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# WHEREVER G-D LEADS

SICHOS IN ENGLISH



## SHABBOS PARSHAS B'HAALOS'CHA; 21<sup>ST</sup> DAY OF SIVAN, 5749

1. This week's parsha begins with the discussion of the continuation of the events that took place on Rosh Chodesh Nissan, a year after the Jewish people left Egypt.[13] The Torah begins describing this special day, the day of the assembly of the Mishkan at the end of Parshas P'kudei. Throughout most of Chumash VaYikra and the beginning of Chumash BaMidbar,[14] the date was Rosh Chodesh Nissan.

The second part of this week's parsha discusses the manner in which the Jewish people would journey in their travels in the desert. There is a connection between these two narratives: After the Jewish people assembled the Mishkan, a cloud (symbolizing the Divine presence) rested on the Mishkan. When that cloud lifted and set forth towards a new location, the Jewish people broke camp and traveled in its wake. Thus the manifestation of the Divine Presence in the Mishkan determined the path of the Jew's travels. Therefore the details of the

manner in which they traveled are mentioned immediately after the Torah finishes discussing the assembly of the Mishkan and its service.

Significantly, the Torah discusses the Jews' journeys in the same parsha as the lighting of the Menorah. Furthermore, the name of the portion – which communicates its content – is also associated with the kindling of the Menorah. This indicates a connection between all the elements of the parsha with the Menorah. Although this connection is not openly apparent, by focusing on the inner meaning of the service of the Menorah, we can understand its connection to the Jews' journeys.

To explain: Rashi relates that the kindling of the Menorah is greater than the initiation of the altar. The Ramban explains this statement, noting that the service of bringing sacrifice on the altar was applicable only as long as the Beis HaMikdash existed. In contrast, the service of lighting the Menorah will never cease. Even after the destruction of

the Temple, we continue this service by kindling the lights of Chanukah, illuminating the darkness of exile. Therefore the lighting of the Menorah is considered as a fundamental service of the Mishkan, and that is why it is singled out.

All of the mitzvos of the Torah are applicable forever. Even those mitzvos which cannot be fulfilled in actual deed have continued relevance in a spiritual sense and their lessons guide our daily lives. This is especially so regarding the Mishkan, for our Sages tell us that we were told to make a Mishkan – a dwelling place for G-d – within each and every Jew. Nevertheless, the kindling of the Menorah stands out as a service which we fulfill in a physical manner as well – even in a time when there is no Beis HaMikdash, and even in a place which is not only outside the parameter of the Beis HaMikdash, but outside of Eretz Yisroel. Furthermore, the service of a Kohen is not required. Every single Jew can light his own Menorah regardless of the time or place in which he lives.

13. This includes the passages describing the kindling of the Menorah, the service of the

Levites, and the laws of Pesach Sheni.

14. The very beginning of BaMidbar was said

on Rosh Chodesh Iyar; see Rashi 9:1.

This reflects the central importance of the spiritual service reflected by G-d of the lighting of the Menorah in our efforts to create “a dwelling place for G-d” in this world. “The soul of man is a lamp of G-d” and it shines brightly when illuminated with the “candle of mitzvah and the light of Torah.”

This pure light affects not only the body in which the soul is encloded, but also the people, places and objects with which we come in contact. Just like the light of the Menorah which spread outward and illuminated the entire world, so too, our goal is to bring this light into the whole world. Olam – the Hebrew word for “world” (olam) relates to the word helam, meaning “concealment.” Our goal is to shine G-dly light within the concealment that characterizes this world and thus reveal that the world is really G-d’s dwelling.

Although the Menorah was lit by the priests, every Jew is a part of the “kingdom of priests”<sup>15</sup> and therefore can kindle his individual Menorah as the Menorah was kindled by Aharon the Priest. Aharon lit the seven branches of the Menorah, which signify seven different approaches that characterize the divine service of different segments of the Jewish people. Furthermore, all the lights faced the center of the Menorah, indicating a sense of unity. Similarly, after every individual kindles the Menorah within his soul, these individual lights must be forged together a single, united Golden Menorah.

2. The connection between the lighting of the Menorah and our divine service in its totality is expressed even in the details of this mitzvah: a) As mentioned above, it

was Aharon the Priest who kindled the Menorah. This indicates that our service of kindling our individual Menoros must reflect Aharon’s traits. In this vein, the Mishna tells us to “be a disciple of Aharon [by] loving peace, pursuing after peace, loving the created beings and bringing them closer to the Torah.” This implies that we must love even such people whose only redeeming quality is that they are G-d’s creations. b) Aharon was commanded to light, not one candle, but seven, implying an involvement with the seven different approaches to serving G-d mentioned above.

***Our divine service should be so much a part of our nature, that independently, our bodies should be prompted to study Torah and fulfill mitzvos.***

Similarly, each and every one of us has the ability to affect and add illumination to Jewish people from different walks of life. At first glance, a person may feel that he can only relate to a limited number of Jewish people. This is, however, an improper assessment of his potential. When a person applies himself in this direction, his capabilities increase. As we gain experience dealing with many people, we grow until eventually we are able to affect more and more people.

There is a further implication from the fact that all seven candles

are lit every day. This implies that light has to be – and can be added – to the divine service of every Jew on every day. Even if one has reached a high level, one can and must strive to improve. And even if one is on a low rung, the possibility of growth is not beyond one’s reach. c) Rashi notes that the word B’Haalos’cha (loosely translated as “when you kindle”) literally means “when you raise up,” implying that the candle should be lit until their light extends upward independently, i.e., the candle must burn on its own without requiring another candle to assist it. Similarly, our divine service must be strong enough for it to continue independently without requiring influence from other people.

In a deeper sense, the above can also refer to the relationship between our bodies and our souls. Our bodies should be permeated with the light of Torah to the extent that their light rises up independently, i.e., without the influence of the soul. The Talmud tells us about a person who trained his body so that when he was saying the prayer of Modim, his body bowed down as a natural response. He did not have to think about it and command his body to act; it was a reflex reaction. Similarly, our divine service should be so much a part of our nature, that independently, our bodies should be prompted to study Torah and fulfill mitzvos.

This concept also applies in our relationship with others. Our efforts should be directed, not only to illuminating their souls with the light of the Torah and its mitzvos, but also to teaching them to shine independently. Even when they no longer receive direct influence from their teacher, they must continue to generate light.

15. In particular, the phrase “kingdom of

priests” is a reference to the level of a High

Priest.

We see this concept reflected even in the educational practices of the world at large. Parents educate their children to live a righteous and moral life. Their ultimate goal, however, is that their children will live a moral lifestyle independently without adult guidance, raising their own family and supporting them.

Indeed, this approach is so much a part of nature that it is even manifest in the animal kingdom. Offspring are protected and fed until they are trained to protect and feed their own family.

And this is the responsibility of every teacher: To teach their students until the students' souls are aroused to the extent that they too can serve as *mashpiim* and kindle their own set of seven candles. d) As mentioned, the candles must be "raised up." Although fire by nature rises upward, the fact that the Torah mentions this detail in connection with the kindling of the Menorah also provides us with a lesson: Even after our lives are illuminated with the Torah and its mitzvos, and furthermore, we have become capable of independently generating such light, we cannot continue on a plateau. Rather we must strive to rise upward, "going from strength to strength."

3. There are two dimensions to our divine service: a) preparing ourselves to be a dwelling place for G-dliness. This is accomplished by kindling "the lamp of G-d, the soul of man," through "The candle of mitzvah and the light of Torah." This dimension resembles the services carried out within the Mishkan itself. 2) Radiating "the light of

Torah" to the world at large. Just like the light of the Menorah shined forth from the Beis HaMikdash into the outside world, so too the light of our souls must affect all of our worldly and mundane activities. Although they are not directly concerned with the Torah and its mitzvos, they should also permeated with the goal of bringing to fulfillment the G-dly purpose for this world.

There is an order in which these two services should be performed. Before we reach out to others, we must first kindle the light of our own souls and make them a fit dwelling for G-d's presence. After this is accomplished, we can devote ourselves to the task of creating a dwelling place for G-d in the world at large.

This sequence is alluded to in the order of the subjects discussed in this week's parsha. The kindling of the Menorah is mentioned first and then the journeys of the Jewish people. Only after the souls of the Jews have been illuminated can our people accomplish the purpose intended in their journeys through the world.[16]

We previously explained that the lamps of the Menorah must be kindled until they shine independently. Similarly, our divine service must be so much a part of our nature that our bodies serve G-d independently. The ultimate expression of this rung comes in the second phase of divine service mentioned above, when a person's service is carried out within the world at large. As long as a person is involved directly in the sphere of the

Torah and its mitzvos, he is motivated by the holiness of the Torah. The true challenge is when one is outside the parameters of holiness.

And the guidance for such endeavors comes from this week's Torah reading which relates that the Jewish people's journeys followed the Aron, the Holy Ark. In a personal sense, this means that a person's motivations must not stem from his own desires. He must follow the Aron, go wherever G-d is leading him. This level of total self-nullification is the ultimate expression of the concept of the body serving G-d independently.

Furthermore, as mentioned above, our divine service must be constantly "rising upward," proceeding forward with constant growth.[17] And this thrust toward constant growth must also become a natural function of an individual's personality. Although everyone has a tendency to desire to relax and resist further change and growth, when a person "follows the Aron," G-d's desire (which includes a will for constant growth) has become his.

To apply the above in our own divine service: Every individual goes through periods in his life when both of the phases of divine service mentioned above apply: We undergo periods of education when our primary task is to light our candle until it burns independently and shines forth powerful light. And we have times when we "journey forth" into the world at large, traveling to different locals because of our jobs, or because of different factors in the world at large.

16. The journeys of the Jewish people described in this week's parsha had one general goal: to bring the people to Eretz Yisroel. Nevertheless, since each of the encampments of these journeys was ordained by G-d, there was obviously a particular purpose for each one. Thus, the

analogy between them and the journeys of the Jewish people as a whole and those of each particular Jew is appropriate.

17. The final words of the Chumash Shmos are *b'chol maseihem*, literally, "in all their journeys." Rashi, however, in his

commentary, interprets this as referring to the "encampments" of the Jews. There is an important homiletic point to derive from this note: Even the resting places of the Jews were considered as "journeys," because they enabled them to attain the next phase of growth.

We must realize that these journeys are controlled by Divine Providence. The Baal Shem Tov teaches that the 42 journeys of the Jewish people in the desert are a paradigm followed by each and every person throughout his life. Our lives are characterized by journeys and resting periods. This is especially applicable in our generation where so many people have fled or traveled from country to country.

This week's parsha teaches us that we must realize that these journeys – their length and the interim between them – are all determined by G-d's will. As it is written (T'hilim 37:23): "From G-d, the footsteps of a man are established and he shall desire G-d's path." And the Baal Shem Tov explains that a Jew must realize that wherever he goes, his path is not determined by personal reasons. Rather, it is G-d who is leading him from place to place. The real purpose for his move is to spread G-dliness in that place.

The Previous Rebbe explains that, just as we spend so much time and effort looking for our financial sustenance, so too we must concentrate all our efforts to find our spiritual sustenance. In an ultimate sense, what is this sustenance? To play our part in transforming this world into a dwelling place of G-d.

This is also what the verse means "and He shall desire his path." There are two paths in life: one is natural, the second, above nature – the way of Torah and mitzvos. If a person seeks the way of Torah and Mitzvos, spiritual sustenance, he can be assured that G-d "will desire his

path" – because it really is His (G-d's) path. Consequently G-d will grant to him his material needs in a manner that transcends the natural order.

To take this concept one step further: The term "His way" can be interpreted as referring to G-d's way, but also to the individual way chosen by the person himself. As explained above, ideally our bodies should serve G-d independently. Correspondently, in the present context, G-d's way should really be our personal way; it should be what

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we desire as well. And this will call forth a similar response on G-d's part. Our desires for our material needs will be accepted by Him and become His desires, as it were.

While the Jewish people journeyed through the desert, it was clearly evident that every step they took was directed by G-d's will. At present, by contrast, concentrated thought and divine service are necessary before one comes to the realization that all of our footsteps are decided by G-d. On the other hand, there is an advantage in our

generation, for we can reach this understanding independently without being compelled to come to this realization by the presence of the cloud of G-d leading the way.

To bring this concept into practical terms: When we prepare ourselves to go on a journey, we must have two opposing approaches: We should not rely on miracles and therefore, must prepare ourselves as would any other responsible individual. Simultaneously, however, we must also realize that in reality it is G-d who is leading us. And there is no contradiction between these two approaches: G-d's desire which leads a person to a particular place, for a spiritual purpose, enclothes itself within the framework of the natural world. (And that is why a person feels various different motivating factors for any journey he undertakes.) Accordingly, it is proper for a person to undertake all the preparations for the journey predicated by responsible behavior, for this is also G-d's desire.

And if a person conducts himself in such a manner, his life becomes a fit vessel for G-d's Hashgacha Pratis to become manifest within. Just as G-d's cloud destroyed all the snakes and scorpions in the desert and prepared a smooth and level path on which the Jews could travel, so too, G-d will remove any obstacles that stand in a person's way.

4. This week we read the second chapter of Pirkei Avos. The first Mishna of that chapter states: "Rabbi says, 'What is the just path that a man should choose for himself? That which is honorable to himself and brings him honor from man.' "

At first glance, it is difficult to

18. A similar difficulty arises in regard to the introduction to Tanya. The Alter Rebbe states that the Tanya is based on the verse, "The Torah is very close to you, in your

mouth and in your heart, to do it" and promises to explain this concept "in a long, short way with the help of G-d." One might ask: Does not the Torah itself explain

clearly how a Jew should conduct himself? Why are the explanations of the Tanya necessary to show how it is very close to us?

understand the intent of the Mishna's question: It is written, "All of the precepts of G-d are just." Thus, obviously, the just path for a Jew to follow should be the lifestyle prescribed by the Torah![18] What is Rabbi's question?

This difficulty can be resolved as follows: There are many levels in Torah observance. There is a just path, a path which is juster than the just, and indeed, myriad levels of observance. Pirkei Avos intends to teach those dimensions of Yiddishkeit that are beyond the letter of the law, pious conduct that is not an obligation, but an expression of a person's internal development. After a person has perfected his adherence to the letter of Torah law, he should progress to a higher level. And this is the Mishna's question, "What is the just path that a person should choose for himself," i.e., we are speaking of a person who has already perfected himself in the observance of the path which G-d has chosen for him and is seeking a higher rung of pious behavior. Such a path, a person must choose for himself.[19]

The Mishna answers that a person confronted with this choice should choose a way "that is honorable to himself" – that he realizes that is good for him – and which "brings him honor from man" – is also appreciated by the people around him.

The two levels mentioned above, the observance of the Torah and its mitzvos correspond to the two levels of divine service alluded to in this week's parsha, lighting the lamp of one's soul and spreading that light throughout the world at large through our journeys.

To conclude with a directive for action: Since it is now Shabbos Parshas B'Haalos'cha, it is the fitting time for us to examine how well we are living up to the spiritual counterpart of that parsha. Firstly, our G-dly soul should increase its illumination through the light of Torah and mitzvos. And this should be reflected in our relations with others. We must make a strong decision to increase in our efforts to spread Torah.

The Previous Rebbe said, "Just as every person must recognize his own

shortcomings in order to correct them, so too must he recognize his positive qualities in order to express and develop them." Once we realize our positive qualities, we will be more aware of the potential we have to affect others. This in turn will strengthen and develop our ability.

This will also lead to progress in the second phase of service, appreciating G-dliness in the aspects of our life that are not directly related to the Torah and its mitzvos. Ultimately, we should realize that both services are interrelated, and even our physical body will come to serve G-d in a natural manner.

And this will evoke blessings from G-d who will satisfy our natural needs in a manner which transcends nature, granting "an abundance of children, health and parnasa," a healthy body and a healthy soul and many long years.

And this will lead to the period of ultimate blessing in the Era of the Redemption. At that time, we will merit to see Aharon, the High Priest kindle the Menorah in the Beis HaMikdash. May this take place speedily, in our days.

19. A similar concept applies regarding the introduction to the Tanya: After one has fulfilled the requirements of Torah and mitzvos in a complete manner, he is urged

to progress to a higher level. On this higher, the teachings of the Tanya enable Yiddishkeit to become internalized and to permeate one's heart, speech and action.

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# THE ROLE OF KEILIM D'TIKKUN

BY RABBI YISROEL HALPERIN  
TRANSLATED BY MICHOEL LEIB DOBRY

*In order to reach our objective, we need two vital and central components: stubbornness and devising a plan of action. If we miss one detail, the road towards our goal will become more complicated... Another important point: Mistakes are reason for correction, not inaction. From a speech delivered at a Moshiach symposium in 770. \* Part 2*

After trying to clarify the goal that faces us today, we can now turn to the practical side and see how to match the lights to the vessels.

From perusing the *sichos* of the Rebbe MH"M, we discover that there are two central components that are most vital to the entire process of this *avoda*, and with which we can reach the objective. When one of these components is lacking, the objective becomes more and more difficult, with subsequent results to prove it...

These are the two components: a) stubbornness (ten who are "obstinate" enough); b) devising a plan of action. The first component from which everything must start is stubbornness. Such stubbornness requires striving towards the goal out of complete self-nullification and pure faith, including the recognition and knowledge that the strengths we have been given are in accordance with the task at hand. When you approach the fulfillment of this task in this manner, even if the whole world looks at you as if you're crazy, it shouldn't bother you in the slightest. If this is what is demanded of you, this is no reason to be affected.

Together with this, we also need the second component: "devising a plan of action," i.e., to use wisdom and understanding so that the message in which we truly and firmly believe will also penetrate someone who presently does not share this belief.

If we are missing one of these components, the road before us will only become complicated, and the goal will never be reached. Yet, since there is no alternative, we must act accordingly with great vigor and determination towards this ultimate purpose.



## DEVisING A PLAN OF ACTION

The following story is one of many that have occurred in the process of devising a plan of action, as part of my work as the *shliach* in Herzliya:

In Herzliya, we try in every possible way to let the city's residents know about the identity of the Redeemer and his imminent arrival. It is frequently printed in the local newspapers. Certain large billboards in town regularly carry a giant picture of the Rebbe above the words "Melech HaMoshiach," and our bus travels constantly around the city's streets, covered with the message of the Redemption. Thus, most Herzliyans undoubtedly know what Chabad thinks and believes.

One day, I received a call from the *gabbai* of one of the local *shuls* with a largely knitted-*kippa* membership, who invited me to speak there in honor of Shavuot. I agreed, and was promptly added to the list of lecturers.

I obviously knew that the members of this *shul* don't rush out to hear that the Rebbe is Melech HaMoshiach, and needless to say, that he is *chai v'kayam* eternally. I could have been a "big hero" and immediately told them my opinion that the Rebbe is Melech HaMoshiach, *chai v'kayam*, etc. But I knew that if I were to take such a step, it would be the last time that I would ever cross the *shul's* threshold... What did I do? I simply sat down and devised a plan on how the matter could penetrate even this *shul*. Here's what happened.

I was supposed to speak on the subject of "Shavuot – A Kabbalistic and Chassidic Outlook." I prepared a lecture based on several of the Rebbe's *sichos*, in which the Rebbe analyzes an issue in *nigleh* in connection with Shavuot. I also



prepared the lesson with numerous references, wearing the hat of a scholar, as it were. (It turns out that when there is a need, the king's messengers have the help of Heaven, even in this area.) Thus, I assured myself that the lesson would leave a very good impression.

As the class progressed, I set aside time for questions. It was here that I discovered that my listeners had some troubling problems in matters of faith that were solved during the course of the evening. I tried to resolve the questions in the

most appropriate manner possible, so that they will feel that the evening gave them something important to ponder, issues that might have been perplexing to them. And so it was that I conducted the class with respect to the audience, and everyone left strengthened in their faith in G-d.

During the class, when I mentioned the Rebbe, I didn't add the title "Melech HaMoshiach *shlita*." Instead, I just said "the Lubavitcher Rebbe." The lecture proceeded, until towards the end, when I felt that my

listeners were more receptive, I decided to do it. So I said slowly (and I admit with a bit of anxiety): The Rebbe MH”M *shlita* explains...

I looked at the audience and noticed a few people winking at another, some smirked, others preferred simply to bite their lip on what they had just heard, as if to say, “Let’s not insult the rabbi...”

I continued with the lecture, and again mentioned the Rebbe anonymously without title. Finally, I concluded my words with a wish. “May we merit the immediate revelation of the Rebbe MH”M, may he live forever and ever!”

As a finishing touch, I asked permission from the congregation to add a brief footnote. They agreed to honor my request, and I said the following: “I am certain that you noticed how at the beginning of my lecture, when I quoted words said by the Lubavitcher Rebbe, I added no title to his name. Yet, towards the end, when I mentioned the Rebbe again, I added the title “Melech HaMoshiach *shlita*.” I noticed that when I used these terms, the expressions on your faces appeared somewhat negative and not supportive – signs of opposition to such titles.

“Therefore, I want to tell you two things. First, if before I learned this subject, someone would have come to me and used the titles that I said before you this evening, I would have been less gentle than you were. So first of all, I want to thank you for your kindness.

Secondly, getting to the heart of the matter, I must tell you that my personal specialty in Torah subjects is Moshiach and Redemption. I have devoted hours upon hours to its study, held many conversations with leading *rabbanim*, within Chabad and without, and compiled considerable knowledge on this

issue. As a result, I have come to a conclusion that was perhaps almost impossible to reach before I began to delve into the subject: *The Redemption is in fact about to come in this generation, immediately, mamash!* Accordingly, based upon all the required *halachic* criteria for Moshiach’s arrival (I then proceeded to bring a litany of accompanying Torah references as backup), we are talking about the Lubavitcher Rebbe, and he is actually *chai v’kayam!*

***When you act – you make mistakes; when you don’t act – you don’t make mistakes. When there are mistakes, this is an indication of action, and action with mistakes is definitely preferable to sitting around with arms folded.***

“But I have one small request to make,” I added. “I ask you not to believe me in any way. This is because it is written in the Talmud, ‘Bring a *seifer* and we’ll see.’ You must learn it yourselves, without any personal bias in the matter. This doesn’t mean that you’ll reach the same conclusions I have. I have only presented before you my conclusions, which, by the way, are identical to those reached by hundreds of other *rabbanim* and

*roshei yeshivos* who have also learned the subject.

“I personally confess to the fact that were it not for the Rebbe’s unambiguous demand to learn about the Redemption and Melech HaMoshiach, I never would have touched this vast subject, spread out over a wide range of Torah sources. Rather, I would have remained under the influence of erroneous conclusions, due to lack of proper study and sheer ignorance!

“Therefore, if you wish, I am prepared to give you all the necessary reference material, so you can sit down and peruse the subject on your own. However, to evade such an important issue does not appear to me to be an appropriate response for a Jew who defines himself as Torah-observant, and certainly not for someone who adheres to the Rambam’s Twelfth Principle of Faith, which is no less important than the others!”

The lecture was over. I then closed the *seifer* and left the hall. After a few days, the reactions started to pour in: “What a wonderful lecture! This is the first time that we heard an explanation about the belief that the Rebbe is Moshiach!” I accepted the compliments and thought to myself: What actually did I say? What did I explain? Nothing! I simply presented things in an honorable fashion, and they felt right away that everything was explained.

It’s true that it’s much easier to come right out and say the whole truth. However, then I wouldn’t have reached the objective. While I would have remained a faithful believer, my task to prepare the world to greet Moshiach would not have been carried out. It might even have been made harder.

Regrettably, since there are still many Jews in Herzliya today who

have not yet gotten the message, and that *shul* includes such people, therefore, saying the unvarnished truth on the first occasion would not have been an act of “*g’vura*” on my part, rather pure stupidity and laziness, which would have merely detracted from the job at hand.

On the other hand, I could have been even lazier and told them: If you won’t let me say that the Rebbe is Melech HaMoshiach, I won’t come to give the lecture.

These two extreme alternatives would not have advanced the cause in any way, and they are not part of the Rebbe’s clear instructions to instill the lights of Tohu into the vessels of Tikkun. The task of preparing the world demanded that I come to a *shul* that is totally not fit to be a vessel to receive the message and then give the message in a manner and language that the congregants would fully understand.

**IF YOU ACT, YOU MAKE MISTAKES – BUT KEEP GOING!**

It is imperative to emphasize that we are only human, and when we act without exercising proper understanding, mistakes happen. But even here, we must know that it is forbidden for such mistakes to cause us, *ch”v*, to step back. We have to know how to relate to the mistake.

Once R. Mendel was approached

by a *bachur* who complained about his lowly state in his *avodas Hashem* and the depression that came as a result. R. Mendel asked him cleverly, “And what do you do in the middle of *Kaparos* when the chicken leaves his calling card – right smack on your jacket? Do you stop and run to the dry cleaners? Of course not. You simply brush it off and keep going...”

The same applies in our *avodas Hashem*. If we sometimes make mistakes, even serious ones, we have to know where we went wrong and how to prevent it from happening again. However, if we allow such mistakes to keep us from doing our *avoda* as is required, this is completely unjustified!

This point must be emphasized, as for reasons totally unclear, some members of *Anash* have contrived this mistaken stigma that it is forbidden to make mistakes on the issue of Moshiach. From the very outset, they say that we must go according to the world’s code of normalcy, and *ch”v*, if we should divert from it for a moment and raise ourselves to a higher plane.

In my opinion, such an outlook on this issue is totally incorrect. This is for two reasons. First, when you act – you make mistakes; when you don’t act – you don’t make mistakes. When there are mistakes, this is an indication of action, and action with mistakes is definitely preferable to sitting around with

arms folded.

Secondly, mistakes don’t happen only on Moshiach activities. I can tell about many more mistakes that have happened and happen today to *shluchim* in their work on all sorts of *mitzvaim*. Where are all the complaints then? Why is it that there everyone understands that an error was made, but they must continue with all their strength? Yet, when it comes to the subject of Moshiach, everything has to be error-free. Suddenly, we have to pay attention to world opinion? Suddenly, someone who makes a mistake can’t take action? Why? That’s absurd!

It’s a pity that specifically on the main issue there are so many delays and roadblocks caused by these beloved Jews who are so devoted with all their heart and soul to the Rebbe.

Therefore, we say again and again. There stands before us just one goal: to bring the revelation of the Rebbe MH”M *shlita*, immediately, *mamash*. The way to reach this objective is to draw down the lights of Tohu into the vessels of Tikkun, and our job is to devise a plan of action and to determine the best methods for drawing down the highest lights – even into the lowliest vessels. This is the only way to realize our objective!

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# “WHAT DO YOU THINK – BEING A CHASSID CONSISTS OF EATING CREPES?!”

TRANSLATED BY RABBI SHIMON NEUBORT



*Biographical Sketches \* From the Sichos of the Rebbe Rayatz in America \* Seifer HaSichos – Kayitz 5700 Daytime Meal of Shabbos VaEschanan*

1. The main *sicha* (a footnote by the Rebbe MH”M indicates that this transcript is copied “From the diary of my father-in-law, the Rebbe”):

Regarding the present status of the *chassidim* in general, and particularly in this country. The great loss caused by failure to study *chassidus*, and failure to engage in *avoda* of the heart. Lack of obedience, and failure to concern oneself with the welfare of his fellow Jew. One is conscientious about the dignity of others so that others will be scrupulous about his dignity. Each one flatters the other and smiles at him. But it is not love; it is fawning and hyperbole and scheming. Even at a *farbrengen*, there is not even a drop of what constitutes a *chassidic farbrengen* – either they fawn upon each other or else they stab each other. And if someone gives some explanatory remark regarding a *chassidic maamer*, where he can indulge his own ego by demonstrating that he is a *maskil*, he imagines that this constitutes *chassidus*. He forgets that the whole idea of *chassidus* is to overcome his inborn

*middos*. This means that one must work on himself with respect to both *middos* and intellectual contemplation.

***It is possible to understand chassidus only through two methods: intellectual contemplation during davening and avoda in actual deed.***

But now, not only do people fail to work in *chassidus* and with *chassidus*, but in addition, they use *chassidus* as a tool for their ego and conceit. I am reluctant to call it by its proper name – that they defile *chassidus* – but the truth must be told: they destroy *chassidus* and take *chassidus* away into

exile.

Someone once suggested to my father that *Toras HaChassidus* ought to be organized by topic, and so, people would know which topics they should study first, so that one subject could serve as an introduction to a second subject. In this way, it would become possible for ordinary people, and even non-religious people to study and understand *chassidus*. Father replied to the one who had offered this suggestion that *chassidus* belongs in the private domain; *chassidus* cannot be carried out into the public domain. If *chassidus* is studied the same way that an ordinary science is studied, then it is not *chassidus*. It is possible to understand *chassidus* only through two methods: intellectual contemplation during *davening* and *avoda* in actual deed.

2. Regarding the phrase in the *Gemara* [Shabbos 120a; see also *Menachos* 41a], “the *midda* of *chassidus* has been taught here. It is understood that *chassidus* brooks no compromises. In *chassidus* the concept of compromise does not exist. *Chassidus* follows the concept of “Let the law pierce the mountain.” We must follow the path without detour to the right or the left, and we must accomplish everything

through the intellectual understanding and the *avoda* of *chassidus*. We have gone far astray from the true path of *chassidus*. We have already reached the boundary; we have no choice but to return to the truth, back to the vital point.

3. We must constantly remember that there is a concept of “And I will place them at your heads.” That is, “your head” singular [the head who is above all the others], and “your heads” plural [the leaders under the head]. There is someone who is at fault [a play on words: the word “*va’asimem*” means “I will place them,” but can also be read as “*va’ashimem*.” meaning “I will find fault with them”]. In each society, association, group, or congregation, there is a head, and there are heads, among the leaders. Sometimes the fault lies only with the head, and sometimes the fault lies not only with the [singular] head himself but also with the [plural] heads. This is what is meant by “And I will place them [find fault] at your *heads*.”

“And I will place them [find fault] at your heads” means [Rashi on *D’varim* 1:13] that the sins of Israel hang upon the heads of their judges, for they should have protested and set them upon the straight path. This concept, in all its force, is also found among *chassidim*. The concept of “I will find fault with your heads” is for two things: for the failure to protest, and for the failure to set them upon the straight path. We must contemplate this situation deeply and help them to become different.

4. *Chassidim* must possess – and do possess – *mesirus nefesh*. In each era, each class of *chassid* had to possess the sort of *mesirus nefesh* appropriate for his class: the poor person and the *melamed* in his manner, the *baalebos* or storekeeper in his manner, and the merchant or magnate in his manner. We do not need to mention *rabbanim* and masters of Torah and *avoda*, for their *mesirus nefesh* is the genuine

*mesirus nefesh* of *avoda*.

For several months during the winter of 5657, Father and I lived in Moscow. The Chabad *chassidim* of Moscow would often gather in one of the rooms of our lodgings to *farbreng*. At these *chassidic farbrengens* there were four or five *chassidim* who were the chief speakers – or more correctly, the chief storytellers: Reb Yitzchok Rubinstein, Reb Zalman the Sofer, Reb

***“Your charity does not release you from your obligation to study or from your obligation to daven. There is no excuse that you don’t have the time for it; after all, you do find time for sleeping.” He then said to him in Russian: “What do you think – being a chassid consists of eating crepes?!”***

Binyamin Berlin, Reb Leib Hurwitz, Reb Baruch Shalom Kahn. Since these *farbrengens* were for us alone (i.e., Father was not present), the *farbrengens* would quite frequently become wild: sometimes in a joyous mode, and sometimes in a bitter mode. At one of these *farbrengens*, Reb Yitzchok Lebedev was present, one of the elder residents of Moscow, who had himself been a cantonist

[conscripted into the Russian army as a young boy] and had suffered really difficult torment because of his religion.

Reb Yitzchok Lebedev was born in the county of Polotzk-Vitebsk. At the age of nine he was conscripted into the cantonist army in Smolensk. During the course of an entire year, he and several dozen other Jewish children were taken from Smolensk Vladimir. During the next ten years, he and more than twenty other Jewish children were put to the most severe torture to induce them to convert from their religion. More than half of them died; he remained among the survivors. When he arrived in Moscow he discovered there Jews from Polotzk and Vitebsk. He began to study Hebrew reading, and within a year’s time he could already understand a verse of Chumash.

Several years later, Reb Zalman Monievitch, the magnate of Polotzk, settled in Moscow. Being a *chassidic* young man, he brought his tutor, Reb Nasan of Polotzk, with him. Reb Nasan the *melamed* was a *chassid* of the Tzemach Tzedek, a hearty Jew, a *davener* with an incisive manner of expression. He was immediately recognized in the Moscow community for his reciting *chassidus* and his *chassidic* singing. Reb Yitzchok Lebedev related:

Reb Nasan the *melamed* showed great love to us cantonists. Though we were coarse folk, we were genuine *mesirus nefesh* Jews, who had been soldiers of Czar Nicholas. He would tell us stories from the Gemara and Midrash, which we enjoyed immensely. Reb Nasan had known my father, Reb Shlomo the potter, who had known all Six Orders of the Mishna precisely by heart. He would repeat the Mishnayos while he stood in the marketplace with his pots. [Reb Nasan] had also known my maternal grandfather, Reb Chayim Eliya the baker, a *chassid* of the Alter Rebbe.

Once, Reb Nasan said to me: "Listen to me, Itcha, it is a great pity upon the souls of your father and grandfather. They were great scholars and *chassidim*, while you are an ignoramus."

This affected me very much, and I wept profusely. When I returned home, I took a T'hillim and recited the Psalms all night with a broken heart and with much weeping. Towards morning I fell asleep, and I saw my father in a dream. He said to me: "Travel to the Rebbe, and it will do you good. Itcha, travel to the Rebbe!"

When I told Reb Nasan about it, he instructed me to tell no one about it, but to do what my father had told me to do, to travel to the Rebbe in Lubavitch, the sooner the better. A few weeks later I departed for Lubavitch to the Rebbe, and I told him everything: how I had been a cantonist and how

they had tormented me. When he heard this, the Rebbe sighed, and tears ran from his eyes. The Rebbe said: "I knew your grandfather, Chayim Eliya the baker, and your father, Shlomo the potter; both of them were great *chassidim*. May G-d (blessed be He) help you to be a *chassid*. Study Chumash with Rashi, the *parsha* for each day; study *Kav HaYashar* and recite T'hillim with the *Maamados*." He then blessed me with long life.

When I reported to Reb Nasan what the Rebbe had said to me, he warned me that no one was to know about it. And from that time on he began studying *chassidus* with me. I learned and heard *chassidus* from Reb Nasan for fifteen years, and before this time was up I could already study a portion of *Likkutei Torah* by myself.

Reb Nasan would *farbreng* often, and he would warm us up at every

*farbrengen*. Reb Nasan demanded *mesirus nefesh*. He used to say that a *chassid* without *mesirus nefesh* is *daszha ketchortu nie gaditsia* ("even to the devil he is of no use"). Reb Nasan once said to Zalman Monievitch during a *farbrengen*: "One must have *mesirus nefesh*." Zalman used to give a great deal to charity, but Reb Nasan demanded of Zalman that he should devote more time to learning and *davening* at length. Reb Nasan said to him: "Your charity does not release you from your obligation to study or from your obligation to *daven*. There is no excuse that you don't have the time for it; after all, you do find time for sleeping." He then said to him in Russian: *tchto ti dumayesh bit chassidom eto blin skushat?* ("What do you think – being a *chassid* consists of eating crepes?!")

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# WHY HE DOESN'T SLEEP NIGHTS

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



A well-dressed, middle-aged couple knocked and entered Rabbi Shvartz's office. He immediately recognized them – they were the parents of one of his pupils.

Rabbi Chaim Tzvi Shvartz was the head and founder of a very successful Jewish school in Brazil with several hundred young pupils (most of them from non-religious families).

The parents sat down opposite him, and they looked at each other nervously. The husband nodded to his wife, and she leaned over towards the Rabbi and began speaking in almost a whisper.

"Rabbi, you must help us. We do not know where to turn; it is a tragedy! Our oldest daughter just announced her engagement to a non-Jew!"

She became choked up with tears and began whimpering into her handkerchief. They both were obviously beside themselves with anguish. "It is true that we were never very observant ourselves," the father continued, "but we never dreamed it would go this far. Oy, if we would have known. Oy, Rabbi, we will do what you want, just bring our daughter back!" And he, too, began weeping.

The Rabbi nodded silently, thought for a while, and agreed to do what he could. Right then and there he took the phone and called her. To his

surprise the daughter answered very pleasantly and even said that she was willing to speak face to face. The next day the Rabbi was sitting in the young lady's apartment using every argument he could think of to convince her to change her mind. He appealed to her emotions, her loyalty, her logic, faith, etc., until after three hours, he was simply out of ideas.

"Well, thank you, Rabbi," she said as she stood up, indicating that the conversation was over. "I appreciate you taking all this time out for me. Really I do. But, you see, Rabbi, Eduardo and I love each other and we are going to get married, the date for the wedding is already set. I know that this is not what you want to hear, but just as you live your life, so I must live mine. Again, thank you for your good intentions," she said as she showed him politely to the door. The Rabbi walked down the apartment building stairs in low spirits, it was hopeless – he had failed. And you can imagine how her parents felt when he called them.

A week later he was sitting in his office when a thought suddenly occurred to him. "I'll call the Lubavitch Rebbe! Why didn't I think of it earlier!"

Rabbi Shvartz was a Munkatch *chassid* but he was very attached to the Lubavitcher Rebbe and would ask his

advice frequently. In fact, the Rebbe was the one who advised him over ten years earlier to move to Brazil and look for work, and now, thanks to this advice many hundreds of souls had been saved from certain assimilation.

One of the Rebbe's secretaries, Rabbi Hodakov, answered the phone and listened to the problem. "Please tell the Rebbe my name," concluded Rabbi Shvartz. "Perhaps he will remember me, I really need an answer as soon as possible; it is very urgent."

The secretary told him to wait on the line, and a minute later he was back with an answer. "The Rebbe says you should go to her and tell her that because she wants to marry a gentile there is a Jew in New York who can't sleep nights."

Rav Shvartz was totally confused. "A Jew in New York can't sleep? Who is he what is his name?" Suddenly the call was interrupted; the Rebbe's unmistakable voice cut in and said, "His name is Mendel Shneerson." Startled but no less confused, Rav Shvartz thanked the Rebbe and said goodbye.

"How will this help?" he was thinking to himself after he put down the phone, "it makes no sense! The girl will just laugh at me!" While he was still lost in thought his phone rang, and when he lifted the receiver he



heard the Rebbe's secretary speaking once again. "Hello, Rabbi Shvartz? The Rebbe says to tell you that a *chassid* does what he is told with joy, not with pessimism. Also the Rebbe said that you can tell the young lady that she has met him and she knows him."

No less confused, Rav Shvartz called the girl once again and convinced her that he had something new to tell her, they would meet again tomorrow.

"That is what you have to tell me!" she shouted indignantly the next day when they met in her parent's home. "Listen Rabbi Shvartz," she fumed, "last week I listened to you for three hours, today I took time off from work! I want you to leave me alone or I will call the police! I don't know any Jews in New York and I can't imagine why my conduct would disturb anyone's sleep over there! Now please stop bothering me!"

But the Rabbi was in it too deep to stop now. "You know this man," he continued. "He is a famous Rabbi!"

"Listen, the only Rabbi I know is you, and I'm beginning to regret that!" she said as she rose from her seat to leave.

"Wait, wait! I'll show you his picture," said Rav Shvartz, beginning to feel a bit crazy himself. He began searching together with her parents and in a few minutes he presented her with a picture of the Rebbe they found in some magazine.

"Here, do you recognize this man?"

She grabbed the picture and gave a quick angry glance when suddenly her face became serious and she sat down, still looking at the picture.

"Who is this man?" she asked, and after hearing the answer she continued. "This man has been appearing in my dreams for the last several nights and begging me not to intermarry, but I didn't pay any attention. I thought that because I had met you I was dreaming about rabbis. Now I understand why he doesn't sleep at nights... he's busy talking to me!"

One week later they postponed the

wedding and shortly thereafter it was cancelled completely. In addition to the thousands of Jews the Rebbe 'woke up' in Brazil (there are over 20 Chabad houses there) he had time for one more.

\* \* \*

This week's section begins with the commandment of lighting the *neiros*, the seven lamps in the Tabernacle. This commandment has great spiritual significance today; it is connected to the Moshiach.

In the third blessing after the Haftora reading it says: "His (The Moshiach's) *neir* (lamp) will never be extinguished."

Namely, Moshiach will illuminate every Jew (and eventually the entire world – *Tanya* end of Chap. 36), because his lamp burns constantly, everywhere.

Let us examine this idea. The soul

## ***Now I understand why he doesn't sleep at nights – he's busy talking to me!***

of every Jew is called a lamp (Prov. 20:27). One reason is because each Jew, like a lamp, is made to illuminate the world.

In fact, that is why we are called the Chosen People, because it is our G-d-given job to bring light, i.e., blessing and meaning, into every aspect of Creation through the Torah and its commandments.

But the analogy goes even deeper. A lamp consists of four things: a vessel, a wick, oil, and fire.

Similarly every Jew: His physical body is the vessel and its enlivening soul is the wick. The Torah he learns and the commandments he does are the oil. But the fire, which is the main thing, is his genuine enthusiasm for and his love of G-d. The Midrash calls it the *Sh'china*, or the G-dly soul. This fire is very hard to obtain.

The only way it can be acquired is through the inspiration of *tzaddikim*, the righteous Jews found in every generation. It is their job to illuminate as many souls as possible. Without them, Judaism can be a very self-centered, cold, and businesslike proposition.

But each Jew is different and each is kindled by different things: Some are inspired by doing kindness, others by the regimen of the commandments, yet others by the beauty of the Torah, others by prayer, by the land of Israel, etc., etc.

Kabalistic works classify them into seven general categories (corresponding to the seven emotions of G-d and the seven branches of the *menora*). Only Moshiach will light all of them, all the seven lamps.

But what do we need *tzaddikim* and Moshiach for? Isn't it only G-d Who we are supposed to believe in?

That is what is hinted at in the title of this week's section, B'Haalos'cha. It does not just say that Aharon should ignite or light the lamps, but rather, he should "raise up the lamps," i.e., from below to above.

In other words, G-d doesn't do it alone (from above). Rather, the arousal must be from below. From someone like Aharon the High Priest.

Just as we are inspired by music when we hear a master musician, so too inspiration to love Hashem can only come from an expert, someone that really feels the infinite oneness of G-d. Only the light of such *tzaddikim* can arouse the inner identity (the fifth and highest soul level called *Yechida* or "spark of Moshiach") in each and every Jew.

This is the lamp of the Moshiach that will eventually illuminate the entire world with the oneness of G-d in the final Redemption, as it says in the Prophet Zecharia (14:7-9); "And it will be at the time of evening that there will be light: "And G-d will be the King of the whole world. On that day G-d will be one and his Name will be one."

# “GEVALD! YOU ARE A HEAVENLY MAN”

PREPARED BY AVROHOM RAYNITZ

*Part 4 from the memoirs of Rabbi Yosef (Uncle Yossi) Goldstein, who has marvelous stories to tell from the first years of the Rebbe's nesius.*

## GET UP, WE NEED A “YISROEL”

When the Rebbe Rayatz lived in the U.S. he was not in the best of health. As I already mentioned, I had the privilege of living on the bottom floor of 770, where the office of the *hanhala ruchnis* of Tomchei T'mimim-770 is now located. This enabled me to be a witness to various incidents that took place in 770.

One of those incidents took place in the winter of 5705 (1945). I was sleeping in my room when I was suddenly woken up by strong knocks at my door. I opened the door immediately and saw R' Shmuel Levitin standing there trembling, and he said, “Come upstairs quickly; we need ‘a Yisroel.’”

I realized that something terrible had happened with the Rebbe Rayatz and that they fearfully anticipated his imminent histalkus. In *s'farim* it says that when the soul leaves the body it's a *segula* to have a Kohen, Levi, and Yisroel standing nearby. R' Levitin was a Levi, R' Sholom Ber Eichorn was a Kohen, and they woke me up because I am a Yisroel.

In great fright I went up to the second floor. On the way I saw doctors running with their instruments towards the Rebbe's room. Just as I was about to enter the Rebbe's room, the Rebbe's son-in-law (the Rebbe MH" M) arrived. He is a Yisroel and so he motioned to me to go, as he would take my place.

Later on I learned that the Rebbe

Rayatz had had a severe heart attack. He ultimately recovered from it, but from that point on, new decrees were enacted which prevented people from approaching the Rebbe at *yechiduyos* and *farbrengens*, in order to make things easier for him.

I once heard that the Rebbe's doctors said that they had no rational explanation as to how the Rebbe continued to live after such a serious heart attack. The Rebbe continued to have *yechiduyos* and to *farbreng*, but it was quite limited.

## THE REBBE!

The events surrounding the passing of the Rebbe Rayatz have been written in many places. I will just mention some details which I remember. In general, it is difficult for me to relate the events of those days. It is engraved deep within me and I find it difficult to even speak about it. Our lives were with the Rebbe, with *farbrengens*, the image of the Rebbe, the *spodik*, the beard, as well as the face that always appeared aflame. We were as attached to the Rebbe as bees to honey, and suddenly...

I was in Boro Park that Shabbos,



at my parents. On Motzaei Shabbos, after Havdala, Rabbi Sholom Mendel Simpson called. He could not say a word except for, “the Rebbe...”

I blanched, and my mother, who got scared, asked me what had happened, but I couldn’t answer her and just said, “the Rebbe...”

I went to Crown Heights, and the atmosphere was horrendous. “Upon whose shoulders has he left us,” bemoaned one of the *chassidim*. Years later I reminded him of what he had said, and I said, “Now you know upon whose shoulders he left us.”

### “GEVALD, YOU ARE A HEAVENLY MAN”

When we got to 770 all the doors were open. One could walk all the way in, and this itself demonstrated what a *churban* had taken place. I shuddered as I

entered “*lifnai u’lifnim*” (the inner chamber). The holy body of the Rebbe Rayatz, which was covered with a tallis, lay near the door from east to west. The Rebbe MH”M stood on the side and said T’hillim. I also began saying T’hillim. When I got to the verse, “the One Who sits in heaven *yis’chak* – will laugh,” I accidentally said, “Yitzchok,” and the Rebbe gave me a sharp look.

The Rebbe looked tightly constrained. His facial features were extremely severe, but he was on top of things, taking care of every detail. As someone entered, the Rebbe asked whether he had gone to the *mikva*, and if he hadn’t, he was not allowed to come in.

R’ Mordechai Groner entered the room, and, using his gartel, he measured the length of the Rebbe’s body in order to be able to prepare the *aron*. Downstairs, carpenters built an *aron* out of the *shtender* the

Rebbe Rayatz had used for *davening*. It was a terrifying sight. I remember R’ Yisroel Altein standing and crying bitterly, while in his hand was a piece of wood that the carpenter had left over from the *shtender*.

All the Rebbe’s relatives were there. They looked positively green in their great pain. In the hallway stood Rabbis Rothstein, Ushpal, and Rivkin. R’ Ushpal said that at the time of the passing of the Rebbe Rashab, one of the *chassidim* standing there refused to believe what he was seeing and cried bitterly, saying, “*Gevald, gevald, Ribono shel olam!* Even a murderer in the forest wouldn’t take a Rebbe from his *chassidim!*”

Rabbi Rivkin, who wrote *Ashkavta D’Rebbe* in which he describes the passing of the Rebbe Rashab, said, “I saw the first *churban*, and now I’m seeing the second *churban*. I am certain that

the third 'bayis' will last forever!"

When they took the *aron* down the steps and out of 770, I stood off to the side and watched. My heart cried within me and tears didn't stop rolling down my cheeks.

I miraculously managed to get a ride to the cemetery, and I arrived there before the funeral procession.

A few minutes later the car with the *aron* arrived at the cemetery. The Rebbe MH"M meticulously oversaw every detail while restraining his emotions. He indicated what had to be done with a motion of his head. I stood very close to the *kever*. Suddenly, Rebbetzin Nechama Dina, the wife of the Rebbe Rayatz, approached, and as the *aron* was lowered into the ground she cried out, "*Gevald, du bist doch a himel mentch, vos lozt men dich arup? Vu firt men dich?*" (Gevald, you are a heavenly man! How do you allow them to lower you? Where are they bringing you?) This exclamation is hard to forget and good to remember.

### TAPING THE FARBRENGENS

On 11 Shvat 5751 the Rebbe MH"M formally accepted the Chabad leadership. The *farbrengen* in honor of Yud Shvat was held in the small *zal* upstairs. The Rebbe sat under the window between the small *zal* and the second room (today the window is covered by the library). In the middle of the *farbrengen*, R' Avrohom Sender Nemtsov (the father-in-law of Rabbi Nissan Mangel) stood up and said: Rebbe, *chassidim* want to hear *chassidus*!

Everybody was thrilled when the Rebbe acceded and began saying the *maamer*, "*Basi L'Gani*."

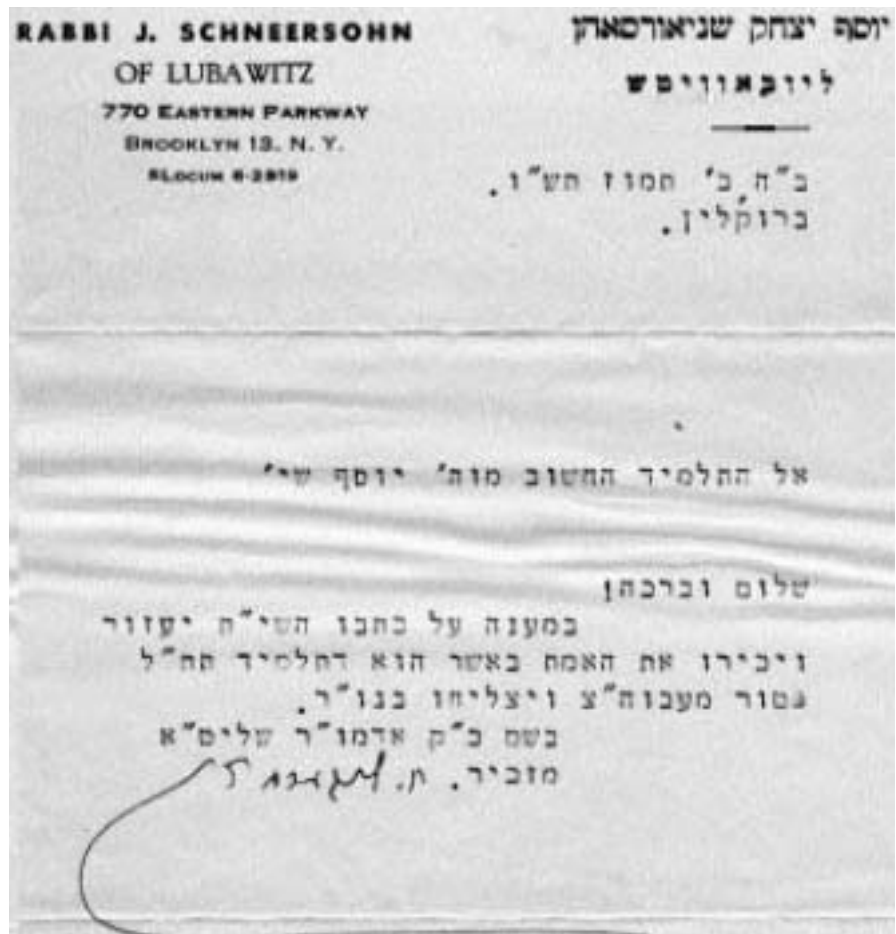
Whoever did not witness the joy of the *chassidim* after the *maamer*, never saw *simcha* in his life! Immediately after the *farbrengen*, the

### A TIE WITHOUT A KNOT

On Motzaei Shabbos, 5 Elul 5706, I married my wife Chana. The Rebbe Rayatz was informed of every detail of the *shidduch*, and in his letter to the mother of the *kalla*, he spoke highly of me, saying, "It's a good suggestion; you ought to agree to the *shidduch* happily, for your daughter is selecting one of our best *talmidim*, who is devoted to proper *chinuch* with all of his good heart. And her goal is to try and teach Jewish girls with a proper *chinuch*. May Hashem bless them materially and spiritually, and may you receive *nachas* from all your children."

In a letter to me, the Rebbe Rayatz wrote that "in accordance with proper Torah behavior in respect for parents, when it comes to *shidduchim* you ought to ask their opinion, and with their agreement, I agree to this *shidduch* for goodness and blessing. May Hashem give you success, both materially and spiritually."

The wedding took place in Williamsburg and I had the privilege of having the Rebbe MH"M be the *mesader kiddushin*. Before the *chuppa* the Rebbe told me to open my shoelaces, and he even helped me arrange my tie in a certain way, without the knot.



The Rebbe Rayatz's blessing for R' Goldstein's release from the U.S. army

*maamer* was typed up and sent to all Chabad centers.

In the early years I was one of the few who taped the Rebbe's *farbrengens*. The older *chassidim* who were not used to this, and considered this a dishonor to the Rebbe, were against taping the *farbrengens*. As a result, I had to hide the tape recorder under the table, or sometimes even outside the room. Of course, back then the tape recorders weren't as small as they are today, and it wasn't that easy to hide them.

It reached the point where I was even told by the secretaries that since I had taped without permission, I had to give them the tapes. That's how it was back then, but with time people got used to the idea and saw how vital it was to make recordings.

Years later, R' Chaim Boruch Halberstam asked me for my tapes so he could copy them for everyone to hear. Thus, thousands of *chassidim* have been able to hear *sichos* from the early years thanks to those tapes.

### TASHLICH OVER THE WALL

If Rosh HaShana is a special day for every Jew, how much more so for a *chassid*! All year long *chassidim* waited in anticipation for the Rebbe's *t'kiyos*, and in the early years of the *nesius* there was another special event: marching off to Tashlich. Whoever was around in those years will never forget the sight of the Rebbe leading the parade that went from 770 to the Botanical Gardens. *Chassidic* marches were sung, and *chassidim* danced in great joy. It was a marvelous sight to behold the Rebbe encouraging the singing with his hand motions while a huge crowd followed behind him.

One year it was pouring at the time for Tashlich. The *chassidim* waited at 770, hoping the rain would let up when the Rebbe suddenly came out, put his Machzor under his coat, and began walking. Naturally, when they saw the Rebbe leave, everybody left their shelter and began walking in the torrential downpour. Young and old walked in this odd parade, singing all the way. The Rebbe stopped a number of times and turned around to the crowd and strongly encouraged the

***It was a marvelous sight. The Rebbe was not a young man, and this was after the avoda of the Rosh HaShana davening and the t'kiyos, which took a lot of strength, yet the Rebbe nimbly climbed the fence like a young man who did this every day!***

singing with his hands.

When we arrived at the Gardens, we saw that the guard had been certain that nobody would show up in the pouring rain, and so he had locked the gates. There's a high fence around the Gardens, but the Rebbe decided he would enter regardless. The Rebbe called over R' Yisroel Duchman, gave him his Machzor, and climbed the fence.

It was a marvelous sight. The

Rebbe was not a young man, and this was after the *avoda* of the Rosh HaShana *davening* and the *t'kiyos*, which took a lot of strength, yet the Rebbe nimbly climbed the fence like a young man who did this every day!

Rashag stood next to the Rebbe and he also tried to climb up. Some *chassidim* helped him and he also managed to get over to the other side. One by one, everybody climbed the fence. Some needed help while others managed on their own, but everybody entered the Gardens and walked to the pond. Miraculously, nobody was hurt. After Tashlich was recited everybody danced a joyous *chassidic* dance with great fervor.

Leaving the park was easy, since there was a revolving door that enabled us to exit in the normal fashion. Those with brains, left that way. Others didn't pay attention and climbed back over the fence. Nu, they'll probably get *s'char* for that, too...

When we arrived back at 770, the Rebbe went to his room and a few minutes later went to the *beis midrash* holding a bottle of *mashke*. The Rebbe stood on a chair and said that everybody who had gone to Tashlich should come over for some *mashke*, and they would be fine (i.e., walking in the miserable weather wouldn't prove harmful to their health).

The Rebbe felt people's hats to see whether they were soaked or not. Actually, it was quite amazing that nobody got sick as a result of our Tashlich in the rain.

***Correction to the story entitled "The Secret of the Open Window" in issue 417 – the story did not take place in the Yud's, but most likely on Chol HaMoed Sukkos 5706***

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*can be heard live every Thursday evening, 10:00, on the clear, strong signals of 620-AM, WSNR, a station with a listening audience of 25,000-50,000 people per program. \* Living With Moshiach can also be heard at [Talklinecommunications.com](http://Talklinecommunications.com) (live simulcast), [Chabad.info](http://Chabad.info) (all week), and (twice daily) on Radio Moshiach And Redemption 1620-40-AM. Hosted by Rabbi Eliezer Gold, Living With Moshiach features various experts on the Rebbe's teachings on Moshiach and Redemption, and focuses on the relevance of these teachings to our current era. \* Part 3 of 3 \* Transcript: Alexander Zushe Kohn*

**Rabbi Gold:** We just discussed a Rashi referring to the situation in Iraq. Maybe you can briefly discuss that Rashi that the Rebbe mentions, the first Rashi in Chumash, and how it relates to the so-called roadmap for "peace" in the Middle East.

**Rabbi Greenberg:** The roadmap to peace in the Middle East is the roadmap of Torah; the Torah is the only path to peace. The Torah refers to itself as, "*The Torah of peace,*" "*All its paths are peace.*" The path to peace is to follow the Torah. The Torah begins with "*B'Reishis,*" – "*In the beginning,* G-d created Heaven and earth." Rashi, the most important commentator of the Torah, that is, of the Bible and the Talmud, in his very first comment on the Torah, quotes an early source that indicates that the Jewish rights to the land of Israel were always challenged. That source says that the reason why the Torah starts with Genesis, with the story of Creation and then the stories of the Patriarchs, and so on, is so that

*The Midrash brings the parable of a tailor who makes a suit for a specific person. If it was tailor-made for one person, then it doesn't fit anyone else. Israel was tailor-made for the Jewish people. It was given to us by G-d. It's not our choice. It was given to us for the benefit of the world, including the Arabs.*

when the nations of the world challenge the Jewish people, and they say to them, "You have taken the land that belonged to other nations, to the Canaanite tribes," we will know what to answer them. When the world tells us that this is not our land, that we should "give it back," or give it away to others, the answer that we're supposed to give them is not Balfour Declaration. The Torah doesn't say that Israel is ours because of political factors; rather, the Torah says that it's ours because G-d created the whole universe, and He gave the land of Israel to the Jewish people. Initially, G-d gave the land of Israel to others, such as the Canaanites. He then took it away from them and gave it to us, because to begin with He created it in order to give it to the Children of Israel.

The Midrash actually adds further clarification by using the parable of a tailor who makes a suit for a specific person. If it was tailor-made for one person, then it doesn't

fit anyone else. Israel was tailor-made for the Jewish people. It was given to us by G-d. It's not our choice. It was given to us for the benefit of the world, including the Arabs. They should not try to take the land of Israel away from the Jewish people. That's the first comment of Rashi, and it's so important for us in these times, when people are talking about giving up land, thinking that it will bring peace. That's not the roadmap to peace; it's the roadmap to fragmenting the land of Israel and fragmenting the peace.

**Rabbi Gold:** Thank you Rabbi Greenberg for an extremely illuminating evening – about Iraq, about the Rashi regarding Eretz Yisroel, and about accepting the Rebbe Melech HaMoshiach as the ultimate human authority, who gives us direction through the Torah, which is the blueprint for Creation. Thank you very much, Rabbi Greenberg.

\* \* \*

*After Break:*

**Rabbi Gold:** It's a great honor to have on our show tonight Rabbi Sholom Dover HaLevi Volpe. Rabbi Volpe is *rav* of the Chabad synagogue of Kiryat Gat, Eretz Yisroel. He is a distinguished *talmid chacham*, an author of numerous *s'farim*, and a tireless fighter for *Shleimus HaAretz* and the Rebbe's position on the integrity of Eretz Yisroel.

Less than six months ago, Rabbi Volpe personally experienced a tremendous miracle through the Rebbe Melech HaMoshiach, concerning his mother, may she live and be well.

Thank you, Rabbi Volpe, for joining us this evening in order to share your wonderful story with our listening audience.

**Rabbi Volpe:** Thank you, Rabbi Gold. I am really happy to relate the miracle that we experienced with my mother. It began approximately a year ago. She felt bad pains in her legs, and then, slowly but surly, lost the feeling in her legs until she couldn't walk. She had to use a walker. Two days before Yom Kippur, she fell down and broke one of her legs. They put a cast on her, and she was not able to walk at all.

*For an old couple –  
baruch Hashem my  
mother and father are  
eighty years old – it's  
very hard to travel to  
chutz la'Aretz,  
especially in such a  
condition, and they  
absolutely refused to  
go. So we asked the  
Rebbe Melech  
HaMoshiach through  
the Igros Kodesh*

We went to a few doctors, and at first, each had a different opinion as to what the problem was. On Chol HaMoed Sukkos of this year, they made her a special test, and they found a tumor on her spine. It went like a snake from top to bottom, inside the spine, and on the spine's outside. That was the reason that she was not feeling her feet.

We got very nervous about it, so

we went to the best doctors in Eretz Yisroel, and they said that we must take care of it immediately, and take her to the hospital for surgery on her spine. We went to a few *rabbanim* in Bnei Brak and Yerushalayim to ask them if they think we should make the operation here in Eretz Yisroel, or in *chutz la'Aretz* (outside Israel). Rabbi Firer from Bnei Brak told us that the top surgeon for these things, Prof. Brudshy, lives in Brussels, and works in Erazma Hospital, and that is where we should go.

But, you know, for an old couple – *baruch Hashem* my mother and father are eighty years old – it's very hard to travel to *chutz la'Aretz*, especially in such a condition, and they absolutely refused to go. So we asked the Rebbe Melech HaMoshiach through the *Igros Kodesh*, and on the page that we opened to there was a blessing for a "*refua shleima* for your mother." It also said that "Regarding the question about whether to go to *chutz la'Aretz* or to stay in Eretz Yisroel, I think you should go to *chutz la'Aretz*, and it should be *b'hatzlacha rabba*, and you should go *l'shalom*, and come back *b'nachas*, but you must combine your trip to *chutz la'Aretz* with *hafatzas ha'yahadus ve'hamayanos* (the dissemination of Judaism and the wellsprings of *chassidus*)."

We then told this to my parents, but they didn't want to hear about it. They said, "It cannot be; we cannot go. It's very hard for us. How can we take Mother *chutz la'Aretz* when she is in such a condition?! No way!"

We didn't know what to do. We told our parents that we will write in to the Rebbe again, and that they will be able to see the Rebbe's answer for themselves. So we wrote to the Rebbe again, explaining that they cannot go, because it is very



hard for them, and we asked the Rebbe what we should do. We put the letter into the *Igros Kodesh*, and sure enough, we got a different letter with the same answer: "Your mother should have a *refua shleima*, and you should go to *chutz la'Aretz*, and you should make sure to disseminate Judaism and the wellsprings of *chassidus* on your trip.

*Baruch Hashem*, after this answer, my parents decided that they would allow us to take them to *chutz la'Aretz*. All of us – my father, mother, sister, brother, and myself – went to Brussels right after Simchas Torah. It was very, very hard to take my mother to the plane, into the plane, out of the plane, and to the hospital. But *baruch Hashem*, we got there.

It was a Thursday, and the doctor was in Morocco, having performed surgery on an official of the Moroccan government. He returned to Brussels on Friday. On Thursday, all kinds of tests were done on my mother in the hospital. Originally, the doctor said that he would perform surgery on my mother on Monday. But later he told us that the x-ray shows that the problem is so bad that he cannot

wait until Monday for fear that her whole body could become paralyzed, G-d forbid. He said that he cannot perform the procedure on Shabbos because he has the *Shloshim* of his sister, who had recently passed away, and his mother wants him to go to *shul* to say *Kaddish*. So he would open the operating room on Sunday – although it is usually closed on Sunday – and bring his staff, which never works on Sunday, in order to perform this very urgent operation.

On Sunday, they operated on my mother for eight hours. When the doctor came down, he was exhausted from working on my mother, and he told us that, *baruch Hashem*, the operation was a success, and the tumor had been removed. It was still too early, he said, to say whether or not she would be able to move her legs again, but he would know in about twenty-four hours.

A day later, he came to our room and said that, *baruch Hashem*, she can move her feet. It was very hard for her. She had her foot in a cast and was confined to bed. She suffered very much. But after two weeks we went back to Eretz

Yisroel. The trip back was also difficult, especially such a short time after the operation.

*Baruch Hashem*, today my mother is walking on her own two feet, without a walker or any other support. Big, big miracles. When we got back to Eretz Yisroel, we took her to a special hospital in Tel Aviv, just to recover. She underwent special therapy there for her feet. While she was there, she spoke with one of the big doctors who saw the x-rays. She asked the doctor if it's true that only one out of a thousand such operations is successful. The doctor said, "One out of a thousand? Judging from the x-rays, only one out of a hundred thousand such operations are successful." The doctor then told her about a young man, twenty years old, who underwent the same operation in Jerusalem when he was a young boy, and he remains handicapped ever since.

**Rabbi Gold:** Thank you very much Rabbi Volpe for this truly miraculous story that happened through the *Igros*.

*(End of Program.)*

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# BETWEEN THE REBBE AND THE SECRETARIES

## CARING ABOUT THEIR MONEY

You can often see that the Rebbe's answers were written on torn paper. One of the secretaries told a story about this *that* when he first started working as secretary, he noticed that the Rebbe took torn paper to write on.

The secretary immediately ran to bring the Rebbe a package of paper but the Rebbe told him to put it back, saying that he didn't need it because he had plenty (pointing to the scrap paper).

## IF IT'S NOT TOO HARD

In the early years there was an area in the secretaries' room called "*dem Rebbe's vinkel*" (the Rebbe's corner) where they put all the letters sent to the Rebbe. The Rebbe himself would go over there and take the letters. In later years the Rebbe would call the secretaries and say, "If it's not too much trouble, bring the letters..."

## THE KING'S SEAL

The routine all the years was that the Rebbe himself signed the letters.

The secretary, R' M.L. Rodstein, once suggested that they use a rubber stamp. The Rebbe said: A Jew asks me for a *bracha* and I should give him a rubber stamp?

*The secretaries who went with the Rebbe to the Ohel, said that the Rebbe often answered questions they thought of along the way. One of them said: There were times I was afraid to think altogether.*

## YOU DID THE RIGHT THING

One of the secretaries related: Each time I went to Eretz Yisroel, I told the Rebbe, and the Rebbe

blessed me. One time I was going to Eretz Yisroel and when I informed the Rebbe, the Rebbe said, "...if it's with your wife's consent."

I realized that I was supposed to stay. A short while later the Rebbe asked me what had happened with the trip. I said that I hadn't gone. The Rebbe said, "You did the right thing."

## PERSONAL SIGNATURE

Rabbi Chadakov said that it often happened that he gave the Rebbe a letter with a number of copies (for example, when the identical letter had to be written to a number of people). When the letters were brought to the Rebbe for his signature, the Rebbe took the time to read each one, and said, "When I sign something, I can't say that I signed it because I assumed it was the same as the other letter."

## RESPECT FOR THE SECRETARY

R' Binyanim Klein said, "I once flew to Eretz Yisroel for one day on a *shlichus* of the Rebbe. When I boarded the plane for the return

trip, a member of the border guard was suspicious and checked my passport and began interrogating me. He sent me to a higher ranking officer, and when I saw how things were going I told them that I was the Rebbe's secretary. Hearing that, they immediately allowed me to proceed, giving me all the respect.

### IT'S NOT FOR ME

All letters were sent into the Rebbe precisely as they were received, and the Rebbe opened them himself. R' Rodstein once suggested that they buy a special machine to help open the letters. The Rebbe said: It's not for me.

### "RESPECT HIM AND SUSPECT HIM"

R' Meir M. relates: I was once in the secretaries' room, and the secretary, R' Quint, asked me to go to the Rebbe's house on President St. in order to bring the Rebbe an express letter that had come for him.



When I got to the house, the Rebbetzin opened the door and gave me the letter. After a moment she gave me a look and took the letter back, sealed it, and then sent me on my way.

### WHY DID THE SECRETARY KNOCK?

A person who went in for *yechidus* for the first time was there for over forty minutes. The secretary knocked on the door and entered and said his time was up. The Rebbe smiled and said: He doesn't want you to leave; he just wants you to come back another time.

### KNOWS WHAT YOU'RE THINKING

The secretaries who went with the Rebbe to the Ohel,

said that the Rebbe often answered questions they thought of along the way. One of them said: There were times I was afraid to think altogether.

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# BETWEEN REBBE AND TALMID

## THE REBBE'S TAAVA

The Rebbe once said that *limud ha'Torah* (Torah study) is a *taava* (passion) for him. What shall I do, asked the Rebbe, when my passion is that all those associated with me should know how to learn?

## CHIDDUSHIM

The Rebbe once told a secretary: Why is it that everybody listens when I talk about current events and politics at a *farbrengen*, but not with other *sichos*? Why is it that way when so many *inyanim* in *nigleh* and *chassidus* are *nis'chadesh* (innovated) during *farbrengens*?

## IS THAT AN ADDITION?

On Simchas Torah 5715, one of the T'mimim went to the Rebbe to get *mashke*. The Rebbe looked at him and said out loud: Like last year?

The *bachur* trembled and didn't know what to say.

The Rebbe said: A year ago you committed to increase your study of *chassidus*, but what additional material did you actually learn? Six *maamarim* in *Likkutei Torah* and two and a half *maamarim* in *Samech Vav* – you call that an addition?

Then the Rebbe made some

dismissive motion with his hand and said, "So be it," and poured him some *l'chaim*.

## WHO ARE THE NOTES FOR?

A secretary once found the Rebbe writing a note on a *maamer* of the Rebbe Rayatz. The Rebbe put down his pencil, looked at him, and said: Why should I write? Is there anybody, at least one or two, who read it?

## TO WRITE OR TO LEARN

A young boy had committed on Yud-Tes Kislev to learn a number of tractates of Gemara and Mishnayos by the next Yud-Tes Kislev. All the cards (which stated people's commitments) were sent in to the Rebbe. A few days later the boy received his card back with the Rebbe's notation: to write or to learn?

## WHO UNDERSTOOD THE SICHA?

The Rebbe spoke for an hour and twenty minutes at someone's *bar mitzva*. Then he turned to one of the young people there and asked him whether he understood what he had said. The boy remained silent and the Rebbe said: You have no reason to be ashamed – even the adults standing on the side didn't understand.

## FOR HASHEM IS A CONSUMING FIRE

A *mashpia* told the Rebbe that he wanted to drink a lot of *mashke* in order to warm himself up. The Rebbe yelled at him and said: if you want to warm up then learn a lot of *chassidus*, "For Hashem is a consuming fire" – that's the way to warm yourself up properly.

## TO UTILIZE THE "MARA SHCHARA"

To someone who complained that he was a *mara shchara* (of a gloomy disposition), the Rebbe said: Use the *mara shchara* to learn Torah.

## LIKE SHABBOS

The Rebbe told a *shliach* regarding his set times for learning that when he learned he should treat the telephone as he did on Shabbos (i.e., ignore it).

## TO REVIEW NIGLEH

R' Shmuel Levitin, *a"h*, related that in 5714 the Rebbe wanted *chassanim* to review something in *nigleh* in addition to reviewing a *maamer chassidus*. The Rebbe added that even if not at every meal, but at least more than once.

# PROPER DIET AND KOSHER T'FILLIN



The voice of the pilot over the loudspeaker reverberated throughout the plane. “Ladies and gentlemen, in another few minutes we will be landing in Mexico’s international airport. Please return to your places, straighten up your seats, and put on your seatbelts.”

The passengers got ready to land. As they complied with the instructions, they gazed out the windows to feast their eyes on Mexico City as seen from the air. One of the passengers didn’t feel part of the excitement. Various thoughts flitted through his mind and he found it difficult to concentrate.

\* \* \*

Nissim recalled that just a few weeks before, when he had had a prolonged stomachache and had lost a lot of weight, he had consulted with his family doctor. The doctor did not diagnose anything in particular. He just dismissed him with some pills to ward off the flu and said he hoped the pain would quickly subside. Just to make certain, he told Nissim to get himself checked out with a specialist at the hospital.

Something on the doctor’s face

didn’t bode well for Nissim. In response to Nissim’s question about his worried look, the doctor was evasive. At the end of his examination, the doctor told him to take a series of examinations.

Nissim took care of it right away

*A few hours went by  
and he woke as  
though from a dream,  
in a strange room.  
For a moment he was  
frightened when he  
didn’t recognize his  
surroundings...*

and arranged for an appointment, but he was told that he’d have a long wait. After non-stop pestering on his part, Nissim finally got an earlier date.

It was an unusual series of tests that necessitated hospitalization and

general anesthesia. When it was over, Nissim was taken to the recovery room while still unconscious.

A few hours went by and he woke as though from a dream, in a strange room. For a moment he was frightened when he didn’t recognize his surroundings, but after a few seconds he remembered that he had been through a series of tests. He was about to get off his bed when a nurse said, “The doctor said to tell you that when you regain consciousness he wants to talk to you.”

“No problem,” said Nissim as a chill went down his spine. A few minutes later the head of the department and two doctors showed up.

“We are sorry to inform you of this, but the tests showed a problem.”

“What problem,” asked Nissim as he tried unsuccessfully to remain calm.

“There’s a malignant tumor in the area of the pancreas.”

“What?! I don’t believe it!” exclaimed Nissim. Without understanding how, he found himself

crying like a child.

The doctor gave him some time to recover and then continued, “Since the tumor is in the area of the pancreas, it cannot be removed through surgery because of the sensitivity of the area. What we can do is give you chemotherapy, but we cannot guarantee anything. The statistics show that this treatment does not have a high success rate.

“If you want to go ahead with chemotherapy, we’ll be happy to help you, but you have to think about it. Again, we can’t guarantee anything.”

And with that last point made emphatically, the doctor left the room.

Nissim felt as though his head would burst. His thoughts raced, for his entire world had collapsed. He began to think of all the people he had heard about who had been sick with this illness and hadn’t recovered.

Having no other choice, Nissim had to make peace with his situation. He told his relatives what was going on. When his brother heard about it, he immediately discouraged the idea of chemotherapy. He maintained that a natural approach would have a higher chance of success, and he suggested that Nissim go to Mexico. In Mexico there’s an institute that provides a special diet for its patients which has proven helpful to many in the past.

Nissim didn’t have many options and he preferred pursuing natural medicine, and so one wintry morning he found himself in Ben Gurion airport on his way to Mexico.

\* \* \*

Aryeh, Nissim’s brother, is a businessman who lives in New York. Like many other Jewish businessmen in the city, he is visited by Lubavitchers every Erev Shabbos.

These brief visits bore fruit, and he went from daily *t’fillin* to having fixed times for Torah study.

Aryeh is also aware of the necessity of connecting to the *nasi ha’dor*. For this reason, he began visiting 770, and over time these visits became more frequent, until it became his weekly ritual to learn *chassidus* with a *chavrusa*.

When Aryeh learned about his older brother’s illness, he was devastated. When he heard that Nissim was going to Mexico, he decided to join him, as did Eli, a third brother who lives in N.Y.

***It was his last day in Mexico and he still hadn’t found a mikva. Having no choice, he sat down to write, despite the fact that he had not properly prepared...***

Aryeh knew that before trying natural medicine, they had to turn to “a supernatural doctor,” the Rebbe, *nasi ha’dor*. Thus, armed with *t’fillin* and a *Chitas* and a volume of *Igros Kodesh*, Aryeh landed in Mexico and went in search of a *mikva* before writing to the Rebbe. He was unable to find a *mikva*, so he waited until he could do so. It was his last day in Mexico and he still hadn’t found a *mikva*. Having no choice, he sat down to write, despite the fact that he had not properly prepared.

In his letter he wrote the details of his brother’s illness and the

negative opinion of the doctors in Eretz Yisroel regarding an operation, and concluded with a request for a *bracha* for good health. He added that he committed to fulfilling whatever the Rebbe would tell him to do. His brother signed the letter, too.

After reciting a few chapters of T’hillim, and making a *hachlata tova* (good resolution), he put the letter at random in volume 25 of the *Igros Kodesh*.

The answer he opened to on page 294 absolutely stunned him:

**“No doubt it’s unnecessary to emphasize the necessity of strengthening one’s daily conduct so that it is in accordance with the instructions of our Torah, the Torah of life, and the fulfillment of its *mitzvos*, about which it says, “and you shall live with them.” For in addition to the main thing, that they are a commandment of Hashem, this is also the means to receive the blessings one needs.**

“It would be proper to check the *t’fillin* of your husband and of your son as well as the *mezuzos* of your home, if they were not checked within the last twelve months, to see to it that they are kosher according to *halacha*.

“With blessings,

“In the name of the Rebbe *shlita* – the Secretariat

**“P.S. Regarding your son, obviously the doctors who oppose the operation are right. You must heal it via the proper diet. As to whether your move to another place will make it easier to keep to the diet, etc., it pays to move, and may Hashem make you successful.”**

Upon his return to N.Y. Aryeh immediately took care of the instructions in the first part of the letter. He asked a friend he knew

from years before to check his sick brother's *t'fillin*. He also told the *sofer* about the letter and the Rebbe's instructions.

The next day when Aryeh went to the *sofer's* home to find out how the *t'fillin* were, the *sofer* asked, "Is your brother the oldest in your family?"

"Yes," said Aryeh, "but why do you ask?"

"The *t'fillin* you brought me are *pasul*, but the interesting thing is where the *p'sul* is located. The first *p'sul* is in the word '*b'chor*,' (oldest) and as you said, your brother is the oldest.

"The second *p'sul* is in the word, '*u'b'shochbecha*' (and when you lie down), which is also connected to your brother since the Gemara describes a *choleh* (a sick person) as one who is "*nafal l'mishkav*" (lies ill).

Aryeh was flabbergasted by these revelations. He bought a beautiful new pair of *t'fillin* for his brother right then and there.

"We fulfilled the first part of the answer, and now the time has come for the fulfillment of the second part, 'and Hashem should make you successful.'"

When Aryeh heard the *chassidic* saying, "what a *chassidic farbrengen* can accomplish, even the angel Michael cannot accomplish," he accompanied his brother to 770 for *davening* and then organized a *chassidic farbrengen* for the health of his brother.

In the meantime, Aryeh says that he is completely hopeful "even though, generally speaking, a tumor in this location grows rapidly, the X-rays show that the tumor hasn't spread for three months now. We hope that from now on it will shrink and disappear."

Nissim started putting on weight, too. We can only wish Nissim a speedy *refua shleima*.

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# THIS NIGHT WE ARE ALL SHLUCHIM

*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 4*

B"H

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

Wednesday, 9 Iyar

Hello to all the girls of Beis  
Chana of Tzfas!

I'll try to continue writing what happened on Pesach (remember? we stopped in the middle of the suspense) and we'll see how far I'll get before the children wake up.

## THURSDAY, 12 NISSAN

We are moving. That means that some things have been put in the guesthouse to be sold to a *goy*, and what we need – we'll take with us. We carefully clean tables and chairs with the help of a *goya* (yesterday we used them for the Yud-Alef Nissan meal).

A "rickshaw-truck" that brought one of the T'mimim from somewhere or other, is loaded and leaves on another trip. My job is to direct things at the new house, so that

everything goes where it's supposed to go – clothing, books, Pesach dishes.

My boys are working all day in the "winepresses of Poona," (located in their locked room so that no *goy* sees what they're doing). They have to strain the wine, boil it, transfer it into bottles, and get drunk on the smell alone.

We organized our own wine-making plant. Why? Can't we buy wine? Yes, sure we can, but add \$12 to the cost of every bottle of wine from Eretz Yisroel for "overweight" and you'll understand why we're making our own.

The wine was prepared some time ago by me, the T'mimim, and the children. With sugar and without sugar, accommodating each person's *hiddurim*. I found clay pitchers made especially for wine in the market. When I wanted to buy more it turned out there weren't any more, and there won't be any more,

because the place where they are manufactured is in the same city that was destroyed in the earthquake. At the time I felt that the city had fulfilled its intended purpose when Chabad of Poona bought its pitchers to prepare wine for Shabbos and Yom Tov!

Tomorrow, my sons will squeeze the grapes in our homemade machine for grape juice. One of the T'mimim is taking the new *keilim* to the river. After immersing them in the river of India, I don't have to tell you how thoroughly they have to be scrubbed. I plan on washing them at night, along with the *keilim* from last year.

It's evening. We have the usual guests for supper, but I've got no strength. The *keilim* will have to wait patiently for tomorrow!

At night some of the T'mimim hung up huge cloth signs from the main street until the new Chabad house so that everybody will know to



come for the *seider*.

## FRIDAY, EREV SHABBOS AND EREV PESACH

Wow! I've got a sink in the kitchen!

It reminds me of that *tzaddik* who in answer to his *chassid's* complaint about his cramped quarters told him to take some goats and chickens into his house and to come back in a week. When the *chassid* returned a week later, he was told to send the animals out of the house and to return in a few days. Oh, what a sigh of relief did the *chassid* breathe!

It seems that sometimes you have to live a few months without a sink in the kitchen in order to appreciate a "normal" kitchen.

In the midst of the work there was no water. I learned later that there's a well (don't exaggerate now, it's not a manual one, but an electric one) that has to be operated in order to get water. Then the sink got stopped up and the eggs didn't come from the store, as well as some other mishaps. I am really trying to keep my wits about me, though I don't believe I'll finish in time.

Last year when Rabbi Goldstein and his wife were on *shlichus* in Poona, fifty people attended the first night's *seider*. I make larger amounts and count on let's say seventy people coming. And then there's the extended Chabad house family, which is another twenty, so I prepare for ninety.

"I prepare" – what do I mean by that? I'm not a professional chef and I don't know how to prepare a precise amount for a certain number of people. I try to see what looks right and that's it. Later on it turned

out that this was for the best ... The *chevra* help out. No offense to them, but if not for the big Helper up above, there'd be nothing.

We regularly murmur "*b'ezrat Hashem*" (with G-d's help). It's almost a habit. I really don't know how I managed, but I got to the "old house" for candle lighting.

"*Shabbat shalom*" is always a *bracha*, but this time especially, for what a blessing it is to have an entire day to rest before the *seider*!

## SHABBOS MORNING

We eat the famous Poona chulent. We have hardly any guests because



T'mimim peeling vegetables

it's early in the morning, which is why it's slightly less tasty than usual.

After the time for burning the *chametz*, we walk to the new house, which is clean of *chametz*. I look back towards the guesthouse where we had been all this time. I get emotional, for those were special days of *shlichus*.

We get to the main street and we have to turn into an alley, towards the new Chabad house. Wait a minute! Where's the sign?

I try to talk to some rickshaw drivers with the aid of hand motions.

Where's the sign that hung here? The driver keeps repeating: yes, yes, go straight and then turn left.

No, no, I don't need directions to get to the Chabad house! I'm just asking who took down the sign?

Yes, he tells me, go straight and then make a left.

I know! After the twentieth time I realize he won't understand me. I comfort myself with the thought that at least the rickshaw drivers will know how to direct anybody who asks for the Chabad house!

Anyway, it turned out that although the city council doesn't exactly take care of the garbage, the municipal service which removes signs from the street is astonishingly quick. The reason soon becomes clear when two days later, a three-man team shows up for their money (which they didn't get, of course). They need to live, no? Give money and the signs won't bother anyone. This is the famous "*bakshish*." After all, remember? "This is India."

I arrive at the new house. The kitchen is flooded with a few centimeters of water.

Apparently there's a special faucet for water from the "government" (as opposed to the well), which provides water only at night. Aha, so when we didn't get water out of it yesterday, we left it open, and at night...

## MOTZAEI SHABBOS, PESACH NIGHT

Allow me to tell you the truth about the *seider*, and what really happened behind the scenes. The secret is one we learned in our youth, "I didn't work yet I found – don't believe it!"

But when I worked, I found! Big

Time!

So – get ready.

Two T'mimim had a difficult walk to the Jewish *shul* in Poona where they made a *seider*.

Another Tamim ran around on the street trying to take care of the sign problem. Our Jewish brains provide us with ideas. Another sign, which was found in the meantime, was held by two Indians at the entrance from the main street to the alleyway. Afterwards, they'll hang it up on a parked rickshaw.

Some of the *chevra* arranged the chairs upstairs. There are also many *kirzarba* seats which you'll hear more about later.

The gentile workers who prepared a kind of nice Indian covering over the roof (the Indians are good at externals) as a solution to our losing the garage (if you recall), just finished putting lights on the roof.

Yehudis is dressing the children.

I enter the kitchen to take care of things along with Etti Dunar. She notices something or other that I've forgotten to prepare and tries not to get frantic.

The guests begin to arrive. Yes, with or without a sign they come and come and come.

I go up to the roof to hear Kiddush, for we have to begin already.

"It's absolutely full" is not just an expression but the literal truth. There is no room. None.

I run back to the kitchen and try to get organized, what goes up now? What happened to the *karpas* I forgot about?

No! I am far from being a "superwoman." I'm just one woman

who wants to be a *shlucha*! And loads of guests have come!

They organize things up on the roof. Candle-lighting (The children later reported to me about one woman who couldn't stop crying when she lit candles. It teaches us that your stress, when you think you didn't prepare well enough, and there's some chaos, has no effect on "*avoda v'taamula*" (the work you put in), which pays off in the end).

8-year-old Moshiaich and 6-year-old Avichai, the dedicated soldiers in charge of hand-washing, supervise "*rachtza*." Sometimes I think it's with



Binyamin Itach and Yosef Yitzchok Kupchik with a fish

excessive *hiddur*...

The T'mimim run up and down, up and down the steps. My 12-year-old Mendy, and 10-year-old Shlomi who sweats from the effort, are with them.

## SEIDER NIGHT

All the *chevra* sit in white shirts near the beautiful tables and sing "*Ma Nishtana*," and Ima and Savta sit calmly (though tiredly) and have *nachas*. This night *kulanu mesubin* (all recline). And their father explains the Haggada.

Mendy and Shlomi's father also

fulfills the *mitzva* of "*v'higadta l'bincha*" (relate to your son), and how!

"Mendy! Bring *charoses*! Shlomi! The egg!"

And the children run from their father, who is running a *seider* on the roof, to their mother in the kitchen.

Why is this night different than all other nights?

This night we are all *shluchim*.

"We will go with our youth and our elders." What do you mean by "go"? How about run?

The stream of guests doesn't stop. That's it. The roof is overflowing with people. The number of guests sitting on the chairs we rented is about 150!

Uri Dunar and another Tamim keep calm, and quickly start schlepping tables outside to the alley. Chairs, white tablecloths, the collecting of supplies for the *kaara* from the kitchen, and another *seider* is under way. Now the kitchen staff (that's Etti Dunar, baby Yudele, and me) gets orders from two directions: "We need *karpas* on the roof!" "We're missing cups on the street!"

And the *shluchim* and T'mimim now go in two different directions.

Later on, Rav Zimroni will tell us that the Rebbe once said that *s'darim* should be made on the street, and apparently this was the first time this ever happened.

"Lettuce on the roof!" Yes, but the lettuce that was carefully washed Erev Shabbos and was supposed to have dried over Shabbos, has a peculiar smell. It turns out the lettuce is moldy. Don't ask.

"Lettuce on the roof!!" This time it's a shriek.

What should we do?

The only solution is to stop up the (new!) sink and rinse the lettuce. Yes. The smell remained but we ended up with a strange mix of partial leaves, somewhat shredded.

“Lettuce on the roof!” My husband tramps down the two flights from the roof. “What’s going on? You left me alone with the crowd. Where’s the lettuce?”

Go tell him...

What should we do? Quick! New lettuce (what *mazal* that the Dunars brought a lot of lettuce). Remove it from the plastic, rinse it, dry it. *Baruch Hashem*, we can go on.

“Lettuce downstairs!”

Varda, one of the tourists, summed up her experience at the *seider*:

“Generally speaking, I find *seiders* to be boring, but over here there wasn’t a dull moment. This one is running with *matza* and that one is running with lettuce. It wasn’t at all boring...”

Yup, boring it wasn’t.

I ask Yehudis to make a *seider* with the little ones. So a third *seider* began in one of the rooms, on the floor (there

were no more chairs).

“Yehudis! Don’t forget the main thing! *Pesach*, *Matza*, and *Maror*!” I call to her from the depths of pots for Shulchan Aruch that already began on the roof.

The *seider* is comprised of “fours.” So Etti and I began a fourth *seider*. In the kitchen.

“Why is this night different than all other nights?” We send the *karpas* outside.

“We were slaves.” We take out the *maror* and lettuce.

The second cup. I quickly cut more and more cucumber salad.



A meal for our guests. Rabbi Kupchik on the right.

Salads (they didn’t spoil! A *Pesach* miracle) and fish for the *seider* down below (I had put it in the freezer for lack of space in the tiny refrigerator, and with great effort I managed to get them out at the last moment, for they had frozen and gotten stuck).

Meat (the first and last time after five months!) and *tzimmes*, and of course – potatoes.

I hear singing and Hallel from the roof.

The *seider* upstairs is over. I stagger from the kitchen. I smile at the guests who come to say goodbye and thank me. It’s good to see once again that when you put in, you see results. After all, they all enjoyed it, *baruch Hashem!*

“A *seider*?”

Of course there was! It was all according to a “*seider*” – *kadesh*, *urchatz*, *karpas*, *yachatz* ...

“*Seider*?” It seems that when there are four sons, there is some semblance of “*seider*.”

Anyway, we had so many “fifth sons” that it was *b’seder gamur* (perfectly fine).

“Therefore we must thank and praise and

laud...”

Arbel the kibbutznik comes to thank us. He learned so much. He had never seen a *seider* like this. Apparently, aside from running after lettuce, my husband managed to teach something up there, too.

The last of the guests leaves. Our *chevra* sits down, each one to his own *seider*.

“*’LShana ha’baa b’Yerushalayim ha’benuya!*”

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# COMPLETE CAPITULATION

BY RABBI SHOLOM DOVBER VOLPE

In the weeks preceding the approval of the cursed Oslo Accords, I went to a distinguished *Admur*, *zt"l*. My official reason for going to him was in order to give him my book, *Shemen Sasson Mei'chaveirecha*, but I took the opportunity to beg him to do something on his own, and through the Moetzes G'dolei HaTorah, so that all *frum* Jews would go demonstrate against the bloody government, and protest against a plan that would endanger millions of Jews. I spoke from my heart and quoted the Rebbe Melech HaMoshiach.

(I also brought him proof that the *chareidim* have the power to change things in the country, as some months previously about 200,000 Jews went out to French Hill in Yerushalayim to protest against the desecration of the dead which was taking place because bridges were being built there. As a result of the demonstration, the plans for the bridge were adjusted, despite the loss of tens of millions of dollars.)

The *Admur* heard what I had to say and even added his own comments about the terrible danger which the Oslo Accords entailed, but then he said, "This is not our way, to go out and demonstrate!" He added that when he had had a *yechidus* with the Rebbe, the Rebbe had told him to strengthen the traditions of their own *chassidus*. When I tried to continue and talk, he held out his hand, letting me know I was dismissed.

The next morning I visited the *gaon* Rabbi Menasheh Klein of Boro Park who had come to Kiryat Ungvar in

Yerushalayim. I sadly told him what had happened and he said, "When the Misrad HaDatot will stop its support that it presently gives to *yeshivos* and *kollelim*, then you'll see whether demonstrations are our approach or not."

I must admit that at that time I thought he meant it as a figure of



speech, because I couldn't imagine that the Ministry of Religions would ever stop supporting *yeshivos*, and even if they were to cut the budget, I thought political efforts would suffice. I didn't believe there would come a time when it would be necessary to demonstrate about it.

Well, reality has proven the *gaon's* words to be on the mark, for they

don't go out to demonstrate about civilians being murdered, but they *do* demonstrate for money for *yeshivos*. Not only adults; even schoolchildren, *kollel* men, girls, young and old.

Of course, I understand the importance of the goal of the demonstrations, but all would agree that *pikuach nefesh* takes precedence over Torah study, and if you haven't protested about murder (and your representatives even supported, *r"l*, or refrained from voting, and until this day they do not protest the Roadmap) then why protest about money?

\* \* \*

This week I heard a *d'var Torah* from my friend Rabbi Boruch Marzel. Why did Hashem have Pharaoh's magicians interpret Pharaoh's dream and only then did Pharaoh call for Yosef? Hashem could have given Pharaoh the idea of calling Yosef immediately!

If the magicians hadn't stated their views first, Yosef's greatness wouldn't have been as apparent, for the magicians would have said, "We would also have interpreted the dream that way. It's obvious!"

The same applies to us today. Without denigrating all the *g'dolei ha'Torah* and *chassidus*, the fact is that when it comes to *pikuach nefesh* of millions of Jews, the Rebbe was the *only one* who warned from the very beginning and said openly what the results would be according to Torah. And of all the *g'dolei Yisroel* (even real ones), very few joined him, and the

rest either mocked what he said, or spoke and worked against it.

Why did Hashem do this?

Wouldn't it be better if they didn't say their opinion at all and leave things to the *nasi ha'dor*? Well, apparently things worked out as they did to enable all to see that there's a King and Prophet in Israel, and all other leaders and their *talmidim* must accept his *malchus* which is the *Malchus Beis Dovid*.

\* \* \*

Each time an unusual attack takes place (I emphasize "unusual" because if one or two get killed, we don't care much, *r"l*), the police hold a press conference and answer "very important" questions, which repeat themselves with every attack like a broken record.

Even during the wave of attacks following Sharon's first unfortunate meeting with "his colleague, the leader of the Palestinian government," there was a press conference, and I took a pen and jotted down the idiotic questions:

**Mr. Chief of Police, were they standard explosives?**

(It's really important to the dead that they know what sort of explosives killed them.)

**How big was the explosive payload?**

(The little bit of shrapnel that entered the brain of a severely wounded boy could have flown off a quarter of a kilogram of explosives too, and he'd still be paralyzed and lying there like a vegetable, *r"l*.)

**Did anybody claim responsibility for the attack?**

(As if to say if we knew it was Hamas, for example, Israeli soldiers would enter the territories and not come out until they destroyed the organization, in the same sort of war that President Bush waged in Iraq.)

**Did you have prior warning?**

(Didn't Rashi warn us and the Rebbe repeat what Rashi said, that "the

entire country is open before them." So we were warned nearly 1000 years ago about the "entire country.")

\* \* \*

After all the responses (the answers were usually "it's still too early to say," "the incident is not over yet," and "there were general warnings," etc.), began the bombastic declarations of the Chief of Police, whose sole purpose is to remove any responsibility from the police and the security forces and to show how they're doing all they can do. I wrote this down too, word for word:

**Our forces were on special deployment. We mobilized every policeman and supplemented them with many volunteers. We've had many successes lately in preventing terrorist acts, but this time we couldn't stop it. Terrorism today is a worldwide problem.**

(When they're successful at preventing an attack it's because of "my strength and the power of my hand." They'll never use the word "miracle." But when they fail, it's never their failure but a worldwide problem.)

**We are trying to limit the number of attacks.**

(They don't mention eradicating terror at all. It doesn't occur to them to wipe out all terrorists, for if we do, there won't be anybody with whom to make "peace.")

**Am Yisroel knows there is no hocus-pocus here.**

(Right, the attacks are not hocus-pocus. The Israeli government brought them upon us in a very well-planned and orderly way.)

**Now is the time to thank Am Yisroel for continuing with their daily lives.**

(Shocking words. The government and the police are accustoming the nation not to be moved at all by the deaths and maiming of thousands of people. The rule is: as long as it hasn't reached your home, nothing



**Arik Sharon and his government are "standard explosive material," a local product of the "blue and white." They represent only the Palestinian people, while leading their own nation to the slaughter. We deserve to be congratulated for learning to "live with it," with incredible coldness.**

happened, and even if it does reach your home, *ch"v*, you've got to take it in stride. You must understand and internalize that this is the way life is here.)

**Kol ha'kavod to the people, who have found the way to live in the midst of a wave of attacks.**

(I think that those who have been killed are no longer finding their way,

and the wounded lying in the hospital hearing His Honor, the Chief of Police, on the radio, are certainly running to give their thanks for the “humanitarian” compliment. They also invite him to visit them and to see with his own eyes how they live with the wave of attacks.)

**Our approach has proven itself. The presence of security prevented even worse results.**

(Hmmm, what number of people must die in order for us not to be consoled with “it could have been worse.” With the attack at the Dolphinarium, for example, does this idiotic consolation work? Does this “approach that has proven itself” work for the massacre at the Park Hotel in Netanya Pesach night?)

**The premise of our work is that we are in the midst of a large wave of attacks.**

(Congratulations, O Chief, you are a living example of the Talmudic dictum, “a wise man is greater than a prophet.” How did you arrive at such a surprising conclusion? And now that you’ve arrived at it, maybe you’d like to call your Minister of Police, so that he can recommend to the Prime Minister that he open the blockade and free up the checkpoints, in order to make things easier for the unfortunate Palestinian population who will then no longer have the motivation to carry out these attacks?)

**It’s clear to us that there is a mastermind behind this wave of attacks.**

(This demonstrates his uncanny prophetic powers. How fortunate we are that we have such people to protect us. We can all sleep soundly at night, for now that we know that there’s someone behind it all, surely the I.D.F. forces will enter the Muktaa and annihilate the one behind it.)

Not, *ch”v*, that I have anything against policemen doing their job, but when will those police officials, and the most senior ones of all, stop repeating the same hollow clichés, and

instead of holding press conferences after each attack, cry out against the leaders of the government:

“You are creating conditions which the police can’t work with! Stop playing with our lives! How long are you going to continue gambling with the security of millions of men, women, and children? How many civilians, police, and security forces have to be killed and wounded before you stop your bloody “process”?

The P.M. did us a big favor when

*I am certain that the terrorist organizations never dreamed that the capitulation to terror would be this complete, where even the P.M. of a government of the Right in Israel, would agree with their ideology.*

he coldly said that the Arabs living here are “under occupation.” Thus he validated Arafat’s historic claim and poured some homemade kerosene on the conflagration of terror. I am certain that the terrorist organizations never dreamed that the capitulation to terror would be this complete, where even the P.M. of a government of the Right in Israel, would agree with their ideology.

So what’s the big favor you ask? Because there were those among us who, these past elections, didn’t manage to understand what the Rebbe said 21 years ago (Gimmel Tammuz

5742) that “it is forbidden to vote for Mr. Menachem Begin or Mr. Ariel Sharon or their disciples, since they can only represent the Arabs and not the Jews.”

So we merited that Sharon fulfilled this messianic promise of “matters will be clarified and ‘whitened,’” and revealed that which was hidden in his heart for twenty years, and proved that he can certainly be the ideological spokesman of our worst enemies.

I heard that a complaint was lodged against Boruch Marzel that the signs he carried referred to the P.M. as a traitor. I am sure that if a trial is held, our friend will know what to say and will sanctify the name of G-d. But in order that he won’t be the only one, let us say the bitter truth out loud:

**To agree to the establishment of a terror state within Eretz Yisroel is an act of treachery!**

**To announce to the world that the enemy is within our land, “under occupation,” is betrayal!**

**To transfer hundreds of millions of dollars to terrorists while in the midst of war is an act of betrayal!**

**To open the blockades when we know for a fact that murderers will go right through, immediately, is an act of betrayal!**

Sharon and his government are “standard explosive material,” a local product of the “blue and white.” They represent the Arabs but lead their own people to the slaughter.

Congratulations to the nation that has “learned to live with it” with amazing coldness, as it stands on the edge of the abyss and continues to salute its leaders, representatives of the enemy, that brought us to this point.

How did Tommy Lapid put it? “We won’t allow terrorists to establish the map.”

That’s right. We won’t allow it. We ourselves will establish a Palestinian state – in our land, with our money, with our blood. To the glory of Medinat Yishmoel!