

CONTENTS



4 | MAKE FOR ME A SANCTUARY

D'var Malchus / Sichos in English

8 | THE REBBE'S LOVE FOR HIS CHASSIDIM

Farbrengen with Rabbi Levi Yitzchok Ginsberg

12 | FROM NUCLEAR WEAPONS TO NUCLEAR MEDICINE

Moshiach / Prof. Shimon Silman

16 | BACK TO LIFE

Miracle Story / Nosson Avrohom

18 | A ROADMAP TO PEACE – A SIX-STEP PROGRAM

Perspective / Rabbi Yosef Yitzchok Jacobson

24 | THE MADRICH

Profile / Menachem Ziegelboim

30 | ONE DAY OF TRUTH

Stories

34 | EARTHQUAKE!

Shleimus HaAretz / Shai Gefen

39 | A CHASSID TO THE LAST: REB CHANOCH (HENOCH) WOLF, ZAL

Chassid / Alexander Zushe Kohn

43 | TWELVE YEARS LATER, JEWISH WOMEN STILL DANCE FOR JOY WITH TAMBOURINES

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 חב"ד 72915
טלפון: 9607-290 (03)
פקס: 9607-289 (03)

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

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

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

MAKE FOR ME A SANCTUARY

SICHOS IN ENGLISH



SHABBOS PARSHAS TRUMA; THE 6TH OF ADAR, 5750

1. This week's Torah portion, Parshas Truma, contains a fundamental Torah subject, the commandment, "And you shall make for Me a Sanctuary and I will dwell within them."

The remainder of the book of Shmos is devoted to this subject. This week's portion describes G-d's command to build the Sanctuary itself and its utensils. Parshas Tetzaveh describes the *mitzva* of kindling the *menora*, the priestly garments, the initiation of Aharon and his sons, and the incense altar. Parshas Ki Sisa describes the donation of the half-shekel to make the sockets, the details involved in the incense offering, and the making of the basin for sanctifying the priest's hands and feet. Parshas VaYakhel describes the manner in which Moshe Rabbeinu related G-d's command to the Jewish people and how the Jewish people fulfilled it. And Parshas Pikudei describes the completion of this sequence, the actual construction of the Sanctuary and how "the glory of G-d filled the Sanctuary."

Only after completing the description of how the Sanctuary was constructed, does the Torah relate the commands G-d gave to Moshe regarding the sacrifices, as described in

the Book of VaYikra. Since the command to build the Sanctuary and its fulfillment is described in several *parshiyos*, we can infer that each of those *parshiyos* represents a different concept and stage in the spiritual service associated with the Sanctuary.

The construction of the Sanctuary expresses, in microcosm, G-d's intent in the creation of the world: establishing a dwelling, a place where His essence is revealed, in the lower worlds. For this reason, the command to construct (and the construction of) the Sanctuary came directly after the giving of the Torah. The giving of the Torah represented the nullification of the decree separating the spiritual from the material. From that time onward, the potential existed for the Divine presence to be revealed within the world and for the material entities of this world to be elevated and transformed into articles of holiness.

Both of these dimensions were revealed in the construction and the service of the Sanctuary. The material items donated by the Jews became part of G-d's Sanctuary, and after the Sanctuary was erected, during the subsequent service, G-d's presence was revealed in the world.

For this reason, the command, "make Me a Sanctuary," applies not

only to the Sanctuary built in the desert, but to the Sanctuary in Shilo, the *Beis HaMikdash*, and to the personal Sanctuary within the heart of every Jew, even during the time of exile. The establishment of a dwelling for G-d is the very goal of the creation of the world.

The establishment of such a dwelling, however, involves many phases; each of the *parshiyos* from Truma until VaYikra represents a different stage in the establishment of this dwelling. The names of the various *parshiyos* allude to the service to which they refer.

Parshas Truma describes G-d's command to build the Sanctuary. This command gave the Jews the potential to make a dwelling for G-d using the physicality of this world for a Sanctuary wherein G-d's presence would be revealed.

Parshas Tetzaveh adds a deeper dimension to the unity established between G-d and the world as revealed in the opening phrase, "*Vata tetzaveh.*" "*Tetzaveh*" (command) is related to the word *tzavsa* (connection). "*Vata*" (you) refers to the essence of Moshe's being, and ultimately, to G-d's essence itself. In this sense, through the construction of the Sanctuary, a connection is established between the Jewish people

in the material world, the essence of Moshe's soul, and G-d's essence.

The revelation of Moshe's essence and G-d's essence – which will also bring about the revelation of the essence of every Jew – will effect even the lowest levels. Regardless of the level one is on, the essence of every Jew, even the most simple person, is connected with the essence of G-d through a fundamental bond that cannot be broken or interrupted. As the Alter Rebbe declared, “No Jew can or desires to be separate from G-d.”

Based on the above, we can understand the higher level reflected by Parshas Tetzaveh in comparison with Parshas Truma. G-d mentioned Moshe's name when He commanded him to build the Sanctuary. This implies a relationship only to the revealed levels of G-dliness. In contrast, in Parshas Tetzaveh, Moshe's name is not mentioned, implying a connection reaching G-d's essence itself, which is drawn down to every Jew, even those on the lowest levels.

This concept is also reflected in the kindling of the *menora*, the *mitzva* mentioned at the beginning of the *parasha*. The manner in which the Torah relates this command is problematic: Although Aharon and his sons kindled the *menora*, G-d told Moshe that the oil for the *menora* should be brought to him.

Furthermore, in the initial verse, which was directed to Moshe, the Torah talks about kindling “a continuous flame,” whereas the second verse, which describes the kindling of the *menora* by Aharon, mentions that the *menora* should burn “from the evening until the morning.”

These difficulties can be resolved through an analysis of the spiritual dimensions of the concept. The kindling of the *menora* refers to lighting “the candle of G-d, the soul of man,” which is in the heart of every Jew, motivating each Jew to love G-d, to desire to cling to G-dliness, and to shine with “the candle of *mitzva* and

the light of Torah.” Aharon gives each Jew's soul the potential to shine from below (the Jew's own level) to above. Being that this potential stems from a human, and hence, inherently limited initiative, there are, therefore, limitations within the power of the light; it shines only “from the evening until the morning;” i.e., a small flame of G-dly light shines within the person's darkness. This refers to the light generated by the service of prayer and the fulfillment of *mitzvos* that are bound by the constraints of limitations of time.

“From the evening until the morning” also implies a continuous

The essence of every Jew, even the most simple person, is connected with the essence of G-d through a fundamental bond that cannot be broken or interrupted.

process of growth. One ascends to a higher level, “morning,” which makes one's previous rung appear as “evening.”

For Aharon's kindling of the candles – the souls of the Jewish people – to be “a continuous flame,” the connection with the essence of G-d (“*Vata tezaveh*” as explained above) must be established. The essence of G-d is completely beyond the concept and possibility of change. Thus, it (through the medium of the essence of Moshe) generates the potential for a Divine service that is similarly unchanging. This is reflected in the service of “the

light of Torah,” which establishes a constant connection between a Jew and his source and, therefore, brings about a continuous light and revelation.

In particular, the passage speaks about different dimensions: Aharon's lighting of the candles “from the evening until the morning;” a revelation which recognizes and relates to the world, as well as, “The continuous flame,” associated with Moshe. Each of these revelations is significant and contributes a dimension lacking in the other. “And both revelations are made possible and fused together through G-d's essence — “*Vata Tetzaveh*.”

2. Parshas Ki Sisa contributes an added dimension to the manifestation of the Divine presence in the Sanctuary. The words “*ki sisa*” mean, “when you shall lift up.” To this end, Ki Sisa deals with the elevation of the Jewish people from their previous rung. Ki Sisa is also related to the Jewish people's activities involving the material substance of the world, emphasized by the giving of the half-shekel.

To explain: When G-d commanded the Jewish people to give a half-shekel as “atonement for their souls,” Moshe was amazed. He could not comprehend how giving a coin, a physical object, could bring atonement for a soul, which is “truly a part of G-d Above.”

G-d responded by showing Moshe Rabbeinu “a coin of fire...from beneath His throne,” and telling him, “This is what they should give.” G-d informed Moshe that the coin the Jewish people would be giving would not be merely a material coin, but rather, “a coin of fire...from beneath His throne.” This does not mean merely that the source for this coin was spiritual, or merely that through the fulfillment of *mitzvos* the Jewish people have the potential of drawing down spiritual energy (fire) into their fulfillment of the *mitzvos*; rather, there is a potential for a complete unity between the physical and the spiritual. Even as the coin exists in the material world, it remains

“a coin of fire...from beneath His throne”; there is no change in its nature.

G-d showed Moshe this coin of fire, implying that this unity between spirituality and physicality is only possible through G-d's influence. G-d, Himself, established the different levels of existence. Thus, He alone can nullify the factors that differentiate one level from another and fuse the spiritual with the physical.

Thus, Parshas Ki Sisa teaches us that the union between the spiritual and the physical (which was brought about by the giving of the Torah and which was manifest in the Sanctuary) does not imply that a revelation of the spiritual will merely become revealed within the physical, but that the unity between them can be complete and total.

Parshas VaYakhel adds a further dimension to this process. The previous *parshiyos* deal with G-d's command to Moshe to construct a Sanctuary. Parshas VaYakhel mentions Moshe's relaying this command to the Jewish people, and their fulfillment of it. Thus, it describes the actual service of creating a dwelling for G-d in this material world.

There is an added aspect to this *parasha*. VaYakhel means “And he gathered together.” The establishment of Jewish unity was a necessary precondition to the construction of the Sanctuary. The Sanctuary was not merely the product of the combined efforts of many people, but rather the product of the Jewish people as a collective whole. When a donation was made to the Sanctuary, the money or article donated belonged to the community as a whole. As a preparation for this service, the Jewish people had to be gathered together and fused into a single unit.

Parshas Pikudei contributes another important element, for it is the summation of the narrative of the construction of the Sanctuary. It describes how the Sanctuary was

actually constructed and how G-d caused His Presence to rest therein: “And the cloud covered the Tent of Meeting and the glory of G-d filled up the Sanctuary.”

This leads to an even further dimension of service contributed by Parshas VaYikra. Whereas Parshas Pikudei relates that, because of the intensity of the revelation of G-d's essence, Moshe was unable to enter the Sanctuary, Parshas VaYikra describes how G-d called to him and made it possible for him to receive this revelation.

Furthermore, Parshas VaYikra describes the service of offering sacrifices. This represents the purpose of the building of the Sanctuary. The Hebrew word for sacrifice, *korban*, is

“Ben Menachem Mendel” alludes to one whose nature is characterized by the efforts to bring about Moshiach's coming.

related to the word *kiruv* (close). Sacrifices draw the material essence of the world close to G-d and also evoke pleasure, creating “a pleasant fragrance unto G-d,” for “it is pleasing before Me that I uttered a command and My will was done.”

The lessons from the above must be applied to our own Divine service. Their continuous relevance is further emphasized by the fact that the command, “And you shall make Me a Sanctuary and I shall dwell within,” does not apply to the construction of the Sanctuary alone; rather, it also applies to the construction of the first and second *Batei HaMikdash* as well as the third *Beis HaMikdash*, which will be constructed speedily in our days.

The third *Beis HaMikdash* will be “the Sanctuary of G-d, established by Your hands.” Therefore, it will be, unlike the first and second *Batei HaMikdash*, an eternal structure. It will represent the most complete expression of the unity between the physical and the spiritual and the ultimate expression of all the lessons contributed by each of the *parshiyos* mentioned above.

This is particularly relevant in our generation. Throughout the ages, the Jewish people have yearned for the coming of Moshiach and the rebuilding of the *Beis HaMikdash*. This yearning has been expressed in the study of the service required in the *Beis HaMikdash* so that when the *Beis HaMikdash* is rebuilt, we will be prepared and will know the laws necessary to begin its service.

Efforts of this nature are particularly appropriate in the present era when, “all the appointed times for Moshiach's coming have passed,” and according to all the signs given by our Sages, we are in the time immediately preceding Moshiach's coming. Our generation will be the last generation of exile and the first generation of redemption.

In particular, at present, when the weekly Torah portions describe the construction of the Sanctuary, it is appropriate, in addition to one's efforts to transform his own home into a sanctuary in microcosm, to arouse the desire for the Messianic redemption and the building of the *Beis HaMikdash*. This should also be expressed in actual deeds, which reflect in microcosm and thus hasten the coming of the Messianic redemption. This includes the study of the laws of the construction of the *Beis HaMikdash* and the service carried out within. It includes activities that make the world into a dwelling for G-d by establishing a connection between G-d and the material world through the fulfillment of *mitzvos*. This prepares the world for the era when it will become transformed into a dwelling for G-d

with the coming of the Messianic redemption and the revelation of the third *Beis HaMikdash*.

3. There is added significance within the Chabad community because this week, Shabbos Parshas Truma, falls on the sixth of Adar, the *yahrtzeit* of the Rashag (Rav Shemaryahu Gourarie), the Rebbe Rayatz's son-in-law, and the person appointed by the Rebbe Rayatz to be the director of Yeshivas Tomchei Tmimim.

A *yahrtzeit* signifies a dramatic ascent for the soul. This ascent, however, also draws down influence to this earthly plane, and especially to those (in this instance, the students of Yeshivas Tomchei Tmimim) who shared a connection with the person whose *yahrtzeit* it is

The Rashag's primary activity was directing Yeshivas Tomchei Tmimim. He acted with the power invested in him by the Rebbe Rayatz, the first director of the *yeshiva*, who was appointed to that position by the Rebbe Rashab, the founder of the *yeshiva*. We see the fruits of his efforts – a multitude of students involved in the study of Torah (Nigla as well as Chassidus) and spreading the wellsprings of Judaism and Chassidus outward.

These efforts are related to the concepts described above, since every *yeshiva* is “a Sanctuary in microcosm” and their activities cause the light to shine in an internalized and settled manner, as it will in the *Beis HaMikdash* of the Messianic era. In particular, there is a connection to the Messianic era, since the students of Tomchei Tmimim are characterized as “soldiers of the House of David,” “candles to illuminate” the darkness of exile and hasten the coming of Moshiach.

The unity of the physical and spiritual, which characterizes the Sanctuary and its service, is also reflected in the fusion of Nigla and Chassidus as studied in the *yeshiva*. Nigla, the revealed aspects of Torah, is related to those aspects of G-dliness which are revealed through creation. *Pnimiyyus HaTorah*, Chassidus, the soul

of Torah, is related to the hidden dimensions of G-dliness, the G-dliness which transcends creation.

The fusion of these two branches of study in Yeshivas Tomchei Tmimim unifies the hidden aspects of Torah and the hidden aspects of G-d with the revealed aspects of G-d and Torah. This, in turn, generates the potential for the students of the *yeshiva* to become “candles to illuminate,” who spread the light of Torah (*Pnimiyyus HaTorah*) throughout the world. This makes it possible to “kindle a continuous light,” to reveal the “candle of G-d which is the soul of man” in every Jew. This will illuminate the entire world and make it a dwelling for G-d. Through the spreading of Chassidus, even the highest dimensions of G-dliness will be revealed in the world at large.

The above is also connected with the ninth of Adar on which, this year, we will celebrate the fiftieth anniversary of the Rebbe Rayatz's arrival in America. Directly upon his arrival in this country, the Rebbe Rayatz transferred the central branch of Yeshivas Tomchei Tmimim here. The establishment of the *yeshiva* in America is significant in the context of the statement “the Torah was not given in lower half of the world.” Although, on the surface, establishing the *Yeshiva* in a place where “the Torah was not given” represents a descent, this descent brought about an increase in the Rebbe Rayatz's activities. Indeed, it is evident that from the time the Rebbe Rayatz settled in the United States, his activities in spreading *Yiddishkeit* expanded greatly.

The service associated with Tomchei Tmimim is also reflected in the Rashag's name, Shemaryahu ben Menachem Mendel. The name Shemaryahu contains three of the letters of the word *neschama*. The fourth letter, the *Nun*, can be formed by placing the letter *Yud* at the foot of the letter *Vav*. This is related to *Pnimiyyus HaTorah*, “the soul of the Torah.” This name is also connected with the

Messianic redemption, as evidenced by the fact that it contains a *Mem*.

The connection to the Messianic redemption is also emphasized by the name, ben Menachem Mendel. Our Sages relate that Menachem is one of Moshiach's names, and Mendel is numerically equivalent to Tzedek, also one of Moshiach's names. In this context, the word “*ben*” should be interpreted as a definition of the individual's nature as in the expression, “*ben chorin*” and not translated in its simple sense as meaning the “son of.” Thus, “ben Menachem Mendel” alludes to one whose nature is characterized by the efforts to (spread Chassidus, which will) bring about Moshiach's coming.

Today is also the day preceding the seventh of Adar, the birthday and the *yahrtzeit* of Moshe Rabbeinu. Moshe Rabbeinu is associated with Torah. Indeed, the entire Torah, both the written and oral law, is described as “the Torah of Moshe.” In addition, Moshe Rabbeinu is also associated with the Sanctuary.

It is appropriate that we increase in Torah study, and in particular, increase efforts to “gather people together on Shabbos to study Torah,” a practice initiated by Moshe. Also, the *yahrtzeit* should be connected with the efforts to make “a Sanctuary in microcosm,” as reflected by in an increase in Torah and *mitzvos*, and in particular, an increase in gifts to *tzedaka*.

The students of Tomchei Tmimim should increase their study of Torah, both Nigla and Chassidus, and also increase their efforts to be “candles that illuminate” and spread the light of Chassidus throughout the world. (In this context, it is appropriate that a Chassidic discourse which deals with the Messianic era and the concept of resurrection be printed in memory of the Rashag.)

May these efforts hasten the coming of the Messianic redemption when we will serve G-d in the third *Beis HaMikdash*, “the sanctuary of G-d, established by Your hands.”

THE REBBE'S LOVE FOR HIS CHASSIDIM

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



A SPINE-TINGLING STORY

We will begin this week with an amazing story that I heard last year:

Somewhere in the United States there was a young lady who had come closer to *Yiddishkeit* via her local Chabad House. After a lengthy series of ups and downs in her life, she started to participate actively in the classes that were held there on a variety of Torah subjects, including *chassidus*, and even found them most enjoyable. She particularly derived much enjoyment from the Shabbos meals that took place at the Chabad House, which were filled with great joy, enthusiasm, and meaningful *chassidic* content. However, she was not yet convinced about accepting a religious way of life in the fullest sense.

One Motzaei Shabbos, in the midst of one of her typical moments of spiritual exultation, the *shluchim* invited her to take part in a series of lectures and *farbrengens* with HaRav Shlomo Zalman Hecht from New York. They told her that Rabbi Hecht was a fascinating person, known for his sheer pearls of wisdom. He had many thrilling and meaningful stories that he gives over in a most interesting and provocative manner.

Rabbi Hecht arrived, *farbrenged*, told stories, and left a lasting

impression upon all those present, including this young woman. But after all was said and done, it was not enough to convince her to change her way of life.

Towards the end of the evening, when the crowd became much smaller, the event turned into a small *farbrengen*. Rabbi Hecht then took the opportunity to tell a personal story. To this day, he said, he didn't know what its meaning was.

Many years before, he had a *yechidus* with the Rebbe Rayatz. Suddenly, in the middle of the *yechidus*, the Rebbe Rayatz began to tell him something most unusual about the *yechidus* of the person who preceded him – a certain Rabbi Brown.

This Rabbi Brown was a typical modern American Jew, who had no prior connection to Lubavitch. This was during the years immediately following the Holocaust. The horrific events of that era were a violent awakening from his feelings of peace and tranquility. So he decided to do everything he possibly could to help the survivors. *Baruch Hashem*, Rabbi Brown was quite wealthy, and he contributed much money towards the refugees' rehabilitation. He made a special trip to Europe, where he spent several months, traveling from place to

place. He tried his best to help in the restoration of what had been destroyed, the establishment of charitable and educational organizations, and special assistance to private individuals in rebuilding their shattered lives.

In one of these locations, Rabbi Brown met a young boy, about nine or ten years of age, who was left without any family or home. Deeply moved by the boy's plight, he asked him, "What can I do for you?"

The boy's answer astonished him. "All my life," he said, "I have dreamt about traveling to see the Lubavitcher Rebbe. If you could fulfill my desire and longing by enabling me to do this, I would thank you with all my heart."

Rabbi Brown stood in absolute shock and amazement: Here's a boy who has nothing left to him in the world, yet all he requests and all that matters to him is to travel to the Rebbe!

The more he thought about it, the more excited he became. Eventually, he decided in his heart that immediately upon his return to the United States, he must meet this Rebbe who takes up such a special place in the hearts of his *chassidim*, even a little boy left with nothing after the Holocaust.

Soon after his return to America, Rabbi Brown made an appointment for a *yechidus* with the Rebbe Rayatz. When the time came for him to go in, the Rebbe greeted him warmly and immediately began to ask him for specific details about his activities in Europe. He responded by telling about the ruin, destruction, and hardships he saw there, and his activities in the area of rehabilitation.

As the Rebbe listened and asked for various details, he broke into uncontrollable sobs. The situation of the Jews of Europe touched the depths of his pure heart, and the feelings took expression in the tears that flowed from his holy eyes. Rabbi Brown considered stopping his account, but the Rebbe asked him to tell more and more, as the tears from his eyes continued to flow.

(This bears similarity to a story with Mr. Eliezer Shostak, an active member in the Zionist movement who served as Minister of Education in Israel's first government. During his *yechidus* with the Rebbe Rayatz, he asked, "How can it be that my entire family, all of whom were *chareidim* with tremendous *yiras Shamayim*, was killed in the Holocaust *al kiddush Hashem*, whereas, I, the '*apikores*,' who left the path of Torah, remained alive?")

(Instead of responding, the Rebbe began to cry bitterly, to the point that Mr. Shostak regretted that he had ever asked the question. After a few moments, Mr. Shostak tried to lessen the sharpness of what he had said previously: "Of course, G-d knows what he is doing – 'G-d is righteous in all His ways.'")

(The Rebbe replied, "You don't need to try and justify G-d. He can manage on His own...")

Rabbi Brown was most impressed with the Rebbe, and decided to ask for a *bracha*. "My children," he told the Rebbe, "do not walk in the path of Torah and *Yiddishkeit*, and I would like to receive the Rebbe's *bracha* that they

should..."

To his surprise, the Rebbe responded, "With G-d's help, you will have *Yiddishe nachas* from your grandchildren..."

"When I came in afterwards," Rabbi Hecht continued, "the Rebbe Rayatz told me that Rabbi Brown had just been here. He asked for a *bracha* that his children should go in the path of Torah, and that he told him that with G-d's help, he will have *Yiddishe nachas* from his grandchildren... I was most startled by this, as it was most unusual for the Rebbe to tell someone about the *yechidus* with the person who preceded him. However, I knew that the Rebbe is a Rebbe, and the word of G-d emits from his mouth, so obviously, there is a much deeper meaning as to why he is telling this to me."

As Rabbi Hecht spoke, sobs were heard from the women's section. It turned out that this young woman was Rabbi Brown's granddaughter!

Needless to say, these amazing words of prophecy changed her entire outlook on life, and she decided immediately to adopt a Jewish lifestyle in its fullest sense. Thus, we see that there really was a much deeper meaning behind what the Rebbe told Rabbi Hecht, and the Rebbe made certain that the words reached exactly the right person at exactly the right time.

Incidentally, just two weeks after telling this story, Rabbi Hecht passed away.

THE REBBE THINKS ABOUT EVERY JEW AT EVERY MOMENT

Here is someone who not only thinks about everyone, but literally about each and every person on an individual basis, even far more than a mother and father think about an only child born to them in their old age. Here's someone else who thinks about

When we consider the fact that at this very moment, the Rebbe shlita MH"M is thinking about us, cares about us, and receives much nachas and pleasure from the good things we do, and when we do not conduct ourselves as is fitting, he has mercy upon us and takes us with infinite love – this provides us with tremendous strength and encouragement to walk in the path by which he leads us with total devotion and hiskashrus to him with our whole essence and being. Furthermore, this gives us a fervent desire to connect as many people as possible to him with an open and revealed effect upon their regular daily conduct.

his only son, but in our case, he thinks about you in the same way that he thinks about himself.

This is similar to how the brain and the heart feel all the other limbs included within them, as their existence are literally one and the same – “the leader of the generation is like the entire generation, for the *nasi* is everything,” literally everything.

As we are now entering the month of Adar, with its central point, as emphasized by the holiday of Purim, blotting out the memory of Amalek, we recall what *chassidus* discusses at length about “the *klipa* of Amalek.” Chassidus explains that the *klipa* of Amalek is a very tough *klipa*, and we must do everything possible to blot it out. It is written, “*asher karcha ba’derech*” (who met you on the way) *l’hareir* (to cool off) a person who is excited and enthusiastic about the wondrous occurrences of literally revealed G-dliness that are happening before his very eyes. It has been explained that one of the more sophisticated methods of this “*kluginker*” is to say, “What are you getting so excited about? Why are you going out of your *keilim*? After all, in relation to G-dliness, it’s no great wonder!”

The truth is that in relation to the tremendous power and majesty of G-d Alm-ghty this is no great wonder. However, in relation to us, it is indeed a great wonder. Thus, we must be excited and enthusiastic, and we must experience a warm inner feeling that clearly leads to an enthusiasm of holiness and a manifold increase in action.

When we hear stories such as this one, we must feel excited, enthusiastic, and in awe. But the main thing here is not the “miracle” – the Rebbe didn’t just show a *kuntz* on how he knew what someone was thinking at a particular time, even though the person didn’t breathe a word to anyone. We’re talking here about

something else entirely. The Rebbe *shlita* is a general and inclusive soul, in which each and every Jew is literally felt in a revealed state. This can be compared to the brain, which thinks at every moment about what is happening in every limb of the body, and which feels this far more than what the limb itself feels.

The Rebbe thinks about each one of us – you, and me literally at every moment. The Rebbe knows and feels constantly what is going on with you, with me, and each one of us. He receives great pleasure, as it were, from the good things we do, including in a

“I knew that the Rebbe is a Rebbe, and the word of G-d emits from his mouth, so obviously, there is a much deeper meaning as to why he is telling this to me.”

material sense. The Rebbe also takes pleasure in a Jew’s materialism, but of course, even more than this, he takes pleasure in a Jew’s spirituality – from what he has done and achieved in order to fulfill the Divine purpose. When a Jew does not conduct himself as he should, the Rebbe feels this at that very instant, something that causes him the opposite of pleasure and the opposite of health.

We perceived this clearly in 5738, when even the attending physicians saw that the Rebbe’s physical health depended upon what was happening with the *chassidim*. The doctors testified to the fact that the more the *chassidim* danced and sang “*Der Rebbe*

iz gezunt” (interestingly enough, to the tune of “*Yechi*”), the more they saw with their very eyes how the Rebbe felt physically better. The Rebbe’s secretariat then issued a worldwide announcement: Anyone who cares about the Rebbe’s health will go out and make other Jews happy, and continue the joy of Simchas Torah even in the days that follow – and this will strengthen the Rebbe’s health.

No normal human being can think about millions of people at the same time (even more than they think about themselves). But the Rebbe is simply not your regular person, nor is he an exceedingly special person; he is truly and completely beyond all measure and limitation, totally and infinitely united with and nullified to His Blessed Essence. However, together with this, he is flesh and blood, a soul in a physical body in this physical world, making him the “*m’mutza ha’mechaber*” that connects and unites us with His Blessed Essence.

(It is appropriate here to dwell for a moment on an interpretation of the well-known words “*m’mutza ha’mechaber*,” a term with which not everyone is familiar. This term is in contrast with the general concept of an “intermediary,” i.e., a party of the third part that connects and mediates between two others. It is forbidden for us to place such an intermediary between G-d and ourselves. The connection between a Jew and G-d is direct, without any intermediaries or arbiters. However, we’re not talking here about your typical intermediary, some third party, but someone who is a literal part of us and a literal part of G-d.

(Notwithstanding the fact that the hand and foot are connected with G-d, as it were, via the brain, this does not classify the brain as a third party, an intermediary between two separate entities. The brain is in fact an integral part of the hand and foot, and as such, it joins them to that which they are

connecting. Similarly, we find with the Rebbe, who is the head and brain (and also the heart) of the entire Jewish people, including every Jew within him. He is not a third party among them, an “intermediary,” rather, he is actually a part of us, our head and brain in the most literal sense.

(Obviously, it’s no problem that the hand and the foot need the brain to join them with the soul, and to pray and plead for them before G-d, as the brain provides the only way for them to be connected with the soul and G-d.

(However, in a much higher sense, the Rebbe is not a third party between G-d and the Jewish people; he is also “a literal part of G-d Above.” Furthermore, “Israel and the Holy One, Blessed be He, are totally one,” and in the Rebbe this is fully manifest, as expressed in the famous *sicha*, “His Blessed Being and Essence as He places Himself in a physical body.” Therefore, he is by no means an intermediary that is separate from the two things it is uniting and connecting. He is, rather, the lower as well as the upper, and thus, he unites the Jewish people with G-d in a most direct manner – one *metzius*.)

THE REBBE TAKES US WITH INFINITE LOVE

When we just briefly consider the wondrous fact that at this very moment the Rebbe MH”M *shlita* is thinking about us, cares about us, with his entire *mehus*, literally feeling us even more than we feel ourselves, similar to how the brain feels a particular limb more than the limb feels itself, how he receives much *nachas* and pleasure from the good things we do, and when we do not conduct ourselves as is fitting, thus bringing us to a truly lowly state, *ch”v*, he understands us, has mercy upon us, and takes us with infinite love every step of the way – this provides us with tremendous strength and encouragement to walk in the path by which he leads us with total devotion and *hiskashrus* to him with our whole essence and being. Furthermore, this gives us a fervent desire to connect as many people as possible to him with an open and revealed effect upon their regular daily conduct.

This fact has an even greater and more unique expression in the incredible stories about the amazing answers that people receive in *Igros*

Kodesh, and how they see clearly that the Rebbe *shlita* is found with each and every person, thinking about him at all times, and responding in the exact fashion and at the exact moment that he needs to hear.

When the Rebbe says that “the only thing that remains in the work of *shlichus* is to greet Moshiach Tzidkeinu in actual deed in order that he may fulfill his *shlichus* to take all Jews out of the exile,” then we must totally devote ourselves to this, without any hesitation or consideration. In this spirit, we must conduct ourselves with infinite love for every Jew, no matter who he is, no matter how he lives, and no matter what his opinions may be – all in accordance with the way that the Rebbe *shlita* has taught and guided us over the years.

In this manner, we shall go forward together, out of a sense of true and uncompromising Jewish love and unity in “the only thing that remains in the work of *shlichus* – to greet Moshiach Tzidkeinu in actual deed” with the true and complete Redemption, immediately, *mamash*, now!

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



Y.S. MOVING

Yossi

Professional Reasonable 24 hour service Boxes available upon request.

Tel: 718-467-0171

Cellular: 917-805-7757



Crown Travel International

- Express service
- Fully Computerized

שירות אקספרס
המשרד ממוחשב

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

(718) 493-1111

Fax: (718) 493-4444

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

FROM NUCLEAR WEAPONS TO NUCLEAR MEDICINE

BY PROF. SHIMON SILMAN, RYAL INSTITUTE ON MOSHIACH & SCIENCE AND TOURO COLLEGE

Radiation and radioactive materials have been used in medical procedures for decades, but treatments have often been dangerous and results unsatisfactory. In one letter in Igros Kodesh, the Rebbe Melech HaMoshiach advises someone to have surgery rather than radiation treatment because of the unreliability of the radiation treatment.

But now, in the Era of Moshiach, with “Swords Into Plowshares” in full force, great advances in the use of radiation in medical procedures have come about based on the application of military technology. In this paper we will examine two examples of this. We begin with an example where nuclear weapons themselves are being used as the source of very pure radioactive materials for use in medicine. The second example explains how mathematical methods and computer programs developed for the design of nuclear weapons have been applied to make the use of radiation in medicine more accurate.

A CURE FOR CANCER

Scientists at one of the country's most contaminated nuclear waste sites are collaborating with medical researchers to turn nuclear waste into a therapy for cancer. Patients with Hodgkin's disease and brain, ovarian, and breast cancers may be able to receive the new radiation-based treatment.

The Hanford nuclear site in Richland, Washington, at one time produced plutonium for nuclear weapons for the U.S. Department of Defense. Plutonium production has been halted, but large quantities of plutonium remain. The cleanup of the waste is estimated to cost over \$50 billion and take more than 30 years. Pacific Northwest National Laboratory (PNNL) and Westinghouse Hanford Company have entered a joint venture to investigate radioisotope production from the waste. Radioisotopes are unstable elements that emit particles of radiation. Until recently, about 90% of all medical radioisotopes used in the United States are imported from countries such as Russia and Canada. But recently, scientists at the Hanford site found a way to chemically extract a pure form of the radioisotope yttrium-90 from strontium-90, a by-product of plutonium production.

The technique to extract pure yttrium-90 from strontium-90 was discovered by Lane Bray, a Hanford chemist. This technique produces the purest form of yttrium-90 in the

world. The advantage of yttrium-90 over other radioisotopes is its short half-life. Its radioactive emissions are halved every 64 hours, and within a few days the amount of radioactivity it generates is too small to be measured. The use of this isotope for treatment of patients with recurring Hodgkin's disease began in the early 1990s.

SMART BULLETS

The problem is that radioactivity destroys cancer cells by emitting particles that physically damage *any* surrounding cell. Therefore, for successful treatment with minimal side effects, the radioisotope must be targeted specifically to the tumor cells. This is accomplished by the use of proteins called "monoclonal antibodies," also referred to as "smart bullets." These proteins circulate in the body and lock onto tumor cells, allowing the attached radioisotope to act primarily on the diseased tissue.

The treatment consists of attaching the isotope to a specially engineered antibody that seeks out cancer cells within the body. Once attached, beta particles emitted from the isotope destroy the cancerous cells while sparing normal surrounding tissue. "Clinical trial results to date have been very promising," said Tom Tenforde, Manager of the Radioisotopes Program at Pacific Northwest National Laboratory. "At M. D. Anderson Cancer Center in Texas, a positive response was seen in 80 percent of the approximately 130 lymphoma patients who had failed all conventional therapies. And, the therapy can be administered on an outpatient basis and doesn't cause severe side effects, such as hair loss and nausea, associated with conventional therapies."

In another test at the MD Anderson Cancer Center, Yttrium-90 treatment produced positive results in about 85% of the 80 Hodgkin's disease patients that were treated. Hodgkin's disease is a cancer of the lymph nodes that is often successfully treated with the traditional methods of chemotherapy and radiation. Patients who were not helped by traditional treatments were enrolled in a clinical trial of yttrium-90. Huibert Vriesendorp, a radiation oncologist at MD Anderson who conducted the trial, reported that "The patients in the trial had failed all other conventional cancer

treatments such as chemotherapy and radiation. These patients have previously received very aggressive treatments and are relieved to find that the yttrium-90 treatment has relatively few side effects and is patient-friendly." Another advantage of this type of outpatient therapy is that it is highly cost effective. According to Vriesendorp, "Radiolabeled antibodies are much cheaper than traditional cancer therapies. Insurance companies are willing to pay for these procedures."

"Another exciting application of yttrium-90 therapy is for rheumatoid arthritis," noted Vriesendorp. "The stabilized isotope is injected directly into the joint to attack the inflammatory cells that are at the root of the disease."

NOT A BAG OF WATER

Back in the 1990's, a very disturbing statistic was discovered regarding people who received radiation treatment to destroy cancerous tumors: "Each year, more than 100,000 cancer patients who are treated with radiation in hopes of a cure die with active tumors at the primary cancer site." This means not only that the radiation treatment was not successful – the patient died, but also that it was found afterwards that the tumors were intact. The radiation had no effect on them.

Research into the cause for this showed that a serious miscalculation had been made in determining how the radiation should be delivered. Scientists had modeled the human body simply as a "bag of water" and had directed the radiation toward a tumor at a certain located inside this bag of water. What this calculation ignored is the fact that radiation travels in different ways through different media such as muscle, bone, blood, and air cavities inside the body. Furthermore, every time the radiation travels through an interface between two such media, it changes direction – just like light (electromagnetic radiation), traveling through the air, changes direction when it enters water. Thus, in many cases, the radiation had missed the tumor and left it intact.

THE MONTE CARLO METHOD

Where were medical scientist going to get accurate calculations that could model the human body correctly and



take into consideration the different media through which the radiation had to travel? Well, it turned out that the physicists at Lawrence Livermore National Laboratory (LLNL) who made atomic bombs had exactly such calculations available. These calculations were based on a mathematical theory called the Monte Carlo Method. A branch of probability theory, the Monte Carlo Method was developed by the atomic scientists and mathematicians working on the Manhattan Project to build the first atomic bomb.

A research team at the Lawrence Livermore Laboratory applied the Monte Carlo Method to directing radiation to attack tumors. Their new method, called the Peregrine System, simulates the radiation treatment "particle-interaction by particle-interaction". During treatment, a patient receives trillions of photons or particles of radiation. The Monte Carlo method reconstructs the treatment by selecting a random sample of photon particles and tracking them through a computer model of the radiation delivery device and a model of the tumorous region, based on a computed tomography (CT) scan of the patient. Everything that happens to the photons after they leave the x-ray machine – colliding with an electron in the skin, ionizing a hydrogen atom in the blood, perhaps being absorbed by calcium in the bone – is calculated in the model.

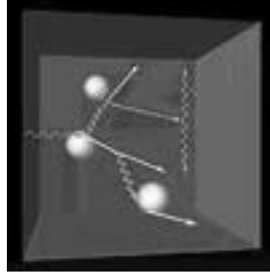


Diagram of the Monte Carlo Method

We think that you can hardly find a better example of "Swords Into Plowshares" than this – nuclear weapons transformed into nuclear

medicine. Then Secretary of Energy Bill Richardson also thought so. In a statement announcing the production and marketing of the Peregrine System, he said:

"Peregrine could change the way cancer is treated in America. This technology was developed through advances resulting from nuclear weapons research and with the multidisciplinary scientific expertise of a Department of Energy national laboratory. This is an excellent example of turning swords into plowshares."



Sample of Pure Yttrium-90

<h1>Van Service</h1> <p>15 passenger van for all your travel needs: airports ,pick ups, weddings, etc. long distance trips, and light moving</p>		<h1>שרות הסעות</h1> <p>שדה תעופה ◇ חתונות ◇ הובלות קטנות ◇</p>
	<p>טלפון: (718) 778-8661 פלאפון: (917) 699-3937 ביפר: (917) 491-9391</p>	

Esther's Party Grill

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

CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.
SHLUCHIM; SPECIAL RATES FOR
SHABBATONS & PARTIES



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

"SIMCHAS CHOSON V'KALLAH"

WE CAN HELP YOU
YOU CAN HELP US

Take part in the mitzvah of
מחצית השקל

PLEASE COME TO THE BENJAMIN'S
712 MONTGOMERY ST
(bet. Kingston & Albany)

or DOWN STAIRS 770 on Thursday
אסתר תענית From 12:30pm. Purim All Day

עושה מצוות will be greatly appreciated for this worthy cause.
In this merit may we be Zoche to greet MOSHIACH NOW!

ב"ה

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS
INYONEI GEULA
& MOSHIACH

RAMBAM
SHIURIM IN LIKUTEI
SICHOS KODESH

חת"ת
עיוני גאולה ומשיח
רמב"ם
שיעורים בלקוטי
שיחות קודש



WWW.770LIVE.COM

יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

BACK TO LIFE

BY NOSSON AVROHOM

Every Tuesday, Mrs. Rochel Dagan goes from B'nei Brak to her home in Petach Tikva. This story took place two years ago when, on her way home, she noticed an elderly woman crying. She immediately offered her help, which at first, the woman refused, but then the woman decided to open up to her.

"My name is Miriam, and I've been through a lot of tzaros in my life. I've always managed to overcome them, but this last one has broken me. A few days ago, my best friend didn't feel well and was taken to the Meir Medical Center in Kfar Saba. When I was told the news, I didn't imagine it was serious, and I figured she would be sent home shortly. This morning her older brother called me, and sounding terrible, he asked me to come to the hospital.

"That's where I'm coming from now, and I still haven't digested what I saw. My best friend is lying in bed and her condition is growing steadily worse. The doctors don't know what her mystery illness is. She's the only thing I have left in my life," concluded Miriam in tears.

Mrs. Dagan calmed Miriam and told her about writing to the Rebbe. She told her about some of the many miracles that have taken place through writing to the Rebbe and opening the *Igros Kodesh*.

The bus continued moving down Jabotinsky Street in Petach Tikva and stopped at one of the bus stops in the Kfar Avrohom neighborhood, where the two women got off and waked to the Dagan home. They called and found out when they could visit her

friend, and took a volume of *Igros Kodesh* with them to the hospital.

As they entered the hospital room, Mrs. Dagan was taken aback by the sick woman's condition. The woman lay there, oblivious to her surroundings, writhing in pain. Her father, a respected "Mori" in the Yemenite community, stood nearby and prayed.

The doctor on duty who was asked

"My best friend is lying in bed and her condition is growing steadily worse. The doctors don't know what her mystery illness is. She's the only thing I have left in my life," concluded Miriam in tears.

about the woman's condition said, "Nobody knows what's wrong with her, which is why we're having a hard time finding the medication that will stop her deterioration. We're looking into various options."

Mrs. Dagan explained how you write to the Rebbe with the *Igros Kodesh*, and added that the one who

writes should commit to some mitzva or good deed. Miriam made a good resolution, said "Yechi," and wrote a letter. Then they put the letter into the volume of *Igros Kodesh* they had brought with them.

The Rebbe's answer was in volume 19, p. 41:

To the participants of the Melaveh Malka farbrengen, the meal of Dovid Malka Meshicha on Motzaei Shabbos Kodesh Parshas B'Reishis Hashem created the heavens and the earth, may Hashem be with them ...

And may it be as is brought in Elya Rabba Orach Chaim siman 300, the advantage of this meal in sustaining the Luz bone from which a person will live, etc. – that there should be a renewal in chayus and enthusiasm in all matters of Torah and mitzvos, and in daily life...

Mrs. Dagan read the answer and explained it. Miriam was excited by it because her friend had begun to become religious and the Rebbe had written, "that there should be a renewal in chayus and enthusiasm in all matters of Torah and mitzvos, and in daily life."

On Friday morning, in addition to preparing for Shabbos, preparations were made for a Melaveh Malka on Motzaei Shabbos. Family and friends happily volunteered to take part in the meal. They arranged to have it in the dining room of the hospital.

On Motzaei Shabbos the group left Petach Tikva for the hospital in Kfar Saba. The unconscious patient was taken from her room to the dining room. A bystander would wonder at



the apparent absurdity of the scene in which many happy people stood around and said l'chaim while the patient lay there in such a miserable

state.

A few days went by and Mrs. Dagan flew to the U.S. It was on one of the rainiest days of that year when

Mrs. Dagan suddenly remembered the sick woman. She was curious about what had happened to her, and so after searching through her drawers, she found the piece of paper with Miriam's phone number. Somewhat nervously, she called the number.

After a few rings she recognized Miriam's voice: "Where did you disappear to? I've been trying to reach you for ages!"

Miriam told her that right after the Melaveh Malka, her friend suddenly began to improve and she was released from the hospital a short while later. Miriam told the doctors and family members, who were amazed by the sudden recovery, that it was in the merit of the blessing of the Lubavitcher Rebbe!

Mrs. Dagan concludes, "A few months ago, my son and I went to the formerly sick woman's house. As soon as I walked in, I saw her happily talking on the phone. I rushed over to her, gave her a hug and said the Mechayeh HaMeisim bracha.

CROWN HEIGHTS 7"02

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

A ROADMAP TO PEACE – A SIX-STEP PROGRAM

BY RABBI YOSEF YITZCHOK JACOBSON



More ahavas Yisroel is demanded of us today than ever beshfore. How do we cultivate it? A step-by-step guide.

A baal t'shuva once came to the holy Rabbi Aharon of Karlin with a complaint. When he had first done t'shuva he was inspired with a fire of love and fear of G-d, and he fulfilled Torah and mitzvos with a special enthusiasm. As time went by though, he lost his motivation. Yiddishkeit had become a matter of rote and habit. "How did this happen?" he plaintively asked R' Aharon, "and what should I do about it?"

R' Aharon said that the answer to his question was alluded to in a verse in Koheles (7:10). "Do not say: How was it that former times were better than these, because this is not asked in wisdom."

What is the meaning behind this cryptic verse? In order to understand what is so bad in thinking that earlier times were better than these, R' Aharon gave an analogy:

Two down-and-out people

regularly visited the home of a certain wealthy man. The wealthy man always warmly welcomed them and gave them a meal and a few coins. One day, the wealthy man decided that instead of giving them food and money every day, he would give each of them a large sum of money to enable them to start life anew. This way, they could support themselves and would no longer need handouts.

The next time the men came to his home, he told them: The time has come for you to live independently. I will give each of you 10,000 rubles as a loan. Take the money, use it, and when you earn something you'll pay me back.

The men left his house thrilled with the large loans, each one dreaming of better times to come.

One man returned home and began using the money properly. At first he fixed up his house, which had been neglected for years. Then

he outfitted his family with decent clothes. With the remaining money he invested in a business that he hoped would support him in the future.

Time passed and this poor man became wealthy. When he felt sure enough of his financial standing, he went back to the rich man who had given him the loan to thank him and return the money. When he told the rich man what had transpired in the previous years, how he had used the money, and what he had acquired, the rich man was overjoyed. He went so far as to cancel the debt owed to him.

The other pauper didn't know how to use the money wisely. He bought a mansion and expensive clothing for his family. He invited himself to all the dinners, bought a seat of honor on the eastern wall, and within a short time everybody was talking about the big g'vir. However, within a short time all the money was spent. With the remaining money he bought expensive food and drink, and then – that was it. The money was used up and he was as poor as when he had started out.

When the wealthy man who had

loaned him the money heard what he did with it, he was furious. He yelled: Not only are you irresponsible, but you are also wicked. You were cruel to yourself and your family. I insist that you repay me every penny of the loan I gave you!

OUR DEPOSIT

R' Aharon of Karlin said to the baal t'shuva: In spiritual matters too, when a Jew begins his avodas Hashem, since G-dliness is not something we can sense with our physical senses, it's difficult to engage in genuine avodas Hashem. What does Hashem do? He gives every Jew 10,000 spiritual rubles, which translates into a large measure of inspiration for avodas Hashem.

In this regard we can likewise discern two types of people. One type knows that this inspiration is a gift from Above and one day he'll need to return it to its owner. This is why he takes these moments of inspiration and uses them to earn his own "money" and inspiration. In other words, he seizes these special moments of joy and inspiration to learn, daven, works hard on himself, and internalizes the inspiration. He makes certain that the inspiration becomes part of his life and inner identity. When someone who does this wants to return the inspiration to Hashem, as it were, Hashem says to him: "You used the kochos I gave you, and so you can keep them."

Another sort of person is the type who doesn't know how to use the inspiration. When he is inspired with light from Above, he simply enjoys it! He doesn't work hard to refine himself, to improve his character and to transform his animal soul. In the end, when the heavenly light departs, he remains with nothing.

This is how R' Aharon explained

the verse in Koheles. "Do not say: How was it that former times were better than these" – and the reason is, "because this is not from wisdom" – the inspiration of the early days wasn't a result of your cleverness, but "you asked" [also from the root that means "to borrow"] – it was a loan and did not belong to you.

THE DEPOSIT THE REBBE GAVE US

I think that this tremendous vort from R' Aharon of Karlin can shed

The chassid complained that he felt all the people in shul were stepping on him. Said the Tzemach Tzedek: "If you wouldn't spread yourself out all over the shul, people wouldn't step on you."

light on our current situation. For nearly fifty years, Lubavitch enjoyed incredible giluyim. Whoever was present at a farbrengen, davening with the Rebbe, dollars, or special moments like t'kias shofar, Napoleon's March, etc., felt G-dliness palpably. He felt that there was something here that Olam HaZeh, with all its pleasures and successes, could not provide. These were spiritual experiences that don't exist under normal human conditions. These giluyim

penetrated every person exposed to them and uplifted him to a completely different plane of existence.

Here too there were those who thought these incredible giluyim were derived from wisdom, from the lofty level we were on. Says R' Aharon of Karlin: No! These giluyim were not thanks to your wisdom, but they were "borrowed" – they were given to us on loan. Now, in a time of concealment, is when we need to internalize what we received.

It is specifically at this time of darkness that we are required to conduct ourselves wisely and to use the kochos we received. We need to use all the giluyim we experienced, to hold on to them and to internalize them, so that they enliven us and sustain us even now. We must make them part of who we are as human beings and as Jews; they must become part of our inner personality.

Yet, sadly, it seems as though we have forgotten a lot of what we received from the Rebbe throughout the years, the chinuch for absolute ahavas and achdus Yisroel, which the Rebbe longed for so deeply. How is it that after close to fifty years of thundering, begging, pleading, and instructing us to cultivate genuine love and respect for each other, some of us have become immersed in politics and strife?

AN ARGUMENT THAT WILL ENDURE

We are in a critical time, and unfortunately we don't always read the map properly. Everybody has his views, his understanding, and iron barriers separate us.

Some people will maintain, and justifiably so, that the dissent within Lubavitch is a natural phenomenon. Should we drop our beliefs in order to please others? We were always

educated on the principle of “the truth of G-d is forever” and “there is nothing but Him.” Can we suddenly, after Gimmel Tammuz, forgo that truth? Chas v’shalom! This is how we were educated, and we’ll stick to it without being fazed by what others say, and if someone tries to attack our beliefs we’ll sever contact with him!

That’s what everybody claims. These say that this is how the Rebbe wants us to conduct ourselves, and we cannot give an inch, and those say the Rebbe said just the opposite. Compromise? Forget about it! That’s out of the question!

If this is the case, what do we do? Compromising won’t work, yet we definitely need ahavas Yisroel – now more than ever.

I’d like to suggest six stages of ahavas Yisroel, which – if we internalize them – will make it easier for us to live together with love, peace, and achdus, without compromising on our beliefs.

STAGE ONE: WHY DO WE HATE?

When we see a bachur, shliach, menahel of a mosad, or anybody, and we begin to feel hatred towards him because, in our opinion, he fights/destroys/ruins what the Rebbe wants and he rejects certain horaos that we got from the Rebbe –

The first thing we need to do is to make certain that our hatred of him is really because of his views, rather than our own psychological insecurities. It’s possible that our hatred is the result of side issues that have nothing to do with his beliefs. Maybe we’re jealous of him, of his position, or of his success? Maybe we cannot tolerate the fact that we have no control over him?

The Rebbe Rashab explains in a maamer (from the year 1895) that the reason that Amalek decided to

fight the Jewish people in Refidim was not because of something bad they did to Amalek. Amalek heard about a special nation for which so many miracles had been performed, and he was envious. This envy overcame him and war was the result.

So if there’s disgust for some individual, you need to examine where this comes from. Is it *really* because of his views, or is there a little Amalek within us that makes us hate him for his successes, which we cover over with a mantle of righteous indignation?

The Rebbe often quoted the story of the chassid who had a yechidus with the Tzemach Tzedek and complained that he felt all the people in shul were stepping on him. Said the Tzemach Tzedek: “If you wouldn’t spread yourself out all over the shul, people wouldn’t step on you.”

In other words, this chassid felt negatively about the people in shul and the Tzemach Tzedek told him that the problem was with his ego and not with the people. Deal with yourself and don’t cover your ego with a mantle of ideology.

So before we even begin to discuss ahavas Yisroel, we have to thoroughly research why certain people evoke negative feelings within our hearts. Close your eyes and ask yourselves, honestly, is it coming from a place of truth or is it simply a good opportunity to vent our frustrations?

If after an objective analysis, with the help of an objective rav or mashpia, we conclude that our hatred is justified and we are disgusted not for personal reasons, but because of the person’s views, then what? Can we join forces with someone whom we think is battling the foundations of emuna? Certainly not!

STAGE TWO: BEING MELAMED Z’CHUS

Stage two is actually the foundation of a Jew and a chassid. Chazal in Pirkei Avos tell us: “Judge everybody to the side of merit.” This means, we must always attempt to attribute positive motives to people’s behavior.

One of my friends censured me for speaking to a particular person, because in his opinion, that person desecrated the Rebbe’s name. I asked my friend: Let’s say you’re right, and that person truly does terrible things that cause Jews to be distanced from the Rebbe. Do you think that he gets up in the morning and immediately decides: Today I will give the Rebbe *agmas nefesh* (heartache)! Today I will desecrate the Rebbe’s name!

Do you really think that this is what goes through his mind? Do you seriously think this is his stated desire and goal?

My friend thought a bit and said: No, definitely not.

So we concluded that this person, even if what he does is unacceptable, is motivated by what he thinks is positive. He is absolutely convinced that this is the way to hasten the Geula.

He might very well be wrong. He might have been raised in negative surroundings. Maybe he wasn’t raised properly at home. Maybe he has certain psychological problems. There can be dozens of reasons why he does what he does. He means well. His motivations are positive, not negative. Not every negative action that we see results from negative intentions.

One day I went into shul to daven Mincha. The chazan began Ashrei and we stood up for Shmoneh Esrei. Then someone’s cell phone began to ring. And ring. And ring. The person hadn’t bothered shutting off the phone before the

davening, and he disturbed himself and everybody else in the minyan.

I looked at him angrily and thought: How disgusting! If he would be standing before the President of the United States he would definitely shut his cell phone. Here's he's standing before the King of kings, and he can't shut his phone for a few minutes?

Time went by and I was put in my place. My wife was about to give birth, and the day I anticipated good news I went into shul to daven Mincha. It didn't occur to me to shut my cell phone since I could be called any second and pikuach nefesh overrides everything.

I suddenly remembered the person I had been furious with for leaving his cell phone on. I thought: And who's to say that he wasn't waiting for an identical sort of phone call? Why was I so certain that he was an insensitive lout who

It is specifically at this time of darkness that we are required to conduct ourselves wisely and to use the kochos we received. We need to use all the giluyim we experienced, to hold on to them and to internalize them, so that they enliven us and sustain us even now.



did not think of G-d while he davened?

Our Galus instincts are to assume the other guy is wrong and purposely so. But says who? Who says that's the way it is? Maybe he's positively motivated? Maybe he is a good person making a mistake in his judgment?

LEARNING FROM THE COHEN GADOL

Here's a story that was told by Rabbi Yosef Katzman that can teach us how to look at a Jew and how to judge him:

In the 60's there was strong opposition by misnagdim towards the organization P'ilim (now known as Yad L'Achim) in Eretz Yisroel, because the director of the P'ilim took direction from the Lubavitcher Rebbe. The opposition started a misnagdic organization called P'eylim America and sent out letters signed by misnagdic roshei yeshivos, stating that people should support this new organization.

The secretary of P'ilim (let's call him R' Shlomo) was a G-d fearing man who didn't understand what motivated the roshei yeshivos to start a new organization. "If Lubavitch is involved in running P'ilim, must they wage war against us and start a new organization?"

He was especially perturbed that a certain rosh yeshiva e knew had added his signature. After discussing the matter with him, the rosh yeshiva claimed that he never signed the letter, which he later found out was a lie. This Jew was devastated by the realization that a rosh yeshiva can behave in such a way.

The next time he was in NY, he made an appointment for a yechidus and went to 770, and late at night he entered the Rebbe's room. The Rebbe graciously welcomed him and offered him a seat. R' Shlomo sat

down and told the Rebbe why he had come. When he finished describing his meeting with the rosh yeshiva, he asked: How is it possible that a great man such as he is does things like this?

“Listen, R’ Shlomo,” said the Rebbe with a smile, “and I’ll explain it to you.”

This is the gist of what the Rebbe told him: Regarding determining the leap years, the Gemara in Sanhedrin and the halacha in the Rambam state that neither a king nor a Kohen Gadol can be involved. The Gemara explains that both are of them subjective in this matter.

The king is subjective “because of his soldiers” – he has a large army and he has to pay thousands of soldiers a yearly salary. He certainly wants a leap year because then he gets an extra month’s work for the same salary. If he lacks manpower, then he would certainly not want a leap year so that those who go home for a year, won’t stay for an extra month.

The Kohen Gadol is subjective “because of cold” – on Yom Kippur he must immerse five times in a mikva, and he certainly doesn’t want a leap year so that Yom Kippur would fall out at the end of the summer, as opposed to the beginning of winter, when the water would be very cold.

R’ Shlomo couldn’t fathom what the Rebbe was getting at, but the Rebbe quickly explained. R’ Shlomo, I ask you: The king’s calculations seem justifiable. After all, we’re talking about a nation’s army, and these considerations can blind the king from the truth. But what sort of reasoning could the Kohen Gadol have about whether the mikva is warm or cold?!

Think for a moment, the Rebbe continued. We are talking about the Kohen Gadol, who is one of a kind

and more exalted than the rest of the nation, and about Yom Kippur, the day he enters the Holy of Holies. As soon as he thinks about Yom Kippur he feels the dread of the day. On this day he is on the highest level in terms of *olam*, *shana*, and *nefesh* (location, time, and soul), and if he doesn’t do the service properly, he won’t make it out alive!

How is it possible that instead of thinking of love and fear of G-d, he thinks about the temperature of the water in the mikva?

The Rebbe smiled and continued. R’ Shlomo, I ask you: what is this about? It’s about cold water in a

“Being that this is the case, he is biased! Must he endanger his yeshiva because of Lubavitch? Must he be on a greater level than the Kohen Gadol?”

mikva! If we were talking about a difference of ten degrees – i.e., if they do not make a leap year then the water would be ten degrees warmer, and if they do make a leap year the water would be cold as ice – nu, we could understand it. Perhaps this is a significant difference. But we are talking about a difference of a few degrees, because the water in the mikva will be cold regardless! Is it logical to be biased by this minor consideration?

Nevertheless, the Gemara says that because of this consideration about the cold water in the mikva, which will be cold in any case, the

Kohen Gadol might decide not to make a leap year, which would cause the entire nation to observe Yom Kippur, Sukkos, Pesach, Shavuos, etc., at the wrong time, all in order to make the water a few degrees warmer.

The Gemara says, and it’s brought down in halacha, that the Kohen Gadol will be biased, and therefore, he cannot be involved in determining the leap year. For the Torah knows very well the nature of a human being. A person is subjective! A person is biased! That’s the nature of a human being.

Look R’ Shlomo, you are talking about a rosh yeshiva. He wants to maintain his yeshiva that he worked so hard to build for decades. In order to do this he needs donors, and his donors are the type of people who, if they hear he has a connection with Lubavitch, they’ll automatically stop supporting his work.

Being that this is the case, he is biased! Must he endanger his yeshiva because of Lubavitch? Must he be on a greater level than the Kohen Gadol?

This is why I refrain from being involved in any financial matters of my mosdos, so that I can express an unbiased opinion.

* * *

What an amazing story that so characterizes a Nasi, to favorably judge a liar who persecuted Lubavitch and the Rebbe, and compare him to the Kohen Gadol!

Certainly we, as chassidim of the Rebbe, can learn from this story how we ought to look at another Jew, no matter who he is. I’m not saying we can reach the Rebbe’s level, but at least we can learn how important it is to favorably judge every Jew we see, even if what he does is absolutely wrong.

(To be continued.)

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

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



Montreal - New-York - Montreal

From

Montreal:

Saturday: 22:30
wednesday: 22:30

From

New-york:

Sunday: 18:00
Thursday: 18:00

\$55 CAN

* By reservation only

*Good service

*15 passenger brand new van & comfortable.

(514) 817-4808

THE MADRICH

BY MENACHEM ZIEGELBOIM

*“The Madrich” is what they call him. What is the role of the madrich in a yeshiva? He is responsible for the yiras Shamayim and chassidic behavior of his boys, outside of the classroom. * Many Chabad chassidim have had Rabbi Menachem Yaakov Raynitz as their madrich, since he’s filled the position for 41 years so far! * Although the subject of this interview is a madrich in an Israeli yeshiva, his insights apply to bachurim and parents everywhere.*

If you know Rabbi Menachem Yaakov Raynitz personally, you know he’s not the type to give interviews. He has no interest in publicity. The reason he agreed to be interviewed was because of the challenge I presented to him: to outline the *chassidic* way for *bachurim* who go learn in Tomchei T’mimim, and to present the *hanhala’s* perspective to parents.

R’ Raynitz hesitated nonetheless, and he wrote to the Rebbe: “I request the Rebbe’s *bracha* since *Beis Moshiach* wants to interview me in my role as *madrich* in Tomchei T’mimim. They want to hear how a *chassidische bachur* ought to be from the perspective of the *madrich*, and how the *madrich* educates the T’mimim while he’s with them in the dormitory, dining room, at *davening*, and recess. I ask the Rebbe

Melech HaMoshiach that it should be with blessing and success, that I should say things which give the Rebbe shlita MH”M *nachas*, and that what I say should help T’mimim be *chassidische*, with Hashem’s help.”

R’ Raynitz put the letter into a volume of *Igros Kodesh* and the answer amazed us both. It was letter #7214 which said:

“I was pleased to be informed by young men...students of Yeshivas Tomchei T’mimim in Lud [where R’ Raynitz is *madrich*] who visited the school you run on the *yahrtzeit* of the Rebbe my father-in-law, and your gracious welcome and your discussion with your *talmidim* and *mushpaim*...

“I also received the *pidyon nefesh*, which you signed too. I will read at an

auspicious time at the *tziyun* of the baal *ha’hilula*.

“May [it be Hashem’s] will that over the years you make use of your talents which *Hashgacha HaEloyona* has granted you to strengthen *Yiddishkeit* and its dissemination wherever you go, first and foremost with your *talmidim* and *mushpaim*. May it be with *chayus* and *chassidic* enthusiasm, and in a way that suits the understanding of the *talmidim* and their age, for understanding *inyanei Toras ha’chassidus*, its ways, and customs.

“If in general, *Chazal* say there is nothing that stands in the way of your will, all the more so when the merit of the many, your *talmidim* and *mushpaim*, help you. The study of *Toras ha’chassidus* nowadays is the call of the hour and that which increases *chayus* in all matters of Jewish men and women, *chayus*, true good, and light.

“With blessings for success in all the abovementioned and for good news in this.”

After an answer like that, R’ Raynitz knew that being interviewed by *Beis Moshiach* wasn’t just important, but necessary.

* * *

Rabbi Raynitz has been working for 41 years in *chinuch* and the guidance of T’mimim, according to the principles of *chinuch* set out by our Rebbeim, founders of Tomchei T’mimim. To be in *chinuch* for 41 years is not at all common. It’s safe to say that the vast majority of Chabad

chassidim in Eretz Yisroel were under R' Raynitz's tutelage in the *yeshiva* in Lud.

His job entails guiding and being a *mashpia* for high school age *bachurim* whenever they are not in the classroom. This includes mealtimes, the dormitory, bedtime, and recess. It is during these informal learning times that a true *chassidische chinuch* is instilled, and R' Raynitz is the perfect man for the job.

"I began doing this work as a *bachur*," he recalls nostalgically. "I was learning in Toras Emes in Yerushalayim at the time. Every so often, we *bachurim* would attend *farbrengens* with Rabbi Chaim Shaul Brook in the *yeshiva* in Rishon L'Tziyon, or with Rabbi Shlomo Chaim Kesselman in Lud.

"On 10 Kislev 5722, I went to a *farbrengen* in Lud. At that time, the *madrach* R' Moshe Hillel went into the Reserves, and I was offered the job of substituting for him."

R' Raynitz was supposed to substitute for a month, but it went on for 42 years, till this very day. R' Raynitz quickly acclimated to the position even though he had only a little experience as a *madrach* in the *Yeshivas Erev* in Yerushalayim.

Define the role of *madrach*.

The *madrach* has to be with the *bachurim* morning, noon, and night; at all times outside regular classroom learning. He needs to educate and guide them in the ways of *chassidus*.

So you are appointed by the *yeshiva* to supervise the *bachurim*'s lives at all times outside of the *s'darim*.

"Yes, and to a great extent it entails taking far more responsibility than that of a teacher or *mashpia* who leaves for home when his job is done.

Even a *mashpia*, who has a greater connection with the *talmidim* because he *farbrengs* and talks to them, goes home when he's done; the *madrach* is with the *bachurim* around the clock."

The work requires a great deal of energy. R' Raynitz remembers that many others who started out as *madrachim* didn't last long since the work is demanding, even on Shabbos and Yom Tov.

"*Baruch Hashem* my wife agrees to these work conditions," he says, giving



Rabbi Menachem Yaakov Raynitz

her full credit. "On Shabbos I go home to make Kiddush only after the *bachurim* finish eating, and my wife and children wait for me. It's more difficult during the summer months, and I'm not even talking about

Shabbos day or Rosh HaShana. And I'm not home at night until midnight, and that's hard."

R' Raynitz began working before he married, with a small group of boys who learned in the *yeshiva*. He slept with them in the building in Pardes, and was with them at all times excluding classroom learning.

Over the years, the *yeshiva* in Lud expanded and today there are nearly 300 *bachurim*. The nature of the job didn't change; it simply includes many more *talmidim*. R' Raynitz begins his day with Shacharis at the *yeshiva* where he supervises the boys. His day ends late at night, after the *bachurim* have gone to bed or after a heart-to-heart talk with someone who needs it. Then he's able to return home.

"My day begins in the dormitory and ends in the dormitory," says R' Raynitz. He explains that *chinuch* takes place primarily not within the walls of *zal*, but in life outside it. "The role of the *madrach* in the dormitory is to oversee *yiras Shamayim* and *chassidishkeit*; that every *talmid* say *Krias Shma al HaMitta* with a hat and jacket and from a *siddur*, to prepare *negel vasser*, that they sleep with *tzitzis*, that they wash their hands *b'hiddur*, "*asei lecha rav*," and everything else. I don't deal with their learning since that's the job of their teachers and *mashgichim*.

Are there things that used to be required in Lubavitch *yeshivos* but are not expected anymore?

From a *chassidische* point of view, nothing has changed, and the requirements are the same requirements. The point of them all is: *chassidische* behavior.

In Lubavitch they expelled a *bachur* if his *yarmulke* fell off at night and he didn't wake up and put it back

on. Do you do that, too?

[Laughing] *Chas v'chalila! Baruch Hashem* they all sleep with *yarmulkes* and *tzitzis*, and if someone needs to be woken up, I wake him up. The same thing with *negel vasser* and whatever is required.

After 40 years of *hadracha*, are there still things that surprise you?

The personalities of the boys is pretty much the same as it always was. With every new class, there are personality types that repeat themselves. There are *bachurim* who come in like angels. When they get used to life in *yeshiva*, they begin to be themselves, not only in *chassidishkeit* but in their general conduct. There are *bachurim* who are harder to deal with and those who are easier. There are boys who are homesick, and some of them cry. There are some who love to learn, and others who find it hard.

As the *madrich*, you are the person who is supposed to help the new *bachurim* acclimate to *yeshiva* life. How do you do this?

I circulate a lot among the boys, going over to the new ones and making them feel good. I ask if they need anything and tell them to come to me if they need any help.

If I see a *bachur* standing alone looking out the window or just walking around alone, I realize he needs help. I call him to my room or sit with him in his room, and talk to him. Those that cry and are homesick – my job is to encourage them and to get them into the routine of *yeshiva* life. As a *madrich* there are times when I also become a *bachur's* friend. I sit with them and talk. Sometimes I take a *bachur* and learn a *sicha*, or a story, or just schmooze, in order to help a boy open up and get him to relax.

Tell us of a case of early difficulty that you succeeded in helping to adjust.

It was in the 60's when we still slept in the caravans. Every room had

4 beds plus an extra one which was a little shorter and which they took out from under one of the other beds. A new *bachur* came and this extra bed was the one that was available. It wasn't convenient because every night he had to take it out and every morning he had to put it underneath. In the afternoon, if he wanted to rest, he had to take it out again. It was hard

He quotes a familiar phrase with a twist, "L'olam yehei adam," explaining it to mean, "a person should always be a mentch," and then a "yerei Shamayim." His first requirement is that a bachur be a mentch – mutual respect, to leave food for others, that they should remove the plates from the table at the end of the meal.

enough for him to adjust without this inconvenience.

At a certain point, he wanted to leave *yeshiva*. One night, after everybody went to sleep, I called him out and went up to the roof of the *yeshiva* with him for a talk. He was very broken and I told him that I would do all I could to arrange a

comfortable bed as soon as I could. I tried to encourage him and he ended up staying in *yeshiva*.

Many years later, I met him in 770. He hugged and kissed me and said, "Thanks to you I stayed in Chabad."

There are many other stories like that. There's no question that a friendly word to a *talmid* remains engraved in his memory.

Sometimes, the problems come from the home and in order to know how to deal with them, you need to know the background of the *talmidim*. Do you know each student's personal history?

There used to be fewer *bachurim* and I knew the backgrounds of each one, more or less. Today it's harder since we have nearly 300 boys, but we try to do our best. In any case, I do know the current state of every *bachur*.

Are you in touch with the parents?

If a boy's father calls me, it definitely obligates me to pay more attention to a *bachur* for two reasons: 1) because the parent brought him to my attention 2) I know I'll have to give feedback in the future.

There are parents who don't keep in touch and it's a pity. I definitely encourage parents to call and to find out how their son is doing. They shouldn't wait to meet me at a wedding or *bar mitzva*. Parents do that you know. They say, "Nu, how's my son doing?" I don't regard this as a serious question but as a kind of regards from their son. If the father calls, it means he cares about his son's *chinuch*.

How do you view the parents' role in their children's *chinuch* when the children are away in *yeshiva*?

There are situations in which parents must do things that we, the staff, can't do. For example [he chooses his words carefully], in every group there are better boys and boys who are not as good. We take those who are not as good with the goal of



With the talmidim in Adar 5722/1962

The adults in the second row from the bottom, from right to left: Rabbi Nachum Kaplan; Rabbi Munia Shneur; Rabbi Leizer Horowitz, the Mashgiach; Rabbi Elimelech Kaplan, rosh yeshiva; Rabbi Zalman Feldman; Rabbi Shlomo Greenwald; Rabbi Aryeh Druk; Rabbi Zelig Feldman; Rabbi Yaakov Raynitz, madrich

“picking them up,” but until we achieve that, sometimes you need to know how to choose friends. The *bachurim* know better than anyone else, who is a good *bachur* and who is not as good.

I can't tell a *bachur* not to be friends with so-and-so because, after all, we have that other boy in our *yeshiva*. It's our job to deal with him. But the parents need to take an interest in who their son's friends are,

and they need to guide them as to who to be friends with and who not to be friends with.

The Rebbe Rashab writes in *Kuntres U'Maayan*, that friends can take you down to the depths and can raise you up very high. This is true for every age, especially during the transition period between childhood and adulthood.

How do you identify a *chassidische bachur*?

Mainly in his *davening*. When a *bachur* cares about his *davening*, with all that entails, it's a sign of *yiras Shamayim*.

* * *

Rabbi Raynitz left his mark on nearly all of *Anash* in Eretz Yisroel since, for dozens of years, there were only three Chabad high schools, and the *yeshiva* in Lud was the largest. When I ask R' Raynitz if that conclusion is correct, he nods.

“I guess so,” he says. “When I went to 770, people constantly came over to me with a hearty, “*Shalom aleichem, madrich!*” I don't remember them all by face since when I knew them in



With a group of talmidim in the 60's

yeshiva they didn't have beards. Some of them are grandfathers by now. But when they remind me of their names, I always remember them."

I decided to ask R' Raynitz a somewhat personal question.

Do you have any negative feelings towards any *talmidim* from the past?

I don't walk around with grudges. I erase all the incidents that I had with the *talmidim*, not only once they leave *yeshiva* but after the incidents take place. If I remembered what each one said and how they were *chutzpadik*, it would be impossible to go on. I don't retain memories of either good or bad.

There was once a boy who was really difficult. We had a lot of trouble with him. We recently met and were happy to see one another. He mentioned old, forgotten things and reminded me of the trouble he had caused, but I told him that in every group of *bachurim* there are good ones and less good ones. We handle them all, and I personally do not hold grudges against any of them.

Once, in an unusual situation, I had to slap a *talmid*. Even after a long time had gone by, he was still very angry at me. We met years later and he was happy to see me. He told me that he has a son that age, and now he understands why I did what I did then. He even invited me to a meal at his house since he wanted to show me respect.

Are there boys who make you angry?

There's a saying that the word "*tzibbur*" is an acronym for *tzaddikim*, *beinonim*, *reshaim*. Every new class is a mixture of types and in order to deal with them all, you need lots of patience. I have many letters from the Rebbe in which the Rebbe blesses me with success in my job. If it was solely up to me, I would have left the job a long time ago, but it's the Rebbe's *kochos*, and I'm familiar with all their *kuntzen* (tricks) by now. I won't deny



With a group of *talmidim* in the 60's

that sometimes it's hard, but *baruch Hashem*, I manage and go on.

Did you ever go home and cry over a *bachur*?

I can't say that I cried but many times I've gone home and written the Rebbe a *pidyon nefesh* about a *bachur* and asked for *rachamim rabbim* for him. I do that till this day.

* * *

R' Raynitz is with the *bachurim* at mealtimes too, where the boys are expected to act, not only as Jews, but as *chassidim*. He makes sure that the meals are orderly and comfortable. He quotes a familiar phrase with a twist, "*Lolam yehei adam*," explaining it to mean, "a person should always be a *mentch*," and then a "*yerei Shamayim*." His first requirement is that a *bachur* be a *mentch* – mutual respect, to leave food for others, that they should remove the plates from the table at the end of the meal.

On Shabbos, he has them sing *niggunim* and has a *bachur* to review a *sicha* between courses. His job is to make sure there's a *chassidische* atmosphere during meals.

How much does the physical aspect of life at *yeshiva* mean to a *bachur*?

A lot! The *bachurim* are in the dining room morning, noon, and then at night again. This is an ongoing *yeshiva* experience for them. They sit together and get to know one another. This is especially important for the *talmidim* of *shiur Alef*, each of whom comes from somewhere else. They learn to live together in harmony. This is also important in the dormitory and during their free time. While learning, their focus is mostly on their learning.

Do you really know what goes on in the dorm?

Obviously, I don't know everything. I'm not a prophet and I can't possibly know what's going on in every single room, but generally speaking, I know where the *bachurim* are and what they're up to. I get to know a *bachur* by his talk, his behavior. I have a discerning eye about each one, so I'm able to initiate a conversation with anyone in an appropriate way. In the final analysis, you get to know people based on their behavior outside the *zal*.

I am the personal *mashpia* for some *bachurim*, and during free time, we talk at my house or in rooms at the dormitory. When someone has a

birthday, I go to say *l'chaim*.

There was a time when I made a *farbrengen* with the *talmidim* every Friday night at my house, or a *Melaveh Malka* on Motzaei Shabbos. For years, I would learn *Likkutei Dibburim* with the *bachurim* every Friday night. I did these things in order to create a relationship with them. Today, when there are hundreds of *bachurim*, it's more complicated.

You've referred to the early years a lot. What message do you have for *bachurim* who have just entered *shiur Alef*? What do you expect of them in the communal dining room and bedrooms? What should their mindset be?

It's not an easy time for the *bachurim* since they're starting a new routine. In elementary school, their day ended earlier, and they had recesses when they could play ball or otherwise relax. Life in high school is more demanding. The boys are woken up at 6:15 for the mikva, following which they begin a schedule packed with learning, *davening*, eating, and very little relaxing. It all flies by until the day ends late at night.

Some adjust easily but others need lots of help. They need to be shown everything and have it all explained to them. I need to be both mother and father for them. These boys were used to having everything done for them at home, and dorming is entirely different. Some of them need help not



With a group of *talmidim* in the 80's

only at the beginning but throughout the three years. They always need a good word and encouragement.

You play an important role in this critical time for the boys.

Very true. There's no question I need lots of *siyata di'Shmaya* and the Rebbe's *brachos*. It's only thanks to this that I am able to guide the boys to an independent life of *chassidic* meaning, which is demanded of a *bachur* in Tomchei T'mimim.

Aside from the *bracha* from the Rebbe, you have to love this kind of work. If I didn't love it, I wouldn't be successful.

You mention the Rebbe's *brachos*. Can you tell us of answers from the Rebbe or times you met privately with

the Rebbe?

In my first *yechidus* with the Rebbe, I got guidance. It was before Rosh HaShana 5723 and I was working in the *yeshiva* for nearly a year. There was no salary and R' Efraim Wolf, *a"h*, arranged my ticket. Instead of a salary, I got a ticket to the Rebbe.

My friends in *yeshiva* stayed with the Rebbe until after Chanuka, and I wanted to stay too. When I had my *yechidus*, I asked the Rebbe if I could stay, but the Rebbe said since I began working as *madrich*, they needed me there and I had to go back. So I returned to Eretz Yisroel as *madrich*.

At that *yechidus*, the Rebbe spoke to me about *chinuch* and he gave me the Principle of *chinuch*: You must know that *talmidim* are like children. Then I got numerous *brachos*.

Over the years, I received many letters in which the Rebbe blessed me with success in my work at the *yeshiva*.

Every year, at the beginning of the school year, I write a pa'n to the Rebbe and ask for *bracha* and success that I be able to educate and guide my *talmidim*. I also ask for a *bracha* for *yiras Shamayim* for all the boys.



ONE DAY OF TRUTH

*A compilation of stories of chassidim from “Kovetz 101 Sippurim” that was published for the Shabbos HaAchdus for alumni of Yeshivas Tomchei T’mimim in Lud. * Taken from stories told by mashpia R’ Zushe Posner during shiurim and farbrengens, and recorded by talmidei ha’yeshiva.*

SHECHTING WITH KAVANA

Rabbi Levi Yitzchok of Berdichev studied the laws of sh’chita thoroughly, but when it came to actually shechting a chicken, he held the chicken by its wings, closed his eyes, and meditated deeply. When he opened his eyes, after finishing all his kavanos, he discovered that the chicken had escaped and was nowhere to be found!

ONE DAY OF TRUTH

R’ Yosef Kolbo, the renowned chassid of the Alter Rebbe, was a great *baki* (expert) in Shas and was a very serious man. Once, on Simchas Torah, he jumped up on a table and yelled, “Yosef, Yosef, when will you have one day of Truth?”

BETTER TO LOSE THE WORLD TO COME

R’ Boruch of Mezhibozh once saw a Jew steal a silver spoon when nobody else noticed. R’ Boruch began talking about the prohibition of stealing, thus hinting to that Jew... Somebody who thought himself clever quoted the statement about the seriousness of shaming a fellow Jew in public.

Replied R’ Boruch: Continue that saying of the Sages. It says that one who publicly shames his fellow has no share in the World to Come. I prefer to lose my share in the World to Come so long as a Jew doesn’t sin.

NEAR THE TZIYUN

After the passing of the Alter Rebbe, his grandson, R’ Menachem Nachum, son of the Mittlerer Rebbe, lived most of his life in Hadiitch, where the Alter Rebbe is buried. Many explained that he did so because his conscience bothered him. That is, during the war, when the Alter Rebbe fled before Napoleon and his army in 5573 (1813), R’ Menachem Nachum sat on the wagon that led the convoy of wagons. Each time they came to a crossroads, the Alter Rebbe would alight, lean on his stick, and point in the direction he wanted

to go. The Alter Rebbe fell asleep and when they came to a crossroads, R’ Menachem decided on his own how to proceed. It turned out later that he had been mistaken (and this led to the Alter Rebbe’s illness and subsequent death), but it was too late to go back.

However, R’ Menachem himself gave a different reason for being contrite. He said that when he was going to be married, the Alter Rebbe had asked him to wear a patch on his suit and he promised him in exchange for doing so, “*imi b’mechitzasi*” (you’ll be with me in the next world). R’ Menachem refused, and that is why he stayed near the Alter Rebbe’s tziyun, etc.

AN APPOINTMENT FROM ON HIGH

They say about R’ Hillel of Paritch that when he was personally attacked, he accepted it with love. But when his rabbinic position was attacked, he did not forgive the attackers, since this was an appointment from On High.

R’ MOSHE, SON OF THE ALTER REBBE

We know very little about R’ Moshe, son of the Alter Rebbe. When he grew up he knew many languages and he debated with ministers and priests about religion and faith, and always won the debates. Nevertheless, his father wasn’t pleased with this.

R’ Moshe was once invited to a long and difficult debate against 40 priests, each one a great scholar. He won the debate within a few days. Since this debate was a government-sponsored event, it was possible that the priests could have him sent to Siberia, and they did so. On the way, a miracle occurred. The guards fell asleep and R’ Moshe escaped to a community where nobody knew who he was.

Every day he collected money in shul and was supported by the people of the town. One day, the Tzaddik of Chernobyl came to town, and asked to speak with R’ Moshe.

That's when people realized that R' Moshe was a tzaddik and not just a wayfarer.

R' Moshe lived a long life and was still alive in the time of the Rebbe Maharash. The Rebbe Maharash even sent him a letter, saying, "The people who seek to kill you have died, and you can return," but he refused.

"OHR EIN SOF IS WORTH MORE THAN ALL MY SILVER AND GOLD!"

R' Nosson Notte, a chassid of the Alter Rebbe, was extremely poor. His brother-in-law was wealthy but was greatly opposed to chassidus.

One year, at the 19 Kislev farbrengen, R' Nosson drank a lot of mashkeh, and after the farbrengen, on his way home, he passed the home of brother-in-law, a misnaged. He knocked on the window for a long time until his brother-in-law got out of bed, came to the window, and opened it only a crack, as it was bitter cold outside.

He asked R' Nosson what he wanted, and R' Nosson said, repeat after me: Ohr Ein Sof is worth more than all my silver and gold!

His brother-in-law, the misnaged, stood there dumbstruck, and R' Nosson turned around and went home.

A PROBLEMATIC CONTRACT

R' Nechemia of Dubravna once wrote up a contract for two partners. One day the partners had an argument and they went to the Alter Rebbe for adjudication. The Alter Rebbe examined the contract and saw that it made reference to this argument, and he resolved the disagreement based on what it said in the contract.

Some time later, the partners went to the Alter Rebbe about another argument. Once again, the Alter Rebbe was able to resolve the problem based on what was written in the contract. Each time problems arose, he solved them in the same way.

When R' Nechemia went to the Alter Rebbe, the Rebbe asked him: How could you be so suspicious of Jews that you included all these conditions in the contract?

THE WELLSPRINGS OF WISDOM WERE OPENED

After the passing of the Mittlerer Rebbe, there were a number of candidates for the nesius. One of the outstanding candidates was R' Isaac of Homil, to whom the Alter Rebbe had said, "Ayzal, Ayzal, eat kugel but don't be a

Rebbe."

At that time, the chassidim considered him a Rebbe, so they prepared for him a special cart, etc. R' Isaac wanted to go up onto the cart, but when he put his foot on the step, he remembered what the Alter Rebbe had told him, and he put his foot back down on the ground.

Afterwards he related that when he had put his foot on the step of the cart, the wellsprings of wisdom had opened before him like the entrance to the Ulam.

T'FILLA WITHOUT CONTROL

The Tzemach Tzedek once told R' Pesach of Malestovka to go with the Maharash to a certain place. The next day, the Maharash finished davening early so that they would get to Rodenya, where the train station was, on time. R' Pesach was still in the middle of davening and finished at noon.

The Maharash asked R' Pesach why he had spent such a long time on his prayers when they needed to travel, and R' Pesach answered: If you had told me not to daven at all, I would listen to you, because one who is occupied in doing a mitzva is exempt from other mitzvos. However, since you didn't say so, I couldn't control myself.

"AS LONG AS I AM ALIVE"

R' Pesach was known for his strength and when the Cossacks came to his town and caught him on the street, he fought with them until his strength was depleted. Then he ran away and hid in a barrel atop a roof.

The Cossacks pursuers went up to that roof, and when they didn't find him, one of them angrily stuck his sword into the barrel in which R' Pesach was hiding.

The sword struck R' Pesach in the head and he fainted from the blow. After he regained consciousness and recovered, he went to the Tzemach Tzedek and told him what had happened, and said his head still hurt. The Tzemach Tzedek said: As long as I am alive, you have nothing to worry about.

On the day of the Tzemach Tzedek's passing, R' Pesach was not in Lubavitch, but when he felt a pain in his head, he grasped his head with both hands and cried out: "The Rebbe is no longer here!"

From then on, his mind was confused. Sometimes, when he finished davening at length, he said, "Oy, we didn't daven," and he davened again. He could do this a number of times.

Once, on Simchas Torah, R' Yosef Kolbo jumped up on a table and yelled, "Yosef, Yosef, when will you have one day of Truth?"

NOT TO FORGET MAARIV

R' Gershon Ber of Pahar was a great chassid and a tremendously deep thinker. There were days that he sat from sunset until dawn deep in thought, and when day broke, he would arouse himself from this thoughts and remember that he hadn't davened Maariv.

When he went to the Tzemach Tzedek, the Rebbe blessed him to be alert, even if he was lost in thought.

A "FAMILY PROBLEM"

Chassidim would call R' Gershon Ber the Great R' Gershon Ber, but he himself avoided all trappings of honor. When he heard himself being praised for his depth, he dismissed it and said there was nothing to praise since it was genetic. The proof? Even his sister, when she cleaned the house, would sometimes think deeply about something and forget to clean.

TO EAT OR NOT TO EAT

R' Gershon Ber would hesitate and think many times before eating anything. When he would finally decide to eat, he would say to himself: "You fraud, *iskafia!*"

HE NEVER ATE HONEY CAKE

R' Isaac of Vitebsk did not eat honey cake because of what happened at a meeting of rabbanim. At this meeting, they served many types of cake, and he took a piece and said the mezonos bracha. Other rabbanim present asked him why he didn't take the most desirable item first (the honey cake), as this is a law in *Shulchan Aruch*. He answered that he did not eat honey cake. In order to remain faithful to this statement, he never ate honey cake.

IF NOT FOR THE ALTER REBBE

People know the famous story about how the Alter Rebbe saved R' Avrohom the Malach from expiry of the soul by giving him a bagel with butter. R' Avrohom's grandson, R' Yisroel of Ruzhin, once said to the Tzemach Tzedek that he was grateful to the Tzemach Tzedek's grandfather, the Alter Rebbe for saving his grandfather's life. If not for what the Alter Rebbe did, the Ruzhiner Tzaddik wouldn't be here...

HE ALREADY GAVE IT TO THE ALTER REBBE

R' Michel Apatzker wrote many letters to the Mittlerer Rebbe and the Tzemach Tzedek but he never went to them. He said that he had already given his nefesh, ruach, and neshama to the Alter Rebbe.

NOT TO PERMIT THE AGUNA TO REMARRY

R' Yitzchok of Volozhin once sent a letter to the Tzemach Tzedek and asked him to agree with him on a p'sak to permit a certain aguna to remarry. The Tzemach

Tzedek agreed but when he wanted to write his reply, his pen fell from his hand a number of times. The Tzemach Tzedek finally wrote that he could not agree with the p'sak.

WHY WAS MONEY CREATED?

A man once asked R' Meir Shlomo Yanovsky (the grandfather of the Rebbe MH"m) why the Rebbe Maharash lived a lavish lifestyle rather than give the money to the poor. R' Meir Shlomo replied: Fool! Why do you think money was created if not for the Rebbe?

WHAT DID R' GRUNEM WANT?

R' Shmuel Grunem was a night watchman before being appointed mashpia in Tomchei T'mimim, and he walked the streets at night. As he walked, he would take pages of *Likkutei Torah* out of his pocket and look at them. As he learned, he wished for two things: that he could learn out of the volume and that he could have proper candlelight (and not merely the light of the moon). When he was appointed mashpia, his requests were granted.

SENDING HIMSELF

R' Isaac Druk, mashpia in Otvotsk, would not write his pidyon nefesh on scrap paper and then copy it, but he would send his original draft to the Rebbe. When it was pointed out to him that this was disrespectful, he said: the Rebbe is in Riga and I want a yechidus with him, and cannot have one. When I send a pidyon nefesh, I send him what I am and not something "nice."

SEUDA MAFSEKES

R' Yankel Druk of Lubavitch went over to a bachur who usually davened at length but didn't learn that well, and asked him: If you daven so well, how is it that when you come to learn it doesn't go well?

The bachur said that the meal between davening and learning prevented the goodness in the davening from continuing into the learning.

When R' Yankel told this to the Rebbe Rashab, the Rebbe laughed.

THE GENIUS DOESN'T KNOW EITHER

R' Berel Kozliner was planning to travel to Rogotchover and he boasted to his friends that he would ask a question that the Rogatchover Gaon could not answer. The chassidim didn't believe him.

When he got to Rogotchover, he asked the Gaon: If a Jew's day begins at night, why does the *Shulchan Aruch* start with the laws of getting up in the morning? The Gaon had no answer for him.

Afterwards, R' Berel told his friends that the Rebbe Rayatz had once asked this question and nobody could answer him, and the Rebbe didn't answer it either. Thus he

knew the Rogatchover wouldn't answer the question.

HEAVENLY ASSISTANCE

Once, R' Berel was in Otvotsk, which was a resort town, and some bachurim arrived there who only studied nigleh. R' Berel, who was a baki in Shas, went over to them and asked them about some Rashis, which they couldn't answer.

Said R' Berel: To say that you don't learn is not right. But you don't learn chassidus. If you learned chassidus, you would have *siyata d'Shmaya* (Heavenly assistance) and I would ask you Rashis that you know!

THE PRAYER OF THE MAHARIL

There's a *reshima* of the Rebbe Rayatz that was not printed, which describes the time after the passing of the Tzemach Tzedek and about his sons. It says about the Maharil, that he would daven in a wondrous way and would move around because he was immersed in his davening.

The Maharil was a partner with a businessman who consulted with him about his business. The businessman once asked him a question during the davening and the Maharil agreed. Afterwards, he had no recollection of giving his consent since he was so immersed in his davening.

REVELATION OF ATZMUS

The Rebbe says that when the Rebbe Rayatz left jail in 5687 (1927), there was a revelation of Atzmus. He explained: That the Rebbe Rayatz was freed is not at all understandable. If we examine the events of that time, we see that there are so many Jews whose fates remain unknown. So many Jews did not merit a Jewish burial.

Rabbi Diskin told me that the Soviet police once caught a gentile in the middle of the night who returned home in the morning bleeding all over. This gentile was accused of setting the German Embassy on fire, an event that had occurred many years before. This gentile had no idea where this building was and wasn't sure what it was called, but he signed that he had set it on fire.

This is just one example to give you an idea of how great the miracle of the Rebbe Rayatz's release from jail was.

I WON'T LISTEN TO THE YETZER HA'RA

R' Avrohom Elya Axelrod's hat fell off in the middle of a farbrengen and it looked as though he wore an *oilamishe yarmulka*. When he was asked about it, he said: The yetzer tov doesn't care what kind of yarmulka you wear, and as for the yetzer ha'ra – I won't listen!

WHO'S IN CHARGE?

The story is told of a man who went to an Admur for a bracha that he could marry off his son generously. The Admur sent a letter along with him to a wealthy man, asking him to give him the money he needed.

When the poor man showed the letter to the rich man, the man refused to give him the entire sum. The poor man went back to the Admur and asked him what to do. The Admur told him to return to the rich man. The poor man went back to the rich man, but the rich man maintained his position, saying that the Admur was not in charge of his money.

When the Admur was told what the rich man had said, he said: We'll show him who's boss.

A few days went by and the rich man fell on hard times. He eventually had to go around begging. When he knocked on the Admur's door, he asked forgiveness and for a tikkun. The Admur blessed him, but not with what he had had previously.

THE NESHAMA EXPLAINS TO THE BODY

One of our Rebbeim said a maamer, but although the chassidim reviewed it, they didn't understand it. They went to the Rebbe in order to

hear him say the maamer again. The Rebbe called for a number of people to come and listen, including R' Yosef, who was a simple man. This was viewed with great astonishment.

Afterwards, they asked the Rebbe why he had called for R' Yosef when he couldn't understand a maamer, certainly not when it was this deep!

The Rebbe said: This Jew totally bonded with the maamer and this made his body listen, which resulted in the neshama understanding, and the neshama explains it to the body.

A man once asked R' Meir Shlomo Yanovsky (the grandfather of the Rebbe MH" M) why the Rebbe Maharash lived a lavish lifestyle rather than give the money to the poor. R' Meir Shlomo replied: Fool! Why do you think money was created if not for the Rebbe?

EARTHQUAKE!

BY SHAI GEFEN

WHY ISN'T THE WORLD CHEERING?

While we continue pinning our hopes on the Partition Fence, which is nothing but a fantasy, we learn the not-very-astonishing news that the Arabs have begun manufacturing Kassam missiles in Yehuda and Shomron, too. We know that they have been making these missiles in the Gaza Strip and that they can reach as far as Ashkelon, but now they're working on missiles that can reach the airport!

It was obvious that this was bound to happen in Yehuda and Shomron, because when you let terror have its way, you can't expect it to stop at the door to the Gaza Strip. Those who want to run from Gaza will end up running from all over the land.

What is shocking about this story is that not a single person gets up and says: the Emperor Has No Clothes! What is a Partition Fence worth when everybody knows that sending Kassam missiles at Israeli cities throughout Yehuda and Shomron is only a matter of time? A bit more capitulating and the missiles will be sent from all the areas under their jurisdiction. Nevertheless, the Fence Fantasy remains alive and well.

It should be stated clearly: the Partition Fence goes against the halacha in *Shulchan Aruch*, siman 329. Instead of attacking, they put the border cities outside the Fence, putting them in danger, while we

continue to withdraw. It's incredible how just when they thought that the world would applaud us for building the Fence, because the Fence shows we're ready to divide the country and give them a state, the world opposes the Fence! They are even holding a discussion about it at the Hague!

When you look at what is going on you discover an amazing thing. They have all suddenly discovered the rot among the Oslo signers. Nobody believes a word that Arafat and his henchmen say. The problem is that there's nobody who directs the despair and the rude awakening towards positive ends, to follow the Rebbe's counsel.

THEY ARE CONFUSED

Now, as everybody stands in confusion, as Pharaoh described the Jews in the desert, Ami Ayalon yells about the partition plan and signs an agreement with Nussaiba; Beilin runs to Geneva; Olmert and Sharon are in a hurry to withdraw unilaterally from Gaza; others yell that only the Fence will save us; and the traitors on the Right will agree to anything as long as they maintain their seats. Everybody understands that there is no solution -and it is now that we, Lubavitcher chassidim, have to announce the only way to true and lasting peace. This is the way of the *Shulchan Aruch*, which the Rebbe repeated time and again.

As opposed to those who say there is nothing that can be done, who try to sow despair, we know

that under all circumstances, the *Shulchan Aruch* is our guide. As the Rebbe said about peace with Egypt, once Sadat was assassinated, it all should have been re-conquered. All the more so today, the obvious solution is to re-conquer all of Yesha and impose full military control over the area, with no political deals that include giving any land away.

This approach has never been tried. All other efforts have failed. Isn't it time to try an alternative?

AND THE EARTH TREMBLED

Last Wednesday there was an earthquake and there were reports of cracks in the Knesset walls. We, as believers children of believers, know there's a connection. The very earth that they want to return to the lowest of nations has trembled and cried out: Enough! Stop playing around with Jewish lives!

The earthquake didn't "just happen." It was a reminder to us about what will happen if, ch"v, they continue destroying us in our land. Sharon's office sustained cracks in the earthquake and the feeling is that this is a sign from Heaven to someone who is ready to sell us out for nothing in return!

This is reminiscent of what Esther said to Achashverosh, "If we had been sold into slavery – I would have remained quiet." The problem here is that we are being sold to a nation whose goal is to destroy all Jews! But we believe that soon we will merit the hisgalus of the Rebbe, along with shleimus

ha'Aretz, including the additional lands of the Keini, K'nizi, and Kadmoni.

“STANDING AT THE READY TO HELP TERRORISTS”

The president of the U.S. doesn't want to meet with Sharon, but Sharon is trying to force the issue. Olmert went to the U.S. and tried to sell his unilateral withdrawal plan, but nobody wants to listen to him. The Americans shrug about Israel's plan, so why do Jews insist on committing suicide?

If that wasn't enough, IDF Chief of Staff Lieutenant-General Moshe Yaalon continues to object to a unilateral withdrawal, and GSS (General Security Service/Shin Bet) director Avi Dichter also remains opposed to the plan.

Amazingly, Senior PA official Basil Jabir warned that an IDF unilateral withdrawal from Gaza would lead to a Hamas takeover of the area and a deterioration that would result in a second Afghanistan within a decade! So what's going on here?

We find the answer in a sicha the Rebbe said at the height of the Lebanon invasion in 1982, which, as always, sounds like it was said yesterday:

There is no reason to be surprised by the claim that we ought to concede, etc., in order to find favor in the eyes of the nations, thus ensuring their continued support. Because in addition to the fact that the nations' pressure is only superficial. As we've seen in the past, when they conceded on certain things, r"l, the nations of the world who exerted pressure were quite surprised. Since the pressure was only superficial, they hoped that Israel wouldn't concede on these things, and not only because of

Israel's good, but because of the good of the nations, because conceding on these things is not good for them.

Since a Jew was given free choice, there are those who insist on using their influence to do things that provide the opposite of security for the Jews in Eretz Yisroel, and even when they see the trouble that ensues as a result of certain actions, they continue doing it – endangering and harming the security of Eretz Yisroel!

Since a Jew was given free choice, there are those who insist on using their influence to do things that provide the opposite of security for the Jews in Eretz Yisroel, and even when they see the trouble that ensues as a result of certain actions, they continue doing it – endangering and harming the security of Eretz Yisroel!

They repeat the same error, acting contrary to the instructions in *Shulchan Aruch*, which says, “you go out against them with weapons ... lest the city be captured and from there the entire land will be easy for them to conquer,” while endangering Eretz Yisroel. Even when they see the results of this conduct, that it leads to many sacrifices, r"l, they continue the same way! ...

Now it's repeating itself in this war. And after all this the same people who participated and aided this conduct, or their disciples who follow in their ways, come and continue the same approach, knowing that this causes additional sacrifices, r"l!

Just yesterday, so-and-so visited the cemetery where that “soldier” is buried who is responsible for the poor defense of Eretz Yisroel in the Yom Kippur War, because they didn't follow the advice of the military in deference to “what will the goyim say.” Today, he dares to



As the Rebbe said about peace with Egypt, once Sadat was assassinated, it all should have been re-conquered. All the more so today, the obvious solution is to re-conquer all of Yesha and impose full military control over the area, with no political deals that include giving any land away.

continue with the same approach and the same claims and the same words, knowing that this causes additional sacrifices, r"l!

Nevertheless, nobody speaks up! He continues to sit on his seat, and continues his approach of damaging and endangering Eretz

Yisroel's security!

As said before, the military presented a plan in which they could finish the action within only a few days, with a minimum of sacrifices. And those people, or their disciples, continue to follow the approach which was followed on the eve of the Yom Kippur War – to make calculations based on what the goyim will say, and to delay and drag things out, knowing that this causes more wounded and more dead, r"l!

This conduct comes from a sense of inferiority and fear because of the goyishkeit in their hearts, "the foreign god within you," and this is the reason for their constant insistence: "what will the goyim say!"

A Jew who behaves this way, is in a deep, inner galus, because he places his neshama in galus. All the Jewish people are in galus, with their bodies only, but he puts his neshama into galus! This is why he seeks to find favor in the eyes of the goy. And when he sees that the goy has the "tolerance" to accept him, and to talk to him for an hour or an hour and a half, etc., all the more so if he "merits" to get a handshake from the goy or a pat on the shoulder, and he receives royal honors – he's ready to forgo everything, r"l, in order to find favor in the eyes of the goy!

All this, despite his knowing that the goy does not put his trust in him at all, because the gentile cannot understand how it is possible to concede on those things which provide for Eretz Yisroel's security, and to give them away to strangers! So he suspects the Jew of some kind of duplicity ...

At the very least – we must make sure that from now on, they stop mixing into, and expressing opinions, about security matters!

We will give you all possible honors including a respectable seat, a respectable title, an apartment, a car and chauffeur, a nice salary, etc.. The main thing is: have mercy on the Jews and stop saying opinions about security matters. Bask in your honor, but just do it in your own home! You want to sit on a "seat," then take the "seat" home and sit on it there! But don't endanger even one Jew, never mind dozens and hundreds of Jews!

As I said, you can offer him all sorts of honor and even give him the title of "Jewish leader," but on one condition: ask him a "soul

The gentile cannot understand how it is possible to concede on those things which provide for Eretz Yisroel's security, and to give them away to strangers!

request" – don't mix in to security matters! Especially when you know all the troubles you cause by conducting yourself this way, which we are suffering from till this day!

(6 Chol HaMoed Sukkos, 5743)

IT BEGINS AT HOME

It's no secret that Sharon is still managing to hold on to his position solely because of the parties on the Right. At this time, the settlers in Gush Katif are powerless. The settlements in Yesha know that they are next in line. Why the silence? Why are the members from Yesha

allowing their friends in the government and the Knesset to dismantle settlements, thus intensifying the danger? Who will they blame in a few more years when the land is destroyed? Yossi Beilin? Shimon Peres? You and your brothers did it!

If the residents of the settlement in Beit El allow Benny Alon to enter their yishuv while he collaborates in this crime, they are bringing the trouble down upon themselves! If the Jews in Gaza and Yesha and those loyal to Eretz Yisroel do not cry out against deputy Minister Tzvi Hendel and his colleagues who are partners in crime, they shouldn't cry out against Sharon for being a traitor!

The protest march by the residents of Gush Katif should be directed towards the ministers on the Right who are more responsible than anybody else for the deplorable situation we find ourselves in. It's no wonder that polls show a clear majority in favor of withdrawal, because if the leaders on the Right are still in Sharon's government, what should the average person think? If members of the Right sit in Rabin Square and praise Sharon, why should the man on the street believe that Sharon is the one who is bringing this tragedy upon us?

The betrayal begins at home, as with the shameful Chevron Accords, when our own people allowed NeTanyahu to make this agreement, and the only one who stayed out of it and made a kiddush Hashem was former minister Benny Begin. If we continue the self-delusional approach of "influencing from within," we will be bringing the tragedy upon ourselves.

"Your destroyers come from you."

WITHOUT A SHEPHERD

This is an excerpt from an article that was written by Elyakim

HaEtzni, who uses black humor to describe what's going on these days with Sharon:

"At first, Sharon didn't want the Fence at all. Now he is moving it towards the Green Line. We have lost tens of millions of shekel, tens of thousands of olives, economic growth, national credibility, in addition to heavy political losses.

"At first, a motion was passed to expel Arafat. Now, they cancelled that.

"At first there was immunity for terrorist leaders. Then there was targeted assassination, and now there's immunity again.

"They wanted to release Samir Kuntar. Then they left him in jail. Then they released him.

"There is also the zigzag between "restraint is strength," and "Operation Defensive Shield."

"It's all off the cuff, whimsical, shooting from the hip, in direct opposition to the image of the legendary Crosser of the Suez, whose every move is planned in advance. Even when it comes to a vital national security issue such as "withdrawal," he handles it all the same. Don't delude yourselves into thinking there is some great strategy involved. It's all about political tactics and poll ratings. We elected a legendary hero and got two sons, two defendants and a lawyer."

He said it, we can only repeat it in his name, and hope to bring the redemption.

Basement Apartment for Rent on a daily basis in Crown Heights

2 bedrooms, Kitchen,
Dinning Room, Full Bath
(718) 778-8661



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

Owner:
Yoram Cohen

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.



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

יחי אדוננו פורנו ורבינו
פלג המשיח לעולם ועד

IN LIFE, THERE ARE TWO KINDS OF PEOPLE.

THOSE WHO PAY MORE (Verizon) \$59.95

THOSE WHO PAY LESS. (IDT) \$39.95

Perhaps you're our kind of people.

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

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

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

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

bhTech

ב"ה

Heavenly design at down-to-earth prices.

graphics &
web design

biz cards

digital photo-
graphy

animation



BH Tech Design www.bhtech.net

866-5-BH-TECH

A CHASSID TO THE LAST: REB CHANOCH (HENOCH) WOLF, ZAL

On the occasion of his Shloshim

BY ALEXANDER ZUSHE KOHN



Every so often, one encounters an individual whose entire being says, “If I am [only] for myself, what am I?” Reb Chanoch Wolf was such a person. Born in Poland in 1922, he came from a family that counted itself among the chassidim of Reb Itchileh Vyellipoler, a chassidic Rebbe and disciple of the Aryeh D’bei Ilaa, a disciple of the Chozeh of Lublin.

Reb Chanoch spent the years of his youth in the cheider and beis midrash in Viznitza, the city where he lived. There, he absorbed a love for Torah and the chassidic way of life, and even merited to visit the court of the Belzer Rebbe, Reb Ahron Rokeach, *zatzal*, a number of times.

When World War 2 broke out, Reb Chanoch fled to Lemberg, near the Russian border. But in the beginning of 1940 the Russians sent him to Siberia, where he suffered greatly. Somehow, he managed to escape Siberia and flee to Tashkent, the capital of Uzbekistan. From there, he went to Samarkand, where he remained until 1946, when the war ended.

Life in Samarkand was extremely difficult. Hunger and sickness

plagued the refugees, and every day, dozens of people passed away. Under such circumstances, Torah and mitzvos were very difficult to keep.

But Reb Chanoch was a determined man. He arranged a Gemara *shiur* for a group of refugees, and at the same time managed to sustain his own physical life by

“The world doesn’t appreciate what Lubavitch is worth – if only Lubavitch would appreciate it.”

--Reb Chanoch Wolf, o.b.m.

guarding buildings for a fee. Even under the most trying conditions, Reb Chanoch remained hopeful that one day he would live a life of freedom.

* * *

Freedom of the soul is accomplished through the study of chassidus. It was in Samarkand that

Reb Chanoch began learning chassidus. It all started when he was trying to sleep one evening, and the sounds of a beautiful chassidic melody kept him up; he decided to follow the sound. It led him to an apartment, where he discovered – much to his surprise – a minyan of Lubavitcher chassidim in the midst of a Melaveh Malka farbrengen. Reb Chanoch was intrigued by what he saw, and very moved, so he joined the farbrengen. Thus did he enter the world of Chabad chassidus.

Once he stepped over the threshold, there was no turning back. Reb Chanoch would sit at farbrengens and drink in the words of the illustrious mashpiim: Reb Peretz Mochkin, Reb Dovid Horodoker, Reb Nissen Nemenov, Reb Shmerel Batomer, Reb Mendel Futerfas, and others. Their inspiring words warmed his soul, and he began to learn *Tanya* and chassidic discourses. In his own words: “I knew about chassidim, but I didn’t know anything about chassidus until I came to Samarkand.” Eventually, the words of chassidus had their effect on Reb Chanoch, and he became a full-fledged Chabad chassid. He continued learning *Tanya* and *Likkutei Torah* on a daily

basis, and until his last days, he encouraged others to do likewise, explaining to them how essential chassidus was to attaining a proper fear and love of G-d.

(Once, during the last years of his life, he was ambling down a street in Boro Park with his walker. A chassidic Jew approached him and said, "Do you need help?"

"I'll manage," Reb Chanoch said. "But maybe *I* can help *you*? Do you know Who G-d is?"

(Before the man had a chance to consider the matter, Reb Chanoch continued: Do you *want* to know Who G-d is?" When the man revealed that he did, Reb Chanoch explained to him how vital the study of chassidus was to achieving knowledge of G-d. Reb Chanoch suggested that the man join him in shul the following Shabbos – Shabbos HaGadol – and they would learn chassidus. The man hesitated, arguing that it would be too complicated for him to do this on Shabbos HaGadol, etc, etc.

("Already, the Yetzer Hara is mixing in," Reb Chanoch observed. In the end, the man consented, and they continued learning for an entire year.)

In 1944, Reb Chanoch married Miriam Silbiger, who had fled to Tashkent with her family to escape the ravages of World War 2. After the war, the young couple moved to Germany, and then to Belgium. Finally, in 1951, the Wolf family – numbering 6 – immigrated to Montreal, where Reb Chanoch had many acquaintances from Samarkand.

In Montreal, Reb Chanoch's mashpia was Reb Peretz Mochkin o.b.m. Reb Peretz's grandson, Nachman Shapiro, who stayed at his grandfather's home while learning in the Lubavitcher yeshiva in Montreal, relates that every Shabbos morning

he would be awakened at 5:00 am by the sound of Reb Peretz and Reb Chanoch learning chassidus. One Shavuot night, Reb Chanoch learned chassidus with Reb Peretz all night long, and did not recite the night *tikkun* until the following day. Among his close friends in Montreal were the chassidim Reb Zalman Shur, Reb Moshe Eli Gerlitzky, the *mashpia* Reb Volf Greenglass, the brothers Reb Leibel and Reb Heschel Ceitlin o.b.m., and Reb Berel Vichnin o.b.m. On Shabbos, Reb Chanoch would *farbrenge* with them, and they would exchange words of inspiration.

Reb Chanoch's first visit to the Rebbe, in 1957, took him to the hotel where the *farbrenge*s were held at the time. The effect was so powerful that he went back to the Rebbe's *farbrenge*n many Simchas Torahs and Yud Shvats.

Around 1958, Reb Chanoch began raising funds for Yeshivas Tomchei T'mimim of Montreal. When the dean of the yeshiva, Rabbi Kramer, took him to the Rebbe, he introduced him as the yeshiva's shliach for fund raising. The Rebbe said, "*Ven men kumt arain tzu a Yid darf men zugen a D'var Torah*" (When one enters [the home, etc., of] a Jew to raise money, one must repeat a Torah thought.)

On one of his fund raising missions, Reb Chanoch went to see a potential donor. As he was accustomed to doing on such occasions, he repeated a Torah insight for the man. The man wrote out a check, but Reb Chanoch hadn't completed his insight yet. As he continued talking, the man, appreciating the words of Torah he was hearing, increased the amount on the check. Unaware of what his donor was doing, Reb Chanoch continued to speak, and once again the donor increased the amount on the check!

Once, the Rebbe asked Reb Chanoch if he learns Chitas (Chumash, *Tanya*, T'hilim) everyday. He replied that in general he does, but from time to time it happens that he misses, and when he does, he compensates the next day. The Rebbe smiled and said, "One cannot eat today for tomorrow."

Reb Chanoch's love for chassidus was matched only by his love for his fellow Jew. Wherever he could, he would seek to help another Jew with his material and spiritual needs. Thus, he wrote many letters to the Rebbe for individuals seeking the Rebbe's blessing and advice. Often, he would pay the debts of people who couldn't afford to pay it themselves. In his later years, when he was very sick, he raised thousands of dollars, which he distributed to young, needy couples, and to the young men who attended his chassidus classes. It happened once, that the Tobber Rebbe from Montreal, who passed away not long before, came to Reb Chanoch in a dream. "My son is making a wedding," he said, "and..." he trailed off. Reb Chanoch understood the problem: there was not enough money to cover all the expenses. Reb Chanoch collected all the money he had in his house – about \$1700 – and gave it to the Tobber Rebbe's son. It turns out that this was the exact amount of money still lacking.

Wherever he could, Reb Chanoch would learn chassidus with other Jews (particularly chassidim of non-Lubavitch persuasion). People traveling the city buses knew that if they were lucky enough to bump into Reb Chanoch (he didn't drive) they would enjoy some inspiring words of Torah until they reached their destination. He had an ongoing study session every Shabbos with a *bachur* from Yeshiva G'dola in Montreal; he had a periodical *Tanya* lesson in English with a certain lawyer; when he walked the streets

of Boro Park in his later years, he would meet chassidic Jews, and convince them to *learn* chassidus; etc. One chassidic Jew from Montreal, who learned with Reb Chanoch for over a year, moved to New York. He asked Reb Chanoch to recommend someone he could learn chassidus with in his new location. Reb Chanoch suggested a certain individual with profound knowledge of chassidus, and the chassid went to one of his classes. The next time he spoke to Reb Chanoch, he remarked that it was a great lecture, but devoid of the energy and spirit of Reb Chanoch's lessons.

While still in Montreal, Reb Chanoch learned chassidus one-on-one with numerous individuals, sometimes as many as 17 a week.

One of his advantages in this regard was his vast reservoir of chassidic anecdotes and stories, not only of the Lubavitcher Rebbeim, but also of the other chassidic dynasties. Rabbi Chanoch would draw from this treasury during his *shiurim*, and his words inspired and energized the students. These classes focused primarily on *Tanya* and the chassidic discourses of the Alter Rebbe.

But the teachings of chassidus were not the only aspect of chassidus that became ingrained in Reb Chanoch's persona. His love for chassidic *niggunim* was so great that it did not take more than a single canto to inspire him for many years. After spending several Simchas Torah's with the Rebbe, "Reb Levik's Niggun" became engraved in his

heart, and he would sing it all the time – to the extent that many of the non-Lubavitchers he came into contact with knew the song very well. He would also sing the *niggunim* of the shofar blowing verses, and this too rubbed off on many people.

About six years ago, Reb Chanoch contracted a severe illness. The following year, he saw the Rebbe in a dream one Wednesday night, and he told the Rebbe that he was considering moving to New York, and that his children felt this would be a good thing for him. The Rebbe said, "*blaub da*" (stay here).

"I can give *shiurim* in New York," said Reb Chanoch.

"*Blaub da*," the Rebbe repeated.



So he stayed in Montreal until 2002. That year, the doctors in Montreal told him there was nothing more they could do for him and his time was nearing. As a result, he went for treatment in New York. He asked his doctor in New York if he would be able to go back to Montreal, and the doctor said he would, provided he came back to New York every week for his doctors' visits. Since it was impossible for Reb Chanoch to travel from Montreal to New York and back again every week, he rented an apartment in New York, but continued to pay rent for his apartment in Montreal, hoping that he would be able to go back at some point.

Upon arriving in New York, Reb Chanoch immediately established chassidus classes in his house, and every day, young men of various chassidic circles came to learn *Tanya* and *Likkutei Torah*. Eventually, he turned his house into a *kollel*, where the students received a regular stipend. When he discovered that some of the students were experiencing financial difficulties, he

increased his fund raising efforts, in order to be able to raise their wages. He continued to do this even during his last few months, when his illness intensified greatly. In addition to providing his students with an income, he helped many of them with loans and *tz'daka*.

On the 3rd of *Tammuz* this past year, Reb Chanoch went to the *Ohel* and was hoping to raise money. He planned on entering the *tziyon*, but the line was very long, and since he was very sick, he felt he had to turn back. The next day, Reb Chanoch saw the Rebbe in a dream. The Rebbe said to him, "*Varvus zet men nit di Montrealer Yidden?*" (Why don't we get to see the Jews of Montreal?)

When his illness intensified, Reb Chanoch suffered many sleepless nights, and he experienced excruciating pain. His family and friends tried to persuade him to abandon his chassidus classes, but Reb Chanoch refused to accept such ideas, and continued to raise funds for his *Kollel*. In explanation of his stubbornness, he said, "*Ven es shtecht, darf men shtechen tzurik durch*

lernen chassidus" (When it stabs, one must stab it back through learning chassidus.) He would also say, "*s'iz nit kein kuntz tsu kumen in shul ven s'iz altz gut*" (It's no big deal to go to *shul* when everything is running smoothly).

About eight weeks ago, Reb Chanoch had to be hospitalized, and he suffered severely. On the night of *Shabbos Parshas VaEira*, his sons at his side, Reb Chanoch's soul ascended On High. He leaves behind a generation of upright children and grandchildren, among them Lubavitch emissaries in many places around the world.

A few months ago, Reb Chanoch began expressing his desire to have a Torah scroll written, and the project was begun after *Simchas Torah*. His family hopes to realize his dream in time for his first *yahrtzeit*. All are welcome to participate. Reb Chanoch also left behind tens of notebooks filled with Torah insights, which, G-d willing, will be published for the first *yahrtzeit*.

May he be an inspiration for all of us!

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



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



917-691-5212

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



KINGSTON HOTEL

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



**AFFORDABLE
PROFESSIONAL
AND WE CARE!**

WHEN YOU NEED A TICKET CALL US.

TWELVE YEARS LATER, JEWISH WOMEN STILL DANCE FOR JOY WITH TAMBOURINES

Just as in 5752 when Jewish women took tambourines and danced for joy after Shabbos Parshas B'Shalach, so this year Jewish women danced the night away at a Grand Melaveh Malka Tambourine Workshop, right after Shabbos Parshas B'Shalach, the eve of 16 Shevat, in Crown Heights.

Twelve years later, faith in the Rebbe Melech HaMoshiach's prophecy shone strong at this timely event, sponsored by Jewish Women United for the Redemption, an organization that publicizes the Rebbe's message about Moshiach and Redemption to women throughout the greater New York Metro area and beyond.

Over 400 women participated, some from Long Island, Queens, Flatbush, Boro Park, New Jersey, Philadelphia, and even as far away as Miami.

"A smashing success," commented Shterna Spritzer of N'shei Chabad. "So much *simcha* and *achdus*," said another Crown Heightser.

"A very *ruchnius-dicke* event," commented Ben Zion Kohen, the caterer.

Held in the beautiful ballroom of Oholei Menachem, the Grand Melaveh Malka Tambourine Workshop again affirmed the Rebbe Melech HaMoshiach's message to the women, based on the Torah portion's account of how Miriam and the women danced with tambourines after the miracle of the Red Sea.

The Rebbe told us that in the final Redemption the women will rejoice **before** the miracle occurs.

Our generation, the Rebbe emphasizes, has the unique capacity to rejoice **before** they see the miracle, solely on the strength of their belief in the words of the prophet.

At the Grand Melaveh Malka

Tambourine Workshop, many recent arrivals to Crown Heights and/or Yiddishkeit, were aware of the Rebbe's message. "We're rejoicing before the miracle, right?," one affirmed, as others nodded.

A d'var Torah from Tzameret Borovitz excited the hearts and minds about the Rebbe Melech HaMoshiach and his prophecy of Geula. Entertainment included singer, Shera Samson, a professional singer living in Manhattan, who performed her own song, "Satchel by the Door," inspired by her grandmother's belief in Moshiach, from her new CD, "On One Foot." Ms. Samson will hopefully perform more of her material at future events.

Ms. Samson was followed by the Goldin Girls, talented sisters who attend Bais Rivka, and who delighted the crowd with a *freilich* arrangement of Moshiach songs.

At the conclusion of the entertainment, everyone moved on to the dance floor, or to the adjacent space to decorate tambourines and to participate in designing a tapestry on Shleimus HaAretz.

Tambourines and decorations were provided by Pearl Lebovic, and the tapestry was sponsored by Michoel and Daniella Friend. Mr. Friend has already inspired and directed numerous tapestries by groups across the country on the theme of the land of Israel.

Live music driven by that powerhouse, Suri Levilev, known as "Bas Kol," kept hundreds of women on the dance floor until well after midnight.

A lavish buffet included a fresh juice bar, "design-your-own" pasta and salad stations, smoked fish, a tasty Moroccan Shakshuka, capped with hot chocolate cookies and warm apple crumb cake.

The evening capped a "Moshiach Shabbos," coordinated by Bluma Rapoport and Tziporah Faistmen, who encouraged Jewish Women United for the Redemption members from other boroughs to spend their weekend in Crown Heights.

Twenty-six women came for Shabbos, some with husbands and children, and were graciously housed by Crown Heights residents.

A Friday night gathering was chaired by Rabbi Shloma Majeski, the dean of Machon Chana Women's Institute for Judaism, at the elegant home of Chevie Lipskier.

A luncheon Shabbos day was hosted by Rebbetzin Shterna Sara Krinsky in her gracious house on President Street. Her daughters led the women in singing niggunim of the Rebbeim. A chassidishe farbrengen followed, interspersed with dancing in the living room. The simcha of sharing and caring was felt by all.

Attending the Saturday night Melaveh Malka were some newcomers to Crown Heights. One caller, who had never visited the *sh'chuna*, had a number of telephone discussions with Mrs. Rapoport, who used considerable tact to allay her fears. "We're Reform," the lady insisted. "You're not going to try to convert us, will you?" They finally met each other at the Melaveh Malka where the visitor was having a wonderful time. Jewish Women United for the Redemption, founded in 1994, publicizes the Rebbe's message of Moshiach and Redemption to other women through presentations in private homes and through public events.

Upcoming gatherings include Riverdale, NY, Flatbush, Brooklyn, Forest Hills, NY, and a major banquet event after Shavuot.

For more information, please call Tziporah at (718) 771-0884, or Bluma at (718) 771-8820.