‘Observe’ in one utterance.” What does this mean? Every utterance must affect the ‘One’ within it (i.e., G-d must be felt within everything). The Rebbe Rayatz said that this *chassid* *davened* with that saying in mind for many long years.

The Rebbe *shlita* learned from this a general instruction for all the *chassidim* – every *chassid* can *daven* with *avoda*. The Rebbe used the expression “*mofes chotech*” (an incisive proof) that every *chassid*, regardless of the level he is holding at, is capable of *davening b’avoda*.

As the *farbrengen* continued, the Rebbe requested that someone volunteer to be “*ad d’lo yada*” for everyone.

The *farbrengen* continued until very late in the evening. Most of the participants left the hall, leaving the Rebbe surrounded by a few *minyanim* of *T’mimim* and *Anash* who crowded around the dais and sang *niggunim*. At one point, they began to sing the *niggun* “*Rachmana D’Anei L’Aniyei*.” The Rebbe asked why they don’t sing “*a freiliechen niggun*,” so they began to sing the *niggun* to which in recent years the words “*Yechi Adoneinu*” are used.

During the *niggunim*, the Rebbe said something wondrous things to several of the *Anash*. The Rebbe spoke very deliberately, and in a most unique fashion. The Rebbe demanded from a number of them that they work on themselves in certain matters. To others, he told them to say “*L’chaim*” on a large cup, while expressing

“Those who believe in miracles – see miracles; those who have decided to go according to the ways of nature, we won’t ‘break’ the way for them, and thus, they don’t see miracles...”

spoke sharply and with much pain about the meaning of, “You have chosen us from among all the nations.” This was a clear reaction to statements that had been made at the time by members of the Israeli government.” (Ben-Gurion had proposed that the words, “You have chosen us,” be removed from the prayer liturgy – Author.)

“The Rebbe spoke specifically, without mentioning his name, about the relation of the guest to the printing of the Alter Rebbe’s writings.”

“I still remember that when the customary singing of the Alter Rebbe’s



Yud-Tes Kislev 5715 *farbrengen*

himself in a manner rarely heard on normal occasions.

At the Purim 5720 *farbrengen*, a special guest was present – Mr. Shneur Zalman Robashov – Shazar. HaRav Yehuda Leib Groner, the Rebbe MH”M’s secretary, recalls that *farbrengen* (as printed in *Nasi v’Chassid*, p. 173):

“It was apparent that the participation in the *farbrengen* of Shazar, who sat not far from the Rebbe’s place, made the Rebbe very happy, and caused him to say certain things that were specifically meant for Shazar’s ears. For example, the Rebbe

“Niggun of Four Stanzas” began, Shazar appeared genuinely aroused. He let his cane fall, sat up, arranged the button on his coat, closed his eyes, and began to sway with devotion. The *farbrengen* lasted close to eight hours, and Shazar participated from start to finish.”

Rabbi Groner also relates that Shazar left the *farbrengen* greatly impressed by the fact that the Rebbe spoke for eight hours on one topic!”

In preparing this article, we made every effort to be precise in the dates of the farbrengens that were held in these ballrooms. We will be happy to hear further details about these farbrengens from our distinguished readers.

FALSEHOOD MAY HAVE A TOUGH VENEER, BUT IT'S JUST A SMOKE SCREEN

BY ALEXANDER ZUSHE KOHN

In recent months, we have been subjected to a barrage of new programs dedicated to proving that the Rebbe is not Moshiach. Ranging from sophisticated books to primitive websites, they share in common an uncanny ability to divert people's attention from the traditional Torah sources that so clearly refute their arguments. They accomplish this by inundating their audiences with an abundance of illogic, snippets of Torah presented in a false context, and a great deal of half-truths.

Be that as it may, there is a certain silver lining in this whole affair. The Rambam noticed it a long time ago. In *Hilchos Melachim 11:4* (as it appears in the uncensored, handwritten, Yemenite manuscript, which has also been incorporated into the main text of the Frankel Rambam, the Rambam Lam and other prestigious editions of Rambam), he states that Christianity and Islam came about in order to prepare the world for the coming of Moshiach. Their very opposition to the Jewish perspective on Moshiach caused the world to become "filled with the topic of Moshiach." Although they pervert the Torah's true position, "when the King Moshiach will truly arise, and succeed, and become exalted and upraised, they will immediately return [to the Torah's true position], and they will know that their fathers bequeathed to them a false heritage, and their ancestors and prophets led them astray."

In other words, preoccupation with Moshiach is a positive

phenomenon in and of itself, even when it is focused on rejecting the truth, because at the end of the day, the false ideologies will be shattered and people will possess knowledge of the truth by virtue of having studied it in order to reject it.

It is the same with our Moshiach Campaign – except that this time, instead of laying claim to a false Moshiach, the proponents of falsehood deny the true Moshiach. Where Christianity and Islam sought to ascribe Moshiach's role to men of their preference, the current offenders, *l'havdil*, seek to remove the role from one who is not of their preference.

In a sense then, the latter are preparing the world for Moshiach even more than the former. Through the theological war between the Jews and the Christians (and Moslems), the world becomes informed about who and what Moshiach is not. Through the ideological war between Lubavitch and the current offenders, the world becomes informed about who Moshiach, in fact, is. When the dust settles, the former will admit that they advocated a lie; the latter, that they rejected the truth.

The Moshiach Campaign has brought the subject of Moshiach out of the deep freeze. Ever since the Rebbe launched this awesome campaign, talk of Moshiach refuses to disappear from the agenda. Although, as stated above, the talk is often aimed at proving that the Rebbe is not Moshiach, the fact remains that the

Rebbe has made the matter of Moshiach's identity and imminent arrival a widely discussed topic. In the decade since the launching of the Moshiach Campaign, numerous books have been written on the subject, lectures delivered, songs composed, etc. Those whose interest in the subject centers mainly on negating the Lubavitch position also contribute to the Rebbe's overall objective. Indeed, when the Previous Rebbe first began thundering about the coming of Moshiach, he once asked his son-in-law, the Rebbe, how the Jewish masses were responding to his initiative. At first the Rebbe tried to avoid answering the question, but he finally said, "There are some who are saying that the Rebbe is trying to promote himself as Moshiach."

"As long as they are talking about Moshiach," said the Rebbe Rayatz.

Truth be told, even those who contribute to the Moshiach Campaign by fighting it will soon come to embrace it, for the world, which they are part of, is ready for our message – so says the Rebbe. If the Christians are still Christians, and the Moslems are still Moslems, and the current offenders are current offenders, it is only because we are not broadcasting our message sufficiently. We need to increase the intensity and widen the scope. When we do this, we will witness the total implosion of all false ideologies, something that the astute observer knows has already begun to take place.

I once saw a parable from Reb

Nachman of Breslov that describes what evil and falsehood will be like at the end of the exile. It sums up, I believe, the nature of the false ideologies that exist today.

There was a certain king who had possessed beautiful and lavish gardens. In the center of one of these gardens stood an exceedingly ugly tree, the presence of which marred the beauty of the entire garden. The tree was also very large and thick, defying the traditional axes used for the chopping down of trees. So, the king issued a proclamation throughout his kingdom, stating that any man who would succeed in chopping down the tree would be given the tremendous honor of marrying his daughter, the princess.

From far and wide, mighty men flocked to the king's garden to try their strength against the defiant tree. But chop as they might, the tree refused to budge. It appeared defiant as ever – perhaps more than ever, having so easily brushed off the mightiest men in the kingdom.

Then a little man showed up at the garden, hammer in hand. The people laughed hysterically as the poor weakling approached the tree and swung his pathetic hammer. But their fun was interrupted by the crashing noise of the tree falling to the ground. In disbelief, they stared silently at the unbelievable scene, until someone regained his wits and ran to inform the king.

"How did you do it?!" asked the king, hardly believing his eyes.

"It is quite simple, your Majesty," replied the little man with the hammer. "After all the mighty blows delivered by the greatest strongmen in the kingdom, it was clear to me that the tree was on the verge of collapse. While it appeared strong as ever, I reasoned that this could not really be the case. I concluded that its insides had been pulverized, and its mighty appearance was nothing but a lie. One push, and it would topple over."

"You are brilliant!" the king exclaimed. "A truly worthy match for my daughter, the princess."

Indeed, today, falsehood has a very tough veneer. It has the latest technology at its disposal, the most eloquent speakers and most prolific writers. Many doctors, lawyers, celebrities, and other notables are among its chief proponents. Whether it's Christianity, Islam, Liberalism or *lehavdil*, modern Zionism, *Misnagdism*, *Anti-Meshichism*, etc., the propaganda machine is on their side.

But it's just a smoke screen. These ideologies no longer have any lure to them. Those who have stood for truth

***From far and wide,
mighty men flocked to
the king's garden to
try their strength
against the defiant
tree. But chop as they
might, the tree
refused to budge...***

have sufficiently exposed the false ideologies for the lies that they really are. Clear and thorough refutations have been provided by Torah scholars for every lie of Christian and Moslem theology. The ills of Liberalism can, today, be experienced by the empirical senses. One need only observe the self-destructive lifestyles of those who live by it. Modern Zionism is unraveling before our very eyes as the Zionist "redeemers" of Israel wreak havoc upon the Jewish people and give away the Holy Land piece by bloody piece. *Misnagdim* are practically unidentifiable now as the beards, *nusach Sefard*, *mikvah* for men,

gartlech, *Kiruv* programs, *Tanya shiurim* and the like, proliferate among their masses, affirming so strongly the pious ways of *chassidim* in general and Chabad *chassidism* in particular. Gone are the concerns about the "dangerous" teachings of *chassidism*. Last, but not least, the arguments presented by the various factions of current offenders against the identity of the long-awaited Moshiach are amply refuted by the basic books of Torah, such as the Talmud, Rambam, and other such fundamental texts. In addition, the work of looking up these sources has also been done for them by various authors and compilers of the last decade.

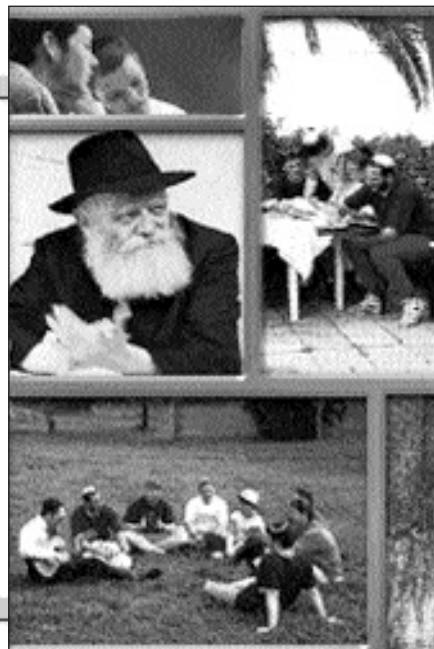
Only the veneer remains intact. The only thing left of these false ideologies are their *claims* to be true. Since they can no longer attempt to substantiate their claims, they cry, "believe me!" like never before. "Don't think about it – just follow the party line!" On the most external, conscious level they believe, perhaps, that they are in the right, for they refuse to consider the truth. But the moment they come face to face with the truth, the moment they accidentally come upon the truth and, for whatever reason, are compelled to contemplate it, the only thing they are left with is the power to insist that light is darkness and sweet is bitter. As someone said recently, "Christianity is miles wide, but only an inch deep," – i.e., it has many adherents, but its theology and practice penetrate them only on the most superficial of levels. The same is true of the other falsehoods. A little truth beamed their way is enough to shatter the entire structure.

As the Chabad Rebbes are wont to say: "A little light dispels a lot of darkness."

We have lots of light, but face only a little darkness. Draw your own conclusion.

WHY NOT FOLLOW THE REBBE?

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



This *parsha* is probably the most important single section in the Torah, because it is about the actual exodus from Egypt.

The first, and the most important, of the Ten Commandments is to believe in G-d, as it is written: "I am G-d that took you out of Egypt." It is the most important of all the Commandments, because without the belief in The Commander, there is no reason to do the Commandments. Perhaps you may ask, why didn't G-d just say, "Believe in me"? Or, why didn't He say something even greater and more up to date, like, "I am G-d Who creates the entire universe, including Egypt!"? But it must be that somehow the exodus from Egypt is more important than even the creation of the heavens and the earth, and that it is essential to Jewish belief.

One reason is that the heavens and earth are parts of Creation, but the exodus is the purpose for Creation.

It reminds me of a cartoon that I once saw picturing a few hundred protesters holding picket signs saying "Freedom of Speech!" standing around their leader who is speaking from this makeshift platform in the street saying, "Well, it's good news and bad news. The good news is we have been granted complete freedom of speech. And the bad news is... that we have nothing to

say."

Pharaoh represents the Creation – powerful, splendid, and full of pleasures, but without real meaning. It's all here today and gone tomorrow.

This is the reason that Pharaoh was so stubborn and refused to admit that there is a King of the Universe. "*Paro*" is the same letters as "*arof*," meaning "back of the neck," which implies two things: 1. He wants nothing to do with the "face" of G-d, as it were, or the inner dimension of G-dliness, i.e., holiness; and 2. He, like the neck, stands between the head, i.e., the spiritual and the body, i.e., the physical, which explains why the Egyptians were very spiritual people, but at the same time, the most licentious in the world.

Pharaoh is the essence of egoism, as we explained in last week's essay. The Rebbe explains that this is one of the meanings of "Man is created in G-d's image." Namely, that every man feels the same as G-d: I am the only real existence; I make all the laws, everything exists only for me ("*Anochi*," "*v'lo y'hiyeh l'cha*"), etc. And this feeling of "I" (capital I, in English) is the source of all evil.

So here we have a very deep notion that is explained in the first chapter of the *Tanya*: good is anything that reveals

G-dliness, i.e., Judaism, and evil is anything that conceals or hides G-dliness, i.e., egoism.

Perhaps you will ask, how can anything conceal G-d? Isn't G-d almighty and omnipresent?

The answer is: "Come to Pharaoh." In other words, this is the deepest secret there is, the biggest paradox and the greatest challenge, and this is what G-d revealed to Moshe in this week's *parsha*.

This is the secret behind the power of Pharaoh and Egypt: they are creations that have the power to, so-to-speak, cover and oppose G-d Himself. In fact, G-d cannot combat these powers alone, as it were (i.e., without changing the entire makeup of Creation); He needs the assistance of Moshe and the Jewish people.

This is the practical lesson from our *parsha* (because you may wonder why we need a special *parsha* just for the last three plagues). In this section G-d shows Moshe the essence of the purpose for Creation, the secret of secrets: He gives Moshe the energy to lead the Jewish people to transform themselves and the entire world to holiness.

This is the real meaning of the first of the Ten Commandments: "*Anochi* (the real "I") is your G-d, Who will take

you out of Egypt (the false “I”).”

In other words, this is what it really means to believe in G-d: to feel that the only way to transform the Creation into holiness, to go out of Egypt, is through the belief in G-d...and his servant, Moshe.

We must remember that without Moshe, the Jewish people would never have gone out of Egypt. So what G-d is really saying here is that “although you saw Moshe leading you, it was really Me,” Moshe is really G-dliness in action.

This is the meaning of what it says in the last section of the Torah (Dev. 33:1). “Moshe the man of G-d” – the belief in Moshe, the belief in G-d, and the going out of Egypt are inseparable; there can’t be one without the other.

This explains why G-d told the Jews to circumcise themselves and to sacrifice a lamb before leaving Egypt, because both of these acts were done with self-sacrifice and complete trust in G-d. The lamb sacrifice entailed taking

*The only reasons for
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one of the gods of the Egyptians, holding it prisoner for four days, and murdering it before their eyes without fearing the consequences.

Circumcision meant inflicting a wound upon oneself, just a short while before beginning an arduous foot trek into the desert. Because the only way to really be attached to G-d and Moshe, His servant, is through self-sacrifice and complete trust in the Commandments of the Creator, only then is the Torah really meaningful and powerful enough

to take one out of Mitzraim.

The true meaning of the above is that we must learn and believe the lessons of the Rebbe MH”M, the Moshe of our generation. The only reasons for not following the Rebbe are the same reasons for not following Moshe: either ignorance or jealousy.

It says in the Prophets that the miracles of Moshiach will be greater than those of Moshe. But Maimonides says that Moshiach need do no miracles. In truth there is no discrepancy; Moshiach will bring every Jew to believe and trust in G-d (the first of the Ten Commandments) something that even Moshe didn’t succeed in doing through his miracles.

This is the work of the Rebbe of Chabad: to take every Jew out of Mitzraim and teach them how to use His Torah to change the world. And this is what Moshe received in this week’s section; the power to prepare the world for the coming of Moshiach.

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יחד אדונינו מודתו ורבנו מלך המשיח לעולם ועד

SIMPLY QUOTING THE REBBE

BY MENACHEM ZIEGELBOIM



*“The maamer ‘Basi L’Gani’ 5711 contains the entire Geula process which was implemented over the next fifty years!” * After five years of research, Dr. Yitzchok Krauss produced a 324 page doctoral thesis with thousands of footnotes from sichos, Hisvaaduyos, Igros etc. * An interview with Dr. Krauss.*

“About fifty years passed since the Lubavitcher Rebbe faced the challenge of solidifying Chabad *chassidus*. When you examine his leadership from a historical perspective, you see that he succeeded in bringing the Chabad movement to levels previously unheard of in Chabad history. His success, which nobody denies, not even his opponents, is just amazing. How did a leader faced with so many disadvantages, both objectively as well as subjectively, manage not only to preserve Chabad *chassidus* during a critical period, but to bring it to worldwide attention, which was unprecedented?”

This concluding paragraph appears in the forward to Dr. Yitzchok Krauss’ doctorate. He’s a sweet fellow, one who wears a *kippa sruga* (knitted *yarmulke*), a lecturer in Bar Ilan University, who decided to do his doctorate on the

Rebbe and his teachings. His academic study took five years, and now he is remaining in Chabad, continuing to do research and to learn.

I met him in his modest office at the university. The shelves are full of *sifrei Chabad: Likkutei Sichos, Igros Kodesh, Hisvaaduyos, HaShlichus L’Eretz Yisroel*, as well as copies of *Beis Moshiach* are scattered about.

What work are you involved in now?

Since I’ve finished my doctorate, I’ve been negotiating with an important publisher in the hopes of getting it out as a book. Now I’m busy writing about the Rebbe’s attitude towards Zionism.

You wear a *kippa sruga*, and you choose to do a doctorate on the Rebbe. Why?

It began with my Masters degree on

Satmar and its attitude towards Zionism. As a religious Jew, I was interested in different approaches to Zionism by various groups. At a certain point I began comparing their attitude with that of other groups in the *chareidi* world, and that’s how I got to Chabad.

I went to the *chassidic* library in B’nei Brak and began reading various books. I looked, I searched for material, and read a lot of the Rebbe’s *sichos*.

One day, the librarian, Shimon Weitzhandler, asked me what I was doing. When I told him what I was looking for, he told me in his quiet way, “It’s like a large picture on the wall, but you’re only looking at a little section of it near the frame. This topic is one side issue within the teachings of Chabad. There are many other interesting things.”

When I went home that night, I thought over what he said and came to the conclusion that he was right, and so I began thinking about broader topics in the teachings of Chabad, and in the Rebbe’s teachings in particular.

Did you have a prior connection to Chabad?

I had nothing whatsoever to do with Chabad. At a certain point I was in the U.S. for two years in Maryland. This was in 5749, and I had the opportunity

of spending Shabbos in New York. On Motzaei Shabbos, my curiosity led me to 770, where I looked around, saw the simplicity of the place, and was surprised. I expected something more impressive looking. I was told to stay until Sunday morning so that I could get a dollar from the Rebbe, but I declined. I didn't want to get involved with strange ideas, which is what I understood Chabad to have. That sums up my connection to Chabad.

* * *

Today, Rabbi Krauss is deep into Chabad. He even dreams of establishing an institute for studying Chabad teachings at Bar Ilan. He even got the approval of the administration, and all he needs is a donor.

When I asked him whether he has become a Lubavitcher, he just smiled.

When he began thinking seriously

I truly understand the Meshichistim, as they are called, not because of the sichos of those years, but more because of the sichos of 5710-5711. In other words, if you look at how the Rebbe spoke about the Rebbe Rayatz, they are simply quoting.



about tackling Chabad teachings in his research, he asked himself this basic question: What lies behind all the *mivtzaim* and the *shlichus* movement?

Does a distinguished Jew like the Rebbe get up in the morning and say to himself, today we'll start with *Mivtza T'fillin*, tomorrow with *Mivtza Neshek*, and then we'll start with tanks over the weekend? Or is there a well thought-out plan?

One thing which led to this research was the article written by a certain professor who claimed that the fact that the *chassidic* movement survived the Holocaust is a miracle. One would have expected *chassidus* to disappear off the map, both because of the Holocaust and because the world had become modern and had abandoned the *shtetl*. So the question was: how is it that *chassidus* not only survived but flourished?

One of the examples this professor brought was the Chabad movement. He asked whether *chassidus* has any new teaching which captivated people. He opines that there's nothing new ("the wellsprings dried up" as the Sassover Rebbe put it), and that what sustains the movement is the charismatic figure of the Rebbe.

I disagreed with this approach, for I said to myself that it wasn't possible for a movement like Chabad to grow in size ten times over, and to have so many outsiders join it, with people prepared to sacrifice everything for it, solely because of the Rebbe's personality.

And then?

I came to the conclusion that there is something new, and that I, as an outsider, had to try and see whether the Rebbe simply sought various ways of galvanizing people, or whether there was a plan.

Why didn't you ask a knowledgeable *chassid*?

In my conversations with Shimon Weitzhandler, the librarian, I brought this up, and naturally, he said there was a plan. I thought, "Nu, he's a *chassid* and has to say that." I began to roll up my

sleeves and to check things out for myself.

And what conclusion did you come to?

(laughing) Not so fast! I decided to begin working on this seriously. I was on sabbatical in the U.S., and I sat in the Library of Congress with all the volumes of *Likkutei Sichos*, and began going through the indexes according to the topics that seemed relevant to me like, “*dor ha’shvii*,” “*dira ba’tachtonim*,” “*Geula*.” That was the first stage of the project. I tried to see whether there was an overall plan.

In hindsight you can see that you zoomed in on the primary issues.

The concept of “*dira ba’tachtonim*” intrigued me. It’s actually a concept from Chazal that appears in the Midrash, which was transformed into a basic principle of *chassidus*.

I began to accumulate material and over four years the concept of “*dor ha’shvii*,” whose role it is to spread the wellsprings and bring the *Geula*, solidified for me.

Any child could have told you that. You didn’t need a doctorate for that!

You’re right, but only a Lubavitcher child could have said so, and I wasn’t born into Chabad, and this was an enormous and fascinating *chiddush* for me.

* * *

I looked through Dr. Krauss’ research and was amazed by the depth of the research. It is apparent that he studied numerous *sichos*, *maamarim*, letters, and even stories, and out of all this he wove an amazing piece of work. Three hundred and twenty-four pages of research, containing thousands of references from all the *sifrei sichos*, *Hisvaaduyos*, *Igros*, Chabad history, research and academic work on Chabad – he even cites various interviews in *Beis Moshiach*.

The research is divided into three sections, nine chapters, and 104 sub-chapters, which address: *dor ha’shvii*, *dira ba’tachtonim*, *hafatzas ha’maayanos*

chutza, *Toras ha’chassidus b’dor ha’shvii*, *mivtzaim*, *shlichus*, *Moshiach* and children, *Sheva Mitzvos B’nei Noach*, and many more concepts.

The fascinating part about his research, at least to a Lubavitcher, is that the beginning and end deal with one point: the first *maamer*, “*Basi L’Gani*,” which the Rebbe said on Yud Shevat 5711. “In this *maamer*,” Dr. Krauss says, “the Rebbe explicitly says that we went through everything already, and now ‘it all depends on us, the seventh generation.’ The Rebbe said the *maamer* in cipher, using code language. You read the *maamer* and only after a long while do you understand what the Rebbe is getting at.”

Can you give an example?

In this fundamental *maamer*, the Rebbe innovated the concept of the “seventh generation.” As far as I know, the second or third generation of Chabad was not spoken about in Chabad (except for the Mittlerer Rebbe, who was given that title). In his first *maamer* as leader, the Rebbe sets the direction and ultimate goal: the role of the 7th generation is to wrap up and complete the job. In other words, this is our role.

By the end of my research, I came to the absolute conclusion that there are no spontaneous ideas here, but a clear and organized process. This is all contained within the *maamer* “*Basi L’Gani*” of 5711. I say that whoever learns “*Basi L’Gani*” 5711 will discover the entire roadmap for everything the Rebbe directed in the following fifty years.

From the perspective of your research, how do you see the fifty years that followed contained within that *maamer*?

In my research, I dedicated a chapter to proving that the Rebbe divided the work into decades. In the first decade (5710-5720), the Rebbe focused primarily on *Anash* and barely went “outside.” Towards the end of the

I am not influenced by anything else, and my whole point of departure is from the Rebbe’s sichos. These are the central ideas in the Rebbe’s teachings.

decade, the Rebbe began laying the groundwork for venturing forth. In 5718, the Rebbe began speaking about “*U’faratzta*.” In the “*Chafs*” (5720-5730), the Rebbe was “outside” already, and initiating *shlichus* and campus Chabad houses which were meant to provide an answer to the rebellion that characterized the 1960’s.

Towards the end of this decade, in 5727, the Rebbe went out even further and began *Mivtza T’fillin*, a *mivtza* which was the beginning of all the *mivtzaim*, most of which began in the “*Lameds*” (5730-5740). It was first in the “*Mems*” that the Rebbe got to the final point which he was heading

I went through a lot of the Rebbe’s letters and one of the things that surprised me quite a bit is that I did not find the word “I,” as in “I said,” “I taught.”



Any child could have told you that. You didn't need a doctorate for that!

"You're right, but only a Lubavitcher child could have said so, and I wasn't born into Chabad, and this was an enormous and fascinating chiddush for me."

towards from day one: Moshiach. The "Mems" are characterized as the Moshiach years – in an open way. Until the "Mems," the Rebbe didn't make such a tumult about Moshiach, aside from expressing his wishes for this, in the same style as in previous generations. In the "Mems," the Rebbe began referring to the year by its acronym (*tihei shnas bias Moshiach, tihei shnas Geulas Moshiach*, etc.).

On Sukkos 5741, the Rebbe started the Tzivos Hashem organization, connecting this with Hashem's army, in order to bring Moshiach. At a *farbrengen* at that time, the Rebbe told the story of the grandfather who blushed upon hearing his grandson sing, "We Want

Moshiach Now," and blushed. The Rebbe said, "I said to him, why do you turn red? Just before, in *Mincha*, you said, 'es tzemach Dovid avdecha m'heira satzmiach?'"

In 5743, the Rebbe went further and began talking about the *Sheva Mitzvos B'nei Noach*, and according to the *sichos*, this is a very important aspect of preparing the world for the Messianic era.

What about the "Nuns"?

The fire of Moshiach was burning. It began with the *sicha* of 28 Nissan 5751. There's no question that we can see here, an interesting aspect of a process that is very clear and defined.

According to your research, the

Rebbe planned all these successive stages according to a plan to be implemented over many years?

It's hard for me to prove that the Rebbe planned every step in advance. I assume it depended to a great extent on how the *chassidic* world accepted it, and based on this, the Rebbe progressed.

In other words, the Rebbe was ready for *Geula* back in 5711, and just waited for us to carry out the tasks he assigned us?

The Rebbe is the leader, and in 5711 in the *maamer* "*Basi L'Gani*," he gave us direction. The plan itself was spread out over more than forty years.

Your research is based on the points "*dor ha'shvi*," "*hafatzas ha'maayanos*," and "*Geula*." They all revolve around one central point: Moshiach. With all your research into the Rebbe's teachings, wasn't there anything else besides Moshiach?

(smiling) If you asked a Lubavitcher *chassid*, he would simply say: Moshiach is everything... I'm involved with the Rebbe's writings. What is not written, I don't get involved in and I don't know. When I read the *sichos* again and again, I draw certain conclusions. I am not influenced by anything else, and my whole point of departure is from the Rebbe's *sichos*. These are the central ideas in the Rebbe's teachings.

Indeed, there are many aspects to the Rebbe's teachings that are interesting in themselves, but they all point towards one thing: a *dira ba'tachtonim* and "the land will be filled with knowledge of Hashem like waters cover the sea" – *Geula*.

* * *

Dr. Yitzchok Krauss announces in the beginning of his research that "the purpose of this work is to explore the conceptual roots which are the platform for the Chabad movement's activities the past fifty years, and to present the innovative conceptual teachings of the Rebbe. Therefore, the emphasis will be placed on the general teachings of the Rebbe, which contain the theological

and philosophical underpinnings for the new approach of the Chabad movement under his leadership.

(From the Forward, p. 10)

So there are many things that you did not touch on in your research such as the Rebbe's personality, his leadership approach, things which, at least through the eyes of the natural order, could shed light on additional aspects of your conclusions?

In the course of my research, I wrote that I'm coming from the perspective of theological and philosophical analysis, without getting involved in sociology. I'm from the philosophy department, and so I deal with Jewish philosophy and only with texts. From this perspective, I have a *sicha* to back up what I say. I quote *sichos* since everything is written there.

Parenthetically, in connection with the Rebbe's personality and leadership, I saw the research of a number of sociologists who wrote about the Rebbe's personality without reading even one word of *Likkutei Sichos*. I don't think there's any point to works like that.

During the course of your research, was there anything that left you astounded?

That's an interesting question. I went through a lot of the Rebbe's letters and one of the things that surprised me quite a bit is that I did not find the word "I," as in "I said," "I taught." It's illustrative of the *chassidic* concept of "he has nothing from himself." As I said, I'm not a sociologist and I didn't research why this was so, but it's a fact.

From a leadership perspective, all agree that the Rebbe is incredible, but if they asked teachers in leadership schools, they would definitely say that the Rebbe did not follow the leadership rules. A leader must sometimes emphasize his leadership, but there's no such thing with the Rebbe. According to his approach, "*Nasi Doreinu*" is not him but the previous Rebbe, and the blessings are given by the previous



PURE FAITH

Rabbi Dr. Yitzchok Krauss's research is pure research. He doesn't discuss emotions, not even the pure faith *chassidim* have in their Rebbe. As he himself said, his conclusions are derived from the *sichos*.

Naturally, we as *chassidim* base ourselves on the Rebbe's *sichos*, yet along with this is the deep *emuna t'hora* (pure faith) which fills our hearts and souls, from which come the prayer and the coronation cry: *Yechi Adoneinu Moreinu V'Rabbeinu, Melech HaMoshiach E'lam Va'ed!*

p. 34 BOX

One of the things which especially impressed me in the course of my research was to see a video of a *sicha* which was said during the Nine Days in which the Rebbe spoke about *Geula*. Generally, at *farbrengens*, the Rebbe spoke in a monotone, but in this *sicha* the Rebbe shouted with great emotion, "*Ad Masai?*"

These were shouts that came from the depths of the heart, which captivated me. You see a Jew who really cares about the *Geula*.

Rebbe as in the standard answer, "*azkir al ha'tziyun*."

There are other things which surprised me, but this is a very fascinating and central point: a leader on the one hand, but he claims nothing of his own on the other hand. And the most amazing thing is how such a *bittul'nik* managed to achieve so much!

Another point is that although the Rebbe is a leader on a global scale, it's surprising how little we know of him. Take, for example, Rabbi Soloveitchik.

In his books you can find different stories about himself and about what he experienced, but this barely exists with the Rebbe, aside from once or twice like certain expressions said after the court case with the *s'farim*. A biography of the Rebbe won't say much aside from superficial dimensions which everybody saw and heard.

By way of contrast, in the Rebbe Rayatz's work there's so much about himself. He relates his thoughts and feelings, but this is not the case with the

Rebbe. This is the *mida* of *malchus*, which has nothing of its own.

I think that this essential *bittul* was conferred on his *chassidim* too, especially on the *shluchim*.

Meaning?

I'll answer with a story. I was once sitting in the library of the Chabad house in Maryland reading. Rabbi Raitchek sat nearby learning. His role was generally to deal with children. I spoke to him in learning and saw that he is a big *lamdan*. I asked him in amazement, 'You could be a *rosh yeshiva* or a *maggid shiur*! Why are you being wasted here?' He looked at me in wonderment and said, "You're doing research on Chabad? I can see you don't understand anything yet."

Afterwards, when I delved in deeper, I understand that just as the Rebbe is an awesome *lamdan* and he could have sat and written terrific responsa and *chiddushim*, but he devoted himself to writing letters and to leadership in a way of total *bittul* – the same goes for the *shluchim*. Usually, personal example is best of all.

My next question is not an academic one, but still... During your five years of research, were you moved by anything in particular?

When I read the Rebbe's *sicha* to the *mitzuyanei Tzahal* (Israeli soldiers injured in battle) for the first time, I was very moved. What captivated me about this *sicha* is the positive way of looking at everything.

In the course of my research, I met a handicapped boy in a wheelchair who was also doing academic research on Chabad. I spoke to him by phone and among other things, I asked him what motivated him to write about Chabad. He told me that he was injured over ten years ago, and his family, who are very traditional, wrote to many *tzaddikim* and asked for *brachos*. "I have a file containing dozens of letters of *rabbanim* who bestowed their blessings that I get out of the wheelchair," he said. "My sister wrote to the Lubavitcher Rebbe

and received a letter of *chizuk* from which it was understood that the Rebbe was saying something along the lines of, 'intensify your *bitachon*, be strong, because you are going to be adjusting to a new situation and I wish you success.' The Rebbe didn't just make empty promises," he told me. Of all the letters, this letter moved me more than all the rest.

If you could ask the Rebbe one

I spoke to him in learning and saw that he is a big lamdan. I asked him in amazement, 'You could be a rosh yeshiva or a maggid shiur! Why are you being wasted here?' He looked at me in wonderment and said, "You're doing research on Chabad? I can see you don't understand anything yet."

question, what would you ask?

I think the question with which I concluded my work.

Do you regret not having met the Rebbe back in 5749?

In the course of my research, I suddenly realized that many people who are as far from religion as east from west, including famous professors with whom I discussed my work, had been

to the Rebbe. Nearly all of them said at some point or another, "I was at the Rebbe..." So I saw that of them all, I was the only one who hadn't been to see the Rebbe.

* * *

Rabbi Krauss concludes his research with the question: "Did the Rebbe's activities testify only to a strong Messianic awareness which derives from his finely honed philosophy, or does it contain 'Messianic testimony' of a personal nature?" Simply put, the author asks: Is the Rebbe Moshiach or not?

What's the answer:

(smiling) I wrote that I decided not to deal with this since the question was beyond the limits of my research project, but it definitely deserves academic attention.

From an academic perspective, when you base your conclusions exclusively on the Rebbe's *sichos*, does the Rebbe see himself as Moshiach or is this something that *chassidim* say?

(cautiously) I can't say whether the Rebbe saw himself as Moshiach, but from a leadership perspective of vast responsibility, one cannot talk for forty years about Moshiach, Moshiach, Moshiach, and that he is here, without being able to back it up. When you raise Moshiach consciousness so high, and implant such high expectations, there's got to be a clear tradition being handed down or else this is a serious problem.

What conclusions will be drawn by someone who learn the *sichos* of 5751-5752?

I truly understand the Meshichistim, as they are called, not because of the *sichos* of those years, but more because of the *sichos* of 5710-5711. In other words, if you look at how the Rebbe spoke about the Rebbe Rayatz, they are simply quoting.

And as far as your question, if the Rebbe thought of himself as Moshiach? If only we could delve into the matter and understand what the Rebbe really thought to himself.

MAKING IT THROUGH THE LIGHT

MRS. BATYA FREDLENDER

Life sometimes moves too fast when we want to savor the moment and too slow when life is hard or we are awaiting something.

For a long time I was in the situation that it was moving far too slow and I wanted to be ahead. We all want time to move faster, so later we can finally be in Yerushalayim with our family and greet Moshiach. We don't want to wait any longer and, therefore, we are pushing the ultimate time closer and closer. Yet sometimes we ask Hashem: please get us out now, out of this *Galus*!

After being on *shlichus* and having to move back to my original city, back into reality without *shlichus* – which was not an easy adjustment for me and I am still hoping for the right *shlichus* and to be able to carry out the Rebbe's work – I moved into my parents' home with my husband and two children, so we could figure out what our future would be. We needed our own home but we didn't know where and when, so we tried to find jobs first. I was fruitful and I found a job at a *frum* camp almost immediately, yet my husband was not so fortunate. We worked hard to find him something but for a long time he worked part time for my dad or just watched the children.

As someone who on *shlichus* was always on the run and busy, he was feeling very stressed and really wanted to get out of this situation. It was not so easy for him, but he

remained positive, realizing that all was *hashgacha pratis*. Even though he was feeling low inside, nobody saw it. He came across as a relaxed and confident man who trusted in Hashem.

I was thinking about this, how I was always trying to make it, to get through the light, and now I am patient.

Baruch Hashem, after five months he found a permanent position in a warehouse of a large firm, and was able to move all the way up to an excellent position. I, on the other hand, disliked my job and quit shortly afterwards, I had had to move into a camp with my kids, who were so unhappy, with the heat and the babysitting. It was a hard decision but one I thought was the only option. It now took me a long time to find a job. It's hard to leave *shlichus* and look for a job. I found a few temporary positions, but nothing really permanent. Then all of a sudden, time stopped and life took on a different course. Things that

were once simple had a new meaning.

It was all due to a traffic light, one that I thought I could make yet somehow failed to do so. It was Erev Shabbos, close to Chanuka, and I was driving home. We had finally moved out from my mother's into a small townhouse in a remote, unobservant community, fifteen minutes north of Chabad Gate. We had been in the house for close to three months. My kids were buckled into their seats and we were zooming down the main road to get home, and I saw yellow light, and I passed the line... and then a car hit me so hard, I didn't know where I would land up. I *mamash* thought this is it; it's the end, *chas v'shalom*.

My car was out of control and there were people standing on the corner. I tried to control my car, yet there was nothing I could do. I hit a Mack truck head on and the air bags hit my face at an intense rate.

Blood was all over the air bags, and the chicken in the back seat that I had just picked up was all over the car. My daughter, who was sick and had been sick earlier, continued to throw up, and my 19-month-old son was hysterical. The front windows all shattered, yet my children were not hurt. I felt immediate pain and I was scared.

It took a while for the ambulance, police, and firemen to appear, but they wouldn't call my husband. Finally, when he arrived he was able to calm my children down and get them home. I went to the hospital in the ambulance and all I kept thinking was, what have I done? I have wrecked our only car and I almost killed myself, my children, and someone else. An hour before Shabbos, we managed to get home and I was so sick.

Whenever I now come to a yellow

light or even if it's a green light but it's close to changing. I slow right down, I would rather wait for the green to turn red and then go at the green from the beginning.

I was thinking about this, how I was always trying to make it, to get through the light, and now I am patient. I thought about how Hashem sometimes gives us difficult circumstances, and we want to rush through them, and we cry and we moan – yet we know it's for a deeper reason. After my accident, I spoke to my *rav* and *mashpia*, and decided to make *hachlachtos tovos* (good resolutions). To take on some more things because we were all, *baruch Hashem*, fine, and for *hatzlacha* in the future. Through these *hachlachs*, I was able to develop a better relationship with the Rebbe and see clearly how much I personally miss

The Rebbe, although I only met him once, briefly in dollars, has helped me become who I am today and has constantly watched over me... I put my hand into my coat pocket and pulled out the dollar from the Rebbe, the only one I had, but it was there.

the Rebbe in the physical and spiritual sense.

The Rebbe, although I only met him once, briefly in dollars, has helped me become who I am today and has constantly watched over me. Especially after I got out of the car – whose entire front was in a terrible state; basically in a ball – and I was able to walk. I put my hand into my coat pocket and pulled out the dollar from the Rebbe, the only one I had, but it was there. I know Hashem protected my family and I from what could have been much more serious. I know the Rebbe is watching over us and even though things may seem tough, we are so close being with the Rebbe again! May we all see the Rebbe once more with the ultimate redemption of Moshiach Tzidkeinu now!



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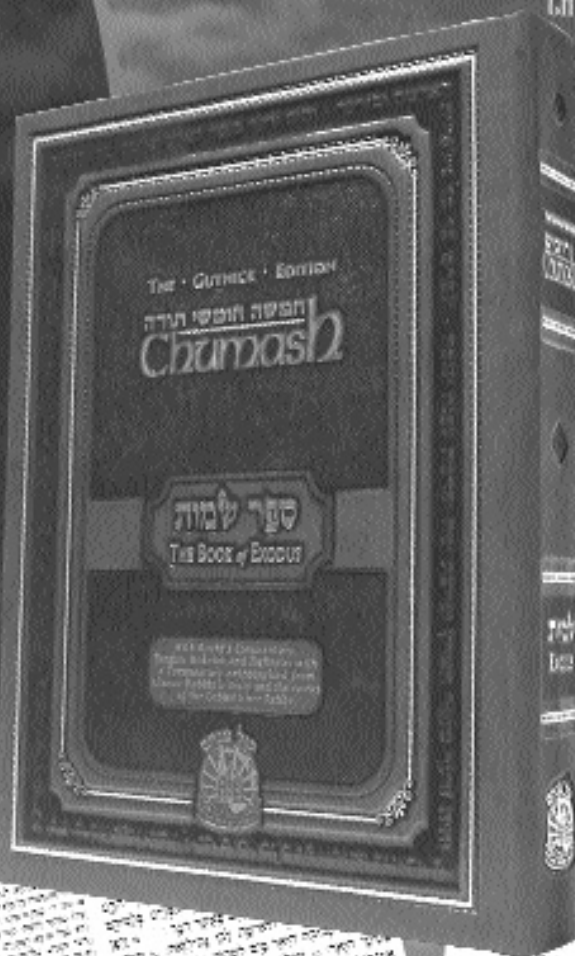
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GUARDING THE VINEYARD

BY SHAI GEFEN

So the prime minister wants quickie conversions, and not a word is heard from any rabbanim or the religious parties. The Rebbe warned about this and people laughed. Now, assimilation and intermarriage are nothing to laugh at.

WHERE DOES THIS COME FROM?

Sunday morning, we heard three bombshells in connection with the government's Legal Advisor Elyakim Rubinstein. Whoever read it didn't know whether it was real or whether he was dreaming, but this was what was reported:

1) Baruch Marzel must be disqualified because he's a terrorist and runs a terror movement. 2) Achmed Tibi and his party should not be disqualified. 3) the attorney general sharply opposed the prime minister, who ordered retaliation against the terrorists following the massacre Friday night in Atniel.

This is not a Purim play, and it's not happening beyond the Green Line in the P.A. This is the attorney general who wears a *kippa* and constantly complains that he's being persecuted.

Can anybody understand what he

wants? How can someone deteriorate to the point that he opposes the prime minister when the latter finally shows willingness to take a small step in light of recent atrocities?

Not only does Rubinstein favor Arabs and the Left, but he wants to disqualify a Jew from the elections, someone who all agree does what he does for the sake of the Jewish people, and in the same breath he supports Tibi, who favors terrorist acts against Jews!

What will we tell our children when the history books say what happened here on 24 Teives 5763? How will we handle the fact that an entire nation loses its mind and is ready to give away its precious security to the lowest of nations, who explicitly declares its desire to annihilate men, women, and children?

Apparently, as soon as the decision is made to stop the "*u'bacharta b'chaim*" (and choose life), then even the

instinctive will to live is lost. As the Rebbe MH"M said many times, that if it depended on the *goyim* he wouldn't worry, because they don't have free will, but when free will is involved, then it is possible to choose the opposite of what the Torah of Life says.

Even if the man wears a *kippa* (and has *Mishnayos* in his pocket) and announces that he's a man of *halacha*, and poses as a *talmid chacham*, he has to be dealt with in the appropriate manner.

This week, someone pointed out to me that Mr. Rubinstein once went by the Rebbe and began speaking to him about *Mihu Yehudi*. The Rebbe said to him (not a direct quote), "You need to worry about *shleimus ha'Aretz*."

Dear Mr. Rubinstein! Better and greater ones than you fell when they thought that constant flattery of the Left would help them succeed. We can promise you that even your desire to be appointed Supreme Court judge won't happen, and what will remain of your deeds, is that the entire world will see how you helped Arabs and disqualified Jews.

We saw your open pleasure when you disqualified Marzel, and we asked ourselves: is this how a Jew in our land behaves? Is Achmed Tibi not a

problem for the Jewish people, but Marzel is?! Is there no limit to political cynicism?

You go about with a *Mishnayos* in your pocket, so how about opening to *Meseches Avos* and learning what Chazal say: “Because you drowned, you will be drowned.” If you behave this way towards your fellow Jews, in the end you will be treated the same way.

THE EMPHASIS ON BATZRA

Last week we referred to the prophetic *sicha* the Rebbe said twelve years ago on the topic of “*Zevach L’Hashem B’Batza*,” a *sicha* which the Rebbe said not to publicize, and the Rebbe told the editors that “*od chazon la’moad*” (time will tell), and then it can be publicized.

This *sicha* has made a profound impact. One wise person who is expert in allusions in the *D’var Malchus*, pointed out to me that even in the *D’var Malchus* of *Parshas Bo* 5751, the Rebbe alluded to “*zevach l’Hashem b’Batza*,” and those in the know appreciate the allusions in that amazing footnote.

In footnote 121, the Rebbe writes: Chazal say, “*para zu Mitzrayim*” (“cow” refers to Egypt) ... “*aduma zu Bavel*” (“red” refers to Babylonia) ... “*tmima zu Modai*” (“whole” refers to Media) ... “*asher ein ba mum, zu Yavan*” (“that has no blemish” refers to Greece) ... “*asher lo ala aleha ol, zu Edom*” (“that has no yoke on it” refers to Edom) ... “*v’shachat osa lifanav, sh’nemar, ki zevach l’Hashem b’Batza*,” etc. (“and he shall slaughter it before him,” as it says, “a slaughter to Hashem in Batza,” etc., and note the emphasis on Batza.

There’s no need to go into lengthy expositions when reading this unbelievable footnote, which is all the more understandable today. At this fateful time, Chabad *chassidim* must stand up and encourage the Jewish people with what the Rebbe said. We have no doubts (“*safek*” is the *gematria*

of “Amalek”), and it’s as clear as day to us that now is the time for us to proclaim the Rebbe’s words.

The Rebbe dedicated long *sichos* to speaking well of the Jewish people, without allowing those who accuse and prosecute to succeed. What situation was the Rebbe talking about, if not ours, when we are about to face a war with the same enemy?

May we merit the realization of the Rebbe’s words in the *sicha* of 10 Teives 5751, understanding “*samach melech Bavel al Yerushalayim* (the king of Bavel laid siege to Yerushalayim) in the

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and disqualified Jews.*

positive sense; “*samach*” from the root meaning that Hashem supports all those who fall, and that we’ll all understand and see the realization of the Rebbe’s prophecy, “my children, do not fear. All I’ve done, I did for your sakes ... the time for your Redemption has arrived.”

ERETZ YISROEL AND AM YISROEL

When Eretz Yisroel is attacked, the Jewish people are being attacked. The Rebbe warned, on countless

occasions, that an attack on *Am Yisroel* and compromises in *halachic* conversions and “Who is a Jew?” attacks the *shleimus* of Eretz Yisroel. Even if we don’t see the connection between the two things, they are one unit.

The Rebbe said that the more gentiles who make *aliya*, the weaker *shleimus ha’Aretz* will be. We actually bear witness to the fact that as hundreds of thousands of *goyim* enter Eretz Yisroel, *shleimus ha’Aretz* grows progressively weaker.

Sharon said that as many people as possible must be allowed in with quickie conversions, *r”l*. Not one *rav* or *askan* from the *chareidi* parties protested. Not one *dati* party said a word. When the Rebbe screamed that in the end, gentile men and women would intermingle with the sons and daughters of *rabbanim* and *roshei yeshivos*, they snickered. Today they don’t know how to deal with the situation. So how can the religious parties carry on with business as usual, when the prime minister orders that quickie conversions be carried out on thousands of *goyim*?

The other week I heard a distinguished public figure say that he thought that assimilation was something that only existed in the Diaspora, but now he sees that assimilation exists in Eretz Yisroel, too. If someone would have said this thirty years ago, we would have looked at him and what would we have thought? But there was one individual who declared that not amending this law would lead to a holocaust of assimilation in the Holy Land.

We see it with our own eyes. There’s no need to talk, just to look at the situation and ask ourselves: there’s a prophet who saw this coming – what are we doing to slightly improve the situation and lessen the suffering of *chevlei Moshiach* in the final moments before Moshiach’s revelation?

The prime minister wants to bring

in a million additional *goyim* to save Israel from the demographic problems it has in light of the Arab growth rate, but he doesn't understand that letting *goyim* into the land just weakens and endangers the Holy Land, and doesn't strengthen it.

When will we finally catch on that the Rebbe's words aren't just mystical, *ch"v*, but reflect and express the reality? Even if we don't always see it ourselves at the time, but now we are already after the fact.

We saw this with *shleimus ha'Aretz*, when the Rebbe screamed after the Six Day War that there are those who want to return all the territories, and many didn't believe him. Today, we all know the truth.

A Jew who is not a Chabad *chassid* who learns the Rebbe's *sichos*, told me that he studied the book, "*Karati V'Ein Oneh*" (an anthology of *sichos*, letters, and meeting of the Rebbe on the topic of *shleimus ha'Aretz*), and he said, "That's how the prophets spoke. What do you think, that Yermiyahu and Yeshayahu didn't say the same things to the people? But just like they didn't want to listen then, they don't want to listen now..."

That's what a Jew who wasn't raised and educated in Tomchei T'mimim had to say; a Jew who simply learned what the Rebbe said, and understands that this is an individual who speaks the word of G-d.

We've got to get the Rebbe's message out, the message of the danger in giving away land, about the *Mihu Yehudi* problem, and mainly the message of preparing for the revelation of Melech HaMoshiach *teikef u'miyad mamash* ("mamash" being the acronym for Moshiach, *Mihu Yehudi*, and *Shleimus HaAretz*).

"WHY ARE THE RELIGIOUS PARTIES DETERIORATING?"

On the eve of the elections, on Sukkos 5748, the Rebbe said a

shocking *sicha* about the deterioration of the religious parties:

The state of the religious parties in recent years continues to deteriorate (in quality and quantity), not only in relation to their main job (which they should be busy with) of guarding "*karmi sheli*" (my vineyard), but even in relation to their involvement with just "*notera es ha'kramim*" (guarding the vineyards of others).

The reason is because of their

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involvement in just "*notera es ha'kramim*," while neglecting their main role, strengthening Judaism, "*karmi sheli lo notarti*" (I did not guard my own vineyard).

If they continue, *ch"v*, along these lines, *b'derech ha'teva* (in the normal course of things) their situation will continue to deteriorate, *r"l*!

The only advice is to change direction, and from here-on-in to be

devoted to guarding "*karmi sheli*," strengthening Judaism, with all the strength and stubbornness – if there's a need for stubbornness. And the truth is, this is not stubbornness but the teachings of our holy Torah, the Torah of life and the Torah of kindness.

When they take note of the fact that this affects the very existence of the party, they'll begin to take energetic action, and will be successful, even if previously they weren't involved in this, or they tried to be involved but weren't successful...

The leaders of parties who wonder why the public has no faith in them, should wake up and realize that if the state of Judaism doesn't interest them, they have no right to exist. It's as simple as that.

HOW LONG THE SILENCE?

Murdering Jews has become a common occurrence. Four young men were killed last Friday night. Rabbis are killed on their way home. Babies are killed in their mothers' arms, and life goes on. We are busy with petty things. We thought this would do something to people, but it turns out that news about Jews being murdered has become routine. News of the economy competes with it successfully.

Why is this happening to us? We are guilty. The Left managed to implant in us the idea that the murder of Jews is something understandable. They managed to implant in us the mirage that a political agreement must include a Palestinian state.

Meanwhile, *rabbanim* sit quietly and allow this irresponsibility and the lies to continue. This is one of the reasons for the apathy, which is worse than the attacks. Their silence is what endangers Jewish lives. We go as sheep to the slaughter without crying out. *Ad masai?*

THE KNESSET WON'T BRING THE GEULA – MOSHIACH WILL

BY SHAI GEFEN



*An emotional interview with Baruch Marzel,
moments after his eligibility to run for the
Knesset was upheld.*

How do you feel?

“*Utzu eitza v’sufar, dabru davar v’lo yakum, ki imanu Keil.*” The very existence of the inquiry speaks for itself. It’s impossible to believe the extent of the hatred aimed towards me during the inquiry, but Hashem was with us, and *baruch Hashem*, we managed to make it through the committee.

The chairman of the committee, Judge Cheshin, spoke very strongly against you.

The committee trumped the extreme Left and the Arabs. They talk about democracy but try to shut people up. I think that the best thing that happened here, is that the members of the committee expressed properly and rationally that every person has the right to run for office.

Is there still a Supreme Court appeal in the works?

I’m going step by step. We passed the committee and with Hashem’s help, we’ll pass the Supreme Court, too. I hope that also there there’ll be

didan natzach.

You were exonerated today on the Alter Rebbe’s yom ha’hilula.

I’m convinced that my *z’chus* is that I protected the *tziyun* of Rebbetzin Menucha Rochel, the granddaughter of the Alter Rebbe, and that she stood by my side now when they plotted to invalidate me.

By the way, the elections will take place one day after the *yom hilula* of Rebbetzin Menucha Rochel, and that tells me something, too.

We heard that throughout the inquiry you held a picture of the Rebbe MH”M.

The *shliach* in Chevron, Danny Cohen, brought me the picture, and throughout the process, the Rebbe was engraved on my heart. When I heard the tirades against me from the Arabs and the extreme Left, I looked at the Rebbe’s picture and felt the Rebbe was on my side.

I want to point out that I wrote to the Rebbe that day, and I know that my betters beseeched the Rebbe on my

behalf, and I have no doubt that the *z’chus* of the *hilula* of the Alter Rebbe is what made me successful. The *Baal HaTanya* supported the poor of Eretz Yisroel, and he supported the four holy cities, one of which is Chevron.

You are going to run for office, but you are still expelled from your home in Chevron.

Unfortunately, the expulsion is still in effect. A week ago, the court allowed me to travel throughout the country, but still forbids me to enter Yesha.

When is the court case?

Which?

How many do you have?!

The Justice Department filed ten cases against me, each file demanding imprisonment. The prosecutor said they’ll ask for three to five years imprisonment.

So membership in the Knesset is a solution to the threat of jail?

Unfortunately, there’s an element of *pidyon shvuyim* here, but I didn’t go to the Knesset out of fear of jail. The *pasuk*, “and he turned this way and that way and saw there was no man,” is true here, and so I decided that I have to run in order to strengthen the work on behalf of *shleimus ha’Aretz*. The Knesset won’t bring the *Geula*;

Moshiach will, and I hope that we won't have elections because Moshiach will have taken over by then. But until that happens, we have to prepare for the eventuality that there will be elections.

How are you managing two months without the children?

It's very hard. We meet every weekend in Yerushalayim. The prosecutor, Rivka Glass, tries to open new cases against me, and the Attorney General doesn't even allow

demonstrations opposing the persecution against me. He says there can be no demonstrations by the house of the person who persecutes me and my family.

Sharon continues talking about a Palestinian state. He warns that he won't take ministers who won't support a Palestinian state. We don't hear the Right.

The situation is very serious. The Right is bankrupt. They still haven't internalized the fact that the Rebbe's approach is the only one which will protect the land. It's very simple: no talking to Arabs, no cantonim, no state, no autonomy – just Eretz Yisroel for Am Yisroel al pi Toras Yisroel.

Today we see how right the Rebbe was when he warned Shamir not to go to Madrid. The Oslo Accords are built on the Madrid Convention, and the Left carried out what the Right started to talk about. As far as the Rebbe is concerned, talking about giving away land is worse than actually handing it over because talking intensifies our enemies' appetites. There's no question that the Rebbe's words are the only guarantee for our security, and the only way to prevail.


With G-d's help, when I'm elected to the Knesset, I will let people know what the Rebbe has to say about Eretz Yisroel each week. I won't refrain from speaking in the most open way about the Rebbe's views, because this is the only thing that will save us. I believe this wholeheartedly. I see it day in and day out, and I think Chabad *chassidim*

need to begin bringing what the Rebbe said to the attention of the wider public. Three months ago, I got the book, "Karati V'Ein Oneh." The Rebbe's talks and letters about the present situation are frightening.

I don't want to discuss the elections, and I know Chabad's position of not mixing in to politics on the eve of the elections, but there still remains the obligation of all *chassidim* to let people know what the Rebbe said, since it's outright prophecy.

The Knesset won't bring the Geula; Moshiach will, and I hope that we won't have elections because Moshiach will have taken over by then. But until that happens, we have to prepare for the eventuality that there will be elections.

With G-d's help, when I'm elected to the Knesset, I will let people know what the Rebbe has to say about Eretz Yisroel each week. I won't refrain from speaking in the most open way about the Rebbe's views, because this is the only thing that will save us.



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SHLUCHIM CONFERENCE IN ERETZ YISROEL

This week hundreds of *shluchim* took part in this year's National Shluchim Conference at Kibbutz Nir Etzion. Beginning Monday afternoon and lasting for two days, the program was full of interesting and useful sessions.

On Tuesday night there was a banquet at the magnificent Congress Hall in Haifa. This was the first time such an event was incorporated into the conference, giving an opportunity to host the many businessmen, mayors, and council leaders who are warmly referred to as "friends of Chabad." In the lobby there was a fascinating exhibition of the work done by the many Chabad Houses that operate throughout Eretz Yisroel.

The emcee for the evening was Rabbi Naftali Roth. Rabbi Chaim Sholom Segal of Afula was given the honor of reciting the Rebbe's chapter of *T'hillim*.

The evening's program was then handed over to Rabbi Yisroel Brod, the overall director of all the Chabad Houses throughout the whole of Eretz Yisroel. Apart from his own words of

inspiration, he introduced a number of other speakers, including Rabbi Dov Ginsburg and Rabbi Daniel Cohen. The participants were also treated to a very moving and impressive speech from the "junior *shluchim*" representative, Mendel Shmuelewitz of Ohr Akiva.



The keynote speaker was the *shliach* of Nahariya, Rabbi Yisroel Butman. Rabbi Yosef Yitzchok Aharonov, the

chairman of the Lubavitch Youth Organization, gave the concluding speech.



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REACHING OUT AT WORLD SCOUTS CONFERENCE

Every four years, the World Scout Movement holds an international conference, which is attended by around 20,000 representatives from 80 countries. As we recently reported, this year this event took place in Thailand. Rabbi Shlomo Goldfarb, Rabbi Pinchas Genevish, and Rabbi

Shmulik Gutnick represented Tzivos Hashem of New York. From their stand they reached out to many Jews from all parts of the world and distributed material on the Seven Noachide Laws to non-Jewish participants at the conference.



TO VISUALIZE THE FACE OF THE KING

The new booklet, "To Visualize the Face of the King," which has been published as an addition to the regular learning *kovetz* for Yud Shevat, has been well received among *Anash* and T'mimim alike. It focuses upon the importance of picturing the face of the Rebbe Melech HaMoshiach and the spiritual concepts that arise from this.

The booklet contains a collection

of *sichos* and responsa that cast a refreshing, new light on this subject. Its introduction includes a personal letter to the T'mimim explaining the importance of visualizing the face of the Rebbe. The booklet contains several chapters on this subject, including one on how this will help to bring the *Geula*.



ALTER REBBE'S DESCENDANTS MEET IN NY

Last Motzaei Shabbos the descendants of the Alter Rebbe gathered in Crown Heights for a special *Melaveh Malka* in honor of his *yom hilula* on 24th Teives.

Rabbi Shmuel Menachem Mendel Butman, the chairman of the organization of the Alter Rebbe's descendants and the director of the Lubavitch Youth Organization, spoke about the significance of 24th Teives. He explained the importance of the Alter Rebbe's teachings and how the radiance of *chassidus* will bring us to

the *Geula*.

Rabbi Yosef Tausig, who is a *talmid* of the Klausenberger Rebbe, one of the descendants of the Alter Rebbe, related several stories about the members of this illustrious and special family. He also mentioned that this year is the 190th anniversary of the passing of the Alter Rebbe, and the gematria of 190 is "*keitz*," the Hebrew word for "end." Rabbi Tausig concluded that he hoped that this year would herald the end of the exile and the beginning of the *Geula*.

Rabbi Chaim Yehudah Bek, the rabbi of the Charkasy community in Monsey, a direct descendant of the son-in-law of the Alter Rebbe's son, the Mitteler Rebbe, Rabbi Yaakov Yisroel of Charkasy was also present. He spoke about the great responsibility of being a descendant of the Alter Rebbe. He also stated that it is very important to be happy because this will facilitate the *Geula*.

Rabbi Yitzchok Dov Jungreis, the Rebbe of Gorelitz, also a descendant of Rabbi Yaakov Yisroel of Charkasy, discussed how unity among the Jewish nation will bring about the revelation of Moshiach. He also told several stories and quoted from *s'farim* of the Lubavitcher Rebbeim.

The Rebbe's secretary, Rabbi Yehudah Leib Groner, a direct descendant of the Mitteler Rebbe, told a number of stories about the Alter Rebbe and stressed the obligation that has been passed down through the generations to disseminate the wellsprings of *chassidus*.

Rabbi Butman, who was the emcee for the evening, thanked his son, Rabbi Yosef Yitzchok, for organizing the event. Then a special family choir sang the ten niggunim of the Alter Rebbe with great enthusiasm.



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FINAL WEEK OF YUD SHEVAT CAMPAIGN

As Yud Shevat draws closer, the drive to prepare for this special day is gathering pace. The worldwide study program, organized by Atoh in 770, has seen tremendous success among T'mimim of all ages, with thousands of *yeshiva* students enthusiastically

studying the material in great depth.

The campaign, which has been called "Opening our Eyes," is based on the idea of connecting with the Rebbe Melech HaMoshiach by examining his personality and character traits. At the moment, while the Rebbe is not visible

in a physical sense, it is particularly important to emphasize the idea of seeing the Rebbe. This encourages us to work towards being able to "open our eyes" and see the Rebbe in the physical sense by bringing the *Geula* as quickly as possible.

'IN THE MERIT OF THE RIGHTEOUS WOMEN' ADDRESSES JEWISH NEWSPAPERS THROUGHOUT THE U.S.

In the Merit of the Righteous Women, a New York City based organization dedicated to publicizing the Rebbe's teaching about Moshiach and Redemption, included the following letter in a recent mailing to Jewish newspaper editors throughout the U.S.

26 Teives 5763

Dear Editor:

We hope you are aware of the prophecy of the Lubavitcher Rebbe saying that we are in the time of the Redemption.

Although this is not the Rebbe's only prophecy, it is the main one.

In 1991, two days after the Gulf War ended, the Rebbe

blessed the United States in its war against "Basra"

(Iraq). This was puzzling as America had just won a

victory against Iraq. Given our current situation, the statement is now understood.

According to the Rebbe's words, it will be a war in which the United States will be victorious. And it is a war that is closely associated with the imminent Redemption.

At the time of the Gulf War, the Rebbe drew our attention to the Yalkut Shimoni, an anthology that includes mystical writings dating back to the Second Temple.

Passages in the Yalkut (Isaiah, Chapter 60, Verse 68) describe the Gulf War in detail, and also predict that the King of Iraq will return. According to the Yalkut, his goal is to destroy the whole world.

During the turmoil, the Yalkut says G-d tells the Jewish people, "My children, don't be afraid. All that I have done I did only for your sake. What are you afraid of? Don't be afraid! The time of your Redemption has arrived."

The Yalkut continues, "Our rabbis taught at the hour that King Moshiach comes, he will stand on the roof of the Holy Temple and announce to the Jewish people, "Humble Ones, the time of your Redemption has arrived," as the Rebbe has announced to us.

In his explanations of the Yalkut Shimoni, the Rebbe reveals that:

All of these events are orchestrated by the Almighty for our benefit.

The current situation was foreseen by the Rebbe.

War with Iraq is linked to the coming of Moshiach.

As background, we are pleased to enclose as a gift a monograph that gives the leading Torah sources confirming the Rebbe's identity as Moshiach. To discuss this information, please call us at: (718) 221-2367, or e-mail us at cemmes@aol.com.

For more information on the Yalkut Shimoni and the

Rebbe's statements on Iraq, please contact your local Chabad-Lubavitch representative and/or call us for additional sources.

As an important journalist, may you succeed in raising awareness of the great spiritual purpose behind current events, and convey a message of reassurance and hope to our people.

May you and your loved ones be blessed with an abundance of riches, materially and spiritually.

May we merit the complete and final Redemption led by the Rebbe Melech HaMoshiach NOW!

Ruthie Cohen & Sara Kanevsky
Co-directors

RABBI EPHRAIM ZE'EV VELVEL COREN, A"H

This 10th of Teives we experienced the tragic, untimely passing of one of our dear fellow Crown Heights residents, Rabbi Ephraim Ze'ev Velvel Coren, a"h.

R' Ephraim was born in Newark N.J. Chai Tishrei 1943. R' Ephraim was one of the early talmidim in Hadar Hatorah in the early 60's, under Rabbi J.J. Hecht O.B.M. Rabbi Y. Jacobson was his Rosh Yeshiva, and his Mashpia was Rabbi Avremel Lipsker. Here R' Ephraim found the ideal place for learning, and spent 10 years absorbing and acquiring his amazing, strong beliefs in Yiddishkeit.

R' Ephraim, having grown up in Newart N.J. with his parents, brother and sister, sh'yichyu, was solely English speaking. At his first Yechidus with the Rebbe, the Rebbe asked him whether he speaks Yiddish. R' Ephraim answered the Rebbe, "A bissel" (a little), to which the Rebbe responded with a big warm encouraging smile! R' Ephraim always felt that it was this very smile which gave him the strength to pick up his good fluent Yiddish by (merely) sitting around "eltere Chassidim" in 770.

On 13 Sivan 1973, R' Ephraim married his devoted wife, Esther, from the Greenwald family, originating from Ramleh, Eretz Yisroel.

His wife, Esther, was extremely dedicated to him, and at the same time



devoted to serving the avodas ha'kodesh in our community.

R' Ephraim was a baal t'filla. He led the Yomim Noraim davening for 25 years at the shul for Rabbi Bogimilsky in Maplewood, N.J.

R' Ephraim was always b'simcha, Whenever you met him, it was a smiling face that greeted you. So many who came to be menchem aveil attested to the fact that he was always making others happy. His doctors and those helping out also mentioned how pleasant he was and even they felt that "they lost a friend."

R' Ephraim, and his wife Esther, tibodel l'chaim tovim, are staunch believers in the Rebbe and in his Nevuah (prophecy) that Moshiach's arrival is imminent! R' Ephraim's enthusiasm toward the coming of Moshiach grew till the last moment.

In the last five years when his health was delicate and failing, Esther was completely devoted solely to making sure that he was brought to shul and to shiurim. Esther encouraged him to keep up with shul going and attending shiurim, and saw to it as much as possible that it happened.

May we merit the complete revelation of Melech HaMoshiach immediately, and may "those who dwell in the dust get up and sing," v'hu b'somcham.

MRS. MOUSSIA NEYMOTIN, A"H

Crown Heights' Mrs. Moussia Neymotin passed away on Wednesday the 27th of Teives. Her funeral took place the following day, on 28th Teives, the birthday of the Rebbetzin Chana, whom Mrs. Neymotin, a"h, worked for during her younger years.

Mrs. Neymotin was the cook of the Central Yeshiva – 770 for twenty years, after which she continued to work in the same capacity at the

Oholei Torah kindergarten in East Flatbush for thirty years. Throughout this fifty-year period she would also cook for the *bachurim* of 770 during Pesach. For thirty of those years, the Rebbe Melech HaMoshiach would visit her in her Pesach kitchen, something which she would look forward to very much.

Many *shluchim* around the world remember Mrs. Neymotin fondly, and

how devoted she was to her job. She was very concerned for all of the *bachurim* and would make sure to keep food especially for anyone who came late. Her whole life was centered around the Rebbe and the *bachurim*.

Mrs. Neymotin, a"h, left no children. Her late husband died very young in Russia about sixty years ago, and her only child died soon afterwards.

YUD SHEVAT

LEARNING FROM THE REBBE RAYATZ'S CONDUCT

Among the special traits to be learned from the conduct of the Leader of our Generation, two stand out as especially relevant to our generation: 1) Not to be satisfied with the accomplishments of the past, rather advancing at all times in respect to ourselves and in our influence on others. 2) Every aspect of divine service should be performed with joy and delight. This applies also to the task of drawing others close to Judaism. Their coming closer to Torah and mitzvos should not stem from fear of punishment or the like but rather from a sense of pleasure and delight in Torah and mitzvos.

The bolstering of activities connected with the observance of Yud Shevat should take place in all segments of the Jewish community – men, women and children – each according to its special needs, for this very idea – the involvement of women and children – is one of the innovations of the Leader of our Generation. (See also SPECIAL TIME FOR WOMEN).

DAYS IMMEDIATELY BEFORE YUD SHEVAT

The customary preparations for the *yahrtzeit*, such as increasing in Torah study, giving *tz'daka* and the like, can all be completed even after the Shabbos before Yud Shevat.

The customary *aliya* to the Torah, however, is only on the Shabbos before the *yahrtzeit* – the day from which the *yahrtzeit* is blessed – and it is extremely questionable as to whether or not we may compensate

later with an *aliya* at one of the weekday Torah readings, especially since by then it would already be a different portion than the one read on Shabbos.

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THE DAY OF THE YAHRTZEIT

We study the teachings of the one whose *yahrtzeit* is today – specifically the series of discourses entitled *Basi L'Gani*, which he left to be published on the day of his passing.

More specifically, we study that chapter of the series corresponding to the present year, gaining new

depth and understanding of the essence and inner meaning of the Rebbe's words.

Ideally, this study should take place in public – or at least in groups of two – for then we will be more successful in understanding what we learn.

The study of the discourse should also be preceded by giving *tz'daka*, for this will also bring about increased success in study.

Besides learning the discourse released on the day of his passing, we may also learn one of his discourses that relate to the Torah portion of the week, for instance the discourse *B'shalach Pharaoh es ha'am* or *Shabbos Shira*, which is also connected with the concept of the true and complete Redemption.

From Yud Shevat and on, we must increase with added intensity in carrying out [the Rebbe Rayatz's] instructions regarding the study and dissemination of Chasidic teachings, and in such a manner that it is recognizable to all Jews that here is a Jew who has studied *chassidus* and whose entire existence has been permeated with its teachings.

SPECIAL TIME FOR WOMEN

Yud Shevat is also the *yahrtzeit* of [the Rebbe Rayatz's] grandmother Rebbetzin Rivka, and the thirteenth of Shevat is the *yahrtzeit* of his mother, Rebbetzin Shterna Sarah. It is therefore an exceedingly propitious time to increase with added intensity in all matters of the divine service of Jewish women for it is they who must be confident and infused with a feeling of joy that the Redemption is coming immediately.

SHABBOS SHIRA

Editor's Note: *At the splitting of the sea, the Nation of Israel sang a song of praise to G-d for their delivery from*

Egypt. This song is recorded in the Torah in the portion B'shalach. The Shabbos on which this portion is read has thus come to be known as "Shabbos Shira – Shabbos of Song," and is marked by various customs in different Jewish communities.

COMPLETING THE WORK OF YUD SHEVAT

On the Shabbos following Yud Shevat, we should increase in and bring to completion all of the efforts in connection with the *yahrtzeit* [of the Rebbe Rayatz]. This includes studying his teachings in groups – preferably, of ten or more – and following in his ways in disseminating the wellsprings of *chassidus*.

FARBRENGENS

The above also means that *farbrengens* in connection with the *yahrtzeit* should continue with joy and song as befitting this Shabbos on which the *yahrtzeit* comes to its spiritual completion – *Shabbos Shira*.

Farbrengens in honor of Yud Shevat should be held on the day of the *yahrtzeit*, on the following Shabbos and on the night after Shabbos as well.

SPECIAL CUSTOMS FOR CHILDREN

There is a custom instituted by the Maharal of Prague to hand out kasha to the children on Shabbos Shira so that they may feed the chickens and birds. This, however,

was not the practice of my father-in-law, the Rebbe though he did speak about the custom. At least then, we should make mention of it as well.

However, we certainly will follow the related custom of the Maharal of gathering together Jewish children and telling them the story of the splitting of the sea, including that the Jewish children who entered the sea picked fruits from the trees that miraculously grew from the dry seabed and fed them to the birds who sang songs of praise with the Jews.

Especially, we should inculcate the children with the sense of compassion for animal life that is highlighted in the story of the children feeding fruits to the birds.



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