



Beis Moshiach
The International Weekly Heraldizing the Coming of Moshiach

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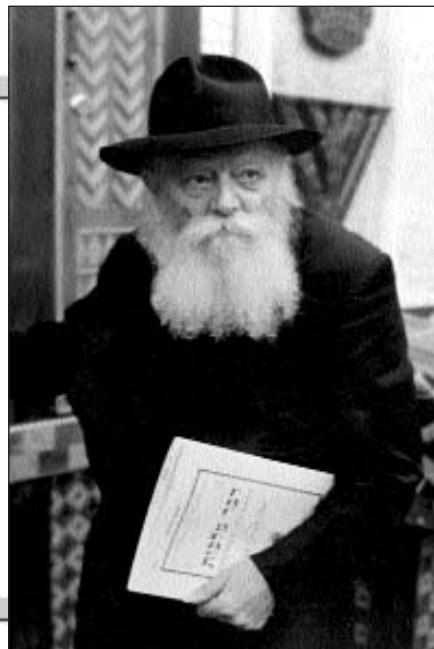
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THE 11-DAY JOURNEY THAT LASTED 40 YEARS

SICHOS IN ENGLISH



THE 11TH OF SHVAT AND SHABBOS PARSHAS B'SHALACH & 13TH DAY OF SHVAT, 5752^[195]

1. There are several significant dimensions to the fact that this year, Yud Shvat, the day of the Rebbe Rayatz's yahrtzeit, was commemorated on a Wednesday. Among them:

a. Wednesday is the day on which the luminaries were suspended in the heavens;

b. Wednesday begins the preparations for the coming Shabbos (on which the service associated with the previous week, and in this instance, the service associated with the Rebbe Rayatz's yahrtzeit, is elevated to a higher level). This is reflected in the recitation of the verses from Lechu Neranena (the beginning of the Kabbalas Shabbos service) in the Psalm of the Day of Wednesday.

The latter concept is particularly appropriate this Shabbos, for it is Shabbos Shira (the Shabbos of Song), the Shabbos on which the Torah reading contains the song sung by the Jewish people after the crossing of the Red Sea.

Shabbos shares a unique connection to song as reflected in the psalm that begins, "A psalm, a song for the Shabbos day." In Chassidic thought, it is explained that song is a medium through which one can ascend to higher spiritual levels. For that reason, the elevation of the worlds to a higher spiritual level on Shabbos comes about through song. In particular, this potential is granted on Shabbos Shira, and from Shabbos Shira, the potential is drawn down to the other Shabbosos of the year. Thus, it is understood that Shabbos Shira also allows a unique potential for the elevation of the service of Yud Shvat.

This Shabbos is also significant because it generates blessing for the day of Chamisha-Asar B'Shvat. There are two important dimensions to the latter date: It is the New Year of the Trees and it is also the fifteenth of the month, the day on which the moon shines in its fullness, i.e., the service of this month is expressed in a complete manner. Connecting points to all of the above concepts can be found in the two Torah portions associated with the present Shabbos:

B'Shalach which is read in the morning service and Yisro, which is read in the afternoon service.

There is a connection between these two Torah readings. Parshas B'Shalach marks the completion of the redemption from Egypt which is connected with the giving of the Torah described in Parshas Yisro as it is written, "When you take the people out of the Land of Egypt, you will serve Me on this mountain." Conversely, Parshas Yisro is connected with the splitting of the Red Sea described in Parshas B'Shalach, for it was the news of the splitting of the sea that motivated Yisro to come to visit Moshe.

Both Torah portions also share a connection to the Era of the Redemption. The song sung by the Jewish people after the crossing of the Red Sea contains several references to the Era of the Redemption. For example, the verse "the Sanctuary of G-d established by Your hands," which refers to the Third Beis HaMikdash which will be constructed at that time, and the concluding verse,

195. Translator's Note: Because of the thematic connection between the Rebbe's sichos on Shabbos and those of the preceding Thursday,

the eleventh of Shvat, these talks were combined and prepared for printing as a single entity. Hence, they have also been translated in this

fashion.

“And G-d will reign forever and ever.” Similarly, the oath taken by G-d against Amalek recorded at the conclusion of Parshas B'Shalach will be in force until Amalek is wiped out in the Era of the Redemption.

The giving of the Torah described in Parshas Yisro is also associated with the ultimate revelation of “the new [dimensions of the] Torah which will emerge from Me,” in the Era of the Redemption.[196]

The connection between all of these concepts can be understood better through the analysis of the opening verse of the Torah reading, “And G-d did not choose the way of the Philistines although it was close.” (In practice, all the subsequent events are connected with this choice. Since G-d led the people southward, it was necessary for the sea to split, there, they encountered Amalek, and it was because of these miracles that Yisro visited them.)

The Midrash explains that “the way of the Philistines” was an eleven day journey and draws a connection to the verse “an eleven day journey from Chorev.” Instead of taking this short journey, they traveled through the desert for forty years.

The Midrash also relates that eleven has positive significance, referring to “the distinct commandment,... the first of the ten, ‘I am G-d, your L-rd.’” In Kabbalistic terminology, eleven refers to the level of “one, but not in a numerical sense,” i.e., G-d's essence which is above the ten S'firos.

By not choosing to lead the Jews by this path, G-d did not intend to remove this influence from the Jews. Instead, His intent was that this transcendent influence be drawn down and made part of their inner being. This was accomplished through

By causing the journey to last forty years, the transcendent quality associated with eleven was drawn down through the service of the Jewish people in elevating the material frame of reference in which we live, thus making it an integral part of our existence.

the forty year journey through the desert which endowed them with “a knowing heart, eyes that see, and ears that hear.” For it was the internalization of this transcendent potential which prepared them for the entry into Eretz Yisroel.[197]

The above was accomplished through the forty-two[198] journeys of the Jewish people through the desert. Part and parcel of the intent in this journey was to elevate the sparks of G-dliness enfolded in the material entities with which the Jews used during this journey. These sparks had fallen to low levels, the negative dimension of the number eleven.[199] Nevertheless, through the efforts of the Jewish people, these negative dimensions can be nullified, and the positive power of these transcendent potentials revealed. Indeed, this service draws down increased energy into the service of G-d within the context of the world's limitations, which are alluded to in the Ten Commandments.

Were G-d to have led the Jews to Eretz Yisroel on the eleven day journey, this transcendent quality would have been revealed from above, but would not have permeated the Jewish people as they exist within their own context. By causing the journey to last forty years, the transcendent quality associated with eleven was drawn down through the service of the Jewish people in elevating the material frame of reference in which we live, thus making it an integral part of our existence.

Based on the above, we can appreciate how the events mentioned in the Torah portions of B'Shalach and Yisro serve as a preparation for the ultimate revelation of the Torah in the Era of the Redemption. The Torah to be revealed in the Era of the

196. Herein we can also see a connection to Yisro. In connection with that name, our Sages comment: “Why was he called Yisro (which has a connection with the word yesser which means “increase”)? Because an extra passage was added to the Torah because of him, the passage beginning “And you shall see.” The true concept of increase will be seen in the Era of the Redemption. Similarly, in that age, Moshiach will teach through the medium of sight.

197. This also relates to the opening phrase of our Torah portion, “And it came to pass when Pharaoh sent forth the people.” The transcendent potential mentioned above relates to the conception of Pharaoh in the sphere of holiness, “the source for the revelation of all lights.”

The internalization of this potential within the Jewish people is reflected in one of the verses

from the Haftora, *bifroa praos b'Yisroel*. This indicates how the transcendent influence of Pharaoh is conveyed b'Yisroel, within the Jewish people.

198. As evident from the Kabbalistic explanations of the prayer, *Ana B'Koach*, the number 42 is associated with the process of ascent, elevating the material context in which we live.

Redemption was also conveyed in the revelation at Mount Sinai.[200] Nevertheless, the concepts to be revealed at that time have remained hidden to the point that they are described as “the new [dimensions of the] Torah that will emerge from Me,” i.e., a new entity never appreciated before.[201]

This concept relates to the contrast between the numbers ten and eleven mentioned above. The giving of the Torah was associated with the Ten Commandments and thus reflects how the Torah enclothes itself within the limits of worldly existence. For this reason, the giving of the Torah is associated with Nigleh, the revealed dimensions of Torah law which provide us with guidelines for our conduct within this world. Conversely, the revelation of “the new [dimensions of the] Torah that will emerge from Me” is associated with the number eleven, the transcendent dimension mentioned above.

In this context, the wanderings of the Jewish people throughout the centuries can be compared to the journeys through the desert, for the purpose of those wanderings was the elevation of the sparks of G-dliness contained within the nations in which they lived. Ultimately, this service will lead to the fulfillment of the prophecy “I will cause the spirit of impurity to depart from the land,” and this will be reflected in the wiping out of Amalek.

At that time, we will merit to take possession of Eretz Yisroel in its fullness as a land of ten nations,

including not only the lands of the seven Canaanite nations, but also the lands of the Keini, K’nizi, and Kadmoni. Furthermore, Eretz Yisroel will spread out through the entire world, revealing how the world is G-d’s dwelling.

There is a connection between the above and Shabbos Shira, “the Shabbos of Song.” As mentioned above, song is a medium of ascent and also a medium for revelation. In this context, we can develop the ideas

Eretz Yisroel will spread out through the entire world, revealing how the world is G-d’s dwelling.

explained by our Sages that there were nine songs sung by the Jewish people as a whole and in the Era of the Redemption, we will sing the tenth song, “a new song.”

Our Sages continue that the previous songs are referred to as shira, the feminine form of the word song, while the “new song” of the Era of the Redemption is referred as shir, the masculine form. All the previous songs refer to the efforts of the Jewish

people (the feminine dimension, as explained by the commentaries to Shir HaShirim) to ascend to a higher spiritual level and to elevate their environment. In contrast, the song of the Era of the Redemption will be a song of revelation from above[202] (the masculine dimension).

The above is particularly relevant to the month of Shvat, for Shvat is the eleventh month of the year (when counting from Nissan, the month of redemption).[203] There is a special emphasis on the above on the tenth and the eleventh days of the month. The tenth of Shvat is the yahrtzeit of the Rebbe Rayatz, the day on which “all the deeds, teaching, and service which he performed throughout his life” are elevated to a higher level.[204] The positive potential generated on this day is particularly emphasized this year when Yud Shvat falls on a Wednesday, the day the luminaries were suspended in the heavens, i.e., a day associated with revelation.

The elevated state reached is reflected on the eleventh day when the quality of transcendent revelation is expressed by the monthly cycle and by the daily cycle. All the more unique is the commemoration of these dates in the present year, for this is the 42nd anniversary of the Rebbe Rayatz’s yahrtzeit, indicating that “the journey through the desert” to elevate the Jewish people and the environment in which they live has been completed and we, the last generation of exile and the first generation of the

199. This is alluded to in the statement in the verse from D’varim that the eleven day journey was “by way of Mount Seir.”

200. Similarly, we find the expression “Every new concept developed by an experienced Sage was given to Moshe on Mount Sinai.”

201. This relates to Yisro whose name means, as mentioned above, “increase” and who converted to Judaism. Conversion reflects the ultimate concept of transformation from darkness to

light. As a result of this process, light is increased.

202. Nevertheless, in this song, there will also be the potential for the lower realm to be included in this revelation. (In this context, we see a connection to Shir HaShirim, the song which reveals the unity, love, and oneness shared by G-d and the Jewish people.)

203. As mentioned above, eleven is associated with the concept of transcendent revelation that

will characterize the future Redemption. From the eleventh month, we proceed to the twelfth month, the month of Adar, the month of the redemption of Purim. And then, “joining redemption to redemption,” we proceed to Nissan, “the month in which the Jews were redeemed from Egypt and the month in which they will be redeemed in the future.”

204. This also brings the entire generation to a higher spiritual plane, for “the body follows the head.”



Redemption, are prepared to enter Eretz Yisroel.

And soon we will merit the singing of the “new song,” the song of redemption, a song of unity and oneness. Indeed, a foretaste of the happiness and joy which will accompany that song can be experienced at present. The confidence that the Redemption is an immediate reality should produce joy and happiness.[205]

2. This Shabbos also conveys blessing upon the day of Chamisha-Asar B'Shvat, “the New Year of the Trees,” a day which shares a connection with the seven species of

produce for which Eretz Yisroel is praised, wheat, barley, grapes, figs, pomegranates, olive (oil), and dates (honey). This is relevant to every Jew, for every Jew is “a cherished land” which can give forth the seven species of produce, i.e., seven different modes of service of G-d.

It is proper to mention the importance of holding farbrengens on Chamisha-Asar B'Shvat in every place. At these farbrengens, it should be emphasized how every Jew is “a cherished land,” and possesses within himself the potential to express a mode of service appropriate to each of the seven types of produce for which Eretz Yisroel is praised.

Each Jew has a treasure store of spiritual potentials that enables him to bring out services representative of these seven services. This also includes the revelation of the secrets of Torah, the service associated with dates, as alluded to in the verse “milk and honey are under your tongue.” And it is through these efforts that we will merit that “a shoot will emerge from the stem of Yishai,” the coming of Moshiach who will take us to Eretz Yisroel together with the entire Jewish people. And then we will merit the ultimate fulfillment of the giving of the Torah, the revelation of the “the new [dimensions of the] Torah that will emerge from Me.”

205. This should also be reflected in our prayers, for prayer is also referred to as song.

Indeed, it is related that the Alter Rebbe would pray amidst song.

OF COURSE MALCHUS HAS A COMPLETE PARTZUF!

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



Reb Mendel Futerfas, o.b.m., used to tell the following story of his youth:

The famous *chassid* and *mashpia*, Reb Itche der Masmid (may G-d avenge his blood), was one *shliach* who knew how to “sow *ruchnius* and reap *gashmius*” during his fundraising travels. It was said of Reb Itche that he prayed all day long, and at night *farbrenged* until dawn.

One time Reb Itche arrived in Nevel and immediately sat down to *farbreng*, as was his usual custom upon arrival in a new city. In those days the *mashgiach* of *chassidus* at Yeshivas Tomchei T'mimim-Nevel was the *mashpia*, Rabbi Nissan Nemanov. Reb Nissan took his job seriously, and announced that no student would be allowed to interrupt his *seider* of learning in order to attend Reb Itche's *farbrengen*.

Reb Nissan Nemanov, however, was also a *chassid*, and very much wanted to hear Reb Itche. Back and forth he paced in the study hall, the inner turmoil and conflicting emotions he was feeling visible on his face. In the end, Reb Nissan could not control himself; his strong desire to hear Reb Itche won out over his obedience to rules and regulations. Making sure the *bachurim* were well

immersed in their studies, Reb Nissan snuck out through a backdoor and ran to the home of Reb Shmuel Levitin,

Over and over Reb Itche kept repeating the same words: “Malchus hot doch oychet a gantze partzuf.” Another chassid who was present, Reb Zalman Moshe, kept nodding his head in agreement. “Yes, yes. Of course, of course!”

where Reb Itche's *farbrengen* was being held.

As soon as he had left, several

bachurim, Reb Mendel Futerfas included, noticed his absence. Following his lead, they too closed their *s'farim*, left the *zal* and raced to join the *farbrengen*.

Of course, the *bachurim* could not exactly enter Reb Shmuel Levitin's house; they remained outside, hiding behind the doors and windows, and peeked in. But it didn't matter – the most important thing was to hear what was being said.

Indeed, what they overheard was Reb Itche directing his remarks primarily to Reb Nissan Nemanov, their *mashgiach*. Over and over Reb Itche kept repeating the same words: “*Malchus hot doch oychet a gantze partzuf*” (the *s'fira* of *malchus* also has a “complete configuration”). Another *chassid* who was present, Reb Zalman Moshe, kept nodding his head in agreement. “Yes, yes. Of course, of course!”

Now, Reb Nissan Nemanov was renowned far and wide for his outstanding quality of *kabbalas ol*, the acceptance of the yoke of Heaven. Before taking any action he would always try to demonstrate *iskafia*: Rather than doing what he really wanted, Reb Nissan would always choose the path he found less

personally desirable. His learning and his *davening* were similarly infused with *kabbalas ol*. Hour after hour he would sit and commit chapters of *Tanya* and *chassidic maamarim* to memory. In fact, Reb Nissan always said that a *chassid* measures the distance between two locations by the number of chapters he can recite by heart during the journey... When Reb Nissan prayed, each word was uttered as if he were a soldier standing before his supreme commander. It was said that the Rebbe Rayatz had once called Reb Nissan “a *zisser soldier*” (a sweet soldier).

Yes, Reb Nissan was a tough character, demanding the same *kabbalas ol* and obedience from others he demanded from himself. A person had to work hard at being a good Jew, without asking questions or taking personal preferences into consideration. People said that whenever Reb Nissan began to take pleasure in his learning, he would close the *seifer* immediately. If he was learning *nigleh*, he would switch to *chassidus*, and vice versa. The main point was never to allow the *neschama* to experience too much enjoyment.

This character profile explains the reason Reb Itche was directing his comments to Reb Nissan. Yes, Reb Itche was saying, *kabbalas ol* is the foundation and basis upon which the entirety of our *avoda* must rest, but dry and lifeless *kabbalas ol* is not our goal. A person's intellect and emotions must be ignited in his service of G-d; a certain amount of enthusiasm and joy is required to serve Him properly. Even the *s'fira* of *malchus*, Reb Itche explained, the entire essence of which is pure *kabbalas ol* and *bittul* (self-nullification), contains within it the characteristics of the other nine *s'firos* (the meaning of the word “*partzuf*,” i.e., a *s'fira* containing other *s'firos*). Even the most absolute *bittul* and *kabbalas ol* must be tempered with vitality, sweetness and enthusiasm, Reb Itche was telling him...

* * *

Yud Shevat, the day on which the Rebbe MH”M officially accepted the *nesius*, is the day of “*binyan ha'malchus*” (the establishment or building of sovereignty): Just as we “rebuild” G-d's sovereignty over the world anew each Rosh HaShana, so too do we “establish” the Rebbe Melech HaMoshiach's sovereignty and accept his kingship upon us on Yud Shevat, the Rosh HaShana of

As far as malchus is concerned, the Rebbe emphasized, “thought is irrelevant!” What is important is that we verbally accept his sovereignty upon us – with joy, with certainty, and with absolute faith in the Rebbe's promise of imminent Redemption.

Hiskashrus.

“These days are remembered and relived.” As explained in the *seifer Yemei B'Reishis* and other places, the Rebbe's acceptance of the *nesius* on Yud Shevat 5711 came about through an “arousal from below.” As narrated there in greater detail, the *chassidim* had to repeatedly beg, implore and beseech the Rebbe with various “writs of *hiskashrus*” and “determinations of fact” until the Rebbe eventually

acceded. (At first the Rebbe refused to accept the *nesius* out of hand, citing various reasons: “lack of strength,” he had “not yet received the command,” “the very idea is completely out of the question,” etc.) Nevertheless, the *chassidim* would not give up.

Today the situation is the same, but the sovereignty in question is the sovereignty of Moshiach and his *hisgalus* before the eyes of all mankind. Again, we will not give up until our objective is attained – especially after the Rebbe's repeated acceptance and encouragement of our crowning him with the proclamation of “*Yechi HaMelech*” during a period of over a year.

Chassidus explains the proper “order” or progression by which sovereignty is “established,” which we learn from the example of Rosh HaShana: At the end of the old year, G-d doesn't want to rule for another year; the very idea of His accepting the role is “completely out of the question.” G-d doesn't need to rule over the world. On the contrary, it represents a very great descent in relation to His true nature, for G-d is obviously higher than the created world, and has no desire to lower Himself.

Nonetheless, G-d created the world in such a way that we limited and finite human beings are able to arouse in Him the desire to rule and convince Him to accept the job He doesn't want, as it were! How? By blowing the *shofar* and verbally accepting His kingship. Furthermore, on Rosh HaShana our absolute nullification before G-d is expressed primarily by speech: in our prayers, in our recitation of Psalms, and in our repeated entreaties to “rule over the entire world in Your glory!”

THOUGHT “DOESN'T COUNT”

In the holy *sicha* of Rosh HaShana 5738, the Rebbe MH”M stated (free

translation):

“The blowing of the *shofar* is an actual deed; the recitation of ‘*Malchiyos*,’ a matter of speech. For when it comes to the concept of coronation, thought is irrelevant. The main thing is that the *bittul* be expressed precisely in speech, by proclaiming ‘*Yechi HaMelech*’ and the

like...”

The same principle holds true for the coronation of Melech HaMoshiach, whose role is to reveal G-d’s sovereignty over all Creation. Likewise, the progression of his *hisgalus* is the same as on Rosh HaShana, beginning with an “arousal from below.”

Similarly, just as on Rosh HaShana “thought is irrelevant” (note: I myself would never dare to use such a phrase; I’m only quoting the Rebbe Melech HaMoshiach!), so too, when it comes to the coronation of Moshiach, the “main thing is that our *bittul* be expressed precisely in speech, by proclaiming ‘*Yechi HaMelech*’ and the like...”

Surely the Rebbe’s words provide an answer to those *chassidim* who wrap themselves in a “*zeidene zupitze*” (as the Alter Rebbe stated about Esau and his “silken *kapote*”), who voice their protests against “empty slogans,” demanding “*p’nimius*” and “sincerity.” As far as *malchus* is concerned, the Rebbe emphasized, “thought is irrelevant!” What is important is that we verbally accept his sovereignty upon us – with joy, with certainty, and with absolute faith in the Rebbe’s promise of imminent Redemption.

At the same time, of course, “*malchus hot doch oychet a gantze partzuf*.” As essential as our verbal acceptance of the Rebbe’s *malchus* is, a verbal declaration is not enough, especially for *chassidim* of Chabad – *chochma*, *bina*, and *daas*. We are obligated to strive to understand the significance of the declaration of “*Yechi*” to the best of our ability, and imbue all aspects of our lives with the content of its message. Moreover, our proclamation of “*Yechi*” must express our absolute *bittul*, “*ba’kol, mi’kol kol*,” coupled with our individual resolutions for good and renewed determination and resolve to fulfill the Rebbe’s directives.

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



“FINALLY THE TITLE ‘BEIT REFUA’ WILL BE ACCEPTED”

TRANSLATED BY MICHOEL LEIB DOBRY

So the Rebbe MH”M wrote twenty-four years ago to the staff of the Ashkelon hospital. In recent years, the administrations of the various hospitals and health funds in Eretz Yisroel have begun changing their names to “medical center,” “beit rofim,” “health services,” as a direct result of the request and demand of the leader of the generation. Shai Gefen takes a look at the changes that have occurred in the last few years on this issue, as a preparation for the imminent Redemption, when there will no longer be sickness or sick people.

Chassidus teaches us the importance a verbal expression has. The language we use clearly has an impact on our thoughts and feelings. And it doesn’t stop there – when we consider the saying of our Rebbeim, “*tracht gut vet zain gut*” (think good and it will be good), our choice of words can actually have tangible consequences.

With that in mind, it shouldn’t come as too much of a surprise to learn that our Rebbe, the leader of the generation, who cares for every Jew, out of compassion for the feelings of hospitalized patients, requested from the appropriate authorities that the (Hebrew) terms “*beit cholim*” (sick house) and “*kupat cholim*” (sick fund) be changed in accordance with their true purpose: “*beit refua*” (place of healing)

or “*beit rofim*.”

Until a number of years ago, the Rebbe’s request appeared to be largely ignored and unlikely to be heeded (similar to his request to change the medical association symbol of a serpent). When a Lubavitcher *chassid* would mention the Rebbe’s opinion on this matter, he felt like he was up against the “impenetrable fortress of modern culture.” In recent years, however, we are witness to a surprisingly positive phenomenon: the hospitals are changing their names. Almost all the hospitals in Eretz Yisroel in the last decade have become “medical centers,” even on their main signs, and the two largest *kupot cholim* in Eretz Yisroel, Clalit, and Maccabi, have become “health services.”

In the process of investigating for this article, we discovered that the name change at Clalit Health Services was directly connected to the Rebbe MH”M’s request, according to Clalit representative, Mr. Adi Shavit.

It is possible to see the overall changes that have begun on this issue in the Yellow Pages, where it can be proven that most hospitals today are called “medical centers,” and even mental hospitals, *r”l*, are now called “medical centers for mental health.” Perhaps we can understand from this how important the task of changing names is, as it eventually brought an essential change in our understanding of an entire concept.

The Rebbe MH”M demanded on dozens of occasions to change the names of hospitals from “*beit cholim*” to “*beit refua*” or “*beit rofim*.” For example, in a letter sent to Professor Mordechai Shani, who at the time was the director of Sheba Hospital in Tel HaShomer, the Rebbe writes, “I certainly remember his meeting, when he visited here with his colleagues. I hope that he also remembers my suggestion that instead of using the expression ‘*beit cholim*,’ they will call it a ‘*beit refua*.’”

“And even if at first glance, this is merely a difference in semantics, nevertheless, the change is also intended to bring encouragement. Furthermore, the main point is that this is most fitting and true for such a place, the goal and purpose of which is to bring healing, to the point of complete recovery. Why should it be called by an inappropriate term?”

In a letter from the 27th of Sivan, 5739, to the “kitchen employees” of Ashkelon Hospital, the Rebbe writes, “As has been mentioned on numerous occasions, I am not comfortable at all with the title ‘*beit cholim*,’ since the main purpose, goal, and intention of such a place is to serve as a house of healing through doctors whose job is to heal. And my hope is that finally the title ‘*beit refua*’ will be accepted, instead of the

title customarily used now.”

At Sunday dollars distribution on the 24th of Menachem Av, 5748, when Knesset Member and NRP Chairman Professor Avner Chai Shaki approached the Rebbe and said that his newborn grandson is in the hospital and needs a *bracha*, the Rebbe responded, “I am not accustomed to call such an institution by the name ‘*beit cholim*,’ for this is incorrect. The truth is that this is a ‘*beit rofim*.’ The sick person contracted his illness at home, so why does he go to this place? Because there are doctors there. So it is better and more meritorious to call it a ‘*beit rofim*.’ The main thing is that there will be a successful and speedy recovery.”

Also in an edited *sicha* from Yud-Tes Kislev, 5747, about the care for birthing mothers in the hospital, the Rebbe rejected the title ‘*beit cholim*’: “As has been mentioned on numerous occasions, it is inappropriate to use the term ‘*beit cholim*.’ ‘*Beit refua*’ (or ‘*beit rofim*’) [should instead be used], particularly since this is in accordance with the goal of the institution, a place of healing through doctors, whose job is

*The Rebbe MH”M
says in one of his
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people are healthy.*

to heal.”

Two hospitals in Eretz Yisroel have been called “*battei refua*” for a number of years, due to the explicit request of the Rebbe MH”M. The first is the Laniado Medical Center in Kiryat Sanz, Netanya, which was established by the Klauzenberger Rebbe, of blessed memory. Rabbi Binyamin Williger has told in the past why the medical center was so named. “The Rebbe took an interest in every aspect of Laniado Hospital, and needless to say, he answered all the Klauzenberger Rebbe’s

questions in great detail. As things developed, the Rebbe even provided a great deal of helpful advice and assistance that bore fruit later on, and continues to do so to this very day. The Rebbe gave a check for \$180, saying, ‘In Lubavitch, they don’t give letters of recommendation for the strengthening of institutions, but they do give money.’ When he gave the check, he requested that the institution not be called ‘*beit cholim*’ but ‘*beit refua*.’ In the end, we called it ‘*merkaz refui*’ (medical center).”

The Mayanei HaYeshua Hospital in B’nei Brak, established by Dr. Moshe Rothschild, is also called “*Beit Refua*,” on account of the Rebbe’s personal request. Dr. Rothschild told once that when he had a *yechidus* with the Rebbe, the Rebbe gave him a blank check as a contribution. “I asked for how much to make the check out, and he responded, ‘As much as you want.’ The Rebbe even recommended that I call the hospital a ‘*beit refua*,’ and not a ‘*beit cholim*,’ a place whose purpose is to heal and not to perpetuate the illness, since this institution is named from Torah sources.”

Mr. **Adi Shavit**, a resident of





Maccabi Health Services



Health Center for Children of Israel

Givatayim, friend and supporter of the local Chabad *shliach*, Rabbi Yosef Yitzchak Bekerman, is one of those who researched the subject of the name *beit refua* and subsequently pushed for Kupat Cholim Clalit's name change to Clalit Health Services. Mr. Shavit is a member of the Israeli Historical Association of Medicine and Science and is employed by Clalit Health Services. Among his many occupations, he is involved with issues connected with the Hebrew language.

When did you start with the subject of "*beit refua*"?

At the time, I was connected to the Israeli Historical Association of Medicine and Science. I began a research study on this subject: how the world calls its hospitals and by what names. During my research, I made a number of interesting discoveries. The names of hospitals can be broken down into three categories. The concept of "*beit refua*" (house of healing), as is used by the Chinese, for example, represents a place which heals sick people. In the United States, where the word "*hospital*" is used more prevalently, there is a greater emphasis on rest and recovery. The third category calls the institution after the sick, as is done primarily in Europe. The name "*kupat cholim*" (sick fund), for example, used for many years in Eretz Yisroel, came from Germany. Those who came to Eretz Yisroel and built the modern state brought this

name from Germany and established it here.

Comparable institutions in the United States are called HMOs ("health maintenance organizations"). The Americans go after the health aspect in order to present the positive side of the matter. In Hungary and the Czech Republic, hospitals are also rehabilitation centers. Naturally, this is a matter of linguistics, each country with its mentality and its language.

Where does the name "hospital" derive from?

"Hospital" comes from the word "hospitality." The intention is not the hospitalized patient, rather the family members who come to provide him aid and support, and would receive accommodations.

In practice, what is the correct definition?

There is no question that the correct definition is, as the Lubavitcher Rebbe

A TRUE STORY...

A Lubavitcher told me that he once participated in a most prestigious conference with dozens of respected academics in a variety of professions, including authors and intellectuals. It is important to note that the vast majority of them were on the "opposing" side of Jewish lifestyle.

At a certain point, this *chassid* was asked to speak in response to the specific topic brought up at the lecture. During his speech, he mentioned incidentally the concept of "*beit refua*." The subject of the lecture was not connected to hospitals at all, but when he made mention of them in his words, he simply used the term "*beit refua*" in reference.

Two hours later, at the conclusion of the conference, when everyone got up to go home, the head lecturer suddenly approached the lecturer to say a few words. Mentioning the *chassid* by name, he said, "Among the things he mentioned was '*beit refua*.' I must say that I was most positively impressed by this. Only a person with a truly sensitive soul could speak in such a noble fashion..."

This *chassid* then concluded his story: "Naturally, I immediately approached this speaker and told him that this is not my idea, rather I adopted it as a *chassid* who listens to the words of his teacher, the Lubavitcher Rebbe MH"TM."

Menachem Ziegelboim

says, a “*beit refua*,” since the whole purpose behind the name is that a person comes to this place to become healed and healthy. I am happy to say that the world is starting to recognize the need to change its approach and call these institutions in terms of healing. Regrettably, this process is very slow, but it is absolutely going in the right direction.

How do you see these changes?

In the last decade, many changes have been instituted on the issue in Eretz Yisroel. Hospitals now prefer to call themselves “medical centers.” Almost every hospital now calls itself by this name.

The Rebbe gave a check for \$180, saying, “In Lubavitch, they don’t give letters of recommendation for the strengthening of institutions, but they do give money.”

Five years ago, Maccabi changed its name to Maccabi Health Services. As a result, Clalit followed suit and changed its name from Kupat Cholim Clalit to Clalit Health Services. I was a member of the committee that decided upon the name change, and what tipped the scales in favor were the various new services that would be provided to healthy people. Clalit was also most interested in removing the image of the health fund’s connection with the Histadrut Labor Union.

How did you come across the problematic nature of the names *beit cholim* and *kupat cholim*?

These names always rubbed me the wrong way and I understood that there was a need to change them. However, the issue was sharpened ever more when Rabbi Yosef Yitzchak Bekerman of Givatayim told me what the Rebbe had to say on the matter. His words are uniquely straight-forward and accurate, not just from their spiritual point of view, but because they speak to the very truth of the matter, since people come to such a place in order to be healed. Still, however, the state officially calls it a “*beit cholim*,” though hospital and health fund administrations understand that the names must be changed. This is the reason why we have seen such great change in this area during the last decade.

Yet, it is important to emphasize that these concepts are being confused, and the public is still inclined to use terms that have been rooted here for many years. I hope that with the passage of time this too will change.

In your opinion, how is it possible to bring these names changes among the official establishment as well?

This depends upon the academics of the Hebrew language. They must receive more appeals on this issue. Today, it is much easier, since more and more medical institutions are shifting their lexicon in terms of health. As a result, there is a much greater chance that these academics will accept the recommendation. As has been said previously, even from the technical aspect of the Hebrew language, the name “*beit refua*” is more appropriate.

* * *

In a conversation that *Beis Moshiach* conducted with Maccabi spokesman Mrs. Sara Grinbard, she said that the name changes are a part of a general worldwide outlook on changing the name and emphasizing that these places are designed for healing, with the ultimate goal from the very outset of preventing medical problems. “We place an emphasis today upon various workshops and services with the purpose of preventing illness, and

through this, we bring a greater sense of awareness of the problems and symptoms that cause different illnesses and the need to guard against them.”

As in all matters, the Rebbe sees the main purpose, and therefore, he wanted and requested that a hospital be called a “*beit refua*.”

The name “*beit refua*” is penetrating more and more. For example, Maccabi Health Services recently opened a “*beit rofim*” where doctors receive patients. In Eretz Yisroel, there are numerous centers called by this name. The most recent one opened at 10 Dubanov Street in Tel Aviv.

Rabbi **Eliezer Mizrachi**, who served

The Rebbe gave him a blank check as a contribution. “I asked for how much to make the check out, and he responded, ‘As much as you want.’”

as Deputy Minister of Health and did much work to repair and improve the health system from a *halachic* point of view and establish greater standards of modesty in psychiatric hospitals, was privileged to receive numerous answers and expressions of encouragement from the Rebbe MH”M on these issues. He also pushed hard on the idea of calling hospitals “*battei refua*”: “During my tenure [5750-5752], it was very difficult. Today, we see that there is widespread recognition of the need to change the name. Dr. Rothschild was the first to call his hospital by the name ‘*beit refua*,’ and this was due to a request the Rebbe made to him during



Schneider Children's Medical Center of Israel



Beis Refua Mayanei HaYeshua

yechidus."

"In general, we see something most wondrous," Rabbi Mizrachi continued. "There are many things that the Rebbe spoke about for years that were not accepted. Now, specifically during the most recent period, they are being accepted and are becoming acceptable to everyone. So it is with *t'shuva* and *mivtzaim*, among other things."

The Rebbe MH"M says in one of his *sichos* that the task of physicians in the time of Moshiach will be to declare that sick people are healthy. Accordingly, even hospitals will adopt such a framework. As part of the taste of the days of Moshiach, their names from the Exile will vanish from the horizon, and thus, hospitals and health funds will themselves change their names to those which express an aspect of health.

One of the more amazing changes that have begun in recent years – and almost no one has even noticed – is the new approach in outlook by the health funds in relation to the services they offer to the general public. No more "sick people"; from now on, it's "those to be healed." Even the hospitals have switched their names to "*battei refua*" and "medical centers." Some of the health funds have already changed their names and their symbols – from "*Kupat Cholim*" to "*Sherutei Briut*" (Health Services).

In an informational booklet produced by the Clalit Health Services

administration, it expresses the change in attitude and approach on a much broader level. "Clalit Health Services bears the flag of working to encourage its clients to adopt a healthy lifestyle. In the framework of this strategic change, Kupat Cholim Clalit has changed its name to Clalit Health Services and works in a wide spectrum of activities to educate and provide the general public with the necessary tools for a healthy way of life."

Words of a similar nature were written by Maccabi's director-general in the health fund's official newsletter ("*Maccabitan*," Winter 1997): "This past year was a year of change for 'Maccabi Health Services' – change with a vision. This year, we defined the path we will take for the coming years with a central emphasis on the client in all those areas

connected to his health and the health of his family."

When even the health fund directors understand the change and proceed in accordance with the Rebbe's instructions, we see how the world itself is a vessel for the days of Moshiach. Who among us would ever have believed a decade ago that the health funds and hospitals would absolve themselves of their negative image and change their name?

It stands to reason that even in the lower realms we feel that which the Rebbe requested for decades, and according to what he wrote to the "kitchen employees" of Ashkelon Hospital, "finally the title '*beit refua*' will be accepted, instead of the title customarily used now..."

I SIMPLY DON'T GO BY WHAT THEY CALL "BEIT CHOLIM"

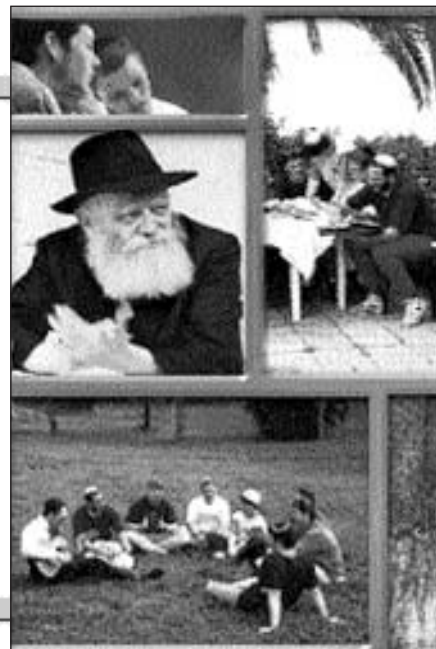
A letter from the Rebbe in which he encourages the use of the name of "*Beis Refua*" (*Igros Kodesh*, Vol. 21, p. 259):

B"H, 11 Nissan, 5720

Brooklyn, NY

Shalom u'vracha!

I have received notification in its proper time regarding the state of his health and that he entered the *beit refua* (I simply don't go by what they call "*beit cholim*," also because it is not logical, since people go there to be healed, and our Sages, of blessed memory, have said that a person must never speak in impure language), and I was happy to receive notification afterwards of the successful medical treatment and that he has already returned home.



WE SHOULD'VE REJOICED BEFORE THE SPLITTING OF THE SEA

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

Once, in the early days of the Rebbe MH"m's leadership, a young man entered the Rebbe's office and begged for a blessing that he be exempt from military service (this was in the days of the Korean war). He was careful to explain to the Rebbe that he didn't believe in Rebbes and especially in Chabad, but he had no choice because he tried everything else to no avail and now he was desperate.

The Rebbe looked at him and asked, "Have you ever had trouble with your teeth?"

"No" the young man answered, "I have papers proving that I've had troubles with almost everything else, but not my teeth. In fact, I've never even had a filling!"

"Good," the Rebbe continued. "Tomorrow tell them that you have troubles with your teeth."

"But... but," stammered the poor confused fellow, but he realized that it was too late; the Rebbe was finished talking to him.

The next day he found himself standing in the cold, ominous draft center before a uniformed officer, who, after mechanically reading our hero's papers, reached for his rubber stamp to seal the young man's fate.

Suddenly the young man shouted, "MY TEETH!"

"What?" said the officer. "Your teeth is it now? Why did you wait till now? Go to the dentist, he'll see through your tricks in a second! You'll be back here soon and I'll see to it that you end up sitting in jail for this nonsense!"

Our hero was soon standing before the dentist shaking like a fish out of water.

"Ah ha!" exclaimed the dentist as he closed his office door leaving them alone. "Goldberg, eh? A Jew!" he hissed through his teeth. "I know you Jews. You'll want free dental care and you'll always say you can't work or do anything because of your teeth! The U.S. army doesn't need parasites like you. You are disqualified!"

The dentist, in a fury, grabbed his 'Unfit' stamp and brought it thundering down on Goldberg's draft papers. "Now GET OUT!"

"Oy! A MIRACLE!" Goldberg whispered to himself as he was walking as rapidly as possible toward the exit without looking like some weird dervish.

He took the first cab he could to the Rebbe's headquarters in Crown

Heights and requested from the secretary permission to thank the Rebbe face to face.

"If every one got in to say thank you it would take twice as much of the Rebbe's time. Just write a note of thanks and we'll take it in at the first opportunity."

When the note was brought before the Rebbe he looked up at the secretary who brought it and smiled. "My father-in-law [the Rebbe Rayatz] was always careful to do miracles that could be explained in natural terms so that the one who was saved would come on his own to realize the goodness of Hashem.

But I saw that this young man was so close-minded that he would never connect it to G-d unless I did a miracle that was impossible to explain naturally."

* * *

Similarly today, in the days of Moshiach, G-d will do miracles for the Jews that will be impossible to explain as natural phenomena (something like the 39 Scud-missile direct hits that, just as the Rebbe predicted, didn't injure anyone).

An example of such miracles is found in this week's Torah reading,

B'Shalach. The Midrash (Mechilta Shmos 14:13) says that just before Moshe Rabbeinu split the sea, the Jews were standing on the shores of the raging sea, with the entire Egyptian army closing in to slaughter them and no where to run.

So they did what Jews always do when they are uncertain, they made political parties. One group wanted to return to Egypt (Peace now), one wanted to fight, one wanted to pray, and the fourth wanted to drown themselves.

The Rebbe explains that all of them were wrong, even those who wanted to pray, because they acted only according to their natures and did not believe that the solution would come from Moshe Rabbeinu.

And in fact, the answer was soon to come (14:15): "Why cry out to Me? Tell the Jews to go!" In other words, don't mind the sea, just do what you were taken out of Egypt for. Go forward to receive the Torah, Hashem will take care of the obstacles. And when they followed orders, the sea split, and like Goldberg, the people increased their faith in Moshe and Hashem.

Just as the Jews at Yam Suf went straight to receive the Torah, similarly we must not get sidetracked. Our mission, according to the Moshe of our generation, the Rebbe MH"M, is to do good, to spread the light of Torah and *mitzvos* (including the seven Noachide commandments) to the world.

There are those, just like back then, who want to follow their own natures. They would rather make peace (i.e., not change the world but join it), fight (spend all their energy battling injustices and evils), pray (and abstain from giving a helping hand), or drown themselves (in the sea of Torah and ignore the world). But this is not the way to bring Moshiach and heal the world. The way to avoid these mistakes and to stick to

what Moshe says is through *simcha*, i.e., joy in the certainty that you are doing G-d's will.

How can we come to attain this *simcha*? The Torah tells us this, as well. In this week's Torah section we find a wonderful passage (14:31-15:1) "And Israel saw what G-d did to Egypt... and they believed in G-d and in Moshe, His servant. Then Moshe and the Jewish people sang this song..."

One of the great *chassidic* explanations of this passage is that the only time a Jew can really sing and be

*The chassid flew out
of the Rebbe's office
on wings of joy. He
ran to the store,
bought whiskey and
cakes, and ran to the
synagogue inviting
everyone to come to
his home to celebrate.
The Rebbe said that
Hashem would help!*

happy is after he believes in G-d and Moshe.

Once, a distraught father came to the Gerer Rebbe and begged for a blessing for his dying baby son. He showed the Rebbe the x-rays and the prognoses of the professors, and stared at the Rebbe's face for a sign of encouragement. The Rebbe handed him back all the papers and negatives, looked at him encouragingly and said, "G-d will help."

The *chassid* flew out of the Rebbe's

office on wings of joy. He ran to the store, bought whiskey and cakes, and ran to the synagogue inviting everyone to come to his home to celebrate. The Rebbe said that Hashem would help!

The whole night they sang, danced, and spoke words of Torah, and sure enough, the next morning the child was sitting up and playing in his bed, completely healthy! A miracle!

The *chassid* ran back to the Rebbe with a big donation and even bigger gratitude.

"What's this?" asked the Rebbe. "I cured your son? I just said 'G-d will help' because you gave me all those x-rays and things that I don't understand. Your *happiness* was what cured your son."

And, of course, his happiness came because he had a Rebbe.

But if you think about it, the above passage really doesn't make much sense. Why does the Torah have to tell us that they believed in Moshe and began singing *after* he took them across the sea? That isn't much of an accomplishment. Didn't they believe in him *before* he split the sea? In fact, wasn't it the belief in Moshe that took them across the Yam Suf?

What the Torah is really telling us here is that G-d expected a greater level of faith before the splitting of the sea. He was disappointed with the Jews for singing only *after* they saw the miracle. Jews are expected to have more complete and joyous faith; they should have rejoiced *before* he split the sea, when he told them to stop crying and start moving.

This is especially a lesson for our generation. When the Rebbe said before the Six Day War that it would end in just days, or that the gates of Communist Russia would open, or that the Scud missiles in the Persian Gulf War would kill no one, it calmed thousands of troubled souls. The Rebbe is always right.

The Rebbe's message for us today is: Get ready for Redemption, Moshiach is here! This should bring us great happiness, even before we see the miracles with our eyes. It should give us a renewed vigor in doing good deeds and preparing the world for the imminent Redemption, even though it seems at times that we are standing before impassable obstacles.

There is a Midrash that says that the Jewish people really did not cross the Yam Suf (Red Sea) *per se*, rather, they took a U-turn in the middle and came out on the same side they entered, just several miles down.

(Everyone has heard the joke about the little boy who hands in a blank piece of paper for his year's art project and explains it to his art teacher: "It's called 'Crossing the Red Sea!'")

"But it's Blank! There is nothing there!" exclaimed the incredulous art teacher.

"Well," explained the child. "The

Jews are expected to have more complete and joyous faith; they should have rejoiced before he split the sea, when he told them to stop crying and start moving.

Sea is split, the Jews already crossed, and the Egyptians haven't yet arrived!")

The real reason that they took this sea-splitting trip was to drown the Egyptians.

Of course, this is very weird. If G-d wanted to kill the Egyptians He could have killed them in their sleep,

or their swimming pools, or have them kill each other (like they did before the plague of the first-born). Why did He have to stage this whole production?

The Rebbe answers that this was just another step to prepare B'nei Yisroel for the receiving of the Torah. When the sea split, all the waters split, even the "upper waters," i.e. the heavens, so that there was nothing to "conceal" the Creator. In fact, every Jew, even the simplest maidservant, saw visions greater than those of the prophet Yechezkel, because G-d was giving them a preview of what to expect six weeks later on Mount Sinai.

In our generation we have the writings of the Rebbeim, which is called *Toras HaMoshiach*, the teachings of Moshiach. These books, like the splitting of the sea, provide a preview of what to expect in the Days of Moshiach, when the world will be filled with the feeling and the knowledge of the oneness of G-d like the ocean is filled with water.

B.H

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יחי אדונינו מורנו ורבינו
מלך המשיח לעולם ועד

THE CHASSIDIC VERSION OF “ATA B’CHARTANU”

RABBI YEHOShUA DUBRAWsky
(ARTICLE ORIGINALLY WRITTEN IN YIDDISH.)

*A few months ago, an obscene article, spewing hatred towards chassidei Chabad, Toras Chabad, and the Nasi Chabad, was printed in the frum world. * The despicable attack of those who focus their energies on loathing anything chassidic, stands in stark contrast to the chassidic mesirus nefesh for all Jews. * The well-known chassidic writer, Rabbi Yehoshua Dubrawsky, presents the other side of the story. Let people judge for themselves.*

One who would conclude that the article you are about to read has a somewhat “racist” edge, would be right. But what can I do? There are things that are correct and true that appear like racism. Look at how the world just can’t tolerate the Jewish idea of “ata b’chartanu” (You [G-d] chose us). Yet the same world, amongst themselves, can’t deny the truth of that phrase, despite their noisy protests against it (unfortunately, some Jews join in the gentile chorus).

This is because the world simply can’t understand or recognize the fact that the awareness embodied within the Jewish “ata b’chartanu,” has nothing to do with nationalism as the world knows it. It’s not the boasting which accompanies “national pride,” and one cannot detect even a smidgen of the emotion of “sisu b’nei meioi” (rejoice, my innards; i.e., smugness) as a result.

How could a gentile understand the complex emotion within a Jew’s heart when he says “ata b’chartanu” on Yom Tov? For along with the pride and joy in the words “ata b’chartanu,” come the demands and expectations expressed in the words that follow, “v’kidashtanu b’mitzvosecha, v’keiravtanu malkeinu laavodosecha” (and You sanctified us with your mitzvos, and drew us close, our King, to your service). This is the essence of being chosen, and when thinking about these words, a Jew feels that he has yet to pay off a debt.

Goyim always had other spectacles, full of dust and scratches of anti-Semitism, through which they saw what they wanted to see in the “ata b’chartanu.” This was true way back at the beginning of the G-dly choice, when Yaakov Avinu “cleverly” obtained the “brachos ata b’chartanu” (and the first Jew-hater, Eisav, finally had to concede that Yaakov was the

next link in the chain of the Avos). Already at that time, one could see the practical ramifications of that choice for Yaakov and his sons, in his lifetime as well as afterwards. This meant fleeing from Eisav, countless adventures at Uncle Lavan’s house, which was followed by a fearsome meeting with Eisav (as Chazal say, Yaakov said, with a tinge of irony, to Eisav: Look at how the *brachos* were fulfilled...).

Then the nations of the world stand in amazement at what happened next to the “chosen people.” Poor Eisav immediately received a homeland for himself and his children, Har Seir, and then he got the “fat of the land” with the land of Edom, and all this without *Galus*! The children of Amon and Moav didn’t need to lift a finger either, and they got spacious lands to call their own.

But what happened when the chosen ones, the B’nei Yisroel, were supposed to get their portion, that tiny land that Hashem had promised Avrohom? The story is rather lengthy. First they had to endure the agonies of a long exile as slaves in Egypt. Quite a few lost their lives and never lived to see liberation. Then there was a forty-year sojourn in a large, fearsome desert. When they finally got to the Promised Land, not too much time elapsed before they experienced *Galus* once again.

After the Babylonian exiles returned, another brief period of time elapsed and there was exile once again, and boy, what an exile! What a long, difficult, terrible exile!

And the goy-Eisav scratches his head and asks, “One minute here! Is this really the nation that declares, ‘ata b’chartanu?’” And before he received an answer to his first question, he is bothered by something equally odd. Those nations that did well for themselves, Edom, Amon, and Moav, have no survivors, yet Israel of all

nations, downtrodden, persecuted Israel who experienced evil decrees, death, and rivers of blood, still exists!

Thus Jews feel the inner intent of “*ata b’chartanu*.” The world views this phenomenon mystically, as an invisible thread which connects Heaven and *Am Yisroel*, and is the secret to the existence of His people.

A Jew’s existence arouses an absolute wonderment and confusion among the nations. This is not the kind of “ethnocentrism” manufactured by Eisav. It’s an unusual phenomenon, and like it or not, Heavenly “chosenness” is the only explanation for it.

Truthfully, how can we expect *goyim* to grasp the Jewish uniqueness, which is really frightening in its illogic. The Jewish people began its history with someone who was thrown into a furnace for his faith. Since that time, thousands more years of suffering are endured until the peak is reached (or the *nadir*, if you wish) with the murder of six million Jews, simply because they were Jews!

This gentile confusion is magnified many times over, and finds itself struggling with inherent inconsistencies at the point when it comes to translating their view of the “Jewish Problem” into practical terms and daily interactions. The selfsame perceived contradiction – in which the “*ata b’chartanu*” is the purpose of the world and the entire Creation, yet the world rejects so completely the very ‘crown of Creation,’ and seeks to annihilate it – causes the Jew to be portrayed in the world in two ways: the world is jealous of the Jews, yet it dismisses them; it praises Jews’ wisdom and makes them into dust and ashes; Jews are the most devoted people as well as the most rebellious (all this is as the gentile views us); Jews are the first and true believers and also the initiators of heretical ideas; they are the richest and the poorest; revolutionaries and apathetic

as to their lot; they are also among the great artists, musicians, and inventors – yet according to others, it’s just the opposite. So it continues to grow, the list of opposites and contradictions, insinuations and double-talk, and it wouldn’t be an exaggeration to say that the list is as long as the *Galus*.

Enough said about the “lesser evil” in the gentile’s world, in which traditional anti-Semitism cloaks itself in a variety of reasons, and perceives its relationship with Jews as objective.

Somewhere within, the principle stated by Chazal as brought in Rashi prevails, “*halacha hi b’yadua sh’Eisav sonei l’Yaakov*” (it’s a known *halacha* that Eisav hates Yaakov). It’s a *halacha*! In every generation, Eisav hates Yaakov the Jew (even under the best of circumstances, in America, which has practically no public sanctioned anti-Semitism, the main reason is not a lack of anti-Semitic sentiment but wondrous, G-dly *chesed*).

However, as Rashi later emphasizes, even Eisav has his moments when positive feelings towards Yaakov are aroused. So too with the *goy*, at certain times, his anti-Semitism is dormant. It is replaced with confusion and doubt, which express a relationship that is seemingly objective and even pseudo-sympathetic.

But in days of darkness, when hatred destroys the normal way of things, those *goyim* who delude themselves that they have never felt hatred, who say it’s only “a position of objective criticism” that they have against Jews and Judaism, *goyim* like these we refer to as “*a halbe tzara*” (Yiddish; literally, “half of a problem”).

The great tragedy lies in those “Eisavs” who fulfill the *halacha* of hating Yaakov *b’hiddur* (punctiliously), with a hatred that utterly consumes them. Pathological individuals like Haman and Hitler (*yimach shmam*) exist in every generation, and no excuse or reason – even if they

brandish such justifications – can cover over this animalistic hatred.

Now I’d like to go back to the beginning, to the idea that, without a doubt, will be considered racist, arrogant, and who knows what else, but absolutely correct, in my humble opinion.

Just as a Jew stands out in his Judaism among the *goyim*, so too, a Chabad *chassid* stands out in his *chassidus* among Jews (nu, of course “*l’havdil elef alfei havdalos*”). This is based on the old Lubavitcher understanding of the words, “*Ashreinu, ma tov chelkeinu* etc.” (Fortunate are we, and how good is our portion).

“*Ashreinu, ma tov chelkeinu*” – “fortunate are we” that we are Jews and not *goyim*;

“*u’ma naim goraleinu*” – “how pleasant is our lot” that we are *chassidim* and not *misnagdim*;

“*u’ma yafa yerushaseinu*” – “and how beautiful is our inheritance” that we are *chassidim* of ... (did you manage to complete the sentence?)

Similar to the relationship of the “less evil” *goyim* towards the Jews – a relationship which is confused and full of contradictions – is, *l’havdil*, the relationship between the “less evil” of certain groups of Jews towards *chassidei Chabad* (here the phrase “less evil” is a borrowed term – because deep down, every Jew is utterly good): they admire them and dismiss them; see amazing qualities and seek out and find their faults; they portray them as both wealthy and beggars; as contemplative people and wild men, envying them and being revolted by them. All of it together.

* * *

Let’s put aside, for a moment, how much Lubavitchers have invested – bodily, spiritually, or monetarily – in order to help Jews around the world; not just spiritually, but also simply materially. How many people owe their physical lives to Lubavitch and

its work? We will put aside for a moment the painful question of how it is possible that Lubavitch has become such an outcast in the eyes of such a large section of the Jewish world, and even the *chassidic* world. A question, by the way, which is equally relevant in relationship to “*am levadad yishkon*” (a nation that dwells alone) – did we mention that this is a shocking comparison?

However, here too the “*olam gadol*” (the macrocosm) is reflected in the “*olam katan*” (microcosm) – the Lubavitcher “*ata b’chartanu*” is not in the category of “*sisu b’nei meioi*,” and it doesn’t even have a remote connection to feelings of arrogance and haughtiness towards others.

This “*ata b’chartanu*” was expressed in the fate of Chabad *chassidim*, who remained as nearly the only warriors on behalf of Torah and *Yiddishkeit* in Soviet Russia, and till this day, as emissaries of Torah and *Yiddishkeit* to the furthest reaches of the world. To Lubavitchers, this is a fact of life, as Polish Jews say, “*k’maaseh*.” And forevermore they shall continue to go in the traditional *chassidic* way, a path paved by our Rebbeim and led by our guide, *nasi doreinu*.

Yet there is a certain group whose relationship and feelings towards *chassidei Chabad* is similar in a horrific way (*l’havdil?*) to the hatred of the worst enemies of the Jewish people. Just as the latter has no logical basis, so too, the hatred of this group is not based on reason. It doesn’t have even a shred of a basis of “*minhag avoseihem bi’yedeihem*” (a custom of their fathers), when it’s been over a hundred years already that the gedolei Lithuania – the *gaonim* of Volozhin and Brisk – distanced themselves from the unfortunate *cherem* (excommunication) which was put on the *chassidim*. Their deep friendship with the *chassidic g’dolim*, proved how far removed they were from the crude forms of opposition which was

fabricated by ignorant people and by those who sought to stir up trouble.

I didn’t read the hate-filled article in the *Yated* which attacked Chabad and its *nasi* in the most despicable manner. I didn’t read it, and I won’t read it! But as I heard, it was an amalgam of missionary poison, depraved and psychopathic zeal, and a hatred so deep and absolute that it reminds us of what Bilam the Wicked said, “If I only I had a sword in hand...”

The old *misnagdic* hatred was aroused, the likes of which (in both the distant and recent past) was ready and willing to beat a *chassid* until he died. With “religious fervor,” in whose

How can we expect goyim to grasp the Jewish uniqueness, which is really frightening in its illogic.

name Jews were mounted on the pyre, the mercenaries of the *Yated* are ready to set aflame anybody who identifies as a Lubavitcher (thank G-d, only with their tongues and pens, having no other recourse...). Even the Christian world expresses their shame today about their past behavior, especially after the Holocaust.

Why do we expect differently from anti-Semites in Europe and from Arab terror groups? Why should they restrain their hatred for Jews when those in B’nei Brak and their sympathizers refuse to relinquish their hatred of Jews and their enmity for the *nasi Yisroel*.

It is very hard to break the wall of

blind hatred to get into the narrow mind of the Litvak. A Lubavitcher child, a *bachur* – a Tamim, and certainly an adult Lubavitcher *chassid* – contains more *yiras Shamayim*, *emuna shleima*, and *ahavas Hashem* in his heel than all the popular “*g’dolim*” in B’nei Brak.

* * *

I’d like to point out a number of facts whose veracity G-d knows and has been witness to, and they are just a drop in the bucket. One is a description of a Lubavitcher child, the second is about a *bachur*, and the third is about a typical Lubavitcher young man.

I knew him personally. He was a fellow student in the Chabad *yeshiva* in Russia, and he was about 13-14 years old when this happened. He ate a *fleishike* meal, and when only a few hours had gone by, he forgot and had something dairy. He hadn’t eaten much, just a couple of bites, when he remembered that six hours hadn’t yet gone by since he had eaten meat. He was beside himself with anguish, to the point that he tried by all means possible to vomit what he ate.

This was a boy, *mamash* a child, and it was during the years of starvation and war, and it was no simple task to get the stomach to part with the food it had ingested. I won’t get into the ways and means he devised to get rid of the unwanted food sitting in his stomach, but he was crowned with such success that he was finally rid of not only the bit of dairy he had eaten, but the entire meat meal he had eaten previously.

A great stone rolled off his heart, but a little rock still remained which he tried to remove during *Mincha* with tears. That didn’t still his conscience, so he went over to the *mashpia* to ask for a *tikkun* for his sin. I can testify that the boy wasn’t one of the ‘*frumaks*’; he was a “with it” kid and a *chevraman*.

The second story is about a *bachur*

who certainly did not consider himself a *yerei Shamayim* or a great *chassid*. He was already out of *yeshiva* and went to work in order to sustain himself, but the NKVD thought he was a *yerei Shamayim*, and so they arrested him.

Sitting in jail meant **sitting**. His parents sent him a package of *matzos* for Pesach, but in true Russian humanitarian fashion, the package was given to him after Pesach.

With inhuman efforts, the *bachur* managed to obtain some sugar cubes and a few eggs with which he made the *s'darim* and which he ate for the rest of the holiday. You can just imagine what a superhuman battle it was, day after day, hour after hour. But this is only the introduction.

Since the Russian police was extremely concerned about outstanding sanitary conditions, even for prisoners, the water in jail for one's personal use was stored in a large barrel which contained only boiled water. Each prisoner took water from the barrel with his own cup. That *bachur* knew that all the prisoners put their *chometz'dike* cups into the barrel, and there was no other available water, so **he didn't drink a drop of water throughout Pesach!** He told this to me in passing, without even a hint that he had thereby done something especially heroic.

The following story is about a distinguished *chassid*, an *oved*, who davened for hours on end and did a *cheshbon ha'nefesh* during the bedtime Shma that took hours. It was at the end of the war, in depleted and starving Samarkand. Little me and another *bachur* learned in his apartment. We, the students, didn't suffer from hunger because he made sure we had bread, but he himself suffered tremendously.

It was Shabbos and we davened Shacharis and Musaf, ate the skimpy meal, and were sitting and learning. He was still in the middle of *davening*. The letters in the *s'farim* danced before

our eyes but we were transfixed by the heartfelt *davening* which melted the hearts of the listeners.

The *chassid* finally finished *davening* and his wife put the Shabbos meal on the table: a few pieces of *lepioshke* (a type of Uzbeki baked good), and a plate of grated beets with fried onion. This was the fish and the chulent and the meat and the compote all together. Then I noticed:

Let's put aside, for a moment, how much Lubavitchers have invested – bodily, spiritually, or monetarily – in order to help Jews around the world; not just spiritually, but also simply materially. How many people owe their physical lives to Lubavitch and its work?

A piece of onion peel was on the salad. His wife removed it and he noticed. I saw him scratch his wrinkled forehead and I immediately realized why he did so. He was afraid that she had transgressed the prohibition of *borer* (selecting). He made *Kiddush* on a piece of roll and remained lost in thought. When she stood up to pass him the beets, he said to her: No, today, only you will eat

that.

And whoever experienced pangs of starvation can appreciate what awesome discipline it took to forego this food for such a reason.

Can anybody point out a **single misnagdic rosh yeshiva** who expressed such a deep feeling of *yiras Shamayim*, *hiddur mitzva*, and strong faith in G-d and Moshe, His servant?

And by the way, all the “heroes” of these stories live today in Brooklyn, and nobody accompanies them to *shul* with parades and dancing ... because in the world of Lubavitch, *mesirus nefesh* like this is common currency and if we really wanted to write their life stories, we'd need a number of thick volumes to do so.

If the scribes of the *Yated* would be freed, for a moment, from the chains of their hatred, they'd understand why such heroic *mesirus nefesh* never led those *chassidim* to a *mishnagdic* feeling of “*sisu b'nei meioi*.” This is because they felt with all their hearts and souls that it wasn't because of their own powers and their personal acts, but because of the *nasi* and his G-dly *kochos* which were invested within them.

It wouldn't hurt them to remember that the members of the cursed Yevsektzia were far more masterful in their mockery of Chabad. Even their so-called “objective” claims (which included the recycled trash bin of opposition to “Messianism”) had a far more serious bent than the product supervised by the “spiritual committee” in B'nei Brak – but time has shown, as they say in Russia, that he who laughs last, laughs longest.

Just as Hashem helped, and all the Yevsektzia ideology is buried in the annals of history, the day is not far off when Jews will finally be rid of the hatred and envy of the enemies of *chassidus* in our generation.

(From an article that appeared in the Algemeiner Journal.)

THE CHASSID AND THE CHOZER

BY SHAI GEFEN

TRANSLATED BY MICHOEL LEIB DOBRY



HaChassid R. Yitzchak Gershon Borovik was privileged to learn in Lubavitch and even was a chozer of the maamarim of the Rebbe Rashab and his son, the Rebbe Rayatz. His son, R. Zalman, emigrated to Eretz HaKodesh and settled in Givat Shmuel, where he retold his memories of his father. His stories reveal a mere glance at the personage and character of his father, who was a Jew with true self-sacrifice and an outstanding chassid of our Rebbeim. Presented in honor of Yud Shvat, the yahrtzeit of the Rebbe Rayatz.

Until a few years ago, R. Zalman Borovik, of blessed memory, lived in Givat Shmuel. He was a Jew who filled to the depths of his soul with Lubavitch. He absorbed all this in the home of his father, who was a student in Lubavitch and a *chassid* of the Rebbe Rashab and the Rebbe Rayatz. R. Zalman was accustomed to sing the Niggun Rostov, which was always sung before the *maamer*. He didn't remember many details about his father, R. Yitzchak Gershon. However, those things that he did remember and retold have preserved the cherished memory of someone who was a *chassid* and even

a *chozer* of *chassidus* of the Rebbe Rashab and the Rebbe Rayatz.

R. Zalman passed away a number of years ago. However, throughout the years that he lived in Givat Shmuel, he remained in close contact with the local Chabad House, run by Rabbi Shabtai Fisher. Rabbi Mordechai Friedman was the one who succeeded in extracting these details from R. Zalman about his father and even brought him a photograph of his father and his family.

R. Mordechai Friedman: On one occasion that I made a public Torah reading on Shavuos, I met R. Zalman Borovik. From the very start of our

conversation, I felt that this simple man lives and breathes Lubavitch. He told a great deal about his father and his connection with Lubavitch. So I decided that after Shavuos, I will meet with him for the purpose of getting more details from him in order to preserve the character of another *chassid* who was connected in heart and soul to our Rebbeim.

After Shavuos, I went to R. Zalman's home to hear further details about his father, R. Yitzchak Gershon.

"My father," R. Zalman retold, "was born in 5643 (1883) in the Ukrainian city of Korma. The house was extremely impoverished, but also very observant, and his mother educated him along this path. The poverty in the house was so great that there were days that went by with nothing to eat. But despite all this, my father said that an atmosphere of *simcha* constantly reigned in the house. We never complained at home about the situation."

"The house itself was not a Lubavitcher home. But after my father's *bar mitzva*, my grandmother said that she wanted very much that her son should learn in *yeshiva*. So she sent him to Lubavitch, where the *yeshiva* had been founded a short while earlier by the Rebbe Rashab, *nishmaso Eden*."

The young Yitzchak Gershon

traveled to Lubavitch and excelled in his studies in *nigleh* and *chassidus*. He was among those who publicly reviewed the *maamarim* of the Rebbe Rashab, and even transcribed them. His son, R. Zalman, retold that his father would stand close to the Rebbe Rashab in order to properly hear and take in every word. This arrangement continued until his wedding in 5667 (1907).

After his father's wedding, he lived with his father-in-law, HaRav Binyamin Chernin of Amtzog. During this period, R. Yitzchak Gershon continued to sit and edit *maamarim* and *nigleh*.

After the passing of the Rebbe Rashab in 5680, R. Yitzchak Gershon traveled to the Rebbe Rayatz in Leningrad to ask his advice on what he should do for *parnasa*. These were very dark times. Fear reigned in the streets. The Communists did not allow people to be involved in religious pursuits. *Chassidim* were being sent to prison every day. Everything was done in hiding.

At this time, the Rebbe Rayatz sent R. Yitzchak Gershon to the town of Prolky, where they were in need of a *shochet*. The family lived there until 5692 (1932). R. Yitzchak Gershon learned continuously from the transcripts he recorded when he was with the Rebbe Rashab. R. Zalman recalled once about when his father was

in Leningrad visiting the Rebbe Rayatz. When the Rebbe saw him, he called, 'R. Yitzchak, come over here.' When he came, the Rebbe Rayatz asked him, 'Do you learn *chassidus*?' His father nodded his head. 'Do you have *k'savim*?' the Rebbe continued to ask his father, and he again responded affirmatively. The Rebbe asked R. Yitzchak Gershon to send him the transcripts of his father's *maamarim*.

R. Zalman did not know if his father actually sent the *k'savim*, however, what he does remember with certainty is that T'mimim would come to the house and copy from the *k'savim* and record *hanachos*. R. Zalman recalls his father sitting and learning with the utmost diligence and perseverance, even during the most difficult times.

R. Zalman also remembers well how the *g'vir*, R. Shmerel Gurary, of blessed memory, would arrive at their home in connection with the *k'savim*, at the command of the Rebbe Rayatz.

With the passage of time, R. Yitzchak Gershon received his certification as a *rav* and a *shochet*.

In 5690, when the Rebbe Rayatz was living in Riga, R. Yitzchak Gershon traveled to Svodlavsky, near frigid Siberia, due to the harsh financial conditions that prevailed in the Ukraine at the time, to serve as a *rav* and a *shochet*. Every Shabbos, he would give over *maamarim*, in addition to his

duties as a *baal koreh*.

Such recollections from his son, R. Zalman, after several decades, were a vivid illustration of how much his father's inner *avoda* affected him, to the point that they were emblazoned in his memory in spite of the lengthy passage of time and the suffering his family endured. "My father," R. Zalman remembered, "would arrive in *shul* on Shabbos morning before everyone else. He would start learning *chassidus* from out of the *maamarim* he transcribed (and even from those he heard from the Rebbe Rayatz). Only after all of the worshippers had completed their prayers would he begin his own preparations for *Shacharis*, which concluded at a late hour. My father's Chabad *d'veikus* was most unique and influenced everyone around him."

"The *farbrengens* on auspicious Chabad days were held in our home. My father's words were heard most attentively, and an atmosphere of pure arousal reigned. He would strengthen his fellow Jews and give them hope, even during those very hard times. In the eyes of the local Jewish community, my father's word was final. His talks were as cold water to a tired and thirsty soul. Throughout all his long travels, he was connected in heart and soul to Lubavitch. Wherever he was, he made certain to bring the spirit of the *chassidic* teachings of the Rebbe Rashab and the Rebbe Rayatz."

In summation, relates Givat Shmuel Chabad House Director Rabbi Shabtai Fisher: "R. Zalman would always tell us about his father's self-sacrifice. R. Yitzchak Gershon never missed an opportunity to immerse himself in a *mikva*. During the winters, he would cut a hole in the icy river and go in. The thought never crossed his mind not to go to the *mikva*. So it was in every situation and under any condition. It was all too clear that this self-sacrifice had a tremendous effect upon his son."

May the memory of such *chassidim* serve us as a candle for the coming generations.



(From L to R:) R. Yitzchak Gershon Borovik, his son Zalman, his father-in-law, HaRav Binyamin Chernin of Amtzog

THE SEVENTH WHICH BRINGS COMPLETE SIMCHA

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



The Rebbe placed into our hands a precious treasure that the whole world needs – the announcement of the Redemption. Yet, we are not doing enough in order to spread the word further. If only from the point of view of ahavas Yisroel, we must neither rest nor sit still until every Jew knows “Here comes Moshiach!” and that no one will be left behind in exile – without exceptions. Everyone must act, and as the Rebbe writes in the HaYom Yom from the 23rd of Teives: “This one through his writing, and this one through his speech, and this one through his wealth.”

TO REACH THE CULMINATION THROUGH SIMCHA

Yud and Yud-Alef Shvat marks the start of the fifty-third year since the official acceptance of the leadership and the saying of the *maamer* “Basi L’Gani,” the fifty-third year since the declaration regarding the task of the seventh generation: to bring the *Sh’china* back to the garden, to the point that the *Sh’china* can say, “I have come to my garden, my dwelling place.”

During the days of preparation for this great and holy day, we all learn the first *maamer* of the Rebbe MH”M, in which he outlines the path of the seventh generation on the way towards bringing the Redemption: to bring the *Sh’china* down primarily to this physical world, and to transform the *shtus* of impurity to *shtus* of holiness, through service and self-nullification above and beyond reason and knowledge.

However, there is another *maamer* connected to the seventh generation,

and for the sake of change, we are talking about a *maamer* from the Rebbe Rayatz, leader of the sixth generation.

Recently, I had an opportunity to learn from *Kuntres Drushei Chasuna*, which the Rebbe MH”M distributed on the 14th of Kislev, 5752, and which I was privileged to receive directly from his holy hand, when I passed before him together with a group of some fifty supporters from Los Angeles.

Among the *chasuna maamarim* that the Rebbe Rayatz said at the time of the wedding of the Rebbe MH”M to the Rebbetzin Chaya Mushka, of blessed memory, the most famous one begins with the words “*Lecha Dodi*,” which was said at the *kabbalas panim*. However, the *maamer* that was said at the wedding itself begins with the words “*Asher Bara*,” in which the Rebbe Rayatz opens with an explanation of the seventh *bracha* recited under the *chuppa*.

“The seventh fulfills everything, and from the seventh, everything is blessed,” the Rebbe Rayatz quotes from the Zohar about the last of the *Sheva Brachos*, and explains that the seventh *bracha* includes ten aspects of *simcha*. Since the seventh includes within it all the ten utterances, and each of the Divine attributes possesses its own

level of *simcha*, therefore, the seventh includes ten aspects of *simcha*.

The seventh generation began on Yud Shvat, 5710, however, it took root on the 14th of Teives, 5689, the day of the wedding of the Rebbe and the Rebbetzin, about which the Rebbe stated that this was the day that established the bond between me and you, between the leader of the seventh generation and the people of the seventh generation.

In that *maamer* which started the path towards the seventh generation, the Rebbe Rayatz defined the aspect of the seventh: the culmination of all the Divine attributes and utterances, and all through *simcha*.

This is the *avoda* of the seventh generation: to reach the culmination of it all on all levels, and particularly in the three aspects of *shleimus* – *shleimus ha'am*, *shleimus ha'Torah*, and *shleimus ha'Aretz*, and all through *simcha*.

And this *avoda* falls upon all of us, the members of the seventh generation. We must, therefore, increase and strengthen everything connected with the Rebbe MH"M, and make certain that it will be done to the fullest extent – with *simcha*.

TO BE HAPPY AND MAKE OTHERS HAPPY

There are those who have difficulty in doing their job with *simcha*, especially when faced with the overall situation in the world in general, and in *Eretz HaKodesh* in particular. Rationally, even according to the common sense of holiness, they're right. But our job is to rise above all logical considerations, even common sense of holiness, and to work with *bittul* and *kabbalas ol* above and beyond reason and knowledge. And then, we can be *b'simcha*!

When we learn the Rebbe's *sichos*, in which he establishes that the time of the Redemption has already begun and Moshiach has even started to reveal

himself and affect the nations of the world, how can we not be happy? It is clear that the Rebbe's words live and exist, and certainly when the Rebbe says that the world is ready for the Redemption, it continues to be so to this very day. There is no question that the world today is even more ready for the Redemption.

We must publicize this joyous announcement to the entire generation.

It is clear that the Rebbe's words live and exist, and certainly when the Rebbe says that the world is ready for the Redemption, it continues to be so to this very day. There is no question that the world today is even more ready for the Redemption.

Recently, I met with a close friend who had just returned from *Eretz HaKodesh*, and during his visit, he had the opportunity to observe the activities of Breslov *chassidim*. "You have no idea what joy they bring to people," he told me most excitedly. "They sing, '*HaKodesh Baruch Hu, Anachnu Ohavim Ot'cha*' and carry away anyone within their reach with fervent joy. Perhaps you should adopt the same approach," he concluded.

I told him that if we do what the Rebbe wants, and publicize the announcement of the Redemption, we will bring true – and much greater – joy. "Think about it for a minute – what is their message? We love G-d, and He loves us. But he still leaves us in exile... If you would come to these people with the Rebbe's message of 'Here comes Moshiach!' their joy would be even more genuine and complete and would even bring them to increase in Torah and *mitzvos*, in order to prepare for the coming of Moshiach."

And the truth of the matter is that we are not doing enough. The Rebbe placed into our hands a precious treasure that the whole world needs – the announcement of the Redemption. Yet, we are not doing enough in order to spread the word further. If only from the point of view of *ahavas Yisroel*, we must neither rest nor sit still until every Jew knows "Here comes Moshiach!" and that no one will be left behind in exile.

There are no exceptions on this issue. Everyone must act, and as the Rebbe writes in the *HaYom Yom* from the 23rd of Teives: "This one through his writing, and this one through his speech, and this one through his wealth." Every *shliach* with pen and ink must write to the residents of his city about the Rebbe's announcement of the Redemption, and to publicize it in the local newspapers. Every *shliach* with the gift of oratory should turn to his local radio and television stations and ask to publicize the announcement. And those who can't write or speak should pay someone to do so. The main thing is that the announcement of the Redemption should reach all the people. Today, the people need it more than ever!

THE BIRTH HAS BEGUN – ENOUGH PATIENCE!

In general, work must be done patiently. But when it comes to

Moshiach, there is no patience and there must be no patience. I remember that I once heard something in the name of HaRav Yosef Weinberg, who described the Rebbe's longing for the Redemption. "Think to yourselves what would happen if Eliyahu HaNavi came now and declared that Moshiach will be revealed tomorrow morning at six o'clock. The whole world would be in ecstasy. The *chassidim* would start drinking *mashkeh*, while the *misnagdim* would run to do *t'shuva*. The common denominator would likely be that everyone would be awaiting his coming at six o'clock in the morning with extreme excitement and anticipation. But there would be one Jew, different from all the others, who will stand and scream 'Ad Masai?! Can it be that G-d's children will be forced to wait until six o'clock in the morning?' This is the Rebbe!"

The Rebbe wants that we too will be impatient on this matter. And if that was the case throughout the years, all the more so we must be impatient now.

The exile and the Redemption are compared to conception and birth. Thus, if by this comparison the time of the Redemption has arrived, then according to the allegory, the birth has begun. At such a time, no one has any patience. No one wants to hear from the doctor that the birth has begun, however, one must patiently gather his strength, as the procedure may take

***Why are there
shluchim who still
don't publicize openly
the Rebbe's
announcement of the
Redemption? Why are
there chassidim who
think that not
fulfilling the Rebbe's
instructions is a
formula to preserve
the honor of
Lubavitch?***

longer than expected. And if there is a need to induce the birth, any normal person would neither rest nor sit still until the necessary equipment was brought.

We are now at the time of the birth of the Jewish people with the true and complete Redemption. The procedure has already taken more than a decade, and it's not finished yet. In the meantime, it's painful. Very painful! Every one of us can induce the birth, every one of us can spare the agony.

How can we sit patiently when the whole nation is suffering? We have at our disposal the medicine to speed up the birth!

CHASSIDIM ASK TO DWELL IN TRANQUILITY...

There are *chassidim* who want to sit calmly. They are trying to make the link with easy activities that everyone likes and avoid the fulfillment of the main *shlichus* to prepare the world to greet Moshiach.

But G-d does not let *tzaddikim* dwell in tranquility, and certainly not Lubavitchers. Beyond all logical explanations, He brings these calm and tranquil *chassidim* into a whirlpool of events, the start of which we are currently experiencing in California, and no one knows how and when it will all end.

In such a situation, we must stop for a moment and make a personal accounting. Why haven't we done what the Rebbe has demanded of us? Why are there *rabbanim* who still haven't signed the *p'sak din* that the Rebbe MH"M must reveal himself? Why are there *shluchim* who still don't publicize openly the Rebbe's announcement of the Redemption? Why are there *chassidim* who think that not fulfilling the Rebbe's instructions is a formula to preserve the honor of Lubavitch?

Maybe now finally all the *shluchim* will unite to fulfill the Rebbe's instructions, particularly the one from the Shluchim Conference of 5752: to prepare themselves and their surroundings to greet Moshiach Tzidkeinu. And when they do this out a sense of joy, they will certainly reach the ultimate completion, the completion of the Rebbe's centennial birthday celebrations, which includes the completion of ten times ten, the highest sense of completion, with the revelation of the Rebbe MH"M in the true and complete Redemption, *mamash*, NOW!

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THE INTERNATIONAL DATELINE AND THE RED LINE

BY RABBI YEHOASHA DUBRAWSKY

*The media recently marked the date when the nations of the world approved the “Partition of Palestine,” which gave the Jewish people a state. This created a haven for Jews, particularly after the horrors of the Holocaust, when Jews were not welcome in most countries of the world. Yet many saw this step as part of the Geula process, something the Rebbe absolutely negated. * We present two stories which the author heard firsthand, and which shed light on the Rebbe’s perspective.*

This happened many decades ago. I was working then for the Shulsinger Brothers famous printing and publishing establishment. They had acquired a reputation for the large quantity of *s’farim* they print, as well as the quality of the printing and binding – “good ink on good paper” – which had become the standard in the Jewish world.

The two owners of the printing company, Michel and Shmuel Shulsinger, had a great share in the dissemination of *Toras chassidus Chabad* – of the Rebbe Rayatz and the Rebbe *nasi doreinu* – after the war. At that time, Shulsinger Brothers invested over \$30,000 a year, an enormous amount at that time, to print various *s’farim* (*chassidus*, *sifrei chinuch*, pamphlets, etc.).

The truth is that on more than one

occasion they really went all out in order to do what the Rebbe wanted (for example, printing a book or pamphlet as quickly as possible. And remember, this was when printing was done with molten lead, not with high speed computerized machinery). Thanks to their efforts, they had the privilege of enjoying an especially warm relationship with the Rebbe Rayatz, and then as a natural extension of that, with the Rebbe.

However, they were “*farbrente tziyonim*” (ardent Zionists), and as such, they did not manage to absorb the *p’nimius* of the closeness they enjoyed with the Rebbeim, which led to the following incident.

One day when I arrived at the printers, the brothers attacked me with complaints and a hue and cry (as though I was guilty for something).

Mind you, by nature they were excitable fellows.

Their main point was: we never realized that the Lubavitcher Rebbe is such a *kanai* (fanatic), even more of a *kanai* than the Satmar Rebbe!

What had happened to elicit this outburst? It took some time before they calmed down and could tell me what happened.

At that time, the Shulsinger Brothers were pioneers, and for quite some time they were the only ones, who published Jewish calendars. Their satisfied customers were Jewish organizations, particularly those involved in fundraising who used the calendars for advertising.

Lubavitch had ordered calendars. Rabbi Chodakov, *a”h*, would carefully go over every single item under the Chabad name (Kehos, Merkas L’Inyanei Chinuch, etc.). The Shulsinger Brothers always wrote “Yom HaAtzmaut” (Israel’s Independence Day) for the date 5 Iyar. When they brought the proofs for the Chabad calendar to R’ Chodakov, he noticed those two words near the date for 5 Iyar and he erased them so vigorously that not a trace remained of them.

When the proofs were back at the printer and they noticed this correction, they went crazy. They were simply furious and they resolved that this would not be allowed. They set off for 770, went into R’ Chodakov’s miniscule office, and began shouting: How could he?! They screamed all the reasons why noting Yom HaAtzmaut on the calendars was a sacred principle for them.

R’ Chodakov, in his usual unflappable manner, heard them out and when they were done, he responded calmly though resolutely, saying that it was out of the question for those words to appear on a Chabad calendar. Without getting into a debate with them, he let them know that if they would stand on their principle, Chabad’s order was cancelled.



The brothers realized they had wasted their efforts in the wrong place, because he wouldn't change his mind (one of them said dismissively, "speaking to a Yekke like him is like talking to the wall"), and they decided to go over his head.

In those years it was still relatively easy to get an appointment with the Rebbe, especially for those who had enjoyed such a close relationship. Within a short time they had an appointment with the Rebbe. This is what the Shulsinger brothers told me that day:

First of all, how could Yom HaAtzmaut be erased from the calendar? The day the state was established was in the way of "*is'chalta d'Geula*" (the beginning of *Geula*)! How could it be ignored?!

The Rebbe responded sharply: "*Is'chalta d'Geula*"? *Chas v'shalom*! It was not the *Is'chalta d'Geula*!

The brothers began arguing: Nu,

fine, it wasn't the beginning of the complete *Geula*, but it was still a day of salvation and redemption for the Jewish people! Why should it be erased?

Again, the Rebbe responded sharply: No! It was not a day of salvation and redemption for the Jewish people! (there were some other phrases which I don't remember now).

The brothers remained dissatisfied and even raised their voices (as they themselves told me), and tried to plead with the Rebbe that even if it wasn't an actual *yeshua* for the Jewish people, it was at least a festive day, and it represented salvation for many Jews.

I think the Rebbe also raised his voice. The *talmidim* in the *yeshiva* who sat in the small *zal*, not far from the *yechidus* room, said that they could hear the voices of the brothers the entire time, but then suddenly they could hear the Rebbe speaking loudly. This is what the Rebbe said which the brothers repeated to me:

"Not only is it not the *Is'chalta d'Geula*, not only is it not a *yom tov* and a day of salvation for the Jewish people, etc. – but it delayed the *Geula* for [such and such] a number of decades!"

One of the brothers remembered a certain number the Rebbe had said, though he said it with reservations, "I think..." while the other brother remembered a different number, and was also doubtful. It's interesting that they didn't remember the number precisely (maybe due to their emotional state at the time).

(And for me too, so many years later, it's hard to pinpoint what they said, but I think that the number was forty-five years.)

That was when the brothers finally understood how the Rebbe regarded Zionism, with a "fanaticism that was greater than Satmar's" – while at the same time, how precious every Jew is to the Rebbe, even those who still believe in Zionism.

Another fact, also from a reliable source, which shows how strongly the Rebbe opposed marking 5 Iyar as the *Is'chalta d'Geula*, took place later on.

The *gaon* Rabbi Chaim Zimmerman, *a"h*, one of the famous *iluyim* of the previous generation, was a regular visitor of the Rebbe's, whether at *farbrengens* or private audiences, and he corresponded regularly with the Rebbe. He was extremely impressed by the Rebbe's *geonus* and *lamdanus* (genius and scholarship). Not only was R' Zimmerman not a *chassid*, he also was blessed with an abundance of symptoms of being a "wild genius" and he dismissed *g'dolim* with a wave of the hand, not showing favor to anyone.

At that time, the International Dateline was not yet determined *halachically*. This was a crucial issue since it affects the observance of Shabbos and the Yomim Tovim in various places, as well as other *halachic* issues. The *g'dolei ha'Torah* who addressed this question arrived at different approaches to the issue, and books began to appear on the subject which promoted different views (the Rebbe also got involved and expressed his opinion on a number of points, mostly in connection with *s'firas ha'omer* for one who crosses the Dateline).

R' Zimmerman published a Torah journal (by the name of *HaKerem*, I think), in which he publicized his views on the Dateline. Then he put out a thick book called *Agan HaSohar* on the subject.

The author of *Torah Shleima*, the *gaon*, Rabbi Menachem Kasher, also wrote about the Dateline, in which he disagreed with R' Zimmerman – nothing terrible in itself – but he only dealt with R' Zimmerman's *shita* indirectly, and he did not mention R' Zimmerman by name, thus invalidating the *shita* in a most perfunctory way.

That was all he needed! R' Zimmerman flung himself into battle

with all the power of his mighty intellect, in order to pay R' Kasher back for his cavalier treatment of him, and to make dust and ashes of his *shita*. He did not refrain from using derogatory expressions, which was rare – even for him.

When R' Zimmerman printed his book (which addressed his *shita*), he quickly brought a copy to the Rebbe (I remember that he printed very few copies). The Rebbe graciously accepted the book, leafed through it, and said that R' Zimmerman had written a work that very few could understand (later on R' Zimmerman received a long letter from the Rebbe with comments on various topics in the book).

When he left the *yechidus*, R' Zimmerman related that the Rebbe had

***When the proofs were
back at the printer
and they noticed this
correction, they went
crazy.***

gently asked how he could have used such a sharp tone against a certain author (i.e., R' Kasher). "It's not the way of a *talmid chacham* to use language like this against another *talmid chacham*," said the Rebbe. "What then?" continued the Rebbe with a smile. "That itself was the point, perhaps you really wanted to prove that he's not a *talmid chacham*."

And then the Rebbe suddenly looked very serious. "You should have proved this by ripping apart his *shita* about the 'fifth cup.'" And the Rebbe continued to speak bitterly about the "fifth cup."

Not that long before, R' Kasher had published a booklet called *Kos Chamishi*, in which he brought different opinions, sources, and customs about

the "fifth cup" Pesach night, which is known as "Eliyahu's Cup." According to many opinions, this cup is associated with the future *Geula*, but according to some *g'dolim*, this cup should be drunk, even nowadays. R' Kasher concluded that since events in Eretz Yisroel indicated that it was the *Is'chalta d'Geula*, according to all opinions, the fifth cup should be drunk.

This so pained the Rebbe that he spoke about it with great bitterness, both with R' Chaim Zimmerman as well as with other people (as I heard). The Rebbe even went so far as to ask: Why hasn't even one person come out strongly against this *chiddush* of the "fifth cup"?

(It should be noted that the "problem" here was because this was, in fact, a *talmid chacham*. If it would have been someone else, that would have been another story, but R' Kasher was a *gaon*, and thousands of references to the *Torah Shleima* and the *Mifanei'ach Tzfunos* can be found in the Rebbe's *s'farim*. This explains the Rebbe's great pain, that such a warped idea could be wrapped in a mantle of scholarship, thus tripping up many.)

I think that this story clearly presents the Rebbe's perspective about *Is'chalta d'Geula*, but you need some intelligence and a wee bit of understanding, to differentiate between one thing and another. Just as you need to set up a clear line between the outright negation of Zionism on the one hand and the tremendous *mitzva* of *ahavas Yisroel* and *kiruv* which you must show every Jew, even one who calls himself a Zionist – so too, it is forbidden to think that the Rebbe's talk about the imminent Redemption in recent years has any connection whatsoever to the Zionist idea of *Is'chalta d'Geula*, something which actually delayed the *Geula*! On the contrary, the Rebbe told us that we have already, thank G-d, passed the point of a postponed *Geula* and "the time for your redemption has arrived."

BETTER THAT THE RIGHT DO IT WITH SENSITIVITY AND IN PAIN?!

BY SHAI GEFEN



We chassidim cannot support those who publicly announce that they are in favor of giving away land. A chassid of the Rebbe knows that merely speaking about giving away land does not only endanger us, but constitutes a denial of Hashem and His Torah!

11 YEARS SINCE THE FAMOUS SICHA

Yud Shevat 5763 marks eleven years since the Rebbe's talk with Moshe Katzav, then minister of transportation, and now President of Israel. This *sicha* actually contains the crux of the Rebbe's approach to topics relating to the Holy Land, and the terrible dangers that lie in talking about giving away land. We find that some details have already materialized from that prophetic talk, and we need to pray that other things won't materialize. The Rebbe told Katzav that an autonomy plan is actually the first stage in the process of giving away Chevron, Yerushalayim, etc.

We need to learn a lot of lessons from that *sicha*, but there's one important directive that must guide us throughout: a Jew who believes in

Hashem and His Torah, cannot be a partner with people who talk about "painful concessions," in any manner, shape, or form. Even when the talk is "only" about kantonim or "Autonomy plus" – to us this is heresy in G-d and His Torah:

"Talk such as this will lead, in the end, to actually giving away sections of Eretz Yisroel. So it turns out that talking about it is *k'fira* (denial) of Hashem and His Torah, and Eretz Yisroel and the holiness of Eretz Yisroel," says the Rebbe.

"These talks about an autonomy plan are the first step in giving away portions of Eretz Yisroel, and not just small portions but large portions like Yehuda, Shomron, Aza, Chevron, Yerushalayim, etc. It is a matter of literal danger to life!"

These are things for which we all

must make a true *cheshbon ha'nefesh* (accounting), to see to what degree what the Rebbe said so painfully on Motzaei Yud Shevat has an effect on us. How much, we as *chassidim* are instilled with the awareness of this topic of literal danger to life, and not that we, *chalila*, back people who publicly declare that they support talks and giving away land, whether "plus" or "minus."

A *chassid* of the Rebbe must clearly understand that any talk of giving away land, no matter in what form (including "kantonim," as the Right are suggesting today) – aside from it being **literal *pikuach nefesh***, is ***k'fira b'Hashem u'b'Toraso***, and *k'fira* in the holiness of Eretz Yisroel. Whoever doesn't accept this as an absolute certainty, must do a serious *cheshbon ha'nefesh*.

In that same *sicha*, which was said in the presence of thousands, the Rebbe spoke about the element of public *chilul Hashem*, for which there is **no forgiveness and atonement**. The Rebbe said shocking things, that if, *chalila*, they give away land, it would be preferable that non-Jews did so, because if a believing Jew takes part in this, he is desecrating Hashem's name, *r"l*!

Unfortunately, the conventional wisdom of today is that it is preferable

that the ones giving away the land to our murderers be Jews who announce that they are sensitive to the significance of what they're doing. "Better that someone from the Right do it with sensitivity and in pain, than someone on the Left," they say.

The Rebbe MH"M sees it differently. He spoke most painfully (for those who remember) about the fact that it is specifically a party that believes in the *shleimus* of Eretz Yisroel that is doing things like this. The Rebbe went even further and said that better that **gentiles rule the Holy Land**, the main thing being that Jews shouldn't do the crime themselves.

As the situation, *b'derech ha'teva* (under natural circumstances), is unbearable, and despite this, Jews get up and say they want to go ahead and concede, we must publicize what the Rebbe told Katzav, a *sicha* that the Rebbe edited a number of times. And we must internalize the message: *chas v'shalom* that any of us should have anything to do with giving away land.

The more we protest, the more we exert our influence so that – with Hashem's help – not only won't land that is now in our possession be given away to *goyim*, *r"l*, but Hashem will quickly fulfill His promise and return to us the land of Keini, K'nizi, and Kadmoni, *teikef u'miyad mamash*.

"IT WILL BECOME CLEAR..."

The web of corruption in Likud is expanding. The police keep on exposing additional ministers and deputy ministers, Knesset members and people associated with corruption. Even P.M. Sharon's son is going to be investigated. Sharon's being a shoo-in as next prime minister is no longer a given, due to the shocking revelations about what's going on in the Likud. Sharon is circling the wagons and he is trying to prevent wholesale desertions from the Likud. He is beginning to attack Mitzna for painful concessions that he wants to make for the sake of "peace."

Sharon is under pressure. His own sons are being implicated in some of Likud's corruption. Suddenly Sharon realizes that firing Minister Blumenthal didn't manage to put a stop to the downward decline. He, his family and party, are in trouble.

These topics are definitely not what *Beis Moshiach* deals with. We wouldn't even mention it except for the absurdity that while Palestinians were murdering Jews left and right, implanting live bombs among us, Omri Sharon was involved with buying votes in order to save his father.

While Sharon was selling a plan for a Palestinian state to the Americans, his men were involved with putting criminal elements into government

"Better that someone from the Right do it with sensitivity and in pain, than someone on the Left," they say.

positions. No, they weren't thinking about saving *Am Yisroel*. Their concern was how to rule, how to win the battle.

This is not the first time we've been privy to politicians' cynicism. They barter with people's lives, only in order to continue ruling. They have no true ideology, and they don't care about human life, just about who's in power. Omri Sharon and others were busy with trying to revive his father's political career. It's important that everybody know what really interests our leaders: our security or buying power.

Until now, things went well for Sharon. He moved up the elections to a time that was convenient for him, and he felt that his enemies were falling by the wayside. He felt that he had

absolute control, and with insolent arrogance, he continued talking about a Palestinian state and "painful concessions." Now, as he feels the noose tightening around his neck, he is concerned about policy issues. He suddenly "forgot" painful concessions and began attacking Mitzna for his painful concessions!

When he forgets painful concessions for *Am Yisroel*, it looks like it's really starting to hurt him! And it *should* be painful for him, for then, maybe he'll understand the significance of painful concessions of parts of Eretz Yisroel and endangering the lives of millions of Jews.

Another thing, Hashem in His great kindness, orchestrates events in a wondrous manner. Not that long ago, the polls showed Sharon's party as having forty seats, and he thought he would easily make a coalition with Labor, a coalition that would give up parts of Eretz Yisroel and Jewish values, but now the number of mandates is shrinking. His power is diminishing, and that's good.

PARTNER IN CRIME

Two weeks ago, we wrote about Rubinstein, the government's legal advisor, who allowed Yossi Ginnosaur to join the meeting at Camp David, and even gave false statements in court while knowing that he had dark dealings with Arafat.

Now there are reports that Rubinstein not only knew what was going on, but he even suggested to Ginnosaur a way of circumventing the case in Supreme Court that was presented against him, in an attempt to prevent his involvement in the Camp David agreements. They won't put Rubinstein on trial for treason, they won't blame him for being a partner to Palestinian terror. He'll emerge clean and pure and nothing will stick to him. They'll cast the blame at others.

It's very important to remember that Rubinstein is closely associated with

giving land away at the first Camp David Accords, when he was Moshe Dayan's right-hand man. Rubinstein is the man who was a partner with terrorists and supported the lies of Ginnosaur – and we must not forget this!

Rubinstein tries to pin the label of “terrorist” on good Jews like Marzel. He fulfills *Chazal's* dictum, “He who wants to lie should distance his testimony.” Rubinstein is an expert at this.

“A STRONG ERETZ YISROEL IS NEEDED FOR THE GOOD OF THE ENTIRE WORLD”

The world is in turmoil. President Bush announced the upcoming attack and the sand is running out. Now they're talking about Syria and Iran as being part of the Axis of Evil. The free world is trying to defend itself from psychopaths and murderers who want to destroy the whole world. Now they're saying that after attacking Iraq, the next goal is Syria.

This didn't happen in a vacuum. The same is true for the widespread anti-Semitism in Europe. When Eretz Yisroel is weak, the entire world feels it and responds accordingly. The terrorists feel the weakness of *Am Yisroel* in Eretz Yisroel, and make their plans accordingly. If you're following what's going on and are not blinded, you see the connection between the Oslo Accords and worldwide terror.

These things, as surprising as they may sound, are not new to us. Back in Sivan 5750, the Rebbe told Ron Nachman, “**Eretz Yisroel needs to be strong for the good of the entire world, so as not to allow Russia, Iran, etc., to spread, for they are against the U.S. no less than their opposition to Eretz Yisroel, and maybe even more so.**” The more we think about what the Rebbe said, the more we understand how the Rebbe foresaw everything that is taking place in our times.

The assumption of our politicians and those of the U.S. (during Clinton's time) was that if Israel concedes to

Arafat, gives away land, and establishes a state, the predatory wolf would be quiet, and then things would be resolved peacefully.

The U.S., for reasons of its own, wanted Israel to give in to the Arabs in order to quiet down Saudi Arabia and Arab countries. Thus, it hoped, everything would be resolved peacefully.

The present situation has made it quite clear to the Americans and to Israel too, that for the good of the world at large, it is preferable that Israel be strong. The U.S. understood the hard way that cooperating with the Arabs doesn't necessarily serve its best

interests. This was made most clear on September 11th.

The real question is when will we understand that we need a strong Eretz Yisroel, not just because of the security needs of the residents of Israel, but for the good of the entire world. The world is shaking only because terrorists understand that terror works.

Today everybody knows that there's a strong connection between the Hezbollah, El Qaeda, Hamas, and Al Aksa. Knowledge about the connections between these organizations and their penetration into Yesha, is no longer secret. Information that El Qaeda plans



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massive attacks within Eretz Yisroel and in Jewish centers worldwide is known to Intelligence agents the world over.

It's important that we internalize this message of the Rebbe MH"M: **for the good of the entire world**, Eretz Yisroel must be strong, since everything comes from there, from the essence of the world. Perhaps then, in Sivan 5750, it sounded strange, but today I don't think there's anybody who doesn't understand it.

THE POLLS AND THE RELIGIOUS PARTIES

On the eve of the elections, the polls are the center of attention. The Rebbe also spoke about polls and parties, but from a different, very unique angle. In a *sicha* of Sukkos 5748, the Rebbe said, "Lately a poll (referendum) was taken in Eretz Yisroel unofficially, on the topic of belief in G-d, *kashrus*, etc., and it turned out that the majority of people believe

"All kochos and efforts must be dedicated to 'unofficial' activity through which will come true success: drawing Jews closer to Yiddishkeit, and influencing them to fulfill Torah and mitzvos in daily life."

in G-d, and generally speaking, they try to bring only kosher food into the

house..." After the Rebbe spoke about how much can be done to influence Jews in the strengthening of *Yiddishkeit*, the Rebbe went on to explain, "especially in the light of the situation lately, an amazing thing, but unfortunately it's frightening: at the same time that the unofficial poll and referendum shows a great majority in favor of Judaism, Torah, and *mitzvos*. When it comes to an official vote, the situation is the opposite, *r"l*. Nevertheless, all *kochos* and efforts must be dedicated to 'unofficial' activity through which will come true success: drawing Jews closer to *Yiddishkeit*, and influencing them to fulfill Torah and *mitzvos* in daily life."

So maybe this is the call of the hour: to dedicate *kochos* and efforts to widespread efforts in *hafatzas ha'Torah* and *Yiddishkeit*. This way we'll reap a double profit, in that we'll also increase the number of *frum* mandates.



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COMMITTEE FOR GEULA AND MOSHIACH

In an effort to facilitate the revelation of the Rebbe as Moshiach it was decided at the recent Shluchim Conference in Nir Etzion, to expand the "Committee of Shluchim for Geula and Moshiach". The committee's members will be comprised of shluchim and a representative of the Central Lubavitch Youth Organization. Its activities will include

the publication and distribution of a weekly pamphlet for shluchim entitled, "Shavua shel Geula." The pamphlet will contain ideas, a story, and suggestions for activities related to the subjects of Moshiach and Geula. Another project is the monthly publication of a booklet called "Living with Moshiach Every Day". It will be divided into daily portions which can

be learnt or read out at the end of davening in Shul. There will also be study courses for shluchim on Geula and Moshiach, the first of which is scheduled during Adar. Our correspondent has been informed that the committee is open to ideas and suggestions, and it will work hard to present them to the shluchim.

YUD SHEVAT TESTS COMPLETED

After three weeks of intensive learning, around 2,000 T'mimim from yeshivos throughout the world took the final examination of this year's special learning drive for Yud Shevat. The students who attained over 80

percent will receive the seifer, "Kabbalas HaMalchus," a journal from 5753, while anyone who scores 100 percent will enter a special lottery for a ticket to 770. The winner of the lottery will represent T'mimim from

around the world. The directors of Atoh report that a special staff will work very hard to make sure that the results of the tests will be publicized in the yeshivos within two days.

MIVTZAIM AT THE TOMB OF BABA SALI

On the Yahrtzeit of the Baba Sali, which was on Tuesday night, 4th Shevat, several T'mimim from the Chabad yeshiva in Beersheba conducted mitzvaim next to his tomb in Netivot. The T'mimim arrived there the day before, stationing a mitzvah tank nearby, along with a stand decorated with large, impressive banners. Over the next two days, more than 15,000 Jews visited the stand

where they watched videos of the Rebbe Melech HaMoshiach that were screened continuously. Many of these visitors also put on T'fillin and placed letters to the Rebbe inside copies of the Igros Kodesh. They also received material about the Rebbe and the imminent Geula. Many people were very happy to join in whenever there was any dancing. These activities were done in conjunction with Rabbi Lior

Malka, the shliach of the Northern Negev region.



The Tomb of Baba Sali in Netivot

THE POWER OF A PICTURE OF THE REBBE

A resident of Rechovot walked into the study hall of the "Daas" yeshiva last Wednesday and started searching the walls for something. When one of the bachurim asked if he could help him, the newcomer pointed upwards to the sixth floor of a building that stood 100 meters away. "I live there," explained the visitor. "When I wake up every morning, I look out of my window at the yeshiva, and until recently I could see the picture of the Rebbe that hung on the wall facing my home. Whenever I saw that picture I would wave to the Rebbe and wish him a good day. But two weeks ago I noticed that the picture had been

taken down, and since then I have been missing seeing the Rebbe in the mornings... That's why I came here. I wanted to find out what happened to the picture so that it could be put back in its place."

The picture had indeed been taken down due to renovations in the yeshiva building. However the Tamim promised that he would do what he could to have the picture restored to its original place. Sure enough, this promise was kept and the picture was returned. This shows that we never know the power of the Rebbe's picture...



AUSTRALIAN ROSH YESHIVA VISITS B'NEI BRAK

On Wednesday the students of the Chabad yeshiva katana in B'nei Brak were privileged to host Rabbi Boruch Lesches, the rosh yeshiva of Tomchei T'mimim in Sydney. On his arrival in Israel, Rabbi Lesches asked to visit this growing and successful yeshiva. While he was there he delivered a shiur in the sichos kodesh of the Rebbe Melech HaMoshiach as a preparation for Yud Shevat. He then joined rosh yeshiva Rabbi Yosef Yitzchok Kaplan for a special farbrengen with the T'mimim, where the yeshiva's success in bringing students from other institutions closer to Chabad Chassidus was a main topic of discussion.



MRS. RIVKA VOLOVIK, A"H

On Thursday Mrs. Rivka Volovik, a"h, of Nachlat Har Chabad passed away at the age of 87. She was the widow of Rabbi Chaim Volovik, a"h. Mrs. Volovik was born in 1915. She was the daughter of Rabbi Eliyahu Eber, known as "Rebbe'le," who was one of the first students at the yeshiva in Lubavitch. The Rebbe Rashab appointed Rabbi Eber to be the mashpia in the city of Nevel, and Mrs. Volovik lived there with her father until he passed away in 1927. She then went to live with the family of the chassid, Rabbi Yisroel Conson,

where she remained until she got married.

After the passing of her husband Mrs. Volovik went to live in an old age home, where she remained until the end of her life. She leaves behind two sons: Rabbi Eliyahu Volovik, the gabbai of the Shul in Nachlat har Chabad and Rabbi Yosef Zvi Volovik, who lives in Crown Heights. Rabbi Eliyahu is sitting Shiva at home in Kiryat Malachi, while Rabbi Yosef Zvi is sitting Shiva at his home at 461 Empire Boulevard.

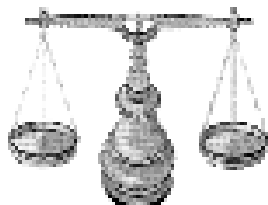
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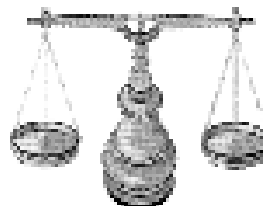


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