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

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OUT OF THE ASHES OF GALUS

SICHOS IN ENGLISH



SHABBOS PARSHAS TZAV, PARSHAS PARA; 18TH DAY OF ADAR II, 5749

The ashes of the Red Heifer (Para Aduma) were divided into three parts. As the Rambam explains:

And they used to divide all the ashes into three portions: one was kept on the Rampart, one on the Mount of Olives, and one was apportioned among all the watches of the priests. Those ashes which were apportioned among all the watches the priests used for sanctifying water of purification, and the ashes kept on the Mount of Olives ordinary Israelites used for sprinkling, and the ashes kept on the Rampart were carefully reserved, for it is said, And it shall be kept (as a keepsake) for the congregation of the children of Israel (BaMidbar 19:9), teaching that some of the ashes should be reserved.

So, too, they used to reserve on the Rampart some of the ashes of every red heifer they had burnt. Now nine red heifers were prepared from the time this commandment was received until the Temple was destroyed the second time: the first Moshe our master prepared, the second Ezra prepared, and there were seven from Ezra to the destruction of the Temple. And a tenth King

Moshiach will prepare—may he soon be revealed! (Laws of the Red Heifer, ch. III: end)

The purpose of the Red Heifer was to provide ashes for the purifying waters that were sprinkled on a person who had come in contact with a corpse. Why then was it necessary to set aside a part of the ashes “as a keepsake” for all the generations? Why is this mitzvah so different from other categories of tuma and purification. This question is further strengthened when we take note of R. Saadia Gaon’s explanation that the role of the ashes “as a keepsake” is the main aspect of the mitzvah of the Red Heifer. How can we say that the part set aside as a keepsake is more important than the part that was actually used to bring tahara—purification to a tamei person.

The Chassidic view of the Red Heifer sees in it the microcosm of the whole Torah and for this reason Scripture says: “This is the statute of the Torah,” when it introduces the law of Para Aduma.

The mitzvah of Para Aduma included: (1) burning the red cow to the state of ashes and, (2) adding water to the ashes and using the mixture to sprinkle on one who had

come in contact with a corpse.

In an esoteric way these two steps allude to the two steps in serving G-d of “ratzo v’shuv—advance and retreat,” raising up, and lowering down. The stage of burning the Para Aduma represented the raising up, just as fire rises up. And the water represented the drawing down, for water flows down from a higher place to a lower place. Purification comes with the combination of both of these aspects. In this framework it becomes clear that the Para Aduma was a representation of the statutes of the Torah, for in fact the structure of Torah and mitzvos is built on the two steps of advance and retreat.

The Jew’s path of Divine service is made up of two movements, one is to rise from the inertial physicality by expressing a desire for G-dliness and by advancing with the burning fire of love, to come close to G-d as a sacrifice. Of this the Torah speaks when it says “Adam ki yakriv mikem—When a man wishes to offer, from you, a sacrifice to G-d.” Generally speaking this is the Divine service of prayer.

The second movement draws holiness and G-dliness into corporeal life, this takes place through Torah

study and observance of mitzvos, for this draws holiness into physical things.

Looking at mitzvos in general we also see two paths—the path of the positive commands which draw down and the negative commands which raise up (by being aloof from the prohibited things). In the permitted areas of Divine service, dealing with worldly matters that are not mitzvos, we also see two routes. On the one hand, one must take care not to allow passion and temptation to overwhelm even permitted acts by drawing holiness into the action—and another approach is to raise the particular physical objects to become a conduit for knowing G-d.

The perfection of a Jew's Divine service is a path which fuses these two approaches together. An example of this would be the case of R. Akiva and other sages who entered the esoteric "Pardes." R. Akiva "entered in peace and left in peace." Chassidus asks—why mention that he entered in peace, they all entered in peace? The answer is that Rabbi Akiva left in peace because when he entered his intention to rise included the goal of coming back down again. His was an advance to be followed by a retreat.

Another point however should be noted. After leaving in peace something must remain of the previous advance and sometimes you must actually enter the Pardes in totality. Thus, the halacha rules: "Our sages have taught that everyone needs the therapeutic powers of the Pardes (orchard) to the degree that he can understand and know." (see Laws of Torah Study, Alter Rebbe 1:4) This includes the esoteric teachings of the Torah.

Being the embodiment of the statutes of Torah also fits with the role of the Para Aduma in bringing purification from tuma.

A Jew's role in Torah and mitzvos, in the mundane and gross world,

closely resembles the act of spiritual purification—symbolized by the Divine service of t'shuva by which the world is cleansed of its impurity. The problem began with the fruit of the Tree of Knowledge, when the power of evil gained strength, and sinfulness in our era emboldens the powers of evil. Our sins cause a breach between man and G-d and not being so closely bound to life admits the shadow of the impurity associated with death. How do we rectify the world and remove the impurity of death? With the ash of Para Aduma,

Why mention that he entered in peace, they all entered in peace? The answer is that Rabbi Akiva left in peace because when he entered his intention to rise included the goal of coming back down again.

the statutes of the Torah which represents all our positive acts of Torah and mitzvos. All through this pattern of Divine service there must be the two movements of advance and retreat and this brings purification.

Now we can see why part of the ash had to remain "as a keepsake."

Ahavas Yisroel and Jewish unity are important rules of Torah the basis on which the soul is elevated above the body and given its proper prominence. Consequently, in our

work of observing the statutes of Torah we must be infused with Jewish unity, so much so, that it becomes part of the mitzvah of the Red Heifer. Consequently, part of the ashes of the Para Aduma and of every Para Aduma remains as a keepsake for all Jews, of all the generations, and from that ash the Kohanim who will burn the future Heifer's will themselves be purified; from the ashes that was set aside for all the generations. In a sense all the Jews will draw the power to carry out their Divine service to do t'shuva and to bring tahara in the place of the tuma of death—all this being accomplished by the general approach of Torah and mitzvos in the manner of advance and retreat.

The activity and all the ritual involved in processing the Para Aduma included very precise and very careful observances. Yet the goal of this intricate and important procedure was to help a person who had become tamei by contact with death. Despite this condition other Jews had to relate to him with love and unity. Furthermore, the process of his becoming tahir also tied him to all Jews in all the generations, so that the theme of ahavas Yisroel becomes part of the Para Aduma process. We may even say that specifically because of the severe descent of one who was tamei could such an ascent be effected and so perfect a purification be accomplished by the Para Aduma, in a way that associated it to all generations.

The keepsake phenomenon also had two aspects (1) each Para Aduma set aside a part of its ashes to be a keepsake till the time of Moshiach, (2) each Para Aduma became part of that tradition which traced its association back to the first Para Aduma which Moshe made.

This gives us some insight into the aspect of Torah statutes relative to

all Jews. A Jew's Divine service must be individual, and yet it also should be "a keepsake" for later generations to emulate, to influence his children and grandchildren as well as other children to help set up a blessed generation involved in Torah and mitzvos.

This will ensure that in the future the Jewish people will follow Torah and mitzvos.

On the other hand, in the present, one must recognize the connection to the past generations and feel the connection to parents and ancestors till the Patriarchs and Matriarchs of our nation. One's present activities are a result of the training received from one's parents and from faithful Jews of earlier generations. They prepared the way and cleared the air so that we can do our work in Torah study and mitzvos and in serving G-d in all ways.

Thus, the part of ashes put away as a keepsake has a practical message for us. In our Divine service in "advance and retreat" we must be connected to that "keepsake." We must not be satisfied with self-improvement or even with helping other Jews of our own generations—we cannot be complacent in this—rather our actions must also leave a remembrance for all generations so that they will continue to follow in the same spirit of Torah life. This will also include all the accomplishments of the bygone generations.

This pan-generational aspect is more important in our generation, the time of the "heels of Moshiach," which is also the generation which will shortly be redeemed by our righteous Moshiach.

In the Galus period, when we seem not to be connected to the "Living G-d," one might fall into despondency. To dispel such emotions the ashes of the Para Aduma inform us that they are set aside as a keepsake and interconnect

the first Para Aduma made by Moshe with the tenth Para Aduma to be made by Moshiach.

Our action and Divine service through the generations continually stand as a keepsake even in this period of the heels of Moshiach. Moreover, the Divine service of Moshe's generation stood as a keepsake for our generation. As Chassidus explains that Moshe was humbled by the terrible tribulations which he saw we would undergo and survive with joy in the time of the heels of Moshiach.

The "ashes" of our actions through the centuries of Galus remain a

*Moshe was humbled
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keepsake for the time of Moshiach and from it will be drawn the rejuvenation for the tenth Para Aduma that Moshiach will sacrifice. This is consonant with the concept that the goal of the Messianic times depends on our action through the ages.

At the same time, in our activities we must feel this responsibility that our work will stand through the generations till Moshiach, for this is our goal and so we must not only believe in Moshiach but we must also long for Moshiach. No room for despondency in the Galus, for with

our Divine service here and now we will bring an end to the Diaspora, for we are connected from Moshe to Moshiach and just as the midjet on the shoulder of a giant sees farther than the giant, so too, we can bring Moshiach now.

Because of the greater descent, the ascent will be more intense and very soon. This idea is also found in the Para Aduma. The Red Heifer was sacrificed outside of the Temple Mount—in contrast to all other sacrifices which had to be offered in the Temple. Yet, when he sprinkled the blood the Kohen had to see the doors of the Temple.

Allegorically speaking, when we stand in the darkest period of the Diaspora at the heels of Moshiach we are on the outside and all we do is outside, yet G-d sees our actions as a Chatas sacrifice, a sin offering, which atones for inadvertent transgressions. And today all our shortcomings are unintentional. Or at worst by force of the evil inclination. T'shuva converts the intentional to unintentional and the Chatas atones. And the Para Aduma is even more efficacious than a plain Chatas, and its power stems from supernal sources. So that while all our activities are "outside"; yet we must direct our attention so that our actions should bring the Third Beis HaMikdash and even now all our actions are to be geared to create a mini-Sanctuary where G-d can rest. This personal sanctuary for G-d should be part of every Jew's home. Build houses for Torah, prayer and good deeds as indicated by the sprinkling of the Para Aduma.

On this Shabbos Para we must strengthen our resolve in our observance of "the statutes of the Torah" both in "advance" movement as well as the "retreat", both in positive as well as negative commandments, in a manner that they are united. Increase the good influence on others even those who

are outside the camp and who must be encouraged to come close to G-d and Torah, through Torah and mitzvos.

Do it with love—ahavas Yisroel—and it will be a keepsake not only for this generation but also for all generations.

This will bring us to Shabbos HaChodesh the renewal of salvation, for in Nissan where we redeemed and in Nissan we will again be redeemed.

And may it be soon and speedily, right at the start of the week “on the eighth day,” (which was Rosh Chodesh Nissan), may it be with the Third Beis HaMikdash and the revelation of the Ten Crowns associated with the day and the crown of Moshiach.

We must increase our actions with the crown of Torah—the esoteric teachings—which are compared to the precious jewel that is the diadem

of the king's crown.

Then we will proceed with our youth and elders, sons and daughters as one great assembly with all the synagogues and study halls including the House of prayer and study and good deeds of the Previous Rebbe, we will all go to the Holy Land to Yerushalayim, the Holy City, to the Holy Mountain and to the Third Beis HaMikdash and the Holy of Holies.

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IN THE REBBE'S PRESENCE

BY RABBI SHOLOM YAAKOV CHAZAN



*“Beis Chayeinu,” “Beis Moshiach,” “Beis Rabbeinu Sh’B’Bavel” – all familiar names for 770. * About the term, “the Rebbe’s Daled amos,” which surpasses the others.*

When Mr. Shneur Zalman Shazar prepared to meet the Rebbe after he was elected president of the State of Israel, a lot of pressure was exerted upon him to have the Rebbe come to Shazar, for it was felt that it wasn’t proper for the president to go to the Rebbe, and the Rebbe should, rather, deviate from his usual practice and visit Shazar at his hotel.

Shazar disagreed, of course, but after being repeatedly nudged about this he asked the Rebbe whether the Rebbe would be willing to come see him at his hotel. The Rebbe said he had to ask the Rebbe Rayatz, and when he returned from the *Ohel* he said, “We don’t leave Lubavitch.”

So Shazar went to the Rebbe and the Rebbe took him on a tour of 770. The Rebbe pointed out various things, including the spot near the *aron kodesh*, and said, “This is where my teacher and father-in-law, the Rebbe Rayatz, *davened*.” At the end of the tour the Rebbe said, “I couldn’t take all this to your hotel.”

Interesting, but a deeper look at

this story raises a question that needs to be addressed. What did the Rebbe mean when he said, “I couldn’t take all this to the hotel?” Considering the difficulties Shazar had in visiting the Rebbe, couldn’t the Rebbe simply have taken an album of pictures to the hotel in order to show Shazar where the Rebbe Rayatz *davened*? Or maybe a movie reel would have been better. Why did Shazar have to come to 770?

It’s unnecessary to expound at length about the uniqueness of 770 ever since it became the permanent residence of the *nasi ha’dor*, about the essential connection of the Rebbe to 770, and about the special significance the Rebbe attributed to 770 in his *sichos* over the years. The purpose of this article is to explore some of the names the Rebbe gave 770:

***Beis Moshiach** – a familiar name, especially today, as it expresses our present era

***770** – the main appellation, as

the Rebbe explained in a number of *sichos* (28 Sivan 5751, “*Kuntres Beis Rabbeinu Sh’B’Bavel*,” etc.), the address is appropriate, and is the *gematria* of “*poratzta*.”

***Beis Chayeinu**

***Beis Rabbeinu Sh’B’Bavel**, and others

However, one of the less commonly used terms is one that actually appears numerous times in the Rebbe’s *sichos*, even back in the early years of the Rebbe’s *nesius*, namely, “**the Daled amos of nasi doreinu**” (the four cubits of the leader of our generation).

The Rebbe lauds the *shul* Lubavitch in Lubavitch, and the activities that take place there, their influence and their effect on the world, all because they are the “*Daled amos of nasi doreinu*,” as the Rebbe refers to the place where the Rebbe Rayatz spent his final ten years. What does this term signify?

On first glance, the term seems to express the uniqueness of 770 less than the other terms as it’s merely the “*Daled amos of nasi doreinu*,” as opposed to, “the *nasi*’s place.” Yet on many occasions the Rebbe hails 770 for being the *shul* in which the Rebbe Rayatz *davened* in his final ten years,

yet the concept of “*Daled amos*” would seem to indicate that 770 is the “*Daled amos of nasi doreinu*” but not the *place* of the *nasi* himself.

We must also understand what significance the “*Daled amos of nasi doreinu*” has after 5710, when the Rebbe Rayatz’s resting place is at the *Ohel*.

In his *sichos*, the Rebbe explains that the concept of “*Daled amos*” expresses a loftier idea, even loftier than the place of the person himself! This is in accordance with the Gemara that says, “A man’s four cubits acquire for him [like his own property] in all places.” The *halachic* ramification of this is that when an object is found within a person’s four cubit radius, it becomes his without his even knowing about it.

Why is this so? Why did Chazal give his four cubits the ability to acquire something even without his knowledge?

The Rebbe explains in “*Kuntres Inyana Shel Toras HaChassidus*” that the aspect of *yeichida*, that dimension of the *neschama* that is the innermost and most essential part, is revealed within a person’s *Daled amos*. Man’s body cannot contain this revelation. Not only are man’s *p’nimi* (inner) abilities not vessels for the *yeichida*, but even man’s *makif* (encompassing) abilities, similar to one’s clothing or home, can’t host the *yeichida* and allow it to reveal itself within them. The *yeichida* can only be revealed within a man’s *Daled amos*, in that which is most distant from him. Since this aspect of the soul is not bound by the limitations of intellect, a person can acquire it even if he is unaware of it, for the *yeichida* surpasses the intellect. This demonstrates the advantage of *gashmius* – that a man, with his innermost *kochos* – the *nefesh*, *ruach*, *neschama*, and *chaya* – cannot reveal and draw down the aspect of *yeichida*, and it is only when it comes to acquiring a *physical object*, which

is acquired to be used for some holy purpose, of course, that the *yeichida* can be revealed.

We see a similar idea in *Hilchos Shabbos* (see *Likkutei Sichos* vol. 15, p. 228), where we learn that a person is not allowed to walk to places that are beyond the *t’chum Shabbos*. Even then, beyond the *t’chum*, the *halacha* is that it is permissible to move around within one’s *Daled amos*, wherein the *yeichida* is revealed, particularly on *Shabbos*.

Based on this we understand that *Daled amos* doesn’t express a lower level that is “outside of man,” but a

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much higher level: man’s very essence! So the term to describe 770, “the *Daled amos of nasi doreinu*,” illustrates that 770 is where the Rebbe’s essence is found!

The Zohar says that the Rashbi was visited regularly by Eliyahu HaNavi, but one day Eliyahu did not show up at the appointed time. Later on he explained that he had to rescue R’ Hamnuna Sabba, and that’s why he hadn’t come.

Every child who learns about Eliyahu HaNavi knows that Eliyahu comes to every *bris*, and no doubt he wonders: how is it possible for Eliyahu to show up at dozens or

even hundreds of *brissin* simultaneously all over the world when he couldn’t come to the Rashbi and R’ Hamnuna simultaneously?

Chassidus explains that when Eliyahu visited those two *tzaddikim*, he came in his body out of respect for them. While in a body, where the essence is, he cannot appear in two places simultaneously. Whereas, when Eliyahu appears at *brissin*, it is only as sparks of his *neschama*, spiritual revelations, and so he can appear in many places at once.

So the words “*Daled amos of the nasi ha’dor*,” means this is where the Rebbe actually is, not just in some spiritual sense but with his entire being and essence, with his *yeichida*. What took place on Yud Shevat 5710 did not change the Rebbe Rayatz’s set place, the place in which he is revealed in his entire essence, despite the fact that we don’t see him.

All this is emphasized all the more with the Rebbe Melech HaMoshiach, who constantly revealed his essential connection with 770, to the point that he only rarely left it. When the doctors asked the Rebbe, after Shmini Atzeres 5738, to go to the hospital, the Rebbe told them about the holiness of his room and that his *refua* would come from 770.

This was even more pronounced after the Rebbetzin, *a”h*, passed away, when the Rebbe established his room as his residence, and at a certain point he even disclosed that he had considered selling his home on President Street.

After 27 Adar I 5752, the Rebbe indicated that he wanted to go back to his room in 770, not to his house on President Street, and not to the hospital.

Tzaddikim are likened to their Creator, and just as Hashem’s revelation and influence to his creations is via His holy names (as

the *Midrash* says, “I am referred to by My deeds,” and there’s a difference between the Ineffable Name and the other names of G-d, and between the revelation of the *Sh’china* in the *Beis HaMikdash*, in Eretz Yisroel, and in the Diaspora) the same is true with the names the Rebbe gave 770. They express differing types of revelations of the *nasi ha’dor*. The revelation of the Rebbe on a weekday is not the same as his revelation on Simchas Torah during *Hakafos*, nor is the Rebbe’s connection to a *chassid* during *t’filla b’tzibbur* the same as his connection during *yechidus*.

When the Rebbe would be *mesader kiddushin* (officiate at weddings), he would do so only if the couples agreed to certain conditions. One of the *chassanim* delayed in informing the Rebbe of their agreement to the Rebbe’s conditions, and on the day of his wedding he told the Rebbe they accepted the conditions and wanted the Rebbe to be *mesader kiddushin*. The Rebbe told him that he was too late, and the shocked *chassan* said: But the *chuppa* is at night, and there are quite a few hours to go! The Rebbe answered: you probably want [the accompaniment of] those who come with me – and for that, you’re too late.

When the Rebbe says 770 is “the *Daled amos* of *nasi doreinu*,” and the *nasi ha’dor*’s permanent place – i.e., that this is where the Rebbe is revealed in all his power, especially after the Rebbe spoke (*sicha* Bo 5752) about the eternal life of the ninth generation – then what our physical senses tell us cannot contradict the reality.

In addition to what was explained (*Likkutei Sichos*, vol. 32, p. 23) about the holiness of the place where a *tzaddik* did his *avoda* and all the things the *tzaddik* used to do his *avoda* (which express the eternity of the *tzaddik*’s life – after his

histalkus – even in the physicality of the world, and therefore, this is the place for *yechidus* – even after the *tzaddik*’s passing, for the *chassid*’s *yechida* connects with the *tzaddik*’s *yechida*), this is all the more powerful in 770, *Beis Rabbeinu Sh’B’Bavel*, the physical place of *nasi doreinu*, the location of the future *Mikdash*.

Indeed, 770 is the place where the third *Beis HaMikdash* will be revealed (see *Kuntres Beis Rabbeinu Sh’B’Bavel*), where the building itself (not just the location – see *Likkutei Sichos*, vol. 36 P. 128) is the main dwelling place of the *Sh’china*. We saw this in the expansion of 770, when the Rebbe said (*sicha* Leil Hoshana Rabba 5749) that the expansion would be done solely by the owner of the building, i.e., the Rebbe, *nasi doreinu*, himself, and nobody was allowed to mix in to this or add or change anything. In addition to all this, since 770 is the “*Daled amos* of *nasi doreinu*,” this is the place where the Rebbe is to be found and is revealed in all his essence!

Now we understand what the Rebbe said to Shazar when he said, “I couldn’t take all this to you.” The

revelation of *yechida*, *atzmuso u’mehuso* of the *nasi* is in 770, and this revelation cannot be revealed anywhere else; neither pictures nor a video are adequate substitutes.

Now that we’ve established this point, we can go on to discuss *davening* with the Rebbe. As strong as all the statements thus far about



how special 770 is, we find something unique regarding *davening* in the Rebbe’s *minyán*.

The concept of “*hagbala atzmis*” (self-limitation of essence) appears in *chassidus*, and it means a state in which Hashem limits Himself, as it were, within physicality. An example would be the *mitzva* of *t’fillin*, or any

other *mitzva*. Although this refers to the drawing down of Hashem's essence, it is by focusing on something physical that the light is drawn down. If the *t'fillin* are lacking in some way, then the *mitzva* is not fulfilled. Hashem decided to permit G-dliness to be drawn down only under some circumstances, and so we must do it in the way He proscribes.

The Rebbe's uses this concept in the *sicha* of Acharon Shel Pesach 5736 (*Likkutei Sichos*, vol. 14, p. 323) in order to define the obligation of observing the times for *s'darim* in *yeshiva*. The Rebbeim restricted themselves, as it were, to the *yeshiva's* schedule, and by being particular down to the minute, the T'mimim merit an essential connection with the Rebbe, just as Hashem invests Himself into the parameters of *mitzvos*.

We saw this in how careful the Rebbe was regarding the times for *davening*. The times that the Rebbe *davened* Mincha and Maariv were the times the T'mimim *davened* these *t'fillos*. Even when the Rebbe *davened* in his room, like in 5738, due to his health, even then the Rebbe *davened* at the times that the T'mimim *davened*. So too with all the *t'fillos* from 5748 and on. We saw how it was literally a fulfillment of the *inyan* of "*hagbala atzmis*" in that the Rebbe, as it were, limited the times that he *davened* to these times.

If the Rebbe says that the *hiskashrus* of the T'mimim to the Rebbe is expressed by keeping the *yeshiva's s'darim* since the Rebbeim limited themselves to this, then certainly the times that the Rebbe participated in *t'filla b'tzibbur* and limited himself to these times, is one of the ways of connecting to the Rebbe.

Being particular about the times the Rebbe *davened* is not solely for those who live near 770. Even those who live at a distance should *daven* at these times. Why? This is based

on something the Rebbe said to Rabbi Yolles on Chol HaMoed Pesach 5741, in answer to his question about why the Rebbe's *minyan davens Shacharis* at ten o'clock.

The Rebbe said that one of the reasons is that this is the time the Rebbe Rayatz *davened*, and "since it left the mouth of Rav Kahana" (a Talmudic reference to a disciple who was particular about following the *halachic* rulings of his *rebbe*, even when they were contrary to common practice), therefore he *davened* at

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with the Rebbe.***

that time. In other words, the time for *davening* is connected with *hiskashrus*.

We also know that the Rebbe told a number of *Anash* that he wanted Lubavitcher *k'hillos* to *daven* at 10:00 on Shabbos, the time that *Shacharis* is *davened* in 770.

Hiskashrus to the Rebbe by making events at the times the Rebbeim made them is something the Rebbe spoke about in reference to other things too, such as making the *seider* the second night of Pesach at 9:00 pm, since this is when the Rebbeim made the *seider*, and

chassidim, because of their *hiskashrus*, should also begin at that hour (*sicha* Leil 2 Pesach 5711).

(Because of *hiskashrus*, says the Rebbe, all physical and spiritual *hashpaos* ought to pass through the *nasi ha'dor*, and therefore, *matzos* for Pesach ought to be bought through the *mosdos* of the Rebbeim – *Igros Kodesh*, vol. 9, p. 23.)

This is all the more important today when we still don't see the Rebbe. The Mittlerer Rebbe gave an analogy of the king who hid from his sons in order to see how devoted they were to him. One of the sons looked for his father and when he didn't find him he was devastated. The second son though, didn't give up and continued to search in those places where he thought his father would be at that time. He was sure that his father didn't leave and that he would find him. When the father reappeared they reunited with redoubled love because of the son's devotion.

The same is true today when we are sure that nothing has changed in the Rebbe's life, as he testified regarding himself in his *sichos* (Bo 5752). And by being particular about the *z'manei t'filla* of the Rebbe, we strengthen our *hiskashrus* to him, and express our confidence in what he said, and ask to be able to see him!

This is especially pertinent to those who have the *z'chus* of being in the Rebbe's "*Daled amos*," where the Rebbe is revealed in all his essence, how much more so must they try to spend as much time as possible in 770, especially participating in the Rebbe's *t'fillos*.

In the merit of strengthening our *hiskashrus* to our king and *nasi*, may we immediately merit the true and complete Redemption with the *hisgalus* of the Rebbe MH"m, when we will all proclaim: *Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*

MOSHIACH: SETTING THE RECORD STRAIGHT AGAIN

*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 2 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. * Transcript: Alexander Zushe Kohn*

Zev Brenner: Reb Yoel is saying that you can't say "*shlita*" about the Rebbe. And Reb Yoel, being the *chozer* of the Rebbe, certainly very prominent—

Rabbi Greenberg: No one is disputing Reb Yoel's scholarship.

Zev Brenner: But if he's saying that this is the correct position – and he's somebody who knew the Rebbe very well, being his *chozer* – doesn't it change the situation right now, and the facts on the ground?

Rabbi Greenberg: Reb Yoel's approach is clearly one that is concerned with the fact that people misunderstand the things that have been said, and he feels that because of these misunderstandings these things should not be said in public. That is his position. Reb Yoel himself, however, when he speaks

within Lubavitch, makes it very clear that everyone has to believe that the Rebbe is still Moshiach, and that the Rebbe is here with us, *chai v'kayam*. He maintains, however, that in public, in our public stand, we have to follow the same system that everyone has always followed when a *tzaddik* leaves this world – namely, that you say "*zecher tzaddik livracha*."

By the way – and Rabbi Majeski can give you all the citations – not only did the Rebbe occasionally refer to the Previous Rebbe by saying "*shlita*," he moreover, *never*, in speech, referred to the Previous Rebbe with the terms "*zecher tzaddik livracha*" and "*z'chuso yagen aleinu*" – *never! Not once!*

Zev Brenner: But the *chozer*, Rabbi Kahn, did say that very clearly. And I want to pick up on that point when we come back.

[After Break]

Zev Brenner: Rabbi Majeski, I'm curious. I just received a phone call that somebody remembers you from Yeshiva Beis HaTalmud. You were, I believe, in what's considered more of a *misnagdishe yeshiva*. How did you go from that to being a very big proponent in Lubavitch? Not only that, but you're one of the leading people who believes that the Rebbe is Moshiach. What was the progression?

Rabbi Majeski: First of all, my family is Lubavitch; we lived in East New York, and Beis HaTalmud was technically nearby, so that was where I learned. However, I did what many people did, and that is – you study *Tanya*, you study *chassidus*, you ask questions, you get answers, and you see that this is something that inspires you, that strengthens you; you see that it's *emes*; you see that a lot of the questions that people challenge you with are based on misinformation, and misleading information...

And that's how tens of thousands, and hundreds of thousands of people, throughout the generations, became *chassidim*. I followed the same path. People who never got there are people who never made that research. They heard a question, they heard an argument, and they just accepted it without doing research, and they were left with their question.

Zev Brenner: I just got an email. It's about a book called *Can the Rebbe be Moshiach?* It states – and this is addressed to you, Rabbi Greenberg – that you spoke about the Rebbe saying that his father-in-law, the Frierdike Rebbe, will be resurrected and become Moshiach. But according to what Rabbi Sholom Ber Volpe says in his *Yechi HaMelech HaMoshiach*, and also Reb Yechezkel Sofer in one of his books, and in



RABBI HESCHEL GREENBERG

The Rebbe is here among the living. In fact, the fact that he's the Nasi HaDor is one of the reasons why we believe that. There are many different sources,

and many different reasons. But one of them is that if there is a Nasi HaDor, the Nasi HaDor has to be here physically. It's not enough that he is around spiritually, because that's true about every tzaddik of every previous generation.

other places, the Rebbe didn't refer to the Friedlike Rebbe as being Moshiach, but as coming and greeting Moshiach and leading his generation of followers to Israel, just like the leaders of every generation will lead their followers to Eretz Yisroel.

Rabbi Greenberg: That's clearly *not* what the Rebbe says. I mean, you just have to read his words. Many times the Rebbe referred to the Previous Rebbe as Moshiach. And he used the term, "v'hu yigaleinu" (he will redeem us). There's no question about that. The Rebbe mentioned that dozens of times, especially in the last two years that we were privileged to hear the Rebbe speak – the last two years before Gimmel Tammuz, i.e., the years *Tav-Shin-Nun-Alef* and *Tav-Shin-Nun-Beis*. The

Rebbe mentioned many times about the importance of recognizing that in every generation there is a Moshiach, and the Moshiach of this generation is the *Nasi HaDor*, the leader of the generation, and the Rebbe referred to the Previous Rebbe as the *Nasi HaDor*.

Zev Brenner: But who's the *Nasi HaDor* today?

Rabbi Greenberg: Of course, the Rebbe. Whenever the Rebbe referred to himself, he did not do so directly, but rather, in the context of his father-in-law. We discussed this on the air, I think, a while ago. It's something that requires a lot of explanation, but to try to put it as simply as possible: The belief in Lubavitch has always been that all the Rebbeim, from the Alter Rebbe

onward, are one extension, one continuation. And each of the Rebbeim was the *Nasi* of his *dor*, the *Nasi* of his generation. And when the Previous Rebbe's *neshama* finished its contribution in this world in paving the way for Moshiach, the Rebbe took over, assuming all of the *kochos*, all of the powers, all of the spiritual energies of his predecessors, and therefore, possesses not only his own individual qualities, but also all the qualities of the previous Rebbeim. The Rebbe thus succeeds the previous Rebbeim as the *Nasi HaDor*, the leader of the generation, and therefore, the Moshiach.

Zev Brenner: Who's the leader of the generation today?

Rabbi Greenberg: The Rebbe is.

Zev Brenner: Are you saying that the Rebbe is leading the generation even though he is not here among the living?

Rabbi Greenberg: I *do* believe that the Rebbe is here among the living. In fact, the fact that he's the *Nasi HaDor* is one of the reasons why we believe that. There are many different sources, and many different reasons. But one of them is that if there is a *Nasi HaDor*, the *Nasi HaDor* has to be here physically. It's not enough that he is around spiritually, because that's true about every *tzaddik* of every previous generation.

Zev Brenner: You can say Moshe Rabbeinu, Moses, is still here.

Rabbi Greenberg: The Rebbe does say that in one of his discourses; I believe it's based on Reb Yonasan Eibshitz, in his *Yaaros D'vash*, where he says, that one of the reasons that it says that Moshe "*lo meis*," that Moshe never died – this is an opinion in the Gemara Sota – is because the *neshama* of Moshe enclothes itself in the *Nasi*, in the leader of every generation.

And that's exactly what we're

saying – that when the Previous Rebbe was *nistalek*, his *neshama* entered into the body of the Rebbe, who became the next *Nasi HaDor*. That same thing cannot be said about the Rebbe. The Rebbe did not leave a successor. How do we know he didn't leave a successor? Because the Rebbe himself made it very clear that there should not be any successor.

Zev Brenner: So you believe the Rebbe is still here. He's the leader of the generation. He's still alive, just you can't see him – or do you see him?

Rabbi Greenberg: I don't see him. Regarding people who say they do – I'm not going to judge what another person says. When a person is *zocheh* to have refined eyes, he can see things that others can't see. I don't have that *z'chus*.

But one thing is clear. That everyone in Lubavitch, including Reb Yoel Kahn, believes that the Rebbe is still Moshiach and that the Rebbe is going to take us out of *Galus*. Everyone in Lubavitch,

including Reb Yoel, and many of the other signatories to that *Kol Koreh*, do believe that the Rebbe is Moshiach.

Zev Brenner: So why'd they sign a proclamation that seems to indicate differently?

Rabbi Greenberg: They don't feel that they have a way of explaining it so that it shouldn't "turn people off," as they would say.

Zev Brenner: So you're saying that the proclamation is for public relations. You're saying that they're doing this for public conception, but deep down they believe that the Rebbe is Moshiach.

Rabbi Greenberg: Not only deep down. Reb Yoel Kahn, as recently as a few months ago, spoke in Israel, in a Chabad yeshiva there, and his major message was that every *bachur*, every student, has to believe that the Rebbe is still the Rebbe, and he's Moshiach, and that there's no question about this.

Zev Brenner: I just got a fax that the *chassidim* who were with the

Rebbe from as early back as 1950 – like Rabbi Chadakov, Rabbi Raichik, Rabbi Dovid Raskin, Rabbi Leibel Groner, Rabbi Yudel Krinsky, Rabbi Binyomin Klein, Rabbi Shlomo Marozov, Rabbi Berel Junik – they're all opposed to *Yechi Adoneinu* and those statements that are made, for example, in 770. And they said that this was stated many times in private and in public. So, the people who were closest to the Rebbe don't have the same opinion you have.

Rabbi Greenberg: I don't know what you mean by "closest to the Rebbe." The Rebbe was close to every Jew and every *chassid*. I mean, for every list that you can give me, there are longer lists of people who were just as prominent and who are more honest about their beliefs.

There was a time when the Rebbe himself objected to people publicizing his identity as Moshiach. However, the Rebbe himself changed that. If the Rebbe changed it, we don't have a right to go back and say, "Well the Rebbe changed it, but we have to change it back to the way it was originally."

Zev Brenner: Quick question, 'cause we're getting a lot of phone calls. In one of the Rebbe's *sichos*, *Likkutei Sichos* vol. 11, he says that Moshe cannot be Moshiach because he's a Levi and not from the tribe of Yehuda.

Rabbi Greenberg: Right. Absolutely. Moshe, physically, is not going to be Moshiach. But in the same *sicha*, the Rebbe says that Moshiach has the *neshama* of Moshe in him, which is consistent with what I just said before – that Moshe's *neshama* enters into the body of the *Nasi* of every generation. Although Moshe, physically, as a Levi, cannot be Moshiach.

Zev Brenner: Now quick question, and then we're going to get to the phone calls. This is addressed to you, Rabbi Majeski: I believe that



ZEV BRENNER

So you're saying that the proclamation is for public relations. You're saying that they're doing this for public conception, but deep down they believe that the

Rebbe is Moshiach...



RABBI SHLOMA MAJESKI

When people ask questions [against chassidus], a very simple thing to do – and the Rebbe said this many time at his public farbrengens – is to just take a look, and you'll find that

what people think is an innovation of chassidus is actually found in Gemara, in Midrash, in Kisvei HaArizal, in Zohar. Many times it's in a simple Rashi in Chumash.

one of you gentleman, or somebody else on the program last time, said that he not only believes the Rebbe is alive, that he was not *nistalek*, but also that the Rebbe is *Atzmus*, is G-d in a human form. Is that a correct statement – either from you, Rabbi Greenberg, or you, Rabbi Majeski?

Rabbi Majeski: No one said "G-d in a human form." This is also one of the tremendous misconceptions that, unfortunately, people who are just misleading have been making up. What Lubavitch says is nothing new. I'm going to give you a few quotes. When people ask questions [against *chassidus*], a very simple thing to do – and the Rebbe said this many time at his public *farbrengens* – is to just take a look, and you'll find that what people think is an innovation of *chassidus* is actually found in Gemara, in Midrash, in *Kisvei HaArizal*, in Zohar. Many times it's in a simple Rashi in Chumash.

(To be continued.)

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WAS ZALMAN REALLY SO HUNGRY – ALL THE TIME?!

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



This week's section opens with two interesting commandments regarding service in the *Bies HaMikdash*. First, to remove the ashes of the previous day's sacrifices from the altar (called *trumas ha'deshen*) before beginning the next day's service. And second, to add wood to the fire on the altar so that it burn constantly and never is extinguished ("Eish tamid, a constant fire, *tukad al ha'mizbeiach*, should burn on the altar, *lo sichbeh*, it should not stop").

Here are two stories to illustrate what these two services mean to us today.

Over one thousand years ago lived a great and holy leader and teacher, Rabbi Saadia Gaon. This *tzaddik* had many hundreds of pupils and all of them had a great thirst to learn. Even a casual movement or word from their revered teacher provided them a lesson in life.

Once, two of his pupils happened to be walking in the mountains early one winter morning when they heard a strange noise on the other side of a hill. When they approached the top they saw, to their great surprise, their great master rolling in snow (an act of penitence (not in practice today)! Later that day they asked the great Rav Saadia why he was repenting, and heard the following explanation:

"Several months ago I decided that all the honor and attention I was receiving from everyone around me was interfering with my service of the Creator. G-d must be served with joy, and without complete humility, joy is impossible. So I decided that I would spend several months in a place where no one recognizes me.

"I put on simple garments and began my self-imposed exile, wandering from town to town. One night I was in a small inn run by an old Jew. He was a very kind and simple man. We spoke for a while before I went to sleep, and early the next morning, after I prayed *Shacharis*, I bade him farewell, and was again on my way.

"What I didn't know was that several of my pupils had been searching for me, and several hours after I left the inn they appeared, hot on my trail. 'Have you seen Rabbi Saadia Gaon?' they asked him, 'We have reason to believe that he was here.'

"Saadia Gaon?" replied the bewildered old Jew, 'what would the great Rav Saadia be doing in a place like mine? Rav Saadia Gaon in my inn? No, I'm sure that you are very mistaken! There was no Rav Saadia Gaon here!'

"But the young men explained to him how I look and why they were searching, when suddenly the old Jew held his head and began yelling: 'Oy! Rav Saadia, Rav Saadia was here! You're right! Oy, Oy!' and he ran outside, jumped into his wagon and began urging his horse to go as fast as possible in the direction that I took.

"After a short time when he caught up to me, he jumped from his carriage and fell at my feet moaning: 'Please forgive me, Rav Saadia. Please forgive me, I didn't know that it was you!'

"I made him stand up and brush himself off, and then said to him, 'Listen here, my friend, you treated me very well; you were very kind and hospitable. Why are you so sorry? You have nothing to apologize for.'

"No no, Rabbi,' he replied. 'If I would have known who you are, that you are the great Rav Saadia, I would have treated you completely differently!'

"Suddenly I realized that this man was teaching me a very important lesson in the service of G-d, and that the purpose of my exile was fulfilled. I thanked and blessed him and returned home.

"Now, every evening when I say *Kriat Shma al HaMitta*, I go over in my mind how I served G-d the entire day.

But when I think of that old innkeeper I say to myself, 'Oy! If I had known about Hashem in the beginning of the day what I know now, I would have treated Him completely differently!'

"And that is why I was repenting this morning."

This is the commandment of *trumat ha'deshen*, to remove the remainders, i.e., the unnecessary attitudes, thoughts, speech, actions, habits, etc., we had yesterday in order to make today a little better.

The second commandment is to keep the fire on the altar burning constantly.

Once the Holy Baal Shem Tov sent one of his disciples to learn how to serve G-d from a Jew called Zalman the Shoemaker, who lived in Vitebsk. The *chassid* traveled the two-day journey to Vitebsk, and after quite a bit of searching and inquiring, found his new teacher. To his chagrin, however, this Zalman seemed to be anything other than a teacher. First, he was very large and overweight, and his clothes and hands were always stained and soiled. Second, he prayed very quickly, each prayer was no more than five minutes, and it was obvious that the man didn't understand what he was saying. But most disappointing was that he ate constantly! After he prayed in the morning he would wash his hands for bread and the entire day he would eat bread dipped in some oil, occasionally biting into an onion or something.

At first our *chassid* thought that the shoemaker was a hidden *tzaddik*, but after a week he realized that he was a very ordinary shoemaker, and was beginning to think that perhaps he misunderstood what the Baal Shem

told him; maybe it was Zalman the Brew Maker from some other city. In any case, he couldn't stay here any longer watching the fat shoemaker do the same thing every day, so he decided that the time had come to leave.

"Listen, Zalman," the *chassid* finally announced. "Thank you for letting me sit here for a week, but I think I'll be moving on."

"My pleasure," answered the shoemaker. "Anytime you want to

"Just one thing I'd like to ask you, Zalman, if you don't mind. Why are you always eating? You must finish five loaves of bread every day! Are you really so hungry – all the time?!"

come again, please be my guest. For the Holy Baal Shem, I'll do anything!"

"Just one thing I'd like to ask you, Zalman, if you don't mind. Why are you always eating? You must finish five loaves of bread every day! Are you really so hungry – all the time?!"

"No, no," answered the shoemaker. "I'm not hungry at all. The reason I eat is to keep myself strong! You see, once a few years ago a bunch of townspeople came and tried to drag me into the

church to make me bow down or something. But I fought them off. Maybe they were drunk or their priest put them up to it, but anyway I fought them off and they left me alone. But now I'm always worried that they'll try it again, so I always keep strong so they will never win."


"Ahhhhh!" replied the *chassid*. "Now I know why the Baal Shem sent me to you! Zalman, my friend, you are serving G-d every second!"

That is the practical meaning of a "Constant fire...should not stop."

And the Baal Shem added yet another dimension to the sentence, he explained that the words "*lo sichbeh*" (should not stop) can also be read, "*lo*," i.e., the negative things, "*sichbeh*," will stop. Namely, if one thinks of the Creator, and constantly strives to serve Him better, negativity will automatically melt away. As the *chassidic* saying goes: A little light pushes away a lot of darkness.

That is why, the Rebbe explains, the Moshiach must come immediately. In fact, it is incomprehensible that he did not arrive already. The cumulative effect of all the good deeds that Jews have been doing and all the G-dly light that they have been generating for these thousands of years certainly is sufficient to dispel the darkness of Exile and reveal the true light of Redemption. All that is lacking, concludes the Rebbe, is our desire; we must increase and deepen our desire that Moshiach arrive, and that desire must be like a constant fire.

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THE COMPLETE STORY: AN UNPRECEDENTED P'SAK DIN

TRANSCRIBED BY RABBI TUVIA DORON
TRANSLATED BY MICHOEL LEIB DOBRY



In response to all the excitement aroused by the Rebbe's sicha from the 28th of Nissan, 5751, and the subsequent rabbinical p'sak din that the Rebbe is Melech HaMoshiach – the world headquarters of Matteh Moshiach was established. Its first campaign was the signing of the declaration of Kabbalas HaMalchus of the Rebbe MH"M. Rabbi Dovid Nachshon continues to retell the story of the early days of the Moshiach Campaign, and the declaration before the Rebbe that echoes throughout the worlds. Part 2 of 3.





The members of the Crown Heights Beis Din at *Hataras Nedarim* – Erev Rosh HaShana 5749. (Photo courtesy of R. Eliyahu Slavin.)

THE REBBE'S ANSWER ON OUR DEPARTURE FROM ERETZ YISROEL

That evening, the Rebbe distributed dollars and gave us an especially warm look at our turn. The following morning, we suddenly received an answer to the letter that we wrote right before leaving Eretz Yisroel. **“Received. I will mention it at the Tzion. The time is now and the matter [is at hand].”** The issue of *Melech HaMoshiach* had apparently reached the proper time, and we understood that the Rebbe was most pleased that we had come.

That morning, one of our trio sang very loudly in 770 and then started singing at *farbrengens*, “*Sisu v’simchu b’simchas ha’Geula hineh hineh Moshiach ba.*” The Rebbe encouraged this song most forcefully with his hands, and Shmarya even began singing it before *davening*.

One of the *shul* regulars rebuked him, “What is this? Did you come here to make a new order?” etc. But after he saw the answers we received upon our arrival, he desisted.

People saw that the Rebbe considered this to be a *shlichus* of

utmost importance, yet one that was to be fulfilled by us below (i.e., not through the Rebbe).

THE EVENING OF THE 3RD OF IYAR – MATTEH MOSHIACH IS ESTABLISHED

That night, we gathered together several *askanim* and *mashpiim* from Crown Heights – about twenty or thirty – in the Mobile Centers office, which had been transformed into a war room for Moshiach activities, and decided to establish a *Matteh Moshiach*. We divided the work into committees of *mashpiim*, fundraisers, educators, and public relations, led by the main *Matteh*. I wrote the protocol and everyone signed. Then, I wrote on the side, “*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach Lolam Va’ed!*” I don’t know why, but that’s how it came out in the presence of all. While we had used this declaration in Russia beforehand, this was something completely different. In addition, we wrote that it had been decided to hold a public meeting in 770 on behalf of *Matteh Moshiach*.

We had heard during these days that someone approached the Rebbe

on Shabbos and said that there are people who are asking the Rebbe to reveal himself as Moshiach.

Therefore, this person said, the Rebbe should decree that Moshiach must reveal himself, etc. The Rebbe’s face became serious, apparently displeased with what he heard, and said, “Why are you putting a new job upon me?”

Naturally, the Rebbe has no fear of extra work. However, a year later, we saw that if we are unwilling to do the job, then the “new job” of, “he bore our sicknesses and endured our pain,” begins... Perhaps the Rebbe wanted to prevent this, and to proceed in joy and gladness of heart, through *our* request that *Melech HaMoshiach* reveal himself that year, 5751.

We didn’t understand this so much at the time, and we tried to draw things out of the Rebbe’s *sichos* in order to understand things properly. We wrote about everything that we were doing, not to ask the Rebbe, but to notify him. The responses we received were so warm and positive that it surprised us.

As mentioned earlier, we

when His

In continuation of this article’s discussion of the acceptance of the Rebbe MH”M’s sovereignty, and in order to understand the meaning of the concept of *Kabbalas HaMalchus*, we bring here a portion of the Rebbe Rashab’s *maamer* from a century ago (5663), as taught by the Rebbe Rayatz, of blessed memory.

This *maamer* explains the saying of our Sages that the *parsha* of “*Shma Yisroel*” precedes the *parsha* of “*V’Haya Im Shamo*” in order that a Jew can first accept the yoke of Kingdom of Heaven and then afterwards, the yoke of *mitzvos*. It explains further that acceptance of the yoke of the Kingdom of Heaven represents *bittul* (nullification) to the Master himself, whereas acceptance of the yoke of *mitzvos* represents *bittul* to the revealed expression of His blessed will. The following parable is brought as an illustration:

As an example, there is the acceptance of the sovereignty of an earthly king, which represents *bittul* to the essence of the king, as there has yet to be a revelation of the king’s will. Such revelation occurs only when he is actually conducting the affairs of the country. However, when a person accepts the king’s essence, at the time of his coronation, this is an acceptance of the yoke of his kingdom, which specifically represents nullification to the very essence of the king.

The difference between nullification to the king’s essence and nullification to his will alone is expressed in two ways. When the nullification to the king’s essence is of the highest possible level, there are two expressions of royalty: a) influence from a sense of closeness; b) when the king is in a state of loftiness and grandeur. The close influence comes when he leads the country and thus reveals his will through his leadership, and the expression of his desire according to the nature of the people. The king’s demonstration of interest and supervision over the affairs of the country is expressed specifically through the people. However, the king’s essence is much higher and far loftier than the people, as is written, “from his shoulder and above, he is higher than all the people,” etc. We find that when someone accepts the king at the time of coronation, then the aspect of *bittul* is specifically to the king’s very essence, which is higher than his revealed will as expressed through his conduct of the affairs of state.

Furthermore, for the *bittul* to be on a much higher level, i.e., when it is internalized with the greatest force and strength (*a shtarker avekleig un a shtarker fal bittul*) is

very essence is internalized. This is not similar in any way to the *bittul* and internalization in reference to the revelation of the king’s will. For when a person nullifies himself to the king’s essence, then he doesn’t know which of [the king’s] desires will be revealed afterwards through his manner of ruling the country; he simply nullifies himself to he who commands and decrees, and acts only in accordance with his *bittul* to the king’s essence.

Similarly, we find regarding the fulfillment of [the king’s] will on account of this *bittul* to the essence of the king, i.e., from the person’s connection to and unity with the king’s essence. Then, even the fulfillment of the king’s will alone is on an entirely different level. When the *bittul* pertains just to the king’s will (not in relation to the essence), the will is revealed at a level corresponding to the person himself. In such a case, the person feels good about what he is doing. He feels that it is good for him, and good for others, and as a result, he fulfills it. The only

difference is that this person on his own does not possess the capability to invent such a just and right mode of conduct. Only the king, through the power of his intellect, can derive such a thing. Thus, we see that when the king reveals his desires, the person also feels right about it, since he also has such a desire. Yet, this is not from the level of internalizing the essence.

However, when a person has *bittul* to the king’s very essence, he fulfills the king’s will without contemplating whether it is good for

him or not, for even if he doesn’t comprehend the good in it, he will still do it. And even if this desire [of the king’s] is not good for him in particular, he will still do it. He will fulfill the will of the king, even to the point of actual self-sacrifice by casting his own life aside.

In contrast, when the *bittul* is to the king’s will alone, even though he makes a firm agreement to fulfill his desires regardless of whether he thinks the matter is good for him, nevertheless, when it has particular relevance to him, etc., he will not act in accordance with the agreement. This is the case all the more so if fulfilling the king’s requires actual self-sacrifice.

But when fulfilling his will is done out of *bittul* to the very essence of the king, then he has no existence of his own at all, and he is totally nullified by internalizing the king’s essence. He stands strong [against] all delays and barriers, and fulfills the will of the king with literal self-sacrifice, etc.

*When a person has
bittul to the king’s
very essence, he
fulfills the king’s will
without contemplating
whether it is good for
him or not.*



I didn't know myself what to do, and I told him, "We'll see what happens at the farbrengen. Based on the situation, I'll understand from the Rebbe himself what to do."

submitted the announcement to the Rebbe of the large public meeting we had planned for that Thursday evening on the issue of "Do everything in your ability in a manner of lights of *Tohu* in vessels of *Tikun*." We handed it in on Wednesday morning, and received an answer immediately. Our submission included several pages of proposals, the names of all the committee members, etc. The Rebbe wrote, "All this will be taken to the *Tzion*, and I will mention it at the *Tzion*." We understood from this very special language that the Rebbe was most pleased by this. Notices regarding the meeting were hung up in 770 and all over Crown Heights.

THE RABBANIM OF CROWN HEIGHTS SIGN THE P'SAK DIN

On Wednesday afternoon we went to the two remaining members of the Crown Heights *beis din*, HaRav

Yehuda Kalman Marlow [of blessed memory] and HaRav Avrohom Osdoba [may he live many good and long years], to request their signatures on the *p'sak din*. They signed, and we wanted to bring them to the Rebbe. It is interesting to note

"Received with much appreciation. It should be a continuing and increasing activity, as the time has come."

that the Rebbe usually comes back from the *Ohel* about two hours after sundown. However, on that day, the Rebbe returned to 770 at the

moment Rabbi Osdoba signed.

I called the secretariat and said that I wanted to submit the *p'sak din*. The secretary asked, "Which *p'sak din*?" I told him, "The one that says that the Rebbe has to reveal himself as *Melech HaMoshiach*." He responded, "*Nu*, you know what? I'm just a mailman. Put it in a closed envelope, as if I don't know what's written, and I'll give it in." And so I did.

When he called me in to give me the answer, the secretary asked with a smile, "Tell me, had the Rebbe already seen what was written in this *p'sak din*?" I said that I was prepared to answer him on the condition that he doesn't get angry with me. He promised, and I told him that I had given it to the Rebbe yesterday near the *mikveh*.

"And what did the Rebbe say then?" he asked. I told him, "*Yasher ko'ach, Yasher ko'ach*."



That morning, one of our trio sang very loudly in 770 and then started singing at farbrengens, "Sisu v'simchu b'simchas ha'Geula hineh hineh Moshiach ba." The Rebbe encouraged this song most forcefully with his hands, and Shmarya even began singing it before davening.

It turns out that when the secretary handed the envelope to the Rebbe, he opened it, smiled broadly, and gave the same answer that he had given that morning: "All this will be taken to the *Tzion*, and I will mention it at the *Tzion*." I understood that we were going in the right direction, and as they say, a major shift had begun.

THE FIRST MOSHIACH CONFERENCE IN 770 – 250 SIGNATURES ON THE KABBALAS HA'MALCHUS

The following day, the newly established *Matteh Moshiach* opened its first major conference in 770. The great *beis midrash* was filled from wall to wall. The *rabbanim* spoke very strongly, and everyone felt the importance of the hour in anticipation of the Rebbe's *hisgalus*. Rabbi Garelik then read the answer that he received in Italy, and spoke about the need to work on signing up people on the *Kabbalas HaMalchus* that the Rebbe is *Melech HaMoshiach*. I composed its text to the Rebbe as follows: "We, the undersigned, accept upon ourselves the yoke of the sovereignty of the Rebbe MH"M, to do all that he wants and requests from us in every matter, and to do all this with self-sacrifice," etc.

In the first version of the text, "*Yechi Adoneinu*" was not part of what was declared publicly. Instead, it stated that "we accept upon ourselves the sovereignty of the Rebbe MH"M, and that he should reveal himself." Two hundred and fifty people signed this declaration at the conclusion of the meeting.

The next day, Erev Shabbos Kodesh Parshas Tazria-Metzora, the 6th of Iyar, I took four full pages of signatures, without any additional reports, as I wanted to see the Rebbe's reaction to this alone. I gave them to the secretary, Rabbi Groner,

on Friday afternoon after *Mincha*, for submission to the Rebbe, and then went to my room.

THE REBBE'S ANSWER ON THE SIGNATURES

Suddenly, I received a telephone call from R. Leibel Groner that I should come immediately. "You have an answer," he said. I ran over quickly. He handed me the typewritten note, a general answer on the submitted reports over the past few days:

Received with much appreciation.

*When this answer
came in, all
boundaries were
broken. The bachurim
ran and made
enlarged copies and
plastered them along
with the Rebbe's
answer on all the
walls of 770.*

It should be a continuing and increasing activity, as the time has come. As with the strength granted from our Sages, of blessed memory, and their blessing of "an increase to all those who increase," and in particular the blessing of the Holy One, Blessed Be He, whose increase is great in quantity, etc.

And the time has come, as we are coming from the month of Nissan and its *influence* and into the month of Iyar (an acronym for the *Avos* and *Rochel*, the "fourth leg"), as is explained in numerous places.

In the year of "I will show miracles." I will mention it at the *Tzion*.

When this answer came in, all boundaries were broken. The *bachurim* ran and made enlarged copies (including the text of the declaration that we accept upon ourselves the yoke of the sovereignty of the Rebbe MH"M, and to do all that he wants with self-sacrifice), and plastered them along with the Rebbe's answer on all the walls of 770.

With much excitement, I sent someone to buy a big bottle of *mashkeh*. (It was customary to send in bottles of *mashkeh* to the Rebbe before Shabbos in connection with upcoming Chabad events. The Rebbe would call the organizers up at the Shabbos *farbrengen* to announce the activities and then pour from the bottle that would be taken to the event.) I sent the bottle to the secretariat, and I wrote that this *mashkeh* was in connection with the *farbrengens* that would be held in various locations regarding the acceptance of the Rebbe's sovereignty by the people. However, the secretary immediately said that it was not entirely clear whether or not this bottle would be presented...

That Shabbos evening, 770 was all fired up, especially after everyone saw the notices that the Rebbe accepted the signatures with much appreciation, and that everyone must accept his sovereignty. The elders and all those who were not accustomed to "unconventional missiles" came a bit closer... The lights of *Tohu* began to approach the vessels of *Tikkun*.

THE NOTICES' VALIDITY IS QUESTIONED – THEN VERIFIED

The *davening* was extremely joyous. The Rebbe made very strong hand movements, exiting the *beis midrash*, accompanied by the singing

Apparently, the Rebbe foresaw all the accusations, and ordered that the note be delivered personally, in order to remove any possible protest. Thus, the forgery charges were thrown out!



of “*Sisu v’simchu b’simchas ha’Geula*.” I was standing first in line near the passageway, and the Rebbe gave a very strong hand movement as he passed me. We felt that the issue was heating up in a most unusual manner. Immediately after *davening*, circles of dancing were formed and everyone began to sing “*Zahl shoin zain di Geula*.” In a moment of pure spontaneity, I told everyone to start singing to the words of “*Yechi Adoneinu*,” as written to the Rebbe in the first report of *Matteh Moshiach*.

We started turning somersaults in 770 with great joy. The *bachurim* were very excited and felt that the *hisgalus* was bound to happen at any moment. In essence, this was the *hisgalus* – the fact that the Rebbe gave approval to everything that had been done since Beis Iyar.

That night, we went to a number of “*sholom zochors*,” and sang “*Yechi Adoneinu*” at each one. I remember thinking that entire evening about what I will do the next day – if I will declare something, how I will declare, if the Rebbe will agree to the declaration, etc. I couldn’t sleep the whole night from all the excitement.

R. Moshe Slonim [of blessed memory] approached me after *davening* prior to the *farbrengen*, and asked me if I was going to make a declaration or not. R. Moshe was like a brother to me, with whom I consulted often. Yet, I didn’t know myself what to do, and I told him,

“We’ll see what happens at the *farbrengen*. Based on the situation, I’ll understand from the Rebbe himself what to do.”

Suddenly, people started coming to me and saying that the notices on the walls are forgeries, etc. Who said such a thing? One of the more important members of the “rationalist” camp. “It’s simply not possible that the Rebbe gave sanction to such a thing,” he reportedly said.

I approached him before the *farbrengen* and said, “Who do you think you are anyway, Yeroboam ben Navat? Why are you saying such things?” He said that it simply can’t be that the Rebbe gave such an answer. “Before you go around saying that it can’t be, go and check it out with the secretary. He called me and gave it to me,” I replied.

I found out later that he did go to the secretary, and started yelling at him: “Do you have any idea what chaos is going on downstairs? Have you seen all the notices on the walls? Look what’s happening! What about *kavod Lubavitch*?” etc.

The secretary responded, “What do you want from me? The Rebbe gave me a note, and told me to *hand it directly to him!*”

In other words, not only was this the Rebbe’s exact answer, but the Rebbe gave it to Rabbi Groner in printed form and told him to give it to me personally. This is the reason

that he called me on the phone and told me to come, otherwise, he would simply have told me over the phone that I received the same answer on the signatures that I had received the day before. However, the Rebbe specifically said that the note should be handed to me. Apparently, the Rebbe foresaw all the accusations, and ordered that the note be delivered personally, in order to remove any possible protest. Thus, the forgery charges were thrown out!

The *farbrengen* of the 6th of Iyar, Shabbos Parshas Tazria-Metzora – THE *farbrengen* – had begun. Anyone who noticed could see the difference between this *farbrengen* and the one of the previous week, Parshas Shmini. Then, no one could figure out a thing; there was only tension. This Shabbos, the *farbrengen* was entirely on Moshiach! The Rebbe began the *farbrengen* with Moshiach with the singing of “*Zahl shoin zain di Geula*” and afterwards, “*Sisu v’simchu b’simchas ha’Geula*.”

The Rebbe then turned to the three of us – Avi Taub, Shmarya Harel, and myself. While the Rebbe would always say “*L’chaim*” to us whenever we came for Shabbos, this time, the Rebbe gestured to us in an extremely forceful manner. We felt that the Rebbe was encouraging us to continue more and more with all our strength in our Moshiach activities, and not to be affected adversely in any way.

ONE MAN ALONE

BY SHNEUR ZALMAN BERGER

He stood alone in the airport and greeted hundreds and thousands of new olim who arrived in Eretz Yisroel. This was at the beginning of the 70's when "absorption" wasn't as popular as it is today. He opened chadarim, arranged brissin and public s'darim. This is the story of one man alone, a chassid, a baal mesirus nefesh, Rabbi Aaron Chazan.

It was in the beginning of the 70's when a crack opened in the Iron Curtain of Russia and many Jews left for Eretz Yisroel. Members of the Jewish Agency and various *kibbutzim* greeted them and worked tirelessly to direct the *olim* to *yishuvim*. These groups brainwashed them with anti-religious sentiments. The religious organizations didn't work in absorption at all, and so the field was wide-open for the Agency and *kibbutz* members to do their work.

The *chassid*, Rabbi Aaron Chazan, the man who fearlessly stood up to the Communist regime in Russia, saw what was going on with the new *olim* and decided to do something about it. Even though he himself was a "new *oleh*" who had recently arrived from the Soviet Union, tired and broken from his non-compromising battles for pure *chinuch* for his children and the children of his friends and acquaintances, he decided to roll up his sleeves and get to work.

He began by finding out when flights from Europe arrived with new immigrants, and each time one of these flights landed, he positioned himself at the airport with piles of *siddurim*, *Chumashim*, *talleisim* and *t'fillin*, and began distributing them to the new *olim*. He encouraged them to live in communities of observant Jews.

At first he wasn't paid much

"I asked him if he knew what Purim is, and he said, "We eat hamentashen." I asked him if he knew what a Megilla is, and he answered in a whisper as though afraid the K.G.B. would hear him, "I have a small Megilla at home that my grandfather had."

attention; perhaps they mocked him and his abilities. But one month later the men in charge of absorption at the airport began to realize how compelling he was. They immediately sent security men to remove him from the area.

"I once went with a Knesset member from the Agudas Yisroel party," said R' Aaron to *Beis Moshiach*. "He went with me to the airport, and since he was a Knesset member, we went into the Arrivals Terminal. I began to greet the new immigrants with my supplies. Not much time elapsed before

the security guards showed up and asked me what I was doing there. I told them I had come with a Knesset member, but when I turned to look for him, he had disappeared ...

"Naturally I was led out immediately, but I didn't give in, and not much later I returned, this time with a proper stand with a large sign in Russian and Yiddish that said, "Free Distribution of Talleisim and T'fillin."

This was R' Chazan's secret. He lives in B'nei Brak, and is in his eighties. His white beard adorns him with a *hadras panim*; his memory is clear and his stories are enthralling. For many years, he and his wife, Nechama Leah, *a"h*, lived lives of utter *mesirus nefesh* in the Soviet Union, where they fearlessly stood up to a government that insisted they send their thirteen children to the communist school system. Their home in Russia was open to all Jews. This included those who were being sought after by the authorities, and who needed to hide from the cursed K.G.B.

After much suffering, the family was allowed to leave Russia, and they arrived Erev Rosh HaShana 5727 (1967) in Eretz Yisroel. The story of their life in Russia has been written in *Neged HaZerem* (in English, *Deep in the Russian Night*).

Rabbi Chazan saw the spiritual plight of Russian immigrants to Eretz Yisroel and was greatly pained by it. He decided to help them in their spiritual absorption and devoted himself to this work. He spoke at gatherings for immigrants, arranged thousands of *brissin*, registered thousands of children in religious schools, made *shidduchim*, and taught Torah.

All the organizations for immigrants as well as the schools that were founded for them by various *chassidic* and non-*chassidic* groups were in constant contact with R' Chazan since he was the one who convinced the parents to send their children to religious schools.

The Rebbe MH"M took a great interest in R' Chazan's work, and when



Rabbi Aaron Chazan speaking at a *shul* for Georgian Jews

some Russian immigrants had *yechidus* with the Rebbe, the Rebbe asked them whether they helped R' Chazan in his work on behalf of Russian Jewry.

R' Chazan saw the fruits of his labor when his *mushpaim* and *mekuravim* followed his footsteps in spreading *Yiddishkeit* and *chassidus* among other Russian immigrants.

How did all this begin?

"It was shortly after I arrived here. I spoke with many *olim* who had come from Russia and I saw that the ignorance of *Yiddishkeit* that they had in Russia left them without even a minimal Jewish education.

"I myself was a new immigrant and didn't know anybody. I naively went to *rabbanim* and told them that in their communities there were immigrants they could work with. The *rabbanim*

weren't interested, and I quickly realized that I'd have to do the work myself."

R' Chazan went to the neighborhood of Givat Olga in Chadera, where many new immigrants live, and began walking the streets of the neighborhood for the purpose of attracting attention. His plan worked. One *oleh* was flabbergasted at the sight of a Jew dressed in religious garb wandering around the neighborhood. He went over to R' Chazan and was shocked to discover that the "*chareidi*" was a new immigrant from the Soviet Union! He asked R' Chazan where he was from and what he wanted.

As they spoke, other immigrants gathered round who were also amazed to see a new *oleh* who was a *chareidi*. One Yiddish-speaking *oleh* was moved

to see a Russian Jew who still spoke fluent Yiddish. R' Chazan realized that this man knew a little something about *Yiddishkeit* and he asked him which *shul* he *davened* in. The man said that when he arrived in the neighborhood, "I asked where the *shul* is, and they told me there's no *shul*, and so unfortunately I don't go to *shul*."

This was a few days before Purim, and R' Aaron was already thinking about Pesach. "Would you be interested in having a *seider* in your house?"

The man was taken aback, and R' Chazan said, "I'll bring plenty of *matzos* and food," in order to convince him, and the man agreed to have a *seider* in his house for his friends and family.

"I asked him to bring the children, since Jewish life in Eretz Yisroel is vibrant, unlike in the Soviet Union

where only old people went to *shul*. The man became emotional and began to tell his friends standing around him about the secret *s'darim* his grandfather had made.

"When I realized that this neighborhood was a good place to work, I decided to do something for Purim, too. I asked him if he knew what Purim is, and he said, "We eat *hamentashen*." I asked him if he knew what a Megilla is, and he answered in a whisper as though afraid the K.G.B. would hear him, "I have a small Megilla at home that my grandfather had."

"We made a Purim party for new

to learn, I will help you teach your children and grandchildren."

"They were thrilled, and on the spot they decided to set aside a place for the children to learn about Judaism every afternoon. I hired a teacher who lived in the area and every day he taught a few dozen children about Judaism and *mitzvos*. These classes went on for many years."

Rabbi Chazan's work began in Givat Olga but spread to other cities. One day R' Chazan was walking the streets of Tel Aviv, where he met a shoemaker, a new immigrant. R' Chazan got into a conversation with him about this and

which the children of immigrants learned about *Yiddishkeit* in the afternoons from *frum* teachers.

A typical day for R' Chazan was extremely busy. He supported his family by checking over and fixing *sifrei Torah*. Despite the hardships, he dedicated only a little bit of time to working, and thus his salary was commensurate to his efforts. He devoted most of his time to the *olim* in order to spread as much *Yiddishkeit* among them as possible.

He traveled to cities that had concentrations of new immigrants and made house calls and gatherings, encouraging them to do *mitzvos*. Many of the children transferred to religious schools. Some of the funding for his work came from the generosity of Mr. Levenstein, who saw the importance in what R' Chazan was doing.

For over 25 years R' Chazan worked with new Russian immigrants in the course of which he accomplished a tremendous amount. Even today, despite his advanced age, he continues to work with Russian Jewry. He definitely doesn't like to talk numbers, but he is happy to describe the ups and downs that he experienced in his work.

"Most of the immigrants who came to Eretz Yisroel were uncircumcised since the communists forbade circumcision. We've had great success in this area. I placed ads in newspapers, in Russian and Yiddish, announcing that anybody who wanted a *bris* should call me. Hundreds of people turned to me for assistance and I referred them to various hospitals where they had *brissin* done."

Today there are organizations that work with immigrants, but R' Chazan himself was a one-man organization. He took care of every detail, walking or traveling by bus (the old ones) from city to city, from one immigrant to the next, getting them involved in *Yiddishkeit*.

His children relate that they never saw him at home. "Abba left in the morning and returned late at night," said one son. "In the morning he



In 5750, R' Chazan presented the Rebbe with his book, *Deep in the Russian Night*

immigrants in the neighborhood shelter where they had *Ivrit* classes. I bought lots of *hamentashen*, and Purim night I went to the *miklat* in Givat Olga, where I introduced myself to the large crowd.

"At first there were immigrants who weren't thrilled by my presence. The one in charge gave me two minutes, but when the *Ivrit* teacher said, 'I don't know anything about Purim; I'd love to hear about it,' I was given permission to speak.

"I started with a *chassidic* story along with some humor, and the crowd asked to hear more and more. I emphasized the importance of a real Jewish education for their children. 'What the communists didn't allow you

that, in the course of which he suggested that a *seider* be held in the man's home. The man happily agreed.

That year a number of *s'darim* were held for new immigrants in various cities, each one attended by dozens of *olim*. Remember that the work with new immigrants done today has become a routine matter, and *s'darim* are standard work for every Chabad house, but back then it was a complicated logistical task, as well as very costly. R' Chazan wasn't fazed; he enthusiastically threw himself into the work.

The success of the class in Givat Olga spurred R' Chazan to expand to other cities. He established *chadarim* in



Putting t'fillin on a new immigrant at the Kosel



Hachnasas seifer Torah to a shul for new immigrants

worked at checking *sifrei Torah*, but most of his time he spent traveling about the country in order to reach out to Russian immigrants.”

When I ask R' Chazan about this he says, “I am happy to say that although I was hardly ever home, and I was hardly involved in my children’s *chinuch*, they were all raised *b’darkei ha’chassidus*. *Baruch Hashem*, many of my children and grandchildren are *shluchim* around the world.”

If that wasn’t enough, after a long hard day of work, R’ Aaron would go out a few nights a week to the airport where, in the wee hours of the night, he waited for immigrants who just landed at Ben Gurion airport, and distributed *siddurim*, *Chumashim*, *talleisim* and *t’fillin*.

As with every project he undertook, this one at the airport also involved a lot of difficulties. At a certain point the missionaries also began working with immigrants. They distribute their

material among immigrants throughout the country.

"It pains me to see how successful they are in getting into people's homes and hearts. I fought against the distribution of their books by sending numerous letters to ministers and public figures, but nobody responded.

"One day I decided to do something about it. I went to the Knesset and spoke with some Knesset members about this. But they all referred me to the chief rabbi, Rabbi Shlomo Goren. 'He'll surely help you,' they said.

"After a few more obstacles, I met

with Rabbi Goren and said that the chief rabbinate had to fight missionaries. 'What can be done?' he asked, and from the tone of the question I realized that he himself didn't know what to do.

"I told him, 'Print *sifrei Tanach* and distribute them to immigrants free of

IT ALL STARTED WITH A YAHRTZEIT

R' Chazan told the following amazing *hashgacha pratis* story:

I once received a letter from a nineteen-year-old boy who lives in Pardes Chana and wanted a *bris mila*. On the appointed day, I wanted to go to the boy's house, but my regular driver, a *frum* man, refused to take me because he had *yahrtzeit* that day, and he said that if he'd take me to Pardes Chana he was likely to miss *Mincha* with a *minyan*. I told him not to worry; I would arrange a *minyan* for him to say *Kaddish*. He was convinced, so we set out on our way, not knowing what this *yahrtzeit* would accomplish in Pardes Chana.

When we arrived at the house, an older man welcomed us. He was the father of the boy. We sat down and discussed the significance of a *bris*, and he told us that his son who wanted the *bris* was currently staying at a Shomer HaTzair *kibbutz*.

As it got later and was nearing sunset, I told the man that the Jew who had come with me had a *yahrtzeit* and needed to *daven* with a *minyan*, and I asked him to organize a *minyan*. He willingly agreed to have the *minyan* in his house, and I went outside to look for more men. I suddenly encountered a large group of older immigrants. I asked one of them, who looked about seventy, and he knew what I was talking about and liked the idea of *davening* with a *minyan*, so they all joined him.

Some of them remembered what *davening* is all about, and so we *davened Mincha* and the driver said *Kaddish*. When we finished *Mincha* I asked them whether they'd be willing to wait for *Maariv*, and to my surprise they all agreed. In the meantime we began schmoozing. I spoke to them about opening a *cheider* in their *yishuv* and one of them said that in the absorption center building there was a room set aside for a *shul*. It had the appropriate furnishings, an *aron kodesh*, tables and chairs, and even a lectern for a rabbi, but it had no *s'farim* or *seifer Torah*.

I asked them, "If I bring you a *seifer Torah* and *s'farim*, will you *daven* there regularly?" They said they

would, and I promised them that I'd return in a few days with a *seifer Torah* and *s'farim*, and that we'd make a beautiful *hachnasas seifer Torah*. I said this as my mind began working on how to obtain a *seifer Torah*!

When I returned to B'nei Brak late that night, I didn't go home. I went straight to the home of Mr. Levenstein, who helped me a great deal with money matters. I told him we urgently needed a *seifer Torah* and *s'farim* for a *shul* for immigrants in Pardes Chana.

He thought for a few minutes and then said, "I'll take care of the *seifer Torah* and I'll go with you to Pardes Chana for the *hachnasas seifer Torah*." I couldn't believe my ears, but I immediately began preparing for the big event. Mr. Levenstein even put a public invitation for the event in *HaModia*.

On the appointed day, we went to Pardes Chana, accompanied by *bachurim*. We were prepared not only with a *seifer Torah* and *s'farim*, but also with food for a *seudas mitzva*.

We arrived at the center of the neighborhood, which had been built for *olim*. A pathetic sight: temporary dwellings pasted together, and in the heart of the neighborhood was the beautiful absorption center with offices, an *ulpan*, club, and of course, the *shul*. We arranged a parade in which dozens of immigrants participated, as well as the *rabbanim* of Pardes Chana and even local journalists.

With singing and dancing we arrived at the absorption center and entered the *shul*. I noticed a young boy happily dancing, and during the meal I asked the old man whose son was supposed to have a *bris*, who that boy was who had danced like it was Simchas Torah.

He looked at me in wonder and said, "That's my son! Even though he's on that *kibbutz*, he is very happy to have a *bris*. After all, we're descendants of Rabbi Pinches of Koretz, one of the students of the Maggid!"

Who could have imagined that the driver's *yahrtzeit* would have developed into a *shul* for immigrants in Pardes Chana!?



Visiting an immigrant family



A cheider for olim

charge. As I could have guessed he would say, he said there was no money for that. I saw that he too wasn't interested in really working against the missionaries, so I got up and left."

R' Chazan checked *s'farim* for the Ministry of Religion, and when they

heard from him about his war on behalf of distributing Tanachs to immigrants, the one in charge decided to help out and distribute Jewish packages at the airport, which consisted of *talleisim*, *t'fillin*, *siddurim*, and *Chumashim*.

"They gave me the important task of greeting the immigrants with these *sifrei kodesh*. The folks at the airport didn't like the fact that a religious Jew was standing there and giving out religious articles. They told me to set up my stand on the side of the Arrivals Terminal.

"I wised up though and hung a large sign that announced the free distribution of *talleisim* and *t'fillin* in Russian and Yiddish. I stood there a few nights a week doing this. Sometimes I remained there until dawn and then I would do *Mivtza T'fillin*. Many hundreds of *olim* got off the plane, stepped onto holy ground, and put on *t'fillin* for the first time in their lives."

This went on for over a year, until someone decided that R' Chazan needed to be replaced by someone more "moderate" in his views, and they put an ardent Zionist in his place.

At that time, R' Chazan worked on fulfilling the Rebbe's directive of settling new immigrants in Nachalat Har Chabad, which had just been founded. He made it his business to inform the new immigrants about the new neighborhood and referred suitable families there.

He found one of these families in B'nei Brak at the Machnovka Rebbe, *zt"l*, who asked him to help them. R' Chazan went with the family to the office of Rabbi Efraim Wolf and asked him to arrange an apartment for them in Nachlat Har Chabad. There were no available apartments. R' Aaron realized that a new immigrant family wouldn't fit into B'nei Brak, and that an apartment had to be found for them, as the Rebbe wanted, in Nachalat Har Chabad.

R' Chazan doesn't give up, and after protracted negotiations which proved fruitless, he left R' Wolf's office, leaving the family there. An apartment was finally found, and the family lives in Nachalat Har Chabad till this day. They're a wonderful *chassidishe* family.

A one-man absorption center!

MOSHIACH EXHIBITION

BY DANIEL GORDON

*A unique and stunning exhibit made the rounds of cities throughout the U.S. * Rabbi Itche Gansburg tells Beis Moshiach how he successfully conveys Moshiach and Geula ideas to thousands of children. * Marking ten years of the mobile exhibit.*

The year is 5753. The Rebbe MH"M comes out nearly every day and encourages the singing of *Yechi Adoneinu*. The crowd lives and breathes the imminent *hisgalus*. Excitement runs high at this "hechste tzeit" [peak time] for the Geula.

Rabbi Itche Gansburg, who had produced *chassidic* exhibits in the past, describes his feelings at this time. "I just couldn't stand idle at this pivotal time. I began searching for something I could do so that Moshiach would finally come. I finally came up with the idea of a Moshiach and Geula exhibit for children that would show them how the world will look in the time of Geula.

The Moshiach Exhibit is what it's called. As soon as he got the green light and *bracha* from the Rebbe, it was displayed in the Rambam school in Flatbush. There are many schools in the area and thousands of children came to view the exhibit. Then R' Gansburg rented a number of large trucks and took his Moshiach exhibit on the road. When the tour of the U.S. was over, the exhibit was placed in front of 770 and later it was flown

to Eretz Yisroel and shown at a number of Chabad houses.



"We wanted to convey the belief that any minute now we will behold the true and complete Geula," says R' Gansburg. "The entrance to the exhibit is completely dark, and it gives the visitor the feeling that he's passing through a tunnel. Then suddenly there are spotlights that illuminate certain exhibits. These are different *mitzvos* like Shabbos candles and *t'fillin*, lights of *k'dusha* in the midst of the darkness of the difficult Exile."

At the end of the tunnel are additional exhibits which illustrate what the Jewish people have experienced while in *Galus*. It shows a timeline from Avrohom until our days under the words: "May He who answered to... answer us" – our cry for Geula throughout the generations.

The exhibit made a tremendous impression on thousands of children. The yearning for Geula, understanding its importance and the need to demand and hope for its immediate realization, were messages that all visitors received. They began to see and sense what the Geula will really be like.

The kids were thrilled. The feeling that "hinei hu ba" penetrated deep into their hearts and left its stamp of pure and complete faith. R' Gansburg: "I remember that one child noticed a doll with glasses, and asked that they be removed, "because when Moshiach comes there'll be no need for them."



The Western Wall, remnant of our days of glory, and a place where we can pour out our prayers for *Geula*

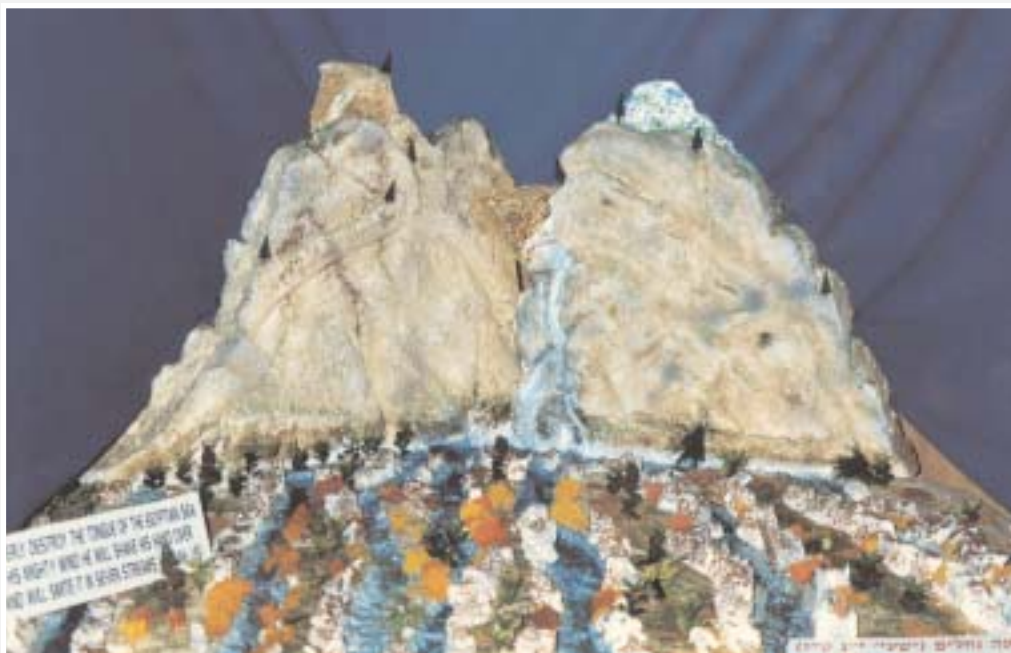
"Kol b'rama nishma, nehi bechi tamrurim, Rochel mevaka al boneha .. min'ee koleich mi'bechi ... v'shavu banim ligvulam"

(a voice on the heights is heard, a bitter cry, Rochel crying for her children ... hold back your voice from crying ... and the children will return to their border).

Models of Kever Dovid, Kever Rochel, and the *Kosel HaMaaravi*, our holy sites.



The *Beis HaMikdash*, a model that was sent to the Rebbe by a talented artist from Australia, and exhibited with the Rebbe's approval and encouragement



The next section is the largest and main part of the exhibit. It illustrates how the world will look in *Geula* times with hospitals closed and available for sale, bank vaults open for anyone to help themselves, the *Seudas Moshiach* with the *Livyasan*, *Yayin HaMeshumar* and the *Shor HaBar*, everybody sitting peacefully “under his vine and fig tree.”

* * *

Top: This is also one of the prophecies of *Geula*: seven streams will come forth from the mountain, a prophecy which the Rebbeim discuss in many *maamarim*. It will be a time of abundance with plenty of water.

Left Bottom: Predatory animals live side by side with domesticated animals, a wolf with a lamb, a leopard with a goat. The lion will cease hunting and will eat hay as cattle do.

Bottom right: Moshiach in his palace as nations of the world stream towards Yerushalayim to see him. Also shown are the qualifications of Moshiach, i.e., he will be a scion of the house of Yishai, a teacher of Torah, whose influence will extend over the entire world.





Left: A child touches a snake and is not harmed. Weapons are not used for war but for good purposes.

Below Right: It will be still heard in the cities of Yehuda and the courtyards of Yerushalayim, the sound of rejoicing and the sound of joy, the sound of the celebration of grooms at their *chuppos* in the rebuilt Yerushalayim

Right: "Behold days are coming says Hashem ... not hunger for bread nor thirst for water but to hear the word of Hashem." A video of the Rebbe talking about this prophecy plays on the side of the exhibit.



There are many other exhibits: An ox with its horns cut off – "and all the horns of the wicked I will sever," the end of evil; a map of Eretz Yisroel showing an expanding Eretz Yisroel as it says, "in the future Eretz Yisroel will spread out over other countries"; a white donkey - "if they do not merit," Moshiach will appear on a white donkey; "if they merit" – "on the clouds from heaven." The *Beis HaMikdash* descending from heaven surrounded



by clouds containing *shuls*, men, women, and children, private homes, cars and planes, a model of "Beis Moshiach-770" from which you can see the Rebbe looking out, "watching from the windows, peeking from the cracks."; another stage of *Geula* – *T'chiyas HaMeisim*. As the visitors to the exhibit stand there in astonishment, a *shofar* sounds as the gravestones in the cemetery start to move, graves open, and people come to life.



R' Gansburg in the doorway of the exhibit placed near 770



"They will grind their swords into plowshares and their spears into pruning hooks"

TO STAND AND FIGHT FOR OUR LIVES

BY SHAI GEFEN

Just one week passed since the establishment of the first government in the history of Eretz Yisroel that announced in its protocol that it will establish a Palestinian state, and sixteen people were massacred in Chaifa, a couple was murdered in Kiryat Arba Friday night, and four Kassam missiles were shot at Sederot.

THE BALLOON BURST ONCE AGAIN

One of our problems is that when things are relatively quiet for two months, we begin to think, “see how the legendary Arik Sharon protects us?” From out of nowhere comes the blind faith in the all-powerful Sharon, the commander of Unit 101, as though he, with his clever political maneuvers and his “painful concessions,” managed to magically stop the terror. For some reason, people believe that even though Sharon announced a Palestinian state, he’s really planning on conquering the other side of the Jordan. None of us would buy a used car from a man like him, but when it comes to our lives we’re ready and willing to believe anything he says.

Last week there were two terrible massacres, one in Chaifa and one in Kiryat Arba. The balloon burst in our faces yet again, and we realized that our security is not something that can be played around with. Just one week passed since the

establishment of the first government in the history of Eretz Yisroel that announced in its protocol that it will establish a Palestinian state, and sixteen people were murdered in Chaifa and dozens were wounded. Then on Shabbos, the Horowitz couple from Kiryat Arba were murdered in their home. Four Kassam missiles were shot at the city of Sederot.

We have to keep reviewing what the Rebbe said about how even talking about giving up land causes our enemies to attack Jews around the world, even if they don’t plan on actually giving away land. That a government is willing to renounce *shleimus ha’Aretz* as well as *shleimus ha’Am*, makes it a dangerous government indeed, one that causes innocent blood to be spilled. As *chassidim* who know this, we cannot sit with hands folded!

What makes the situation even worse is that the ones who comprise the government are parties from the Right, Mafdal and Ichud Leumi. What will they say on judgment day

to those who voted for them, and more importantly to the Heavenly Court? Yossi Sarid and Yossi Beilin can laugh as they see Effi Eitam and Benny Alon bringing their dream to fruition. If it didn’t personally affect us, we’d find it funny too.

“IS’CHALTA D’GEULA” AND GIVING AWAY LAND

In a letter the Rebbe wrote to Rabbi Zevin, he says that whoever champions the *shita* of “*is’chalta d’Geula*” (i.e., that the establishment of the State of Israel is the beginning of *Geula*) champions the giving away of land to the Arabs.

I always found it difficult to understand this, because to us it seems that it is those ardent Zionists who are adamantly opposed to giving away land. But upon deeper reflection, we see that nothing remains of those who cried out against giving land while equating Zionism with *Is’chalta d’Geula*. It was those very same people who actually supported giving away land with Begin’s Camp David, the Chevron Accords and Wye, and continued to remain in the government. Now they are the ones who are intent on establishing a Palestinian state while uprooting Jews from their land.

Only one *shita* and one *shita* only can withstand all the evil winds that blow, and that is the *halachic* perspective that says unequivocally that *pikuach nefesh* must be avoided at all costs. All other ideologies have disappeared, while *halacha* remains unchanged forever.

THE ROLE OF RABBANIM

Since the establishment of the government, we hoped to hear at least one lone voice protesting the dangers the government was putting us in. We hoped that the Moetzes G’dolei HaTorah would be convened, just as it was on the eve of the



elections. We thought we'd hear the views of *g'dolei Yisroel* on this awful state we're in – not just from a political perspective in which money and honor are all that count, but a value-based view of things.

We wanted to hear the voices of *g'dolei ha'Torah* on the two topics that the Rebbe considered essential for the Jewish people, for which he fought with all his heart and soul: *shleimus ha'Aretz* and *shleimus ha'Am*. Sad to say, there's a conspiracy of silence on these subjects, not that the *rabbanim* were stricken mute, because we *do* hear them talk and protest about other topics.

Chalila that we should mix in to the weighty considerations of *rabbanim*, yet the question remains: why are they silent when the lives of millions of Jews are at stake? Not one Jew or one community, but the entire Jewish nation in Eretz Yisroel!

The subject of *pikuach nefesh* is related directly to *rabbanim* and *poskim*. The Rebbe MH"M sees the *piskei din* and protests of *rabbanim* on these matters as extremely important. On more than one occasion, the Rebbe cried out: *Rabbanim* – make a tumult! However, of all the subjects that need to be addressed, this one makes them mute. There's some sort of fear of going out and announcing, "*d'var Hashem zu halacha*."

To our utter sorrow and shame, this is what the *rabbanim* did when the Rebbe cried out about the "terrible decree" of *Mihu Yehudi*. This Shabbos, 11 Adar, will mark 33 years since that horrible *g'zeira*. The *rabbanim* at that time said the issue had nothing to do with them, and that there were more important topics for them to address. Now they feel the ground burning under their feet, and they are talking about starting *sifrei yuchsin* (genealogy books). If they had listened to the

leader and prophet of the generation then, things would look entirely different today.

WHY ARE THE MASSACRES ONGOING?

Exactly twenty years ago, in a *sicha* of Taanis Esther 5743, the Rebbe explained the pitfalls which made it possible for terrorists to infiltrate Jewish settlements and kill people, *r"l*. What the Rebbe said then is quite relevant to our situation today, especially after what happened Friday night in Kiryat Arba.

... Even when we are in *Galus*, there has to be the *inyan* of *shleimus ha'Aretz* as much as possible, i.e., those parts of Eretz Yisroel which Hashem already gave us in a miraculous manner, cannot, *ch"v*, be ceded, not even an inch, since such a concession goes contrary to Torah and is *pikuach nefesh*, *r"l*!

As was said a number of times, any concession of land endangers the security of *B'nei Yisroel* to the point of *pikuach nefesh mamash*, wounded and killed, *r"l*.

It is known and publicized to all that since they gave back Yamit, terrorists have infiltrated the borders of Eretz Yisroel via passports, armed with weapons, and they join up with terrorists within Eretz Yisroel and do "acts of destruction" to the point of wounding and killing Jews, *r"l*, may Hashem avenge their blood.

Despite knowing who they are, they are afraid to do anything ... and so matters continue for months, and even though behind the scenes they talk about it and want to stop this from happening, they are afraid to do anything, and therefore these acts continue and lead to additional *korbanos*!

The reason is they are afraid of what the *goyim* will say. Even *goyim* will be happy when terrorists are caught and punished, and they will

The rabbanim at that time said the issue had nothing to do with them, and that there were more important topics for them to address. Now they feel the ground burning under their feet, and they are talking about starting sifrei yuchsin (genealogy books). If they had listened to the leader and prophet of the generation then, things would look entirely different today.

certainly be happy when they stop giving them free passage.

When we address a subject that entails danger to the life of even one Jew, it is forbidden to remain silent, and one must do all one can in all possible ways for this to stop from now on! And they should demand that they publicize why nothing has been done in connection with terrorists even though they know about them and what they do.

The Israeli government knows good and well who the terrorists are. It gives them money. Back then the Rebbe warned that they know everything, but fear of the *goyim* silences them.

We must cry out, increase in Torah, *t'filla*, and *tz'daka*, and see this as top priority because when it's an issue of *pikuach nefesh* of millions of Jews, we cannot and must not remain silent.

*None of us would buy
a used car from a
man like him, but
when it comes to our
lives we're ready and
willing to believe
anything he says.*

MIHU YEHUDI

The Rebbe's war over *Mihu Yehudi* began this past Shabbos 33 years ago. We *chassidim* have to make a proper accounting about this. The Rebbe spoke about this on countless occasions. He cried, he warned, and he pleaded, but what did we do so that the Rebbe's words would reach our leaders and the people? What

did we do to quote the Rebbe so that everybody knows about the danger that doesn't lie in wait any longer, but has already entered our home?

As immigration from the C.I.S. brings this problem to a head, everybody realizes what the Rebbe's warnings were about, including the problem of *Mihu Yehudi* penetrating the families of *roshei yeshiva*. We are all aware and know that sometimes we can have problems in our own *mosdos*, especially in the C.I.S. *Shluchim* must stand strong so that they don't have even the smallest part in breaking down the wall that Hashem established between Jews and non-Jews. Nowadays, when we are all aware of how *goyim* are penetrating our ranks, *rabbanim* and Jewish communal leaders must address these problems.

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