

CONTENTS



4 | ATTAINING A GRASP OF OUR TEACHER'S KNOWLEDGE

D'var Malchus / Sichos in English

10 | A HEALTHY SOUL IN A HEALTHY BODY

Farbrengen with Rabbi Levi Yitzchok Ginsberg

16 | WHY WE NEED MIRACLES NOW

Insight / N. Sofer

24 | CHASSIDIC ARTIST

Profile / Menachem Ziegelboim

30 | TO WHISTLE AT THE WORLD

Insight / N. Sofer

38 | RABBIS CRY OUT

Shleimus HaAretz / Shai Gefen

32 | RABBANIM AND ADMURIM PROTEST TALKS OF GIVING AWAY LAND

News

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 חיביד 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.

ATTAINING A GRASP OF OUR TEACHER'S KNOWLEDGE

SICHOS IN ENGLISH



SHABBOS PARSHAS BO; 10 SHVAT 5750

“And it came to pass in the fortieth year on the eleventh day of the eleventh month...” This year, Yud Shvat marks the fortieth anniversary of the Rebbe Rayatz’s passing, the day when “all of his deeds, teachings, and service in which he labored throughout his lifetime...are revealed and shine from above to below and...bring about salvation in the midst of the land.”

Our Sages associate the significance of forty years with Moshe Rabbeinu telling the Jewish people that G-d grants them at that time “a knowing heart, eyes that see, and ears that hear.” Similarly, our Sages state, “After forty years, a man attains [full grasp of] his teacher’s knowledge.” Thus, at present, we are given the potential to comprehend the inner intent and the essence of the Rebbe Rayatz’s service. This should bring about a new era in the comprehension of his teachings and the fulfillment of his directives.

The statements of Moshe Rabbeinu mentioned above were made in the fortieth year after the exodus from Egypt and the giving of the Torah. Then, the Jewish people were given the potential to comprehend, “all that the L-rd did in the land of Egypt...the

great wonders...and profound miracles.”

The exodus from Egypt and the giving of the Torah (and subsequently, the entry into *Eretz Yisroel*) are of fundamental importance to the Jewish faith. With the exodus from Egypt, the Jewish people became G-d’s people. This distinction was reinforced at the giving of the Torah when G-d gave His Torah to the Jewish people. G-d’s intent was that they would study the Torah and fulfill the *mitzvos* and, in this manner, refine the world and transform it into a dwelling for G-d.

The full potential for this service was granted in the fortieth year, when G-d granted the people “a knowing heart, eyes to see, and ears to hear,” enabling them to comprehend in full “the knowledge of the Teacher, G-d Himself.”

The *Zohar* explains that the fulfillment of the first commandment, to know G-d, contains two dimensions: a) a general awareness of His existence and b) the knowledge of G-dliness in all His particular manifestations.

The wonders of Egypt enabled the Jewish people to attain an initial awareness of G-d, as the verse states, “And I will take you to Me as a

people...and you will know that I am the L-rd your G-d.” This was intensified at the giving of the Torah, when “You have been shown to know that the L-rd is G-d.”

The completion of this service of knowledge, the comprehension of the particular dimensions of G-dliness, came in the fortieth year, as the *Zohar* continues:

The Jewish people had applied themselves for forty years to the commandments of the Torah as Moshe had taught them, “And you shall know this day and take unto your heart.”

Thus, G-d’s granting “a knowing heart” to the Jewish people in the fortieth year represents the completion of the service associated with the exodus from Egypt and the giving of the Torah. This prepared them to enter *Eretz Yisroel*, where the fulfillment of the *mitzvos* and the construction of the *Beis HaMikdash* generated the potential to realize the intent of the giving of the Torah, to transform the world into a dwelling for G-d.

This sequence of events is more than a historical chronicle. It provides a lesson for us at all times. We recall the exodus from Egypt twice each day, emphasizing how each person must consider it as if he left Egypt himself.

Similarly, when we bless G-d as “the Giver of the Torah,” we use the present tense, implying that the giving of the Torah is always relevant. Similarly, G-d’s granting a “knowing heart” in preparation for the entry into *Eretz Yisroel* is of eternal significance.

Thus, when a period of forty years of service is completed, a Jew derives the potential to attain full grasp of his Teacher’s (G-d’s) intention. This is especially so regarding the present time, since according to all signs, ours is the last generation of exile and, through “attaining [full grasp] of our teacher’s knowledge,” we are preparing to enter *Eretz Yisroel* in the Messianic redemption.

This capacity is particularly relevant to the passage of forty years since the *histalkus* of one of the Chabad Rebbeim. Chabad stresses comprehending the inner dimension of the Torah with wisdom, understanding, and knowledge. Thus, there is a greater connection to “a knowing heart” and “one’s teacher’s knowledge.”

There are a number of questions raised by “G-d’s granting to you a knowing heart, eyes that see, and ears that hear”:

- a) Why must these abilities be granted by G-d?
- b) What is the significance of mentioning that these abilities are granted “to you”?
- c) What do the three concepts “a knowing heart, eyes to see, and ears to hear” allude to?
- d) What is the significance of their order?

Similarly, our Sages’ statement, “After forty years, a man attains [full grasp of] one’s teacher’s knowledge,” provokes certain questions:

- a) The expression “attains” (*kai*) is somewhat problematic. On the surface, an expression like “comprehends” or “perceives” would seem more appropriate.
- b) The word used for “man” here is

inish. Chassidus explains that of the different terms used for man in *Lashon HaKodesh*, *inish* refers to the lowest of levels, *enosh*, a weak person who cannot master his nature. Therefore, it appears inappropriate when speaking about a person who “attains [full grasp] of his teacher’s knowledge” to use the word *inish*.

The intent of the exodus from Egypt and the giving of the Torah is the establishment of a dwelling for G-d in the world. When a Jew unites with G-d through studying Torah and fulfilling *mitzvos*, he can establish a dwelling for Him. There are two dimensions to these efforts: a) the revelation of G-dliness from above,

Through “attaining [full grasp] of our teacher’s knowledge,” we are preparing to enter Eretz Yisroel in the Messianic Redemption.

and b) the manner in which it will be received and accepted within the world.

Thus, the general awareness of G-dliness established through the exodus from Egypt and the giving of the Torah is a reflection of the revelation of G-dliness from above, while the deeper, particular understanding achieved after forty years reflects the internalization within the world.

This explanation relates to the teaching of the Mittlerer Rebbe that in prayer, there are two levels of meditation, a general meditation – “Know before Whom you stand” — and a particular meditation of the

meaning of the prayers.

The general meditation has the advantage of relating to the essence of the G-dly light. In contrast, the particular meditation brings the matter closer to the individual person. The general meditation can cause a person to deceive himself into thinking that he is close to G-d even when, in truth, he is distant. In contrast, a person who develops a particular conception of the matter will not deceive himself in this manner. Understanding the details will lead him to a deeper understanding of the whole. The general understanding, however, is beneficial because it gives direction to the particular meditation that follows.

This concept can be compared to the two levels of the knowledge of G-d described above. The general meditation parallels the knowledge of G-d achieved through the exodus from Egypt, the revelation from above, while the particular meditation is associated with the internalized knowledge achieved after the forty years in the desert.

Similarly, the knowing heart granted after forty years is the internalization of the revelation of the giving of the Torah. Therefore it, like the revelation itself, relates to the following two ideas: a) the revelation of the name Havaya, which transcends the world, and b) the giving of the Torah to the Jewish people in this world. From the giving of the Torah onward, “the Torah is not in the heavens.” Indeed, the Jewish people have a certain measure of dominion over the Torah.

These two dimensions are associated with the level of fulfillment achieved by the Jewish people in the fortieth year. Therefore, the verse which describes the Jewish people’s attainment of “a knowing heart...” relates that it is being “given by the L-rd,” emphasizing the aspect of revelation from above and that the revelation is being granted “to you,” indicating that it will be internalized

within the Jewish people.

In this manner, the Jewish people will be able to reach a complete level of comprehension. Not only the general knowledge which comes about through the revelation from above, but also the appreciation of all the particulars that come about through a person's use of his own intellectual capacities. The full use of our intellectual potential is alluded to by the three expressions: "a knowing heart, eyes that see, and ears that hear," which refer to our three intellectual powers. "Knowing" refers to the power of *daas* (knowledge). "That see" refers to the power of *chochma* (wisdom), the mind's eye. And "that hear" refers to the power of *bina* (understanding), the potential to internalize ideas.

These intellectual processes affect the heart, causing an emotional response affecting the levels of thought, speech, and action. This gives us the potential to "attain [full grasp of] our teacher's knowledge."

The latter expression implies that a person renews his entire being and bases his activity on a new foundation. He no longer acts within the context of his own limited existence; the basis for his efforts is "his teacher's knowledge."

To emphasize how this changes one's entire being, our Sages use the expression, "*kai inish*" (a man attains). "*Kai*" literally means stands. This term implies that the activity is not only intellectual, but lifts up one's whole being. The term *inish*, referring to the lowest rung of humanity, indicates that even the most underdeveloped parts of our being will be raised to the level of "the teacher's knowledge."

Furthermore, "his teacher's knowledge" refers to the teacher's comprehension of the concept, not the way he communicates it to his students. The Jewish people attained "[full grasp] of their teacher's (G-d's) knowledge" after forty years in the desert. This implies that the Jewish people were able to perceive the

G-dliness associated with the creation of the world, and the transcendent aspects of G-dliness above creation. This revelation was invested in the Torah, which is "G-d's wisdom," and "He and His wisdom are one." Although this level was given to the Jewish people at Mount Sinai, it was not until forty years later that they "attained full grasp of their Teacher's knowledge" and were able to internalize this potential and make it part of themselves.

This achievement fulfilled the intent of the giving of the Torah: the establishment of unity between the world and G-d. Through the knowledge of the Torah, a perfect unity is established between a Jew and G-d raising the Jew's whole being (even the lowest elements, *inish*, as above) to "one's teacher's knowledge."

These two levels of knowledge of G-d, knowledge of Him as Creator and knowledge of Him as He transcends the creation and is manifest in Torah, are reflected in Rambam's *Mishneh Torah*. *Mishneh Torah* begins with the following passage: "The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought into being all existence." (*Hilchos Yesodei HaTorah* 1:1)

Rambam describes a number of principles relating to G-d as Creator in order to give us the potential to "recognize He who spoke, and [thus] brought the world into being" (*Hilchos Yesodei HaTorah* 2:2). However, he does not confine himself to a description of the knowledge of G-d as He is manifest in creation; he also describes how: "The Holy One, blessed be He, recognizes His truth and knows it as it is. He does not know with a knowledge which is external to Him...Rather, regarding the Creator, may He be blessed, He, His knowledge, and His life, are all one...He is the Knower, He is the subject of knowledge, and He is the knowledge itself." (*Hilchos Yesodei*

HaTorah 2:10)

This knowledge will ultimately be attained by the Jewish people as well, as the Rambam states in the conclusion of this text: "The occupation of the entire world will be solely to know G-d. Therefore, Israel will be great sages and know hidden matters, attaining knowledge of their Creator to the [full] extent of human potential, as it is stated, "And the earth will be filled with the knowledge of G-d as the waters fill the ocean bed."

It is difficult to ascribe man's potential to comprehend these dimensions of G-dliness to the Rambam's statements, since the Rambam writes: "The truth of this concept cannot be grasped or comprehended by human thought, as implied by the verse, "Can you find the comprehension of G-d? Can you find the ultimate of the Almighty?"...It is not within the power of a living man...to comprehend this matter in its entirety." (*Hilchos Yesodei HaTorah* 1:9-10)

Based on these statements, it is difficult to understand the Rambam's perspective, how one can "attain [full grasp] of his Teacher's (G-d's) knowledge." Although he negates the possibility of comprehending G-d as He exists for Himself, he, nevertheless, gives a description of G-d's knowledge (as quoted above). Plus, he writes these words in a text written "for the limited and for the great."

The Raavad objects to the Rambam's statements about the knowledge of G-d. In *Hilchos Teshuva* 5:5, the Rambam attempts to resolve the apparent contradiction between Divine omniscience and free choice by concluding, "We have no power to know how the Holy One, blessed be He, knows," yet the Raavad objects to the Rambam's statements: "He began by asking questions, but ultimately left them unanswered and returned the matter to a question of faith. [If so,] it would have been better for him to have [initially] left the matter to be

accepted with simple belief.”

The Rambam is not telling us that there is a dimension we can understand and deeper truth that we cannot. Rather, he is teaching how through faith, a person can lift his knowledge to a level that transcends the potential of human understanding. Faith does not have to remain a potential, that is, in essence, above the person. On the contrary, a complete service of faith permeates our powers of understanding and elevates them, taking them beyond their limits.

When a Jew's faith permeates his entire being, he has the potential to “attain [full grasp] of his Teacher's knowledge,” to comprehend the dimension of G-d's knowledge that transcends the limits of human ability. Our capacity for such comprehension stems from two factors: a) G-d's willingness to invest Himself in the attribute of knowledge, from which is derived our capacity for knowledge, and b) the internalization of our power of faith, which gives us the potential to unite with G-d's knowledge.

Thus, at the giving of the Torah, the Jewish people were at the level where their understanding of G-d related only to the dimension of G-dliness manifest in the creation. During the forty years in the desert, the Jewish people elevated themselves level after level until, after the forty years, they were complete. G-d granted them, “a knowing heart, eyes that see, and ears that hear,” powers that allow them “to attain [full grasp] of their Teacher's knowledge,” i.e., to comprehend G-d's knowledge. Since this potential transcends the limits of human ability, it had to be granted from G-d.

The relationship between the giving of the Torah and the “knowing heart...” received after the forty years in the desert can be explained on the basis of the exegetical rule, “a general principle that is followed by a specification and then again by a general principle.”

The giving of the Torah is an all-encompassing generality, for it was given by G-d, Who is all-encompassing. Afterwards, during the Jewish people's forty years of service, came specifications, particular steps upward through the Jewish people's efforts. After forty years, when this service of specifications was completed, “a man attains [full grasp] of his teacher's knowledge.” That is, the specific knowledge becomes united with the all-encompassing revelation, elevating all the specific aspects of knowledge and service of these forty years.

A complete service of faith permeates our powers of understanding and elevates them, taking them beyond their limits.

There is a parallel to this sequence in our daily service. We begin the day with prayer, a general statement of awareness that we stand before G-d, King of kings. Afterwards, we carry out the particulars of service throughout the day.

We begin our prayer with a general statement, “*Modeh Ani*,” an acknowledgment that G-d grants us our souls. Afterwards, the different blessings and prayers we recite bring out particular dimensions of our connection with Him. At the conclusion of the prayer service, we again make a general statement, “*Ach Tzaddikim*,” which relates that “the upright will dwell in Your presence.” G-d's presence refers to His essence, the fundamental point of His Being

which includes all existence. Since this general statement follows all the particular elements of the prayer service, it represents a higher level than our original statement.

To explain the above concepts in the context of the forty years since the Rebbe Rayatz's passing: A *Nasi* of the Jewish people does not abandon his flock. Rather, each Jew is given the potential to “attain [full grasp] of his teacher's knowledge,” to lift his entire existence up to the level where it is controlled by “the knowledge of the teacher.”

This height can be achieved by studying the Rebbe Rayatz's teachings. In regard to the giving of the Torah, our Sages explain that the word “*Anochi*,” the opening word of the Ten Commandments, is an acronym for the Hebrew phrase meaning “I wrote down and gave over Myself,” revealing how G-d invested Himself in the Torah. “The righteous resemble their Creator,” also investing themselves in their teachings. The Rebbe Rashab remarked before his passing, “I am going to Heaven, but I am leaving you my writings.”

The above is particularly relevant since our generation is the final generation of exile and the Jewish people have already accomplished the refinement of all the particular sparks of G-dliness invested in the world. In the previous generations, this service of refinement had not been completed. At present, however, we have elevated all the sparks of G-dliness within the world and are ready to proceed to the ultimate and complete redemption.

2. Since “the Shabbos blesses all the days of the coming week,” the above concepts are associated with this week's Torah portion, Parshas Bo. This portion describes the Jewish people's exodus from Egypt, “On this very day, all the armies of G-d (*Tzivos Hashem*) left the land of Egypt.”

The key to the Jewish people's departure from Egypt is their

identification as “armies of G-d.” A soldier stands in absolute self-nullification, giving himself over beyond the reaches of his intellect. Even when he sleeps, one can appreciate that he is a soldier.

When this *bittul* that transcends intellect permeates and encompasses one’s entire being, as explained above in regard to faith, a connection is established with G-d’s essence. “The simple commitment of a common person is connected with G-d’s transcendent simplicity.” Thus, in the *maamer* connected with the Rebbe Rayatz’s passing, “*Basi L’Gani*,” the Rebbe Rayatz explains how the king squanders all the treasures of the kingdom on behalf of the common soldiers, for they are the ones who actively carry out the war.

Thus, when the Jewish people were identified as “the armies of G-d,” “the King of kings, the Holy One, blessed be He, revealed Himself to them in His glory and redeemed them.” Afterwards, for forty years, they internalized this service of *bittul* until they “attained [full grasp] of the Teacher’s knowledge.”

The Messianic redemption will reflect the redemption from Egypt, as the prophet declares, “As in the days of your exodus from Egypt, I will show you wonders.” After the conclusion of this forty year period, the potential is granted for us to “attain [full grasp] of the teacher’s knowledge” and enter *Eretz Yisroel* in the Messianic redemption.

3. On the basis of the above, we can answer those who have asked: What service is required at present in the fortieth year after the Rebbe Rayatz’s passing?

This service must involve making a new manifestation – within ourselves and within our surrounding environment – which stands on a new foundation, the “full grasp of our teacher’s knowledge.” All the activities the Rebbe Rayatz demanded of us: the study of Torah with diligence, fulfilling *mitzvos b’hiddur*, and, in particular, spreading the wellsprings of Chassidus outward, must be carried out with

A Nasi of the Jewish people does not abandon his flock.

renewed energy, based on a new perspective. We must begin looking at things, not from our limited perspective, but from the perspective of “the full grasp of our teacher’s knowledge,” i.e., viewing things as the Rebbe would have viewed them.

This means that it is not sufficient to add merely an additional aspect of service, or even to add a new general body of service. What is required is to establish ourselves as an entirely new being based on the Rebbe Rayatz’s approach. Although this is a declaration of a general nature, surely,

after consideration, each individual will appreciate the particular activities that he should carry out as a new being based on “the full grasp of our teacher’s knowledge.”

Our Sages stated, “A person must say, ‘The world was created for me.’” This implies that, in addition to the personal renewal experienced by each individual, there must be new activities in the world at large. Efforts must be made to establish new institutions for Torah study, prayer, and deeds of kindness, permeated by the spirit of Chassidus. In places where an institution of this nature already exists, efforts must be made to open at least one more institution, and, in places where, as of yet, no such institutions exist, to establish one — preferably more — institutions of this nature.

Since everything in the world begins with Torah, it is proper that effort be made to publish new collections of Torah in both Nigla and in Chassidus, and in particular, of the teachings of the Rebbe Rayatz. Similarly, it is appropriate that on the day of Yud Shvat itself, increases be made in the areas of Torah study, prayer, and deeds of kindness. Of the latter, donations to charity should be made in multiples of forty.

May these activities bring about the fulfillment of the prophecy, “Those who lie in the dust will arise and sing,” with the coming of the Messianic redemption. May it be in the immediate future.

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

KINGSTON HOTEL



917-691-5212

Linen & Towels changed daily.
Fancy Bath & Shower with plenty
of Shampoo & Soap



A HEALTHY SOUL IN A HEALTHY BODY

BY RABBI LEVI YITZCHOK GINSBERG
MASHPIA AT YESHIVAS TOMCHEI T'MIMIM – LUBAVITCH, KFAR CHABAD
TRANSLATED BY MICHOEL LEIB DOBRY



When we realize how much the Rebbe gets involved on our behalf, enduring and suffering to the point of self-sacrifice, “casting away his very life” for us, all in order to bring the wondrous G-dly revelation to the world, how can we possibly stand on the sidelines? Are we permitted to say that we don’t want to get involved in arguments or disputes? At such a critical time, are we allowed to continue living in peace and tranquility, even serving G-d according to the teachings of chassidus that have prevailed until now?

The *mashpia* R. Mendel Futerfas told the following:

Once a *chassid* went into *yechidus* with the Mittlerer Rebbe. In those days, the *yechidus* customarily went for a long time. The *chassid* would lay out before the Rebbe everything that was plaguing him and bothering his heart in both material and spiritual matters, including questions in *chassidus*, *haskala*, *avoda*, and *hiskashrus*. The

Rebbe took a detailed interest in the *chassid*, asking specific questions about his situation on all fronts, and giving him a *seider* in *avodas Hashem* and instructive guidance in every aspect of his life.

In the midst of the *yechidus*, the *chassid* dared to ask, “In the Rebbe’s *seifer Derech Chaim*, he explains the lowest possible levels. The Rebbe describes in great detail about the

most degrading situations in the human condition, such as physical desires, haughtiness, and more specifically (the main issue discussed in *Derech Chaim*), breaking the yoke of Heaven, as “the fear of G-d does not stand before Him.” The Rebbe gets deeply into this whole discussion and describes the situation in order to know how to correct it. If so, how can the Rebbe, a holy and pure “man of G-d,” grasp such depraved spiritual conditions? How does he have the slightest conception of such things? Yet he does – and in such great detail!

The Mittlerer Rebbe seemed to be displeased by the *chassid*’s suggestion that he was involving himself in matters of which he had no idea, and said to him, “Nu? What do you think? What’s your opinion?”

This *chassid*, who apparently was not a great *chacham*, tried to give an explanation. “Our Sages say that ‘he who is greater than his fellow – his *yetzer* is greater.’ If so, perhaps specifically due to the Rebbe’s greatness, he has a greater *yetzer ha’ra*. Therefore, he is familiar with the lowest and most degrading situations...”

The Mittlerer Rebbe responded, “*Du veis nisht...*” (You don’t understand at all!)

Afterwards, when *chassidim* heard about this exchange, there were those who tried to explain it in two ways. The simple explanation was that many people come to the Rebbe and tell him about their problems in great detail, and the Rebbe listens and “gets into the matter” to understand and become familiar with such lowly situations in order to help the person correct them.

On a deeper level, this refers to the Rebbe as “the general soul” of the entire Jewish people, with all their personal problems, great and small. As such, he knows and understands even those on the lowest possible level, as even such poor souls are included within him.

According to the second explanation, the Rebbe knows all these matters as they exist in “*adam ha’elyon*” (supernal man), in G-dliness. Therefore, since all these lowly conditions have their root and source in G-dliness, the Rebbe’s familiarity with their source enabled him to understand what happens even in such a depraved state.

“Everything starts with this same problem,” R. Mendel would always say in conclusion. “We look at the Rebbe from our vantage point, according to our perceptions. We see him as flesh and blood, as a limited created being. He has tremendous qualities on the loftiest levels, but he also has his natural limitations, as does any other human being. There are concepts that he understands and those that he doesn’t understand; there are things he can do and things he cannot do...”

We must fully realize and understand that the Rebbe has no flesh and blood limitations. The fact that the Rebbe actually lives as a flesh and blood human being in a physical body merely serves as an expression of the purpose behind a “dwelling place in the lower realms,” where the essence dwells and reveals itself. However, even while he is in “the lower realms,” we are still talking about a “dwelling place for Him” in its fullest sense.

Though R. Mendel did not say so explicitly, the Rebbe explains in the *D’var Malchus* of Parshas Yisro, Chaf-Beis Shvat, that there can be no distinction between the “dwelling place” and the “dweller”; they are completely one. There is no additional existence, *ch”v*, as the Rebbe has no separate existence unto himself. His entire being serves as a vessel for the revelation of G-d, Who is without beginning or end. As such, there is nothing that “he cannot do” or “does not know.”

Furthermore, even what seems to

***The Mittlerer Rebbe
seemed to be
displeased by the
chassid’s suggestion
that he was involving
himself in matters of
which he had no idea,
and said to him, “Nu?
What do you think?
What’s your
opinion?”***

us as certain limitations is merely according to our physical eyes, since “a person sees with his eyes.” The truth of the matter is, though, that even when such things appear in such a fashion, it is only a part of the overall plan that everything must be shown this way in order to fulfill the inner purpose.

Just as everyone understands that the suggestion that G-d is finite and that He must do things in a certain way, *ch”v*, is totally illogical, and everything G-d does (even those

things that appear in total contrast to the Divine Will) is only because this is His desire (as it were) in accordance with the inner purpose, so too, we find in connection with the Rebbe. His entire being is a vessel to reveal G-dliness in the world, and for this very reason, he exists as “flesh and blood.” Thus, he is not limited in any way, and everything that happens to him is according to his will and by his choice, in order to fulfill the inner objective of revealing the light of G-d.

In the famous *sicha* from the 3rd of Shvat 5752 (edited together with the *sicha* of Shabbos Parshas Bo), the Rebbe MH”M *shlita* speaks explicitly about the situation that we saw after Chaf-Zayin Adar Rishon 5752, commonly referred to as a “stroke,” where the person seemingly lacks the ability to speak, *ch”v*, “slow of speech and slow of tongue,” etc. The Rebbe explains that this situation appears to parallel that of Moshe Rabbeinu in Egypt, who was “slow of speech and slow of tongue” prior to *Mattan Torah*.

The Alter Rebbe explains in *Torah Ohr* that this was not some common ailment, *ch”v*. The Divine revelation that Moshe Rabbeinu brought to the world was so great and intense that the physical world was not a proper vessel to receive it. Therefore, Moshe Rabbeinu was (in the language of the Holy Zohar) “heavy in speech with the Oral Torah and heavy in tongue with the Written Torah), since “his soul was from *Tohu*, the source of lights so great that they cannot be contained in vessels. This is the meaning of ‘heavy in speech,’ the inability to draw down the light of his intellect into the vessel of his mouth.” Therefore, Moshe Rabbeinu then said, “Send, I pray, by the hand of whom you will send,” through Moshiach who will soon be revealed, “he (Moshiach) who is of the world of *Tikkun*,” where the vessels are large enough to contain the light.

G-d said in response: Who gave man a mouth, etc., is it not “*Anochi*,” I, *Havaye*, etc., and I will be with your

mouth and will instruct you what you shall speak.” From the point of view of His Blessed Essence, the source of the vessels of the mouth in the world of *Tikkun* and the tremendous lights of *Tohu*, everything is possible. As a result, He can do as He wishes, even in the exile of Egypt. Therefore, even Moshe, who is above the level of revelation in limited vessels, will be able to speak through his own mouth, “and I will be with your mouth.” Your root in *Tohu* does not possess such vessels. However, I, *Havaye*, who made the lights of *Tohu* and the vessels of *Tikkun*, can change matters, mixing the qualities of *Tohu* and *Tikkun* together. Thus, there can be the great lights of *Tohu* in very large vessels of *Tikkun*.

However, in Egypt, this was revealed miraculously, and only through Moshe Rabbeinu, from whom the revelation of “*Anochi*” began, the revelation of *Mattan Torah*, for “in order for the power of speech to be included within the world, the *klipa* of Egypt must be broken, through ‘and I (*Anochi*) will be with your mouth.’” Afterwards this resulted in the revelation of speech at *Mattan Torah*, “I (*Anochi*) am Hashem, your G-d,” when Moshe was completely healed, as the world had become a fitting vessel for the revelation of Moshe Rabbeinu.

The Rebbe *shlita* added that even in Egypt and at *Mattan Torah*, the process of elevating this physical world was not completely finished, and thus, the world’s materialism was not yet a proper vessel for G-dliness. When will this process of making the world a vessel for the highest and most lofty levels of G-d’s revelation be completed? With the true and complete Redemption. The Rebbe continued to explain that this is the reason that the Rebbe Rayatz, the eighth generation since the Baal Shem Tov, could also endure a situation of “slow of speech and slow of tongue,” which adversely affected his activities, e.g., giving over *chassidus*. As a result,

this eventually led to a state of *histalkus* on Yud Shvat 5710, since the process of elevating physicality had not been completely finished, and neither the material world nor the physical body could receive the lofty and Divine light that the Rebbe Rayatz had brought to the world. Therefore, he remained as a soul higher than the body (“*histalkus*”), preceded by a state of “speech in exile.”

All this was in the eighth generation, as “the process of elevating physicality had not been completely finished.” However, our generation, the Rebbe continued, the ninth generation since the Baal Shem Tov, is the last generation of exile and the first generation of the Redemption. As we can see today, the process of elevating this physical world has been finished, for not only Jews, but *l’havdil*, even the nations of the world are getting ready for the Redemption. Therefore, we can now receive inwardly “souls in body without any interruption,” “a healthy soul in a healthy body,” and all the wondrous and lofty revelations that will come with the imminent Redemption, as this is “*di hechste tzait*” (the highest time) for Redemption. The fact that it has been delayed up until now is “due to totally inexplicable reasons,” but now it is clear that this is “*di hechste tzait*” for the true and complete Redemption.

(To elaborate further on what the Rebbe did not explicitly say but clearly implied in the *sicha*: We explained earlier that this entire issue started much earlier in connection with Moshe Rabbeinu in Egypt, and only afterwards at *Mattan Torah*, it had an effect that spread to the entire Jewish people and the whole world. Similarly, we find in our present situation. The issue of “souls in body without any interruption,” “a healthy soul in a healthy body,” and all the wondrous and lofty revelations that will come with the imminent Redemption began earlier back in pre-Redemption “Egypt” with the leader of the

generation, and afterwards it will continue to affect the entire generation, immediately *mamash*, with the true and complete Redemption.)

Therefore, the Rebbe concluded, in preparation for Yud Shvat, when the lights of the Rebbe Rayatz were taken, together with the suspending of the lights of the ninth generation, we must properly resolve to make every Jew into a vessel for the revelation of “the two great luminaries” (an apparent, yet quite clear, reference to the Rebbe Rayatz and the Rebbe MH”M *shlita*!). This specifically includes the study of his teachings and the fulfillment of his instructions, with a special emphasis on the fact that the study of his teachings complements what is lacking in the spreading of the wellsprings of *chassidus*, due to the impediment of the *baal ha’hilula*’s power of speech, whether through uttering the words of his teachings or spreading their message to others.

* * *

What does all this truly mean and how does it make sense in relation to something that is “completely beyond comprehension”? How can it be that the events of Chaf-Zayin Adar Rishon could happen, albeit according to our perception of things, even in “the ninth generation,” especially when it occurred less than two months after this *sicha*, which was apparently said as a prelude to these events? Before we try to understand in greater detail, if such a thing is possible, we (*chassidim*, as opposed completely to “*baalei battim*”) see something quite simple in this *sicha*:

The entire concept of a Rebbe’s “illness” (and even “*histalkus*”), specifically in connection with the Rebbe Rayatz, is not an illness, not a *p’tira*, and not a *histalkus* in the conventional and material sense. We’re not talking here about something merely physical in nature that when it reaches a certain age and goes through certain events, it reaches a point where it can go no further.

The Rebbe is the absolute *baal bayis* over everything that happens to him, and everything that happens in accordance with the orderly progression of the revelation of G-dliness in the world. The time for this wondrous revelation of G-dliness is coming. However, the world has not yet reached the level that it can serve as the vessel for this revelation. Therefore, just as Moshe Rabbeinu and the Rebbe Rayatz before him, the Rebbe endured a state of “speech in exile,” and G-d gives him special strength, stemming from His Essence and Being, “*Anochi*,” in order to bring this revelation into the world. This is the meaning of the Rebbe’s stroke.

(The Rebbe MH”M emphasized this point to a much greater extent in a *sicha* from the night of Simchas Torah 5745 (unedited, *Hisvaaduyos*, Vol. 1). He explained how a professor once asked, “How can a Jew, who **believes** as you do, explain an absence of health specifically in speech, the power that is required more than all others in your *avoda* – saying words of *chassidus*?!... – “When my revered father-in-law, the Rebbe, saw the state of his health adversely affecting the faith of a Jew, this aroused within him the need to bring about his *refua*... in a supernatural manner, “a *tzaddik* decrees and G-d fulfills,” “He fulfills the desire of those who fear Him”...)

However, in the times of our generation, this is not relevant, for “the process of elevation has been finished,” as we see clearly that not only Jews, but even the nations of the world are getting ready for the Redemption.

The Rebbe says this not as a request or a *bracha*, or even as a promise or a prophecy, but as a simple established fact. This, in the Rebbe’s words, we “see clearly” that this is the prevailing situation, and therefore, it is understood that the apparent state of “slow of speech and slow of tongue” has no relevance today whatsoever.

It is obvious that we are not, *ch*”v,

talking about some wishful thinking, but a fact that poses a clear reality of a world ready for the Redemption, as the Rebbe has absolutely established time and time again in his most recent *sichos*.

The Rebbe MH”M *shlita* has already attained the highest level of the revelation of G-d’s Blessed Essence and Being, and this revelation can already enter and be accepted by his physical body, as this is the ultimate expression of a “dwelling place” specifically in “the lower realms” of the body in its simplest form. As a result, it must also

***In preparation for
Yud Shvat we must
properly resolve to
make every Jew into
a vessel for the
revelation of “the two
great luminaries” (an
apparent, yet quite
clear, reference to the
Rebbe Rayatz and the
Rebbe MH”M shlita!).***

penetrate and be accepted by the entire generation and the whole world, immediately, *mamash*, with the true and complete Redemption.

Therefore, as the Rebbe has told us, it is our special task and *shlichus* to unite with the *nasi* and leader by learning his teachings and fulfilling his instructions, to join with “Aharon your brother [who] will be your prophet,” complementing what is lacking in “Moshe Rabbeinu,” just as the Rebbe *shlita* complements with his own strengths what is still lacking in the

Rebbe Rayatz. By completing this corrective process, we thus reveal the wondrous revelation of G-d Alm-ghty and bring about its acceptance within this physical world.

In the words of the Rebbe’s *sicha* from Shabbos Parshas B’Shalach 5730 (unedited, free translation): “This is the quality mentioned in reference to Moshiach – ‘he was wounded due to **our** sins, dejected due to **our** transgressions,’ i.e., when he is together with other Jews, he utilizes all his efforts in order to help them, according to **their situation**...At first glance, how does Moshiach receive ‘wounds’?

This is the concept of “I am with him in sorrow,” just as Jews suffer (“*matern zich*”), so too, he suffers, not in matters that would represent suffering for **him**, rather those that bring suffering to a common Jew. There are people who have no connection to spirituality, because they only see the materialism. Therefore, he has to be together with them as well, according to **their situation**. There is such a concept of suffering as “*chomer* (material), i.e., *kal v’chomer*; *bilvainim* (with bricks), i.e., *libun hilchasa*,” however, there are those who simply have no idea of what this means. They don’t know what is written in *Torah Ohr*, and even if they do, they don’t understand whatsoever what it means to suffer and toil over a “*kal v’chomer*”; their simple interpretation of suffering refers to hardships in *parnasa*, physical injury, etc.

Thus, even with such people, he shows that “I am with him in sorrow,” and this is the quality of Moshiach, being together with **every** Jew.” From the Rebbe’s point of view, he is neither sick, nor does he suffer. “He has borne **our** sicknesses and endured **our** pains,” yet, **we** showed him no esteem, stricken, smitten by G-d, and afflicted,” to the point that it even appeared to us that “he was cut off from the land of the living,” “he made his grave among the wicked,” *ch*”v.

However, the truth of the matter is that this is only a failing on our part (nevertheless, it has relevance to the Rebbe's very being, and thus, it is considered as if it is a lacking on the Rebbe's part). For the fact is, as the *p'sukim* continue, "he shall see his seed ("his seed is alive"), he shall live long ("*shlita*")", and the desire of G-d will succeed in his hand!"

Yet, the Rebbe reaches out to us at the lowest possible levels, in order to bring the greatest and most wondrous aspects of G-d's revelation, the revelation of His Blessed Essence and

Being ("dwelling place"), into the lowest of "the lower realms."

When we realize how much the Rebbe "gets involved" on our behalf, enduring and suffering to the point of self-sacrifice, "casting away his very life" for us, all in order to bring the wondrous G-dly revelation to the world, how can we possibly stand on the sidelines? Are we permitted to say that we don't want to get involved in arguments or disputes? At such a critical time, are we allowed to continue living in peace and tranquility, even serving G-d according

to the teachings of *chassidus* that have prevailed until now?

"*Der Rebbe vet zicher oisfirm*" (It's a certainty that the Rebbe will fulfill completely his will and desire). However, it is incumbent upon us to give ourselves over with complete *hiskashrus* to the task of this crucial hour – "to live with Moshiach," particularly through the study of the teachings of Melech HaMoshiach (especially together with others), and more specifically, on the subject of Moshiach and the Redemption, as in the *D'var Malchus* from the *sichos* of 5751-5752. We must bring all his instructions into full force, particularly, the instruction "to proclaim and publicize" all these matters with the specific intention to fulfill and complete (together with the Rebbe MH"m himself) that which remains to be done to draw down His Blessed Essence and Being to the world in a manner that will fill and penetrate the physical body, specifically as revealed in the simple power of speech of Melech HaMoshiach and the physical existence of the entire world, before our very eyes in the most revealed sense at the true and complete Redemption, immediately, *mamash*, now!

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



Aviv
Rent A Car

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 הפשיח לעולם ועד

HECHT'S TRAVEL

1503 Union Street
Brooklyn N.Y. 11213
S. HECHT & Y. HECHT



(718) 773-1193 or 963-1072
FAX (718) 963-3440

The Law Offices of
BERGEL & EDSON LLP
Personal injury lawyers
Licensed to practice in the province of Ontario,
Canada

Barry A. Edson Tel: (416) 663-2211
LL.B. Fax: (416) 663-2348
E-mail: bedson@bergeledson.com

1018 FINCH AVENUE, WEST, 5th FLOOR, TORONTO, ONTARIO, M3J 2E1

WHY WE NEED MIRACLES NOW

BY N. SOFER

*The Rebbe said in 5752 that we should publicize miracles, for this hastens the Geula.
* We present an article about the Chabad Rebbeim and what they said about miracles.*

THE REBBE: WE NEED MIRACLES LIKE THE BAAL SHEM TOV

In a letter the Rebbe MH" M sent to his father-in-law, the Rebbe Rayatz, in 5692 (1932), the Rebbe asked for an explanation regarding, "the relationship between 1) the ways of *chassidus* and the teachings of the Alter Rebbe and the Chabad leaders and 2) the ways of *chassidus* and the teachings of the Baal Shem Tov?"

The Rebbe illustrated that the ways of *chassidus* and the teachings of the Admurim of Vohlin, Poland, and Galicia were more faithful to the teachings of the Baal Shem Tov than Toras Chabad. The Rebbe was especially interested in the Chabad approach towards miracles, "which doesn't fit with the ways of *chassidus* of the Baal Shem Tov, for the Baal Shem Tov did open as well as concealed miracles, which is also the approach of the Admurim of Vohlin, Poland, and Galicia."

THE REBBE RAYATZ: MIRACLES ARE AN INSULT OF SORTS, TOWARDS CHASSIDUS

The Rebbe Rayatz responded with what he described as "a clear answer to your deep question," a letter (dated Chaf-Daled Teives 5692) consisting of 22 sections (printed in *Igros Kodesh* of the Rebbe Rayatz, vol. 2, p. 361).

Regarding miracles, the Rebbe Rayatz writes:

For Chabad *chassidim*, everything revolves around a single point, which includes learning *chassidus*, *davening* at length, improving one's *middos*, *hiskashrus* and subjugating the mind and heart, love for Hashem and love for Jews.

The young men yearn to hear miracle stories, but the elder *chassidim* rebuke them for this, because **to the g'dolei chassidei Chabad, miracles are a sort of insult to the honor of chassidus**, pettiness and lowliness, and they pay no attention them.

I heard that once, after a class in *chassidus* taught by the *tzaddik* and *chassid* R' Leib of Turkish Mohilev, a talented young man was inspired to learn *chassidus*, and he started *davening* at length and to conduct himself in the ways of Chabad.

The man's peers, who were *chassidim* of the Vohliner Admurim, were envious of him, and on a joyous occasion, at a *farbrengen*, they said: Your Rebbe [the Alter Rebbe] is certainly great and awesome, but a miracle – that you get from *our* Rebbe.

This bothered him very much and he deliberated for some time as to whether he ought to tell R' Leib or not. Two or three weeks went by and he decided not to say anything, but he was greatly disturbed by this.

Meanwhile, an emissary of the Alter Rebbe who was fundraising for the R' Meir Baal HaNes fund arrived with a letter from the Alter Rebbe to the *tzaddik* R' Yehuda Leib. It was in response to information he had written about the guidance of the young men (because R' Yehuda Leib was appointed by the Alter Rebbe to guide the young men and youth, and *Anash* in general, in that area).

Among the answers from the Alter Rebbe was an answer to this man: "It is fitting that you be *mekarev* him, and



Letter from the Rebbe MH”M to the Rebbe Rayatz

telling miracle stories prevails. By Father [the Mitteler Rebbe] – said my great-great-grandmother, the *tzadekes* Chaya Mussia to her daughter-in-law, my great-grandmother the *tzadekes* Rivka – miracles rolled about, but nobody wanted to pick them up.

[Elsewhere, the Rebbe Rayatz writes (*Igros Kodesh* ibid p. 94) that Rebbetzin Chaya Mushka, the wife of the Tzemach Tzedek once commented about those who were impressed by miracles, “Do you see what impresses them? By my father [the Mitteler Rebbe], and grandfather [the Alter Rebbe], miracles rolled about and nobody bothered to pick them up. Look at what’s going on here! What are you impressed by? Grandfather said that he wants them to understand *chassidus*, and the excitement over miracles is for Vohlin.”

[The Rebbe Rashab once said (*Seifer HaSichos Sholom* p. 167): The Alter Rebbe didn’t display miracles like the other Admurim because *Ohr Atzmi* doesn’t need to display miracles; his essential revelation without concealment was the greatest miracle of all. A miracle pertains to *Ohr HaMispasheit*, or as the truth of *Ohr Atzmi* descends and is en clothed in the Order of Devolvement, but the Rebbe [the Alter Rebbe] was *Ohr Atzmi*, and that is why he didn’t display miracles. What did he need to do tricks for when his essential revelation as en clothed in a body is the greatest trick of all?]

THE REBBE: WE NEED MIRACLES

After the Rebbe MH”M received the letter from his father-in-law, he sent his father-in-law another letter (on Motzaei Shabbos 2 Shvat 5692) about miracles:

“I cannot restrain myself from asking for an additional explanation about a topic that has eluded me for some time when I hear it said and reiterated: “Chabad doesn’t ‘hold of’ miracles,” etc. (and I found something

you need to ameliorate his pain. This should be a sign to him, and a miracle to others.” [I.e., it was miraculous that the Rebbe had responded to what was bothering the *chassid*, when he hadn’t told anyone about it!]

When the man heard what the Alter Rebbe had written about him, he began to cry. R’ Yehuda Leib asked him why he was crying, and he told him the conversation he had had with his peers. R’ Yehuda Leib said, “Now I understand what our Rebbe said. Is there a bigger miracle than this, making a mentch out of a crude block

of wood?”

This is how the *ziknei ha’chassidim* viewed miracles, and even the famous and primary stories are told by Chabad *chassidim* in a whisper. Thus, the stories and books of the *chassidim* of Vohlin, Poland, and Galicia are full of miracles, whereas Chabad *chassidim* bequeath to us *s’farim* on *Toras ha’chassidus*, notes on what the Rebbeim said, lengthy explanations, and profound intellectual elucidations.

A generation comes and goes and the same natural attitude towards not

along these lines in this letter of His Holiness), and they refrain from talking about it, even quieting those who talk about it.”

The Rebbe explains in that letter, why, in his view, our generation needs miracles:

We find three eras over the generations (in regard to miracles):

The first era – when people worshipped idols and erred in following false beliefs – **they didn't need miracles that much**, since people, even ignorant folk, were **believers**, and it was obvious to them that there is a **G-dly reality that is beyond nature**, and it rules nature. Their error was in that they believed that the stars and constellations have power to influence.

Therefore, at that time, they didn't need miracles that much, since they were for the most part believers. Miracles were [only] done to arouse them to leave their errors behind and to prove that Hashem is G-d and He rules all, and the stars and constellations are but axes in the hand of the woodchopper.

The second era – in the era of the philosophers like the Greeks and those who followed them, when people followed intellect and said, “there is nothing above intellect.” They didn't need miracles that much either, since people were intellectual (and intellect is something spiritual). They understood and conceded that physicality and the visible world is subordinate to spirituality. They also maintained that Creation and the truth of our existence is spirituality, and their error was in that they didn't know and grasp that there is a G-dly reality **that is above intellect**.

Therefore, at that time, they didn't need miracles that much, since they conceded that the **main thing is spirituality**. The miracles were done to arouse them and to prove to them that there is a G-dly reality **that is above intellect**, above the rules of



The Rebbe Rayatz's letter to the Rebbe MH" M

nature and that which the mind can grasp, because Hashem is the Creator of intellect and its limitations, and He can alter it any way He likes, for there is nothing He cannot do.

The third era – Nowadays, especially in *Ikvisa d'Meshicha*, when the view which maintains (*r"l*) that the main thing and the ruling force in the world is materiality, physicality, and rules of nature is widespread, to the extent that they maintain that even intellect and spirituality are a consequence and effect of physicality, and spirituality has no separate existence.

Even Jewish people, even though they are all believers in one G-d, still, due to the pressures of the times the *emuna* of most people is merely *makif* (superficial) and is not recognized and felt at all in their actions and daily life. Especially since, due to the pressures of making a living, people

are immersed in material matters day and night, employing their intellects and minds for making a livelihood, it must, therefore, be that with time, man's senses, intellect, and understanding have become coarsened. Indeed it has dulled the hearts to the point that they don't feel spiritual matters at all, and *eidelkeit* and *derhoibenkeit* (refinement and elevation) are lacking in man's soul. In such a situation, it is ineffectual to begin correcting it by intellectual means; it won't affect him, since intellectual matters are too refined for him.

Correcting this is only possible through **obvious miracles**, which raise up a man's soul from the deepest pit to the greatest heights. Through a miracle, light is suddenly apparent within the darkness he is in, and he feels that the physicality around him is not as thick and dark because the G-dly, spiritual power is that which

makes the world, and enlivens it and sustains it at every moment, and that He rules also this material, physical world.

There is nothing that refines the physicality of nature in people and arouses a feeling of *derhoibenkeit* in man's soul like a miracle that changes nature. It arouses the desire and longing to go out and remove oneself a bit from the physicality that he is in, and it effects a movement also within the soul which is in a lowly state.

The Rebbe ends his letter with a request for an explanation as to why Chabad doesn't hold of miracles. Concerning the early *chassidim*, the Rebbe reasons, one can understand why they didn't hold of miracles, because they didn't need them, for their minds and hearts were pure, but nowadays, especially in *Ikvesa d'Meshicha*, miracles are indeed necessary.

The Rebbe referred to this letter he wrote (in a *sicha* on Shabbos B'Reishis 5715) and said that his goal in writing the letter was not merely to clarify the issue but it was a demand for the revelation of G-dliness through miracles so that there would be a greater spiritual arousal. In short, the Rebbe was asking his father-in-law to do miracles.

THE REBBE RAYATZ: WHEN MIRACLES WERE NEEDED, THEY DID MIRACLES

The Rebbe Rayatz's answer to the Rebbe's letter is not known to us, but in a *sicha* on Parshas B'Reishis 5715 the Rebbe tells us about it, as follows:

"The Rebbe [Rayatz] did not negate this plaint. On the contrary, he responded to me in a letter which began with the first Chabad leader, the Alter Rebbe – that when they needed to display miracles they did so, and this is why he wrote, "and this will be a sign for him and others, as a miracle."

In accordance with the Rebbe

MH"Ms view that our generation needs miracles, at the very start of his *nesius* he did things in a "*Baalshemske hanhaga*," in a miraculous way. At the *farbrengen* of Parshas B'Shalach 5714, the Rebbe referred directly to his own miracles. This was a very special *farbrengen*, and many amazing things occurred.

THE REBBE TELLS OF HIS OWN MIRACLE

During the *farbrengen*, the Rebbe told of his own miracle. [This is a great *chiddush*, as the Rebbe said on

"The reason he became sick and went to the hospital was in order for him to begin putting on t'fillin and to influence others to do the same. When he fulfilled his role, he got better and left the hospital."

Shabbos Parshas B'Haalos'cha 5724, the Rebbe Maharash once told stories of all the *n'siim* and then told a story about himself, and the Rebbe said: This is a great wonder that the Rebbe Maharash would tell a story about himself.]

This is the miracle story the Rebbe told:

"In Eretz Yisroel there was someone who was sick. His condition was grave and he needed to undergo a dangerous operation. While he was in the hospital, he wrote a letter to me asking for a *bracha*.

"Nu, when a Jew asks for a *bracha*, why should I withhold it from him – after all, these are Hashem's *brachos* ... So I sent him a *bracha* that he should be healthy, and I added that he should begin putting on *t'fillin* every day.

"He agreed to that, and began putting on *t'fillin* every day and he suddenly recovered and didn't need the operation. The doctors were very amazed.

"When other sick people (who were in the hospital) asked him how he got better, he told them that he started putting on *t'fillin* and he recovered. They said: If that's the case, we'll also begin putting on *t'fillin*, and many of these sick people began putting on *t'fillin* every day. This sick man completely recovered and left the hospital.

"The reason he became sick and went to the hospital was in order for him to begin putting on *t'fillin* and to influence others to do the same. When he fulfilled his role, he got better and left the hospital."

I'M TELLING YOU WHAT THEY SAID TO ME!

Between *sichos*, Rashag, a"h, (son-in-law of the Rebbe Rayatz and brother-in-law of the Rebbe) asked for a *bracha* from the Rebbe that Tomchei T'mimim's dinner be successful.

The Rebbe said: When they accept more students, there will also be more success.

Rashag asked for an unconditional *bracha*.

The Rebbe said: I'm telling you what *they* told me!

ALL THOSE WHO NEED TO BE REMEMBERED [TO HAVE A CHILD] SHOULD BE REMEMBERED THIS YEAR!

At the end of the *farbrengen*, the Rebbe looked pale and he began speaking in a tremulous voice. He said, "Once, when the Rebbe, my father-in-law, left the room of his

father, the Rebbe [Rashab], he cried copiously.” One of the *chassidim* asked him, “Why are you crying?”

He said, “What can you do when my father has only one son, an only child, and he’s someone like me! That’s why I’m crying.”

The Rebbe MH”M concluded: “All the more so now...”

The Rebbe continued: *Chazal* say (Bava Kama 52a) that there’s a goat that leads the herd, and when the shepherd (Hashem) gets angry at the sheep (the Jewish people), he blinds the eyes of the goat that leads them. But since the sheep (the Jewish people) are not to blame, the goat that leads them (the blind one) is given **all the *kochos*** of the “shepherd” since [as the Gemara says] “even the ‘supervisor of the well’ is appointed in Heaven.”

Thus, even though in Lubavitch they didn’t hold of miracles at all – to the point that they said, “*revos mofσαι b’eretz Mitzrayim*,” miracles are only for Egypt, but the Jewish people don’t need miracles – nevertheless, when they needed it, it happened for them too, as the Rebbe, my father-in-law, writes in his letter [quoted earlier], the Alter Rebbe wrote, “this will be for him as a sign and for others as a miracle.” **Since the darkness is especially great** now, because we are already at the point before dawn (of the *Geula*), and the closer we get to the light of morning, the darker it gets, in order to break the concealments, **we must have miracles.**

It doesn’t matter that this is the way of Polish Jews because the main thing is that it be done.

The Rebbe concluded with his face aflame:

Therefore, since we need miracles now, and they give the (blind) goat who leads **all the *kochos* of the shepherd** (Hashem), therefore, with this *ko’ach* I say:

All those who need to be remembered [to have a child] should



The Rebbe Rayatz’s letter to the Rebbe MH”M

be remembered this year, and they should have *chassidische* children, and they should name them “Yosef Yitzchok” for the Rebbe, my father-in-law. Those who cannot [name their newborns Yosef Yitzchok], should call them “Menachem Mendel,” like the name of the Tzemach Tzedek.

The Rebbe then repeated the latter statement and concluded: “Those who need *parnasa* should have ample *parnasa*; those who are depressed should be finished with their depression! And all the *mosdos* of the Rebbe should be run successfully, and the wellsprings should spread forth. May all this be with success!”

A SEGULA FOR LONG LIFE

After Shabbos, one of *Anash* had a *yechidus* with the Rebbe, and he

asked, “How can we name a child with the Rebbe’s name when the Rebbe lives?” [Until then, *chassidim* didn’t name their children Menachem Mendel.]

The Rebbe answered: It says in Sephardic *s’farim* that when you name a child after a living person it’s a *segula* for long life [for the person being named after]. And so, even though it is not our custom, it is still a *segula* for long life.

From then on, *Anash* named their children for the Rebbe MH”M, for it increases the life of the king.

THE WAY WE ARE ON SHABBOS B’REISHIS...

A year later, on Shabbos B’Reishis 5715, the Rebbe established that starting from Shabbos B’Reishis, a

A MIRACLE THE REBBE TOLD ABOUT HIMSELF ON SIMCHAS TORAH 5616

Knowing how much the Rebbe, my father-in-law, so greatly desired to add a day, an hour, a moment to Torah study [as in the story about the war he waged here that the hours for *limudei kodesh* shouldn't be changed], I instructed a school in Eretz Yisroel by letter that they should begin their learning some time before the official beginning of the school year, and they did so.

When the ministry heard about this, they went to this school that began two weeks early and made a big fuss about it: How did they dare to teach Torah two weeks before the official opening of the school year?

They said this was disruptive and couldn't go on, and if the school continued to do this, they would stop providing it with financial support, and would cut off ties with them.

What did the principal do? (He wrote this to me in a letter.) He didn't argue with him about the *halacha* (since the person he was dealing with wasn't someone who knew *Shulchan Aruch*), but he said:

Listen! I got instructions by letter to begin school on the day that I did, and that's why I did so. If you accept this, fine. And if you don't, it will also be fine, G-d willing.

After an answer like that, on the spot the man made more of a fuss, but the very next day there was an about-face.

It had been two years that the school hadn't been able to build a gate and additional buildings with the help of that ministry, and suddenly, the very next day, people came from the ministry and built the buildings that they had refused to build for two years!

The principal has no natural explanation for what happened, and the truth is, there is no explanation. He did the opposite of what they wanted, and when they threatened to cut him off, he said he had an order from here [from the Rebbe] and he fulfilled it. If they accept it, fine, and if they don't – also fine.

And what did they do? They came the next day **and fulfilled all his demands** he hadn't managed to get them to meet for two years!

The amazing thing is that nobody said T'hillim for this, and nobody gave a coin to *tz'daka* for this. This is nothing but **outstanding success given from Above**, and it came through Jews with free choice, who apparently wouldn't possibly do such a thing, and nevertheless a public *kiddush Hashem* was made through them.

How did this happen? When they said they had received an order from so-and-so, whom they crown with a certain title, even though the ones they were talking to have no understanding of what this title signifies, it still affected them. To the point that immediately the next day they fulfilled all the requests he had made for two years, which he had already tired of making and had nearly given up on.

This all took place only because he demonstrated **the strength of his *hiskashrus*** to the Rebbe, my *father-in-law*, and therefore, the man submitted to the Rebbe, my father-in-law, without knowing him, and gave him all the necessary buildings by which he is able to increase the number of children who will learn Toras Hashem and will receive a proper *chinuch*.

hanhaga in a way of miracles would begin for the entire year. This has continued till this day.

The Rebbe began the *farbrengen* by quoting the aphorism of the Tzemach Tzedek, "The way you start off on Shabbos B'Reishis is the way the entire year goes." Then the Rebbe said:

I once asked the Rebbe, my father-in-law, about miracles [apparently referring to the letter quoted earlier], making the case that we need miracles. Even though this is primarily the way of Polish *chassidim*, in order that there be a palpable revelation of G-dliness, which will bring about an actual spiritual arousal, we need miracles.

The Rebbe, my father-in-law, did not rule out this point. On the contrary, he answered me in a letter that starting with the first Chabad leader, the Alter Rebbe, when they needed to display miracles, they displayed miracles, which is why he [the Alter Rebbe] wrote, "This will be a sign for you and a miracle to others."

The Rebbe clarified: In general, when you write a letter to the Rebbe, you write only about that which affects you, not just to clarify matters or to write about something that affects someone else, but specifically something that affects you. Therefore, when I wrote to the Rebbe about miracles, it was a demand that there be a palpable revelation of G-dliness through miracles so that there would be an even greater spiritual arousal.

And even though Chabad *chassidim* did not hold of the *inyan* of miracles, to the point that there was a saying of *chassidim*, "and You gave signs and miracles to Pharaoh" – that Hashem displayed miracles for Pharaoh, but the Jewish people didn't need miracles. Still, when you need the *inyan* of miracles you give this too, as the Rebbe wrote in the letter about the story with the Alter Rebbe.

[On another occasion, the Rebbe referred to this topic (*sicha* Parshas Ki Savo, 18 Elul 5747): There are *shpitz Chabad* who maintain that there is no reason to get excited about miracles, since Chabad didn't make a big deal about miracles. But we see that in **something that truly affects him**, in his material matters, children, health, and *parnasa*, etc., when the situation is not exactly the way he wants it to be, then he makes a fuss and **asks for and demands a miracle!** In this case, he becomes impressed by the *inyan* of a miracle and feels quite strongly that there's a difference between nature and miracle!]

The Rebbe went on to relate a number of miracles about himself, as follows:

There's a man who runs the *mosdos* of the Rebbe, my father-in-law, who only had daughters, and he wanted a son. He came to me to ask for a *bracha*. I told him to agree to name him after the Rebbe, my father-in-law, and he would have a son. The next year he had a son.

This is beyond nature, since throughout all the years, nothing helped him to have a son, but since the Rebbe wanted there to be another *neschama* who would be a spark of him, he was given a son.

In the end, however, he runs the Rebbe's *mosdos* not as intended, ignoring the fact that he was shown open miracles.

I spoke with a man about growing a beard. This is someone who has a connection to Tomchei Tmimim and to *chassidus*, and it happens that he *davens* on Shabbos afternoon until three o'clock, and makes *Kiddush* according to the Russian custom. Since he has all these *inyanim*, if so, why should he lack the *inyan* of a beard? I spoke to him about growing a beard after his wedding.

He didn't promise me, and in the end a number of things happened as a result of which *parnasa* became a

problem. He thought that was natural, therefore yet another thing happened in a certain business matter in which everybody was successful except for him!

When open miracles are shown, it must lead to a spiritual arousal!

Based on the saying that Shabbos B'Reishis affects the entire year: All those who need children should have children this year, and they should name them after the Rebbe, my father-in-law, or after the Tzemach Tzedek. And all those who need *parnasa*, should have ample *parnasa*, and it should be drawn down to every man and woman, whatever they need, materially and spiritually.

ONGOING MIRACLES

Since that *farbrengen*, the Rebbe has continued doing miracles, and with the passing of years, many *chassidim* can relate miracles they experienced. Nearly every *yechidus* in the Rebbe's room led to another miracle.

The Rebbe's goal in doing miracles is to bring about a spiritual arousal in this lowly generation. Today we can point at hundreds and thousands of Jews who became more involved in *Yiddishkeit* as a result of the Rebbe's open miracles. Chabad *chassidim* who knew the Rebbe's intention, publicized the Rebbe's miracles wherever possible, and many Jews were brought close, as a result of publicizing these miracles.

The Rebbe's performance of miracles got a boost from the year 5746 and on, when the Rebbe began distributing dollars for *tz'daka*. "Going for dollars" became a fixture in Jewish life, for it enabled anybody and everybody to pass by the Rebbe and receive a *bracha*. Open miracles took place.

Even now, the Rebbe continues to do miracles through the *Igros Kodesh* and many other means, and this has wrought a tremendous spiritual arousal among Jews (and non-Jews).

It is the direct cause for the commitment to increased *mitzva* observance on the part of thousands.

PUBLICIZING MIRACLES HASTENS THE GEULA

On Shabbos Parshas VaYeishev 5752 the Rebbe told a miracle he did in 5734:

Every nation has its anthem, which they sing on official occasions. The national anthem represents the nation. All the more so the anthem of France, which was composed during its revolution.

A few years ago (during Hakafof on Simchas Torah night 5734) *chassidim* began to sing the tune of the French national anthem – the song of the revolution – with the words of "HaAderes V'Ha'Emuna." Shortly thereafter, a most amazing thing happened: France made changes in its national anthem!

The reason given by *ziknei ha'chassidim* is that once the tune was transformed to *k'dusha*, this was felt up Above by the angel and *mazal* of France. And this caused a change down below, since he felt that the *niggun* belongs to the realm of *k'dusha*, and it became a *chassidische niggun* that is sung during *farbrengens*, including *farbrengens* that take place in France!

It has reached the point that there are those who don't even know that this *niggun* was taken from somewhere, and they think it was always a *chassidische niggun*!

Why are we mentioning this now? (Especially when a *chassid* can say that he was educated that his *inyan* is solely to study Torah, and he has no time for other things, including miracles, and they mean nothing to him at all.) Because, first of all, there must be an awareness of and thanks to Hashem for the miracles He does.

Especially as it is soon going to be Chanuka, which is about "publicizing the miracle," and during Chanuka there ought to be the publicizing of



The Rebbe Rayatz's letter to the Rebbe MH"m

of and thanks and giving praise to Hashem for the miracles He does, in addition to the *inyan* of gratitude, it affects **the coming of Moshiach Tzidkeinu with the true and complete Redemption**. As the Gemara says: "Hashem wanted to make Chizkiyahu Moshiach ... Said the Attribute of Justice to Hashem ... You did all these miracles for Chizkiyahu (he was saved from Sancheriv and was healed from illness) and he didn't say *shira* to You, and You're going to make him Moshiach!?"

From this we understand, that publicizing miracles that Hashem does in our time affects the actual bringing of the true and complete *Geula*!

From this we derive an essential lesson, since we are already past all *inyanim* and the *Geula* still hasn't come, it would be very proper to be involved in publicizing miracles. To publicize to oneself and to others, and all over, the miracles Hashem does for us, with the knowledge that this is connected with the true and complete Redemption!

All the more so during Chanuka, when the point is to publicize miracles, we should see to it to use these days, in addition to all the activities and *mitzvaim* of Chanuka, to speak about publicizing miracles, the miracles taking place "in our days at this time."

(Sources: diaries from 5714 and 1516; the Rebbe's letter from 5692 which was printed by Rabbi Leibel Groner in *Kfar Chabad*, issue 629, p. 19)

miracles – not only the miracle of the war and the oil but the publicizing of all miracles Hashem does for the

Jewish people, "in those days and this time."

Most importantly: the awareness

Tel. 718 - 756 - 2000
Fax 718 - 756 2222

THE COMMUNITY TRAVEL AGENCY

AFFORDABLE
PROFESSIONAL
AND WE CARE!

WHEN YOU NEED A TICKET CALL US.

CHASSIDIC ARTIST

BY MENACHEM ZIEGELBOIM

*Chassidic artist, Zalman Kleinman, who is known for his moving pictures that depict chassidic life, was nearly lost to Yiddishkeit. * What follows is a profile of an artist, his difficult life, and his artistic work. * Based on the memoirs of his sister, Mrs. Rochel Zamir of Tel Aviv. * Part 1 of 2.*

The anticipation was enormous when Rabbi Shemaryahu Sassonkin and his family, accompanied by the three orphaned children of the Kleinman family, made their way towards the ship which would be taking them to Eretz Yisroel. What excitement! After so many years of suffering, they were finally leaving Soviet Russia behind.

Suddenly, young Zalman Kleinman disappeared. A hullabaloo ensued as they searched for the missing boy. They found him walking and looking downward as though he was searching for something.

"Where did you go? asked Rabbi Sassonkin.

"I went to look for money," said Zalman.

"What do you need money for?" asked Rabbi Sossonkin.

"I want to buy paint, a brush, and paper to draw with," he answered.

Without further discussion, Rabbi Sossonkin took out 5000 franc from his wallet and gave it to him. Zalman quickly left and bought what he wanted. He had dreamed and yearned for paint for five years, but was ashamed to say so. He had kept his urgent need to paint to himself. Now he was finally able to realize his dream.

This is but one story of many

about the *chassidic* artist who loved to draw, and was tremendously attracted to painting.

* * *

The *chassidic* artist Zalman Kleinman was born in Russia. His father, Yaakov was born in Warsaw and went to Russia during the first World War with his mother and younger sister, Itta. His father was a Gerer *chassid*, a G-d-fearing man who was punctilious when it came to *mitzvos*.

He became acquainted with Chabad in Russia. He would often visit the home of the Rogatchover Gaon, who would say about him (as testified to by Rabbi Sassonkin), "Yaakov knows how to learn well."



Rabbi Sassonkin would add that the Rogatchover Gaon wasn't lavish with his praise and if he said someone knew how to learn, then he knew how to learn!

Zalman's mother, Rivka was born in Minsk, in White Russia. Zalman grew up in Leningrad with his two sisters, Pania and Rochel (Zamir). His pleasant childhood didn't last long, for another front in the second World War had opened in the summer of 1941, against Soviet Russia. The bombing and starvation made life miserable for civilians as war drew nearer and nearer. Young Zalman was eight years old at this time.

His sister, Rochel Zamir, describes those days of terror:

"People gathered in groups and spoke quietly amongst themselves. They looked worriedly towards the skies and pointed at black specks, enemy planes that flew at high altitudes. The atmosphere darkened and children didn't know what was going on. But they sensed that something terrible was happening. They didn't ask, and nobody explained."

One day the government announced the evacuation of the children of Leningrad to a distant and safer place. This was to protect the children and also to enable their parents to devote themselves to civil defense.

In the first stage, the children who were in organized groups, such as schools and dormitories, had to be ready by a certain date. A note was sent listing what the child needed to take along, such as clothing, bedding, etc. Rabbi Yaakov and Mrs. Kleinman reluctantly gave over their daughter, Rochel, into gentile hands, not knowing where she was heading. Trains packed with children left the city and their families.

Pania and Zalman managed to escape the law separating parents and children, but this didn't last long. As the war drew ever closer and the siege on Leningrad continued, the government announced that even those children not in government schools, for various reasons, had to quickly leave the city. The government didn't even take the time to investigate why these

children weren't in school. Trains were quickly organized with children, women, and mothers with children, as well as trainloads of soldiers heading for the front. They all left the city in a hurry.

On one of those trains were the two remaining Kleinman children, 13-year-old Pania and her 8-year-old brother. At the last moment, the Kleinmans turned to their daughter and asked her to do all she could to watch over her little brother.

The Kleinmans had to remain in Leningrad. Two months later the city was completely sealed. The residents suffered from the bombing, cold, and hunger. There was no heating. Water froze in the pipes. People began dying in the thousands and tens of thousands.

Shortly before the siege, Yaakov Kleinman managed to meet with his sister, Itta Sassonkin, on the border of Leningrad.

It was an emotional meeting and the parting was even more so. They promised each other that whoever remained alive would make sure to look after the other's children.

* * *

After a trip that lasted for a number of days, sister and brother arrived in Siberia in the area of the city called Chilavinsk. She did her best

to watch her brother, but less than a year later they were separated by those in charge. At the age of 14, Pania was sent to learn a trade, to be a machinist, while her little brother was left in a school.

He was a little Jewish boy among mostly gentiles, many of them bigger than him. His life was unbearably difficult. He regularly suffered from bullying, maltreatment, and humiliation. In a diary Zalman wrote later, he describes groups of children who lorded it over the younger and helpless ones. He tells of one boy named Borinka who was particularly cruel, a sadist who ruled the class. All the children became his lackeys and did as he ordered. Whoever didn't listen to him was beaten and insulted. They were forbidden from tattling on him to the adults because tattling was considered the worst thing of all, and the children suffered in silence.

They promised each other that whoever remained alive would make sure to look after the other's children.

The degradation affected their daily fare since their small portions and slice of bread, were often taken by the chief sadist.

Zalman describes (as translated from the Russian) some of what he experienced:

In the giant courtyard of the children's home, I found a hiding place near the fence, within the tall grass. I found a quiet spot. I was able to be alone, away from the noise and tumult of the class, and from the threatening looks that said, 'We'll show you! Just wait till the teacher leaves the room!'

I hid there. I took out an old piece of gum from my pocket (made from tree sap) and chewed it in the hopes that it would still my hunger pangs. I lay there and thought, contemplating the fence or a tree branch.

From time to time, I would come back to reality and remember that I had to return to the classroom. I knew what awaited me, yet I knew that the longer I was missing, the more difficult it would be to return. Yet I couldn't part from the pleasant peace and quiet of my surroundings. Having no choice, I removed the gum from my mouth, hid it again for the next time, and reluctantly got up and went.

The assistant principal stopped me on the steps and asked, 'What's the matter that you're so sad? Are you not well?'

"No, everything's fine," I said and continued down the long hall as my heart beat in fear. I approached the classroom but heard silence. I realized that an adult was

in there.

After supper, I tried to be the first to get to the bedroom, where I waited alone in fear of the torture and suffering, as opposed to coming when they were waiting there ready to pounce on me. I sat in the bedroom, a large and dark room, illuminated with a small oil lamp. The children began coming. They had already given their portion of bread to the urchin leader Borinka, and they waited to see what he'd do to me. I waited fearfully for the nightmare to end.

Borinka entered, came over to me and asked, "Where's the bread,



Zalman in the IDF (in the first row, the tallest man)

dirty Jew?'

"I don't have to give you my portion of bread, and I won't give it to you."

I thought: I don't care what happens to me today. I knew that I'd pay for my boldness. Nobody had opposed Borinka before and he was shocked by what I had said. When he had recovered, he began speaking angrily, 'Yeah, all Zhids are stingy like you, tightfisted with their bread. Stingy Zhid, Avrusha!' And he raised his hand to hit me.

One of his lackeys jumped up and asked, 'Borinka, can I hit him?'


When he got permission, he hit me on the nape of the neck, which banged my head forward into the wall. I got a serious nosebleed.

Seeing blood and knowing that the counselor would come, they began taking care of me. They ordered me to lie down and not to move and they cleaned up the blood around me. They were afraid that I would tell on them so they began showing me unusual concern. I was happy for I had avoided the worst part on account of my nosebleed. I rejoiced over having the worst behind me.

The counselor entered the room and ordered everyone to bed. The children got into bed at once and lay there silently, not as they usually did. The silence was intended to get rid of the counselor. I knew what awaited me, yet I wasn't that worried. I hoped that the night would give me some rest.

When it seemed that the class was asleep, the counselor quietly left. When her retreating footsteps could be heard from a distance, Borinka ordered, "Mouse [a nickname for one of the boys], go and check to see if she's gone."

The boy jumped up out of bed, quietly opened the door, and yelled, "She's gone!" and jumped back into bed. At that very moment could be heard a shout of triumph and anger as they chased after a boy who tried to hide between the beds but got beaten up anyway. It was one of Borinka's slaves who hadn't taken care of something. The children were cruel. They themselves were hit yesterday and the day before by Borinka's orders.



Suddenly Borinka jumped from bed to bed giving out papers. He was soon on my bed. He ordered, "Take a paper."

"I don't need your paper."

"Jew-boy take one! If not, I'll kill you!"

He sat on my neck. After a few moments, he began collecting the papers and dealt with another boy.

"Why is your paper crumpled?"

As a punishment, he said the boy had to give him his food every day. Borinka was naturally cruel and despotic. He treated his followers, his friends, as a primitive ruler would.

"Servants, come here!" he ordered. All the children jumped from their beds and stood around his bed. "Bring me Jenia!" Jenia was a Jewish boy, intelligent, my friend, an excellent student from a good family.

And the children continued to be abused till late at night. At some point, they began to fall asleep. Apparently, they thought the nightmare had ended, but Borinka wasn't ready to go to sleep. He gave an order and two beds were pushed together, his bed and another boy's. The children were told to go under the beds and to sit there, and one of the boys, a Jew who knew how to sing well, was asked to sing.

Borinka lay in bed and we sat under the beds and shivered from the cold. Mouse asked Borinka permission to take a blanket. When we heard Borinka snore, I went out from under the bed and went to my bed. One of the children warned me, "Borinka will kill you!"

One day of travail, a typical day in the life of a Jewish child. This went on for three and a half years, from ages 8-11. During this period, there was reorganization of the children's homes. Children were transferred to other institutions, and new ones replaced them.

The year before the war ended, a teacher from a parallel class began to befriend Zalman. When she needed artistic work, placards and signs for her classroom, she would invite Zalman from his class and he would do her artwork for her. His artistic abilities were apparent at a

young age.

His own teacher got very angry about his using his talents for the competing class. The two teachers had a very tense relationship, a fact that later helped rescue him.

When the war ended, the children's home was going to return to Leningrad. Those children whose parents had died were removed from the list of those who were returning. They were candidates to be transferred to the local orphanage. When that teacher found out that Zalman was removed from the list of children who would be returning, she got all the documents she needed in order to adopt him. She loved him dearly, worried about him as though he were her son, and took care of his needs. She admired him greatly for his intelligence, for his artistic talents, and for his general knowledge that he had acquired from books.

His sister, Rochel Zamir relates:

"Throughout the war years we were separated. We didn't see each other for five years, but we corresponded. I got a letter from Zalman in which he wrote that he had been adopted by his teacher. He told me in her name that we had to sever our connection forever. He wrote the same thing to my sister."

It was this distance that his father had feared above all; not just the physical distance but also, and especially, the spiritual distance, that could make the young boy abandon his tradition. R' Zalman described in his memoirs a touching moment that he had with his father:

"When my parents were informed that they had to send my sister and myself to the children's home, they were extremely worried about what would happen to us. Would we remember that we were Jews? Each day my father taught us the Alef-Beis, and then reading from a *siddur* and Chumash too. He did this when he came home from work.

"One day as we sat to learn, I suddenly saw tears in my father's eyes. I asked him, 'Father, why are you crying?'

"I'm not crying,' he said.

***I knew that I'd pay
for my boldness.
Nobody had opposed
Borinka before and he
was shocked by what
I had said.***

“Then he drew me close and patted my head and said, ‘No doubt you’ll forget everything I’m teaching you, and you’ll eat *treif* there.’

“Father, I won’t forget. I’ll throw away the meat in the soup under the table, and I won’t eat *treif*,’ I answered with the innocence of childhood.”

Now, five years after the forced separation, Zalman faced a crossroads.

* * *

World War II ended in 1945. Millions had died on the fronts and within the cities of Russia. People died of hunger, from the bombings, and in concentration camps at the hands of the Nazis, *yimach shmam*. At war’s end, those who fled to Siberia and distant Asia, began to return home.

It was discovered that R’ Yaakov and his wife, who had remained in Leningrad, had died in the famine. Pania, the older sister, worked in a Russian military factory. Rochel was in a children’s home far away, in Siberia. Zalman, having been adopted by the gentile teacher, was about to return with her to Leningrad, completely (and deliberately) cut off from his siblings.

At this point, Divine providence saw fit to intervene and unite the *chassidic* family once again. You’ll remember that Yaakov and his sister, Itta, had promised each other that whoever remained alive would look after the other’s children.

Before the war, Itta had lived in Luga, which was near Leningrad. Her husband had been arrested and exiled to Siberia, and as the wife of a “criminal,” she was forbidden from living in Leningrad proper. With the outbreak of World War II and the heavy bombing, she managed to leave the area on the last train with her two small

children, six-year-old Tzippora and three-year-old Avrohom. They had no definite destination. The trains traveled towards Siberia, far from the front.

One day the train stopped in Molotovsk, and the passengers dispersed among the towns and villages in the district. After many days of travel, Itta arrived in the village of Kishretz, where she presented herself as a woman whose husband was fighting on the front. She certainly couldn’t say the truth – that her husband had been arrested for being Jewish!

The secretaries of the village directed her to a house where the landlady would give her a corner to

Her brother didn’t let up. As soon as she fell asleep, he appeared again in her dream and said, “Itta, the children!”

live in. The house had two rooms, one room for the landlady and one room for her two adult daughters. The entrance room served everybody as the kitchen. It had a Russian stove built into the floor. This room had a table, a bench, and an oil lamp. It was in this room that Itta and her children were assigned a corner to live in.

She remained there until the end of the war. One day she learned of the whereabouts of her father-in-law, Rabbi Nachum Sossonkin. She quickly contacted him and he sent her a message telling her he was in Samarkand. She left the village and made her way with the children to Middle Asia, to Samarkand.

It seemed that she had finally made it except that one night she dreamed that her brother was waking her up with a light tap on her shoulder. He said, “The children.”

She woke up trembling and immediately realized what he meant. She had promised her brother that whoever remained alive after the war would take care of the other’s children. She rejected the impractical idea of saving the children from assimilation by bringing them to her father-in-law, thinking, “I’m staying with my in-laws at a time of famine. How can I burden them with my brother’s children?”

But her brother didn’t let up. As soon as she fell asleep, he appeared again in her dream and said, “Itta, the children!” This went on for three nights. She would fall asleep and her brother would wake her up. The third night, she decided not to go back to sleep, and she began pacing the room at a loss as to what to do.

Her father-in-law sat, as he always did, and learned. He heard his daughter-in-law walking around and he asked her why she wasn’t sleeping. She answered evasively. When the vision repeated itself again, she felt she had to tell him what was going on. She began telling him that this was the third night that her brother was coming to her in a dream and demanding that she take care of his children.

“Do you know where they are?” asked Rabbi Sossonkin.

“Yes,” she answered. “I have their addresses.”

“So why were you quiet until now? You must save them!”

The next day they worked on obtaining a visa and a ticket for the long trip from Samarkand to Siberia. While working on her travel



plans, she received a telegram from the children's home that Zalman was in. The telegram was sent by Zalman's teacher, the one who didn't get along with the teacher who intended on adopting Zalman. The telegram said, "If you want to meet the boy, hurry! He's adopted!"

Now they understood everything, why the father hadn't rested until they began the rescue operation.

Itta left her children with her in-laws and equipped with a visa, ticket, some loaves of bread and fruit, she left on the difficult journey to Siberia in order to rescue her nephew and niece.

She was heading first to the orphanage where Zalman was, and from there she would go to the orphanage where Rochel was. She left at the beginning of Sivan 1945, and by the time she reached Siberia, to the Chiliavinsk district, a month and a half had gone by. She traveled by freight trains, changed trains, slept in train stations, and waited for trains that were traveling in the direction she wanted to go. The trains were full of refugees, soldiers, and civilians, and when a train would pull into a station, people fought to board it. Many remained in the station for the next train, which could show up a few hours or even a few days later.

At the end of the exhausting trip, she arrived at the children's home where Zalman was already formally adopted by the teacher. He loved the

teacher and was happy to return with her and all the other children to Leningrad. Itta tried to convince the school's administration and the teacher to forego the adoption. She explained to them that she was the boy's aunt, and that her brother, the boy's father, had asked her to raise him if he died in the war.

Itta also worked on convincing 12-year-old Zalman to join her. When they asked him if he wanted to go with his aunt, he said he didn't, because he didn't know her. Itta's mission was a challenge as she naturally did not have

documents to back up her claim regarding the instructions her brother had given her. It was her tears, however, that finally prevailed, and Zalman was given over to her.

They left for the orphanage in Siberia where Rochel was. Rochel describes what happened:

"I waited impatiently and they finally arrived. The meeting with my brother was very emotional.

We hadn't seen each other for four years, and Zalman was 12 and a half and I was 13 and a half. We looked at each other and didn't recognize each other. We just quietly looked at each other until my brother salvaged the situation and asked me about certain books, if I had read them, and what I thought of them. My aunt, on the other hand, didn't stop crying and kissing me and looking at us as though she couldn't believe it."

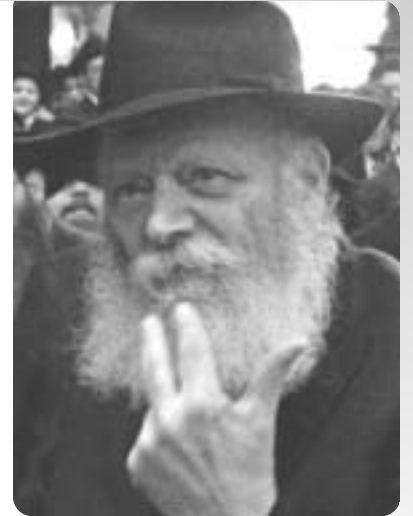
(To be continued.)



A self portrait of Zalman Kleinman

TO WHISTLE AT THE WORLD

BY N. SOFER



*Whistling in the middle of a farbrengen, initiated and encouraged by the Rebbe! * When did this practice begin? What did the newspapers say about it? How did the chassidim react and what did the Rebbe say? * What lessons can we learn from it in our mission to prepare the world to greet Moshiach?*

The place: Brooklyn, New York, the *beis midrash* of the Rebbe MHTM shlita

The time: the night of Rosh Chodesh Cheshvan 5736

The scene: a *farbrengen* to mark the end of Tishrei and to say goodbye to the guests

The senior *chassidim* found their places on the dais and joined a distinguished group of *rabbanim* and public figures. Shortly before the Rebbe entered the room, the *beis midrash* filled to bursting with thousands of *chassidim*. When the Rebbe walked in, everybody stood up in respect. Silence prevailed in the large room, and the Rebbe walked

between the sea of humanity that had split in two to allow him passage. The Rebbe quickly walked to his seat. The first *niggun* could be heard; the *farbrengen* had begun.

The Rebbe spoke with intermittent breaks for *niggunim*. The Rebbe nodded towards the *chassidim* who held cups of *mashke* and wished him *l'chaim*.

Suddenly the Rebbe raised his hand and put two fingers to his lips. Some *chassidim* realized that the Rebbe wanted them to whistle and they did so. The whistling pierced the darkness that enveloped the building. And the Rebbe looked at his *chassidim* with a warm and loving look.

The Rebbe encouraged the whistlers with strong motions of his hands. Other *chassidim* also set aside their incredulity and joined the whistlers. Some people noticed the flash of the camera that belonged to Levi Yitzchok Frieden. He had captured the moment and the picture was publicized.

The 196th issue of the *Algemeiner Journal* publicized the picture of the Rebbe with his fingers to his lips in a whistling motion. The accompanying article by the editor, Rabbi Gershon Ber Jacobson, described the *farbrengen*. (The following is a free translation.)

It may seem strange that a *chassidic* Rebbe, a leader of a movement like Lubavitch, instructs his *chassidim* to whistle, but that is just what happened. The Lubavitcher Rebbe put two fingers to his mouth and indicated to the crowd to whistle. To whistle at the world and at all obstacles that stand in the way; to whistle at the exile, at all questions; to whistle at difficulties and at those who laugh, who mock and ask questions about Lubavitch and its war to chase away the darkness by means of a great light...

But for those who were present at the *farbrengen* the whistling wasn't a

shock. Next to me stood a Lubavitcher *chassid* from Eretz Yisroel, with a long beard and a Russian-style hat, Reb Berke Chein. I know him from Russia. He's a golden Jew, a model of self-sacrifice and *chassidic* life. I asked him after the *farbrengen* what he was taking back with him.

R' Chein told me that the whistling won his heart. "In Russia we were victorious over all the persecutions and imprisonment, for we weren't impressed by them; we just continued our work. *Mir hoben gefayft* – we whistled at all the imprisonment and all the exiles, and fought for and fulfilled the Rebbe's plans. Now exactly the same thing is taking place. They are giving encouragement, the *kochos* and abilities to

put *t'fillin* on with Jews, to speak to them about a proper Jewish *chinuch* for children, to keep kosher, Shabbos, family purity. There's no need to be fazed ...

"Nu, Hashem helped and I made it through all the suffering, the danger and fear, and I sat at the Rebbe's table. I have the opportunity to dance and sing, and when we are ordered to whistle at the world – we whistle. And when we're told to go through fire – we go..."

The article, with the accompanying picture of the Rebbe motioning to whistle, created a furor among Lubavitchers. Some viewed it positively, while others were critical. And there were even some who were ashamed.

Yes indeed! There was a group of *chassidim* who were simply mortified by that photo of the Rebbe appearing in the newspaper. This group, comprised primarily by some *Anash* and *T'mimim* who prided themselves on fighting the war for the "honor of Lubavitch," decided that the *Algemeiner* had done a grievous wrong in publicizing that photo.

They sent a letter to the editor signed by one of them,

saying:

Every newspaper writes articles that don't necessarily please everybody, and often they arouse people's ire – that's a newspaper. But this time you crossed a moral line by embarrassing tens of thousands of Lubavitcher *chassidim* when you printed the picture that showed the Rebbe whistling. Whoever I talk to is furious about it. It would be proper for you to consider public opinion.

The letter was printed in issue 198, and the snowball of protest and response continued to roll onwards.

A week later, the *Algemeiner* printed some letters from readers of the newspaper who expressed their surprise over the reaction of the Lubavitchers. These letter-writers were not Lubavitchers, yet they didn't understand what the fuss was about.

"I have the opportunity to dance and sing, and when we are ordered to whistle at the world – we whistle. And when we're told to go through fire – we go..."

--Reb Berke Chein

"Did the Rebbe do this privately?" wondered one writer, while another writer maintained that publicizing the picture created a great *Kiddush Hashem*, and he said he didn't understand what shame there was in it. "If someone ought to be ashamed," he wrote, "it should be the *misnagdim* who don't have



The article that created the furor

such an esteemed leader."

"And we were like grasshoppers in our eyes and (then) thus were we in their eyes."

Some weeks went by and the topic was still hot. Another letter to the editor from a non-Lubavitcher, but he, unlike the earlier writers, brought a *halachic* source for what the Rebbe did. This is what it said in the *Algemeiner*, issue 202, Kislev 5736:

Lately there have been complaints among certain groups against the *Algemeiner Journal* and its editor, Gershon Jacobson, following the printing of an article and a

photograph in which the Lubavitcher Rebbe is seen standing at a *farbrengen* with two fingers to his lips, indicating that he wants whistling. I don't understand how Orthodox Jews as well as *rabbanim* and *roshei yeshivos*, express these complaints. There's a clear *p'sak* in the Rambam at the end of Hilchos Lulav (chapter 8, 14) where it says:

"It's a *mitzva* to increase this *simcha*, and it wasn't done by ignorant people or by whoever chose to do so, but by *g'dolei Yisroel* and *roshei yeshivos* and the Sanhedrin and *chassidim* and *z'keirim*, and *anshei maaseh*. It was they who danced and clapped and sang and rejoiced..." Then the Rambam writes, "the *simcha* that a person should have when doing a *mitzva* and with love for Hashem Who commanded it is a great *avoda*. Whoever coarsens his mind and apports honor to himself and is honorable in his own eyes in these occasions is a sinner and a fool ... and whoever lowers himself and degrades his body in these occasions – he is the great one and honored one who serves with love. Dovid King of Israel said, "I would debase myself even more than this and I would be lowly in my eyes." The greatness and respect are only to rejoice before Hashem, as it says, 'and the King Dovid frolicked and whistled before Hashem.'"

This is the precise meaning of the *p'sak* in the Rambam. I think that the Lubavitcher Rebbe did just as the *din* requires. I am most surprised by how *rabbanim* and even Lubavitcher *chassidim*, didn't know of this Rambam, and strongly attacked you, the newspaper, and even the Rebbe. According to the *din*, you don't need to debate with those who displayed their ignorance. It is clear that through whistling, dancing, and clapping, the leader or *rosh yeshiva* lowers himself to the level of the masses, but this is his greatness, as the Rambam states explicitly.

The same issue features another letter, from a Lubavitcher in Crown Heights by the name of Yosef Ben-Tzion Reitzes, who wrote that the Lubavitcher Rebbe wasn't the first to do this. In Tanach, in Shmuel chapter 6, it describes a similar scene, "and Dovid frolicked and whistled

with all his might..."

Nearly three months went by and it was Purim 5736. The *farbrengen* is remembered by many of the *chassidim* as unique, for in the course of the *farbrengen* the Rebbe brought up some unusual topics. He spoke about putting on Rabbeinu Tam *t'fillin* starting from the age of bar *mitzva*, something that was not widespread at that time. The Rebbe said a *sicha* about *shluchim* in Eretz Yisroel who didn't hesitate to move roadblocks of stones that Arabs had set up in order to bring the *simcha* of Yom Tov to every Jew. And then the Rebbe delivered a *sicha* about whistling that will be engraved in the minds of all those who were there and will be remembered forever with the title, "A *Maaseh fun Fayfen*."

The Rebbe told Rabbi P. to sing "HaAderes V'HaEmuna," and in the middle of the singing the Rebbe motioned for whistling. This time, many more people understood what was expected of them, and the whistling intensified until the start of the next *sicha*, which began with the words, "Azoi vi s'iz a *maaseh fun fayfen*" (Regarding the matter of whistling).

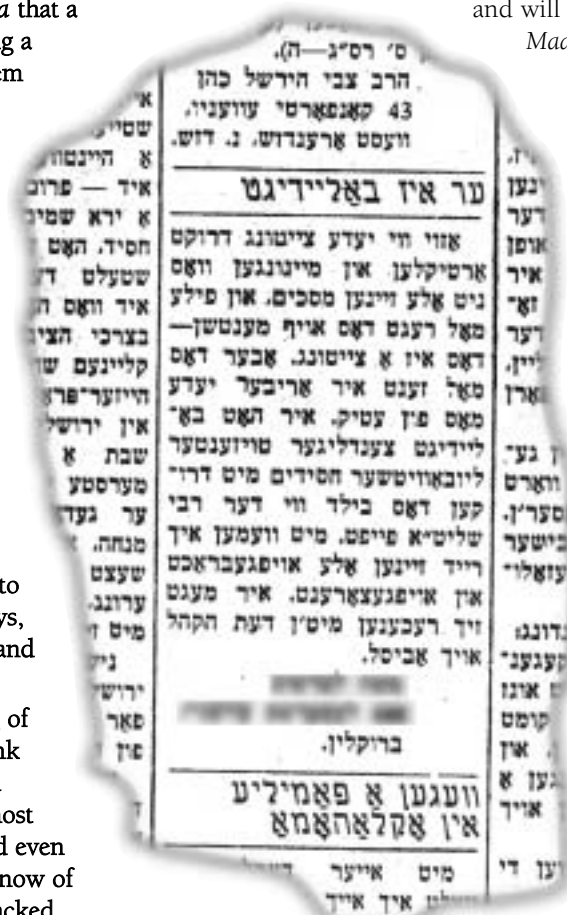
THE SICHA (BILTI MUGA)

1) Regarding the matter of whistling, as a result of which there were those who thought that they managed to catch me, the proof being: I whistled, and even told others to whistle! ...

"Those who ruin and destroy you will go forth from you." I thought that those *chassidim* who go and scream in public that they are the ones who sacrifice themselves in an unbelievable way, at every step – that at least they would have "bothered" to open a book and try to find a source for this behavior. In actual fact, they did nothing!

Regarding the individual who tries to attain glory at others' expense – obviously there are no complaints against him (as to why he doesn't look for a source, etc.) for his sole purpose in sitting at the *farbrengen* with patient anticipation for hours upon hours – is only in order to be able to find some fault and "to attain glory at others' expense!"

For this purpose, he is also ready to waste **time that could be used for Torah study** – for during the *farbrengen* he cannot listen to the Torah thoughts that are said, because



The letter of protest to the newspaper

he is completely occupied with anticipation to see whether some error will be made. Then he can waste time from Torah study tomorrow and the next day too, and go and spread it: “See, so-and-so did something that shouldn’t be done!”

My complaint is directed at those who **did** hear the *divrei Torah* that were said, those who **don’t** seek to “attain glory at the expense of others,” whose self sacrifice apparently should have been enough ... **to open a volume and study it** – to find sources for it (and even a concealed source)!

Instead, as soon as word about the whistling got out they were at a loss as to what to do, and they began to whisper amongst themselves: Oy, What shall we do? There was a failure here ... They [the Rebbe] indicated that they should whistle, and so-and-so is making a fuss and saying that whistling is something that, *l’havdil*, a *sheiget* in Russia does (as it were), and here they whistled *publicly*, and not only that, but they instructed others to whistle.

In other words, those who disseminated this were (not those who maintained that this is something negative, but) **“from you,”** i.e., those who should have merely bothered to search for a source. What actually happened was, they didn’t even bother to think about it, for (as is known from the story with the Rebbe (Rashab)) **his head is in galoshes.**

[This expression “head in galoshes” comes from a story about one of the *chassidim* of the Rebbe Rashab who was extremely knowledgeable in *chassidus* and whose head was constantly involved in deep *chassidic* topics. At some point, this *chassid* opened a galoshes business and spent most of his time on it. When he went to the Rebbe, the Rebbe said: Feet in galoshes – that I’ve seen. But a head in galoshes? I’ve never seen that!]

Even if you’re too lazy to open a volume, etc. – **ask!** However, asking wasn’t possible either, for here too,

you would have to bother to write your question about where is the source for it? ...

So how does he “help”? When he is asked: how is it possible that they whistled at a *farbrengen*, he immediately blushes and escapes... With this reaction, he demonstrates to the listener that **he also** thinks like him. However, what should he do when he [the Rebbe] doesn’t consult with anyone, and does as he pleases, and you must suffer... It isn’t pleasant for him to say explicitly that a mistake was made, and he must keep it choked up inside...

2) Furthermore, every human being can and does experience mistakes (it’s no tragedy ... and this doesn’t insult anyone), and even among the *g’dolei Yisroel* throughout the generations, generation after generation, we find that they are capable of erring (as we see in the Gemara, Tanach, and Chumash – and Rashi explains this for the “five-year-old”). Not to mention the story the Alter Rebbe repeated in the name of the Maggid and the Baal Shem Tov regarding **Avrohom**, who was a soul in a body, etc. [which is why he laughed upon hearing the news that Yitzchok would be born to him and Sara in their old age].

Even to think about this itself, he has to exert himself ... and he doesn’t have time for this since his head is in galoshes! So what does he do? He goes in the street in great embarrassment, and thinks about how to get out of this “*tzara*” and how he can find someone with the nerve to come over and tell me that this wasn’t right of me to do...

Some months have gone by since, and in the meantime I thought that finally someone would wake up (and find a source), but in actual fact, it hasn’t happened. **They haven’t gotten out of their galoshes yet!**

3) There is a source for whistling in **Tanach** (an **explicit pasuk** in Tanach), in **Gemara** (an **explicit sugya**),

a Gemara in **Meseches Chulin**, a Gemara which is studied in *yeshivos* and *kollelim*!

Although this *sugya* is in the **Agadata** part of Meseches Chulin, **this too** was said to Moshe on Sinai! Thus, before learning a section of Agadata you have to say the *bracha*, “Who chose us from all the nations and gave us **His Torah**”!

And we learn in Gemara Eiruvim that whoever says, “this teaching is nice and this teaching is not nice” [regarding different teachings within Torah] loses his connection to Torah, and the Torah has nothing to do with him!

As was said a number of times, the precision of the wording, “this teaching **is not nice**,” indicates that we are not speaking of someone who says, “this **is not a teaching**.” Rather, he **concedes** about the teaching itself; it’s just that he discriminates and says, “this teaching is **nice**,” since he can engage in exegetical construction, etc. However, with **Agadata** – he maintains – this is nice for those who learn an *Ein Yaakov shiur* between Mincha and Maariv, people incapable of innovating in *halacha*, Rambam, Tosafos, in a *sugya*, etc., and therefore – (why not?) – they join a *shiur* in Agadata.

When you tell him that it says in *Tanya* (*Igeres HaKodesh*, end 23): We learn that “Agadata ... **most secrets of the Torah** are hidden within it” (in addition to the good *middos* that are learned from it), he says: It says that in *Tanya*, and so, it pertains to those **who learn Tanya**...

4) And so, Hashem helps, and from the **Agadata**, it becomes a **p’sak din in the Rambam**! But after nobody grasped that this is a *p’sak din* in the Rambam – I lost patience, and I found someone who instructed that this be printed in the newspapers.

However, even **after** the *p’sak din* in the Rambam was publicized – I asked so-and-so (who was previously a *chassid*, but then – although he

remained religious – *shana u'pirash* [one who learns and abandons his learning] from his *chassidus*, and you know the rule, *shana u'pirash kasha mi'kulam*

[whoever learns and abandons his learning, is more of a problem than anybody else]) how he can come with complaints when it's an explicit *p'sak din* in the Rambam! His answer was, this *halacha* was written by the Rambam for *yechidei segula* – singular individuals!

I asked him: What do you mean? In the same Rambam it says, “it's the Principle of principles and the Pillar of Wisdom to know that there's a first Existence” (and the Rambam ends with, “as it says, ‘G-d is one’”), and so if he can say that this *halacha* was written by Rambam for “singular individuals,” why shouldn't someone else come along and say that the first *halacha* in Rambam is also for singular individuals?

Especially when the beginning of Rambam, in Hilchos Yesodei HaTorah, is not studied in *yeshivos* (for better or for worse, that's the way it is), for they learn the later chapters

which talk about Kiddush Hashem, etc. (and other topics in the Rambam), but not the first chapters, and certainly not the first *halacha* in the first chapter!

5) But this *p'sak din* is brought in the Rambam (not in the *halachos* that are not learned in *yeshivos* but) in **Hilchos Lulav** (which are studied), and within these *halachos*, at the end of Hilchos Lulav (and the rule is, “everything goes according to the conclusion”):

In the Rambam he brings the *pasuk*, “and Dovid frolicked and whistled,” which goes on to state right there in the *pasuk* (so there's no need to look at Rashi ... for it's explicit in the *pasuk* itself) that this behavior was the behavior of “one of the *reikim*, empty folk”! Dovid behaved this way when it was a situation having to do with a *mitzva* and *simcha shel mitzva*!

In our situation, when the whistling was going on, there were Jews present whose faces made it clear (there was no need to read their minds) that from here-on-in they'd have increased enthusiasm (in religious matters and) in the fulfillment of practical *mitzvos*. (I don't know whether in one *mitzva*, two or three – and “every man should know himself”). In such a case, the Rambam *paskens* that you need to behave exactly as Dovid did, who behaved (not only in a way of ordinary “frolicking and whistling,” but) in a way of “frolicking and whistling with all his might”!

Dovid was wearing an *eifod bahd* (white linen apron) since he was the king, and at the time he knew that people were watching him from the windows to see how he behaved. When people



Positive letters to the editor of the Algemeiner Journal

expressed surprise to him about his behavior, he didn't say that he didn't behave that way, but said explicitly, "and with them **I am honored.**" This is how the **honor of a G-d-fearing Jew** is supposed to be expressed!

6) However, even **after the source was publicized in the newspaper**, those people didn't get up the nerve to look in the Rambam and to answer those who had questions. Why? Again, because their heads are in galoshes!

Apparently there's no choice but to **put the answer in his mouth** (as it says, "that which he will place in his mouth") and to tell him: Please listen. When you meet so-and-so, tell him, "*shalom*" first and "*aleichem*" afterwards... And then you have to ask him how he's doing, and then – wait a little bit and see – if he says such, then you need to respond thus, and if he says differently, then respond like this... And then, if the galoshes have **not** intervened, then he'll manage to announce the answer, at least to parrot it...but in the instance that the galoshes **did** intervene, he'll get confused and mix up the questions and answers, and you know the results...

7) Back to our topic:

As I said, the *halachos* of Lulav in the Rambam (where he brings this *p'sak din*) are also not learned (as) often, but *leis man d'palig* (nobody argues) Meseches Chulin must be learned...

Therefore, in Meseches Chulin it quotes the *pasuk* in Trei Asar which explains that when the *Geula* comes, Hashem will personally take the Jewish people out from Exile. The *pasuk* goes on to say that the way He will gather the Jewish people is "I will whistle to them," and the commentators explain in Trei Asar that this means that **Hashem will whistle to the Jewish people!**

Obviously, we're not trying to copy Hashem (*ch"v*), but still, in the Gemara there it explains and brings the story

of a **bird that whistled**. The bird was the Ruchama bird, and its whistle raised the possibility that it was a sign of the imminent Redemption. There were those who thought that this was the whistle that the *pasuk* is talking about! Then they learned that this bird is a fraudulent mimic and its whistle is not the desired whistle. In other words, it was a **side issue** that proved that this wasn't Hashem's real whistle.

In any case, what we get from this explicit Gemara is that Hashem's whistle is not a **spiritual whistle** which will only be heard in the eighth heaven (or the seventh)...but a whistling that we will hear with **ears of flesh!** And that this whistle may also be heard from a **bird**, all the more so from "one of the empty folk," and all the more so by an **adam m'Yisrael!**

From this we understand in our situation: We know the saying of our Sages that says, "honor the *mitzvos* for they are My emissaries." Therefore, it's understood and obvious that you cannot whistle merely for pleasure... However, when there's an *inyan* of **simcha shel mitzva**, when there's a chance that **one** person present will have a **geula** (along the lines of what it says in the Gemara in Chulin) from his *yetzer ha'ra* ("his *yetzer* overcame him") **even in one mitzva**, then it's a **mitzva** to whistle on the doubtful possibility. And even on the remote possibility, and even for **100 doubts!**

8) Regarding the complaint that there's someone who likes attaining glory at others' expense, and he'll take advantage of the whistling in order to go and speak negatively, etc. In addition, this person will present his complaints to those people whose heads are in galoshes, as a result of which they'll be utterly confused and won't know how to answer: not Alef, not Beis, not Gimmel, and not Daled (for this is not their *inyan*) ...

Because there are people whose behavior isn't proper, for this there's a need to do away with something which is connected with (and can be

mekarev) the *Geula*?! ... Especially **when we actually see it** (then and today, and with Hashem's help you'll see it also at other *farbrengens shel mitzva*) – that by whistling, the standing and position of some Jews changes in at least **one mitzva**, and afterwards, "one *mitzva* draws another *mitzva*," etc. And in certain instances, there are Jews who, through the whistling, experience a fundamental change **from one extreme to another!**

9) The wonder is all the greater when we're talking about **chassidim** (in addition to what was said before, which also pertains to any Jews):

The whistling took place around Yud-Tes Kislev, and at the *farbrengen* that took place then, we spoke about the holy letter that the Alter Rebbe wrote when he came to Petersburg. Among other things, he wrote: "Do not whistle at them [the *misnagdim*], *ch"v*." You know what the Rebbe, my father-in-law added to this, an addition that you don't have to bother to search for and find, and you don't have to strain your brain, and you don't even need to ask your friend, because the addition is **printed on the spot**, after this letter, in its place (see *Seifer HaToldos Admur HaZakein* p. 216)! He added that his father [the Rebbe Rashab] told him, "**See, it's an indication that there is also holy whistling!**"

And this **was in the time of the Alter Rebbe**, who despite bringing about the beginnings of *Geula* through the beginning of the *inyan* of "spreading the wellsprings outward" – the time for *Geula* hadn't yet come!

And he concludes there that even though there's whistling of holiness, the Alter Rebbe warned that in his time it still wasn't the right time for this, and therefore, "don't whistle **at them**, *ch"v*." The point being that you **don't whistle** at another Jew, but against the *yetzer ha'ra* – *sayf un sayf, biz vanet m'vet im farfayfen* – **whistle time after time, until you whistle him out!**

And so, the only reason that those

who seek their friend's shame **can** grab on to this and complain is only because those on the "inside" **are in galoshes**, and they didn't get the fact that this *Igeres HaKodesh* was mentioned deliberately and at the time of Yud-Tes Kislev.

Especially, when **in the Igeres HaKodesh itself**, it mentions whistling **explicitly** – that despite the fact that it doesn't mention the positive angle there, but the negative in it, still, after the question arises, why was it necessary for the Alter Rebbe to **negate** the *inyan* of whistling among his *chassidim*? The answer is **obvious** (even not in a way of question and answer) – that there is **obviously** a whistling of *k'dusha*, and his purpose was only to clarify when to whistle, only when the *inyan* of "spreading the wellsprings outward" begins, and not "**at them**"!

10) Here I must clarify regarding myself: we know the prayer of R' Nechunya Ben HaKana when he entered the *beis midrash*, as it's related in *Meseches Brachos*, "When I enter I pray that no mishap occur through me." And so, since even now there are those people who are listening to things with this purpose (to attain glory through the shame of others, *r"l*), I must negate and clarify, that first of all, their sin of *bittul Torah* **is not on me and not on my neck**. Especially, *bittul Torah* for a purpose that is the **opposite** of Torah (to attain glory through the shame of others)! ...And another negation and clarification – if only I would never "fail" in other matters, aside from whistling...

Especially when the whistling was (not a mistake, but) **deliberate**, a plan that **actually worked** to arouse and reveal the good that is hidden in a number of Jews. An additional success, when the evil remains only within that person who attains glory at others' expense, at least by his **not publicly announcing** that he loves to catch a Jew in a mistake and publicize it! ...And then, there's hope that with

time, he'll do *t'shuva*, and also stop publicly announcing that he doesn't think that the Rambam *paskened* a *p'sak din* in his *Yad HaChazaka* for the masses, but for "singular individuals" ... something which is in the category of "**a breach that has no end to it**" (*r"l*)! ...

11) May we soon merit the whistling of *k'dusha* (in a way permitted by the Alter Rebbe), as whistling of *k'dusha* is a good thing (not on Shabbos and Yom Tov, *ch"v*, and not whistling for no purpose, but) when there's a good chance that it will arouse others (and himself) to an increase in good and holiness and Torah and *mitzvos*, as mentioned earlier.

While it is obvious that we have nothing to be ashamed of, we do need to go back to the sources so we know what to answer when questions arise.

The main thing is, Hashem should not consider the situation as it is now but should be satisfied with the additional good thought, good word, and **one** good deed. As the Rambam *paskens*, in a *p'sak* that is directed (not only at special individuals, but) at all Jews – that every person, through one deed, one word, one action, etc., "inclines himself and the entire world to the side of merit and brings salvation and rescue (other versions say, "success")."

Through this we shall soon have the fulfillment of the promise of, "on that day He will whistle" – that Hashem will whistle, and thereby, "I

will gather them" – all the Jewish people from all ends of the earth. [As it says] "And you will be gathered one by one," in a way that no Jew will remain in *Galus*, and He will bring them to our holy land, and with kindness and mercy, and soon.

* * *

When the Rebbe left the *farbrengen*, he met Gershon Ber Jacobson, the editor of the *Algemeiner Journal*. The Rebbe slowed down and said with a big smile, "You caused me to say the *sicha*."

CONCLUSION

From the very first day of the Rebbe's acceptance of the Chabad leadership, he clarified the mission of our generation. Whether we like it or not, our job is to complete the work of all the previous generations, and bring the Divine presence down to earth. Every talk, every discourse, every directive, we merited to hear and receive from the Rebbe, was and is, directed towards the goal of finalizing the complete and true Redemption.

Even if we don't fully understand how this is so, we must know there are no "mistakes" and oversights; it is all part of the Divine plan, especially as relates to "the final *shlichus*" of preparing the world for Moshiach.

While it is obvious that we have nothing to be ashamed of, we do need to go back to the sources so we know what to answer when questions arise. As the Rebbe said repeatedly, we must learn *inyanei Moshiach* and *Geula*, from the earliest sources to the most recent *sichos*. Then we can explain with pride to every Jew the Rebbe's message, without, G-d forbid, whistling at another Jew.

And as to the evil inclination – *fayf un fayf, biz vanet m'vet im farfayfen* – **whistle time after time, until you whistle him out!**

Thanks to the Algemeiner Journal for their help in preparing this article.

RABBIS CRY OUT

BY SHAI GEFEN

RABBANIM SPEAK UP: D'VAR HASHEM ZU HALACHA!

The meeting of *rabbanim* and *Admurim* that took place last week at the home of the *Admur* of Erloi, Rabbi Yochonon Sofer, member of the presidium of the Council of Torah Sages, was definitely a move in the right direction. At a time like this, when *rabbanim* remain silent despite the terrible situation, and follow the *shita* of "I've saved my own soul," and "this doesn't pertain to us," it's important to acknowledge the meeting that took place. These *rabbanim* and *Admurim* are following the *Shulchan Aruch* and the heartfelt request of the Rebbe to *rabbanim*.

At the meeting, organized by the Pikuach Nefesh Committee, the Erloi Rebbe said that whoever examines the *halacha* brought in *Orach Chaim siman 329* sees that it was written with *ruach ha'kodosh* for our times. He added that never were we in a situation that so closely resembles the *halacha* in *Shulchan Aruch* as we are today.

Therefore, we express support for those *chareidim* who follow the approach of speaking out in protest, and for involvement in those political and security issues that are directly dealt with in *Shulchan Aruch*. We must strongly negate the claim that Torah has nothing to say about these matters. As the Rebbe said, whoever says that Torah has nothing to say about a certain topic, all the more so regarding danger to Jewish lives, this is considered utter heresy!

VERY UNDIPLOMATIC

On January 16th, the Israeli

ambassador to Sweden, Zvi Mazel, attended an art show there which was linked to an international conference on preventing genocide. Sad to say, it was an Israeli who presented an exhibit that glorified suicide bomber, Hamadi Jaradat, who murdered 21 people in Maxim's restaurant in Haifa.

When Mazel saw the abomination entitled, "Snow White and the Madness of Truth," with a tiny sailboat with the picture of the murderer floating on a pool of red water, he undiplomatically pulled the plug on the three spotlights and knocked one light fixture into the pool. Fortunately, P.M. Sharon backed him up, praising his ambassador's action.

Why don't our leaders act like Zvi Mazel? Why do we bow and scrape to Hamas and the Palestinians? How many times did we stop killing terrorists in exchange for some *hudna* that cost us in blood?

How about doing in Israel what Mazel did in Sweden – acting undiplomatically in order to wipe out

the terrorists in our midst? Who cares if it costs us in friendly relations with some countries?

THIS WEEK 22 YEARS AGO

Whatever the Rebbe has said is relevant for all time. A week ago, a *chareidi* Knesset member was interviewed in one of the religious papers. He said that as far as he was concerned, the Golan Heights could be returned to the Syrians. This statement, which was made by a representative of the group that has erased a number of *halachos* in *Shulchan Aruch*, including the *halacha* in *siman 329*, immediately brought to mind the Rebbe's response to the man who declared, "We have lived 2000 years without the Golan Heights. We can live another 2000 years without it."

This week, 22 years ago, in a *sicha* of Chaf-Daled Teives 5742, the Rebbe said one of the most painful *sichos* about *shleimus ha'Aretz*, including the topic of chasing Jews out of their land. Here are some excerpts from





that *sicha*:

Nobody has the ability to do anything (even to speak) in opposition to this issue. Even the gentiles know that Eretz Yisroel belongs to the Jewish people, and even in exile, when “because of our sins we were exiled from our land,” we are also called the children of G-d. As *Chazal* put it, “children who were exiled from their Father’s table.” Therefore, even while in exile, Eretz Yisroel belongs exclusively to the Jewish people, and G-d forbid for a Jew to (even just) say that he opines that there is justice in what the gentile says, and therefore, we need to return to him a “foothold” that belongs to Eretz Yisroel ...

A Jew stood up, in the presence of ten and more Jews, and he publicly announced that we need to return parts of Eretz Yisroel to gentiles, *r”l*. He said: Just as the Jewish people lived for 2000 years without the Golan Heights, the Jewish people can live another 2000 years without the Golan Heights!

We haven’t had a Jew, even a non-Jew, say that the Jewish people can remain in exile another 2000 years! ... The Torah says that the world will exist only 6000 years, and this person adds over 1500 years! ...

This talk against the coming of Moshiach Tzidkeinu speedily in our days will not delay the coming of Moshiach. The coming of Moshiach will be immediate, “I await him every day that he come,” “the budding of Dovid, Your servant, shall speedily sprout forth,” and the reason is because, “many are the thoughts in man’s heart, but the counsel of Hashem will be fulfilled!”

Even when such words are said in the presence of ten or more Jews, it means nothing, because this statement is against Torah, and the rule is “there is no *shlich* for a sinful matter,” and the words of that Jew in the presence of ten Jews are not in a

way of *shlichus*, but the words of an individual! ...

In addition to what was said before about what that man said, there’s another point: his words reached the ears of our enemies, *r”l*!

There’s a video of what he said, and it reached the gentiles too, and it was translated into English and they quote from it, “in the name of the one who said it,” in the U.N.!

THE DANGER IN TALKING

The Rebbe focused a great portion of his opposition on merely **talking** about withdrawals, and not just on action. To our sorrow and shame, we hear comments along the lines of, “What do you want from Sharon? He’s just talking, but he won’t really give anything away...”

When Yitzchok Shamir went to Madrid, they didn’t understand why the Rebbe so strongly opposed his going, to the point that he sent a message to Shamir telling him that he would personally topple his government. “Shamir only talked...” Even during Peres’ attempted power-grab, with the help of the religious parties, in 5750, they didn’t understand the Rebbe. Top members of Labor promised that they wouldn’t give away land, and that they only wanted to talk. The Rebbe told the representatives of Ger who came to him, in no uncertain terms, that just talking naturally and logically leads to the murder of Jews all over the world.

The Rebbe’s battle was definitely not against actually giving away land, for that’s completely out of the question. The Rebbe’s main war, throughout the years, was about *negotiating* with Arabs, which legitimizes their attacking us. When the *goy* sees that the Jew is ready to concede to him, he understands that there is something to discuss and that he can speed things up by acts of terror.

We must strongly negate the claim that Torah has nothing to say about these matters. As the Rebbe said, whoever says that Torah has nothing to say about a certain topic, all the more so regarding danger to Jewish lives, this is in the category of utter heresy!

The Rebbe’s approach, the approach of Torah, has certainly proved itself. The more serious the talks, the more serious the terror. The greater the *chutzpa* and our willingness to give everything away, the greater the acts of murder that affect not only Jews, but the entire western world.

This can be examined systematically and we can see how at every stage of concessions terrorism increased. A few weeks ago, when

they began talking about unilateral withdrawal from Gaza, the local IDF commander, Gad Shamni, said in an interview, "The talks in Israel about the possibility of a unilateral withdrawal are encouraging the terrorist organizations to do more attacks."

Shamni drew a parallel between the talks about withdrawal today and the talks in his time, about the possible withdrawal from southern Lebanon, which raised the morale of the Hezbollah. Shamni said he was not referring directly to the Prime Minister's speech at the meeting in Hertzeliya, and he did not intend to criticize the political leadership, but his position is that talks about unilateral withdrawal encourage terrorists.

The Chief of Staff himself added in a report that he gave to a meeting

of the Security Committee of the Knesset that "withdrawing from Netzarim would provide a sense of credibility for the terrorist leaders."

It seems we don't need to add how dangerous it is to just talk about unilateral withdrawal when the security experts themselves say that talks leads to terror. Unfortunately, the prime minister, who used to be a security expert, continues to endanger us all with his politics.

LEGAL WOES

It's impossible to miss the Divine providence. Every time Sharon announces more bad news about giving up land and concessions to terrorists, more progress is made in the investigation of him and his sons. Just last week, Sharon announced his plan to transfer all the Jews in the Gaza Strip to the Bashor in the Negev. That same day, the person who was

his strategic advisor and one of his friends, revealed a tape in which he can be heard talking with Sharon about the illegal transfer of money from banks in the U.S. to Israel.


The man named David Spector, revealed things that shocked everyone, as he had been a close friend of Sharon. This was a clear sign to Ariel Sharon that someone who talks about transferring settlements, which means destroying settlements, uprooting Jews from their homes and giving prizes to our murderers, will have his discussions about the transfer of unkosher money exposed to all.

Sharon would be wise to get the message that Heaven is sending him, that he who plans on doing things like this, and even talks about it, will end up losing his position in an untimely manner.

**Esther's Party
Grill**

463 Albany Avenue Brooklyn, NY 11213 718-735-4343

**CATERING ON OR OFF THE
PREMISES**



**COME SEE
OUR BRAND NEW
SUSHI BAR
OPEN FOR IN HOUSE DINING
TAKE OUT & CATERING**

UNDER THE SUPERVISION OF THE
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE

CROWN HEIGHTS 718
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**

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

RECOMMENDED

FOR THE UPSCALE GUEST VISITING
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL
(718) 774-0088

RABBANIM AND ADMURIM PROTEST TALKS OF GIVING AWAY LAND

Rabbanim and *g'dolei ha'Torah*, led by member of the presidium of the Council of Torah Sages, the Admur of Erloi, Rabbi Yochanon Sofer, gathered last Wednesday for an emergency meeting at the Admur's home in Yerushalayim. The meeting was organized by the Pikuach Nefesh Committee.

The main address was delivered by the Admur of Erloi who cited the *p'sak din* in *Shulchan Aruch*, siman 329, and said that this *halacha* was written with *ruach ha'kodesh* for our times. He also said that we may not rely on or believe any promises Arafat makes, and that any attempt to evacuate Jews would lead *r"l* to the destruction of the Jewish presence in Eretz Yisroel. The Admur called upon every *rav* to protest Sharon's policies.

The Sadigora Rebbe, a member of the presidium of the Council of Torah Sages, who was abroad, sent a letter to the meeting which said they should make strong resolutions against the giving away of land.

The son of the Bostoner Rebbe, a member of the Council of Torah Sages, brought greetings from his father against any concessions. He mentioned the work of Boruch Marzel to instill awareness of the



Rabbanim and Admurim meet to protest talks of giving away parts of Eretz Yisroel

halacha among *chareidi* groups.

Others who spoke were: the Gaon, Rabbi Zalman Nechemia Goldberg who paskened against uprooting Jews from their land and giving away land to our enemies; the secretary of the Beis Din Rabbanei Chabad, Rabbi Yehuda Yaroslavsky said the *p'sak halacha* about pikuach nefesh should be publicized to the world. The Spinka Rebbe of Yerushalayim read a chapter of T'hillim in light of the situation; the *rav* of the Beis Yisroel neighborhood, Rabbi Shmuel Elozor Halperin, also said a forceful protest must be made.

Rabbi Yosef Gerlitzky, director of the Rabbanei Pikuach Nefesh said that today everybody sees that all attempts that went against *halacha*, led to the murder of Jews; the *rav* of Yitzhar, Rabbi Dovid Dudekowitz, said that tours of *rabbanim* should be organized throughout Yesha and the settlements should be supported.

The meeting was emceed by Rabbi Dovid Drukman, *rav* of Kiryat Mochkin and was attended by Knesset member Meir Porush. It concluded with resolutions to make this protest heard around the world.

Raskin's
"if it grows we have it"

Consistently
Superior

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 * Tel: (718) 756-3888 756-2221 * Fax: 756-2440



VISITING THE GRAVE OF THE ALTER REBBE ON HIS YAHRTZEIT

On Sunday, Chaf-Daled Teives, the day that marks the passing of the Alter Rebbe, numerous Chabad *chassidim* from the Ukraine and around the world, visited the gravesite in Haditch. *Rabbanim*, *mashpiim*, *shluchim*, *T'mimim*, and *mekuravim* came throughout the day to daven at the Alter Rebbe's *tziyun*, despite the snow and ice on all the roads that lead to Haditch.

In the days that preceded Chaf-Daled Teives, groups of *chassidim* from Eretz Yisroel and the U.S. landed at Kiev's international airport. They came to daven at all the holy *k'varim*, but especially at the gravesite of the Alter Rebbe.

On Shabbos, Erev Chaf-Daled Teives, many *chassidim* were in Mezhibozh, near the *tziyun* of the



The shul by the Alter Rebbe's *tziyun* in Haditch

Baal Shem Tov. They held a *farbrengen* on Motzaei Shabbos at the end of which, they boarded buses for Haditch. Likewise, dozens of

chassidim *farbrenged* in Berditchev, and then they too went to Haditch to daven at the *tziyun*.

Van Service



שרות הסעות

**15 passenger van for all your travel needs:
airports ,pick ups, weddings, etc.
long distance trips, and light moving**

Tel. (718) 778-8661: טלפון:

Cell. (917) 699-3937: פלאפון:

Beep. (917) 491-9391: ביפר:

שדה תעופה ◇

חתונות ◇

הובלות קטנות ◇



Y.S. MOVING

**Professional
Reasonable
24 hour service
Boxes available upon request.**

Yossi

Tel: 718-467-0171

Cellular: 917-805-7757