

CONTENTS



4 | THE ULTIMATE PURPOSE

D'var Malchus / Sichos in English

9 | THE FUNDAMENTALS OF OUR CHILDREN'S EDUCATION

Chinuch / Rabbi M.M. Gluckowsky

14 | FARBRENGEN OF MASHPIIM

Farbrenge / Avrohom Raynitz

22 | A MAN OF TRUTH WITH THE PRIDE OF YAAKOV

Chassid / Shneur Zalman Berger and Avrohom Raynitz

26 | 11:00 PM AT THE MAYOR'S HOUSE

Miracle Story / Rabbi Yosef Yitzchok Beckerman

28 | THE MAN WHO BROUGHT 19 KISLEV TO MIZRACHI

Profile / Shneur Zalman Berger

33 | THE INTERIM PERIOD

Thought / Rabbi Yeheskel Lebovic

36 | THE REBBE DISCUSSES THE GENEVA SUMMIT

Shleimus HaAretz / Shai Gefen

39 | MAKING IT RELEVANT

News / Yehoshua Merinfeld

The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

U.S.A

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

ERETZ HA'KODESH

ת.ד. 102 כפר חב"ד 72915
טלפון: 9607-290 (03)
פקס: 9607-289 (03)

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

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

Beis Moshich is not responsible for the content of the advertisements.

THE ULTIMATE PURPOSE

SICHOS IN ENGLISH



SHABBOS PARSHAS VA'YISHLACH EREV YUD-TES KISLEV, 5750

1. Yud-Tes Kislev is referred to as “the Rosh HaShana of Chassidus.” It was given this name because the redemption of the Alter Rebbe on Yud-Tes Kislev represented a victory for the teachings of Chassidus. In other words, just as the head includes the life energy for all the limbs of the body, and just as Rosh HaShana includes all the days of the year, on Yud-Tes Kislev, there is drawn down “a revelation of the light of the inner aspects of our holy Torah...throughout the entire year.”

The connection between Rosh HaShana and Yud-Tes Kislev is further emphasized this year when it is celebrated on the same day as Rosh HaShana. Also, on Yud-Tes Kislev, it is customary to wish a colleague, “May you be written down and sealed for a good year in the study and practice of Chassidus,” a greeting that reflects the intrinsic connection the two holidays share. For just as Rosh HaShana is celebrated on the sixth day of creation because the purpose for the creation of the world is associated with the creation of man, which took place on the sixth day, Yud-Tes Kislev

likewise represents “the ultimate purpose of the creation of man upon the earth.”

The above concepts can be explained through a discussion of the relationship between Yud-Tes Kislev and Parshas VaYishlach.

The latter relationship, however, itself requires explanation, for the two concepts appear to be worlds apart. Parshas VaYishlach is related to Yaakov’s refining of Eisav. In sending angels to Eisav, for example, Yaakov’s intent was to elevate him to his source in holiness, the transcendent revelation of the world of Tohu. Similarly, the delineation of all the descendents of Eisav at the conclusion of the *parasha* is intended to describe them as they exist in the Torah, which reflects their ultimate state, after they have been elevated. What relationship do these efforts in refining the world have with the revelation of Yud-Tes Kislev, which drew down the inner dimension of the Torah to the Jewish people?

This question can be resolved through an analysis of the location of Parshas VaYishlach within the context of the Book of Bereishis as a whole. The Book of Bereishis is referred to as the “Book of the Just,”

“the book of Avrohom, Yitzchok, and Yaakov, who are called ‘the just.’” Since “the deeds of the patriarchs are a sign for their descendants,” it follows that the Book of Bereishis serves as a guideline for the service of the Jewish people in all the coming generations.

In this context, we can understand the order of the *parshiyos* in the Book of Bereishis. The foundation for our service is stated in Parshas Bereishis: “In the beginning, G-d created the heavens and the earth.” Our Sages explain that this verse also implies that the heavens and the earth and all the creations they contain were brought into being for the sake of “*beis reishis*,” two entities which are called “*reishis*” (firsts), the Torah and the Jewish people.

The purpose of the creation can be derived from the name of the following *parasha*, Noach. Noach is related to the concept of satisfaction (*nachas ruach*), the satisfaction G-d feels from the fulfillment of His desire for a “dwelling in the lower worlds.”

Parshas Lech Lecha describes Avrohom’s journey from his “land, native country, and father’s house,” a

journey which reflects the descent of the soul from the spiritual realms to our material world. It is through this descent that the soul is able to attain a higher level than it had attained before its descent.

In order for the soul to be able to descend and fulfill the intent for the creation, it is necessary for it be granted an extra measure of Divine revelation, as implied by the opening verse of Parshas VaYeira, “And G-d revealed Himself to him.”

This revelation must permeate through the totality of an individual’s personality, a lesson alluded to in Parshas Chayei Sara, which describes Sara’s lifespan as being “one hundred years, twenty years, and seven years,” three divisions which represent the categories of will and pleasure, intellect, and emotions as they are forged into a single existence.

All of the above grant the potential for Toldos, “offspring,” “the essential offspring of the righteous are good deeds.” In particular, in this context, Toldos, Yitzchok’s offspring, refers to Yaakov (“doing good,” service within the realm of holiness,) and Eisav (“turning away from evil” and on a higher level, transforming it into good).

After this, it is possible to begin the service of G-d as alluded to by Yaakov’s journey mentioned in Parshas VaYeitzei. The journey from Be’er Sheva (representative of the soul’s place in the spiritual realms, the seven sublime attributes) and the descent to Charan (“the place within the world which aroused G-d’s anger”) is intended to elevate and refine the world. This week’s portion, Parshas VaYishlach, represents a continuation of that activity, describing how Yaakov sent messengers to Eisav with the intent of elevating him. Thus, it reflects the elevation of the lowest possible levels.

This service leads to Parshas

VaYeishev: “And Yaakov dwelled...,” interpreted by our Sages to refer to dwelling in peace and prosperity. It brings us to Mikeitz, “the end,” referring to “the end of days,” VaYigash, “And he approached,” alluding to the establishment of unity between a Jew and G-d, and VaYechi, “And he lived,” which reflects eternal life, the era of the resurrection.

On a more general level, the structure of the service of the Jewish people as outlined in the Book of Bereishis is divided into three general categories: a) The first

Parshas VaYishlach describes the refinement of Eisav, the refinement of the lowest aspects of existence, and thus, the fulfillment of the intent of Creation.

portion from Bereishis until Toldos describes the preparation necessary for the service of G-d, defining the goals for our service (Bereishis and Noach) and describing the commandment to carry out this service (Lech Lecha), the powers we are given (VaYeira and Chayei Sara), and the manner in which the service is to be carried out (Toldos). b) The second portion (VaYeitzei and VaYishlach) describes how this service is actually carried out. VaYeitzei describes the refinement of the lower aspects of the world and VaYishlach, the refinement of the very lowest dimensions of existence.

c) The third portion (from VaYeishev to VaYechi) describes the results of the service, including the ultimate reward, the era of the resurrection of the dead.

In this context, Parshas VaYishlach, which describes the refinement of Eisav, represents the refinement of the lowest aspects of existence, and thus, the fulfillment of the intent of creation, the establishment of a dwelling for G-d within this world.

On this basis, we can understand the connection between Yud-Tes Kislev and Parshas VaYishlach. Yud-Tes Kislev represents the beginning of the “spreading of the wellsprings of Chassidus outward.” Even though Pnimiyus HaTorah was studied in the previous generations — the Arizal had proclaimed “It is permitted and a *mitzva* to reveal this wisdom,” and the Baal Shem Tov and the Maggid had already revealed Chassidic teachings — the revelation of the teachings of Chabad by the Alter Rebbe represented a major breakthrough. From Yud-Tes Kislev onward, the teachings of Chassidus were spread, reaching the “outer reaches,” the lowest aspects of the world. For a dwelling for G-d to be established in the lower worlds, it is necessary that the “wellsprings,” the essence of Pnimiyus HaTorah, which is drawn down from the essence of G-d, to permeate every aspect of existence until even the lowest elements of existence are transformed into a dwelling for G-d.

Thus, the elevation of the lowest aspects of existence, which is accomplished through the spreading of Chassidus, which began on Yud-Tes Kislev and continued by all the Rebbeim in the subsequent generations, represents the completion of Yaakov’s service of “sending messengers to Eisav.” The *shluchim* who have been sent to every corner of the world — even the

furthest removed islands — and have spread the wellsprings of Chassidus there have accomplished the refinement of Eisav, i.e., the elevation of the furthest removed portions of this world. Since Parshas VaYishlach represents the completion of the service of the refinement of the world, it is appropriate that the redemption of Yud-Tes Kislev be associated with it.

2. This explanation also serves as the basis with which we can understand the connection between

Yud-Tes Kislev expresses the deepest aspects of G-d's essence and spreads the revelation of this dimension outward until G-d's kingship is evident throughout the totality of existence, it therefore reflects the inner depth of Rosh HaShana.

Yud-Tes Kislev and Rosh HaShana: The service of Rosh HaShana centers on the coronation of G-d as “King of Yisroel” and “King of the entire earth.” Yud-Tes Kislev, the Rosh HaShana of Chassidus, reveals that kingship through the world at large. By spreading the wellsprings of Chassidus outward to the furthest removed corners of existence, we reveal how G-d is king over the entire earth. Since Yud-Tes Kislev expresses the deepest aspects of G-d's

essence and spreads the revelation of this dimension outward until G-d's kingship is evident throughout the totality of existence, it therefore reflects the inner depth of Rosh HaShana.

This year, the connection of Yud-Tes Kislev to the revelation of G-d's sovereignty is given greater emphasis since Yud-Tes Kislev falls on Sunday. The Torah describes Sunday as “one day,” the day when G-d was at one with all existence. Our Sages explain that the *Shma* which describes how G-d is one in the seven heavens and all four directions of this world expresses His Kingship over the totality of existence. Similarly, the appreciation of G-d's oneness granted by Yud-Tes Kislev expresses His sovereignty over our existence.

“Deed is most essential.” It is proper to arrange *farbrengens* everywhere in connection with Yud-Tes Kislev for men, women, and children so that they will accept good resolutions together with others in regard to all aspects of Torah and Mitzvos as they are illuminated with the light of the Torah, the teachings of Chassidus. These *farbrengens* should be held on Motzaei Shabbos, on the night between Yud-Tes Kislev and the 20th of Kislev (the night when Chassidim would customarily hold the *farbrengens* associated with Yud-Tes Kislev), and these *farbrengens* should continue until Chanuka.

The resolutions accepted in these *farbrengens* should center on the three pillars of service, Torah, prayer, and deeds of kindness as associated by our Sages with the verse, “He redeemed my soul in peace.” This refers to “those who are involved with Torah, deeds of kindness, and those who pray together with the community.” In particular, they should involve the construction or the enhancement of buildings connected with these activities. (In

this context, it is worthy to mention the construction of a building for the library of Agudas Chassidei Chabad.)

May these activities lead to an added commitment to the study of Chassidus and the spreading of the wellsprings of Chassidus outward, both in regard to one's self — having Chassidus permeate every aspect of

Even though Pnimityus HaTorah was studied in the previous generations — the Arizal had proclaimed “It is permitted and a mitzva to reveal this wisdom,” and the Baal Shem Tov and the Maggid had already revealed Chassidic teachings — the revelation of the teachings of Chabad by the Alter Rebbe represented a major breakthrough.

one's being — and similarly, spreading Chassidus to others.

May this, in turn, lead to the coming of Moshiach when we will kindle the *menora* in the *Beis HaMikdash*. From there, “light will go out to the entire world,” revealing G-d's oneness throughout creation.

Crown Heights mosad
is looking for
**EXPERIENCED
OFFICE MANAGER**
with basic computer and
bookkeeping skills.
Seniors preferred.
Please fax resume to:
1-530 463-9511



Montreal - New-York - Montreal

From
Montreal:
Saturday: 22:30
wednesday: 22:30

From
New-york:
Sunday: 18:00
Thursday: 18:00

\$37 U.S. or \$55 CAN

* By reservation only

*Good service

*15 passenger brand new van & comfortable.

(514) 8 1 7 - 4 8 0 8

THE FUNDAMENTALS OF OUR CHILDREN'S EDUCATION



*We must study the “laws of chinuch.” * What parents do affects their children. * What did the Rebbe say about television? * The dangers of the Internet. * A speech by Rabbi M.M. Gluckowsky, rav in Rechovot.*

I once heard a *vort* on the words in T'hillim, “for his desire is in Hashem’s Torah, and in his Torah he meditates day and night.” The Gemara asks; why does the verse begin with “Hashem’s Torah” and end with “his Torah”? The Gemara answers that at first his learning remains the Torah of Hashem, but over time, with more study, the Torah becomes man’s personal acquisition.

I once heard another *vort* on this. “For his desire is in Hashem’s Torah” – the desire and will of a Jew must be to learn the entire Torah. However, since a Jew is limited and can’t learn everything, the verse concludes, “and in his Torah he meditates day and night” – that the parts of Torah that pertain to the Jew who is learning (“his Torah”) he needs to meditate in day and night.

For example, a *shochet* must meditate day and night on the laws of *sh’chita* and the laws of *treifus*. A *sofer* must meditate day and night on the laws of *safrus*. So too for parents – one of the parts of Torah that we need to invest ourselves in day and night is the *halachos* of *chinuch* and everything concerning *chinuch*, because this pertains to us.

Baruch Hashem we have treasures from the Rebbe and from all the Rebbeim on *chinuch*, and so one of the good resolutions we need to leave this conference with is the decision to take the *Igros Kodesh* and the Rebbe’s *sichos* on *chinuch*, and set aside one or two times a week to learn them in depth.

A *chassid* once told me regarding the *HaYom Yom* about *chinuch* – that you need to think half an hour a day about the *chinuch* of children – that

part of the half an hour can be spent reading letters and *sichos* of the Rebbe on *chinuch*. When we do this, we have the right material and approach with which to educate our children.

Certainly, when we speak about a *chassidische* home, one of the things that set such a house apart is *chinuch*, how the children in this home look.

Rabbi Dovid Chanzin, *a”h*, once told me that when he went to the Rebbe for the first time, he was invited for the first day of Sukkos to be a guest at the meal in the sukka in the residence of the Rebbe Rayatz. At this meal with the Rebbe there was another Jew from Eretz Yisroel who asked the Rebbe what Israelis should do about observing the 2nd day of *yom tov* when not in Eretz Yisroel (the Rebbe’s view on this matter was not yet known).

The Rebbe said that a *rav* from Eretz Yisroel was present, and he should answer the question. Rabbi Chanzin told me this and said that I should *pasken* a *halacha* in front of the Rebbe(!). I sat quietly.

The Rebbe said, “The *rav* should say the *p’sak*.”

I tried to get out of answering but

the Rebbe said: Nu!

So I said that the *k'vius* (the *halachic* designation of one's permanent place) is established according to one's primary residence, and for *chassidim* their primary place is with the Rebbe.

The Rebbe asked: But you have schools in Eretz Yisroel? (The Rebbe appointed R' Chanzin as director of the Reshet, and he served in this role many years. Most of the letters that the Rebbe sent to the Reshet were sent to R' Chanzin's house in Petach Tikva).

R' Chanzin told me this story on one of our trips. I asked him how he understood what the Rebbe had said. He said, "I told the Rebbe my *k'vius* is with the Rebbe and the Rebbe replied, 'I've given you the schools in Eretz Yisroel.' This means that if you want to know *where I am* for you, you have a *shlichus* in Eretz Yisroel, in that you are responsible for the schools there, and in the place where a person's *ratzon* (will, desire) is, that is where he is to be found. This taught me, concluded R' Chanzin, that a *chassid* can sit in the Rebbe's presence but really, for him, the Rebbe is overseas, if that is where the Rebbe's *ratzon* is.

The same is true when speaking about a *chassidishe* home. The first question we ask ourselves is: what does the Rebbe want? This is the first question we need to ask ourselves in everything regarding *chinuch*. This is the inner question of every one of us. We need to know that every letter the Rebbe wrote on *chinuch* and every *sicha* the Rebbe said on *chinuch* is the key to our understanding of *chinuch*. We want to know every detail of what the Rebbe said, because when we strive to carry out the Rebbe's will, this is what a *chassidishe* home is all about. This underscores the importance of reading and learning as much as possible about what the Rebbe said.

R' Reuven Dunin, *a"h*, once decided that he wanted to give his house to the Rebbe as a gift, and he sent the documents to the Rebbe so that the Rebbe could fill out the form and sign it. The Rebbe wrote back that this is not what is meant when the Rebbe is said to be the "*baal ha'bayis*" (lit. master of the home) of one's house. A home that is run according to Torah in daily life, and in ways of pleasantness and peace, is a house that can be called the Rebbe's house.

A parent once wrote to the Rebbe about his situation and about his home. From the Rebbe's answer, it seems that he was describing it very bleakly, even from the aspects of *kashrus*, *tznius*, and *chinuch*. The Rebbe wrote back: You are the head of the house, and the Gemara says – and this is brought down in *halacha* – that "the body follows the head." If you, the head of the house, have set times to learn Torah, you *daven* with a *minyán* three times a day, and your head is into the right things, then the body will follow the head. In other words, the rest of the house will be uplifted along with you. However, if the head is involved in other things, what do you want from the body?

A letter in a similar vein was written by the Rebbe to the *akeres ha'bayis* (lit. mainstay of the home, i.e., the mother), saying that since the *akeres ha'bayis* is the *ikar* (mainstay) of the house, the things that she is involved in affect the children.

When we speak about the *chinuch* of our children, the Alef-Beis is "where is the head," meaning us!

In the *HaYom Yom* for 4 Cheshvan, it says that "Torah study every day literally affects *nefashos* (souls), not just the soul of the one who learns, but also the souls of the members of the household." The father's learning affects not just himself, but the entire family, as it

goes on to say, "for then the atmosphere in the house is the atmosphere of Torah and fear of heaven." Learning Torah daily changes the atmosphere in the house, and obviously it's not just the father who breathes the air in the house.

A couple once wrote to the Rebbe about their son who wanted to marry a gentile woman. The son was on the West Coast, in Los Angeles, the parents were in Eretz Yisroel, and they asked the Rebbe what to do.

The Rebbe said that maybe a friend should talk to him, and it was also worth introducing him to Jewish girls, as well as other ideas about how to draw the boy in other directions which might get him to leave the gentile girl. At the end of the letter the Rebbe writes: After all this you need to know that parents are connected with their children with a soul connection, and therefore every addition in Torah and *mitzvos* that you take upon yourselves automatically affects the soul of your son, even if he is at the other end of the world.

These were practical ideas the Rebbe gave the parents. We are connected with our children at the level of the soul, and by strengthening ourselves we automatically strengthen our children. Every good resolution we, the parents, make, affects our children. It's guaranteed.

A long time ago, a Lubavitcher woman came to me and complained about the schools. I heard her out and the truth is we know about "yeridas ha'doros" (spiritual descent of the generations) and we know this isn't merely a concept but the reality, etc. When she finished speaking, I asked her: What sort of literature do you have in your home? What sort of books do you read in your spare time? What sort of newspapers enter your home? What kind of publications? May I ask you whether

you have a video? Do you have a computer? Is it connected to the Internet?

As I asked these questions she changed colors and said, "With all due respect, what difference does it make what I do in private?"

I said, "Excuse me, but this is why I asked you those questions. I asked them in order to tell you that you shouldn't think that you can cut corners and make compromises in life while expecting your children to be angels who don't compromise. If you compromise, you show your children that they can compromise, and that not everything needs to be taken seriously."

There are things that are written and then there's how we live. You must know that with these messages you are broadcasting an educational message which is the opposite of the one you want them to get. Never think they don't sense what's going on in private. The children know what is going on. They have sensitive antennas that sense what is going on and what their parents are up to.

I must talk about a plague that has lately begun to spread, and we don't know how dangerous it is and to what degree our very souls are at stake. I'm referring to the Internet, may G-d have mercy, *rachmana litzlan* (the Merciful One preserve us), the *korbanos* (sacrifices) that are falling because of it. We think it's nothing; it won't happen to me.

In *Shaarei Halacha U'Minhag*, *chelek* 3, page 249, there's an excerpt from a *sicha* from the 50's, when televisions became available cheaply and everybody started buying them. The Rebbe referred to it as follows:

"Regarding television, it's a tremendous and unprecedented *pirtza* (breach). Even gentiles have recently gone out vehemently against it, as it causes destruction to children, and they seek ways of

containing this as much as possible. Especially after recent incidents of murder – everyone admits that one of the causes is television and movies. They watch how people kill and shoot one another."

The Rebbe is not philosophizing. The Rebbe says:

"And there's another thing. Even if someone thinks that he will only watch educational, good, and clean programs which are permissible to watch, how can parents guarantee that their children won't watch other programs that are forbidden to see, with the excuse that the parents also watch television."

*This taught me,
concluded R'
Chanzin, that a
chassid can sit in the
Rebbe's presence but
really, for him, the
Rebbe is overseas, if
that is where the
Rebbe's ratzon is.*

The plague of Internet is serious and it's spreading and destroying worlds in the most shocking ways. When I was in France, I heard a story about R' Yisroel Noach Blinitzky, who was one of the elder *chassidim* at that time. When his father-in-law came to Lubavitch to look for a *shidduch* for his daughter, he went to the Rebbe Rashab and said he was looking for a *shidduch* for his daughter, a good *bachur* from Yeshivas Tomchei Tmimim. The Rebbe suggested that he take R' Yisroel Noach. He asked the Rebbe,

why him? Does he know *nigleh?* *Chassidus?* The Rebbe answered that R' Yisroel Noach's *maaleh* (special quality) was that he feared Hashem even *b'chadrei chadarim* (lit. in chambers within chambers, i.e., in the most private places).

The Internet is in the category of *chadrei chadarim*. It's a challenge that you take into your home and it poses endless opportunities, all in *chadrei chadarim*. You can browse the Internet with none the wiser.

When the Rebbe spoke in the *sicha* about the destructive force that television exerts on children, he also asked, "How can you guarantee what will be with your children? Can you supervise them 24 hours a day?" The Internet is far worse than television because there are no limits as to where you can go. With all respect for the advantages of the Internet, and we know we need to use these advantages to spread *Yiddishkeit* and the wellsprings, this has nothing to do with the dangers that lie in wait in our homes.

The Rebbe adds:

"In addition, even regarding the parents themselves, who will guarantee that they won't fail? Today you watch "kosher" programs and tomorrow you just take a look at another program, and little by little you reach the point where it's all permissible."

The Rebbe is not only talking about children, but to us adults. Are you such a *tzaddik* that you can be 100% sure that you won't take just a peek in order to know "what to be careful of"?

I must tell you that I know a couple that has gotten divorced because of this, and I know of other tragedies, which have befallen very fine families. We must talk about these things, even though these are things that are obvious, and were once clear and didn't need to be

spoken of. However, today, because we are so exposed to things, and the street is so close to us, as the Rebbe writes, “it becomes permissible to him,” it has become something ordinary, to the point that as I stand here and talk to you, I feel as though I’m from the Middle Ages.

There have been people who have come over to me and said: Dear rabbi, grow up. Don’t you know what’s going on today? The world has changed! We don’t use a horse and wagon to get around anymore. Today we have cars and planes, so why are you saying these silly things?

But I must tell you, it’s costing us in *korbanos*.

The Rebbe goes on in the *sicha* to say:

“Another trap that is liable to be there as a result of this is in influencing other people. They know that so-and-so has a television in his house – he’s a Jew with a full beard. But the fact that he only watches “kosher” programs is not something they know, so this person will watch everything, even those programs that are forbidden to watch, while relying on the “heter” of the first person.

And to those who maintain that there are good, *frum* Jews who have it in their house, and why shouldn’t we learn from them – this is like someone saying that since so-and-so has an eye disease, I want to be like him! The same is true here, in spiritual matters – nobody is perfect, but why desire to copy the faults of other people?!

Among all those who have a television in their house, you won’t find a single one who maintains that he bought it to enhance his *yiras Shamayim* (fear of heaven) or good *middos* (character traits); everybody has their excuse.”

Listen to what the Rebbe goes on to say:

“Once, people were careful not to pass by a place where a church was, and they preferred going roundabout. Mothers would warn their children not to go near a church, and not to look at a cross, and today, by having a television, you bring the church and the priest and the cross into the house. *Rachmana litzlan!* Therefore, it’s important that you immediately begin to fix this.”

You shouldn’t think that you can cut corners and make compromises in life while expecting your children to be angels who don’t compromise. If you compromise, you show your children that they can compromise, and that not everything needs to be taken seriously.

The Rebbe once spoke at length about how outside of Eretz Yisroel, Sunday is a day off, and as some people put it, “Sunday is the Shabbos Sheini Shel Galuyos” (like the 2nd day of *yom tov* in the Diaspora). *Davening* begins later, and when we Israelis visit America and see people looking relaxed on Sunday, we ask, “What’s going on – no work today?”

Then we remember that it’s Sunday and it’s a day off.

The Rebbe said that many people go to sleep late Motzaei Shabbos because they don’t have to get up early Sunday morning, but children have their routines and they go to sleep on time and get up early Sunday morning while their parents are still sleeping, and they watch television. On Sunday mornings there are many religious programs on television because this is their holy day, as it were. The Rebbe says, “The parents sleep and the priest walks around the house, *r”l*.”

I once repeated this *sicha* of the Rebbe about the priest walking around the house, and when I finished speaking a *mekurav* got up and said, “I must tell you a story of *hashgacha pratis* (Divine providence). My mother came to us from South America and she brought us a gift of a VCR. I was hesitant about allowing it into the house, but I decided I would take it for one purpose only, so that the children could see videos of the Rebbe.

“A few weeks later, I came home from work one day and saw the children sitting in the living room with nothing to do. I decided to put on a video of the Rebbe for them. I went to the next room to get a videotape, and when I returned, I saw them glued to the screen. I went over to see what they were watching and my heart sank. That day was X-mas and I saw that my children were watching the ceremony in Beis Lechem (Bethlehem). I immediately put in the video of the Rebbe and angrily left the living room. Now I’m here in *shul* and I hear that the Rebbe said that it brings the priest into your home. I get the hint, and it’s actually not a hint, but open for all to see, and I understand what the Rebbe meant.”

(To be continued.)

B”H

You are cordially invited to participate,
together with all Anash and the Shluchim

IN A CHABAD CHASSIDIC GATHERING THE 4TH EUROPEAN MOSHIACH CONGRESS

“To actually bring about the
coming of Moshiach immediately”

Which will take place IY”H 17-19 Kislev 5764 11-14 December '03

Main event: Motzaei Shabbos 19 Kislev

Hachnosas Sefer Torah in honour of
Rabbi Chaim Yonah Edelman a”h and
Main Melave Malka L’kabel pnei
Moshiach Tzidkeinu.

At Beis Menachem
- Chabad Community Centre
53-55 Oldhill Street,
London N16 6LU

Speakers will include:

Rabbi GZ Gluck
Rabbi D Kahn
Rabbi SB Kalmanson
Rabbi B Kupchick
Rabbi LY Liberow
Rabbi SZ Liberow
Rabbi R Matusof
Rabbi D Partouche
Rabbi Z Silberstein
Rabbi SB Wolpo

44-7860-770770

or 44-208-802-0770

Fax: 44-208-809-0770

Email: moshiachmm@aol.com or
enquiries@chabad-uk.com

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

FARBRENGEN OF MASHPIIM

BY AVROHOM RAYNITZ
PICTURES BY SHMULIK GEWIRTZ

*Hundreds of farbrengens took place throughout Crown Heights during Tishrei. One of the most interesting of these farbrengens, a farbrengen of Mashpiim, took place in the sukka of R' Sholom Dovber Drizin. * Part 2 of 2*

WHAT FOOD CAN ACCOMPLISH

Rabbi Velvel Kesselman: Today is the Ushpizin of the Tzemach Tzedek. Once, a *chassid* from Vitebsk came to him and asked for a *bracha* to be released from the Russian army. The Tzemach Tzedek said he couldn't help him. The *chassid* was heartbroken by this response and he went to his son (later to be the Rebbe Maharash) and asked him to intervene with his father.

The Maharash went to his father and asked for a *bracha* for that *chassid*, but the Tzemach Tzedek said he had already told the *chassid* that he couldn't help him. The *chassid* returned home in despair.

Two days later, the *chassid* sent a telegram to the Maharash with a request that he try once again to get a *bracha* for him. Once again, the Tzemach Tzedek said he couldn't help him, but he took a Midrash Tanchuma and showed the Maharash

a *mashal* about a person who had helped the prince, and the king said: When you need help, I will help you.

Two days later, they got word that the *chassid* had been released from the army. The Tzemach Tzedek was very happy and the Maharash wanted to know what had happened, for his father had said he couldn't help.

A few months later, the Maharash went to Vitebsk, where he met the *chassid*. He asked him what had happened on the day he had been released from the army. Nothing special, said the *chassid*. His wife couldn't remember anything special either.

When they wracked their brains, they finally remembered that on that day they had been preparing to go to the cemetery to plead at the graves of their ancestors that they intercede for them in heaven, when a Jew came to their home asking for food. At first, they had said it wasn't mealtime and they were leaving for the cemetery,

but the man insisted on getting food and said he hadn't eaten for a few days. There was a lot of food in the house and nobody felt like eating. They invited him into the kitchen and told him he could help himself to whatever he liked.

Said the Maharash: Now I understand. What my father couldn't accomplish with his *brachos*, you managed to do by feeding a hungry Jew!

A REVOLUTIONARY APPROACH

Rabbi Yisroel Halperin: I recently met the director of the largest financial institution in Eretz Yisroel. The meeting took place in a hotel and was for a specific period of time. At the beginning of the meeting, he asked me: Who runs Chabad these days?

I explained to him in brief that the Rebbe Melech HaMoshiach leads Chabad, and I added that if he had any problem at all he could write to the Rebbe and get an answer through the *Igros Kodesh*.

He said that he had two problems for which he wanted *brachos*, but he would only write about one problem, the more important one. We wrote the letter together and put it into a volume of *Igros Kodesh*.

On the page he had put the letter

into was a letter addressed to someone with the same name as this financial director. The Rebbe answered both his questions, even the one he didn't ask, and the answers were quite detailed. He was stunned.

Of course, the atmosphere at our meeting took an entirely different feel. He realized that the Rebbe is the source of blessing, and that it was a great privilege for him to help the Rebbe's *mosdos*.

I called him a week later and at the beginning of our conversation he said, "Listen, in *shul* on Shabbos I told everybody about the answer I got from the Rebbe MH"M, and the entire *shul* was in a commotion..."

He's a religious person who was unfamiliar with Chabad, but once he got to know the Rebbe he matter-of-factly referred to him as Melech HaMoshiach.

GOING TO THE REBBE – NOT FOR THE BRACHOS

Rabbi Wilschansky: You can get *brachos* from the Rebbe anywhere in the world. This emphasizes even more the advantage in going to the Rebbe. Once upon a time one could



(From right to left) R' Hendel, R' Halperin, R' Wilschansky, R' Kesselman, R' Raynitz

think that one was going to the Rebbe in order to get *brachos*, but today, when you can get *brachos* from the Rebbe anywhere, going to the Rebbe takes on a different flavor.

I remember how in 5725, R' Saadya Lieberov *farbrenge*d with some of *Anash* who hadn't yet traveled to the Rebbe. One of them said he saw many who had gone, but he didn't notice that the trip changed them at all.

R' Saadya spoke about what the

Alter Rebbe wrote, that the *chassidim* shouldn't come to him to ask about *gashmius* things, yet *chassidim* continued to do so! Said R' Saadya: they should go even in order to ask for *gashmius*. The main thing is they should go!

R' Sholom Ber Drizin: The Rebbe himself once said: When did they start asking for *gashmius* in Lubavitch? However, I see, said the Rebbe, that when they get *brachos* and become wealthy, they give a lot of *tz'daka*, and they act as *chassidic* Jews, so they should ask for *gashmius*!

Rabbi Levi Yitzchok Ginsberg: Throughout the years, the Rebbe *kocht zich* in that everything should be *b'gashmius*. The Rebbe said that this is the *inyan* of Chana. Eli was a spiritual man, and he said to Chana, "How long will you be intoxicated?" That is, how long will you continue asking for yourself? Give yourself over to Hashem and stop thinking about yourself. But Chana continued to ask, explaining that her asking for *gashmius* is also for Hashem.

Rabbi Wilschansky: I met a friend today, who for a long time had some questions, but he didn't receive answers from the Rebbe. He consulted with his "*asei lecha rav*,"



(From right to left) R' Orenstein, R' Ginsberg, Avrohom Raynitz, R' Kenig

with “*yedidim m’vinim*” and did everything the Rebbe says to do, and then he asked the Rebbe again, but he didn’t get an answer. He finally decided to travel to the Rebbe for Tishrei. When he came here, he wrote a letter to the Rebbe and put it into the *Igros Kodesh*, and to his surprise he received a clear answer to all his questions. Apparently, he had to travel to the Rebbe in order to receive an answer.

BAAL SHEM’SKE MIRACLES

R’ Drizin: There’s a *misnagdishe shul* in Flatbush called Sherrer Shul. In this *shul* there *davens* a Kohen who didn’t have children. After ten years of marriage, he divorced his wife. Two weeks later, he learned that his wife was pregnant. He was heartbroken by this, since as a Kohen he is not allowed to remarry his divorcee.

One of his friends, a non-Lubavitcher, convinced him to write to the Rebbe. At first he refused. After all, he’s a *misnaged*. But after his friend worked on him, he wrote the whole story to the Rebbe. The Rebbe’s answer in the *Igros Kodesh* was that only a Kohen is not allowed to remarry his divorcee, but otherwise it’s a *mitzva* to remarry one’s divorcee.

His friend said, “We must go see your mother.” The unfortunate Kohen didn’t understand what his friend was getting at but he agreed to go to his mother. When they got to her house, his friend told her about the Rebbe’s answer. She grew pale and then took out various papers, which showed that her son the Kohen had been adopted.

You can hear this story directly from the Kohen himself, who is actually a Yisroel. He remarried his wife of course, and they live in Flatbush. If you don’t believe this story, go to that *shul* and hear it straight from him!

A very similar story appears in *Rebbe and Chassid #2* by Yehudah Ohana, about his father’s cousin.

There’s another story, even more incredible, that I heard about a woman who told the Rebbe that she had been married for twelve years and still didn’t have children. The Rebbe asked her whether she had ever broken off a *shidduch*. After saying that she had, the Rebbe asked her whether she had asked her former fiancé for forgiveness. She said she had not, and the Rebbe said she had to ask for his forgiveness.

She said that since twelve years had passed she had no idea where to find him. The Rebbe named two streets in Tel Aviv and told her to stand at the junction of the two streets and find out from there.

The woman went to Tel Aviv, to the street the Rebbe had told her, but to her great disappointment, nobody knew her former *chassan*. She had nearly given up when she saw a Jew sitting on a bench facing the corner she was on. She went over to him and asked him if he knew a person by the name of such-and-such. To her surprise, he was the man she was looking for!



R’ Velvel Kesselman

She asked him whether he remembered the *shidduch* from 13 years before, and he did. She told him she was his former *kalla* and told him that the Lubavitcher Rebbe told her to ask him for forgiveness. He agreed to forgive her and even said that it was unconditional. She thanked him and they parted ways.

She gave birth to a child some time after that. At the *bris* she told people the story with the Rebbe. One of the people present, who was her *shadchan* for both the former *shidduch* as well as the present one, went over to her after the *bris* and asked her whether she was sure she had met her former *chassan*. She didn’t know what the *shadchan* was getting at, and said of course she had met her former *chassan* and he had remembered all the details, etc.

If so, said her *shadchan*, then this is truly a “*Baalshemske mofes*” since your first *chassan* died five years ago.

T’MIMUS

Rabbi Yisroel Halperin: We’ve spoken a lot about the wonderful quality of *t’mimus* (sincerity). I once heard a story that illustrates typical Jewish *t’mimus*. There was a poor Jew, who had to marry off his daughters.

The Maharash went to his father and asked for a bracha for that chassid, but the Tzemach Tzedek said he had already told the chassid that he couldn’t help him. The chassid returned home in despair...



Yaakov Avinu prayed to be saved from Eisav, but he also prepared a gift and for war. This teaches us that along with prayer and pure faith, we need to take action.

--Rabbi Sholom Ber Drizin

Having no money, he sat down to write a letter to G-d. He described his tough financial situation and asked G-d to send him 50,000 rubles for the expenses of his oldest daughter's wedding. He put the letter in an envelope and addressed it: "For G-d," put on a local stamp, and dropped it in the mailbox.

The postman was surprised to see who the letter was addressed to and since he knew the sender as a decent man, he decided to see what he wanted of G-d and how he could help him. When he saw the amount of money that the man was asking for, he knew he wouldn't be able to help him with money, but he had another idea.

He asked the central post office in Paris for the address of Baron Rothschild, wrote the address on the envelope, added stamps, and sent the letter off.

The letter arrived in Baron

Rothschild's office. The secretary saw the letter addressed to G-d with Rothschild's address, and decided to give it directly to Rothschild. Naturally, he was curious to see what the letter contained and when he saw the request, he so enjoyed the *t'mimus* of the Jew that he sent him 40,000 rubles.

The Jew received the money and thanked G-d for it. A year later came the turn of his second daughter. Once again, he wrote a letter to G-d and dropped it in the mailbox. This time the postman knew what to do with it and without even opening it, he added Rothschild's name and address, put on the stamps, and sent it off.

The letter arrived in Rothschild's office and the Baron was, once again, curious to read the letter. After all, he had sent the Jew a tidy sum and hadn't received any thank-you's from him.

He opened the letter and read how the Jew was happy to receive the money for the previous wedding. "The time has come for my second daughter to marry, and I need 50,000 rubles again." He added, "But I have one request of you G-d. Don't send me the money via Rothschild because he takes off 20% percent for himself."

When you hear this story, you can think: What a naive person! But according to *chassidus*, the man was right. Everything is from Hashem, and Rothschild took 20%!

This is the *t'mimus* required of us today. There are people who want to follow their intellect, but it says in *HaYom Yom* that intellectuals need to be extremely careful not to be led astray after their intellect, which can turn them off the proper path. In general, we need to know what it says in *chassidus* that in exile, when "I am asleep," the intellect also goes to sleep, and the only brainpower we have today is the power of imagination. You really don't want to rely on intellect like this. What we're left with is the *midda* of *netzach*, i.e., stubbornness, and it is with stubbornness that we will succeed in overcoming everything and bringing the *Geula*.

(After Gimmel Tammuz, many Lubavitchers were confused. On the one hand, a funeral. On the other hand, the *sichos*. There were great debates about it. I heard someone in Kfar Chabad say that he prefers to believe. Why? Let's say the *Geula* happens and it turns out that those who didn't believe were right, then I'll be considered a fool. But if it turns out that the believers were right, and I didn't believe, I'll be considered a heretic. I prefer the possibility of being considered a fool than a heretic. I personally don't agree with his approach because I'm sure that the true reality is that which it says in the *sichos*, but for those fence-sitters, it pays to consider this

point.)

The stubbornness today is interwoven with incredibly pure faith. Thousands of people come here. I'm not talking about older people who have been coming for years and who continue to come out of habit. We see hundreds, even thousands of people coming who never saw the Rebbe. What are they coming for?

The answer lies in "Beis Rabbeinu Sh'B'Bavel." The Rebbe MH"m explains there that when the Beis HaMikdash stood, its holiness was established based on the location, but in exile, the holiness of the Beis HaMikdash is established based on an individual. In every generation, the holiness follows the location of the *nasi ha'dor* (leader of the generation). Where the Rebbe is – that's where the Divine presence (like that in the Mikdash) is. This is the reason why so many people flock to 770. People are drawn to 770 because the Rebbe is there. Period.

There is no other logical reason for this supernatural attraction to 770. More people come for Tishrei now than back in the 80's and the beginning of the 90's. They are simply attracted to G-dliness, to that which is beyond revelation. They feel that the Rebbe is here.

I heard about a certain wealthy man who didn't believe that the Rebbe is *chai v'kayam* (alive) and even wanted to spend money to fight this belief. He spoke about it to the Gerrer Rebbe, who told him: Take my advice and don't fight the *emuna* of *chassidim*. Some even say that the Gerrer Rebbe added: I am jealous of this *emuna*.

Rabbi Yitzchok Goldberg, *rosh yeshiva* of Tomchei Tmimim in Migdal HaEmek, told me that he knew a *rav*, a Polish *chassid*, who lived in Boro Park. When they started talking about the Rebbe being Moshiach, this *rav* got very angry and

said it was a *chilul Hashem* (desecration of G-d's name).

R' Goldberg tried to explain it to him, but the *rav* wasn't placated. A few years after Gimmel Tammuz, he had occasion to visit that *rav* who said to him, of his own initiative: I've come to the conclusion that the Rebbe is Moshiach.

R' Goldberg was shocked, and asked the *rav* what had changed his mind. The *rav* said: When I saw that thousands of Jews continue to flock to the Rebbe after Gimmel Tammuz, *chassidim* who continue to believe that the Rebbe is Moshiach, and among them distinguished people, *mashpiim*, *rabbanim*, and *roshei yeshivos*, I concluded that it's certainly not bad, because you can see for yourself how it leads to increased fear of heaven.

TO KNOW HOW TO RECEIVE BLESSINGS

R' Drizin: My father, *a"h*, would say to me: Sholom Ber, how will you guarantee that Hashem will accept your prayers? Hashem wants us to pray to him when we need something. This is a Biblical *mitzva*. Therefore, when you want your prayer to be accepted, think about the particular thing that you need and say to Hashem: I'm praying because you want me to, and so, accept my prayer!

We need to pray and to believe that Hashem accepts our prayers. But along with prayer and faith, we need to take action. Yaakov Avinu prayed to be saved from Eisav, but he also prepared a gift and for war. This teaches us that along with prayer and pure faith, we need to take action. We believe the Rebbe will redeem us but we can't rest on our laurels. We need to do more and more to hasten the *Geula*.

People think that the main thing is getting a *bracha* from the Rebbe, but it's also important to know how

to receive a *bracha* that the Rebbe gives. I heard that once, a group of Polish *chassidim* settled in Lubavitch and they went to the Rebbe Rashab and asked for a *bracha* for wealth. They got their *bracha* and were very successful in business.

One of the *chassidim* went to the Rebbe and complained, saying: Why didn't the Rebbe give his own *chassidim brachos* for wealth? The Rebbe said: What should I do? They came in and dragged a *bracha* out of me. When I blessed them, I knew it would be fulfilled. But when you come in, you don't know how to receive *brachos*.

There's definitely an important place for the one on the receiving end of a *bracha*. The Gemara relates that Rav Huna learned by Rav. One day he didn't come to learn, and when Rav asked him why he hadn't come he explained that he had only one garment and he needed to repair it, so he couldn't leave his house.

Rav blessed him that he'd be tremendously wealthy and would be able to walk about in silk garments. Rav's *bracha* was fulfilled and Rav Huna became wealthy, but Rav remained as poor as ever.

Rav was annoyed with Rav Huna, which seems strange because Rav had the ability to bless, so what did he want of Rav Huna? The Gemara explains that upon hearing Rav's blessing to him, Rav Huna should have said to Rav: and the same for you, and then the *bracha* would have been fulfilled for Rav, too. From this we see that the one who receives a *bracha* has an important role to play in the process of the *bracha's* being fulfilled.

The same is true for *kabbalas ha'malchus* (accepting the king as king): the power for this lies with the people, as the Rebbe explains in his *sichos*.

Rabbi Y.Y. Offen: There are many



stories about *chassidim* who received *brachos* from the Rebbe but the fulfillment of the *brachos* was dependent on the *emuna* of the recipient. Sometimes, two *chassidim* received the identical *bracha* and the one who believed got what he wanted, whereas the one who didn't believe didn't get what he wanted.

I once heard that the Rebbe said that when Polish *chassidim* come to him they don't know *chochmos* (mind games). They have simple faith, and this brings down the *brachos*. But Lubavitchers have *chochmos*.

I LEFT THE YECHIDUS AND KNEW I HAD A DAUGHTER

R' Drizin: A Litvishe *rav* told me that in 5722 his daughter had heart

trouble and had to undergo open-heart surgery. This was a complicated and very serious operation, especially in those days. After visiting with various *rabbanim* and not being helped, he came to the Rebbe. The *rav* told the Rebbe that his daughter, mother of two children, needed to undergo a dangerous operation and he was asking for a *bracha*.

Instead of giving a *bracha*, the Rebbe began describing how open-heart surgery is done. For nearly half an hour, the Rebbe went through all the stages of the operation, from the anesthesia to the final stitches and the recovery from the operation. Then the Rebbe told him that one day this operation would be simple, like an appendix operation, and the

Rebbe concluded with his wishes for the success of the operation.

"I left the Rebbe's room knowing that my daughter would come out okay," concluded the *rav*.

I told him that the Rebbe accomplished two things here. First of all, he took hold of the hands of the surgeon and went over the operation with him so he wouldn't make a mistake. Second of all, he turned a Litvak like you into a *chassid* who believes in his *brachos*!

These two things, the description of the operation and the fact that you believed the Rebbe, are what led to the successful conclusion of the operation.

Rabbi Eliezer Kenig: In the Torah,

we read of the importance of belief on the part of the recipient when Hashem wanted to send Moshe Rabbeinu to Egypt. There was a dialogue between Moshe and Hashem about whether the Jewish people would believe Moshe or not. What difference does it make if they believe or not? Couldn't Moshe take them out without their believing him? Apparently not, since in order for *brachos* to be effective the recipient must believe.

Rabbi Halperin: When the Rebbe gave out dollars, it sometimes happened that Klausenberger *chassidim* and Gerrer *chassidim* went by when their *rebbe*s didn't feel well and didn't "say Torah." The Rebbe told them that *chassidim* need to demand that the *rebbe* say Torah. When they told the Rebbe that their *rebbe*s didn't have the strength for it, the Rebbe said: *Chassidim* provide the strength!

This is the gist of the *maamer*, "V'Ata Tetzaveh," the last *maamer* we received from the Rebbe before Chaf-Zayin Adar. The "feet of the people" – all the Jewish people are Moshe's "feet," and the feet can take the head to a place where the head on its own can't get to.

Rabbi Kenig: In 5738, when one of the secretaries tried to prevent *chassidim* from approaching the Rebbe out of concern for the Rebbe's health, the Rebbe said: Hashem gives me the strength to help the *chassidim*, and you're withholding this from me? Let them pass by!

TAKE YOUR WIFE HOME FROM THE HOSPITAL

Rabbi Yaakov Raynitz: As the *madrich* (Dormitory Supervisor) in the *yeshiva* in Lud, I see the simple faith of the boys. It's truly amazing. More than half of the boys came here to the Rebbe despite the difficulties involved. They get a *chayus* here for the entire year, and we see this

afterwards in the *yeshiva*. They live with Moshiach, announce "Yechi" after the *davening*, learn *inyanei Moshiach* and *Geula*, and enthusiastically do the Rebbe's *mivtzaim*.

What makes it easier for them to gain their parents' permission to come is the knowledge that things are organized here, thanks to Eshel – Hachnasas Orchim. Mothers call me, nervous about their sons, and they ask how their sons will manage for an entire month away from home. When they hear about the wonderful hospitality they get here, it really calms them.

I remember the first time I came here, in Elul 5722. R' Dovid Raskin stood near 770 holding a list, and sent guests to people's homes. It wasn't at all organized, and people sometimes had to sleep in 770. When R' Yaroslavsky hadn't yet founded the Hachnasas Orchim, he would invite guests to his apartment to have coffee and cake. That year the Rebbe said that hospitality is greater than greeting the Sh'china, that even if a Jew does a *mitzva* and unites with the Sh'china, hospitality is even greater.

I once went to Tzfas on 5 Av, the Arizal's *yahrtzeit*. In Chaifa, a Polish *chassid* got on the bus and sat down next to me. He realized I was a Lubavitcher and said: I'll tell you who the Lubavitcher Rebbe is.

He began to tell me that in the 60's he lived in New York, near Crown Heights. He had heard about the Rebbe but had no connection to Chabad. Then his wife had a heart attack. She was at the beginning of the ninth month of pregnancy, and when she arrived at the hospital the doctors said she had to have a Cesarean section, because if labor would begin her heart would not be able to take it.

He said that before agreeing to the operation, he wanted to get a *bracha* from his *rebbe*. He went to his *rebbe*, as well as to other *rebbe*s, but all of

them rolled their eyes heavenward but could not tell him whether or not to do the surgery.

Having no other recourse, he went to the Lubavitcher Rebbe. At that time, the Rebbe was still young and was considered by other *chassidim* as an "American *rebbe*," without a *shtraimel*... But when you need a *bracha* you go to the Lubavitcher Rebbe.

He had a private audience with the Rebbe, and he told the Rebbe about his wife and burst into tears. The Rebbe looked at him with a gentle smile and said: Dear young man, relax, you have nothing to fear. You will have a healthy child. You can go to the hospital and take your wife home, and with Hashem's help, she will give birth to a healthy child and everything will be all right.

At first, he was shocked by the supreme confidence with which the Rebbe said that, but the Rebbe gave him new strength and he went to the hospital and said he wanted to take his wife home.

The doctors were sure he had lost his mind, and they tried to explain to him how dangerous his wife's condition was, and how a natural birth would likely end in the deaths of mother and baby. He stood his ground, strong in his *emuna* in what the Rebbe had told him. He signed the consent form and took his wife home.

He ended the story by pointing to his wife and daughter, who were sitting on the bus, and said: This is my wife and daughter, who are just fine, *baruch Hashem!*

There are so many stories floating around about the Rebbe, especially lately when the Rebbe answers through the *Igros Kodesh*. At home, when I'm not working in *yeshiva*, it has become like a Chabad house with people coming to write to the Rebbe and seeing miracles.

R' Drizin: So many people had a connection to the Rebbe that we don't even know a fraction of the miracle stories. When the Rebbe gave out dollars there were hundreds, even thousands of miracles. People came from all over the world, and we don't even know where they came from and where they went to, but each of them has a story with the Rebbe.

I heard that one of the residents of Crown Heights was driving on a highway in New York and was stopped for speeding. When the police officer saw the Rebbe's picture, he asked her if she had a connection to the man in the picture. She said she did and the officer said: If you have a connection to him, I won't

The Rebbe would often repeat his aphorism, "*L'chat'chilla aribber.*" My brother Shlomo lived here in the 60's and at that time the government made it possible to buy a house with very low mortgage rates. My brother asked the Rebbe about it and got a *bracha*. He went to the banks, but since this was something new, they didn't know how it worked and they sent him from clerk to clerk. At a certain point he got disgusted by the runaround and asked them who had to give the final stamp of approval. They told him that it was the head manager of the bank in Manhattan.

He went to Manhattan and entered the office of that manager,

had no choice but to give him the mortgage.

A short time later, Rabbi Nissan Mindel went to the Rebbe in connection with something he needed to arrange and he told the Rebbe that he had big problems with it. The Rebbe told him: Learn from Shlomo Raynitz how to do things "*L'chat'chilla aribber.*"

Rabbi Yitzchok Springer:

Sometimes you also need to be stubborn to get *brachos* from the Rebbe. There was a woman whose brother was stuck behind the Iron Curtain, and once, at a women's gathering, she stood up in front of the Rebbe and didn't budge until the Rebbe promised her that her brother would be able to leave the country.

A short time later her brother got out, and when he had a private audience with the Rebbe, the Rebbe told him: You should know that your sister got you out of there!

Someone whose brother-in-law is weak in the belief of the Rebbe being *chai v'kayam* and that the Rebbe continues to answer us told me that one day he had a serious problem and he decided to write to the Rebbe. He put the letter into a volume of *Igros Kodesh* and didn't get an answer. He wrote again, but didn't get an answer. When he came complaining to his brother-in-law, his brother-in-law said: When you write to the Rebbe you have to do so seriously, exactly like fifteen years ago when you used to write. Go to the *mikva*, put on your gartel, and make a good resolution, and then write.

After doing all that, he wrote to the Rebbe and got a clear answer. At the beginning of the letter it said, "I received the three letters you sent..."

L'chaim, may we merit to immediately see the revelation of the Rebbe MH"M. *Yechi Adoneinu Moreinu V'Rabbeinu, Melech HaMoshiach L'olam Va'ed!*

That is, how long will you continue asking for yourself? Give yourself over to Hashem and stop thinking about yourself. But Chana continued to ask, explaining that her asking for gashmius is also for Hashem.

--Rabbi Levi Yitzchok Ginsberg

give you a ticket.

When she asked what connection he had with the Rebbe, he told her that he often was part of the police escort that accompanied the Rebbe to the Ohel. His wife once said to him that since they were married for five years without children, he should ask the Rabbi of the Jews for a blessing.

He did so and they had a son. Do you know what we call our son? the gentile policeman asked her. Mendy!

HOW DO YOU DO L'CHAT'CHILLA ARIBBER?

Rabbi Raynitz: Tomorrow is the Ushpizin of the Rebbe Maharash.

asking to speak to him. The secretary asked him for his name and he said, "Rabbi Raynitz." The manager didn't know anybody by that name, but he told the secretary to let him in.

He went in and he put all the papers on the desk, and said that he had been told that if the manager signed all the papers he would get a mortgage. The manager got a kick out of the whole thing and said, "what's the problem," and immediately signed all the papers. Afterwards, when my brother went to the bank with all the signed papers, the officials were a bit annoyed with him for bypassing them and going directly to the top manager, but they

A MAN OF TRUTH WITH THE PRIDE OF YAAKOV

BY SHNEUR ZALMAN BERGER AND AVROHOM RAYNITZ

*He spent years in labor camps after sacrificing himself for someone else, nevertheless he continued to observe mitzvos at great personal danger. * A profile of a courageous man with a heart of gold – R' Yosef Motchkin, a"h.*

On 17 Elul of this year, R' Chaim Yosef Motchkin passed away in New York after a serious illness, at the age of 83. He was the son of the famous *mashpia*, R' Peretz Motchkin, a"h, and the son-in-law of Rabbi Zalman Leib Estulin. R' Yosef was a *chassid* and *baal middos tovos*, who had a good heart and great courage, qualities he used to help Jews in the difficult years under communist rule, even to the point of *mesirus nefesh*.

RAISED WITH SELF-SACRIFICE

R' Yosef (who was known as "Yoske") was born in the year 5680 (1920), shortly after the Russian Revolution. He was raised in the town of Seminavka, which is near Homel. He received his *chassidic* education from his father, along with an extra measure of *pikchus* (cleverness), courage, and the desire to help others even to the point of *mesirus nefesh* (self-sacrifice). His

father hired a private tutor, and the boy was assessed as being gifted with a prodigious memory. At a later point, he learned with the *mashpia* R' Yisroel Noach Belinitzky in Kremenchug.

In 5685 the family moved to Simferopol in Crimea. R' Peretz, who was fully devoted to the *shlichus* of the Rebbe Rayatz and was occupied with strengthening *Yiddishkeit* in Simferopol and the surrounding towns, included his young sons, Yosef and Mulle, in his holy work.

They often met policemen and members of the N.K.V.D. on the roads, who searched R' Peretz's bags. R' Peretz would take his eight-year-old son, Yosef, along with his older brother, Mulle, and hide his *chalaf* (knife for *sh'chita*) in their clothing, knowing that the children's clothing wouldn't be searched. Thus, even in their childhood, his children were raised with real *mesirus nefesh*. This *chinuch* bore fruit years later when R' Yosef

worked energetically on behalf of the Jews of the Soviet Union.

In his youth, he once rode a train, and near him sat a group of peasants who began boasting about how they started up with Jews. He was upset to hear this, and at a certain point he couldn't restrain himself, and he said to them: Until now you told about how you started up with Jews; now you'll be able to tell how a Jew hit you the way you deserve! And R' Yosef laced into them, broke some of their teeth, and jumped off the train.

SMUGGLING CHASSIDIM FROM LENINGRAD

His family moved to the big city of Leningrad. When he grew of age, R' Yosef went to work in home-based manufacturing, along with his older brother Mulle (Shmuel), a"h, and R' Michoel Bliner (the grandson of the famous *chassid*, R' Michoel Bliner). They brought the weaving machines to private houses so that they wouldn't need to work on Shabbos, and then they sold their work in the local market.

When he earned money, he didn't keep it for himself, but used it to help many *chassidim*. He became known already back then as a tremendous philanthropist.

When the cursed Germans began to bomb Leningrad, *Anash* fled the city. R' Shmuel Prus relates:

"It was during the war between the Russians and the Germans. The Germans quickly captured huge parts of Russia and rapidly approached Leningrad. The government authorities began moving their offices deep into Russia, and they made sure there were special train tickets for the government employees and their families so they could continue their work far from the burning front. Naturally, this saved the lives of these people.

"The situation grew worse daily. The Germans were approaching ever closer. Every night the city was bombed. People fell like flies and bodies swollen by starvation lay in the streets. Everybody tried to save themselves, but there weren't enough trains for all the citizens. Train tickets had long since disappeared, even from the black market. Each ticket wasn't merely a train ticket but a ticket to life. People were prepared to spend a fortune for them.

"R' Yosef entered the office where the tickets for those privileged individuals were being disbursed, and

using various pretexts he walked around until he found an opportune moment and he snatched a pile of tickets that were ready and signed and only needed the person's name filled in.

"If he had wanted, he could have left the city an extremely wealthy man by selling them, but R' Yosef came to me and gave me the package.

At that time, it wasn't clear to us whether the Germans were better than the Russians or vice versa, and therefore many of *Anash* didn't rush to leave, thinking it was better to wait for the Germans. Since I had heard about what the Germans had done, I felt that we must flee.

"A few days later I went to *shul* with the pile of tickets and said that whoever wanted to leave the city should take a ticket. These tickets saved the lives of dozens of *chassidim* and their families who escaped by the skin of their teeth."

DISTRIBUTING FOOD COUPONS TO REFUGEES

Along with dozens of *Anash*, R' Yosef took the train, perhaps the last one that managed to escape the hell of the city. Due to starvation and the

Everybody tried to save themselves, but there weren't enough trains for all the citizens. Train tickets had long since disappeared, even from the black market. Each ticket wasn't merely a train ticket but a ticket to life. People were prepared to spend a fortune for them.



rigors of the trip via the train system that was the target of German bombing raids, R' Mulle became very ill and lay there helplessly throughout the trip south to Samarkand.

Samarkand was flooded with refugees, and the authorities refused to allow the train to stop at the station so they wouldn't get even more refugees.

The next stop was about seven kilometers away. That is where they all got off. R' Yosef picked up his brother and put him on his shoulders, and carried him to the city, staying at his side until he found him a bed in a hospital and made sure he was being properly cared for. Only then did he return to the station to help his father

and the other people from the train get to the city.

There was a terrible famine in Tashkent, and many Jews, *chassidim* included, died of hunger, contagious diseases, and the freezing cold. Food was obtainable only with food coupons or on the black market. Since most of the refugees were there illegally, they did not receive government ration cards. They didn't have money to buy food with on the black market, and thus many starved to death.

R' Yosef got to work. He managed to find the driver of the armored vehicle which picked up the food coupons from the stores after they were used, and by offering a hefty bribe, he managed to convince the fellow to give him a large number of coupons. He then distributed these precious food coupons among the refugees, many of them *Anash*, and saved the lives of hundreds of people from hunger and death.

Later on R' Yosef came up with a brilliant idea. There were many clothing factories in Tashkent, and certain parts of the clothing were brought from distant Moscow. The government did not allow others factories to manufacture these parts, and the factories in Tashkent had to pay large sums of money for the delivery of the merchandise from Moscow.

R' Yosef spoke to the right people in Tashkent, and by using a large bribe, he convinced them to look away and to enable him to open a factory that manufactured these parts in Tashkent. After getting their agreement, he opened a large factory and employed dozens of *Anash*, who were able to earn an honorable livelihood, without having to work on Shabbos, of course.

Since the employees were *Anash*, *shiurim* were organized there, too, and thus R' Yosef's business was helpful both *b'gashmius* and *b'ruchnius*.

When *Anash* wanted to build a *mikva* in Tashkent, they came up against a serious problem. During the war, it wasn't possible to obtain cement. The government took all building materials for government purposes, and cement for private use was unavailable.

R' Yosef stood on the main road, and when he saw a cement truck he stopped it, put a nice sum into the driver's pocket, and the driver brought the cement to the site where the *mikva*

behind lock and key. When R' Nissan Nemanov heard about this, he told R' Yosef about it and asked him to get Mulle out.

R' Yosef went to police headquarters in Tashkent, put a large sum of money down on the table and asked for Mulle's release. This took great courage since it could have ended badly (and it did). The officer was happy to get the money and R' Yosef thought he had managed to bribe the right man in the right place, but it turned out he was wrong.

Apparently, the K.G.B. suspected that the warden received bribes from time to time and they were listening in on the conversation from behind the door. When R' Yosef left, they allowed him to leave and then they walked in and caught the officer red-handed with the money still on the table.

After they arrested him they went in search of R' Yosef, but he was already on the train on his way to a nearby town where he was supposed to sign on a large business deal with the government. After a brief chase, the K.G.B. agents managed to catch up with him and arrest him.

(Years later, R' Yosef mentioned that business deal and said sadly that if he had concluded the deal he would have been able to pay all the expenses of Tomchei Tmimim in Russia for many years to come.)

R' Yosef, who was never afraid of going all-out to help someone, fell into their evil hands. He was sentenced together with Mulle Pruss. Pruss was sentenced to ten years and R' Yosef was given five years. The two of them, fortunately, were sent together to the labor camp, called Yelgentch, about twenty kilometers from Tashkent. Being there together made it easier for them to endure their imprisonment and strengthened them both.



R' Peretz Motchkin with his children, Mulle (above) and Yosef (in front)

was being built by his brother Leibel.

OBSERVING MITZVOS IN THE LABOR CAMP

R' Yosef and R' Shmuel (Mulle) Pruss were very close friends. This friendship began while they were in Leningrad and lasted for years. It was 5703 (1943) when the N.K.V.D. arrested Mulle Pruss and put him

Despite the difficult living conditions in the camp, they did their best to observe *mitzvos*. These two *chassidim* were known for their courage and resourcefulness, and these qualities stood them well as the following stories will attest.

The two *chassidim* did every *mitzva* they possibly could. One time, because of their insistence on doing a *mitzva*, the officer in charge ordered their clothing removed and that they be placed in solitary confinement. This was in the middle of the winter and it was well below zero degrees. “The suffering was indescribable,” says Mulle Pruss. “When they came to relieve us after spending the day in solitary confinement, we couldn’t get dressed since our limbs were frozen.”

The battle was worthwhile because afterwards they weren’t prevented from keeping *mitzvos*. They were also able to observe Shabbos, and they were careful to refrain from working on Shabbos. All their battles for *shmiras Shabbos* were successful.

At a certain point, senior officials came to their camp to make inspections. Someone told them that the religious Jews in the camp didn’t work on Shabbos. The senior officials asked the camp commandants about the quota of the religious Jews, and when the camp commandants said their production was good, the senior officials allowed things to continue as they had before with six days of work and no work on Shabbos. It was an open miracle.

The camp had a department for “reeducation,” whose purpose was the indoctrination of prisoners who refused to follow communist ways. All the prisoners were terrified of this department, which was known for its cruelty.

One day, R’ Yosef and R’ Mulle were called to the head of the department, and he asked them many questions: Why are you different? Why don’t you work on Shabbos? Then he got to his

point: If you were not allowed to observe your Shabbos, would you be ready to be taken out to be killed?

To the surprise of the officer the two of them said yes. “If they do not allow us to keep our religious laws, we are ready to die,” they said fearlessly.

The officer inquired about Pesach. “What will you eat?” They explained that they had to be allowed to receive a food parcel with *matzos* and special Pesach food. “And what will you do if you are not allowed to receive the *matzos* and Pesach food?”

“We’ll starve to death,” they said.



R’ Yosef Motchkin as a young man

The officer realized that these were stubborn men, ready to die for their principles, and he immediately approved the *matzos* and food products for Pesach, such as vegetables. Before they left his room the officer whispered, “You should know that I’m Jewish. My mother also wants *matza*. If you get *matzos*, don’t forget to give me one.”

A half a year went by and Rosh HaShana was around the corner. Somehow, they managed to obtain a *shofar*, but in the middle of the *t’kios* there was a commotion in the camp.

When they saw they were not able to continue, they threw the *shofar* at a distance and so the officers couldn’t find the source of the strange sounds they had heard.

Two weeks later, it was Sukkos, and there was a Georgian Jew in the camp by the name of Avrohom, who became friendly with them. He was also gifted with great resourcefulness and boundless courage. He decided to build them a *sukka*. He had been imprisoned because he was the head of a big gang, and in the camp he was considered “King of the Prisoners.” He ordered some prisoners to get him wood, and he told other prisoners to get him reeds for *s’chach*. He built the small and secret *sukka* near one of the walls, right there in the middle of the camp.

The first night of Sukkos, the threesome needed wine for kiddush. Resourceful Avrohom the Georgian got a bottle of vodka over which the *chassidim* made kiddush. They even got two potatoes that served as *lechem mishna*.

That night the door suddenly opened and there stood one of the commanders of the camp, in uniform, who began to scream, curse, and threaten. They thought they would be momentarily taken out and shot but the commander glanced around, made sure no one was looking, and said, “I’m also Jewish. I know this is Sukkos. I’ve been watching you for a few days now because I know you are my only chance of having a *sukka*.”

He sat down with them, made *Kiddush* on *mashkeh*, reviewed a page of Gemara that he knew by heart from the days he had learned before the Revolution, and left, but not before asking them to keep his secret. If he had been caught he would have been killed, but the *neshama* of Jew... Despite the shared secret, each time they encountered him, the encounter did not end pleasantly.

(To be continued.)

11:00 PM AT THE MAYOR'S HOUSE

BY RABBI YOSEF YITZCHOK BECKERMAN, SHLIACH IN GIVATAYIM, ERETZ YISROEL

Here's a story that happened to me before the last elections in our city:

The mayor, Mr. Efraim (Effy) Stanzler, is a big friend of Chabad. He has written to the Rebbe a number of times, and has received amazing answers.

The *mosdos* (institutions) in Givatayim are in serious need of buildings. It's been years that we have been in various unsuitable buildings. It's been years that we've been asking the city council for a building for our kindergarten, since until now the kindergarten has been in the women's section of the *shul*, and every Friday they had to dismantle it for Shabbos. Naturally, we couldn't go on like this.

Over the years, we worked on persuading the public of the need for the city council to give us a building for the kindergarten. We made a beautiful dinner. We've also had Rabbi Groner visit our city, and he stayed at the mayor's house. We made prodigious efforts to get a building.

At a certain point, we realized it was hopeless, and we looked into putting the kindergarten into a caravan. The mayor agreed to this. This was around Pesach 5763. However, even getting the caravan set up took a long time, and I went back to pressuring the mayor into giving us a suitable building for the kindergarten. The mayor told me to meet with the city's engineer in order to arrange the setting up of a caravan with him.

When I met with the engineer, I thought to myself, why put in so much

money and energy into setting up a caravan if we can build our own building in a manner of "*Lchat'chilla aribber?*" The engineer said we could build a three-storey building on the lot designated for the caravan. I brought a surveyor and an architect to draw up the plans.

Once again our plans were held up. I felt really down about all these delays and we just couldn't continue running the kindergarten under those conditions. I wrote to the Rebbe and the answer was in *Igros Kodesh*, vol. 6, letter 1721:

"Regarding the opposition of the city council of Lud, they should try to speak to Mr. Efraim Krasna and remind him that he visited me together with Dr. Yaakov Griffel. And during the course of our conversation when they spoke about the coercion in religious matters in Eretz Yisroel, he promised me that if I knew of a situation like this and I would inform him, he would make sure things were taken care of justly. (Even though it isn't directly related to him, since I think he is in the department of Settlement and Organization – still, he is influential). Since this is the first time that I am asking him something in connection with his promise, I hope he will get involved in this and be successful. You can also speak to Mr. Shazar, and tell him that in accordance with our conversation he will certainly use his influence to correct the injustice..."

"I hope that you are arranging things in such a way that you are not investing money into shacks and

buildings, especially when the administration of the yeshiva in Lud promised me one shack, and certainly in certain places you should work on the local city council so they give you a suitable building. And in the other places, with the right pressure they will certainly receive from the P'eylim [organization], a priori from what they give the political parties, how much more so will they give the *chareidim* who are not affiliated with any party..."

I saw amazing Divine providence in this answer. First off, the Rebbe told me to speak to Efraim, the name of our mayor. Second of all, the Rebbe spoke of permits for buildings for schools. Thirdly, the Rebbe warned not to invest money in shacks and buildings because the local city council would give a suitable building!

I had already given up on getting a building from the city council because I knew that there weren't any extra buildings sitting around, and they were renovating old buildings (in general, Givatayim is suffering from a serious lack of available property).

In any case, I spoke to my *mashpia* and asked him what to do. After hearing the Rebbe's answer he said to simply do what the Rebbe said and to speak to the mayor and ask him for a building!

I went to his office and showed him the letter I had opened to in the *Igros*, saying simply "we have a building."

He said there was a bit of a problem, especially since it was right before elections. I realized that he

wasn't looking for additional problems before elections, because in other places when the council does something for religious people it helps the candidate, but not in Givatayim.

I told the mayor that the children needed a normal environment at the beginning of the school year and we couldn't wait until after the elections.

In the end, three days before school began, we got a huge building from the city council on a large piece of land, one of the nicest in the city. You have to know what it's like in Givatayim to appreciate what a miracle this is.

* * *

This story is actually a continuation of another story that occurred with the mayor, with the same letter! On 20 Av 5757, there was a *farbrengen* in the Chabad house of Givatayim with the *mashpia* Rabbi Zalman Landau. He spoke about answers from the Rebbe through the *Igros Kodesh*, and said that in order to get an answer you need strong *emuna*. Then Rabbi Beckerman said that they needed to say *l'chaim* that "Hashem should help the mayor

find a suitable place for the Chabad house."

R' Landau heard this and told R' Beckerman, "So bring the mayor to the *farbrengen*."

R' Beckerman said that bringing the mayor to the *farbrengen* was too difficult, but what about going to his house (which shows how warm the relationship between him and the mayor is).

"It was 11:00 pm," says R' Beckerman, "and I didn't know whether we should go to his house at that hour or whether he'd be home. I decided to ask the Rebbe, and in a letter from the year 5712 (letter #1721) the Rebbe writes, **"Regarding the opposition of the city council of Lud, they should try to speak to Mr. Efraim ... and remind him that he visited me together with Dr. ...and during the course of our conversation when they spoke about the coercion in religious matters in Eretz Yisroel, he promised me that if I knew of a situation like this and I would inform him, he would make sure things were**

taken care of justly ... Certainly in certain places you should work on the local city council to give you a suitable building..."

There couldn't have been a clearer answer than that. Our mayor's name was Efraim and the Rebbe was saying we had to talk to him about the buildings the council would give "in accordance with justice."

"We took a bottle of *mashkeh* and knocked on the mayor's door. He welcomed us in and we told him we were on a mission from the Rebbe. We began talking about the significance of Chaf Av and then told him about the letter we had opened to. He read the letter once and twice and was very moved.

"Rabbi Beckerman, you don't know what the Rebbe is writing here. You might think the letter has nothing to do with us, since it was written back in 5712 and about Lud, but the Rebbe is referring to me. I, Efraim, was born in 5712 in the city of Lud!"

You can just imagine the results of that *farbrengen* with the mayor...



Celebrating the mayor's birthday in Rabbi Beckerman's home

THE MAN WHO BROUGHT 19 KISLEV TO MIZRACHI

BY SHNEUR ZALMAN BERGER



*When he founded the B'nei Akiva Yeshiva in Kfar HaRoeh he included a Tanya class. He himself learned Tanya every Shabbos. * In honor of Yud-Tes Kislev, Rosh HaShana L'Chassidus and the yahrtzeit of Rabbi Moshe Tzvi Neria, a"h, Beis Moshiach brings you the story behind the connection of the "father" of the "knitted yarmulkes" generation and the Rebbe MH"M and chassidus Chabad.*

Mrs. Tzila Bar-Eli, daughter of Rabbi Neria, a"h, relates:

"The connection between my father and the Lubavitcher Rebbe was very strong. It's hard to gather all the relevant details now, but from the little that I know, my father had a lively correspondence with the Rebbe. He would consult with him about both communal as well as personal matters. I know that my father met the Rebbe many times and participated in *farbrengens*."

We can learn of this nonstop connection with the Rebbe from a

letter the Rebbe wrote to R' Neria (Heichal Menachem vol. 3, p. 151 from 11 Kislev 5719): "In answer to your letter of 4 Kislev with the enclosed, you have certainly already received my response to your previous letter..."

R' Neria was the one who instilled the importance of learning *chassidus* into the *talmidim* of the B'nei Akiva *yeshivos*. He also taught them many Chabad *niggunim*. He even went so far as to encourage the B'nei Akiva *roshei yeshivos* to send their students to the *farbrengens* for *yeshiva* students that took place every Yud-Tes Kislev in

Kfar Chabad, and he was the main speaker at these *farbrengens*. This paved the way for the *Tanya* classes in B'nei Akiva *yeshivos*. As a result of this, many of their *talmidim* became Chabad *chassidim*, some of them serving as *roshei yeshivos*, *shluchim*, directors of institutions, etc.

One wonders what motivated the person who is considered the main educator of the "*kippot srugot*" (knitted yarmulkes) to instill such ardent Chabad *chassidic* values in his students? Why did he start a *Tanya shiur* in his *yeshiva*?

CHASSIDIC CONNECTIONS

One might suspect, and rightly so, that such a warm connection to *chassidus* must have begun in his childhood, and even before that, in the days of his father, R' Pesachya Menkin (the family's original name was Menkin; the name Neria was a literary name he adopted).

When his father was young he was curious about the world of *chassidus*. He heard about Lubavitch while in his hometown of Poltava, where there was a large Chabad community. He traveled to Lubavitch for Elul-Tishrei and in Tomchei T'mimim he learned,

listened to *sichos*, and studied *maamarim* of the Rebbe Rashab.

He later told his children about his positive impressions of his visit to Lubavitch, and his son, Moshe Tzvi, wanted a taste of *chassidus*, too. Moshe Tzvi was born on 21 Shevat 5673 (1913) in the Polish town of Lodz. His parents lovingly called him Moishe Hershele. His father had a rabbinic position in the town and learned Torah day and night. Despite his busy schedule, he devoted a great deal of attention to his children's education, trying to instill in them a love for Torah and those who learned it. On special occasions he would tell his children about their illustrious family.

Because of his modesty, R' Pesachya didn't praise himself to his children, rather his wife told them that her life's dream was to marry a Torah scholar, and when Pesachya Poltaver was suggested, her father was told that this young man was a *talmid chacham* (Torah scholar) and a great *shakdan* (diligent student).

About the Menkin family, they would say, "*Menkin – dos iz di smetena fun Charkov un Poltava*" (Menkin is the cream of the towns of Charkov and Poltava).

There were T'mimim and Chabad *chassidim* from the Menkin family, such as Rabbi Alexander Sender Menkin, who learned in Tomchei T'mimim in Lubavitch. Another branch of the family produced Rebbetzin Malka Menkin, wife of Rabbi Aryeh Leib Lipsker, *a"h*, of Lud, mother of the Lipsker family.

TORAH STUDY UNDER DIFFICULT CIRCUMSTANCES

The communist regime began oppressing those who were religiously observant. A decree was handed down in which all citizens were required to send their children to public school, where they learned heresy. R' Pesachya did not send his children to school but taught them Torah at home. This entailed great self-sacrifice, because the punishment for doing

this was severe.

While still young, R' Neria's diligence in learning amazed his family and those who knew him. His older brother, R' Yosef Chaim, relates, "When Moshe Tzvi wanted to read a book on a high shelf, he took a chair and climbed on it. While still standing on the chair he reached for the book and read it for hours. We called him to climb down, but he didn't hear us."

After Pesach 5686 (1926), when he was all of thirteen years old, Moshe Tzvi left home for the *yeshiva* in Minsk which was led by Rabbi Yehoshua Horodner. The *yeshiva* was an underground, i.e., secret *yeshiva* and the students snuck in and out. They went about in pairs and made sure not to be seen in large groups. The *shul* was located near a side street, which was helpful. The *bachurim* learned in the *ezras nashim* (women's section) on the second floor. One of the *talmidim* sat near the window and watched the entrance, and warned of the approach of strangers.

When a stranger approached, he quieted the boys and the *rosh yeshiva* would descend by a ladder that was left on the side of the building, and the boys remained without a teacher, ready to claim that they were young boys who learned by themselves.

It was difficult to hide the existence of the *yeshiva* from the authorities when it had dozens of students. The boys were caught a number of times and they were miraculously saved. R' Neria told about those days:

"One winter night a Jewish police officer surprised us. Sukenik was his name, and he had a list of the *talmidim*. Some of the *talmidim* managed to hide, while the rest were registered as citizens of the



Underground study in his youth

town of Minsk. Following this incident, the *hanhala* (administration) decided to break up the group of *talmidim* and send them to various shuls for a while. A week or two later we regrouped.”

Those weren't idyllic days. They were dark and menacing days for the Jews of Russia, and R' Neria wrote about this years afterwards:

And the sun rose and the sun set.

*To our sorrow the order of
Creation has changed.*

Setting without rising.

*We hope for light, but there isn't
any.*

*The last candles that illuminate
Russian Jewry are being extinguished.*

*The darkness intensifies and a
gloom encompasses religious life,
namely, the remnants who sacrifice
their lives for the holiness of our
Torah.*

Despite the persecution that religious people suffered in those days, young Moshe Tzvi Menkin (Neria) wasn't scared off; he continued learning. Not only that, but he began learning *chassidus*, something that was completely “*pasul*” (unacceptable) to the communists, since this meant he belonged to the “Schneersohns.”

He joined some friends and they learned *chassidus* from the *mashpia* Rabbi Avrohom Boruch Pevzner, *a”h*. The class took place daily in the afternoon at the Lubavitcher shtibel in Minsk. Lippa, the son of the *dayan* in Bobruisk, organized the *shiur*.

For a full year they learned *Shaar HaYichud V’HaEmuna* and in Elul they learned *Igeres HaT’shuva* and *Kuntres HaT’filla*. Every so often they attended *farbrengens* that took place in R' Pevzner's house, where they heard *chassidus* and sang heartwarming *chassidic niggunim*.

Moshe Tzvi enjoyed these *chassidus* classes since he still remembered his father's praise for the *chassidus* he had learned in Tomchei T'mimim in Lubavitch. “When I told my father about it, and he was from a family of *misnagdim*, he told me that in his youth he had traveled to Lubavitch and stayed there for the Yomim Noraim because he wanted to see what Chabad *chassidus* was all about. My father told me that he still had the taste of the *chassidic* talks of Rashbatz, the teacher of the Rebbe Rayatz, as at the time they were said.”

At the beginning of 5689, he



The letter R' Neria received from the Rebbe

left the *yeshiva* in Minsk and went to learn in Shklov by the *rav* of the city, the *gaon* Rabbi Mordechai Feinstein (brother of Rabbi Moshe Feinstein). He studied assiduously for over a year until communist soldiers overran the *yeshiva*.

It was 23 Shevat 5690 (1930) and the *talmidim* were learning in the Tribess *shul* when two policemen burst in, one in uniform and the other in plainclothes. The policeman in uniform quickly removed his revolver and yelled, “You're under arrest.”

In the middle of that wintry

night, the *talmidim* were hauled off to the police station. Since the cells were full, they spent the night in the offices. They continued learning the Gemara they had brought along with them, the tractate *K'subos*, *daf* 30, and when they tired, they caught a few snatches of sleep on the desks.

In the morning they were taken for interrogation and were asked to explain what they were doing, who they had come to, what they sought in the city, whether the *rav* of the city learned with them, etc. The *bachurim* denied any connection to the local *rav* and maintained that they had come to Shklov since they knew there were many *s'farim* there that were unavailable elsewhere.

Since they were young (R' Neria was 16), they weren't sentenced but were ordered to go back to their respective hometowns. R' Neria went straight to Moscow. He realized that he couldn't continue living a Jewish life under those conditions, and he began working on getting permits to leave the country for Eretz Yisroel.

THE REBBE RAYATZ HELPS R' NERIA

In Moscow he stayed with his brother, R' Yosef Menkin, though he quickly realized that it was too crowded for him to remain there. The next morning he went to *daven*, where he met some *bachurim* whose place of learning had been closed down by the government. He became acquainted with Zisel Bunin, later known as the *chassid* Rabbi Alexander Bin Nun, who became a close friend.

“I met a young Lubavitcher with a fair face and brown eyes who said he was also exiled from his place of Torah study, the *yeshiva* Tomchei T'mimim in Nevel, which had been closed down.”



The young Moshe Tzvi Neria

Moshe Tzvi visited the home of Rabbi Abba Dovid Goldfein, where he met a young *bachur* by the name of Dovid Chanzin, later to become a member of the Beis Din Rabbanei Chabad in Eretz Yisroel. According to R' Neria's testimony, R' Chanzin had learned through all of Shas by the time he was seventeen. The two boys liked each other and learned together in R' Chanzin's house, where he lived with his widowed mother in Cherkizova, a small suburb of Moscow. They learned the tractate of Bava Kama together in depth, and the tractate of P'sachim more quickly.

While staying in Moscow, R' Neria made great efforts to obtain permission to leave the country. Many people helped him, among them Rabbi Tzvi Yehuda Kook, *zt"l*. When it came time to pay for the passport, he had to pay thirty dollars, a huge sum in those days. R' Neria asked some people abroad for help. A letter came from the Rebbe Rayatz, who sent him the full amount!

While waiting in the Ministry of the Interior to get his passport, he got into a conversation with Rabbi Yechezkel Abramsky, who had also

come to get his passport but was denied it and imprisoned. R' Neria's friends warned him to flee from Moscow since he was seen talking to Rabbi Abramsky, and who knew what might happen.

R' Neria remained in Moscow another few hours in order to say goodbye to his relatives and his friend, R' Dovid Chanzin. When he arrived at the Chanzin home, they were surprised to hear about his leaving. R' Chanzin embraced him and danced with him for joy. Everybody expressed their hopes that they would soon be able to follow him out of the Soviet Union.

On 23 Sivan 5690 (1930), R' Neria got permission to leave the country, and four years later, R' Chanzin left too. When R' Chanzin arrived in Eretz Yisroel, the two resumed their learning together. This is what R' Neria wrote in his diary in the winter of 5694 (when he was learning in Yeshivas Merkaz HaRav, led by Rabbi Avrohom Yitzchok Kook):

"Rabbi Dovid Chanzin arrived. I know him from Moscow. He has already learned through Shas. Now he'll live in my apartment. I think I will arrange to learn with him. He's a *shakdan* (diligent) and a fine *bachur*."

R' Neria's daughter, Tzila Bar Eli, says that the two lived in the same apartment for a long time and learned together for hours. "In one of my father's diaries it mentions what he said at a friend's *Sheva Brachos*. It was repeated from his friend Dovid Chanzin."

CHABAD MELODIES IN RAV KOOK'S YESHIVA

Upon his arrival in Eretz Yisroel, R' Neria entered Merkaz HaRav, and absorbed the teachings of Rabbi Avrohom Yitzchok Kook, which helped form his spiritual

worldview. However, he didn't lose the sweet taste of *chassidus* that he gotten from the *mashpia* R' Pevzner and the *farbrengens* he attended. Over the years, he started many *chassidus* classes and taught thousands of *talmidim* Chabad *niggunim*.

R' Neria didn't see this as a contradiction to his teacher, R' Kook. R' Kook also had a warm connection with Chabad, as Rabbi Harel Cohen, one of R' Neria's close disciples, relates:

"Our teacher, as one who wrote of the life and deeds of his great teacher, Rabbi A.Y. Kook, *zt"l*, did not neglect to write of his outlook towards *chassidus* Chabad. In '*Sichos HaRaYaH*,' he even devoted a chapter to this, chapter 23, which is called, 'The World of Chabad.'

"R' Kook's mother, Perel Zlate," said R' Neria, "was the daughter of R' Refael, a *talmid* of Yeshivas Volozhin, who found his way to Chabad and was *mekushar* to the Tzemach Tzedek."

R' Refael was a great Torah scholar and he founded the Chabad *shtibel* in Griba, the birthplace of R' Kook, in the Korland district in Latvia. R' Refael even brought the *mashpia-chozer* R' Yechezkel Yanover, *zt"l*, the "chozer from Kopust" to the *chassidic* community in the town and its environs. R' Kook, in his childhood, heard the talks of the *chozer* and was greatly influenced by them, as he said to R' Neria.

"The history of his rebbi, R' Kook, *zt"l*, include strong ties with Chabad, and R' Neria absorbed the teachings of Chabad that were within the teachings of R' Kook. R' Neria summed up that chapter with words that only he could have expressed: 'The third Shabbos meal is saturated with Chabad *niggunim*, in which the *mashpia* R' Yechezkel

Yanover, z"l, said *maamarei dach* ("words of the living G-d") in the dark at dusk, *maamarei chassidus* that illuminated the mind and warmed the heart. The childhood memories of how his grandfather [R' Refael, z"l] sat at the table and sang, "*B'nei Heichala*" with fear and love, with his spirit transported afar, hovering in the vicinity of the Tzemach Tzedek – this certainly contributed to forming the character of the third meal in the house of the Rav, which we saw in Yerushalayim every Shabbos."

This emotional description was described by R' Neria, and he himself probably tried to convey this soulful atmosphere to his students. As his devoted student, R'

Harel Cohen, continues and writes; "We too will follow his lead and say that the third meal at the home of R' Kook, zt"l, which our *rebbe* describes in his books, and the wonderful Torah thoughts that were said there, definitely set the tone for the wondrous yearning that moved the souls of us, the *talmidim*, as we were influenced by R' Neria, zt"l. And not only at the special third Shabbos meal in the dining room on the hill, a meal whose impressions and echoes are already deeply implanted at the tables of many homes in Eretz Yisroel and the Diaspora."

Rabbi Nechemia Schmerling, director of the Chabad House in Kfar Yona: "There's a famous

Chabad *niggun* which is sung regularly in B'nei Akiva *yeshivos* every Friday night for "*Yedid Nefesh*." How is it that they use this tune? I once heard from R' Moshe Tzvi Neria that when he was in Minsk he would walk many kilometers in order to *daven* at the Chabad *minyán*, and he learned the *niggun* there.

"When he moved to Eretz Yisroel, R' Kook sent him to be with the first settlers in Kfar HaRoeh, and on the first Shabbos he spent with them, he taught them the *niggun* he had learned in Minsk. Since then, it became the tune they all use."

(To be continued.)

From Around the Corner to Around the World...

**SPREAD YOUR
GOOD MAZAL
TO ALL YOUR
FRIENDS!**



**WEDDINGS!
BIRTHS!
BAR MITZVAHS!
BRISIM!
MORE!**

WWW.770LIVE.COM

**Call in your Mazal Tovs to 718 774-5011
or Fax 718 771-3739**

חדו אדונינו מודנו ורבנו מלך המשיח לעולם ועד

THE INTERIM PERIOD

RABBI YEHESKEL LEBOVIC



THE NEW ECHAD

The Alter Rebbe once visited the Baal Shem Tov's grandson, R. Boruch, when the latter was residing in Toltshin. The Alter Rebbe was then collecting funds for many unfortunate Jews who had been affected by a new law which mandated that they move from their rural areas to bigger towns. R. Boruch asked him: "why didn't you teach them the *Echad* (of the Shma prayer, proclaiming G-d's Unity) the way my *zeide* taught it, and then you'd have solved the problem and annulled this decree."

The Alter Rebbe answered that, on the contrary, it was precisely the *Echad* taught by the Baal Shem Tov which brought about this decree. For after the Spanish Inquisition, the heavenly *sarim* (angelic forces) of most nations were opposed to Jews settling in their respective lands and giving expression to the G-dly unity of *Echad* through their prayers and Torah study. Doing so, they claimed, would diminish the powers of impurity in those lands.

The Sar of Poland, however, agreed to Jewish immigration, banking on that the Jews would neither say *Echad* nor study Torah

with the proper *kavana* (intention), would lie and cheat in business dealings, etc, and would thus only increase the powers of impurity...

Even if we were to say that in the course of one's spiritual growth, a previous mode of conduct becomes unfitting for a current, heightened level that one have achieved, it still would be far-fetched to call it a sin.

So Jews settled in Poland for several hundred years, with continued approval of the heavenly forces. Then came the Baal Shem

Tov with a new approach to *Echad* (to the effect that not only is there but one G-d, but that nothing but G-d truly exists, and that all of Creation, possessing only relative existence, is completely nullified in His Unity), which didn't leave much leeway for divergence by even one iota from Torah directives and the *kavana* it requires.

The Polish Sar reacted angrily, claiming that the deal was now off, and that had he known the power of the Baal Shem Tov's *Echad*, he would have never agreed, so now they had better start moving out.

A question can be raised: Shouldn't the strengthened Torah observance resulting from internalizing the new *Echad*, and living by it have generated enough merits to annul the decree or – even more – not make room for the "adversary" to even open his mouth?

THE TZADDIK'S SIN?

This question can be related to a question raised by the Rebbe regarding both Yaakov Avinu and the Alter Rebbe in reference to the *pasuk* "Katanti": "I have become small as a result of all the

kindnesses that You have done for me” (B’Reishis 32:11). In this *pasuk*, Yaakov was expressing his feelings of trepidation as his brother Esau was approaching to do him harm. According to Rashi, he feared that he had become tainted with sin and lacked the merits to be saved from his brother’s evil intentions. The Alter Rebbe, likewise, writes (*Igeres HaKodesh #2 in Tanya*) that “with every kindness Hashem bestows upon a person, one has to become very much humbled,” and also quotes the Gemara (Brachos 4a) to the effect that Yaakov feared that “perhaps the sin will be a cause (for him not to be saved from Esau), for it seemed in his eyes that he had sinned.”

True, as a result of “kindnesses” one’s merits become diminished, but why call this diminished state a sinful state? Even if we were to say that in the course of one’s spiritual growth, a previous mode of conduct becomes unfitting for a current, heightened level that one have achieved, it still would be far-fetched to call it a sin.

THE INTERIM PERIOD OF LACK

The answer lies in two factors. First, in that the word for “sin,” *cheit*, very often means a “lack” rather than an actual sin. The second factor is the interpretation of the Panim Yaffos (disciple of the Mezritcher Maggid), who explains that in the gradual development of a *tzaddik*, he undergoes various successive elevations which are spaced with descents in between these successive elevated states. There are several examples used to explain this phenomenon: a) the winding staircase: in between floors one loses sight of the preceding level and is not yet in sight of the next level, a state of limbo, if you will; (b) the crushed oil-producing

olive: in its crushed state, it has lost its previous state of luscious fruit, and has not yet reached the level of refined oil, again a state of limbo; (c) the planted seed which must first decompose before starting its new growth. In the interim stage of decomposition, it is neither seed nor plant.

Both Yaakov and the Alter Rebbe (who are both the Ushpizin of the third day of Sukkos) were then at an interim stage of “descent.” This is why Yaakov was

We, too, are in a current interim kind of limbo, sandwiched in between a previous elevated state under the revealed guidance of the Rebbe, and a following (hopefully close at hand) higher state, with the coming of Moshiach.

pleading “save me please from my (evil) brother” (B’Reishis 32:12), and the Alter Rebbe was acknowledging that in spite of the great kindness and *kiruv* which Hashem shows an individual the latter does not rally forth with much greater and intensive application to His service, his service becomes defined as “lacking.” It is thus possible to be in a state of lacking completeness

even though one is not actually sinning.

The *Echad* of Jewry, even prior to the Baal Shem Tov, had always been the elevated point of Jewish belief, with Jews proclaiming G-d’s Unity on a daily basis. However, once exposed to the more refined and elevated *Echad* of the Baal Shem Tov, they became, in effect, uplifted to a much higher perception of G-dliness. But it took an interim duration for their Divine service to become all that more fiery and committed. It was an interim period of “descent” and “lack,” a necessary stage to generate further growth and entry into the higher level.

During any such interim period of “descent,” one has to be especially on guard. Yaakov and the Alter Rebbe, during their respective interim state of “fall and descent,” were worried and especially on guard, notwithstanding the respective assurances they had received: Yaakov had been assured by G-d Himself, “I will guard you wherever you go” (B’Reishis 28:15), while the Alter Rebbe had been assured deliverance and success by both the Baal Shem Tov and the Maggid, who both visited him in his prison cell.

We, too, are in a current interim kind of limbo, sandwiched in between a previous elevated state under the revealed guidance of the Rebbe, and a following (hopefully close at hand) higher state, with the coming of Moshiach. It is during this interim period that we have to be on especial guard, even as we anticipate the upcoming level around the bend.

We also have to beseech of G-d that our children remain strong (as Yaakov expressed: “lest he come and smite me – mother and children” (B’Reishis 32:12)). Having been exposed to the Baal

Shem Tov's *Echad* for so many years, we have to commit ourselves even more intensively, grateful for the great kindness that Hashem has wrought for us, having given us the

immeasurable merit of being so closely attached to the Rebbe MH"M and *chassidus*.

May we soon get over the

interim period and speedily enter the next stage, *b'karov mamash!*

Based on Likkutei Sichos vol. 20 p. 166-170. The story can be found in "Extraordinary Chassidic Tales" p.45.



Crown Travel International

- Express service
- Fully Computerized

• שירות אקספרס
• המשרד ממוחשב

331 Kingston Ave.
(2nd Flr) Brooklyn NY 11213

(718) 493-1111
Fax: (718) 493-4444

Get your tickets within minutes!
קח את הכרטיס שלך בתוך מספר דקות!

www.chabad.info

The most current and up-to-date
Chabad site in the world



Los Angeles • Hollywood • Beverly Hills

310 859-9660, 323 930-9660
Fax: 310 859-0116

Fleet includes:

- Subcompact to full size and our specialty "minivans".
- Centrally located in Los Angeles,
- Close to Freeways, Hollywood and Beverly Hills
- Service, Value, Convenience.

8946 W. Pico Blvd
Los Angeles, CA 90035
www.avivrentacar.com

Owner:
Yoram Cohen



**Get Shabbos for FREE
& FREE airport pick-up
on weekly rentals**

יחי אדוננו פורנו ורבינו
פלג המשיח לעולם ועד

CROWN HEIGHTS כ"ד

HOTLINES

NEWS AS IT HAPPENS 24 HOURS A DAY

FOR THE VERY LATEST NEWS

212 **461-8877**

FOR USER INSTRUCTIONS & YOUR INPUT

212 **461-8878**

THE REBBE DISCUSSES THE GENEVA SUMMIT

BY SHAI GEFEN

“NOTHING WILL COME OF THE GENEVA CONVENTION”

Thirty years ago, in Kislev, the Rebbe MH”M spoke about the Geneva Convention that was taking place at that time. That convention opened on the 26th of Kislev 5734 (1973), with leaders from Israel, Egypt, Syria, and Jordan gathered to talk about peace. The Rebbe’s *sicha* is very relevant to current events. The words of *tzaddikim* live and endure forever:

Since there are Jews here who are prepared to withstand the “bother” involved in listening to a *maamer chassidus*, all in order to hear some prophecies about Geneva, therefore in order not to disappoint them – in addition to which, if I leave without saying anything, they won’t be able to sleep because of their mental struggle (did I not speak about it because I don’t know about it or did I not want to speak about it) – therefore, I’ll say a few words about Geneva.

First of all, it’s not at all understood why there’s a big celebration over the making of the Geneva Convention. What they are going to conclude in Geneva was already agreed to long ago! Geneva is merely (the *maka b’patish* – the final hammer blow, and even less than that since a *maka b’patish* is a forbidden form of work on Shabbos in its own right, as opposed to Geneva which is only) a formality.

They wrote things down on a paper about which they know in advance whether it will be fulfilled or not, and it’s all arranged ahead of time. All that

remains to be done is to finish up the small details. They’ve already agreed to three quarters or 90%. What remains to be done at this time is only to complete the few remaining percentage points.

Those who hear this now can wonder: How do I know this? Is this *ruach ha’kodesh* or prophecy? Did I hear it from someone? However, if you look around you, you will see that we live in a world in which, behind the curtains, “in a room within a room,” there are people who sit and sell out their nation. The only debate is about the broker’s fee...

Since we live in a world in which we need to anticipate “*mar’is ayin*” (public appearances), therefore they chose a specific day in which to make a whole to-do and to convene in the U.N. or the capitol city of the nation. And to convene all those who participated in the negotiations, and to announce to the world that now they are “beginning” the negotiations. Then they will sit for days and nights and sign the paper that they had prepared weeks in advance! Thus, what remains to be done is to argue about the *kavod* (glory) each one will get for it...

Therefore, they won’t actually be satisfied with their small demands but will demand more and more – to the point that now the situation is such that they have agreed to concede on everything! And they did not just agree, but they’re actually giving it! All this, despite the fact that they say explicitly that they won’t stop making demands but will demand more and

more, and not just from the Jews!

Therefore, there remains only the hope that since “the heart of kings and ministers is in the hand of Hashem” – may it be His will that they change their minds – even those with free choice (i.e., the Jews). All the more so, those who are not capable of free choice (i.e., the nations of the world) – that for whatever reason, they speak like this now. May it be His will that along with the miracles of Chanuka (which will take place in a few days) there will be a miracle in this regard too, and their minds will be completely changed – and it will be for the good, visible and revealed good.

(*Sicha* 19 Kislev 5734)

In another *sicha*, the Rebbe refers to that convention:

There is an undesirable matter, which it would seem should never have come to pass, yet, it is necessary to clarify this... Geneva is like the “peel of garlic” since at this time, since everything is no longer in their control, this convention won’t accomplish anything! The fact that they spoke during the ceasefire was because they still had the ability to accomplish something, but now everything was decided, and not only orally, but even in writing...

Since everything was decided by the decision of the great master who sits in Washington, therefore the struggle over whether to go to Geneva or not is superfluous, since a trip like that won’t make a difference anyway, and there’s no difference whether they



go or not...

Since everything is ready and decided and Geneva won't change anything, therefore the situation can change only with the help of a miracle.

I'm not a *navi* (prophet) nor a *ben navi*, and therefore I don't know what miracle Hashem will do, but just as there were miracles until now, Hashem can also make a miracle now, and even in one day.

In any case, a pity for every minute they invest in Geneva! This time could be used to work on convincing all Jews to light candles all eight days of Chanuka. Since the candles a Jew lights are candles that Hashem lights and that He Himself illuminates, the "light of the countenance of the living King" will extend over the entire year until Chanuka 5735, when a new light will be drawn down that was never here before.

(Free translation from sicha of Parshas VaYeishev 5734)

THE GENTILE IS UNWILLING TO ACCEPT IT

Over the years, the Rebbe said a number of times – regarding the Jews' desire to relinquish land – that the miracle is that the gentile won't agree to accept what is offered to him.

Indeed, we've seen on a number of occasions that despite the prime ministers' willingness to give everything to the Arabs, they have refused to take it! This happened at the Camp David meeting with Barak, and with Sharon, and now too, we hear that representatives of the PLO refused to go to the Geneva Summit.

A bystander just watches in amazement. European countries together with Jewish lowlives, promise them everything, even minimal security was given into criminal Arab hands; even sections of the Negev were offered. In short, they were offered everything, which only the extremists

among the Arab representatives could have dreamed about. Yet, they are still not satisfied. The goy doesn't want to accept what was promised him. They want to humiliate the Israelis even more, even after they have agreed to their demands.

ENDLESS SUBMISSION

If you want to understand the logic behind Sharon's fall, where on the one hand Beilin undermines him, and on the other hand – in order to deal with what Beilin is doing, Sharon has to present his own plan for dismantling settlements, it's worth reading what journalist Ben Kaspi writes. (He's a trustworthy writer whose sources are generally reliable.) This is what he recently wrote about Sharon:

"Do any of you remember his uncompromising demand for seven days of absolute quiet, the silence of death, before the renewing of negotiations? Then they stuttered towards relative quiet, not seven days, even two to three days, maybe even a quarter of an hour. Then we even conceded on that and said that 100% "real effort" would suffice, which then turned into 50% and was watered down to "dealing with the terrorist infrastructure," which turned into what Sharon called, 'beginning to deal with terror...'"

So how surprised can you be at a situation in which everybody does as he pleases, and the Arabs understand you can get anything out of him. We already had a prime minister who announced that he is "not squeezed" and "not pressured," but we all saw what happened to him in the end. When we concede on even the smallest, most (seemingly) trivial demand, and broadcast weakness and capitulation, in the end it all falls apart like a pack of cards.

The one who created the Geneva Agreement and the political decline is the prime minister himself, but all of us will pay the price.

*Over the years, the Rebbe said a number of times – regarding the Jews' desire to relinquish land – that the miracle is that the gentile won't agree to accept what is offered to him. * The goy doesn't want to accept what was promised him. They want to humiliate the Israelis even more, even after they have agreed to their demands.*

This week the security minister warned that the quiet is only imaginary, and those who are involved behind the scenes know how serious the situation is. In the face of fearful and shameful behavior in Yerushalayim, there sit poisonous snakes that plan “to annihilate, to kill, and to destroy all the Jews, from young to old, babies and women, on one day,” *r”l*. Arafat himself admitted, in a candid moment, that the decision to start the current war was made when he saw our ignominious flight from Lebanon. He realized that there was a way to humble us and get us to flee.

The fault is ours and ours only. Not even the Americans’ or the Europeans’ fault. When the Rebbe spoke about *shleimus ha’Aretz*, he never blamed the nations of the world. We and only we caused our own problems. The easiest thing to do is to say, “The Europeans are anti-Semites,” “America is pressuring us,” but it’s the fault of those who are willing to endanger the lives of millions of Jews because of temporary pressure. It’s like someone who is unwilling to deal with his illness, and allows the illness to take over.

Take the last Geneva Agreement for example. Would any European dream of organizing a ceremony like that without Beilin organizing it? Would America allow Arafat on to the White House lawn if not for the Oslo Criminals?

History has proven what happens when we cave in to terror and pressure, and this is precisely the situation we are in now.

A LETTER TO MINISTER BENNY ALON

This letter is written with a great deal of pent up pain. Since the murder of Minister Rechavam Ze’evi, Loyalists of Eretz Yisroel don’t know where to turn. Your party, which is supposed to represent the “most Right of the Right,” those who don’t compromise on

building up Eretz Yisroel, settlements, security, and promotes Transfer is now a party that sits in a government that has declared war on settlements in Yesha. The prime minister announced that he will dismantle settlements; they said that this week they will dismantle outposts. A government that caved in to European pressure and will mark goods made in Yesha so that Europeans can place a tariff on them (reminiscent of the yellow star). They demonize those living in Yesha. The Arabs along with other nations celebrate as they see Israel’s name besmirched, and you Minister Benny Alon lead the Moledet party and give the moral support and a narrow majority to the Sharon government?

You announced this week that you will leave when they dismantle settlements. You are certainly aware of the fact that people aren’t fools and everybody knows that when you give support to this government, leaving as they implement the plan is meaningless.

Mr. Alon! The Sharon government announced that “we are occupiers.” The Palestinians have been promised a state. Now they also know that we will dismantle settlements and Jews will be uprooted from their land. The products from Yesha are marked, and you relax on your ministerial seat?

Matters are even more painful when we all remember how you urged the previous leader of the party, Rechavam Ze’evi, to leave the Sharon government because of the announcement of the establishment of a Palestinian state. You even presented your resignation from your role in leading the coalition. Ze’evi resigned and was killed *al kiddush Hashem*. Now, as the Sharon government is the worst government for settlement in Yesha, a government that closes the mouths of those on the right side of the map, you still continue to support it?

Before the elections, you promised

that you wouldn’t be a partner in such a government. Many people on the Right, as well as traditional supporters of Moledet, were persuaded to believe you. What will you answer them now as you give support and basically give a “kosher stamp” to this government? If the leader of Moledet is still in the government, what do you want from Mafdal?

To our shame, the Likud protested Sharon’s announcement that Netzarim would be dismantled, far more than you and your party. Since Ze’evi was murdered two years ago, you have been supporting a government while offering various excuses, serving knowingly as a support to Beilin and the Oslo group.

How painful it was to see Peres exulting in Rabin Square when he mentioned how the Israeli Right is implementing the Oslo policies. He laughed and we cried. What will you answer on Judgment Day? How does a Jew who wears a *yarmulke* knowingly become a partner with a government like this?

We are brothers, Mr. Alon, and there are many things beyond your seat and the momentary pleasure of governmental perks. The Jewish people has a long memory. In our history there were many who collaborated with the enemy, and they also had good reasons, but the Jewish people remembers them. From our perspective, there’s no difference between the Oslo and Geneva Criminals and what you’ve been doing. By being part of the government, you bear responsibility for it. Furthermore, you implement what Beilin and Peres plan.

It’s painful to say it, but it’s true. You can still correct things by immediately resigning from the government and announcing that the government endangers us all and must be toppled – the sooner the better.

MAKING IT RELEVANT

BY YEHOShUA MERENFELD

Recently, in honor of Beis Kislev, the return of the Rebbe's holy books to their rightful place, we had a *farbrengen* with Rabbi Yoram Ulman, who was visiting from Sidney, Australia. I'd like to share a few thoughts on the occasion.

Amidst a Jew's service to G-d there tends to be one particular aspect in that service that each person relates to more than the rest. One person might relate to and be energized by prayer, while someone else might relate better to a *mitzva* of action, or to the *mitzva* of learning. Now, that doesn't mean to say that they only relate to that particular *mitzva* while neglecting everything else. It just means that a person feels more inclined to and connected to this facet of his Divine service to the extent that it is obvious that this is what enlivens him.

I see this in *yeshiva* every day. Some students will recite the *davening* as fast as they can in order to get even fifteen minutes more to learn. Others will manage their learning in such a way just to get extra time for community outreach work. Each person relates to and is enlivened by something suited to his character.

However, there is something which transcends each individual person and enlivens him no matter what kind of character he has. That is a *chassidische farbrengen*.

A *farbrengen* takes Jews of every demographic – the young and the old, the more advanced in *Yiddishkeit* together with the newcomer, the liberal and the conservative, and places them around a table covered with seltzer water and cabbage salads and fills them up with stirring melodies and a liveliness to be better



Just like in the case of the Alter Rebbe, his suffering, both physically and spiritually, in prison for the release of the Tanya binds us with an obligation to delve and delve ever deeper into the Tanya, so too it is with the Rebbe MH" M and his efforts to return the teachings of Chabad chassidus to their rightful place.

Jews.

Now, as I mentioned earlier, Rabbi Ulman, the Rebbe's *shliach* from Sidney, Australia, visited Sea Gate in honor of Beis Kislev to *farbreng* with the *yeshiva* students. This day, as stated in *HaYom Yom*, is "the culmination of the *didan natzach* victory," marking the date of the actual return of the Rebbeim's books to the library Agudas Chassidei Chabad.

What is the point of gathering to celebrate such an occasion? I myself, a *yeshiva* student, can identify completely with such a question, because what it all comes down to is "how is this relevant to me."

Relevance is a fantastic way to harness the power of self-centeredness and channel it in one's Divine service. Relevance is also something that a *farbrengen* can accomplish; it takes a concept from a myriad of lofty and encompassing ideas and makes it accessible and useable to each individual. This is

vital, especially to the newcomer of Torah learning, who is often struggling with many new and lofty ideas and how to apply them.

So how are Beis Kislev and the return of the Rebbe's holy books relevant to our everyday life? For that one first has to know what a Rebbe is.

"A Rebbe is the head to the Jewish people, just like a head to a body. Just as whatever happens to the head has an affect on the entire body, so too with a Rebbe.

Furthermore, everything that occurs in the life of the Rebbe mirrors events that take place in the spiritual worlds. This was made poignantly known to *chassidim* through the imprisonment and then liberation of the Alter Rebbe on Yud-Tes Kislev. As we have learned, the Rebbe's imprisonment below corresponded to the heavenly trial concerning the spreading of Chabad *chassidus*, and his release marked the go ahead from Above to spread even more so his teachings below.

So too it is with our Rebbe. However, in this case it wasn't the Rebbe who was imprisoned, but the *chassidus*. This was stressed by the Rebbe by calling the return of these holy books "the release of the captives."

Now we can understand the great joy connected with Beis Kislev and its relevance to each one of us. The spreading of *chassidus* is the means to bringing Moshiach and the fulfillment of the purpose of Creation. When *chassidus* was imprisoned, this process was also held back. With the return of the *s'farim* to their rightful place, the process was able to resume, and with even greater strength, like a person who tastes freedom for the first time and has great enthusiasm for life and the benefits of freedom.

The return of these holy books caused such great joy for the Rebbe,

and just like we find with a family – that a *simcha* for a son is also the cause of *simcha* for his father and vice versa – how much more so the *simcha* of the leader of the generation, the head of the Jewish people.

All of this was explained in the course of the *farbrengen*, told over in a give and take dialogue with an equal mixture of song and *l'chaims*. Those gathered around became more open and aroused to contemplate the Rebbe's connection to the world and their own connection to the Rebbe.

One still might ask, "Where is the directive for action?" The truth is, the



answer for this question is much easier to give than it is to apply, as we find is the case to most of our questions.

That being said I can say the essence of a *farbrengen* is not only to realize the lessons that lay ahead of us, but to be inspired and driven to actualize these lessons and to grow as a person and as a Jew.

What comes out from all this is that the return of these holy books to the library of Agudas Chassidei Chabad was not only for the sake of a bookshelf – that it shouldn't look so empty – but for the sake of the

chassidim. Just like in the case of the Alter Rebbe, his suffering, both physically and spiritually, in prison for the release of the *Tanya* binds us with an obligation to delve and delve ever deeper into the *Tanya*, so too it is with the Rebbe MH"M and his efforts to return the teachings of Chabad *chassidus* to their rightful place; it demands the appropriate response on the part of Jews everywhere, namely to spread *chassidus* with even more effort and actualize the coming of Moshiach, which is the purpose of Creation.

Through understanding our connection to the Rebbe we can find the inner fortitude to excel, and through this, thank the Rebbe on an individual level for what he has done on our behalf and is doing constantly.

The *farbrengen* carried on into the late hours of the night and early hours of the morning. We wished Rabbi Ulman success in all of his endeavors "down under" and he wished us success in the *yeshiva*.

It was a good *farbrengen*; good meaning relevant.

If you would like to participate in an unforgettable yeshiva experience with a mix of warm, but provocative lectures, Q&A sessions, informal discussions, live music, good food, and warm friends, then consider Tiferes Menachem's Torah by the Sea 10-day learning excursion December 26 – January 4, '04. Speakers for the program will include: Dr. Aryeh Gotfryd (Scientist & Noted Author), Rabbi Heschel Greenberg (Noted Scholar & International lecturer), Rabbi Simon Jacobson (Best selling author of Toward a Meaningful Life), Rabbi Y.Y. Jacobson (World renowned speaker and author of Tale of Two Souls), Rabbi Shloma Majesky (Dean of the Internationally acclaimed Women's Institute Machon Chana), and Dr. Dovid Sholom Pape (Editor of the widely acclaimed children's magazine The Moshiach Times). For more information or to register please contact mailto: info@tiferes.org; phone: (718) 333 – 1176; website: www.tiferes.org for online registration.

DR. (ZVI) HARVEY LANG

Chiropractor

783 Montgomery Street

Chiropractic Applied Kinesiology

- Nutrition -

Infants - Children - Adults

Headache, Back & Neck Pain, etc.

Learning Disability, T.M.J. (JAW), Dislexia, Chronic

Ear Aches, Scoliosis, Allergy, Neural Organization

(718) 773-1121

By Appointment

REWARDING SHLICHUS POSITION

available immediately

Bnos Rabbeinu High School in Chicago

now has a position open for a dorm

counselor.

Warm, inspiring Chassidische atmosphere.

Part time teaching also available.

For more info contact Mrs. Turen

847-568-7700 / 773-965-7770

Only 1 minute from 770 • High Style Hotel in a small format • Fancy Studio Apartments



- ◆ Kitchen with all the latest technology appliances: Fridge, Microwave, Toaster
- ◆ Breakfast, drinks in fridge all day
- ◆ Broadband Internet
- ◆ FREE calls in the USA, video



917-691-5212

Linen & Towels changed daily.

Fancy Bath & Shower with plenty

of Shampoo & Soap



KINGSTON HOTEL

IN LIFE, THERE ARE TWO KINDS OF PEOPLE.

THOSE WHO PAY MORE (Verizon) \$59.95

THOSE WHO PAY LESS. (IDT) \$39.95

Perhaps you're our kind of people.

Introducing IDT's Unlimited Local and Long Distance calling for **\$39.95*** a month

Unlimited local and long distance anytime calling to anyone in the continental U.S. for a lot less than you're paying now.
Includes popular calling features: Caller ID, 3-Way Calling, Call Waiting with Name, and Speed Dial. Welcome to our family

Call your ANASH Rep: Dovid Mendel Marozov - Tel: 1-718-874-2700 - E-mail: dmarozov@yahoo.com

*Basis: USF and National Carrier Charge billed separately. International calls and calls to Alaska, Hawaii, Puerto Rico also billed separately. Compared with Verizon Freedom in NY. Prices may vary by state. Available in most areas.

Van Service



שרות הסעות

15 passenger van for all your travel needs:

airports, pick ups, weddings, etc.

long distance trips, and light moving

טלפון: (718) 778-8661

פלאפון: (917) 699-3937

ביפר: (917) 491-9391

שדה תעופה ◇

חתונות ◇

הובלות קטנות ◇