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The international weekly heralding the coming of Mashiach  
**BEIS MOSHIACH**

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# IN THE HABIT OF STRIVING HIGHER

SICHOS IN ENGLISH

## SHABBOS PARSHAS B'CHUKOSAI; 22ND DAY OF IYAR, 5749

1. On this Shabbos, we concluded the third[92] of the five books of the Torah, the Book of VaYikra. As is Jewish custom, after the reading was completed, the entire congregation proclaimed: “Chazak, Chazak, V’nis’chazeik” – “Be strong, be strong, and gather strength.”

This proclamation teaches that when a Jew completes a portion of Torah, his approach to Torah and mitzvos should be strengthened. Though only a single book of Torah is completed, this has an influence on the totality of Torah and mitzvos for the entire Torah is reflected in each individual aspect of Torah and each individual aspect contributes to the entire Torah as a whole.

This is particularly true in regard to the Book of VaYikra which is unique among all the books of the Torah. A significant portion of all the other books of the Torah is devoted to relating the various different events that transpired in the history of the Jewish people. In contrast, the

Book of VaYikra is almost entirely devoted to Torah law: the description of the sacrifices, the Temple service, and other mitzvos.

We see this idea in the concluding verse of the book itself, “These are the mitzvos which G-d commanded Moshe for the children of Israel.” This verse is much more appropriate as a summation of the mitzvos than the concluding verse of any of the other books of the Torah, even the Book of D’varim, which is the conclusion of the entire Torah.

The Book of D’varim concludes “before the eyes of all Israel,” stressing the importance of the Jewish people in accordance with the teachings of Tanna D’Vei Eliyahu that the Jewish people take precedence over the Torah. Since this verse concludes the entire Torah, it emphasizes the most essential matter, the Jewish people. Nevertheless, the conclusion of the Book of VaYikra is unique for it summarizes the mitzvos of the Torah.

2. The opening verse of Parshas B’Chukosai refers to the Torah as G-

d’s chukim. In Likkutei Torah, the Alter Rebbe explains that the word chok also has the meaning “engrave” or “hew.” Thus, he contrasts letters that are written with ink on parchment to letters engraved in stone. Not only are the letters which are engraved into stone totally one with the stone, they have no independent existence of their own. They are part and parcel of the stone into which they are engraved. In contrast, when one writes on parchment, even though the letters become one with the parchment, they constantly remain an entity of their own.

The classic example given of letters engraved into stone are the tablets of the Ten Commandments. They were engraved into the tablets from side to side [and thus the final Mem and the Samech remained only by virtue of a miracle].[93] Since the Ten Commandments represents Torah as it is one with G-d, its source, the form in which the Ten Commandments were given to us also expressed this oneness.

92. Note the Sichos of Parshas Emor which explain the connection of the number three to Torah based on our Sages’ statement, “A

threefold light was given to a threefold people by the third [of Amram’s children].”

93. Since the forms of these letters is entirely

enclosed, only a miracle would allow the portion of the stone in the center to remain standing.

Our Sages (and Rashi in his commentary) explain that the expression “Im B’Chukosai teileichu” – literally, “If you will walk in My statutes” – as “If you labor in Torah study.” Thus, the use of the word b’chukosai in this context alludes to the concept of engraved letters and teaches us that we should study Torah in a manner in which we become one with the Torah, without remaining a separate, independent identity.

This idea is also reflected in the expression “If you labor in Torah study.” When will a person labor in Torah? When the Torah has become an essential part of his being to the extent that he cannot separate himself from it like a businessman who works for his own business. The effort which he invests is incomparably more than that of a hired worker.

A question can be asked about this concept: When talking about letters which are engraved into stone, how is it possible for one to “walk,” i.e., proceed further, as the Torah commands? When speaking about letters which are written on parchment, it is possible to add to them and change them. However, when letters are engraved into stone, it is not possible to add to them or change them, their existence is defined as it is. Nevertheless, the Alter Rebbe writes that the potential to proceed further in Torah study is associated with the letters engraved into stone.

This idea is also reflected in Torah study. Each Jew has an obligation to develop new Torah concepts, both in Nigleh (the revealed, legal realm of Torah study) and nistar (the hidden, mystic teachings of Torah). This is possible in regard to the oral law in which the

Sages of each generation can develop new teachings based on the principles of Torah study. In contrast, in regard to the written law, there is no possibility for addition. There are an exact amount of letters in the Torah that was given by G-d and we cannot add or subtract from them. The potential to bring out new ideas exists only in regard to the explanation of Torah.

Within the context of the oral law itself, though there is much room for

***It appears that regarding these mitzvos, there is no possibility for development. Nevertheless, the Torah tells us that it is within this aspect of Torah, the chukim, that we must “walk,” i.e., proceed further.***

debate and discussion and thus, the development of new ideas, there are laws which are “halacha l’Moshe m’Sinai” (“A law given to Moshe on Mount Sinai”). In regard to these laws, there is no room for discussion or debate, the law stands as it is.

Similarly, in regard to the explanation for mitzvos, one can constantly develop new ideas regarding the mitzvos which are called eidus and mishpatim for they

are intended to be understood intellectually. However, the mitzvos which are called chukim are above intellectual explanation as our Sages declared: “You have no permission to think about them.” Thus, it appears that regarding these mitzvos, there is no possibility for addition. Nevertheless, the Torah tells us that it is within this aspect of Torah, the chukim, that we must “walk,” i.e., proceed further.

The explanation of this concept is related to the statement: “Every new concept developed by an experienced scholar was given to Moshe at Sinai.” On the surface, the statement contradicts itself. If the concept is new (i.e., not only a revelation of the hidden, but a genuinely new idea), how could it have been given to Moshe on Mount Sinai?[94]

However, since “the Torah and the Holy One, Blessed be He, are one,” just as G-d is infinite and boundless, so, too, the Torah is infinite and there is the possibility to develop new concepts. This applies to all dimensions of Torah, including the aspect of Torah associated with chukim. On the contrary, since this aspect of Torah is above human knowledge, its connection with Torah’s infinite dimension is greater. Therefore, one must “walk,” i.e., progress forward by developing new concepts in this realm of study more than in the other fields of Torah study.

It is the Jewish people who bring out this infinite dimension in Torah study. Our Sages state that both Torah and the Jewish people existed before the world and that the Jews existed “before” Torah. When speaking of entities whose existence preceded the creation of the world, the use of the term “before” has no chronological significance (for time

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94. Indeed, perhaps it is for this reason that some texts quote a different version of this

text which states, “Every instruction rendered by...,” omitting the mention of new

concepts.

did not begin until creation), but rather means “on a higher level.” Since the level of the Jewish people surpasses that of the Torah, they have the potential to bring out new dimensions in Torah.

This concept is also apparent from our Sages’ description of the relationship between Torah and the Jewish people as that between a bride (the Torah) and a groom (the Jews). As in a marriage relationship, the groom gives the potential for new growth. Similarly, the Jews bring out the essential connection between the Torah and G-d and thus, develop new Torah concepts.

This is also related to our Sages’ statement, whenever someone studies Torah, G-d studies opposite him.[95] Since G-d studies opposite him, through developing new concepts in his Torah study, each Jew can reveal an infinite dimension of Torah and show how the Torah has no bounds whatsoever. Thus, the new concept that one brings out is not an addition to the Torah, but rather, an expression of the Torah’s infinite G-dly nature.

Thus, the concept that one brings out is genuinely new – brought out by the effort of the scholar – and, nevertheless, it “was given to Moshe on Sinai,” for Moshe received the essence of Torah and it is from this essence that the new concept is derived.

In practice, we see that such new concepts have been brought out in each generation and in all realms of Torah study, even in the realm of Torah that involves chukim. These new dimensions have added, not only to our understanding of Torah, but also to our Torah practice. This is true not only of the mishpatim and

the eidus – mitzvos that can be comprehended intellectually, but also concerning the chukim despite the fact that, on the surface, they surpass our understanding. Though our Sages stated “You have no permission to think about them (the chukim),” the Rambam writes about them, “Whatever reasons it is possible to provide for them, one should provide.” In the light of that statement, the Sages’ prohibition against thinking about them must be

***Torah and mitzvos must be part of a person’s nature, his habit and natural tendency. At the same time, he must be constantly striving to progress and reach higher peaks.***

interpreted as forbidding only questioning whether to fulfill them or not and not delving into their deeper meaning. On the contrary, study of the latter nature will bring about an increase in the observance of the chukim.

The service of “Walking in My statutes,” proceeding in Torah and mitzvos, is a general directive. Every day, a Jew must continue to reach a higher level of Torah practice. Since each day, a Jew is a new creation,

each day, he must reach a higher level in the service of G-d. Furthermore, this process of growth must also be in those aspects of service that reflect the concept of engraved letters.

This concept is reflected in the education of a Jewish child. In the very first stages of his education, a child is trained to perform mitzvos in a manner in which they become engraved in his character, i.e., they become his spontaneous reaction. For example, when he wakes up, it should be an immediate reflex response for him to recite Modeh Ani, when he reaches Modim in his prayers, he bows naturally, without any conscious thought.

Though this is desirable for a child, when the child grows up, he is taught how performing mitzvos out of habit is improper and that he should understand and think about his Torah practice so that he will be motivated to apply himself to it with greater intensity. Thus, we see that although a person started out with “engraved letters,” there is still room for growth. Torah and mitzvos must be part of a person’s nature, his habit and natural tendency. Simultaneously, he must be constantly striving to progress and reach higher peaks.

The above is also related to the continuation of the Torah portion which mentions the blessings and the curses that come about as a result of our service. When Torah and mitzvos are engraved in a Jew’s being in a complete and total way as the letters of the Ten Commandments were engraved from one side of the tablets until the other – his entire existence is permeated with G-dliness – then G-d will surely grant him all his material needs with the intent that

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95. This statement allows us to understand another statement of our Sages. Our Sages state that just as at the giving of the Torah, the Jews responded with “fear and awe,

trembling and cold sweat,” so, too, we must study Torah with the same emotions. Since “G-d is studying opposite” the Jew who studies, he should feel the same awe which

our people experienced at the revelation on Mount Sinai.

through his service, the Jew will also connect these entities to G-dliness. Even when on the surface, it appears that one's portion is not good, ultimately one will realize how these are also blessings, indeed blessings so great that they must be hidden.

These concepts must be expressed in our service within the world. We must demonstrate how G-d's relationship with the world parallels that of engraved letters, i.e., the world is nothing more than a dwelling place for G-d, and not that of written letters, that the awareness of G-d is an addition to the world's essential nature.

This concept is expressed by the Rambam at the very beginning of Hilchos Yesodei HaTorah, where he writes that the entire creation came into being from "the truth of His existence," i.e., G-d's essence. This will be "engraved from side to side," i.e., it will be openly apparent how the world is G-d's dwelling place and His creative power will be visible within creation. [96]

3. The above can also be connected to the portion of Rambam associated with the present day which includes the fourth chapter of Hilchos Maaseh HaKorbanos (The Laws of the Sacrificial Procedures). [97] At the very beginning of this chapter, it is stated that the sacrifices must be offered during the daytime. Metaphorically, this relates to our service of G-d, for the word korban, "sacrifice," is related to the word karov, "close." [98] A Jew's drawing close to G-d must be during the day, amidst light and revelation, in both a material and spiritual sense. This applies even when a Jew is in the night of exile. The permission the Torah grants to offer certain aspects of the sacrifices at night reveals how a Jew is able to transform the night into day, "the night will shine as the day."

This is particularly relevant at present when we are approaching the year 5750, which according to certain opinions is equivalent to

midnight of the sixth day. [99] According to some authorities, this is one of the years in which it is appropriate for Moshiach to come. In the times of the Gemara, the Sages already declared, "All the appointed times for the Moshiach's coming have passed and the matter depends only on t'shuva." Since that time, the Jews have performed a multitude of Torah, mitzvos, and t'shuva. Hence, Moshiach's coming must be very imminent. May it be in the present year, 5749. Indeed, the name of this year spells out the Hebrew word, tashmet. The Torah uses that word in the verse: "Release every [debt] your brother [owes] you."

4. The Rebbe Shlita spoke again about the lesson to be learned from the counting of the Omer, the importance of "Showing respect to each other." (See the Sichos of Emor and B'Har.) The Rebbe Shlita also stressed the importance of studying Pirkei Avos as is customary during this time period.

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96. It is told that the Maggid of Mezritch was able to recognize the identity of the craftsman who fashioned an article by looking at the article. Similarly, we should be able to recognize G-d's existence by looking at His handiwork, the creation.

97. The name Maaseh HaKorbanos literally means, "the deeds of the sacrifices." This implies that a Jew's process of drawing close must also include his deeds.

98. The literal translation of VaYikra 1:2 is: "A person should he offer a sacrifice of you." By using this phraseology instead of stating, "Should one of you offer a sacrifice," the Torah alludes to the fact that the sacrifice must be "of you," that the person must see himself as a sacrifice to G-d. This does not mean that he must offer his life, but rather every aspect of his behavior must be carried out as befits a sacrifice. We see an example of this in the behavior of the Patriarch

Yitzchok. At the Akeida, he was designated as "a perfect burnt-offering," nevertheless, he was not slain and continued living in our world until he reached the age of 180, more than any of the other Patriarchs.

99. There is also a significant halachic point associated with midnight. The Rambam (Chapter 4, Halacha 2) states that the portions of the sacrifices that can be offered at night may only be offered until midnight. Even though according to the Torah itself, they may be offered until dawn, the Sages instituted this restriction lest the priests delay offering them until after that limit has passed.

Rashi (Brachos 2a) differs and explains that these portions can be offered until dawn because the priests are careful and precise and would not delay offering the sacrifices beyond the time allotted by the Torah. His opinion is supported by the fact that many

other restrictions of this nature were not enforced upon the priests who were involved in the service in the Beis HaMikdash.

Despite this logic, the Rambam differs. It is possible to explain his opinion as follows: It was desirable to offer all the entire sacrifice during the day. Even though the Torah allows certain portions to be offered at night, this is clearly not preferred as obvious from the laws which allow the entire sacrifice to be offered during the day on the Sabbath. [Were there to be no preference to the offering of these sacrificial portions to be offered during the day, the Sabbath laws would not be violated in order to allow them to do so.] Thus, it is clear that the priests involved in offering these sacrifices were somewhat lax in their duties and, thus, it is clear that certain safeguards should be taken to insure that the required time limits not be overstepped.

# VAAD HANACHOS HA'T'MIMIM FROM THE INSIDE TO THE OUTSIDE

INTERVIEW BY AVROHOM RAYNITZ

*When was the Vaad Hanachos HaT'mimim founded and what did the Rebbe have to say about it? Which sichos did the Rebbe edit and which sichos went out in a separate kuntres? What was the chazara system, and what was considered a good chazara? When did they leave out paragraphs and when did they add them? \* Rabbi Simon Jacobson, director of Vaad Hanachos HaT'mimim, and one of the main chozrim, in an interview with Beis Moshiach. \**

## Part 3 of 3

**In the unedited hanachos you sometimes omitted parts of sichos. Sometimes you indicated that, while others times you didn't. Why?**

Sometimes there were explicit directives from the Rebbe to leave out portions of sichos, for various reasons. Recently, the fact that the Rebbe said that parts of the sicha of Parshas Bo 5751, in which the Rebbe spoke about Iraq should be deleted, became publicized.

In 5738, when the Rebbe spoke a great deal about *shleimus ha'Aretz*, we were told by the Rebbe that since these sichos were not in the style of those accustomed to learning the sichos, they should be printed separately from the *hanacha*.

The Rebbe wrote to us a number of times that not everything that is said

on Shabbos ought to be printed for all to read, which is why they were said on Shabbos. It was clear that sharp words, especially when they were said in reference to a particular person, were not meant to be written. In the *hanachos* I would note where a paragraph was missing. Some of the guidelines – as to what is considered sharp – I learned from the Rebbe's own omissions in *Toras Sholom*.

Instructions to omit things were received solely from the Rebbe. Not from anyone else. If we were unsure, we asked the Rebbe. So for example, in the 850<sup>th</sup> year of the Rambam, there was an entire *sicha* in which the Rebbe explained the connection between the 850<sup>th</sup> year and the word TeTaKeN (which equals 950). At first, we didn't know what to write in the

*sicha*, because the word adds up to 950, and what does it have to do with 850?

Some suggested that we leave out that paragraph, and they probably wrote the Rebbe about it. What happened was that we got a note from the Rebbe which explained the connection between the word TiTeN (850) and TeTaKeN (950). We began the *sicha* with the connection between the two words, and then we continued with the Rebbe's long explanation about the connection between the Rambam and TeTaKeN.

Some of the things the Rebbe said were indeed enigmatic.

The Rebbe once said that he generally prepares for a *sicha*, but sometimes in the middle of a *sicha* a good idea comes to him, which he expands on, sometimes even at length. The Rebbe emphasized that since it was said publicly, there was *siyata d'Shmaya* (Divine assistance) that it would be apropos, even without preparation. That's what the Rebbe said. Of course, *chassidim* understand it as, "*Sh'china midaberes m'tichocho grono*" (the *Sh'china* speaks from his throat).

This topic reminds me of an interesting story that happened when we were working on *Seifer HaLikkutim* (a compilation arranged alphabetically by topic) of the Tzemach Tzedek. The Rebbe prepared *Ohr HaTorah* for Shmos himself, and since he did not have the original manuscripts at that time, only copies, some of which were filled with errors, the Rebbe filled in where things were missing, and he wrote that perhaps this is what ought to be written there.

In 5738, the Tzemach Tzedek's original writings arrived from Warsaw, and the Rebbe said they should be compared to what had been printed, and any corrections should be made. It was amazing to see how in nearly all the places where the Rebbe had filled

in, the emendations corresponded precisely to what the Tzemach Tzedek had written, but there were two places in which the Rebbe wrote differently than the Tzemach Tzedek. We asked the Rebbe what to do, and the Rebbe said his notes should remain, and he added that another manuscript had arrived and it was written differently there... From this story we can see the force of the Rebbe's words – that even when it was only an assessment, it was not to be erased, even when comparing it to what the Tzemach Tzedek wrote!

I once heard that when the Rebbe published the indices for *Torah Ohr*, a *chassid* asked why the topic of “Shabbos and Yom Tov” was sometimes noted under “Shabbos,” and sometimes under “Yom Tov.” This was before the *nesius*, and the Rebbe answered: 1) “*Sh’gios Mi Yavin*” (who can apprehend [all] errors), 2) this is also precise, and the Rebbe explained to him why each item had to be where it was.

The same is true for *sichos* – that when there were things that were not fully understood, the Rebbe's response was in accordance with the question. When somebody was *meharher acher rabbo* (second-guessing the Rebbe), he

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sometimes got an answer about it being a “*plitas peh*” (a slip of the tongue) and the like; and when somebody believed that there was an underlying reason, the Rebbe explained what it was.

Generally, when there was uncertainty, I didn't write. But there were times that I erred and included things that were doubtful, and the Rebbe said it should be deleted. So for example in the eighties, on the Shabbos before Yud-Alef Nissan, the

Rebbe spoke very sharply against those who opposed *Mivtza Neshek* (candle lighting campaign). The Rebbe said that they come with complaints about “*minhag avoseinu b'yadeinu*” (we maintain the customs of our forebears) and “*chadash asur min ha'Torah*” (the new produce is prohibited by Torah), while ignoring how distant they are from their father's customs, those who devoted themselves to Torah study and didn't read newspapers, etc.

I prepared this part for editing and gave it in to the Rebbe. The next day, on Yud-Alef Nissan, although the Rebbe usually dedicated this day to solitude, the Rebbe sent out the *sicha* with a general comment: Will this fulfill [the directive of] spreading the wellsprings outward? The touchstone was: how would this affect someone opposed to *Neshek*. If it would get him to stop opposing it, then it should be printed; and if not, it shouldn't be printed. At that time, the Rebbe wrote to me that not everything said on Shabbos to the *chassidim* needed to be publicized.

**Do you remember any special editing the Rebbe did in regard to *inyanei Moshiach* and *Geula* or the identity of Moshiach?**

To the best of my knowledge, all the unusual statements said regarding *inyanei Moshiach* and *Geula* were said by the Rebbe himself at *farbrengens*, and we transcribed them word for word. Take for example the *sicha* of Parshas Shoftim 5751, the *sicha* about prophecy in our generation, and compare it to the brief summary (published immediately after Shabbos), and you'll see that the strong statements in that *sicha* are word for word what the Rebbe said at the *farbrengen*, with almost no revision by us. The Rebbe said it so clearly that there was no need for reframing the words.

In the *sicha* of Parshas Eikev 5751, the Rebbe asked: since we finished everything, why hasn't Moshiach arrived? The Rebbe answered that



perhaps it's because of a certain aspect of *hafatzas ha'maayanos* that wasn't done, referring to Braille, but since even that was recently achieved, Moshiach surely must come.

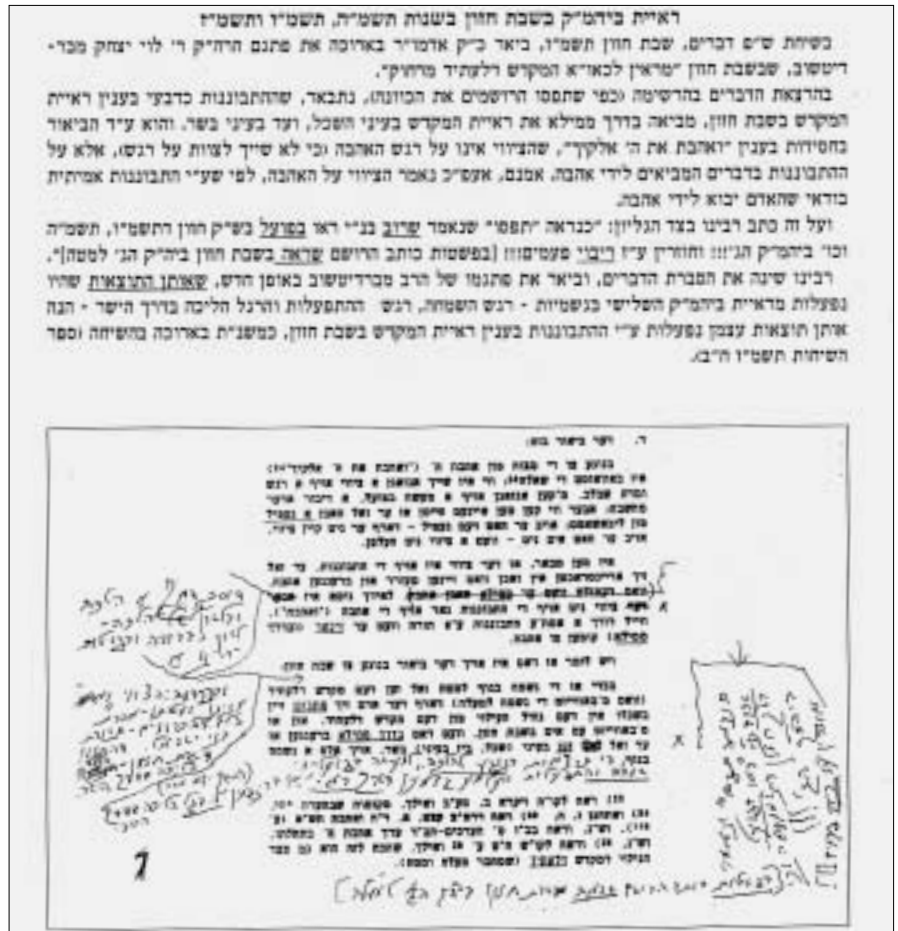
When I submitted the *sicha* for editing, I wrote to the Rebbe that if so, there's no end in sight, because one can always find another good thing to do that wasn't done yet. The Rebbe did not respond directly to my comment, but with the Rebbe's editing, a change in wording here and the addition of a word there, the Rebbe changed the explanation of the *sicha* in a way that explained why you can't explain each time that there's something else that hasn't been done.

It's a deep topic and necessitates understanding of some fundamental *chassidic* ideas, but the point is this: in *Tanya* it's explained that when the *solles* (fine flour) was brought as a sacrifice, this elevated all of plant life. That means that the *avoda* of *birurim* doesn't have to deal with each detail individually, but it can affect whole categories. Therefore, when Jews are in a certain country and they are *mevarer birurim* there, it's considered as though they were *mevarer* the entire country.

In the editing of that *sicha*, the Rebbe stressed that we are dealing with a category of *hafatza*. It's not about another stage, another good project, but a new category, since up until that time the blind could not learn *chassidus*, and now they can. And in these things, in terms of breaking new ground, the *avodas ha'birurim* is complete.

**As far as the *sichos* of 5751 and especially 5752, we see tremendous differences between the *hanachos* and the edited *sichos*. Why is this so?**

As I said earlier, we had *horaos* from the Rebbe as to how to rework the *sichos*, and how to present them for editing. The Rebbe once wrote to me that it is incumbent upon the one recording the *sicha* to provide an answer if an answer is missing, and to



The Rebbe's editing of the *sicha* of Shabbos Chazon 5747 from a *t'shura* given at Rabbi Yossi Jacobson's wedding.

pose a question if a question is missing, and to avoid repetition. The Rebbe also explained to us how to do this, based on that which is explained in *chassidus* and in earlier *sichos*, and most importantly – that there should be no extraneous thoughts. On another occasion, the Rebbe told us that after forty years of instructions, we ought to understand.

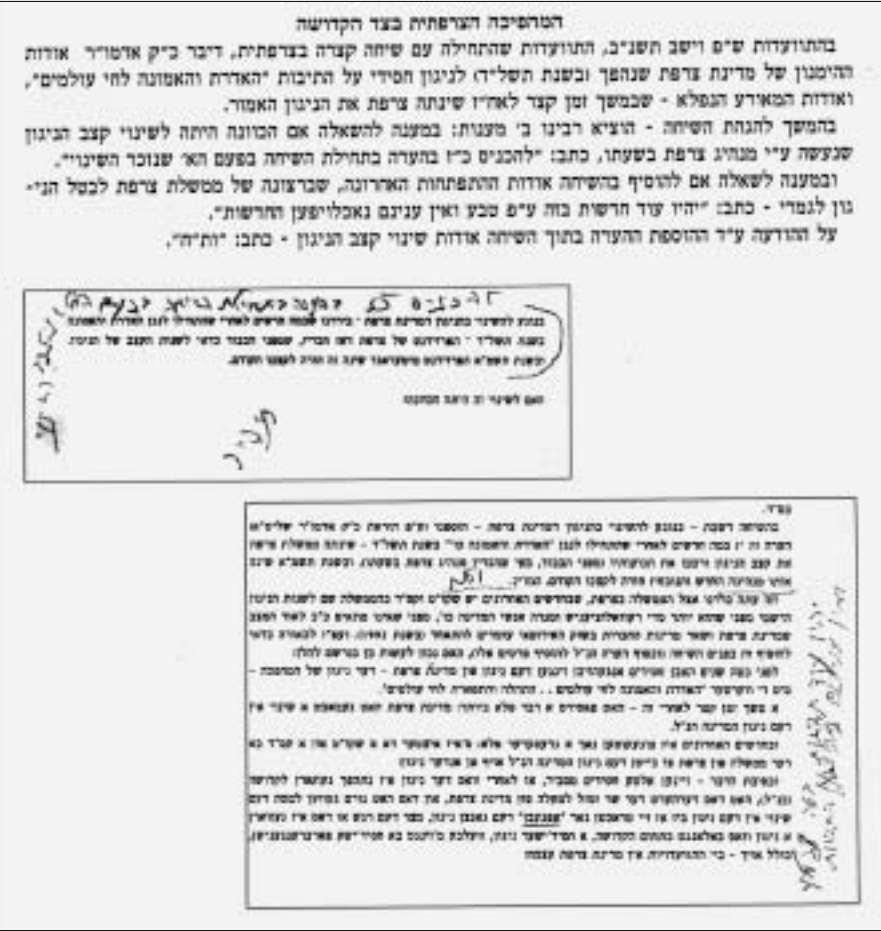
From this *horaa* of the Rebbe, we realized that when the Rebbe explains something, and we see the same thing in *Torah Ohr*, where there's a question preceding the concept we should take the question from there and include it in what the Rebbe said.

That's the way it was throughout the years. In the *sichos* of 5751-5752 it's more pronounced, since the Rebbe spoke more briefly in these *sichos*. If

you listen to a tape of a *sicha* from those years, you'll hear the Rebbe say, "*k'medubar l'eil b'arucha*" (as was said earlier, at length) dozens of times. Look in the *sichos* of previous Shabbasos and you won't find any mention of these things. I realized, based on the answer I mentioned earlier, that the Rebbe was speaking extremely concisely, and was not repeating things that were said before. It could have been something from 5710 that the Rebbe was referring to when he said, "*k'medubar l'eil b'arucha*."

In earlier years, the Rebbe explained certain things a number of times, but in 5752 the Rebbe said, "*k'medubar...*" You could see the brevity of the *sichos* also in the timing of the *farbrengens*. The *farbrengens* were





The Rebbe's editing of the *sicha* of Parshas VaYeishev 5752, the *sicha* about the French national anthem, from a *t'shura* given at Rabbi Yossi Jacobson's wedding.

extremely short. In earlier years, *farbrengens* could end at six or even seven, while in 5752 *farbrengens* lasted until about three a.m.

Sometimes we found it very difficult to figure out which "le'il" the Rebbe meant, but we worked to find comparable concepts in *chassidus*, and *baruch Hashem*, we had *siyata d'Shmaya*, and were successful, and the Rebbe approved of what we wrote after his editing and corrections.

In general, when you look at the *maamarei chassidus* the Rebbe said over the years, you see something interesting. In the early years, most of the *maamarim* were based on *maamarim* of the Rebbe Rayatz and Rebbe Rashab. From 5717, most were based on those of the Rebbe Maharash. From 5726, the *koch* began

in the teachings of the Tzemach Tzedek, and in 5738 in those of the Mittlerer Rebbe. In the *Mem's* the Rebbe was *medayek* in the teachings of the Alter Rebbe, and from 5748 and on began the era in which there's a great similarity to the teachings of the Maggid and the Baal Shem Tov, deep concepts that are said concisely, just points.

**In the *sichos* of 5752, what aspect of the *sicha* was the most difficult to capture?**

Finding the *chiddush* of the *farbrengen*. The Rebbe began the *sicha* with a certain topic, and immediately began explaining how this topic was connected to *Geula*, and then he connected another topic to *Geula*, and another topic. It required a lot of thought in order to understand what

the heart of the *sicha* was.

**So what did you do?**

I simply sat all day and learned the topics spoken of in the *sichos* in the *maamarim* of the Rebbeim. After learning these topics extensively, the topics slowly began becoming clear until I suddenly understood the depth of what the Rebbe had said. The Rebbe incorporated entire topics within a few words. It was like putting a puzzle together, where the Rebbe put in 10% and we had to find the other 90% hidden within and hinted at in what the Rebbe said.

I can show you *sichos* where one line of the Rebbe hints at an entire *maamer* in *Ohr HaTorah*. Sometimes there were more than one hundred such *diyukim* in a *sicha*. It took us an entire day, but in the end we succeeded in understanding what the Rebbe meant, including the overall *chiddush* the Rebbe was being *mechadesh* in the *sicha*.

Sometimes we were able to understand what the *chiddush* was in the middle of the *sicha*; sometimes my brother got the *chiddush*, and sometimes we just didn't get it and we spent a full day working on finding the *nekuda*.

After *chazara* I would write down all the points on one page, and I began drawing correlations between topics in order to understand the connection between them and the structure of things. After I managed to understand the depth of what the Rebbe said, it was so clear, so exact within what the Rebbe had said so that I had no doubt at all that this was what the Rebbe meant. Obviously, after it got the Rebbe's approval and editing there was no question that this is what the Rebbe meant, and I thank G-d that I succeeded in understanding it.

I pray and hope for the day when we will see the Rebbe again, when he will teach us *Torasos shel Moshiach*, *teikef u'miyad mamash!*

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TRANSCRIPT: ALEXANDER ZUSHE KOHN

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*(Continued from issue #413)*

**Rabbi Greenberg:** Now, Rashi seems to be of the school of those who apply this prophecy to the past, to the Babylonian exile. Rashi says, “*Od asid lakum navi l’keitz shanim*” – “*There will be another prophet who will arise at the end of years,*” “*sh’yisgaleh lo chazon l’masai yihyeh mo’ed mapalas Bavel u’Geulas Yisroel*” – “*To whom will be revealed the vision of when the time will be for the downfall of Babylonia and the Redemption of Israel.*” And in the next verse it says specifically that it refers to the seventy years after which Babylonia was supposed to be destroyed, according to the prophet’s prediction, and that there will be another, delayed date, at which time this prophecy will be fully fulfilled.

So, Rashi is referring to the

Babylonian exile. However, the Gemara and other commentaries say clearly that it refers to the future Redemption. Maimonides, too, uses the words of this verse in his discussion of the Thirteen Principles of Faith, where he says that one is supposed to wait for Moshiach even though he tarries, for he will definitely come, and he will not delay.

Now, what’s interesting here about this Rashi is that it seems to fuse both interpretations. Now we understand how these two interpretations come together. Because what we see here, in the recent past, is that there was a war associated with Redemption, just as it says in the Midrash that you [Rabbi Gold] quoted at the beginning of this program, which the Rebbe

emphasized was a reference to the Gulf War, and then that war was aborted, so to speak, in the middle; it did not end. And people were disappointed and disillusioned over the fact that it did not end and the revelations that were foretold did not materialize.

But what is happening now?

We are seeing the end of that Babylonian destruction, in reference to the future Redemption – just like the original Babylonian exile ended in two stages, so to speak. So one shouldn’t become discouraged by the fact that it didn’t finishing in the beginning. I think that Rashi is trying to tell us – or at least allude to the fact – that the future Redemption of Israel will also come about in two stages. But one thing is for sure, one thing is definite, that when the Rebbe said, “*Od chazon la’moed,*” i.e., that there will be another vision of the appointed time, when this [i.e., the Redemption] will come true,” he was predicting that there would be a sequel to the Gulf War, and that’s what we’re seeing right now.

**Rabbi Gold:** Rabbi Greenberg, we have a question from our listening audience. Hello, you’re on the line with “Living With Moshiach.”

**Caller:** Okay. I just have a question, I don’t understand something. My cousin is named Menachem Mendel, and he is named after the Lubavitcher Rebbe, and if the Lubavitcher Rebbe is still living, then how is he named after him?

**Rabbi Greenberg:** I don’t think that relates to what we were discussing.

**Rabbi Gold:** Give a shot anyway, Rabbi Greenberg.

**Rabbi Greenberg:** The naming of someone after a great person is something that has always been done. Among Sephardic Jews, they give these names after living people – that’s number one. Number two:

superpower. Thus, the scenario described in the Midrash of an Arab king going to Aram for advice, represents an Arab country, Kuwait, going to the U.S. for help.

The Rebbe declared that despite the ominous situation there is no reason to become confounded or fearful – quite the contrary. Over the next few months, the Rebbe repeated the words of this Midrash numerous times and pointed out that this confrontation was another signpost heralding the time of our Redemption.

On Shabbos Parshas Bo, the 4<sup>th</sup> of Sh'vat, 5751 (1991), the Rebbe continued this discussion. One of the Rebbe's oral scribes, Rabbi Yosef Yitzchak Jacobson, received a call from Rabbi Groner, the Rebbe's secretary, who told him in the Rebbe's name not to publish the part of the talk that dealt with the

U.S. war against Iraq. In explanation, the Rebbe had told the secretary "*Od Chazon Le'moed*," which essentially means that these words will be applicable at a future time.

Last week, Rabbi Greenberg pointed out that this biblical verse can be found in Habakkuk 2:3. When we examine that verse, we discover the startling hidden message that the Rebbe was telling us at that time.

Welcome back, Rabbi Greenberg, to our show.

**Rabbi Greenberg:** Good evening. It's good to be back.

**Rabbi Gold:** Thank you very much. Everybody was really startled by what you revealed last week from Habakkuk. I understand that you're planning to discuss the issue of Iraq and the *sicha* of Parsha Bo that was said in connection with the

first Gulf War.

**Rabbi Greenberg:** Well, I wouldn't say that I revealed it; it was always there. But sometimes people have seen things and read things, yet it doesn't occur to them that it has significance until someone actually provokes the interest and makes us look further. Now, this is true about a lot of things with regard to Moshiach. These are things that were written and discussed and printed years ago, decades ago, and centuries ago. When the time comes, all of a sudden we pay attention to it. I'm sure many people studied that Midrash that you referred to before, and it didn't occur to them that it would be coming true very soon. The Rebbe is the one who realized that the events unfolding in the Gulf are the fulfillment of that prophecy.

**Rabbi Gold:** Rabbi Greenberg, could you repeat that Rashi that you discussed last week? Unfortunately, we had to cut you short last week because we ran out of time. Do you have a moment to discuss that?

**Rabbi Greenberg:** Habakkuk is one of the Prophets in the book *Trei-Asar*, known as *The Minor Prophets*. Habakkuk prophesized the destruction of Bavel, or Babylonia, and focuses a little on that exile, as opposed to other exiles. In the 2<sup>nd</sup> chapter of Habakkuk, very interestingly, he starts off by saying that he is going to stand in his place, and he is not going to budge until G-d tells him when this exile will end. This degree to which the Prophet went to make sure that the end of exile would come about is a very interesting fact in and of itself. Then, Habakkuk records that G-d responded to him. Interestingly, G-d did not rebuke him for making such demands. Then, in the 3<sup>rd</sup> verse it says, "*Ki od chazon le'moed*," – "There is yet going to be a time for this vision



RABBI HESCHEL GREENBERG

*One thing is for sure, that when the Rebbe said, "Od chazon la'moed," i.e., that there will be another vision of the appointed time, when this [i.e., the Redemption] will come true," he was predicting that there would be a sequel to the Gulf War, and that's what we're seeing right now.*

to come true.” Then it goes on [to say] “Veyafe’ach lekeitz velo yechazev” – “And it shall speak of the end and it shall not lie,” “Im yismama, chakeh lo” – “If it tarries, wait for it,” “Ki vo yavo” – “Because it will surely come,” “Lo ye’acher” – “It will not delay.”

Now this verse, which appears in the biblical book of Habakkuk, is explained by the Gemara, Sanhedrin 97b, to be referring to the coming of Moshiach. According to the Gemara, it is not a reference to the end of the Babylonian exile, but rather, to the coming of Moshiach. There are other commentaries that say that it refers to the end of the Babylonian exile. If it refers to the end of the Babylonian exile, it has to be understood in terms of the fact that the Babylonian exile ended in stages. There was a prediction that the Babylonian exile would end seventy years after it commenced.

*I’m sure many people studied that Midrash that you referred to before, and it didn’t occur to them that it would be coming true very soon. The Rebbe is the one who realized that the events unfolding in the Gulf are the fulfillment of that prophecy.*

When that date passed and the end of the exile did not occur, people were disillusioned. In that context, this verse is telling us not to worry – even though the destruction of Babylonia was foretold, there is another date for its final destruction. The verse is saying don’t worry, wait for it, it will certainly come, it will not delay.

Now, Rashi seems to be of the school of those who applied this prophecy to the past, to the Babylonian exile. Rashi says, “Od asid lakum Navi le’keits shanim” – “There will be another Prophet who will arise at the end of years,” “sheyisgaleh lo Chazon le’masai yihyeh mo’ed mapalas Bavel u’geulas Yisroel” – “To whom will be revealed the vision of when the time will be for the downfall of Babylonia and the Redemption of Israel.”

*(To be continued.)*

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# “WITH THE ALTER REBBE’S NIGGUNIM WE WILL GREET MOSHIACH”

TRANSLATED BY RABBI SHIMON NEUBORT



## *Biographical Sketches \* From the Sichos of the Rebbe Rayatz in America \* Seifer HaSichos – Kayitz 5700 Daytime Meal of Shabbos Parshas Pinchas – Part 1*

1. Today is Parshas Pinchas. In the year 5640, at the season when the Parsha of Pinchas is read in the Torah, I was born. The *parsha* of the week that is read in the Torah during the week when a Jew is born and emerges into this world has a certain connection with the person’s lifestyle and the events that happen to him. I was born on Monday of Parshas Pinchas. And the great majority of events that occurred with me and around me during the sixty years of my life (may it be a long life, with success in serving G-d, and in *ahavas Yisroel*) are implied in the *parsha* of Pinchas, in either hidden or obvious references.

2. The Alter Rebbe personally attended to the education of his son, Reb Moshe, and his grandson the Tzemach Tzedek during their school years. One of the guiding lessons that the Alter Rebbe taught them was that

during their after-*cheider* hours they should listen to stories of the *chassidim*.

3. When the Rebbe the Tzemach Tzedek reached the age of eight years (on Erev Rosh HaShana 5557) he began writing his book of stories and events. His first description was the schedule that the Alter Rebbe had arranged for his birthday, cautioning him that this was to be kept absolutely secret. He explained to him that a secret is something that one does not reveal; an absolute secret is something that is hidden to such an extent that one does not realize it at all.

[He wrote]: “The program began on Tuesday of Parshas Haazinu, 28 Elul 5557 after the *Maariv* prayer. At three o’clock, before *Slichos*, Grandfather [the Alter Rebbe] studied with me and gave me a program of conduct for Erev Rosh HaShana and

the two days of Rosh HaShana.” At one o’clock on Erev Rosh HaShana the Alter Rebbe blessed him with a birthday blessing, and after *Mincha* the Rebbe blessed him with the New Year blessing with which he blessed his entire household.

4. Among the Alter Rebbe’s routines that the Tzemach Tzedek recorded, on Yud-Tes Kislev he wrote a description of the Alter Rebbe’s activities and the *chassidic maamer* he delivered for the *yahrtzeit* of the *Mezritcher Maggid*. The Alter Rebbe also *davened* all three prayer services at the *amud*.

[He wrote]: “During the *yahrtzeit* feast, Grandfather spoke about the absolute *hiskashrus* [adherence] of a disciple to his Rebbe in general, and particularly his successor, who devotes the entire essence of his being [to his Rebbe].

5. On Motzaei Shabbos of Parshas Savo, the Tzemach Tzedek recorded in detail the proceedings of Shabbos Parshas R’ei,<sup>1</sup> which, in the year 5557, fell on the Birthday.<sup>1</sup> [He wrote]: “On Shabbos, Grandfather

1. I.e., Chai Elul, the birthdays of both the Baal Shem Tov and the Alter Rebbe.

Translator’s note: there seems to be an error here; 18 Elul fell on Shabbos Parshas Ki

Savo, not Parshas R’ei (which fell on 27 Av).

spoke about the three crowns with which Chai Elul is crowned: i) in the year 5458 (*Nachas*), on Monday, Chai Elul, our master the Baal Shem Tov was born to his saintly father, the hidden *tzaddik* and *gaon*, Reb Eliezer; ii) in the year 5484, on Wednesday, Chai Elul, our master the Baal Shem Tov reached the age of twenty-six years; on that day the soul of Achiya HaShiloni was revealed to him,<sup>2</sup> and he studied the five books of *Chumash* with the Baal Shem Tov during the next ten years (the Baal Shem Tov referred to Achiya HaShiloni as the ‘Baal Chai – Chaya, Yechida’); iii) in the year 5494, on Thursday of Parshas Savo – by command and instruction of his master, the *Baal Chai* – our master, the Baal Shem Tov, revealed himself (my uncle<sup>3</sup> explained the title *Baal Chai*: a master over the manner in which the essential revelation of the encompassing levels of the soul (*Chaya* and *Yechida*) became revealed.”

6. *Chassidim* are masters of song. The Alter Rebbe made *chassidim* into masters of song. The Alter Rebbe arranged ten *niggunim* according to the order of the *s’firos* in the worlds of *Atzilus*, *Bria*, *Yetzira*, *Asiya*.

On Yud-Tes Kislev 5663, we were privileged to hear from my saintly father, the Rebbe [Rashab], a lengthy and systematic commentary on the [Alter Rebbe’s] “Niggun of the Four Stanzas,”<sup>4</sup> saying that it corresponds to the Four Worlds of *Atzilus*, *Bria*, *Yetzira*, *Asiya*. All of us who witnessed that holy scene must remember how may saintly father stood up and declared: “All of us *Chabad chassidim* must give special praise and thanks to

G-d for the privilege of our *hiskashrus* to the Alter Rebbe. For through this we are connected with the *Ein Sof* of *Chochma* of *Atzilus*. And with the Alter Rebbe’s *niggunim* we will greet our righteous *Moshiach*.”

My great-grandfather, the Tzemach

**“All of us Chabad chassidim must give special praise and thanks to G-d for the privilege of our *hiskashrus* to the Alter Rebbe. For through this we are connected with the *Ein Sof* of *Chochma* of *Atzilus*. And with the Alter Rebbe’s *niggunim* we will greet our righteous *Moshiach*.”**

Tzedek, in his diary of *Simchas Beis HaShoeiva* schedule of the year 5557, writes that the Alter Rebbe delivered a short, keen, and passionate *avoda-maamer* on the Mishna,<sup>5</sup> “*Kol baalei shir yotzim b’shir v’nimshachim b’shir*”<sup>6</sup>

– both sorts of *avoda* of the soul [are through song]: the going out from higher to lower, from the hidden aspects of *Chochma* of *Atzilus* to the revealed aspects, is through song. And also the ascent from the revealed to the hidden aspects of *Chochma* of *Atzilus* (which is the essential revelation of the essence of *Ein Sof*) is through song.

That same year, at *simchas beis HaShoeiva*, his father-in-law, the [Mitteler] Rebbe, related what he had heard from the elder *chassid*, Reb Yitzchok Shmuel, who had been one of the Alter Rebbe’s disciples: When the Alter Rebbe returned from his first visit to Mezritch he said that the *Maggid* had revealed to him three things: i) who [the Alter Rebbe] is – a soul of *Atzilus*; 2) for what purpose his soul had descended to this world – to reveal *Chabad chassidus*; 3) that the revelation of *Chabad* is through song, in two ways: raising up and drawing down.

The Alter Rebbe said in this *maamer*: “‘All masters of song go out with song’ is [raising up] from lower to higher; ‘and are drawn by song’ is [drawing down] from higher to lower. The sound of the voice arouses one’s concentration, which is concentration on one’s essential intent. Not merely concentration on the goal, for his knowledge of the goal is limited. The essential intent is the intent of the Creator, which is limitless.”

And now, please sing the well-known “Warsaw Niggun” with internal inspiration, so that through this *niggun* we may draw here the students of Tomchei T’mimim of Warsaw.

*harness and may be drawn by a harness....”* But “*shir*” more commonly means song; thus, in this *maamer*, the Alter Rebbe uses a play on words, translating the Mishna as: “All masters of song go out with song and are drawn by song.”

2. See the Baal Shem Tov’s letter regarding this, in *HaTamim*, Vol. 4, p. 18.

3. I.e., the Mitteler Rebbe.

4. See this *sicha* transcribed in *HaTamim*, Vol. 5, p. 58.

5. *Shabbos* 5:1.

6. The Mishna discusses what sort of implements one may allow his animals to carry on *Shabbos*. The word “*shir*” here means a harness or bridle: “All those that normally wear a harness may go out with a



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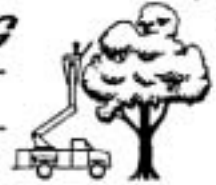


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# NOT OUR MAIN CONCERN

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



The Baal Shem Tov once was sitting with his pupils at the Shabbat afternoon meal when suddenly he closed his eyes, as though he was listening to some inner voice, and began to smile.

His face became flushed with joy and he suddenly opened his eyes, pushed back his chair, rose to his feet, and began to sing and dance ecstatically, spinning around and lifting his arms and legs like a young boy.

It wasn't long before all those present were dancing around him in a big circle, not even knowing why, but after several minutes the Baal Shem Tov suddenly stopped, sat everyone down, caught his breath and began explaining.

"You see, yesterday afternoon, a woman came to me crying. She had been married for ten years with no children, and the doctors had just told her that her case was hopeless. She begged me to bless her with a child, but I saw in heaven that it was not to be. In fact, I was informed that if I tried to change the heavenly decree I would be punished. Nevertheless I disregarded the danger to myself and blessed her."

Everyone was silent as the Baal Shem Tov paused for a moment, took a sip of water and continued. "Well, that was yesterday. But just now I heard another heavenly decree that my blessing to this woman will be fulfilled, and she will have a son... But, because I defied the will of Hashem, my punishment is that I lost any chance of going to heaven.

And that is why I am happy! Now I can serve G-d with no ulterior motives. That is indeed a reason to rejoice! And he again stood up and began singing and dancing.

\* \* \*

This week's portion is devoted mostly to describing the rewards that G-d will give to those who are faithful to His Torah and the punishments that are in store for those who are not. Interestingly enough, however, there is no mention here of heaven or hell.

Here the Torah should describe the eternal pleasures or justice that Hashem can mete out to whomever He sees fit, but it doesn't, nor does it anywhere else. (Although the belief in heaven and hell is one of the Thirteen Principles of the Jewish

faith.)

There are those who explain (Rambam "*Hil. T'shuva*" Chap. 9) that the Torah is only assuring us here that G-d controls the world and can remove or make physical obstacles to serving Him. But that doesn't explain why in the entire the Five books of Moses it doesn't mention the afterlife at all!

(In fact there once was even a "Reform" movement in Judaism whose adherents were known as Tzaddukim, who, among other deviations, did not believe in heaven or hell because of this reason – that it is not written explicitly in the Written Torah.)

The answer to this question is:

In Judaism this physical world is more important than the highest heaven.

The spiritual, to be sure, is very important; without it there is no soul or meaning (and with no meaning there is no enthusiasm). But this physical world is the essence.

It's something like building a house: We need ideas, blueprints, permits, machinery, workers, money, etc. But these are all of secondary importance; the main thing is the final house.

Similarly in the creation of the world: G-d made the heavens, or dimensions of Atzilus, Bria, Yetzira and Asiya, complete with *s'firos*, myriads of angels, and souls, as explained in the mystical *kabbalistic* books. But these are of secondary importance; the main thing is this physical world.

That is why the Torah and its *mitzvos* were given only in this world. Only here is it possible to serve G-d, and only here can one do *t'shuvah* and change oneself completely, even in an instant.

Here is where the Holy Temple was built, and it is here that G-d will be revealed permanently with the arrival of the Moshiach.

In Heaven, for sure, we can receive infinite spiritual rewards and indescribable pleasures, but it is only pleasure that *we receive*. Whereas, in *this* world we actually can *give Hashem* pleasure (as Rashi explains in VaYikra 1:9)!

Also, Heaven is only a temporary state; souls remain in heaven for a limited amount of time. In the Resurrection of the Dead, however, all the souls of the departed will leave their residences in Heaven and once again be clothed in bodies in this world forever. Then we will all see that this world is really higher than heaven, rather than just reading about it.

But a person can also make a mistake and think that if so, the most important thing is to succeed in this world and that this is the sign that G-d is pleased with him.

There is a story in the Talmud that disproves this: Once the pupils of the great Rabbi Shimon Bar Yochai, the Rashbi, saw an alumnus that had become rich, and suddenly they too desired riches. "What is wrong with wealth?" they reasoned. But their intentions were not as pure as is befitting such holy men.

Rabbi Shimon took them to a

huge valley, which upon the Rashbi's decree, filled with millions of gold coins. "Take!" said Rabbi Shimon. "But know that what you take will detract from your portion in the World to Come!" Needless to say, no one took anything.

That is how our section begins, "If *b'chukosai* (in my statutes) you will walk." G-d is trying to tell us that we should not just do the commandments, but rather, we must "walk," i.e., move forward and upward, and never stay in one place and be content with our spiritual

***"I saw in heaven that it was not to be. In fact, I was informed that if I tried to change the heavenly decree I would be punished. Nevertheless I disregarded the danger to myself and blessed her..."***

level.

And He is telling us how to do this, as well: we must treat all the commandments as *chukim*, decrees.

There are three types of commandments. Two of them: *mishpatim*, which are logical and humane (such as not killing or stealing), and *eidus*, which are (to some degree) commemorative (like the holidays or *t'fillin* and *mezuza*) are not essentially unique to Judaism. But the third type, *chukim*, such as the prohibitions of *shatnez*

or the consumption of milk and meat, have no logical or even religious reason, we do them only because G-d wants us to.

So G-d is telling us here that if we want joy, we should treat all the commandments like *chukim*. Even when we try to understand them we do it because understanding is also a commandment, but our real motivation should be only because G-d wants us to do them.

Then we will truly begin to walk, to move and rejoice in the service of Hashem. And what *we receive* in this world and even in the World to Come will not be our main concern.

Here is a story that illustrates this:

A well-known Chabad *chassid*, Reb Mendel Futerfas, once sat together with two other types of *chassidim*, and each began to tell stories about miracles that his Rebbe did. One told several impressive stories about how his *rebbe* healed the sick and even raised the dead! The other related how his Rebbe gave successful blessings for having children and acquiring wealth. When Reb Mendel's turn came, he announced, "Ill tell you a real miracle story!"

"Once my Rebbe told me to invest all my money, over \$50,000, in a particular business venture and when I did, I lost every penny!"

"Are you joking?" asked the other *chassidim* after a minute of shocked silent. "What type of miracle is that?!"

"The miracle," answered Reb Mendel, "is that I remained a *chassid* of the Rebbe."

Reb Mendel's connection to the Rebbe far exceeded his personal interest and gain. He was connected with the Rebbe in his very essence.

For more articles from Rabbi Bolton visit: [www.ohtmimim.org/torah](http://www.ohtmimim.org/torah)

# BETWEEN THE COMMANDER-IN-CHIEF AND HIS SOLDIERS – TZIVOS HASHEM

## (1) SOLDIERS IN THE ARMY

One day in Tishrei 5741 during a *farbrengen*, a few children sat near the Rebbe's chair. One of the *chassidim* didn't like this and he tried to get them to move away. The Rebbe noticed what was going on and he said, "They are soldiers in Tzivos Hashem, while you are an ordinary citizen. How can you tell them what to do?"

## (2) CHINUCH FOR SOLDIERS OF MOSHIACH

The Rebbe once asked a boy who came with his father for *yechidus* whether he wanted Moshiach now. The boy did not answer, and the Rebbe turned to his parents and said: you need to educate children to want Moshiach now!

## (3) AS THE NURSEMAID CARRIES THE INFANT

The Rebbe once left his room for *Mincha* and on his way he distributed money for *tz'daka* to children. When he noticed a young child who wasn't tall enough to reach the *pushka*, the Rebbe tucked his *siddur* under his arm, picked up the child, and waited until he placed the coin in the *pushka*.

## (4) CHILD ALONE AND FATHER ALONE

At the Pesach *seiders* with the Rebbe Rayatz, it was customary for the child, Shmuel Zalmanov, to ask the *Ma Nishtana*. The night of Pesach 5711, this boy went to the Rebbe, and the Rebbe said to him that it looked as though he wouldn't be able to ask the *Ma Nishtana* as he

*The Rebbe turned to his parents and said: you need to educate children to want Moshiach now!*

usually did, and so he should instead ask it then. The boy said the *Ma Nishtana* and then the Rebbe took out a piece of *matza* and gave it to him. But the boy declined, saying that his father received some *matza* already. The Rebbe said: A child doesn't fulfill his obligation with the *matzos* that his father receives.

## (5) IN LUBAVITCH THERE'S NO CREAM

An American girl who passed by the Rebbe to receive a piece of *lekach* (honey cake) asked the Rebbe why there wasn't any cream. The Rebbe answered: In Lubavitch there's no cream.

## (6) MARCHING TOWARDS MOSHIACH

A Jew from Eretz Yisroel related, after he had had *yechidus*, that the Rebbe spoke to him about children of *Anash* who were growing up in Kfar Chabad. Among other things, the Rebbe said they needed to be educated properly, for they would be taken to greet Moshiach.

## (7) RANKS IN TZIVOS HASHEM

A man from Kfar Chabad brought his son with him to a *yechidus* with the Rebbe MH"M. The Rebbe asked the boy what rank he had attained in Tzivos Hashem. The boy didn't know what to answer, and the Rebbe said: In Tzivos Hashem there are ranks from private to general. Try to learn well and behave well until you reach the highest rank. When you become a general, let me know.



“In Tzivos Hashem there are ranks from private to general. Try to learn well and behave well until you reach the highest rank. When you become a general, let me know.”

### (8) RANK AND HEALTH

A parent who wrote the Rebbe that his son who was enrolled in Tzivos Hashem had been injured in a car accident and asked for a *bracha* received this answer from the Rebbe: Elevate your rank in Tzivos

Hashem and your health will be “elevated.” I will mention it at the *tziyun*.

### (9) A SOLDIER WITH A BADGE

One time when the Rebbe gave out *tz'daka* to children, the Rebbe asked one of the children if he had a Tzivos Hashem badge. When the child said he didn't, the Rebbe asked him why not.

### (10) DOUBLE

A child who came from far away for “dollars,” was seemingly ignored by the Rebbe. The Rebbe did not give him a dollar. The child was very disappointed and disturbed by this. A year later he returned with his family and went for “dollars” again. When it came the child's turn, the Rebbe smiled broadly and gave him two dollars.

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# BETWEEN A CHASSID AND THE REBBE – HISKASHRUS

## (11) THERE'S A REWARD FOR HIS WORK

A *chassid* who went on *shlichus* to a country in Europe was asked not to return to 770 for the first ten months of his *shlichus*. After a month, the *shliach* just couldn't stay away and he went to 770 for Shabbos Yud-Alef Nissan. Since he didn't have permission to travel, he tried not to stand out, and even asked the *gabbai* not to give him an *aliya* to the Torah. After the *davening*, the Rebbe called the *gabbai* to his room and said: How is it that a young man, a *rav*, a *shliach*, comes from overseas, and isn't given an *aliya*?

## (12) HIS WORD RUNS QUICKLY

The Rebbe once demanded a certain activity of his *chassidim* and after a day went by and he did not receive a report about it, the Rebbe asked one of the secretaries: Where is the "*m'heira yarutz d'varo*" (his word runs quickly) of the *chassidim*? Twenty-four hours have already passed and nothing was done yet!

## (13) BEING CAREFUL AROUND THE MEKUSHARIM

In the Rebbe's chapter of *T'hillim* 71 was the verse, "*yifrach b'yamav tzaddik*" (may the righteous sprout forth in his days). On a certain occasion that year, R' Yaakov Katz said to the Rebbe that one would think it should have said, "*yifrach b'yameinu tzaddik*" (in "our days," instead of in "his days"). The Rebbe smiled and said: Don't tell that to the *bachurim*; they'd reprint the *T'hillim*...

## (14) VISUALIZING HIS FACE

The Rebbe once said to a *shliach*: Whoever saw the Rebbe, my father-in-law, must – every morning (it doesn't matter whether before or after *Birchos HaShachar*) – go to a corner and visualize his face. This will give *chayus* for that which one needs.

## (15) PICTURE OF THE REBBE

In 5713 a *chassan* had a *yechidus* and the Rebbe told him that during the *chuppa* he should have a picture of the Rebbe Rayatz in his pocket. One of the *shluchim* also said that the Rebbe told him that he should always have a picture of the Rebbe with him.

## (16) THE REBBE APPRECIATES EFFORT

A *shliach* yearned to visit the Rebbe, but since he didn't have the money for a ticket he decided to just go to the airport to see the *chassidim* off.

When he got to the airport he met a wealthy man, who, upon hearing why the *shliach* had come to the airport, decided to buy him a ticket, and they both traveled to the Rebbe! When the *shliach* entered 770, the Rebbe saw him and smiled broadly.

## (17) AN EXCUSE THAT WAS ACCEPTED

A few months after the passing of the Rebbe Rayatz, one of the *chassidim* wanted to give a *PaN* to the Rebbe. The Rebbe refused to accept the *PaN*, and said he should go to the *Ohel* and read his *PaN* there.

The *chassid* said that now he understood what it said about Moshe, "and no man knew of his burial place," for if they knew, Yehoshua would not have agreed to accept the *nesius*, but would have sent everybody to the *tziyun* of Moshe Rabbeinu.

Hearing this, the Rebbe accepted the *PaN*.

## (18) TO BE SO FRIGHTENED BY A JEW?

Once, R' Ben-Zion Shemtov slept in the room near the small *zal*, upstairs in 770. Suddenly the Rebbe entered and R' Shemtov woke up in confusion and felt very uncomfortable. The Rebbe realized this and said, "*Ich gei shoin arois*" (I'm going out).

Shortly thereafter when he saw the Rebbe, he hid in shame. The Rebbe said to him: Where is your *ahavas Yisroel*? To be so frightened of a Jew?

## (19) WHAT A MEKUSHAR LEARNS

Rabbi Shmuel Lew asked the Rebbe in *yechidus* how to be a *mekushar*. The Rebbe said: Learn what I learn. "And what does the Rebbe learn?" he asked. The Rebbe answered: *nigleh* and *chassidus*.

## (20) HISKASHRUS OF YECHIDA AND YECHIDA

Someone in *yechidus* was asked whether he had said *Chitas* that day. When he replied somewhat naturally that he hadn't, the Rebbe said: I take time out to be connect my *yechida* with his *yechida*, and he answers without any emotion: "no"!

# “JEWS OF GRAND RAPIDS TALK A LOT ABOUT MOSHIACH”

BY C. NUSSBAUM



*Yosef Yitzchok Weingarten and his wife, Sarah, are raising their fifteen children, kein ayin ha'ra, in Grand Rapids, Michigan, under difficult conditions. Despite the difficulties, they built a beautiful community and have much nachas from their many baalei t'shuva, some of whom have become shluchim themselves. \* Mrs. Sarah Weingarten tells us about twenty-five years of shlichus.*



Rabbi Weingarten putting *t'fillin* on someone in the parking lot of the Chabad house after a Lag B'Omer parade.



*Shlichus* is in the blood of Mrs. Sarah Weingarten, for her grandfather was the renowned *mashpia*, Reb Mendel Futerfas. She herself has been a *shlucha* for twenty-five years in Grand Rapids, Michigan. She is fortunate in that her oldest son, who recently married, is a *shliach* there, too.

Today, after twenty-five years of non-stop work, with the *ko'ach* of the *meshaleiach*, she and her husband have transformed cold, exclusive Grand Rapids into a place with signs of Jewish life. Over the years they founded a nursery school, an elementary school (up to grade four), and a *mikva*, and one can even purchase kosher meat at the Chabad house, something which was unimaginable only a few years ago. But we're getting ahead of ourselves.

**Where is**

*Relative to what it once was, it's a whole lot easier. We used to have to send the children away from home at the age of six, but now they leave at age ten, an enormous difference as you can well understand.*

**Grand Rapids?**

Grand Rapids is in the mid-western United States, about a three-and-a-half-hour

drive from Chicago, and about two and a half hours from Detroit.

**How many Jews live in Grand Rapids?**

About 3000 Jews. It's a small community, but it's constantly growing thanks to certain jobs here such as those in the medical field, furniture, food factories, etc. Many people also come here from all over America because of the medical centers. The 3000 Jews consist of upper-class Americans and Israelis (some transient, some settled here). There are also a few dozen families from Russia. Grand Rapids is the second largest Jewish community in the state of Michigan.

\* \* \*

Sarah Weingarten was born and raised in England. She met her husband in New York and



after their wedding in England they lived in Crown Heights for a year and a half. Then they moved to Grand Rapids on *shlichus* and have been there ever since, for twenty-five years.

**Can you describe some of your activities and projects?**

We have a large Chabad house, a *shul*, a nursery school, and an elementary school for grades 1-4. We import teachers from New York, idealistic girls who are interested in *shlichus*. As opposed to the nursery which is for the entire Jewish population, the elementary school is primarily for the children of *Anash* and *baalei t'shuva*.

We do projects together with the *shluchos/teachers*. Every so often we hold *farbrengens*; we have regular *mivtzaim*, learning, *niggunim*, etc. *Baruch Hashem*, our work has expanded and we have been joined by two new *shluchim* families. One of them helps us develop our elementary school, and the other is our son and daughter-in-law, who recently married and live here. His job is to work with Jewish students who attend the university in Lansing, an hour away.

We also do special programs for children, particularly before Yomim Tovim. Every so often we have a program and speakers for women. Of course, there are special programs before Yomim Tovim that are connected with the Yom Tov. These programs target the general Jewish populace here.

Every Friday the *shluchim* go to the old age home and hospitals and distribute *challa*. There are also house calls that are made regularly at the homes of Jews in the city. *Baruch Hashem* we see some results from our work and we have a number of *baalei t'shuva* who are now *shluchim* themselves in various places around the world.

**Describe a typical day.**



**Children from the Chabad nursery in the park**

In the morning and afternoon I'm busy teaching in our school. In the evening I'm responsible for the *mikva* that we built fifteen years ago. *Baruch Hashem*, about 10-12 families use it regularly, which is heavy traffic compared to when we started out and there was no one. And of course, I'm also a mother, with all that that entails. *Baruch Hashem*, I'm so busy I barely have time to breathe.

**What about your husband?**

He's mostly at the Chabad house, busy with meetings and giving private and public classes. Sometimes he's called upon to supervise *kashrus* at plants in the area. As I mentioned earlier, there are many food plants here. He works for the big *kashrus* agencies.

**What do you do about kosher**

**food?**

We import most of our kosher food from Chicago, but there are quite a few kosher products in the local supermarket. The main problem is with the supervision of *pas Yisroel*, meat, and milk, which we get from Chicago.

Lately we've begun to bring meat from Chicago for others besides ourselves, for those who have committed to *kashrus*. We sell it at the Chabad house in order to make it easier for those who want to keep kosher. Who would have believed that thirty families would regularly want *glatt kosher* meat. In a small community such as ours, it's considered a great success, but naturally we always want more.

\* \* \*

The Weingartens have fifteen

children (*kein ayin ha'ra*), all of whom were raised in Grand Rapids. It was not at all easy. Some of the children have already grown up and left home: "The oldest is married and came here on *shlichus*, the second is in Australia, the third is in seminary in Yerushalayim, the fourth is in 770, the fifth is in Minnesota, the sixth is in Toronto, four children learn in the Chabad school in Chicago, and five are at home and attend the school we opened," says Sarah Weingarten.

*Chinuch* in Grand Rapids is no simple matter. Today there's a school that services children through fourth grade, but for those older than that it's hard. "It's not easy," admits Sarah, "but relative to what it once was, it's a whole lot easier. We used to have to send the children away from home at the age of six, but now they leave at age ten, an enormous difference as you can well understand. The older children go to the Chabad school in Chicago and

## *I'm also a mother, with all that that entails. Baruch Hashem, I'm so busy I barely have time to breathe...*

return home for Shabbos. My husband spends a lot of time on the road, going back and forth.

"The children who are still at home get a *chassidische* education, of course. They live with the Rebbe MH"M and see lots of videos of the Rebbe."

**What challenges do you face on *shlichus*?**

We taught ourselves to look at and think about things in a positive manner. Of course *chinuch* and obtaining kosher products is

difficult, but we're so busy that there's no time to think about what is or isn't hard. Above all else, we have to keep remembering and knowing that we are working with the *kochos* of the *meshaleiach*. We are never alone.

If it's still a challenge, I look back and see where we were and where we are today. For example, once going to the *mikva* meant a trip of a few hours each way, in the summer heat and through heavy snow. Today that's behind us since we have a beautiful *mikva* right here. It's definitely a reason to rejoice and carry on.

**What about the *nachas* you have from your *shlichus*?**

It's certainly a pleasure to see our *baalei t'shuva* and their children who themselves have become *shluchim*. There's no greater *nachas* than that. And in general, to be a *shlucha* of the Rebbe, and to see one's children who are also *shluchim*, there's nothing greater!

\* \* \*

Sarah tells of an incident that illustrates the idea of children being *shluchim*.

"Years ago I took my son to the doctor for a certain problem. The doctor told me to come back with the child a year later for him to check him out. When we returned a year later, we found the doctor wearing a large *yarmulke*. I didn't have to ask because he explained on his own, 'Do you know why I wear a *kippa*? Because if your three-year-old son can wear a *kippa* and he's so proud to do so, I can also wear a *kippa*!' Today he and his family are very much mekurav to *Yiddishkeit* and the Rebbe."

\* \* \*

When Sarah talks about their *baalei t'shuva*, she mentions them "by the way." When I press her for more details she's not too forthcoming.



Playtime at the Chabad nursery

“Many are *shluchim* themselves, and there’s no point in talking about their beginnings,” she demurs. But after I pester her, she tells me a little bit:

A few years ago when my husband was an *avel*, he needed a *minyan* three times a day in order to be able to say *Kaddish*. At first we thought it was unrealistic, but we ended up seeing an open miracle: throughout the entire year we had a *minyan* three times a day (except for two occasions).

People came from all over to be a part of the *minyan* – just for my husband. They understood how important it was for him to say *Kaddish*, and they came in his honor. Thanks to those *minyanim*, many people were *niskarev* to *Yiddishkeit*. Even a Reform rabbi, who never showed up at our programs, came to these *minyanim*.

Since then we have a *minyan* not only on Shabbos morning (as we had at first), but also Erev Shabbos, Rosh Chodesh, and on Yomim Tovim. Last Purim we had 150 Jews come to hear the Megilla and to join the Purim meal. We had catering from

*I sat down and wrote a letter to the Rebbe and reported the whole chain of events, and asked for a bracha. Two weeks later my husband came home with a letter and said, “Sarah, you got an answer from the Rebbe.” ... It was the nicest answer from the Rebbe! In this victory, we openly saw the ko’ach of the meshaleiach.*

Detroit, music from Chicago, and the *simcha* was enormous!

Another story:

A Jew once came to the Chabad house and got hooked on Judaism. Not only that, but he was *mekarev* his brother and sister, too. He married and has a beautiful *chassidische* family, and children on *shlichus*. It’s so touching to think that just a little while ago they weren’t even interested in starting a family, and now not only did they raise a family but their children are *shluchim*!

**What is the assimilation rate in Grand Rapids?**

(Sighs): High, like everywhere in America. Grand Rapids is no exception.

**Doesn’t assimilation make your work harder?**

“Sometimes yes. But as I said, you can only look at the positive.”

**How do you get along with other denominations?**

The Conservative community tried to obstruct our work a couple of times, like with the public *menora* lighting, but *baruch Hashem*, they



Matza baking at the Chabad house, run by the educational director, Rabbi Sholom Dovber Leiberov



Rabbi Weingarten doing *Kaparos*. This picture won a photography prize and was publicized in some newspapers.



failed.

They also tried to obstruct the opening of our school with a pretext connected to the problem of *Mihu Yehudi*. They did whatever they could to prevent the opening of the school. After their efforts failed, they sent me a letter shortly before school began, in which they informed me that they too had decided to open a school. This was really a bombshell and a big disappointment, because the community is tiny and it cannot sustain two schools.

I sat down and wrote a letter to the Rebbe and reported the whole chain of events, and asked for a *bracha*. Two weeks later my husband came home with a letter and said, "Sarah, you got an answer from the

Rebbe." It was a letter from the Conservative community informing me that they had decided not to open their school after all, since it didn't pay for them to do so. It was the nicest answer from the Rebbe! In this victory, we openly saw the *ko'ach* of the *meshaleiach*.

**Did they try to interfere with the opening of the *mikva*?**

No. We told them straight from the beginning that the *mikva* would not be used for conversions, and so they left us alone. Over time, we have established a nice relationship with the Conservative Rabbi, and they don't bother us anymore.

\* \* \*

The Chabad community of Grand

Rapids recently held its yearly public *seider* at the Chabad house, having about a hundred people attending. As far as plans for the future, Sarah says, "We hope to continue to expand, with Hashem's help, and to keep on working until the *hisgalus* of the Rebbe Melech HaMoshiach. Now is the time for action, not for stopping and looking around; it's not the time to despair, because the *Geula* is imminent. We must do all we can to prepare everybody for the *hisgalus* of Moshiach.

**Is Grand Rapids ready for Moshiach?**

Jews of all backgrounds talk a lot about Moshiach. It's not seen as something far-off or unfamiliar, *ch'v*. The main thing is he should come

# THE REBBE IGNITES SOULS IN FAR-OFF POONA

*The Kupchik family of Tzfas went on shlichus to Poona, India. They are there alone, nine souls: R' Betzalel and his wife Rochel, and seven of their ten children, who reach out to Jewish tourists in India. \* In a series of poignant as well as humorous letters that Rochel Kupchik wrote to the students of Beis Chana, where she worked until she left for India, she describes the challenges and adventures they are experiencing. \* Part 2*

(Continued from issue #413)

## A MOTHER'S LETTER TO HER SON

Baruch Hashem, Tuesday, 21  
Teives, 10:10 P.M.

Dear Itzik,

Abba is talking in the room that we call the Beis Chabad. The main room has walls with bookcases all around, and in the center are tables pushed together to form one long table. The meal is more or less over. A few other people showed up and I prepared another "nagala" of pasta.

Like Avrohom Avinu, *hachnasas orchim* is the main way to spread the wellsprings. Naturally, this is my job, and since for the meantime I have no *bakar* or even any *chardal* (cattle or mustard, a reference to what Avrohom served his guests), I must follow in the footsteps of Sarah Imeinu and hurry off to knead dough!

Although Lucy, our Indian maid, sometimes kneads, the results are just simple *tchapati* (pita-like flatbreads) and it's only good in a

pinch (of which there are many, especially when you get up in the morning and you can't run over to the bakery and buy two loaves of bread, or even some rolls!).

My main work is at night which is when I wrack my brains thinking about what to serve the next day. Don't think it's that simple. One must be *mehader* in the *mitzva* of *hachnasas orchim*, and the guests must enjoy the meals which need to be varied. Don't forget the limitations here: we don't have bags of salad from Gush Katif, nor is there any meat. We've got to go easy on the mayonnaise and pasta because when they're used up we won't be able to reorder any from the grocery store (actually there's a grocery store here which makes deliveries, but they mostly bring us water ...).

So the meals have to be based on natural ingredients: lentils, flour, and more lentils. Believe me though, that I am blessed and the meals really turn out special and excellent, one by one (even when yesterday the rice didn't work out; I

was embarrassed to serve Ashkenazi "rice cereal" like that, stuck together. Afterwards I laughed with Mendy and Yehudis about how they even asked for doubles).

What do I prepare? They prepared falafel – "they" refers to all the kiddies standing and kneading *pitot* on the special round surface for kneading *tchapati*. After some attempts we managed to create *pitot* with pockets and were we ever thrilled!

Yesterday I made tuna pizza out of the few cans of tuna I have. If you remember, they seemed to have gone into hiding and we weren't able to find them, and that's how we were saved from being sent back to Eretz Yisroel in that emergency at the airport when they charged us for overweight luggage.

What else? Eggplant, soup, and rice, of course!

Since, as the Rebbe has said, we have begun to live through some *inyanei ha'Geula*, Hashem has allowed me to have one of the 3600 servants that will be designated to each Jew. She helps with the cleaning (though even so, it's never really clean because the "guest house" that we're in is dilapidated and the perpetual lack of cleanliness depresses me, sometimes more, sometimes less, to tell you the truth. You've got to daven that we find a better place!)

Okay, I've overdone it with my escaping from the guests, so that's it for today. Remember that your devotion to your learning contributes towards our *shlichus*, and therefore you're a part of it! Truly!

Yechi Adoneinu Moreinu  
V'Rabbeinu Melech HaMoshiach  
Lolam Va'ed!

Love,  
Imma

## THE STORY OF A LANTERN-LIGHTER NAMED AYAL

*Baruch Hashem*, Rosh Chodesh  
Shevat 5761

Dear Beis Chana Girls,

A *chassid* once asked the Rebbe Maharash what a *chassid* is. The Rebbe answered that a *chassid* is a lamplighter. Before electricity, a man would go from lantern to lantern on the street and light them with the torch he was holding.

Asked the *chassid*: And what if the lantern is in the desert?

The Rebbe responded: Then you have to go there and light it.

The fascinating dialogue continues and it's worthwhile reading it. (I need to review it too since I remember it as one of the first things I learned when I came to Chabad (at your age), from the book *Ohr HaChassidus*.)

Since I have the *z'chus* to be in a place with lots of lanterns, I keep telling you about these lanterns for it is in order to light them, that we are here. Take Ayal for example. He's an unusual lantern. He was an officer in the paratroopers and a youth leader on a kibbutz. When he went out to tour the world, to South America, he suddenly felt himself in an identity crisis of "who am I and what am I worth?"

One day, on a balcony in Chile, he gazed at the stars and was moved – and suddenly he knew with certitude that there was Something up above and this Something was watching over him.

Ayal is a deep person, a thinker, and a number of years went by and he still hadn't found his way. When he found some direction and had some ideas, he sat down to write a book. His father begged him to get back to a normal life, to continue on at the university, and to get some degrees. "If you don't study at the university and have the title of "professor," who will read your book?"

But Ayal wandered around India,



R' Betzalel Kupchik reading from the Torah in India

thinking and searching. In the village of Darmasala he met Dror, a Lubavitcher who was there on *shlichus* for some months. That's where Ayal began discovering the world of *Yiddishkeit*. He came to our Chabad house one Friday night and has stuck with us ever since, becoming part of the scenery. Since my husband was in Tomchei T'mimim, he hasn't learned so many hours of *chassidus* before *davening*!

Every day Ayal comes here to learn for four hours: Likkutei Torah, *Tanya*, and now they're learning Eitz Chayim about the ten *s'firos*. Don't think that Ayal has grown a beard and *peios*. He is still not religious, but we have learned that "the light within it will bring him back."

How did I begin this letter? That a *chassid* is a lamplighter. He just has to stand and light!

If my memory doesn't fail me, in that same *sicha* of Melech HaMoshiach in which I learned about the lamplighter, the Rebbe says that when a *chassid* dedicates time to igniting someone else, he is not progressing in his own studies. For if he had sat and learned on his own, he would have certainly progressed in his *avodas Hashem*, whereas while teaching someone else, it's possible that the other person won't make progress. Yet the *chassid* sacrifices himself for someone else, and the end is that "Hashem illuminates the eyes of both of them," and the *chassid* benefits too. We certainly experience this!

Back to Ayal. As I said, he learns *chassidus* and we are at the stage of lighting the wick. He has already

committed to putting on *t'fillin*, and he comes every day, meditates in the room and puts on *t'fillin* with great seriousness. He has already given us two lectures on "the craft of living" and his way of finding truth in life. I hope that one day we'll hear him in Beis Chana talking about his path towards *Yiddishkeit*. For now, he's on the road. His lecture is not about *Yiddishkeit* of course, but apparently he has a

special soul and in his inner searching he has come up with ideas which are really *chassidic* ideas. The fact that we gave him the floor during supper really amazed him, and he makes sure to tell his audience how surprised he is, and how the Chabad house accepts him and about the *achdus* he finds here etc.

If you add to this the fact that he talks about how he came to believe in G-d, and that he tells the crowd – which is very interested in his story – that he studies *chassidus* and has decided to put on *t'fillin* every day, then you understand how his lecture is ultimately part of “*U'faratzta.*”

By the way, don't think that the decision to put on *t'fillin* was that easy. Ayal is a thinking type of person, and according to everything he had learned up until then on his own or from various meditations and cults (like Vifsana which is based on Buddhism), he came to the conclusion that the main thing is awareness, thought, emotion. Then he was told, no! *HaMaaseh hu*

*ha'ikar* (the main thing is action)! Even if you don't understand it at all and are completely unaware, Judaism is about action!

I wanted to write to you about *neshamos*, yet I ended up writing about one *neshama*, so as usual, I'll sign off with a promise to write again...

*Yechi Adoneinu  
Moreinu V'Rabbeinu  
Melech HaMoshiach  
L'olam Va'ed!*

*L'hitraot,  
Rochel'e*

## THANKS FOR EVERYTHING

*Baruch Hashem  
To the Beis  
Chana Family,  
hello!*

I began writing you about *neshamos* we meet here. I had planned to give you a generalized description etc. but when I finally got to the computer at the end of the day as the last guests left, I decided to write you briefly about only one guest who dropped in tonight.

Noga came early today. I was still busy finishing preparing supper (couscous). I haven't met a girl as refined as this in a long time! She's leaving tomorrow for the south, to a state called Karnataka (India is comprised of a

number of states), and then she's going further south. What did she want to know? The times for



**Celebrating Purim in Poona**



**The Kupchik children with local Jewish children**

He was in shock. It opposed everything he had developed. Yet, Ayal puts on *t'fillin*.



lighting candles in various places. "Don't look at me the way I am in pants," she says sweetly. "I try to keep whatever I can."

Apparently she keeps kosher and eats only fruits! Okay, so Mendy ran to the store and bought her a frying pan for *tchapati* (a type of pita) which she'll dip in the river tonight near her guest house, and then she'll be able to prepare *pitot* for herself.

I reminded myself that I had a piece of dough from yesterday in the freezer (instead of finishing the baking, I wrote to you ...) which I quickly took out and made into three challos for her, for Shabbos. The cake that I had put into the oven when she arrived had already cooled. It doesn't matter much that it didn't turn out that great but I packed it up for her for Shabbos.

When she parted from me in the kitchen and I gave her the food (including a sifter) all packed up, she said, "I think I am getting all these supplies for Shabbos because every Erev Shabbos I bring an old woman Shabbos food from my mother ..." and her voice began to tremble and her eyes filled with tears which she quickly wiped away. She fell upon my neck in a warm embrace.

Before she left she got a small traveling *pushka* and some *T'fillos LaDerech* to give other Israelis on the road, sort of like a mobile Chabad house.

After she left we checked to see what she had written in our guest book. I quote:

"Thank you. Thank you. Thank you. You helped me so much, you

have no idea how just staying here, the talks with Rochel'e, the great desire to help and give everything you have; an incomparable *shlichus* whose rewards we experience and feel. Thank you very much!!! Yisroel's good advice, the tools you gave me, the strength you implanted in me to keep Shabbos and *kashrus* and not to compromise! Thanks for everything!"

That's all for today, *l'hitraot*. I'll send this via e-mail (that requires walking for twenty minutes, believe me, and it is 11:15 p.m.)

Rochel'e

**Correction:** in the introduction to part one of Rochel Kupchik's diary, it said six out of seven Kupchik children are in India. Actually, seven out of ten children are there, *ken yirbu*.

## **Moshiach Summer Scholarship Program Yeshiva Ohr Tmimim**

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# ON BEHALF OF HUMANITY

By Shai Gefen

Remember Yossi Ginosaur? One of those who dreamed up the Oslo nightmare, who continued doing business with the murderer, Arafat, while Jews were being massacred? The profits went towards financing terror, while Ginosaur kept quiet and amassed a hefty amount of money. The story broke in a series of journalistic exposés, but high up there's someone who's making sure that it will be covered over. Just like with the agent provocateur, Avishai Raviv.

Police Commander Shlomo Aronishky told Channel 2 in an interview that the police found no evidence for prosecution against Yossi Ginosaur, and therefore, it will recommend that the file be closed.

The investigation began a number of months ago, based on the direction of Legal Advisor to the Government, Elyakim Rubinstein, following the exposé by journalist, Ben-Kaspit, and based on the testimony of Ezrad Lev, Ginosaur's partner. The premise of the investigation was a suspicion that Ginosaur worked under a conflict of interests by representing the State of Israel in meetings with Yasser Arafat, while simultaneously doing business with the P.A. on behalf of corporate interests from Israel, and earning millions of dollars thereby. It was also alleged that he conspired to provide false documents to the Supreme Court in which it was written that he had no business with the P.A. or any representative on its behalf. He also declared that he knew of tens of millions of dollars that disappeared from the escrow account that he held in the name of Arafat and the P.A., and these were suspected to have been

used to finance acts of terrorism. Nevertheless, he did not report anything to the proper authorities in Israel.

Yet the police did not find any evidential basis against Ginosaur. Everybody knows the facts clearly and nobody disagrees with them, but suddenly they're playing the "we don't know, we didn't say, we didn't hear, and there is no proof" game.

If the story was the other way around, boy would the country rock! If it involved someone from the Right of the political map, or a religious or *chareidi* person, who was caught doing the identical thing, he would be tried for being a traitor, for endangering the country's security, and he would be sentenced to life imprisonment, but this is one of the senior Oslo Criminals, who brought such immense tragedy upon us in the last decade, and that's why there's silence.

According to international law, Ginosaur ought to be considered a war criminal. It's incredible that while Arafat butchers Jews and finances suicide bombers, there sits a Jew who carries on business with him as usual, while there's no question at all that those profits are going to finance Arafat's terrorism.

That Ginosaur is a criminal is a fact. Now the police have shown their true colors. Otherwise it doesn't make sense that the file will be closed.

The scandal is even greater when just this past week, Baruch Marzel completed a half a year of exile from his home in Chevron with no trial, no court-case, after what happened at Gilad Farm. The police claimed that

he hit a policeman. Marzel got a sentence of two and a half months of community service as well as enforced exile from his family and home for half a year!

Think about that, hitting a policeman versus a thousand dead and thousands maimed.

## WE ARE GUILTY

The principals and directors of *yeshivos* and *mosdos Torah* convened at the Galei Tzanz Hotel in Netanya in order to discuss the financial cuts that will bring tragedy to the *olam ha'Torah*. It is two months already that they are facing these fiscal cutbacks in dread. They are planning a demonstration of half a million people because of these cutbacks. We can certainly understand their panic, especially when they have been used to the perks they've gotten for twenty-five years now.

As always, we must look for the root of the problem. It didn't begin yesterday, after Sharon decided he preferred Shinui over the *chareidim* in his Coalition. It didn't happen in one day.

The *chareidi* leaders are not examining the real reasons for the changes that have brought disaster upon them. Thirty-three years ago, the *nasi ha'dor* announced his opposition to the "terrible decree" of *Mihu Yehudi*. Representatives from the *chareidi* and *dati* worlds mocked this announcement and said it was time to fight for additional classrooms, for special funds, etc., but they were unwilling to amend the law which would prevent hundreds of thousands of gentiles from entering the country



as Jews and assimilating among the Jews. We know what resulted. Those *goyim* now rule the country. The immigration from the C.I.S. in the last thirteen years brought hundred of thousands of *goyim* into the country. They are a good part of the Shinui mandate.

*Chareidi* ministers sat in the Ministry of the Interior and signed documents allowing *goyim* to enter Eretz Yisroel, without a word of protest. Now, when the political map has changed – thanks to those hundreds of thousands of *goyim* that are here thanks to *chareidi* Knesset members – the *chareidim* are crying over decrees against the *olam ha'Torah*. Did any of them think about why this is happening? Did any of them confess their sins in not obeying the warnings of *nasi doreinu* when he warned us what would happen if we didn't amend this awful law?

Now they're crying out about *goyim* entering the country under Interior Minister Poraz. But did *goyim* just begin entering the country? Were *goyim* just now awarded benefits and grants, and allowed to be processed as Jews? This has been going on for close to fifteen years because of *chareidi* Jews who enabled this to go on despite the laws in our holy Torah!

These same individuals push for political concessions and the relinquishing of land. Now too, they talk about the solution when the Roadmap will be passed, and the Right will leave the government, and the *chareidim* will be back in again. They ought to know that those who supported Oslo, Chevron, and Wye, have no business coming and crying now. Those who supported peace agreements have no right to cry about the terrible economic situation. The *chareidi* world opposed the Rebbe time after time, and now it's paying the price with interest.

If that wasn't enough, what a nerve it is when certain *chareidi askanim*

turned to Chabad *askanim* and asked that Chabad use its influence to prevent these economic decrees!

### JOIN IN!

Matteh Shleimus HaAretz which is run by R' Shabsi Bloch, began a new round of national protest activities against the terrible danger of the Roadmap which Sharon has accepted. The campaign focuses on the Rebbe's clear message: A Palestinian State is a Tragedy for the Jews.

*Anash, chassidei Chabad* are asked to take part in protesting this endangerment of our lives, and as the Rebbe put it: when it comes to danger to life, one must protest and do everything possible in order to annul the evil decree.

### WHO SAID THE FOLLOWING?

"Now, after the fall of the terrorist state of Saddam Hussein, we can expect new demands from Israel: demands that it ignore many years of experience, and to once again rely on the words of terrorists who call for its destruction. We will hear voices calling upon Israel "to take chances." We must oppose any suggestion that Israel be forced to negotiate from a position of weakness and to have to rely on the promises of terrorists.

"Negotiations with Yasser Arafat and his henchmen, those who sharpen their tongues like swords, is foolhardy. Any agreement made under such conditions is like signing a death warrant. Yasser Arafat and his friends are enemies of peace and a danger to the community of civilized nations. Therefore, the U.S. cannot be a neutral go-between between its ally and a terrorist enemy.

"There's no basis for comparison between Israel and terrorists. Logic leads you to one conclusion regarding the proper role of the U.S. in the area: we are absolutely justified in standing at Israel's side, and our opponents are

*Did goyim just begin entering the country? Were goyim just now awarded benefits and grants, and allowed to be processed as Jews? This has been going on for close to fifteen years because of chareidi Jews who enabled this to go on despite the laws in our holy Torah!*

absolutely wrong. Israel's war is our war, against terror and "on behalf of humanity."

"Israel is one of America's greatest allies. No significant concessions ought to be demanded of Israel in exchange for empty promises of Palestinian leaders. Israel needs freedom to conduct negotiations on its own terms and not based on instructions from above."

Nu? Did you guess?

This speech was made last week by House Majority Whip Tom DeLay, a Republican from Texas, at a rally in support of Israel in Washington, organized by Christians Who Love Israel. How come not a single Israeli leader talks like that?

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# HA'RAV R. AVROHOM HA'LEVI GOLDBERG, A"H

BY SHNEUR ZALMAN BERGER  
TRANSLATED BY MICHOEL LEIB DOBRY, TZFAS

*At the height of the Pesach preparations, Rabbi Goldberg, a chassid filled with energy and active spirit, who stood at the forefront of all the activities and mitzvaim on the shlichus of the Rebbe MH"M, suddenly passed away. He was one of the administrators of the Beis Chana Seminary in Tzfas, one of the founders of Yeshivas Chabad in Tzfas, and a most vigorous worker in a variety of areas. Beis Moshiach provides a personal sketch of a chassid who was highly active with great initiative in everything connected with the Rebbe MH"M. Presented in commemoration of the day of the Shloshim since his untimely passing.*



Rabbi Goldberg presents an album to the Rebbe on his activities with new immigrants (5751)

On the 13<sup>th</sup> of Nissan, at the height of the preparations for the Holiday of Freedom, HaRav R. Avrohom HaLevi Goldberg, of blessed memory, among the first *chassidim* to settle in Tzfas in accordance with the instructions of the Rebbe MH"M, passed away suddenly at the age of fifty-one. It was a tremendous loss to the Chabad community of Tzfas.

Rabbi Goldberg was a most active and energetic *askan*. Over a period of three decades, he labored in several fields with great initiative and involvement on behalf of the Rebbe's institutions, *mitzvaim*, and the community. He was among the founders of Beis Levi Yitzchok, the Chabad *yeshiva g'dola* in Tzfas, and took a decisive part in the establishment of the Beis Chana building complex. In recent years, he was actively involved with the new immigrants and in matters pertaining to the spreading of the announcement of the Redemption.

## THE MIRACULOUS ARRIVAL OF A CHASSIDISHE BACHUR FROM RUSSIA

Rabbi Avrohom HaLevi Goldberg was born on Chag HaGeula, Yud-Beis Tammuz, 5711, in Chiliabinsk in the Ural region. His father, R. Yitzchok, may he have long and healthy years, was a Breslover *chassid* who escaped from Poland during the Second World War, and his mother, Toiba, of blessed memory, escaped from Bessarabia.

There were not many observant Jews in Chiliabinsk, so it was difficult for children to receive a proper education there. For this reason, the Goldberg family moved to Samarkand, and two years later, they arrived in Tashkent. R. Avrohom was then just seven years old. There was a large concentration of observant Jews in these two

cities, including many Lubavitcher *chassidim*.

Due to the mandatory education law that existed in the Soviet Union at the time, he was sent together with his sister, Rochel, to their government sponsored studies. However, on Shabbos, they would not step foot in the school. “On Shabbos, we would be absent from studies,” recalled his sister, Mrs. Rochel Schlosser. “Every Shabbos, we found another excuse. Even when the situation left us with no alternative and we were forced to come to school, we were stringent about not creating a *chilul Shabbos* by writing.”

Young Avrohom completed his Jewish studies with his father and Rabbi Levi Pressman, with whom he learned every day during the afternoon hours. At the age of ten, he was sent to learn in the Lubavitcher *yeshiva* in Samarkand.

In 5729, when he was eighteen years old, he and his family received their exit visas to leave Russia, after numerous and persistent requests over many years. This was a tremendous miracle. He was due to be drafted into the Red Army, and it was very rare for young men to receive an exit visa prior to their induction.

His parents did not wait until the time of their planned departure. As soon as it was possible, they sent him to Eretz HaKodesh, where he was received by his uncle, who lived in Ramat Gan. The family members there were most astounded to see a *yeshiva bachur* in every respect standing before them. They knew that it was almost impossible to be a Torah observant Jew in Russia. His parents and sister joined him about a month later.

Since he had learned in the Lubavitcher *yeshiva* in Samarkand, it was natural that he would continue his studies with Lubavitch. So he



Groundbreaking ceremony for the *mikva* in Berditchev

began learning in the Central Yeshivas Tomchei T'mimim in Kfar Chabad, where he studied with great diligence. Upon finishing his studies there, he went on *k'vutza*.

At this same time, his father arrived in New York, and went into *yechidus* with the Rebbe. He requested a *bracha* for a *shidduch* for his son. The Rebbe responded with a complex answer: If he stays in America, he should continue his studies. If he returns to Eretz HaKodesh, G-d will help. After several months of learning in 770, he returned to Eretz HaKodesh. A short while later, a match was made between him and the daughter of HaRav Tuvia Peles, of blessed memory.

After the wedding, he established his home in Kfar Chabad.

### THE FIRST CHABAD FAMILIES IN TZFAS

In 5734, Rabbi Goldberg moved with his family to settle in Tzfas. His brother-in-law, HaRav Shlomo Zalman Levkivker, recalls what happened in those early days:

“In 5733-5734, the first ten

families arrived in Tzfas at the instructions of the Rebbe. Among them were my family and the Goldbergs. The Rebbe instructed at the time that HaRav Aryeh Leib Kaplan, of blessed memory, the director-general of Chabad Institutions in Tzfas, should organize a group of families that would come and settle in the city. The new families lived with a feeling of complete *shlichus*. They arranged activities throughout the region, organized Chabad evenings. Rabbi Goldberg was always among the more active.

“In general, every time that there was a need for devotion to a particular campaign, he would take the matter upon himself and do it with all his energies until its completion. He never flinched in the face of hardships.”

In a *Beis Moshiach* interview nearly three and a half years ago, Rabbi Goldberg spoke about those first years: “Back then, Rabbi Kaplan would travel once a week to the central part of the country to take care of the community’s needs. He would be most strict about going to the homes of the parents of the



At a Tanya printing

young couples that had moved to Tzfas, and to get food from them for their faraway children..”

His friend, HaRav Yosef Yitzchok Wilschanski, *rosh yeshiva* of Yeshivas Chabad in Tzfas, speaks about his varied and unique qualities:

“Rabbi Goldberg was a marvelous *baal t’filla* and singer, who led the *niggunim* at the *farbrengens*. He was a *shliach tzibbur* whose *t’fillos* everyone loved to hear. He was filled with energy and an active spirit. There were special activities that he particularly pushed after. In general, he was at the forefront of all the activities and every *mitvza*. I will try and give you a picture of a number of highlights in his important work.

“When the Rebbe MH”M spoke about the need to open Chabad Houses, he took part in the arranging of *shlichus* for young men in the towns and villages surrounding Tzfas.

“In 5738, he founded Yeshivas Beis Levi Yitzchok, where students learned from sixth grade until

*yeshiva k’tana*. The *yeshiva* was a learning institution with dormitory facilities for boys throughout the northern region, which he ran over a period of several years. When the *yeshiva g’dola* opened, he served at the right-hand side of the *yeshiva’s* director, HaRav Eliyahu Aryeh Friedman, of blessed memory.

“A new chapter in his life began when he started working for Beis Chana, where he served as a member of the school administration. He did his job there

with total dedication for over twenty years, until his very last day.”

## KIRYAT BEIS CHANA

Rabbi Goldberg was one of the founders of the Beis Chana School for Girls, an institution with a student population numbering in the hundreds. He acquired significant budgetary funding and invested much in the institution’s development. Rabbi Goldberg himself recalled two episodes connected to this work in an interview with *Beis Moshich*:

“This happened about twenty years ago. On one side of the city, there was an abandoned army base that operated only on an emergency basis. Several hotel buildings were located near the base and we wanted to buy them to establish a girls’ school on the premises. We wrote to the Rebbe and received an answer in which he requested that we describe the area. We wrote again and described an empty area which was far from the neighborhood, and nearby had an abandoned army base that operated only on an emergency basis.”

Not long afterwards, we received a negative reply. Some five or six years later, the Israel Defense Forces suddenly decided to open the base and establish it as the main base of the Northern Command. The Rebbe



Groundbreaking ceremony for the Beis Chana dining hall – From L to R: former Prime Minister Yitzchok Shamir, HaRav Aryeh Leib Kaplan, HaRav Goldberg

specifically chose another proposal that we had previously considered irrelevant since the location was on the city's outskirts. Today, this area is one of the city's better locations..."

Another episode from around the same time: "All of the institution directors, myself included, were largely inexperienced in management. I went out on a fundraising trip for the building of a dormitory at Beis Chana. One day, I entered a jewelry factory in Haifa, hoping that perhaps I could get some contribution there. I went into the manager's office and suggested that he give a donation for a girls dormitory for students who learn far from their homes.

"On the spot, he sat down and wrote out a check for \$10,000, a huge sum in those days. I didn't understand why he was giving such a large amount. He then told me that the previous night, he had dreamt that he had to give \$10,000 to some institution. 'The first one to come in and ask for a donation was you, so you got it...'"

His close friend, Beis Chana director, HaRav Shlomo Raskin, has difficulty coming to grips with his sudden passing: "His official position with Beis Chana was deputy director-general. However, in truth, he dealt with many areas, primarily construction and development. Today, Beis Chana Institutions include a middle school, high school, and women's teachers seminary. All of the institutions are located in the building complex on the magnificent Beis Chana campus. He had a decisive role in advancing the construction of the campus in a manner of *yesh m'ayin*. He never stopped in the face of obstacles. He always marched forward with great vigor, determined that things would be attractive, orderly, and spacious.

"In general, he was most energetic and possessed great initiative. One of his most important



**At the Beis Chana Tanya printing – From L to R: Tzfas Mayor Oded HaMeiri, HaRav Chaim Chaikel Kaplan, HaRav Goldberg, HaRav Mordechai Bistritzky, HaRav Yosef Yitzchok Wilschanski, HaRav Shlomo Raskin**

initiatives was the printing of a *Tanya* in Lebanon during Operation Peace in Galilee. At the time, the IDF occupied large sections of Lebanese territory, and Rabbi Goldberg thought that a *Tanya* must be printed in these occupied cities. Since Tzfas was the closest Chabad community to Lebanon, R. Avrohom felt an obligation to make certain to print the *Tanya* there as well, according to the Rebbe's instructions.

"Other community members provided assistance in this matter, and the *Tanya* was eventually printed in fifteen locations throughout Lebanon. While in the city of Chemdon, they met with a Jewish family that asked for a *mikveh* to be built there. Together

with several other *avreichim*, Rabbi Goldberg dove into the complex project, once they received the Rebbe's approval. He obtained the necessary permits for all the Chabadnikim to enter Chemdon for the purpose of building the *mikva*, led by the *mara d'asra* of the Chabad community of Tzfas, HaRav HaGaon R. Levi Bistritzky, of blessed memory, who supervised

the construction.

"How symbolic it was that he only recently took part in another *Tanya* printing. On the 24<sup>th</sup> of Teives, the *yahrtzeit* of the Alter Rebbe, he organized a printing of an edition of the *Tanya* on the Beis Chana campus. He even made a most generous donation in memory of his mother, Mrs. Toiba Goldberg,



**Rabbi Goldberg's entry permit into Lebanon during Operation Peace in Galilee**



who had passed away less than a month earlier. You can see Rabbi Goldberg's excitement in the photographs taken at the printing."

### FOR THE JEWS OF THE FORMER SOVIET UNION

When the wave of immigration from the countries of the former Soviet Union began, Rabbi Goldberg became an energetic and driving force in activities for the welfare of the new immigrants. As a Russian speaker, he organized Torah classes, *bris milas*, *bar mitzvas*, weddings, and more. The project best remembered by all – was the Shabbos project. Numerous immigrant families were hosted by the families of Kiryat Chabad. They also participated over Shabbos in classes and lectures, and even made

group tours of the Old City of Tzfas. "He made certain to fill all their spiritual and material needs," said a community member.

As in all matters connected with the Rebbe, Rabbi Goldberg was vigorously involved in the publicity of the announcement of the Redemption and the identity of the Redeemer. He took part in the campaign to get Knesset Members to sign the letter requesting the Rebbe to come to Eretz HaKodesh and reveal himself as Melech HaMoshiach. Fifty-four Knesset Members eventually signed this letter. Working together with *shliach* HaRav Yitzchok Lipsh, Rabbi Goldberg ran to MKs again and again, signing up many of them.

\* \* \*

Rabbi Goldberg was born on the Rebbe Rayatz's birthday and passed away suddenly of cardiac arrest on the 13<sup>th</sup> of Nissan, the *yahrtzeit* of the Tzemach Tzedek.

He is survived by his father, HaRav Yitzchok, his wife, Yehudis, his eight children – Mrs. Nechama Dina Vallis, Mrs. Bracha Cohen, HaRav Shmuel, Mrs. Chana Pewzner, HaTamim Menachem Mendel, HaTamim Yisroel Shneur Zalman, Chaya Mushka, and Pessia Devora Leah – sons- and daughters-in-law, and grandchildren.

May his soul rest in the hidden chambers of heaven and serve as a fitting advocate of His people, and demand the immediate revelation of the Rebbe *shlita* MH<sup>TM</sup> – NOW!

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