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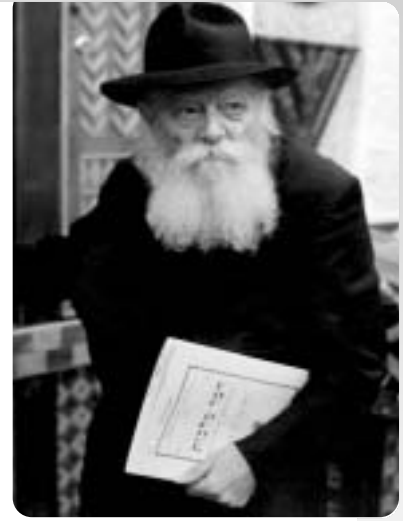
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# WHAT ARE YOU DOING IN THE MARKET?

SICHOS IN ENGLISH



## 2<sup>ND</sup> DAY OF SHAVUOS, 5749

1. In regard to the significance of the giving of the Torah, the Talmud relates:

On the day of Atzeres (Shavuos), Rav Yosef said: "Were it not for that day which caused [an elevation], how many Yosefs would there be in the market place?"

Rashi explains that Rav Yosef was saying: "Were it not for that day," i.e., the day associated with my studying Torah and thus being elevated, what difference would there be between me and all the other people in the market place who are called Yosef?"

Nevertheless, the precise expressions used by the Talmud raise questions: a) Why did Rav Yosef say, "How many Yosefs would there be in the market place?" What significance is the name Yosef? b) Why did Rav Yosef mention "the market place"? Why is he comparing himself to people located there? c) [The tractate Sota relates that Rav Yosef was an extremely humble person.] Why then does he describe the contribution of the giving of the Torah in terms of

himself? Why doesn't he speak of Torah objectively, as it is for itself? Though the Talmudic passage continues and states, "At the outset, a person does (studies) with himself in mind," Rav Yosef had surely proceeded beyond these preliminary stages of service.

The resolution of these questions is associated with the significance of the name Yosef which means "increase." Rav Yosef is saying that the giving of the Torah granted him a potential to increase, to make a contribution to the world that transcends the contribution made by others. Their contribution is made "in the market place," while the contribution Rav Yosef makes is on a much higher level.

The "market place" refers to the world that was created in a manner in which G-dliness is not revealed and hence, the world is characterized by separation. Though the world was created in this manner, G-d did not intend for the world to remain in that state. Rather, He desired that the Jews contribute to the world and through their service of performing "all their deeds for the sake of Heaven," and

through the fulfillment of mitzvos, reveal G-dly light within the world and transform the world into a dwelling place for G-d.[120]

Rav Yosef implied that despite the high level of this service, the contribution ("increase") made through the study of Torah is more significant. Furthermore, as will be explained, the study of Torah allows one to bring about a higher level of refinement of the world.

The difference is as follows: When a person "Performs all your deeds for the sake of Heaven," and "Knows G-d in all Your ways," he adds a dimension of G-dliness to the world which did not exist previously. Nevertheless, the fundamental nature of the material environment in which he lives remains worldly, without any fundamental change. Though he is a Yosef, he is contributing to the world, he remains "in the market place," within the realm of worldly experience and not inside a holy place, e.g., a house of study.

Even the fulfillment of mitzvos which refine and elevate the material articles with which they are performed

120. This is implied by the narrative of creation which concludes describing "all His work

which G-d created to do." Our Sages explained that "to do" means "to correct,"

that G-d left the task of "correcting" and completing to the creation to man.

have only a limited effect. The physical article becomes a vessel for the revelation of G-d's will. However, the extent of the connection to G-dliness is not complete. Mitzvos are called "the limbs of the king." This implies that just as a person's limbs are totally given over to his soul to the extent that they have no independent existence, similarly, the mitzvos are extensions of G-d's will. However, just as our limbs are not our souls, the connection between mitzvos and G-d's will is not complete.

Similarly, though the very word mitzvah is related to the word tzavta meaning "connection," that connection is limited. The Tanya states that a person who performs a mitzvah becomes "a chariot" for G-d's will. However, just as a chariot remains separate from the person driving it, there is a difference between the person performing the mitzvah and G-d who commanded its performance.

In contrast, the unity with G-d established through Torah study is complete. "The Torah and the Holy One, Blessed be He, are one." They are united, not as two separate objects that are joined together, but rather as a single entity. Therefore, the study of Torah also allows for the establishment of a complete bond between a Jew and the Torah and a Jew and G-d.

When a Jew studies and understands a Torah concept (which is "G-d's will and G-d's wisdom," "comprehending it, grasping it, and encompassing it in his mind"), he (within the context of his own individual existence) becomes one with the Torah "in a wondrous unity"

to which there is no comparison in physical terms, becoming "totally unified and at one from all sides and corners." Through this unity with the Torah, the person who studies becomes one with G-d, for "He and His wisdom are one. He is the Knower and He is the Knowledge."

The potential for such unity was granted with the giving of the Torah. Indeed, from the time the Torah was given onwards, the clarification of Torah law is dependent on the decisions of a Jew in this physical world. "Heavenly voices are of no

***The "market place" refers to the world that was created in a manner in which G-dliness is not revealed and hence, the world is characterized by separation.***

significance" in rendering a decision. On the contrary, G-d and the heavenly court come and hear the decision rendered by a court of men in this world.

The person thus becomes a master of the Torah he has studied as evidenced by the law: Should a sage desire, he can forego the honor due him.[121] Also, his decisions in Torah

study become dependent on his own powers of understanding. Thus, the complete unity that a person can establish with the Torah can and must permeate his own intellectual abilities and thus, the totality of his personality.

The paradigm for this process is our teacher, Moshe. We find that the entire Torah is considered his as the prophet declared, "Remember the Torah of Moshe, My servant." [122] Afterwards, this potential was given over to the Sages as it is said, "Who are our kings? Our rabbis." Since "the Torah and G-d are one" and a sage unites completely with the Torah he studies, when he renders a decision he is like a king who commands a statute.

Based on the above, we can appreciate the advantage of the service of Yosef in Torah (i.e., the Jews' potential to increase and contribute) over that of Yosef "in the marketplace" (the contribution made through the refinement of the world at large). Through the study of Torah, a Jew establishes unity with G-d on a level that cannot be paralleled in physical terms (nor in the service of refining the physical). Thus, Torah study surpasses the service of refinement for in the latter service, on a revealed level, unity is not established with G-d.

Within the study of Torah itself, there are also two levels: The study of Torah as a Z'vulun, i.e., Torah study is only one dimension of one's service throughout the day. He has another occupation and fixes a specific period in the morning and a specific period

121. *Translator's Note: The honor with which he should be treated is due the Torah and not due him individually. Hence, one might think that he has no power to forego it. Nevertheless, since the Torah he studies is considered "his," he is given the choice whether to forego this honor or not.*

122. *The unity Moshe established with the Torah is dependent on the fact that he was*

*"My servant," i.e. completely given over to G-d with no independent existence of His own. This is evident from his very name which means "he was drawn out from the water." The creations of the water are united with their source to the extent that, according to one Talmudic opinion, they are not considered to have any independent identity at all. Similarly in regard to Moshe,*

*"the Divine Presence spoke from his throat," [he would say "I" even though with that pronoun he referred to G-d and not to himself.]*

*{Interestingly, this name was given to him by gentiles. Even gentiles were able to recognize how he was totally at one with G-d.}*

in the evening for Torah study. During the time he studies, he becomes one with the Torah (and thus, with G-d) in complete unity, he, nevertheless, spends the majority of his day “in the market place,” involved with material affairs.

The most complete evidence of the effect of the giving of the Torah can be seen in those for whom “Torah is their occupation;” i.e., their unity with Torah continues the entire day, permeating their entire existence. There remains no aspect of their lives which is not connected with Torah.

Based on the above, we can also understand why in the passage quoted above, Rav Yosef mentions the effect the giving of the Torah had on him personally and why the Talmud states that, “At the outset, a person does (study) with himself in mind.” On the surface, this is contrary to the desired intent of a Jew’s service. Seemingly, it would be proper for a Jew to nullify himself entirely, appreciating that he has only one purpose for existence, “I was created only to serve my Creator.” Nevertheless, the Torah teaches him to begin his service “with himself in mind.”

However, since the intent of creation is “to make a dwelling place for Him in the lower worlds,” the existence of “the lower worlds” should not be negated. Rather, the very existence of our world within its own context should become “a dwelling place for Him.” Therefore, an approach of self-negation alone is not sufficient. One must be complete as a

person with his own existence and that individual existence should become one with G-d. This is established through the perfect unity established through Torah study.

Therefore, the above passage emphasizes the need to study “with one’s self in mind,” since in this fashion, a person establishes unity between his own individual personality and Torah. To point this out, the first of the Ten Commandments states, “I am the L-rd, your G-d,” using the singular form of the word “your.”

Elokim — “G-d” — also has the meaning “strength and life-energy.” The Ten Commandments emphasize how a person’s strength and life-energy emanates from “I am the L-rd,” to teach each person that he must establish unity with the Torah according to his own character and thinking processes and in this way, establish “a dwelling place for G-d in the lower worlds.”

First, the “dwelling” is established within the mind of the person studying Torah and, afterwards, it is extended to his surrounding environment. Thus, the existence of the world is not negated, but is transformed. The “market place” does not remain as it was, it becomes G-d’s dwelling. [123] Each and every element of creation perceives how “all the entities in the heaven and the earth... came into being only from the truth of His being.” Within the existence of the world, it becomes apparent that “there is nothing aside

from Him.” [124]

It is for this reason that Rav Yosef compares himself to those in the “market place.” Rav Yosef also has an effect on the world at large, contributing the unique dimension of oneness and unity made possible by the giving of the Torah to the world.

The potential to establish unity between the spiritual and physical realms, which the Torah endows to those who study it, stems from the fact that the Torah is essentially above the limits of both the physical and the spiritual realms and, therefore, can establish unity between them. Therefore, the mitzvos were given together with Torah to show that the “dwelling for G-d” established through mitzvos is an outgrowth of the inner connection between man and G-d established by the Torah.

“These days are remembered and celebrated.” Each year, all the spiritual influences associated with “the day that caused [an elevation],” the giving of the Torah are revealed anew, thus granting us the potential to bring unity into the “market place.” [125] Thus, it can be understood that on Shavuos, each Jew is given new power to increase his Torah study, beginning a new epoch, transforming the coming year into a year of Torah. Although one already has “fixed times for Torah study,” the new potential granted by the holiday of Shavuos should motivate one to increase his study. The decision to make such an increase will itself bring about abundant blessings from G-d in regard to children, health,

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123. A person reveals himself most in his private dwelling. Also, a pleasant dwelling encourages such revelation. The same applies in regard to our world, G-d’s “dwelling.” It is here in our world where He is revealed to a greater degree and through our service in making the “dwelling” pleasant, we can enhance this revelation.

124. This expression implies that “with Him” there can be existence, each element of the world can reflect His essential oneness. See

Likkutei Sichos, Vol. 25, p. 202.

125. The renewed influence of the holiday of Shavuos is enhanced by making full use of the days of preparation for the holiday, the counting of the Omer, Rosh Chodesh Sivan which is associated with the unity of Jews (See the Sichos of Rosh Chodesh Sivan) and the complete bittul associated with the declaration of Naaseh V’Nishmah on the fifth of Sivan. There is also the contribution of the seventh of Sivan, the first full day

following the unity between the spiritual and the physical brought about by the giving of the Torah (See the Sichos of the sixth of Sivan).

This three stage sequence: a) complete bittul in preparation to receive the Torah (the fifth of Sivan), b) the giving of the Torah and the receiving of the Torah (the sixth of Sivan), c) the unity between the spiritual and the physical (the seventh of Sivan), is reflected in our everyday lives.

and prosperity.

2. The increase in Torah study[126] mentioned above must involve the totality of the Jewish people, men women, and children. Every Jew must invest renewed energy in his sessions of Torah study, with all the enthusiasm associated with having received the Torah anew.

In particular, the holiday of Shavuos is associated with three leaders of the Jewish people: Moshe, who received the Torah on Mount Sinai, King David and the Baal Shem Tov, whose yahrtzeits are on Shavuos. Accordingly, the increase in Torah study mentioned above should also include an increase in the study of Chitas[127] which includes texts connected with each of these leaders. The study of Chumash is associated with Moshe, Psalms, with King David who authored it, and Tanya with the Baal Shem Tov.

[The latter point is evident from the approbations printed in the text which state that “Now Israel [i.e., the Baal Shem Tov] will rejoice.” Similarly, today’s portion of Tanya, the first chapter of Shaar HaYichud V’HaEmuna, attributes the interpretation of the verse “Forever, Lord, Your word stands in the heavens” to the Baal Shem Tov although the same interpretation is also found in the Midrash, in order to emphasize the contribution of the Baal Shem in explaining and spreading this teaching.]

Also, this increase should involve a strengthening of the study of the Rambam’s Mishneh Torah (if possible, according to the schedule of three chapters a day, and at the very minimum, one chapter a day or Seifer HaMitzvos.)[128] An effort should be made to arrange study sessions in public. In particular, after the holiday of Shavuos, Kinusei Torah (gatherings dedicated to Torah study) should be

***Thus, the existence of the world is not negated, but is transformed. The “market place” does not remain as it was, it becomes G-d’s dwelling.***

organized in every community.

There is another point relevant to this concept. According to Torah law, every moment of one’s day should be devoted to Torah study. However, because one also has an obligation to support one’s wife and family and, therefore, must devote a large portion of one’s day to mundane activities, one

is allowed to fulfill one’s obligation of Torah study by setting aside a portion of time for Torah study each morning and evening. Thus, should G-d grant a person additional wealth and prosperity, he must devote more time to Torah study.

The holiday of Shavuos shares a particular connection to material blessings as implied by our Sages’ statement: “Everyone agrees that on Shavuos, ‘lechem’ (material satisfaction) is required.” When a person is granted these material blessings, he will be able to devote more time and energy to Torah study.

If a person will argue, “I am not involved in business for myself. The reason I am so deeply involved is so that I will be able to give more to charity.” The way to determine if this is so or not is to see how he conducts his business. Does the person do only what is necessary in order to make a vessel for G-d’s blessings and use his free time for Torah study or does he follow a worldly perspective, accepting whatever leniencies in Torah he can find?[129]

May the above motivate an increase of Torah study in the coming days and in the entire year that follows and may this increase in Torah study hasten the time when the unity between G-d, Israel, and Torah will be revealed in the world at large with the coming of the Moshiach. May it be now, immediately.

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*As soon as we awake in the morning, we declare “Modeh Ani,” expressing our bittul to G-d. The recitation of the Shma establishes a connection to G-d which parallels that of the giving of the Torah, and the Shmoneh Esrei prayers when a Jew stands before G-d as a slave before his master reflects the unity with G-d associated with the seventh of Sivan. This unity is continued in one’s service in the world at large that follows prayer in which one extends this unity —*

*and as explained above, the deeper unity brought about by Torah study — to one’s surrounding environment.*

126. *The concept of increasing Torah study can also be related to the weekly portion, Parshas Naso, which begins “Lift up the heads,” implying that even the heads, the most elevated parts of our being must be lifted to an even higher level.*

127. *This implies a reinforcement of the daily*

*study sessions and also studying with increased depth.*

128. *At least one halacha in the daily study session should be studied in depth.*

129. *An example of such an error are those who remove their beards, explaining that this is necessary for their businesses. They do not realize that the thirteen points of the beard reflect G-d’s Thirteen Attributes of Mercy and are thirteen paths for Divine blessing.*

# LET'S MAKE ONE THING PERFECTLY CLEAR

BY RABBI YOSEF YITZCHOK JACOBSON  
TRANSLATED BY MICHOEL LEIB DOBRY



*We are living in critical times. None of us can predict what will happen tomorrow, the next day, another week or two, etc. It is clear that the world is facing some radical changes. Where are all these changes taking us? What can we learn from them? And how do we confront them?*

## TO READ THE WORLD FROM RIGHT TO LEFT

There is a popular joke about R. Yankel, an elderly Jew in his nineties, who came to the conclusion after considerable thought that the time had come to make a change in his life. He would encounter the new world up close, and live a modern life fitting for a longstanding American citizen.

In order to become a part of the new world, a person needs a modern car to prove his modernity. After Yankel bought a new car, he discovered that he couldn't drive his car without a license. So, with great determination and energy, he took a driving course. Finally, at the age of ninety-three, after three years of intensive study, to the surprise of all his friends and acquaintances, he succeeded in getting the license permitting him to drive his car.

How happy he was to get into his car for the first time! For him, this was literally the days of Moshiach. He felt in those moments that he had reached the pinnacle of his fortunate life. As the finishing touch for his first ride as a modern man, he equipped himself with the most modern cellular phone, so that anyone in the world who wanted to reach him could do so. And so, with his heart filled with joy, he motored out on to one of New York's main traffic arteries.

After only a few minutes, he receives a frantic phone call from his wife. "R. Yankel, I hope you're not the lunatic that all the radio stations are talking about who's driving on the freeway against the traffic..."

"Don't worry, my dear," R. Yankel answered, full of confidence. "I don't know what they're saying on the radio, but so far, all vehicles are traveling against the traffic, except

for mine..."

To a certain extent, our lives are being conducted in the same manner. Society at-large is influenced by the easy and safe path. We read about it, we hear about it, we talk about it, and thus, we live by it. However, just as there are two sides to every coin, so too, we can look at two sides to every occurrence in the world.

On one side, there is the message conveyed in the newspapers and the media, in which we read the map from left to right, adopted by the majority of the world's people. On the other side, there is the holy Torah's version, in which we read the map from right to left – the course we must take.

At times it is difficult to go according to the path that the Torah has paved, a path that goes against the world's way of thinking by which everyone else marches. It is much easier to join the flock and walk in step with the norms of the rest of the world.

However, we Jews have been blessed with courage, determination, and unparalleled strength. Most importantly, the Torah has bestowed upon us the ability to take a proper and moral look at the world. All

*May Hashem forgive me, but for a child that age to sit long hours and pay attention to words that he doesn't understand is positively boring...*

such characteristics lead us to the true path for the world: the path of *Yiddishkeit*.

#### THE PURE PERSPECTIVE OF A CHILD

As a child growing up in Crown Heights, the neighborhood of the king, I was privileged to go with my father every Shabbos to participate in

the Rebbe's *farbrengens*.

May Hashem forgive me, but for a child that age to sit long hours and pay attention to words that he doesn't understand is positively boring. Therefore, I adopted a variety of tactics to deal with the boredom. During the first Shabbosim, I counted all the pillars in the *beis midrash*. After I finished counting, I thought for a while and then began checking the building's structure. I looked for concealed holes in the high thick ceiling, and made comparisons between the higher and lower walls. After a year or so, I had become an expert in the layout of 770.

I felt that I wouldn't have anything else with which to pass the long hours. Suddenly, I came up with a brilliant idea, equal in measure to those until now. I would take the *tzitzis* of the person who sat next to me and tie them to the person who sat next to him. Then, I would wait longingly until the end of the *farbrengen* when the two men would get up to leave, and then what joy... I

*"This is all I need – for the Rebbe to catch me tying knots in tzitzis on Shabbos! What do I do now?" But after a minute, to my surprise, the Rebbe broke out in an unforgettable grin, and asked me something else entirely...*

remember that the height of my success was when I tied together the *tzitzis* of six men, as I waited for the end of the *farbrengen* to see what would happen.

One Shabbos in the middle of a *farbrengen*, my games came to an end – brutally. Suddenly, I felt that someone was pointing his finger in my direction. I lifted my head a bit for the purpose of finding who it was who wanted to spoil my fun. Then, I realized that it was the Rebbe's finger. I thought to myself, "This is all I need – for the Rebbe to catch me tying knots in *tzitzis* on Shabbos! What do I do now?"

But after a minute, to my surprise, the Rebbe broke out in an unforgettable grin, and asked me something else entirely, "Yingele, how do you know that the world exists?"

The Rebbe asked me and waited for me to answer, but I didn't know what to say. What does he mean, "How do I know?" How does my father know? How do we all know?

Moments passed, and in the



meantime, five thousands pair of eyes were looking at me while the Rebbe waited for an answer. My complexion changed from beet-red to chalk-white. After twenty seconds, which seemed to me like an eternity, the Rebbe proceeded to answer for me. "When someone asks a child, 'How does he know that the world exists?' he responds, 'Because the Torah begins with "In the beginning, G-d created the heavens and the earth," so I know that the world exists!'"

As I grew up, I remained most curious about what brought the Rebbe to turn to a small child in the middle of a *farbrengen*. I opened a *hanacha* of the *farbrengen* and discovered something interesting. The Rebbe wanted to make clear how pure and clean is the outlook of a child, and how detached it is from the impurities of the world. The Rebbe said that a child has the ability to look upon the world in a way that is pure and human, yet spiritual and G-dly – far more so than an adult. A child doesn't know why the insurance company sends bills, but just the Divine purity of our Holy Torah. To this end, the Rebbe turned to me and asked, "How do you know that there is a world?"

This reminds me of a story which further touches on the concept of the pure faith of children:

A boy once asked his mother for \$100. The mother had no patience for such nonsense, so she sent him to his father. The father heard his son's strange request, pulled out a dollar from his pocket and gave it to him so he could buy himself a treat and calm down. However, the boy wanted \$100. So when he saw that he wasn't getting anywhere with his parents, he decided to turn straight to G-d. He took a large sheet of paper and wrote in big bold letters: **G-d, send me \$100!** He placed the letter in an envelope and addressed it

"To The Ruler Of All America." He thought that if G-d is the ruler of the whole world, then certainly he is the ruler of America, too. So the boy sent the letter with complete confidence that G-d will answer his request and send him a hundred dollars.

The letter made its way to the post office, and the postal official in charge forwarded the letter to the White House in Washington, D.C., where it was delivered to the President of the United States. When the President read the boy's peculiar request, he smiled and said to

***"Rebbe, my good friend committed a serious and frightful sin, but he is too ashamed to tell the Rebbe about it. Therefore, he sent me in his place to ask for a tikkun and advice for proper t'shuva."***

himself, "If such an innocent boy would suddenly receive five dollars in the mail, it would make him very happy..." The President immediately turned to his secretary, and asked her to send the sweet little boy five dollars.

The boy received the envelope, and to his shock, found that it contained only five dollars. Broken and crushed on the one hand, yet filled with faith and trust on the other, he sat down a second time and wrote a letter to G-d:

"Dear G-d: I want to thank You from the depths of my heart that You sent me a hundred dollars. But, G-d, I see that for some reason You routed the money through Washington. That's a pity, because the people sitting in Washington deducted 95% for taxes before sending the rest. Therefore, I ask you, G-d, next time, it'll be much better if You please send the \$100 directly to me..."

This is the outlook of a child. A child has the potential to understand, despite the fact that at first glance, it appears that the world is run by people from Washington. Yet, they are all just instruments, for "the hearts of kings and ministers are in the hands of G-d." To know what's really happening in the world, we must receive proper knowledge from the highest source, where knowledge is pure and authentic.

\* \* \*

After that Shabbos when the Rebbe asked me that question, I decided that I must start paying attention so that the next time I will know what to answer. From that Shabbos on, I would thirstily drink in every word the Rebbe said. I was eleven years old at the time, and a fascinating and exciting world had been revealed to me. These were the happiest moments of my life – to sit for hours on end and listen while the greatest of all giants spoke about every subject in the world in a deep, arousing, rich, and diverse manner.

I would like to illustrate with an example of the true and pure outlook of a true Jewish leader on the situation in today's world and on life in this unique time.

### **KNOWING WHAT AILS YOU IS HALF THE REMEDY**

The Gemara says in Tractate Sanhedrin 97: "The son of Dovid will not come until the entire sovereign rule will become heretical." This means that Moshiach can only come



when the whole government will be such that it opposes the Kingdom of Heaven. The Gemara draws the proof for this from one of the strangest *halachos* in the Laws of Leprosy. When a Jew has a bright white leprous spot in his flesh, the Torah states that if the spot is in **only one part of his body** – he is unclean. However, if the spot spreads to cover **his entire body** – he is clean!

At this glance, this seems very puzzling. Let's imagine that someone goes to a doctor with a serious injury to his hand. The doctor tells him: If you want to get better, wait until the injury spreads throughout your whole body. Only then will you know that you are completely healthy... Any rational person will understand that this is simply not logical. The smaller the injury, the less the damage. However, the Torah says the exact opposite. If the injury covers the entire body, it causes no damage whatsoever and the person will be clean...

In order to understand the Torah perspective, let's take an example from life. Almost everyone in the world has encountered difficulties in the course of his life – at home or

away, in society, or at work. There are many people who prefer to leave their emotional distress to themselves, while showing a cheery and pleasant disposition to the outside world. There are others whose inner pressure bursts to the outside, and at the time that they are in a state of concern or sorrow, they are unable to hide it from anyone.

Let's examine now which of these two types of people are better – those who keep their negative energy buried within the depths of their soul or those who let it burst out?

Studies suggest that the one who reveals his difficulties to the outside world is in a much better situation. This is because that from the moment that his illness is revealed, it becomes much easier to treat, since knowing what ails you is already half the remedy. He's already halfway there. The *pasuk* clearly says, "Worry in the heart of man – turn it aside," and our Sages say, "to others." In contrast, the one who hides and conceals what he truly is remains stagnant. As long as he lets the difficulties eat away at him internally, and only internally, the path towards extricating himself from his situation

becomes many times harder.

In this light, we can understand the Torah perspective to leprosy. In the event that the affected spot is only partially revealed while most of it remains hidden in the depths of a person's soul, the Torah says that the person is unclean. However, when the inner sickness that dwells within him bursts outward to the point that it covers his entire body, the Torah says that such a person is clean. Complete recovery will come to him swiftly. There is a clear picture of things and there is nowhere to run; it has all been brought out into the open.

### MANY HAVE BEEN PURIFIED AND REFINED

In similar measure, we can learn about the world situation and its clear developments in preparation for the Redemption:

Throughout the course of history, there has existed the war between good and evil. However, most of the time, the good was mixed together with the evil and could not express itself fully. The Prophet Daniel writes, "Many have been purified, cleaned, and refined." That is, the sign that the era of the Redemption is approaching is when things become clear, when good and evil each finds its separate place in the scheme of things. As long as evil, sickness, and impurity are concealed beneath the surface, there cannot be a state of Redemption in the world. Since the evil remains hidden, there is no awareness of the need for change. Change happens only when the evil comes out in the open.

There is a story about a *chassid* in the days of the Rebbe Maharash who stumbled in a most grievous sin, and bitterly came to the Rebbe to ask for a *tikkun* and a method to do *t'shuva*. At first, he was too embarrassed to tell the Rebbe how he had sinned, as it was not fitting for a *chassid* to sin



in such a lowly manner. Furthermore, who knew what great anguish this might cause the Rebbe? After considerable effort, he suddenly had an idea. He will ask for the *tikkun* without telling the Rebbe how he had sinned... What did he do? He approached the Rebbe and said, "Rebbe, my good friend committed a serious and frightful sin, but he is too ashamed to tell the Rebbe about it. Therefore, he sent me in his place to ask for a *tikkun* and advice for proper *t'shuva*."

The Rebbe, who saw the sinning *chassid's* whole story with his *ruach hakodesh*, gave him a penetrating look and said to him, "I don't understand why your friend had to send you. If he is truly ashamed, it would have been enough for him to come himself and say that his friend committed a very terrible sin, but since he is too embarrassed, he is coming to ask for the *tikkun* in his place."

The *chassid* understood immediately that it's impossible to hide anything from the Rebbe, and burst into uncontrollable sobs, asking for a *tikkun* on his twofold transgression. The Rebbe eventually gave him a *tikkun* and direction on the path of *t'shuva*, and the *chassid* returned home with a heart filled with joy.

At first glance, this story requires some explanation. Why did the Rebbe have to show the *chassid* that he knew he wasn't telling the truth, and to give him his *tikkun* only afterwards? Couldn't the Rebbe have given the *tikkun* without indicating that he knew he was lying?

This comes to show us the point emphasized earlier. The mere fact that the *chassid* admitted that he had transgressed, and that he needed a *tikkun* – this itself was part of his *tikkun*! As long as a person is unwilling to accept responsibility and say openly, "I am guilty, I was

wrong, I sinned," he marches on a path far from the *tikkun*.

Anyone who understands the human psyche understands that many problems that people have stem from repression, from their failure in coming to grips with the painful truth rooted within them. As a result, they prefer to ignore the problem, and sometimes, they even deny it. But what good does this do? As long as the problems remain ingrained, he can deny them his entire life. However, in the meantime, they take their toll and consume him from within. Thus, the first and most important thing that must be done to ensure recovery is absolute recognition of the problem, without hiding anything, no matter how small.

Therefore, when the world attains a state of redemption from any existence of evil, the most important thing then is "Many have been purified, cleaned, and refined."

### LET'S GET THINGS CLEAR ON ERETZ YISROEL

We have no more concrete example of this than the deceptive and mistaken policies which, to our regret, are being implemented in Eretz Yisroel at this time. Ten years ago, a number of politicians in Eretz Yisroel began to imagine the vision of a "new Middle East," and swept sizable communities in Eretz Yisroel after them. These blind people declared publicly that the era of peace had arrived in the world.

Hey, wait a minute! Aren't these same people with whom we are making "peace" calling for the destruction of our people? "Don't worry," promised the peace experts. "That's just their call for freedom and independence. When we fulfill their demands in the form of a piece of land, weapons, security, and money, then the long-awaited era of peace will arrive."

On the basis of this unkempt vision, Israel handed over territory, money, and weapons, thus breathing new life into an entire organization that was literally on the verge of total collapse – all in order to advance the era of peace. It took six years and rivers of bloodshed, *r"l*, and only then did a sizeable cross-section of the people arouse from their rose-tinted dreams.

Here too we can ask: What's so terrible about the entire people living in an imaginary vision that the era of peace really is about to come?

This is exactly like the man who goes to the doctor with stomach pains. The doctor conducts an examination and reveals that the man has a dangerous illness. The doctor tells him, "You have a serious ailment and you must have an operation at the earliest opportunity." The man became very upset upon hearing this and quickly denied the reality. "Doctor, it's just a pain, not a disease!" The doctor tells him again, "No, you need an operation urgently. If you don't remove the disease, the disease will remove you!" But this fool continued to be stubborn. "Doctor, I understand what you're saying, and I'm ready to make a compromise. I'll let the disease consume my stomach, and it will let me and the rest of the body live in tranquility." Well, you can guess for yourselves how the story ends...

This terrible illness does not just demand the stomach. It demands the whole body! Its objective is not just one limb or another, but to consume the person whole. Peace is a great thing, but all the most beautiful visions, all the most successful agreements are useless against the plans of these murderous criminals. They couldn't care less about any agreement. Their only concern is the total destruction of the Jewish people.

Only bloodshed has succeeded in

awakening people from hibernation. Today, people readily admit that all the dreams were sustained by a lie. This is the meaning of “Many have been purified, cleaned, and refined” – the evil is no longer covered by a coating of good. It is revealed for what it is, to the point that people now recognize it and knows how to identify it.

### LET’S GET THINGS CLEAR ON THE WORLD AS A WHOLE

This progress towards the true and complete Redemption – “Many have been purified, cleaned” – has expressed itself on a variety of plains over the past several years. Here are some examples:

1. Communism. For seventy years, the Communist system succeeded in imposing the fear of death over half the world. What was Communism? One huge lie in the garb of socialism. One fine day, a despotic tyrant took control of the citizenry and deprived them of their freedom. He worked systematically and deceptively, declaring that he will bring liberation and redemption to the world. How did he fall? Not through a war, nor even through external pressure. Communism slowly consumed itself internally until one morning, the Soviet Union awoke without a breath of life to it. The lie consumed Communism from within.

2. Islam. This religion was founded some fourteen centuries ago, based in part on tenets of Judaism. As a result, it does contain some seeds of truth, but primarily, many seeds of falsehood, which have gnawed away at it for hundreds of years, causing massive decay. However, throughout history, this evil has been hidden and concealed. Only in recent years, when the whole world began marching towards the true and complete Redemption have

matters become clear and defined. Suddenly, hundreds of millions of people became aware of the horrific evil that exists in Islam, as they saw how millions of Moslems rejoiced at the deaths of innocent civilians. This evil is revealing itself and already stands on the verge of crumbling.

3. Ultra-liberalism, or as we call it, “moral relativism.” The liberal approach that engulfed America some thirty, forty years ago states that there is no such thing as good

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and evil, or for that matter, “absolute morality.” Rather, each individual establishes his own set of morals, i.e., what I do is good for me, and what you do is good for you. They are repelled by the word “evil.” In their eyes, everything is good. The underlying untruth in this is very deep and hidden, which can easily confuse people and cause them to make grievous mistakes. Liberalism speaks in a most open manner: We love and respect everyone, we call upon people to have consideration

for one another. Yet, a certain American professor recently compared George W. Bush to Adolf Hitler... Statements of this type reveal to people the frightening danger behind a doctrine that cannot give an absolute definition to good and evil. Thus, it can make a comparison between the President of the United States and the enemy of the Jews, *yemach sh'mo*. Again, “Many have been purified, cleaned”!

\* \* \*

We are living in a time when hidden evil is no longer tolerated. More and more things are being revealed, both good and bad, each one slowly finding its true place. The world is beginning to take the straight path towards Redemption. From day to day, matters are clarified in more areas of the world, to the extent that the entire world reveals signs of preparedness for the Redemption.

In latter years, we have heard from the Rebbe many times about the era of Redemption that is imminent. History is undergoing major changes, and we have the honor and the privilege to be part of this revolutionary change of “Many have been purified, cleaned, and refined.”

Today, the *shlichus* of the entire Jewish people is to stand strong and bring a truer sense of morality to the world, clean of any worldly impurities. This is the morality of the Torah that was given by the Creator. We must bring the whole world to the condition described by the Rebbe in the words “to greet our righteous Moshiach.” In these pivotal times, we have been given special strengths and opportunities, which were out of our reach in the past, in order for us to prepare the whole world for the true and complete Redemption, immediately *mamash*, NOW!

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# PRAYER IS THE SAME AS YECHIDUS

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 3*

The *chassid* Reb Eliyahu Vorobeitchik was brought up by his father, who was a simple *chassidic* storekeeper in Polotzk, a *chassid* of the Mittlerer Rebbe. The following took place during the early years of the Tzemach Tzedek's leadership: At the time, the Rebbe did much to see to it that Jews should settle in small villages. When Eliyah's father complained to the Tzemach Tzedek about the difficulties he was having with his livelihood, the Rebbe told him to move to a settlement near Polotzk. He replied that there was no opportunity to do so, and even if such an opportunity were to present itself, he did not have the money to move and to start some business venture. So the Rebbe said to him: "I will loan you three hundred silver rubles, and G-d should find for you a successful location, as long as you yourself don't spoil it. For to whomever I lend money, it ensures success for them and their descendants for generations to come."

He returned home, where he met an acquaintance who told him that his landlord had an estate with a mill that he wished to sell. The acquaintance proposed that they become partners: "You purchase the

*The main thing should be the avoda of prayer, for prayer is the same concept as yechidus.*

mill, and I will purchase the estate." They did so, and were very successful. That small village later developed into the town of Abele. Several years passed, and this small colony turned into a Jewish community where the Jews enjoyed a

fine life both materially and spiritually.

This *chassid*, Reb Eliyah Vorobeitchik, was unsophisticated in matters of learning, but he was strongly attached to my grandfather, the Rebbe Maharash. When Reb Eliyah asked Grandfather what sort of business he should pursue for his livelihood after his marriage, and whether he should remain in his birthplace of Abele or rather move to Polotzk, my grandfather, the Rebbe Maharash, instructed him to remain in Abele, and blessed him to have success. And so, he was successful, with good health and in ample income.

Once [see *sicha* of Pesach 5703, sec. 88; see also *Seifer HaToldos Admur Maharash*, by this translator, *Sichos In English*, Brooklyn, 2001, pp. p. 57 and pp. 93-95], when he visited Lubavitch, my grandfather, the Rebbe Maharash, said to him: "Eliyahu, I envy you because of the temptations you are subjected to."

He was a passionate person by nature, tall and handsome. He was well off in material things, for he was successful in business. Within several years he had purchased much real estate in and around the Seliba

Colony, and from the neighboring estate owners he had purchased forestland. He transported logs to Riga, where he would make annual trips to sell his merchandise. Since he had business dealings with the neighboring estate owners, he would often meet with them in their homes. He was frequently obliged to spend time in their company, where he was put to severe temptation.

When he reached the age of seventy he reported to my father that he had been put to severe temptations, which had greatly exhausted him. But the Rebbe's friendship and blessings had helped him so that (praise G-d) he had never succumbed. He used to say that when he arrived in the Other World they would whip him until no trace remained of his physical being. And then, he would demand to be admitted to his Rebbe's presence. From this, we see the effects of the Rebbe's words. [Reb Elijah] did not expect any reward; he had no lack of material things, and as for spiritual reward, he entertained no notion of receiving any. His sole expectation was that after his severe punishment – when no trace would remain of the physical material of his body – his soul should be privileged to be connected to the Rebbe. This indeed was the lifestyle and the wishes of the typical *chassidim* who had been brought up in the old ways.

14. Once, Father pointed out to me the outstanding Tamim, Reb Yerocham, who was behaving during *Hakafos* as if it were Yom Kippur. He explained to me that this was *t'shuva* derived from joy; there is *t'shuva* derived from bitterness, and there is *t'shuva* derived from joy. *T'shuva* derived from joy is predominantly found only among sincere *ovdim* [whose *avoda* is] done without fanfare, with truth, and connected to the truth.

The main thing should be the

*avoda* of prayer, for prayer is the same concept as *yechidus*. *Yechidus* entails clarifying something to a certainty [see *HaYom Yom*, entry for 10 Elul]. The Sages [use the same root for this concept when they] say: “And so, they knew *with certainty* [*b'yichud*] that the Ark was hidden there” [Yoma 54a]; *Rashi* translates “*b'yichud*” as “with clarity.” And in the *avoda* of prayer, both the good aspects of the self and the evil

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aspects of the self become clarified.

15. When the Mittlerer Rebbe was traveling from Kremenchug to Lubavitch, the Rebbe and the *chassidim* stopped in one of the settlements, where there arrived a certain Jew who earned a good livelihood and was a lover of Torah; he had taken a son-in-law who was a scholar with outstanding intellect. When the Mittlerer Rebbe said *chassidus* there, this person – he was called Zavel David – became a close adherent of the Rebbe. He engaged in much intellectual study of *chassidus*, and was very successful at it.

Once, when he was in Lubavitch

during the month of Tishrei, the Tzemach Tzedek spoke at a *Simchas Beis HaShoeiva farbrengen* on the subject of the *avoda* of prayer. He said that this is the foundation of *chassidus*, and that anyone who engages solely in the intellectual aspects of *chassidus* and does not engage in the *avoda* of prayer – to the extent appropriate for his level of knowledge and intellectual study of *chassidus* – is like a wealthy man who exchanges his wealth for counterfeit coins. For not only does such a person, lose all he possesses and becomes a pauper who has no money to buy anything with, but in addition, he receives a harsh punishment for attempting to purchase with his counterfeit coins. As a result, Zavel David received the nickname Zavel the Counterfeit Coin.

My father, the Rebbe, once told me that whenever his grandfather (i.e., the Tzemach Tzedek) held a *farbrengen* during the lifetime of the Alter Rebbe and the Mittlerer Rebbe, he would reveal the inner aspects of the mind and the inner aspects of the heart of the *chassidim*.

16. During the early years of the Alter Rebbe's leadership in Liozna, he would say very brief but very fiery *maamarim*. This was so regarding both the *maamarim* dealing with intellectual subjects and the *maamarim* dealing with *avoda*. Once, during the time when the Alter Rebbe already had thousands of *chassidim* from among the simple people, he said a *maamer* on the subject of *avoda*: [In *T'hilim* 37:23 it is written:] “From G-d are man's footsteps set forth, and He shall desire his path.” Each soul is an agent sent from Above to fulfill his mission, which is the goal of the One Who sent him, and the soul is given the powers and the opportunity to carry out the mission. But the soul has a choice in the matter, and in this way a soul differs from an angel. A Jew should, therefore, be aware



that every happening that G-d causes to befall him contains in it an instruction and a mission from Above, which he is required to fulfill.

One of the simple *chassidim* who heard this teaching from the Alter Rebbe earned his living by trading with the landowners and the inhabitants of the small villages. He decided that while doing business with the gentiles, he would not converse with them about extraneous matters, but would restrict himself to what was strictly necessary for the transaction. And afterwards, he indeed acted accordingly. Whenever he met a gentile he would ask him, "Do you want to buy anything? Or do you have anything to sell?" And if the answer was "no," he would go away, and not speak with him further.

It happened once that he was traveling with a group of *chassidim* to the Alter Rebbe in Liozna. On the way, he encountered a gentile he had once known who had moved to that region a long time earlier. When the gentile caught sight of him he was filled with joy and begged him to accompany him to his village, for he had recently purchased a new country home and was, therefore,

***For to whomever I  
lend money, it  
ensures success for  
them and their  
descendants for  
generations to come.***

holding a celebration. His attendance would make the celebration complete. The *chassid* did not wish to go, but the gentile begged him insistently and persistently, and so he went with him.

When he entered the gentile's home he met more gentiles whom he had known in his own district. All were overjoyed to see him, and inquired about their acquaintances long ago. In the course of the conversation one of them related that in that village there lived a gentile who was quite unlike the gentiles of their former neighborhood. He had stolen a Torah scroll, and for the past three years he had kept it in the barn with his animals. Hearing this, the

*chassid* went immediately to that gentile and purchased the Torah scroll from him.

Such stories of *chassidim* constitute the true meaning of the *avoda* of "From G-d are man's footsteps set forth, and he shall desire his path."

17. There are those who find excuses to free themselves from daily study of *chassidus*, using all sorts of justifications: they have no time, for they must earn a living; or else, they are busy with teaching Torah to the public. But the truth is that these are false excuses. It is true that one must earn a living, especially, those who are busy with public Torah study. Nevertheless, one must study *chassidus* every day. I don't mean that they must necessarily spend a long time on it; the main thing is that it be set in their soul. Even if one learns only a short time each day [it is sufficient]. But it must be engraved in his heart and soul. Wherever one happens to be and whatever he happens to be doing, he should constantly remind himself: "Ah! That's what I learned today." This will have a beneficial effect on everything he does, all day.

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# MOSHE & SINAI, MOSHIACH & GEULA

BY REBBETZIN CHAYA ROCHEL HENDEL

*Moshe, the symbol of humility and strength, received the Torah at Sinai, also a symbol of both humility and strength. This teaches us that we too have the strength and ability to learn chassidus and inyanei Moshiach and Geula while being “as dust to all.” \* From a pre-Shavuos farbrengen.*

*L'chaim!* We are approaching *kabbalas ha'Torah*, “*Torah Chadasha Mei'iti Teitzei*.” We have prepared for this by learning *Pirkei Avos*, which begins with, “Moshe received the Torah from Sinai,” which teaches us that the beginning of our preparations to receive the Torah is by every Jew acquiring the traits of Moshe Rabbeinu and of Har Sinai.

Two qualities are needed for *kabbalas ha'Torah*: 1) strength of spirit – In the beginning of *Shulchan Aruch* it says, “*al yeivosh bifnei ha'maligim*” (don't be bashful before those who mock). Be firm in your resolve to study Torah and observe the *mitzvos*.

2) *anava* – “*v'nafshi k'afar la'kol tihiyeh*” (my soul shall be as dust to all) for then “*p'sach libi b'sorasecha*” (open my heart to Your Torah) will be fulfilled.

These two qualities, strength and humility, do not contradict one another, as we see with Moshe Rabbeinu. It says about Moshe both, “*va'yehi b'yeshurun melech,*”

***A p'nimi, said the Rebbe Rashab, is one who is completely involved in Torah and mitzvos without a thought of anything else at all. The Torah requires p'nimius, which is why it was given on Har Sinai.***

that he was a king, as well as “*v'ha'ish Moshe anav mi'kol adam asher al p'nei ha'adama*” (and the man Moshe was more humble than any person on the face of the earth).

Moshe possessed the trait of humility while being aware of his

qualities. The Torah was given through him, yet he still considered himself smaller than any person on the face of the earth, smaller even than Jews of the generation of *ikvisa d'Meshicha* (the “heels of Moshiach”), since he reasoned that if his attributes had been given to someone else, that person would have surely done better.

We learn the same lesson from Har Sinai. The Torah wasn't given in a valley nor on a plain, but on a mountain, emphasizing that the Torah must be fulfilled with strength. This elevation is considered a plus as *chassidus* explains that a mountain is “*tzomeiach sh'b'domem*” (“vegetation within the inanimate”).

We must be “elevated” with all the *horaos* of our king, the Rebbe Melech HaMoshiach. We need not stammer nor be embarrassed to say the words of “ben Amram” – that everybody must ready themselves for the revelation of Moshiach. All the obstacles, attacks, and anti-Semitism in the world are leading us in one direction, to the revelation of Moshiach, the birth of the long-awaited child, which is called *Geula*.

We must study Torah (women and girls, too), and we have been given superior abilities to be able to do so on the highest levels. We must be *tzomeiach sh'b'domem*; we must be *ashirim b'daas* (rich in knowledge), to learn *chassidus*, and to constantly learn *inyanei Moshiach* and *Geula*. But as we learn, we must also be “as dust to all,” so that despite knowing we are truly rich, we are also truly as dust, like Moshe Rabbeinu.

There is a well known Midrash (Midrash T'hilim 68) that all the mountains gathered and asked that the Torah be given on them. Mt.

Tavor said it was the tallest mountain. Mt. Carmel said it helped split the sea. Hashem said that He prefers Mt. Sinai because it was the lowest of all the mountains, and the pride the other mountains had was their flaw.

The Rebbe MH"M explains in a *sicha* of Shavuot 5716 that herein lies another lesson: We must fulfill Torah and *mitzvos* not because of material reward, not because of Gan Eden, and not because it purifies our soul, but because this is Hashem's will, as in the phrase, "If He commanded us to hew wood," which entails no reward or benefit, we would do so with enthusiasm!

A *p'nimi*, said the Rebbe Rashab, is one who is completely involved in Torah and *mitzvos* without a thought of anything else at all. The Torah requires *p'nimius*, which is why it was given on Har Sinai. This mountain has the advantage of being a mountain, yet it is lower than all other mountains,

which made it a fit vessel to receive the Torah.

This explains the continuation of the Midrash – that Mt. Carmel came from Spain, and Har Tavor came from Eilim, and Mt. Sinai came from Har HaMoria.

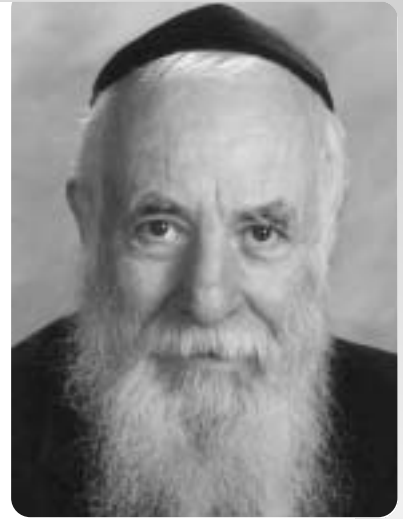
Har Sinai is connected to Har HaMoria, where the binding of Yitzchok took place, for that is where Avrohom and Yitzchok's *mesirus nefesh* was transmitted to us. Yitzchok had heard about the *Akeida* from his father, a prophet, whereas Hashem had commanded that it was prohibited to kill. But he knew that this was what Hashem wanted, so he didn't think any further, but submitted himself to that will with *p'nimius* and *mesirus nefesh*, which are the true



vessels to receive the Torah. May we merit to receive the *Torah Chadasha* this Shavuot, the Torah of Moshiach Tzidkeinu.

# WHEN THE ALTER REBBE VISITED 770

PREPARED BY AVROHOM RAYNITZ



## *Memoirs of Rabbi Yosef Goldstein \* Part 2*

“As a *bachur* in 770, I had the *z’chus* of becoming close with the well known *chassid*, R’ Avrohom Pariz, *a”h*, who lived in Rabbi Simpson’s house in Boro Park. On Shabbos he learned *Likkutei Torah* with me and my friends, Avrohom Weingarten, *a”h*, and Zalman Shechter. I joined them on those Shabbasos that I was in Boro Park because of *kibud av*.

At that time it was customary for *talmidim* in 770 to take turns reviewing *maamarim* by heart at Shalosh Seudos. Since I spent Shabbasos with my parents in Boro Park, when my turn came, I walked to Crown Heights, which took an hour and a half. I arrived at 770, sat in the small *zal* and began reviewing the *maamer* (it was “*Ki Chelek Hashem Amo*” 5699).

Afterwards, R’ Sholom Ber Eichorn, *a”h*, told me that as I sat there with eyes closed while reviewing the *maamer*, the Rebbe MH”M entered and immediately left and closed the door so that he wouldn’t be seen, and he stood behind the door while I said the *maamer* until the end.



R' Yosef Goldstein standing next to the Rebbe on Lag B'Omer 5717



The Rebbe at a children's rally on Chol HaMoed 5714. Illustration.

### THE SECRET OF THE OPEN WINDOW

In the beginning of the *Yud's*, there was a lot of work done with children. Every so often there were special rallies for children, and the Rebbe MH"M would stand and address them. At one of these rallies, a large group – 300 children, which was outstanding in those days – gathered in the yard adjacent to 770. The Rebbe came down, opened a wooden folding chair, stood on it, and began speaking to the children in Yiddish.

The Rebbe stood with his face towards the building (in this spot, many years later, the Rebbe would stand there on Simchas Torah and teach new *niggunim*, and he would stand on a chair then, too) and I noticed that the Rebbe was staring at the building the entire time.

I looked to see what the Rebbe was staring at, and noticed an open window on the second floor (in the room of Rebbetzin Nechama Dina, past the kitchen, where she had a table and the Rebbetzins would sit there during *farbrengens* of the Rebbe Rayatz, and *farbreng*), and the Rebbe Rayatz stood there, dressed in silk, a *gartel*, and his Shabbos *spodik*. He held on to the

*I looked to see what the Rebbe was staring at, and noticed an open window on the second floor, and the Rebbe Rayatz stood there. He held on to the window and bent over to hear how his son-in-law spoke. It was a wondrous sight, and I froze in my spot. Suddenly I saw that the other window was open too. I looked in the direction of the second window in order to see who was there, but saw no one...*

window and bent over to hear how his son-in-law spoke. It was a wondrous sight, and I froze in my spot.

Suddenly I saw that the other window was open too. I looked in the direction of the second window in order to see who was there, but saw no one.

It was so odd, and I knew already that when it came to the Rebbe, there was no such thing as inconsequential details; something unusual was going on.

As soon as the Rebbe finished speaking, R' Chaim Lieberman, the Rebbe Rayatz's secretary, came and told the Rebbe that the Rebbe Rayatz wanted him immediately. The Rebbe ran up the steps and went in for *yechidus*. I heard what took place at that *yechidus* from R' Yitzchok Groner, for the Rebbe told him what his father-in-law had said (in a joyous *niggun*):

The argument between the Alter Rebbe and his *mechutan*, R' Levi Yitzchok of Berditchev, regarding the saying of "V'Shomru B'nei Yisroel" on Friday night (between Hashkiveinu and Shmoneh Esrei) is known. The Alter Rebbe *parkened* that it should not be said because of it possibly being an interruption, while R' Levi Yitzchok strongly argued that it must be said (the Alter Rebbe compromised by including it in his *siddur*, writing that those who have the custom of saying it have what to rely on, etc.).

R' Levi Yitzchok said thus to the Alter Rebbe: Imagine what a parade there is up Above as Jews recite "V'Shomru!"

The Alter Rebbe replied: It is true that there is a parade, however, we don't have to attend every parade!

The Rebbe Rayatz concluded, "But to this parade, he came!" (i.e., that the Alter Rebbe had

participated in the children's rally).

When I heard that, I thought to myself: aha, that was the story with the second window...

I was charged with the responsibility of directing parades for children on Chanuka, Lag B'Omer, etc. But as the years went by, young *bachurim* came along with fresh strength, and they took over. They did the same thing or even better, but I had the *z'chus* of being first. So throughout the years, I was the one who opened the *kinus* with a general introduction about the significance of the day and about the special place we were in.

After a few songs with the children I would give the microphone to Rabbi J.J. Hecht, *a"h*, who continued running the rally. R' Yankel Hecht was the one who invited the Rebbe to speak, and who had the difficult task of translating what the Rebbe said. It was hard work. At the beginning of the Mem's, it once happened that he didn't feel well in the middle of a *kinus*, and he sat down to rest. The Rebbe began speaking, and I had to take notes and immediately repeat them in English. That's when I saw how hard it was to do.

### WHEN THE REBBE TRAVELED BY TROLLEY

There were times that there was no *mikva* for men in Crown Heights, just for women, and the Rebbe MH"m went to the *mikva* in Brownsville, which had a large Jewish community at the time. The Rebbe usually got there by trolley early in the morning, and I occasionally had the privilege of meeting the Rebbe on the trolley. The trip took about half an hour, and the Rebbe always had a *seifer* with him. Since this was in the early years, there were things done then that we were not *zocheh* to later on.

This story took place on Erev Yom Kippur in 5704 (1944). The Rebbe, R' Moshe Kazarnovsky, R' Nissan Mindel, and I crowded into a car and went to the *mikva* in Brownsville together. When we got there, the Rebbe *toiveled* numerous times (a *bachur* once stood near the Rebbe, and counted the *t'villos*. In the middle, the Rebbe looked at him and said, "Nu, *halst cheshbon?*" (you're keeping track?) and the *bachur* fled).

*I opened the siddur to Maariv and showed him the line, and said it was the handwriting of the Rebbe Rayatz. The Rebbe looked at it and trembled, and then said: Yes, my father-in-law wrote that, but how do you know that he wrote it?*

I didn't go in to *toivel* together with the Rebbe, but waited for him to come out, and then I went in. I quickly *toiveled* and ran out to the car to catch up with the Rebbe. Of course, I didn't have a chance to dry myself, and the Rebbe commented, "*Du host nit gehat tzait tzu oisvishen zich, efshar bistu fun di vus vishen zich nit ois*" (You didn't have time to dry yourself, or maybe you're one of those who doesn't dry yourself [for esoteric reasons]).

### AN AMAZING SIGHT IN THE REBBE RAYATZ'S ROOM

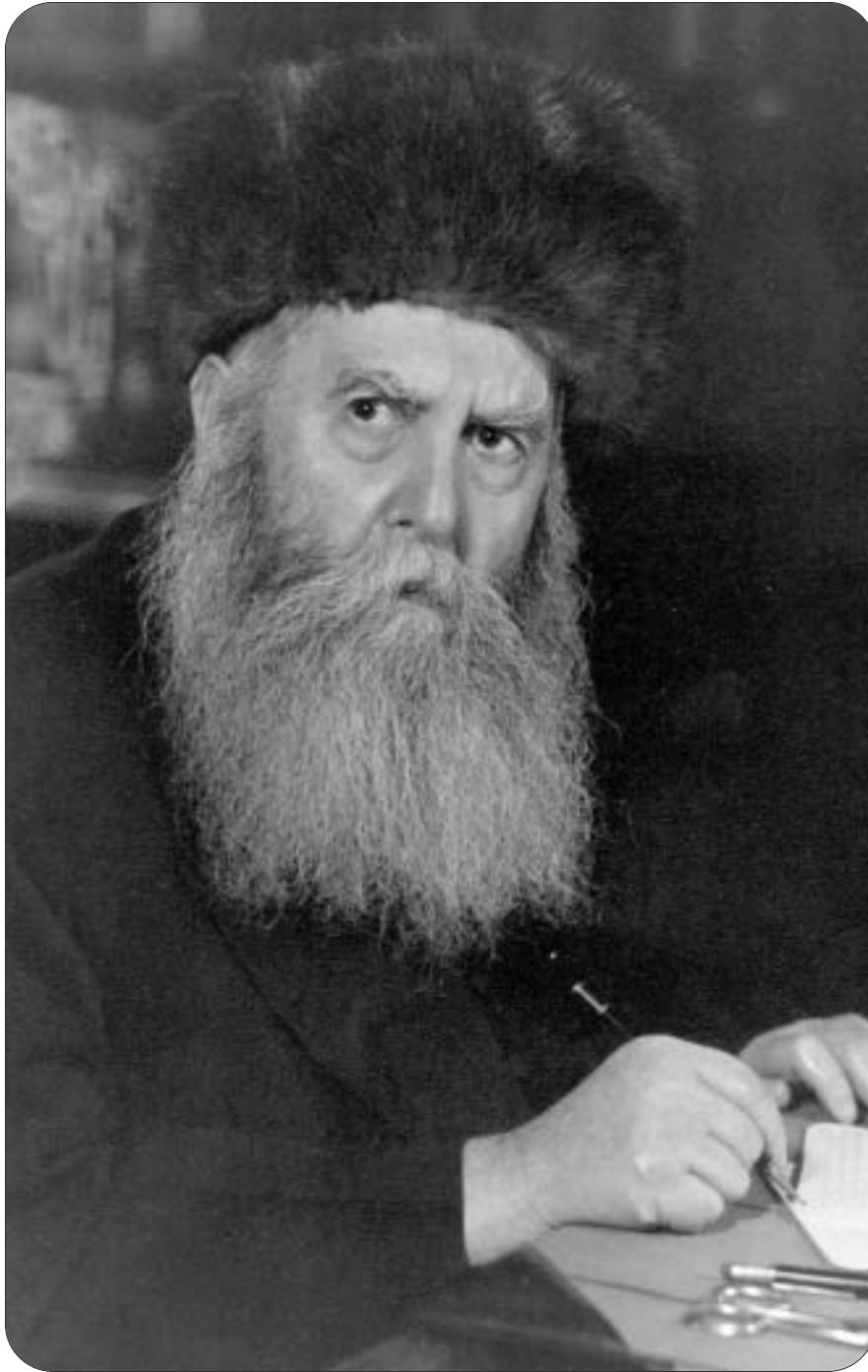
One year heavy rains fell during the first days of Tishrei, and until Erev Sukkos there was no opportunity to go and cut *s'chach*. The rain stopped Erev Sukkos and they went immediately to bring *s'chach* for the Rebbe Rayatz's *sukka*. They had managed to put up the walls already and just needed the *s'chach*.

When the bundles of *s'chach* arrived, R' Sholom Chaskind, who was a friend of mine, came over to me and said he had a *mitzva* for me: to bring the *s'chach* into the Rebbe Rayatz's *sukka*. Naturally, I was thrilled to do so.

Since it was a warm day, I took off my jacket and put a bundle of *s'chach* on my shoulder. I happily climbed the steps to the second floor, went down the hall, and arrived at the door of the Rebbe's room from where you went out to the *sukka*. Since I assumed that while the *s'chach* would be brought into the *sukka*, the Rebbe would not be in his room, I opened the door and went in.

To my great surprise the Rebbe Rayatz was there! I stood there in shock. I didn't dare continue walking, yet I couldn't leave either. I just stood there, rooted to my spot, with the bundles of *s'chach* on my shoulder. It was quite a sight: the Rebbe sitting at his desk, wearing only a *yarmulke*, no hat, and his secretary R' Chaim Lieberman standing near him. On the desk was a glass jar with some pencils in it, and Lieberman took a pencil and handed it to the Rebbe.

Suddenly the Rebbe looked up, looked at me and the *s'chach*, and began smiling broadly (there are pictures of the Rebbe Rayatz which remind me of that rare smile). Thus, a number of seconds went by, and then the Rebbe motioned to me



The Rebbe Rayatz

to continue my work, i.e., to continue to the *sukka*. Just for the smile alone it was worth thanking R' Chaskind for the favor.

Nu, I continued walking, and it was a real *kuntz* to get from the room out to the *sukka*, because *chassidim* don't turn their back on

the Rebbe. I finally managed to exit the room, and I closed the door after me and took a deep breath.

Now I was stuck, for how was I to leave the *sukka*? Getting in was one thing, it was a *mitzva*, but now – just for my own needs – was I allowed to disturb the Rebbe? I

thought of jumping from the porch (it's not that bad) but dismissed that idea because I was afraid the Rebbe would worry about where I had disappeared to. In order not to give the Rebbe a moment's worry, I decided to return the way I had come – through the Rebbe's room. I carefully opened the door and tiptoed. I was so embarrassed.

I went to R' Sholom Chaskind and hugged and kissed him, thanking him for the huge favor he did me. Then I told him he deserved some *petch*, too: How come you didn't tell me the Rebbe was sitting there?! I would have put on *bigdei Shabbos* or at least a hat and jacket!

### “U'MALCHUSO B'RATZON”

Someone came to 770 for Tishrei 5703 whose name, I think, was Rabbi Weiler. He had bought a large number of *siddurim*, and had brought them to 770, to the room where the Rebbe Rayatz *davened*, so the *tzibbur* would have new *siddurim* for Rosh HaShana. He sent one of the *siddurim* in to the Rebbe Rayatz.

Rosh HaShana night I stood in my regular spot, in the north-west corner. I saw the Rebbe MH”M standing near the Rebbe Rayatz, who *davened* with great weeping, enthusiasm, and warmth. After the *davening* when everybody had left, I remained behind to help arrange the chairs and tables.

Rebbetzin Nechama Dina came in and asked me to help her gather the *siddurim* from the tables so it shouldn't be a mess. She herself went around and gathered *siddurim*. Suddenly I noticed how she went over to the *shtender* of the Rebbe Rayatz, took the *siddur* from there, and put it in the pile with the other *siddurim*. I marked which *siddur* was the Rebbe's, and ran over to her and said it was too heavy for her and that I would schlep the pile of *siddurim* instead of her. I took that



The Rebbe on his way to be *mesader kiddushin*

opportunity of removing the Rebbe's *siddur* from the pile, and as soon as the Rebbetzin left the room I ran to my room with the *siddur* which the Rebbe Rayatz had just *davened* from that Rosh HaShana night.

I turned the pages of Maariv and noticed an amazing thing. Under the words, "*u'malchuso b'ratzon kiblu aleihem*" there was a line written in pencil. I was still new to these things, but I understood that Rosh HaShana is the time for *binyan ha'malchus*, "*malchuso b'ratzon*," and on Erev Rosh HaShana the Rebbe had made a line for reasons of his own.

I was ecstatic with my find. I had a *siddur* with the Rebbe's writing in it! I figured I had to show it to the Ramash (i.e., the Rebbe MH"M). I went to him and said: I'll show you a *siddur* which the Rebbe *davened* from.

He looked at it and asked: How do you know it's the Rebbe's *siddur*?

I opened the *siddur* to Maariv and showed him the line, and said it was the handwriting of the Rebbe Rayatz. The Rebbe looked at it and trembled, and then said: Yes, my father-in-law wrote that, but how do you know that he wrote it (i.e., I recognize it, but what about you)?

I said that I could see that the line wasn't straight, and the Rebbe Rayatz's hand trembled when he wrote. The Rebbe didn't let up, and he asked: How do you know the Rebbe's hand trembles when he writes?

I told him that I once sat in the *beis midrash*, and R' Chaim Lieberman entered and came over to me and said that it was difficult for the Rebbe to write straight (when he wrote, it went up or down), but he didn't want to write on (the usual)

paper that had printed lines on it. The Rebbe Rayatz had said to take a sheet of paper and to make black lines on it, and that he would take another paper and put it on top of the first one and see the lines through the paper, and would be able to write straight. So R' Chaim wanted me to have my father print up paper like that. I asked him how far apart to make the lines, and since he didn't know, he went up to the Rebbe Rayatz and came down a few minutes later with a paper on which the Rebbe had drawn two lines so I would know how wide to space them. That's how I knew that when the Rebbe Rayatz made lines, it was shaky.

I stood near the Rebbe's room holding the *siddur* and said that it was very precious, *mamash a treasure*. The Rebbe said, "*ya ya*" (yes, yes), and took the *siddur* from my hands, and I never saw it again.



## THE FIRST SHLICHUS AND LESSONS

One day, around the week of Parshas Shmos in the year 5705, I sat in the *zal* at seven in the morning when Rashag entered and told me that Rabbi Tzvi Shusterman from Chicago was opening a *yeshiva* in Rochester but he had no teachers. "Maybe you can teach there for two weeks?"

I was 18 years old at the time and I didn't think I was capable of teaching, but then Rashag said: The *shver* (the Rebbe Rayatz) wants you to go. Naturally, I agreed. I went to my parents' home in Boro Park to tell them I was going to Rochester, an eight-hour train trip. My mother didn't like the idea, but my father told me to do what the Rebbe said. I took my few personal belongings which included a few items of clothing and most importantly, all the *maamarim* I had – that was my great treasure!

I arrived in Rochester where R' Shusterman had rented an old house, which was freezing. There was no electric boiler, just a wood-burning oven, just like in times of old. R' Shusterman and I chopped the wood into pieces, and I thought of the *hashgacha pratis* in the fact that I had lately learned the *inyan* of "wood which doesn't burn properly, you break into pieces" (the wording from the Zohar as brought in *Tanya*) with R' Shmuel Levitin.

We gathered children and began teaching. When four weeks had passed and I received no instructions from the Rebbe about what to do next, I asked R' Shusterman what to do. He said: do what you think is right. I decided that since they had sent me for a period of two weeks, which had long since passed, it was okay to return to New York.

Shortly after I arrived, the secretary R' Chaim Lieberman came to the small *zal* and gave me a letter

from the Rebbe Rayatz full of rebuke for leaving Rochester without permission.

"Why did you leave Rochester without first getting permission from the *menahel shlita*? Such is not done. A *talmid ha'T'mimim* must be devoted to the *hanhala* with the utmost discipline."

The Rebbe concluded the letter with "From now on you'll listen to whatever they say and travel wherever they send you, and Hashem will help you materially and spiritually and you'll succeed in

***Years later I showed the letter to the Rebbe MH" M, and he told me that it was specifically the sharp words that proved how close I was to the Rebbe Rayatz. For who do you slap? The one you love.***

learning and in conduct with fear of Heaven."

Years later I showed the letter to the Rebbe MH" M, and he told me that it was specifically the sharp words that proved how close I was to the Rebbe Rayatz. For who do you slap? The one you love.

So I became the Rebbe's *shliach*. Since he had written to me, "and from now on you'll travel" I began to travel. I joined Rabbi Yitzchok Dovid Groner to start a *yeshiva* in Providence.

## A NICE EXPLANATION

In those years I would write the Rebbe many letters with questions I had in *chassidus* as well as nice explanations that I thought of. I had the privilege of receiving dozens of letters in response to them, but I remember certain ones in particular.

After the passing of the Rebbe Rayatz and the acceptance of the *nesius* by the Rebbe, I stopped writing the Rebbe my questions. I figured the Rebbe certainly had more important things to do, and I didn't want to bother him with my questions.

When I went to the wedding of my brother-in-law, R' Herschel Feigelstock, I traveled in the same car as the Rebbe (the Rebbe was the *mesader kiddushin* and they were taking the Rebbe to the wedding). The Rebbe sat in the front, and Rabbi Chadakov and I sat in the back. On the way, the Rebbe turned around and said: How is it that a long time has gone by and I haven't heard questions in *chassidus* from you?

I told the Rebbe that I realize that the Rebbe has more important things to do, but the Rebbe said, "Nevertheless: write!"

I wrote a letter to the Rebbe with some questions I had at the time. I did not receive an answer, but faithful to the Rebbe's request, I sat and wrote another letter. This went on for thirteen weeks. Every Friday I handed in a letter to the Rebbe with the questions that came up that week, but I received no response.

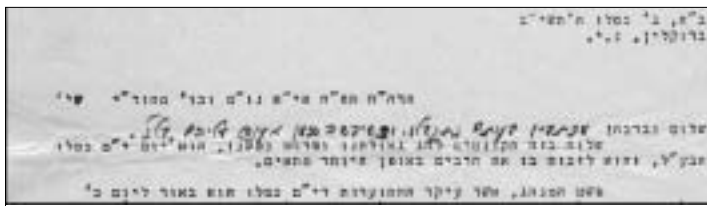
Then I suddenly received a general-personal letter, where the Rebbe added in his own handwriting: "Your letters were received in a timely fashion and when time allows, I will respond, *bli neder*." Shortly thereafter a letter arrived with all the answers, and I had to look up the drafts of my letters to remind myself of my questions.

Another story from a later period (the Lamed's):

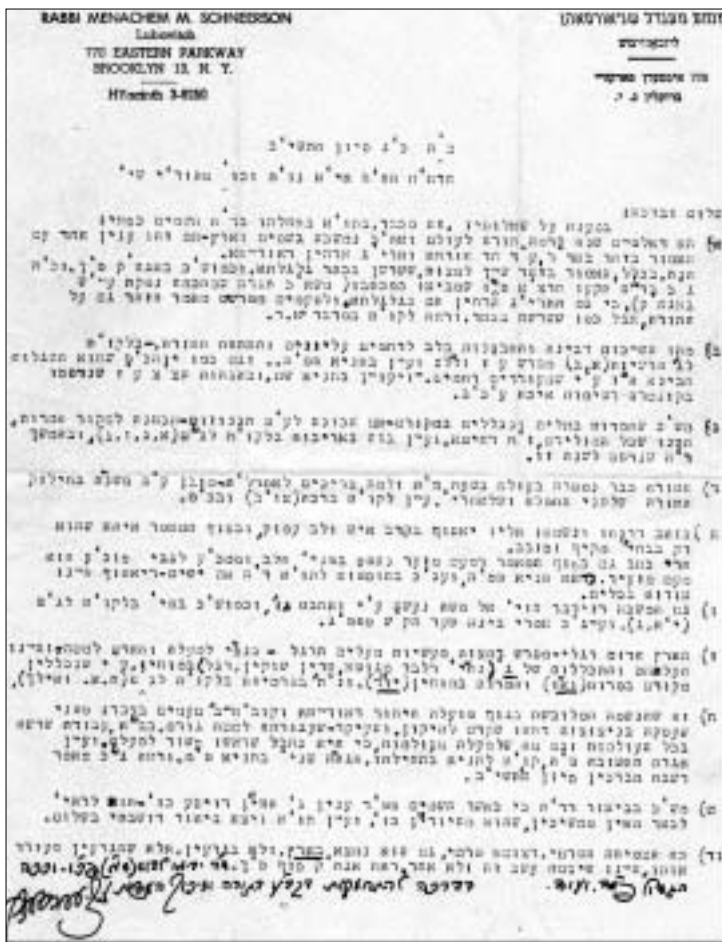
In the *sicha* of 18 Elul 5703, the Rebbe Rayatz began with, "Today marks 50 years since my father said, 'Gut Yom Tov' to me on Chai Elul..."

I searched for a connection between Chai Elul and Yom Tov, and found the *pasuk*, "*yodu l'Hashem chasdo, v'niflosav livnei adam.*" which alludes to the two eras of the Baal Shem Tov and the Alter Rebbe: The first light of *Toras ha'chassidus* began in the time of the Baal Shem Tov, but this was limited and only for individuals, for it was still hidden. This is hinted at in the beginning of the *pasuk*: "*yodu*" (meaning "concealment"), "*l'Hashem*" (for Him alone), "*chasdo*" (His kindness, as it remains up Above). Then began the era of the Alter Rebbe about whom it says, "*v'niflosav*" – the Alter Rebbe brought the Supernal "wonder" down "*livnei adam*" (to human beings), so that all would know Hashem, from small to great.

I wrote this idea to the Rebbe and ended the letter by saying that the first letters of the words in this *pasuk* which hints to the Baal Shem Tov and the Alter Rebbe spell "Chai Elul" and the last letters spell "Yom Tov" in *gematria*. The Rebbe commented on a few points in my letter and then added, "Thank you for a nice explanation."



A general-personal letter with the Rebbe's additional handwritten note. (Below) The Rebbe's answers to a number of questions.



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## OUR CHILDREN WILL BE OUR GUARANTORS

*Before giving the Torah, Hashem asked: Who will be the guarantors for the Torah? The Jewish people made a number of suggestions which were all rejected. When they said: Our children will be our guarantors, Hashem acquiesced. \* A compilation of stories on the theme of children in honor of Shavuot*

### THIS WILL BE TAKEN TO THE OHEL

Mrs. Rochel Hendel of Tzfas relates:

This story took place over twenty years ago. Before one trip to the Rebbe a good friend approached me and asked me to mention her to the Rebbe for a *bracha* for children. She had been married for eight years and the doctors said there was no way she could have children.

In order to make a vessel for the Rebbe's *bracha*, the woman committed to organizing a series of classes on *Taharas HaMishpacha* for new immigrants who had come at that time from Russia, Georgia, and Buchara, classes that would be given in various languages: Ivrit, Yiddish, English, French, Russian, Bucharian, and Georgian.

When we went in for our *yechidus* on Erev Rosh Chodesh Elul, we presented the paper with our requests for *brachos*. The Rebbe took the page, read it carefully, and then said: "And this will be taken to the *Ohel*."

We left the *yechidus* with a special feeling. We saw joy on the Rebbe's face, and we felt it was an auspicious time.

We returned to Eretz Yisroel, to our *shlichus* there, and were extremely busy with *hafatzas ha'maayanos*. It was ten months later that we first





went to the place where our friend lived. We went there for Shabbos and that's when we found out that on that Shabbos there would be a big *Kiddush* in *shul* which was sponsored by all the families for whom we had requested *brachos*. These families had had daughters, and they were making a joint *Kiddush*.

I was overcome with emotion. "What a Rebbe we have! What miracles!" The Rebbe simply said, "And this will be taken to the *Ohel*," and the families were blessed. The families and their community rejoiced, and this was despite the doctors' prognosis.

I recently attended the wedding of one of those girls.

### A DREAM AND ITS MEANING

Shabbos afternoon, Rabbi Yigal Kaspi from Maalot was sitting at home when he heard knocking at the door. Someone unfamiliar to him was there, a resident of the city he had never met.

"Are you Rav Yigal?" he asked.

When R' Kaspi said he was, the man launched into his story:

"Last night I dreamt of the Lubavitcher Rebbe. I only know of

him through pictures. The Rebbe told me a *d'var Torah* which I don't recall. When he finished, he motioned to me to come closer and then the Rebbe said to me, in the presence of others, "*zara chaya v'kayama*" (a blessing for children).

"What can I tell you," the man sighed. "Twelve years have gone by and we still haven't had children.

"I awoke in turmoil, and woke up my wife and told her the dream, but she dismissed it by saying it was just a dream, and went back to sleep.

"I did the same, but then the Rebbe appeared again and said: I will

tossed and turned in anticipation of the morning to see whether the two signs would indeed occur.

"I got up in the morning and went to *shul* and as soon as I walked in, I noticed the lawyer, D.G., standing before the *amud*. I was overcome by this, and I waited for the fulfillment of the second sign. And so it was that in the middle of the *davening* the *gabbai* came over to me and asked me to take over at '*Shochen Ad*.'

"I must tell you, that this lawyer hardly ever *davens* from the *amud*, and I am almost never asked to *daven* from the *amud*. I realized that the



give you two signs so that you'll know that the *bracha* I blessed you with is valid and will come to pass. One sign is: tomorrow morning when you go to *shul*, the *chazan* will be the lawyer Mr. D.G., and the second sign is that in the middle of the *t'filla*, the *gabbai* will turn to you and ask you to take over for him at "*Shochen Ad*." Then the Rebbe asked me where I lived, and when I said that I lived in Maalot, the Rebbe asked me whether I knew who you were, and I said that I did.

"I woke up again, completely distraught. The rest of the night I

fulfillment of the two signs was truly significant, and after the *davening* I asked the *gabbai* why he had decided to ask me to be the *shliach tzibbur*. To my amazement he said, 'Believe me, I have no idea.'"

The stranger finished relating all this to R' Kaspi and then he left, hoping to be able to report good news to him eventually.

Three months went by since that incredible dream when the man came to tell R' Kaspi that his wife was expecting a baby, and some months later she gave birth to a son.

## THE SEGULA OF LAG B'OMER

The K's didn't have children for many years and they were heartbroken about this. A relative of theirs, by the name of Rabbi Avrohom Ben-Shimon of B'nei Brak, decided to ask the Rebbe for a *bracha* for them. R' Ben-Shimon took advantage of the *segula* qualities inherent in Lag B'Omer to ask for a *bracha*.

A few days later, the Rebbe's answer arrived: As per the *p'sak din* of our Rebbeim, the *n'siim*, and R' Shimon [Bar Yochai] is worth relying on in a pinch.

Less than a year later and the couple had a son, with the *bris* taking place a day after Lag B'Omer.

Following this open miracle, R' Ben-Shimon thought about the many

other couples who needed a *bracha* for children who would benefit from the Rebbe's *bracha* and would become connected to him thereby.

Before Lag B'Omer he placed an ad on the front page of the *chareidi* paper *Hamodia*, which said: "Lag B'Omer is a special day for those who have not had children. Those who are interested in receiving a *bracha* from the Lubavitcher Rebbe on Lag B'Omer should contact..." and he provided an address and telephone number.

R' Ben-Shimon himself was surprised by the response he got to the ad. That very day, he received dozens of requests from all over the country, particularly from *chareidi* enclaves in Yerushalayim and B'nei Brak, with twenty couples from B'nei Brak alone. Some women had been married more than twenty years

without children. Most of them were not *chassidim*, and this was the first time they were writing to the Rebbe. Each one with their troubles turned to the Rebbe to be blessed.

R' Ben-Shimon invited all of them to his home so that they could write a *pidyon nefesh* and request a *bracha*. He explained to each couple the significance of asking for a *bracha*, and requested that each one make some sort of religious commitment.

All the *panim* were sent to the Rebbe on Lag B'Omer, and R' Ben-Shimon included a letter which contained the reason for the group letter. He asked the Rebbe to pray on these couples' behalf so that they'd be able to hold a large *seudas hoda'a* (thanksgiving meal), so that B'nei Brak would know that these miracles were done in the merit of the *nasi*



ha'dor.

The Rebbe's answer was sent out that very day: "I will mention it at the *tziyun*, and the time is auspicious, Lag B'Omer, etc."

Miracles happened to the participants with amazing results. Within a relatively short period of time, every member of the group had had a child. Word got out, and many people sent *panim* to the Rebbe, as a result of which many people become *mekuravim* to Chabad and the Rebbe.

The following Lag B'Omer another large group of couples asked for children, but this time there were also many who wrote letters of thanks for the miracles they had experienced.

One person wrote: "I offer my heartfelt thanks to the Rebbe *shlita*, that in the *z'chus* of his *t'fillos* and blessings, Hashem has been gracious to us, my wife and I, and after such a long period of time, she is expecting a child. I have no words with which to thank the Rebbe *shlita* for this..."

Rabbi Ben-Shimon kept his word to the Rebbe and made a *seudas hodaah*, which was also a *Melaveh Malka*. During the course of the *seuda*, the participants heard various miracle stories directly from the people who experienced them.

### Z'CHUS TZADDIKIM

Three months after the *chassid* R' Mordechai Menasheh Gorelik left the Soviet Union, he arrived at 770. He had a *yechidus* in which he gave the Rebbe a picture of the *tziyun* of the Rebbe's father, Rabbi Levi Yitzchok Schneerson, *a"h*, in Alma Ata.

During the *yechidus*, the Rebbe asked that the headstone be fixed, and added that the engraver had to be a *yerei Shamayim* (G-d-fearing individual).

As soon as he left the *yechidus*, R' Mordechai sent a letter to his father, R' Menachem Mendel Gorelik, *a"h*, who



lived in Tashkent and told him of the Rebbe's request.

The Gorelik family began taking care of the new *matzeiva*, and they soon found a piece of marble, something which was hard to find in those days. On the day he received the letter, R' Gorelik immersed in the secret *mikva* and prepared the *nusach* for the *matzeiva*.

They looked for a G-d-fearing engraver, but couldn't find one. They searched throughout Tashkent and Samarkand, and even called Moscow, Chernovitz, and Riga, but they couldn't find anyone.

After three weeks of searching, they found out about a religious and G-d-fearing Jew by the name of Gavriel Ochonov, a Bucharian Jew.

R' Gavriel relates:

"It was in the middle of the winter, and the temperature outside was below zero, and I was in bed with a fever and feeling horrible. I thought those were my last hours in this world. The medicine the doctor prescribed didn't help, and my health was deteriorating.

"A man came to me who said his name was Chaim Eliezer Gorelik. I knew him from *shul*, but we never had a connection. He told me that the

Rebbe requested that his father's *matzeiva* be renovated, and that the engraver be a *yerei Shamayim*. He asked me to come to his parents' home in order to work on the engraving.

"I wasn't an expert engraver but my father was, and I observed his work as a child, and so with the tools he had left after his passing I was able to engrave on marble. I told him, 'Look at me lying here in bed for days with my temperature rising. How do you expect me to go to your parents' house?' But he insisted, and said I was the only one who could do what the Rebbe wanted, and so I had to get out of bed and get the job done. I finally agreed to leave the next morning.

"The next morning I felt like a new man. R' Eliezer came in a taxi and we traveled to his house together. Before beginning to work, they took me down to the cellar where the *mikva* was and he told me to immerse before I began engraving.

"How shall I immerse when you see I'm sick with fever?" But he insisted that I immerse and promised that the *z'chus* of the Rebbe and his father would protect me.

"After immersing I began the



engraving job, but since I was weak I stopped after completing only two rows. After a day of difficult work I went back home, tired but satisfied that I was able to have a share in this holy work. It took four days to complete the job and throughout that time I was thrilled over the great *z'chus* I had.”

\* \* \*

The new *matzeiva* was put up, and news spread among the *chassidim*, and many began to visit the gravesite of R' Levi Yitzchok Schneerson. Many *chassidim* who were *refuseniks* visited the grave and asked the *tzaddik* to arouse mercy in heaven so that they would be allowed to leave the country, a rare thing in those days. Many were able to leave and miraculously received their exit permits shortly after visiting the grave, despite being refused for years.

R' Gavriel also prayed for an exit permit, and two months later he left Tashkent for Eretz Yisroel. One of his great dreams was to travel to the U.S. and visit the Rebbe and receive his *bracha*, but for various reasons he was

unable to go.

Years went by, and his son got engaged to a Bucharian girl. The wedding took place a few months later. Four years went by and the couple had

in-law.

Gavriel and his wife landed in New York in Tishrei 5743 and went directly to Beis Chayeinu-770. Since there were no private audiences at that time, he

waited where he knew the Rebbe would come. Many *chassidim* were waiting there and Gavriel was pushed around in the crowd that stood like two walls with a path in between for the Rebbe to pass through.

“I stood there and saw a G-dly man,” recalls Gavriel. “I mustered the strength and told him I was Gavriel Ochonov who engraved the letters on his father’s *matzeiva*. The Rebbe stared at me and said he had heard about me and he thanked me for what I had done for his father.

“I told the Rebbe that my son had been married for four years without children. The Rebbe looked at me lovingly and gave me a *bracha* that my son would have a son by the following

year.”

Nearly a year went by and the couple had a son, who was followed by five other children!



no children. R' Gavriel was pained by the situation and he decided the time had come to go to the Rebbe and ask for a *bracha* for his son and daughter-

## TO GIVE AT THE BABY'S BRIS

Sholom Aharoni of Baltimore heard that the Rebbe gives out dollars for *tz'daka* on Sundays. He and his wife decided to go and ask for the Rebbe's *bracha*.

When Sholom passed by the Rebbe, the Rebbe gave him a *bracha*, but when his wife passed by, the Rebbe gave her an extra dollar and said: Give this at the *bris* of your son.

Overcome with emotion, the woman went outside, not understanding what "*bris mila*" the Rebbe was referring to, since she hadn't asked for a *bracha* for children. It was only a few days later that she discovered that she was already expecting when she had passed by the Rebbe. Nine months later she had a son, and she did as the Rebbe asked her and gave the dollar to *tz'daka* at her son's *bris*.

## YOU FINALLY CAME

A couple from Boro Park who were married for a number of years without children, were heartbroken. One of their friends suggested they go on Sunday for "dollars" and ask for the Rebbe's *bracha*. The man was willing to go but his boss didn't let him leave, so his wife went by herself and asked for a *bracha* for children.

"*Lvracha v'hatzlacha*," said the Rebbe, and he gave her a dollar. Then he gave her another dollar to give to her husband. The woman was amazed by the Rebbe's *ruach ha'kodosh* for how did the Rebbe know her husband couldn't make it when she hadn't said anything?

A few months later, the man was able to go for "*kos shel bracha*." When his turn came, he asked for a *bracha* for children and the Rebbe smiled broadly and said, "You finally made it here!" and blessed him.

A year later the couple had a son, and some time later they had another child.

## A CLEAR PROMISE

An non-religious Jew had a *yechildus* in which he asked the Rebbe's advice about adopting a child. The Rebbe told him there was no need for him to adopt for he would soon have his own child.

A few months went by and an offer to adopt a child came up. He asked the Rebbe again whether he should look into it, and the Rebbe told him that he'd have a son a year later.

A year went by and the man had

***"At this very moment  
they are at the  
airport and are  
crying. Although they  
are tears of joy, they  
are still tears, and I  
am with them now."***

a son. The Rebbe's prophetic promise moved him, and the man began to lead an observant life.

## THE REBBE'S GLASSES

More than ten years after their marriage, Mr. L. and his wife had no children. The solution came from an unexpected source.

Mr. L. is an optician in N.Y., and one day he got an urgent call. The man introduced himself as the secretary of the Lubavitcher Rebbe, and he asked whether glasses could be made in an hour, since the Rebbe's glasses had broken.

The man happily agreed,

realizing what a privilege it was to be able to help. When he sent the glasses to the Rebbe he enclosed a note with his name and his wife's name and a request for children. A year later their son was born.

## A MOSLEM GETS A BRACHA

A Moslem millionaire who did not have any children lived near a Chabad house in Brazil. He heard from his Jewish neighbors about the miracles that the Rebbe does, and he decided to ask the *shliach* to ask the Rebbe for a blessing for him.

The *shliach* put him off with various excuses, but the Moslem was determined to get the Rebbe's *bracha*. He certainly didn't lack money, and he decided that if the *shliach* wouldn't ask for a *bracha* for him, he'd go directly to the Rebbe.

He traveled to 770 and received a *bracha*, and a year later he had a son. Seeing this open miracle, he decided to donate a new building to the *shliach* for a Chabad house.

## "BAGUETTE, BAGUETTE"

In the middle of a *farbrengen* one of the guests, who looked like a Polish *chassid*, began to speak:

"You don't know who the Lubavitcher Rebbe truly is," he said emotionally. "Listen to me and I'll tell you.

"It was during the war and the Germans were shelling France heavily. Whoever was able to flee did so as quickly as possible. The Rebbe and Rebbetzin were among the refugees. They had gotten tickets for a ship anchored in Vichy, the last tickets with which one could leave Europe. Before boarding the ship, the Rebbe noticed two little children standing and crying.

"The Rebbe dropped what he was doing and went over to the children and asked them, 'Why are you crying?'

"'We're hungry,' cried one child.

“The Rebbe immediately went to a nearby shop and bought two baguettes and the children were sated. I was one of those children.

“A few years ago I came to the Rebbe to receive his *brachos*. When I passed by the Rebbe I said that I knew him. The Rebbe looked at me deeply and said with a big smile, ‘Yes, baguette, baguette.’”

### FAR BUT CLOSE

The *chassid* Rabbi Nachum Rabinowitz relates:

An *askan* went to the Rebbe and noticed that the Rebbe looked extremely serious. He got up his nerve and asked the Rebbe what was troubling him.

The Rebbe told him that a recently married couple had asked him whether they could go on *shlichus*, and he had given his consent if the parents approved.

A few days later the couple brought their parents’ written permission and the Rebbe gave them his blessings.

The Rebbe’s face grew even more somber. “The wife is an only daughter among five brothers who are all on *shlichus* in various countries around the world.” And the Rebbe began enumerating where each of the brothers was. “Now the parents are all alone while their children are far away from them.

“At this very moment they are at the airport and are crying. Although they are tears of joy, they are still tears, and I am with them now.”

### A TIP FROM THE REBBE

One day a fish delivery was made to the Rebbe’s house. It was taken by a son of the store owner. The way it usually worked was that after leaving the package at the door, the delivery boy would ring the bell and leave so that the Rebbetzin would know a delivery had been made.

As the boy was about to ring the bell he noticed the Rebbe coming up the stairs to the house. The boy didn’t know what to do next and so he stood there silently.

When the Rebbe noticed the boy’s confusion he smiled and took out some change and told him in English, “This is for a tip.”

### WHY CAN’T YOU?

It was Tishrei 5742. The entrance near *Gan Eden HaTachton* was packed. Many people were waiting expectantly for the Rebbe to come out for Mincha.



The door opened and the Rebbe’s majestic figure was seen in the doorway looking somber. As he walked by, the Rebbe gave coins for *tz’daka* to the children. Among the many children was a seven-year-old who had arrived from Eretz Yisroel. The Rebbe gave him a coin and continued walking. The boy just stood there.

“Why don’t you go put the money in the *pushka*?” asked one of the secretaries loudly.

“I can’t,” said the boy, indicating the crush of people.

Suddenly the Rebbe turned his head towards the boy and asked the boy in surprise, “Why? Why can’t you?”

### KNOWS ALL

Rabbi Shmuel Lew of England relates:

A *chassid* wrote to the Rebbe that his wife was expecting a baby and she asked for a *bracha* for an easy pregnancy and delivery. This was Erev Rosh HaShana 5749, but the letter said his wife was due on 15 Av.

When the Rebbe read the letter after Rosh HaShana, he noted that

the expected due date was wrong because from Tishrei to Av was ten months!

When the secretary told this to the *chassid*, the latter said, “Oy, I made a mistake. It was my error. I should have said 15 Shvat, not Av.”

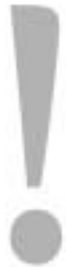
This shows us what attention the Rebbe devoted to every letter. Letters like these with good news arrived in the dozens daily, yet not only did the Rebbe deal with the letter personally but he even noticed the error in a detail.

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# G'ZEIROS 5763 VS. G'ZEIROS 329

BY SHAI GEFEN

There are people who love Chabad who have a complaint, which on the face of it seems justified. They say that Chabad never fights alongside the *chareidim*. When the *chareidim* are busy with one battle, Chabad is occupied with something else.

This issue came up again this year for a number of reasons, most outstanding of which were the elections for the Knesset and the fight against the budget cuts. In hindsight, we can sadly say, that every time the Rebbe MH" M wanted efforts to be made to annul terrible *g'zeiros*, there were those within the *chareidi* camp who decided that they had other issues they preferred to address. By doing this, they caused harm for generations to come, and hurt themselves as well.

This is what happened when the Rebbe asked *chareidi* representatives in the Knesset to fight on behalf of *Mihu Yehudi*. They preferred fighting against autopsies. When the Rebbe asked that they fight for *shleimus ha'Aretz*, they decided it wasn't their cause and that they had to fight on behalf of special allotments of money and positions in Begin's government.

This issue came to the fore in 5750 when the Rebbe prevented the establishment of a Peres government because of danger to life, and a certain rabbi got up and explained that apartments for young couples is a life and death issue.

They didn't care about *Mihu Yehudi*, because they didn't see how it affected them. They thought the *chareidim* are immune to assimilation, and autopsies concerned them, since it affected *frum* people. Reality, as always, exploded in

their faces as the issue of *Mihu Yehudi* directly threatens us all today, including the *chareidim* who now know that the problem of *goyim* and assimilation is everybody's problem.

We've written many times before that the budget cuts that the *chareidim* are protesting are directly connected to the problem of *Mihu Yehudi*. Hundreds of thousands of *goyim* who were brought here voted for Shinui, which has grabbed a large share of the power in the current government in terms of the number of seats it holds in the Knesset. Resources were shifted from the *chareidim* to the interests of Shinui. That large constituency who voted for Shinui is made up of the *goyim* the Rebbe wanted to prevent from entering the country by the amendment of the law of *Mihu Yehudi*.

The same thing applies to the fight for *shleimus ha'Aretz*. The *chareidim* have refused to take a stand on the matter, and they have generally voted for giving away land, contrary to *halacha* in *Shulchan Aruch*, *siman 329*. The Oslo Accords forced the government to spend a fortune in restructuring the army, daily non-stop war for two and a half years, payment for damages sustained in attacks, and reparations for the wounded and bereaved. This amounts to billions of shekel, and then they cry about budget cuts that affect the "*olam ha'Torah*." The one who wanted to join Peres' government because of apartments for young couples is now paying the painful price in budget cuts that affect the "*olam ha'Torah*."

Three weeks ago, *rabbanei Chabad* in Eretz Yisroel published a sharp

protest against the Roadmap (which has since been approved by the government). Apparently this cursed, dangerous plan doesn't interest *rabbanim* in the *chareidi* communities. They think it's more important to fight against budget cuts, thus repeating their same error. Who knows what *kitrug* and damage they are causing, *r"l*, with their fight against budget cuts when the Roadmap that endangers millions of people's *lives* is approved by the government.

It is the duty of all *rabbanim* to loudly protest the danger to life posed by giving away land. Yet, sad to say, they bring out Jewish children to cry against budget cuts and to demand, "*hav, hav*" (give, give), but don't bring them out when the lives of millions of Jews, including their own, are in danger. While we wait for *rabbanim* to show their opposition towards giving away land and making the rest of the land *hefker*, they protest budget cuts and express their desire to join the Coalition.

In a *sicha* of 13 Tammuz 5739, the Rebbe explained the role of *rabbanim* in a time like this:

**There are those who say: What is the point in screaming and protesting when they don't want to listen and they certainly don't ask. Therefore, they say, even though it's a clear law in *Shulchan Aruch*, but since they don't ask (and even if they asked, who knows if they'd listen) – so why is it necessary to stick 'cool heads' into a 'hot issue'?**

The response to this is that when it's an issue of *pikuach nefesh*, the law is (as is written in *Hilchos Shabbos*) that



*“ha’nishal meguneh”* (the one who waits to be asked is disgraceful) (with all the specifics), as it is explained there: How could there be a situation in which they wait until they ask?! Those who know the *p’sak din*, and know this involves danger to life, are forbidden to wait until they are asked. They must announce and publicize the *p’sak din* publicly for all to see, with the appropriate publicity so that they know the clear, open, explicit *p’sak din* – that you must stand up against them fully armed!

... as said before, when it comes to *pikuach nefesh*, it is forbidden for anyone to keep quiet since *“ha’nishal meguneh v’shofech damim”* (the one who waits to be asked is disgraceful and is guilty of spilling blood), etc., as explained in the Yerushalmi and brought in *Shulchan Aruch* and in the *Acharonim* as a *p’sak din* for our times, everywhere, whether outside of Eretz Yisroel or within Eretz Yisroel.”

The complaints heard lately from the *chareidim* against *rabbanei Chabad* are a mark of honor for Chabad. At a time when the Jewish people are experiencing one of their most difficult periods, when the Roadmap is on the verge of being implemented, Chabad cries out and protests.

A Chabad rabbi in Eretz Yisroel told me that when the issue of *Mihu Yehudi* was on the front burner, a delegation of Chabad *rabbanim* met with an *Admur* in order to convince him of the urgency of the matter. This Chabad rabbi explained to the *Admur* that although the fight against autopsies was just, it was about the dead, while *Mihu Yehudi* was about the danger of assimilation and the destruction of the Jewish people.

The *Admur* responded: “You’re right, but this is *inzere fleish* (our flesh).”

### WHERE SHOULD JEWISH CHILDREN DEMONSTRATE?

Tens of thousands of children have

been brought out to the streets to protest the budget cuts. As the media takes photographs, the children explain how they need to eat.

Aside from the *halachic* and moral issues as to whether children should be used for these purposes (when they are not permitted to leave their studies to build the Beis HaMikdash, which we’ll leave to the *askanim* and organizers), it is clear to us how children can help.

Once upon a time there was a wicked man by the name of Haman who wanted to destroy the Jewish people, young and old, in one day. Mordechai the Jew gathered the Jewish people and they loudly prayed and read Torah verses. Their cries reached the heavens, and Hashem tore up the evil decree.

If we took Jewish children out to the streets in order to cry out about the “*g’zeiros 329*” – to cry out about those who seek to annihilate us, we could avert the evil decree and the “*g’zeiros 5763*.”

*“Baneinu areivim ba’adeinu”* (our children are our guarantors). Children aren’t a political tool. They have awesome power and it needs to be utilized properly.

Sicha 4 Elul 5739:

Therefore, when they gather together, especially Jewish children who are not yet *bar mitzva*, *“hevel sh’ein bo cheit,”* and they gather in a holy place, a *shul* and *beis midrash*, a place where people *daven* and learn Torah, and they openly proclaim, *“utzu eitza v’sufar, dabru davar v’lo yakum, ki imanu Keil”*: All the *eitzos* that are against the *p’sak din* in *Shulchan Aruch*, *Hilchos Shabbos* will certainly be nullified and not endure, since “G-d is with us” – thus Hashem declared in His Torah, and He commanded us to publicize this, and He made it clear in His Torah that when it comes to danger to life it is forbidden to remain silent, and it is forbidden to wait until someone comes to ask the law. Rather one is to go and announce it – that it is

*It is the duty of all rabbanim to loudly protest the danger to life posed by giving away land. Yet, sad to say, they bring out Jewish children to cry against budget cuts and to demand, “hav, hav” (give, give), but don’t bring them out when the lives of millions of Jews, including their own, are in danger.*

forbidden to give away something that is likely to endanger the lives of Jews!

Jewish children have a special ability to ensure that this will soon be fulfilled, and in our time. They should show how to nullify all the *eitzos* and talks which undermine *shleimus ha'Aretz* – by giving something to a non-Jew; and the affront to *shleimus ha'Torah* – by talks that are not according to Torah, but they want to convince someone that this is according to Torah, knowing that it is the opposite of Torah.

And when Jewish children proclaim, “*utzu eitza v'sufar, dabru davar v'lo yakum, ki imanu Keil,*” especially when the proclamation is made in *shul* or in a *beis midrash* and it is proclaimed after *davening* and after the recitation of *p'sukim* and statements of *Chazal* (Torah study) – it hastens Hashem's promise “(*utzu eitza*) *v'sufar,*” that all the *eitzos* be nullified, and in a way of “*v'sufar,*” that they be nullified retroactively.

And may it be that “he fights the wars of Hashem and is victorious”: Hashem's *Shulchan Aruch*, including *siman 329* of *Hilchos Shabbos* shall be victorious, so that all the nations that surround the Jews will admit that there is no need for war, and “I will give peace in the land” will be fulfilled, since we go in the path that leads towards peace.

This is the *ko'ach* that Jewish children have to annul the “*g'zeiros 329,*” as opposed to the “*g'zeiros 5763*”

## We are talking about those who are two-faced. The Right has been unmasked. The Yesha council goes along with the process...

that narrow-minded politicians are trumpeting. The latter won't necessarily be annulled.

### THE GREAT BETRAYAL – FOREVER A DAY OF INFAMY

Sunday, 23 Iyar 5763 will be remembered as a day of infamy forever. On this day, a Jewish government raised its hand not only against Hashem and His anointed one, but also in betrayal of the entire Jewish people, abandoning millions of Jews to the mercies of murderers, *r"l*, in the decision to acknowledge a future Palestinian state.

The government perpetrated this obscenity with the help of two parties that will be remembered in infamy and shame forevermore. It wasn't Beilis or Peres who officially recognized a Palestinian state. Not even Yossi Sarid and Nuaf Masulcha. It was Effi Fein, Avigdor Lieberman, and Benny Alon.

They betrayed those who voted for them, and betrayed the Torah. They betrayed their rabbis, but remained faithful to their seats. In a few months they'll play some kind of charade of resignation, or perhaps not even that.

The betrayal is not Sharon's. We knew his views all along. The man and his actions have been recorded in the annals of our Jewish history as the one who brought the *churban* of Camp David and Wye, and the one who destroyed dozens of Jewish settlements.

We are talking about those who are two-faced. The Right has been unmasked. The Yesha council goes along with the process, and we all stand powerlessly as we watch events unfold that we knew would happen, and which are etched in blood and fire.

Unlike the Chevron and Wye Accords, which we had some share in, since we supported Netanyahu, we have no part in this unforgivable crime. Most Lubavitchers, those who followed the Rebbe's *horaos*, voted for Marzel in the last election. The Rebbe protected us and prevented us from being collaborators in this abomination. Yet we can't sit complacently in the face of this utter betrayal. We must protest this plan, whose very acceptance by the Israeli government endangers us. We must keep on protesting and cry out bitterly, and hope and pray for Hashem's mercy.

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