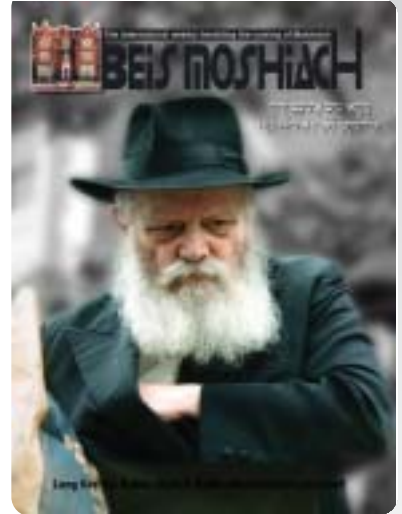


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Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiah, 744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

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FROM MIRACLES TO REDEMPTION

SICHOS IN ENGLISH



YUD-ALEF NISSAN, 5751

1. [The Chassidim conveyed a blessing upon the Rebbe Shlita which concluded with the Priestly Blessings. The Rebbe responded:]

It is Jewish custom to begin at the conclusion of the previous statement. Thus, in continuation with the latter blessings, the Torah conveys G-d's words of assurance, "I will bless them." The blessings that emanate from G-d's "full, open, holy, and ample hand," are limitless in nature. They are not restricted by time or space, and will be drawn down immediately.

These blessings are associated with the conclusion of Psalm 90, the first of the 11 Psalms recited by Moshe our teacher. That Psalm concludes, "May the pleasantness of G-d, our L-rd, be upon us. Establish for us the work of our hands, establish the work of our hands."

All the qualities of Moshe are relevant to every Jew for every Jew possesses a spark of Moshe in his heart. Therefore, this Psalm, "a prayer of Moshe," can bring him all possible blessings. This is particularly true after forty years have passed and we have been granted, "eyes to see, ears to hear, and a knowing heart."

The repetition of the request, "Establish for us the work of our hands," can refer to our activities during the

week and to our activities on Shabbos, which are different in nature and hence require a different request. The Shabbos can be considered as miraculous when compared to the days of the week. Thus we are requesting that G-d also "establish for us" a miraculous framework of conduct.

G-d will show the Jewish people open miracles. Although we have seen the beginning of this process, we can be assured that G-d will increase and intensify these wonders. Each Jew will see open miracles in his own personal life. This will begin by the conduct of every Jew being elevated to a miraculous plane, causing him to step beyond even the upraised level of conduct appropriate to 5750, "a year of miracles," and to behave in a manner appropriate to the message of the present year, "I will show you wonders." This implies a twofold increase because wonders are higher than miracles, and also these wonders will be "shown," openly revealed.

The word "establish" has a connection to the concept of a foundation and thus relates to the beginning of the Rambam's classic text *Mishneh Torah*, "The foundation of all foundations and the pillar of all knowledge..." Through the study of the Rambam's text we will bring the

Redemption closer, and we will leave the exile with happiness, health, and good spirits.

This will be enhanced and hastened by our efforts to make the world into a vessel for G-dliness, carrying out this *shlichus* in every element of our existence in this lowly material world. This is reflected in the fact that *shaliach* plus ten (the ten powers of our soul) is numerically equivalent to Moshiach.

May speaking about these concepts lead to their being reflected in deed. May we openly see how "the Divine Presence will rest in the works of your hands" and may the Divine Presence dwell among us in a permanent and fixed manner.

Since "He fulfills the desire of those who fear Him," and "You open Your hand and satisfy the desire of every living being," G-d will surely fulfill the desire of every Jew. That desire is expressed at the conclusion of the Book of Psalms, "Let every being that has a soul praise G-d." Each Jew has a soul, which is "a part of G-d from above," and thus, wherever a Jew is, he can "praise G-d." This activity, especially when it comes on the initiative of the person himself (and not as "bread of shame") will hasten Moshiach's coming.

This is related to the tribe of Asher whose *nasi* is associated with the present

day. In regard to Asher, the Torah states, "He will grant the delicacies of the king." Implied is also that, at present, in the conclusion of the exile, each Jew will be granted "the delicacies of the king."

This is connected with the fact that "All your sons are students of G-d." The Rebbe Rayatz (in the wedding *maamarim*) explains that this verse refers to every Jew. As the Baal Shem Tov explains, G-d cherishes each Jew as parents cherish a child born to them in their old age. This should be reflected in an increase in Torah study (and in particularly, an increase in the study of the inner dimension of the Torah) and indeed, a miraculous and wondrous increase as appropriate for a year when "I will show you wonders."

The use of the phrase "*arenu niflaos*" (I will show you wonders) as an acronym for the year reflects the contributions of the Jewish people. The usual form of 5751 places the Nun

G-d will show the Jewish people open miracles. Although we have seen the beginning of this process, we can be assured that G-d will increase and intensify these wonders. Each Jew will see open miracles in his own personal life.

before the Alef, "*niflaos arenu*," implying that first the wonders will take place,

and then, they will be revealed. Through their service, the Jews cause that the nature of these wonders be revealed from the outset. These wonders will be shown to each individual in his personal life. G-d will point with His finger, as it were, and show each individual the open and revealed miracles that are happening to him, and show him how G-d cherishes him as parents cherish an only son born to them in their old age.

May speaking about these wonders lead to the immediate coming of the Redemption when "Your eyes will behold Your Master;" G-d will reveal Himself to every Jew. Thus we will begin by "proceeding from strength to strength" now in the last days of exile. And immediately, we will merit to "appear before G-d in Tziyon," together with the entire Jewish people, "with our youth and with our elders...with our sons and with our daughters," in Eretz Yisroel, and in "the Sanctuary of G-d established by Your hands."

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“WHEN YOU KNOW WHERE YOU CAME FROM, YOU KNOW WHERE YOU’RE HEADING”

*Stories, quotes, and insights – presented in honor of
Yud-Alef Nissan, the Rebbe MH”M’s birthday.*

71 MOSDOS

Chabad centers around the world were abuzz with activity before Yud-Alef Nissan 5732, the Rebbe’s 70th birthday. Tomchei T’mimim yeshivos worldwide were also into the swing of things, publishing booklets with *chiddushei Torah* in honor of the upcoming birthday.

A huge crowd attended the Yud-Alef Nissan *farbrengen* in 770. When the Rebbe walked in and people began singing, he did not encourage the singing as he usually did but gazed steadily around the room, at each of the thousands of participants. Later on in the *farbrengen*, the Rebbe said that he had anticipated the great excitement people would be feeling, and therefore, he wanted to ask for a special *bracha*. That is when the Rebbe asked for 71 new institutions to be built around the world.

FROM WHERE DO YOU COME,
AND WHERE ARE YOU GOING?

A Jew who had become religious once told the Rebbe in *yechidus* that he was very confused. The Rebbe told him, “When you know where you came from, then you’ll know where you’re heading.”

NIGGUN SHAMIL

When the Rebbe taught the *niggun* known as “Shamil,” there were those who sang the main part of the *niggun* loudly, but the Rebbe said that the point of that part was to demonstrate that there is hope and trust. Whenever the Rebbe sang this *niggun*, he sang it softly.

DON’T LOSE OUT

A person who was involved in summer camps for children didn’t have the money to open a camp one year, and he asked the Rebbe what he should do. The Rebbe told him to operate the camp at a deficit, for if there were no camp that year the children would lose out on an educational opportunity which attending camp the following year wouldn’t replace.

DOES THE REBBE USE AN ERASER?

Six students once had a *yechidus* with the Rebbe in which one of them asked the Rebbe why he needed an eraser on his table if he never made a mistake. The Rebbe said that he didn’t use an eraser for errors, but that every minute, new, loftier things came into being and therefore, he had to erase and write things over.

MIVTZAIM MAY NOT CONFLICT WITH TORAH STUDY

At one point the *roshei yeshivos* of Tomchei T’mimim in Montreal felt that *mivtzaim* adversely affected the boys’ Torah study. They wrote to the Rebbe about this and asked that the Rebbe tell them to stop *hafatza*. The Rebbe’s answer was: you can do both.

NO LEFT SIDE

At a *farbrengen* in 5721 (1961), the Rebbe gave R’ Pinchas Altheus, a”h, *mashkeh* in a cup. R’ Pinchas took it in his left hand. After the Rebbe poured the *mashkeh*, R’ Pinchas realized that he had been holding the cup in his left hand and the Rebbe said to him with a smile, “*Leis smola b’hai atika*” (there is no left side [i.e., severity] in the realm of *atik*).

NEAR THE LAMP IT’S DARK

One of the T’mimim who learned in 770 during the early years, related that in the early years of the Rebbe’s leadership, the Rebbe would walk home on weekdays and Shabbos. Two *talmidim* accompanied the Rebbe at a distance, and then returned to the *yeshiva*.

When it was my turn to accompany the Rebbe, I would wait

until the Rebbe entered his house, then the Rebbe would check to see if the windows were closed, and then I would head back for 770.

One Shabbos another boy and I accompanied the Rebbe, and when we arrived at the Rebbe's house we saw that the entire house was dark. Usually some lights were on. I was afraid something had happened and perhaps help was needed (from a Shabbos goy), but I didn't know what to do.

I stood near the door and waited. A few minutes went by and the door opened and the Rebbetzin, a"h, came out and told me there was nothing to worry about for nothing had happened; it was just that something had gone wrong with the timer for the lights. She said there was no need to bring a goy and we could return to the yeshiva.

When I returned to yeshiva I discussed what had happened with my friend, for we know that whatever happens to a Jewish leader is something that relates to all the Jewish people.

The next day at the *farbrengen*, the Rebbe spoke about some well-known aphorisms like, "Near the sea it's always dry," and "Beneath the lamp it's dark," and the Rebbe said that in Crown Heights not enough was being done to "spread the wellsprings." I saw this as a prophetic answer to the question I had had the night before.

DON'T BE EMBARRASSED

One year in the lifetime of the Rebbe Rayatz, on Sukkos, after the Rebbe made the *bracha* on the *lulav* and *esrog*, the Rebbe ate some *mezonos* in the *sukka* near 770. Somebody asked why this was done publicly when it was before *davening*. The Rebbe answered, "*Mit a minhag chassidim is nita vos tzu shemen zich!*" (One ought not be ashamed of a *chassidic* custom, i.e., eating before *davening*).

THE REBBE'S ANSWER AND CHINESE RELIGION

A distinguished member of *Anash* once related at a *farbrengen*:

When I was a boy I attended a Jewish school in the U.S. In those days it was common for gentile teachers to teach secular studies. One time, one of these teachers spoke to the class about matters of faith, mentioning the Chinese religion and saying that "it is very old and illustrious," *l'havdil*, "as is the Jewish religion." I listened to what he said, and his words pierced through my innocent heart, but I kept quiet.

A number of years later I had a *yechidus* with the Rebbe (this was in the first years of the Rebbe's leadership). Before going in, I wrote a note with my questions. Among other things I asked, "But don't all nations claim that G-d appeared to them?!"

The Rebbe read the note and began explaining why only the Jewish religion is authentic, since 600,000 men stood at Mt. Sinai and saw, with their own eyes, how Hashem gave the Torah. They transmitted this experience to their children, father to son, teacher to student, till this very day. Whereas among other nations and religions, only one person claimed that G-d had revealed Himself to him.

Then the Rebbe began listing each religion and explaining why they were incorrect. He mentioned various groups by name. Suddenly the Rebbe stopped and looked at me for a long moment, then began explaining the Chinese religion. When the Rebbe mentioned "the Chinese religion," he said it emphatically, paused for a second, and then said it in English so that it would be properly understood, which he did not do with the other religions he had referred to.

After the Rebbe concluded his long explanation, he mentioned the Yud-Gimmel Tishrei *farbrengen* about "*L'chat'chilla aribber*," (when

encountering an obstacle, at the very start – go over it), and told me, "If you conduct yourself in this way to begin with, you won't have any more questions."

HIS FULL NAME

A Kohen wrote a note to the Rebbe and did not include the fact that he was a Kohen in his signature. In the Rebbe's response to him, the Rebbe wrote the word "Kohen" after his first name, before his mother's name and surname.

WHEN DO THE PREPARATIONS FOR DAVENING BEGIN?

On Simchas Torah 5724 (1963) while giving out *mashkeh* to all those who committed to increasing their study of *chassidus*, the Rebbe made it clear that only those who actually increased their study of *chassidus* the past year would receive *mashkeh*, which is not the way it was in previous years. As a result of this announcement many people were afraid to go forward for *mashkeh*.

R' Abba P. stood not far from the Rebbe, and he thought about whether to go over for *mashkeh* or not. It was six o'clock in the morning and suddenly the Rebbe turned to him and said, "You don't want to take *mashkeh*? I don't have time for this. I must prepare for *davening*."

WHY RUSH TO GET MARRIED?

In 5734 (1974), a certain *bachur* went into *yechidus* and said that he wanted to get married. The Rebbe said: You want to get married?! You don't have a foundation in life. They laugh at you; even the *yetzer ha'ra* laughs at you. You have a few days now to think over what I'm telling you. Sit and learn and ask the *hanhala* for a schedule for the entire day, and if not – then pack your bags and go back to Eretz Yisroel to sleep.



HOW DID MOSHE LOOK?

A member of *Anash* related:

When I was a young *bachur* I became close to Chabad and the Rebbe. This was around 5723 (1963). At that time, my father, who was not a Lubavitcher, asked me to remove my beard for that is what everybody did at that time, even among the most *chareidi* Jews. Everybody that is, except Chabad.

Since I didn't want to quarrel with my father, I said that I would do it only if I was instructed or requested by the Rebbe to do so.

I went to *yechidus* with my father after Yud-Beis Tammuz. The Rebbe

said a number of amazing things in that *yechidus*. When my father asked the Rebbe to tell me to shave, the Rebbe told him that an American *bachur* had to make decisions on his own and not be forced into doing what he didn't want to do.

After pausing briefly the Rebbe asked my father, "How do you think Moshe Rabbeinu looked – with a beard or without?"

My father immediately responded that there were no shavers in those days.

The Rebbe said, "When I was in France I saw many statues of previous times. Some of the statues depicted

people of Biblical times, some of whom had beards while others didn't. So you see that even if they didn't have shavers, they still removed beards..."

Among other things, the Rebbe suggested that a Jew ought to have a beard and that our ancestors had beards. This is the way it is supposed to be with Jews, but not necessarily so with regard to gentiles.

TO GET IT OVER THE HEAD IS ALSO A Z'CHUS

When Rabbi Y.M.G. approached the Rebbe Erev Sukkos 5736 (1975) to give him *esrogim*, he asked whether he could ask some questions. The Rebbe said he could.

YMG: If someone is involved in *Mivtza Torah*, is he a tankist?

The Rebbe: Yes.

YMG: Why did the Rebbe stop *yechidus*? It had a positive effect on the *bachurim* both in their preparations and afterwards.

The Rebbe: They didn't take advantage of it properly. There's a *Shulchan Aruch* and a *mashpia*; they can look in *Shulchan Aruch* about *Krias Shma* in the morning and they can ask a *mashpia* other things; and they didn't do this.

YMG: The T'mimim don't come to the Mashpiim.

The Rebbe: *Ach un vei to mashpiim* who wait for *talmidim* to come to them. They must seek out the *talmidim* and demand that they learn. *Bachurim* come here for Tishrei and walk around Kingston Ave., and none of the *hanhala* does anything about it, and the *yeshiva* is closed. I wanted to talk about this on Yud-Gimmel Tishrei, but since it was via telephone I didn't want them to hear what is going on here. (The Rebbe went on to speak strongly about this.)

YMG: Since the Rebbe spoke harshly I want to ask for a *bracha* that it should not cause any harm.

The Rebbe: A *chelek tzu krigen iz*

oich a z'chus (to “get it over the head” is also a privilege).

MESIRUS NEFESH

A *shliach* went in to the Rebbe and described how difficult things were, and about the *mesirus nefesh*, etc. The Rebbe told him to picture to himself the *mesirus nefesh* he had in Russia and how hard it was.

“THE BEGINNING OF SHABBOS AND YOM TOV”

A Jewish businessman in Manhattan had a flood at his business as a result of which he lost a lot of money. He wrote about it to the Rebbe and asked for a *bracha* for success in his business. The answer was that he should be punctilious about Shabbos and Yom Tov.

When the *bachur* told the Rebbe's answer to the businessman the latter was angered and said he didn't know what was wanted of him as he was particular about the observance of Shabbos and Yom Tov.

The *bachur* wrote this to the Rebbe and the Rebbe's answer was: *t'chilas Shabbos v'Yom Tov* (the beginning of Shabbos and Yom Tov).

The next time the *bachur* went to the store, he relayed the Rebbe's second answer and asked him what he did every Friday evening. The man said he made *Kiddush* and ate the Shabbos meal.

The *bachur* asked him, “But when do you close your store on Friday?”

Around seven or eight o'clock said the man in all innocence. It turned out that the man had no idea that Shabbos began before that.

MASHKEH

On 23 Adar 5732, after the time for *yechidus*, R' Zushe Vilimovsky, the Partisan, stood near the door and waited. When the Rebbe came out and saw him, he said “*shalom aleichem*” with a broad smile.

When the Rebbe saw the Partisan's

famous flask of *mashkeh*, the Rebbe asked him if it had *mashkeh* in it, and R' Zushe said it did.

The Rebbe asked him twice, “*Vi kumt es*” (how could it be that you still have leftovers), and went home.

CHANOCH L'NAAR AL PI DARKO

From time to time there were gatherings of *rabbanim*, *mechanchim*, to discuss *chinuch* matters. They would write up the conclusions of the

He asked the Rebbe why he needed an eraser on his table if he never made a mistake. The Rebbe said that he didn't use an eraser for errors, but that every minute, new, loftier things came into being, and therefore, he had to erase and write things over.

meetings and send them in to the Rebbe for his comments. At one of these meetings two resolutions were suggested, which the Rebbe then responded to. 1) Rabbi Yitzchok Groner suggested that in order to maintain discipline in the classroom throughout their lessons, the students had to be kept constantly busy. When a teacher would see that the students were tired of concentrating, he should switch to a discussion about *mussar* and proper behavior, and stories of

tzaddikim, all for the purpose of the students realizing and feeling that the teacher was taking his job seriously. 2) When necessary, to reprove the students about their behavior indirectly, in a general way, so that the one being reproved would understand that the words were being directed at him. This was suggested in order not to embarrass anyone.

The Rebbe responded as follows:

Regarding the first point, the Rebbe added, “**Certainly to be implemented and developed,**” and at the end the Rebbe added, “**From time to time they should choose a boy to 1) give a model lesson in front of the class (of course letting them know ahead of time), and to 2) be “gabbai,” someone who is responsible for the class's behavior for a week or two – experiences that develop in the student a feeling of responsibility as well as lift his spirits.**”

ILLUSTRATING U'FARATZTA

When the artist and *chassid* R' Chanoch Hendel Lieberman, a”h, went to a *yechidus*, the Rebbe asked him to paint a picture that illustrated the idea of “*u'faratzta*.” R' Hendel asked the Rebbe to explain the idea, and the Rebbe did so as follows: There's a large river in which much water flows. In the middle of the river there's a dam that directs the water as well as prevents floods. This, said the Rebbe, is the *inyan* of “*u'faratzta*” from the root meaning “to break a barrier” – so that the water reaches fields and nice fruits can grow. [In other words, “*u'faratzta*” means influence, but along with that it also means that the influence reaches suitable places and doesn't go lost, G-d forbid, so that good fruits grow.]

MOVING AND NOT STANDING

In 5711 (1951), a *chassid* who was a resident of Eretz Yisroel arrived in America. In the middle of the *farbrengen*, which was held on Shabbos Parshas B'Reishis, the Rebbe asked,



“Where is the guest?” One of the people present said, “He’s standing over there.” The Rebbe said, “One must be a ‘*mehalech*’” (one who moves and doesn’t stand still).

SLEEPING EIGHT HOURS

During the period of private audiences, there were many *bachurim* who waited until *yechidus* was over before going to sleep. One time the Rebbe left after *yechidus* and entered the *zal*. The main lights had been shut off and only one small lamp was lit. The Rebbe found a Tamim sitting there, and asked him why he was up at that late hour when he was supposed to sleep for eight hours. Then the Rebbe said, “You don’t believe me. It’s something the Rambam wrote. I’ll show it to you.” And the Rebbe looked around for a Rambam.

I HAD A DREAM

In 5734 (1974), a *bachur* said that his brother had had a dream that he was climbing a high mountain when

suddenly he felt weak. He didn’t know what to do and he realized that his life was in danger. Suddenly he saw an image of the Rebbe holding out his hand and helping him climb.

The most amazing thing of all was that his brother had never seen the Rebbe before that.

A GREAT BAKI

In 5677 (1917) the *mashpia*, R’ Shmuel Gruzman, visited R’ Levi Yitzchok Schneerson, *z”l* (the Rebbe’s father), in Yekaterinaslav where he spent Shabbos. Over Shabbos, R’ Levik delivered a *drasha*. After speaking for some time he would stop and wait for the Rebbe, his oldest son, to say the sources.

R’ Shmuel asked R’ Levik why he asked his son for the sources and didn’t say them himself. R’ Levik said it was because the Rebbe is a great *baki*.

ASEI LECHA RAV

A Chasid had a *yechidus* and asked

the Rebbe a number of questions. Regarding one of the questions, the Rebbe said he should ask a practicing *rav*. The man was wondering why the Rebbe didn’t answer it himself when the Rebbe raised his head and said that he wasn’t a *rav* who *paskened halachos*.

“I WANTED TO GIVE HIM KOCHOS”

On Shabbos 20 Kislev 5734 (1973), in the middle of a *farbrengen*, the Rebbe asked where (the Rebbe’s *shliach* in Europe) Rabbi Glick was. R’ Glick wasn’t present at that *farbrengen*, but after Shabbos when he heard that the Rebbe had asked about him, he asked Rabbi Chadakov if the Rebbe wanted something from him.

Rabbi Chadakov asked the Rebbe, who answered: “I wanted to give him *kochos* so that he can run Mivtza Chanuka in Europe.”

BARUCH HASHEM

In 5724, the Rebbe told someone in *yechidus* to say “*baruch Hashem*” about everything, “because it strengthens *emuna*.”

USING GLOOM TO YOUR ADVANTAGE

A *chassid* had a *yechidus* in which he complained about his *mara sh’chora* (gloomy disposition). The Rebbe told him to use it for learning and *davening* (i.e., such people are more introspective and contemplative).

NO LACK

Someone related that before the Rebbe accepted the Chabad leadership, he went into 770 and saw the Rebbe learning with some other men. Afterwards, the Rebbe suggested that he regularly join the learning but the man said he was busy making a living. The Rebbe said, “*Ein machsor li’reiav*” (there’s no lack for those who fear Him).

I STAND BY WHAT I SAID

In 5736 someone went into

yechidus and asked a question. The Rebbe said: You asked this question ten years ago and I told you what I thought then. I don't change what I say.

LEAVING PEIOS

Someone related: In the first years of the Rebbe's leadership, my grandfather wanted my father to have *peios* as Lubavitchers do, but his wife, my grandmother, wanted him to have long *peios* as Polish *chassidim* do.

My grandfather wrote to the Rebbe about this without telling his wife. When they went into *yechidus*, the Rebbe told my grandmother: "By us, we are accustomed to have *peios* until here," and he showed her what Lubavitchers do.

"ASK YOUR TEACHER"

A five-year-old boy entered for *yechidus* with his parents, and the Rebbe asked about what he was learning in school. The following is the dialogue between the Rebbe and the child:

"What are you learning?" asked the Rebbe.

"Chumash," said the boy.

"Did you learn about Aharon HaKohen?" asked the Rebbe.

"No!" said the boy.

"About Yosef HaTzaddik?" asked the Rebbe.

"No!" said the boy.

"About Yaakov Avinu?" asked the Rebbe.

"No!" said the boy.

"About Avrohom Avinu?" asked the Rebbe.

"No!" said the boy.

"Did you learn about Noach yet?" asked the Rebbe.

"No!" said the boy.

"Did you learn about Adam HaRishon?" asked the Rebbe.

"Yes!" said the boy.

"Why did Hashem put Adam

HaRishon in Gan Eden to work in it and guard it when there were no other people – there was nobody to guard it from?" asked the Rebbe.

"Because of the animals," said the boy, and the Rebbe immediately added, "because of wild animals."

Then the Rebbe concluded the conversation and said, "When you go back to your *melamed* in *cheider* in Eretz Yisroel, ask him more about the meaning of this."

A QUESTION ON RASHI

Someone had a *yechidus* with his family, and the Rebbe asked him about his young son and what he was learning. The man said his son was learning Chumash and that he had started learning Rashi the previous week. He added that his son had a question that he couldn't answer. The Rebbe asked about the question and the man began telling him what it was when the Rebbe stopped him and said the boy should ask his own question.

The boy asked, "If Pharaoh sent his daughter to be Avrohom's maid since it was so good there, why didn't Pharaoh himself go?"

The Rebbe inquired as to the age of the child and then said that Pharaoh was a king and he knew what was good, but his daughter didn't know and that's why he sent her to Avrohom's house to learn what is good.

MOCH ON A LULAV

Erev Sukkos 5737, R' Y.M. gave *esrogim* to the Rebbe. He asked the Rebbe whether there was an *inyan* to have a "*moch*" on the *lulav* or was it a *hiddur* [a *moch* is the thin, brown membrane which covers the spine and tip of the *lulav*. *Minhag Chabad* is to be *mehader* in this.]

The Rebbe said that one takes a *lulav* with a *moch* because it protects the *lulav*.

Rabbi Y.M. asked: It sometimes happens that when the *moch* falls off, the *lulav* is seen to be *pasul*, but the *p'sul* hadn't been visible before.

The Rebbe said that the *p'sul* is not effective retroactively but that it is *pasul* from the moment it is noticed.

THICK CURTAINS

There was a couple who didn't have children for ten years and they asked the Rebbe for a *bracha*. The Rebbe said that their bedroom certainly had thin curtains and that they should switch them for heavier curtains. The couple did so, and less than a year later they had a child.

"BUT YOU BELIEVE IN ME?"

A Jew in Montreal was married for five years but had no son. He asked for a *bracha* and the Rebbe told him to give \$5000 as a donation to the local *yeshiva*. The man wrote back saying that he didn't believe in this and he didn't want to give the money.

The Rebbe asked "But you believe in me?"

The man said he did, and he wrote a check for \$5000, thinking the Rebbe would use it at some later point, but the check quickly came back from the bank. Later on he figured out that his son was born exactly nine months after the check had been cashed.

TO THE DEPTHS

A *bachur* wrote a four-page letter to the Rebbe in which he described his daily schedule in learning *nigleh* and *chassidus*. He also wrote that he used his free time for *mitvzaim*, which he enjoyed tremendously, to the point that he wasn't eating or sleeping much since *mitvzaim* was his *chayus* – even *b'gashmius*. He ended his letter by writing that he hoped that he gave the Rebbe *nachas*, and concluded with the words, "*v'zohi ha'derech ba neilech*" (this is the path we should go on).

The Rebbe responded to this letter with one word. After the *bachur's* words, "*v'zohi ha'derech ba neilech*," the Rebbe added the word, "*l'i'hom*" (to the depths).

THE REBBE KNOWS

R.D., a businessman who lived in



London, had a daughter who was of *shidduchim* age who went to the U.S. to find a *shidduch*. She looked into a particular suggestion, which seemed suitable. The two sides had already agreed to it, but the girl's father consulted with the Rebbe first. He quickly received an answer which said: check the family regarding *shidduchim*.

R.D. was surprised by this answer and began investigating only to discover that two older brothers of the *bachur* had broken off an engagement shortly before their weddings, for no apparent reason. That's when he decided that this *shidduch* was not for his daughter. R.D. was amazed by the Rebbe's knowledge of this situation for the family had nothing to do with Chabad.

(Heard from A.V., who heard it from the father.)

"I DIDN'T TOIL AND DIDN'T FIND"

In 5730 a *talmid* of that year's *k'vutza* had a *yechidus*. This *bachur* wasn't careful about keeping to the *yeshiva's* schedule. In the course of the *yechidus*, he complained to the Rebbe about his situation and asked for advice. The Rebbe told him, "Why are you surprised? It's known that "I didn't toil and I found," don't believe..."

READING BETWEEN THE LINES

A Tamim once gave the Rebbe a note that someone had written for him. The Rebbe said that the next time, he should write it himself since he also reads between the lines.

WHEN THE ANSWER WAS RECEIVED

A *chassid* related: In the summer of 5739 I bought new *t'fillin*, making every effort to ensure they were perfectly kosher. I wrote to the Rebbe at that time and waited for an answer. After a while I called the secretaries and was told I had received an answer which would arrive by mail.

Days passed and the letter did not arrive. I kept on calling the office, requesting that they tell me what the answer was. In Elul I gave my *t'fillin* in to be checked and was told that they were perfect. I kept waiting for the Rebbe's answer. In the meantime it was Tishrei and they were too busy to give

me the answer.

It was in the middle of the winter that the long awaited letter arrived with an instruction to have my *t'fillin* checked. I hesitated to do so since I had recently had them checked, but my friends maintained that since I received this instruction, I had to fulfill it.

I sent them to be checked and shortly after I gave them in the *sofer* called me to say they were *pasul*. An entire word was missing.

THE DIFFERENCE BETWEEN HAPPINESS AND SATISFACTION

The Rebbe once told a Tamim in *yechidus*: I'm always happy but never satisfied.

THE REBBE'S DAUGHTER

In the early years a *shliach* once came with his family for *yechidus*. He came without one daughter because of the freezing cold. The Rebbe asked, "A *vu iz main kind?*" (Where is my child).

NACHAS FROM THE BOOKLET

A certain Chabad *yeshiva* in the U.S. published a booklet of its students' Torah thoughts each week. It became known to the editors of the booklets that the Rebbe had criticized the level of the content of the thoughts and so they stopped publishing the booklets for some time.

A phone call was made by the secretariat in which they were told that the Rebbe said that a long time had passed since he had seen the Torah booklets from this *yeshiva*. This came as a surprise to the *T'mimim* and so they quickly got to work and published a new booklet that very day.

Some time later the *mashpia* of that *yeshiva* went to the Rebbe and the Rebbe asked him why they had stopped publishing the booklet. The *mashpia* said that the *bachurim* had heard that the Rebbe was unhappy



with it.

The Rebbe looked astonished and he said, "I said that?! On the contrary! Some time ago a *rav* wrote me a question he had on a *sicha* and I saw that the same question appeared in one of the *yeshiva's* booklets, and the next booklet had an answer, and in later booklets another question and answer on this was provided. I marked all this in the booklets and sent them all to the *rav* by mail."

ORDERING KOSHER FOOD

The Rebbe once asked a *shliach* from Europe whether he ordered kosher food when he traveled by

plane. The man said he didn't order kosher food because he didn't eat it anyway.

The Rebbe told him to order it because 1) the suppliers should see there was a great demand for kosher food, and 2) he would be able to give it to another Jew on the plane.

FOR EVERYBODY'S SAKE

The Rebbe once told a *rav* from Canada that when *bachurim* went on Merkaz Shlichus, more than they did for others, they did for themselves.

GOOD ADVICE

Whenever A.A. wanted to do

something, whether in business or his personal affairs, he wrote to the Rebbe and asked for a *bracha*. He was once offered a business deal on the other side of the globe, and as he always did, he wrote to the Rebbe asking for a *bracha*.

The answer he received was to check the bank statements of the man with whom he was going to do business. Even though A.A. had experienced many amazing things from the Rebbe in the past, he was surprised by this answer and didn't know how to go about carrying out the Rebbe's advice. After all, how could he examine another person's bank statement?

He left on the business trip on the appointed day and a few hours after his arrival everything had been arranged, with nothing remaining to be

done except sign the papers. Since he hadn't yet fulfilled the Rebbe's directive, he began postponing signing the papers, day after day, for an entire week.

In the meantime his partner-to-be had to go out of town for a few days. The day after he left, A.A. went into the man's office and asked whether any mail had arrived for him. Just at that moment, the secretary was opening the mail and A.A. noticed a letter that had arrived from the bank.

"Ah! What a pity on him," said the woman. "He never has any money..."

A.A. got the message. He packed his bags and went home.

PERSONAL EXAMPLE

A Tamim who was about to go on *shlichus* to a certain yeshiva wrote a letter to the Rebbe and asked for

guidance. The Rebbe made an arrow on the word *hadracha* (guidance) and added, "*limud DA'Ch b'chayus*" (learn *chassidus* with enthusiasm).

ALSO SHLICHUS

The Rebbe told someone about to go on *shlichus* that it wasn't only while he learned or *davened* that he needed to be careful about his behavior, but also when he ate with his family and slept. Indeed, he could be doing this elsewhere, yet since he was doing it there, this was considered *shlichus*.

DOUBLE MERIT

A man said the *HaGomel* blessing when *davening* in the Rebbe's *minyana*. Afterwards they gave someone else the honor of *Hagba* (lifting the Torah), and the Rebbe said that the man who had said the *HaGomel* blessing should have been given the honor.

B"H



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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 5 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*

[Rivki (a caller) asks, "Who proclaimed the Rebbe to be Moshiach?" Rabbi Greenberg begins to answer, only to be interrupted by...]

Rivki: But Gimmel Tammuz happened!

Rabbi Greenberg: That's a separate issue. You're mixing up two things. We have to deal with each one separately. Even if we just discuss the Rebbe's spiritual presence, the fact is that if you'll ask any Jew, any place in the world, it is likely that he heard of the Rebbe. Not just because the Rebbe has been written about in newspapers, but because of the Rebbe's influence in reaching out to every corner of the world in a profound way. If you'll ask the same people about other g'dolei Yisroel, who are really great people, and I have the greatest regard and respect for them, they'll

say they never heard of them.

Rivki: Can I please make a comment?

Zev Brenner: Quickly. What's your comment, Rivki?

Rivki: I don't think *this*, but someone just came over to me and told me to say that it's beginning to sound like Christianity.

Rabbi Greenberg: People who don't know Torah say things like that. A person who knows the teachings of Judaism, knows clearly what distinguishes this from other religions—

Rivki: I don't that it sounds like Christianity—

Rabbi Greenberg: And it's really sad that people have to use that fabrication – that it sounds like Christianity. You know, years ago, before Lubavitch educated the world

about Moshiach, people were saying, "You're not allowed to even say that a human being of our generation can be Moshiach."

Zev Brenner: Wait a second. The thinking used to be that Moshiach will come from the ranks of the living! Lubavitch changed its theology, not the rest of Jewry.

Rabbi Greenberg: The thinking was that a person who is alive today cannot be Moshiach. I'm telling you the criticisms that people were saying, some years ago, about Lubavitch. They were saying that Moshiach *cannot* be a living person; "cannot be," is what people were saying.

Zev Brenner: I think the criticism was that they believed that *the Rebbe* wasn't Moshiach, but not that Moshiach can't come from the ranks of the living.

Rabbi Greenberg: No. They simply didn't know what the definition of Moshiach is. People were saying, "to say that one's *rebbe* is Moshiach, doesn't exist in Judaism." The fact of the matter is that this concept is found explicitly in the Gemara. There are so many things that people didn't know. Baruch Hashem now people know a lot more. But, in those days, it was very easy for people to confuse Judaism for other religions.

Zev Brenner: Rivki, thank you for your phone call. I think the point that's being made – and you gentlemen clarified it last time – was that people said it sounds like Christianity because you believe that the Rebbe is coming again.

Rabbi Greenberg: Even the other "belief," if you will, that what *appeared* to take place on Gimmel Tammuz was the real thing, or however one wants to put it, doesn't either contradict the belief that the Rebbe is Moshiach. There are many sources that talk about Moshiach in

the sense that he will be here, he will leave, he will go up to the higher worlds, and he will come back again. There are many references to that in classic Jewish writings.

[**Comment:** Such as Rashi to Daniel 12:12; Shir HaShirim Rabba 2:22; Seifer HaGilgulim (Arizal) Chapter 13 and others. —Z.K.]

Zev Brenner: If so, then Dovid

HaNisayon HaAcharon, by HaGaon Rabbi Sholom Ber Volpe.]

Zev Brenner: The Rebbe has a *sicha* about that.

Rabbi Greenberg: I want to make a comment, if I can, because I don't usually get the opportunity to do this.

Zev Brenner: Sure.

Rabbi Greenberg: Whenever I'm on a program like this, the

Moshiach is the twelfth of the Thirteen Principles of Faith. We don't mean Moshiach as a separate concept. Moshiach is the culmination of all the other beliefs of Judaism. When I say "Moshiach" – what does that mean? Moshiach means that there is a person whom Hashem has chosen, who will usher in an age when everyone will recognize that there's one G-d, and all the Jewish people will be committed to Torah and *mitzvos*, and there will be unity and love among all the people, and all of the other beautiful, spiritual Torah ideals will come to fruition.

So when we talk about Moshiach, it's like the story that's told of a bunch of prisoners who spent their time telling jokes. They got so acquainted with the jokes that they began to identify them by number; when a prisoner would say, for example, number 47, they would all laugh. [So too], when we say Moshiach, we mean much more than the word "Moshiach"; we mean *Yiddishkeit*; we mean Torah and *mitzvos*. When we say that the Rebbe is Moshiach, we mean also everything that this entails. It entails the belief in the *derech* that the Rebbe instituted for us: to reach out to other Jews in order to bring them pure *Yiddishkeit*, unadulterated Torah and *mitzvos*, to study Torah on all of its levels, including *p'nimiyus ha'Torah*, the *chassidic* teachings of Torah, as well as the revealed parts of Torah, like the Gemara and *Poskim*, and so on and so forth. When we say the Rebbe is Moshiach it means that all of this has to be promoted and spread to the entire world, in the spirit of *ahavas Yisroel*. All of this, and much more, of course, is part of what it means to believe that the Rebbe is Moshiach.

Zev Brenner: But *whoever* is Moshiach will do the same. It doesn't have to be the Rebbe. I think you're confusing Moshiach and the Rebbe—



RABBI HESCHEL GREENBERG

The thinking was that a person who is alive today cannot be Moshiach. I'm telling you the criticisms that people were saying, some years ago, about Lubavitch. They were saying that Moshiach cannot be a living person; "cannot be," is what people were saying.

HaMelech could be Moshiach. It could be Moshe Rabbeinu, etc.

Rabbi Greenberg: Theoretically, based on that – yes. But, there are other reasons why Dovid HaMelech cannot be Moshiach, but I don't have the time, right now, to go into that.

[**Comment:** The Rebbe explains that according to the Rambam Moshiach will arise from the generation of people that will merit the Redemption. See

controversy is obviously about Moshiach, and all we talk about is the Rebbe and Moshiach. I received some criticism about this from one of my colleagues. He said, "How come you're always talking to us about Moshiach and the Rebbe – what about G-d?" What about *Yiddishkeit*? What about Torah and *mitzvos*? So, I think it's very important to clarify the broader meaning of the term "Moshiach."

Rabbi Greenberg: There is an underlying belief – or at least a subliminal suggestion – that by saying the Rebbe is Moshiach you’re actually changing something, you’re actually altering *Yiddishkeit*, you’re perverting *Yiddishkeit*. But in reality, it is merely saying that that person who will usher in the Redemption has already been identified. We know, and everyone believes, and nobody argues with this – that Moshiach’s coming, in terms of bringing the *Geula*, is imminent. All we’re saying is that the person who will bring the Redemption has already been identified, so follow his teachings, learn *chassidus*, reach out to a fellow Jew, tell a fellow Jew about Moshiach. Instead of talking politics, talk about Moshiach, because that’s going to change things, not the political arguments.

Rabbi Majeski: I’d like to conclude with the following: I’d like to remind everyone about what the Rebbe said regarding the Persian Gulf crisis, when it began – because we’re now seeing the continuation of that event.

The Rebbe quoted the Midrash, which predicts the Gulf War and says that at that time the *Oibershter* will give a message, through Moshiach, to Jews throughout the world, telling them “*Banai al tisyaru, kol ma she’asisi lo asissi ela b’shvilchem – higia z’mam Geulas’chem*” – “Don’t be afraid, everything that I am doing is for you – the time of your Redemption has arrived.” In other words, this is all part of a process leading to the coming of Moshiach, and *Yidden* going out of *Galus*.

The more we stress our *emuna* in Moshiach, and the less *machlokes* (quarreling) we have, and the more *ahavas Yisroel* and respect for one another we have, and the more we strengthen our *emuna* in the imminence of Moshiach’s coming, the more it will bring Moshiach closer, and sooner, as was the case in



RABBI SHLOMA MAJESKI

the world, telling them “Banai al tisyaru, kol ma she’asisi lo asissi ela b’shvilchem – higia z’mam Geulas’chem” – “Don’t be afraid, everything that I am doing is for you – the time of your Redemption has arrived.” In other words, this is all part of a process leading to the coming of Moshiach, and Yidden going out of Galus.

Mitzrayim, and we’ll see the *Geula teikef u’miyad mamash* (immediately).

Zev Brenner: I think everybody can agree that we all want to see the Redemption. We want to see it happen soon. Okay, I really appreciate your being with us. I’m sure we’ll have you back on a future broadcast.

Rabbi Greenberg: I hope we won’t have to be back on this program, because we’ll have Moshiach – in a way that everyone will recognize him – taking us to Eretz Yisroel, and we’ll be in the third *Beis HaMikdash*, and we’ll be doing more important things than listening to the radio.

Zev Brenner [laughing]: Wait a minute. Who says radio is going to

The Rebbe quoted the Midrash, which predicts the Gulf War and says that at that time the Oibershter will give a message, through Moshiach, to Jews throughout

be *nisbatel* when Moshiach comes? We’ll still need the means of communication.

Rabbi Greenberg: Well, it won’t be in Brooklyn, New York, in Manhattan; it’ll be in Yerushalayim.

Zev Brenner: In Yerushalayim – that’s true. In the Holy Israel. Thank you, Rabbis Shloma Majeski and Heschel Greenberg. Thank you for being with us.

If you [callers] couldn’t get through, we apologize. I’m sure we’ll cover this [again] at some future point.

Alexander Zushe Kohn writes frequently on Jewish topics of religious content. He can be reached at QuiteWrite@juno.com, or at 1-718-771-7290.

“MY SON-IN-LAW IS WORTHY OF LEADING ANASH”

*A compilation of stories about the Tzemach Tzedek whose yahrtzeit is Yud-Gimmel Nissan. * From the reshimos of R' Chaim Meir Heilman, author of Beis Rebbe.*

THE MITTELER REBBE TESTIFIED

One year on Simchas Torah, many *chassidim* came to Lubavitch to the Mittler Rebbe. The Mittler Rebbe was extremely happy that year, and the joy was extended after the *yom tov* with much *mashkeh*.

The Mittler Rebbe himself rejoiced and danced with all his might, and said many *maamarei chassidus*. His son-in-law, the Tzemach Tzedek, joined in the simcha and rejoiced along with the *chassidim* until close to dawn.

Then the Mittler Rebbe called over a resident of Lubavitch who was known as, Chaim der Kleiner (Little Chaim) and asked him, “Who deserves to sit on the seat of *rabbanus* after me?”

And he (R' Chaim) began to enumerate the great *chassidim*, but the Mittler Rebbe pointed out that this one has this deficiency and that one has that deficiency, and he called over these very *chassidim* and told them what they lacked.

Then the Mittler Rebbe said, “My son-in-law, Menachem Mendel [the Tzemach Tzedek], has no deficiency; he is perfect. He can lead Anash, and he won't have any

“By repeating his teachings, it's as though the person is standing before him, but when you sing his niggun then he himself stands before you.”

opponents.”

WRITING THE MAAMER

That year or another year, towards morning, when the *chassidim* went home, the Mittler Rebbe sent his servant, R' Tzvi, to call his son-in-law, the Tzemach Tzedek, and to order him in his name to immediately write the *maamer chassidus* that was said that day.

The servant went to the Tzemach Tzedek's home and found him locked up in his room. When he reported back to the Mittler Rebbe, the Rebbe yelled at him and said:

“Go again, quickly!”

The servant hurried back to the Tzemach Tzedek and found him lying on the floor with arms and legs outstretched with no signs of life. The servant panicked, yet the Rebbe's order helped him get hold of himself, and he approached the Tzemach Tzedek and whispered in his ear: “The Rebbe said you should immediately write the *maamer chassidus* said today.”

Hearing this, the Tzemach Tzedek got up, rushed over to the table, and wrote a *hanacha* of the *maamer* that his father-in-law had said. He gave it to the servant who brought it to the Mittler Rebbe.

WITH ME

On 18 Kislev 5629 (1868), R' Nachum Chazer, one of the *chozrim* who reviewed *maamarim* of the Mittler Rebbe and the Tzemach Tzedek, passed away. The night of Yud-Tes Kislev, the *chassidim* came to *farbreng* with R' Boruch Shalom, the son of the Tzemach Tzedek, and R' Boruch Shalom related:

My father once asked R' Nachum to sleep in his room (this was apparently after the passing of his wife in 5621). R' Nachum said: I won't be able to sleep in your room out of fear, and the next day I won't be able to learn.

My father told him: Nachum, sleep in my room, and for this you will be *imi b'mechitzasi* (with me in my enclosed area [a statement by Shmuel to King Shaul, indicating that they would be together in Gan Eden]). Hearing this, R' Nachum immediately agreed and he slept that night in the Tzemach Tzedek's room.

R' Boruch Shalom concluded: From this we can just imagine how great R' Nachum was, for he merited that his place now is way, way up...

THE REBBE'S NIGGUN

The Tzemach Tzedek once said at a Yud-Tes Kislev *farbrengen*:

It says in the Yerushalmi “whoever says something quoting the person who said it originally, should imagine that person standing before him.” By repeating his teachings, it’s *as though* the person is standing before him, but when you sing his *niggun* then he himself stands before you.

Then the Tzemach Tzedek began singing the famous *niggun* of the Alter Rebbe.

“HA’TZADDIK HA’CHASSID”

When R’ Hillel of Paritch was in Lubavitch he fell sick and he sent a *pidyon nefesh* to the Tzemach Tzedek. The Rebbe sent a note to the townspeople which said: say T’hillim for the *tzaddik* and *chassid*, R’ Hillel, etc.

SIMCHAS TORAH

One year on Simchas Torah, the Tzemach Tzedek was extremely happy and he drank a great deal of *mashkeh* until he removed his outer garment and took off his shoes, throwing one to one side and the other to the other side.

He told his servant, R’ Chaim Ber, to bring a full pail of *mashkeh* and he drank from the *mashkeh*. Then he distributed *mashkeh* to his sons and grandsons and to all the *chassidim*.

Throughout the day, the Tzemach Tzedek said a lot of *chassidus*, and told stories of his grandfather, the Alter Rebbe. Each time he mentioned the name of the Alter Rebbe he would cry copiously until two streams of tears flowed from

his eyes. When he mentioned the Alter Rebbe’s name he sometimes said, “Rebbe,” sometimes said “Zeide,” and sometimes said both.

He rejoiced and danced all day



“My son-in-law, Menachem Mendel [the Tzemach Tzedek], has no deficiency; he is perfect. He can lead Anash, and he won’t have any opponents.”

until *Mincha*, at which time he asked for his outer garment and put it on and *davened Mincha*. After *Mincha* he removed his outer garment and continued dancing and rejoicing until Maariv. After Maariv he continued

dancing until nearly dawn.

The *chassidim* said: Such joy was nearly unheard of all his life.

SAID IN THE SINGULAR

Once on Simchas Torah, the Tzemach Tzedek quoted this *pasuk*, “*v’omar ba’yom ha’hu, hinei Elokeinu zeh*” (and he will say on that day, behold, this is our G-d) and said that since this *pasuk* was said about what the Jewish people will say in the future, why isn’t it written in the plural, “and *they* will say?”

The Tzemach Tzedek answered that it’s because it refers to the aspect of Yisroel within each of us, which is truly a simple unity, as it says, “*va’yichan sham Yisroel*” about the Jewish people before the Giving of the Torah, when they were “like one man with one heart,” and they are referred to in the singular.

AN EASY PIDYON NEFESH

The Tzemach Tzedek once said that the *pidyon nefesh* of a woman having difficulty in childbirth is the easiest of all *pidyonos*.

ABOUT THE CHASAM SOFER

When the *s’farim*, T’shuvos *ha’Chasam Sofer* were brought to the Tzemach Tzedek, he examined them and read some *t’shuvos* and then said: *a lamdan!* *A lamdan!* **Biographical Sketches**

1. (One of the veteran students of Yeshiva Tomchei T’mimim was seated at the table during the meal, but for some reason he did not eat. The Rebbe [Rayatz] noticed this, and he said:

According to the Torah, one must

ONE WHO MAY STAND IN MY IMMEDIATE VICINITY

TRANSLATED BY RABBI SHIMON NEUBORT



From the Sichos of the Rebbe Rayatz in America
Seifer HaSichos – Kayitz 5700
Daytime Meal of Shabbos Parshas Balak

eat on Shabbos. Among the general rules of how a Jew must conduct himself according to *avoda*, there are two general approaches to *avoda*: *mussar* teaches us how *not* to eat; *chassidus* teaches us what to eat and how to eat. This is one of the advantages that *chassidus* has achieved over *mussar*. *Mussar* breaks the body: don't, don't sleep; but *chassidus* teaches us what we should eat and how we should eat – not to break the body but rather to train it. Among *chassidim* there was a saying, that we must give our own body the same consideration as someone else's body (see *HaYom Yom*, entry for 28 Shvat; *The Making of Chassidim*, Sichos in English, Brooklyn, 1996, pp. 23-25).

2. One can achieve an understanding and knowledge of *chassidus* only by means of the ways of *chassidus*, and the first of the ways of *chassidus* is *avoda* in ordered stages. One cannot achieve a higher stage of *avoda* prior to the previous stage; first one must arrive at the stage of *mussar*, and only afterwards can one achieve

something higher (see *Kuntres Toras HaChassidus*, beginning with Ch. 12).

As with any other subject, one's conduct in fear of Heaven and refining one's *middos* can have a coarser or a more delicate approach, a cleverer or a more foolish approach. And this applies to the paths of *avoda* too: not everything should be eaten. There are things that one may not eat; we do not need to mention things about which there is some question – a serious suspicion [that it may not be kosher] or even a question [that it may not meet] some stringency or even a remote stringency – this one must certainly not eat. But even something that one is permitted to eat according to the law, proper conduct of *avoda* dictates that one should not eat it. There is an old *chassidic* saying: "Not everything that is permitted should actually be done."

3. My father, the Rebbe [Rashab], heard during a *yechidus* that those people who do not occupy themselves with the order of their *avoda* do not have success in their *avoda*. We have a

tradition that fasting (assuming one is in good health) is an effective aid to refine and rectify one's *middos* and reveal one's intellectual powers. But simply not eating while one fails to *daven* with contemplation at length and while he fails to engage in Torah study, is not really fasting; it is merely dieting. Fasting means not eating, but studying and *davening*. Fasting can also be for a period of hours [rather than a whole day]. The word *taanis* [fasting] derives from the word *inui* [affliction]. One can suffer affliction by not eating for an hour; one can suffer affliction by not speaking for an hour; one can suffer affliction by not looking at [what is not necessary] for an hour; and during that time one studies Torah. This is the substance of *chassidic avoda*.

What the above saying means is that *avoda* is like a forceps. In the material realm there are two kinds of forceps: a wrench to grasp a large bolt, and a tweezers to grasp gold and precious stones. And we find the same thing is the spiritual realm of *avoda*. The main thing is that one should work on himself without deceiving himself. And if one works on himself with truth, then he will accomplish something – his accomplishment may be more or less

– but it will be an accomplishment. But he must simply do something.

4. When the Mitteler Rebbe was sixteen years old, the Alter Rebbe gave him responsibility for guiding the *chassidic* young men who were sitting in Liozna, the so-called “budding *chassidim*.” During the year 5550 the Mitteler Rebbe said to these young men: “Someone who does not work at rectifying his *middos* may not stand in my immediate vicinity.” The young men whom he was training assumed that the Mitteler Rebbe was referring to a delicate rectification of their *middos* [which is difficult, and was beyond their capabilities at that point]. However, the Mitteler Rebbe was not fond of gloomy remarks, and so he informed them that that he meant it plainly [referring to rectifying], the gross *middos* discussed in *mussar*, such as anger and the like. He concluded by saying: “One cannot ascend to the second step before he stands firmly upon the first step.”

5. Last week I related that during the years 5650-5651 Father used to study *Likkutei Torah* and *Torah Or* with several people. This study session was attended by several *chassidim* and several *baalei battim*. I was studying under my tutor, Reb Nissan during the years 5651-5652, until the middle of 5653. Reb Nissan also used to go in and attend Father’s study sessions. I myself began going in to attend Father’s study sessions (in *Likkutei Torah* and *Torah Or*) at the beginning of 5653. Among the listeners there were some who not only heard and understood what they were hearing, but also some who lived with and felt that which they understood.

In his *maamarim* Father spoke mostly about matters of *avoda*, and people were not embarrassed to shed a tear, an earnest tear that came from a broken heart caused by their *avoda*. At that time the discussion dealt with the *maamer* in *Likkutei Torah*: *Mah tovu ohalecha Yaakov* – that the idea of

sur mei’ra [depart from evil] must refer to the evil of *Bria*, for *Atzilus* is entirely good, but when [its influence] arrives down in *Bria* it contains evil also, and so this must be refined. We also discussed the three stages of

**“Someone who does not work at rectifying his middos may not stand in my immediate vicinity.”
The Mitteler Rebbe was not fond of gloomy remarks, and so he informed them that that he meant it plainly [referring to rectifying], the gross middos discussed in mussar, such as anger and the like. He concluded by saying: “One cannot ascend to the second step before he stands firmly upon the first step.”**

t’shuva mentioned in that *maamer*: i) *sur mei’ra* (depart from evil); ii) *asei tov* (do good); iii) after one already achieves perfection in the previous two stages, there remains also the *t’shuva* (return) to *Atzmus*.

6. Desire and thought are not the ultimate goal; things must come down all the way to intellectual understanding and feeling within the heart, even to *middos* in actual deed. *Chassidim* understand the saying (*Kiddushin* 40a), “A good thought is combined with deed by the Holy One,” in terms of *avoda*: if there is a good thought, then when it comes down to actual deed it follows the principle of “the Holy One comes to his aid.”

7. Regarding Bilam’s remark, “I have sinned, for I did not know...,” the holy *Shalo* (*Torah SheBiKessav*, end of Parshas Balak) says that there are such people whose sin consists of “I did not know.” One can live through a day, a week, a month, a year, ten or twenty years, while constantly claiming, “I didn’t know.” This is a sin. After the 120 years have passed, they will be called to account for not knowing. One must know.

8. I heard this from the *chassid*, Reb Avrohom Ber of Bobroisk (see *HaTamim*, Vol. 2, p. 120; *Links in the Chassidic Legacy*, Sichos in English, 1997, pp. 43-63), in the name of the *chassid*, Reb Aizik [of Homel], who heard it from the *chassid*, Reb Moshe Vilenker [see *ibid.*, pp. 125-129]: the Alter Rebbe once emerged from his inner chamber to the front room where some *chassidim* were sitting, and his holy face was ablaze. He said: “[It is written], ‘Who has established wisdom in the innards, and who has given understanding to the heart?’ (Iyov 38:36). [The meaning is] who has made it so that *Chochma* entails seeing the Essence, and who has made it so that human intellect can understand G-dliness?”

[Reb Aizik concluded]: “When Reb Moshe repeated the Rebbe’s holy words, it established within me an inner *d’veikus*, and the revelation of my intellectual faculties.”

9. Another thing related by the *chassid*, Reb Avrohom Ber: There were two *chassidim* in Bobroisk; one of them

was in the habit of weeping, while the other was always joyful, but both of them engaged in *avoda* of worshipping G-d while *davening* at length. When he was asked why there are to such contradictory approaches to *avoda*, Reb Avrohom Ber replied: "This one is in a state of bitterness because he contemplate the [lofty] source from where the soul comes, contrasted with [the lowly position] where it is now, and so he falls into bitterness. The other one contemplates [the lowly position] where the soul is now, contrasted with the [lofty] place where it will eventually be, and the fact that where it will be depends upon his *avoda* now, and so he automatically becomes joyful."

The *chassid*, Reb Avrohom Ber, explained that the joyful one is on a higher plane of *avoda*. For bitterness is a medicine. If one takes it at the prescribed time it effects a cure, but if one takes a medicine constantly it is no medicine, and effects no cure.

One can suffer affliction by not eating for an hour; one can suffer affliction by not speaking for an hour; one can suffer affliction by not looking at [what is not necessary] for an hour; and during that time one studies Torah. This is the substance of chassidic avoda.

Regarding the second one, who is always joyful – firstly, it itself has advantages, for it opens the mind and the heart. And particularly when the joy is caused by [contemplating] what will be revealed in the future.

10. The *chassid*, Reb Avrohom Ber of Bobroisk, had a powerfully imposing appearance, he possessed much knowledge in *nigleh* and *chassidus*, and was a master of good *middos*. He earned his living as an accountant. The *chassid*, Reb Avrohom Ber, was a *maspia* and also a scholar of *nigleh*. He possessed a radiant appearance. Little by little, he accomplished much through his *avoda* of prayer. The *chassid*, Reb Avrohom Ber, had such an imposing appearance, that other peoples animal souls were simply embarrassed to look at him. And especially when he was engrossed in contemplating some [Torah] subject: at such times it was a delight to look at him, even though he possessed a serious disposition.



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WHAT WAS SO GREAT ABOUT SHMERL THE SHIKKER'S SEIDER



This week's section continues and concludes the laws of the Torah impurity-disease *tzaraas*. Here is a story related (in part) to *tzaraas* and also to the holiday of Pesach, which, G-d willing, we will soon be celebrating.

It was well after midnight on the night of Passover and the great *tzaddik*, Rabbi Levi Yitzchok of Berditchev, had just finished his Passover *seider* according to all the mystical and esoteric principles found in the awesome mystical works of the Arizal.

The Berditchever Rebbe's disciples had never seen such a *seider*. The Rebbe and all those present felt transported into a different world, as though they had gone out of all their bodily limitations and into a world of pure G-dliness.

Suddenly the room filled with the sound of a deep rumbling like massive thunder, and then from within the thunder an awesome voice announced loudly: "Levi Yitzchok's *seider* was pleasing to G-d, but there is a Jew in Berditchev called Shmerl the Tailor whose *seider* surpassed his!"

The Rebbe looked around him, and it was obvious that only he had heard the heavenly announcement. "Has anyone heard of a *tzaddik* called

Shmerl the Tailor?" he asked his *chassidim*

No answer. After several minutes of silence, one of the elderly *chassidim* piped up and said, "There is one Shmerl here in Berditchev that I know of, and he used to be a tailor about thirty years ago, but he's certainly no *tzaddik*. In fact, he's pretty far from that. They call him Shmerl the Shikker and he lives with his wife in a few old large shipping crates near the railroad tracks."

Rav Levi Yitzchok was thinking to himself, "Aha, this must be one of the hidden *tzaddikim* living here in my town and I knew nothing about it!"

In fifteen minutes, at two in the morning, the Rav was standing in front of Shmerl's door, and when he heard someone walking around inside, he knocked.

The door opened and an old Jewish lady poked her head out of the door. "Good Yom Tov!" said Rav Levi quietly and politely. "Please excuse me for the late hour. Is your husband Shmerl at home?"

"Good Yom Tov," she answered. "Just wait one minute please, Rebbe. Wait right here."

She disappeared back into the house and the unmistakable sound of a

bucket being filled with water was heard from inside. Then a minute or two of silence and suddenly – SPLASH! She threw the bucket of water on her sleeping husband!

"Aaahh! Oyyy! Where am I?? OOY VEE!" He screamed.

Then his wife chimed in shouting, "Get up, you drunk! The Rabbi has come to punish you! Wake up you good-for-nothing!"

Poor Shmerl staggered, sopping wet, to the door, and when he saw that it really was the Rabbi he fell at his feet and began weeping, "Please Rabbi don't punish me. I didn't know better. Please have mercy!"

The Rav of Berditchev was completely astounded at this bizarre scene. Could it be that this man's *seider* was better than his own?

He bent down, lifted poor Shmerl to his feet, and said, "Listen, Shmerl. I didn't come to punish you. In fact, I don't even know what you are talking about. Please let me in. Let's sit down and talk, I only want to ask you something. Go put on a dry shirt and we'll talk."

Minutes later they sat facing each other over Shmerl's small table. The Rav looked at him kindly and softly said, "Shmerl, listen, I want you to tell

me what you did in your *seider* last night. Don't worry, I promise that I'm not going to punish you. I promise."

"Oooy!" moaned Shmerl and began weeping again, "I didn't mean it, I don't know any better. Oooy!"

It was obvious that Shmerl was still pretty drunk.

Gradually he calmed down and began speaking. "Early this morning, that is, yesterday morning, I'm walking in the street and suddenly I notice that people are rushing, rushing around. This one has a broom this one is carrying a box, this one something else, everyone is rushing except me.

"So I stopped someone I recognized and asked him, 'What is everyone rushing for? Where are they all going?'

"So he answers me, 'Oy Shmerl, are you so drunk that you forgot that tonight is Pesach?! Tonight is Pesach! Do you not remember what Pesach is?'

"I tried thinking but my mind wouldn't work, 'Pesach, Pesach, I... I can't remember. It sounds very important, though. I remember something about *matzos* and Egypt. 'Listen,' I asked him. 'Please, do me a favor and tell me what it is again.'

"The man looked at me in a strange way, and answered 'Listen, Shmerl. Tonight you have to make a *seider*, you know, eat three *matzos*, four cups of wine. You'll enjoy the wine, Shmerl' he said with a sad smile, 'but you won't enjoy abstaining from your foul vodka for eight days.'

"Eight days!' I said. 'Why? Why can't I drink for eight days?' I was trembling and beginning to remember a little.

"Because that's the law!' he answered, 'Eight days you can't eat *chametz*, and vodka is *chametz* (leavened grains). If you can't take eight days, maybe go to Eretz Yisroel,' he laughed. 'There it's only forbidden seven days! Here,' he said reaching into his pocket. 'Take this, if you need more come to my house. *Chag Sameiach!*

(Happy Holiday)' He gave me some charity, a card with his name on it, smiled, and hurried away.

"I was stunned. But I knew I had to act fast, so I took all the money I had, bought a large bottle of vodka and drank the entire thing. That night, that is, just a few hours ago, I was sleeping soundly in my bed when suddenly my wife throws a bucket of water on me, you see how she does it, and starts screaming: 'Shmerl, you bum! You drunk! You good for nothing! All the Jewish men in the whole world are

***"Eight days!' I said.
'Why? Why can't I
drink for eight days?'
I was trembling and
beginning to
remember a little.
"Because that's the
law!' he answered,
'Eight days you can't
eat chametz, and
vodka is chametz!"***

making a *seider* tonight and you are lying like a drunken ox. Wake up and make a *seider!*

"So I staggered to my feet, put on some dry clothes and sat down at the beautifully set table. The candles were shining up the room and sparkling from the plates and silverware. Everything was new, clean, I felt so different, almost holy. I looked at the wine and the *matzos*, the *Hagada* was open in front of me, and my wife was sitting in her place opposite me like a queen, she was even smiling. Everything was so quiet.

"Then you know what I did?

"I looked up and I started talking to G-d. Just like I'm talking to you now. I started talking to G-d and I said, 'G-d, listen. I don't know You, but You know me. You know that after my father got killed I had to work all the time and I never had time to learn, right? So I don't know how to read this book. In fact, I can't read anything! And I don't know what I'm supposed to do tonight either. In fact, I never really know what to do.

"But one thing I do know. I know that a long time ago You sent Moshe, who took us out of Egypt, and I'm sure that you will send Moshiah to take us out of all our troubles now!"

"Then I drank the four cups, ate some *matzos*, and went back to sleep. That is what I did, please don't be mad, Rabbi."

Rav Levi Yitzchok closed his eyes and began rocking from side to side. "Now I know why your *seider* was better than mine. By me, I also wanted the Moshiah to come, but I had other things on my mind as well, all the Kabbalistic unifications, etc. Whereas you thought only of the Redemption, and you did it with all your heart."

* * *

So it is with *tzaraas*. The Torah compares it to death and considers it to be one of the most severe types of impurity. A house that had been stricken with it had to be torn down, and a Jew afflicted with it had to live "outside of the camp." But often this was a hidden blessing. By tearing down the house they would find treasures that were plastered into the walls by the Amorites before they were driven out of the land. And after the *metzora* became healed, a Kohen came and pronounced him pure! (Just as a *baal t'shuva* is actually higher than a *tzaddik*.) In other words, from the disease and impurity came richness and purity! Much as in our story, poor Shmerl the drunkard revealed something that was even higher than

the holiest of *tzaddikim*.

The reason for all this is that the spiritual origin of *tzaraas* (and really *tzaraas* itself!) is really very high and pure (*Likkutei Torah* Tazria 22b and more). When such purity is brought into this world, however, since the world is too coarse to accept it, it appears as a disease (albeit a spiritual one), until a Kohen can fix it and declare it pure.

Thus, we find something very strange: both the Holy Temple (Eicha

Rabba *p'ticha* 21 and Yalkut Shimoni Tazria) and even the Moshiach (Sanhedrin 98b) are called *metzora*! And now we can understand why. Because they both bring a tremendous purity and spiritual richness into the world, purity that the world (temporarily) has difficulty accepting.

What can we learn from the above?

The lesson is simple: Don't give up! Remember that the *tzaraas* and difficulties that each of us, and all of us, are experiencing are only a

preparation for a pure and lofty blessing. And one day, very soon, we will see that our hardships were really blessings in disguise.

And just as Moshe took us out of Egypt, Moshiach will take us out of the terrible exile we are in, with great miracles, and then everything will be transformed to richness and purity! **MOSHIACH NOW!**

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IS ACHARON SHEL PESACH SIMILAR TO THE OTHER YAMIM TOVIM?

*A debate ensued about the answer to this question between two daughters of the Rebbe Rayatz. * The Rebbe Rashab heard, the Rebbe Rayatz related, and the Rebbe MH"M explained. * A fascinating story about the Rebbetzin when she was a girl.*

Rebbetzin Chaya Mushka, a"h, always tried to keep out of the limelight, and apparently her husband, the Rebbe, respected her wishes and hardly ever spoke about her. An exception to this rule is her well-known statement, "My father (the Rebbe Rayatz) and his *s'farim* belong to the *chassidim*. This statement, which was a major factor in the court case involving the *s'farim*, was explained at length in a *sicha*, and today it is automatically associated with the Rebbetzin.

There was another statement of the Rebbetzin which the Rebbe also explained in a number of *sichos*, but for some reason it wasn't widely publicized. The following is the story that the Rebbe Rayatz explained, and which the Rebbe elaborated on:

At the meal of the night of Acharon Shel Pesach 5700 (1940) (*Seifer HaSichos* summer 5700, p. 71) the Rebbe Rayatz said that at the meal of the last night of Pesach in 5666 (1906), his father, the Rebbe Rashab, told the following story:

Earlier in the evening when I was in the room with the *s'farim* (the *yechidus* room), I heard a lively debate being held in the dining room between your

daughters, Mushka and her sister. The question was: why is Acharon Shel Pesach different than all other holidays? I was very interested in hearing their discussion, and when I went closer I heard her sister say: "Acharon Shel Pesach is a *yom tov* like all *yomim tovim*," but Mushka did not agree and she heatedly exclaimed, "Acharon Shel Pesach is not a *yom tov* like all the other *yomim tovim*, and the proof is that we don't say the '*SheHechyanu*' *bracha* when we light candles!"

When I heard this, said the Rebbe Rashab, I immediately remembered an incident of Acharon Shel Pesach 5625 (1865) when my brother, the Raza, and I, and my sister, Devorah Leah, sat at our father's (the Rebbe Maharash) table, and we ate the *yom tov* meal. Our father said to us, "Today is Acharon Shel Pesach, which is the last day of Pesach."

Then a discussion ensued among them as to why Acharon Shel Pesach is a *yom tov*.

Further along in the *sicha*, the story continues: Then we accompanied our father to Zeide's house (the Tzemach Tzedek) to serve him the *yom tov* meal (that was our

custom, to serve Zeide on Shabbos and Yom Tov). Father entered Zeide's room and told him about our discussion as to why Acharon Shel Pesach is a *yom tov*.

Zeide – the Tzemach Tzedek – called us over and told us: "Today, the last day of Pesach, is called Acharon Shel Pesach. In other words, it is the conclusion to that which began on the first night of Pesach. The first night of Pesach is a *yom tov* because Hashem redeemed us from Egypt, and it's the first *Geula* through Moshe Rabbeinu, who is the First Redeemer. That is the beginning.

Acharon Shel Pesach is our *yom tov* for the final *Geula* that Hashem will redeem us from the final *Galus* through Moshiach Tzidkeinu, the Final Redeemer. So the first day of Pesach is Moshe Rabbeinu's *simcha*, and Acharon Shel Pesach is Moshiach's *simcha*."

Today, concluded the Rebbe Rashab, when I heard the debate between your daughters, and Mushka maintaining that Acharon Shel Pesach is not a *yom tov* like all other *yomim tovim* and her proof that the *SheHechyanu bracha* is not said when lighting candles, I immediately remembered that incident from Acharon Shel Pesach 5625.

* * *

In the Rebbe's *sichos* (Acharon Shel Pesach 5723, 5743, *Likkutei Sichos* vol. 37, p. 19 and see Acharon Shel Pesach 5715 and others), the Rebbe explains further:

When you read the story superficially, it's just a nice story like those written in story books. But if you pay attention you see that this story incorporates the words of the *nasi*, the Tzemach Tzedek, which was passed down to us through our Rebbeim, our *n'siim*, including the Rebbe my father-in-law, who then wrote it down and said it should be printed. So we can be certain that all the details of the story are precise.

In this story, the Rebbe Rashab says that when he heard the discussion between the Rebbe, my father-in-law's daughters whether Acharon Shel Pesach is a *yom tov* like other *yomim tovim* or not, and Mushka maintained that Acharon Shel Pesach is not a *yom tov* like all the other *yomim tovim*, he remembered what the Tzemach Tzedek said that "Acharon Shel Pesach is our *yom tov* for the final *Geula*."

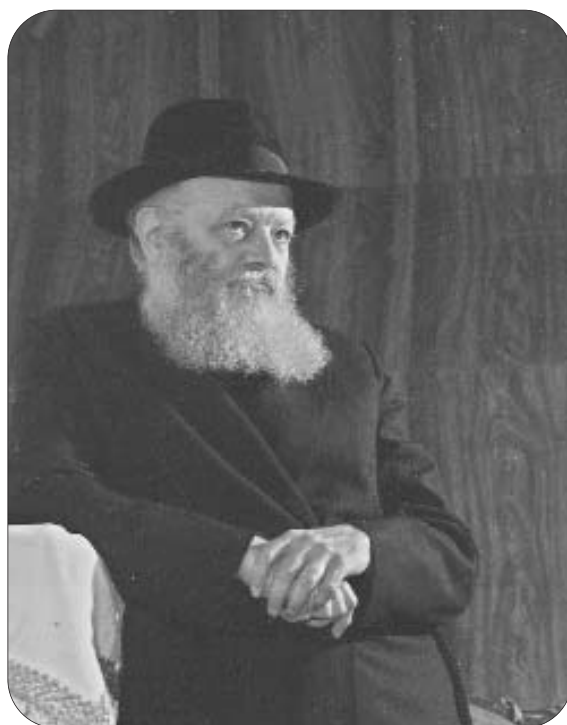
We must understand:

What is the connection between these two things, which don't seem to have any connection between them. In fact, they seem to contradict one another? For when you say that Acharon Shel Pesach is not a *yom tov* like all other *yomim tovim*, and the proof is that you don't say the *SheHechyanu bracha* when lighting candles, that means that Acharon Shel Pesach is not as significant as other *yomim tovim*. Yet according to the Tzemach Tzedek that "Acharon Shel Pesach is our *yom tov* for the final *Geula*," it turns out that Acharon Shel Pesach is higher than all other *yomim tovim*! So what is the connection between the two stories?

In order to understand this, we first have to say why we don't say *SheHechyanu* on Acharon Shel Pesach, for why should Acharon Shel Pesach be different than all other *yomim tovim* in that it is the *only yom tov* on which we don't say *SheHechyanu*? On Shavuot we say *SheHechyanu* on both days. On Sukkos we say *SheHechyanu* on the first days and the last days (Shmini Atzeres and Simchas Torah, which is a *yom tov* in its own right), and it's only on the last days of Pesach that we don't say *SheHechyanu*? Especially when one would think there's a special obligation to recite the *SheHechyanu bracha* for the last days of Pesach, which is "our *yom tov* for the final

Geula," because of the *chiddush* in the final *Geula* which is completely above the *Geula* from Egypt on the first days of Pesach. If so, why don't we say the *SheHechyanu bracha* on the last days of Pesach?

The explanation is that the very fact that "Acharon Shel Pesach is our *yom tov* for the future *Geula*," makes it impossible to say the *SheHechyanu bracha*, because the *SheHechyanu bracha* is only for the joy which one has from something right in front of him, but since we are still *before* the



future *Geula*, we cannot recite the *SheHechyanu bracha*.

On the contrary, mentioning the future *Geula* arouses a great cry and great pain, for all endpoints for the *Geula* have already passed and it still hasn't happened. So we certainly cannot recite the *SheHechyanu bracha*.

This is along the same lines as one of the reasons given for not reciting the *SheHechyanu bracha* for counting the Omer, because "it is not to commemorate anything pleasurable,

but is our anguish over the destruction of the House of our Yearnings" (HaMaor and the Ra'n at the end of P'sachim). Similar to why, according to some opinions, we do not say *SheHechyanu* at a *bris mila*, because of the "infant's pain."

Thus, we do not say the *SheHechyanu bracha* on Acharon Shel Pesach, even though it's a *gevaldiker yom tov*, to the point that the Baal Shem Tov had a "*Seudas Moshiah*." Nevertheless, it is associated with pain, since if we had merited, this *simicha* would be together with Moshiah Tzidkeinu.

Based on this we can also explain the reason for the custom of the Rebbe my father-in-law, which is what his father, the Rebbe Rashab, did – that each year on the last nights of Pesach before *Kiddush*, he would ask one of the people at the table why we don't say *SheHechyanu*, and then he would explain the reason.

This doesn't seem understandable: 1) what's the question? After all, it's an explicit law in *Shulchan Aruch*? 2) Why did this question have to be asked each year, when it was asked the previous year?

We can simply explain this along the lines of that which is told about Rabbi Levi Yitzchok of Berditchev about the wording of the end of the "*Al HaMichya*" *bracha* – that there are versions (of the Tur and the Levush) which conclude: "*al ha'aretz v'al ha'michya v'al ha'kalkala*," and the Alter Rebbe in his *siddur* leaves out the words, "*v'al ha'kalkala*."

R' Levi Yitzchok of Berditchev concluded his *bracha*, "*al ha'aretz v'al ha'michya*" (as did the Alter Rebbe), but each time he would immediately add, "*v'al ha'kalkala*" my *mechutan* [the Alter Rebbe] says we don't say." In other words, although he didn't say

the words, “*v'al ha'kalkala*” (as part of the *nusach* of the *bracha*), he still mentioned it in this way.

Similarly we can say that the reason our Rebbeim would talk about the *inyan* of the *SheHechyanu bracha* on the last days of Pesach is because we *don't* say this *bracha*, so they mentioned it in any case by talking about it.

On a more deeper level we can say, based on what was explained above, that the reason we don't say *SheHechyanu* on the last days of Pesach is because we are still in *Galus*. Therefore, we cannot say *SheHechyanu* for “our *yom tov* for the future *Geula*,” as this itself is the reason why the Rebbeim would ask each year about why we don't say the *SheHechyanu bracha*. Talking about this matter (how is it that we cannot say the *SheHechyanu bracha* because we are still in *Galus*?) expresses and arouses a yearning and anticipation for the future *Geula*, and by doing so we accomplish the *inyan* of the future *Geula* even while we are still in *Galus*, for “the place a man's thoughts are is where he is to be found.”

We can say that the reason why we don't say *SheHechyanu* on the last days of Pesach is in order to arouse each and every person to ask for the reason we do not say it (similar to the changes we make on the night of the *seider* (on the first days) to arouse the curiosity of the children), and then the explanation will be given that this is because we are still in *Galus*, and therefore, we cannot say *SheHechyanu*. This will arouse a very great yearning and anticipation for the future *Geula*.

Based on all the above we can understand why when the Rebbe Rashab overheard the debate between the daughters of the Rebbe Rayatz, just then he recalled the incident of Acharon Shel Pesach 5625, when the Tzemach Tzedek said that Acharon Shel Pesach is our *yom tov* for the future *Geula*.” Because the connection between the two stories is: since Acharon Shel Pesach is “our *yom tov*

for the future *Geula*, therefore we cannot say *SheHechyanu*.”

Up until this point is what the Rebbe MH”M said in his explanation of the story.

* * *

We have a wondrous explanation, according to which the Rebbetzin's question (when she was only five years old!) wasn't merely a question about why we don't say *SheHechyanu*, but a plaintive query: how is it possible that

***Acharon Shel Pesach is
our yom tov for the
final Geula that
Hashem will redeem
us from the final Galus
through Moshiach
Tzidkeinu, the Final
Redeemer. So the first
day of Pesach is Moshe
Rabbeinu's simcha,
and Acharon Shel
Pesach is Moshiach's
simcha.***

it's Acharon Shel Pesach, “our *yom tov* for the future *Geula*,” and we still can't say *SheHechyanu* since Moshiach still has not come?

This story reveals the inner workings of the Rebbetzin's mind when she was only five years old, an age when typical children are satisfied with sweets and toys, but the Rebbetzin had strong yearnings for the *Geula*, and this bothered her and gave her no rest, and therefore, she

heatedly maintained: why can't we say *SheHechyanu* over the future *Geula* already?

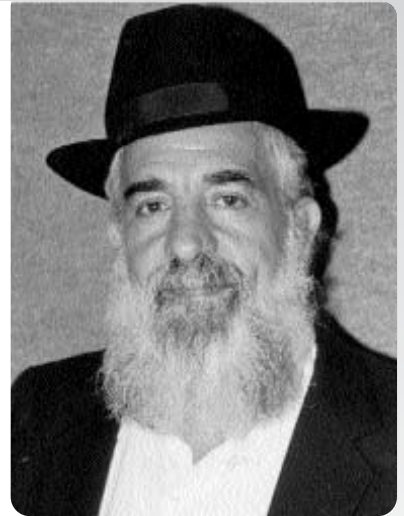
We see a very similar thing with the Rebbe himself, as it says in his *Igros Kodesh* (vol. 12, p. 412): “From the day I went to *cheider* and even before then, I began to imagine what the future *Geula* would be like, the *Geula* of the Jewish people from our final *Galus*, a *Geula* through which we will understand the suffering of *Galus*, the decrees and pogroms, and as part of this shining future, and as part of this *Geula*, there will be a “*nasi zeh Melech, lo nasi shevet – ela sh'ein al gabov ela Hashem Elokav*” [a *nasi* who is king, not the *nasi* of an individual tribe, but one who has none above him except Hashem (Horiyos 11, end of amud A)], and it will all be in a manner that wholeheartedly and with full understanding, “he will say on that day, I thank you Hashem for your being angry with me.”

In this letter, the Rebbe describes his inner soul processes, the yearning and questioning that began to gnaw at him, from the earliest times.

There are smart children, child prodigies, but they are still children with childish tendencies. But in this letter, which discloses the characteristics of the Rebbe's childhood, we see not only wisdom or genius, but maturity, responsibility, and seriousness, and not just the maturity of a private individual, but the soul of a leader who already in his first moments of awareness, from the day he went to school “and even before then,” his soul went out to the suffering of his people, and he immediately recognized the foundation and source for all this suffering, and therefore was full of longing for the *Geula* and began imagining what the future *Geula* would be like. Even then he was not willing to compromise with just ‘any *Geula*,’ but a “*Geula* through which we will understand the suffering of *Galus*.”

HE BOUGHT SHMURA MATZA AND RETURNED TO HIS ROOTS

BY SHAI GEFEN



R' Shimon Atadgi was the first to get an exemption, quite a rare one too, from the management of the national chain of Hilton Hotels, freeing him from working on Shabbos and Yom Tov. It all began when he bought shmura matza in Tel Aviv.

As I sit in the living room of the Atadgi family in Gan Yavne, I find it hard to believe that not all that many years ago, this family was not *frum* and the husband worked in the Hilton Hotel in Tel Aviv on Shabbos. The living room has *sifrei kodesh* and pictures of *tzaddikim*. The father sits and reviews Gemara with his children. In short, this is a true, Jewish home.

When we get to talking, Shimon doesn't stop telling me about the *z'chus* he had to be *mekurav* to *Yiddishkeit* through the Rebbe. "There are many *tzaddikim* in the world," says Shimon, "but the Rebbe is in a separate league. The Rebbe takes the entire world on his shoulders." Shimon certainly knows what he's talking about.

Shimon considers himself a full-fledged Lubavitcher. He helps the *shliach* in Gan Yavne, Rabbi Kurant. He just can't get over the enormous work Chabad does around the world.

"This is the only thing that can raise up the crown of Judaism."

* * *

Shimon Atadgi was born in Casablanca, Morocco in 5705 (1945). His parents did not send him to the Chabad schools which were founded in those years, and Shimon regrets that till this day. "If I had studied at Chabad in Morocco, I would be on a much higher level in *Yiddishkeit*," he says, but in the end Shimon was *mekurav* by Chabad.

In 1962 he emigrated to Eretz Yisroel. He began studying to be a waiter and cook, and he worked at the Hilton Hotel for most of the time.

"I worked as a waiter at the Hilton in Tel Aviv," he began. "The work there is around the clock, with no vacation, no Shabbos, no holidays. In short, you work all day, all year. If somebody asked for a vacation, he was politely told to leave.

"I was enslaved by my job seven days a week. I was raised in a traditional home, a home where they knew what observing Torah and *mitzvos* was about, but when we came to Eretz Yisroel things changed. We grew up in a secular environment, and we felt compelled to work on Shabbos in order to make a living. This was the reality, a painful reality. I had no other choice, for the alternative was being fired.

"The change in our lives began Erev Pesach 5742 (1982). I suddenly reminded myself to buy *shmura matza* for the *seider*. I remembered from my childhood that there was something called *shmura matza*, and I wanted to buy it. I asked around about where it could be bought, and I was told that at the Chabad Center in Tel Aviv I could buy *shmura matza*.

"I went to the Chabad Center and met Rabbi Yosef Gerlitzky who was a brand new *shliach* of the Lubavitcher Rebbe in Tel Aviv. I bought the *matza* and then he came over to me and began inquiring about my spiritual state. I told him that my daughters attended a religious school, but that I worked at the Hilton Hotel in Tel Aviv every day including Shabbos.

"Rabbi Gerlitzky gave me a long

look and carefully asked me, 'Do you want to stop working on Shabbos?'

"I told him that what I wanted made no difference since I didn't think there was the slightest chance that the hotel management would allow me off on Shabbos. I added that anybody who was familiar with the situation knew that the Hilton Hotel chain did not give off to waiters and workers on Shabbos and holidays – period, end of story. Those who had tried to ask for vacation had been refused.

"Rabbi Gerlitzky listened and then said, 'There's a Rebbe in Israel. We'll write a letter to the Rebbe and with Hashem's help things will work out.'

"As per his instructions, I sat down in a side room and wrote a letter to the Rebbe in which I explained the situation and asked for a *bracha* that I be able to arrange a day off on Shabbos. I said that if I would be allowed to take off, I would no longer work on Shabbos.

"To tell you the truth, I didn't believe anything would result from this letter. Who could exempt a junior employee from working on Shabbos? This had never happened at the Hilton.

"Our meeting on Erev Pesach ended and I parted from Rabbi Gerlitzky in a friendly manner.

In the meantime it turned out that after sending off the letter to the Rebbe, a number of things took place behind the scenes. Shimon's letter was quickly answered.

Rabbi Gerlitzky told *Beis Moshiach*:

"A letter arrived from the Rebbe stating that he should remain strong in his commitment not to work on Shabbos, no matter what! The Rebbe even added a *bracha* that in the merit of keeping Shabbos he would have *parnasa*.

"I immediately got to work with the management of the hotel to get

Shimon off from work, something which was extremely complicated, especially in those days."

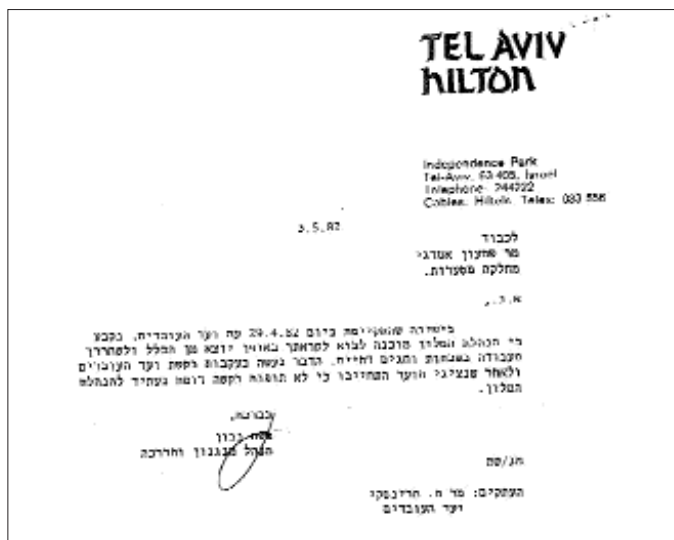
Shimon: "One day, when I was in the kitchen of the hotel, I noticed R' Gerlitzky arriving for a meeting regarding my being exempt from working on Shabbos. I said hello to the Rabbi, but in my heart I felt that his attempts to help me would fail. R' Gerlitzky realized that I thought this way because he repeated determinedly, 'If the Rebbe promised that it would all work out, and if you remain strong in your commitment to keep Shabbos – we will succeed!' I figured R' Gerlitzky meant well, but he wasn't being realistic.

"In his meeting with the management, R' Gerlitzky conveyed the Rebbe's request that I be allowed to take off on Shabbos. Amazingly, the management agreed to accede to this request as an exception to the rule! At the conclusion of the meeting R' Gerlitzky left the room and came over to me and said, 'Shimon, everything's all right. From now on you are free from working on Shabbos and holidays.'

"I was in shock. I just couldn't believe what I was hearing. R' Gerlitzky added, 'Starting with this upcoming Shabbos, you will no longer have to show up for work.'

"I was still skeptical and I asked him whether he had it in writing. He calmed me and said that within a few hours I would get it in writing. Indeed, the letter from the hotel arrived and I read it incredulously, word by word, again and again, wondering whether I was awake or dreaming. This is what the letter said: **In a meeting which took place on April 24th, 1982, with the workers union it was determined that the hotel management is prepared to meet your request as an exception to the rule, thus exempting you from working on Shabbos and religious holidays. This was done following a request made by**

After many years I felt as though a heavy burden had been lifted from me, and now I could begin a new path in life, as I promised the Rebbe, a new path of observance of Torah and mitzvos.



the workers union and after representatives of the union guaranteed that similar requests would not be made of the hotel management in the future.

"I just couldn't believe it! I knew that there was no such thing, in any hotel, of a worker being absent on Shabbos. After many years I felt as though a heavy burden had been lifted from me, and now I could begin a new path in life, as I promised the Rebbe, a new path of observance of Torah and *mitzvos*.

"That first Shabbos I was nervous. In my heart I felt that maybe it wasn't for real, and that the moment of truth would come and I would have to go to work. When the work schedule was posted on the bulletin board, it seemed clear that my fears were justified. My name appeared on the list as part of the crew that would be working the second shift on Shabbos. Although I had expected this, my disappointment was still enormous. I realized that although the management had said and promised and even written, still and all, work continued as usual...

"It was Friday afternoon when the one in charge of the shift came over to me and said there had been an error and my name had been included on the list by mistake.

How did the other employees react?

"At first they didn't believe it. They asked me how I had managed to swing it, against all odds. I told them that one man had helped me: the Lubavitcher Rebbe.

"One of the workers was moved and he said teary-eyed, 'I would pay \$100,000 for this letter,' and those who know how things work at the Hilton, understand what he meant...

"I was so moved," reminisces Shimon, eighteen years later. "That first Friday night at home I was thrilled to go to *shul* with my children. The atmosphere at home changed



In the early days

completely. We made *Kiddush* and ate with the children. That's how we began to keep Shabbos. One *mitzva* followed another, until we went back to our roots.

"Since that time I tell everybody: this *z'chus* of returning to a Jewish life is only thanks to the Rebbe. New horizons opened before me and before my family. I told myself that if mighty forces like the Rebbe exist in the world, then I ought to leave work at the Hilton, and with Hashem's help I would find more suitable employment for a religious Jew.

"Properly observing Shabbos brought about a complete change in the life of my family. We began going to *shiurim*, to *shul*, and my children attended schools that were *al taharas ha'kodesh*. It revolutionized our entire way of life.

"At a certain point I left my job at the hotel and began working as a *mashgiach* for the Rabbanus of Tel Aviv. That's when I saw how the Rebbe's answer that standing strong regarding the observance of Torah and *mitzvos* would not adversely affect my *parnasa*. On the contrary, I began earning a nice salary, one that I

wouldn't have dreamed about earlier. To sum up: the Rebbe's *brachos* were fulfilled *b'gashmius* and *b'ruchnius*. I merited a financial profit and a Jewish family life."

* * *

When we see the Atadgi family with its 16 children (!), we see a warm, beautiful Jewish home. From that point on, Shimon has not made a significant move without the Rebbe's counsel and *bracha*. "Whatever we have asked the Rebbe about, we've receive *bracha* and *yeshua*. *Baruch Hashem* we've merited to raise a beautiful family thanks to the Rebbe." Today we ask for the Rebbe's *brachos* through the *Igros Kodesh* and we get amazing answers. One daughter had a medical problem and she got a *bracha* in the *Igros Kodesh* from the Rebbe and, *baruch Hashem*, she's fine.

* * *

Working at the hotel is ancient history, but Shimon will never forget thanks to whom he was freed from working on Shabbos and holidays and how he became *frum*. And it all began because he went in search for some *shmura matza* at the Chabad house.

WARNING: THERE ARE ENEMIES IN OUR GOVERNMENT AND IN OUR ARMY!

BY SHAI GEFEN

It wasn't the family of the terrorists that was expelled but the family whose father/husband was murdered in his home! The government military figures who made this shameful decision are the enemies of the State of Israel. They allow murderers to go free and persecute the victims.

WHAT YOU SEE FROM HERE, YOU DON'T SEE FROM THERE

The Americans are in the midst of all-out war in Iraq. We all hope and pray that they quickly finish the job and eradicate the snake head, the enemy of the Jewish people. Thus Yeshaya's prophecy (chapter 63 as in 5763) will be fulfilled, "who is this who comes from Edom, with bloodied garments from Basra," and "a slaughter to Hashem in Basra," two prophecies that the Rebbe MH"M mentioned in connection with the war in that part of the world, and as the Rebbe mentioned in that unusual *farbrengen* on Shabbos Parshas Bo 5751, "the righteous have their work done for them by others," and the Jewish people don't need to get involved in this war. Today we all see how our work is being done by the superpower that resolved to wipe out

the enemy.

The question is: how is it that the Americans, who realize the extent of the danger, practice a double standard when it comes to Israel. The country that is concerned about peace and security is doing exactly what we do against terrorism, but it demands that we stop what we do

and give up land. The most amazing thing is that while the leaders of the U.S. are concerned about eradicating terrorism, when it concerns us, their ears are closed, and they demand that Israel pay the price of war as a bribe to the Arabs.

Since the Twin Towers were destroyed on September 11th, the U.S. had declared war on terrorism, and it has been ready to go far beyond what it allowed itself in the past. The Americans abrogated human rights laws, and used illegal means against those living in Afghanistan. Even when they killed civilians they didn't even bother to apologize. That's how wars are – innocent people sometimes get killed. We understand this but America doesn't understand it when it happens to us.

Here's an interesting example: The U.S. demands that we go along with the Road Map. Even as they are in the heat of battle, they have begun pressuring Israeli leaders to make concessions, and demand that "Abu Mazen be supported." Once again they take us and turn us into the punching bag for terror. This time we are supposed to support Abu Mazen, and what will we get for that – more terror and murder? We've tried this experiment before.





When they talk about the Axis of Evil which supports Saddam Hussein they've got to remember where they demonstrate on behalf of the Iraqi leader: here in Gaza, in Shomron, and even in Israeli Arab cities. Who danced on the rooftops when Scud missiles fell here? Who paid the families of suicide bombers if not our enemy in Iraq, who gave tens of thousands of dollars to each family whose son killed himself and Jews along with him? Why does America understand the great danger that Saddam Hussein poses, but doesn't understand the danger of his partners in the Middle East? Don't they see that there's no difference between Iraqi terror and Palestinian terror?

We got a reminder at the beginning of last week with the attack in Netanya. After what America experienced from worldwide terror, you'd think they wouldn't pressure Israel and would deal with us justly.

Thousands of Iraqis are standing on line to be shahids. They've adopted the idea from what's going on in Israel. It all begins here, in Eretz Yisroel. The terror is the same terror and its goal is to shake up the world.

The fraud is as big as ever. When an Iraqi suicide bomber blew himself up on a road near American soldiers, the army said that from now on no vehicles would be allowed on the roads, no matter who or what or when. A civilian vehicle seen on the road would be disposed of. They understand that the only way to respond to suicide bombers is by collective punishment. But when Israel puts a curfew on cities and roads in order to prevent suicide bombers from leaving, the U.S. pressures it to lift it.

Let us hope that at the end of the war with Iraq, the U.S. will realize that it doesn't pay to demand the price only from Israel, because in the end it will only backfire against them.

The only allies the U.S. has in the region happen to live in Eretz Yisroel.

ISRAELI-ARAB TERROR

A little item was publicized the other week in the media. While terror is being eradicated in Iraq, in our backyard they are setting up new terror cells. Not in Yesha, but within the Green Line. Israeli Arabs have transformed themselves into live bombs and are helping murder Jews. Yet they tell us that concessions will help us towards the solution. It's hard to believe.

The news item said, that the government allowed the details to be revealed about two Arabs with Israeli identification cards who were arrested by the police as suspects involved in the murders in Chaifa in which 17 people were killed and dozens others wounded. One of the suspects is 35 and the other is 16. A police representative said that the two were arrested the day after the attack for possibly being involved in it. Many other suspects were arrested, some of them Arabs from Yehuda/Shomron.

These are Arabs who come from Yehuda/Shomron but who carry Israeli ID.

THIS IS THE TIME TO CRY

The waiting period is the scariest time of all. We in Eretz Yisroel are in a waiting period, waiting until the war is over. On the one hand, everything seems serene and we seem to prefer to push off the problems that will crop up later. On the other hand, plans are being hatched and political maneuverings are taking place behind the scenes.

As the war in Iraq continues, there's someone who waits to cash the check with the Israeli leaders. Just at this difficult time there's someone who enables the government to continue the dangerous process called the Road Map and the big lie in the figure of Abu Mazen, with whom

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Hilchos Pikchei

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we'll supposedly strike a peace agreement.

We don't believe all those false portrayals; Abu Mazen is no different than Arafat. Our problem is not with Arafat and not with Achmed Yassin. To us it makes no difference whether the leadership is given to local (who are authentic) leaders or to leaders imported from Tunis or Iran. Our problem is if, *chalila*, leadership is given to *goyim*, thus endangering our lives!

The Rebbe often screamed about why they rely on the U.S. regarding agreements. The Rebbe explained that when the U.S. should have done the simple act of bombing train tracks during World War II in order to stop the Germans from transporting Jews to their deaths, the U.S. didn't do it. The Rebbe concludes from this that when it comes to security you cannot rely on America's empty promises, since the U.S. thinks solely of its own interests. This is the reason why in everything regarding security, we must do only as *halacha* dictates in *Hilchos Shabbos*, *siman* 329.

That's the conclusion we ought to derive from this war, too: you gotta do what you gotta do. The U.S. Congress overwhelmingly approved the initial expenditure of 80 billion dollars for the war in Iraq and other anti-terrorism measures in order to get rid of Evil. Not only does Israel not invest money, it gives money to our enemies when it knows that the money is used to kill us!

Let's not go to sleep during this waiting period.

PIKUACH (NEFESH) AND (SHABBOS) PIKCHIM

Mafdal (NRP) surprisingly stirred up a Coalition crisis because Shabbos inspectors who enforce Shabbos observance disappeared, following an order from the Minister of Labor Olmert. This was in order to appease the other member of the Coalition,

The country that is concerned about peace and security is doing exactly what we do against terrorism, but it demands that we stop what we do and give up land.

Shinui. Mafdal decided it has become *shomer Shabbos*.

We would accept Mafdal's complaint about the Shabbos inspectors if it acted the same way when Sharon evacuated Gilad Farm on Shabbos. But Mafdal didn't say boo then. The Mafdal ministers continued reclining in their upholstered seats despite the fact that a thousand soldiers were ordered to desecrate the Shabbos. In order to cover up other crimes of theirs including conceding parts of Eretz Yisroel and their agreement to the establishment of a Palestinian state, they are trying to don the garb of holiness.

Another thing, the laws of Shabbos don't begin with *Hilchos Pikchei Shabbos* (Shabbos supervisors), although this is important. The laws of Shabbos include the *halacha* of protecting border towns and says that we should go out with arms in order to protect our borders, even on Shabbos.

This party has consistently ignored our most vital interests, and in exchange for seats it has conceded on *Mihu Yehudi* and *shleimus ha'Aretz*.

Pikuach nefesh (danger to life) supersedes *pikchei ha'Shabbos* (Shabbos supervisors).

REWARDING TERROR?

The Israeli government finally transferred the enemy – and not just an ordinary enemy. The family was removed from its home in the middle of the night. This dramatic scene calmed those living in Yesha. Families of suicide bombers will think twice before sending their children to self-destruct.

The story happened not, *chalila*, with those who seek to destroy and maim us but with Livnat Ozeri and her five orphaned children, whose husband/father Netanel was murdered two months ago in his home Friday night. The Israeli government showed up one night last week and forcibly removed them from their home. The terrorist's family wasn't expelled. The victims' family was expelled.

The politicians and military personnel who made this shameful decision are the enemies of the State of Israel! They allow terrorists to go free while the family of the murder victim is removed from its home. And this took place while a war on worldwide terror is going on.

What message do we send when this is done? Even if they think the family ought to be removed, is this the time to do it, when the world is watching to see how terror is dealt with? What do you think the person who sent the terrorist to murder Ozeri is thinking now? He's thinking: Mission accomplished! A Jew was killed, and therefore, the Israeli government understood that it had to remove Jews from the area. This is called rewarding evil. Nati Ozeri's blood cries out for vengeance. The Yesha leadership ought to take note to see exactly how the Israeli government plans on dealing with them when it clears out Jewish settlements, *r"l*.

THE MONTH OF NISSAN

11 NISSAN – BIRTHDAY OF THE REBBE

*The day should be spent in a joyful manner with joyous gatherings of many, many Jewish people – men, women and children (with separate seating, of course, as dictated by Jewish Law) – which inspire an increase in our involvement in Torah and its *mitzvos*.

*The gathering should be joyful also in a physical sense, bringing joy to the physical body by means of eating and drinking, especially festive food and drink – with the established limit, of course, of four small glasses [of alcohol].

*Certainly there are many who have already learned the commentaries on the chapter of *T'hilim* [that one begins now saying for the Rebbe this year].

13 NISSAN – YAHRTZEIT OF THE TZEMACH TZEDEK

*Certainly we will spend this propitious day – and the days leading up to and following it – studying an extra amount of the teachings of the Tzemach Tzedek both in the revealed and, especially, the mystical aspects of his Torah.

14 NISSAN – BIRTHDAY OF THE RAMBAM

*On the birthday of the Rambam, we must first and foremost seize this opportunity to arouse our commitment to the daily learning of *Mishneh Torah*, each individual according to his ability – three chapters a day, one chapter a day, or the *Seifer HaMitzvos*.

*Since Erev Pesach is not a conducive time for getting together large groups of people, gatherings in honor of the Rambam's birthday

should be made during the days leading up to it or afterward.

18 NISSAN – BIRTHDAY OF THE REBBE'S FATHER

*It is fitting on this day to arrange a joyous gathering. As of late, we make a *farbrengen* on the birthday of every Jew. How much more so should this be so when speaking of a Jew who gave up his life for Torah and *mitzvos*, to the point where he remained in prison until his last day of life and even after his passing was laid to rest in the very place of his exile.

THE PESACH OFFERING

*In preparation for the Pesach offering, we must learn the detailed laws of the *korban* Pesach, which can be found in any *siddur*. (See *T'hillas Hashem*, p. 382-383)

THE SEDER THE HAGADA

*It is customary to read the Hagada with a happy tune.

CHILDREN

*Everyone, and especially children, should have their own *siddur*, *Chumash* and charity box as well as other holy books including that which is particularly relevant at this time of year, a Pesach Hagada, for this will generate an added excitement and enthusiasm to actually use these items.

*For the first seven days of Pesach we are exceedingly careful to guard ourselves from *gebrokts* – matzos which have become wet. We go as far as to cover the matzos that are on the table so that no water will spill on them and we cover the water so that no crumbs of matza will fall into it. Children, too, should keep these

practices since it is a matter of proper training that they, too, refrain from *gebrokts*.

COMMUNITY SEDER

*In those places where a community Seder is held but due to lack of funds, or any other reason, they plan on making a Seder only one night, it is most pressing that a Seder be held on both the first and second night even if they must spread out the money over both nights. But certainly, they will not need to resort to this since G-d will surely bless those involved with the Seder so that they will have all they need, and even more.

KOS SHEL ELIYAHU

*At certain times in the past, Eliyahu's cup was poured before *Birkas HaMazon*. Lately, the custom has become always to pour Eliyahu's cup before *Birkas HaMazon*.

*At the end of the Seder – after saying, "Next year in Jerusalem!" – we return the wine from Eliyahu's cup to the bottle while everyone at the table sings the Alter Rebbe's melody, "*Keili Ata*."

EIGHTH DAY OF PESACH

PRECIOUS LAST MOMENTS

*Since the eighth day of Pesach is the completion and finale for all the days of Pesach, it is obvious how great and precious is this time and the need to use each moment of it repairing and perfecting all aspects of the spiritual service of Pesach.

GEBROKTS

*On the eighth day of Pesach, not only are we lenient regarding *gebrokts*, but as observed to be the custom of the Previous Rebbe, we actually go out of our way to eat *gebrokts* at meals on the eighth day of Pesach.

*It was the Previous Rebbe's

custom to dip the matzos not once or even three times during the meal, but at each and every opportunity and with each different dish – fish, meat, especially soup. Even those foods that all year long we never eat with bread, he would dip the matzos into them, as well.

*The Previous Rebbe instructed also those who sat at his table to do the same. They did so then not only in his presence, but also at the other meals of the eighth day even when they did not eat with him. This consequently became a directive for the community at large – not just for a select few or for the Rebbe, but for every man, woman and child.

MOSHIACH'S SEUDA CUSTOM FOR ALL JEWS

*The Previous Rebbe told that the Baal Shem Tov would refer to the very last meal of the eighth day of Pesach as “*Moshiach's Seuda*” because “on the eighth day of Pesach there shines a revelation of the aura of Moshiach.” Being that the Previous Rebbe revealed this to the people and ordered that it be publicized, it is understood that this is something relevant to everyone of the generation.

*If there are still those who have yet to adopt this custom, they surely will begin from now on – especially those who have yet to practice the custom not because they are opposed

to it, Heaven forbid, but just because they lack the knowledge and understanding of the greatness of it, or because they are used to old habits.

EVERYONE MUST PARTICIPATE

*Being that this custom of eating *Moshiach's Seuda* has become widespread, the failure to do so runs counter to the injunction not to separate oneself from the community as well as the injunctions calling for the love of all Jews and the unity of all Jews (*ahavas Yisroel* and *achdus Yisroel*). The prohibition against separating oneself from the community is binding even if a person were to stay at home by himself without the community ever knowing what he does. Still, it is revealed to Heaven and his separating from the community even in a single detail can bring about ill effects in his whole life.

*How much more so does this hold true if he were to *publicly* set himself apart from the community. On Yom Tov everybody gathers together in *shul* to pray and hear the Torah reading and *Haftora*, and there it is announced to all that at such-and-such a time we will all gather for *Moshiach's Seuda*. Being that all day long he has been seen with the community in *shul*, by failing to participate in *Moshiach's Seuda* he

publicly separates himself from the community.

FOUR CUPS

*The custom of drinking four cups of wine at *Moshiach's Seuda* was first revealed by the fifth Lubavitcher Rebbe, the Rebbe Rashab, who initiated the practice exclusively among the students of the yeshiva *Tomchei T'mimim*.

*The Previous Rebbe later revealed and even publicized this custom to all Jews and it continues now to spread out among all Jewish communities.

EACH CUP MUST BE CONNECTED TO THE REDEMPTION

*Anybody who has a doubt whether he drank the four cups while having in mind that this is connected with the coming Redemption will surely drink again.

*The number four is also related to the concept of the coming Redemption. As stated in the *Haftora* of today (the eighth day of Pesach), “I will gather the dispersed ones of Israel, and the spread out ones of Judah will be gathered from *the four corners of the earth*.” Now, anyone who already drank the four cups but was lacking the fitting and appropriate intentions connected to the coming Redemption, should drink again.

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CHILDREN INVOLVED IN BUILDING 770

A unique product has arrived on the market - a model of 770 produced by an international company called Model Buildings Binyan. It's made out of 198 pieces of hard plastic, large and small, which when assembled forms a replica of 770 on a 1:87 scale.

After your children spend hours putting it together they have a lovely model of 770 for all to enjoy.

"This is an original idea, a product for children on a unique educational level," says Rabbi Tzvi Hirsch Rudman, the originator of the model. "It's the first Jewish building in the world that is

made as precisely as this model is. It just went on the market and it has already garnered a prize for an

educational toy for 2003 at the world's largest toy fair in Germany."

The construction is mapped out and quite fascinating, yet crafted with the highest quality and suitable for anybody who enjoys building things, ages 9-10 and up.

"We plan on making another Jewish model," says R' Tzvi Hirsch, "a model of the third Beis Ha'Mikdash. We sure hope that before we complete it, we get the real thing!"

A special effort has been made to keep the price down for those in the Chabad community, and it can be purchased direct from the manufacturer in Israel.



New educational toy captivates kids

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