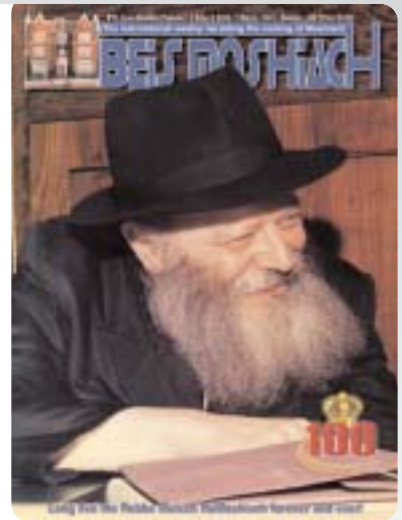


CONTENTS



The international weekly heralding the coming of Moshiach
BEIS MOSHIACH

4 | UNTIL THE FLAME RISES UP ON ITS OWN

D'var Malchus / Sichos in English

8 | THE REBBE STANDS OVER HIM AND LOOKS UPON HIM

Hiskashrus / Rabbi Noam Wagner

14 | KOL KOREH CRITIQUE

Perspective / Alexander Zushe Kohn

18 | TRY OUR BEST TO FEEL WE'RE NOTHING

Farbrengen with Rabbi Tuvia Bolton

20 | TO REJOICE, REJOICE, AND REJOICE SOME MORE

Simcha / C. Ben-Dovid

24 | DONATING THEIR MOST PRECIOUS

Feature / By T. Holtzman

28 | LETTERS THAT BRING MITZVOS

Shlichus / Shneur Zalman Berger

34 | THE CLUE THAT LED TO DANIEL'S RECOVERY

Miracle Story / Shneur Zalman Berger

36 | BLESSING AND PRAISING FELLOW JEWS

Thought / Rabbi Yeheskel Lebovic

38 | "IT'S NOT THE MOUSE THAT'S THE THIEF, BUT THE HOLE"

Shleimus HaAretz / Shai Gefen

43 | BNOS RABBEINU ALUMNI REUNION & MOTHER-DAUGHTER SHABBATON

News

U.S.A

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

ERETZ HA'KODESH

ת.ד. 102 כפר חיביד 72915
טלפון: (03) 9607-290
פקס: (03) 9607-289

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

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

Beis Moshiah is not responsible for the content of the advertisements.

© Copyright 2003 by Beis Moshiah, Inc

UNTIL THE FLAME RISES UP ON ITS OWN

SICHOS IN ENGLISH



SHABBOS PARSHAS B'HAALOS'CHA 16TH DAY OF SIVAN, 5750

1. Parshas B'Haalos'cha is always read after the holiday of Shavuos, indicating that it has a unique connection to the service following the giving of the Torah. The kindling of the *menora*, described in the beginning of Parshas B'Haalos'cha, represents a broad-scoped concept in the service of G-d.

Proverbs declares, "The soul of man is the candle of G-d." The seven candles of the *menora* represent paths in the service of G-d. Our service involves kindling the *menora*, sparking the soul so that it will shine and illuminate the body and one's surrounding environment.

In his commentary on the Torah, Rashi states that the *menora* must be kindled until "the flame rises up on its own," i.e., until it no longer needs further kindling, alluding to the fact that the ultimate goal is for our service to be a product of our own power and initiative. "A man was created to toil," to utilize his own power and become "a partner of G-d in creation." This quality is ingrained in human nature, for we generally derive much greater pleasure from something that we have earned and

worked for than something that comes without effort, which we feel is "bread of shame."

The Rambam emphasizes this concept in "*Hilchos Teshuva*," relating how free choice is one of the fundamental principles of Torah and *mitzvos*. G-d does not force a person to choose either good or bad. Rather, everything is given over to man, who, "of his own initiative, based on his own decision," chooses a course of behavior.

The connection of this concept to the kindling of the *menora*, however, is somewhat problematic. Although the ultimate goal is for "the flame to rise up on its own," the flame was kindled by the priest; if not for his kindling, it would not shine. In the spiritual parallel to this service, the shining of "the candle of G-d, the soul of man," is dependent on influence from Above. We would not be able to serve G-d without G-d's assistance. Furthermore, it is G-d Who has granted us the soul with which we praise Him. Therefore, how is it possible to speak of service on our own initiative and power? Our service depends on G-d. Although we have the choice to serve G-d or not, exercising this choice

depends on the assistance G-d grants us.

The explanation of the above is based on the *halachic* principle, "A person who renders assistance is not considered significant" (*ein bo mamash*). Since "G-d relates His words to Yaakov," i.e., "What He Himself performs, He commands others to perform," there is a spiritual parallel to this concept. The Hebrew expression "*ein bo mamash*," translated as "is not considered significant," literally means "has no substance," i.e., not material in nature. Although G-d grants a Jew assistance, the assistance is spiritual and is too high to have an effect within the material world. Only a Jew — a soul within a body — has the potential to choose to bring about a change in this material world.

Thus, although the potential to choose to serve G-d is granted by G-d Himself, action within this material world, illuminating the body and one's portion in the world, is dependent on the Jew himself.

In the spiritual worlds, the soul serves G-d as "a natural response." Only within this material world, where the body presents the

possibility of acting against G-d's will, is there the possibility to act on one's own initiative. Doing so elevates the material world into something holy.

This relates to the change in the world caused by the giving of the Torah and *mitzvos* to souls in bodies and by being clothed in physicality (i.e., Torah, and likewise *tefillin*, is written on parchment, *tzitzis* is made of wool, etc.). The choice of man is what causes holiness to permeate the physicality of the world.

Kindling the *menora* "until the flame rises up on its own" reflects the above concepts. On one hand, a priest must light the *menora* (paralleling the assistance that G-d grants in arousing the soul). But the purpose of this service is for the flame to "rise up on its own" (that the soul serve G-d on its own initiative). Material things (the *menora*, wicks and oil) illuminate the surroundings, revealing how physicality can be transformed into a sanctuary for G-d.

In particular, the individual words in the expression "until the flame rises up on its own" are significant. The word "flame" refers not to a tiny spark of light, but to a large flame. The words "rise up" imply that the process of ascent must be continuous, "proceeding from strength to strength." "On its own" indicates the importance of service on one's own initiative.

An important corollary to the above concepts can be derived from one of the laws mentioned by the Rambam regarding the kindling of the *menora*. The Rambam writes that even an Israelite may light the *menora*. That is, if the *menora* is prepared by a priest, removed from the Sanctuary and taken to the courtyard of the *Beis HaMikdash* where Israelites are allowed to stand, an Israelite is permitted to light it.

This law, however, is problematic.

The Torah states, "Speak to Aharon... 'When you kindle the candles...,'" apparently indicating that it is the priests (Aharon's descendants) who are charged with kindling the *menora*. Also, how is it possible for the *menora* not to be lit in its place? Lighting the Chanuka candles was instituted to commemorate the *menora* of the *Beis HaMikdash* and is only a rabbinic ordinance, but they must be lit in the place where they

Since the concept of the flame "rising up on its own" is connected with a Jew's potential for free choice, how is it possible for the Torah to promise that ultimately each Jew will reach this level? Giving such a promise appears to nullify the possibility for choice.

are supposed to burn. A person who lights them in another place and then moves them to the place where they are supposed to burn does not fulfill his obligation. How then is it possible to kindle the *menora* outside the place in which it is intended to burn?

Since the ultimate intent of the kindling of the *menora* is that "the flame rise up by itself," its kindling is

not significant, nor is it considered as one of the acts of service in the *Beis HaMikdash*. Therefore, it can be kindled by one who is not a priest. Similarly, it is not necessary that it be influenced by the high level of holiness of the place in which it was kindled. The fact that it can be lit in a place and by a person on a lower level of holiness shows the importance of the flame "rising up on its own."

The expression, "when you kindle the candles," is written in a manner indicating a promise that this service will be carried out; ultimately, their flame "will rise up on its own."

This implies that "the candle of G-d, the soul of man," which is in the heart of each Jew, regardless of his present level in the service of G-d, will ultimately burn with "the light of Torah and the candle of *mitzva*," with its flame "rising up on its own."

Since the concept of the flame "rising up on its own" is connected with a Jew's potential for free choice, how is it possible for the Torah to promise that ultimately each Jew will reach this level? Giving such a promise appears to nullify the possibility for choice.

If it would be that an influence from Above is what brings a Jew to this level, then the promise would contradict the concept that a Jew has to choose to raise up his flame of love for G-d by himself. However, the expression of this love is a reflection of a Jew's essential desire. As the Rambam writes, each Jew truly wants to fulfill G-d's will, and if he does not do so it is only because his evil inclination forces him to act against his will. Therefore, the fact that ultimately a Jew will realize his true nature and express his love for G-d is not a contradiction to the concept of free choice. Since his will to serve G-d is an inner (and often subconscious) desire, and life within

the context of material reality offers the possibility for two alternatives – serving G-d or, *ch'v*, the opposite – a person does, in fact, have a real choice, and hence the opportunity to serve G-d on his own initiative.

Based on the above, we can understand the connection of Parshas B'Haalos'cha to “the season of the giving of our Torah.” This *parsha* is always read in proximity to the holiday of Shavuot. When G-d gave the Torah to the Jewish people, He lowered it into the material world and granted them the potential to serve Him on their own initiative, thereby elevating the material aspects of this world...

2. This week's chapter of *Pirkei Avos* contains the teaching (2:15):

“Rabbi Tarfon states: ‘The day is short and the task is manifold. The workers are lazy, the reward is great, and the Master is pressing.’”

One might ask what we could learn from the association of this teaching with Rabbi Tarfon, for, as explained many times, the fact that a teaching is explicitly associated with its author indicates that there is an intrinsic connection between them. Furthermore, the name Tarfon is problematic; it is a Roman name. Since one of the reasons the Jews were redeemed from Egypt is in the merit of the fact that “they did not change their names,” why was this name given to a Jewish child?

There are several other problematic aspects to this *Mishna*:

a) The expression “Master” refers to G-d. Why does the *Mishna* describe G-d as “pressing”? On the contrary, G-d does everything possible to make our service easier. Therefore, as the Rambam explains, He grants material rewards for the fulfillment of Torah and *mitzvos* so that the Jews will be able to serve Him in peace and serenity. Describing Him as

“pressing” does not appear appropriate.

b) Our Sages taught that G-d only demands service we are capable of performing. This appears to contradict the statement that “The day is short and the task is manifold.”

c) How can one describe the workers as “lazy”? Torah law is addressed to people who observe it, and *Pirkei Avos* addresses itself to those who strive for pious behavior, “beyond the measure of the law.”

The Jews are tired of exile. Furthermore, “I am with them in difficulty,” i.e., G-d empathizes with the Jewish people and shares their suffering, as it were, in exile. He also cannot bear the exile any longer.

Such an approach surely runs contrary to laziness.

d) How does this *Mishna* fulfill the intent of *Pirkei Avos*, which is to teach “pious behavior?”

When a person follows the measure of the law, he will have no difficulty fitting the fulfillment of his service into the time allotted to him. G-d grants him the time and the potential to fulfill his service as required. When, however, a person penetrates to the depth of the matter

and appreciates that the intent of the descent of his soul is for him to serve G-d on his own initiative, he will strive to go beyond the measure of the law and evoke a level of service that transcends the powers he has been granted. At this point he will realize how “the day is short and the task is manifold.”

This can be understood within the context of our Sages' interpretation of the verse, “And you shall again discern between...one who serves G-d and one who does not serve Him.” “One who serves G-d” refers to someone who reviews his subject matter 101 times, while “one who does not serve Him” refers to someone who reviews his subject matter [only] 100 times.

Tanya explains that in that era it was customary for each person to review what he was studying 100 times. Therefore, reviewing the subject matter for the 101st time required a person to break his habit and rise above his natural tendencies. Expending the effort to do this makes him worthy of the title “one who serves G-d.” In contrast, a person who does not expend this extra effort, although he carries out his service in a complete manner, is still referred to as “one who does not serve Him.”

A person who labors to “serve G-d” in this fashion will always feel that “the day is short and the task is manifold.” Since he desires to go beyond his nature, he does not see how he can fit this service within the limits of time given him. He is always worried that “the workers are lazy,” i.e., unwilling to make the effort to go *beyond* their natures. Nevertheless, for such a service “the reward is great,” much more than is given for serving G-d within the limits of one's nature.

In this context, we can also understand the final clause, “the Master is pressing.” G-d pushes a

Jew, not, *ch'v*, to cause him difficulty, but because G-d "desired to bring merit to the Jewish people, therefore He multiplied Torah and *mitzvos* for them." G-d pushes a Jew to reveal a higher quality of service, service that comes "on his own initiative."

Based on this explanation, we can understand the connection with Rabbi Tarfon, the author of this teaching. A Hebrew name suggests service within the natural limits of holiness. A name taken from a secular tongue, on the other hand, implies that one extends himself beyond those limits and — in a manner which parallels the service of *teshuva* — transforms the secular into holiness.

The name Tarfon, related to the Hebrew word *tarof* (to seize), in

particular, alludes to such a service. We "seize" the sparks of holiness that have fallen into the material world and elevate them to holiness.

The practical directive derived from the above is that each person must seek to kindle the flame of his soul with "the light of Torah and the candle of *mitzva*" until "the flame rises up by itself." Simultaneously, he must seek to kindle the souls of others in keeping with the directive to "raise up many students."

It is worthy to mention the importance of each man, woman, and child in establishing public *shiurim* of Torah study. Preferably these *shiurim* should include at least ten students. May they be expanded until they include "many students," as the *Mishna* instructs. Regardless of

the number of students one has "raised up" until now, one must work to raise up more, conscious that "the day is short and the task is manifold."

These efforts will cause "the Master to press," i.e., G-d will press for the coming of the Messianic redemption. The Jews are tired of exile. Furthermore, since "I am with them in difficulty," i.e., G-d empathizes with the Jewish people and shares their suffering, as it were, in exile, He also cannot bear the exile any longer. Particularly after the sufferings of the last generation — may they never be repeated — it is time for the Jewish people, together with G-d Himself, to demand the coming of Moshiach. May it be in the immediate future.

Montreal - New-York - Montreal

From

Montreal:

Saturday: 22:30

wednesday: 22:30

From

New-york:

Sunday: 18:00

Thursday: 18:00

\$37 U.S. or \$55 CAN

*** By reservation only**

***Good service**

***15 passenger brand new van & comfortable.**

(514) 8 1 7 - 4 8 0 8

THE REBBE STANDS OVER HIM AND LOOKS UPON HIM

BY RABBI NOAM WAGNER
TRANSLATED BY MICHOEL LEIB DOBRY

We are now in the final moments of the Exile, when the whole world stands ready – the work has been completed and all that remains is for us to prepare ourselves and everything around us to greet the Rebbe MH”M immediately, mamash. Therefore, we must be ready to behold his holy presence, when the Rebbe will look upon us, searching our reins and heart, knowing exactly where we are holding.

Several thousands of us were all standing closely packed, bumping and jostling with one another for every available place. Venerable adults side by side with youngsters, *chassidim* and non-*chassidim*, observant with those not yet so religious. All of us in one large holy congregation, feeling that we are all equal without special status. There is only the Rebbe, and we all stand before in a state of total *bittul*.

At the moment that the beeper announced, “*Farbrengen* now!” all plans were cancelled. The word spread quickly, and soon everyone was running towards 770. Within a few minutes, the large *beis midrash* was filled from wall to wall. Everyone was trying all he could to push closer to the balcony where the Rebbe sits. The sudden announcement brought all residents of Crown Heights out of their homes, and throngs of people continued to stream into 770.

Miraculously, everyone seemed to find a spot, some closer than others. Everyone was standing ready with anticipation for the moment that they would merit to see the radiant and holy face of the Rebbe.

The singing of “*Yechi*” began to resound from every corner of the great hall. In another few moments, the curtain would be drawn back and we would merit to *farbreng* with the Rebbe. I stood in my regular place and trying to concentrate. According to the plan, this was to be my last opportunity to see the Rebbe for the next couple of months, as my suitcases were already standing outside, and I was ready to go to summer camp. This was my last chance to get from the Rebbe the strength I needed to sustain myself in camp for the following two months. I was extremely excited, collecting my thoughts in anticipation of receiving a heartfelt *bracha* of “a

gezuntzen zummer” (Have a healthy summer), a *bracha* that only a father can give to his son before a trip.

The curtain was pulled open, and the singing of “*Yechi*” grew in intensity. The feeling at that moment was one of absolute devotion to the Rebbe, declaring before him “*Yechi HaMelech!*” I raised my *l’chaim* cup and wait expectantly for the moment when the Rebbe’s eyes would meet mine.

The Rebbe’s eyes surveyed the thousands of people in attendance, as he nodded his holy head to say *l’chaim*. Then, suddenly, as if in a dream, I found myself directly facing the Rebbe’s gaze. It was lovingly penetrating. I felt in those brief seconds as if I was alone with the Rebbe, with no one else around us. The Rebbe’s fatherly look penetrated deep into my heart, and suddenly I felt as if the Rebbe’s eyes were whispering to me: Nu, tell me, ask whatever you want.

I couldn’t utter a sound from my mouth. I simply requested in my heart: Rebbe, I want an actual *bracha* for “a *gezuntzen zummer*,” a *bracha* for myself and for all my friends who have already gone to camp. The Rebbe then nodded his head three times, and I felt that my prayer had been answered. Here was a *bracha* of “*tzeischem b’shalom*” (Go in peace).

At that moment, I decided in my heart: “Rebbe, you have given me strength, and I will do everything in my ability to use it effectively, and to return with the fruits of my labor.”

The curtain closed.

I couldn’t move from my place. I stared at the curtain, and I could see that the Rebbe continued to give his customary encouragement. I had never been privileged to see that before until now. I felt as if the Rebbe was telling me: You can go to camp without a worry. I am with you.

I remained chained to my place for

a long moment, trying with some difficulty to shake myself from my thoughts and leave 770. The taxi was waiting outside, and as I left 770, I had a clear feeling that I will now merit to carry out the king's mission, a *shlichus* that will soon bear fruit.

I arrived at camp, filled with much renewed strength and energy to invest in the education of children and to bring out all that which I had received

I understood at that moment how much strength true anticipation and longing possesses.



from the Rebbe. *Baruch Hashem*, the camp itself was filled with *hiskashrus* to the Rebbe MHTMM, something that expressed itself in every detail. Starting from getting up in the morning, we continued with the daily schedule and programs, and concluded with the camp songs that were sung every night.

Most of the campers came from non-observant homes, which required us to invest even greater effort than would normally be expected. The help we received from G-d was evident in a most revealed manner, as the months of the camp program brought tremendous success, to the point of a literal revolution.

The camp's final Shabbos was approaching, and the time had come to present the fruits to the Rebbe. The established custom was to travel to 770 for the program's last Shabbos, similar to bringing the *bikkurim* to the *Kohen Gadol*. However, in 5753, we couldn't know for certain whether or not the Rebbe would come out. Therefore, consideration was given to the possibility of taking the money set aside for the trip to 770, and organizing instead a special and truly remarkable Shabbos program on the campgrounds that the campers would long remember. I was then reminded of my personal promise to bring the fruits from the camp to the Rebbe. So I told the organizers that whatever will be, will be, but I am going with the campers to the Rebbe. The organizers agreed on the condition that I accept upon myself full responsibility for organizing the Shabbos. I agreed, and that very day, I arranged a round of telephone calls to all the parents to receive their permission for the trip to Crown Heights. To my good fortune, everyone gave their approval, and on Friday, I found myself traveling with a group of boys to 770.

It was a long journey, and we urged the driver to do all that he could to arrive early. We wanted to make it in time for *Mincha* with the Rebbe. As

it turned out, due to technical difficulties, we arrived only after *Mincha*. We quickly got ourselves organized, and rushed to 770. When we got there, we heard that we had missed quite a rare sight. The Rebbe came out after *Mincha*, stayed on the balcony after *davening* for a long time, and even ate some *mezonos*. At first, the children were terribly disappointed. But as great as their disappointment was, this eventually just intensified their desire to see the Rebbe.

With the onset of Shabbos, the children immediately rushed to grab the closest possible places to the Rebbe, and to be prepared for the possibility that the Rebbe will come out before the congregation. Their *davening* was warm and hearty, conducted in a unique camp spirit. It left a strong impression upon all those in attendance, and everyone felt that the Rebbe would come out. The children waited with much anticipation, but unfortunately, the Rebbe did not come out after *Maariv*.

The following day, all the children got up early and got places on 770's west side, in the fervent hope that this time, they will merit to see the Rebbe. Their anticipation was expressed well during *Shacharis*, and 770 was in full gear.

When *Shacharis* concluded and we had yet to see the Rebbe, the children decided to stay in 770 until he came out. They went upstairs close to the Rebbe's room and began to say *p'sukim*, *T'hillim*, and "*Yechi Adoneinu*."

Shabbos was soon over, the Rebbe had still not come out. In another few hours, the campers would have to pack up their things and head home. However, the desire and anticipation was far greater than anyone had planned. Two months of deeply rooted *chassidic* education had succeeded in instilling within them a supernal level of stubbornness. So they each called their parents and asked their

permission to stay in 770 as much as was needed, until the Rebbe came out. They pleaded from the depths of their hearts. All the parents, without exception, even those who were totally non-observant, understood and gave their permission.

On Sunday morning, the children wrote the following letter to the Rebbe: "Rebbe, we have come from very far just to see you. We waited all Shabbos.

They each called their parents and asked their permission to stay in 770 as much as was needed, until the Rebbe came out. They pleaded from the depths of their hearts. All the parents, without exception, even those who were totally non-observant, understood and gave their permission.

We did everything we could, and now we are asking you: please don't remain hidden from us. We want to see our king!"

Around noontime, the bus driver told us that he can't wait anymore, and if the children don't come to the bus immediately after *Mincha*, he'll leave us in Crown Heights... The children understood that these would be their

last minutes in 770, and they kept *davening* and pleading that they would have the privilege to see the Rebbe.

Close to *Mincha* time, the children's prayers were answered. The Rebbe's secretary, Rabbi Yehuda Leib Groner, informed me that the Rebbe has agreed to see the children – in *yechidus*!

This was a thrilling moment that was impossible to forget. The Rebbe sat at the entrance to his room. The children passed by, one after the other, and the Rebbe looked at every one of them with penetrating eyes, following each of them from the moment they entered the *Gan Eden HaTachton* until the moment they left.

I understood at that moment how much strength true anticipation and longing possesses. These were innocent children. They were not obligated to understand all the marvelous things that came from seeing the Rebbe. Yet despite that they reached a true and inner decision: "We must see the Rebbe!" They knew and believed they would merit to even though it did not appear that their hope would be fulfilled. They had to go home already. Nevertheless, when it came down to pure faith, there was not a shadow of a doubt. It was clear to them that if they came to see the Rebbe, then they would certainly see him. In the merit of this faith, they had the great privilege of seeing the Rebbe come out – especially for them!

These children in *Tzivos Hashem* gave me an idea of what is demanded of us during this time, as we stand by the door and wait for the moment when we will see with our own eyes the advent of the true and complete Redemption.

On Shabbos Parshas VaEira 5752, the Rebbe drew a comparison between the three periods of before *Mattan Torah*, after *Mattan Torah*, and the Future to Come on the one hand, and the three periods during the lifetime of the Rebbe Rayatz on the other. The period of his life during the leadership

of his father, the Rebbe Rashab, corresponds to the era before *Mattan Torah*. The thirty years of the Rebbe Rayatz's leadership corresponds to the era after *Mattan Torah*. And the continuation of his leadership in the seventh generation, which added greater force and greater strength to the spreading of the wellsprings of *chassidus* to the four corners of the earth, to the point that everything is ready for the *seuda* in the Future to Come, corresponds to what will actually be in the Future to Come.

The Rebbe continued to say that first and foremost there must be total self-nullification and *hiskashrus* to the *nasi*. Furthermore, "the knowledge that my father-in-law, the Rebbe, leader of the generation, will come in immediately and look upon each and every one of the *chassidim* who are connected to him, to determine his situation, etc., hastens and brings about the conclusion and fulfillment of our work and our service."

In this *sicha*, the Rebbe outlines the path to true *hiskashrus*. When we seriously consider the fact that the Rebbe is prepared at any moment to reveal himself and come to each person and assess his personal state, the way we think is entirely different, the way we talk is entirely different, and all our actions bring us to one central point: How will I appear before the Rebbe in the next moment? True longing must be expressed in thought, speech, and action. We simply need to feel that the Rebbe, in all his glory, can come at any moment to reveal himself to us, and we must ask ourselves, "Are we ready?"

The truth of the matter is that as much as we prepare ourselves for the Rebbe's immediate revelation, we must always know that the gap between the feeling of anticipation a moment before the revelation and the moment of revelation itself is huge. If only for the purpose of illustration, we can describe to ourselves the feeling of a *chassid* a minute before he enters *yechidus*. His

lips utter chapters of *T'hillim* and *Tanya* by heart, and he feels in his heart a thrill of holiness, as does every limb in his body. Yet, as much as he prepares and anticipates, it's all nothing compared to the moment that he crosses the threshold of *Gan Eden HaElyon* and stands facing the Rebbe's penetrating look. This moment always comes suddenly, as if he was totally

"The knowledge that my father-in-law, the Rebbe, leader of the generation, will come in immediately and look upon each and every one of the chassidim who are connected to him, to determine his situation, etc., hastens and brings about the conclusion and fulfillment of our work and our service."

unprepared. He suddenly finds himself standing in front of the Rebbe. The greatest preparation in the world is insufficient to prepare him for such a moment.

Similarly, we find regarding the Rebbe's *hisgalus*. We are now in the final moments of the Exile, when the whole world stands ready. The work

has been completed and all that remains is for us to prepare ourselves and everything around us to greet the Rebbe MH" M immediately, *mamash*. Therefore, we must be ready to behold his holy presence, when the Rebbe will look upon us, searching our reins and heart, knowing exactly where we are holding.

* * *

A Jew once asked the Rebbe how all the incessant talk about the coming of Moshiach falls in line with the saying of our Sages that Moshiach will come *b'hesech ha'daas* (at a moment when the mind is diverted)? The Rebbe responded: a) There already is *hesech ha'daas*; b) "*Hesech ha'daas*" means: something that is beyond *daas*.

The intention here is that no matter how much *daas*, feeling, and preparation there might be, in the end, when the moment will come and the Rebbe is revealed, it will come suddenly, far more than we ever could have possibly imagined. It will happen in a way above and beyond *daas*.

On numerous occasions during the course of "seventh generation" history, the Rebbe let us feel what a sudden revelation actually is. Everyone certainly remembers some unexpected *farbrengen*, *sicha*, or *maamer*. I especially remember Shabbos Parshas Naso 5751.

The Rebbe had finished the *farbrengen* and even *davened Mincha*. Everyone had already gone home to eat their Shabbos *seuda*. The T'mimim were also busy either in outreach activities or finishing to be *maavir* the *sidra*. There were only a very few *bachurim* who were still in 770 – maybe twenty or so – each one engrossed in his own Shabbos routine.

Suddenly, in the midst of all this, the Rebbe came down from his holy room, and stood at the entrance to the large *beis midrash*, on his way to a surprise *farbrengen*. Anyone who was there was in absolute shock.

In a similar manner of suddenness, the Rebbe can reveal himself.

According to human nature, when people hear about a particular idea that requires a little concession and investment, they immediately point to someone else. “Let him give in a little. Let him invest something...”

We can find a similar situation in our case. The Rebbe gave us a job: to prepare ourselves and the whole world to greet Moshiach Tzidkeinu. It’s possible that a *chassid* is working to prepare the whole world to greet Moshiach, yet he seems to have left himself out of the picture. He knows that the Rebbe can reveal himself at any moment, but he knows this only subconsciously. His intellect, his emotions, and his actions are left in another world entirely. He is not imbued with the perception that he will be standing in another minute before the Rebbe, who will look at him and ask to know how he has prepared himself to greet Moshiach.

The following parable provides an appropriate illustration:

A particular country had the custom that once a year, the king visited its most prominent institutions. Naturally, every institution that received notification of the king’s impending arrival made the maximum effort to make the necessary preparations to respectfully greet the king. A few months before the visit, the preparations began. Everything was made spotless clean, the property was completely adorned with attractive flowers and trees – all to provide the honor due to a monarch. Upon the king’s arrival, he would first be greeted by a royal parade with the participation of all the institution’s students. Naturally, the sovereign’s visit was a source of great excitement for the children, which was evident from the glowing expressions on their faces.

Within the kingdom, there was also a large insane asylum. One year, the king decided to make his traditional

visit specifically to the insane asylum. If every institution required a few months to make the preparations, in this instance, the institution’s administration needed even more time to prepare. They had a difficult job facing them. How do they explain to mentally ill people what a king is, how you’re supposed to stand in his presence, how critically important it is to honor him in a befitting manner?... For this purpose, the administration hired a special person who would be

This moment always comes suddenly, as if he was totally unprepared. He suddenly finds himself standing in front of the Rebbe. The greatest preparation in the world is insufficient to prepare him for such a moment.

in charge of making certain that the patients would know how to stand before the king.

This person invested months of toil and effort to prepare these people for the king’s arrival. Since explaining the matter to them at length had no relevance, he chose to focus upon a simple exercise: standing before the king and saluting. When the whistle blew once, everyone stood. When the whistle blew a second time, everyone saluted. When the whistle blew a third

time, they all declared, “Long live the king!” Each stage took a lot of time, until the trainer succeeded in getting them all to stand up at once, salute, and declare, “Long live the King!”

The long awaited moment had finally come, and the king and his entourage arrived at the greeting hall. When the king entered, a whistle was sounded. All the patients stood up. The first stage had passed successfully. With the second whistle, everyone saluted, followed by a third whistle, and everyone declaring as one, “Long live the king!” The trainer breathed a sigh of relief and smiled with satisfaction. The exercise had been a crowning success beyond all expectations.

Suddenly, the king turned in his direction and asked, “And what about you? Aren’t you also a royal subject? You also have to stand, salute, and declare, ‘Long live the king!’”

“Yes, Your Majesty, you’re right, but I’m not insane...”

We can laugh, but this can happen to each and every one of us. When we are out there preparing the entire world to greet Moshiach, we must not forget the order. First, we have to prepare ourselves, and afterwards, our family, our surroundings, and then, the whole world. But, everything must start with us.

When we live with the indelible feeling that the Rebbe can reveal himself at any moment, and stand before us to check what we’ve been doing in these last moments of *Galus*, we will automatically influence our surroundings, and even the whole world.

Then, we will merit to see the fulfillment of it all in its purest sense, with the Rebbe MH”M coming to redeem us, and bringing us all to our Holy Land, immediately, *mamash*, NOW!

Yechi Adoneinu Moreinu v’Rabbeinu Melech HaMoshiach l’olam va’ed!

KOL KOREH CRITIQUE

BY ALEXANDER ZUSHE KOHN

Last week, a *Kol Koreh* appeared in *The Algemeiner Journal* ostracizing the Meshichist camp of the Lubavitch movement for pursuing a path that runs contrary – in the opinion of the *Kol Koreh*'s architects – to the wishes of the Lubavitcher Rebbe. Affixed to the *Kol Koreh* were the signatures of some distinguished and/or well-known Lubavitch personalities. Most notable, perhaps, about the *Kol Koreh*, was a commentary about the ills of the Meshichist approach, allegedly written by Reb Yoel Kahn.

I say “allegedly” because there are a number of suspicious elements about the *Kol Koreh*. For one thing, at least one of the signatories never even saw the heading, which explicitly directs the *Kol Koreh* against the Meshichistin. Nor did the architects of the *Kol Koreh* inform him in any other way that it would be targeting the Meshichistin. Instead, he was given the impression that this was some sort of appeal to Lubavitchers in general to disseminate the Rebbe's teachings in a pleasant manner. This I have been told by his son, a very prominent, respected *mashpia*. Furthermore, one of the signatures appearing on the *Kol Koreh* is that of Rabbi Osdoba of the Crown Heights Beis Din. Yet, at the Yud Shvat *farbrengen* of this year, held in 770, Rabbi Osdoba sat on a dais that has the “*Yechi*” proclamation prominently displayed on its rear wall. Rabbi Osdoba even delivered a *d'var Torah* on that dais, and allowed himself to be photographed and recorded on video. Thirdly, Reb Yoel himself, in a series of lectures delivered in Eretz Yisroel

recently, before audiences that included numerous Jews who are not of the Lubavitch persuasion, spoke about the importance of believing that the Rebbe is *Melech HaMoshiach*. Fourth: *Kfar Chabad Magazine*, issue 545, contains an essay by Reb Yoel Kahn on the importance of the “*Yechi*” proclamation. Reb Yoel explains there that the act of welcoming Moshiach Tzidkeinu is in full swing, “as expressed by the proclamation, the belief, the longing of tens of thousands of Jews: ‘*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed!*’”

To the heart of the matter:

The commentary attributed to Reb Yoel begins its explanation of the ills of the Meshichist approach with the stipulation that even the word-for-word citations of the Rebbe's teachings presented by the abovementioned camp become misconstrued when broadcast on the radio or printed in newspapers. I suppose the same holds true for commentaries attributed to Reb Yoel that appear in newspapers, or are cited in radio broadcasts!

Moreover, how does one explain the fact that the Rebbe's public addresses during the year 5752 were hastily edited, under the Rebbe's careful direction, for publication in... you guessed it... a newspaper! (*The Algemeiner Journal*.)

Since these alleged comments by Reb Yoel have nevertheless found their way to radio and newspaper, it is only fair that we afford the Rebbe's words the same opportunity. In fact, I will

entirely eliminate the danger of the audience misunderstanding the Rebbe's words, by providing the exact sources for the citations I will present; this way, the serious thinker can look up the full text of the Rebbe's words in the original Yiddish or Hebrew. As for those individuals who are insincere by occupation, they were the ones who laughed when G-d spoke the Ten Commandments.

In particular, I take issue with the English part of the *Kol Koreh*, which declares that “the preoccupation with identifying the Rebbe as Moshiach is clearly against the Rebbe's wishes.” What do the architects mean by “preoccupation”? Do they mean to say that it is okay to publicize the Rebbe's identity as Moshiach every once in a while? I know from experience that this is not the case; they are opposed to publicizing the Rebbe's identity as Moshiach even once a year. I am assuming, therefore, that they mean to say that any **proactive** approach to publicizing the Rebbe's identity as Moshiach is prohibited. A **reactive** approach, however – like in answer to a question regarding the Rebbe's Messianic identity – is okay.

Well, I beg to differ. Here are a few samplings of the Rebbe's position on the matter:

There needs to be a fundamental increase in “life” (also) through the act of the people proclaiming “*Yechi HaMelech*,” the content of which implies that the time has already arrived for the [fulfillment of the verse] “*Arise and sing, you who repose in the dust*” – [i.e.,] my sainted master and father-in-law, leader of our generation, until the situation of “*Arise and sing*” Dovid King Moshiach.

That is also the meaning of the tumult regarding the need to proclaim *Ad Masai*, through which the Redemption is brought closer and hastened. It may be said that in addition to underscoring the longing, request and plea for the Redemption,

[which will bring Moshiach Tzidkeinu in actual fact – in a way that one can point with one’s finger and say, ‘This one, here, is King Moshiach, flesh and blood,’ as the Rambam rules, ‘A King will arise from the House of Dovid, etc., and he will gather the dispersed people of Israel’] this proclamation also expresses the concept of coronation – “*Yechi HaMelech,*” through which the coming of Dovid King Moshiach is brought about.

Public Address, Beis Nissan, 5748 (Seifer HaSichos, 5748)

If proactively publicizing the identity of Moshiach is against the Rebbe’s wishes, why did the Rebbe deliver this address?

Some have attempted to mystify this *sicha* or explain it away, but I assure the reader that the “alternative” explanations do little to justify the rather explicit phrases and terms appearing in this *sicha*.

* * *

It was explained above that Moshiach exist in the spark of Moshiach (the *yechida* aspect) that exists within each and every Jew. In addition, Moshiach also exists in the literal sense (the general *yechida*). For it is known that “in every generation a descendent of Yehuda is born who is qualified to be the Moshiach for Israel,”¹ “one who qualifies in his righteousness to be the Redeemer, and when the time arrives, G-d will be revealed to him and send him, etc.”² Were it not for the undesirable things that got mixed in, which delayed and obstructed, he would have already been revealed and come in actual reality.

According to the pronouncement of my sainted master and father-in-law, leader of our generation, Moshiach of our generation, all

matters of Divine service have already been completed and concluded, and we stand ready to welcome our righteous Moshiach. We are now in a time, therefore, in which all obstacles and hindrances have been nullified. As



There are a number of suspicious elements about the Kol Koreh. For one thing, at least one of the signatories never even saw the heading, which explicitly directs the Kol Koreh against the Meshichistin...

such, Moshiach (not only exists, but in fact,) is also already revealed. All we have to do now is to welcome Moshiach Tzidkeinu in actual reality.³

Public Address, Shabbos Parshas VaYeira, 5752

So, nowadays, Moshiach not only exists, (as he does in every generation), but he is also revealed, and we must welcome him.

This *sicha* too – and the *sichos* appearing below – has been the victim of attempted mystifications, but again I note that the so-called explanations do little to justify the rather explicit phrases and terms appearing in this *sicha*.

* * *

In accordance with the known principle that “in every generation a descendent of Yehuda is born who is qualified to be the Moshiach for Israel,” “one who qualifies in his righteousness to be the Redeemer, and when the time arrives G-d will be revealed to him and send him, etc.,” and in accordance with the announcement of my sainted master and father-in-law – the singular *shlichus* of our generation, the singular Moshiach of our generation – that everything has already concluded, it is understood that there has begun to be fulfilled [the verse] “Send now the one who You will send,” [i.e.,] the *shlichus* of my sainted father-in-law. It is, therefore, obvious that the only thing that remains in the work of *shlichus* is to welcome Moshiach Tzidkeinu in actual reality, in order that he should be able to fulfill his *shlichus* in actuality and take all the Jews out of exile.

Public Address, Shabbos Parshas Chaya Sara, 5752 (Seifer HaSichos, 5752)

Notice the Rebbe’s focus on the *person* of Moshiach, i.e., “an individual from the House of David, etc.”

Notice the Rebbe’s assertion that Moshiach has begun to fulfill his mission.

Notice how the directive to welcome Moshiach follows *immediately*

1. Bartenura on Megillas Rus.

2. Shaalos U’Tshuvos Chasam Sofer, end of Choshen Mishpat (vol. 6) section 98. See S’dai Chemed Pe’as Hasadeh, entry Aleph, klal 70, and others.

3. (Emphasis appears in original)

after the abovementioned two points.

If the Rebbe is not suggesting here the need to welcome Moshiach by welcoming the man who is Moshiach, then why the whole *shitikel* about an individual from the House of Dovid, etc.?

Alas, this *sicha* too has been the victim of attempted mystifications, but I note yet again that the so-called explanations do little to justify the rather explicit phrases and terms appearing in this *sicha*.

* * *

May it be G-d's will – and this is the main thing – that at the beginning of the month of Kislev, the month of Redemption, there should come about in an actual, visible manner, the true and complete Redemption, the beginning of the Redemption and its completion, through Moshiach Tzidkeinu. "A king will arise from the House of David..." until, "He will rectify the world to serve G-d in unity," as it says, "Then shall I turn to the nations...to serve Him together."

This is also alluded to in the conclusion of last week's *Haftora*... Last week's *Haftora* concluded with the pronouncement "Yechi Adoni HaMelech Dovid l'olam," This refers to the eternity of the kingship of Dovid, which continues through the kingship of Shlomo and which will be completed through King Moshiach, who is "from the House of Dovid and the seed of Shlomo." The content of this pronouncement is the revelation of King Moshiach's existence.

By means of this, and following this, his revelation before the eyes of everyone comes about through his activities and so on.

*Public Address, Shabbos Parshas Toldos, 5752
(Seifer HaSichos, 5752)*

Proclaiming "Yechi" reveals Moshiach's existence. It precedes, and precipitates those actions of Moshiach that confirm his identity to all. Explicit

enough?

* * *

After explaining at length that Moshiach experiences prophetic revelation even prior to the



If proactively publicizing Moshiach's identity is against the Rebbe's wishes, why did the Rebbe come out on the balcony in 770 and – for more than a year – encourage the singing of "Yechi"?

Redemption, the Rebbe says as follows:

One must publicize to all the people of the generation that we have

merited that G-d has chosen and appointed a free-willed individual who is incomparably loftier than the people of the generation, to be "your judge" and "your counselor," and the prophet of the generation, and who should provide instruction and advice pertaining to the service of all Jews and all people of the generation, in all matters of Torah and *mitzvos*, and daily conduct, and matters relating to "In all your ways, know Him," and "All you deeds (should be for the sake of Heaven)." [His council extends] to the most fundamental prophecy: "to imminent Redemption" and immediately, literally, "Behold he (Moshiach) comes."

*Public Address, Shabbos Parshas Shoftim 5751
(Seifer HaSichos, 5751)*

We must **publicize** that there is a prophet. The prophet is Moshiach, period.

See also Public Addresses of *Mishpatim 5751*, and *Mishpatim 5752*.

* * *

On a final note: if proactively publicizing Moshiach's identity is against the Rebbe's wishes, why did the Rebbe come out on the balcony in 770 and – for more than a year – encourage the singing of "Yechi" (often quite vigorously, and with gestures that caused him considerable, if not excruciating, pain)? Moreover, the Rebbe once did this on a Super Bowl Sunday, during the game, in the presence of television cameras that transmitted the images to millions of viewers!

In the spirit of last week's *Haftora*, I ask the architects of this *Kol Koreh*, "How long will you speak from both sides of your mouth?" If the Rebbe is Moshiach, then go after him! Publicize it! And if he is not, then design a *Kol Koreh* that states so clearly!

Alexander Zushe Kohn writes frequently on Jewish topics with religious content. He can be reached at QuiteWrite@juno.com.

TRY OUR BEST TO FEEL WE'RE NOTHING

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



This *parsha* begins with a summery (*Pikudei*) of the donations for the Tabernacle (*Mishkan*) in the desert, and it hints clearly at the two Holy Temples that were to be taken away temporarily (*Mashkon, Pikadon*) until the arrival of Moshiach.

The word “*pikad*” has two opposite meanings. One means to visit, to be present, and the other means to be missing, to be absent.

These two opposites contain the essence of Torah, and the inner meaning of reality. Just as in nature, before growth a seed must decay (and the moment of birth, decay begins anew), before wisdom there must be an admission of ignorance (and with wisdom comes the awareness of even greater ignorance); before true happiness and fulfillment must be an empty or a broken heart (and happiness induces a greater emptiness and striving for a higher goal).

So too, the very Torah itself is simultaneously finite and infinite. The Torah is a seemingly finite book, with ink letters on paper filled with very precise laws and prohibitions, but nevertheless it is really the infinite will and revelation of G-d Himself. The Torah is the only real path to growth, wisdom, and true happiness, for it is finite and infinite at once.

The Talmud informs us that the Torah in the Holy of Holies together with its container, although they were made from normal materials and to exact measurements, took up no space. Similarly, the Torah teaches and enables us to be and not to be at the same time. This is the secret of Judaism and the secret of life. Each of us must try to be the best and utilize all our potential and simultaneously

Each of us must try to be the best and utilize all our potential and simultaneously feel that we are nothing.

feel that we are nothing. We must fight battles, exert tremendous efforts, and after the victory, feel that everything belongs to G-d.

This attitude is especially essential in the *mitzva* of loving others as oneself. On the one hand, we must completely negate all our feelings and overlook all the faults of the other, but at the same time we must arouse our feelings and love the other as the other

would want to be loved.

That is what all the Jews felt three times a year when they went on each of the *yomim tovim* to the *Beis HaMikdash*; they felt happiness, “*V'Samachta B'Chagecha*,” because they felt these two opposites, namely that the world is not an independent existent (for G-d creates it anew constantly), and simultaneously that each creation, especially each Jew, is of primary importance.

This is the point of this week's *parsha*. If one wants to make himself into a Holy Temple, there is only one way: *Pekudei*. Namely, to completely surrender to the Creator, and simultaneously use all one's abilities to serve Him.

Then G-d will show us that the Temples were really not destroyed, *per se*, and that the Jews are a G-dly nation. In reality, the Temples were only taken as collateral by Hashem, and will be returned, together with true Jewish identity, with the revelation of the Moshiach.

This process we see is beginning now, as the Rebbe said several years ago, we only have to open our eyes and see, and open our hearts and desire the immediate arrival of Moshiach. Moshiach Now!

For more articles from Rabbi Bolton visit:
www.ohrtmimim.org/torah

TO REJOICE, REJOICE, AND REJOICE SOME MORE

BY C. BEN-DOVID

*Why do we need to be happy? How can we be happy despite our burdens? Why is it important to smile even as one feels sad inside? Is a happy disposition inborn or can it be acquired?** An interview with Mrs. Esther Meizlich, a psychotherapist from Kfar Chabad.

What does *simcha* do for us?

Simcha is energizing. It gives us positive energy. *Simcha* motivates us; a happy person is more active. *Simcha* naturally includes others, for when a person is happy he wants to share the joy. *Simcha* in the home makes a pleasant atmosphere. It contributes towards a balanced give and take. A happy person is ready to listen more patiently to others and to be receptive. The atmosphere is one of acceptance and forgiveness.

Simcha brings along challenges, as a happy person is more likely to set goals for himself, to take responsibility, and to take on challenges in all areas. *Simcha* is the fuel that is needed in order to help others and for good interpersonal relationships.

Simcha simply expands one's faculties. It leads to an open heart that can contain more, that can tolerate others with patience and forgiveness. It expands one's ability to take action and gives one depth too, for it reveals your hidden powers.

When a person is happy he actualizes the *kochos* hidden within, which he didn't even know he had. So a happy person is a more successful person.

When one is happy, even a punishment is given in a more balanced manner, without blame. The child then understands that the purpose is to educate him, for he absorbs the tone and the pleasant atmosphere even as he's being chastised.

Can you translate all that into practical terms?

Certainly. Take a day in a typical woman's life, the behavior of her children for example. When a woman is happy, it's much easier for her to handle misbehavior. She can smile and interpret things more positively, even with humor. She'll be more patient, listen more, she will explain and talk. Even a punishment is given in a more balanced manner, without blame. The child then understands that the purpose is to educate him, for he absorbs the tone and the pleasant atmosphere even as he's being chastised.

Sometimes difficulties arise: technical difficulties, financial troubles, interpersonal problems, etc. With *simcha* one can handle these far better. *Simcha* leads to positive thinking and it's important to think positively. When experiencing difficulties with a spouse, it's important to find the other's positive qualities, to emphasize the points that strengthen your connection and to overlook the negative. It's important to identify those positive aspects which will help you deal with the difficulties.

There are plenty of examples. Take a woman who was very angry that her husband comes home late from *shul* Shabbos afternoon. One Shabbos she decided to see what would happen if this time she didn't get angry. She was alone with the children for many hours and couldn't rest, but she decided that this time she would view things with an outlook of *simcha*.

When her husband came home, she took an interest in the *farbrenge* he had gone to and asked if he had eaten anything. He was pleasantly surprised by her new approach and naturally responded in kind. The woman said that for the first time she enjoyed the nice things that were said at the *farbrenge*. "It was difficult, but it was worth it. I only benefited," she

said after experiencing a small measure of *simcha* that was forced but which led to actual joy.

Another example, there was a woman whose daughter was in *shidduchim* for a long time with no results. She said honestly and even with a smile: I am sure that each additional suggestion brings us closer to the right *shidduch*.

Another woman who was accustomed to a high standard of living but due to various reasons had to cut down tremendously on her expenditures was very down. With the help of encouragement and guidance she managed to be joyous even in her situation. It wasn't that she merely learned to make do with less, but she was actually happy. She learned to do without, without the pain. She said that being satisfied with little was not just making peace with the situation, but had its own dignity and beauty. This revelation was the reason for her joy.

Is this not ignoring reality? This *simcha* doesn't seem quite genuine.

Not necessarily. There are different types of *simcha*. I'm talking about a very realistic attitude that doesn't contradict the *midda* of *simcha* because it is reality based. *Simcha* leads a person towards focusing on the positive in everything. *Simcha* provides a warm atmosphere in a very rational way, which is firmly rooted in reality. It is a central idea in Judaism that there is good in everything and you just need to know how to find it. This can be done through *simcha*.

It sounds good in theory, but how do you attain it? How can one be happy despite the hardships?

The way to achieve *simcha* has three dimensions: thoughts, feelings, and action.

Thoughts: This entails awareness and knowledge of what *simcha* can do for us. To understand and think about the benefits of *simcha*, the revelations one can achieve through *simcha*, the positive changes that can come about, the horizons that open up. To

understand that *simcha* can change one's life for the better. Simply, to think of the pros and cons, what one stands to gain versus the losses. The benefits one attains through *simcha* as opposed to the misfortune, weakness and obstacles one attains with the opposite of *simcha*. Thinking this through leads to the intellectual awareness of the benefits of *simcha*.

It's also important to tell ourselves that *simcha* is state of being we are commanded about in the Torah, with an extra emphasis on *simcha* in *chassidic* thinking.

Emotions: To strengthen our *emuna* and *bitachon*, to believe and be confident in the kindnesses of

Hashem even when we're experiencing difficulties.

How do we do this? How do we arouse our *bitachon* and *emuna*?

Simply by encouraging ourselves. Even when things don't look good, to know that it'll be good and no evil descends from Above. To remind ourselves that everything is from Hashem. In general, to study the sources that talk about *emuna* and *bitachon*; to read *s'farim*, listen to tapes, attend classes. And not just to read and listen, but to internalize it.

Action: *Simcha* is associated with action; not just that *simcha* leads to action, but action leads to *simcha*. It's a two-way street. We have to take





THE AWESOME POWER OF SIMCHA

**Simcha* is so powerful that it can break nature, i.e., our natural tendencies, and transform them completely.

(Hemshech "Samei'ach Tisamach." Seifer HaMaamarim 5657)

*We see that when a person rejoices, his hidden *kochos* are revealed.

(*ibid*)

*We see that the mood in the house depends on the woman, and *brachos* only come about through *simcha*. Since we were commanded about this, it's certainly possible, especially when you spend just a brief time looking at the *chasdei Hashem* with you and your husband in the past, and certainly this will continue in the future.

(From a letter dated Beis Nissan 5718).

**Simcha* is a quality that affects and penetrates everything. When a person is happy he lives a happy life, with a joy that affects everything he does, and with whatever he comes in contact with, and he makes others happy too. This *simcha* makes him successful in everything and throughout life, as we see for ourselves.

(D'var Malchus, Parshas Truma 5752).

*The Tzemach Tzedek told one of his *chassidim* that complained that it was hard for him to be happy, "Thought, speech, and action (the three garments of the soul) are man's main spheres of influence, and it is in them that he has the choice and permission to think, speak, and act as he wishes. Man must watch over what he thinks – to think only happy thoughts; he must be careful about not speaking sad and depressing things; and he must act as though his heart is full of *simcha*, with joyful movements (even though this is not how he feels in his heart as he does them). The end will be that he will be truly happy."

(Igros Kodesh of the T.T. p. 323)

action, to take very concrete steps in every area of life that is important and meaningful to us. Even little actions can bring us satisfaction and *simcha*, like listening to music or singing, doing little things around the house that give us satisfaction, to attend a *shiur*, to exercise, to buy something we like. Each of us knows what makes us particularly happy. The principle is that an external action, even a small one, can affect the person doing it, and the general atmosphere.

We've got to remember to smile.

Many research studies have shown that a smile lessens our stress levels, and even helps us look at life with humor. True, it's an external action, but it definitely influences us within.

We've got to remember to smile.

Many research studies have shown that a smile lessens our stress levels, and even helps us look at life with humor. True, it's an external action, but it definitely influences us within. Even if it's difficult to smile, you can use guided imagery in order to create a scene that makes you smile. A smile affects us in a deep way. There's a hospital in the U.S. that includes laughter and humor among its healing techniques. Research has proven the influence of external actions on our inner lives, despite the fact that they seem to be worlds apart.

That reminds me of the principle, "Hearts are drawn after our actions."

Absolutely. Our actions definitely affect our emotions. Furthermore, physical activities actually raise our endorphin levels and endorphins are associated with *simcha*.

This combination of intellect, emotions, and actions leads to true *simcha*. There are other ways of thinking that lead to *simcha*, which include sharing in someone else's joy and seeing things through others' eyes. This leads to empathy and identifying and deeply understanding another. We better understand why others do what they do, and withhold

our judgmental side.

Another important thing is to get into the habit of *seeing chassadim*. Simply to constantly be on the lookout for Hashem's kindnesses to us. To decide in the morning, for example, that today I will really see the *chasdei Hashem*. When we get into the habit of doing this, we find *chesed* in everything, and this leads to *simcha*.

The classic statement is "*gam zu l'tova*." If we missed the bus, for

example, we should know that what happened to us is from Heaven, and this is how it was meant to be and it's good! This chases away the bitterness, the sadness. It's a perspective that impacts on every aspect of our lives.

There are people whose day is ruined because of some item that they misplaced or lost, but when you believe that everything is good, and focus on taking action like looking for the item, finding a substitute for it, or just forgetting about it, it's a whole

different perspective.

The real question is whether every single person can really attain this perspective. When you look around, you see people who are smiley and positive, who always see the good in everything. Maybe they're born that way. Is it nature or nurture? To what extent can those who aren't that way, change themselves?

It's true that there are people who are naturally positive. They generally come from happy homes. There are happy homes, homes in which the atmosphere, the tone, the way of speaking and the attitude towards everything, is *simcha*. (These are not necessarily the cleanest and most organized homes ... and yet) on a brief visit one can detect this atmosphere in the home. Those who are raised in these homes are likely to be happy kids who pass it along to the next generation.

You can see from a child, what kind of home he comes from. Self-confident children who take things in stride, wordlessly tell us about their parents and the kind of homes they're growing up in. Children who smile are children who are smiled at, and this shows how important it is to smile because smiling and *simcha* are contagious.

Furthermore, there are traits we are born with. Researchers have shown that there are factors within the body that make us tend towards gloom and stress. There are hormonal compounds in the brain that are associated with our moods.

Despite this I emphasize, a person can work on himself no matter what he is naturally endowed with. You can even overcome your nature. There's nobody who can't be happy. Even those who because of the environment or even other objective circumstances are inclined towards gloom can focus on the approaches we outlined and achieve true *simcha*. The benefits, both physical and spiritual, are immeasurable.

PRACTICAL IDEAS TO GET US INTO A HAPPY FRAME OF MIND

Here's a handy list of things that work for many people. Keep it around and add your own ideas!

- *Put on a happy tape of *niggunim*
- *Sing
- *Think about something happy that happened or will happen
- *Look on the bright side of things that don't seem that good
- *Go for a walk and breathe fresh air
- *Exercise
- *Smile
- *Do something for someone else, thinking about others helps take your mind off unpleasant situations
- *Call someone up that you enjoy talking to
- *Get involved with cooking, cleaning etc.
- *Get involved with an enjoyable activity like painting or doing puzzles to distract yourself
- *Make little changes in the décor by hanging up or putting out something pretty, or by organizing or cleaning some corner or another
- *Play with the children
- *Hang up reminders of "*gam zu l'tova*" or "*mitzva g'dola l'hiyos b'simcha tamid*"
- *Do little things like buying small treats
- *Learn with yourself or a friend



DONATING THEIR MOST PRECIOUS

BY T. HOLTZMAN

*Ten years ago as we read the parshiyos about the Jewish people's contribution to the Mishkan, and how the women outdid the men, some special women decided that they wanted to donate their jewelry towards the building of the 3rd Beis HaMikdash! * Read about how they carried out their plan and the Rebbe's reaction. * "In the merit of the righteous women..."*

The Kinus HaShluchos 5752 was held over the Parshas Yisro weekend. On their way home to Toronto, Mrs. Chiyena Zaltsman and Mrs. Zelda Gansburg discussed their impressions of the convention. Zelda mentioned that she had heard that some Machon Chana girls had sent the Rebbe jewelry that had been in their families for generations with great sentimental value, as a gift. To everyone's surprise, the Rebbe did not return it, as was his usual custom.

Shortly after their return home to Toronto, Mrs. Zaltsman related this incident to her friend, Mrs. Sultana Nakkar. "This story immediately made me think about jewelry for the *Beis HaMikdash*," said Mrs. Nakkar. "How come? Because the way I looked at it, silver and gold was given to man for spiritual purposes, to hasten the *Geula*, and not merely to adorn oneself.

"We spoke about the women in the desert, who happily donated their jewelry for the *Mishkan*. We felt we needed to follow in their footsteps with the imminent building of the

third *Beis HaMikdash*. We felt a deep, inner need to be partners in this endeavor, to be the first to lay the 'cornerstone' with our donation.

"I suggested this to Mrs. Zaltsman and another Torontonion friend, Mrs.

Bina Cole, and they were both thrilled at the thought and wanted to be a part of it. Yet we wondered what the Rebbe would think of this radical notion. Would he accept and appreciate our donation, or would he return it?

"Since we weren't sure, we decided amongst ourselves to keep it our secret, and if the Rebbe accepted it then we'd tell other women so they could join in. We did just as the woman in the famous story, and before sending the Rebbe our jewelry we polished and shined them to the best of our ability.

"We deliberately chose those pieces of jewelry that were most beloved to us. I put them in a box that we had gotten back in Iraq. These were pieces of jewelry that I was particularly attached to. We also put in necklaces that were our only memento of three relatives who are no longer living. The box itself was golden and had originally served as a jewelry box. We wrapped our jewelry gently and lovingly and placed them in this box.



“We included our husbands in this project, and upon telling them of our plan they not only agreed to what we were doing but they added their contributions of gold watches. We included a letter with the jewelry that said we were dedicating this jewelry towards the building of the third *Beis HaMikdash*, and that we did so with the approval and blessing of our husbands. Then we signed our names: Chiyena, Sultana, and Bina.

“All we needed was someone to take it to New York. R’ Mendy Dubov

We did just as the woman in the famous story, and before sending the Rebbe our jewelry we polished and shined them to the best of our ability. “We deliberately chose those pieces of jewelry that were most beloved to us.

of Toronto was going that Thursday, so we brought him the box and asked him to be the *shliach* to bring it to N.Y. We didn’t tell him what was in it. We just asked him to give it to Mrs. Shterna Spritzer of Crown Heights. Mrs. Spritzer is my friend from when I was in seminary in Paris.

“The box of jewelry arrived in N.Y. the weekend of Parshas Mishpatim. I called Mrs. Spritzer and told her what it was about, and asked her to give the box to the Rebbe. That Sunday Mrs. Spritzer went for

‘dollars’ and gave the box to the Rebbe.

“A few days passed and we were on tenterhooks. Did the Rebbe accept it or not? I jumped every time the phone rang, fearing that the Rebbe would return the jewelry to us. By Tuesday I couldn’t take it any longer and I called Rabbi Groner and asked him whether he knew if the Rebbe had accepted the box.

“R’ Groner said that if we sent a box it was certainly given to the Rebbe, and so it seemed it had been accepted. I calmed down a bit for the Rebbe had taken the box and he hadn’t sent it back yet. It was more or less what I wanted to hear.”

Right after the following Shabbos, “headlines” of what the Rebbe had spoken about at the *farbrengen* were sent out. In brief it said that, “men, women, and children were literally sending silver, gold, and copper for the *Beis HaMikdash*.”

“As far as we were concerned,” said Mrs. Zaltzman, “this was a clear answer. Although the *sicha* that came out afterwards didn’t say this as clearly, from what we had heard said at the *farbrengen*, the answer was crystal clear, and showed that the Rebbe had happily accepted our donation.

“We can’t begin to describe how thrilled we were. Anything we could possibly say would not do justice in describing our emotions at that time. Do you know what it means to be the first to donate towards the *Beis HaMikdash*?”

When Sultana talks about it her voice shakes from emotion. “We decided to include the rest of N’shei Chabad of Toronto. Once we had gotten the Rebbe’s approval, the time had come to include others. We held a *farbrengen* and told them about what we had done, and the Rebbe’s reaction.

“Excitement ran high and women were eager to join in. We took another box and put in all the new donations. We exerted absolutely no pressure on anyone; nobody *had* to participate, and we didn’t suggest to anyone what jewelry to donate. Each woman did as she pleased and we made no list and didn’t keep track of anything.

“How moving it was to see the women happily giving away their precious jewelry – without pressure. They gave what they gave lovingly

We included a letter with the jewelry that said we were dedicating this jewelry towards the building of the third Beis HaMikdash, and that we did so with the approval and blessing of our husbands.

and with the intention of being a part of the building of the *Beis HaMikdash*. Wedding bands, wedding gifts – all were given openheartedly.

“My sisters in France and England sent their jewelry, too. At first they wanted to send it all to us since we were the ‘pioneers,’ but I felt that it wasn’t my place to be the intermediary, and I said they should send their donations directly to the Rebbe.

“After Chaf-Zayin Adar some

women were nervous about the fate of their jewelry. ‘Who knows where they are now?’ they worried. ‘Maybe we should ask for it back until things return to normal.’

“I told them: the Rebbe accepted the donation and he’s responsible for them. I’m not worried.

“After Gimmel Tammuz,” says Chiyena, “the library was opened to visitors. My husband and I went there and spoke with Rabbi Berel Levin about what was there in the library. The topic was the walking sticks the Rebbe had from the earlier Rebbeim. There was even one stick that was presumed to be the Baal Shem Tov’s.

“R’ Levin suggested we go downstairs and look around. It was truly amazing. A huge collection of things that people had sent the Rebbe. There were pictures and *s’farim*, all sorts of things. Everything was catalogued. There was jewelry,

“We can’t begin to describe how thrilled we were. Anything we could possibly say would not do justice in describing our emotions at that time. Do you know what it means to be the first to donate towards the Beis HaMikdash?”

too, that women had sent for the Rebbetzin, but our jewelry wasn’t there.

“When the Rebbe’s room was opened to the public, I went there

and behind the Rebbe’s desk, in the bookcase in the corner of the room, on the top shelf on the left, I saw some boxes piled one on top of the other that the Rebbe had placed there himself and had not sent to be catalogued.

“One of those boxes was familiar, and on top of it was another smaller gilded box that we had put our first donations into. Before Chaf-Zayin Adar the Rebbe had cleaned his room and sent all the objects and *s’farim* in it to the nearby library, leaving only certain items in his room.”

* * *

“Some time later,” concluded Chiyena, “when I went to work in the preschool in Toronto, a little boy brought me a *mitzva* note from his mother which said, “Reuven sent a dollar to the Rebbe Melech HaMoshiach today for the *Beis HaMikdash*.” And that was worth more than anything...”



LETTERS THAT BRING MITZVOS

BY SHNEUR ZALMAN BERGER
TRANSLATED BY MICHOEL LEIB DOBRY



Near the main street of Rehovot is the Igros Kodesh Center. Many people come here, write to the Rebbe, receive answers and guidance, and see the miracles. R. Hertzel Borochov carries a heavy load, yet he provides assistance to all those who request it. In an exciting interview, R. Hertzel tells the story of the center's founding, interwoven with a few wonderful Igros Kodesh stories that he concealed in his desk drawer, and pulled out just for us. The story of letters that bring mitzvos, and many Jews closer to a life of Torah.

The telephone rings in the Igros Kodesh Center, located near Rehovot's main thoroughfare, and **Rabbi Hertzel Borochov**, picks up the receiver and responds to another Jew who wants to write to the Rebbe MH"M via *Igros Kodesh*. From the conversation, I understood that he was speaking to a young, non-observant man living in Be'er Sheva who wanted them to write to the Rebbe for him. Rabbi Borochov points out to him that in order to receive a *bracha*, he has to make the proper "vessel."

"Do you put on *t'fillin* every day?"

"Well, sometimes."

"So, decide that you will start

putting on *t'fillin* every morning," Rabbi Borochov tells him. "Do you have a connection with the *shliach* in Be'er Sheva, Rabbi Avrohom Cohen? The first time that you meet him, check with him about the three daily sections of Torah study, called *Chitas*..."

The conversation concludes, and I ask for clarification. "How did this young man even know to contact you?"

"A Chabad *chassid*, who wishes to remain anonymous, recently publicized in regional newspapers in the southern part of the country about the possibility of writing to the

Rebbe MH"M via *Igros Kodesh*, and he included the telephone number of the Igros Kodesh Center. Notices were also printed as flyers, and they are creating quite a stir."

"I'll write a letter to the Rebbe for him shortly, and when I receive the answer, I'll give it to him over the phone. I always encourage inquirers to be in contact with the *shluchim* of the Rebbe where they live. This young man told me that he has a connection with Rabbi Avrohom Cohen in Be'er Sheva, and therefore, I sent him his way. From my personal experience, this always bears fruit."

THIS IS HOW IT BEGAN

Rabbi Hertzel Borochov and his wife, Chagit, have been working for a number of years in Jewish outreach and bringing Jews closer to Torah and *chassidus*. In the beginning, their activities were based in New York. Then, in 5753, they received a *bracha* from the Rebbe to return to Eretz Yisroel and live in Rehovot. In Menachem Av 5754, the Borochov family arrived back in *Eretz HaKodesh*, and established their residence in Rehovot. "We arrived with the objective of continuing our work in bringing Jews closer to Judaism and *chassidus*," said R. Hertzel.

The initial activities were to start Torah classes and establish a Tzivos Hashem youth organization, as part of the overall program of the Chabad House in Rehovot. "Together with this, we started making the connection between Jews and the Rebbe *shlita* through writing to him. This was shortly after Gimmel Tammuz, and I knew that the Rebbe did not abandon his flock. Despite the fact that it was not possible now to receive answers from the Rebbe as in the usual manner before Gimmel Tammuz, nevertheless, new ways were now available," explained R. Hertzell.

How did you first get the idea?

After Gimmel Tammuz, I heard from Rabbi Menachem Mendel Gluckowsky, *rav* of the Chabad community in Rehovot, that he

“This was shortly after Gimmel Tammuz, and I knew that the Rebbe did not abandon his flock. Despite the fact that it was not possible now to receive answers from the Rebbe as in the usual manner, new ways were now available.”

Jew do who lives far away from the Rebbe, and he needs to write an urgent letter, but he doesn't have the time to wait for an answer? He told me that he personally would open one of the Rebbe's *s'farim* and receive an answer. Naturally, I didn't adopt this approach. However, after Gimmel Tammuz, I remembered what he said, and together with what Rabbi Gluckowsky told me, I understood that was yet another way that the Rebbe gave us to connect with him.

This is how I began writing to the Rebbe, and in fact, I was privileged to receive amazing answers. Even other Jews with whom I spoke, wrote to the Rebbe and merited answers equally amazing and subsequent miracles. As a result, I decided to open the Igros Kodesh Center.

You realized that you were doing something correct and appropriate?

I asked the Rebbe regarding the founding of this center, and the answer was a *bracha* from the Rebbe in connection with the opening of a post office branch in Kfar Chabad. I understood that this was a clear answer to my question regarding letters which up until now had been sent to the Rebbe MH" M through the mail.

I knew that there were people who would not accept this. However, I had received the approval of Rabbi Gluckowsky, and with the passage of time, the idea picked up speed as a result of all the incredible miracles. Today, most *shluchim*, *rabbanim*, and *mashpiim* encourage writing to the Rebbe via *Igros Kodesh*.

* * *

The process began in the street and with visits to private homes. Over a lengthy period, Rabbi Borochov and his wife went out every night to visit their fellow Jews in Rehovot. They spoke with them, and during the conversation, they would strengthen them in the fulfillment of *mitzvos*, together with writing to the Rebbe via *Igros Kodesh*.

learns *Igros Kodesh* on a regular basis. He said that recently he had a number of pressing issues in which he had doubts regarding how to act upon them. While learning *Igros Kodesh*, he found the answers to all of them. [Rabbi Gluckowsky discusses this at length in the Yud-Alef Nissan 5761 issue. – S.Z.B.]

During this time, I was reminded of a conversation I had some years earlier with a fellow Chabad *chassid*. We spoke then about the connection with the Rebbe. I asked him what does a



Writing to the Rebbe in the Igros Kodesh Center

AS RAIN ON A PLOWED FIELD

The Rebbe writes in the *HaYom Yom* for the 2nd of Adar Sheni, “The *bracha* needs something to take hold upon, as rain upon a sown and plowed field, or as the rains upon the produce of the field and the vineyard. But in a fallow which has been neither plowed nor seeded, the rains are of no use.” This represents the basic path of *chassidus*, and this was Rabbi Borochov’s constant motto.

Before every writing of a letter to the Rebbe MH”M, he would speak to the people about accepting good resolutions in order to make a proper “vessel” for the *bracha*, e.g., providing Torah education for their children, putting on *t’fillin*, giving *tz’daka*, checking their *mezuzos*, family purity, etc. In most cases, the good resolutions brought even more *mitzvos*, in a manner of “a *mitzva* brings another *mitzva*.”

“People would write to the Rebbe through us, and with the passage of time, they became connected to the Rebbe and much closer to Judaism. There are families that even began to take upon a religious way of life on a regular basis. The facts speak for themselves, and they gave us an extra push to continue with our work. Besides this, writing to the Rebbe turned into an essential tool for *hiskashrus* to the Rebbe MH”M. I heartily recommend to all *shluchim* and all Chabadnikim that they speak to their friends and acquaintances about writing to the Rebbe, and to accept good resolutions beforehand. This brings Jews closer to *mitzva* fulfillment, and together with this, connects them to the Rebbe

Here’s the question that many people certainly ask: You write a letter to the Rebbe with another Jew, open the volume of *Igros Kodesh*, but the page shows no apparent answer to the question that was asked. What do you tell the person?

I’ll answer you in the form of a story about a unique example that I encountered. Once, two young women from non-observant families came to our house. “We have been looking for a *shidduch*, but so far, we haven’t found any. We’ve spent much time speaking to *rabbanim* and *mekubalim*, yet nothing has appeared on the horizon,” explained one of the girls briefly, with a sad expression.

I explained to them in detail how to write to the Rebbe, and I emphasized the matter of accepting good resolutions to make a proper “vessel” for the *bracha*. One of them agreed to make a good resolution, but her friend refused, giving the excuse that she is not religious and she

The girl became very angry. “So if I don’t make a good resolution, I don’t get an answer? Isn’t that discrimination?”

doesn’t see for herself a life of *mitzva* observance. While my efforts to convince her were to no avail, nevertheless, they both wrote to the Rebbe about what was on their hearts.

The one who made the good resolutions received an answer for a *shidduch*, whereas the other one received no answer at all...

The girl became very angry. “So if I don’t make a good resolution, I don’t get an answer? Isn’t that discrimination?” I explained to her that I don’t give the answers. “Make the ‘vessel’ and maybe you’ll get an answer...”

She paced back and forth around

the living room of our home. She was visibly quite upset and going through some serious soul-searching. She didn’t know what to decide. Suddenly, she stopped in place and cried out, “What if I’m not meant to get married?” She went outside, then came back after a few minutes, agreed to a good resolution, and immediately wrote to the Rebbe. This time, she received a clear answer to get married in “a good and auspicious hour.”

The contact with them stopped after this. Then, about a year later, a woman came to me who wanted to write to the Rebbe. When I asked her how she came to us, she told me that she was sent by two of her friends. “Less than a year after they wrote to the Rebbe, they got married!” she said excitedly.

To the essence of your question, the answer for someone who doesn’t receive a clear answer is similar to what the Rebbe would say at Sunday dollars distribution. The Rebbe gave a *bracha* to each and every person, according to the need, not necessarily what they wanted. Yet, there were those who received an answer as clear as day, and others who simply got *brachos*, knowing that the matter was in the Rebbe *shlita*’s hands.

THE MEDIA TAKES AN INTEREST

At the outset, Rabbi Borochov worked one-on-one, meeting people on an individual basis in the street and on home visits. Through word of mouth, the rumor spread that you could write to the Rebbe via *Igros Kodesh*, until the arrival of the first reporter!

A correspondent with a major weekly publication in Eretz Yisroel heard about the miracles that occur in the Borochov home, and decided to take a look for herself. She sat in their house from the morning until the evening, and was amazed to see the endless flow of people. Afterwards, she publicized the story

in a large article that was printed in 100,000 copies. Since then, the Borochovs' telephone hasn't stopped ringing.

"In the first days after the article came out, I would come home from *shul* after *Shacharis*, and there was already a line of people waiting for me, which continued in the evening hours. As a result, we had to arrange appointments which filled our daily schedule. Today, we are happy to say that writing to the Rebbe via *Igros Kodesh* has become accepted by Chabad *chassidim*, both in Eretz Yisroel and throughout the world. I direct many of the inquirers to the Chabad *shliach* where they live."

This first article was subsequently followed by others publicized in the print and electronic media about the *Igros Kodesh* Center.

You have been witness to many

open miracles. Can you tell us about one such miracle that is particularly memorable?

In Elul 5754, about a month after we started these activities, there was a miracle that gave me a push to continue with even greater force.

This was during the *Mivtza T'fillin* that I would do in Rehovot's industrial area. I came to the Signon auto shop, where I had visited several times in the past. To my dismay, I saw the owner, Mr. Yossi Suissa, supporting himself on crutches. His left leg was bandaged, and he was suffering from considerable pain. It turned out that he had been involved in a serious automobile accident, where he was injured in his pelvis. Only after a number of long and complicated operations, they succeeded in restoring the bone structure, except for the connection

between the leg and the rest of the body, where a sizable gap remained. The doctors had given up on repairing the gap.

Yossi was in a mood of despondency. I encouraged him, and suggested that he write to the Rebbe. After a detailed explanation about writing via *Igros Kodesh*, he agreed to check all the *mezuzos* in his home and to put on *t'fillin* every morning. Afterwards, Yossi wrote to the Rebbe and asked that the gap be patched up so he can walk on two legs like a normal person.

The answer that he received was fitting for his situation: **"In response to his letter from Thursday, in which he writes about the accident that happened to him, *lo aleinu*, I will mention it at the gravesite of my honored father-in-law, the Rebbe, of blessed memory, so that everything**



Affixing a *mezuzah* to the door of the *Igros Kodesh* Center. From the right: Rabbi Elimelech Shachar and Rabbi Hertzel Borochov

will be completed in the best possible manner, and from now on, he will know neither pain nor anguish, *ch"v*." (Vol. 13, p. 394).

The Rebbe continued with an instruction to keep a *siddur*, a *T'hillim*, and a *Tanya* in his car. That same day, I bought him a *Chitas* and checked the *mezuzos* in the Suissa home.

Three weeks later, I came again to the auto shop, and this time, I was shocked to see Yossi walking on his own! I asked him what happened, and he told me. "A few days ago, I woke up in the morning, and I felt that everything was fine. I walked without the crutches, and without any pain. I immediately went to the doctors for tests, and they had no explanation as to how the gap had closed up." This miracle established a constant connection between the Suissa family and myself which became closer and closer.

A few years passed, and on one of my visits to the auto shop, Yossi had

a surprise for me. His eight-year old son came to visit him. He looked at his son, and suddenly, as if he had been reminded of something, turned to me and said, "Hertz, do you think that you were the one who brought me to know the Lubavitcher Rebbe? You're making a serious mistake."

He was silent for a few minutes, and then he began to tell me an amazing story. Seven years had passed since he got married, and he had no children. His father-in-law went around to various *mekubalim* and *rabbanim*, but without success. One day, he visited his friends at the Laromme Ballroom in Rehovot, and he saw a tumult surrounding the *kashrus* supervisor – none other than Rabbi Shlomo Eidelman, of blessed memory, who was preparing to travel to the Rebbe. Rabbi Eidelman encouraged his friends to write to the Rebbe, and Yossi's father-in-law decided that he would also do so, requesting a *bracha* that his daughter and son-in-law should have children.

The Rebbe responded in a letter with a *bracha* to the Suissa family, and less than a year later, they were blessed with the birth of their first child – a boy.

Another several years passed after the birth without any more children. This time, however, he already knew where to turn. He asked the Rebbe for a *bracha*, and they soon had their second child – a girl. "We have just undergone a series of treatments," Yossi said, "but they have yet to produce results, and we are starting to despair."

I spoke with the couple at length until they agreed to keep the laws of family purity. They wrote to the Rebbe about the good resolutions they had made, together with a request for a *bracha* for more children. A year later, the Suissas had another boy!...

HISKASHRUS TO THE REBBE IN THE HEART OF REHOVOT

For eight years, the Borochov home was noisy and crowded. It



The "Igros Kodesh Center" and the Igros Kodesh-Mobile

played host to numerous Torah classes, Tzivos Hashem Club activities for children, and of course, the Igros Kodesh Center – all this in addition to the regular responsibilities of a family with many children, *kein ayin ha'ra*. The place was simply too small to contain it all.

By Divine providence, there was a building which had formally served as a synagogue, located very close to Rehovot's main street. Rabbi Borochov was still hesitant about whether it was fitting to conduct Jewish outreach activities in such a noisy location. He wrote to the Rebbe via *Igros Kodesh* on the issue, and received the following clear answer:

“Regarding his question on the matter of a place of learning for a *chassidus shiur*, there is the known *sicha* from my honored father-in-law, the Rebbe, in which he says that this

is better in a place where many people are found or pass by, as in the example of a physical place of business, etc.” (Vol. 13, p. 28).

Rabbi Borochov showed the answer to Rabbi Gluckowsky, who then gave his approval to the opening of the center in the heart of Rehovot.

I met Rabbi Borochov in this center, located a few yards away from the city's main thoroughfare, and also close to the *chareidi* section of town. “Once in a while, students from the nearby Lithuanian *yeshiva* or *Yad L'Achim* activists walk in to watch a Rebbe video. Some learn *Likkutei Sichos* or *Tanya*, others write letters to the Rebbe on their own or with my assistance. The center's close proximity to the heart of town brings in passers-by who are interested in receiving advice and guidance,” said R. Hertzal.

The new center bustles with life and is filled with activity. Besides the people who come in to write to the Rebbe, others come to participate in the regular Torah classes and *farbrengens*, which usually bring large turnouts.

All this does not include the many inquiries that continue to flow into R. Hertzal's private home. Thus, there are actually two *Igros Kodesh* Centers that maintain constant activities.

But R. Hertzal wasn't satisfied. Last Sunday, he transformed his car into a *Igros Kodesh*-mobile, containing a full set of *Igros*, publicized by a brightly-lettered sign informing onlookers that they can write to the Rebbe MH”M, get answers, and see the miracles. “Wherever a Jew may be, he can write to the Rebbe *shlita*,” explained R. Hertzal.



Y.S. MOVING

**Professional
Reasonable
24 hour service
Boxes available upon request.**

Yossi

Tel: 718-467-0171

Cellular: 917-805-7757

Van Service



שרות הסעות

15 passenger van for all your travel needs:

airports ,pick ups, weddings, etc.

long distance trips, and light moving

טלפון: (718) 778-8661

פלאפון: (917) 699-3937

ביפר: (917) 491-9391

שדה תעופה ◇

חתונות ◇

הובלות קטנות ◇

THE CLUE THAT LED TO DANIEL'S RECOVERY

BY SHNEUR ZALMAN BERGER



A moving story of a child's illness and recovery and the Rebbe's responses in the Igros Kodesh

The time: Friday afternoon, Erev Chanuka 5763 at the Hoberman home. Daniel returned from kindergarten and proudly showed his mother the *menora* he had made. His excited chatter was interrupted by protracted coughing, and he began complaining about feeling weak. He rested a great deal on Shabbos but on Sunday he insisted that he be allowed to join a class trip. He begged his mother until she gave in and allowed him to go.

When he returned, though, his mother realized that his going had been a big mistake. He had a terrible cough and went straight to bed. A hand on his forehead was all it took to know that he had a fever.

Five-year-old Daniel is an energetic child. It was sad to see him lying forlornly in bed. He couldn't even light the pretty wooden *menora* made with bottle-caps, which he had made in school. He loved his creation but didn't have the strength to get out of bed and light it.

After another day of coughing, shortness of breath, and persistent, high fever, his mother took him to the

doctor. After an examination, the doctor concluded it was an infection in his lungs and she prescribed medication, an inhalant, hot drinks, and rest.

Friday night towards morning, Daniel began to vomit and cry in pain. His mother tried to calm him but she herself felt that something was terribly wrong. "What's going on with him?" she wondered. "It's been a week already and he shows no signs of improvement. Now he's getting worse!"

In a conversation with *Beis Moshiach* Daniel's mother said, "I felt helpless, and because it was Shabbos, there weren't too many choices. I stood near the bookcases in the living room, and with tears running down my face, I asked the Rebbe MH" M for a *bracha* that Daniel be well. I told the Rebbe that Daniel was sick for a week, was confined to bed with shortness of breath and high temperature, and he couldn't even light the *menora* which he so loves to do. He wasn't getting better; he was getting worse! I said, Rebbe! I am asking that my son, who turned five today, be completely healed.

"Then I opened a volume of *Igros*

Kodesh where it said, "*Refua shleima* and good news." This gave me the faith to believe that Daniel would recover.

"I went back to his bed and I whispered to him that the Rebbe had blessed him. That's when he opened his eyes and said, 'Ima, when I glued the caps on to the *menora* in school, I swallowed one of them!'

"He told me that on Sunday, while all the children glued on caps, he took a small cap that was meant to be one of the branches of the *menora*, put it in his mouth, and inadvertently swallowed it. I found it hard to believe him but after questioning him I realized it was true. I concluded that his problems were all a result of swallowing the cap!

"The next day, Shabbos morning, Daniel got out of bed feeling much better and without temperature. He still coughed but otherwise he was his usual self, eating and playing. We went back to the doctor the next day. She checked him again and realized that indeed, his trachea was not clear which is why I fully believed his story and took him for X-rays.

"We took the X-rays back to the doctor and she said that he had a serious lung infection but she couldn't tell whether a foreign object was there or not. She promised to take the X-rays with her to the Schneider medical

center for children in order to consult with an expert.

“On Monday the phone rang and it was the doctor, who excitedly said, ‘I’m at Schneider’s now. The doctor here said a foreign object is blocking air from the lung and the lung itself has collapsed. Come here tomorrow for preliminary procedures so that he can be checked on Thursday with a bronchoscope.’

“The next day the doctor explained that a bronchoscopy is the means by which a doctor can examine the airways. It’s done with a fiber-optic tube, and special instruments can be inserted to perform any necessary surgical procedures. If a foreign object would be found there, Daniel would undergo another bronchoscopy in order to remove it. This is done under a local anesthetic of the nose and throat. The thin tube is placed down the nose and from there down the throat, and this allows the doctor to see what’s going on in the trachea and lungs.

It’s a complicated procedure and Daniel’s parents wrote to the Rebbe about it and put the letter into a volume of *Igros Kodesh*. The answer fit their situation precisely. The letter was about the pipelines in man’s body! That made them confident about the examination and procedure.

The bronchoscopy was performed by Dr. Tommy Scheinfeld, the director of the emergency room, and a top doctor in this field. When he put the pipe down and began seeing what was going on, he was amazed to see that the entrance to the lung was almost completely blocked, with only a tiny hole for air to get in. And this is how Daniel was breathing for two weeks!

The doctor decided to remove the cap with special tongs, a

*I had to leave for home,
brokenhearted that I
wouldn’t be there when he
came out. I got home to
Kfar Chabad about a half
an hour before Shabbos. I
didn’t know what to say to
my five children who
waited for me anxiously,
wanting to know how
Daniel was doing.*



complicated procedure that would be done the next day in the operating room. The next day, Daniel’s parents sat outside the operating room and recited *T’hillim*.

“The procedure took longer than expected,” said his mother, “and I had to leave for home, brokenhearted that I wouldn’t be there when he came out. I got home to Kfar Chabad about a half an hour before Shabbos. I didn’t know what to say to my five children who waited for me anxiously, wanting to know how Daniel was doing.

“I called my husband right before candle-lighting, and he said that they still hadn’t finished. I didn’t know what to think. Why was it taking so long? How could I spend Shabbos without knowing what had happened?

“I had no time left to write to the Rebbe, and so in my heart I beseeched the Rebbe that all should go well. I opened a volume of *Igros Kodesh* and the answer was, ‘about your son’s health...’ The Rebbe went on to encouraged the person ‘not to be sad,’ and concluded with, ‘and relate good news.’

“You can just imagine what my *t’fillos* at candle-lighting were like...”

“After Shabbos, my husband called to say everything was fine. Dr. Scheinfeld said that it was a miracle that Daniel had admitted to swallowing the cap, for otherwise he would have sustained serious damage to his lungs and would have required a far more complicated operation.”

Daniel’s father told the doctor that the Lubavitcher Rebbe gave them a *bracha* and minutes later Daniel told about swallowing the cap (even though this had happened a week before). Daniel felt well the next day, and *baruch Hashem*, the crisis was over.

BLESSING AND PRAISING FELLOW JEWS

BY RABBI YEHESKEL LEBOVIC



TREMENDOUS POWER

“On the first day of the first month, you (Moshe) shall set up the *Mishkan* of the *Ohel Moed* (Shmos 40:2). Thus, on Rosh Chodesh Nissan, the eighth day of the *Mishkan* dedication (*Miluim*), Moshe erected the *Mishkan* in a more permanent manner (Rashi Shmos 39:33, VaYikra 9:1 and 9:23). Then, after Aharon completed his service, both Moshe and Aharon blessed the people, and *right after that*, “the glory of Hashem appeared unto the whole nation.” This implies that blessing fellow Jews has the power to bring about tremendous results, eliciting the ability in them to become so attuned to spirituality as to be able to perceive “the glory of Hashem.”

INTERCONNECTION OF BLESSING & ELICITATION

The word “*bracha*” is connected to the word “*berech*,” knee, the point where the leg bends. This meaning of bending down is also used in the Mishna (Kilayim 7:1-2) in reference to vine branches being bent downward and planted. Thus, besides meaning blessing, “*bracha*” also has the meaning of causing to bend, draw, down, attract, elicit. When we bless Hashem, we are also asking

Him to bend downwards, as it were, and reveal His latent goodness to us.

This is also the reason why we *daven* daily for our sustenance even though “a person’s (yearly) sustenance is decreed upon on Rosh HaShana” (Rosh HaShana 16). The Heavenly decree generates it in a spiritual form and our daily *davening* (*brachos* uttered during *Shmoneh Esrei*) channels it from its spiritual source into concrete physical needs.

Thus, when we say a *bracha* we are doing 2 things: (a) we praise Hashem and thank Him, (b) we are eliciting His bounty to be transformed from a spiritual (predetermined from the past Rosh HaShana) state into a physical manifestation.

The two are actually interconnected. The praise is not only beseeching and praying that such and such (transition from potential to actuality) occur; it actually generates the transition in a direct cause-and-effect relationship: the praise itself elicits His bounty.

OF COMPLIMENTS AND PRAISE

This can be understood through the analogy of a compliment, of

which there are several types: (a) the false compliment, which is mere flattery, (b) the true compliment, given for an actual accomplishment, (c) the compliment given about something not yet actual but possessing a potential to become a reality later on down the line. For example, we may praise a child using such words as “smart” and “intelligent.” even if the child is at present not so bright. The praise and compliment itself *elicits* and helps develop his intelligence potential. Likewise, the *bracha* we praise Hashem with elicits an actualization of the spiritual potential into tangible reality.

Now, there are some types of requests that we ask of Hashem which have not reached *even* a spiritual form (and were not decreed on Rosh HaShana). And, in such cases, we nonetheless ask Hashem to generate something totally new, such as when we ask “*yehi ratzon*,” “let there be a (new) Will,” that this or that be granted.

This phenomenon is discussed in *Torah Or* (p. 103c), where the question is raised: why are Hashem’s attributes always referred to as His names. The answer is that Hashem’s

infinite essence transcends all His attributes; they are all submerged and nullified within His essence in the same way that a name is "submerged" before it is pronounced. It is only when we, human beings, call unto Him as being wise, kind, kingly, etc., only then does He, reacting to our elicitation from below, will these attributes into existence. Hence Hashem is attentive to our praises and *brachos* to the point of activating new elements and attributes because we call unto Him. Regardless of how little potential there seems to exist, we have to ask from and praise Hashem for all of our needs, even the far-fetched ones.

APPLICATION TO CHINUCH

In terms of blessing and praising a fellow Jew, this exposition is also very important in *chinuch*. Many parents are excessively demanding on their children, expecting ever greater levels of achievement. They often resort to putting the children down, emphasizing how far they still are from their expectations of them.

Periodic praise of children for whatever they already have accomplished, on the other hand, not only does wonders for their self-esteem, but actually has the power to prod them and *bring forth* their

Regardless of how little potential there seems to exist, we have to ask from and praise Hashem for all of our needs, even the far-fetched ones.

potential. And even when any kind of potential seems to be totally absent, we should remember that: a) our perception is limited, and there may very well be a certain potential in the child that can be tapped into and developed, (b) praise and compliment can elicit something "new," altogether unexpected. For man was created in the image of Hashem, and in the same way, as mentioned, that He generates "new" attributes as a result of our praise of Him, so too with our fellow Jews, and especially our children (see *Derech Mitzvosecha, Hallel* p. 298).

Moreover, certain elements are so hidden as to be *considered* non-existent. An example for this phenomenon is

the flint stone: it has the potential to generate a spark upon being struck, although prior to the strike there seems to be absolutely no existential potential of fire.

A *rebbe* especially has the ability to bless and elicit this hidden potential into actuality. Parents who have teenagers in conflict ought to connect to the Rebbe MH"M and beseech his blessing to bring out this deeply recessed potential into actuality.

As parents, we have to constantly build our children up, praise and bless them. We do have to point out their faults and deficiencies in a firm but loving manner, so that they will want to change for the better out of self-motivation, rather than being driven by others.

In this current era on the threshold of final *Geula* and its problems we ought to make a special effort at offering freely blessings to and praise of our fellow Jews, eliciting thereby Heavenly protection, helping bring out the best in them, and thereby accelerating the final phase of the *Geula shleima, b'karov mamash!*

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

RECOMMENDED

FOR THE UPSCALE GUEST VISITING
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL
(718) 774-0088



Aviv
Rent A Car

8946 W. Pico Blvd
Los Angeles, CA 90035
www.avivrentacar.com

Los Angeles • Hollywood • Beverly Hills

310 859-9660, 323 930-9660
Fax: 310 859-0116

Owner:
Yoram Cohen

Fleet includes:

- Subcompact to full size and our specialty "minivans".
- Centrally located in Los Angeles,
- Close to Freeways, Hollywood and Beverly Hills
- Service, Value, Convenience.



**Get Shabbos for FREE
& FREE airport pick-up**
on weekly rentals

יחי אדונו פורנו ורבינו
פלך הפשיח לעולם ועד

“IT’S NOT THE MOUSE THAT’S THE THIEF, BUT THE HOLE”

BY SHAI GEFEN

SHAME!

We cannot just go about, business as usual, when we see what’s going on with Kever Yosef in Sh’chem. The *kever* was completely demolished by despicable excuses for human beings, who made sure not to leave a remnant of what once marked the burial ground of the great Yosef HaTzaddik.

They are not the guilty ones. We, and only we, are responsible for what happened there. At the beginning of the war, Ehud Barak decided to abandon Kever Yosef, imagining that by withdrawing from the area, peace would return. This has been Israel’s misguided approach all along, i.e., if we concede, they will stop the violence. Yet the Arabs understood things differently, namely, the more we run away the more we demonstrate our weakness and the more violence erupts.

After Sharon rose to power, when Sh’chem was retaken, the Israeli government continued to refuse to allow Jews to visit the *kever*. The IDF allowed the Arabs free rein. Even the Oslo Accords allowed for freedom to visit holy spots, including Kever Yosef, but the reality has been that not only has the Israeli government not secured the *kever*, it even allowed its ongoing destruction. Then they tell us that they are “in favor of

freedom of worship for all religions.” That might be true for other religions, but not for Jews.

We and only we are to blame for what happened at Kever Yosef. The horrifying sights that ought to shake us to the core are not because of Arab thugs – “It’s not the mouse that’s the thief, but the hole.” The ones who threw the Jews out of Kever Yosef, the ones who refused to allow Jews to return there and opted to persecute the Jews who tried to return rather than the Arab mobs are to blame for what happened there.

And now we have a question for the representatives of the religious parties who sat quietly and didn’t say a word about what was going on there: you’re the ones who fight against archaeological digs that take place on ancient burial grounds, yet you allowed Kever Yosef to be desecrated! Dozens of requests were

made of you about this, yet you did nothing. Why didn’t we hear the religious parties even one time about this? What will you answer on Judgment Day when you’ll be asked why you preferred to remain silent?

Once again Yosef HaTzaddik was sold for money, as they allowed the Yishmaelim to destroy the *kever* with nary a word of protest. What will you do tomorrow when they try to desecrate graves of *tzaddikim* and *Admurim* on Har HaZeisim in Yerushalayim? Will you look away then, too?

The claim “we didn’t know” and “we didn’t hear about it” won’t work, when we all know and let you know. Go ahead now and challenge the government to an ultimatum. Shame!

BUT WE ARE TO BLAME

The families of those murdered at the Park Hotel in Netanya last Pesach presented a suit against the European Union claiming that the E.U. has been giving money to the P.A., which finances textbooks that incite Arabs to terrorizing and murdering Jews.

It’s no news to us that the P.A. uses the money it’s given for terror; everybody knows that. Our leaders remembered to reform the Authority too late, and even then half-heartedly. As though this is our problem with the P.A.

The real question is: why are we complaining about Europe and the



The *tziyun* of Kever Yosef desecrated by the Arabs



The *beis midrash* at Kever Yosef in ruins



U.S. for financially supporting the P.A. when the Israeli government gives hundreds of millions of shekel to the P.A. even after it became clear that this money is being used for murder. They told us that there is a supervisory system in place to oversee the disbursement of the funds. Ha! Just like there was supervision over the weapons we handed over to them.

Before we demand anything of the E.U., let's look at ourselves. How come Israeli policy hasn't changed to date? Why haven't we made any real accounting about where our leaders, from both the Right and the Left, have dragged us? How come all those connected to the Oslo Criminals are sitting comfortably at home and haven't been put on trial. Any other nation would have put them under lock and key.

We love to blame the *goyim* and to say how much they hate us, but why don't we think about how much we are to blame for what's going on? Nobody forced us to create the Oslo Accords. It was done at our initiative. At the time, even the Americans expressed their amazement over our enthusiasm to sign the Accords. All claims that our hands are tied by the gentiles have been proven false, when these past two years we've seen that we have nobody to blame but ourselves. Before blaming our enemies, let's acknowledge our own culpability.

CHEVRON AS AN ANALOGY

We heard two news items in one day regarding Chevron. The first thing we heard was that the courts had forbidden continued construction in Tel Romeida. The second thing we heard was that a Jewish storekeeper was beaten while being taken to jail by the police in Chevron. They didn't allow the ambulance which arrived to help him

to approach.

Two news items that say it all. On the one hand they prevent Jews from living in Chevron and try to prevent them from building permanent homes on the pretext that they are interfering and harming archaeological digs. Everybody knows that the situation in which Jews are living there now in caravans while in the midst of war literally endangers their lives. Yet the persecution towards Jews continues unabated. Jews are frequently arrested for no reason at all, while Arab criminals are not pursued. If Arabs are caught, they are released shortly after being arrested. Just a few weeks ago, a complaint was presented to the police Internal Affairs department against the police of Chevron, following the incident in which an Arab was arrested after he threw stones and injured a Jew. He was caught by border guard soldiers who brought him to the police station in Chevron, but the police released him, saying they had nothing to do with him. The complaint was investigated and found to be true!

Yet this story repeats itself daily. Jews in Chevron feel unprotected, while the Arabs do as they please even when it's clear to all that they are walking bombs.

When you look at what's going on in Chevron, you understand that this is the story of the entire country: persecution of Jews by Jews. Those Jews allow the Arab cancer to grow and then they complain that it's impossible to eradicate such a malignancy!

THE "FRONT LINES"

At the beginning of the present Intifada the town Sderot became an easy target. Last month numerous Kassam missiles were aimed at Sderot, almost daily. Maybe it's in

*The real question is:
why are we
complaining about
Europe and the U.S.
for financially
supporting the P.A.
when the Israeli
government gives
hundreds of millions
of shekel to the P.A.
even after it became
clear that this money
is being used for
murder.*

order to hint to the inhabitant of the nearby ranch that they aren't afraid of him.

In any case, the Israeli government decided to declare Sderot as a "front line" area, entitling the Negev city to additional funding, tax benefits, and special security considerations. What a shameful announcement! Instead of eradicating the viper's nest in Gaza they prefer awarding a city in Israel "front line" status. At this rate the cities in the center of the country will be declared "front line" cities, like Kfar Saba, Netanya, etc.

One can assume that after the P.A. manages to create better missiles, which can, *ch"v*, reach the nerve center of the country, that even Tel Aviv will deserve "front line" status...

The solution lies not in declaring any cities "front line" cities, even if it calms the residents and its leaders until the next Kassam missile hits; the solution is to continue annihilating our enemy mercilessly.

Once again we hear the tired cliché – that if they shoot missiles again, we'll go into Gaza. How long can they go on making laughingstocks of us? Don't our

The reality has been that not only has the Israeli government not secured the kever, it even allowed its ongoing destruction. Then they tell us that they are "in favor of freedom of worship for all religions." That might be true for other religions, but not for Jews.

leaders realize that we don't believe them anymore?

WHY THE ANGER?

So the religious parties were angry at Mafdal for deciding to join the government with Likud. We thought that the religious parties had

finally become ideological parties that cared about the Jewish character and the state of *Am Yisroel*. It turns out it was nothing of the kind. Their anger at Mafdal was because Mafdal preceded them in signing an agreement with the Coalition. Word has it that Yaakov Litzman, head of the Aguda party, angrily announced that the housing ministry portfolio (that was given to Mafdal) was promised to them.

Apparently the P.M. preferred Mafdal over the religious parties. The P.M. prefers parties who are less skilled at extortion. Those who don't care about *Eretz Yisroel*, *Am Yisroel* and *Toras Yisroel* shouldn't cry crocodile tears about the others who joined. Agudas Yisroel had been ready to join on the same principles and the only question was the ministerial price.

Nobody believes Agudas Yisroel when it claims that Mafdal sacrificed the ideology of *Eretz Yisroel* and *Toras Yisroel*. They agreed to sell everything in exchange for chairmanship of the finance committee, and other perks. It's not so terrible if they sit in the opposition for a change and aren't partners to a government that opposes *Toras Moshe*.

**Basement Apartment for Rent
on a daily basis
in Crown Heights
2 bedrooms, Kitchen,
Dinning Room, Full Bath
(718) 778-8661**

HECHT'S TRAVEL

1503 Union Street
Brooklyn N.Y. 11213
S. HECHT & Y. HECHT

**(718) 773-1193 or 963-1072
FAX (718) 963-3440**



BNOS RABBEINU ALUMNI REUNION & MOTHER-DAUGHTER SHABBATON

“Welcome to Atzilus” was the brightly decorated sign with the Moshiach flag which greeted the participants of the Bnos Rabbeinu High School Annual Alumni Reunion & Mother-Daughter Shabbaton. Upon entering the beautifully decorated school, the guests registered and received an elegant packet replete with assorted edibles, weekend program, and a welcome poem.

Friday’s inspiring program for the mothers and women of the Chicagoland community included greeting from Bnos Rabbeinu student; a class delving into the *maamer* of “Ata T’zavei” Purim Katan, 5752, led by Bnos Rabbeinu’s principal, Mrs. Tsyrl Turen; a seminar on *shlichus* led by Mrs. Sara Goodman of Rutgers University; a panel discussion on *chinuch* with Mrs. Brocha Farro (Prestwich, England) and Mrs. Nechama Pros (Newton, Massachusetts) followed by a scrumptious luncheon prepared by the students themselves. Taking place simultaneously was a special program for out-of-town students from Bais Chaya Mushka High School of Crown Heights, the girls’ elementary school from Postville, Iowa, and the Bnos Rabbeinu students’ siblings and friends.

Friday night the women and girls convened together at school to *daven Kabbalas Shabbos*. The dining room was tastefully decorated with a Purim Katan ambience. The Shabbos *seudos* were catered by the Bnos Rabbeinu students with the guests enjoying a variety of Shabbos delicacies. The evening’s program consisted of *divrei Torah* by the students and mothers as well as

singing *niggunim*. To add spirit and spice to the warm and *heimishe* atmosphere, the mothers and daughters enjoyed watching an impromptu skit starring Mrs. Faigy Bassman (Chicago, IL.), Mrs. Vivie Meer (Morristown, NJ), Mrs. Miriam Phillips (Worcester, MA) and Mrs. Devorah Pinson (Crown Heights), and then played “How well do you know your daughter,” which brought a chorus of laughter to all. After *bentching*, all the guest were treated

*Those who braved
the freezing cold were
greeted by a warm
lively sicha as well as
a delicious breakfast.*

to a *farbrengen* with Mrs. Turen, who in her enthusiastic and lucid manner, brought the words of the Rebbe MH”M into a deeper level of understanding.

The Shabbos morning program started early with a *chassidus shiur* before *davening*. Those who braved the freezing cold were greeted by a warm lively *sicha* and delicious breakfast. After *davening* at the various Chicago *shuls*, the women and students once again congregated at school for gourmet Shabbos lunch, *divrei Torah*, and *niggunim*. The Shabbaton theme, “Miracles,” was highlighted by both mothers and students relating touching miracle stories. Before *Shalosh*

Seudas, Rabbi Eli Turen told a captivating Baal Shem Tov story, keeping his audience spellbound with every detail. During *Shalosh Seudos* all enjoyed playing the game Balderdash with a *chassidishe* twist. After *Mincha*, there was *chavrusa* learning and *seider niggunim* with Bnos Rabbeinu students, telling *chassidic* stories about each of the Rebbeim before singing each *niggun*.

Havdala did not at all extinguish the incredible spirit which enveloped the entire Shabbos, for the best was yet to come. Motzaei Shabbos the light dimmed, the curtains opened, and the Bnos Rabbeinu annual production “Windows to the World” began. The over-200 attendees were thoroughly captivated by the story of a young student who visited 770 for the first time and was guided by a *bas Chabad* to better understand the words of prophecy by the Rebbe MH”M. Though the visiting student was confused at first, the message that the Rebbe is Moshiach and that the world is ready for *Geula* was clearly elucidated through the production’s outstanding dance, choir, and gymnastics performances. Everyone could not help but be impressed with the beautiful costumes and stunning playbill. The audience was so moved by the production’s inspiring Moshiach message that at the conclusion of the finale, the guests broke out into song and dance lasting late into the night.

May the *chayus* of this incredible weekend be translated into action and bring the true and complete Redemption NOW!