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CONNECTING TO HASHEM THROUGH K'TORES

SICHOS IN ENGLISH



SHABBOS PARSHAS TETZAVEH; 11TH DAY OF ADAR I, 5752

1. Both the beginning and the conclusion of this week's Torah reading mention the kindling of the menorah in the Sanctuary. Significantly, in the conclusion of the Torah reading, the kindling of the menorah is coupled with bringing the k'tores, the incense offering: "Aharon shall burn incense each morning when he cleans the lamps. And he shall burn incense in the evening when he kindles the lamps." [361]

As mentioned frequently, [362] the use of the word b'socham in the verse, "And you shall make Me a Sanctuary and I will dwell within," implies that G-d dwells, not only in the physical sanctuaries and Battei Mikdashos the Jews have constructed, but also within the spiritual sanctuary that exists in every Jew's heart. Accordingly, all the different tasks carried out in the Sanctuary have parallels in our divine

service. [363]

The relevance of the kindling of the menorah and the bringing of the incense offering in the above context can be understood by the analysis of their place in Parshas Tetzaveh, a Torah reading which is devoted almost exclusively to the concept of priesthood. This Torah reading contains a lengthy explanation of the priestly garments and a description of the sacrifices brought when the priests were inaugurated into the service of the Sanctuary.

Indeed, the mention of these services in this Torah reading is problematic in nature. Seemingly, the kindling of the menorah should have been mentioned in Parshas Truma with the description of its structure. Similarly, it would appear that the description of the fashioning of the incense altar — and hence, the bringing of the incense offering —

should have been included in that Torah reading, together with the description of the Ark, the menorah, the Table for the Showbread, the external altar and the other structural elements of the Sanctuary.

The above questions can be resolved as follows: The incense altar and its offering are mentioned as the final element of the construction of the Sanctuary and the preparations for its service to emphasize its unique importance. Indeed, we find that the Divine Presence did not rest in the Sanctuary until the incense offering was brought.

What is the reason for this uniqueness? Our Sages explain that the sacrifices offered on the altar in the courtyard of the Sanctuary relate to a Jew's body, while the incense offering brought on the inner altar relates to a Jew's soul. [364]

This concept is also reflected in the

361. More particularly, as the Rambam relates, the priests would bring the incense offering in the midst of the process of cleaning the menorah. First they would clean five lamps. Then the incense offering would be brought, and then the final two lamps would be cleaned.

362. See the maamer, Basi L'Gani, 5710, ch. 1.

363. This is reflected in the verse, "We will render [the prayer of] our lips in place [of the sacrifice] of bulls." And in this spirit, we include a description of the different elements of the service of the Beis HaMikdash is our prayers every morning. In this context, the incense offering is unique, for we recite, not only the verses from the Torah which mention

how it was brought, but also an entire section from the Oral Law describing its composition. 364. Thus meat, oil, and wine from which the body derives pleasure were offered on the altar in the courtyard. In contrast, incense which provides fragrance from which the soul benefits was brought on the inner altar.

inferences that can be drawn from the Hebrew names used to describe these different offerings. The Hebrew for sacrifice is korban, which has its root in the word karov, meaning “close.” In contrast, the Hebrew for incense offering k'tores relates to the root ketar, the Aramaic for “bond.”[365] By bringing a sacrifice, a Jew draws close to G-d. Through the incense offering, however, a Jew and G-d become fused in total unity.

Thus, after the Torah describes the preparations necessary for the Sanctuary which make it possible for the Divine Presence to dwell among — and thus within — the Jewish people, it mentions the incense offering which allows for a bond of oneness to be established between them.[366]

More particularly, the bond established by the incense offering refers to the soul's connection to G-d at the level of yechida, an unparalleled essential union. The connection to this level is reflected in that:

The incense altar was one cubit by one cubit, reflecting the connection to the level of soul associated with oneness;

There were eleven spices used in the incense offering. Our conscious powers are structured in a set of ten. The number eleven, by contrast, relates to a dimension of the soul and G-d that transcends this set, the level described by the phrase, “You are one, but not in a numerical sense.”[367]

When the incense offering was

brought, the priest making the offering was alone with G-d. No one was allowed in the Heichal and between the Ulam and Mizbeiach (See Rambam, T'midim U'Musofim 3:3). And in a greater sense, this concept is reflected in the fact that when the High Priest entered into the Holy of Holies on Yom Kippur, he brought an incense offering. This represented a fusion of the

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yechida of time, Yom Kippur, with the yechida of place, the Holy of Holies, and the yechida of soul, the High Priest.[368]

As mentioned above, the incense offering is associated with the menorah. The menorah refers to the Jewish people as reflected in the verse “The lamp of G-d is the soul of man.” And the Jewish soul is given the

potential to shine with light through the Torah and its mitzvos as it is written, “A mitzvah is a lamp, and Torah, light.”

The kindling of the menorah was intended to draw this light into the world at large. This is reflected in the construction of the windows of the Beis HaMikdash which were designed with their inner side narrower than their outer side. This indicated that their intent was not to bring in light from the outside, but to allow the light from the menorah to radiate forth to the world. In a similar context, our Sages describe the menorah as “testimony to all the inhabitants of the world that the Divine Presence rests in Israel.”

Based on the above, we can appreciate the connection the kindling of the menorah shares with the incense offering and with Parshas Tetzaveh. It is through the menorah that the inner bond established through the incense offering is radiated throughout the world at large.[369]

A similar concept applies in regard to Parshas Tetzaveh. The name Tetzaveh relates to the word tzavsa which means “connection.” To emphasize the importance of spreading the connection between G-d and the Jewish people throughout the world, Parshas Tetzaveh begins with the description of the kindling of the menorah. Although the principle focus of this Torah reading is on the priests, by beginning with the kindling of the

365. More specifically, it relates to Rabbi Shimon bar Yochai's expression, “With one bond, I am tied to You.”

366. In this context, we can understand why the incense offering is mentioned in Parshas Tetzaveh. The name Tetzaveh relates to the word tzavsa, “bond,” and refers to the bond established between a Jew and G-d. Thus it is appropriate that the incense offering which reflects the ultimate bond conclude this Torah reading.

367. See the sicha of the night following the

11th of Shvat.

368. The relationship between the incense offering brought each day and the incense offering brought on Yom Kippur is reflected by the fact that, in the Braisa we recite twice daily recalling the incense offering, the daily incense offering and the incense offering brought on Yom Kippur are mentioned together.

Our Torah reading also contains a reference to the incense offering of Yom Kippur. For it mentions that the offerings brought in

connection with the installment of the High Priest in his office parallel those of Yom Kippur.

369. And as mentioned above, this is particularly expressed by the fact that the incense offering was brought in the midst of the process of cleaning the menorah. Furthermore, the priest who brought the incense offering would wait in the Beis HaMikdash until his colleague entered and cleaned the menorah. Afterwards, the two would depart together. This further emphasizes the bond shared by these two services.

menorah, attention is drawn to the primary purpose of the priests' service, to reveal the Divine Presence in the world at large.

These concepts must be paralleled in our divine service every day. Every day, a person arises as "a new creation." Therefore, every day, we must renew the inner bond we share with G-d as expressed by our recitation of the verses concerning the bringing of the incense offering.[370] Similarly, we mention how this offering was brought in connection with the cleaning and the kindling of the menorah. This indicates how the bond between us and G-d must be extended into our worldly affairs, causing them to be carried out in the spirit of "All your deeds shall be for the sake of heaven," and "Know Him in all your ways."

We see a parallel to this in our prayer service. When reciting the Shma a Jew should "give his soul over to G-d." This connection is continued in the Shmoneh Esrei, when he stands before G-d with the nullification of a subject in the presence of his king.

After the conclusion of the morning prayers, we divert our attention to our worldly activities. In the midst of these activities, it is impossible to maintain the same level of attachment to G-d experienced during prayer.[371] Nevertheless, in the midst of our involvement in worldly matters, the essential connection established with G-d continues to have a residual effect — and that effect is apparent in one's conduct. And thus our k'tores bond with G-d forges an everlasting union.

2. As mentioned above, the halacha — as decided by the Rambam and the Seifer Mitzvos Gadol — is that the

The kindling of the menorah was intended to draw this light into the world at large. This is reflected in the construction of the windows of the Beis HaMikdash which were designed with their inner side narrower than their outer side.

incense offering is brought between the cleaning of the first five and the final two lamps of the menorah. In this light, it is problematic that in the daily liturgy, we recite the order of the priestly functions in accordance with the view of Abba Shaul, a minority opinion, who maintains that:

The cleaning of the five lamps [of the menorah] preceded the sprinkling of the blood of the daily burnt offering. The sprinkling of the blood of the daily burnt offering preceded the cleaning of the [remaining] two lamps [of the menorah]. The cleaning of the two lamps [of the menorah] preceded the incense offering.

According to this view, the incense offering is brought after the cleaning of the menorah has been completed entirely.

The Beis Yosef attempts to reconcile

this difficulty, explaining that the Rambam's ruling follows the principle that, in a difference of opinion between the Sages, the majority view is accepted. On the other hand:

Since people at large discovered that "Abbayei recounted the order of priestly functions in accordance with the view of Abba Shaul," it would appear that he [Abbayei] maintains that the halacha follows this view. Hence, they did not wish to change that order.

I.e., the Beis Yosef is explaining that since a sage of the later Talmudic period followed Abba Shaul's view, then the principle "the halacha is in accordance with the later authority" should be followed.

This explanation is still problematic: The Rambam surely knew of Abbayei's treatment of the matter and still ruled that the halacha follows the Sages' view. Furthermore, in our recitation of the order of the offerings in the Beis HaMikdash in the Avoda section of the Yom Kippur liturgy, the view of the Sages is accepted and we say that the bringing of the incense offering precedes the cleaning of the final two lamps.

Within the context of the application of these concepts in our personal divine service, these difficulties can be explained as follows: a) The Hebrew expression used by the Beis Yosef for the phrase "people at large discovered" is matzu ha'olam. The word olam relates to the word helam, meaning "concealment." I.e., this perspective reflects the concealment of G-d prevalent within the time of exile. This is also reflected by the name Abbayei, which our Sages interpret as an acronym for the words

370. As mentioned previously, we do not recite merely the verses associated with bringing the k'tores, but also add an entire series of Braisos; describing the preparation of the incense offering for the entire year. This demonstrates

how the connection established between the Jews and G-d is of a general nature, affecting our existence in its totality.

371. There is a parallel in the Alter Rebbe's

statements in Tanya regarding the bond with G-d established through the performance of the mitzvos. In the spiritual realms, this bond is eternal, but in the earthly realm, it is subject to the flux of time.

meaning "In You, an orphan will take comfort." [372] For in the time of exile, the Jews are like orphans, "children who have been exiled from their Father's table." [373]

At such a time, it is difficult for the inner bond with G-d represented by the incense offering to be revealed in the world at large, the influence of the menorah. Therefore, in our daily prayers, these two services are not coupled together. On Yom Kippur, however, when every Jew is elevated to a higher spiritual rung and experiences, in microcosm, the connection to G-d established by the High Priest in the Holy of Holies, [374] the possibility exists for the two services to be fused. At this time, a Jew's inner bond with G-d can radiate forth to the world at large. Furthermore, the inner bond established on Yom Kippur is not self-contained and affects our conduct throughout the year as well.

3. Significantly, Parshas Tetzaveh which is associated with these two services is always read in the month of Adar. Among the reasons for this is that it is on Rosh Chodesh Adar a pronouncement is issued, reminding the people to make their annual donation of a half-shekel to purchase the offerings for the Beis HaMikdash. Thus this is a month when the services

On Yom Kippur, with the connection to G-d established by the High Priest in the Holy of Holies, the possibility exists for the two services to be fused. At this time, a Jew's inner bond with G-d can radiate forth to the world at large.

associated with the two thrusts mentioned above are renewed. Furthermore, this renewal is characterized by joy, as our Sages state, "When Adar enters, we increase our joy."

In particular, there is a connection with the present date, the eleventh of Adar. For as explained above, eleven is associated with the level of yechida. Similarly, Shabbos is associated with this same quality as reflected in our

Sages' statement that every day of the week possesses "a partner" with the exception of Shabbos. And therefore, the Jewish people were designated as the Shabbos' partner, for they are also unique among the nations.

The positive influence of the eleventh of Adar is enhanced by the service of the tenth of Adar. Ten refers to the complete expression of our ten soul powers, i.e., the spiritual powers which are under our conscious control. This creates a setting for the revelation of the eleventh potential, the quality of yechida which is transcendent in nature.

May everyone internalize the inner bond with G-d symbolized by the k'tores offering. And may we make efforts, in the spirit of the kindling of the menorah which spreads light outward, to share these concepts with others. Every individual should try to influence at least ten other Jews and, if possible, extend his influence to every member of our people. [375]

These efforts, the internalization of the services of the Beis HaMikdash in the heart of every Jew, a "sanctuary in microcosm," will hasten the coming of the era when we will merit the revelation of the Beis HaMikdash itself. May this take place in the immediate future.

372. Since Abbayei was orphaned from both his parents at a young age, he was given this name.

373. Similarly, this concept is alluded to in the name Abba Shaul which can be interpreted to mean, "The father has been borrowed," i.e., the Presence of G-d, our Father, has been

"borrowed," taken to another place.

374. As mentioned above, this reflects the connection on the level of yechida.

375. The effect of a single Jew on our people at large is reflected in Aharon's kindling of the menorah, for the menorah and its seven

branches is a symbol for the Jewish people who are divided into seven general categories.

And the spreading of the Torah and mitzvos to others is characteristic of the service of Aharon who "loved the created beings and drew them close to the Torah."



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“HOW CAN IT BE TRUE IF I DON’T HAVE IT?”

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



The *mashpia*, R’ Mendel Futerfas, *a”h*, related: “In the town of Chernovitz lived a Jew of Vizhnitz *chassidic* stock who had departed from the ways of his fathers somewhat. Although generally speaking he was observant, even if it took quite a bit of effort, he did not withstand the test when it came to not shaving his beard, and used a razor, *r”l*.”

R’ Mendel explained the severity of the *issur* to him, and tried to convince him to at least get an electric shaver, which some authorities permit, but the man refused since electric shavers were very expensive.

R’ Mendel once told him: “Listen here! Eating pork involves one transgression, but when you shave your beard with a razor you are transgressing five prohibitions! So it turns out that each time you shave your beard it’s like you ate pork five times!”

The man listened and was greatly affected, but not in a positive way. On the one hand, not shaving in Soviet Russia was too great a test for him to withstand. On the other hand, he simply couldn’t afford an electric shaver (at least, that’s what he thought), and that’s why he felt so

hurt. He was so upset with R’ Mendel that he refused to talk to him.

R’ Mendel was most perturbed by this state of affairs and he decided on another approach. He used his own money and bought an electric shaver for the man. With shaver in hand he approached him and said, “See, I bought this for you. You can pay me back over time, in many installments, all I ask of you is: do not use a razor.”

The man, who was really a G-d-fearing Jew at heart, accepted the shaver from R’ Mendel with great emotion and promised to pay him back when he would be able to do so. He warmly thanked him for his concern, and they became friendly once again.

“Now I understand the *Chazal* in P’sachim,” the man said, “which says that the *amei ha’aretz* would say: ‘Give me a Torah scholar and I’ll bite him like a donkey.’ How could a Jew say a thing like that about a Torah scholar? The answer is that the *talmidei chachamim* are at fault, for they express themselves like the *amei ha’aretz*!”

“You have to know how to talk to a Jew! When you don’t speak properly, even if what you say is true,

it can cause damage and even bring a person to anger and sharp words.

“So when you told me that every time I shave with a razor it’s like eating pork five times, I was beside myself! I try to do the best I can, and sometimes I endure suffering to the point of *mesirus nefesh* in order not to eat forbidden things. Suddenly you come along and tell me that each time I transgress it’s like eating pork five times!”

“How did you expect me to deal with you after that? You really hurt me, more than if you had stabbed me, and that’s why I reacted the way I did.

“However, when you tried a different approach and spoke in a warm and friendly manner and put tremendous effort into helping me withstand the test, I enthusiastically agreed to behave properly. I even thanked you from the depths of my heart for the kindness you did for me.

“Like I said, you must watch out and think twice about how to say something without hurting another person’s feelings. Otherwise, you may not get the desired result: ‘Give me a *talmid chacham* and I’ll bite him like a donkey.’”

* * *

I once heard a truly *chassidishe* Jew – learned and wise, a successful *shliach*, and utterly devoted to the Rebbe – give an explanation as to why there are some *misnagdim* who just can't stand Lubavitch. They are bothered and angered by Lubavitch to the point that their hatred becomes *farbiseinkeit* (bitterness) toward anything connected to Lubavitch, like the bitterness of "give me a *talmid chacham* and I'll bite him like a donkey." Sometimes a few of them are even willing to forego a person's return to *Yiddishkeit* so that he doesn't "fall into the hands of Lubavitch." If a *baal t'shuva* goes to a place where the sole Torah presence is Lubavitch, he'll be warned that, come what may, he "shouldn't get involved with them."

So the *chassidishe* man explained this as follows: Bitterness comes from the insignificance he feels with respect to Lubavitch. He knows, sees and senses that Lubavitch is something so great and amazing that he doesn't begin to have a clue as to what it's all about. It is just because he is so sure of the correctness of his own approach. He has even accomplished a good deal. So he just can't stand it!

"How can this be!" he cries out. And with this cry, he calls into rebellion all his glory, his entire essence, everything that he holds dear and everything he thinks of himself, everything he worked hard to achieve.

"How is it possible that so-and-so has what I have no connection to whatsoever?" he asks. (And the more effort he has put in, the more dedicated he is, the more he has grasped, the more his ego rebels.) "It can't be true! It can't be possible! If there was such a thing, then I would certainly have some connection to it. After all, I've worked so hard to attain the truth. So how is it possible that the 'lowest' of Lubavitch should have something more than my 'highest'?"

And so he concludes that it's all lies and fantasy, craziness and foolishness, and one must get as far away as possible from it.

That cry, which comes from the essence of the person, comes from his recognition (at least subconsciously) that if it's true, then he should have it too. If he doesn't have it, then it can't be true, and he must do everything he can to uproot everything that symbolizes that "arrogance." For if it is allowed to exist, then it calls into

"I try to do the best I can, and sometimes I endure suffering to the point of mesirus nefesh in order not to eat forbidden things. Suddenly you come along and tell me that each time I transgress it's like eating pork five times! How did you expect me to deal with you after that?"

question everything he stands for, and it obligates him to cast aside everything he has, and begin a "new leaf" as though he never accomplished anything before in his life.

The feeling of "you were chosen" and "elevated" and "made separate," which exists only in Lubavitch, that feeling that we aren't just another group or idea or approach or trend of which there are many others (as the

Alter Rebbe said, "Chabad is not a [political] party") is what so greatly offends those who don't identify with Lubavitch. The more highly he thinks of himself, the more this disturbs him, for he clearly senses that if this is the truth, then he is nothing – and this, he can't bear.

This cry of opposition was also found "within," among those who tried to follow the "Lubavitch of yesteryear," which demanded the *avoda* of *t'filla*, the perfection of *middos*, and *avoda* with oneself and others. The lofty words of *hiskashrus* and absolute devotion to the Rebbe, all the work done on the "outside," the *mitzvaim* and tanks and *shlichus* and the rest of the innovations of the seventh generation, did not please them at all and they even rebelled against it.

"Stop talking about things you don't even understand," they say. "Do you even know what a *malach* is that you speak about such lofty and elevated matters? Did you work on yourself properly so that you can definitely say that the main thing is *hiskashrus* to the Rebbe and doing his *shlichus*? Have you not forgotten a little of 'and they believed in Hashem,' and perhaps overemphasized, 'and Moshe, His servant?'"

Here too, not only was there disagreement but a bitter cry: "For if this is really true, I must put aside all the good things I got used to, which I was educated to do, grew up with, and worked on with all my strength, with *mesirus nefesh*. I even educated others and raised a beautiful generation in this manner. Suddenly, people come and complain about everything I'm doing, which forces me to cry out: 'This isn't true! It can't be! It's not right!'"

* * *

As the years pass and the *avoda* of the seventh generation to draw the *Sh'china* down to earth draws to a close, to the point where the buttons

have already been polished and the *avoda* now is to 'greet Moshiach in actuality,' things are becoming more and more clear, as the *pasuk* says: "Many will be clarified, cleansed, and refined."

That great *chassid, lamdan, maskil, oved, shliach, mekushar* heart and soul, utterly devoted to the tasks of the seventh generation, who devoted himself to teaching generations of students, who suddenly hears complaints about everything he stands for, cries out: "How can it be that after Gimmel Tammuz you continue to say 'Yechi' and use the term '*shlita*' for the Rebbe, with no change whatsoever, just as it was before? How can you take nothing into consideration and go all out in the manner of Mordechai who "didn't bend or bow" and what is worse, "he didn't get up nor move"?!"

And the main thing (even if this is only in their subconscious): "If all this is correct, how is it that I don't have it? How is it that I, who worked so hard and who was educated and has educated others, and who devoted myself to all these things, suddenly feel "as an outsider" next to those schnooks whose eyes aren't even open?"

"They say and write and print and distribute 'Yechi' and '*shlita*'; they travel to the Rebbe; they *daven* and *farbreng* with the Rebbe; they 'live' with the Rebbe and 'breathe' Rebbe; whereas I, who educated them all, am left in the dust. It can't be true! It can't be right! It's madness!"

But if you were honest, my dear

If you examine it seriously, without being blinded by the chassidishe "bribe," you will also reach the simple conclusion that the one who managed to accomplish all this was none other than the Rebbe MH" M shlita himself. It is he who is willing to give it to anyone who puts himself aside entirely and is ready to accept it unconditionally.

brother, you will admit that even though your claims seem to be based on *Chassidishkeit* and *hiskashrus*, it all comes from *yeshus* and *metzius*, i.e., ego. [albeit a *chassidishe yeshus*, which derives from your true *chassidishe metzius* which you toiled to obtain, etc., but a *yeshus* and *metzius* nonetheless, which cries: how can it

be true if I don't have it and I don't feel it?!].

If you examine it seriously, without being blinded by the *chassidishe* "bribe," you will also reach the simple conclusion that the one who managed to accomplish all this was none other than the Rebbe MH" M *shlita* himself. It is he who is willing to give it to anyone who puts himself aside entirely – including his *chassidishe metzius* – and is ready to accept it unconditionally.

It's possible that since what's needed is absolute *bittul* of the *metzius*, it is harder for someone who has a *metzius* of *k'dusha*, a "tziyur" of a *chassid, a mekushar, lamdan, oved, maskil*, and even a *tziyur* of the seventh generation, of a dedicated *shliach* who is completely devoted to the Rebbe. We know that the foot is the vessel for the soul's desires, but the head (because of its greatness) finds it harder to nullify itself completely.

As the Rebbe Rashab said (*HaYom Yom* of 12 Teives): "Even the intellectuals here must put aside their intellect and not follow reason and knowledge, because they can 'go off' through their intellect, etc., to the point that, *ch"v*, in the end it is bitter. And this is crucial in this time of *ikvisa d'meshicha*, that one shouldn't follow intellect, reason, and knowledge, but fulfill Torah and *mitzvos* wholeheartedly and with simple faith in the G-d of Israel."

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ON THE NATURE OF LEADERSHIP AND THE ART OF DELEGATION

BY RABBI SIMON JACOBSON



*Shlichus: The Rebbe's Brilliant New Approach. * Written in honor of Yud Shvat, 53 (Gan) years since the Rebbe assumed leadership and the Annual International Shluchos Conference, 22 Shvat, 15th yahrtzeit of the Rebbetzin Chaya Mushka.*

The central theme of this week's Torah portion is about the most momentous event in history: The Revelation at Sinai. Yet, preceding this we read about a lesser known event: Yisro's advice to his son-in-law, Moshe.

When Yisro sees the large number of people waiting all day to see Moshe, he suggests that Moshe delegate responsibility and appoint others to help him deal with the people. The Torah dedicates an entire section telling us about Yisro's piece of advice, and how Moshe accepts it, with G-d's consent.

What was so brilliant about Yisro's delegation idea that the Torah finds it so important to document? Delegation is a basic logical concept; couldn't Moshe have thought of it on his own? When many people need advice and there is only that much limited time, delegation is the obvious solution. You allocate and assign different parts of the job to different people in order to get a

larger job done. So why is Yisro credited with this new innovation – and the Torah makes a whole fuss about it – something that any simple person could have thought of?!

Furthermore, Yisro's advice is related to us right before the Revelation at Sinai. Why is delegation so important to have it immediately precede Mattan Torah (The giving of Torah)? Commentaries explain (see Rashi and others) that this incident actually took place the day after Yom Kippur, when Moshe returns with the Second Tablets after spending 120 days on the mountain. But this only strengthens the question: Since Yisro's advice comes only 120 days after Sinai, why does the Torah feel it necessary to place here, right before the Sinai experience?

These questions always have bothered me. Searching through commentaries as well as asking teachers and scholars has not yielded an

adequate response, until I recently discovered the answer in an unlikely place, right under my nose.

Many of you may know me as the author of *Toward A Meaningful Life*, a book based on the wisdom and teachings of the Rebbe (the Lubavitcher Rebbe that is), for whom I had the privilege to work for over 14 years documenting and publishing his public talks, many of which had to be reconstructed from memory. Growing up around the Rebbe I was always plagued by the way the Rebbe established his infrastructure.

The Rebbe's objective – actually, the objective of the entire Chabad Lubavitch movement, as established by Rabbi Schneur Zalman of Liadi and perpetuated by the Rebbes after him – is very clear: *Yofutzu Maaynosecha Chutza* is the mission statement declared by the founder of *chassidus*, the Baal Shem Tov. *Yofutzu Maaynosecha Chutza* means: Spreading the wellsprings [of Torah, the inner dimension of Torah] outward, which will create a spiritual awakening that will transform the world into a home for G-d and usher in the Messianic age of spiritual awareness, when “the world will be filled with Divine knowledge as the waters cover the sea.”

To achieve this goal – to

disseminate the message and revive the larger community – the Rebbe created a broad network called *shlichus* – sending out hundreds of young emissaries over the world to establish and build community centers that serve the Jewish and spiritual needs of the local population.

At first glance, the way the Rebbe established the *shlichus* system seemed somewhat haphazard (if I may use that word, *kavyachol*). The Rebbe inspired young couples to pick themselves up,

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leave their families and hometowns, and settle in an unknown city where they initially had no financial backing or support, and build a community from scratch! In most cases the new *shluchim* were given no resources – no seed money, no building, no position – except the mission to build!

Young couples, mostly untrained in administration, fundraising and project development, were suddenly charged with the responsibility to raise money,

establish community connections, develop public relations, construct buildings, create educational programs for young and old – do all that is necessary to form a beachhead to serve all the spiritual, and religious needs of the community.

As the years passed, beginning from 1950 when the Rebbe assumed leadership of the movement, the *shlichus* network grew and expanded far and wide. And in each instance, the Rebbe's method remained the same: Each *shliach* (emissary) was expected to build with little or no resources.

The question is: How did the Rebbe expect to maintain quality control over such a wide network? It's one thing when there is one *shliach* (or a handful), but not when there are hundreds and even thousands of emissaries all over the world, each faced with respective challenges of their country, city and community.

By contrast, all corporate, government and other institutions with national and international branches and networks all have complex and elaborate quality control systems. There is a hierarchy – beginning with a CEO or executive director, who directs a group of national directors, who oversee local directors, etc. Each director ensures the operation and accountability of his/her respective branch. There are comptrollers and treasurers, bookkeepers and accountants, lawyers, presidents, chairmen and boards, there are timely spot checks, vigilant reviews, audits and reporting systems – an entire labyrinth with a comprehensive set of checks and balances, to ensure that the objective is being met. And even with all this in place – we see what it has led to in our current corporate meltdown...

Just look at the thousands of pages have been written on business administration and institutional infrastructures.

And here, when it comes to the *shlichus* network, we find no systems that the Rebbe put in place to ensure quality control. The Rebbe simply

inspired his students to go out there and... create a revolution to transform the world with G-dliness. He left it up to each *shliach* to figure out how to do it technically, legally and financially!

Each Chabad emissary has its own budget, own board of trustees, own staff and buildings – with no legal and financial binding to anyone else. The Rebbe did not ask that each Chabad house be signed over as the property of 'central headquarters,' not even as co-owners, not even as ONE member on the board of trustees.

Obviously, *shluchim* all felt accountable to the Rebbe and would report to him on a timely basis. But this did not constitute legal and financial control and obligations (see the Rebbe's

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letter cited below). The Rebbe could have easily required each *shliach* to bind his institution legally and financially to some central center, and every one would have absolutely and readily complied. Yet, he chose not to do that.

The question is: why? With such decentralization how did the Rebbe foresee quality control being maintained?

What would happen if G-d forbid one of his emissaries did not live up to his standards? What happens when there is disagreement – an inevitable reality – between emissaries? How is it to be resolved? And why did the Rebbe not intervene in instances of blatant disagreements that even became public

embarrassments? He could have easily stepped in to help resolve the issues.

I always wondered about these issues, as I am sure others have too. Though I have absolute confidence in the Rebbe and know that his approach was all calculated and well thought through, yet I was interested in the logic behind it. I knew there was something very profound about the way the Rebbe set up *shlichus* and the method he employed – a model that perhaps could be applied to other areas of life.

Only in the last years can we truly appreciate the sheer genius of the Rebbe's decentralization approach. And in effect, also understand the brilliance of Yisro's suggestion – an approach that can be developed into a method for parents, educators, and even business leaders how to motivate and delegate, how to build and create a wide network while maintaining the highest level of integrity. This may even serve as a model for future leadership, and perhaps offer a new business model for the future.

The key in understanding this approach is to recognize the true nature of spirituality vs. materialism. Spirituality is driven by the dedication (*bittul*) to a higher cause; material success is driven by personal and selfish gain. To motivate someone in an arbitrary, materially oriented and self-generated system you have to offer material incentives, and define strong guidelines to maintain control, lest individual interests compromise the mission and conflict with each other. Empowering individuals in a materialistic institution is always a risky proposition that must be done with great care, and is generally valuable only to produce results, but the empowerment itself can cause managements many problems (case in point: unions). Eliminating hierarchies and offering equality to all employees is anathema to any organized institution. A chain of command is critical and necessary for success.

However, in a spiritual system,

which is driven by a higher cause and everyone involved is there only because of their dedication to the cause, the key is to define the exact parameters of the objective, but once you do, individual empowerment is optimal, and yes, there is a fundamental equality among all the leaders and teachers.

Interestingly, fascinatingly the basis for this approach lies in the Rebbe's own words, delivered in his first formal talk after assuming leadership of the movement in 1951 (10 Shevat 5711). Following the formal discourse that he delivered (the *maamer* "Basi L'Gani"), the Rebbe began with these words:

"Now, listen Jews! In general Chabad demands that one has to independently accomplish. Not to depend on the Rebbes... I do not decline from helping, G-d forbid. Helping as much as possible. But everything is in the hands of Heaven besides fear of Heaven. Accordingly, if one does not do on his own – what will help that one offers writings, sings songs, says *l'chaim*. The Rebbe would sometimes say: *Leigt zich niht kayn foigelech in buzim* [don't deceive yourself]. Each person on his own has to transform the... passion of the animal soul into holiness."

Leigt zich niht kayn foigelech in buzim – an extraordinary expression, yet completely understood. The Rebbe is saying that one may have the temptation to depend on the Rebbe. No, don't deceive yourself into thinking that the Rebbe will do the job for you. You must do it on your own. And the Rebbe will help the one that helps himself. In his first formal talk the Rebbe laid down the foundation – which would be the theme of his entire leadership: *Avoda b'ko'ach atzmo*. You have to independently achieve on your own.

The challenge any company has is to motivate employees. The usual method is through pay, bonuses and other perks and incentives. Why are these incentives needed, because the employee is a hired gun and has no self generated interest in the cause of the

business or organization. So you compensate him in order to earn some of his loyalty and dedication.

In other business models employees are given stock options, or even partial ownership – partners – yet another motivational tool.

Why not make employees owners? First, because the owner wants the bulk of the profit. Second, that would make quality control a nightmare. You must have leadership from the top.

What the Rebbe did was take the exact opposite approach: He insisted that the building of Chabad institutions be inherently independent. Not like employees hired from NY central headquarters, but each *shliach* on his own raises the funds, takes out mortgages, goes through all the pains and challenges of building something from scratch. Essentially, Chabad is a franchise. It is a myth to believe that Chabad has one single \$500 million annual budget; each Chabad *shliach* is solely responsible for his area. *Avoda b'ko'ach atzmo*.

But what about quality control? What prevents these individuals from going off on their own (obviously financial profit is a non-issue here: The Rebbe was not interested in financial gain!).

And here is the brilliance. The title *shliach* combines two opposite qualities: a *bar daas*, an independent thinking person (he cannot be your child or servant), he must be independent. And as an independent individual he chooses at his own volition to sublimate himself to the *meshaleiach* (the sender/messenger) and remains dedicated to the messenger and his mission. Should he change the instructions of the sender, then he automatically has disqualified himself from his mission.

How is this quality control to be maintained? The Rebbe did not appoint a committee of overseers, indeed the Rebbe himself trusted that the *shluchim* would follow the mission. The Rebbe understood very well that all humans are fallible, and that is precisely why he

didn't want anyone to exercise a monopoly of control. Because who then can be trusted with the *yiras Shamayim* necessary. Would anyone venture to appoint and designate one *shliach* and say – ah, here is the *yira Shamayim* that is more devout than others and can be trusted more than others? It is quite dangerous territory to begin judging each person's fear of G-d and determining if someone has defied the original messenger's mission... (If an instance like this does arise, the Rebbe's clear directive is to direct the issue to competent Rabbis, see below).

Can you say that you trust one emissary more than another? If one *shliach* needs another to oversee him, then who oversees the overseer? (Obviously we're not talking about an employee of a *shliach* who is paid a salary for a particular job, but about someone who has built an institution with a board of trustees, and solely carries the financial burden and responsibility of budget, etc.).

This explains why the Rebbe did not appoint a hierarchy of leaders, "leaders of thousands, leaders of hundreds, leaders of fifties and leaders of tens" as Yisro suggested. Because Yisro was addressing the appointment of judges, with the strict criteria that was only possible with Moshe's *ruach ha'kodesh* (Divine vision), to 'seek out G-d-fearing men, men of truth, who hate injustice.' [1] The Rebbe however charged every one with the mission of becoming a *shliach*, regardless of one's level [2]. And did not make such conditions, and therefore did not appoint a controlling hierarchy. [3]

No, the Rebbe in his brilliance inspired all his students, and instilled in them the will and the spiritual commitment to maintain his standards, Torah standards, *halachic* standards. Of course everyone can fail, everyone can err – and many have, from *shluchim* who were first to arrive in their area and state to those working for them; but the proof is in the pudding: 53 years of *shlichus* has proven that the Rebbe's method works.

This does not mean that a *shliach* has no accountability, G-d forbid. He has direct accountability to the Rebbe himself, to Torah – to G-d. No one is perfect. And in order to protect against human error, the Rebbe trained his *chassidim* to know that they have to answer for every move they make – they must consult Torah, *Shulchan*

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Aruch and competent Rabbis. They each need to fulfill the directive "Provide for yourself a teacher" (Avos 1:6), consulting a senior *chassid* and the likes. In addition, the Rebbe designated a loose umbrella that would coordinate *shlichus* activities and provide a platform where *shluchim* could interact, benefit and strengthen each other

("each will help his neighbor, and tell his brother: be strong") – but all in an advisory role.

And fascinatingly, although the Rebbe does not have the legal control and power of a CEO and corporate head over his branches and employees, the connection and allegiance of a *shliach* to the Rebbe is deeper and more absolute than that of any employee to a corporation! The profound connection is precisely because it is not driven by pay, bonuses of a hired gun, but by total loving dedication to the Rebbe's mission, in a way that has become integrated and one with the *avoda b'ko'ach atzmo* of the *shliach*!

And from this we learn the secret of Yisro's suggestion: The brilliance was not in the delegation per se, but in maintaining quality control through the process.

When Yisro asks Moshe why he is doing the job alone, Moshe replies: "The people come to me to seek G-d." Moshe understood delegation; his concern was quality control: Moshe in his humility knew that the people were coming to him because G-d had chosen him to be their leader and teacher. He didn't see how that job could be delegated. Others simply were not men of G-d as Moshe was, and were not trusted as Moshe was.

Yisro does not deny that. He acknowledges to Moshe that "You must be G-d's representative for the people and bring their concerns to G-d..." Nevertheless, Yisro says, you must and can seek out trustworthy people – "capable...G-d-fearing... truthful... who hate injustice (or monetary gain)" – and appoint them to administer justice for the people (18:19-21).

This advice – with G-d's concurrence – will ensure the survival of Moshe and the entire nation, this delegation will allow the nation to "attain its goal of peace" (18:23).

Yisro's advice was unique in that he showed Moshe how he could delegate while maintaining the integrity of the original, with no compromise. And the secret of doing so is by infusing in the

delegation a spiritual standard of integrity that will always keep the delegate or *shliach* on course. Should he waver from the initial mission and its spirit, his position would inevitably and automatically be lost.

Obviously, one has to qualify the use of Yisro's advice in regard to other delegation models, because Yisro was addressing the establishments of the judicial system, the appointment of judges that administrate law, with all the strong criteria necessary for such positions. Yet, many lessons can be derived from Yisro's delegation system and applied to models for life today.

Why did this advice come specifically from Yisro, and not directly from G-d or Moshe? (See Akeida, Abarbanel, Shach on this portion). Torah was given in order to transform the universe. Yisro was a man of the world. Indeed, he was a sheik who had mastered all the philosophies and religions of the world. It is therefore specifically Yisro who advises on how to establish the delegation system in a way that can help change the world from the bottom up. From Moshe birds' eye perspective he knew that his role was to pass on the word of G-d. It is Yisro, man of the world, master of the secular sciences, who defines the way the word of G-d can be disseminated in the most efficient manner, without compromising its integrity. [4]

Only after Yisro's suggestion was offered and accepted, do we read about the giving of the Torah – a Torah that would have to survive all challenges, over generations, communities, expulsions and genocides. How does Torah maintain its integrity (quality control) throughout all its journeys through history?

Not through communist methods of mind control, or bureaucracies etc. But by passing on the nature of truth and trusting that people will maintain it. The Torah is not a 'business,' driven by personal profit and arbitrary standards. Torah is truth. It is Divine. Divine truth has a built in immune system – if

someone wavers from it, he automatically disqualifies himself from representing Torah. As 3314 years of history has proven that those that wavered from the essential mission statement of Sinai and its divine nature – ultimately disqualified themselves and are no longer on the map.

There was no need for appointing oversight committees and departments of 'truth and information.' Whenever you hear of such a department, rest assured: it is neither true nor information! The truth of Torah is not like the goals of a business which has no inherent truth built in; a business is driven by selling product – good or bad, an entirely arbitrary venture, which therefore needs incentives – financial and other – to keep everyone motivated. The Torah is not an arbitrary force; it is a divine blueprint for life – absolute truth, with the complete confidence in the Divine Image ingrained in each human being that s/he will embrace its message (if presented properly, communicated from the heart).

If there are questions and disagreements, the Torah itself has set up a system of checks and balances, called rabbinic courts, whose job it is to provide direction and legal clarity and help people objectively see the inner truth of Torah. "Judge the community... and protect them" (Numbers 35:24-25).

Even the Rebbe himself never intervened in local conflicts, as he writes in a letter (20 Kislev 5745): "... it is well known that the various Chabad institutions are financially completely independent of our central office. This is also an obvious necessity in view of the fact that there are hundreds of such institutions the world over, and it would be impossible to direct them all from headquarters." In a note dated 7 Elul 5747 the Rebbe writes (translated from Hebrew): "Lubavitch exists some 200 years, and many issues have been established like 'nails' [i.e. etched in stone], (and many of them – as per *Shulchan Aruch*), and among them –

that every institution needs to be directed [or governed] by the administration [management] on location (physically and spiritually) in action..."

In case of disagreements, the Rebbe writes (in a letter dated 3 Tevet 5740): "... I have stated clearly and many times that according to *Shulchan Aruch* when one person has complaints against another the issue should be judged [considered] in a meeting of *Anash* on location [the local community]. If they do not decide or the person does not carry out the decision etc. – they should then approach the Rabbis of *Anash* to render a legal ruling. If necessary the ruling should be in writing..."

If this what the Rebbe writes about himself, how much more so regarding his *shluchim*, who clearly were not given more power than the Rebbe has! The concept of "*shliach oseh shliach*," where one emissary has the power to appoint another emissary does not make the emissary stronger than the messenger himself. Additionally, an emissary appointed by an emissary becomes a representative of the original messenger (not of his emissary), and he is "considered as if he is the [first] person who appointed him," and has the power in turn to appoint new emissaries. The emissary's power to appoint an emissary is not because he has any power of his own; it is due only by virtue of the fact that appointing new emissaries is part of the mission he was given.

Indeed, Torah is just like life itself. G-d created independent human beings with free will. He gave them a Torah that instructs us how to live our lives. Yet, once humans have free will there is always the risk that we may not follow the Divine guidelines. What did – does – G-d do about that? He did not create overseeing committees, thought police and communist dictators (those 'creatures' were created by people themselves); G-d trusted human beings. Yes, let me repeat that: He TRUSTS us. He BELIEVES in us. He

trusts that the Divine Image within each human being will surface, and that we will ultimately live up to His expectations of us.

Of course, every human can fail, fall and err. There are therefore many laws, guidelines and suggestions in the Torah how to discipline and control ourselves – a system of checks and balances. There is of course also the need for justice and law enforcement. But above all, G-d trusts us, and it is that trust that we must live up to. Because ultimately there are no laws that can completely control human actions. For us to be transformed we must have within ourselves the power to connect to G-d; it cannot be driven by dogma and imposed on us by dictators. It has to be embraced with love – *machuso b'ratzon kiblu aleichem*, you willingly accept G-d's sovereignty over you.

And this is the Rebbe's brilliance in the establishment of *shlichus*. Chabad equals Torah, which equals life. Chabad is not a business, it is a Torah movement. Torah is not a business; it is the way of life, the way G-d instructs us how best to live our lives and fulfill our calling. Torah is "our life and our sustenance." As such, Chabad is structured just like Torah is structured and just like G-d structured life:

Independent entities who willingly and lovingly accept the mission that were charged with – to follow the Torah, and willingly build institutions, schools, synagogues, social centers to disseminate Torah and Mitzvos and transform the world into a home for G-d. And precisely because their own initiative is invested in the cause – *avoda b'ko'ach atzmo* – it therefore has the power to perpetuate forever.

Which answers the question many people ask: How is Lubavitch maintained after Gimmel Tammuz, when the Rebbe is physically not here with us? And not only maintained, but it continues to grow! The answer is both simple and profound:

Lubavitch is not a business which cannot be sustained without a CEO.

Lubavitch is a Torah movement. It is part of the Divine perpetuation of Torah. The Rebbe trained and inspired people to become leaders. They are not dependent little children – or employees – waiting for instructions from the chairman, president or CEO of a company. The Rebbe – and the Rebbes before him – in his multitude of Torah teachings and writings (based on the Torah teachings of all the generations before him going back to Moshe at Sinai) has defined a comprehensive philosophy that addresses all the issues of life today. His

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chassidim and *shluchim* continuously consult these teachings to direct them in how best to fulfill their mission in life. Spiritually the Rebbe lives on through his Torah and directives.

This unique combination of both total dedication and total independence – an independence which has chosen to be utterly and totally dedicated to the cause – is the secret of Chabad-Lubavitch, and its power of perpetuity.

Indeed this is the secret of the eternity of Torah – a secret that began

with Yisro's initiative 3314 years ago.

The issues addressed in this article are obviously complex and far reaching. I would appreciate receiving feedback, comments and any other insights that readers may have. I especially invite anyone that may have some more facts that would illuminate the Rebbe's position on these matters. Of course all facts have to live up to the Rebbe's own criteria, namely: "...It is well known that my responses are in my own handwriting (or I say them publicly at a *farbrengen*)" – letter dated 3 Tevet 5740. "If anyone speaks in my name, it must be in my writing or something that I stated publicly at a *farbrengen*" – Sichas Parshas Mishpatim 5747.

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NOTES:

[1] This also offers us clarity in the criteria for finding an appropriate Rabbi when faced with the need for Rabbinic intervention. See Maimonides Laws of Sanhedrin 2:7: Seven qualities a judge must have: wisdom, humility, fear [of G-d], hates money, loves the truth, loves people, good reputation. See also Deuteronomy 1:13;16-17: Men who are wise, understanding and well-known... judge honestly... do not give anyone special consideration when rendering judgment. Listen to the great and small alike, and do not be impressed by any man, since judgment belongs to G-d.

[2] The Rebbe explains the reason for this in many of his talks. One prominent reason: Due to the spiritual crisis today, we cannot wait until every one has perfected himself before s/he goes out to save spiritual lives. When a fire is burning, you don't wait and do everything possible to save a life. *Pikuach nefesh doche kol ha'Torah kulo*.

[3] Even regarding the Rabbinate today, after the Temple has been destroyed and we no longer have the central Sanhedrin [Supreme Court], the Rabbinate has become decentralized, with every community turning to the its respective Rabbi as its authority.

[4] See Ohr HaTorah Yisro p. 731-733. *Likkutei Sichos* vol. 16 pp. 203.

HOW HAPPY I AM EACH TIME ANY JEW RETURNS

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



I once overheard a religious Zionist Jew ask a Chabad *chassid*, “Why doesn’t your *rebbe* encourage all the *chassidim* to come live in the land of Israel?”

The Chabadnik answered, “Just as you value the land of Israel, so the Rebbe inspires us to value every Jew. That’s why we spend many millions of dollars to make Chabad houses all over the world. Because we believe that the most precious thing in the world is a Jew, each and every Jew.”

It reminded me of a story I read told by a certain elderly Belzer *chassid*. He once overheard one of the other Belzer *chassidim*, a family man of some forty years, speaking very harshly against the Rebbe – that his outreach movement was for ulterior motives, etc. The elderly Jew tried to calm him down but only succeeded in fanning the fire.

This *chassid* had a twenty-year-old son who was the apple of his eye. He was a handsome, intelligent and very devoted to the service of G-d. He would learn Torah for entire nights and was the perfect example of a *chassid*, but after the aforementioned tirade of his father, unexplainably he became suddenly bored with it all.

Within weeks he stopped learning

and praying, even putting on *t’fillin*! Instead, he found himself some new friends, and began spending his evenings in the pubs and discos of Tel Aviv. It wasn’t long before he took a flight to the U.S.A., and became swallowed up in the nightlife of Manhattan. Needless to say his father was insane with grief.

One morning, after a year of this sort of lifestyle, the young man was walking home from some party when suddenly a young Chabad *chassid* approached him on the street and asked him if he was Jewish. “No I’m not, leave me alone,” he answered in his Israeli accent.

“Ahh, an Israeli,” said the young Chabadnik. “Only the Israelis say they aren’t Jewish. Come, please put on *t’fillin*.” But the young man ignored him.

A week later, our young adventurer again was walking down a different street and was again approached, coincidentally, by the same Chabadnik with the same offer, and again he refused.

A few days later, he happened to pass by a Mitzva Tank parked in another location, and suddenly saw the same young man who again approached him with a pair of *t’fillin*

in hand. “What do you want from me? Leave me alone! Are you following me all over Manhattan or what?” shouted the ex-Belzer.

“No,” he answered, “but please put on *t’fillin*. I’ve been standing here all morning and no one agreed to put them on yet. Please do me a favor; you’re Jewish, right? Come put on *t’fillin*. It will only take three minutes. You’ll like it, and it’s free,” he said with a smile.

The young Jew looked into the Chabadnik’s eyes and saw something very warm and genuine, and he did it! He actually rolled up his sleeve and put on *t’fillin* for no apparent reason! It was like he couldn’t hold himself back.

After that, one thing lead to another and instead of going to the bars he began going to *farbrengens* and making new friends, etc., etc.

A half year later he was back in Israel knocking at his father’s door, but this time a full-fledged Belzer *chassid* again, and much wiser. When his father opened the door and saw his beautiful son standing there, he let out a shout of joy, hugged him with all his soul and began crying from sheer happiness.

“The Chabadniks drove me crazy and I came back to Judaism,” his son explained.

Suddenly it struck his father like a bolt of lightning; because he spoke against the Rebbe his son left, and because of the Rebbe his son returned!

Immediately he decided that he must fly to New York and ask forgiveness from the Rebbe face to face. He called the travel agent and ordered his ticket.

A week later, he was standing alone sheepishly before the Rebbe. As

When his father opened the door and saw his beautiful son standing there, he let out a shout of joy, hugged him with all his soul and began crying from sheer happiness.

he lifted his head and looked into the Rebbe's holy eyes, he realized, even more, what a mistake he had made one and a half years ago and how he should have listened to the elder *chassid*.

“Rebbe, I'm sorry,” was all he could say before he burst into tears.

“When your son left, you were really broken, weren't you?” asked the Rebbe.

“Rebbe, broken is not the word; I was destroyed.”

“And when he returned you were

happy, right?” continued the Rebbe.

“Overwhelmed with joy,” the man answered.

“Well,” concluded the Rebbe, “now you know how bad I feel each time any Jew leaves Judaism, and how happy I am each time any Jew returns.”

This is the feeling that the Rebbe wants to inspire in each of us.

Now we can see a deeper meaning in the first sentence of this week's section:

“And you [Moshe] command the Children of Israel, and they should take to you pure olive oil...”

The Torah is speaking to the leader of each and every generation, telling him to inspire and be an example to all the Jews, thereby revealing the precious Jewish identity concealed inside of each of us.

The Zohar and Midrash likens this Jewish identity (or G-dly soul, as it is often called) to olive oil:

*Like olive oil, it is hidden and requires effort to reveal it.

*Like oil, it can never really be mixed, and always floats on top of all other liquids. Similarly, Jews, even the assimilated, always seem to stand out as Jews.

*Oil, if dropped on a solid will spread out and be absorbed. Similarly Jews are interested and involved in everything.

*Oil makes light. Every Jew, without exception, has such a soul, and it often manifests itself in the strangest ways.

For instance, this story from an Israeli newspaper, told by a Jew who owned a non-kosher restaurant in Tel-Aviv:

Once a man entered my restaurant and ordered a ham sandwich. I prepared it, gave it to him, he took one look at it, and suddenly his face became contorted with anger. He

leaned his face over into mine, and started screaming: “What are you giving me?! What is this?! What do you think I am... a goy?!”

He was really mad! So I tried to calm him down and asked him if he didn't want to eat pork, then why did he come in here to eat?

You know what he answered? He said, “Pork? Who cares about pork! It's Passover! What are you giving me *chametz* for?!” So I took two pieces of *matza* from my own lunchbox, took the meat out of his sandwich and put it between the *matza*, and the man was happy.”

Suddenly it struck his father like a bolt of lightning; because he spoke against the Rebbe his son left, and because of the Rebbe his son returned!

We can find hundreds, even millions of such examples of the Jewish soul in its dormant exile state where, as in a dream, nothing is impossible and the craziest opposites seem to make sense: The Talmud tells us that before a Jewish thief steals, he prays to G-d for success, Reform and Reconstructionist Jews today are very jealous and proud of the title Jew although they reject the laws and practices of Judaism, etc.

This is what King Dovid meant in Psalms 126, “When G-d brings back the dispersed Jews, we will be like dreamers.”

In other words, when Moshiach

arrives in his full glory, everyone is going to wake up and realize that all the paradoxes and crazy ideas that contradicted and concealed Jewish identity these thousands of years were only part of a big dream.

The Rebbe MH"M explains that ours is the generation of the revelation of Moshiach, and therefore, not much is needed to wake us up. All we have to do is to make light, as much light as possible. (That is why there are over one thousand Chabad Houses throughout the world.)

The only fuel pure and potent enough to make such light, however, is the "pure oil" hidden in the inner being of every Jew, as the first sentence of our Torah section concludes:

"...crushed for illumination so that the lamp burn eternally."

The Rebbe "crushes" this oil for his *chassidim*. This is the fuel that keeps the lights of the Chabad

When Moshiach arrives in his full glory, everyone is going to wake up and realize that all the paradoxes and crazy ideas that contradicted and concealed Jewish identity these thousands of years were only part of a big dream.

Houses burning.

But it takes two sides to make pressure and the Rebbe can only press from one side. In Russia, where Chabad originated and was centered up to the last years of the Rebbe Rayatz, the oppressive, anti-Semitic governments squeezed the *chassidim* from the other side. But in our generation, we must put pressure on ourselves.

This is the main lesson of the Rebbe and the example that he is setting for us: to be crushed every time we see a Jew not revealing his Jewish soul, and to pressure ourselves to *do all we can* to hasten the day when all the Jews will return to consciousness. The day when the Moshiach will bring all the Jews back to the Holy Land with the building of the Holy Temple and the lighting of the Menorah with the pure olive oil NOW!

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REACHING OUT IN IOWA: DO AND DO, AND DON'T STOP DOING

BY C. NUSSBAUM

Rabbi Y.Y.
Jacobson



*Chani and Yosef Yitzchok Jacobson have been on shlichus to Des Moines, Iowa for ten years, in the course of which they have managed to infuse Yiddishkeit and chassidic warmth into the coldness * In an interview with Ateres Chaya, Mrs. Jacobson describes her shlichus, her work, the successes and the difficulties.*

“The Rebbe nodded his head and we immediately packed our suitcases and went on *shlichus* to Des Moines, Iowa. It was two weeks after Rosh HaShana 5753,” relates Mrs. Chani Jacobson.

Chani was born in England and attended Beis Rivka seminary in New York. Her grandfather was R' Dovber Baumgarten *a"h*, the first *shliach* to Argentina.

Where is Iowa?

Iowa is in the Midwestern United States with Minnesota to the north, and Chicago to the right. It's a six-hour drive to Chicago and eighteen hours to New York.

Tell us about the Jews of Iowa.

Most of the Jews in Iowa are Americans who fled the Jewish strongholds of N.Y., California, and Chicago. It's in the middle of

nowhere. This explains the extremely high assimilation rate and the incredible ignorance of the Jews here.

In all of Iowa there are 3500 Jews, with 3000 of them officially listed in Des Moines. 80% of the Jews of Iowa are assimilated, and so it's hard to know who is actually Jewish according to halacha. You need enormous spiritual power to do any *peulos* here, and it was only the Rebbe's nod that makes anything happen here, with miracles we witness on a daily basis.

Most of the Jews here are in business. Many insurance companies are based here and it pays to do business here, and of course, Jews are good at that! This area is also good for agricultural investments. This is what the general population invests in.

Tell us a bit about your family and the Chabad house.

I have, *baruch Hashem*, five children. My husband was born and raised in New York. We opened the Chabad house five years ago. Now everything is in one building: our private house, the *shul*, and the *mikva*. This is after lots of difficulties and hardships because of the Reform community. They closed the community *mikva*, but *baruch Hashem*, we're passed that.

What happened?

It was after my daughter's birth, about a year and a half ago. They caused us incredible aggravation and suffering. At a certain point I couldn't take it anymore and I called the “rabbi's” wife and began to cry. I said, “What do you want from us? If you don't like us, and our work, stay away! But don't bother us!”

From then on we didn't hear a word from them. This certainly shows us the *ko'ach* of the woman on *shlichus*! We realized it no longer paid to work with the community's *mosdos* and we opened our Chabad house. Two years ago we had a *hachnasas seifer Torah* that was very moving.

As time went on our work grew

and the building wasn't large enough. We got another building in which we started a Sunday school and the bottom floor has a kosher deli called Maccabee's Deli, because who, if not Chabad *chassidim*, are the Maccabees of our generation?

The deli also has a tiny Judaica section, and my husband has a small office. He mans the store every day of course. The deli is a success story onto itself. Thanks to the deli many Jews have learned more about *Yiddishkeit*, and have started coming to *minyan*, Shabbos meals, etc.

What can be bought there?

Various Jewish products. We chose things that are hard to get in Iowa.

* * *

One day a man walked into the deli and introduced himself as Feinberg. He got into a discussion with my husband. He was looking for work and my husband told him to come on Sunday to discuss it further.

“Do and do, and don't stop doing. Because just talking and demanding alone isn't enough. And when you do things as they ought to be done, you see the ko'ach of the Rebbe MH”M from the littlest things to the biggest.”

When he came the next time he said that he had lived for years not knowing he was Jewish. When his grandmother died and they cleaned out the house, they found lots of

Jewish newspapers, and that's when the grandchildren realized that they were Jewish.

Those newspapers she had were the ones we sent her. It's a publication we send out four times a year called *The Jewish Spark*. Our goal is to strengthen people's connection to Judaism.

Thanks to meeting with this fellow he began learning more about Judaism. His brother also took an interest. Today he works with us in the deli.

Another story: Somebody came into the deli that didn't look Jewish. He said: I want to get kosher food, simply in order that my soul shine before I sleep...

What do you do about *chinuch* in a place like Des Moines?

(sighs) This is the hardest part of *shlichus*. My two oldest, eight and ten year old boys, travel to Postville, Iowa four hours away, to learn in the *cheider* there. They come home every



The Chabad house in Iowa

other Shabbos. Postville has a tiny Chabad community of fifty families thanks to the slaughterhouse there.

You have no idea how hard it is for me to see a child leave with tears in his eyes. The trip is long and difficult and they hate it, especially the long separation. If not for the *kochos* of the *meshaleiach*, we couldn't take it.

When I gave birth to my youngest the children didn't want to return to Postville. It was also after a short vacation, and it was really hard for them. I finally told my husband – you know what? We're all going. We packed up, including the week and a half year old baby, bundled ourselves up warmly and were on our way.

On the way we transferred the big boys to the car of a friend who was also going to Postville. When we parted, we all cried, including the baby... I'll never forget that scene.

Yet, when the boys learn there they like it, because the *chinuch* they get is terrific. They have wonderful teachers who appreciate what the kids are going through so far from home and they get warm and personal attention. It helps that the classes are small with six to seven children to a class, so the truth is they all get personal attention, but it's still very hard.

I want to thank the teachers and the families in Postville that host my children. I know that as much as I thank them, it will never be enough!

I also want to thank the other *shluchim* who help us: R' Shimel in Postville and R' A. Blesovsky in Iowa City who works at the university there.

* * *

Tell us about your daily schedule.



The *hachnasas seifer Torah*

In the morning I teach the little children still at home. I believe this is a *shlucha's* first responsibility. If we don't do it, who will?

The rest of the day I'm busy with various activities, of which there are plenty such as preparing food for the deli. There's a lot of work, especially

every Erev Shabbos. The readers might be surprised to hear this but we have to start preparing for Pesach in Kislev. The *mikva* is my responsibility and it has to be supervised properly.

Aside from that I recently began teaching women the laws of Family Purity, each one on her level and according to her situation. This approach has proven itself to be effective. All that, in addition to helping my husband with just about everything!

We hope to start a Jewish school which will provide our children with *chinuch* close to home.

Here's my message to *shluchos*: Do and do, and don't stop doing. Because just talking and demanding alone isn't enough. And when you do things as they ought to be done, you see the *ko'ach* of the Rebbe MH"M from the littlest things to the biggest.

AFFECTING LIVES

Mrs. Jacobson: One day a Hungarian student who had come to Iowa for schooling came to us. He told us that his father was Jewish but not his mother. He was 19 and wanted to convert. My husband told him that if he wants to convert he should start living as a Jew. He was serious and he began eating kosher and keeping Shabbos (making sure not to do so fully, of course).

He finally went to Chicago and converted and chose the name Menachem Mendel. He moved to Crown Heights and married a girl with a similar background. It's really something special to meet him today and to hear him talking to his children in Yiddish, like a *chassid* born and bred.

Another story: A few years ago we had a graphic designer working for us who helped us put out our newspaper. He wasn't Jewish but he had a Jewish girlfriend. We invited them for Shabbos, and they slowly began keeping Shabbos, *kashrus*, and other *mitzvos*. He ended up converting and the two married in a proper wedding. Nine months later they had a boy and we were invited to the bris. Now they live in Atlanta, Georgia, and they are in touch with the local *shluchim* and continue to grow in *Yiddishkeit*.

ADAR: INCREASING IN JOY

ADAR FARBRENGEN WITH RABBI DOVID WICHNIN, Z"l,
IN KFAR CHABAD. TRANSCRIBED BY ZELIG KRYMKO. PART 1



Lchaim, l'chaim. The *Oibershter* should help us that we should be *zocheh* to partake of the *simcha* of Adar, or as people say in Yiddish “*ahder*,” this one...

Some of you heard the story about the Tzemach Tzedek...

In general I want you to know that I assume – especially for those that are new here, or have been here long enough to forget the Talmud Bavli, because they are learning Talmud Yerushalmi now – I assume that whatever is being said, you already heard it before, and all we’re doing is to review. So don’t scratch your head and try to figure out if you heard it already; it doesn’t really matter. I assume that you’re here and we just have to review things, and as you know yourself, things that we don’t review aren’t really part of us.

So the Tzemach Tzedek had a very exceptional relationship with his sons, who were, of course, all great people in their own right, as we say today. And they had great love for him, and also great fear at the same time. They had *mamash ahava v’yira* for him. So even though ordinarily the Torah only requires *yira*, it doesn’t require *ahava* by parents. “*Ish av v’imo tera’u*” – that does not require *ahava*.

And that’s, of course, as the *mefarshim* say, because there’s no use asking for it. Either you have it or you don’t. And if you don’t, then the asking wouldn’t help.

But when it comes to *HaKadosh Boruch Hu*, “*V’ahavta es Hashem Elokecha*” – or even by some Yidden, to love somebody as a Yid, which of course, father and mother are included in *that*, there there’s a *shaichus* to say that you have to “*V’ahavta l’reiacha*,” “*v’ahavto es Hashem Elokecha*,” and so on – there’s a *shaichus* to say in terms of asking us to be *misbonen* on the things that bring to *ahava*. And the Torah says when you’ll be *misbonen*, you’ll do your share, and then, of course, “*v’ahavta*” means a commandment as well as a promise – it’ll come to it. If you’re really *misbonen*, it’ll come to it.

Like *chassidim* say that the Alter Rebbe has a sort of a guarantee on the product called the *Perek Lamed Beis* in *Tanya*, that if you use it well you’re definitely going to get the results, which means that the person is going to feel that *ahava* that comes through the *inyanim* of *Perek Lamed-Beis* in *Tanya*, and other such *prakim*. So when you would say, “*v’ahavta es Hashem Elokecha*” – that’s the easiest of course – if you were *misbonen*, like

Rambam says, immediately...

Immediately means definitely you come to be *ohev Hashem*. If a person doesn’t have *ahava*, it is because the *hisbonenus* wasn’t there.

But you can’t say that about a father and mother – that if you were *misbonen* that this person is your father and this person is your mother you’ll definitely come to love them – no. There’s no such promise. *M’meila* there’s no such promise, so the *Oibershter* doesn’t make a commandment out of it, because it cannot be guaranteed, cannot be delivered.

So either a person has it naturally or he doesn’t have it. That’s as far as the feeling for parents is concerned.

But by the Tzemach Tzedek because it was a very special relationship, obviously. So it says that one time the sons of the Tzemach Tzedek were sitting there and they were talking some *balabatishe* things. And they were *epes* (like) in a very jolly mood. They were talking about things that were *lav davka Torah U’Mitzvos*. And as soon as the Tzemach Tzedek walked in, they all became very hushed and became serious. So the Tzemach Tzedek said to them, “Ah, I see, *mi’sh’nichnas Av* [here meaning “father”], *m’maatim*

b'simcha."

So one of the sons said, "No, *Tate*. *M'shenichnas ahder* [the other one], *marbim b'simcha.*" They got back into a good mood.

"*Ahder*" in Yiddish, you know, means "this one." *Mi'sh'nichnas* [i.e., the one who brings in or welcomes] *this one*, is *marbim b'simcha.*

So, "*Adar* is *marbim b'simcha*" is the *p'shat* that it becomes a *chiyuv*; it's not a story. You know, it comes *Adar*, people get happy! No, you don't get happy. *Marbim* means, like *korin*, *osin*, *manichin*; it means we have to do it. And what happens is that when we *have to* do something – even if it's something that's ordinarily easy to do – when it turns into a *mitzva* it becomes hard.

As everybody here knows, this is one of the main reasons why the Gemara says, "*Gadol ha'mitzuveh v'oseh mi'sh'eino mitzuveh v'oseh*" – that a person who is commanded and does it as an obligation is greater than

When the Oibershter says, "Marbim B'simcha," He gives us what to be freilach about. So vadai the main freilachkeit is Purim, ha'chodesh sh'nehefach la'chem, fine. But each one of us has to feel it in his own heart. And that's something that the Oibershter helps us with.

a volunteer. Even though out there in society the volunteer is greater than the one who's doing his job right. Because they say, "oh, what do you want, he's getting paid for it." But in Torah it's not so. So that a boy when he becomes a *bar mitzva*, when he becomes *michuyev*, it's a big *simcha* because he's on a much higher *madreiga*. Or that which a man does with an obligation, with a *chiyuv*, as opposed to a woman who is doing something voluntarily – there is no comparison. And that's why the woman cannot be *motzi* the man, because it's different levels. Different levels of *asiya* and different levels of *ruchnius*. So when it becomes a *mitzva*, it's higher.

Why is it higher? Besides the *chassidische* reasons, the *balabatishe* reasons, or the *pashut nigleh* reasons, the *mefarshim* say is because the *yetzer ha'ra* make a tumult about it. If you volunteer, the *yetzer ha'ra* lets you volunteer. But if it's something that there's an obligation for, the



yetzer ha'ra also has his obligation, which is to not let you do your obligation.

By the way, that's something which a person has to know when he is a little depressed, because his yetzer ha'ra is getting the better of him. Instead of being depressed about it, he should say to himself that at least one part of me is doing a good job – and that's the yetzer ha'ra! Because after all, it is a job, and he's doing a good job. So I'm not altogether a *schlimazel!* One part of me is doing a great job!

Once it happened by a Rebbe who was a very smart and wild kid as a boy, and his father asked him, "Shmuli, why are you so wild?" That was his name, Shmuel. He said, "why are you so wild, Shmuli?"

So the boy said, "Well, Tati, you know why. The yetzer ha'ra is making me do all these things. Why are you asking me?"

So his father tells him, "Why don't you learn from the yetzer ha'ra? Just like he's doing – because he has to do it, and he's doing it right, and he doesn't stop – you should take an example from him."

But the boy, being a smart boy, had an answer ready, and said, "But my yetzer ha'ra doesn't have a yetzer ha'ra to bother him."

That's the difference. So *ein chachi nami*, it's a job which for him is not too hard to do. But you know it is hard to do for him, because as it says in *Tanya*, ultimately, *k'mashal a ben melech*, ultimately the *zona* gets paid much more if she doesn't do it, if she loses. But there's a control which you have to do the job the best, and the same way the yetzer ha'ra. The yetzer ha'ra would be much better off if the person would be *misgaber* on it, because ultimately, of course, the *tachlis* is to be *misgaber*. And everybody, including the yetzer ha'ra, wants to reach the *tachlis*, wants to reach to his best level. So his best level is not to be the biggest yetzer

ha'ra in town. His *tachlis* is to be overcome, to be *misvarer*. That's *pashut*.

So *b'meila* he does have a problem. He does have a yetzer ha'ra. Because on the one hand, he doesn't want to succeed; on the other hand, he wants to succeed, because that's his job. So he also has a conflict. So there is somebody to learn from, despite what the boy said.

* * *

Instead of being depressed about it, he should say to himself that at least one part of me is doing a good job – and that's the yetzer ha'ra! Because after all, it is a job, and he's doing a good job. So I'm not altogether a schlimazel! One part of me is doing a great job!

Al kol panim, because it is a *mitzva* to be *b'simcha*, it does become harder. As some people know, that Erev Yom Kippur, when it's a *mitzva* to eat, even though generally through the year they have a pretty good appetite... Erev Yom Kippur, not because it's a *ruchnius'dike* time they lose their appetite; they lose their appetite because it's a *mitzva* to eat, and granted then they don't want to

eat so much.

So even though we talk about the easiest *mitzvos*, and *simcha* is not an easy *mitzva*, and *kal v'chomer*, it's difficult, so what's the *p'shat* "*marbim b'simcha*"? "*Marbim b'simcha*" means that the *Oibershter* gives a *ko'ach* on Chodesh Elul. And it's hard to do it by oneself.

So now that the sounds of Rosh Chodesh are just about dimming and becoming the sounds of tomorrow, this is the time we might argue, as good as yesterday, certainly as good as tomorrow night, maybe even better, to try to get together as we do, and try to help each other becoming more *b'simcha*.

Now, *simcha* of course, is not necessarily what shows outside, all around that everybody can see; *simcha* is in the heart: "*Simcha hi ba'lev*." That's of course, a known *klal*, and that *klal* is sometimes forgotten by people who learn about big *madreigos* in Atzilus, in A"K, in *Kesser*, in *Atik*, in *Reshimu and Kav*. They forget the simple rules – that *simcha* is in the heart. It is not what a person makes things look like *simcha*. Therefore, it's even harder. Because to make things look like *simcha* we have many ways to do it; it's fairly easy to do. But to have *simcha* where it really belongs, which is in the heart, is not easy at all. And this is what Chodesh Adar is urging us to do, commanding us to do. And Chodesh Adar, as the Rebbe gives the *klal*, when the *Oibershter* commands He gives the *ko'ach* that we should be able to do it.

* * *

Now, here in the neighborhoods, when you walk around here, in this very pleasant and holy place, in Eretz Yisroel, certain things become, you know, available for a *mashal* which are not so available in America. In America you start talking about *tzava* – *tzava hin*, *tzava her*. What is *tzava*? Besides the fact that everybody there looks down at the *tzava*, I mean, the army of soldiers there are really not

an object of admiration. I mean, they are just... First of all, I mean, most of the soldiers who volunteer are, you know, the lower classes, and so on and so forth, people who are down with the whole business.

But there are great *madreigos* to talk of in a *tzava*, not only Tzivos Hashem; *stam*. But when you come here, this is a place where the *tzava* is visible all around, maybe unfortunately, but that's the case, because of the conditions. And the *tzava* is respected. Everybody goes around... They should only say "*baruch Hashem*" as much as they say "*Kol ha'kavod*." *Kol ha'kavod*, constantly, "*Kol ha'kavod l'Tzahal!*" People see it and people respect it.

This is a very good opportunity that the *mashal* should become alive, the *mashal* of a *tzava*. There are many *mashalim* of a *tzava*, but what's *nogeia* to our *inyan* here is that the *tzava*, plainly... The simplest thing about the *tzava* is that whatever the army wants the people to do, they have to give them the equipment to *do*. That's a simple thing. Sure they have to do it themselves. But they have to give them the conditions, the equipment. You cannot tell the soldiers "shoot," and you don't give them a gun, or you don't give them a gun that works.

So *b'pashtus*, many times the Rebbe says, "*Der Oibershter zogt az ich*

This is what Chodesh Adar is urging us to do, commanding us to do. And Chodesh Adar, as the Rebbe gives the klal, when the Oibershter commands He gives the ko'ach that we should be able to do it.

vell geben ko'ach." Or even the Rebbe says that, "*Ich vell geben ko'ach,*" because *tzaddikim* are compared to *HaKadosh Boruch Hu*: "*Tzaddikim domim l'Boram.*"

And sometimes *bachurim* ask, "what do you mean the *Oibershter* says, '*Ich vell geben ko'ach*?' Maybe He didn't! Maybe He *said*, but He didn't give *ko'ach*. Maybe He *said*, and it's all up to us. And He, the *Oibershter* doesn't mix in at all. It's an area of *b'chira chofshis*. So we have to do it all ourselves. How do we know the *Oibershter* gave *ko'ach*? Maybe He didn't give *ko'ach*..."

So we say the *Oibershter* gave

ko'ach. The *Oibershter* is very fair. "*Tzaddik Hashem b'chol drachav v'chassid b'chol maasav.*" It wouldn't be fair that he would tell us to do things and not give us the wherewithal to do it' *m'stama* He gave it. For sure, it's true.

But when you see the *tzava*, you see it in front of you, you see that the army provides all these things. And the army here has everything. It's well known that the army *mamash* is stingy on nothing. Everything they need, they get. It should be the best army, because it's needed.

When we have the *mashal* in front of us it's much easier. So this is the *p'shat*, when the *Oibershter* says, "*Marbim B'simcha,*" He gives us what to be *freilach* about. So *vadai* the main *freilachkeit* is Purim, *ha'chodesh sh'nehefach la'chem*, fine. But each one of us has to feel it in his own heart. And that's something that the *Oibershter* helps us with.

So, we'll say *l'chaim*, and we'll hope that the time and the *inyanim* that are given, and the togetherness, all in all, *halevai, halevai*, should move us a little bit towards the right goal of *simcha*. *L'chaim, l'chaim.*

I know for many people their favorite *niggun* of Rosh Chodesh is the Alter Rebbe's *niggun*. [Proceeds to start the *niggun* "*Keili Ata.*"]

(To be continued.)

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WHO IS THE REAL WINNER?

BY RABBI SHOLOM DOVBER HALEVI VOLPO
TRANSLATED BY MICHOEL LEIB DOBRY



The Rebbe invested all his strength and might in order to amend the Law of Return on the question of “Who is a Jew?” as a roadblock against the immigration of non-halachic converts and other non-Jews and their intermingling within the Jewish people. And what did the religious and chareidi parties do back then? Personal thoughts on the pressing issues of the day and the hour.

The *chareidi* newspapers, including Chabad, came out with headlines immediately after the election, all declaring the same message: “Victory for the Right, Crushing Defeat for the Left.”

Headlines of this type could only come from tabloids which are still held captive by the concept that gave us “good for the Jews.” In other words, it doesn’t matter what path the candidate or the party follows in practice. The main thing is that they belong to the “nationalist” camp; the main thing is that they continue the policies of Begin and Shamir; the main thing is that they hate Shimon Peres’ guts.

In all humility, I have to say: not necessarily. Not only was the Right not victorious, not only did the Left not suffer crushing defeat, but the Israeli Left has never had a greater victory

than in the recent elections.

Chassidus explains the difference between *iskafia* (self-restraint) and *is’chafcha* (sublimation). Every child who begins to learn *chassidus* knows that *is’chafcha* is the highest level. *Ishafcha* means that you don’t have to subjugate or battle the animal soul since it has already been converted into holiness, “with all your heart – with your two inclinations.” It reminds me that after the Six Day War, the Rebbe *shlita* MH”M said that this war was a case of *is’chafcha*, because the Egyptians left their tanks in the Sinai Desert and ran away barefoot. The Israeli soldiers then came, took over the tanks, and turned them around in the direction of Egypt.

However, to our great sadness, “G-d created one thing opposite the other”, and even the “opposite” has

two modes. Indeed, we see that in the last decade, especially in the recent election, Yossi Sarid, Yossi Beilin, Yitzchak Rabin, and Shimon Peres won in a manner of *is’chafcha*, “from one end to the other.” They took forty tanks from those who are called right-wing, together with twenty-two religious and *chareidi* tanks, and another seven “nationalist” tanks, and made a 180 degree change in their direction. All these tanks accepted without protest the teachings of “Peace Now” and have begun to run in the direction of diplomatic negotiations with Arafat and his cohorts, and the establishment of a “Palestinian” state, *ch”v, r”l*.

If so, even though the left-wing parties suffered a loss from the specific aspect of their number of Knesset seats, nevertheless, their approach and school of thought won big time.

Shulamit Aloni and her pals see the headlines on the “victory of the Right” and roll on the floor in laughter and delight. They won and their work is being done by others. An entire convoy of “right-wingers” is marching in the very direction that the extreme left-wing has been advocating for decades. And this convoy is composed of Ariel Sharon (who is pushing the

entire Likud faction and the government towards the recognition of a “Palestinian” state”), Limor Livnat (who agrees, in her words, to a “Palestinian state – minus” or “autonomy – plus”), and all the religious parties, headed by Degel HaTorah and the Belzer *chassidim*, who are officially waving the flag “in the name of the Torah” in favor of the principle of “land for peace.”

And this “right-wing” caravan is marching in a most organized fashion, as in a military parade – “RIGHT, left, RIGHT, left...”, rolling their eyes heavenwards and yelling, “RIGHT!” Yet, in practice, they immediately do things about as far left as you can possibly go.

Begin screamed “RIGHT, left”, and gave the entire Sinai peninsula and all its petroleum to Egypt. Shamir commanded “RIGHT, left”, and carried out the autonomy plan for Judea, Samaria, and Gaza, thus establishing the “Palestinian” terrorist army. Netanyahu ordered “RIGHT, left”, gave the city of Chevron to the terrorists, and signed the cursed agreement at Wye Plantation. And last but not least, Mr. Arik Sharon, who continues to zigzag “RIGHT, left” through the obstacles, brought us seven hundred dead and ten thousand injured, and his hand remains outstretched, *r”l*!

Yet, after all this, *chareidi* and Chabad periodicals declare that “the Right won and the Left was crushed.” This reminds me of the enthusiasm expressed by one of the Internet sites that reports on Chabad news, when Mr. Sharon said something in the Rebbe’s name to a particular reporter down on his farm. Immediately, it made blaring headlines together with a huge picture of Sharon. Here we have a prime minister who is really “connected” to the Rebbe. Another victory for *chareidim* and Chabad. However, when Sharon fights against the Rebbe’s instructions twenty-four hours a day, and causes literal

bloodshed and endangers the lives of millions of Jews, this doesn’t merit a single headline. After all, this is a “right-wing” prime minister that we put into power. How can we possibly fight against him?

The *chareidi* parties, which are known not to have anything to sell even to their constituencies, decided during the election campaign to build themselves up on Tommy Lapid’s strong showing in pre-election polls. Their entire media campaign was centered around “the hated Lapid” and the need to wage war against him. But they all hid the big secret. Who are

***What do they mean
“all their votes went
to waste”? If we
would have voted for
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votes would have
gone to a
“partnership in
bloodshed”!***

these people who voted for Tommy Lapid? Who opened the door for them?

The fact of the matter is that the religious and *chareidi* parties are the ones who brought them here. Many of Tommy Lapid’s voters are total *goyim*, and their mixed families, *r”l*, emigrated here from Russia and the Ukraine to eat *treif*, with crosses hanging from the walls of their homes and around their necks... Welcome readers to incitement against so-called “religious coercion.”

The Rebbe fought with so much devotion in order to amend the Law of

Return on the question of “Who is a Jew?” as a roadblock against the immigration of non-*halachic* converts and other non-Jews and their intermingling within the Jewish people. And what did the religious and *chareidi* parties do back then? Not only did they not help to change the law; they declared that they would fight any such change for a variety of reasons. The main thing is that the Rebbe MH”M not be victorious in fighting G-d’s battles. If so, why are they complaining about Tommy Lapid’s “mixed multitude”, that they brought to *Eretz HaKodesh* yourselves, and that in their merit, tens of thousands of them have been registered as Jews, *r”l*?

Indeed, by Divine providence, the “President of the State”, as he is called, said this in most explicit terms. After the smashing performance of Tommy Lapid’s party, Shinui, in last week’s election, he publicly opened his mouth and reproved the religious and *chareidi* parties as the ones to blame for his victory. The only difference was that he actually meant something else. Since he is a traditional Jew, he feels that he always has to show that he can attack the religion. However, since according to the teachings of the Baal Shem Tov, we must learn something from everything we see and hear, the president was indeed correct. Those who are responsible for the failure to amend the law on “Who is a Jew?” are in fact those who brought electoral success to Shinui.

And now we come to the most “horrific tragedy” of all, i.e., the fact that over 35,000 people cast their votes for a party that failed to pass the minimum electoral threshold, and thus “all their votes went to waste.” Such charges have been made by many *chareidim* who have been screaming at Chabad *chassidim*, and even among Chabad *chassidim* who voted for other parties.

What do they mean “all their votes went to waste”? If we would have

voted for another party, our votes would have gone to a “partnership in bloodshed”! As the Rebbe MH”M said, anyone who votes for a party that speaks with Arabs about concessions (or that is a partner in such a government) becomes a partner in bloodshed. Therefore, it is clear that the only choice was to make an act of

protest and vote for the only party that we hoped would fight against these diplomatic agreements.

Since everything happens through Divine providence, the eventual fact that this party failed to get into the Knesset was clearly for the good. For now it has already been shown without the slightest doubt that there no longer

remains even one righteous person to heal us among this “Knesset of heresy.” Thus, when the entire sovereign rule has turned heretical, this is also one of the signs of the revelation of Moshiach. The time has come to annul this cheap sovereignty and to restore the sovereignty of *Malchus Dovid v'Shlomo* through our righteous Moshiach!

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CAMPAIGNING FOR MOSHIACH

BY MENACHEM ZIEGELBOIM

*How can Amram Mitzna teach us a lesson about emuna? What does the “red dot” in the ads teach us? Why did the big parties use pictures of their leaders? * Thoughts and lessons from the elections.*

That's that. The elections are behind us. The process was quick, though dirty, and the results were known ahead of time. It was just precisely how it would all break down that preoccupied the various parties. Well, despite the speed, many people made a nice living off it. In the company my aunt works at (which nearly closed), they prepared 21,000 Mitzna shirts. Printers made money, as did those who put up and distribute flyers. Now they can all go shopping without thinking twice about it.

Now is the time to look back and see what lessons we can derive in our *avodas Hashem*, particularly as it relates to our primary *avoda*, that of preparing the world for Moshiach. The first thing we learned is we must advertise. We must advertise the Rebbe's message that we are the generation of *Geula*, and that Moshiach is already here, and we just need to open our eyes and properly prepare.

How can we publicize this? Let's look and see how the parties advertised and see what we can glean from them. Flyers, stickers, billboards, small signs, video clips and jingles, via electronic media, large ads in blue and red in the daily and weekly newspapers: “Moshiach is Coming! Get Ready!” Nowadays

nobody argues against the idea that even important messages with weighty content must be conveyed succinctly (at least at first).

We were told to convey the *Geula* message. The message must be conveyed professionally and in a way that people can relate to. Remember, the Moshiach message is no more intangible than the messages we got from the parties about security and peace. On the contrary, their messages seem a lot more far-fetched and unrealistic than the revelation of Moshiach!

Another lesson: these elections reverted to the system in which we voted for a party and not for an individual. Nevertheless, how surprised I was to see the pictures of Sharon and Mitzna over and over again in the advertising. My immediate question was: why do they invest millions into promoting these guys when it is not they who are being elected?

Apparently the image behind the message is very powerful. It broadcasts the idea that there is no movement without a leader, no slogan without a face behind it. On the contrary, the faces give more credibility to the messages, to the slogans, and to the movement that promotes them. All this, even though nobody will be voting for individuals

but for parties!

The same is true for Moshiach. Some claim that it's not our job to publicly identify Moshiach. They say that Moshiach's identity is not something we choose, but something Hashem chooses, and we should focus solely on messages about the imminent Redemption. Apparently this is not what the professionals, who want the message to get across, think is most effective. And the Rebbe wants us to convey a message in vessels of *Tikkun*.

In an interview Rabbi Yoel Kahn gave to Kfar Chabad ten years ago, he explained that it's impossible to focus on *hafatzas besuras ha'Geula* without the topic of who Moshiach is. This is obviously correct, for when you speak of *Geula*, it's only natural to want to know who is the man behind it all. When you talk about *Melech HaMoshiach*, who will come and redeem the Jewish people and bring us to the heights of *gashmius* and *ruchnius*, the man on the street wonders who this person is and how he'll accomplish this enormous task.

Therefore, as *chassidim* who know that the Rebbe is Moshiach, and as *chassidim* who saw how the Rebbe himself encouraged identifying him as Moshiach, we must publicize this fact and his picture.

Now, about the dot. In these recent elections as well as earlier ones, all ads from Sharon and Likud had a red dot, a big red dot. “The nation wants Sharon. Period” (in red). “Only Likud can do it. Period” (also red).

So you say it was just a gimmick, but apparently it's so effective that



various companies that have lately advertised their wares, have used the same technique. They use large writing in blue, followed by a large red dot. On the broadcasts about the elections on television, they also emphasized the dot. It came on screen from the right and rolled ponderously until it got to the right place.

The dot – say the advertising pundits – emphasizes the seriousness. End of message; there's nothing more to say.

This red dot is actually a modern publicity idea that expresses that which we heard from our *mashpiim* in *yeshiva* about the need to place an emphasis on the central point throughout life. The *nekuda* in *hiskashrus*, the *nekuda* in *kabbalas ol*, the *nekuda* in *hashpaa*, the *nekuda* of all our *avoda* in the 7th generation – publicizing the *Geula*. This is the *nekuda*, and there's nothing else. It has to be placed in the right spot, in an overt and decisive way.

* * *

There was a candidate from the Right and a candidate from the left. Behind each of them there's a party, and each party has various factions, and each faction has many members. In short, it was all-out war, and we, the little people, watched the battles, the repeated attempts to subdue the other, not to mention the dirty politics, insults and slurs. And we try to understand how, if the world is ready for *Geula*, as the Rebbe said a number of times. Could the *Geula* happen with so much divisiveness? Could the Rebbe have spoken about the world's readiness for Moshiach without knowing all this?

Of course, the Rebbe knew all this and he even referred to it, though finding the positive in it, as usual. In one *sicha* the Rebbe said, "In our time, shocking things are taking place in the world, both good and bad. Specifically, starting with *machlokes*. In our day we see arguments taking place between Jews whom one would

never have thought would ever argue, for it is foreign to them! Yet *machlokes* did arise, and it is even dressed up as "*l'sheim Shamayim*."

This situation, along with other signs, is referred to by the Rebbe as *Acharis HaYamim*, about which Daniel

said, "many will be sifted out, clarified and refined ... and the wise will understand." In other words, there are things that are not clear enough since good and bad are mixed up in them. In *Acharis HaYamim* these things will be sorted out and the wise will understand what's going on

THOUGHTS ABOUT THE CHALLENGER EXPLOSION

By Shai Gefen

The terrible tragedy of the explosion of the space shuttle Columbia in which Ilan Ramon, Israeli astronaut was killed, saddened us all. Loss of human life is a tragedy, all the more so when a Jew is lost. We were impressed by Ramon's character and strong feelings of Jewish identity, and his attempts to properly represent the Jewish people up in space. The *kiddush Hashem* he made will certainly be richly rewarded.

However, as believing Jews we must make a *cheshbon ha'nefesh*, focusing on lessons we can learn from what happened.

What took place behind the scenes, which resulted in an Israeli ambassador being sent on this mission? According to the papers, in 5755 Israel and the U.S. signed an agreement, which said that an Israeli astronaut would be included on one of the NASA shuttles.

According to these reports, this agreement was an expression of gratitude by President Clinton, following Israel's signing of the Oslo Accords and their conceding land in Yesha.

Let me say this clearly: We are not claiming that the tragedy occurred *because* of its connection to the Oslo Accords. We're not saying, *chas v'chalila*, that the tragedy was a punishment for the Oslo sins. What we're observing is that apparently anything connected to those cursed agreements is not blessed. That's all.

The prime minister, foreign minister and defense minister all fell over each other in their efforts to aid Ramon's widow and children. El Al and representatives of the top media outlets were enlisted to help. May they all be blessed. We are a compassionate people. But the obvious question is: what's going to happen with the hundreds of widows and widowers, and the thousands of orphans who lost their loved ones in terrorist attacks? What will happen to the thousands of physically and psychologically crippled, those who lost arms and legs, eyes, whose faces need to be reconstructed, who are filled with metal from head to toe thanks to the governments' inactivity or worse. What about those families whose breadwinner is gone? Who will help them?

All these thousands lost their family members, not to some explosive toy that carries millions of liters of gas and flies out into space, but as they innocently walked the streets, went shopping, vacationed, and rode buses. Where are the prime minister, foreign minister, and defense minister for these people? Who will restore the survivors' dignity, livelihood, health and dreams?

despite the confusion and the various opinions that preceded it.

The Rebbe even adds an explanation (Purim 5747) about what advantage there is – why indeed it is necessary for good and bad to be revealed: “Through the revelation and sifting out of everything, even *kochos* that were previously hidden will come out in the open, and if they contain anything undesirable that needs fixing, it will be fixed immediately or nullified or transformed...”

It's important that the politicians internalize this message!

* * *

I read an interview a year ago of Aryeh Dery, a talented man with tremendous charisma. He got his movement from four seats up to seventeen seats, more than 400%! Everybody would agree this is an incredible political accomplishment.

You would think he would praise the power of those seats, or to be more precise, the voting records of the Knesset members who represent the population that voted for them; and would believe in the power of those very Knesset members. You would expect him to be enamored of their accomplishments, and do all in his power to increase the number of his representatives.

But that's not what he said. I was amazed to read him say that perhaps one can achieve far more for the *dati-chareidi tzibbur* from the outside! He pointed at the American approach in which there are two large parties and various interest groups lobby these parties from within their own ranks. When certain candidates want to get votes, they accede to demands.

As evidence he referred to the achievements of the 23 religious representatives in the last Knesset, paltry accomplishments that were hardly worth the *chillul Hashem* and damage that they caused to the religious public.

I was really incredulous to hear this man who worked so hard to get

his own men into the Knesset speak in praise of another system. It probably took this talented man many years and endless energy to understand that the *shita* the Rebbe championed is the right one.

Chabad *chassidim* were often asked why they don't send representatives to the Knesset and translate their popularity into seats. Obviously none

In an interview Rabbi Yoel Kahn gave to Kfar Chabad ten years ago, he explained that it's impossible to focus on hafatzas besuras ha'Geula without the topic of who Moshiach is. This is obviously correct, for when you speak of Geula, it's only natural to want to know who is the man behind it all.

of us can know the Rebbe's thoughts behind the idea of “we influence from the outside,” mainly because a *miflaga* (party) is from the root *pilug* (division), and Chabad is not a party. Yet we have many *mosdos* and thousands of people are educated in them, and thousands of teachers need to draw paychecks from the

government, and so you would think we need representation in the Knesset.

Apparently influence from the outside can be no less big and powerful. Not only that, but it has another advantage in that we avoid *pilug*, *lashon ha'ra*, dirty politics, and focus on the positive, *hafatzas ha'Yahadus* and the *maayanos*.

The Rebbe was proven right again, but we don't need politicians to know this.

* * *

On the Friday night before the elections the weather was terrific and I took a walk on Rechov Rabbi Akiva in B'nei Brak. There were no cars, no pollution, just a tranquil Shabbos atmosphere. It was only the flyers that covered the ground that disturbed my peace. For some reason I bent down and picked one up.

“*Shalom Chareid*” was the large headline (whoever said slogans were a negative thing?): “*You discover that hundreds of thousands of children don't know what Shma Yisroel is – and you're chareid (?)!*”

You hear that tens of thousands of high school graduates don't know who Yaakov Avinu was – and you're chareid!

You know about the problems of drugs and alcohol in the schools – and you're chareid!

You see that a portion of Am Yisroel is assimilated in our country – and you're chareid!

You see hundreds of thousands of gentiles who came here and when you think of your child – you're chareid!

After I read all that, I was sure it would say: “If you're truly afraid of all this, get ready for Moshiach!” If not in those words, then something similar. I know that when Moshiach will come (and not when Aguda gets another seat), they'll know who Yaakov Avinu is, there won't be any drugs or alcohol in the schools, the Jewish people won't assimilate any more, and even the *goyim* won't dare to flood our tiny

country. But the solution being offered was to vote for the Aguda party.

We can learn a number of important things from this flyer regarding publicity for *Geula* and the identity of Moshiach:

Chutzpa – *Chutzpa* has become a legitimate approach. It's interesting to see who are the ones screaming about *goyim* flooding our country. Where were they when the Rebbe screamed about amending the law of *Mihu Yehudi*? (It was they who fought against it.) Where were they when hundreds of thousands of children “who don't know what *Shma Yisroel* is” went out into the streets and screamed “*Shma Yisroel*” in Lag B'Omer parades (they mocked those).

Anyway, it's not *Beis Moshiach*'s job to attack. We must derive lessons in a positive way. We have to realize that if they can use *chutzpa* to achieve another vote for their party, then we can use *chutzpa* for Moshiach and the welfare of *Am Yisroel*. Let's ignore the scoffers. We have to publicize the message of *Geula*.

Mutual responsibility – Finally, finally, even the *chareidi* world, which was insulated all these years, is beginning to recognize the fact that the problems of *Klal Yisroel* affect them too. The problems they enumerated are not those found among the children in religious schools, *baruch Hashem*. They DO know what *Shma Yisroel* is, and who Yaakov Avinu is. They don't drink alcohol and don't need drugs, and don't even assimilate.

But they realize that ultimately the neighbor's problem and the colleague at work's problem – is OUR problem. They realize that there's a concept of mutual responsibility. The *Galus* of our brethren who are not observant is our *Galus*, and this is one reason why we have to cry out: Jews! Prepare for Moshiach!

Another flyer I picked up was bright yellow and said: Every vote counts! I recalled a *farbrengen* in

which the Rebbe cried out about it being an obligation and privilege for every single Jew to bring Moshiach. Everybody has the ability to be influential, and everybody has the right to vote. All votes are equal, whether from scholars or

Another flyer I picked up said: Every vote counts! I recalled a farbrengen in which the Rebbe cried out about it being an obligation and privilege for every single Jew to bring Moshiach. Everybody has the ability to be influential, and everybody has the right to vote. All votes are equal, whether from scholars or ignoramuses, rich or poor, righteous or wicked.

ignoramuses, rich or poor, righteous or wicked.

The Rebbe quoted the Rambam about seeing the world as balanced, with one *mitzva* being able to tip the person and the world to good and

bring about salvation. When we ask ourselves: what's the point of what we do in bringing and hastening the *Geula*, we have to know that “every vote counts.”

We still remember the days and weeks when Big America held its breath as it waited for the results of the presidential elections between Gore and Bush. It was 600 votes that made a difference in the end. If a few votes in Florida could establish the next president of the United States, the leader of the Free World, all the more so do we have the power to tilt the world towards good and salvation.

I got an attractive letter in the mail from Matteh Chabad Lmaan Gimmel (the Aguda party). They quoted what the Rebbe said about the importance of voting for the most *chareidi* party, but one sentence caught my eye, “You must carry out what the Rebbe said “*b'pashtus*,” without *pilpulim* and explanations.

Very nice. There are people to whom the Rebbe's words are important. They are not interested in *pilpulim* and *p'shetlach*. Great. What I wonder is whether those same people accept the Rebbe's words about Moshiach and *Geula* with the same *p'shutus* (simplicity) and *t'mimus*, or do they come up with all sorts of twisted ideas about what the Rebbe meant.

But we're not here to knock anyone. What we need to do is internalize this in order to carry out what the Rebbe said *b'pashtus* and to publicize to all that the *Geula* is imminent and that Moshiach is among us and he's the prophet of the generation, the *nasi ha'dor*, and he dwells in *Beis Moshiach* – 770.

If we don't hesitate to quote the Rebbe when it comes to voting for a party, all the more so for the *besuras ha'Geula*.

* * *

Even before the 4,720,074 voters got to the polls, 63% of them realized that the elections didn't mean much. That's what a poll for Yediot

Acharonot reported. Those who were asked explained that even after the elections, the government wouldn't be stable and within a year or two there would be elections again. The truth is that it's sad to hear, and even more painful to realize that they're right. Israel is like Italy in this regard, where governments are changed relatively often.

Some explain it with the fact that the government of the Jewish people is preparing itself for the rule of *Melech HaMoshiach*, like the seed that rots in the earth before it sprouts. The fact that in the last twenty years there was no prime minister who served a full term, and there was no government that completed its term properly and smoothly, says a great deal.

When there's a vacuum that is created when there's no firmly established government, it seems there's no better time to introduce the alternative: Moshiach! It would also be desirable to tell people what it will be like under Moshiach's rule: no famine, no jealousy, no competition, all goodness, good health, no war, to wit no problems of any kind. It's not we who say that, but the Torah.

For those who fear (and there are those who do) lest we appear to be pathetic dreamers, we can merely suggest that they see what Amram Mitzna does. He strongly believes in



himself. He kept repeating, "I will win," even when the polls didn't agree. "If I don't win today, I'll win tomorrow," he said after he realized he would lose the elections. Without being fazed by what people think, he presented his position and most importantly, he believed in what he was presenting the nation.

What's truly amazing is that instead of the media laughing at him, it praised him for his stubborn faith. Political commentators went even further and said that if he stuck to his guns, in the next elections he

stands a chance of winning over the Likud candidate whoever that will be.

We must adopt these principles for ourselves. They won't mock us if we present our position strongly and clearly. If everybody sees that we really believe in our solution – i.e., Moshiach – they'll begin to respect us. We've got to present our views clearly, repeat it, and believe in it.

It's interesting to note that the elections included "faith." The words "*Maaminim Becha Mitzna*" (we believe in you Mitzna) were seen everywhere. If you noticed, it didn't say "*lecha*" (you) but "*becha*" (in you). Suddenly people, who define themselves as unbelievers, became believers, and they were proud of it and advertised it!

If the voters of the Labor party can believe *b'emuna shleima* in a human being, we can certainly get them to transfer this belief into another person, a human being, who was chosen by Hashem to lead us.

Anyway, if we present our position about *Geula* and Moshiach clearly and with conviction, people will believe us, and when they believe our message they will "vote" for us, and then we'll be ready for Moshiach.

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TZIVOS HASHEM REPRESENTS JEWISH IDENTITY @ THE WORLD SCOUT JAMBOREE IN THAILAND

BY ALIZA KARP

The 14-year-old Jewish boy from New Zealand came to the World Scout Jamboree without proper arrangements for kosher food. Uncompromising in his convictions, he survived by eating coconuts for the first few days. When he spotted the Tzivos Hashem contingent, he came to life. He spent time with them, ate with them and of course, joined in for Shabbos.

A Hebrew teacher from Chile was attending the Jamboree with her granddaughter. She could not hide her excitement when she saw Tzivos Hashem. She learns *Tanya* in Chile with Rabbi Perman and was so grateful that Tzivos Hashem was conducting stimulating Jewish workshops so her granddaughter would be involved in something Jewish.

The King of Sweden is a Scout and is known to attend each World Scout Jamboree. The head of his royal delegation was a Jewish man who was thrilled to meet up with the Tzivos Hashem Rabbis. He spent hours talking with them and spent his entire Shabbos at the Shul tent.

A sixteen year old boy from Walnut Creek, California admitted that he had never had a *bar mitzva*. With two days notice Tzivos Hashem promised to make his *bar mitzva* on Shabbos. His tent mate did have a *bar mitzva*, and although he had little knowledge of *Yiddishkeit*, he insisted on being the one to teach his friend the Brachos for the Aliya. Needless to say, the *bar mitzva* added to, the already emotionally charged, Shabbos Simcha.

The Boy Scouts of America belongs to an organization that unites Scouts, boys and girls, around the globe. Every four years they hold a Jamboree, where Scouts from different countries come together at one huge campsite and

participate in programs of non-competitive sports, adventure, science and religion.

This year the world Jamboree took place in Sattahip, Thailand. The Thai organizers of the Jamboree contacted the Chief Rabbi of Thailand, requesting him to take responsibility for the needs of the participating Jewish scouts. The Chief Rabbi of Thailand, *shliach* Rabbi Yosef Kantor, in turn, contacted Michael Albuquerk of Tzivos Hashem, to recruit a team that would operate on site at the Jamboree.

“Tzivos Hashem has been involved



Shlomie Goldfarb, Rabbi Nechmya Wilhelm, Rabbi Yosef Kantor, Shmueli Gutnick, Pinny Gniwisch and Benyamin Tanny.

with the Boy Scouts of America for many years,” says Tzivos Hashem Executive Director Yerachmiel Benjaminson. “Many of our volunteer staff are registered with scouting movements in five countries. When our volunteers attend a scouting event or Jamboree they are in full uniform and provide the Jewish scouts with a taste of pure Judaism right on the spot with fun, hands-on workshops and prayer services that get everyone involved.”

Rabbi Kantor and his wife Nechama set about developing an infrastructure for the Tzivos Hashem representatives.

In addition to seeing that there would be a Shul tent, a Seifer Torah all the way from Singapore and ample kosher food (reportedly delicious beyond words) they also made sure to provide a car and cell phones.

In an email, Mrs. Kantor praised the Tzivos Hashem team: “The greatest team came to represent the Jewish contingent: Rabbis Pinny Gniwisch, Shlomie Goldfarb, Shmully Gutnick and Binyamin Tanny. The minute the Jamboree opened, many of the things we pre-arranged by our meetings, talks and emails, dissolved into thin air. Our team had to overcome every obstacle possible. Even to enter the camp site was an obstacle! They did an amazing job.”

Jamboree organizers reported that approximately 500 Jewish scouts would be attending the Jamboree. Half would be from Israel and the others would largely come from the USA and smaller numbers from Switzerland, Chile, Belgium, Sweden, France and England. The Tzivos Hashem team packed up materials for the following hands-on Jewish workshops: Shofar Factory, Havdala Candle-making, Kipa Decorating, Scribal Arts and Menorah Factory. They also prepared to teach the Sheva Mitzvahs B’nei Noach.

By the time the Jamboree started, the expected number of Jews had almost disappeared. Because of lax security and the refusal of Thailand to allow the Israelis to be accompanied by armed guards, the Israeli contingent cancelled, as did many Jewish scouts. When the Jamboree opened, there were 5 Jews officially listed.

The records said 5, but by Shabbos, Shmueli Gutnick had identified 50 Jewish scouts. In heat that he described as “think of a hot day in Crown Heights

in the summer, and multiply by five,” Shmueli went from campsite to campsite scouting for Jews. He searched and he found, and they were all happy to be found. They all stopped by the Tzivos Hashem station, referred to as the Shul Tent, and participated in the workshops, and notwithstanding the heat, they all came for the Chollent on Shabbos. Actually, Shabbos was the coolest day of the Jamboree, temperatures ranged from 92 to 105 degrees Fahrenheit.

The Jamboree took place during the winter break of the secular school year, including the secular New Year, which the scouts marked by gathering together in one large arena, all 25,000 of them. Head Chaplains from a variety of religions came to address the gathering, giving them advise and hope for the coming year. Rabbi Kantor among them.

Shlomo Goldfard rode with Rabbi Kantor from Bangkok to the Jamboree site in Sattahip. Shlomo noted that before setting out Rabbi Kantor donned his Gartel and emailed a message to the Rebbe, telling Shlomo that he does this before each project he undertakes. Once in the car, Kantor turned on a tape in the series of *farbrengens* that he listens

to when traveling. The *farbrengen* started and soon the Rebbe was speaking about Sheva Mitzvos B'nei Noach, the very Mivtza that Kantor would be publicizing that day. “We knew then, that we had the Rebbe’s Bracha,” said Shlomo.

“Today is a special day and we can learn something from the date itself,” Kantor began in earnest, after a brief greeting in the Thai language. “The date is the first day of the first month of the year 2003... If we add the numbers together, we get the number seven. Seven is the code of creation. The world was created in seven days. In this code of creation are seven laws...” After explaining the Sheva Mitzvahs B'nei Noach, and how observing these laws will usher in an era of peace, Kantor took out a long, impressive, Yemenite Shofar and told the scouts, “now is time for a ‘call to action,’” a term used in scouting, and he gave a long, loud blast of the Shofar.

Needless to say, Kantor left a lasting impression on all the scouts. In the next few days, the Tzivos Hashem team gave out thousands of 7for70 cards, in 6 languages, that teach the Sheva Mitzvos. “Everyone we spoke to remembered Kantor’s speech,” reported Shlomo.

“They were happy to take the cards and had lots of questions to ask.”

“We had a few Jewish scouts visit us after the Jamboree, they came for supper and for Shabbos,” emailed Mrs. Kantor. “They said that the best part of the whole Jamboree was the Jewish Shul and the greatest team of Rabbis.”

At previous Jamborees, Tzivos Hashem worked side by side with the scouts from Israel at the Cultural Crossroads tent. “It is sad that the Israelis did not come. Many, many people asked about them.” said Pinny Gniwish. “The Israelis did not come because they were afraid. We had a true *shlichus* at the Jamboree, we were on a mission from the Rebbe. Shluchim of the Rebbe take precautions, then, we get on with the job and carry on without fear.”

“The Israeli’s were missed. They give *chizuk*, inspiration, to the Jewish scouts who come from faraway countries, and they make such a good impression on all the scouts,” said Shmueli Gutnick. “We really hope they will join us at the World Jamboree 2007 in England... notwithstanding the arrival of the *Geula* Shleima in the meantime.”



Shmueli Gutnick in full uniform of the Scouts of Thailand, assists a scout with *t'fillin* in front of the Western Wall backdrop in Prayer Valley at the World Scout Jamboree.



Scouts attracted to the Tzivos Hashem Shul Tent at the World Scout Jamboree in Thailand