

# CONTENTS



## 4 | THE THIRD COMES AND RECONCILES

D'var Malchus / Sichos in English

## 12 | THE THIRD CROWN

Moshiach / By Rabbi Yisroel Halperin

## 18 | THE TEST OF TRUTH

Farbrengen with Rabbi Tuvia Bolton

## 21 | A MIRACLE WITHIN A MIRACLE

Memoirs of Rabbi Yosef Goldstein / Prepared by Avrohom Raynitz

## 25 | BETWEEN THE ROSH & B'NEI YISROEL – AHAVAS YISROEL

Stories

## 30 | THE TYPE OF LIFE ONE HAS DEPENDS ON THE TYPE OF AIR ONE BREATHES

Shlichus

## 36 | DON'T DESPAIR

Shleimus HaAretz / Shai Gefen

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# THE THIRD COMES AND RECONCILES

SICHOS IN ENGLISH



## SHABBOS PARSHAS NASO; 14<sup>TH</sup> DAY OF SIVAN, 5749

1. The final verse of Parshas Naso states: When Moshe came into the Tent of Meeting to speak to Him. He would hear the Voice speaking to him from between the two cherubs on the cover of the ark of testimony and He spoke to him.

On this verse, Rashi comments:

When Moshe came: There were two Biblical passages which contradicted each other and the meaning is determined by [this] third verse which reconciles them. One verse states: "And G-d spoke to him from the Tent of Meeting," [seemingly] beyond the cover of the ark. Another verse states: "And I shall speak to you from above the cover of the ark." This verse comes and reconciles the two: Moshe came into the Tent of Meeting and there heard the voice speaking to him from above the cover of the ark in-between the two cherubs. The Voice would emanate from the heavens to between the two cherubs and from there, it would emerge to the Tent of Meeting.

This commentary raises several questions. Among them: a) What is the connection between the manner G-d communicated to Moshe and the previous verses which deal with the sacrifices offered by the princes for the dedication of the altar? After describing in great detail these sacrifices and the sum total of the offerings, the Torah concludes the portion with the verse quoted above which seemingly has no connection to those offerings. b) On the surface, Rashi should have offered this explanation previously, in Parshas VaYikra where the conceptual difficulty first arises. Generally, Rashi explains all difficulties implicit in the comprehension of a verse at the place in the Torah where they occur without requiring a student to search for clarification in later verses. Since these are "two passages which contradict each other," seemingly, Rashi should have offered a resolution when the conflict arose without waiting for later verses.

These difficulties can be resolved by a deeper understanding of the principle: "There are two Biblical

passages which contradict each other and the meaning is determined by a third verse which reconciles them." One might ask: Why does the Torah have to teach this concept in this way? Why does it first create a contradiction and then resolve it? Seemingly, it would be preferable to state the concept in its complete form at the outset.

The explanation of this idea is as follows: The Torah should be studied verse by verse, emphasizing how each verse contains an abundance of ideas. Therefore, the concepts in each verse should be defined thoroughly before one proceeds to the next verse.[1] Accordingly, when the Torah wants to emphasize two extremes in one concept, it does so by mentioning two conflicting verses and then, reconciling them with a third verse. Furthermore, the two conflicting verses are dispersed throughout the Torah, giving the student time for each of them to be comprehended and grasped in its entirety. Since each of the extremes are important, the resolution of the difficulty by the third verse is not in

1. When one studies Torah in this fashion, one will find a point of commonality between

different verses and ultimately, see points of commonality throughout the entire Torah.

a manner in which more weight is given to one perspective than the other. Rather, the two conflicting verses are “reconciled” and shown to be each part of a greater whole.

This concept can be seen in regard to the conflicting verses mentioned above. The first verse emphasizes the wondrous nature of the voice heard by Moshe and therefore, states that it emanated from the Holy of Holies, the most sacred place in existence[2] and in particular, from the most sacred place in the Holy of Holies, “between the cherubs above the ark.” Thus, this verse teaches how the Torah, the voice Moshe heard, transcends worldly existence entirely.

The second verse emphasizes the converse. The emanation of the voice from the Tent of Meeting, i.e., the entire tent, including even its entrance, reflects how the Torah has been drawn down within the world.[3]

Afterwards, the third verse joins together the two concepts and explains that even as G-d’s word, the Torah, is drawn down within the world, i.e., throughout the Tent of Meeting, it retains its ultimate spiritual level as evidenced by its source above the ark.

On this basis, we can understand why Rashi’s commentary is made in this portion even though, seemingly, it belongs elsewhere. After all, at the Torah’s first mention of the revelation in the Tent of Meeting in Parshas Truma, Rashi mentioned this concept[4] and on a superficial level,

there is no difficulty in understanding our verse. Nevertheless, Rashi chooses to explain the entire concept here since our verse mentions both the “Tent of Meeting” and “between the cherubs” and thus, emphasizes both extremes and shows how they can be combined.

***The third verse joins together the two concepts and explains that even as G-d’s word, the Torah, is drawn down within the world, i.e., throughout the Tent of Meeting, it retains its ultimate spiritual level as evidenced by its source above the ark.***

For clarification, Rashi explains in detail the entire verse, stressing the particulars concerning G-d’s “speaking” and “the voice.” Rashi explains:

“‘Speaking’ — Stating it in this fashion reflects the honor of G-d. He would speak as if to Himself and

Moshe would hear.”

This emphasizes the elevated spiritual nature of the revelation, G-d speaking to Himself, as it were, without limiting the revelation at all. Nevertheless, the revelation was only “to him,” to Moshe alone. By stating this, the Torah emphasizes how the revelation was directed within the context of our reality and, therefore, this phrase was included to show that no one besides Moshe, not even Aharon, was privileged to the revelation.

The revelation came through the medium of “the Voice.” Rashi comments:

Is it possible we are speaking about a low voice? The Torah uses the expression, “the Voice,” i.e., the Voice which spoke to him on Sinai. When the Voice reached the entrance, it ceased.

This also emphasizes a resolution of two contrasting ideas: On one hand, it was the voice of Mount Sinai, i.e., a revelation beyond all boundaries and limits. Simultaneously, that revelation was drawn down within the limits of our world and, therefore, ceased when it reached the entrance to the Tent of Meeting, without continuing any further.

The concept of a third verse resolving a seeming contradiction between two other verses is intrinsically related to the giving of the Torah. The giving of the Torah is connected with the concept of three. Therefore, when describing the giving of the Torah, our Sages

---

2. *The Holy of Holies was so sacred that it could be entered only on Yom Kippur, the holiest day of the year. Furthermore, though the entire Jewish people “resemble the ministering angels” on Yom Kippur, even on that day, entrance to the Holy of Holies was restricted to the High Priest, the holiest*

*person among the people. Even he could only enter the Holy of Holies on that day when fulfilling sacrificial services associated with the holiday.*

3. *Note Derech Mitzvosecha which explains how the three portions of the Sanctuary:*

*The Holy of Holies, the Sanctuary, and the Courtyard reflect the three spiritual worlds: Bria, Yetzira, and Asiya.*

4. *By doing so, he also clarified that Moshe did not have to enter the Holy of Holies to hear G-d’s voice.*

referred to Sivan as the third month, the Torah as a threefold light, and the Jewish people as a threefold people.

The explanation of this concept is as follows: One refers to a state of unity above division; two, a state in which division exists; three, the unification of the entities that were previously separated. This concept is related to the giving of the Torah. Before the giving of the Torah, there was a division between the higher, spiritual realms and our physical world. With the giving of the Torah, the spiritual descended to the physical, “And G-d descended upon Mt. Sinai”[5] and the potential was given for the elevation of the physical world.

Accordingly, when describing the revelation in the Sanctuary — which is a continuation of the unity between spiritual and physical established with the giving of the Torah — the Torah emphasizes that Moshe heard the same voice as on Mount Sinai. Furthermore, it emphasizes the union of two opposites explained above (the voice coming from between the cherubs, but still recognizing the limits of our world and therefore, ceasing at the entrance to the Tent of Meeting).

In this context, we can understand why the Torah mentions this verse after describing the sacrifices brought by the princes. These sacrifices dedicated the Sanctuary, elevating it to a higher rung. This elevation effected the Sanctuary in its totality, including the ark and the revelation associated with it. Since the revelation of the Divine Presence in the Sanctuary was dependent on the service of the

Jewish people, as implied by the verse: “And you shall make Me a Sanctuary and I will dwell within,” the offering of sacrifices by the princes of all the tribes[6] revealed a higher quality in the Sanctuary as a whole. Therefore, it was not until each of the princes actually offered his sacrifices that the Torah described the uniqueness of the revelation in the Tent of Meeting.

An added point, the offerings of the princes were voluntary — indeed, Moshe had to make a specific request from G-d asking whether to accept them or not. This emphasizes the aspect of the Jews’ service of elevating the world. G-d responded — a revelation from above — by accepting their sacrifices and making them part of the dedication of the altar. Thus, this fusion of two opposites also relates to the concept of three described above.

2. The above concept can also be related to the weekly Torah portion, Parshas Naso. This year, as is the usual case, Parshas Naso is the first Shabbos following the “season of the giving of our Torah.” Thus, it elevates all the service associated with that holiday and the days of tashlumin for it.

The importance of Parshas Naso this year is further emphasized by the fact that, this year the portion is studied for two weeks, once in the week of preparation for Shavuos, and once in the week following Shavuos. Added significance comes because this year, Parshas Naso is read on the fourteenth of Sivan, the day before the fifteenth of Sivan when the moon is full, alluding to a level of fullness and completion in all dimensions of service connected with the present

month.

On the fifteenth of Sivan, we can reach a higher level of service than on the holiday of Shavuos itself. The service of Shavuos (and the days before and afterwards) is associated with Divine influences that assist the Jewish people in their service. After those influences cease (when the Days of Tashlumin are completed), the Jews’ study of Torah is dependent on their own initiative.

When a Jew shows that despite the fact that there are no longer any spiritual influences assisting him, he still dedicates himself diligently to the study of Torah and develops new Torah concepts, he demonstrates the effect of the fusion of spirituality and the material world that was brought about through the giving of the Torah. As a Jew stands within the context of the material world, he unites with G-d’s Torah.

The opening words of the portion which literally mean “lift up the heads,” allude to this concept. The head is the most elevated aspect of the human body. Nevertheless, even the head must be “lifted up” and raised to a higher level. This implies that a person must attain a level of majesty.

The latter level is associated with the service following the giving of the Torah. At the time of the giving of the Torah, the Jews were in a state of complete self-nullification. Their souls left their bodies. However, after the giving of the Torah, the emphasis is on the service of each individual and, therefore, his individual self becomes important (for he is permeated with holiness). Therefore, he should proceed with majesty in the study of Torah, developing new

---

5. The fusion of above and below is further emphasized by the fact that the revelation came to Mt. Sinai, the lowest of all mountains.

6. Even though each prince paid for the sacrifices individually, he brought the sacrifices on behalf of his entire tribe. See Rashi, BaMidbar 7:12, Likkutei Sichos, Vol. 23, p. 42.

7. This is implied by the use of the word *b’socham*, the plural form of the word “within” in the verse: “And you shall make Me a Sanctuary and I will dwell within.” It implies that there is a sanctuary within

Torah concepts.

The above also reveals a connection between the beginning of the portion and its concluding verse which describes the revelation of G-d's voice in the Sanctuary as mentioned above. In Likkutei Torah, the Alter Rebbe explains that each Jew has a sanctuary in microcosm within his heart.[7] Also, Tanya explains that each and every Jew has a spark of the soul of Moshe. Thus, the revelation of G-d's voice to Moshe in the Sanctuary is reflected in the inner spiritual service of every Jew.

[One may complain that he does not appreciate this revelation. However, as explained in regard to the various heavenly voices mentioned by our Sages, "even though one does not appreciate them oneself, the spiritual source of one's soul does appreciate them." Afterwards, the fact that the spiritual source of one's soul appreciates these revelations has an effect on one's behavior as well.]

The voice heard in the Sanctuary is also related to the study of Torah for our Sages declared, "After the Beis HaMikdash was destroyed, G-d has nothing in His world except the four cubits of Torah study." This

***The head is the most elevated aspect of the human body.***

***Nevertheless, even the head must be "lifted up" and raised to a higher level. This implies that a person must attain a level of majesty.***

statement implies that the revelation in the Beis HaMikdash is paralleled by our Torah study.

To summarize all the above, after the conclusion of the Days of Tashlumin for the holiday of Shavuos, as we approach the fifteenth of Sivan, the day on which the moon — and the service for the entire month of Sivan — reaches a state of fullness, everyone should take stock of his service and evaluate whether he has carried out all the service associated with the present

month in a complete manner.

This includes the service of the oneness of the Jewish people associated with Rosh Chodesh Sivan, the bittul of Naaseh V'Nishma in preparation for the giving of the Torah, receiving the Torah, and the service of Tashlumin, adding completion and perfection to our previous service. This is also connected with the Torah portion of the coming week which describes the Pesach Sheni offering, teaching that "Nothing is ever lost" and "One can always correct one's past." [8]

In particular, there is a unique importance to the fifteenth of Sivan for it is the day of the imprisonment of the Previous Rebbe which ultimately led to his redemption on the twelfth of Tammuz. This led to an intensification of the service of spreading Torah and Chassidus, bringing Chassidus to America. [9]

May all the above lead to the time when, as described in the Parshas B'Haalos'cha, we will light the candles in the Beis HaMikdash, the Third Beis HaMikdash. [10] May it be immediately.

*each and every Jew.*

8. See the Sichos of Shabbos B'Har.

9. This is particular significant at present, in the fortieth year after the Previous Rebbe's passing.

10. The Third Beis HaMikdash is also connected to the concept of three described above.

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# THE THIRD CROWN

BY RABBI YISROEL HALPERIN  
TRANSLATED BY MICHOEL LEIB DOBRY

*The third crown corresponds to the “Hikdimu.” which G-d placed above all else, even the great qualities of “Naaseh” and “Nishma.” For without the “Hikdimu,” the Jewish people would not have received even a single crown...*

*\* This also pertains to our discussion. One crown corresponds to the “lights of Tohu,” and a second crown to “the vessels to Tikkun.” But what is demanded from us is the third and most important crown: “Hikdimu,” to draw down the “lights of Tohu” into “the vessels of Tikkun.” And from this third crown, it is impossible to escape! \* From a speech delivered at a Moshiach symposium in 770. \**

*Part 1*

## THE DRAWING DOWN OF THE UNLIMITED INTO THE LIMITED

Quite often, the opportunity presents itself to clarify different matters pertaining to the Redemption and Moshiach. The majority of questions that have been encountered thus far stem primarily from a lack of basic knowledge about fundamentals of *chassidus* in general, and the faith in the coming of Moshiach in particular. Therefore, before getting into detail, we must make a general introduction that will solve a large portion of these questions, and help us to understand the answers to other questions.

*Chassidus* describes at length the state of existence prior to the creation of the world. Before G-d wanted to create the world, the infinite light filled the central point, as opposed to the limited light that was only in a state of concealment. The creation of the world, which came about through the *tzimtzum* and removal of the infinite light, established a situation in which the infinite force was concealed, revealing that which remained. This represents the limited and defined Creation, where created beings could exist and potentially deny the existence of the Creator.

Why did G-d create such a situation? *Chassidus* explains that the Divine intention was that Jews living in a finite world through their service in the fulfillment of Torah and *mitzvos* would draw down into it the unlimited light that shone prior to the world's creation. In the language of the Midrash, “G-d Alm-ghty desired to have a dwelling place in the lower spheres” – He desired a dwelling place that was unlimited. Where? In the lower (limited) worlds.

*Chassidus* also makes reference to other reasons given for the world's

creation. Yet, after a deep discussion on the matter, the conclusion is drawn that every possible cause that has been given for the world's creation does not provide a justifiable reason for such an unfathomable feat. Thus, *chassidus* reaches the absolute conclusion that the only possible reason for Creation is that G-d "desired" it. That's what he wanted, so that's it!

And since G-d wanted that we should do the impossible and connect the finite with the infinite, He bestowed upon us the necessary power and ability to carry out the mission: to unite these two opposing forces, the "limited" and the "unlimited," and thus forge in this world a dwelling place for Hashem Himself. To put it more clearly, our goal, as created beings with free choice, is to achieve something which at first glance seems totally impossible: to take the great and unlimited light and to place it within a finite, limited world, without conceding on either of the two extremes!

This above all is the purpose of Creation that will be fulfilled with the coming of Moshiach, when the objective of, "And the glory of G-d will be revealed and all flesh will see that the mouth of G-d has spoken," will be attained. As the Rebbe MH"M has emphasized, not only will eyes see this, but the flesh itself will actually feel it, since the revelation will penetrate the entire world to the point that all of Creation will recognize it.

### THE DRAWING DOWN OF THE LIGHTS OF TOHU INTO THE VESSELS OF TIKKUN

We are standing now in the "days of Moshiach," on the eve of the true and complete Redemption, when everything is ready and nothing is left to do except to greet Moshiach Tzidkeinu. Clearly, if connecting the



infinite with the finite and limited was demanded from us at the start of Creation, today, as we reach the completion of making a dwelling place in the lowest of all worlds, the matter assumes even more significance.

In the famous *sicha* from the evening of the 28<sup>th</sup> of Nissan, 5751, the Rebbe placed upon us the duty of bringing Moshiach, as he emphasized, "Do everything in your power!" The Rebbe then continued by saying that the activities to bring Moshiach must be in accordance

with a line of action to make a dwelling place in this physical world. This is done by combining two opposites, and in the fashion the Rebbe then described, "...in a manner of 'the lights of Tohu' but in 'the vessels of Tikkun.'"

On its surface, even this combination seems impossible. How can it be that the finite vessels of Tikkun will be able to contain within them the lofty and infinite lights of the world of Tohu? Either the lights will not enter the vessels completely and with the utmost purity – i.e., a different light entirely – or the



limited vessels will shatter, and thus we will not reach the ultimate purpose of lights within vessels.

Yet, this is exactly what is demanded of us: to connect the lights of Tohu with the vessels of Tikkun. While at first glance, this mission seems impossible, this is the task that is demanded from us. And since it has been demanded from us, there is no doubt that we have been given the necessary power to fulfill this objective.

### AS A SOLDIER IN ENEMY TERRITORY

In order to succeed in this mission, we must know the territory that faces us and define our objective in the greatest detail. When we know what the objective is, we will be mentally prepared, thus making the fulfillment of our task easier, without detracting from anything, be it from the aspect of the lights or the vessels.

Let's bring an appropriate example to illustrate this point:

A soldier who has been entrusted with a mission to infiltrate enemy territory receives a detailed map of the region prior to his departure. After committing the map to memory, backward and forward, he sets out with a heavy pack of explosives strapped to his back. While on his dangerous journey, he tries to move about clandestinely on low ground and to camouflage himself amidst the rugged terrain so he shouldn't be spotted by the enemy. For this reason, he goes out late at night. The silence and darkness that prevail help to conceal him from any trouble that he might encounter.

So the soldier marches on, motivated by nothing more than his primary objective: to penetrate enemy territory. Suddenly, something unexpected happens. He feels that the area doesn't meet the dimensions as laid out in the map engraved in

his memory. He stops to reassess, but the clock works against him. Time is running out...

So he stands there helplessly, trying to find a escape route, any clue that will lead him back on track. It will soon be morning, and who knows if this long and arduous journey will amount to nothing, and he will fall into the hands of the enemy. At such a tense moment, he lifts his heart in silent prayer to his Creator that He should save him

*This is the stage where mistakes can happen as the "compelling the area" starts. Suddenly, the thoughts begin to cross our mind that maybe we have to be more flexible regarding the conditions in the field and make them more in line with the map.*

from harm.

He is about to lose hope, when he remembers the fact that he is a tried and tested soldier of war, and he does not allow himself to give in to despair. At once, he picks himself up, surveys the territory, and continues onward. "This is the right place," he says to himself confidently. While it's not exactly as he remembers it from the map, he simply can't remain stuck. So

whether he wants to or not, he fashions in his mind a new terrain which meets the dimensions of the map that he remembers, thus enabling him to move forward.

What this soldier did is called in military terms, "compelling the area." This is the natural tendency of a soldier who finds himself in such a dilemma. Such a step might soothe a person's conscience, but ultimately the soldier will never reach his destination... The more he moves forward, the more he gets mixed up. He ends up drawing up an entirely new map. He can't go back, so he moves on according to the new path he has paved for himself. Every passing minute, the exaggerated sense of confidence that he had at the beginning of this "compelling" slowly diminishes, until he comes to the point that he is forced to admit that it was all a bluff, and that he made a mistake.

Now that he has no doubt that he's on the wrong path, he comes to the second stage of his self-deceit. While he understands that he messed up somewhere, he still tries to get to the destination, which in his estimation he is about to reach. But this is just another trap, and he gets more entangled.

The only way for him to get out of this is to backtrack to the last point that he clearly identifies, and only from there should he try again to move forward!

You might be surprised to hear this, but this parable is not some make-believe fairytale. It is, in fact, a reality which, to our great sadness, is happening to many fighters, even the very best. Even the most tried and tested soldier marching long hours with a heavy pack of explosives secured to his shoulder can find such a realization hard to endure. To go back to the beginning demands tremendous mental strengths that don't always reveal themselves at

such a difficult moment.

So, the rules of navigation come and teach this soldier who “compelled the area”: Turn back! Despite the grievous hurt caused to your professional pride, despite the time invested and mental energies that have been wasted, despite all this you must go back to the point that you remember with 100% clarity as part of the general map of the territory. From there, you must organize yourself and start over. Without “compelling the area” and without storytelling.

This is indeed a difficult task, and a soldier who is unwilling to adapt himself to this goal, will not attain it, and has no chance of being a serious warrior. A soldier going out to battle must know that there is no such thing as “not making a mistake.” He only needs to know when a mistake has been made. And with all the embarrassing un-pleasantries that accompany it, he must nullify his own will, pick himself up, go back, start looking for the last point that he clearly remembers, and move forward from there.

### **DON'T DIVERT FROM THE MAP**

We are soldiers in the army of the Rebbe MH”M on the battlefield en route to our objective: to prepare the world to greet Moshiach. The Rebbe blueprinted in his *sichos* a precise map that will bring us to this goal.

The problems start when somewhere along the way, the reality doesn't appear to fit the map. It says on the map that we have to bring down “the lights of Tohu” and place them in “the vessels of Tikkun,” and suddenly, that seems absolutely impossible. Unrealistic. The hiding and concealment does its share, and thus the work demands double effort in order to instill the message as it is (Tohu) – into the world (Tikkun).

This is the stage where mistakes

can happen as the “compelling the area” starts. Suddenly, the thoughts begin to cross our mind that maybe we have to be more flexible regarding the conditions in the field and make them more in line with the map. Either we decide that a watered-down message is also considered “lights of Tohu” or we convince ourselves that when the message is not properly understood it has still entered deeply into the “vessels of Tikkun.”

Unfortunately, there are indeed

*Either we decide that  
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those who are inclined to “compel the area,” to add or detract a few words in the Rebbe's holy *sichos*, to explain that there is some inner meaning here or that the Rebbe was speaking to angels and all his words dealt with purely spiritual matters. The main thing is that everything “works out” according to our *Galus'dike* mentality...

The law of truth tells us: Don't you dare! We must find our way to the last point we are certain was true to the map. In other words, that G-d desired a dwelling place in this lowly

world. This is the main thing. Every deviation, whether left or right, is a departure from the objective which must be carried out regardless. And we must emphasize again that even though we are talking about an objective that seems impossible to attain, this is irrelevant insofar as setting our course is concerned. This is the objective, and we must meet it with all the abilities we have been given.

### **SOLDIERS OF “LIGHTS” AND SOLDIERS OF “VESSELS”**

Unbalanced soldiers can be described as being “soldiers of lights” or “soldiers of vessels.” The soldiers of lights are the type whose nature is more inclined to the realm of “*ois velt*,” going out of their worldly boundaries. When these soldiers see that the task at hand starts to be more difficult than usual, they prefer to give themselves over in the direction of the lights. True, these soldiers are better off than those who concentrate only on the vessels, since the former stick to the main point: G-dliness. But since they have not attained true balance, the objective is not attained. This is not what is required!

In contrast, there are the soldiers of “vessels,” whose nature is more inclined to worldly assumptions. When they see that the task starts to be difficult, they immediately concentrate on the vessels and allow themselves to forget about the lights...

These two types of soldiers are included in “All who are fearful and weak in heart shall go and return to his home.” Such soldiers cannot prepare the world to greet Moshiach Tzidkeinu. For such a responsible task, there must be discipline, which expresses itself even when the task is very difficult and actually appears impossible. It cannot allow the soldier to hide in any corner.

The lights are the same lights that

are required, the world is the same world as it is, and the objective is what binds them together. This is the central objective of the last generation of Exile, which is the first generation of the Redemption. The seventh generation completes the overall objective of forming the dwelling place in this lowly world. As impossible as it seems, no soldier can cut it short. This is the goal, and the soldier must be obedient to that end, and whatever will be will be.

### WE CAN NOT EVADE THE THIRD CROWN

The Midrash says that when the Jewish people said “*Na’aseh*” before “*Nishma*,” the ministering angels gave them three crowns. One crown corresponded to *Na’aseh*, a second crown corresponded to *Nishma*, and then G-d took the third crown and placed it on His own head, as it were. The Rebbe explains that this third crown corresponded to *Hikdimu* (they gave precedence), and this crown G-d placed upon His head, for without the “*Hikdimu*” the Jewish people would not have received even a single crown...

This also pertains to our discussion. One crown corresponds to the “lights of Tohu.” and a second crown to “the vessels to Tikkun.” But what is demanded from us is the third and most important crown: “*Hikdimu*,” to draw down the “lights of Tohu” into “the vessels to Tikkun.”

It is impossible to run away from this third crown! We cannot deceive ourselves and pursue the easy life. This is the goal, and we must meet it through the proper utilization of the potential we have been given. We must march steadfast in our faith according to every holy word uttered by the Rebbe MH”M. Even if sometimes we think that the message appears detached from worldly reality, beyond one’s intellectual grasp, or just not normal, we must know that this is exactly the message

about which we are talking. This message must be internalized, by us as well as the entire world.

### “THE REBBE PREPARED EVERYTHING”

In his holy *sichos*, the Rebbe MH”M *shlita* made clear statements on everything pertaining to the existence of Moshiach and his eternal life. Therefore, even when we are

*The seventh generation completes the overall objective of forming the dwelling place in this lowly world. As impossible as it seems, no soldier can cut it short. This is the goal, and the soldier must be obedient to that end, and whatever will be will be.*

faced with this seemingly contradictory reality, we must not evade the issue by “compelling the area.” We must cling to the clear instructions and go only according to the map as laid out for us by the Rebbe.

*Baruch Hashem*, we have an overflowing abundance of expressions of encouragement and strengthening from the Rebbe MH”M on everything connected with the

publicity of this matter. This began with numerous *sichos*, which as the Rebbe emphasized, were said in order that they should be publicized. Then, there was a period of a year and a quarter, during which the Rebbe encouraged the singing and declaring of “*Yechi*.” This included the visit of a select delegation to the Rebbe on the evening of Yud Shvat 5753, which received an adamant response regarding publicizing “*Yechi*” to every corner of the globe, and the subsequent (well known and publicized) spectacle for all to see, when the Rebbe came out before the whole world and encouraged the singing of “*Yechi*.”

We also have Note 148 from the *sicha* of Shabbos Parshas Mishpatim 5752, “*Moshiach – Menachem Shmo*.” It is fitting here to emphasize that the instruction to “spread your wellsprings outward” was given in connection with all parts of the wellsprings, including even this footnote. This and other references and statements that the Rebbe himself wrote and said clearly indicate his knowledge and desire that they would be publicized to the world at-large.

The Rebbe has placed all this directly into our hands: “Do everything in your power.” Yet sometimes, instead of cleaving to these words as we should, we look for the easy approach... We are talking here about, “And the truth of G-d forever!” This is neither the time, nor the place for political games.

If Chabakuk could come and base them all upon, “and the *tzaddik* shall live by his faith,” so too can it be said in our case. The Rebbe MH”M came and based them all upon: The *chassid* shall live – and also enliven others – by his faith in every word of the Rebbe MH”M *shlita*.

*Yechi Adoneinu Moreinu v’Rabbeinu Melech HaMoshiach l’olam va’ed!*

# THE TEST OF TRUTH

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



In the end of our long Torah portion we find a strange thing the same paragraph is repeated twelve times!

At the inauguration of the Tabernacle in the desert, each of leaders of the twelve tribes brought the same gifts, and the Torah repeats it over and over again. What could possibly be the reason for this repetition?

Once there was a six-year-old boy who didn't want to go to school. His parents tried everything they knew – yelling, pleading, punishing, bribing – but nothing helped. Of course they didn't give up; they called professional help. First the teacher of the school, then the principal, then the social worker, and finally they decided on a child psychologist.

After several months of costly treatments the psychologist threw up his hands, so they tried a psychiatrist who also wasn't seeing any fruit. Then suddenly one evening without warning, the boy announced that he was ready to go to school! The parents couldn't believe their ears, but the next day they both took another morning off from work and escorted their son to

school. They made sure that his teachers were expecting him, that he had a good place to sit, etc., and left him to begin a new page in life.

The day passed, the parents both left work early and waited proudly by the door of the school for their son to come out. Each took him by a hand and escorted him lovingly through the schoolyard.

“Nu, Shlomie.” asked his father gently “how did you like it?”

“I guess it was okay.” He answered.

“I know you will really like it. You are so smart and you will really be a good student. We are very proud of you that you're beginning school!” His mother beamed.

Suddenly the boy stopped, looked angrily up at his parents and said, “WHAT? DO YOU MEAN I HAVE TO GO AGAIN?!”

\* \* \*

One of the most difficult things is to be constant, to stand the test of time. If an idea, an emotion, a deed can stand the test of time it shows that it is connected to something eternal, beyond time. But if not...

How many times have we heard

of people skyrocketing to fame today, only to be thrown in the garbage bin of obscurity tomorrow. Statues of yesterday's heroes, and ideologies are pulled down and smashed, and museums filled with ruins of glorious empires that once ruled the world.

Time is the test of truth.

That is one of the purposes of the commandment of Counting the Omer, which we have just completed – to put time in its proper prospective, that we should conquer it and not the opposite. Therefore counting seven weeks from the Omer is the preparation for the Torah (in fact, that is the reason that the holiday is called Shavuot, weeks) because one of the most important aspects of the Torah is that it must stand the test of time; it must be always new in our eyes. It is like being married. In the beginning it's new and exciting, but after a while, if there is nothing to freshen it, the relationship can become stale.

(I was recently at the *bris* of someone's first grandson. Someone said to him “Nu, how does it feel to be a grandpa!” He just smiled, nodded his head and kept shaking

peoples hands. But he leaned over to me and said jokingly in my ear, I don't mind being called grandpa, the hard thing is that now I'm married to a grandmother.)

Similarly with the Torah, the day we received it is likened to a wedding day. The trick is to make it new all the time. One way to do so is like the king in the following story:

Once upon a time there was a king who got married to a princess, a daughter of the king of another country, thereby linking the two nations. His new wife loved music, and especially loved to hear her brother play violin. He was an accomplished violinist, and she never tired of listening to him. In fact, she insisted that he play every day for a half an hour before her and her new royal husband. At first, our king enjoyed it but after a few weeks it got monotonous, and after a few months it was unbearable. What could he do? He knew that one wrong word would endanger his marriage and may even lead to outright war. But then he had a brilliant idea. Every day he would invite a new audience to his palace to listen to the music together with him. Seeing how much they enjoyed the music (being it was the first time they heard it) he would be inspired all over again to enjoy it as he had originally.

Similarly one can renew the Torah by teaching it to others, by learning with others and by learning from others. Then we have a fresh appreciation of the Torah, and it always stays interesting.

But, this is treating the Torah in a somewhat superficial way – like nice but boring music. It can be compared to going out every night with one's spouse to keep things fresh – it works and it's a good idea once in a while, but there must be something deeper, something eternal

in marriage.

In Judaism this deeper dimension is represented at the marriage ceremony by the *chuppa*, the surrounding force that keeps the couple together. It's the feeling that G-d Himself is the constant partner and binding force in the marriage.

***How many times  
have we heard of  
people skyrocketing to  
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Statues of yesterday's  
heroes, and ideologies  
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Time is the test of  
truth.***

And that is why we begin the day, even before we sit down to learn Torah, with prayer. Prayer connects us to the giver of the Torah, the secret of the Torah, the infinity and the joy of the Torah; it connects our emotions to G-d.

It is an interesting thing that

three times a year (each Yom Tov) all the Jews went up to the Holy Temple to see and be seen by G-d. And the Torah explains that this gave them joy!

How could seeing G-d make one happy? G-d never changes! In fact, everything else in the universe changes constantly (electrons, etc., are flying around, etc.) except for G-d! It sounds boring! But really, G-d is the source of life and the cause of true joy. Like the story of how Rabbi Levi Yitzchok of Berditchev arrived at the synagogue one day beaming with happiness. He began making the morning blessings aloud but left out the blessing, "Blessed are you G-d...Who did not make me a gentile."

When his *chassidim* asked him why, he explained: "I woke up this morning and thought to myself, Wow! Am I happy that G-d gave me back a Jewish soul! I'm a Jew! And I made the blessing then."

In other words, he felt that just as others are happy when they get money, or something else that makes them feel more alive, how much more so I should rejoice because I am connected to the Creator and Source of all life.

So that is the reason for the repetition in the end of our section. The leaders of the tribes were bringing gifts to the tabernacle, where G-d's presence was to be revealed, and G-d puts life and happiness into everything!

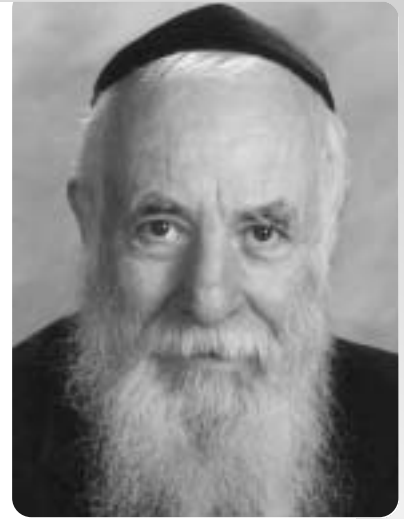
Every day every action no matter how seemingly dull and constant becomes filled with meaning and blessing because it is connected to its infinite Creator.

May our good deeds and prayers bring to the immediate revelation of the

Moshiach. Then the entire physical world and all time, will be filled with G-dliness, blessings and joy!

# A MIRACLE WITHIN A MIRACLE

PREPARED BY AVROHOM RAYNITZ



## *Memoirs of Rabbi Yosef Goldstein \* Part 3*

*The Rebbe looked at me with a hint of a smile and said that the offer was a veritable miracle since this mosad was known for its opposition towards anything chassidic, yet now they wanted einem fun unzere (one of ours) to run the school!*

In the early years of the *nesius* we were on *shlichus* in New Haven in Yeshivas Achei T'mimim. That's where we were until the children got older and the oldest had to start *yeshiva*. Since there was nothing appropriate

for him in New Haven, we asked the Rebbe if we could return to New York. After receiving the Rebbe's okay, we moved to N.Y. in the summer of 5714, and I worked as a teacher in Tomchei T'mimim in Brooklyn.

Shortly after I arrived in N.Y., I received an offer to be the principal of

### THE POWER OF UNCLE YOSSEI STORIES

As I said, I taped the best stories from the radio program – “best” from the Jewish and educational standpoint – and I produced tapes which I've sold. The following is a story that illustrates the power of *chassidische stories*. It's one story of many:

A Jewish family that lived far from a center of Judaism was once invited to a Jewish neighborhood in a distant city where they saw an “Uncle Yossi” tape in a store. The husband showed the tape to his wife and said he thought their daughter would enjoy it. She did indeed. A few days later the woman called me and said that her daughter listened to my tapes all the time and she was very interested in knowing who it was that had so fascinated her daughter.

We spoke, and I discovered that they knew hardly anything about *Yiddishkeit*. I kept in touch with them and was slowly *mekarev* them. The parents began keeping Shabbos, *kashrus*, etc., and the entire house changed. That daughter, who had been captivated by the tapes, was even more excited when she heard me tell her about *mitzvos* on the telephone.

I arranged that *shluchim* would go to them and learn with her, and she made great strides. When she turned 18 she came to N.Y. and attended a *chassidische* seminary.

Beis Yaakov on the East Side. In those days the East Side was a very religious area and it was a very large school.

A few years after I had been principal in the school in Manhattan, the city laid down a highway through the neighborhood of the school and all

the buildings in the area had to be demolished. The school was closed.

I then received an offer to be principal in the Beis Yaakov school in Boro Park. I had a *yechidus* with the Rebbe, and I asked the Rebbe whether to accept the position. The Rebbe

looked at me with a hint of a smile and said that the offer was a veritable miracle since this *mosad* was known for its opposition towards anything *chassidic*, yet now they wanted *einem fun unzere* (one of ours) to run the school!

### “HE’S ONLY THREE AND HE’S WEARING A GARTEL?”

Beis Iyar 5732, Rabbi and Mrs. Goldstein and their children had a *yechidus* with the Rebbe. When they entered, the Rebbe rose from his chair and said, “*A gut ovent R’ Yosef, vos macht ir?*” (Good evening R’ Yosef, how are you?)

The Rebbe took the *Pa”N* in his right hand, then took a pencil in his right hand and held the *Pa”N* in his left hand, and put the *Pa”N* money on the table with his right hand. Then he marked a few things down on the *Pa”N*.

The Rebbe asked whether he had gotten an *aliya* to the Torah (for his birthday), and before he could say that he had, the Rebbe said he should give *tz’daka* before *davening* Shacharis and Mincha, and should increase his regular *shiurim*. Then he gave a *bracha*, “*Zol zain a shnas hatzlacha in alle inyanim* (it should be a successful year in all things) [then the Rebbe looked briefly at the *Pa”N* and continued] *vos m’bet* (that one asks for).

His wife asked for a *bracha* for the children for summer, and the Rebbe gave her a *bracha*. When she said that she was sending the children to camp, the Rebbe said it was a very good idea.

Then R’ Yosef Goldstein took out four pictures from the artist R’ Zalman Kleiman and spread them out on the desk and said: I want the Rebbe to look at the pictures I prepared for the tapes I’m about to produce, *iy”H*.

The Rebbe took a long look at the pictures, glancing at all the details and then he asked: This is for the album cover? R’ Yosef said yes. The Rebbe asked: Will all the pictures be on the cover?

On the margin of the picture it said it should be reduced by 50%. The Rebbe said: They’ll reduce it. Then he added: I suggest that 1) since they’re going to reduce the size of the pictures, you should add other similar pictures, large-sized ones, nice ones, for the students and teachers; 2) you should add a synopsis of the story; 3) add sources for the stories so teachers can look it up.

Then R’ Yosef pointed at a picture of “Little Avrohom,” and

said that the story was what *Chazal* say about Avrohom recognizing his Creator at the age of three. The Rebbe took a long look at the picture and noticed that three-year-old Avrohom was wearing a gartel. The Rebbe smiled and said: “He’s only three



R’ Yosef Goldstein at a children’s rally

At a *yechidus* some years later the Rebbe told me that I didn't fully appreciate the great *z'chus* I had to be the means through which thousands of girls heard a thought from the Baal Shem Tov, the Maggid, the Alter Rebbe, the Mittlerer Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the

Rebbe Rashab, the Rebbe Rayatz, and [the Rebbe paused and with a serious look he went on to say] – the Tzemach Tzedek.

When I first became principal in the school in Boro Park, I was asked by Oholei Torah to give a *shiur* to *bar*

*mitzva* boys. When I had a *yechidus* I asked the Rebbe about this suggestion. The Rebbe said: Remember that the very fact that you're there (in Beis Yaakov) is a "miracle within a miracle," and so to ask this of Hashem is too much, for they'll hear that you give a *shiur* in *chassidus*... That will be too

and he's wearing a gartel?" And he laughed and gave a *bracha* for success and good news.

R' Yosef took the pictures from the desk in the order in which they had been put down, and the picture of Avrohom was on top. He began to leave the room. The entire family had left and R' Yosef was almost out the door when the Rebbe suddenly began saying a statement from *Chazal* regarding the picture and in the tune of a *maamer* (of course, R' Yosef immediately put the pictures back on the desk):

"The sun never saw the flaw of the moon,' as is known the explanation of this, that the moon should not be ashamed when the sun would look and see the moon's disgrace, i.e., the way it had become diminished. Indeed, we see that the darker side of the moon never faces the sun."

And the Rebbe pointed at the picture and then took his pencil and wrote a note on the sun in the picture.

R' Yosef saw how the Rebbe was looking for a piece of paper and he held out a picture so the Rebbe could write on it, but before he could do so the Rebbe had taken a piece of paper from the desk and had drawn a crescent moon with points. The Rebbe said that in the picture the points faced the sun and this was incorrect, for as the Midrash says, the points should not face the sun because this was impossible according to astronomy, especially in light of the *maamer Chazal*. Then the Rebbe took the paper again and drew the points of the moon the

way they are supposed to be.

R' Yosef asked: Perhaps it would be best to draw a full moon?

The Rebbe said: On the contrary, for this way one can learn good *middos*, not to embarrass anyone.

R' Yosef asked: But when Avrohom saw the moon the sun was not in the sky. The Rebbe said: 1) in the picture you have both the sun and the moon; 2) in any case, the points can't face the sun!

Then the Rebbe said he should provide sources for all the pictures and the Rebbe motioned towards the picture and said: This is *Midrash Yalkut*, and you should find the other sources to make it easier for those who want to look into it further.

Then the Rebbe looked at another picture which illustrated the story about the two voices of the *yetzer tov* and the *yetzer ra*, and asked: What is this?

R' Yosef said: It's Shabbos, and there's a coin which she wants to pick up. The *yetzer ha'ra* tells her to pick it up and the *yetzer tov* tells her not to.

The Rebbe said: Look for the source for this.

Then R' Yosef put out his hand to reach for the paper that the Rebbe had drawn on, and the Rebbe realized that it was something of value to him and nearly gave it to him, but when he saw that on the other side of the paper there was a list of those who had *yechidus* that night, the Rebbe laughed and put the paper on his desk.



The album cover artwork shown to the Rebbe in *yechidus*





much (and the Rebbe raised his hands) ... But some years later the Rebbe gave me permission to give *shiurim* in *chassidus* in Yeshivas Oholei Torah. In addition to this, I began producing story tapes [records, at first]. The stories had musical accompaniment and became very popular among children. I would show the Rebbe the album cover before printing it and on a number of occasions the Rebbe pointed out things that needed correcting.

### “UNCLE YOSSEI”

Over the years a number of *mosdos*

***This program had a tremendous impact on children of all backgrounds, for the radio waves didn't stop at Crown Heights! The program was heard in Boro Park, Williamsburg, Long Island, and New Jersey.***

asked the Rebbe permission to start a weekly radio program for children, but the Rebbe did not give his permission. When Tzivos Hashem presented the idea, though, they immediately received a positive response. In light of the Rebbe's previous answers, they didn't really believe they would get a positive answer, and so they didn't have a plan, but after getting the go-ahead they felt obligated to come up with something fast.

Rabbi Yerachmiel Benjaminson, director of Tzivos Hashem, approached me and asked whether I could run the

show. I agreed, but since I remembered that the Rebbe had told me that I couldn't ask Hashem for such a great miracle, I realized that being principal of a Litvishe school while running a Lubavitcher radio program would be *nisei nissim*, so we decided I would run the program anonymously. I wrote to the Rebbe about it and got a positive answer.

I chose the name “Uncle Yossi,” and began broadcasting the radio show for children every Tuesday. This went on for about ten years – from 5742 until 5753. Each week I had a child-guest who said the *p'sukim* and the children in the listening audience said the *p'sukim* along with him. I got many letters from children who asked whether they could be on the show.

This program had a tremendous impact on children of all backgrounds, for the radio waves didn't stop at Crown Heights! The program was heard in Boro Park, Williamsburg, Long Island, and New Jersey. Through the radio and the hundreds of letters I received, I connected with these children and showed them the light of *chassidus*. I saw clearly how it is possible to convey all messages, including the strongest ones, in “ways of pleasantness.”

Every week the program addressed a different topic. I would generally discuss the topic and then ask the children to send in pictures about the *mitzva*. Each week I got many, many letters from the children, and I would send samples of the letters to the Rebbe. The nicest pictures were published in the Tzivos Hashem newsletter.

### CORRECT!

In a number of *yechiduyos*, the Rebbe emphasized “*kvias ittim la'Torah*” (having set times for Torah study). As a result, I began giving a class at Machon Chana. It was a *Tanya* class in English, and I taped all of the classes. After a year of *shiurim* I had 33 tapes, which explained the first seven chapters of

*Tanya*.

*Baruch Hashem*, in these lessons I was able to include all the explanations I had had the privilege of hearing from the great *chassidim*, like Rabbi Yisroel Jacobson and Rabbi Shmuel Levitin, as well as what I had learned from the *s'farim* of the *mashpiim* Rabbi Shmuel Grunem and Rabbi Nachum Goldschmidt. Of course, this was in addition to the explanations by our Rebbeim. The lessons were simple and clear; even a beginner in *chassidus* was

***Through the radio and the hundreds of letters I received, I connected with these children and showed them the light of chassidus. I saw clearly how it is possible to convey all messages, including the strongest ones, in “ways of pleasantness.”***

able to understand them. The Rebbe told me that before recording the tapes I should consult with other people.

After the first class I sent the Rebbe a tape, and I asked whether it would be the right thing to do to send in the tapes of the following classes. The Rebbe underlined the word “*nachon*” (right or correct) and added the word “very.” In general, after each class, when I sent the Rebbe a tape, I would get an immediate response of “thank you,” “timely,” and the like.

# BETWEEN THE ROSH & B'NEI YISROEL – AHAVAS YISROEL

## MY INYAN: ACHDUS

The Rebbe once said: *Main inyan vos m'hut mir avekgezets oif dem benkel, iz tzu mamshich zain Elokus, un m'lozt nit tun* (the *inyan* for which they placed me on the chair [of Chabad leadership] is to draw down G-dliness, but they don't let me do it) because of the opposition to *achdus* (unity) that prevails.

## NOTIK IS ALSO A JEW

One time a grocery delivery was left at the door of the Rebbe's house. The Rebbetzin, who was in the house at the time, apparently didn't realize it was there. She saw the Rebbe entering the house with the box of groceries and she said that Notik (the *bachur*, Mendel Notik, who helped out) could have done that. The Rebbe responded: Notik is also a Jew.

## THE PURPOSE OF MY NESHAMA DESCENDING

Once when the Rebbe was on his way to the car that would take him from his house to 770, a man waylaid him and began talking to him. Seeing this, the secretary went over to the man and pulled him away. When the Rebbe entered the car he said to the secretary in a severe tone: It's possible that my *neshama* descended to this world for this Jew, and you pulled him away from me?



## TO EVERY SINGLE JEW

A *chassid* noticed that he had stopped receiving answers from the Rebbe to his questions. He wrote to the Rebbe and said that it was two years already that he had not received an answer. The Rebbe circled the words, "already two years that I don't receive an answer," and added: It's not understandable, for two years now I've written three or four letters addressed, "To all Jewish men and women, wherever they may be." These letters were written specifically to every single Jew, but because of the vast number of individuals, I cannot send personal letters to every address.

## THE REBBE CRIES FOR A FELLOW JEW

One of the men who helped out in the Rebbe's house related that a letter once arrived for the Rebbe and when the Rebbe read it, he cried for a long time. After some time, the Rebbe stopped crying, and when he reread the letter he cried again, for a long time. The letter was about a man who died young.

## MIVTZAIM WITH AHAVAS YISROEL

To a Lubavitcher who was enthusiastically involved in *mitvzaim* but lacked in *ahavas Yisroel*, the Rebbe said in *yechidus*: *Mivtzaim* are my *inyan*, and I don't want you to go on *mitvzaim*.

*The Rebbe said to the secretary in a severe tone: It's possible that my neshama descended to this world for this Jew, and you pulled him away from me?*

## AS MUCH HELP AS THEY NEED

A certain man was sick for a long time, and apparently the family didn't have enough money to help him. The Rebbe asked one of the family members if they needed financial assistance, and added that he had as much money as they needed.

## LET'S THINK ABOUT THAT TOMORROW

When the Rebbe returned from the Ohel on Yud Shevat one year, he announced the distribution of *kuntreisim*. Hundreds and thousands immediately formed a line, and the distribution of *kuntreisim* lasted a number of hours.

During this time, R' Yaakov Hecht approached the Rebbe and suggested that the Rebbe take a break in order to eat something, since the Rebbe hadn't eaten all day. The Rebbe said, "We'll think about that tomorrow," and continued to distribute *kuntreisim*.

## THAT'S WHAT I'M HERE FOR!

The Rebbe once asked a woman why her husband didn't write about *parnasa*. The woman said that her husband didn't want to take up the Rebbe's precious time. The Rebbe smiled and said: That's what I'm here for!

## THOUSANDS OF ONLY CHILDREN

Before the outbreak of the Six Day War a man told the Rebbe in *yechidus*: My cousin and her husband asked me to ask the Rebbe that he order their only son who is learning in *yeshiva* in Eretz Yisroel to return home.

The Rebbe said: I have thousands of only children in Eretz Yisroel and if I tell them to stay it's because I'm certain that nothing will happen to them.

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אדוננו פורנו ורבינו  
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# BETWEEN SHLIACH AND MESHALEIACH – SHLICHUS

## CHALLENGES ON SHLICHUS

A *shliach* had a *yechidus* in which he complained to the Rebbe about how hard *shlichus* is. The Rebbe said he should picture the *mesirus nefesh* he had in Russia, and how hard it was there, and then he would find it much easier on *shlichus*.

### MUST YOU ASK?

A *shliach* from Australia once asked the Rebbe to have an “*eina pekicha*” (a watchful eye) on Australia. The Rebbe said: Do you need to ask me for that?

### AH, I HAVE HANAA

The Rebbe was once walking home when he met the father of one of the *shluchim*. The Rebbe said to him: I just got a letter from your son. Ah, I have *hanaa* (pleasure).

## HOW A SHLIACH IS PICKED

Rabbi Shlomo Cunin consulted the Rebbe about a new *shliach* he wanted to bring to his city. The Rebbe told him: When you are about to pick a *shliach*, you have to know a few things. First of all, does he go to *mitvoch shaa* (Release Time), and the Rebbe immediately went on to say – he goes. Second of all, does he leave right away at three o'clock or does he stay to talk to the parents – he does. In addition to this you have to find out who his wife is, who his parents are, and who her parents are. At this point the Rebbe's face grew somber and he said emphatically: You have to know that nobody is doing us any favors!

### WHY THE WORK IS SO HARD

A certain *shliach* had tremendous difficulties in his *shlichus*. When he

went to *yechidus* and described what was going on, he asked the Rebbe why his work was so hard. The Rebbe answered: It's written explicitly in *Tanya*, “all matters of this world are difficult and bad and the wicked triumph.”

### HOW TO TALK TO WEALTHY PEOPLE

A *shliach* once had *yechidus* with a big donor of his. Towards the end of the *yechidus*, the Rebbe signaled to the

*When you talk to a wealthy man because you want him to make a donation, don't tell him he'll get Gan Eden. Tell him that it'll also be good for him b'gashmius.*

*shliach* that he should remain after the wealthy man left the room. When the wealthy man left, the Rebbe said: When you talk to a wealthy man because you want him to make a donation, don't tell him he'll get Gan Eden. Tell him that it'll also be good for him *b'gashmius*.

### THE PURPOSE OF THE SOUL'S DESCENT

Someone had *yechidus* in which he told the Rebbe that if he went on

*shlichus* his spiritual state would be better, but if he remained where he was his *gashmius* would be better. The Rebbe said: When it comes to fulfilling the purpose of the soul's descent below, you don't look at *gashmius*.

### JUST THE OPPOSITE

Someone who was going to go on *shlichus* wrote to the Rebbe that he was sick and weak and he didn't have the strength to go on *shlichus*, so the Rebbe should release him from *shlichus*.

The Rebbe responded: I thought you'd write just the opposite, i.e., since I have to do my *shlichus* but weakness interferes, therefore I request a *bracha* that I have the strength to fulfill my *shlichus*!

### ONCE A SHLIACH, ALWAYS A SHLIACH

A *bachur* who went on *shlichus* to Russia returned most unhappy because the *shlichus* didn't work out as he had wanted. This caused a weakness in his spiritual state. On Chanuka 5752 when he passed by the Rebbe for “dollars,” the Rebbe gave him a dollar and said: Once a *shliach*, always a *shliach*!

### MY HAND IS ON THE CHABAD HOUSE DOOR

At the Purim *farbrengen* 5729, two *baalei battim* approached the Rebbe to give him the key of a Chabad house that was founded in California. The Rebbe asked them: Does that mean that the house is mine? They said, yes.

If so, said the Rebbe, my hand will be on the doorknob so that the Chabad house will be open 24-hours-a-day to every Jew.

# THE TYPE OF LIFE ONE HAS DEPENDS ON THE TYPE OF AIR ONE BREATHES

*The Kupchik family of Tzfas went on shlichus to Poona, India. They are there alone, nine souls: R' Betzalel and his wife Rochel, and seven of their ten children, who reach out to Jewish tourists in India. \* In a series of poignant as well as humorous letters that Rochel Kupchik wrote to the students of Beis Chana, where she worked until she left for India, she describes the challenges and adventures they are experiencing. \* Part 3*

(Continued from issue #415)

## THE POLLUTED AIR OF POONA

Rosh Chodesh Adar 5761

*Hodu L'Hashem ki tov!* (“Hodu” meaning both “thanks” as well as “India”)

The Rebbe MH”M said, regarding answers and instructions of the Rebbe Rayatz, that the

Rebbe knows how to answer. It sometimes happens that without asking through the *Igros Kodesh*, the Rebbe sends us guidance.

Here are two stories:

On Sunday of this week I sat down to learn a sicha with Shlomi before davening. I opened *Likkutei Sichos* (vol. 1, in Hebrew) at random to p. 85, Parshas VaYigash. For some unknown reason, a few words caught my eye. The Rebbe mentions a discussion in the Gemara about whether it’s worse for someone to work on a street where there’s immorality or a street of idol worship. Aha, a street of idol worship, that’s *our* street!

“It needs to be understood,” says the Rebbe. “Seeing [immorality] – even without improper thoughts – is harmful, as is known. And what’s wrong with passing by idols? The fact that you see

something doesn’t matter in this case, because there’s nothing to see aside from wood and stone!”

*(Ribbono shel olam!* Who are these lines meant for? How many Jews in the world are unable to buy a pound of tomatoes or go to the cleaners or wherever it is they want to go, without passing by a small structure with some ugly idol of wood or stone in it? Or even worse, to come across it in the store itself?)

The Rebbe goes on to say, “But the reason is that everything influences the atmosphere around it, and in a place of impurity, the atmosphere has a *hamshacha* of impurity, and this atmosphere can negatively influence a person.”

In a footnote, the Rebbe refers to the *HaYom Yom* of 11 Teives: “A person’s life is dependent on the air around him. Without air one cannot live, and the type of life one has depends on the type of air one



breathes.”

I am intimately acquainted with this. If you encounter masked cyclists on the streets of Poona, don't be afraid that the Palestinian terrorists have arrived. The pollution here is so bad that people try every means to protect their respiratory system.

The Rebbe goes on, “When you live in an atmosphere of Torah and *mitzvos*, it is a healthy life!”

***The Rebbe goes on to say, “But the reason is that everything influences the atmosphere around it, and in a place of impurity, the atmosphere has a hamshacha of impurity, and this atmosphere can negatively influence a person.”***

When you live in an atmosphere of heresy, it is an unhealthy life with a constant proclivity for contracting contagious diseases.

Our year-and-a-half-year-old, Yigal, hurt his foot when we came to Poona. Not a “nice” wound, yet our children had had many similar cuts. But apparently it's different here: the danger of polluted air. A day went by, two days, and the child lay there like a log. He developed a fever and

his foot swelled up and reddened.

*Oy, Ribbono shel olam!* We were in this foreign country for less than two weeks and the threat of having to be hospitalized hovers over us!

*Baruch Hashem*, we managed with antibiotics (lots of it), and worry (even more). But we learned what polluted air is and what damage it can cause!

Ah, and now the Rebbe is telling us here that spiritually polluted air is no less dangerous, and so what are we to do?

But the Rebbe immediately gives the antidote, preventive medicine so that one doesn't get sick to begin with, and one doesn't need to experience the side-effects of powerful antibiotics:

“The first and basic *refua* for this is to purify the air. The task of purifying the air devolves upon those who are learned. Purifying the air is done through the letters of Torah. When on the street and traveling by train one says letters-words of Torah, the air is purified.”

India is the “mother” of trains. I had to be at the train station in Bombay, which is only a local station and not for trains outside the city. The number of people there was equivalent to all the residents of Tel Aviv together! The nearby line for the bus extended a few hundred meters with what looked like a few thousand people. And that's where I was, among all those *goyim*. And I was a *shlucha* of the Rebbe as well as a *shluchas mitzva*. I had a job to do, to purify the air!

Shlomi and I were very moved to read the conclusion of the *HaYom Yom*: “It is incumbent on every single person...to memorize something by heart...so that at every opportunity and in every place you can think and say the holy letters of Torah.”

Even before this, the children made sure to sing the 12 *P'sukim* and review chapter 32 of *Tanya* whenever they traveled by rickshaw, but now we were further energized.

As for you, if you ever have the opportunity (why should you? Better to appreciate the healthy air of Tzfas!) to walk through the filthy streets of Poona, and you suddenly notice the singing of “*Yechi*,” filling the air, accompanied by the sounds of beeping and rickshaws, then you'll know that it's us, the Kupchik family, *shluchim* of the Rebbe MH”M. And that we're busy purifying the air...

Rochele

***“A person's life is dependent on the air around him. Without air one cannot live, and the type of life one has depends on the type of air one breathes.”***

P.S. Writing this letter, or more precisely, finishing it, entailed *mesirus*



*nefesh*. I had written most of it when the electricity went off, a common occurrence here. So most of the document vanished off the screen! Why didn't I save it on disc? Good question! Anyway, I had to really muster up all the strength of "*marbin b'simcha*" in order to rewrite this!

## NESHAMOS COME FOR PURIM

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

To my friends and the girls,  
*shalom!*

I haven't written in a long time and you think about how time is short and the work is great and Moshiach Tzidkeinu is "*hinei, hinei ba.*"

Those are the words to the song of the Chabad house of Delhi, and naturally we also sing it very enthusiastically.

First of all, I must praise your friend, my daughter, Yehudis. On Motzaei Shabbos the *k'hilla* gets together regularly, and this is our time to meet with them. The children organized a "Purim market" entirely on their own. Not only did they organize it but they also ran it themselves because I couldn't go. So picture this, all the children and all the adults, excitedly playing Purim games which convey a Jewish message of Purim, of course. This was run by Mendy (12), Yehudis (14), and Shlomi (10).

But you shouldn't think it is all fun and games for the children here. It's true that the number of hours they learn is much less than in school, and here they are in the exotic Far East. It's also true that at the beginning of this trip we had an uninvited guest, the *nefesh ha'bahamis* (the animal soul) along with us. It was fun to travel here and we had interesting experiences. We saw new sights and met interesting people.

It's true that there are numerous physical hardships, and it was hard to leave everyone, but the *nefesh ha'bahamis* and the fun it had at the beginning of the trip made up for the hardships. But now it's over. The fun the *nefesh ha'bahamis* had is over. It went home and we are left alone. We only have the *nefesh ha'Elokis* (the G-dly soul) now. Do you understand what I'm saying? We are left with the work, the isolation, the difficulties... Now we first have to begin dealing with it all.

By the way, it happened not only with the kids, but first and foremost with me. In order to be able to handle it, we do something simple: we constantly remind ourselves What and Why. We established a daily *shiur* for all the children and we learn the *Seifer HaShlichus* together.

\* \* \*

Okay. It's time to get back to Purim. It seems that I'm repeating myself, but that's the way it is here.

What's unique here is the amalgamation of vastly different kinds of people that you'd never see at a typical Chabad house. On Purim, for example, we had a professor from Eretz Yisroel with his son, a doctor. When did you ever see people like this at a *farbrengen*?

We made a Purim party on Purim night. We began with food – sandwiches, (which I made myself, and it's not just the work of putting on the spread, but preparing the bread, the spreads, etc.).

The Indian "cook" prepared a kind of *bissli*, and vegetables in pastry pockets. All were Indian delicacies which I knew to request from an Indian cookbook that I got hold of somehow.

We also made a kind of punch, a sharp drink to increase the *simcha*. I made it from a recipe I had in a cookbook: cut up fruit into tiny

pieces – we added pineapple because the lady who wrote the book didn't think of India, otherwise she surely would have suggested pineapple – and add vodka. If you have some – great; and if you don't – add wine. The punch was definitely not what the author had in mind originally, but it was tasty, and was nicknamed "mashkepoona."

So they ate and drank (Mendy was in charge of making lemonade out of 150 lemons, so don't think he's living it up here), and I forgot to mention that the hall had been decorated by the children, led by a group of Israeli girls. Then we had to hear the Megilla.

*Graggers*? We didn't have any, but since banging Haman is one of the *mitzvos* of wiping out Amalek, we prepared spoons and metal plates (typical Indian items) and we tore into Haman, along with everybody's ears. Some of the plates also got "torn into" as a memento of the evening.

Then came the dancing – music blasted from the loudspeakers – and the T'mimim, children, and the *chevra* danced happily together. They were asked to keep the men and women separate, and *baruch Hashem*, they complied. And when you dance separately, then you have true Jewish *simcha*, and they felt it too.

After Purim, Arbel, a 29-year-old, told us that he had put together a start-up company, and now that it's up and running and he doesn't lack for money, he travels about India "for his soul." With a big smile he said he had danced, intentionally or not, not far from the girls. Suddenly he felt someone pulling him by the hand. He saw that it was Moshiach (the Kupchik boy), and he thought he wanted him to join the dancing, so he gave him his hand. But that wasn't it. Moshiach pulled him and looking at him with his sky-blue eyes, which are the most innocent in

the world, he said: "Boys and girls don't dance together."

Moshiach keeps after him. Last Shabbos, Arbel came over to me during *Netilas Yadayim* together with Kadan (a girl who when we first invited her to the Chabad house had said, "Religious folk and I don't get along," and now she's one of the regulars, night after night).

"Tell her, right it's forbidden to speak after washing hands?"

"Yes, why?"

"Because she thinks that's wrong."

"And how do you know it's forbidden?"

"What do you mean? Moshiach caught me talking a few times and he told me off, so that's how I know!"

And believe me, Arbel wasn't at all angry.

So don't ask me what the kids do on *shlichus*.

Back to Purim. It was really lively. Close to midnight we went out to the street for *Kiddush Levana*. The Purim spirit continued and such a joyous *Kiddush Levana* was never seen before! There was real jumping going on. The *shir HaMaalos*, as the *k'hilla* does it here, was not whispered silently, but was sung in a warbling tune that is known to everyone from India, as well as those who frequent "nature" festivals. The declaration of "*Dovid Melech Yisroel Chai V'kayam*" at the end led right into the dancing and everyone's arms around one another, and it was only natural to segue into "*Yechi...*"

The rickshaw drivers who waited in the alleyway for passengers stared. They'll understand it all pretty soon when we reach the moment when "we will be renewed like her (the moon)."

Then the police came. Somebody must have called them because policemen in India don't show up

that fast (and if you really need them you have to go and get them with a rickshaw). They told me that it was illegal to gather at that hour in the street.

Really? No problem! We've just finished.

Thanks to them, instead of dispersing, the whole crowd came to the Chabad house to continue *farbrenging*.

When the *chevra* left we still sat there, the Chabad house family, "tired but happy," and we *farbrenge*d.

***The rickshaw drivers  
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alleyway for  
passengers stared.  
They'll understand it  
all pretty soon when  
we reach the moment  
when "we will be  
renewed like her (the  
moon)." Then the  
police came...***

It was three in the morning when two girls appeared with giant backpacks on their shoulders.

"Did you come to hear the Megilla?"

They were completely taken aback by the warm welcome they received. They had come from a forty-hour trip from the beaches of southern India, in order to join the Purim party in Poona. They had been delayed, and so they had just arrived.

So what? They didn't miss the Purim party at all! The table was refilled, the *Megilla* was read once again, and they even watched a video of the party they ended up starring in when they arrived at the end. We finally arranged sleeping quarters for them at our guest house, but it was morning already.

Apparently they enjoyed this so much that just today, after ten days of conversations and learning, they left us, on their winding way that will lead them to Machon Alte in Tzfas.

I'm tired so I'll stop with this Purim party (although much more happened on Purim day itself).

*L'hitraot* with the Rebbe Melech HaMoshiach

*Hodu L'Hashem ki tov,*

Rochele

PREPARING FOR PESACH

29 Nissan 5761

My fellow teachers at Beis Chana,

Dear girls and the entire staff of secretaries, cooks, principals, and also all those I may have forgotten at the moment but I'll think of in the next moment,

*Shalom u'vracha!*

There is so much to write and I want to make some sort of order in my head, so I'll write you a calendar of events:

### **FRIDAY, TWO WEEKS BEFORE PESACH**

An Indian fellow called us to recommend a house. It was really a surprise because we had already despaired and lately hadn't gotten any offers at all. I was excited, but not excessively so, since I'd been disappointed in the past. We had been called a number of times to come and see a house, and let's say he actually showed up to show the house to us, he showed us the



outside of the house – that’s the house.

Okay, we said, let’s go inside. But no, he’ll speak to the owner tomorrow and get the keys ... And the next day we don’t hear from him or he tells us that the owner is in Bombay or that he’s not interested in renting the house or that everything is fine but we ought to know that an American tourist lives in one of the rooms etc.

The refrain we hear is, “This is India.”

Those back home keep on asking us: didn’t you find a house yet? How are you still living in that miserable guest house? The answer is that when you need to find a house large enough to contain us all, with a large area for Shabbasos, and in a certain neighborhood where the Israelis live, and it’s not like we’ve got lots of money (rupees), you know it’s not easy!

Okay, so now you understand. So this time too, when I left the Shabbos preparations in the kitchen to see the house, naturally the Indian was not in his store, then he called me back to apologize. I left the house again with high hopes and surprise! The house had just been built. It is relatively small but feasible; “normal” as far as prices go (actually, all prices are sky-high, but what can you do?) with an excellent location, near where the *chevra* congregate.

I get really excited and hopeful. Even my husband’s apathy due to more than enough dealings with Indians (he had already despaired of finding a house, and had begun to think of staying in the guest house) didn’t manage to cool me off.

How does the Rebbe explain why the women left more happily than the men, with instruments and dancing? Because they suffered more in Mitzrayim.

My husband and the T’mimim didn’t care much about a kitchen without a faucet and without, and, and...

I was the one who wrote to the Rebbe MH”M again and again about a house, and even merited to receive some answers. One of them was that a house pertains to the woman (see previous paragraph!). Another answer was about “a nice home expands a man’s mind.” I kept saying that the miserable guest house did not qualify in any way whatsoever!

Two minutes before a heartfelt candle-lighting, I wrote to the Rebbe. The answer I opened to was about the entrance to the *ulam* (the main hall of the Temple) which was

*It’s hard, hard, really hard and more, especially when you’re in Poona, so far away...*

never closed. Well that describes us and the Chabad house, especially since this Indian house is closed with a certain type of external bar and not with a door.

### MOTZAEI SHABBOS

My husband saw the house, and he too began to think that perhaps, finally, finally...

From Sunday until Tuesday we negotiated. The owner promised to finish the electrical work and most importantly, the garage under the house, which is a large area, partially enclosed with walls, which we intend on designating as a “hall” for the *seider*. At the moment, the area is inhabited by a watchman and his family, in some kind of hut made of mats. He is supposed to vacate

(remember that...)

A contract!!!!

We need to get *lots* of money for the house as well as for Pesach, dozens of pounds of *matza* imported from Eretz Yisroel – a big job.

It’s hard, hard, really hard and more, especially when you’re in Poona, so far away...

(By the way, the job isn’t finished and people can still have a share in buying our special house).

\* \* \*

Our three sons, our personal T’mimim, arrived for Yom Tov. I don’t have to tell you what it’s like for the family to reunite after nearly five months. To see them again, to rejoice all together; how Mendy grew – they’re amazed, and little Yigali, how he’s changed. There’s no doubt about it that nothing here is really difficult except for parting...

Another Tamim, who decided to volunteer by raising his own funds, joined the crew. Another friend will come in another week.

### SHABBOS

The entire family together. I don’t have to say another word. That’s enough for you to understand everything. I try not to think about any “*Galus* plans,” not to think that this time together is limited.

### SUNDAY, LESS THAN A WEEK TILL PESACH

My husband leaves to fundraise abroad.

### WEDNESDAY MORNING, YUD-ALEF NISSAN

He returns on a night flight from Bombay. The amount he raised was far from enough ... Uri Dunner and his wife, from Tzafarya, decided to come and help us. They arrived with their baby Yudele.

What fun. We’re a real Chabad *k’hilla*. It’s been a long time since I

hung out with a Lubavitcher woman!

Our Yigali, who is missing out on being in a “play-group” doesn’t stop playing with Yudele, a new friend, a little younger than him, but a real Lubavitcher playmate!

And don’t forget, they brought Cornflakes with them in honor of Yud-Alef Nissan!

\* \* \*

Tonight we celebrate Yud-Alef Nissan and it’s really hectic. We began packing. I go out to the bazaar in Juna in order to furnish the house. I haven’t managed to find normal furnishings at a decent price. We’ll leave the job to the Indian cook who comes to us on Shabbos. As a white-skinned foreigner they’ll always ask me for more rupees.

The cook is successful. He acquires a tiny fridge (the biggest one can buy here) the kind my mother had before I was born. But you should know that the freezer works. Throughout my stay here thus far I’ve had a freezer like old grocery stores used to have, with the doors that open upward and my hand is too short to reach all the way to the bottom. What needs to be frozen doesn’t freeze, and that which doesn’t need freezing, freezes (and gets ruined).

How do we function? It’s no problem at all as we buy things daily, cook it, and eat it as the locals do. Now I have a freezer whose door (only one, and wouldn’t you know it, still too short for me) opens frontward and it even has a shelf!

I feel like a *balabusta*!

We also bought new folding mattresses for everyone. We already had bookcases at the Chabad house, as well as plastic chairs and some tables. Anything missing? *Baruch Hashem*, everything’s fine!

In the afternoon my husband

calls in the midst of my Yud-Alef Nissan cooking and asks me to come immediately to the new house. This request does not bode well.

I grab a rickshaw.

The garage, yes, our “hall” for the *seider* is now full of piles of red bricks that will be used to build a wall around the house. There is just enough space for the watchman’s straw tent, for he is still living there to guard the supplies.

My husband despairs. Maybe we should cancel the contract? We have to start cleaning the guest house, I think despondently. And where will we have the *seider*? What will we tell the *chevra*?

Remember that this was Wednesday, and two days later it

## *Remember that this was Wednesday, and two days later it would be Pesach...*

would be Pesach...

I forgot to mention that I got a notice that we will only have water in the kitchen Friday morning, Erev Yom Tov, and not Wednesday night as promised. And what if they tell us that it will be even later than Friday? And we mutter to ourselves, “Let us not forget, *this is India*..”.

I flee the kitchen where they are busy with Yud-Alef Nissan preparations, leaving some instructions for the *bachurim* who are helping me, and go to Shivagi to buy tablecloths for the *seider*. (I didn’t do badly with that purchase either...).

During the hurried trip in the

rickshaw I try to organize my thoughts.

Then it’s evening. We’re confused. We don’t know what to do. We’re about to celebrate Yud-Alef Nissan!

Lots of people come, from the Jewish *k’hilla*, too. There’s talking and singing and special treats including mashkepoona, the famous drink with fruits. We announce the *seider* at the new house. Yes, it will be all right.

We become accustomed to *emuna* and *bitachon*.

(We just went around to look in on all the children. Ten-year-old Shlomi is sleeping with his pants tied around his *yarmulke* and head. Today I heard my daughter, Yehudis, tell the kiddies that they wouldn’t be accepted into the Tomchei T’mimim of the Rebbe Rashab because she saw that their *yarmulkes* fall off at night. So apparently this is the way Shlomi is making sure his *yarmulke* doesn’t fall off. Young *shluchim* here definitely develop exceptional fortitude.)

As in the children’s stories, I’ll stop here and leave you in suspense. I’m extremely tired. It’s 12:12 and no, not in the afternoon. I’m sorry I didn’t write about the *seider* but don’t blame me. Even the *seider* in Mitzrayim took place after a long *Galus*. So you’ve got to wait for the sequel to this letter. See you in Yerushalayim HaB’nuya. Over here you can’t help but think about those heavenly clouds that don’t have to be ordered ahead of time, and then you find out they don’t have enough room like the local trains here.

Clouds also seem white and pure and especially attractive compared to the scene here. *Ribbono shel olam*, we want Moshiach!

*L’hitraot b’Yerushalayim ha’b’nuya!*  
Rochele

# DON'T DESPAIR!

BY SHAI GEFEN

## PROTESTING – THE CALL OF THE HOUR

The terrible deterioration of the situation, the gestures towards the Palestinians and the beginning of the implementation of the Roadmap, obligate us all to strengthen our *emuna* and not despair, *ch"v*. Even if it looks as though Sharon is secure in his position, we have to do all we can to stop the terrible danger of the Roadmap.

The Roadmap which our government has accepted, is the final agreement in the establishment of a Palestinian state. The Roadmap is another stage in the crusade against the Jewish people since the first of those hasty agreements that Begin signed and Sharon carried out. The Roadmap is the final link in the bloody chain of frenzied agreements which began with Begin and continued with Oslo, Chevron, Wye, and Camp David II.

"What shall we do?" everybody asks, and rightly so. It looks hopeless. Sharon, who is implementing the Roadmap, is the uncontested Prime Minister. His party supports him. The Coalition, too. Even the parties on the Right are silent. So what can be done?

When it hurts, you cry out. When a person injures himself, he begins to scream even though screaming doesn't help. The terrible situation ought to make us scream and protest, at least in order not to be a part of it, even with our silence. And who knows, maybe in Heaven they are waiting for us to cry out, to hear us protest and

refusing to tolerate this.

There is going to be a huge protest demonstration Wednesday night in Zion Square in Yerushalayim. Those of you who read about it after it takes place, don't just sit quietly while millions of Jews are about to be abandoned to murderers! You've got to get up and scream, and Hashem will see the distress of His people and will have mercy on us.

*Shomer Yisroel, shmor sh'eiris am Yisroel, v'al yovad Yisroel, ha'omrim Shma Yisroel.*

## WHAT THE REBBE SAID ABOUT THIS

The Rebbe fought and continues to fight not only against concessions but also against *talking* about concessions, which – according to the Rebbe – are no less dangerous than actually conceding. Here are some quotes from the Rebbe about the new situation that has come about thanks to the government's acceptance of the Roadmap:

In a letter to Rechavam Ze'evi (may Hashem avenge his blood):  
 "...Withdrawing, *ch"v*, from the present borders is an open invitation to invasion, attack, and severe blows against every point in the land, undermining the security situation to the point of real danger, *r"l*." (Rosh Chodesh Adar 5730)

In a conversation with Mr. Moshe Katzav: "These talks about an autonomy plan are a first step to giving away parts of Eretz Yisroel. And not just small parts, but large parts, such as Yehuda, Shomron, Gaza,

Chevron, and Yerushalayim, etc. It is a matter of literal *pikuach nefesh*!

"The very talking about an autonomy plan is a *chilul Hashem* and a *chilul* of that which is sanctified." (Yud Shevat 5752)

In a conversation with a representative from Ger, Rabbi Elimelech Neiman: "...since that party met with representatives of the Arabs and negotiated with them, and word got out, as a result, this leads – naturally and logically – to Arabs everywhere continuing to attack. Indeed, they harmed some of our Jewish brethren *shlita*, and even killed, *r"l*. And not only in the Holy Land, but also in other countries..." (Chol HaMoed Pesach 5750)

In a conversation with Mr. Elyakim Rubinstein: "The solution to the political situation is the opposite of what they did in the past, because in the past the government held that they ought to concede – and not just on a little thing but on major issues – in order to get something in return. This is the opposite of how the U.S. operates. The U.S. strongly holds that you cannot concede on vital issues. Although England yelled and France opposed them, and the entire world was strongly against the U.S., since it took this line it succeeded and continues to succeed till this day. When you start with concessions you lose sight of the point which you shouldn't concede." (Cheshvan 5750)

In a conversation with the head of the Ariel council, Mr. Ron Nachman: "When the other side hears that you're considering returning something, this

is what causes the Intifada and all other undesirable things that come as a result of their hearing from those who live in the Holy Land that there's room to discuss the future of the territories. And so they take steps to profit from this ... just hearing about this, about returning land, strengthens those who are not interested in peace and quiet." (26 Adar II 5749)

### WHAT HAPPENED TO US?

I saw a headline that said, "What happened to Ariel Sharon?" I didn't know whether to laugh or cry. What do they mean by what happened to him? Don't we know that twenty-one years ago he mercilessly evacuated dozens of *yishuvim* and thousands of Jews? Did we forget that not only did he support the Chevron Accord but he was one of those who initiated it? Did we forget that he was the man who approved all of Begin's and Netanyahu's concessions, and without Sharon they didn't approve of a single concession? Did we forget that he allowed 800 Jews to be killed and thousands to be wounded and maimed solely because of political considerations?

The question is not what happened to Sharon, but what happened to us? Where are all those loyal to Eretz Yisroel, most of whom continue to foolishly and brazenly support Sharon?

The Minister of Labor and Relief, Orlov, announced to the media that Sharon is just talking and won't do anything. When he was asked whether he'd leave the government if Sharon did anything, he said you have to fight from within... Knesset member Nissan Slomianski is against leaving the government. When the interviewer asked him what has to happen for Mafdal to leave, he said: "The evacuation of a minimum of 70-80 outposts..."

If it wasn't happening to us it would be funny that there are still naive people who believe that nothing

resulted from the talks and meetings and it's all a strategy. We've been there before.

Even if they're right and it is all a tactical move, just talking about concessions puts us in danger. How is it possible that those parties whose platforms were, "not to allow terror to establish a state," are now sitting in a government that accepted the Roadmap, and allows tens of thousands of Arabs to work in Eretz Yisroel, opens roadblocks, frees murderers, and then say that by doing so they are minimizing the damage?!

Whenever the Holocaust was spoken of, people wondered how it was that Jews cooperated with the Nazis. This was a serious question which wasn't always expressed. Now, the Israeli government is cooperating with modern-day Nazis; people who declare that they want to annihilate the Jewish people. In that very government sit people whose constituents are the first to be attacked, and they say that it's all to minimize the damage. Was that the reasoning of those who collaborated years ago?

In any case, with the parties of the Right sitting in the government the damage is not minimized, but maximized. The fact that religious Jews on the Right legitimize this shameful process means that the entire nation agrees to what is going on. No wonder the architects of Oslo are so gleeful over the fact that those who opposed Oslo are now supporting the Roadmap.

Those who once-upon-a-time yelled that "Rabin is a murderer" and "Rabin is a traitor," should ask his forgiveness, because it's not Peres and Beilin who follow in Rabin's footsteps, but Effie Eitam, Avigdor Lieberman, Benny Alon, and Yitzchok Levy who are accomplices to this great crime.

We must do all we can to topple this government, the sooner, the better.



*Although England  
yelled and France  
opposed them, and the  
entire world was  
strongly against the  
U.S., since it took this  
line it succeeded and  
continues to succeed  
till this day. When  
you start with  
concessions you lose  
sight of the point  
which you shouldn't  
concede."*