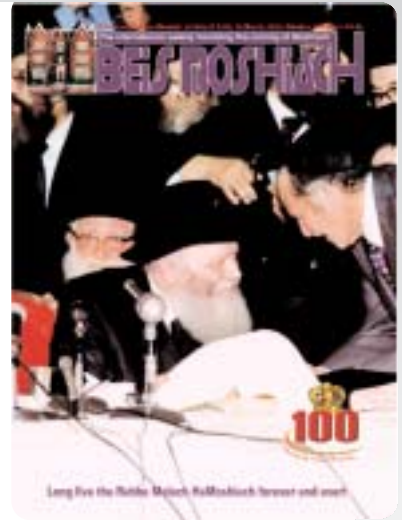


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CHAF-HEI ADAR: A RADICAL LEAP FORWARD

SICHOS IN ENGLISH



SHABBOS PARSHAS SHMINI, PARSHAS HA'CHODESH; 5TH DAY OF ADAR II, 5749

1. Today's date, the twenty-fifth of Adar, is distinguished by the fact that, according to the opinion of Rabbi Yehoshua, it is the day on which the world was created.[4] Man was created on the sixth day of creation. That day was designated as – according to the respective opinions – the first of Nissan or the first of Tishrei. Thus, the first day of creation was the twenty-fifth of Adar or of Elul.

Furthermore, our Rabbis have explained that both opinions are correct. In thought, the world was created in Nissan, while, in actual deed, it was not created until Tishrei. Thus, the twenty-fifth of Adar possesses a unique advantage, being the beginning of creation in thought. Thus, the twenty-fifth of Adar possesses an advantage over the twenty-fifth of Elul parallel to the advantage which thought has over deed.

The beginning of creation in the realm of thought is particularly relevant to the creation of man since man's

creation is the ultimate purpose of the creation of the entire world. For that reason, the day of man's creation is considered as the first day as we declare in the Rosh HaShana liturgy: "This day is the beginning of Your works, a commemoration of the first day." In particular, this is relevant to the Jewish people for they are the ultimate intent of the world's creation.

This concept relates to each Jew's service in the following manner: Our Sages explained that man was created alone (in contrast to the rest of creation which was created in pairs) to emphasize how the totality of the world's population stems from one man. This allows a person to realize that even though he was not "created alone," but rather entered into a world that was already populated by others, he and every other human being is "an entire world" and is obligated to say, "The world was created for me."

Therefore, the twenty-fifth of Adar which begins a new cycle in the history of the world, should also mark a new

beginning for each individual Jew. This "new beginning" must be expressed in the service of G-d for this is the purpose of man's creation as the Mishna states: "I was created to serve my Creator." The twenty-fifth of Adar should motivate a radical leap forward in the service of G-d, advancing to a level incomparably higher than one's previous rung of service.

The above can also be related to each individual's birthday.[5] The soul of Adam, the first man, is renewed on the day of his creation. Since Adam's soul contained within it, the souls of the entire Jewish people, it follows that the day of Adam's creation – and by extension, the twenty-fifth of the previous month which prepared for it – can be considered as the birthday of all the Jewish souls. Therefore, on this day, each Jew must renew his service in a manner comparable to the renewal experienced on his birthday, adding immeasurably to his service as if he was born anew. He may reach very high levels, comparable to those experienced

4. One might ask: How is it possible for the first day of creation to be the twenty-fifth of a month? That question can be answered as follows: Time is also a creation. Just as G-d can create the first day to have the qualities of the first of

the month, He can create it with the qualities of the twenty-fifth of the month.

5. Translator's Note: The twenty-fifth of Adar is also the birthday of the Rebbe

Shlita's wife, Rebbetzin Chaya Mushka, o.b.m. Even after a person's passing, their birthday remains significant and, in Gan Eden, they rise to higher levels on this day.

by Adam in the Garden of Eden for that is a Jew's true place. Were it not for certain undesirable influences, we would be living in the Garden of Eden while our souls are encloded in our physical bodies.

A birthday is a day on which one's mazal (the spiritual source of one's soul) shines with great power. Thus, today the mazal of the entire Jewish people shines with great power. This is particularly true on the present day, for in general, the month of Adar is an auspicious time for the Jewish people.

This is particularly true in regard to those people whose birthdays are celebrated on the twenty-fifth of Adar. The celebration of their birthdays is relevant to their entire family. In particular, this applies to a woman. Since she is referred to as *akeres ha'bayis*, "the keeper of the household," her birthday has a greater effect on her household. Also, the birthday of a woman has an effect on the entire Jewish people for the relationship between G-d and the Jewish people is compared to that of a man and wife. Therefore, the birthday of a woman (particularly, a righteous woman) has a greater connection to the birthday of the souls of the entire Jewish people.

In this context, it is worthy to reiterate the suggestion that each person use his birthday, a time when his mazal shines with great power, to advance in all aspects of Torah and *mitzvos*, reaching new levels. The particular customs associated with a birthday have been enumerated previously and need not be repeated. Effort should be made to make one's birthday a day when new resolutions are accepted amidst joy (and a happy *farbrengen*). This will add vitality and energy to all aspects of one's service.

The potential for this is granted on the twenty-fifth of Adar, the beginning

of the creation on the level of thought, the source for the birth of all the souls originally and the source for the renewal of each soul on its birthday each year.

2. The concept of new growth mentioned above is particularly relevant this year when the twenty-fifth of Adar falls on Shabbos HaChodesh. This portion also teaches how we must begin a process of new growth. Since Rosh Chodesh Nissan is "the first of the months of the year," it is the source for the concept of new growth. Thus, it shares a connection to the twenty-fifth

The twenty-fifth of Adar should motivate a radical leap forward in the service of G-d, advancing to a level incomparably higher than one's previous rung of service.

of Adar.

To explain the concept in greater depth: Our Sages taught: "When G-d chose His world, He established Roshei Chadoshim and years. When He chose Jacob and his sons, He established for them a Rosh Chodesh of redemption."

The beginning of this process is associated with the twenty-fifth of Adar, the beginning of the creation on the level of thought. This includes the inner intent for the entire creation, the Jewish people, who are related to the

level of thought in contrast to the world at large which stems from the level of speech. Through their service of Torah and *mitzvos*, the Jews reveal within the world levels of G-dliness that transcend limitation, and in this way, fulfill the intent for which the world was created by making a dwelling place for G-d within these lower worlds.

In particular, the difference between the aspect of new growth associated with Rosh Chodesh Nissan and the aspect of new growth associated with the twenty-fifth of Adar is as follows: The twenty-fifth of Adar reflects the potential for new growth as expressed through the service of the Jews within the world, while Rosh Chodesh Nissan relates to the potential for new growth within the Jews themselves. Thus, the ultimate level is the fusion of the two, that the new growth experienced by the Jews be revealed within the world.[6]

The difference between the aspect of new growth associated with Rosh Chodesh Nissan and the aspect of new growth associated with the twenty-fifth of Adar can be explained in a slightly different manner: The twenty-fifth of Adar is associated with the days of the week, i.e., worldly matters, since often, it falls within the week, while Parshas HaChodesh is associated with Shabbos and thus, relates to holy matters.

In particular, there are a number of levels of contrasts between the holy and the mundane in our service: On the most basic level, during the week, a Jew is involved with the services of "All your deed shall be for the sake of heaven," and "Know G-d in all your ways," which requires involvement with material things. In contrast, on Shabbos, "all your work is completed," and a Jew is only involved with spiritual matters, Torah study and prayer.

6. This concept is further emphasized when Shabbos HaChodesh and the twenty-fifth of Adar are, as in this year, associated with Parshas Shmini. The eighth day mentioned in Parshas

Shmini was Rosh Chodesh Nissan. Our Sages state that this day "received ten crowns," being "the first of the months and the first of creation." Thus, on this day, the new growth of Nissan, the

level of G-dliness which transcends creation, becomes associated with the creation itself.

In particular, during the week, the time in which a person involves himself in Torah study and prayer can be considered “the Shabbos” within the weekdays. In a more particular sense, the first and last three blessings of prayer which concern themselves with the praise of G-d can be considered “the Shabbos” of prayer, while the thirteen intermediate blessings which deal with requests for worldly things can be considered the mundane dimension of prayer.

Conversely, on the Shabbos, the services which are also carried out during the week, e.g., those prayers which are recited during the week as well, can be considered the mundane aspects of the Shabbos and the unique aspects of Shabbos, e.g., the Musaf prayers, can be considered as “the Shabbos Shabbason.”

A parallel to the above can be seen within the *mitzvos* themselves, there are some *mitzvos* which are primarily intended to elevate a person and his surrounding environment, while other *mitzvos* are primarily concerned with developing a connection with G-d. In this context, we find two different statements made by our Sages: a) “The *mitzvos* were only given with the intent of refining the creations.” b) “The Holy One, blessed be He desired to make Israel meritorious. Therefore, He gave them an abundance of Torah and *mitzvos*.”

The Hebrew word, *litzareif*, “to refine,” is also used regarding the process of refining metals and removing their impurities. Similarly, this refers to an approach to *mitzvos* that involves refining the creations which are on a lower level. In contrast, the word *lizakos*, translated as “to make meritorious,” is related to the word *zach*, meaning “pure” or “shining.” These *mitzvos* are not intended to remove impurities, but rather to add positive qualities. This approach to

mitzvos involves people on a higher level. Therefore, the above-mentioned quote uses the name, Israel, which is the name used to refer to the Jews on an elevated level.

Nevertheless, even this approach to *mitzvos* has to do with refinement – albeit on a level above removing impurities – for the word *lizakos* can also be rendered as “make pure.” There is an even higher approach to *mitzvos* which is implied by the verse: “A *mitzva* is a candle and Torah, light,” i.e., to reveal the Divine light in the *mitzvos*. The difference between these two approaches to the *mitzvos* can be compared to the difference between Shabbos and the weekdays. The approach to *mitzvos* that involves personal refinement can be compared to the weekdays and the higher approach, to Shabbos.

The highest rung of service involves not only renewing both approaches to the *mitzvos*, but that the new Shabbos-like approach to the *mitzvos* should also permeate and pervade the approach to *mitzvos* that is comparable to the weekdays. Revealing “the candle of *mitzva*” and “the light of Torah” should also add a new dimension to the service of refining the creations.

The interrelation of these two approaches can be seen in the *mitzvos* themselves. Even those *mitzvos* which are intended to refine the creations are also G-d’s *mitzvos* and create a connection with Him. Conversely, even those *mitzvos* which are primarily intended to establish a bond with G-d also refine the person who fulfills them.

The above concept can also be associated with the daily portion of the Mishneh Torah which involves the conclusion of Seifer K’dusha – The Book of Holiness. The Rambam concludes Hilchos Sh’chita with a discussion of the *mitzva* of Kisui HaDam, covering the blood of slaughtered fowl or wild beasts. The

conclusion of those laws deals, not only with the particular *mitzva* of Kisui HaDam, but also with the totality of Seifer K’dusha. The Rambam writes:

When one covers [the blood,] one should not cover it with one’s feet, but with one’s hands, a knife, or a utensil, so that he will not treat [the *mitzva*] in a disrespectful manner and regard the *mitzvos* contemptuously.

It is not the *mitzvos* themselves that require honor, but rather He, Blessed be He, who commanded us [to fulfill] them and saved us from groping around in the darkness, setting them [the *mitzvos*] up as a candle to straighten crooked ways and a light to reveal the straight paths. Thus, [Thillim 119:105] states: “Your words are a candle for my feet and a light for my paths.”

Seifer K’dusha includes three halachos: Hilchos Isurei Bia – The Laws of Forbidden Sexual Relationships, Hilchos Maachalos Asuros – The Laws of Forbidden Foods,[7] and Hilchos Sh’chita – The Laws of Ritual Slaughter. The laws of forbidden relationships and forbidden foods deal with material matters which are undesirable and which must be avoided, while the laws of ritual slaughter describe the process of elevating and refining those aspects of the world which can be refined and used for holiness.

A question can be asked: The concept of holiness does not involve merely separating oneself from undesirable influences, but also concerns the development of a connection with G-d, for ultimately, all holiness is associated with and depends on His essential holiness. Therefore, it is difficult to understand why the Rambam chose to call this book, “the Book of Holiness,” when the first two subjects it contains deal with separation from the lowest aspect of material things and even the laws of ritual slaughter describe a process which

7. Here, we also see a connection to the weekly portion, Parshas Shmini, which

also mentions the criteria to distinguish between kosher and non-kosher

animals, fish, and fowl.

merely allows the potential for food to be used in a holy manner, but even after ritual slaughter, the meat is not, in and of itself, holy.

Perhaps, the Rambam's intent is to imply that even the lowest levels of holiness are connected with G-d's essential holiness. This allows us to proceed to Seifer Haflaa which involves a higher level of holiness for the word haflaa also has the meaning "wondrous."

The Rambam's concluding statements are general in nature since all *mitzvos* are related to the concept of holiness. These statements also emphasize how even the *mitzvos* whose intent is to refine the lowest aspects of creation are related to the highest aspect of *mitzvos*.

The expression: "a candle to straighten crooked ways" refers to the laws of forbidden relationships and forbidden foods. These are associated with the service "avoid evil." The expression "a light to reveal the straight paths," refers to the laws of ritual slaughter and is associated with the service "do good."

The concluding quote: "Your words are a candle for my feet and a light for my paths" refers to all the subject matter described in Seifer K'dusha, explaining that the text in its totality is associated with "a candle" and "light." Even those *mitzvos* which involve themselves with the aspects of refining the creations are "candles" and "lights" to reveal Divine light.

In particular, the concept of "a candle" refers to a torch, while "a light" refers to the daylight and, ultimately, to the light that will be revealed in the Messianic Age when "the light of the sun will be seven times the light of the seven days [of creation]." On an even higher level, it refers to the revelation of the Divine light in that era when, "the sun will no longer serve you for [the purpose of] daylight..., [but] G-d

will be an eternal light for you."

The directive for practical action that results from the above: The present day which is the twenty-fifth of Adar ("the beginning of Your deeds," in particular in regard to the creation of man as explained above), Parshas HaChodesh, and Parshas Shmini (which is associated with Rosh Chodesh Nissan) necessitates the beginning of a new phase of the service

These efforts to develop new concepts in Torah will hasten the revelation of the Torah of Moshiach when we will receive Torah insights that are genuinely new, for the Torah of the present age is considered as emptiness when compared to the Torah of Moshiach.

of G-d which transcends entirely one's previous realm of service. It must be as if one was born anew, i.e., one reaches rungs of service which are immeasurably higher.

To relate this to practical matters of immediate relevance, effort must be made in regard to preparation for the holiday of Pesach including: the study of the relevant laws, Maos Chittim and

providing everyone with shmura matza.

Also, it is important to stress the importance of making an increase in Torah study, including the service of developing new Torah concepts. In this context, it is worthy to put new emphasis on the importance of the study of the Mishneh Torah. Those who study only one chapter a day should make an effort to increase their study to three chapters a day. Those who study three chapters a day should also increase the depth of their study. Previously, it had been suggested that they study at least one *halacha* a day in depth. They should increase that to at least two or three halachos.

Also, an effort should be made to compose and publish collections of halachic studies focusing on the Rambam's Mishneh Torah. Although in previous generations, the rabbis would print their Torah insights only after great hesitation, at present, it is necessary that more Torah insights be printed for, in this manner, more energy will be devoted to Torah study.[8]

A similar concept also applies in regard to P'nimius HaTorah. Effort must be made to develop new concepts in this realm of study, revealing these concepts, "spreading the wellsprings of *chassidus* outward," and reaching out to those on the furthest extremes. [The two concepts are interrelated. Reaching new heights of understanding will allow these concepts to be spread further outward since it is those on a higher level which can descend further.]

These efforts to develop new concepts in Torah will hasten the revelation of the Torah of Moshiach when we will receive Torah insights that are genuinely new, for the Torah of the present age is considered as emptiness when compared to the Torah of Moshiach.

8. The above also applies even when the publication of these new concepts is motivated by selfish reasons. Our Sages

declared: "Out of [Torah study] for personal reasons [sh'lo lishma] comes [Torah study] with the proper intent

[lishma]." We have seen much evidence of this.

“NU, THAT TOO WILL COME TO PASS”

BY SHAI GEFEN



*Purim, twelve years ago, the Gulf War came to an end. Or as some might call it, “the war of wonders and miracles.” The Rebbe MH”M went so far as to say that it is necessary to go out and dance in the streets – if one truly knew how great the miracles that took place were. In a letter to the public issued after the end of the war, the Rebbe writes that this could have turned into a world war, G-d forbid, yet it miraculously ended long before the time that anyone had forecasted. * The following was written only days before the current war began, as we waited – and continue to wait – in anticipation of seeing the complete fulfillment of all the Rebbe’s prophecies.*

One naturally compares the events going on now in Iraq with what occurred twelve years ago in the first Gulf War. The sense of déjà vu is quite strong with the repeated threats, talk of war, contacting other nations for support, missiles, talk of conventional and unconventional weapons, and even Purim. But at that time we had the z’chus of hearing the Rebbe calm the fears of *Am Yisroel*.

There’s no question that the words of the prophet exist forever, and today too, when we do not hear the Rebbe’s clear message on the issues of the day,

his words remain strong, clear, and unambiguous. Today, in hindsight, it’s astounding to review the Rebbe’s words throughout all those months leading up to and including the Gulf War. You can clearly see how the Rebbe took on the burden of deflecting the confusion, fear, and threats.

Another thing that is clear twelve years later is how the Rebbe used the tremendous miracles that occurred at that time to arouse an even greater yearning and expectation for the imminent coming of Moshiach. For the Rebbe, this wasn’t “just another war” in

which the Jewish people merited great miracles (like in the Six Day War), but a means to promote Moshiach and *Geula* awareness.

As you’ll recall, the Rebbe repeatedly referred to the *Midrash* in the *Yalkut Shimoni*, but many do not know that this started as an “*isarusa d’l’tata*” (an arousal from below). This incredible z’chus fell to the lot of R’ Aaron Klein. Shortly after Iraq invaded Kuwait, R’ Klein publicized this *Yalkut* by photocopying it and hanging it on the bulletin board in 770, near the stairs that go up to the first floor. This was the first time this *Midrash* was publicized in this context:

“The year that *Melech HaMoshiach* comes ... the king of Persia will start up with the King of Arabia. Israel tumults and is frightened, and says: where shall we come and go. And Hashem says to them, everything I did, I did for your sakes...”

After one of the *t’fillos* the Rebbe left the *beis midrash* on his way to his room. When he passed the bulletin board he stopped and read the copy of the *Yalkut Shimoni*. Then he continued on his way. That very same evening, the secretary called R’ Klein at his home and asked him, in the Rebbe’s name, why he didn’t quote the end of the *Midrash* where it says that



“Moshiach stands on the roof of the *Beis HaMikdash* and announces, ‘humble ones, the time for your redemption has arrived.’”

R' Klein immediately replaced the old signs with new ones that contained the entire *Midrash*. This was the first indication that the Rebbe’s emphasis was on the connection between the war and Moshiach’s arrival.

The next unusual event took place eleven days before Saddam Hussein’s surprise invasion of Kuwait. It was quite a rare event – that on Rosh Chodesh Menachem Av 5750, the Rebbe went to the *Ohel*, a trip he hardly ever made on *Rosh Chodesh* in the forty years of his *nesius*. Not only that, but the Rebbe remained at the *Ohel* for ten hours!

Precisely eleven days later, the world was shocked by the new Hitler’s sudden invasion of a nearby country for the purpose of overtaking their oil

fields. The United States immediately announced that it would not tolerate this. The international community formed a military coalition led by the U.S. for the purpose of liberating Kuwait.

When the Rebbe was told that people were saying in his name that the war would end by Purim, the Rebbe motioned with his hand and said, “Nu, that too will come to pass...”

Iraq deployed eleven units along the length of its border with Saudi Arabia, and threatened to overtake Saudi Arabia. Intelligence sources estimated that Iraq was capable of conquering Saudi Arabia too, and King Faud asked for aid from the U.S. The U.S. president, George Bush Senior, sent military forces to the Persian Gulf in order to protect Saudi Arabia and to liberate Kuwait.

The U.S. was nervous, and in Eretz Yisroel there was tremendous fear, particularly of the threat of chemical warfare. Within a few days all Israelis were caught up in fearful discussions that included words like: gas, mass destruction, masks, etc. This became THE topic of the day. Mustard gas or chemicals were subjects discussed by preschoolers. The words of the *Midrash*, “Yisroel tumults and is confused,” were brought to life. The nation was terrified by what the

maniacal Butcher of Baghdad might do, for he had promised to destroy Israel in revenge for their bombing his nuclear reactor ten years before.

The world trembled. Kingdoms threatened each other. Blood, fire, and the smoke of war. Hundreds of thousands of soldiers of the worldwide Coalition amassed in the sand dunes of the Persian Gulf.

Only *one* clear and confident voice could be heard from one end of the

The secretary called R' Klein at his home and asked him, in the Rebbe's name, why he didn't quote the end of the Midrash where it says that "Moshiach stands on the roof of the Beis HaMikdash and announces, 'humble ones, the time for your redemption has arrived.'"

world to the other. This voice emanated from *Beis Rabbeinu Sh'B'Bavel* in 770. Word got out: the Rebbe sees things differently!

The Rebbe's first reference to the war was to the Minister of Police at that time, Roni Millo, who had come to the Rebbe on 28 Av 5750. "We're in difficult times," he said to the Rebbe.

The Rebbe, in an uncharacteristic move, interrupted him and said, "These are not difficult times... I've

already said that it says explicitly, 'the eyes of Hashem, your G-d, are upon it, from the beginning of the year until the end of the year.'"

The yeshiva bachurim discussed it, as did the *baalei battim*. Many remembered that a few months before, the Rebbe had announced the goal of 5751. It was 2 Sivan when the Rebbe announced that the acronym for the coming year would be, "*t'hei shnas ar'enu niflaos*" (it will be a year of I will show you wonders). The Rebbe even explained that he was taking an usual step and giving the acronym early that year so that they could print it in the calendars.

The Rebbe, in his humility, hid his open *ruach ha'kodesh*, for every prior year that he had publicized the acronym for the upcoming year it had been printed in the calendars ...

People didn't know exactly what the Rebbe was referring to when he said, "a year of I will show them wonders." Nobody anticipated the Gulf War!

The first time the Rebbe publicly announced the *Midrash* in the *Yalkut Shimoni* was at the *farbrengen* on Shabbos Parshas R'ei 5750. It was at a time when the world remained unsure as to whether there would be a war or not, and if yes, where and when. Only one person called out confidently and said there was nothing to fear.

After that *farbrengen*, the Rebbe repeated the *Midrash* in nearly every *sicha* or *farbrengen*, and also at the *kinus* of N'shei U'Bnos Chabad that took place on 22 Elul 5750.

* * *

After Iraq invaded Kuwait, the United Nations began diplomatic proceedings in order to convene an international coalition to respond to the attack. After a number of months, a coalition was formed which included NATO countries like Britain, France, and Germany, some former members of the Warsaw Pact, as well as some Arab countries. Israel was not welcome to join the coalition, in order to enable the Arab countries to join. In exchange

for excluding them, the U.S. promised to defend Israel in the event that it would be attacked, on condition that Israel promised not to respond to an attack. The basis for the formation of the international coalition was a U.N. resolution of November 29th authorizing use of any means to get Iraq out of Kuwait and presenting Iraq with an ultimatum effective January 15th.

Following Saddam's threats to attack the U.S. and Israel in what he called the "mother of all wars," Israel

R' Klein quickly replaced the old signs with new ones that contained the entire Midrash. This was the first indication that the Rebbe's emphasis was on the connection between the war and Moshiach's arrival.

prepared itself for the impending conflict. For the first time in its history, chemical warfare kits were given to the civilian population in Israel, and people were taught to be on the defensive, such as how to use the contents of the kits (which included gas masks and various antidotes), and how to prepare a sealed room in the event of an attack. Teams were prepared to deal with an unconventional attack and the emergency response teams were put on high alert. The U.S. and other



countries sent Patriot missiles to Israel for the purpose of intercepting long-range missiles that might be sent from Iraq to Israel.

The Israeli government began preparing the nation for war. Nobody had any idea of what might happen, and security forces in consultation with politicians prepared for the worst.

Civilians stored water in their homes, bought plastic sheeting and tape, prepared rags and ammonia, collected their gas masks, and prepared injections and their sealed rooms.

Rabbi Yehosef Ralbag, *a"h*, the *rav* of Kiryat Yovel, was the first to get an explicit answer from the Rebbe after he sent in a question about the unprecedented situation. The Rebbe's answer was:

Ask a *ben chamesh la'Mikra* [a five-year-old child] about what it says explicitly, *al derech ha'p'shat*: "The eyes of Hashem, your G-d, are constantly upon it, etc."

About storing food – it will inflate prices in Eretz Yisroel!

The Rebbe's answer was sharp, clear, and confident. It made waves and was publicized in the media. The newspaper *Davar* reported that the Rebbe promised that nothing would happen, and that there would be no gas attacks. The paper quoted Rabbi Ralbag as saying, "As far as I'm

concerned, this was the most calming announcement to date. When all is said and done, all intelligence information, as important and precise as it might be, pales in comparison to the Lubavitcher Rebbe's assessments. For those who are still doubtful, check out how precise he was before the Six Day War." The Rebbe's words gave encouragement and hope.

From then on, at every opportunity and in answer to every question asked by Jews, especially at "dollars," as well as in *sichos* and answers to questions, the Rebbe repeatedly promised that there was nothing to fear, and people should not sow fear. The Rebbe strongly negated the idea of leaving Eretz Yisroel. The Rebbe told a lecturer who was invited to leave the country for a speaking tour that it wasn't the right time to leave the country.

In Teives the Rebbe's words became ever more significant. One day, a man in B'nei Brak got up and began speaking of another Holocaust, *r"l*. It was like adding fuel to a fire when the nation was already very nervous. Like in Baal Shem Tov stories, apparently his words caused a *kitrug* (accusation) up Above. You didn't have to be too spiritual to understand that when you heard the Rebbe's reaction!

The Rebbe delivered a *sicha* on 10 Teives 5751 in which he spoke

painfully about the accusation against the Jewish people, and how there are attempts to frighten people with threats of another Holocaust, *r"l*. "How can a goy attack Hashem's capitol city?" the Rebbe cried out.

It seemed as though the Rebbe was facing off against Satan the Accuser and responded by being *melamed z'chus* (speaking favorably) about the Jewish people at every opportunity.

The Rebbe's words of merit in defense of the Jewish people were not finished on 10 Teives, and for four weeks in a row, the Rebbe repeatedly spoke about the good qualities of the Jewish people. He promised that, "*lo sakum paamayim tzara*" (the suffering won't happen twice). The Rebbe constantly repeated that Eretz Yisroel is the safest place. In contrast to the waves of hatred and fear that emanated from B'nei Brak, the Rebbe showered love on his flock and worked to counteract the terrible accusations against *Klal Yisroel*. Those who were there at the time, remember how the Rebbe looked when he said those *sichos*.

The Rebbe's words were an infusion of great encouragement. The Rebbe did not just say not to leave Eretz Yisroel, but called on Jews to travel to Eretz Yisroel. To a mother who asked whether to postpone her daughter's trip, the Rebbe gave a dollar for a *bracha* in order that she give it to *tz'daka* in Eretz Yisroel. To a woman who wanted to go to Eretz Yisroel earlier than planned because she had a son in the army and she didn't know what to do, the Rebbe said: "Do as you originally planned, because there is no reason to fear at all."

To someone who asked whether or not to return to Eretz Yisroel in light of what was going on, the Rebbe said: "To wait? Why wait? Return to the Holy Land that has Hashem's eyes upon it constantly, all the days."

When a Jew who had previously asked whether he should move to Eretz Yisroel but had gotten no reply, asked again at this time, the Rebbe

answered: "It would be a good thing to travel to the Holy Land now." To a Jew who said his wife was very worried, the Rebbe said, "Hashem is especially in Eretz Yisroel, and He supervises everything taking place there."

The answers didn't stop, and each one added more *bitachon*. Every time the Rebbe distributed dollars, there were dozens of answers on this topic.

* * *

The war was set to begin on January 15th if Saddam Hussein didn't leave Kuwait. As the time drew nearer, fears grew along with reports from the White House and the palace in Baghdad. An ultimatum was given to Hussein in addition to diplomatic efforts being made.

Throughout this time, the Rebbe's view didn't change an iota, and his soothing message which was said from the very beginning, continued to be reiterated in the same style and with the same clarity and assurance.

When the representative from the Israeli Ministry of Tourism in the U.S. passed by for dollars, the Rebbe told him: "I constantly publicize the need to travel there. In fact, it is the safest place, for the *Har HaBayis* is there and the *Makom HaMikdash* is there. The main thing is that two or three million Jews are there, may they continue to grow in number."

To a woman who passed by for dollars the Rebbe said: "You must publicize the fact that you will be traveling to Eretz Yisroel. There are Jews who frighten others regarding Eretz Yisroel and regarding traveling there. You need to publicize that you're going and that there's no danger. It's the safest place since it's the place of the *Beis HaMikdash*."

To someone who wrote to the Rebbe that "everybody is worried" in light of the situation, the Rebbe wrote, "1) you are *choshed* (suspect) quite a few *k'sheirim* (innocent people) who are full of *bitachon* in Hashem, Who watches over Eretz Yisroel, 2) perhaps you should check your *t'fillin* and

mezuzos..."

From this we can see how severely the Rebbe related to the various attempts to spread fear.

In addition to these clear promises, the Rebbe also gave hints about the situation in the weekly "*likkut*" (compilation of *sichos* from earlier years), which was published for every Shabbos. The *likkut* for Parshas Shmos

The Rebbe spoke about the Gulf War though he said that certain portions should not be publicized. The Rebbe spoke about the fall of the enemy in Basra, based on the verse in Yeshaya 34:6, "ki zevach l'Hashem b'Votzra" (for there is a slaughter unto Hashem in Batzra), but said this should not be publicized.

5751 dealt with the subject of *bitachon*, trust in Hashem, based on the aphorism of our Rebbeim, "*tracht gut vet zain gut*" (think positively and it will be good), visible and revealed good. The *likkut* was quickly disseminated in *yeshivos* and *battei midrash* in B'nei Brak and Yerushalayim, and became the *topic de jour*.

At that time, the Rebbe's *sichos* began to be disseminated far more widely, thanks to the work of R' Tuvia Peles. He began disseminating tens of thousands of copies of the *sicha* of VaYechi in which the Rebbe spoke about the situation and utterly negated any fear. This *kuntres* began to be published under the royal title, "*D'var Malchus*." Thus, tens of thousands of Jews became aware of the Rebbe's message.

If that wasn't enough, the Rebbe wrote amazing *remazim* about the war in the weekly *likkut* for Parshas VaEira, about two weeks before the Gulf War began. The topic of the *likkut* was Hashem's prophecy to Yechezkel about the *churban* that Hashem would bring on Egypt. The Rebbe goes on at length about Yechezkel's prophecy about the war against Egypt for, "The Jewish people will see that his prophecy was fulfilled, and will believe what he says ... and all this is in order that 'I'll give you a *pis'chon peh* – an opening of the mouth,' so that a benefit will come out of this for Yisroel. And not just for *Klal Yisroel*, but even for the few Jews who did not believe Yechezkel..."

The Rebbe continued and said that "B'nei Yisroel need to know that everything that takes place in the world is all for their sake, as we learn in the *Yalkut*, 'that Hashem says to B'nei Yisroel, my children do not fear, all that I did, I did only for your sakes. Therefore, B'nei Yisroel should not fear, but should strengthen their trust in Hashem.'"

The Rebbe's words were more than clear; they were open prophecy stating that nothing bad would happen to the Jewish people. As the situation heated up and fears grew, the Rebbe's position became even more and more firm.

On Wednesday, 23 Teives, when it became clear that all diplomatic attempts had failed in Geneva, and that a war was about to start, the Rebbe was asked once again, and he answered: "What I said is based on the force of the matter of 'for the eyes of Hashem your G-d, are constantly upon



Houses were completely demolished and entire streets shook, yet people walked out alive!



it...’ and because the *Makom HaMikdash* is there. There is no change in this.”

The next day, too, on Thursday, 24 Teives, the *yahrtzeit* of the Alter Rebbe, the Rebbe repeated that there was no change in his position. In another answer from that day the Rebbe said, “There’s nothing to worry about and soon they’ll see the wonders in the Holy Land, and transmit this to the residents of the Holy Land.” As far as taking gas masks, the Rebbe said that if the Civil Guard was asking people to

take them, there was nothing wrong with taking them, and the Rebbe added that this posed no contradiction to his position regarding the situation. To the *rav* of Eilat, Rabbi Yosef Hecht, who requested a *bracha* for the residents of his city, the Rebbe responded: “**There is absolutely no reason to fear.**”

The Rebbe requested that no changes be made in any plans and that, *chalila*, no fear should be displayed; just *bitachon* in Hashem.

Some N’shei Chabad received an

unusual answer when some of them were fearful about traveling to the *kinus* set to take place in Minnesota, because of the situation. The Rebbe conveyed a message through Rabbi Groner: “If a *goy* from over there does what he does because he believes in his own idolatry, all the more so should Jews who believe in G-d do everything they can to show their trust, and not do anything, *chas v’shalom*, to show lack of trust. Make sure that all those who were supposed to go, go, and they should make sure to bring others along.” The Rebbe said he would send dollars to all those who attended the *kinus*.

The Rebbe strongly negated canceling wedding plans or rescheduling them elsewhere. There was a story that was even publicized in the media in which a family wanted to change the location of a wedding from B’nei Brak to Beer Sheva because Beer Sheva was safer, and the Rebbe nixed that idea.

* * *

Operation Desert Storm began the morning of January 17th 1991. The Coalition began a massive aerial attack against Iraq. That same night, Friday night, Iraq sent Scud missiles at Israel. More than ten missiles landed in the greater Tel Aviv area. This was the beginning of a month that for most people was full of fear if not terror. The Israeli people were in a state of war and spent hours in sealed rooms wearing gas masks in fear of a chemical attack. Every night as it became dark, streets quickly became deserted as people rushed home.

Scud missiles landed in Israel nearly every night, affecting mostly the Tel Aviv and Chaifa area. The routine was a siren, closing oneself up in the sealed room, worrying who had been hit this time while listening closely to the news broadcasts.

Some of the people closed up in their rooms had their homes hit by Scud missiles. Buildings were completely demolished. Entire streets

shook from the impact, and millions waited in fear, powerless to do anything.

Nevertheless, the Rebbe announced that he still stuck to what he said that Eretz Yisroel is the safest place and that there was nothing to fear, and people should carry on with their routines. When the secretary told the Rebbe about the first missiles that had landed in Eretz Yisroel, moments after they landed, the Rebbe said he knew already. The Rebbe asked Rabbi Groner to keep him informed about each missile attack, along with reports of what had happened. The Rebbe added that he should be reported to even late at night.

The first Friday, as soon as the first missiles landed, the Rebbe sent a calming message to all residents of Eretz Yisroel. The message was sent via telegram and said: **“Shabbat shalom u’mevorach, and as in the p’sak din of our holy Torah, the Torah of light: u’v’yom simchas’chem eileh ha’Shabbasos – on the day of your rejoicing, these are the Shabbasos. And as in every halacha – clearly put: visible and revealed joy.”**

The message was clear: to increase in joy! Lubavitcher *chassidim* didn’t take a break because of the missiles, but went out to dance in the streets. Chabad Mitzva Tanks, led by Rabbi Dovid Nachshon, traveled all over and brought *simcha* and light.

Reports of miracles and wonders began to come in. Buildings had collapsed and people walked out uninjured. The newspaper headlines screamed, “There is a G-d!” Thirty-nine Scud missiles fell on Eretz Yisroel and nobody was killed directly by any one of them.

The headlines continued to announce miracles: “*Kol ha’kavod*” said one injured man who was extricated from the rubble and fainted.” “It was a miracle that the house did not become a pile of rubble.” “A little girl with a pile of blocks at her side.” “I visited a destroyed home and cannot understand how we were saved.” These

Those who were injured were injured as a result of fear and panic, like those who injected themselves fearing a chemical attack, and this was because of the fear sown by the government.

were just a few of the headlines on the front pages of Israeli newspapers for a month and a half until the war was over.

But these were the “small” miracles. It was only after the war, when years had passed, that astonishing news

came to light about the incredible miracles that had taken place. Just a few months ago security agencies in the U.S. released information that indicated that chemical warfare waged by Saddam Hussein was only a hairsbreadth away from having become a reality. One of the news items recently published said that Hussein had sent three planes loaded with chemicals towards Israel with the intention to explode them in Israel.

People didn’t know about this, but even the things we *did* know about were incredible wonders. On Shabbos Parshas Bo, the first Shabbos after the first missiles had landed, when fear was tremendous and people didn’t know what to expect from the Butcher of Baghdad, the Rebbe repeated that there was nothing to fear and that Eretz Yisroel is the safest place. The Rebbe began saying that “*ein baal ha’nes makir b’niso*” (the one who experiences the miracle doesn’t realize

TWO AMAZING MAAMARIM: FROM STALIN TO SADDAM

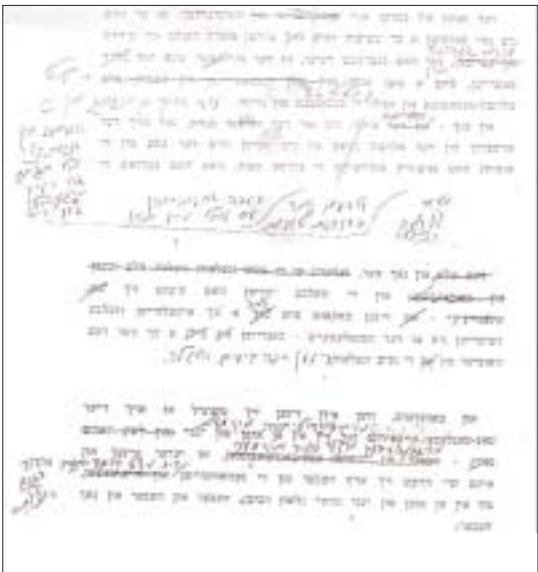
At the height of the Gulf War, a *maamer* of the Rebbe Rashab was published, “*Baruch sh’Asa Nissim* – 5664.” In the forward, the Rebbe gave the date of Rosh Chodesh Shvat, the day the Gulf War began.

The second *maamer* the Rebbe had published appeared for Purim and it was called, “*Al Kein Kar’u Lyamim HaEileh Purim Al Shem HaPur.*” The Rebbe had said this *maamer* on Purim 5713. This was an amazing *maamer*, which was said under unusual circumstances.

At that Purim *farbrengen* the Rebbe said a *maamer* and then continued with *sichos*, as he usually did. But at two o’clock in the morning, the Rebbe indicated that he would be saying an additional *maamer*, which he prefaced with the story of the elections that took place after the fall of the Czar in Russia, and how the Rebbe Rashab told people to vote. One *chassid*, a somewhat unworldly fellow, went to vote as he was told to do. When he arrived at the voting station, he heard everybody calling out “Hurrah!” and he joined in, though his intention was “*hu ra,*” i.e., he is evil.

The Rebbe began the *maamer* right after telling this story and the next day people discovered that Stalin (may his memory be erased) had suddenly died.

The Rebbe published this *maamer* for Purim 5751 and it was published as “*Kuntres Purim 5751.*”



Above: The Rebbe's corrections to the "general letter" about two weeks after the war had ended

the extent of the miracle), and called the miracles that were taking place miracles above the natural order of things. "In order to recognize the miracles it is not even necessary to read in the newspapers that a *goy* shot a missile in order to harm the Jewish people, and then a *goy* from the *chassidei umos ha'olam* (righteous gentiles) came and knocked it out," said the Rebbe.

During the *farbrengen* the Rebbe spoke about the Gulf War though he said that certain portions should not be publicized. The Rebbe spoke about the fall of the enemy in Basra, based on the verse in Yeshaya 34:6, "*ki zevach l'Hashem b'Votzra*" (for there is a slaughter unto Hashem in Batzra), but said this should not be publicized.

The entire country spoke about miracles and wonders that had become routine. People became accustomed to the idea of a missile knocking down a house and the people walking out with nary a scratch. Unfortunately, those who were injured were injured as a result of fear and panic, like those who injected themselves fearing a chemical attack, and this was because of the fear sown by the government. At the time, four people were reported as having

heart attacks due to fear, and seven people died from improperly using gas masks.

Those who still didn't appreciate the magnitude of the miracles after 39 Scud missiles had fallen in Eretz Yisroel, learned to appreciate it when one Scud missile landed on a U.S. military camp in Saudi Arabia and killed 28 people. That was the last missile sent by Baghdad before it announced its defeat. Even those who still remained skeptical about miracles and about Hashem's protection of Eretz Yisroel, could clearly see how Scud missiles were indeed agents of death.

The Gulf War ended on Purim. To some people this was a surprise, but those who followed the Rebbe's prophetic statements knew that it would end by Purim. The media reported, "that the Lubavitcher Rebbe anticipates the end of the war." The journalist Michael Tochfeld quoted the Rebbe on *Kol Yisroel* that there was nothing to fear and "these are days of wonders that mark the end of *Galus* and the beginning of *Geula*." He also said that the Rebbe anticipated the end of the war. Rabbi Yaakov Goldstein, a chaplain in the U.S. Army, came to the Rebbe for a *bracha* and said he was

taking a *Megillas Esther* along with him. The Rebbe told him he'd be home by Purim. Just to remind you, Purim – said the reporter with a tinge of sarcasm – is less than a month and a half away.

Goldstein was a chaplain with the Patriot troops. He had told the Rebbe at dollars that he was being sent to Saudi Arabia, which was the original plan, which is why he was taking a *Megilla* along with him. The Rebbe asked in surprise: Are you sure you're going there? And Rabbi Goldstein said yes. The Rebbe smiled and said, "Moshiach will come before you go there." Sure enough, Goldstein was not sent to Saudi Arabia but to Eretz Yisroel. With the war ending on Purim, the Rebbe's comment about not needing to take along a *Megilla* was understood.

When the Rebbe was told that people were saying in his name that the war would end by Purim, the Rebbe motioned with his hand and said, "Nu, that will also come to pass..."

For five and a half weeks, the Coalition forces carried out 100,000 aerial attacks against Iraq. Their targets were military forces, infrastructure,

communications, military compounds and bridges. A month later, Iraq began diplomatic attempts with Russia and started its first negotiating over a withdrawal from Kuwait. The Coalition remained strong and made it clear that a ceasefire would take place only with an unconditional withdrawal from Kuwait.

On February 24 the American forces began an attack by land. The attack centered upon the southwest of Iraq and Coalition forces advanced northwest, surrounding Kuwait and the Iraqi forces. The Coalition forces liberated Kuwait City, the capitol of Kuwait. The Iraqi response was minimal. Some units fought but most Iraqi soldiers gave up without a fight and others fled the battlefield. Iraq focused its energies on withdrawing its elite units, damaging the Kuwaiti infrastructure, and setting the oil fields ablaze. After two days, Iraq announced its withdrawal from Kuwait. Coalition forces announced a ceasefire.

Less than two weeks after the end of war in the Persian Gulf, the Rebbe said to intensify the publicity of the miracles that took place during the war, and broadly hinted that the real miracles hadn't been publicized yet. Only in hindsight can we understand what the Rebbe meant in his "general letter" two weeks after the war: "According to the natural conditions of the world, it was expected that this would not be just a proclamation of war and the like, but that the war would involve many countries and things would heat up to the point of a world war, *r"l*. But what actually happened was supernatural, and not only was there no world war, but even the war that took place quieted down ..."

The Rebbe addressed the terrible dangers that could have happened in the natural order of things at length, and added: **"We have a command and directive in our Torah: 'do not open your mouth' – to guard against 'mara shchara' talk [negative, depressing talk]. And from now on, may there be only good news, with visible and**

revealed good." Then came the key sentence which only later on showed how the Rebbe revealed a little bit of what was going on behind the scenes, things which are only now being publicized: **"Furthermore, those who know what is going on 'behind the scenes,' who are apprised of many secret details which are not publicized, realize even more how incredible are the miracles and wonders at this time and these days."**

As time goes on, more things become clear, as more miracles are recounted. After the war, Israel announced that one missile fell on the main gas line of Gush Dan, and it was only because of a miracle, because of a glitch, that the gas lines had been closed two days before. If that wasn't enough, as we said, a few weeks ago, the CIA revealed information about three planes with chemical payloads, which were heading towards Israel, and the U.S. forced them to change course. Many Intelligence people expressed surprise that Saddam Hussein didn't send missiles with chemical or biological warheads when he had the capability of doing so, and it seemed as though that was precisely what he planned to do.

On 26 Nissan 5751 in a *yechidus* for guests, the Rebbe said an amazing *sicha* in the course of which he said people should go out and dance in the streets over the miracles that took place, and the Rebbe compared it to the miracle of "*l'makkei Mitzrayim b'vchoreihem*" (for smiting Egypt with the Egyptian firstborn). In that *sicha*, the Rebbe mentioned Saddam Hussein by name.

As we said, the Rebbe directed all his prophecies towards the publicizing of the *Yalkut Shimoni*, saying that the commotion in the world leads to "the time for your redemption has arrived." This was the central theme in all the *sichos* of this period.

Shortly thereafter, the Rebbe raised the pitch of expectation for *Geula* a bit higher in his famous *sicha* of 28 Nissan, in which he said, "What else

can I do?" This spurred on frenzied activities to bring about the *Yemos HaMoshiach*.

The events in the Gulf that took place then illustrate quite clearly how a prophet of Hashem stands up to the entire world. In opposition to all political and security prognostications from all the experts and analysts, professionals and Intelligence directors, the Rebbe clearly announced that Eretz Yisroel is the safest place.

In contrast to the gloom and doom predicted by the fear-mongers, those who predicted another Holocaust, the Rebbe spoke about trust in Hashem and about a war that would show the entire world the hand of Hashem in a supernatural manner.

In hindsight, as we look at the full picture, we can understand how to relate to prophecies of the Rebbe, especially to the incredible prophecy that was said at that time when Moshiach stands on the roof of the *Beis HaMikdash* and announces and says, "humble ones, the time for your redemption has arrived."

Although the Rebbe had also foreseen what would happen with his *ruach ha'kodesh* in earlier wars like the Six Day War and the Yom Kippur War, it didn't compare to the Gulf War, in which the Rebbe made public statements hundreds of times. Dozens of *sichos* and hundreds of oral and written answers were said in a period of over half a year, from when Iraq invaded Kuwait until the war was over.

Throughout that time, the *Navi Hashem* and the *Moshiach Hashem* brought the *D'var Hashem*, with the *Sh'china* speaking from his throat. As in those days, and this time, we believe and are sure that this time as well, in Gulf War II, the Rebbe's prophecy of "*zevach l'Hashem b'Votzra*" will be fulfilled, and we will see the Rebbe MH"M standing on the roof of the *Beis HaMikdash* and announcing to us, "the time for your redemption has arrived," and he will build the *Beis HaMikdash* in its place and gather all Jews to Eretz Yisroel.

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

In this week's *parsha* – Parshas Ki Sisa, *kapitel Lamed-Gimmel, pasuk Zayin* – it says like this: "*V'haya kol mevakeish Hashem yeitzei el Ohel Moed*" ("So it was that whoever sought G-d would go out to the Tent of Meeting"). Rashi says, "*Mikan l'mevakeish p'nei zakein, k'mekabel p'nei Sh'china*" ("From here we learn that he who goes to receive a *tzaddik* is as though he has welcomed the Divine presence"). What do these words mean? What does "*receiving the tzaddik is like receiving the Sh'china*" mean?

Then there's a Rashi in *Lech Lecha, kapitel Yud-Zayin, pasuk Chof-Beis,*

where Rashi says a similar thing. The *pasuk* says, "*Va'yaal Elokim m'al Avrohom*" ("G-d ascended from upon Avrohom"). Rashi says, "*Lamadnu sh'ha'tzaddikim merkavto shel Makom*" ("The *tzaddikim* are a vehicle for the Omnipresent One"), i.e., *HaKadosh Baruch Hu* rests and dwells upon the *tzaddikim*. And that's what *chassidus* talks about. In *chassidus*, however, we focus a lot and we talk a lot about this concept – that the *Sh'china* is within the *tzaddik*.

Zev Brenner: But you've taken it a lot further by saying also that the Rebbe is Moshiach even though there was Gimmel Tammuz.

Rabbi Majeski: Once again, about "not among the living": This is not a Lubavitcher concept. Why is this Lubavitch – this is a Gemara!

Zev Brenner: First of all the Gemara is talking about Yaakov, Jacob the Patriarch, and [even there] the question is what that really means. But on what basis does the fact that the Rebbe didn't leave a successor – as you said before – put him in the category of "he didn't die," of "still among the living"?

Rabbi Majeski: I'm saying that the concept that there can be a person who's a *tzaddik* who is still alive even though he appeared to have died is the Gemara. In fact, if the Gemara means that Yaakov didn't pass away in the *spiritual* sense, why does the Gemara raise the question "Why was he buried?" "Why was he embalmed?" "Why was he eulogized?" What's the question? He was buried, embalmed, and eulogized *because he died!* What's the Gemara's question? Obviously, the Gemara understands the statement about Yaakov being alive in a manner that makes it incomprehensible why he was buried. And when the Gemara provides the answer to the question of why he was buried, etc., the Gemara doesn't say that it's because he's *not* physically alive;

instead, the *Amora* says, “*Mikra ani doresh*,” i.e., “My teaching is based on a *pasuk*.”

Rabbi Heschel Greenberg just quoted the Rashi on this Gemara – everyone could look it up – which says, “*chai haya, ela sh’nidma lahem sh’meis*” (“he was alive, but it **appeared** to them that he passed away”).

[After Break:]

Zev Brenner: Welcome back to the program. We’re taking your

emuna, the belief, in his coming, and above all, the acknowledgement that when things happen to get us ready for Moshiach, and to pave the way for his coming – that we cannot ignore it.

Imagine a Jew living in Mitzrayim at the time that Moshe Rabbeinu was told that the Jews are going to be liberated from Egypt. Imagine that Jew saying, “You know what, Moshe Rabbeinu, *when it happens* I’ll be there, I’ll go out with you; I won’t

one. There are *g’darim* in *halacha* [regarding] what Moshiach is and what Moshiach has to do.

Zev Brenner: So you believe that we’re in Messianic times right now. That Moshiach is here, that we’re in Moshiach’s times?

Rabbi Greenberg: The Rebbe made it very clear that we’re not just in “*ikvisa d’Meshicha*,” the heels of Moshiach, the last period before his coming – *that* all *g’dolei Yisroel* acknowledge. They all acknowledge that Moshiach’s coming is imminent.

For example, Rav Moshe Feinstein said – it’s published – that Moshiach is amongst us already. Now, what did he mean by that? The Gemara says that in *every* generation there’s someone who is worthy of being Moshiach!? The answer is that Rav Moshe acknowledged that right now we’re living in unique times, and the *Geula* is imminent, and so the presence of Moshiach is becoming more and more pronounced. In fact – many people don’t know this – but when the Rebbe’s eightieth birthday arrived, Rav Moshe sent a letter – it’s published, and I have it – in which he wishes the Rebbe well for his eightieth birthday, and then says – I’m not quoting it verbatim, I don’t have it right in front of me – he says, it’s not enough to wish the Rebbe long life, because now we’re ready for Moshiach, so I’m going to wish the Rebbe *chaim nitzchiyim*, *eternal* life.

Moshiach could have come any second ten years ago, fifty years ago, a hundred years ago. But now the Rebbe told us, “*Higia z’man Geulas’chem*” (“*The time of your Redemption has arrived*) – this is the time of *Geula*. And since the Rebbe is the person who was chosen to be the *Goel Yisroel*, Moshiach—

Zev Brenner. By whom? There’s no Sanhedrin that—

Rabbi Greenberg: There doesn’t have to be a Sanhedrin. Moshiach is not identified by a Sanhedrin.



RABBI SHLOMA MAJESKI

if the Gemara means that Yaakov didn’t pass away in the spiritual sense, why does the Gemara raise the question “Why was he buried?”

“Why was he embalmed?” “Why

was he eulogized?” What’s the question? He was buried, embalmed, and eulogized because he died!

phone calls. Let’s go to Shmuel in Lakewood, New Jersey. Go ahead Shmuel in Lakewood, New Jersey. You have a question or comment?

Shmuel: Hi, *gut voch*. Yes. Why do Lubavitchers have to believe the Rebbe is Moshiach?

Rabbi Greenberg: Moshiach is a process that happens as a result of our actions. That includes observance of Torah and *mitzvos*; it includes also the anticipation, the

make a big fuss about it.” When the person who is Moshiach makes a statement—

Shmuel: There have been others in the past who mistakenly considered themselves to be Moshiach—

Rabbi Greenberg: Does the fact that there were false Moshiachs mean that there is no true Moshiach? There *are* people who say that. They say that there’s no such thing as a true Moshiach; *every* Moshiach is a false

Moshiach is identified by *Klal Yisroel*. He is identified by virtue of his actions, which are enumerated by the Rambam. He can also be identified by virtue of *nevua*. If Eliyahu HaNavi comes, or *any navi*, and says that someone is Moshiach, or if the *navi* says about himself that he's Moshiach – these things also determine that he is Moshiach.

But who says that Moshiach is here now more than ever before? In every generation there's Moshiach! The answer is that the Rebbe said clearly that we are now on the threshold of Moshiach – "*Higia z'man Geulas'chem*" – and that Moshiach is not only here – there was always someone who *was* Moshiach of the generation – but he's *revealed*. The Rebbe also identified what it means that he's revealed, explaining that Moshiach already started to do some of the things that Moshiach has to do. The Rebbe was referring to the collapse of the Soviet Union, and the events and miracles of the Gulf War, among other things. And we believe that what's going on in the world today is a continuation of that.



RABBI HESCHEL GREENBERG

But who says that Moshiach is here now more than ever before? In every generation there's Moshiach! The answer is that the Rebbe said

clearly that we are now on the threshold of Moshiach – "Higia z'man Geulas'chem" – and that Moshiach is not only here – there was always someone who was Moshiach of the generation – but he's revealed.

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יחי אדוננו פורנו ורבינו
פלך המשיח לעולם ועד

“HER TRUE VIRTUE ONLY HASHEM KNOWS”

BY MRS. T. HOLTZMAN

The Rebbetzin and *tzadeikes* Chaya Moussia Schneerson, *a”h* – the name alone is enough to make one think of *tznius*, nobility, and royalty; “The beauty of the princess is within” in real life; daughter of a king; wife of a king, and the “*eizer k’negdo*” of the leader of the generation.

Whatever we know, we know through stories. There aren’t many of us who can say, “I heard it myself, or I saw it myself.”

Very few people were privileged to know the woman behind the scenes. She stayed out of the public eye and provided the *nasi ha’dor* with the strength and encouragement to be what he is. Not many visited her, and those who did were often those who became close to the royal family when the Lubavitch community was very small. 770 was much smaller and the Rebbe MH”M walked home on foot. A microphone was hardly necessary at *farbrengens*.

I was privileged to be part of a family that had some degree of access to her home. My father-in-law, Rabbi Yaakov Tzvi Holtzman, helped out from when he was a young *bachur* learning in 770, and so he became personally acquainted with the Rebbetzin. After he married, he introduced his family to that hallowed circle.

On the day I became engaged to my husband, Yosef Yitzchok, I was told that they were going to call from

Without displaying a hint of hurt, the Rebbetzin smiled and replied with an answer that he’ll remember forever, “Richtig, richtig, alle chassidim zainen dem Rebbe’s kinder” (Right, right, all chassidim are the Rebbe’s children).

my home in Eretz Yisroel in order to inform the Rebbetzin about the good news. I was terrified, my mind refusing to believe the honor I was being graced with, and I was completely unprepared. I said I didn’t speak Yiddish or English, and I had no way of communicating with the Rebbetzin, though who could refuse an opportunity like this?

When I heard the Rebbetzin picking up the phone and my husband asking, “Rebbetzin?” I made the effort not to faint.

After the exchange of *brachos* and *mazal tov* wishes, the Rebbetzin asked to speak to me. My husband explained that I did not speak Yiddish. “No problem” she said, “I’ll speak and she’ll listen.” I took the phone in trembling hand while I supported myself against the wall with my other hand so I wouldn’t fall. She wished me well and blessed me, and I just listened. Even if I spoke her language I don’t think I would have dared to respond.

I heard her pause as though waiting for a response, which naturally did not come. Then, after returning the phone to my husband-to-be, as I was ready to hit myself over the head, the Rebbetzin said, “Your *kalla* and I communicated very nicely...”

With her sagacity and sensitivity she gave me back some self-respect, which I had thought was lost forever.

I had the privilege of visiting the Rebbetzin in her home, once as a *kalla* and once after I was married. I met a woman of charm and elegance. When we entered the house, she was already seated near a table beautifully set with china and crystal. There were cake and drinks. The Rebbetzin graciously led the conversation, inquiring about everybody and asking to hear a *d’var Torah*. She wanted to know how my new surroundings looked to me, and if I was happy, if I had friends, etc.

* * *

It all began in 5714 when the Rebbetzin traveled to Switzerland. In her absence, our cousin, R’ Berel Junik, was appointed to bring food to the Rebbe each day. One day when he wasn’t able to do his job, he opened the door to the *zal* of 770 (which was much smaller then) and looked for a replacement. His eyes fell upon my father-in-law, and from then on it was his job to bring food to the Rebbe, and to remove the dishes at the end

of the meal.

Each morning, my father-in-law would bring a thermos full of tea to the Rebbe. The Rebbetzin placed the thermos in front of the door of their home. As time passed, he did more and more jobs, such as building the *sukka* before Sukkos and helping prepare for Pesach like by putting down clean paper on the shelves.

Sometimes he would nap on the couch at the Rebbe's home. After a few hours he would wake up and leave. Sometimes he woke up because the Rebbe had come in.

When the Rebbe stayed at 770 for *yechidus*, the Rebbetzin always waited for him to return, and did not go to sleep until the Rebbe came home. Often this was late at night or even the wee hours of the morning. *Yechiduyos* took place fairly often, yet the Rebbetzin always waited for the Rebbe. Her devotion towards the Rebbe was exceptional.

In 5715, the Rebbe and Rebbetzin moved to a new apartment in a building at New York and President. The Rebbetzin told my husband, "Father [the Rebbe Rayatz] always said you must find a home that is modest on the outside, even if you decorate the inside."

When my in-laws were married, the Rebbetzin bought them many household items and real silverware as a wedding gift. She always helped with advice, and even would offer recommendations about which stores to shop in. They visited her every so often or spoke on the phone. Even when they moved to Belgium, she would call to see how they were. When my husband was born, she bought him a crib, a carriage, clothes, and bedding. When they visited her, she would play with him. She sometimes bought birthday gifts for him and those born after him.

As generous as the Rebbetzin was, she refused to accept anything in return. She once asked my mother-in-

law to buy her a tablecloth, and refused to accept it as gift; she found out how much it cost and paid for it in full.

They told me that the Rebbetzin was once standing in line in the bakery that was on Nostrand Ave. at that time. The owner recognized her and didn't allow her to stand in line, and insisted on bringing what she wanted to the car. From then on she made her orders by phone in order

One Shabbos, when my husband visited the Rebbetzin, he tried to discover whether she knew whether there would be a farbrengen that Shabbos. Instead of asking her directly, he asked, "Will the Rebbe be returning to the library shortly?" (Because if not, it meant the Rebbe was staying to farbreng.) ...

not to receive preferential treatment in front of everybody.

In 5738, on Shmini Atzeres in the middle of *Hakafos*, the Rebbe had a heart attack. When people saw the Rebbe sit down in the middle of *Hakafos*, something unheard of, they realized something serious was afoot. The *bachurim* began leaving 770 in order to give the Rebbe room to breathe, also breaking some windows

on their way out.

My father-in-law ran to tell the Rebbetzin what was going on. Shaken up, she grabbed a coat and ran to 770 via Union St. as fast as she could go at her age.

The Rebbe remained until after *Hakafos*, even refusing to drink a cup of water, and then he went to the *sukka*, where he made *Kiddush*. Rumor has it that the Rebbetzin asked the Rebbe to think of his condition and to make *Kiddush* over grape juice. The Rebbe said, "*Kiddush* is made on wine." After the heart attack, the Rebbe stopped walking home on Shabbos. Instead, the Rebbetzin spent Shabbos in the library next to 770.

* * *

My husband remembers that as a child he asked the Rebbetzin in innocence, "Why do the Rebbe and Rebbetzin need such a big house? There are no children here?" Without waiting for an answer he said, "Ah, there were probably children here once who grew up and got married, and now the house is left for you alone..."

Without displaying a hint of hurt, the Rebbetzin smiled and replied with an answer that he'll remember forever, "*Richtig, richtig, alle chassidim zainen dem Rebbe'ns kinder*" (Right, right, all *chassidim* are the Rebbe's children).

My husband once went to visit the Rebbetzin in the library on Shabbos before the Rebbe returned. She invited him to make *Kiddush*. There was a decanter of wine on the table. My husband, who was a bit older and wiser, politely refused. The Rebbetzin, noticing his hesitation, asked, "You think it's my husband's? Don't worry!" My husband relaxed and made *Kiddush*. Afterwards, when he told this to his parents, his father said, "Of course it was the Rebbe's wine. They didn't prepare a special bottle in your honor!"

Cleverly and graciously, the Rebbetzin always knew how to sidestep, to put people at ease, although she kept her distance from falsehood as from fire. In the years when they didn't know whether the Rebbe would *farbrenge* on Shabbos, it had to be clarified each week. The *gabbai* would make his announcements after *Musaf*. If the Rebbe indicated that he would *farbrenge*, the *gabbai* would announce a *farbrenge* at 1:30 pm. If the Rebbe gave no indication at all, the *gabbai* would simply announce the time for *Mincha*.

One Shabbos, when my husband visited the Rebbetzin, he tried to discover whether she knew whether there would be a *farbrenge* that Shabbos. Instead of asking her directly, he asked, "Will the Rebbe be returning to the library shortly?"

(Because if not, it meant the Rebbe was staying to *farbrenge*.)

The Rebbetzin wisely responded, "Did they announce a *farbrenge* in 770?"

You know about the famous picture of the Rebbe Rayatz and the Rebbe playing chess, which people said was played on *Nittel Nacht*? Some *bachurim* maintained that the picture was a forgery, and that the chess game was superimposed on the photo. They based their claim on the fact that the fingers in the picture look overly large, too large to look natural.

My husband tried to find out the truth, whether the picture was real and whether the chess game really took place. The Rebbetzin diplomatically answered, "In our family they played chess."

Thus, without being impolite, which she always avoided at all costs, she allowed the mystery to remain.

Talks and Tales appeared originally in Yiddish and was called, *Shmussen mit Kinder un Yugend*. A rumor went around that the column "Nature's Wonderland" was written by the Rebbetzin. My husband once said to her that people said she was the editor of that column. She just smiled and said, "Don't believe everything people tell you."

* * *

The Rebbetzin is the true model for women today. Every word, every line of the "*Eishes Chayil*," fits Rebbetzin Chaya Moussia, *a"h*. As the Rebbe himself testified about her, "Her true virtue only Hashem knows."

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“RABBI, AND WHAT DO YOU LOVE?”

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



This week's section tells of the death of Nadav and Avihu, punished by G-d for entering the Holy of Holies on the opening day of the *Mishkan*.

The Torah does not praise death, or even the rewards of the afterlife. Exactly the opposite, death is associated with *tuma* (impurity) and *cheit* (sin; the sins of Adam and the Golden Calf). In fact, death is so abhorrent to Judaism that in order to avoid it one may forgo almost all of the Torah's commandments!

Therefore, it is strange that in this week's section (10:3) Moshe Rabbeinu praises these two sons of Aharon, whose actions brought about their own deaths.

Rashi aggravates the question even further. He explains that Moshe was not just praising them; he was implying that they were *tzaddikim*, and their death proved them to be even greater than Aharon HaKohen and Moshe himself!

What was so praiseworthy about rushing improperly into the Holy of Holies and getting killed? And, conversely, if their actions were really so proper, then why did G-d punish them?

To answer the first question:

Once there was a holy *tzaddik* called Rabbi Levi Yitzchok of Berditchev.

Although he was a great genius and scholar, he was most famous for serving Hashem with emotional fervor: his love for every Jew was unbounded, and his love of G-d was certainly no less.

There were many other great rabbis, however, who did not appreciate this unrestrained sort of behavior, and it resulted in his not being invited to one of the great rabbinical conferences; all the rabbis of Europe were to be there, but his name was not included in the list.

Reb Levi Yitzchok went to the organizers and pleaded for permission to attend, promising that he would control himself and that there would be no emotional outbursts, and so on and so forth – and his supplications worked!

One month later he arrived at the huge hotel ballroom where innumerable, massive, crystal chandeliers illuminated an astoundingly impressive scene: hundreds of the most prominent Jews of Europe, dressed in all their splendor with fur *shtrimels*, silver-topped canes and silken coats glistening, and shining everywhere.

The evening prayer went without any trouble for Rav Levi, as did the evening meal, replete with stirring *chassidic* song and words of Torah. Our

hero managed to contain himself despite the holiness that was screaming out at him from every corner. So it was also in the Morning Prayer, he remembered his promise and succeeded in acting exactly like everyone else.

The problem occurred in the afternoon meal when they served the kugel. The waiters went from person to person with huge trays of various types of kugel: liver kugel, potato, raison, squash Kugel, etc., asking each person which they would like. “*Nu rebbe,*” they would ask, “*far vos hast do leib?*” (lit., “Please Rabbi, what do you love?” – in Yiddish the word for “like” is the same as “love”).

Finally Reb Levi Yitzchok's turn came: “*Nu Rabbi...and what do you love?*”

Rav Levi closed his eyes and he began mumbling to himself, first quietly and then progressively louder: “What do I love? What do I LOVE?! WHAT DO I LOVE?!”

Until finally, unable to contain himself any longer, He jumped on the table, completely oblivious of the food, the people, and even himself, looking up, as though through the ceiling, arms outstretched, yelling, “I LOVE HASHEM! ONLY HASHEM!”

That is what happened to Nadav

and Avihu. When they saw the *Mishkan* they became oblivious of everything in the world, even themselves, and wanted only one thing: to come as close as possible to G-d. That was their greatness: they were the first to completely realize, and even advertise, that the purpose of the *Mishkan* is *m'sirus nefesh*, complete self-sacrifice.

Something like the story of the simple young man who, after learning how to be a silversmith, wasn't able to produce anything in his own shop because he didn't realize that one must first light the fire. Similarly, Nadav and Avihu showed that all the laws and details of the Torah are cold and empty if the fire of '*m'sirus nefesh*' is missing. (See *Tanya* beginning of Chap. 19 and end of chap. 25 explaining how *m'sirus nefesh* is the essence of Judaism).

And that is why Moshe praised Nadav and Avihu.

If so, why were they punished?

There is a well-known story that I think explains this:

The Alter Rebbe as a child was incredibly prodigious in Torah. When he thirteen there was no page of Talmud or commentary that he did not know by heart, and just a few years later he had mastered all the works of Jewish mysticism. Yet when he would pray he would be completely removed from the world in a manner very similar to the longing of the two above-mentioned sons of Aharon – with joy, weeping, and ecstatic longing, saying, “G-d, I don't want your heaven. I don't want your spiritual rewards or revelations; I just want You!”

His prayer was so fiery and emotional he would often roll uncontrollably on the ground, and his pupils even had to put cushions on the walls around him to prevent him from injuring himself.

This was how the Rebbe prayed on an ordinary weekday. You can just imagine how out of the world he was in the prayers of the holiest day of the year, Yom Kippur (when every Jew, like the High Priest in the time of the *Beis HaMikdash*, can spiritually enter the

Holy of Holies)! Nevertheless, one year, in the middle of the holy Yom Kippur prayers, the Rebbe suddenly became silent, closed his prayer book, walked down the isle toward the exit, oblivious of all the hundreds of *chassidim*, and out of the synagogue into the cold Russian night.

The *chassidim*, although surprised, didn't question the Rebbe's unusual behavior, but some of the pupils couldn't contain their curiosity, and followed him at a distance as he walked hurriedly down the road that led out of the village and into the nearby woods.

After several minutes they noticed that he was heading toward a small what seemed to be abandoned hut in the distance; there was no smoke coming from the chimney and no sign of life around.

They hid behind some trees and watched as the Rebbe approached the house, knocked on the door and when no one answered, turned the knob and pushed the door open. Suddenly they heard the unmistakable cry of a baby from within the house and then the faint sound of a woman's voice.

The Rebbe entered, and a minute later exited with an ax in hand! He proceeded around the side of the house to the log pile, removed a few logs, placed them on the ground, mightily raised the ax, and in moments he was carrying a pile of firewood back into the house.

Ten minutes later a thin stream of smoke was rising out of the chimney, and shortly thereafter, a faint smell of porridge cut through the cold winter air.

In the hut, a young woman had given birth alone the day before and did not have the strength to rekindle the fire which had gone out – the Rebbe came to save their lives.

The question here is: how did the Rebbe know that they were in need?

The answer is, that on this Holiest day, when the Rebbe could have been soaring in the spiritual realms with *m'sirus nefesh*, he instead turned his thoughts to fixing this physical world.

Something like what it says about Rabbi Akiva who, the Talmud explains (Chagiga 14b), was able raise his consciousness out of this physical world to the highest of spiritual realms (a feat which caused others to lose their minds or even their lives), because “He went in in peace and came out in peace.” Namely, his intention when he was going in was only to return to this world and correct it, while all the others, in the manner of Nadav and Avihu, wanted only to satisfy their longing for G-d, even if it meant leaving the world, and therefore, the results were disastrous.

In simple words, certainly the purpose of the Holy Temple was to inspire spiritual surrender and *m'sirus nefesh*, as the two sons of Aharon revealed. But even more important, the Holy Temple was meant to bring peace and happiness to *this world*. And for that reason Nadav and Avihu were punished.

We must learn from these holy Jew two powerful lessons. First, each of us must try to inspire in his own soul a fiery longing and thirst to leave the world and cleave only to the oneness of G-d, especially at the time of prayer. Without this fire, Judaism is, at best, dull and lifeless, and can even lead one to leave the Torah completely (G-d forbid).

But, even more important, one must not separate oneself from the world, but rather, use this enthusiasm to think constantly: “How can I make the world a better place? How can I help others? How can I make Moshiach arrive a bit sooner?” And then to do something about it. As the Rebbe MH”M said: “Each of you must do everything you can to bring the Moshiach”

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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 3 of 3.



THE PUBLIC DECLARATION OF SOVEREIGNTY

After several *sichos*, the time at the *farbrengen* had been reached for the Rebbe to distribute the bottles of *mashkeh* that had been given in before Shabbos, and for the recipients to make their announcements. The Rebbe called people up with a remarkable expression: “The announcements to be made now should be announcements and publicity for the whole world – and the entire *seider hishtalshlus!*”

It should be noted that this was in continuation of what he had said at the *farbrengen*. The *avoda* must be in a mode of *ratzo v’shuv*, not as with Nadav and Avihu, which was *ratzo* only. Even though this *avoda* is new and innovative in scope, nevertheless, it must be done according to *ratzo v’shuv*, specifically as a soul within a body, as explained in *Likkutei Torah*. (As alluded to above [in a previous installment], when we were at the *Ohel*, we wrote that we were ready to do everything with self-sacrifice, and the Rebbe said that it all must be specifically as souls within bodies.)

When I heard what the Rebbe said, I understood clearly that the Rebbe wanted me to come up and make the declaration. However, I didn’t have the courage, and was still trembling. It’s not so simple to do such a thing in the Rebbe’s presence.

Everyone was in shock, and could not imagine that something such as this would occur.

What if, *ch”v*, this is not really what he wanted?

Seventeen bottles were placed on the table. Everyone got up, made their announcements, accompanied by singing. Suddenly, everything finished and I had not gone up yet, as the secretary had said that he would not present the bottle without asking the Rebbe. Then, the secretary made a strong gesture with both hands, indicating that I should come up quickly. I understood that this is it – permission granted.

I started to go up and I said to Avi Taub, “Come on, we’re always together.” Avi followed behind me, and stood to my side, with Shmarya standing on the other side. The Rebbe looked at us, took the bottle, and poured half a cup of *mashkeh* – a lot for Avi and myself. Shmarya was standing on the side, and the Rebbe asked Rabbi Groner, “Is he with them also?” and the Rebbe gave him, as well. Absolute silence reigned. Everyone was waiting for this. The tension was unbearable. I

was completely numb.

I stood at the Rebbe’s right side, Avi behind me, and Shmarya in front of me. I lifted my cup, and made the announcement in Yiddish. This is the content of what I said:

Since there have recently been *piskei din* by *rabbanim* and *battei din* in Eretz Yisroel that the time of the Redemption has arrived, and even more recently here have been *piskei din* that the Rebbe is *Melech HaMoshiach*, and he must reveal himself and redeem the Jewish people, therefore, we hereby accept upon ourselves the sovereignty of the Rebbe MH”M, to do that which he asks of us with self-sacrifice, and we all hereby declare: “*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed!*”

BLESSED BE HE WHO HAS GRANTED US LIFE, SUSTAINED US, AND ENABLED US TO REACH THIS TIME

Afterwards, I was told that the Rebbe three times gave a broad smile when we said that the Rebbe is *Melech HaMoshiach*.

The first “*Yechi!*” I said loudly, and only a small portion of those assembled responded “*Yechi.*” Everyone was in shock, and could not imagine that something such as this would occur.

Shmarya responded with an

All the information was laid out before them: the fears and rumors on the one hand, and the Rebbe’s answers on the other. In response, they told me, “As long as you haven’t heard anything from the Rebbe himself to the contrary, continue your activities with all the shturem.”

Rabbi Dovid Nachshon reads the *piskei din* at the gravesites of the Rebbeim in Russia



equally loud “*Yechi*.” I yelled “*Yechi*” a second time, and this time, more people responded “*Yechi*.” Then a third time, “*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach Lolam Va’ed!*” The Rebbe gave such a smile, and everyone responded “*Yechi, Yechi, Yechi, Yechi, Yechi*” (as in children’s rallies after the *P’sukim*), followed by a spontaneous rendition of “*Yechi Adoneinu*” to the tune of “*Chayalei Adoneinu*” with great enthusiasm.

The Rebbe said beforehand (as it appears in the edited *sicha*) that today on Shabbos Parshas Tazria-Metzora, even before *Mincha*, there will be the birth and revelation of *Melech HaMoshiach* so that everyone can say the *bracha* “*SheHechyanu V’Kiymanu V’Higianu Lizman HaZeh*” (Blessed be He who has granted us life, sustained us, and enabled us to reach this time).

This was a most special and auspicious occasion, and I had planned to say “*SheHechyanu*.” However, it slipped my mind from all the excitement. I still managed to say “*Lchaim*” to the Rebbe, who responded with a hearty “*Lchaim v’livracha*,” still bearing remnants of the smile that I had missed from when we made the declaration. I was happy to have survived the whole thing...

I walked along a rickety bench, with Avi holding me so I shouldn’t fall. I got back to my place and said “*SheHechyanu*” out loud. From afar, I heard R. Beryl Lipskier also say “*SheHechyanu*,” which was said by many others after the *farbrengen*. I recall then a joyous state of euphoria that was almost impossible to describe. Someone told me that his father-in-law told him later, “I am no *Meshichist*, but I saw the Rebbe when Nachshon made his declaration, and the satisfaction on the Rebbe’s face was clearly recognizable!” The *mashkeh* was given out at all the *farbrengens* that followed in every

possible location.

Before Motzaei Shabbos, we went to *Maariv*, and I remember that R. Chaikel Chanin met me on the way, and kissed me. Here was one of the elder *chassidim* who felt that now everything was about to happen.

MOTZAEI SHABBOS KODESH – THE REBBE ENCOURAGES THE SINGING OF “YECHEI ADONEINU”

Shortly before *Maariv*, we arrived back at the small *zal* upstairs, and started singing “*Yechi Adoneinu*” to the tune we sing today. Everyone sang for a long time until suddenly, the Rebbe came out for *Maariv*. The usual *seider* was for the singing to go on until the Rebbe came in, then the door to the *zal* would close, and *Maariv* would begin. This time, however, the Rebbe stood by his *shtender* and encouraged everyone with both hands in every direction to keep singing! The singing intensified. It was truly something to behold... This was right before *Maariv*, and there were not that many people, since it was in the small *zal* upstairs.

That night, during all the reviews of the Rebbe’s *sichos* from Shabbos, everyone at every gathering discussed the events surrounding the declaration. Even HaRav Yosef HaLevi Weinberg, who gave a *Tanya shiur* followed by a synopsis of the Rebbe’s *farbrengen* every Motzaei Shabbos over the radio, told his listeners, “There were some very lofty events today.”

Yet, whenever there is a great revelation of light, we are suddenly brought down to earth, so we shouldn’t think that we are so high and mighty. Thus, a new chapter of anguish soon began. The following morning, Rabbi Garelik, the *rav* of Milan, Italy, went into the secretariat, and the secretary who was there gave it to him over the

head. This secretary had received a flood of calls from all over the world: “Save us from these lunatics! They’re destroying Lubavitch and all of our work! What will they do if *Moshiach* comes? What will happen then? *Oy vei!*...”

(Of course, you remember the famous story about the woman who once went crying to her husband. She had heard that there was a “*maggid*” in *shul* on Shabbos, who described to his listeners that *Moshiach* is about to come, everything will soon change, and we all have to do *t’shuva*. The wife came home crying, not knowing what to do or what will be. Her husband calmed her down: “We’ve gone through many things before. Our cow died, our last house burned down, but everything passed, and we survived. So even if *Moshiach* comes, we’ll survive that, too...”)

So at that moment when the secretary was getting another frantic phone call, Rabbi Garelik walked in, and he was the first one for the secretary to pounce on. Rabbi Garelik did not get too excited; he just said that this is all coming from the Rebbe, and there is no reason to be upset.

However, since I had started the whole thing, people naturally came to me directly with complaints. At first, I thought that this might be something from the Rebbe, and I started to get frightened. Suddenly, someone came to me and said that things come out from the Rebbe and who knows what the meaning is. Just know that... Another friend, who initially was very positive about *Matteh Moshiach*, but since then, has cooled off somewhat, came to me and said, “Go back where you came from. This could all be...”

I decided that if this is the case, I must write to the Rebbe that if, *ch”v*, our activities were not proper, and if something went against his will, naturally, this was not the intention,

and I will leave immediately and go back home. I wrote the note, literally in tears, thinking to myself that maybe something really was wrong. This was on Sunday morning, so I decided to submit the letter in advance, and then pass by the Rebbe at dollars distribution.

THE REBBE ENCOURAGES US TO CONTINUE DESPITE THE SHOCKING RUMORS

Avi Taub and I stood together in the line for dollars. When our turn came, I said to the Rebbe that we want to travel back to Eretz Yisroel. In general, when someone tells the Rebbe that they are going to Eretz Yisroel, the Rebbe gives the person an extra dollar to give *tz'daka* there, and a *bracha* that the trip should be with much success, etc. The Rebbe acted as if he didn't hear and gave us another dollar. When he gave us the

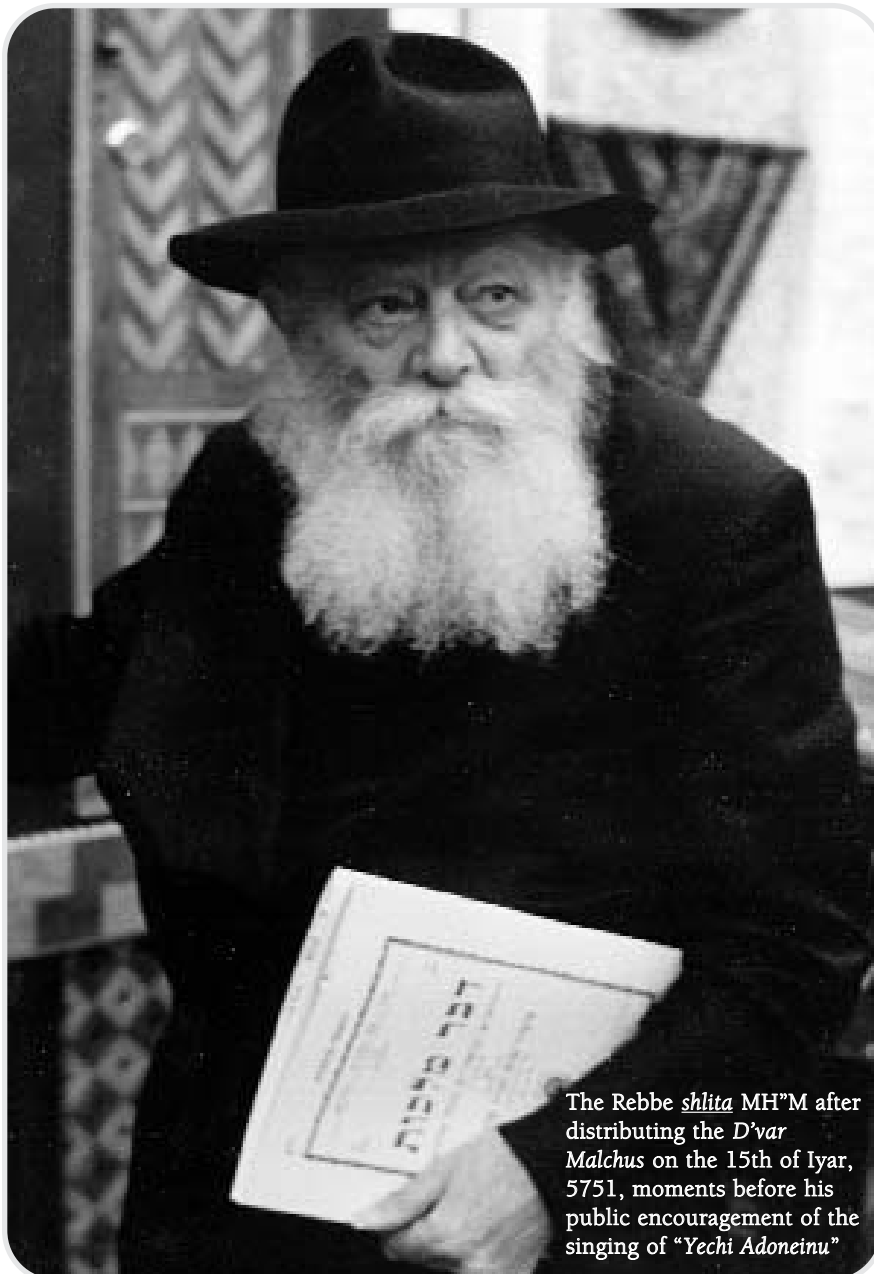
first dollar, he said "*Bracha v'hatzlacha*" (blessing and success), and when I said that we want to travel to Eretz Yisroel, the Rebbe didn't answer. He simply gave me another dollar and said "*Kiflaim l'toshiya*" (a double portion of blessing).

Avi Taub said to himself that if it "didn't work" with me, then *he'll* try. He passed by the Rebbe after me, and said, "We are traveling today to Eretz Yisroel." Again, the Rebbe gave another dollar and said (this time in English), "A double portion of blessing." He then said to both of us, "*A dank oif di s'farim*" (thank you for the *s'farim*).

That night, we found out about another encounter at dollars distribution. Mr. Shmuel Shmuely of the *Yisroel Shelanu* daily newspaper had heard the buzz regarding what had transpired since Shabbos, and since the Rebbe always spoke to him at length when he got his dollar on Sundays, he decided to ask the Rebbe about it. When his turn came, he asked the Rebbe, "There has been a rumor that the Rebbe said that everyone must stay away from 'Nachshon and his people.' Is this true?"

The Rebbe responded, "I have no connection with rumors! If I were to deal with rumors, I would have no time to *daven* or do anything else! I don't get involved with rumors in any way!" The secretary tried to push him along as he began asking his question, however, the Rebbe's answer was clear.

I waited until the following day, and saw that despite everything, the Rebbe had not answered us regarding our expressed desire to return to Eretz Yisroel. On the other hand, we simply didn't know, as there were those who explained that when the Rebbe said "much appreciation," he didn't mean to continue getting people to sign the *p'sak din*. Rather, we should simply



The Rebbe *shlita* MH" M after distributing the *D'var Malchus* on the 15th of Iyar, 5751, moments before his public encouragement of the singing of "*Yechi Adoneinu*."

concentrate on the 250 people that already had signed. Plenty of people came with their own explanations, but the main thing was that we should stop all the “*balagan*”... As for me, I said: The Rebbe answered in writing, and thus, this is no game.

THE MASHPIIM DECIDE AND THE REBBE APPROVES – CONTINUE WITH THE SIGNATURES

Due to all the negative and slanderous rumors, I decided to call a meeting of Matteh Moshiach’s Mashpiim Committee. We gathered together all the *mashpiim* and prominent *rabbanim* of Crown Heights. All the information was laid out before them: the fears and rumors on the one hand, and the Rebbe’s answers on the other. In response, they told me, “As long as you haven’t heard anything from the Rebbe himself to the contrary, continue your activities with all the *shturem*.”

R. Shmarya Harel would stand in 770 with the bottle of *mashkeh* that we received on Shabbos from the Rebbe. Every time we would bring someone to sign the *p’sak din*, we then gave the signer *mashkeh* to say “*L’chaim*.”

There were many who were afraid to sign, as according to the text, the signer was obligated to do everything he was told with self-sacrifice – and that’s no joke. On the other hand, many others did sign (even those who it would be difficult to believe that they would do such a thing today...).

I received reports that rumors were also spreading in Eretz Yisroel that the Rebbe is dissatisfied, the Rebbe came out late for *davening* on Sunday as a result, etc. Despite all the murmuring, we continued to sign people up. On Monday, I took a second package of signatures, which this time included in the text the

declaration of “*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach Lolam Va’ed!*” We placed them all in one envelope, and in a second envelope, we placed the decision of the Mashpiim Committee that it is understood that signature collection activities for “*Kabbalas HaMalchus*” should continue, as long as no instructions from the Rebbe come out to the contrary.

I intentionally divided the material into two envelopes, in a manner of “and the one camp shall

*The secretary who
was there gave it to
him over the head.
This secretary had
received a flood of
calls from all over the
world: “Save us from
these lunatics!
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our work!”*

escape,” i.e., at least one of them will get in... Naturally, there was no indication on the envelopes from whom they were or what they included, in order to ensure direct delivery to their holy destination without delay. I handed them to the secretary and he gave them to the Rebbe.

The next day, Tuesday, the 9th of Iyar, the Rebbe went to the *Ohel*, and I waited outside to see the Rebbe go out to his car, where he

gave me a strong gesture of encouragement. We continued standing on the side, then suddenly, the secretary signaled to me. I approached him, and he said, “You have an answer – ‘I will mention it at the *Tzion*, and it should bring good news’ – on both of them.”

I asked him again in reference to what was the answer? He said, “Yesterday you gave two letters in two envelopes. The Rebbe’s answer was the same for both of them.”

When I heard this, I made a request. “If so, please give me a note in your handwriting regarding these answers in order that there should be no dispute.” He asked me why. “I never give you written confirmation. You get plenty of answers. What’s so special this time?”

“A document that is brought into question...” I replied. “I want it in writing, especially due to certain things which were said in your name.”

He laughed and said, “What other contrivances are they saying now?”

In any event, he agreed, sat down, and wrote that the Rebbe’s answer was regarding the signatures on the “*Kabbalas HaMalchus*” and the decision of the *mashpiim* to continue the activities as long as no instructions to the contrary are issued by the Rebbe.

* * *

To my great sadness, we’re not finished yet. Apparently, we haven’t been stubborn enough. One thing is clear, if the Rebbe *shlita* MH”M has not yet been finally and absolutely revealed before us together with the third *Beis HaMikdash* and the entire Jewish people in a state of complete Redemption, then we have not yet finished the job.

We shall continue until the *hisgalus!*

ROYALTY & RIGHTEOUSNESS

25 Adar 5561-1901 marks the birth of Rebbetzin Chaya Moussia, a”h. At the request of the Rebbe Rashab, she was named after the wife of the Tzemach Tzedek. The Rebbe Rashab wrote, “She will be a woman of virtue, sincerely G-d fearing, and we will all derive from her much nachas, spiritual and material.”

SHE TIPPED THE SCALES

The Rebbetzin knew what it meant to be the wife of the Rebbe. She wasn't just a woman married to a great man who acquired the title of *rebbetzin* thanks to him. She was the daughter of a Rebbe and knew precisely what sort of *m'sirus nefesh* was required in this role. She knew how difficult and demanding being a Rebbetzin would be, even though in her father's time, Lubavitch had not grown so large.

After the passing of the Rebbe Rayatz when the *chassidim* were forlorn, seemingly without a shepherd, the elder *chassidim* turned to the Rebbe MH”M in the attempt to convince him to accept the *nesius*. The Rebbe adamantly refused. The Rebbetzin, with all her modesty and humility and the sacrifice it entailed, strongly stated that it wasn't possible to make peace with the fact that the *m'sirus nefesh* of generations would go to waste. It was the Rebbetzin's statement that carried the day.

However, shortly after accepting the *nesius*, the Rebbetzin chose to remain behind the scenes. She did this consistently and persistently. It was her choice, and she lived this way until her last day. This was her greatness, her *tznius*.

She soon returned with good news. “There’s nothing to worry about. By nine-thirty your daughter will return.” With a sigh of relief my mother hung up the phone and waited.

I KNOW THAT PEOPLE RELY ON HIM

Mrs. Fruma Junik relates:

When the Rebbe and Rebbetzin lived on New York Avenue, my husband Berel went to their home. When he passed the dining room he glanced at the table, where he saw many *s'farim* and opened letters.

The Rebbetzin observed his glance and said, “I don't look; I know that people rely on him.”

THERE'S NOBODY CLOSER

When the Rebbetzin listened to a

farbrengen over a hookup and heard how the Rebbe spoke emotionally about some issue or another, to the *tzibbur* at large, to individuals, or regarding some practice that the Rebbe opposed, she would say; “He thinks that they all care about Moshiach's coming as he does.” Sometimes she would say, “Is there anybody closer to Hashem than he?”

MOSHIACH IS THERE IN THE HOUSE

Mrs. Junik: During the court case about the *s'farim*, my son, Meir, spoke with the Rebbetzin on the telephone. He said to the Rebbetzin, “If only Moshiach would come already and redeem us from all suffering.” The Rebbetzin said: Moshiach is already among us, and we just have to acknowledge him.

My son said, “Moshiach is in your home. Tell him to reveal himself and redeem us.”

The Rebbetzin said, “You tell him, maybe he'll listen to you.”

On Simchas Torah during the *Hakafos*, my son went over to the Rebbe and said, “Rebbe, I have a story about the Rebbetzin and Moshiach.” The Rebbe leaned towards him slightly to listen to him, but my son went blank and couldn't say what he wanted to say. The Rebbe realized this had happened and said, “Better you should say *l'chaim* and sing a happy *niggun*.”

REFINEMENT

Mrs. Sara Labkovski relates: When I was a girl I once visited the Rebbetzin before going to learn in Gateshead Seminary in England. We sat on the coach and the Rebbetzin told me about Europe, how the people and culture there are different. Then she said how important it was to make good use of my time there.

The conversation went on and on, and I didn't know when to get up and go, until the Rebbetzin stood up

and said, “You’re surely very busy before you leave, and I don’t want to keep you...”

THE REBBETZIN GOT INVOLVED

Mrs. Labkovski: In the summer of 5746 (or 5747), when we were in the

country, on the day before we were going to leave, I took the car with eight of my children and went shopping. My husband had already returned to the city with one of our sons.

I left early in the morning after we

had finished packing. I knew I had the whole day ahead of me to buy school supplies for the children. In the meantime, my mother, Mrs. Temma Gurary, who was in New York, was trying to reach me by phone without success. My husband had lowered the volume on the phone, so we didn’t hear it ringing, and later on we had left the house.

As my mother grew more worried, she called the Rebbetzin, with whom she was very friendly, and told her how concerned she was. The Rebbetzin calmed her down saying there was nothing to worry about and surely I would return shortly.

Around six in the evening, after repeated attempts to reach me, my mother called the Rebbetzin again and told her how she was extremely worried. The Rebbetzin asked her to wait, “I will ask my husband,” she said.

She soon returned with good news. “There’s nothing to worry about. By nine-thirty your daughter will return.” With a sigh of relief my mother hung up the phone and waited.

In the meantime it had started to pour while I was on my way back after shopping. Our summer home was on a hill with a winding road that led up to it. It was a two-lane road but extremely narrow. It was a problem all year round, but in stormy weather it was really precarious.

I drove through the downpour with almost zero visibility. Whatever was not obscured by the rain was hidden by the fog. It had also started to grow dark, and the truth is, I was beside myself. I had eight children with me, and I knew that if a car descended the hill as we were climbing it, it would end in an accident. I drove in utter terror, praying that we make it safely, with the holy image of the Rebbe before me constantly. The children said *p’sukim* and chapters of *T’hillim*.

THERE WAS A SENSE OF AWE THAT WE HAD TOWARDS HER, YET SHE MADE ONE FEEL WARM AND GOOD.

Rabbi Sholom Ber Butman relates his experience of the Rebbetzin from encounters with the Rebbetzin:

I first went to see the Rebbetzin with my mother, as soon as she arrived in the U.S. I was a *bachur* at the time and didn’t know the Rebbetzin at all. We had no idea what she looked like. When we rang the bell, the Rebbetzin herself answered the door. (The Rebbetzin always opened the door herself, and at the conclusion of a visit she accompanied her guests to the door.)

The Rebbetzin had a rare ability to listen. She never interrupted anyone. She always took an interest in one’s family. If she asked a question, it was always in reaction or as a continuation to what was previously said. I don’t recall her ever raising topics for discussion. She never revealed anything about herself or what she thought. cWhen my mother passed away, the Rebbetzin came to be *menachem avel*, and to tell you the truth, we were very surprised. I don’t remember her saying anything, just “*HaMakom...*” when she left. The visit was ten to fifteen minutes long.

The Rebbe also came to be *menachem avel*, but we had heard from Rabbi Groner that the Rebbe wanted to know when we would be *davening Maariv*. After *Maariv*, the Rebbe said a *sicha*, and to the best of my knowledge, it was the only *sicha* that was said at a *nichum aveilim* of a member of *Anash*.

I once visited the Rebbetzin on Sukkos with my twins, who were almost *bar mitzva*. We sat down and spoke, and the Rebbetzin served the boys ice cream in the *sukka*.

Yud-Alef Nissan 5747 was my last visit to her. I remember that I hesitated about going. When I called she was very happy. I asked whether I could come, and she said I could. When I arrived at the house, there was the smell of food being prepared for *yom tov*, and the Rebbetzin said, “Your wife probably sent *yom tov* food to your daughter” (who lives in N.Y.), and I answered that I could smell that the Rebbetzin was also prepared for *yom tov* already.



When we finally arrived home, one of the neighbors greeted us saying, "Call your mother right away. She's on pins and needles!"

I heard from my mother what had happened behind the scenes, and I realized we had had a miracle.

The next Sunday we took all the children for "dollars," as we did before each new school year. Each child received a dollar from the Rebbe and we were about to leave when suddenly the Rebbe turned to me, "Labkovski." I turned around and the Rebbe said, "Don't travel on the roads at night anymore."

SECRET MISSION

In Rostov during the terrible famine years, the Rebbe Rayatz asked his daughter to secretly bring food and candles to the Novordok Yeshiva in the city. The Rebbetzin was the perfect person for this secret mission, secretive and yet most dignified. She did it regularly for a long period of time, without anybody knowing about it.

GREAT INTELLECT

The Rebbe Rayatz had a unique piercing look, and this very same look was discernible in the eyes of his daughter, the Rebbetzin. One can say with assurance that she inherited the broad and deep *mochin* of her father.

A SECRET VISIT

In 5714, the Rebbetzin made a secret visit to Paris that lasted a number of days in order to gain information on the refugees then in Paris. A large percentage of *Anash* lived there under dismal circumstances (a large group lived in a hotel leased by the Joint, with thirty families living in thirty-six rooms, many of those families being blessed with numerous children, and they had to share a kitchen).

The Rebbetzin was very concerned about the situation and took an interest in all the details, and

"NU... THE REBBETZIN CAN ALSO BLESS THEM"

BY MALKA SCHWARTZ

There is an often-told story about the righteous Rebbetzin Chaya Mushka which happened on the 25th of Adar, her birthday. Representatives of N'shei Chabad sent the Rebbetzin a bouquet of flowers for her birthday. They attached an envelope containing a list with names of people who needed blessings with the intent that the Rebbetzin would give the envelope to her husband, the Rebbe MH" M. The bouquet of flowers was given to the Rebbetzin and the envelope was passed on to the Rebbe. When the Rebbe received the envelope he asked why it was given to him, since it was addressed to Rebbetzin Chaya Mushka. When he was told that it contained a list of people who were in need of blessing, the Rebbe then responded, "Nu... the Rebbetzin can also bless them."¹ With this the Rebbe taught us that Rebbetzin Chaya Mushka has the power to bless.

We further see Rebbetzin Chaya Mushka as a source of blessing by examining the date of her *yahrtzeit* and the date of her birthday: The Rebbetzin's *yahrtzeit*, the 22nd day of Shvat, is associated with blessing. The number 22 refers to the verse, "through you [*b'cha*, *Beis-Chaf*, equaling 22] Israel will be blessed". Through this aspect of 22, blessing is drawn down to each and every Jew² in a manner that can be perceived and appreciated with physical eyes. This verse also refers to the blessings Jews give to another,³ indicating a clear connection between the date of her *yahrtzeit* and the date of her birth (as will be explained in the following paragraph)

After the Rebbetzin's passing, on the occasion of her birthday,⁴ the Rebbe reintroduced the custom of Jewish people celebrating birthdays.⁵ As a result, Jewish men, women and children all over the world have held hundreds of thousands (if not millions) of "birthday farbrengens." Invariably, and with the warmth and sincerity characteristic of Rebbetzin Chaya Mushka, the participants at these gatherings have blessed each other, and will continue to do so. In addition, since one of the customs established for a birthday is to recite a "SheHechyanu" blessing, Rebbetzin Chaya Mushka was the catalyst for the many many SheHechyanu blessings which have been recited on one's birthday.

Thus we see that Rebbetzin Chaya Mushka both directly and indirectly is the source of a worldwide, everlasting wave of goodness and kindness both through the blessings which she has bestowed upon us, the many *SheHechyanu* blessings that Jews have recited on their birthdays, as well as the millions of blessings exchanged by Jews at the "birthday *farbrengens*" which she inspired.

May we merit seeing the Rebbetzin together with her husband MH" M, as he takes us out of *Galus* to the final Redemption NOW! *Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*

Look for Malka Schwartz's books about the lives of our Chabad Rebbetzins, in your local Jewish bookstore.

- 1 Ateres Malchus
- 2 Sicha 22 Shvat 5752. When a Jew is blessed it leads him or her to do more acts of goodness and kindness. This then effects those in his sphere of influence to do more goodness and kindness, and the pattern so continues forever.
- 3 Sicha 23 Shvat 5752. The source of blessings Jews give each other is the 22 letters of the Torah. Ibid
- 4 Birthday Reflections and Celebrations pamphlet, Sichos in English
- 5 For more information about customs to be fulfilled in connection to one's birthday, look in Chabad Minhagim.

even visited the place without anybody knowing, at night, in order to see things for herself. In her tone, in her questions, and in her general approach, one could see genuine concern as a mother has for her children. Her comments displayed concern as well as great wisdom. Each question was carefully worded. With that very same wisdom, she was also able to avoid speaking about anything she declined to discuss.

SCHNEERSON FROM ALL SIDES

The Rebbetzin was once visited by the chairman of the organization of descendents of the Alter Rebbe. They discussed the family tree in Eretz Yisroel and the Diaspora, and mentioned famous people in the family.

The Rebbetzin mentioned the fact that she was a Schneerson from both sides of her family, and that she retained the name upon her marriage, too.

CARING AND HELPING

Once, when Mrs. Esther Sternberg's father was in the hospital, the Rebbetzin called her and inquired as to how her father was doing. She asked who was watching over him and Mrs. Sternberg said that since she taught during the day, she went to see him right after work. The Rebbetzin asked, "Do you eat before you go?"

"No, I don't have time, but I eat when I get home," said Mrs. Sternberg.

The next day, early in the morning and before leaving the house, the Rebbetzin called her and said, "I looked into it and discovered that there's a shop opposite the hospital where you can buy juice, which is both kosher and nutritious. Before going up to the hospital, drink something so you'll have strength."

AN AMAZING CONNECTION

The Rebbe notes in a *sicha* that

the Rebbe Rayatz's grandmother, Rebbetzin Rivka, passed away in the month of Shvat (on the 10th), as did his mother, Rebbetzin Shterna Sara (on the 13th), and his daughter, Rebbetzin Chaya Mushka (on the 22nd).

Rebbetzin Rivka asked for a cup of water, and soon thereafter passed away. The same thing happened with Rebbetzin Shterna Sara. Rebbetzin Chaya Mushka once expressed the desire to go in a similar fashion when the time would come for her to pass on, and indeed she too felt ill and asked for a cup of water before she passed away.

OUR NACHAS

Somebody once said to the Rebbetzin that she and the Rebbe should merit to enjoy much *nachas* from the *chassidim*. The Rebbetzin responded by saying, "Our *nachas* is when we hear that you have *nachas*."

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RELIVING THE PURIM STORY

BY SHAI GEFEN

IN THOSE DAYS, IN OUR TIME

On Shabbos Parshas Toldos 5750, in a *sicha* to the *Kinus HaShluchim*, the Rebbe said that the reason we need to pay attention to changes and revolutions that take place in the world is two-fold: 1) to acknowledge and praise Hashem for His miracles; 2) in preparation for the revelation of Moshiach.

Gulf War II is obviously a continuation of Gulf War I. The first war ended on Purim and the second one began the day after Purim. When the first war began, the Rebbe quoted the *Yalkut Shimoni* that speaks of, “the year *Melech HaMoshiach* is revealed.” You don’t need great *emuna* in order to see the connection between the two wars and how they are both leading towards the goal of Redemption.

The story we find ourselves in now is like the one we just read in the book of Esther, in which a confluence of natural events culminates in a grand miracle. We are reliving the Purim story, but this time around it won’t be a temporary reprieve but the final *Geula* of the entire world, the purpose of Creation.

Here are some points to ponder, and you can add your own ideas:

During the first Gulf War, George Bush (the father) decided to declare war on Saddam Hussein because he invaded Kuwait. Bush’s concern was

oil, not Israel. “Yisroel tumults and is shaken up,” and they don’t know “where to come and go.” G-d orchestrates events so that our work is taken care of by others, as the Rebbe said in the *sicha* of Parshas Bo – that the entire world joined forces in order to subdue the enemy for the sake of Israel.

The story wasn’t over yet. The war ended on Purim after the defeat of the Butcher of Baghdad. In the days that followed victory, it turned out that the war’s end wasn’t actually planned that way, and that there was someone in the U.S. army that caused the war to be halted.

A year-and-a-half after the war, there were elections. Bush found himself opposed by a war deserter, a sly individual who against all odds trounced a popular president. In Clinton’s eight years as president, the U.S. coddled the Arab enemy, which continues to be at war with Israel, and he mostly ignored the Iraqi problem as though it had nothing to do with the superpower.

After eight years went by, a popular president’s vice president faced off against George W. Bush, the son of former President Bush, someone who was considered a drunk and not too impressive a governor. The election results were surprising. Al Gore received more than half a million more popular votes than Bush, yet Bush won the election by way of the Electoral

College and the Supreme Court, after a lot of wrangling in Florida, by 120 votes. This was an unprecedented event in the history of the greatest democracy in the world.

After less than a year, world terror destroyed the Twin Towers and thousands of people in it. America was awakened to a new world order. Suddenly, American leaders began to realize that terror is not exclusive to the Middle East. President Bush resolved to eradicate the evil scourge of terrorism. He began with Afghanistan on the night of Hoshana Rabba 5762, and continued by making preparations for his war against Iraq. The former President Bush publicly asked the American public for forgiveness for failing to remove Saddam Hussein back then.

The U.S. prepared for war, but the nations of the world were mostly not interested in helping out. One U.S. Senator went so far as to say that he didn’t understand why America had to mix in to what was going on in the Persian Gulf while North Korea was threatening the U.S. with nuclear missiles.

The second Gulf War began precisely twelve years after the first Gulf War. The events of the *Megilla* also took place over a long period of time. Over a decade passed from Vashti’s execution to Haman’s downfall.

What can we learn from this? Let’s think for a moment: during the first Gulf War, would any of us have thought that the saga would more or less repeat itself twelve years to the day with the president’s son as Commander in Chief? Yet the Rebbe said back then, and repeated it a number of times, that this war began a stage in the revelation of Moshiach, and the Rebbe even quoted the *Midrash* that Moshiach announces, “humble ones, the time for your redemption has arrived.” The angle



that ought to preoccupy us, as *chassidim*, is how to bring about the *hisgalus* of Moshiach. What can we do to make it happen faster and easier?

We must convey a message to the world that Moshiach is standing on the roof of the *Beis HaMikdash* and is announcing to the Jewish people: “humble ones, the time for your redemption has arrived!”

If we ever thought the Gulf War was a one-time happening, what we’re experiencing now proves that the war in Iraq is part of the *Geula* process. This must be *our* take on the war, and *ashreinu, ma tov chelkeinu* – fortunate are we that we have a leader and prophet who trained us to see everything from the proper perspective, as opposed to those who can’t see beyond their noses and who sow fear amongst people.

If we didn’t have enough with the fear-mongers like the rabbi from B’nei Brak at that time, today we’ve got “*mekubalim*” who tearfully announce that the Jewish people are about to face a catastrophe, and we must pray and repent. Twelve years ago, the Rebbe said not to frighten people, and in a “general letter” of 25 Adar 5751, the Rebbe said one should not despair or use scare tactics.

Fortunate are we that we are *mekusharim* to the Rebbe. Now is the time to promote what the Rebbe said, as the *Megilla* states, “and in every single place where the king’s word and decree reached, there was *simcha* and gladness for the Jewish people.” “And the Jews had light and joy and gladness and glory.” May we enjoy the same!

IMPROPER BEHAVIOR TOWARDS THE JEWS

Unfortunately, the negative aspect is also repeating itself in another way. One of the things that the U.S. did in order to successfully assemble a worldwide coalition of nations against Saddam Hussein twelve years ago was

to make pronouncements against Israel and pressure Israel to make concessions to the Arabs. We have seen where those concessions to terrorists led us. In fact, it was terrorists who attacked the very superpower that insisted on concessions.

Now too, at the press conference that President Bush held, he repeated his plans for the Roadmap and drew a connection between the war in Iraq to the Israel-Palestinian plan. Advisors to P.M. Sharon foolishly pride themselves saying that Bush’s speech was agreed upon by Israel. It’s like the highway robber who came to an agreement with his victim as to how much he’d steal from him, and even came to a peaceful agreement as to where the victim should be buried after the highway robber murdered him ... it’s sad to hear that this “achievement” has become an international achievement.

On Shabbos Parshas B’Reishis 5751, shortly after Iraq invaded Kuwait and the United Nations (including the U.S.) condemned Israel for using excessive force against Arab rioters who threw down large boulders at the Jews worshipping at the *Kosel*, the Rebbe said:

“Lately the nations of the world have gathered in a way of ‘the nations congregate and the peoples plot,’ to complain to Israel that ‘you are robbers,’ etc., not only because of Gaza or the Shomron, but also (first and foremost) regarding Yehuda, including Yerushalayim, the capitol city of Eretz Yisroel... Incredibly, included amongst them are nations who usually try to do everything they can for justice and righteousness in the world, as was seen also in their conduct regarding the events in the Persian Gulf, in a manner that is in accordance with the obligation to justice and righteousness (to prevent a situation of robbery one from another, one country from another,

We are reliving the Purim story, but this time around it won’t be a temporary reprieve but the final Geula of the entire world, the purpose of Creation.

etc.), and yet also in this matter they acted in an undesirable manner regarding the Jewish people.”

The Rebbe went on to say that the Jewish people, “stand strong in everything connected with the *shleimus* of Eretz Yisroel, all the more so regarding Yerushalayim, knowing that the entire land is Hashem’s, He created it ... and gave it to us.”

A WISE AND DISCERNING NATION?

For thirty years the Left told the “backward Jews” that there is a magical solution to arrive at peace with our enemies, and if we only tried it, all problems would be solved. The solution was a monster called Yasser Arafat. “Just bring the man to power and everything will be solved. There will be no problems. The Jewish nation will live in peace

in its land, each under his vine and under his fig tree.”

Little by little, people began believing that the solution was to be found with a cold-blooded murderer. They brought him to Eretz Yisroel and gave him power over large parts of Yesha. They gave him tens of thousands of weapons. They armed and trained policemen and soldiers in order to establish a state that promotes peace.

Today we can all see what we got in exchange. Blood, fire, and death. We should have caught on long ago that there can be nothing more dangerous than concessions, not to speak of the establishment of a state within our borders for our enemies, and the time has come to liberate

ourselves from the shackles of Oslo. Perhaps it's not ideal, but when we have no other choice this is the only viable solution. Let us ask ourselves what a businessman would do if he got an exchange like this in a business deal.

But this is a “wise and discerning nation,” and we don't want to be seen as making an about-face. It's not honorable to announce to the world that we goofed, and that our lexicon no longer contains words like “concessions,” “giving away territories,” “self-abasement,” “withdrawals,” and all sorts of concepts which have only brought us bereavement and destruction. Nope. There's no way we'll admit we erred. We'll just try to replace the guy.

This time our leaders are throwing their lot with Abu Mazan, our sworn enemy who denied the Holocaust in his doctoral thesis! Unfortunately we have our own Holocaust-denial. We ignore the reality we face daily. Instead of getting to the root of the problem, we keep on trying to deny a problem exists. We go right back to the same approach that brought only havoc and devastation, and who knows, *r”l*, what Abu Mazan has in mind for us?

The time has come to change our entire approach. Even if we have those amongst us who cringe before *goyim*, we must stand strong and “neither bend nor bow,” and then we'll merit “You are their eternal salvation,” amen.

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