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“AD D’LO YADA” WITHOUT COMPROMISE

SICHOS IN ENGLISH



PURIM, 5749

The holiday of Purim emphasizes the idea of new development. Though new development can also come about through increasing the resources one has available, the most complete dimension of new development is associated with transformation. This is revealed on Purim which represents the transformation of our people’s deepest agony to a state of great joy.

This aspect of new development is clearly seen in the practices of Purim, the reading of the Megilla, Mishloach Manos, and presents to the poor and also the four mitzvos that our Sages associated with the verse: “For the Jews there was light, happiness, gladness, and honor.” Our sages commented, “‘Light’ refers to Torah, ‘happiness,’ to the festivals, ‘gladness,’ to circumcision, and ‘honor,’ to t’fillin.”

The reading of the Megilla is associated with wiping out the memory of Amalek, for Haman was an Agagite, a descendant of Amalek. Therefore, by reading the Megilla, one fulfills the positive commandment to “Remember what Amalek did to you.” Thus, the reading of the Megilla represents a new concept, the fulfillment of a Rabbinic mitzvah – the latter being, in our sages’ words,

“more precious” and “more severe” than the mitzvos of the Torah – in addition to fulfilling the Torah command to remember Amalek.

This is related to another concept associated with the remembrance of Amalek. On the Sabbath before Purim, we read the portion Zachor, “in order to connect the destruction of Amalek to the destruction of Haman.” The Rabbis explain that by reading the portion Zachor, on the Sabbath before Purim, one fulfills a positive mitzvah from the Torah. Therefore, some authorities require even women to hear the reading of the portion Zachor, for the remembrance of Amalek is a positive mitzvah which is not associated with a specific time.

This concept requires explanation. It is Jewish custom to recite six verses of remembrance each day after the morning service. One of these remembrances concerns Amalek. Indeed, it is customary each day to recite the entire passage which is read as the portion Zachor.

On the surface, by reciting this passage, a Jew also fulfills the mitzvah of remembering Amalek. When the Rabbis stated that by reading the portion Zachor, on the Sabbath before Purim, a Jew fulfills a positive

mitzvah of the Torah, they did not intend to be restrictive, implying that just then, one fulfills a Torah commandment. Rather, whenever a Jew recites the passage – for our sages explained that the remembrance must be made verbally – he fulfills the mitzvah. For example, when he recites the six remembrances after the prayer service on Shabbos Zachor, he fulfills the same positive commandment that he did when listening to that reading.

A parallel to this concept can be seen in regard to the mitzvah of t’fillin. Even though one fulfills the mitzvah by putting on t’fillin in the morning, if one continues wearing the t’fillin, one continues fulfilling the mitzvah. [In particular, there is a difference in this regard between the t’fillin worn on the arm and those worn on the head. The Torah commands us to “tie them (the t’fillin) as a sign on your arm,” i.e., the mitzvah is the act of tying and afterwards, wearing the t’fillin is merely an extension of that activity. In contrast, the Torah commands that the head t’fillin “shall be an ornament”; i.e., that the mitzvah is that “the t’fillin shall be” and thus, as long as the t’fillin are upon one’s head, one fulfills the mitzvah.]

Thus, one can ask: What is the new dimension which is added to the mitzvah of remembering Amalek that is possessed by the reading of the portion Zachor, over the recitation of this passage after the morning service?

This question cannot be answered by drawing a parallel to the difference between the mitzvah of remembering the exodus from Egypt daily and the recollection of the exodus on Pesach night. Though the exodus is recalled twice daily, that recollection is only general, while on Pesach night, the story of the exodus is retold with all its particulars. However, such an explanation cannot be used in regard to the remembrance of Amalek, for the very same passage that is read on Shabbos Zachor is recited each day.

Similarly, the fact that the portion is read from a Torah scroll and in public is not at all related to the essential mitzvah involved in recalling Amalek. These added factors enhance the mitzvah, but they are not fundamental to its fulfillment. Similarly, the association of the portion with Purim by reading it on the preceding Shabbos does not, in its own right, establish it as a mitzvah. Rather, the mitzvah is fulfilled by reciting the passage every day.

[The Rebbe Shlita did not resolve the above question. However, he concluded that:] surely, reading the portion from the Torah adds a new emphasis to the fulfillment of this mitzvah. Similarly, the reading of the Megilla on Purim contributes a new dimension, the observance of the Rabbinic commandment of Purim, to the fulfillment of the mitzvah of remembering Amalek.

A similar concept applies in regard to the mitzvos of mishloach manos and gifts to the poor: Mishloach manos expresses the love which a person feels for a friend. Thus, it is an expression of the mitzvah of ahavas Yisroel, the love for one's fellow Jew. There are a number of ways this mitzvah can be fulfilled, beginning

from the recitation of statement before prayer (as is Chassidic custom): "Behold, I accept upon myself the fulfillment of the positive commandment, 'Love your neighbor as yourself.'" Similarly, this mitzvah can be fulfilled by many other activities including giving gifts of food as in mishloach manos.

Thus, by fulfilling the Rabbinic

This celebration is by nature, boundless, transcending the limits of intellect, ad d'lo yada. This does not mean merely fulfilling this obligation as it states in the Shulchan Aruch, drinking until one falls asleep, but reaching the state of ad d'lo yada in its simplest meaning, without seeking any special license or compromise.

mitzvah of mishloach manos, one also fulfills the Torah commandment of ahavas Yisroel. Thus, it is also a new development, adding the observance of the Rabbinic commandment to the performance of the existing Torah commandment.

Similarly, the mitzvah of gifts to the poor is related to the mitzvah of

tz'daka. Fulfilling the mitzvah of gifts to the poor is also a fulfillment of the mitzvah of tz'daka. Nevertheless, establishing this practice as one of the mitzvos of Purim endowed it with unique importance as a special Rabbinic command.

As mentioned above, the same concept also applies in regard to the four mitzvos, Torah study, festivals, circumcision, and t'fillin that are associated with the verse: "For the Jews there was light, happiness, gladness, and honor." Haman had decreed that these mitzvos should not be observed and after Haman's downfall, these mitzvos were fulfilled with more enthusiasm and commitment. Though on one level, there is no difference between the fulfillment of these mitzvos on any other day of the year and on Purim, nevertheless, the verse's association of them with the Purim holiday implies that Purim adds a new dimension to their observance.

In particular, it can be explained that a parallel to each of these mitzvos exists in the world at large, but, nevertheless, G-d's granting us these mitzvos introduces a new dimension to their performance.

For example, the concept of Torah study exists among gentiles as well. They must study the laws governing the seven mitzvos which they are obligated to fulfill. However, it can be explained that their Torah study is only a preparatory step for fulfilling those mitzvos and not a desired activity in its own right. Even according to the opinions that maintain that their Torah study is also a desired act, it surely cannot be compared to the new development with which the giving of the Torah endowed the Torah study of the Jewish people. The unique oneness with G-d that a Jew establishes by Torah study cannot be reached by gentiles, even the "pious of the gentiles."

Similarly, a parallel to the concept

of the observance of the festivals exists in the world at large. The festivals were instituted as an expression of thanks to G-d for the miracles which He performed on our behalf, e.g., Pesach is an expression of thanks for the miracle of the exodus. The obligation of expressing appreciation exists among the gentiles as well, for it is one of the fundamental principles of establishing stable human relations. Nevertheless, the mitzvah of celebrating the festivals includes in it a far greater dimension, for the fulfillment of this mitzvah establishes a bond that connects a Jew with G-d.

A parallel to this idea also exists in regard to circumcision. The Rabbis have explained that, in certain cultures, it was customary for an owner to brand a sign of ownership into the flesh of his servants. Similarly, circumcision is a sign that we are the servants of G-d. Nevertheless, the mitzvah of circumcision introduces a new dimension to this practice, making it an act of connection to G-d and not merely an expression of His dominion over us.

This is reflected by the name, *bris*, which means “covenant.” A covenant was established by dividing an animal in half and the two parties walking between the two halves. This bounds them together as a single entity (*Likkutei Torah*). Similarly, through the *bris*, their covenant with G-d, the Jews become one with Him.

This idea is also obvious from the age when the mitzvah is fulfilled, eight days. At this time, the child himself is not obligated in the mitzvah, nor does he comprehend it. Nevertheless, by circumcision, he enters into a bond with G-d that transcends understanding.

A similar idea also applies in regard to *t’fillin* which can also be considered as a sign that we are G-d’s servants. Indeed, our Sages have associated the verse, “And all the

nations of the earth will see that the Name of G-d is called upon you,” with the mitzvah of *t’fillin*. Here, too, the *t’fillin* are more than a sign of ownership and represent a transcendent bond with G-d. Furthermore, this connection is openly displayed in a manner that can be perceived by “all the nations.”

Our Sages declared, “All the mitzvos are equated with *t’fillin*.” This implies that the fulfillment of the mitzvos also establishes a bond of oneness with G-d within the context of the material articles with which the mitzvos are fulfilled. This bond will be perceived by the nations and, as

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the above verse concludes, motivate them “to fear you.” This fear is a preparatory stage for the time when, G-d’s sovereignty will be revealed throughout the world with the coming of the Messianic redemption.

May we witness the fulfillment of the verse, “For the Jews there was light, happiness, gladness, and honor” this Purim, both in a simple sense and also in association with the mitzvos as mentioned above. May the joy of Purim, a joy which transcends the limits of intellect, *ad d’lo yada*, be drawn down in the entire year to come.

In particular, this is relevant to those who traveled or who will travel to spread Purim joy to others living in distant places, distant physically and distant spiritually. May these efforts hasten the coming of the Messianic redemption and may we proceed from the redemption of Purim, not only to the redemption of Pesach, but also to the Messianic redemption.

The Rambam writes that, “The Torah has promised that ultimately, the Jews will repent in the final exile and they will be redeemed immediately.” *T’shuva* is “in one moment and in one minute;” i.e., it is above time. With one turn, we will see how the entire Jewish people, men, women, and children, are all proceeding to Eretz Yisroel, to Jerusalem, and to the Temple. May it be now, in the immediate present.

2. On the verse, “these days are recalled and celebrated,” Rashi explains: “‘Recalled,’ through the reading of the Megilla; ‘Celebrated,’ through the drinking, festive rejoicing, giving gifts and presents.” The plural usage of the verbs “recalled” and “celebrated” can be associated with the fact that the Megilla is read twice, two presents must be given to a person as *mishloach manos*, and presents must be given to at least two poor people.

The idea of “recalling” the days of Purim is that the celebration of these days should make a permanent impression on our souls. This is also reflected in the Rambam’s decision that the celebration of Purim will never be nullified; i.e., even in the Messianic age, the celebration of Purim will be significant.

Therefore, it is appropriate to continue the celebration of Purim at least in regard to those aspects where it is easy to do so, for example, giving presents to the poor. Also, the celebration of Purim should be continued. This celebration is by nature, boundless, transcending the limits of intellect, *ad d’lo yada*. This

does not mean merely fulfilling this obligation as it states in the Shulchan Aruch, drinking until one falls asleep, but reaching the state of ad d'lo yada in its simplest meaning, without seeking any special license or compromise. Happy is the portion and great is the merit of anyone who will follow this course of action. May others observe him and follow his example.

There is a Divine promise that no bad will result from this. On the festivals, the court would send emissaries among the people to make sure that the festive celebrations were kept within bounds because of the possibility of undesirable results. However, no such emissaries were sent on Purim. On the contrary, special leniency was shown in certain areas in order to allow for increased celebration.

All of the above is also relevant on the night which follows the fourteenth of Adar. Firstly, as regards all sacred matters, the night follows the day and, therefore, the limbs from the sacrifices could be offered on the altar at night. Thus, all the matters which are relevant on the fourteenth of Adar are also relevant on the following night.

Also, this night shares a direct connection with Purim, for the walled cities celebrate Purim on this night. Indeed, there are many places, who because of the doubt whether they possessed a wall during the time of Yehoshua's conquest of Eretz Yisroel, celebrate Purim on both nights. Thus, even in the places where the celebration is only held for one day, in a spiritual sense, each of the days represents a different service.

May we proceed from the redemption of Purim to the Messianic redemption. There is added emphasis on the celebration of Purim this year because it is a leap year and also, the fortieth year after the Previous Rebbe's passing. Also, the day on which Shushan Purim falls, Wednesday, possesses a unique quality, being the day on which the luminaries – the sun, the moon, and the stars – were created.

The latter concept is also related to the spreading of Chassidus. The Alter Rebbe noted that the Baal Shem Tov's passing and his own redemption from prison took place on Wednesday. Thus, this day is associated with the spreading of the wellsprings of Chassidus outward. This activity is the preparatory stage for the revelation of G-d's essence in the Messianic age.

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A BANQUET OF WINE

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The existence of the entire Jewish people was at stake, the greatest threat that ever faced them as a nation. Haman's decree, "to destroy, kill and obliterate all the Jews, young and old, children and women," hung over their heads in all 127 countries under King Achashverosh dominion. To nullify the decree, Queen Esther and her uncle, Mordechai, called on the Jewish people to return to G-d by fasting and increasing their Torah learning, especially that of the Jewish children, "who never tasted the taste of sin."

In addition to supra-natural means, Esther also sought to make a "vessel" within the natural order by appealing to her husband, the gentile king. Esther recognized that her *mesiras nefesh* was both physical and spiritual, as our Sages relate, her acquiescence to becoming Achashverosh wife placed her in spiritual danger, as evidenced by her statement, "I will go to the king, though it is unlawful. And if I perish, I perish." As we all know, Achashverosh extended his gold scepter and asked, "What is your petition? Even if it be half the kingdom, it shall be granted to you." Curiously, Esther's request was no more than that the king and Haman "come today to the banquet that I have prepared."

Again, at the banquet itself,

Achashverosh was willing to give her half of all he owned. But what did Queen Esther ask for? That he and Haman attend yet another party! "My petition and my request: If I have won the king's favor, and if it pleases the king to grant my petition and perform my request, let the king and Haman come to the banquet that I shall prepare for them, and tomorrow I will do the king's bidding."

The banquet was really none other than a *chassidische farbrengen*. For if we really want to obliterate Amalek, the way to do it is to *farbreng* on Purim together as brothers and make *l'chaim* "ad d'lo yada," thereby ensuring that Amalek will be vanquished forever.

The entire holiday of Purim revolves around the "banquet of wine." As the Rebbe Melech HaMoshiach explains (*Likkutei Sichos*, Vol. 7, page 20; *Likkutei Sichos*, Vol. 16, page 369), the *mitzva* to drink on Purim "until one does not know the difference between 'cursed is Haman' and 'blessed is Mordechai'" is not just a personal *mitzva*, but one that expresses the essence of the day itself. Purim is described as "a day of *mishteh* (drinking) and joy." The *mitzva* of "drinking until one does not know the difference, etc." pertains to every moment of the day. However, when we

perform this *mitzva* once on Purim, it extends to the rest of the 24-hour period.

At first glance the *mitzva* to drink excessively seems peculiar. Doesn't the Rambam caution against drunkenness (in connection with the *mitzva* to rejoice on Yomim Tovim) in the harshest language possible? "Drunkenness and laughter...is not joy, but debauchery and foolishness!" Furthermore, how can G-d require us to reach a level on which we cannot tell the difference between truth and falsehood, between good and evil? Isn't that the antithesis of the Jew's essence?

The Megilla tells us that on Purim, "the Jews undertook to continue the practice they had begun." Our Sages explain that the first time the Jews accepted the Torah at Mount Sinai they did so because they were coerced, as it were, rather than out of their own free will. As the Midrash relates, G-d raised the mountain over their heads and threatened them. Thus, their acceptance of the Torah was, in a sense, not entirely binding, as it was accomplished through the use of force. Accordingly, their subsequent acceptance of the Torah on Purim was a more genuine reflection of their true intent.

Another interesting point is made in *Seifer HaMaamarim Meluket*, Vol. 6: “At first glance it seems surprising, for at *Mattan Torah* the Jews were on the highest of spiritual levels, as was the revelation of G-dliness they witnessed. Whereas, in the times of Achashverosh, the Jews were on the lowest of spiritual levels... Nonetheless, *Mattan Torah*, when the Jews were on the highest of levels, constituted only the beginning (‘the practice they had begun’), and it was precisely in the times of Haman’s decree, when they were at the very ebb of degradation, that they accepted that which had commenced at *Mattan Torah*.”

The reason for this seeming contradiction is that the awesome revelation of G-dliness at Mount Sinai precluded the Jews from exercising true free will. Accepting the Torah when one is surrounded by open

Participating in a “banquet of wine,” however, proves that even when a Jew “cannot distinguish,” when he doesn’t understand the ways of G-d and cannot openly perceive His presence, even then: “Haman is cursed” and “Mordechai is blessed.”

manifestations of G-dliness is no great feat, nor does it guarantee compliance in more difficult circumstances. It isn’t difficult to be connected to G-d when one actually perceives His presence; it’s only a challenge when what one sees and hears presents one with a very different picture.

This then is the advantage Purim has over *Mattan Torah*: At Mount Sinai, the entire Creation testified to G-d’s presence – “I am the L-rd your G-d” – the reality of G-d’s existence was irrefutable. However, the connection to G-d was limited by that very set of circumstances, by the utterly overwhelming nature of the revelation itself. The Jew’s connection to G-d was not tested; there was no guarantee it would endure without external stimulus. For it is only when a Jew is surrounded by darkness and concealment, when G-dliness is difficult to perceive and the material world seems like the only reality, that his connection to G-d stands out in stark relief. At such times it becomes obvious that the Jew’s bond with G-d is independent of circumstance and transcends the very limitations of time and space.

We learn this from the example of wine. Wine, while still in its pristine state, i.e., hidden within the grape, has no special significance other than its being part of the fruit. It is only after the grapes are pressed – and submitted to great pressure – that wine, possessing the power “to make G-d and man happy,” is produced, with the end result that one must even recite a unique blessing over it (“...*borei pri ha’gafen*”). Indeed, the only reason the grapes are pressed is for the purpose of revealing their higher essence.

Under normal circumstances, the Jew can readily distinguish between good and bad, between truth and falsehood. Thus, one cannot say for certain that his *hiskashrus* is absolute and unchanging, for perhaps it is dependent on that particular set of circumstances. Participating in a



At first glance the mitzva to imbibe excessively seems strange. Doesn't the Rambam caution against drunkenness in the harshest language possible? "Drunkenness and laughter...is not joy, but debauchery and foolishness!"

"banquet of wine," however, proves that even when a Jew "cannot distinguish," when he doesn't understand the ways of G-d and cannot openly perceive His presence, even then: "Haman is cursed" and "Mordechai is blessed." Furthermore,

the Jew has no doubts that the entire "pressure" to which he is subjected, the darkness of the *Galus* which obscures the underlying Divine truth, is solely for the purpose of uncovering his essential connection to G-d, a bond that can never be torn asunder.

Moreover, recognizing the true intent of the "pressure" has the effect of imbuing the Jew with additional strength and resolve to continue proclaiming his convictions, even in the most difficult of situations, ensuring that the eternal truth will be manifested in the literal sense and evident to the physical eye.

As Jews and as *chassidim* we know that truth is truth and falsehood is falsehood, even when we have no ready explanations to account for G-d's actions. "Mordechai" is still "Mordechai," even when it appears that he is in a state of concealment. Likewise, "Haman," the descendent of Amalek (the *gematria* of which is *safek*, doubt), will always try his utmost to "cool us off" and convince us that he is real.

Yes, even when "we do not know"

Furthermore, how can G-d require us to reach a level on which we cannot tell the difference between truth and falsehood, between good and evil? Isn't that the antithesis of the Jew's essence?

(as in the verse, "For the man Moshe – we do not know what has happened to him"), we will never cease to proclaim: "blessed is Mordechai" – for there is only one Mordechai, and only he is blessed; "cursed is Haman" – yet he will never succeed in diverting us from the "one service that remains: to greet Moshiach Tzidkeinu in actuality."

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MOSHIACH: SETTING THE RECORD STRAIGHT AGAIN

*That's right, folks. Moshiach refuses to disappear from the agenda. Once again, the z'chus belongs to radio talk show host, Zev Brenner, who invited two distinguished mashpiim to clarify the Torah's position on Moshiach and his eternal life. * The following is Part 1 of a transcript of the program, which aired Motzaei Shabbos, Parshas Ki Sisa, on "Talk-line With Zev Brenner – America's Leading Jewish Program," WMCA, 570AM in New York; WAXY 790AM in Miami. "Talk-line with Zev Brenner" airs every Motzaei Shabbos, midnight to 2:00 am.*

Zev Brenner: This week we are proud that we have people who identify with the Moshiach movement, which believes that the Rebbe is Moshiach. They are noted scholars, lecturers, and authors. They've been on the program before. Rabbis Shloma Majeski and Heschel Greenberg, let me welcome both of you to the program.

Before we get to the substance, let me ask you, Rabbi Majeski, any reactions to the proclamation that came out, which seems to take the Meshichistin to task?

Rabbi Majeski: *Gut vuch!* I'd like to start with something positive. I will address the proclamation, but, if you don't mind, I'd like to start with something positive, and then go on to the proclamation.

Zev Brenner: Sure.



Rabbi Majeski: I'd like to start by saying that this very controversy that's going on is, in fact, one of the signs of how the process of *Geula* is actually unfolding. Because the whole issue is all about *emuna*. The whole issue of Redemption is all connected to *emuna*, as it was in Mitzrayim. We all know what it says in the Midrash, in the *Yalkut Shimoni* on *Hosheia*, section 519.

"*Bi'z'chus ha'emuna nigalu avoiseinu mi'Mitzrayim*" ["In the merit of their faith, our forefathers were redeemed from Egypt"]. And it says not only Mitzrayim, but *all the galusen* (exiles), "*lo niskansos ela bi's'char ha'emuna*" ["are gathered only in the merit of faith"]. In all the times of *galus*, the reward of going out of *Galus* will always be because of the *emuna*.

We see, in fact, that the test of *emuna* is an ongoing process. In Mitzrayim, even the people who initially passed the test were confronted by another test. In other words, initially, there were people who "*lo shamu el Moshe, mikotzer ruach u'mei'avoda kasha*" – they didn't believe Moshe that they're going out of Mitzrayim. As a result, many of them unfortunately passed away during *Makas Choshech*. Those who did go out of Mitzrayim were obviously the ones who already believed. Yet, when they came to the *Yam Suf*, it says again that they were lacking belief, and until they saw the dead Egyptians on the shores of the water they still had doubts. But once they saw the dead Egyptians, they began to sing and they began to believe.

Now, you would think: they passed this test of faith, so that's it! But then we learn in today's *parsha*, *Ki Sisa*, that when Moshe went away, these people, the ones who had believed, began to have doubts. The Midrash says, in *Shmos Rabba*, *Perek Mem-Beis*, *Ois Zayin*, that the people's doubts about Moshe coming back began even *before* the end of the forty days. There are actually two opinions [about when the doubts began]. One opinion says that the first eleven days they believed, and the next twenty-nine days they were planning an *eigel* [idol of a calf]. Another opinion says, the first twenty-nine days they believed, and the next eleven days they planned an *eigel*. But both opinions say that as soon as Moshe was not visible anymore, they began planning an *eigel*. And these



RABBI SHLOMA MAJESKI

This very controversy that's going on is, in fact, one of the signs of how the process of Geula is actually unfolding. Because the whole issue is all about emuna.

The whole issue of Redemption is all connected to emuna, as it was in Mitzrayim.

were the people who had already believed. Yet, this test was more difficult, and many of those who passed the previous test failed this test.

And then, finally, after they saw that we went out of Mitzrayim, and the Egyptians were drowned, and they saw that Moshe came back from Har Sinai, when the time came to build the Mishkan, again the Midrash says – *Midrash Rabba, Parshas Shmini* – that there were *leitzim*, scoffers, who were saying, “it’ll never happen.” That’s how the Midrash explains the *pasuk* “*Va’tischak l’yom acharon*,” [“*She laughed to the last day.*”]

So, basically, it says very clearly, in many sources, that before Moshiach comes, there will also be all these doubts, and people will go against it, and people will question it.

Zev Brenner: Rabbi Majeski, you have some beautiful thoughts, but the thing is that the question is not so much that people doubt that Moshiach is coming; the real question at the core is concerning those – and

you also – who believe that the Lubavitcher Rebbe is Moshiach. Doubts have been raised as to whether the *Rebbe* is going to be Moshiach, not whether Moshiach is coming. I don’t think that’s what the issue is about over here. The question here is about who Moshiach is.

[Comment: Zev seems to have missed Rabbi Majeski’s point. Rabbi Majeski is simply showing, from the Midrashim about the Exodus of Egypt, that the entire matter of Redemption is one that involves many tests of faith. The Midrashim cited demonstrate that during our first Redemption, we disbelieved or doubted things that were of central importance, including even Moshe Rabbeinu’s role as Redeemer of Israel. (See Ibn Ezra, Ramban, and the Alter Rebbe to Shmos 19:9) Rabbi Majeski thus views the doubts themselves as part of the Messianic process. – Z.K.]

Rabbi Majeski: There is a quote – which I was about to bring – from the Midrash, which appears in the collection of *Midrashim* called *Battei Midrashos*, that says that when Moshiach will come, people will

initially be *mevazeh* him – they will insult him, embarrass him and ridicule him. We find the same in the *Midrash P’sikta D’Rav Kahane*; we find the same in the Ramban on “*V’hinei yaskil avdi*” [i.e., a verse in Yeshaya, describing the greatness of Moshiach]. In fact, there’s a very famous letter from the Chafetz Chaim, which I think has been publicized plenty. It appears in *Kol Kisvei He’Chafetz Chaim HaShalem, Cheilek Gimmel*, page 50. He writes there that at that time there will be all sorts of doubts, and people won’t believe it. They’ll say, “It’s happening, but not now.”

So that’s the good news – that the controversy itself, and everything that’s going on, is actually part of – not that it has to happen – but it’s part of the unfolding events.

Zev Brenner: What is your reaction to this proclamation that came out, which seems to take the *Meshichistin* – people such as yourself, as respected as they are – to task for the belief [that the Rebbe is Moshiach]. I’d like to get your reaction to that, and then I’ll get to Rabbi Greenberg’s reaction.

Rabbi Majeski: You said when you started the program that this is “breaking news.” But the truth is that it’s not really breaking news; there’s really nothing new here. In fact, seemingly, this announcement, this proclamation – there’s deception here. The very name of the proclamation is a fabricated name. No one even knows that such an organization – “*Vaad HaMeorerim*,” which is supposedly part of 770, ever existed. And the people who signed on it – obviously not every single one of them has been contacted, but quite a few have been contacted – say that they signed something else, and a lot of the things that are written here were just added to their signature without their knowledge. And once you get to realize that there is deception connected to it, you no longer take the whole thing seriously. That’s number one.

Zev Brenner: So, are you challenging that Rabbi Yoel Kahn actually wrote the letter?

Rabbi Majeski: I'm saying that not everything that is written here does he agree with.

Zev Brenner: Are you saying that Rabbi Yoel Kahn doesn't agree with everything that was written in his name?

Rabbi Majeski: Right. This idea that the Rebbe is not Moshiach, and that it's against the Rebbe [to say that he is Moshiach] – all of these things Reb Yoel himself does not agree with, and he doesn't sign on that. One big *cholent* was made here, and the whole thing is not really an honest document.

Zev Brenner: Rabbi [Heschel] Greenberg said last week – we had him on [the program] for only a few moments, but we're going to have him live in just a moment – that Rabbi Yoel Kahn says the Rebbe is Moshiach. But the letter that he [Reb Yoel] himself wrote – forget about all the other signatories, let's put them aside for a moment – is pretty strong in saying that you refer to the Rebbe not as *shlita*, which means he's living, but as... So, this is a change! And it has been heralded as change!

Rabbi Majeski: Nothing has changed. There were people who were using language other than *shlita* even before, and people who weren't. But regarding the issue itself, this language [i.e., *shlita*] and this approach of saying about the Rebbe that he is alive – we discussed this last time on this program. [We explained then] that this is something that is based on *Chazal*, on *Gemaros* – which we can mention again – and definitely based on the Rebbe himself, on the way he related to the Previous Rebbe. And that's what I would like to go over, a few of these things, to make them clear.

Zev Brenner: We're going to get there. But first, I'd like to turn to your

colleague, Rabbi Heschel Greenberg. He is a student of Rabbi Yoel Kahn, as he stated last week. So, Rabbi Greenberg, are you surprised at the statements attributed to Rabbi Yoel Kahn?

Rabbi Greenberg: Am I surprised? I don't know which are really his statements and which have been fabricated. I can't really respond to anything that's being published these days, when people are capable of quoting half-things, or taking things out of context. One thing I can say with certainty is that Reb Yoel Kahn has said repeatedly – I mentioned this last week

There's deception here. The very name of the proclamation is a fabricated name. No one even knows that such an organization – "Vaad HaMeorerim," which is supposedly part of 770, ever existed.

– and he has published this as well, that every Chabad *chassid*, of course has to believe that the Rebbe is Moshiach, based on the things that the Rebbe himself said before Gimmel Tammuz, and based on many other premises.

In addition, Reb Yoel Kahn has also said many times... Let me first clarify this point a little.

There are different degrees to saying that someone is still alive. The Zohar says that any *tzaddik*, when he leaves this world, is still here; he still generates a spiritual energy. The Zohar and others sources say that when a

person goes to the gravesite of a *tzaddik*, he's not going to the dead, because, as the Zohar says, a righteous person, even when he appears to have died, is really alive.

Zev Brenner: That's because their Torah lives on. Every time we quote them, they're living. But they're physically dead.

Rabbi Greenberg: That's one level, and that applies to every *tzaddik*. Then there are certain *tzaddikim* whose presence in our lives is more than just the *regular* spiritual presence that every *tzaddik* – from the beginning of time until now – has. And then there's another level, the level of "Yaakov Avinu lo mes" – "Yaakov the Patriarch did not die." This is something that it says only about Yaakov, not about Avrohom and Yitzchok. And even in that there are different categories.

So, one thing is clear, and this is something that I think everyone in Lubavitch will agree with. By the way, I'm trying to minimize the differences, not to maximize them, as some people would like to do. What I'd like to say is that *everyone* agrees that certainly the Rebbe is here spiritually. Certainly the Rebbe's presence is more than just the presence of any great *tzaddik* of the past, because the Rebbe is and was the leader of our generation in these last moments of exile that we've been going through. Everyone agrees that since the Rebbe was regarded as the *Nasi HaDor*, the leader of the generation, the one who gave guidance to our generation, his current presence in our lives is more than that of even some of the *great tzaddikim* of the past. The Rebbe is the leader of *our* generation, and someone whose relationship with us cannot possibly have been terminated, because there must be a *Nasi*, there must be a leader. Everyone agrees with that. How exactly to describe that, and how to put it in words – that's where we have some disagreement. That's where there are some nuances of



RABBI HESCHEL GREENBERG

Reb Yoel Kahn has said repeatedly that every Chabad chassid, of course has to believe that the Rebbe is Moshiach, based on the things that the Rebbe himself said before Gimmel Tammuz, and based on many other premises.

difference.

Reb Yoel Kahn has told me, personally – I asked him this a number of years ago, after Gimmel Tammuz – I asked him: do you believe that the Rebbe is only here in the spiritual sense, and that's it, like any other *tzaddik*? And he told me: absolutely not! Of course he's here more than any other *tzaddik*, and he's our *Nasi*, and he's still here with us.

Now, I'm not going to say that Reb Yoel would agree – and I can't speak for him – with everything that I would say, or everything that others would say, but the basic thrust he agrees with – that the Rebbe is here and he is the *Nasi*, the leader of the generation, and he is still *Moshiach*. If he was *Moshiach* before Gimmel Tammuz, he certainly continues to be whatever he was before, although in a different state perhaps, in which we can't see him, and we can't hear him directly. Despite this state of concealment, the Rebbe is nevertheless still in his

capacity as leader, the way he was before – that is something that Reb Yoel agrees with entirely.

Zev Brenner: Do you believe the Rebbe is among the living right now?

Rabbi Greenberg: I believe that a *tzaddik* who was the *Nasi* of the generation does not leave the generation without another *Nasi*. I believe very clearly that the same thing that is said about Yaakov Avinu – that “*lo mes*,” that he did not die – is true of the Rebbe.

There are different opinions and different interpretations – different levels, if you will – of what that means. Rashi says very clearly in the Gemara, in *Taanis*, that it means that Yaakov Avinu is physically alive, and as *mefarshim* – including Rashi himself – explain, this means that even though the perception was that he was not alive, he was in fact still physically alive. And the same thing has been applied to certain other *tzaddikim*, such as Reb Yehuda HaNasi and

others.

I believe that this certainly applies to the Rebbe, and for an even greater reason. Because not only is the Rebbe a *Nasi*, as Reb Yehuda HaNasi was in his time, he is in fact the *Nasi* of this generation. And the Rebbe says clearly that this is the last generation of *Galus*, and the next generation will be one where we will already have the *Geula*.

[Comment: In chassidic thought, a new generation is defined by the *histalkus* of the *Nasi* and the assumption of leadership of the new *Nasi*, who must be physically alive. (This concept dates as far back as Moshe Rabbeinu. The Torah regards the generation led into Eretz Yisroel by Yehoshua as a new generation.) Hence, the Rebbe's statements about his generation being the first generation of Redemption, by definition, mean that he is physically alive.

For the reader to appreciate this way of looking at things, he must note the following: When a Rebbe says something, most people evaluate the correctness of his statement by observing whether or not the reality that they see before them supports his view or not. The teachings of Chabad chassidus, however, demand an altogether loftier level of *emunas tzaddikim*, perhaps because of the exceptional character of the Chabad Rebbeim. Chabad chassidus considers it axiomatic that the Rebbe is absolutely correct under all circumstances, and one's understanding of the reality he sees before him must be shaped by the Rebbe's statements. When faced with circumstances that appear to contradict the Rebbe's position, the student of Chabad chassidus will probe the Torah's sources, never doubting that he will eventually uncover the holy foundation upon which the Rebbe's statement rests. – Z.K.]

Zev Brenner: So, Rabbi Greenberg, you wouldn't refer to the Rebbe as “of blessed memory” – “*zecher tzaddik livracha*,” because as far as you're concerned he's still here.

Rabbi Greenberg: That's obvious.

(To be continued.)

A GENUINELY BROKEN HEART

TRANSLATED BY RABBI SHIMON NEUBORT



Biographical Sketches * From the sichos of the Rebbe Rayatz in America * Seifer HaSichos – Kayitz 5700 Daytime Meal of Shabbos Parshas Chukas – Part 3

[The description of the period of the Rebbe Rashab's illness in 5651 continues]:

19. Father drew me very close to himself during those six weeks, and this aroused in me special devotion. My tutor Reb Nissan explained to me how great a thing it was that my saintly father, the Rebbe, was relating to me matters such as are normally told to an adult, not to a lad of eleven years old. And this very fact inspired me with the desire to become a grown man, and not a child.

Father's recovery progressed from day to day, and by Tuesday, 6 Nissan he was able to walk around in his chamber, using a cane in his right hand and holding on to me with his left hand. On Shabbos – Shabbos

HaGadol – he received an *aliya* to the Torah for *Maftir*. The *Haftara* he recited was the regular one for that week, and not *VeArva*.¹ On Shabbos *Tazria* Father sat in a chair for the first time since his illness began. He requested me to give him a *Gemara Chagiga*, and he studied with concentration for a long time. He continued studying it each day, in addition to his regular studies. On Shabbos HaGadol Father tested me – for the first time since his illness began – on *Mishnayos* by heart. At that time I knew up to the tractate *Challa* well, and he instructed me that within the next three days, until Erev Pesach, I should know by heart the tractates *Challa*, *Orla*, and *Bikkurim*.

20. Beginning on 18 Nissan, the

second day of *Chol HaMoed* Pesach, Father set aside a time each day – including Shabbos and Yom Tov – to study with me *musar* texts: *Shaarei T'shuva* by Rabbeinu Yona, *Chareidim*, *Orchos Tzaddikim*, *Chovos HaLevavos*, *Reishis Chochma*, and others. The method of study was as follows: Father would choose several topics from the aforementioned *s'farim* for me to learn. At the appointed time I would come to him and he would explain the subject to me, and at frequent intervals he would tell me some stories of our saintly ancestors the Rebbeim and of elder *chassidim* that illustrate those points. Within about two months this study caused a change in my lifestyle, which gave joy to Father's heart. My tutor Reb Nissan was also in good spirits because of this, and he drew me very close to himself.

21. During the meal on the second day of the festival of Shavuos, my cousin Reb Baruch Schneur² related that his grandfather, my

1. See *Haggada im Likkutei Minhagim* (Kehos, Brooklyn, NY, 5715).

2. Known as "Rabash," the son of Reb Levi Yitzchok Schneerson, who was

the Tzemach Tzedek's grandson [Reb Levi Yitzchok was a son of the Tzemach Tzedek's eldest son, Reb Baruch Shalom]. He was a *chassid* of

the Rebbe Maharash and later of The Rebbe Rashab [he was the father of R. Levi Yitzchok Schneerson, father of the Rebbe MH"m].

great-uncle, Reb Baruch Shalom, had possessed a broken heart by nature.³

22. My saintly father the Rebbe [Rashab] related that he had known my great-uncle Reb Baruch Shalom. During the two years when he was seven and eight years old he had gone to visit him each Shabbos, and he had drawn him very close and told him stories and described the deeds of the Alter Rebbe (who had taught him the musical notes for reading *Tanach* and the technical details of refined pronunciation and articulation. Father related: “Once, my uncle, Reb Baruch Shalom, said to me: ‘my great-grandfather’s [i.e., the Alter Rebbe] escape, his illness and his passing caused me to be perpetually broken-hearted.’”

23. During the first week after the festival of Shavuot my father arranged for me a program for studying the advantages of a broken heart; Father “wrote a prescription” for it. This study of selected texts on the subject of a broken heart lasted about three weeks. For Shabbos Parshas Shlach my uncle, the *tzaddik* Reb Nachum Dov Ber,⁴ arrived. Father said to me: “Your uncle, Reb Nachum Dov Ber, is a very unassuming person, with a broken heart that is truly genuine.”

24. During one of the weekdays at two o’clock, when I was on my way home from the *cheider* for lunch, I entered the *shul* (the “little *zal*”) and was amazed by the sight: Reb Dov Ber – father of Reb Mendel the butler – was standing there leaning

on the Torah-reading table reciting *T’hillim*, while my uncle Reb Nachum Ber stood at the southern wall facing north, his gaze fixed upon the rustic country-dweller, Reb Dov Ber, his face reflecting pain born of envy, and tears flowing from his eyes. When I arrive home I told this to my father, who said: “Because of his humility, my brother-in-law Reb Nachum Ber envies the rustic country-dweller Reb Dov Ber; this indicates a genuinely

**“Because of his
humility, my brother-
in-law Reb Nachum
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broken heart.”

25. During that year my father would teach *Torah Or* in public during the winter, and during the summer – *Likkutei Torah*. During the week of Parshas B’Har-B’Chukosai he taught the *maamer* “*Al Kein Yomru HaMoshlim*,” which he explained: “*Ha’moshlim*” refers to those who rule over their inclination,⁵ so that the *yetzer ha’ra* is to them only a

metaphor, so that they know and possess forceful *middos* in fear of Heaven. How does one arrive at *tibaneh v’sikonen* so that one has understanding of some G-dly subject that has a fundamental basis⁶ resulting in *avoda* in actual deed? This occurs by means of the city of Sichon, through the *avoda* of the heart which is prayer.⁷ “For a fire has gone forth out of Cheshbon” – a fire without an accounting is not a G-dly fire, and an accounting without fire is not a true accounting.⁸ The “fire” of the accounting is the bitterness of *Tikkun Chatzos* or the intellectual contemplation before *davening*. Only then is there “a flame from the citadel of Sichon” – then there comes a flaming fire from the inner depths⁹ of the heart into the prayer which effects all of one’s conduct throughout the entire day.

26. On Thursday, 10 Tammuz, I rose at dawn according to Father’s instructions; at eleven o’clock, after *davening*, Father rode to the *Ohel* of my great-grandfather, the Tzemach Tzedek, and my grandfather, the Rebbe Maharash, taking me along with him. This was the first time he took me with him when he entered the holy *Ohel*, and he showed me where to stand and which chapters of *T’hillim* to recite. He gave me a *pidyon* written in his own handwriting and instructed me to read it, and what to do with it after reading it. On that day, 10 Tammuz, Father blessed me while placing his

3. See the *sicha* of Pesach 5703, paragraph 63.

4. Known as “Ranad,” son of the Tzemach Tzedek’s son, the saintly Reb Yosef Yitzchok [of Avruch; he was a brother of the Rebbe Rayatz’s mother].

5. The following discourse consists of a series of plays on words; the original verses (*BaMidbar* 21:27-28) are, “Concerning this, the parable-sayers say come unto Cheshbon, let the city

of Sichon be built and established.

For a fire has gone forth out of Cheshbon, a flame from the citadel of Sichon...” *moshlim* being translated “parable sayers”; the same word can also be translated “those who rule.”

6. “*Tibaneh*” means “let it be built,” but it has the same root letters as “understanding.”

7. Sichon was the name of the ruler of the Emorites, but this name has similar

root letters as the word “*sicha*,” meaning “speech,” often specifically referring to prayer.

8. Cheshbon is the name of Sichon’s capital city, but it literally means “an accounting.”

9. “*Kiryas*” in the original verse means “the citadel,” but can also mean “the inner depths.”

hands on my head as we stood in the *Ohel* of our ancestors the holy Rebbeim. When we returned he instructed me to complete the day in fasting, and that no one – not even my tutor, Reb Nissan – was to know of it.

27. On Friday, 11 Tammuz, at seven o'clock in the morning, Father summoned me. Upon my arrival he told me to close the door, and when I approached him he opened his desk drawer and took out a small pair of *t'fillin*, saying to me: "These *t'fillin* are my father's; he used to put them on in the morning, both pairs at once, Rashi and Rabbeinu Tam; these are the Rashi *t'fillin*."

He then instructed me to put them on without a *bracha*, and to *daven* the entire prayer in his chamber. And beginning on Sunday,

13 Tammuz, I would come to him every day to put on *t'fillin* with a *bracha* including G-d's Name and Majesty using these *t'fillin*. Afterwards I would go to the *shul* to attend the public prayers (during which I would review *Mishnayos* by heart). Father commanded me to be very careful that no one should find out about this.

28. On Shabbos Parshas Chukas-Balak – 12 Tammuz – after the Shabbos meal, Father summoned the *chassidim*, Reb Chanoch Hendel, Reb Abba, Reb Shmuel Boruch, and Reb Meir Mordechai Czernin, and they celebrated a *chassidic farbrengen* together. He sent his attendant, Mendel, to inform my tutor, Reb Nissan (to whom he owed

gratitude for his devotion to my education) that they were *farbrenging*, and he came immediately. Afterwards Reb Shlomo Chayim the *shochet* arrived, along with Reb Yaakov Kopel Zeligson, and the local *rav*, Reb David. Father *davened Mincha* with the Simchas Torah melodies, and the *farbrengen* then continued until the late hours of the night. About a half hour before sunset there was a recess, and the recited the blessing after food. Father spoke at length and was in great joy. Everyone wondered at this, but not one of them had the audacity to ask any questions [about the reason for it].

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COMPLETE INVOLVEMENT

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



About 25 years ago, after I graduated University, I began to get interested in Judaism. Naturally the first book I undertook reading was the Five Books of Moses. Genesis and Exodus were pretty interesting. But then I turned the page to Leviticus (this week's section) and saw page after page of animal sacrifices!

Wow, I remember thinking to myself. This is really crazy stuff! What has this got to do with Judaism?! Why would G-d take them out of Egypt and tell them to build a Holy Tabernacle... for this?! And even if once upon a time they actually did these bloody rituals, it's obviously obsolete today! Don't any of those Orthodox rabbis know this?

It all made no sense to me.

At that point realized that I had no idea what Judaism is.

Later I learned that the Zohar writes in detail about the sacrifices, and calls them, "The secret of secrets which touch on the mystery of the *Ein Sof*."

But there is much of the *korbanos* (sacrifices) that we *can* understand, and even internalize.

The Previous Rebbe explains, in the last essay of his life, "*Basi LGani*," that the Hebrew word for animal

sacrifice, "*korban*," also implies, "coming close." Although it is impossible to see or understand G-d, it is a commandment to come as close as possible to Him. The sacrifices in the Holy Temple were the ultimate way of coming close to G-d. Here are a few of the many reasons.

First: Sacrifices are beyond understanding, and they were the main service in the Holy Temple, implying that a Jew's connection to G-d is *beyond all logic*.

Second: There are many *Midrashim* (including the Zohar) and laws, which put great intellectual depth and meaning into the sacrifices and the Temple. This brings one's *mind* to be completely involved in the service of G-d.

Third: Everyone has animal drives and instincts, much like the animals sacrificed on the altar, which must be transformed and involved completely in Judaism. The sacrifices give inspiration and energy to do so, with fire (enthusiasm), blood (desire), and soul (devotion). This is the foundation for prayer today and the involvement of *emotion* in Judaism.

Fourth: Sacrifices use, and thereby give importance to, the most

mundane of physical creations for the service of the Creator, therefore completely involving *action*.

In other words the sacrifices involve one's entire being and personality – Will, Intellect, Emotions, and Body – in the service of G-d. Complete involvement.

Here is a story to illustrate:

Once, one Russian peasant said to his friend, "You know, Ivan, I have been thinking, it is really very stupid for us to pay taxes to the Czar."

"Why is that?" asked Ivan.

"Because do you know where all our rubles come from? Well, I'll tell you where. The Czar himself has them minted in his palace – that's where."

"So what?" asked Ivan.

"So what? I'll tell you so what! So why doesn't he just keep all the rubles he needs in the first place, and we'll keep ours!"

"Ahhh, Igor you are very stupid," replied Ivan. "That's the whole point! The Czar doesn't want his ruble; he wants you and your ruble!"

Similarly, once a very great and famous *misnaged* came to a *yeshiva* to find a potential match for his daughter. He invited all of the eligible

young scholars in the town to the main synagogue that evening and posed for them a difficult Talmudic question, announcing that whoever answered the question to his satisfaction would win his daughter's hand in marriage.

The young men struggled to understand the question and even came up with dozens of answers, but none of them was even close. After two hours, the great man dismissed the disappointed congregation and retired to his room to pack his bags for his early departure the next day.

The next morning, as he had just entered the carriage to leave, one of the young men present in the crowd the night before, came running toward the carriage shouting for him to wait. The wise man ordered the driver to stop, and the young man

*The young men
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close.*

looked in the window.

"What is the answer?" the young man asked.

"Pardon me?" replied the wise man.

"Please excuse me," repeated the young man," but I stayed up most of the night and I can't seem to figure out the answer to your question. Please tell me what the answer is."

"Ah!" replied the scholar. "You are the one that I want as a son-in-law!"

The scholar knew the answer – what he was looking for was complete involvement.

What we are waiting impatiently for is the building of the Third Holy Temple by the Moshiach (may our eyes behold him immediately!) when the sacrifices will again resume and all mankind will be completely involved in the true service of the Creator. Moshiach NOW!

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ADAR FARBRENGEN WITH RABBI DOVID WICHNIN, Z"l,
IN KFAR CHABAD. TRANSCRIBED BY ZELIG KRYMKO. PART 2



Where's Goodman? Goodman's not here? He's in Yerushalayim? What's he doing in Yerushalayim? Ah, *farbrenge* there. I thought there was already a *farbrenge* yesterday. No? Very, very few things are worth leaving Yerushalayim for. Ah, that's not one of them. *Lchaim, l'chaim*.

The Rebbe spoke about the subject of *eved Ivri*. "Ki *sikneh eved Ivri*..." He spoke about it already in [Parshas] Yisro, because in *Mincha* it's being read. It's such an important topic that he sort of got ahead of the *parsha* and already commented on the *parsha* that's being read just at the beginning of *Mincha* the Shabbos before, because of course, it's an *inyan ikri* (a foundational concept).

The *inyan* of *eved* – "Ki *sikneh eved Ivri*." To be an *eved*... That *Yidden* are *avadim*... Even though an *eved Ivri* that [willfully] stays on as an *eved* to another person is being condemned in a way, certainly not praised.

And that's not because a person has to be no *eved* whatsoever; it's only because the *Oibershter* says, "Listen, you're my *eved*. So why are you going and becoming an *eved* to somebody else?"

The *shaala* is why not simply tell the person: why are you losing your

freedom? I mean, that would be a nicer appeal. Why are you giving up your freedom? After all, freedom is something that people fight for and die for, and spend *ich veis* fortunes to gain. And you're giving up freedom

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and becoming an *eved*!

Basically, without so much of a *pilpul*, it's a very important principal that we should all know. And that is that by his very nature, every person, and a Yid in particular, is always

looking to be an *eved*. Every person *b'emes*, but a Yid in particular, because you know, Jews are like all people only more so. Which means that if he's not an *eved* to one thing, he'll be an *eved* to something else. Or as somebody once said... That is, a *misnagdishe rav* said this, but it's true anyway. He said that the *inyan* we see that people have to go to psychiatrists because they have all kinds of phobias and all kinds of fears, so he said. He said this in a *shiur*, and he said that people should know that fear is something that every heart must have. But you have a choice which fear to make it. That is, if a person has the fear of Hashem, then he really saves most other fears in the world. If you have it perfectly, then he saves all other fears.

But even if it's not perfect... Because by whom is it perfect? Perfect is only in Yerushalayim, which is why it's called *Yira Shalem*, perfect fear of Hashem. But *stam azoi*, one might even say in Kfar Chabad it's not perfect fear. *Mimeile*, there are maybe some other fears besides Hashem, some auxiliary, so to speak, fears.

But basically a person is free from major fears and phobias of other kinds if he has the fear of Hashem.

Because the heart that fears Hashem does not fear other things. Not only is this logical... Of course, anybody can explain this logically. Because if you're afraid of Hashem, then [you're aware that] everything is in Hashem's hands. Why are you afraid of other things? You're only afraid of Hashem! But it's not only logical; it's emotional, it's psychological, it's natural – that if a person has the fear of Hashem he saves so many other fears. Well, this is the way it is with fear.

And so it is with *avdus*. Every person wants to be an *eved* to something. The people out in the streets could be *avadim*, could be enslaved to drugs, could be enslaved to *taivos*, to shoplifting. You can be enslaved to whatever a person chooses to be enslaved to. A person could be enslaved to bird watching. A person looks for things to be enslaved to, and it's amazing to what kind of *narishkeit* people could become enslaved to.

And you would say, well, what are they missing? Why can't they just be free? The answer is freedom is a very nice sounding term, but it's not practical. Practically a person does not want to be free. Just like a person wants to in the natural sense, he doesn't want...

A *bachur* is free, very free. There is

A bachur is free, very free. There is no bigger creature of freedom than a bachur. A bachur is freer than a bird. And yet, every bachur by definition wants to be ois bachur, wants to get married. And you ask him, foolish man, what's the matter with you?...

no bigger creature of freedom than a *bachur*. A *bachur* is freer than a bird. And yet, every *bachur* by definition wants to be *ois bachur*, wants to get married. And you ask him, foolish man, what's the matter with you? You have such a precious thing called freedom, and what *mamash* you're looking, you're paying money to give it up.

Nowadays people go out and pay a *shadchan* for something, whatever. And then they pay more money. They do it *l'sheim Shamayim*, to raise a family and so on.

In most cases, on the simple level, a person cannot stand his freedom. That's the way it is. He is looking not to be free. He is looking to commit himself to something or somebody. That's the nature of a person.

So the *inyan* of *eved* is *pashut* that a *Yid* should know that if he's an *eved* to Hashem... Why are people that are *avadim* to Hashem called free? Are they free? They're not free. It means they're free from everything else. That's what it means. If a person is an *eved* to Hashem they are free from every other enslavement.

Just like a person who fears Hashem is free from any other fear, from any other *yira*, any other *pachad*. Because, you know, any other *pachad* is bad. Just like there are wrong blood, wrong preferences, wrong things to like and to be attached to, the same thing [applies to] the wrong things to fear.

Therefore, a *Yid* has to remember that he's an *eved*. And *chassidim* are especially proud of the *pasuk*, "*Eved Avrohom Anochi*." That was also mentioned, "*Eved Avrohom Anochi*." Why "*Eved Avrohom*"? You know who said that? Eliezer said that. He should rather say, "*Eved Hashem Anochi*." What's, "*Eved Avrohom Anochi*"? Such a person... You can have the whole B'nei Brak coming to you and saying (bangs on table), "*Eved Hashem, Eved Hashem!* Don't mention any human names! *Eved Hashem!*" But the Torah says: not so – "*Eved Avrohom Anochi*." And Eliezer was a great man. Eliezer was a man who was great in Torah learning, and certainly believed in G-d. I mean Avrohom Avinu was *mekarev* everybody. Surely he was *mekarev* Eliezer.

(To be continued.)



THE COMPLETE STORY: AN UNPRECEDENTED P'SAK DIN

TRANSCRIBED BY RABBI TUVIA DORON
TRANSLATED BY MICHOEL LEIB DOBRY



In connection with the well-known sicha from Shabbos Parshas Mishpatim, 5752, about the p'sak din of rabbinical authorities that "The time of your Redemption has arrived" and that "there already is a king from the House of Dovid," we now publicize a comprehensive review on the first p'sak din stating that the Rebbe is Melech HaMoshiach, which was signed following the sicha of the 28th of Nissan, 5751. Presented by Rabbi Dovid Nachshon as part of a chassidic farbrengen.



The 28th of Nissan, 5751. The Rebbe dropped a bombshell: How is it possible that after all these things, we have yet to bring about the coming of Moshiach Tzidkeinu in actual reality? This is something beyond all understanding. It's incredible that when more than ten Jews are gathered together that they don't consider it a contradiction that Moshiach won't come today, and Moshiach won't come tomorrow, and Moshiach won't come the next day, *r"l*. And if they would scream "*Ad masai?*" in truth, not because they were told to do so [i.e., if they would scream not because the Rebbe said so, but out of a true inner cry], then Moshiach would have come a long time ago... What else can I do?... We are in an inner exile in our *avodas Hashem*...

The only thing I can do from this moment on is to give the matter over to you. Do everything in your ability – in a manner of lights of *Tohu* in vessels of *Tikkun* – to bring about the coming of Moshiach Tzidkeinu.

The Rebbe continued by saying: May it be His will that finally there will be ten Jews who will be stubborn enough on this matter, as "it is a stiff-necked people" [i.e., who persevere], and through this, they will bring the complete Redemption in actual reality. The Rebbe concluded: I have done my part, and from hereon in, you do all you can to bring Moshiach Tzidkeinu.

In a manner of speaking, all of Lubavitch went into shock. Words such as these had never been heard before. All of *Anash* throughout Eretz Yisroel called one another and made the spontaneous decision to gather together in Kfar Chabad on Motzaei Shabbos (the *sicha* was on a Thursday night) to lay out a plan. We spent that Shabbos under great pressure. We understood that these were extremely crucial moments, where the whole matter might slip through our fingers, *ch"v*.

THE TEXT OF THE FIRST P'SAK DIN

Chabad
Rabbinical Court
in Eretz
HaKodesh

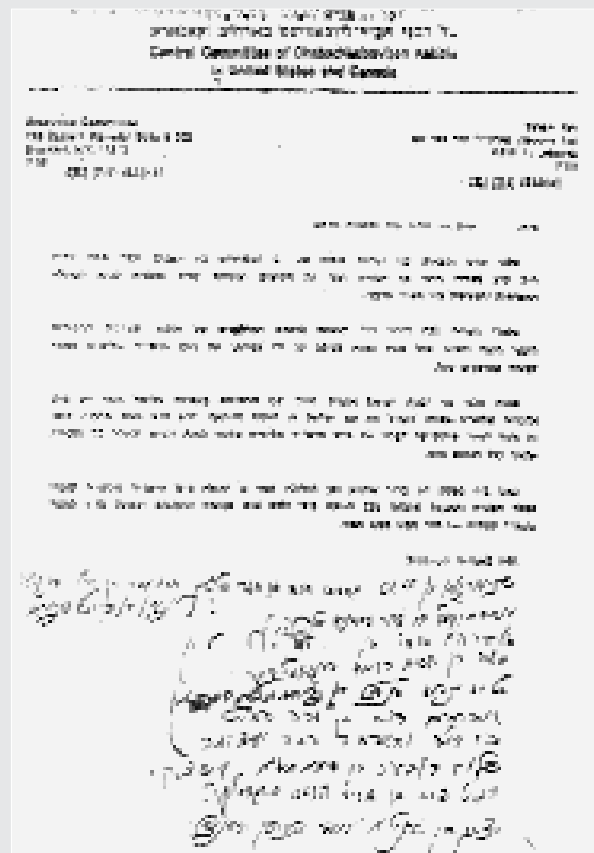
Motzaei
Shabbos Parshas
"Tahara," the
30th of Nissan,
the month of the
Redemption, the
1st day of Rosh
Chodesh Iyar,
Year of "I will
show you
miracles":

For
thousands of
years, the people
of Israel in the
Exile have been
separated and
scattered
throughout the
nations, enduring
tremendous
suffering, *r"l*,
above and
beyond all
measure. All the
appointed times have passed and their eyes long and await for the coming of the true and complete Redemption through our righteous Moshiach.

Through the kindness of G-d Almighty, our generation, the seventh generation, has merited in these last minutes of the Exile the wellsprings of *chassidus*, which have been spread outward, reaching every corner of the world through the work of the Rebbe *shlita* for more than forty years.

Hundreds of thousands of Jews – men, women, and children – believe with complete faith that only the Rebbe *shlita* possesses the strength to redeem the people of Israel from this terrible exile, and that he is the final redeemer.

At this time, after all the words of the Rebbe *shlita* have been fulfilled throughout the world in connection with the Year of Miracles and then the Year of "I will show you miracles," we have come with a clear *p'sak din* that the time of the Redemption has arrived, wherein the Rebbe *shlita* will reveal himself immediately as *Melech HaMoshiach* and his sovereignty will be revealed throughout the whole world without delay, in actual reality, in this physical world now, immediately, *mamash mamash mamash*.



The text of the *p'sak din* as signed by the Central Committee of Rabbanim

In the *sicha*, the Rebbe mentioned the dates of the 28th, 29th, 30th of Nissan, Rosh Chodesh, and the 2nd of Iyar. The Rebbe seemed to make a connection with the birthday of the Rebbe Maharash [Beis Iyar], as if to say that the mission he gave should be accomplished in a manner of “*Lchat’chilla aribber*.” All the years with the Rebbe demonstrated that every *chassid* must conduct himself in a manner of “*Lchat’chilla aribber*.”

We felt that the hourglass was running out and we would need to determine a plan of action literally at any moment. We didn’t know how to digest the matter, and even the Rebbe’s words were still not clear to us.

I want to say at the outset that there is no Lubavitcher *chassid* in the world who doesn’t know that the Rebbe is *Melech HaMoshiach*. We had already tried during Chol HaMoed Pesach of that year to ask the Rebbe if we should engage in activities that publicized the fact that he is *Melech HaMoshiach*. We emphasized all the special dates that we had just passed during the month of Nissan, when the Jewish people were redeemed and will be redeemed in the future: Rosh Chodesh Nissan, which includes the entire month; Beis Nissan – the Rebbe Rashab’s *yahrtzeit* and the day that the Rebbe emphasized the need to declare “*Yechi HaMelech*”; Yud-Alef Nissan – the birthday of the leader of the generation, who is equivalent to the entire generation; Yud-Gimmel Nissan – the Tzemach Tzedek’s *yahrtzeit*; Erev Pesach – the birthday of the Rambam, who wrote *Hilchos Melech HaMoshiach*; the holiday of Pesach itself – the time when the Jewish people are redeemed, etc.



Immediately after the meeting, we went to HaRav Mordechai Shmuel Ashkenazi, mara d’asra of Kfar Chabad. The rav also felt this should be done, and he immediately sat down and started to write.

This question of identifying the Rebbe as *Melech HaMoshiach* came after a lengthy period that saw a change in the Rebbe’s conduct and the terms with which he used to describe the imminence of the Redemption.

The Rebbe said regarding the Gulf War that this is one of the signs of the Redemption, “in the year that *Melech HaMoshiach* is revealed, he will stand on the roof of the *Beis HaMikdash* [which is his *beis midrash*, 770, as explained on another occasion], and announce to the Jewish people, ‘Humble ones, the time of your Redemption has arrived.’” Two months earlier, he said regarding the *pasuk*, “I have found Dovid, My servant, and have anointed him with My holy oil” [from *T’hillim*, Ch. 89, the Rebbe’s *kapittel* until Yud-Alef Nissan of that year] that “the appointment of *Melech HaMoshiach* has already taken place, and all that remains is the acceptance of his sovereignty through the people, and the *hiskashrus* between the king and the people in ultimate revelation.”

We must not forget that in connection with the Gulf War there was the prophecy of the Rebbe – the only one who made such a prediction! – that there would be no gas attacks. The world at large rejected such talk. Everyone went into their sealed rooms with their gas masks and, needless to say, an atmosphere of panic prevailed. Yet,

only the Rebbe, the prophet standing at the gate, calmed and encouraged everyone, declaring that Eretz Yisroel is the safest place. But it was difficult for us to see what the Rebbe saw. It is not easy to grasp that there is someone up high who can see from afar.

After the victory on the battlefield, the Rebbe expressed himself in general correspondence and *sichos* that this was comparable to “smiting Egypt through their firstborn,” the start of the Redemption, and the miracles of the true and complete Redemption. The Rebbe said that soon we will see things that will make the miracles we have seen up until now in the Gulf War seem like nothing, “I will show you wonders,” and more.

(I just want to remind people when these miracles occurred. The month of Menachem Av came along, and people were asking: Where are all the miracles and wonders that the Rebbe spoke about? Then suddenly, within four days, the superpower that had threatened the whole world with nuclear weapons, crumbled into pieces without any bloodshed. Everyone was certain that there would be a bloodbath if anything would ever happen in Russia, and yet this entire empire just totally collapsed. The Rebbe was asked beforehand what should be done regarding the *shluchim* there – if they should leave? The Rebbe said no – they should stay. They asked if they

should continue to publicize in the newspapers that ‘the time of your Redemption has arrived,’ and the Rebbe said to continue. Three or four days later, the whole thing became clear. Something simply miraculous had happened – no less than the Gulf War, and even more. The superpower which for more than seventy years had cast fear upon the whole world had turned into a little satellite state, a bear with no claws. Even before this, the Rebbe had foreseen the mass exodus of Russian Jews, as is known.)

In this regard, we asked the Rebbe if we should do activities – in the newspapers and through the *shluchim* – to let the whole world know that everyone must accept the sovereignty of the Rebbe MH”M. As mentioned earlier, we received an answer on Chol HaMoed Pesach that it is not yet possible to do so. On the 28th of Nissan, the Rebbe came with the *sicha* and let everyone know that they have to do much more lofty things – not as was done until now, but as the start of a new era.

I have done my part, and I turn to you and say: Do everything in your ability to reveal Melech HaMoshiach! We found ourselves under tremendous pressure. Personally, I saw that the doors had been opened for things which two weeks before had been considered impossible. The time of birth had come, and there was already no need to induce labor. We had to get moving!

THE MEETING IN KFAR CHABAD – THE FIRST DECLARATION

When we arrived in Kfar Chabad on that Motzaei Shabbos, the first night of Rosh Chodesh Iyar, we were engulfed by the feeling that the year’s moment of truth had arrived, and that it appeared from the Rebbe’s words that the *hisgalus* was about to happen.

Yet, it seemed that no one knew

exactly what to do. Proposals were yelled out from the crowd, but nothing was certain other than the great tumult that prevailed. Then, in the midst of all this, Rabbi Shmuel Fromer formally raised the issue of a *p’sak din*. The point was mentioned that the Rebbe wants *piskei din*, and a motion was made that the *rabbanim* should officially issue a *halachic* ruling that the Rebbe is Moshiach. It was emphasized that, at the Rebbe’s initiative, hundreds of rabbinical

I said that there was no reason to travel to the Rebbe in this manner. The only thing that would justify such a trip would be if there were an actual p’sak din or something else truly tangible in hand with which to go to the Rebbe and plead before him.

authorities issued rulings that stated that the time of the Redemption had arrived. Hundreds, maybe even thousands of rabbis signed them. However, there was no such ruling regarding the Rebbe himself. Then, Rabbi Dovid Chanzin took the opportunity presented by this special meeting to declare in the name of the Chabad *rabbanim* that the Rebbe is *Melech HaMoshiach*. It was only in verbal form then, not in writing and bearing no signatures.

As the meeting continued, the suggestion was made to ask three members of *Anash* to travel to the Rebbe and request that he reveal himself to the world. The proposal was to send R. Tuvia Peles, R. Zusha Rivkin, and myself in the name of the entire Chabad community. One of the participants at the meeting even came with an airline ticket for the Rebbe to ask him to come to Eretz Yisroel... I said that there was no reason to travel to the Rebbe in this manner. The only thing that would justify such a trip would be if there were an actual *p’sak din* or something else truly tangible in hand with which to go to the Rebbe and plead before him.

HA’RAV ASHKENAZI COMPOSES AND SIGNS THE P’SAK DIN

My friend, R. Avi Taub, who is like a brother to me, is here with us. The Rebbe appointed him together with me to go on *shlichus* for a variety of purposes – on *mitzva* tanks and in *Tzivos Hashem* in Eretz Yisroel, missions to Russia over several years to carry out the Rebbe’s programs in the years before the collapse of Communism. Immediately after the meeting, we went to HaRav Mordechai Shmuel Ashkenazi, *mara d’asra* of Kfar Chabad. The *rav* also felt this should be done, and he immediately sat down and started to write, even while we were still sitting and discussing the matter in the Beis Menachem Synagogue. Even though he had rested only briefly by that hour, when we came to him with our proposal, he sat down and began preparing the *p’sak din* right away. This first *p’sak din* was not well publicized. Yet, while many similar *piskei din* were written afterwards stating that the Rebbe is *Melech HaMoshiach* using different formats, this was the first of its kind (see box).

This first *p’sak din* was written on the night of the 30th of Nissan, Motzaei Shabbos Parshas Tazria-

Metzora, “*Tahara*” (in Eretz Yisroel). At this point, there began a series of amazing occurrences which remained for the most part unbeknownst to others. We sat that Motzaei Shabbos until very late at night, and the *rav* tried to call to other *rabbanim*. It was already one, two, three o’clock in the morning, and it was difficult to get through to them. Those with whom he did speak expressed concern that a *p’sak din* that commanded G-d to reveal the Rebbe as Moshiach was too radical. However, we understood that there was a need here for things to be done “in a manner of lights of *Tohu* in vessels of *Tikkun*.” Even Rabbi Ashkenazi saw things this way. When *rabbanim* issue *halachic* rulings down in this world, it is fulfilled Above, thereby effecting change in the world.

TELEPHONE CALLS AND CONSULTATIONS THROUGHOUT THE WORLD

Afterwards, I called several friends all over the world who are prepared for self-sacrifice, and we spoke about the need to do something that will impel the *hisgalus*. We talked about making a secret meeting, even before *Beis Iyar*, in order to finish the matter. We already had a signed *p’sak din* from one very important *rav*, the *mara d’asra* of Kfar Chabad. However, we were not satisfied with this. We needed at least three *rabbanim* to make it similar to an official *beis din*.

We set a time and place – five o’clock on the morning of *Beis Iyar* at the Chabad Mobile Centers office in Crown Heights – early enough so that no one would see us. One had to arrive from Italy – R. Sholom Ber Friedman; another from Brazil – R. Leibel Zaiontz; and R. Moshe Slonim from New York. We also invited HaRav Gershon Mendel Garelik, the *rav* of Milan, Italy, and R. Yaakov Tilson.

These are people who have always been ready to go on the Rebbe’s *shlichus*. I mentioned one in

particular who we will soon see at *T’chiyas HaMeisim*, R. Sholom Ber Friedman of Milan, who was a partisan throughout the war years in the Russian forests. I once spent an entire night hearing thrilling stories from him about what he endured in Russia the likes of which I had never heard before. He was one of the strongest and most dedicated soldiers that the Rebbe MH”M ever had. He

We broke out into dance. In chassidic custom, we even started turning somersaults from all the excitement. I remember how R. Sholom Ber Friedman, R. Yitzchok Springer, R. Leibel Zaiontz, R. Yaakov Tilson, R. Moshe Slonim, Shmarya, and myself were all in a state of over-exuberance.

did much and invested everything he had on behalf of Russian immigrants who came to Eretz Yisroel via the camps in Italy.

When we spoke that night in Kfar Chabad, I thought that I would have the *p’sak din* in hand and be on my way immediately. I went home, took my passport, and then headed back. On the way, I passed via Netanya to

go to the home of R. Avi Taub. I knocked on his door in the middle of the night, and told him, “Avi, what do you say? You want to join us? I am going to do this. We only have a *p’sak din* from one *rav*, and I don’t know if we’re coming back here at all. I don’t know what will be after what we are going to do now, but one thing is for certain: I’m going to do it.”

Avi told me, “Look, you know that I’m not big on understanding these things, but where you go, I go... All these years, we have gone together. Whatever you decide to do, I’ll do as well.”

When I reached Natzrat Illit, I spoke with R. Shmarya Harel, activities coordinator and “*mivtzaim* officer” for Chabad Mobile Centers in *Eretz HaKodesh*. He asked to join us, and I told him, “All right, but just know that this is a most crucial trip that bears a great deal of responsibility.” On Monday night, an hour before the flight, we sent a fax to the Rebbe MH”M, informing him that we are coming in order to bring about the *hisgalus*, and we are requesting a *bracha* for success. Naturally, we didn’t wait for an answer, since when you are told, “Do everything in your ability,” you don’t ask, “Is it within my ability or not?” Rather, you act in accordance with your understanding “in a manner of lights of *Tohu* in vessels of *Tikkun*.” We saw that if we don’t make the trip, nothing will come of it. In addition, as mentioned earlier, Rabbi Ashkenazi said that if we presented the *p’sak din* to the Rebbe, he wanted there to be at least another two *rabbanim*.

We set out on our journey that night, the evening of *Beis Iyar*. As previously agreed, we met at five in the morning at the Chabad Mobile Centers in New York. Though we had traveled to the Rebbe hundreds of times in the past on a variety of missions, etc., there was a very strong feeling never experienced before that

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the *Ohel* to read the *p'sak*. Instead, we should give it directly to the Rebbe MH" M himself. For this purpose, we attached the letter of acceptance of the Rebbe's sovereignty and the declaration of allegiance signed by ten people. [NOTE: Not all of them were

this was a mission of the highest order.

RABBIS HELLER AND GARELIK SIGN

Not everyone who was invited to the meeting made it. However, they all requested that we write a letter in their name that they will sign. We decided to write a letter of acceptance of the Rebbe's sovereignty and a firm declaration of allegiance to the Rebbe. The letter concluded with a fervent request that the Rebbe reveal himself in actual deed.

We decided to try and see if the local *rabbanim* would be willing to sign the *p'sak din*. We left the office with Rabbi Yitzchok Springer, one of those who signed the letter to the Rebbe. The group proceeded in the direction of the offices of the Crown Heights *Beis Din*, in the hope that we would meet one of the *rabbanim* there at that hour – shortly after five in the morning! We went upstairs and sure enough, we found HaRav Yosef Avrohom HaLevi Heller there. He contemplated the matter, saw the text of the *p'sak din*, and eventually decided to sign it. However, at first, he was taken aback, as the text was rather daring and used extremely strong terms for that time. Nevertheless, he signed the *p'sak din*.

Immediately after the meeting, we went to HaRav Mordechai Shmuel Ashkenazi, *marā d'asra* of Kfar Chabad. The *rav* also felt this should be done, and he immediately sat

down and started to write. Afterwards, he told us that the previous day, he had gathered together the entire Milan community, and they signed a letter to the Rebbe, in which they ask for his *hisgalus*. They immediately received a lengthy and somewhat strong answer that their letter contains no response to what the Rebbe has demanded, etc. Rabbi Garelik was somewhat unnerved by this, however, when he saw the *p'sak din*, he understood that this was a most serious matter, and immediately signed.

There were now already three *rabbanim* – a *beis din* to some extent – who had signed the *p'sak din*, and so we began to calm down a bit. As previously agreed, since we did not want anyone to see us, and it was not easy to hide in such a place, we vanished back into the Mobile Center offices, where we broke out into dance. In *chassidic* custom, we even started turning somersaults from all the excitement. I remember how R. Sholom Ber Friedman, R. Yitzchok Springer, R. Leibel Zaiantz, R. Yaakov Tilson, R. Moshe Slonim, Shmarya, and myself were all in a state of over-exuberance.

We waited several hours, as we didn't consider it appropriate to be in 770 yet. Such an appearance might make waves, and we wanted to keep things quiet for the time being. We decided that if we already have a *p'sak din* signed by a valid *beis din* of three *rabbanim*, there is no reason to go to

present when the *p'sak din* and the attached letters were presented to the Rebbe, however, they requested that the letter bear their signatures.]

The Rebbe later made reference to the text of the *p'sak din* in one of his *sichos*. We got the hint that the Rebbe wants us to do things as body and soul, not in the contradictory manner of "*ratzo v'shuv*," as it is called in *chassidus*. However, we wrote that the excitement and desire for the Rebbe's *hisgalus* was so great that we simply didn't know what to do, so we were prepared to do whatever it took.

We decided to wait for the Rebbe near the *mikveh*. We knew that if we would stand near 770, this would create a great tumult (which is why we decided to submit the *p'sak din* directly to the Rebbe and not via the secretariat). We wanted the matter to remain quiet, and to see for ourselves if the Rebbe would approve.

NEAR THE MIKVEH: SIGNATURES FROM RABBIS BISTRITZKY AND AXELROD

The Rebbe always went to the *mikveh* before going to the *Ohel*, and so it was on this day, *Beis Iyar*. We knew that the Rebbe goes to the *mikveh* immediately after *davening*, and we rushed to be there before the Rebbe arrived. In the meantime, we sat and waited in the car so no passers-by would notice us. We had a cellular telephone with us, something that was not so common in those

Avi told me, "Look, you know that I'm not big on understanding these things, but where you go, I go... All these years, we have gone together. Whatever you decide to do, I'll do as well."



READING THE P'SAK DIN AT THE OHEL

After delivering the *p'sak din*, we decided to go immediately to the *Ohel* of the Rebbe Rayatz to read the *p'sak din* there and plead for the Redemption before the Rebbe arrived. We traveled as quickly as we could. We got to the

to the Rebbe in fulfillment of the directive, "Do everything in your ability..."

BEIS IYAR 5751: THE REBBE ACCEPTS THE P'SAK DIN THAT HE IS MELECH HA'MOSHIACH

As soon as we heard that the Rebbe was about to arrive at the *mikveh*, we jumped out of the car and stood in place. The Rebbe MH" M got out of his car, as if he was waiting for what we had for him. He walked in the direction of the *mikveh*, but then stopped for a split second, waiting for us to approach him. All the Rebbe's movements are agile and nimble, yet here he stopped to look at us with a very bright expression. I went up to the Rebbe MH" M and presented him with the *p'sak din* and our letter of acceptance of the Rebbe's sovereignty as *Melech HaMoshiach* and declaration of allegiance signed by a *minyán* of Jews.

The Rebbe looked at me, then at all of us, closely surveying the group. Then, with a beaming look, he smiled and said, "Yasher ko'ach, Yasher

ko'ach!" and placed the envelopes in the breast pocket of his *kapote*.

We understood that we had met success and that we were on the right path. The feeling was simply indescribable and unprecedented.

We decided that this alone was not enough and that we must bring the Rebbe the fax with Rabbi Axelrod's signature. In fact, while the Rebbe was still at the *mikveh*, Akiva, the secretary, arrived with the fax from Rabbi Axelrod. Rabbi Binyomin Klein, who had accompanied the Rebbe, saw the warm and special attention that the Rebbe had given to what we had brought him. We brought him the fax from Rabbi Axelrod, and told him that we are requesting that he deliver it to the Rebbe as a follow up to what we had given him before.

Later, Rabbi Klein said that he handed it to the Rebbe after he left the *mikveh*. The Rebbe took it and asked if this was part of what they had brought before. The Rebbe expressed deep satisfaction, and again placed the paper in the inner pocket of his coat.

Ohel, making all the necessary preparations. We knocked on the door, went in, and said we have come to bring the *p'sak din* that the Rebbe is *Melech HaMoshiach* and must reveal himself immediately. We recited the Rebbe's *kapittel* [at that time, ch. 90], and pleaded for the Rebbe's immediate revelation. We read the declaration of allegiance and then departed. As we were leaving, the driver came to check if someone was inside. At the moment we left, the Rebbe went in.

We then turned to the gravesites of the Rebbetzin Chaya Mushka and the Rebbe's mother, the Rebbetzin Chana, pleading for a mother's mercy upon her children. We asked her to intercede, along with her husband, HaRav R. Levi Yitzchok, and with Yishai, father of *Dovid HaMelech*, to compel in Heaven the fulfillment of the *mitzva* of *kibbud av v'eim* so that the Rebbe MH" M will be revealed immediately without delay for all to see.

From there, we returned to 770. The first stage had now been completed.

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In the middle of his reading, the bell rang. Mrs. Levy left the room to get the food delivery and Moishy stopped reading and waited for her, but Shmulik motioned to him to continue.

Moishy thought Shmulik was concerned about the time, especially after the long delay, but he decided to wait for Mrs. Levy to return. When Shmulik again motioned vigorously that he should continue *leining*, he finally did so.

After the reading of the Megilla, as people were sitting down to eat, Moishy asked Shmulik why he had urged him to continue *leining*. Shmulik explained that Mrs. Levy wasn't Jewish, and so there was no reason to wait for her to hear the Megilla.

They sat down with the others and Shmulik said a few words about Purim in *Ivrit* to the Israeli crowd. Mrs. Levy interrupted and asked him to speak in English. Shmulik switched to English and explained the message of Purim in light of the Rebbe's *sichos*. When he was done, they sang a number of joyous songs.

Moishy also wanted to speak, and once again Mrs. Levy asked for the speech to be in English. Since Moishy doesn't speak English (and since everybody present was Israeli), Moishy continued in *Ivrit*. He related some miracle stories and encouraged them all to increase in good deeds to hasten the *Geula*.

Mr. Levy picked up a cup of *mashkeh* and asked those present to wish him success in his business so that he'd be able to pay off his debts. The T'mimim explained the importance of a *chassidische farbrengen*, and its ability to accomplish things that even the angel Michael can't do. They blessed Mr. Levy and his family, and asked everyone to join in requesting the *hisgalus* of the Rebbe MH"M, when all problems and *tzaros* will disappear.

The party was over after two hours. Despite the inauspicious beginning, the participants enjoyed the party and even took on some good resolutions in

Torah and *mitzvos*.

As they sat in the cab on the way home, Shmulik and Moishy ruminated over what had occurred.

"It wasn't at all bad," said Shmulik.

"*Baruch Hashem*, people made some *hachlatos tovos*."

"Mrs. Levy was really annoyed though..."

"She looked at us with such hatred. I was sure she would start screaming any minute."

"As soon as we walked in she was the only one who expressed such annoyance by our delay and the lack of food. She asked us to speak only in

"What'll we do? How can we go? We're coming an hour late with no food. Some of the people left already and those who are still there are expecting a nice spread, and we're bringing snack food!"

English, even though she understands *Ivrit*. The others accepted our explanations for the delay, but she didn't."

"Why don't you try to get Mr. Levy to leave his gentile wife?" asked Moishy.

"I've tried talking to him about it. He's been living with her for ten years already and it's not so simple."

The car pulled up in front of 770 and the *bachurim* paid the driver and entered the *zal* to catch a *Purim'dike farbrengen*.

Purim was on Friday, and Shmulik went up the stairs in the subway. As he

did every Friday, he was heading to the West Side of Manhattan where he had his *mitvzaim* route. This Friday, he wished people "*Purim sameiach*," poured cups of *l'chaim*, and distributed *mishloach manos*. He went to Yossi Levy's store, too.

"*Shalom aleichem*, Rabbi Shmuel. *Chag sameiach*. Thank you for the wonderful party last night. Whoever waited really enjoyed it."

Shmulik smiled as he handed Yossi *mishloach manos*.

"After the party last night," continued Yossi sotto voce, "I had a serious fight with my wife and we decided to split. Her behavior and hatred about the party was the straw that broke the camel's back. You were right when you told me that intermarriage isn't good for either side."

Shmulik poured some *mashkeh* into two cups. "*L'chaim*, Yossi. May you begin a new chapter in a true Jewish life, and may you have great success in your business, and the main thing is..."

"That we merit to see Moshiach," said Yossi.

It was evening when Shmulik told me this story. We sat near a table in 770 with cups of tea in front of us.

"That's not all," said Shmulik as he sipped the hot tea.

"Two weeks ago, the bank gave Yossi a \$25,000 line of credit, and Yossi began paying off his debts while repaying the bank at very favorable terms.

"Believe me, I had no idea he was thinking of leaving her, and I didn't know about his financial woes, but as a result of the party, and *davka* because of our glitches, he has made significant progress towards a Jewish life.

"We are only 'day workers.' We did what we had to do, along with our human shortcomings – we were late and didn't bring decent food – and the Rebbe did his part. And in the end, Yossi Levy left his gentile wife and has taken care of his debts. What a *chassidische farbrengen* can accomplish, not even Malach Michael can accomplish!"

WHAT SORT OF MISHLOACH MANOS WOULD YOU LIKE TO GIVE/RECEIVE?

BY C. BEN DOVID

Here's the scene: it's Motzaei Chag Purim. You're trying to make a path towards the kitchen. This isn't easy thanks to the detritus from various costumes strewn about and the remains of cellophane and ribbons. Here and there are empty candy and chips bags. Finally you make it to the kitchen. There are piles of baskets and boxes, and all sorts of sweets and cakes. The table, countertops, even chairs are full. What did you come in here for? Oh, to wash the dishes (whatever wasn't disposable) after the *seuda*, and to make some kind of order in the house. But where are you going to put all this stuff? You know that in the month remaining until Pesach, the children will be eating more *nosh* than they do all year. It's not healthy but nearly all the *mishloach manos* packages consist mostly of candy (with unhealthy dyes too).

Is this the *mitzva* of *mishloach manos*? You put a lot of money into beautiful (even showy) presentations, and in the end, those on the receiving end don't enjoy it all that much. The quantities of candy and food that fill the house don't justify the effort and investment, and certainly not the competition.

Let's discuss *mishloach manos*, hear different views and approaches,

as well as some practical ideas.

"I think we've lost a sense of proportion," says Tzila Yehuda from Kfar Chabad. "We just lose sight of the forest for the trees, and because of the competition and the thought of 'what will they say,' we have long since lost the spirit of *mishloach manos*. In the past, more thought and personal feeling was put into *mishloach manos*. It was considered acceptable to put in effort to prepare and bake food for *mishloach manos*. If we went back to that, our *manos* would achieve the goal – "*mishloach manos ish l'reieihu*," i.e., a package that creates a connection between people. Today the personal element has disappeared. I think that we can adopt this approach again at least among people we're close with.

"For example, after a number of years in which I exchanged "the usual" *manos* with a close neighbor of mine, in which each of us tried to impress the other, we decided to change our ways, and each year I ask her what she would like to receive, and she asks me, and on Purim we exchange food that we use at our Purim *seuda*!

"In general there's a tendency towards ostentation when it comes to *mishloach manos*. People send showy baskets with the unspoken

understanding that they expect something similar back in size and price. I think we need to be more responsible towards others and towards the community at large. If it were possible, it would be helpful to have set norms so that people who don't have don't feel forced to keep up with those who do.

"There are people who switch an item or two from a package and give it back to the one who sent it, which is kind of rude. I remember how I once put effort into baking and preparing a particularly nice *mishloach manos*, and the neighbor goofed and sent it back to me. I was very hurt.

"It's really a pity that Purim has become such an expensive and burdensome holiday to many. Aside from the monetary aspect, people feel stressed in preparing the *mishloach manos*. People do it not out of love for the *mitzva* but as something they have to do. People go to the store and buy lots of food to send relatives and friends, putting in lots of money, time, and effort, but not much thought and enthusiasm.

"I try to match the *mishloach manos* to the people I'm sending it to. I prefer sending useful food items to some, and *nosh* to others. Instead of sending the identical package to all, it pays to think about the needs of the people you're sending it to.

"I once received *mishloach manos* from a student of mine which included a very large *challa*. It was unique and useful. It was eaten that very day at the *seuda*. I once sent *mishloach manos* in a *challa* I had shaped as a basket. *Mishloach manos* that exhibit thought and creativity has more *taam*.

"Nowadays it has become accepted for children to send *mishloach manos* to their friends. They should be encouraged to send something original and creative, not

necessarily expensive. Maybe it should be done as a contest and then, when they get older they'll have more *chayus* for this *mitzva*, and in the meantime, maybe they'll be a good influence on their parents."

* * *

"At our house," says Ahuva Butbal, wife of Rabbi Shlomo Butbal, *menahel* of the Chabad house in Kiryat Gat, "*mishloach manos* has a different association than the one people think of in terms of relatives and friends. We give our neighbors simple *mishloach manos* and fulfill the *mitzva* in this way. We put our effort into preparing *mishloach manos* for *mitzvaim*."

"Before Purim we invite children to our home who sit and prepare hundreds of packages for a children's rally. This is in addition to packages that we distribute to war widows, soldiers, etc."

"I don't object on principle to nice *mishloach manos*, but I think our job is not to put ourselves into candy and cellophane, but into *hafatzas ha'Yahadus*. We have to take advantage of this holiday to be *mekarev* others and to bring the spirit of *yom tov* to lonely people."

"I suggest that every woman prepare a number of small and simple packages and go out on the street with them and be *mezakeh* passersby by having them exchange them with each other, instead of sending beautiful packages to all your acquaintances. You can distribute *mishloach manos* at senior citizen centers or hospitals, where people really need and appreciate it! There are even storekeepers who are willing to give you free food items for this purpose."

"As I said, I don't put much effort into my 'regular' *mishloach manos*. I also don't pay much attention to who sent what and what they sent, and I've even bought ready-made *mishloach manos* when Purim has

fallen out on Friday and I was short on time."

"It's worth putting some *ruchnius* into your *mishloach manos*, too. I remember a package I received which had a printed paragraph from a *sicha* on a relevant topic attached to it. I was pleased to see that people think not only of the *gashmius* contents of their package but also of

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the *ruchnius* contents."

"*Halevai* that we're *zocheh* to a *mishloach* from Hashem – that He send us the Rebbe MH"!"

* * *

"I'm glad you decided to write about this openly," said Rikki. "It's normal today for people to put a lot into their *mishloach manos*, and I'm

talking about lots of time, effort, and maybe most significantly – money. The *mitzva* is to send *manos*, i.e., two food items to one person. Despite this, we send dozens of packages laden with stuff. Naturally *hiddur mitzva* is a good thing, yet there still is room to think about whether it should be done at such a high cost. The cost is not just financial, but also the competition and the unpleasantness that results."

"Two or three years ago, one of my friends sent me a large package with her son. He could barely manage to hold it. The basket was unique and beautiful, and it contained many candies. She even included a gift – an expensive dish. I stood openmouthed. None of the *mishloach manos* I had prepared could match hers, and I just couldn't understand why she sent this to me. It was only later on that I realized that she wanted to express her thanks for a favor I had done for her a while back. But I would have been happier to get a modest *mishloach manos* and maybe a heartfelt thank-you card."

"We have to give serious thought to whether our "*hiddur*" in *mishloach manos* contributes toward the goal of an increase in *achdus* and *ahavas Yisroel* or, *chalila*, the opposite."

"I myself send relatively simple *mishloach manos*, and try to put more effort into maintaining a pleasant *yom tov* atmosphere rather than falling into the stressfulness of preparing the packages. I am also particular about including the children in the preparations while emphasizing that they are participating in an important *mitzva*."

"A few years ago I received a unique *mishloach manos* from a friend. In a simple yet nice dish she placed an orange on which she had drawn a smiley face, and a cup of jam she had made herself. She included a cute note and sent it with her children. You are *mekayem* the

mitzva with a package like this, you bring a smile to people's faces, and the fact is this *mishloach manos* is memorable! With a little creativity and some nerve, we can change the situation."

* * *

Leah says *mishloach manos* must be dignified and nice, and that it is certainly appropriate to invest effort in preparing nice *mishloach manos*, with a limit though. "Often the preparations become a burden, as does preparing for the meal and the costumes, etc., and the end is that all the efforts weren't worthwhile. For some reason we have gotten used to sending junk food. What a shame that we fill our homes with unhealthy and useless *nosh*, a month before Pesach no less!

"Over the years I've gotten creative *mishloach manos* in which the efforts made were very worthwhile. For example, I got a 'natural' *mishloach manos* which included fruit juice, a cake or *challa* made of whole-wheat flour, and fruit. I've gotten food items related to a certain theme (like food that characterizes some country, for example, Italian food). Thought, not just money, was put into these packages and the food

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is useful.

"Sometimes I feel in a bind, and wonder whether my *mishloach manos* has to match the ones I get. There are people who send fancy *mishloach manos*. Do they expect the same in return?

"Some people send back the thing they got after exchanging an item or

two. This certainly saves you from preparing a lot, but I still find it hard to accept even though there are places where everybody does it.

"The solution that I found works for me is that I bake lots of *challa* before Purim and my *mishloach manos* consists of a homemade *challa* plus a bottle of wine. Although the baking entails a lot of work, it's a reasonable amount, and the cost is reasonable and the results are useful. I've gotten many a compliment for it.

"Another thing I'd like to bring up is that when I used to live in the U.S. there was an arrangement in which people made a donation to an organization or school and a card was sent to friends and relatives from the mosad telling them that a donation was made in their honor in lieu of *mishloach manos*. One does not fulfill the *mitzva* of *mishloach manos* in this way, of course, but it's a nice way to express admiration and friendship in a way that benefits the school."

In conclusion, we need to take pen in hand and do a bit of figuring: 1) how much did the baskets, *nosh*, cellophane, and ribbons cost? 2) What have you spent on costumes? 3) How much did you pay for the ingredients for the Purim *seuda* – the fish, meat, wine and *mashkeh*, kugels, etc.?

Add up the three figures. Circle the total. Now take your pen once again and write down how much you give for *matanos la'evyonim*. If this number is way smaller than the first number you circled, maybe the time has come to change your approach to the *mitzvos* of Purim.

It's important that we ask ourselves where the love, the heart, the giving, the thought, the "ish *l'reieihu*" have gone. We hope that by doing so you'll decide to go back to the old-fashioned, nicer *mishloach manos* of yesteryear.

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A NEW MEDICATION

BY DANIEL GORDON

A son was born to Rabbi Yigal Goldstein of the Bikaa neighborhood of Yerushalayim, around Simchas Torah 5762. Yigal and his wife were thrilled, but a month and a half later their joy turned to great concern. Strange spots appeared on Mendel's skin which increased along with the baby's crying, as each day went by. Mrs. Goldstein took the baby to the doctor who diagnosed the problem as dermatitis atopis, "skin asthma."

This condition is harsh and scary, particularly where a baby is concerned. The symptoms typically get worse. The red spots are very itchy and they usually appear in folds in the skin like the elbows, behind the knees and around the eyes. In bad cases, like in that of Menachem Mendel, the inflammation also appears on the face and palms. The intense itchiness prevents one from sleeping, and is altogether miserable.

"It's very hard to see your baby get up in the morning with his sheet all bloody," says Yigal shuddering as he recalls those horrendous mornings. For ten months the Goldsteins tried to find some cure and relief for their baby, but nothing worked. "We hoped we could avoid using medication that contained steroids since modern medicine eschews them as being very dangerous for the skin. Steroids are used to suppress skin and other inflammations, but extensive use of them can have very serious side effects.

The doctors finally conceded that steroids were not the route to go, and so when conventional medicine had nothing else to recommend, the Goldsteins explored alternative

medicines. This too proved fruitless...

Aside from the work that he does to support his family, Yigal is very actively involved with the young people in the Nachalat Shiva neighborhood. He reaches out to them as a volunteer, as director of the Chabad center in Yerushalayim which is called, HaChut HaMeshulash. Consequently, neither Yigal nor his wife were surprised whenever they opened up the *Igros Kodesh* as they sought a *bracha* for their son, and the Rebbe's answer was to strengthen their *shlichus* in *hafatzas ha'maayanos*. Yet ten months went by and the Goldsteins couldn't take their son's suffering anymore. In a long letter they poured out their hearts to the Rebbe and related everything the doctors had tried to no avail. The Rebbe's answer (vol. 11, p. 240, dated 14 Tammuz) said:

In response to your letter of 4 Tammuz in which you write about your health *b'gashmius*, maybe it pays to bring to your doctor's attention that some use a new medication called Hydra Cortisone, even though obviously one situation is dissimilar from another, and only the doctor can decide whether it is suitable in this case, too.

At the end of the letter, after the Rebbe's recommendation of this specific medicine, the Rebbe adds:

Since *gashmius* is connected with *ruchnius*, in situations such as these you have to increase in *mitzva*-related speech, i.e., the words of Torah and *t'filla*, and be more careful about forbidden speech and even inappropriate or "optional" speech.

The merit of your involvement with the Chabad youth to be *mekarev* the hearts of *B'nei Yisroel* to our Father in heaven, will stand by you so that you can soon relate good news in all the aforementioned.

I took the letter, says Yigal, and went to a doctor who was familiar with the *Igros Kodesh* phenomenon, and showed it to him. He was amazed by the precision of the letter and he said that this was really the appropriate medication for the baby, and he couldn't believe how he hadn't thought of it himself.

Throughout the ten months that we sought a cure, says Yigal, this particular cream was never mentioned by any doctors! Even the best doctors didn't think of it, as though they had forgotten its very existence.

The doctor went on to say that it was a new medication. Although Hydra Cortisone was discovered back in 1955 when the Rebbe had written the letter, its use was limited to the most extreme situations, as it contained a very high and dangerous amount of steroids. It was only lately, said the doctor, two weeks ago to be exact, that the medication became available for the first time under the name Hydra Cortisone, but this time the medicine could be used without a prescription. The dosage of steroids was so low that the Health Ministry had declared it completely safe.

After one week of using the medicine, the itchiness was completely gone. The medicine the Rebbe had referred to saved the baby from further agony. Two months later he didn't even need the medicine anymore. The Goldsteins continue to use soothing oils to improve the texture of the skin.

And the Chabad center benefited from Yigal's answers too, with the increased activities that followed in the wake of the Rebbe's answer about being involved with the youth.

QUITE COMFORTABLE IN THEIR UPHOLSTERED CHAIRS

BY SHAI GEFEN

FOR THE FIRST TIME: THE RIGHT GIVES AWAY LAND!

"In the second stage of the Bush plan, Israel will enable the establishment of a Palestinian state within borders that are not final, which will encompass Areas A and B except for areas vital to security. This Palestinian state will be completely autonomous. It will be allowed to maintain independent police and security forces, armed with light weapons."

That's just part of the policy platform espoused in the victory speech given in Hertzliyah, which has been incorporated into the governing policy of Sharon's new government, with the full partnership of even the parties on the Right within the Coalition, the Ichud Leumi and Mafdal.

For the first time in the history of Israel, a government has established an official policy that it is in favor of a Palestinian state. No more double-talk about autonomy and interim solutions. This time it's written black on white, no interpretation necessary. A P-a-l-e-s-t-i-s S-t-a-t-e.

The Rabin government in '92 had a platform that spoke about protecting Yerushalayim, and not about a Palestinian state. This government is

supported by two parties who declared that they would never give terrorists a state. One of these parties even had it as a leading slogan in the elections.

When you ask their Knesset members about this, they give some ridiculous answer, saying they'll leave the government the minute the resolution for a Palestinian state passes. This is not even deserving of comment. First they'll give the government the necessary support, and then when Sharon will finish using the Ichud Leumi and Mafdal, he'll throw them to the dogs. In the meantime, both sides are thoroughly enjoying themselves. They're quite comfortable in their upholstered chairs.

Already under Netanyahu, Mafdal gave him the ability to give Chevron away to terrorists and to go to Wye. You know what? They didn't leave after that either... If you think the Ichud Leumi and Mafdal will leave the government when a Palestinian state is established, you're greatly mistaken. To our utter shame and sorrow, the parties on the Right have decided that they are in favor of a Palestinian state, according to their conditions. The debate today is not over *whether* there should be a state, but *where* it should be. Whoever

didn't want to understand this before the elections, understands it now.

If your eyes have been open, you've seen this coming for over a year. The minute Ichud Leumi joined Sharon's first government and didn't leave it after Rechavam Ze'evi was murdered, it was clear that this party had decided to join the bandwagon for the establishment of a Palestinian state. Of course they're afraid to say it as forthrightly as that, and that's why in the last elections they changed the name from "Palestinian state" and spoke about "designated areas" or "cantons."

It looks as though, *r"l*, it will be the Right and religious Jews that will establish the Palestinian state. Hashem did a kindness to the *chareidi* parties in that they are excluded from the Coalition.

Perhaps now we can better understand what the Rebbe said to Katzav on 10 Shevat 5752: "**If people who don't believe in G-d did this, it would be understandable; but that people who believe in G-d will sign away parts of Eretz Yisroel? That's a *chillul Hashem*.**"

THE TRAIN KEEPS MOVING

Two men boarded a train going from Tel Aviv to Chaifa. They weren't sure of where the train was heading, so they asked the conductor, who told them, Chaifa.

"Oh, but we need to go south, to Lud," they said.

"Then get off at the next stop," said the conductor.

"But we want to travel by train!" said the two.

The two of them decided they wouldn't get off the train because it really made no difference where the train was actually headed. They wrote this up and handed it to the conductor and the two sat back down complacently.



This sums up the story of the Ichud Leumi party. Sharon told them that he was going to put the contents of the Hertzliya speech into his official policy platform, which speaks about the vision of a Palestinian state. The Ichud Leumi didn't know what to do. They finally handed Sharon a letter that said they opposed a Palestinian state. They boarded the train and now they're moving merrily along. It makes no difference to them where the train is heading. The seats on the train are very comfortable.

What happened last week ought to make red lights go off for us all. How is it that people raised on the idea of a complete Eretz Yisroel, some of whom actually live in the "settlements," can support a government that writes in its policy rules that it's in favor of a Palestinian state?!

There's only one answer. In our brief history, we have clearly seen that all those who championed the cause of a complete Eretz Yisroel *not* because of *halachic* reasons but because of nationalistic or other reasons, compromised in the end. Whoever talks about *shleimus Eretz Yisroel* because of Zionism and other irrelevant considerations will in the end concede parts of Eretz Yisroel and will establish a Palestinian state, *r"l*.

If in the past, Mafdal was not ashamed to be a partner to giving up land, today parties even more to the Right like Tekuma and Moledet, are members of this government.

THE REBBE'S POSITION

The Rebbe made his position clear on every single subject. Even the possibility of helping a government to exist for a brief time, and after passing certain resolutions to leave the government (as the parties on the Right say they'll do), is something the Rebbe addressed.

In 5750, a government of Peres with the *chareidim* was going to be established. The Rebbe strongly

opposed it and acted to prevent the establishment of such a government. There were those who were angry, and even sent delegations to the Rebbe to clarify matters to him. At that time too there was the suggestion of establishing the government and then leaving it after a few weeks.

Two distinguished Gerrer *chassidim* met with the Rebbe. This was on Chol HaMoed Pesach 5750, and the Rebbe clearly stated how to relate to such a government:

It's forbidden to support a party that negotiates with Arabs regarding returning parts of the Holy Land to them during the elections, and it's forbidden to support its leaders regarding organizing and establishing a government. For this naturally means supporting them in returning land from Yesha and endangering the lives of Jewish people *shlita*. My position on this has not changed at all.

Since, in my humble opinion, electing a party like this will cause *pikuach nefesh*, I must, according to *Shulchan Aruch*, express my view once again and point out that it's forbidden to vote for them.

You don't hear it clearer than that. We have one thing to say to those parties of the Right who decided to betray G-d and His Torah – as the Rebbe put it, speaking about giving away land "is a denial of Hashem and His Torah and in Eretz Yisroel and the holiness of Eretz Yisroel, and as Rashi says on the first *pasuk* in B'Reishis, 'the entire earth is Hashem's, He created it and He gave it to whoever He pleased. He desired to give it to them and He desired to take it from them and give it to us.'"

To a journalist (Yitzchok Nachshoni) who passed by the Rebbe for "dollars," the Rebbe said [not an exact quote]: I have nothing to do with any party. I have the *Shulchan Aruch*, which was written by the Beis Yosef 400 years ago.

The Rabin government in '92 had a platform that spoke about protecting Yerushalayim, and not about a Palestinian state. This government is supported by two parties who declared that they would never give terrorists a state. One of these parties even had it as a leading slogan in the elections.

We are neither Right nor Left. The minute those parties decided to betray that which is precious to us, and chose a path that endangers us all, we have nothing to do with them. Even if those parties have men who wear *yarmulkes* and who speak enthusiastically about the importance of Eretz Yisroel, and even if they're willing to talk about "transfer" to display their extremism. When what motivates them is not *Shulchan Aruch* but their ridiculous Zionist ideology, etc., obviously it won't last. Even Mapai, the hard left communists, spoke about transfer and chasing out the Arabs in the early years of the State. The only guarantee for the protection of Eretz Yisroel is following *Shulchan Aruch*.

PROTECTING THE SOULS OF HIS CHASSIDIM

In the recent elections, most Chabad *chassidim* voted for Cherut. They were not convinced by the hollow slogans of Ichud Leumi and others who sought Chabad's vote. They didn't understand why Chabad stubbornly insisted on not voting for a party that was opposed to a Palestinian state when every Chabad Chassid wants to prevent that state from coming to be.

"Why are you against 'cantons' when we're fighting to prevent a Palestinian state?" they asked Chabad *rabbanim* and others. But Chabad *chassidim* who know what the Rebbe wants, knew that those who write in their platform that they are in favor of "cantons," would ultimately support a secular government which would bring millions of *goyim* and register them as Jews, and would also establish a Palestinian state. The Rebbe's statement that there is no difference between talking about giving away land and actually giving it away, were once again proven to be quite accurate.

We see an amazing thing in that the Rebbe doesn't allow his *chassidim*

and *mekusharim* to fall, not in the elections either. When you go to vote as the Rebbe would want you to vote, the Rebbe won't let you fail.

We have a comment for those who worked on behalf of Ichud Leumi within Chabad: What a *chillul Hashem* it would have been if most of Kfar Chabad had voted for a party that is now a partner to a secular government. How shameful it would have been if we supported a party that is part of a government that wants to change the marriage laws, make it easier for so-called

In our brief history, we have clearly seen that all those who championed the cause of a complete Eretz Yisroel not because of halachic reasons but because of nationalistic or other reasons, compromised in the end.

conversion, support illicit marriages and to acknowledge Sharon's Hertzliya speech. What would people have said if most of Chabad had supported a party like this? Would you, who protect "*kavod Chabad*" have claimed that this is "least of all evils"?

We know that when a *chassid* wants to be *mekushar* to the Rebbe, the Rebbe makes sure that he shouldn't fall. It was truly amazing that the vast majority of Chabad *chassidim*, with all their differences of outlook, realized they had to support Cherut. Not only weren't we mistaken in voting this way, our hands are

clean of what they're planning to do next, *r"l*. Chabad *chassidim* have shown that the one and only thing that guides them is the Rebbe's path, even if it isn't politically popular.

"*Shomer nefashos chasidav, u'miyad rishaim yatzileim*" – He watches the souls of His pious ones, and saves them from the hands of the wicked.

THE RELIGIOUS FRONT

A few weeks ago I wrote an article about the Rebbe's fight for a united religious front. In one letter, the Rebbe wrote that at least after the elections they should establish a united religious front in order to advance the general interests of the religious population, and to rise above imaginary benefits accruing to parties.

This is what the Rebbe wrote to the heads of the religious and *chareidi* parties at that time:

"How painful and shameful it is that a front wasn't established at this fateful time. *Yehi ratzon* that at least now the directors of the parties themselves will see that they have the requisite strength, and will advance the interests of the general *chareidi* public over the imaginary benefits accruing to parties, for by doing so there will also be a benefit to the party as an individual party, to establish a front at least after the elections." (22 Tammuz 5711)

This time as well, they did not pass the test. The religious and *chareidi* parties preferred not to organize themselves as a bloc after the elections in order to force the prime minister into having a Right-Dati-Chareidi government, thus they fell into the hands of those who want to uproot religion.

The complaints can only be directed towards those parties that caused the situation that has developed over the last weeks. What a pity that those parties have still not realized that it is only by having a united religious front that they can overcome all obstacles.