

CONTENTS



4 | LEAPING FORWARD INTO GEULA

D'var Malchus / Sichos in English

10 | LIVING WITH MOSHIACH

Moshiach

15 | THE GAON RABBI ISSER YEHUDA UNTERMAN ZATZAL

Feature / Rabbi Shalom Dover Wolpo

18 | I WAS A DREAMER

Beis Iyar Story / Menachem Ziegelboim

23 | TO BE OUTSTANDING

Righteous Women / D. Ebert

26 | BACK TO NATURE: FROM CAMPUS TO COMMUNITY – THE STORY OF A UNIQUE SHLICHUS

Shlichus / C. Nussbaum

36 | UNITY RALLY TO GREET MOSHIACH

News / Nosson Avrohom

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.

LEAPING FORWARD INTO GEULA

SICHOS IN ENGLISH



SHABBOS PARSHAS TAZRIA-METZORA; 3RD DAY OF IYAR, 5750

1. Our Sages state, “Whoever labors [in preparation for the Shabbos] on the Shabbos eve, will eat on the Shabbos.” Accordingly, this Shabbos is influenced by the day which preceded it, the second of Iyar, the birthday of the Rebbe Maharash.[234] Thus, this is a time when we should increase our study of the Rebbe Maharash’s teachings and our adherence to his instructions, following the path he tread. First and foremost, this means following the adage which characterized the Rebbe Maharash’s behavior,[235] L’chat’chilla Aribber. To quote the adage in its entirety, “Generally, people say, ‘I will try to crawl under and if I don’t succeed I will climb over,’ and I say, ‘At the outset, one should try to climb over.’”

There are two fundamental points communicated by this adage: a) One realizes that there is another approach

– indeed, this approach is followed by the world at large, and, even within Torah, there is support for it. Nevertheless, rather than act within these constraints, one chooses to rise above them and “climb over,” drawing strength from the teachings and example of the Rebbe Maharash. b) The adage begins “At the outset.” This implies that the approach of rising above limitations should not be the culmination and apex of one’s service, but rather, the outset, the starting point, from which one continues to grow. One must proceed from strength to strength, at every moment transcending the limitations which one faces, each service of transcendence being more elevated than the one which preceded it.

The above concepts can be clarified through an explanation of the connection between the Rebbe Maharash and the month in which his birthday falls, the month of Iyar. The

month of Iyar is characterized by a unique dimension. Each day of the month is associated with a mitzvah, the mitzvah of counting the Omer.[236]

The mitzvah of counting the Omer is associated with the refinement[237] of our animal nature. This is alluded to by the fact that the Omer, in contrast to the other meal offerings in the Beis HaMikdash, was from barley which our Sages describe as “animal fodder.” Similarly, the 49 days of the Omer reflect the refinement of our seven emotions, each one as included within the other. This implies a step by step service, until we progress to the level of “seven perfect weeks,” i.e., until we have perfected each of our emotional qualities.

On the surface, the step by step progression which characterizes the counting of the Omer appears to run contrary to the approach of L’chat’chilla Aribber. Nevertheless, the relationship

234. This year is the 157th anniversary of the Rebbe Maharash’s birth. 157 is numerically equivalent to the word zaken.

235. This path of behavior is also related to the Previous Rebbe’s description of the Rebbe Maharash’s behavior as a “Baal Shem Tovdikker”; i.e., the Rebbe

Maharash, like the Baal Shem Tov, was not bound by the limitations of this world.

236. Although the mitzvah of counting the Omer is also fulfilled in the months of Nissan and Sivan, there are many days in those months during which the Omer is not counted. In contrast, each

day of Iyar is associated with this mitzvah.

237. This is also associated with the interpretation of the word “S’fira” as “shining.” The refinement of our natures must proceed until they “shine.”

between the two can be explained in terms of the following concept:

The Torah teaches that the counting of the Omer begins, “On the day after the Shabbos,” i.e., the day after Pesach. Rather, than state the day of the month, the Torah uses this term to associate this mitzvah with the holiday of Pesach. Pesach reflects a leap forward in the service of G-d. G-d revealed Himself to the Jews, redeeming them, “not by means of an angel... but rather, the Holy One, blessed be He, in His glory, and by Himself.” The Rebbe Rashab explains that this refers to the essence of G-d as He exists above all concept of limitation.

By emphasizing that the counting of the Omer comes after Pesach, the Torah stresses that its goal is to continue and develop the leap forward made on Pesach. Each day, greater progress is made. This is emphasized by the manner in which the Omer is counted. Rather than say, “Today is the second day...,” “Today is the third day...” and the like. We say, “Today is two days of the Omer,” “Today is three days...,” indicating that each day includes within it the service of all the previous days and then, contributes a further dimension of growth itself. This leads to an additional leap forward beyond all previous levels on the fiftieth day, the holiday of Shavuos.

Thus, Pesach is not an isolated experience after which a person returns to his ordinary structured routine, but rather, Pesach initiates a cycle of progress that continues throughout one’s life. This transforms the nature of the counting of the Omer from a limited service to a further expression of the leap forward taken on Pesach, bringing that unlimited influence into the context of the refinement of one’s emotional characteristics.

This unlimited influence is

reflected in the prayer recited after the counting of the Omer in which we say, “May I be purified and sanctified with the holiness of above...,” i.e., not the limited holiness that can be generated by human activity, but G-d’s supernal holiness. The prayer continues: “May it correct our nefesh, ruach, and neshama from every baseness and blemish (i.e., it involves every aspect of our souls) and may it purify and

By emphasizing that the counting of the Omer comes after Pesach, the Torah stresses that its goal is to continue and develop the leap forward made on Pesach.

sanctify us with Your sublime holiness (i.e., a holiness that is shared by G-d, Himself). Amen, Selah (the latter two words affirming that this influence will continue eternally).” Surely, this, the sanctification of a limited human being with G-d’s sublime holiness, represents a great leap forward.

This service prepares us for the holiday of Shavuos. After every aspect of an individual’s personality (i.e., the full range of his emotional potentials) becomes permeated with G-d’s holiness, he is prepared to receive the Torah anew.[238]

On a deeper level, the counting of the Omer prepares us to receive the Torah in the Messianic age, when “a new Torah will emerge from Me.” In

that era, the perfect union between G-d and the Jews will be revealed as it is written “All will know Me.” The connection between this revelation and the counting of the Omer is alluded to in the prayer which we recite directly after counting the Omer, “May the Merciful One restore the service of the Beis HaMikdash to its place, speedily in our days.”

Based on the above, we can understand the connection joining the birthday of the Rebbe Maharash and the approach of Lchat’chilla Aribber (“At the outset, one should try to climb over”) to the month of Iyar and the counting of the Omer.

The contribution of the Rebbe Maharash is not that he merely advised the Jews to “climb over.” Everyone understands that, at times, there is the need to “climb over.” What is unique about the Rebbe Maharash’s approach is that he advised that this path be taken, “at the outset,” as the starting point for one’s service. This allows that, afterwards, the totality of one’s service follows the pattern of “climbing over,” stepping beyond the limits of the natural order. Thus, this approach parallels the pattern in which the unlimited leap forward of Pesach permeates through (and changes the nature of) the limited service of counting the Omer.

Furthermore, each time a person “climbs over,” he establishes a new base for his service from which he will advance and “climb over” to an even higher peak. This parallels the manner in which each day of the counting of Omer includes within it the previous days and itself leads to an even greater advance.

The connection between these concepts is alluded to by the fact that the Rebbe Maharash’s birthday falls on the second of Iyar. On the first ordinary day after the uplifted influence of Nissan is concluded and

238. This reflects the establishment of an infinitely deeper bond between the Jews and G-d.

Rosh Chodesh Iyar, which is not a mundane weekday, passes, we celebrate the Rebbe Maharash's birthday which teaches us the approach of L'chat'chilla Aribber.

This concept is also related to the s'fira, Tiferes sh'b'tiferes, which is connected to the Rebbe Maharash's birthday. The s'fira of Tiferes is unlimited in nature, reflecting "the attribute of Yaakov, our Patriarch, 'the middle bolt,' which extends from one end to the other," revealing a dimension of infinity on every level from the lowest depths to the highest peaks.

2. There is a connection between the above concepts and the chapter of Pirkei Avos studied this week. That chapter begins:

Rebbi said: Which is the right path that a man should choose for himself? That which is honorable to himself and brings him honor from man.

There are several difficulties with this Mishna. Among them: a) The very question, "Which is the right path that a man should choose for himself?" is problematic. The Torah is the only path of behavior for a Jew as it is written, "G-d's paths are right." Furthermore, we are obligated to fulfill the Torah. The matter is not left for us to "choose." b) Of the four Hebrew terms for "man," the term the Mishna uses adam, refers to the highest level. On the surface, the need to follow "a right path" and the advice the Mishna gives applies to everyone, even a person on the lowest level, not only one who has reached the level of adam. c) What is the relationship of this teaching to its author, Rebbi. Furthermore, why does the Mishna refer to him as Rebbi. On the surface,

it would have been appropriate to call him by name, Rebbi Yehudah HaNasi. Indeed, the following Mishna refers to him in this manner.

These difficulties can be resolved as follows: In this Mishna, Rebbi is giving instruction specifically to a person who has reached the level of adam. For another person, the path of behavior he must follow is obvious; he must follow the directives of Torah and mitzvos. When, however, a person fulfills Torah and mitzvos in a complete manner and has internalized them within his personality and thus, merited the title, adam,[239] there is room to ask: Which path should he follow?

The Mishna implies that there are several paths from which a person must choose because G-d, the Torah, and the Jewish people are infinite and thus, there are many paths through which a person can develop his connection to G-d.

Indeed, though both the Torah and the Jewish people are infinite, there is a level within the Jewish people that surpasses that of the Torah. Our Sages relate: Two entities preceded creation, the Torah and Israel. Among these two, it is not known which of them receives precedence. The fact that the Torah states, "Speak to the children of Israel," "Tell the children of Israel," indicates that Israel receives precedence.

In this context, Chassidic thought explains the statement, "There are three bonds which are connected with each other: The Holy One, blessed be He, Torah, and Israel." The fact that three bonds are mentioned implies that, in addition to the connection between a Jew and G-d that comes through the medium of Torah, there is

a direct connection between a Jew and G-d that requires no intermediary. Similarly, in regard to the Mishna mentioned above, after an adam has thoroughly developed the connection to G-d through Torah, there is room to ask which path he should take to develop his essential bond with G-d.

The answer Rebbi gives is "That which is honorable to himself and brings him honor from man." What is "honorable to oneself" is to elevate oneself and relate to G-d in an infinite bond. Nevertheless, this bond must also "bring him honor from man." Coming close to G-d cannot take one away from life within this world. Rather, together with the spiritual heights he reaches, he must find favor in the eyes of men, all men, even gentiles.[240]

To explain the concept in the terms of the mitzvah of Kiddush Hashem, the sanctification of G-d's name: The Torah communicates this mitzvah in the following terms, "I will be sanctified among the children of Israel," i.e., one's sanctification of G-d must also find favor "among the children of Israel." Thus, our Sages explain that this mitzvah involves: "making G-d's name beloved. [One's conduct] should be such that others exclaim: 'How pleasant are his ways! How proper are his deeds!' About such a person, the prophet states, 'Israel, you are My servant, in whom I will be glorified.'"

This level of service is possible because one is an adam, i.e., he resembles the One above. Just as G-d can combine and resolve opposites, such a person can combine the two seemingly contradictory services of rising up and clinging to G-d and generating positive feelings within this

239. The name adam is connected with the expression, "I resemble the one above." Generally, this is interpreted to mean that man's powers resemble those of the ten s'firos, i.e., man is below this expression of G-dliness and derives his powers from that source. Nevertheless,

there is also an interpretation that man is above these s'firos and has only a resemblance to them.

240. In this context, an example can be taken from the unique relationship Rabbi shared with the Roman ruler,

Antoninus. Similarly, each person should seek that his spiritual qualities be appreciated by all men, even gentiles, even those who (as of yet) do not fulfill the seven universal laws given to Noach and his descendants.

world.[241] Indeed, his service in this world is a reflection of his connection to G-d and his appreciation of G-d's desire for "a dwelling in this world."

The Mishna communicates this teaching in the name of Rebbi. In this context, Rebbi is not a title (as used in the context, Rebbi Yehudah HaNasi), but rather a name meaning "teacher." By composing the Mishna, Rebbi served as the teacher of the entire Jewish people. This name reflects the totality of his being. It was not merely a function or a dimension of his personality; he was Rebbi, the teacher of Israel. This described the essence of his existence.

For this reason, the Mishna refers to him as Rebbi, rather than use his name, Rebbi Yehudah[242] HaNasi. Though the title Nasi reflects a connection with the entire Jewish people, nevertheless, it also indicates that he is uplifted above the people at large. In contrast, the name Rebbi, i.e., the teacher of Israel, indicates an essential bond with the essence of the Jewish people, the level at which "Israel and the Holy One, blessed be He, are one." This level reflects the bond between the Jews and G-d that transcends Torah and mitzvos (the level where the Jews precede the Torah) and generates the potential to fuse together these two opposite thrusts as explained above.

3. The above explanation reveals a connection between this Mishna and the approach of L'chat'chilla Aribber. The concept of seeking "the right path that a man should choose for himself" is itself indicative of a desire to "climb

over," to step beyond one's limits. Surely, this is true of the instruction given by Rebbi which requires the fusion of "that which is honorable to himself and brings him honor from man." Uniting these two thrusts is only possible when one "climbs over" the limits of the natural order.

Pirkei Avos is studied in preparation for receiving the Torah

The counting of the Omer prepares us to receive the Torah in the Messianic age, when "a new Torah will emerge from Me."

anew on the holiday of Shavuos. Thus, Rebbi's teaching, positioned at the beginning of the second chapter, provides important instructions leading towards that goal. Furthermore, though the Mishna continues and mentions several further points which Rebbi considered as significant lessons: "Be as careful in the [performance of a seemingly] minor mitzvah as of a major one..." it begins by mentioning the concept of choosing a proper path to set the tone for the totality of the service of Torah and mitzvos, characterizing that service by the approach of L'chat'chilla Aribber. This

lifts the totality of one's service above limitation, elevating even those aspects which are, by nature, limited.[243]

The approach of L'chat'chilla Aribber, which reveals how a Jew stands above all limitations, even those of Torah and mitzvos, is also emphasized in the two teachings which serve as an introduction and a conclusion to each chapter of Pirkei Avos. The introductory teaching, "All Israel have a portion in the World to Come...", reflects the essential nature of each Jew's soul, the point within the Jew that transcends Torah. Every Jew, whoever he is, regardless of his level of observance is "the branch of My planting, the work of My hands," created so that G-d can "take pride" in him.

Similarly, the Mishna which concludes each chapter of Pirkei Avos reveals how the Torah and mitzvos were given "to make the people of Israel meritorious," because, "G-d desired, for the sake of his [Israel's] righteousness, to make the Torah great and glorious;" i.e., because of G-d's essential desire for the Jewish people, He increased, both qualitatively and quantitatively, the Torah, i.e., it is the Jews who caused an increase in Torah.

Since "Deed is most essential," the above concepts must be reflected in our behavior, first and foremost, in an increase in the study of the teachings of the Rebbe Maharash, and also in carrying out his directive and approach of L'chat'chilla Aribber. In particular, this should be expressed in the efforts to spread the teachings of Chassidus. May these efforts hasten the coming of

241. The fusion of these two services reflects the qualities of "good to the heavens, and good to the creations." Significantly, our Sages identified the concept of "good to the heavens, and good to the creations" with Tuesday, the third day, and the word in the Mishna translated as "honorable," tiferes, reflects the third of the emotional qualities.

242. Though the name Yehudah represents a high level as evident from the fact that it includes the four letters of the name Y-H-V-H, however high that level is, it is nevertheless, a limited rung. Rabbi, in contrast, represents an essential dimension.

243. For example, the directive, "Be as careful in the [performance of a seemingly] minor mitzvah as of a major

one," which obviously refers to a person whose service concerns mitzvos as they exist within limitation and thus recognizes the divisions of "minor" and "major." Nevertheless, even such an individual is taught to appreciate the essential connection with G-d, the true "reward for the mitzvos," which establishes a fundamental equality between all mitzvos.

the time when we will make the ultimate "climb," lifting ourselves above the limits of exile. We have already completed the service necessary and, "all the appointed times for Moshiach's coming have passed." Thus, 5750, "a year of miracles" is an appropriate time to make the leap from exile to redemption. May it be in the immediate future.

The above is also reflected in this

week's Torah portion, Parshas Tazria-Metzora. This reading represents a fusion of two opposites as apparent from the law which requires a metzora to remain alone; he is not allowed contact with his wife. This prevents the possibility that "a woman will give seed and give birth," the subject matter of the beginning of Parshas Tazria.

Homiletically, metzora refers to the exile since, while the Jews are in exile,

they are forced to remain "alone outside the camp," outside their Father's presence. Tazria, giving birth, refers to the redemption, when the Jews will emerge from exile. Then, just as a metzora goes through a purification process,[244] the Jews will be purified. Indeed, their purification will be carried out by G-d, Himself, as it is written, "I will pour upon you pure water and you will be purified," and "You will be purified before G-d."

244. Indeed, for this reason, there are Torah sages who refer to this portion is

Parshas Tahara, "the portion of purification." Though this is not

Lubavitch practice, a lesson can be derived from this custom.

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

We Deliver

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

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 & video

917-691-5212

718-473-5937



KINGSTON HOTEL

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



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 Fleet includes:

- Subcompact to full size cars 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 the name of the soldiers
 in the Chevron area and the
 hundreds
 of families who live in Kiryat Arba and
 Chevron, from the bottom of our
 hearts we thank and we extend our

Yashar Koach

to Rabbi **Naftoli**

Estulin

Emissary of the Rebbe MH"M
 in Los Angeles, California
 and Rabbi of the Chabad Russian
 Community of Southern California

for the generous help in providing
 hand baked Shmura Matza to the
 thousands of soldiers stationed at the
 Chevron area and to hundreds of
 immigrant families from the former
 C.I.S and large families in Kiryat Arba
 and Chevron, who due to his
 generosity have merited to observe the
 Passover holiday happily and
 expansively.

May you be blessed with the blessing of
 our Forefathers from the city of the
 Forefathers.

And may we merit the true and
 complete Redemption with our king at
 the head.

Long live our Rebbe Melech
 HaMoshiach forever and ever

Rabbi Victor Ataya
Rabbi Baruch Nachshon
 Emissary of the Rebbe MH"M
 in Kiryat Arba and Chevron



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

LIVING WITH MOSHIACH

TRANSCRIPT: ALEXANDER ZUSHE KOHN

How do we get out of exile? By giving the Jewish people the inspiration and ability to take exile, Bavel, and transform it into Eretz Yisroel – i.e., to take the places that are not holy and turn them into places that are holy. And that’s what we accomplish with every synagogue, with every shul, but especially with Beis Rabbeinu Sh’B’Bavel. By doing that, we prepare the world for the time regarding which it says that the land of Israel will spread to the whole world.

Rabbi Gold: Welcome back to “Living With Moshiach.” G-d willing, we’ll be hearing tonight from Rabbi Heschel Greenberg on the Lubavitcher Rebbe’s famous *sicha*, *Beis Rabbeinu Sh’B’Bavel*, concerning “770” and its spiritual uniqueness and importance to the entire generation and the entire world.

Rabbi Greenberg, thank you for joining us again on “Living With Moshiach.”

Rabbi Greenberg: Good evening.

Rabbi Gold: I know there are many people looking forward to further discussion of the unique

spiritual greatness of Beis Rabbeinu Sh’B’Bavel – “770,” and the continuation of this very important *sicha* of the Lubavitcher Rebbe, about how the Sh’china is in exile with us – in “770” – and about “770’s” connection to world Jewry and, in fact, the entire world.

Rabbi Greenberg: Yes, this historic *sicha* of the Rebbe, which is really a collection of a few different talks that the Rebbe gave, focuses entirely on the significance of “770.” The Rebbe starts off – and I just want to mention this very briefly – that the Gemara refers to one special synagogue, one special *shul* that

existed in Bavel, in Babylonia, and that was Beis Rabbeinu Sh’B’Bavel, the house of our teacher in Babylonia, the house of Rav, the leading Sage. And the Gemara says in Tractate Megilla that this *shul* was like a substitute for the Beis HaMikdash. When the Sh’china departed from Yerushalayim, where did it take up residence? In every *Beis HaMikdash M’at*, in every synagogue. However, its primary residence was in the synagogue that was the main one in Babylon at the time.

The Rebbe proceeds to establish the importance of Beis Rabbeinu Sh’B’Bavel, the House of our teacher in Bavel, explaining that in contrast to all the other synagogues in Bavel, Beis Rabbeinu is not just a very special center of Torah learning, and all the other aspects of holiness, but it is also “Beis Rabbeinu,” with emphasis on the word “Rabbeinu.” In other words, it is the House of our Rebbe. Now the title “Rabbeinu” can, essentially, apply to any teacher; but when you say it without qualification, it refers to *the* ultimate teacher and leader of the generation – i.e., the Nasi HaDor, the leader of the generation. This Beis Rabbienu ShebaBavel – and the Rebbe is referring to “770” – is the house, “*shel Nasi HaDor*,” in the Rebbe’s words. That means it is the house of

the leader of the generation – the Rebbe quotes Rashi here – “*sh’ha’Nasi hu ha’kol*”: the Nasi is everyone, everything.

The Rebbe goes on to explain as follows: why does the Divine Presence dwell in the Beis HaMikdash? Because G-d commanded, “*Make for Me a sanctuary and I will dwell in them.*” This means that the Jewish people are the ones who are worthy of having the Divine Presence come into this world. The Jewish people are so precious that wherever they go in exile, the Divine Presence goes with them. Now where was the place where all the Jewish people gathered? Where was the place where all the Jewish people were represented? The Beis HaMikdash! And that’s why, in general, the Divine Presence resided there. The Divine Presence also resides in other synagogues, but since they are more localized, and not the place where *all* the Jews gather, only a portion of the Divine Presence is revealed there.

Now, since the Sh’china’s *full* revelation depends on the presence of the entire Jewish people, we can understand why Beis Rabbeinu Sh’B’Bavel is the place of this revelation. Because Beis Rabbeinu Sh’B’Bavel is the permanent home of the Nasi HaDor, and the place where all his activities emanate from. The Nasi HaDor incorporates everyone. He’s not just a private individual, or even a great individual. Rather, he represents all of the Jewish people [and his soul includes their souls]. Therefore, the manifestation of Sh’china that resides in his house, in his place, is analogous to the manifestation that resided in the Beis HaMikdash. That is one aspect of the greatness of Beis Rabbeinu.

Then the Rebbe goes on to another aspect of it: The Nasi HaDor, the leader of the generation, is also the Moshiach of the generation. In

every generation, we are told – and there are many sources that the Rebbe quotes in the footnotes – there is one individual who is worthy, because of his righteousness, of being the Redeemer, Moshiach. And when the time comes, Hashem will reveal himself to that *tzaddik*, and will send him to carry out this mission of bringing the Redemption.

Who is this individual in every generation? The Rebbe says it is logical to assume that it is the Nasi HaDor, the leader of the generation. Actually, the Rebbe quotes the



Gemara in Sanhedrin, which says that Rabbi Yehuda HaNasi was the one who was identified as the Moshiach of his generation. Therefore, says the Rebbe, the primary function of Beis Rabbeinu Sh’B’Bavel – of this very centralized Beis HaMikdash in exile – centers on getting out of Bavel, i.e., on the redemption from Bavel, the redemption from exile.

And how do we get out of exile? By giving the Jewish people the inspiration and ability to take exile, Bavel, and transform it into Eretz

Yisroel – i.e., to take the places that are not holy and turn them into places that are holy. And that’s what we accomplish with every synagogue, with every shul, but especially with Beis Rabbeinu Sh’B’Bavel. By doing that, we prepare the world for the time regarding which it says that the land of Israel will spread to the whole world.

How does Eretz Yisroel spread to the whole world? By virtue of what we are doing now in exile – i.e., making the world, potentially, the type of world that will become an extension of Eretz Yisroel. The Rebbe concludes in this particular part of the talk that the purpose of Beis Rabbeinu Sh’B’Bavel as the leading synagogue is to gather all the synagogues and establish them in Eretz Yisroel, attaching them to the Beis HaMikdash. The Rebbe then quotes the Maharsha, who says that Beis Rabbeinu Sh’B’Bavel is not just a small, miniature sanctuary – albeit the primary one – but it’s actually *the* Beis HaMikdash of the future, which will eventually become attached to, and become part of, the Beis HaMikdash in Yerushalayim.

Then the Rebbe speaks about the significance of the Beis Rabbeinu Sh’B’Bavel of our generation, i.e., the house – and here the Rebbe’s makes reference to his father-in-law – of the leader of the generation.

Paraphrasing the statement in the Gemara that the Sanhedrin went through ten exiles, the Rebbe explains that Lubavitch was also exiled to ten places, the last of which is 770 Eastern Parkway, in the United States of America. The Rebbe explains that when it comes to holy matters we are continuously on the ascent. Therefore, even after the Previous Rebbe left this world in the physical sense, the *k’dusha*, the holiness, does not leave the place where he lived, and to which he brought his spiritual inspiration. The same thing applies to the Jewish

people, who are the source of the Divine Presence's manifestation in the world. One of the reasons why the Nasi HaDor lives in America is because that is where the majority of the Jewish people, who are in exile, live. And it is from America that the Rebbe – referring to his father-in-law, but of course, applying equally to the Rebbe – disseminated Torah and chassidus to the entire world through his students and shluchim, his emissaries.

Now, since the Divine Presence accompanies the Jewish people wherever they go in exile, and now the majority of the Jewish people, together with the leader of the generation, are in this exile of America, that's the primary place where the Sh'china resides. Where in America primarily? In Beis Rabbeinu, in the house of the Rebbe, in 770 Eastern Parkway.

Rabbi Gold: Rabbi Greenberg, how would you compare that to the level of Sh'china revelation at the Kosel? I mean most people today would say that the Kosel is the greatest place of G-dliness in the world!

Rabbi Greenberg: Well. We're talking here about what the *Gemara* says. The Rebbe does not say this on the basis of logic or feeling; rather he is basing it on the *Gemara*. The *Gemara* in *Megilla* says: Where did the Sh'china go primarily? Where the Jews went! And where did the Jews go in *galus*? Where is the Sh'china manifested? In the synagogues! In every little synagogue. But where is it manifested primarily? In the most essential synagogue, the synagogue of Rabbeinu, the leader of the generation. So what the Rebbe is saying here has been established by the *Gemara*.

Of course, the Divine Presence is all over. There's no question that the Divine Presence is in every place in the whole world – and especially in

the place where the Beis HaMikdash stood, i.e., the Western Wall, which is the wall that surrounded Har HaBayis, the Temple Mount. And certainly, there is great merit, and very great spiritual value in going to a place like that. There's no question that it's a very holy place, and we're not trying to minimize that. However, what the Rebbe is saying over here is that the Sh'china is primarily manifested in the place where the Jewish people are represented in actuality.

When Moshiach will take us out of exile and rebuild the Beis HaMikdash, then, of course, everything we now have in the Diaspora will be transformed and transported to Eretz Yisroel, and that will be the exclusive place for the Sh'china to be revealed. Right now, however, the primary place where the Sh'china is revealed, according to the Talmud, is not Jerusalem. Indeed, in Jerusalem, the exile is still very much pronounced, especially if you look around at what's going on in Eretz Yisroel today, the way that that which is so holy to us is being compromised and given away, threatened and challenged. This reflects a Divine Presence that is concealed.

Where do you see the Divine Presence revealed? In the activities of the Rebbe, bringing back to Yiddishkeit hundreds of thousands of Jews, reaching millions of Jews, bringing them closer, inspiring others to do the same, spreading the deepest secrets of the Torah, which were never revealed before, to a multitude of Jews, and so on. And where is the center of all of these activities? The *shul*, 770! So, clearly, that's where the Sh'china is revealed in the most pronounced fashion.

This does not in any way denigrate, or take away from the holiness of Har HaBayis.

Rabbi Gold: Rabbi Greenberg, we

have a call. Nechemiah, thank you for joining "Living With Moshiach." You have a question for Rabbi Greenberg?

Nechemiah: Yes, I do. I listened to what you said, and it makes a lot of sense. The only thing is, if you can try to explain to me the *maamer Chazal*, "*Ein HaSh'china shoreh ela b'daled amos shel halacha*" (The Sh'china resides in no place but the four cubits where Torah law is studied). This means anywhere where Torah law is studied. "*Kol bei asarah Sh'chinta sharya bei*" [In every gathering of ten (Jews), the Divine Presence resides] can also be anywhere. So why is it only emanating from 770?

Rabbi Greenberg: I think you misunderstood what I said. The Rebbe does not say that the Sh'china only resides in 770. The Rebbe said clearly that it resides in every *beis ha'kneses* and *beis ha'midrash*. The Rebbe brings down from the *Gemara* in *Brachos* that, ideally, one should *daven* in the place where he learns Torah – in the *daled amos shel halacha*. So, every *daled amos shel halacha* is a *Beis HaMikdash M'at*, and that's where the Sh'china dwells. But when you're talking about degrees in the Sh'china's presence in this world and about where the Sh'china is more revealed – obviously, if a *minyan* of Jews is present, for example, the revelation is more intense, and there is a greater manifestation of the Sh'china, than if only one or two Jews are present. *Pirkei Avos* makes a reference to this teaching. It is the same when you're talking about different *shuls* – there are various levels. The Rebbe is saying that the *ultimate* level of a *shul*, according to the *Gemara* in *Megilla*, is the singular *Beis Rabbeinu Sh'B'Bavel*. And in modern times, the Rebbe is saying, *Beis Rabbeinu Sh'B'Bavel* is 770, the House of the Nasi HaDor, the leader of the generation.

Nechemiah: So then how do you have “*kol bei asarah Sh’china sharya bei?*”

Rabbi Greenberg: Again, that indicates that the Jewish people have this power, as it says in *Tanya*, that the Sh’china dwells wherever there are even ten Jews, even if they’re not learning Torah, because they have such *k’dusha*. But that *k’dusha* does not compare to the *k’dusha* that is manifest when they are learning Torah. You’d probably agree that if ten Jews are learning Torah there is more *k’dusha* than if they’re just sitting around, not doing anything wrong. And if a hundred Jews are present it brings even more *k’dusha*. Indeed, there is a concrete difference in the levels of *k’dusha*, to the extent that some authorities maintain that you have to change the nusach in bentching, because “*nevareich leilokeinu*” is not enough. That shows that the more Yidden you have, i.e., the greater the number, the greater the manifestation of the Sh’china.

So, there’s no question that you’ll find many things in the Gemara and in the words of Chazal to the effect that the Divine Presence rests in various places on various occasions; but there are different degrees. It’s like with the Beis HaMikdash: everyone agrees that when the Beis HaMikdash stood in Yerushalayim it was *the* place where the Sh’china dwelled. But what about a Jew who was studying Torah somewhere else in Eretz Yisroel? Did he not have the Sh’china dwell upon him if there were ten Jews there? Of course he did. But there was one primary place where the Sh’china resided – i.e., the Beis HaMikdash. And that primary place has been transferred – unfortunately, as a result of *galus* – to *galus*. And while we are in *galus*, we are transforming the *galus*, through that Beis HaMikdash in *galus*, into Eretz Yisroel. And that Beis HaMikdash of *galus* will eventually become an extension of

Eretz Yisroel, and all the *shuls* that brought it about will be transported to Yerushalayim. And Beis Rabbeinu will be the primary *shul* that will be attached to the Beis HaMikdash. That is, again, a synopsis of the Rebbe’s *sicha*.

Rabbi Gold: Rabbi Greenberg, we have another call for you. Daniel, thank you for calling “Living With Moshiach.” You are on with Rabbi Greenberg.

Daniel: Yes. I would like to make a statement that reinforces what Rabbi Greenberg is saying about 770. Somebody wrote a book on *gematrios*. The first 3 verses of Chumash – “*B’Reishis bara*,” etc. – have the numerical value of 770, with *mispar katan* and *mispar kaful*.

Rabbi Greenberg: *Gematrios* are very beautiful, but when the Rebbe gives a *Gematria*, I think it’s even more powerful, and more fascinating. In this *sicha* that I was reading excerpts from, there is a footnote, where the Rebbe says, “*Lha’ir sh’Beis Moshach b’gimatria paratzta*” – “Note, that ‘Beis Moshach’ has the same numerical value as the word ‘*paratzta*.’” The Rebbe had discussed earlier in the *sicha*, that *paratzta* is the concept of spreading out and bringing light, Yiddishkeit, and chassidus to the entire world – breaking through all boundaries, and bringing Eretz Yisroel to the whole world. The Rebbe then says that Moshach is also called Peretz, from the word “*paratzta*”: he’s the one who breaks through all the boundaries. This is the significance, implies the Rebbe in this footnote, behind the fact that “Beis Moshach” has the same numerical value as “*paratzta*,” which equals “770.”

Rabbi Gold: Rabbi Greenberg, you have another call. Zalman, you’re on the “Living With Moshach”. You have a question for Rabbi Greenberg?

Where do you see the Divine Presence revealed? In the activities of the Rebbe, bringing back to Yiddishkeit hundreds of thousands of Jews, reaching millions of Jews, bringing them closer, inspiring others to do the same, spreading the deepest secrets of the Torah, which were never revealed before, to a multitude of Jews, and so on. And where is the center of all of these activities? The shul, 770! So, clearly, that’s where the Sh’china is revealed in the most pronounced fashion.

Zalman: Yes, I do. Rabbi Greenberg, you mentioned earlier in the program that in every generation the Gadol HaDor is Moshiach. Now, I was always under the impression that there is only one Moshiach?

Rabbi Greenberg: Yes, there's one Moshiach in every generation, and he will be the one to redeem the Jewish people when the time comes. And yes, Moshiach is the Nasi HaDor, the leader of the generation. What the Rebbe is saying here in the *sicha* is that the Previous Rebbe is the Nasi HaDor. And obviously, since the Rebbe succeeded the Previous Rebbe, and no one succeeded the Rebbe, it's obvious that the Rebbe is still the Nasi HaDor. All one has to do is look around the world to see the Rebbe's activities growing and expanding, and one sees how the Rebbe's influence and presence is not only not any weaker than before, but in fact, much, much stronger.

I know that some people will ask, "But what about Gimmel Tammuz?" And that's something we've discussed on other programs, and I think we should revisit it, but this is not the right time; right now we're focusing primarily on the significance of 770.

I'll just add one more thing, and then I have to go. At the end of the *sicha*, the Rebbe speaks about how this activity of disseminating Torah, Judaism, and the fountains of Torah, out to remotes parts of the world – from 770 – continues to spread, and with greater strength and greater force, since the time of the Previous Rebbe's *histalkus*, more than 40 years ago. This relates to what I was saying before, in response to the question regarding the presence of the Sh'china in many places, we see that the barometer the Rebbe is using here is the degree to which Judaism is being spread throughout the world from the center, and that 770 is the center of this activity of spreading Yiddishkeit and chassidus to the

whole world. The Rebbe says that this is even more stressed and underscored by the fact that there are so many more people coming to 770.

(That's another interesting thing – one of the wonders, if you will, of the post-Gimmel Tammuz era. People felt that after Gimmel

The barometer the Rebbe is using here is the degree to which Judaism is being spread throughout the world from the center, and that 770 is the center of this activity of spreading Yiddishkeit and chassidus to the whole world. The Rebbe says that this is even more stressed and underscored by the fact that there are so many more people coming to 770.

Tammuz there would be fewer people coming to 770; but the fact is that in the month of Tishrei the numbers have only increased.)

Then the Rebbe says that the degree to which this is happening has warranted the breaking through of limitations, in terms of expanding the actual structure of 770, as

though it were a *bayis chadash*, a completely new building. In connection with this instruction, the Rebbe laid a cornerstone for the expansion of the building. This expansion, however, was only partially completed. So, we still have a need to complete the rest of it. The Rebbe says it's a great merit for everyone to participate bodily and financially – the more one gives the better it is – in the building of Beis Rabbeinu Sh'B'Bavel.

The Rebbe concludes with a *bracha* that even before we continue expanding this Beis Rabbeinu Sh'B'Bavel, the Third Beis HaMikdash should descend from Above, and reveal itself first in Beis Rabbeinu Sh'B'Bavel – which the Rebbe says is 770 – and from there it will be transported to Eretz Yisroel, to its proper place, and at that time we will merit to see the fulfillment of the prophecy, "Ki m'Tziyon teitzei Torah u'd'var Hashem M'Yerushalayim [The Torah will go forth from Zion and the words of G-d from Jerusalem], and the fulfillment of the verse in Isaiah, "Torah chadasha [mei'iti] teitzei" – i.e., a new dimensions of Torah will be revealed by Hashem, through Moshiach, *teikef umiyad mamosh*. May that take place immediately!

Rabbi Gold: Amen. Thank you so much, Rabbi Greenberg, for a very inspiring discussion and answers to very interesting questions.

"Living With Moshiach" can be heard live every Thursday evening, 10:00, on the clear, strong signals of 620-AM, WSNR, a station with a listening audience of 25,000-50,000 people per program.

"Living With Moshiach" can also be heard at Talklinecommunications.com (live simulcast), Chabad.info (all week), and (twice daily) on Radio Moshiach And Redemption 1620-40-AM. Hosted by Rabbi Eliezer Gold, "Living With Moshiach" features various experts on the Rebbe's teachings on Moshiach and Redemption, and focuses on the relevance of these teachings to our current era.

THE GAON RABBI ISSER YEHUDA UNTERMAN ZATZAL

From Shemen Sasson Meichaveirecha

BY RABBI SHALOM DOVER HA'LEVI WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



Rabbi Isser Yehuda Unterman was born on 14 Nissan 5646 (April 19, 1886). His parents traced themselves to the great *gaon* the Tosafos Yom Tov *zatzal*. As a child, Rabbi Unterman loved to spend time studying Torah in the *beis midrash*. Indeed, his mother used to bring him his meals to the *beis midrash*. He learned in the Mirrer Yeshiva, and later, by the *gaon* Rabbi Shimon Shkop *zatzal*. After he got married, he switched to the Volozhener Yeshiva, where he received rabbinic ordination. He was subsequently appointed as *rav* of the town of Vishnova, and he founded a yeshiva there.

After serving as *rav* in a number of other towns as well, Rabbi Unterman took up the suggestion of Rabbi Chaim Ozer Groduntzky *zatzal*, and in 5683 (1922-23), became the *rav* of Liverpool, England. During and after the Second World War, he devoted himself to rescuing [Jewish] war refugees, and assisting them in the refugee camps.

In 5706 (1945-46), he was chosen as the chief rabbi of Tel Aviv/Yaffo, where he proceeded to establish a special rabbinical court dedicated to finding solutions for *agunos* who survived the Holocaust. He brought improvements to the religious climate

in the area, enhancing the *Kashrus* conditions and rabbinical courts, and establishing the *kollel* Shevet M'Yehuda.

In Nissan 5724 (March-April, 1964), Rabbi Unterman became the chief rabbi of Israel, and he served in this capacity for about ten years. He passed away on 24 Shevat 5736 (January 26 1976), at the age of ninety. His Torah insights are contained in his great book *Shevet M'Yehuda*.

*'I was impressed,'
Rabbi Unterman
related, 'not only by
his phenomenal
memory, but
primarily, by his
attention and
empathy for others,
the likes of which I
have not encountered
by any of the others.'*

AGAINST ISRAELI BOATS TRAVELING ON SHABBOS

On 13 Elul 5716 (August 20, 1956), when Rabbi Unterman was the chief rabbi of Tel Aviv, the Rebbe sent him a letter [*Igros Kodesh*, Letter #4709] urging him to use his influence to try to prevent Israeli boats from traveling on Shabbos. The Rebbe also included a copy of his letters to chief rabbis Hertzog and Nissim, adding, "I am very troubled about the length of the deliberations, and the delay in the issuing of a halachic ruling by the chief rabbinate of the Holy Land, may it be speedily rebuilt. Meanwhile, some of our Jewish brothers are falling victim to this [situation] and traveling in these boats [on Shabbos]. I am especially troubled about those who are planning to travel on the boat that is set to depart on the fifteenth of Elul in order to reach the Holy Land in time for the approaching High Holidays. And there is another boat that is actually set to depart on the day preceding the holy day [of Yom Kippur]. I hope that Your Torah Honor *shlita* will do everything in your power – and urgently – to prevent this public desecration of the Shabbos and of G-d's Name."

BLESSING FOR SUCCESS

After being chosen as chief rabbi of

Israel, Rabbi Unterman visited the United States, and at the end of the month of Tammuz [5724] (June-July 1964), he had a private audience with the Rebbe. As the Rebbe himself later wrote to the *gaon* Rabbi Shlomo Yosef Zevin, he and Rabbi Unterman discussed the following issues: 1. The prohibition inherent in Israeli boats traveling on Shabbos. 2. To permit marriages, especially among the Sephardim, at a younger age. 3. The question of whether to give the Marbak [a meat company] jurisdiction over all *sh'chita*.

Before Rabbi Unterman returned to Israel, the Rebbe sent him a letter, which said as follows:

“On the occasion of your returning to Israel. I hope you have a good, successful trip, and that Your Torah Honor will utilize fully all existing possibilities to strengthen true Judaism, and to reinforce and disseminate the Torah and its Mitzvahs. [The Torah is] the Torah of Truth, and as such, negates all compromise [I.e., In matters pertaining to Torah and Mitzvahs]. We see clearly that in our generation the approach of compromises has failed. Indeed, the Sages taught that wherever there exists a breach [in Torah observance], the solution is to put up a barrier. Indeed, they taught this three times, and in reference to three aspects [of Torah observance], and in the following order: 1. Mitzvahs enacted by the Sages. 2. Mitzvahs that have a rational basis. 3. Mitzvahs that are Divine decrees, [incomprehensible to the human mind]. May Your Torah Honor act in this regard for long days and good years, with continuous increase. The merit of the Holy Land, may it be speedily rebuilt and reestablished, assists you. With honor, esteem, and blessing, Menachem Schneerson.”

In a letter dated 5 Menachem Av 5724 (July 14, 1964), the Rebbe wrote to Rabbi Shlomo Yehuda Leib Adler, the head of Agudas HaShochtim in Tel Aviv, that he spoke to Rabbi Unterman about the *kashrus* problem Rabbi Adler had

raised in his letter. In this letter, the Rebbe refers to Rabbi Unterman as: The *rav* and *gaon*, the *rav* and *chassid*, the *vasik* and *chassid*, G-d-fearing man ... master of good character ... Rabbi I. Y. *shlita* Unterman, chief rabbi.”

WHAT'S WITH YOUR SON?

About two years later, when I was studying in the yeshiva in 770, I met the *gaon* one night when he came for another private audience with the Rebbe. He remained in the Rebbe's room for a few hours, and when he came out, the yeshiva students crowded around him, and he spoke in glorious terms of the Rebbe's extraordinary Torah brilliance, and great piety.

I heard an interesting detail about



Rabbi Unterman with the *gaon* Rabbi Zevin

the *gaon's* visit to the Rebbe from my friend, the *gaon* and *chassid* Rabbi Nachum Zevin. In his words:

“When I was studying in the *kollel* of Rabbi Unterman of blessed memory, he told me that in addition to being greatly impressed by the Rebbe's greatness in Torah and piety, he was especially impressed by the Rebbe's concern for every Jew's personal problems. As an example, he told me a story that happened with him personally:

“When he went to the United States in 5724 after being selected as the chief rabbi, he visited all the Torah leaders. When he went in to the Rebbe, the Rebbe asked about his family, and

painfully, he told the Rebbe that he had an older son who was still not married. When he visited the Rebbe again two years later, in 5726 (1965-66), the first thing the Rebbe asked when he entered the room was ‘What's with your son – did he get married yet?’

‘I was impressed,’ Rabbi Unterman related, ‘not only by his phenomenal memory, but primarily, by his attention and empathy for others, the likes of which I have not encountered by any of the others.’ Rabbi Unterman even asked me once to write to the Rebbe for him about his great admiration for him.”

VISITS TO THE LUBAVITCHER YESHIVOS

Rabbi Unterman visited the Chabad yeshivos in Kfar Chabad and other parts of the Holy Land on a number of occasions. In 5731 (1970-71), I visited him and he gave me a warm recommendation letter for the Chabad institutions of Kiryat Gat. During that visit, the *gaon* spoke to me a lot about how impressed he was with the awesome activities of the Rebbe's emissaries around the world.

When elections for the chief rabbinate were held in the midst of Rabbi Unterman's term as chief rabbi, and he ceased to function in this capacity, the Rebbe tried very hard to ensure that the *gaon* would continue to live in the governmental apartment he had lived in during his term in “office.” I remember when my grandfather, the rabbi and *chassid* Rabbi Ezriel Zelig Slonim *zatzal*, was summoned by the Rebbe to deal urgently with this matter.

In the Agudas Chassidei Chabad Library, I saw a copy of his *sefer Shevet M'Yehuda* that he sent the Rebbe in Menachem Av 5716 (July-August, 1956). There, he writes as follows: “To His Honor, the *rav*, *gaon*, and *tzaddik*, the illuminating lamp, his honorable holiness, our teacher the *rav*, Rabbi Menachem Mendel Schneerson *shlita*, the *Admur* of Lubavitch, may his Rock protect and strengthen him. With honor and blessing, from Tziyon.”

CROWN HEIGHTS 7"22
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**

LUXURIOUS EFFICIENCY ACCOMMODATIONS

RECOMMENDED

FOR THE UPSCALE GUEST VISITING
 CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL
 (718) 774-0088



Are you looking for a business or residential phone plan
 With excellent service at a low possible price?

**Get great phone service
 at a low rate**

Call now for more details: Dovid Mendel Marozov

Phone: 718.874.2700 | E-mail: dmarozov@yahoo.com | Fax: 718.504.5405

We are looking
 for a
 middle aged/elderly woman
 Interested in living
 with a chassidish family in Israel. אידיש

Please call: 08-8584604

Basement Apartment for Rent
 on a daily basis
 in Crown Heights

2 bedrooms, Kitchen,
 Dinning Room, Full Bath

(718) 778-8661



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!

I WAS A DREAMER

BY MENACHEM ZIEGELBOIM

*A story about the Rebbe Maharash, presented
for his birthday on Beis Iyar*

PART I

The train station in Rudenia, which was near Lubavitch of old, was generally quiet. A passenger train stopped there only twice a day. Every so often, trains whizzed by, leaving behind a trail of smoke, soot.

A chassid paced back and forth on the old platform. He had an impressive appearance with a shining face and wise eyes. It was the chassid and mekubal, Rabbi Yehuda Leib Hoffman, one of the staunch chassidim of the Rebbe Maharash, leader of Lubavitch at the time. R' Leib waited for the train that was coming from Smolensk on its way to Vitebsk.

As he stood there thinking, he noticed somebody staring at him. Since very few people were at the station at this time, it was readily apparent that the man was looking at him with great interest. It was obvious that the man was agitated. He walked about nervously as he nervously smoothed his thick beard.

When their eyes met, the man got up the courage to approach the chassid and hold out his hand.

"Are you a Lubavitcher chassid?"

the man asked.

R' Yehuda Leib Hoffman nodded and the man said emotionally, "Your Rebbe's eyes see into the distance. I don't know anything about hidden matters but I am sure that the light that was created on the first day of Creation, with which Adam saw from one end of the world to the other, and which Hashem hid for the tzaddikim in the future, was given to your Rebbe to use."

R' Leib looked at the man in astonishment. He hadn't expected to hear such lofty sentiments from a stranger at the train station. The man didn't pause, but began telling his story.

PART II

Although my parents were observant, I inclined towards learning secular subjects. Whenever I got hold of a book on secular wisdom, I read it avidly. The more I read, the more dissatisfied with Yiddishkeit I became.

My father didn't like these extra-curricular activities of mine, to say the least. He confiscated my books, punished me severely, and had me

endlessly review and study pages of Gemara and chapters of Mishnayos.

Naturally, this led to an explosion at home in which my father was furious, my mother cried, and I fumed. I took a few of my belongings and left home, without saying where I was heading. All I knew was that I was leaving for good. I was 19 at the time and with the little money that I had, I bought a ticket for Petersburg, where I attended one of the schools there. I began studying and making up for lost time.

I was a good student and my teachers had only praise for me. All I wanted was to know more and more, and I had great ambitions. When I successfully completed my studies, I went to the best medical school in Petersburg, as my teachers had recommended.

I studied medicine for five years, did my internship, and was thrilled when I got my medical license. I was a doctor at the main hospital in Petersburg. My broad knowledge as well as my constant keeping up with medical developments, helped me correctly diagnose diseases and infections in my patients. I



constantly received the praise of my professors who taught me and helped me quickly progress up the medical hierarchy.

I soon acquired a reputation as an excellent diagnostician, and many came to my door for my assistance.

I had left Yiddishkeit behind and there was nothing about me to recall my past. I changed my name to a Russian name and denied any link between myself and my former life of holiness and purity.

I married a gentile woman from a distinguished Russian family. I had met her at one of the many parties I attended. Life was good but my conscience bothered me about

I saw an old, thin man with eyes aflame and a long beard. Before I could get up and chase him out, I heard him sadly say, "Do you know, my dear son, that you are Jewish? Have mercy on yourself and return to your roots!"

having thrown away my father's traditions.

I was often invited to attend medical conferences and consultations. I often participated in complicated operations in which I had to pinpoint various problems. I also lectured at the exclusive medical university and published research articles.

One night I returned from a long trip that I made every so often, upon invitation from colleagues in large Russian cities. These were both work and pleasure trips. I was very tired and went right to bed. Before falling asleep, I thought about my wonderful life, about my wife and four children, about my position and

my success in my profession.

I suddenly heard a rustling near my head. Before I could move my head, I saw an old, thin man with eyes aflame and a long beard. I wondered how he had managed to get into my room. Before I could get up and chase him out, I heard him sadly say, “Do you know, my dear son, that you are Jewish? Have mercy on yourself and return to your roots!”

Then the man disappeared.

I woke up. I rubbed my eyes and saw that it had only been a dream. It had been extremely vivid and I still felt my heart pounding. The house was quiet and shrouded in darkness yet I found it difficult to fall back asleep.

PART III

Weeks passed and I made every effort to forget the frightening dream I had had. I was busy with my usual routine of the clinic, lecturing, meetings, and spending time at home. Then one night, the apparition appeared again.

“My son! You are a Jew! Although you try to conceal your Jewishness, you remain a Jew. Your Jewishness fills your very being, and you cannot run away from it. You cannot flee your own essence. Have mercy on your soul and return to the way you were raised. Please my son, return and allow your soul to have peace.”

This time I realized it was my father. He was the very reason I had run away from home. The dreams gave me a sense of great dread and hostility. The worst thing of all was that I could not react; I couldn't repay him for embittering my childhood. He was a vision that appeared in a dream, and I was just a man of flesh and blood who wanted to sleep peacefully in my soft bed.

I couldn't go to work that morning. I told my colleagues to

handle the work on their own. Nobody asked me why, even though they were surprised by the unexpected change in schedule. My wife was also surprised and I explained that I simply didn't feel well. I didn't go out of the house that day. I was holed up not only in my room, but also within myself.

From that night on, my father began coming to me more often. I fell into a depression. I simply couldn't handle the situation. Even going away on vacation didn't help, because my father chased after me in the bedroom, at the table, on the lawn, and wherever I went.

When I went home, I did my best to forget those frightening dreams. Nearly every night I went to parties hosted by the elite of Petersburg. The gaiety, liquor, music, and dancing had their effect, but my father didn't leave me alone there either.

Then at one of those parties, which was attended by the Russian elite – senior politicians, writers, artists, musicians, scientists, and professors – the wine flowed and I danced merrily. Hands outstretched, feet uplifted, cheers of joy, as though trying to free myself forcibly from the nightmares that bound me.

But then I saw him before me, so antithetical to the scene around me. An old, pale Jew, bent over and wearing the typical Jewish cap – but the eyes, the burning eyes cut through me. Despite the dizzying dance and the hundreds of revelers around me, he stood there, firm as a rock, his eyes fixed on me.

“My dear son, please!”

Before he could finish his sentence, I yelled, “Get out of here! Go away!” If that wasn't enough, I pulled out a revolver and shot him in the heart.

The music stopped instantly, and the dancers stood riveted in their spots. The only sound to be heard

was the crash of glasses that slipped out of people's hands and broke. All eyes were upon me, upon me – the celebrated doctor.

I stood there at a loss as to what to do next, but then I gathered my coat and hat and fled the hall. I didn't care about the reaction of the party-goers; I just wanted to run away, to run from myself.

I locked myself up in my workroom, and settled heavily into my armchair. I couldn't fall asleep, nor did I want to. I was afraid he would come back. A terrible fear took hold of me. My hands trembled involuntarily and tears began to flow down my cheeks; tears of suffering, anguish, of yearning..

PART IV

All the beautiful people of Petersburg knew that the famous doctor had gone mad. News traveled quickly and people began to piece together the information. There were those who rejoiced at my downfall, while others shook their heads in compassion. My wife and children kept their distance.

I left the house and went wherever my legs carried me. They led me to a shul. Without my knowing exactly what I was doing, I asked someone, “Who is the greatest rabbi? I have a serious matter to discuss.”

“Ah,” said a Jew. “For that, you'll have to go to Vilna, where the greatest rabbis live. They are the wisest of all.”

That's when I realized for the first time that I would not be able to run away from the deep roots that had nourished me. Although I tried to wrap myself in layers of degeneracy, the flame of my neshama still burned within. It was only by consulting a great rabbi that I could find the right path.

I took a train that day to Vilna.



Passersby directed me to a very prominent Torah scholar whose face shone with wisdom. The rabbi offered me a chair, and I sat down and told him my life story, from when I was a child until recent events.

He heard me out but when I asked for his advice, he shook his head and said, “You did not come to the right place. I don’t understand dreams and visions, nor souls and

I cut myself off from everything around me. I sat immersed in prayer and Torah study. I did a complete t’shuva.

spirits. I can make decisions as to what is permissible and forbidden, kosher and not kosher, pure and impure, and that’s all.”

I was so very disappointed! The rabbi sat there thinking and then he said, “It’s worth traveling to Lubavitch to the Admur Rabbi Shmuel. I think he can help you.”

I didn’t hesitate for a moment. That very evening found me on the train on my way to the train station in Rudenia, the little town near Lubavitch (because the train didn’t pass through Lubavitch).

A redheaded gabbai received me in the foyer before the Rebbe’s room. He greeted me warmly and quickly went into the Rebbe to ask whether I could be admitted. A moment later the door opened and the gabbai came out looking ashen. I could see the Rebbe behind him, saying, “Why is a man who murdered his father in my house?”

My world crashed about me. I stood there feeling utterly transparent, exposed to all. I realized that there were no secrets here, that here my problems were known, and I could find solace for my soul. I pleaded with the Rebbe until finally the Rebbe agreed to hear me out.

Even though I knew that he knew everything, I told the Rebbe my story and asked for a pathway to t’shuva. The Rebbe sat there for a long time, deep in thought. He finally told me to return to my home, to take my belongings and money, “as much as you can,” and to go to Vienna.

“I will give you a letter to give to a certain rabbi in whose house you can safely stay, and he will show you how to do t’shuva for all your sins.”

I had almost left the Rebbe’s room when I suddenly remembered to ask something else.

“How will I know that my t’shuva is accepted?”

The Rebbe's face was aflame, and after a moment's thought he said, "When you hear that your house went up in flames and your gentle wife and children died, and all you owned was consumed, you'll know that Heaven thus arranged it to erase all vestiges of your past. Then you'll know that your t'shuva was accepted."

This was music to my ears. There's no simcha like the resolving of doubts. Now I knew what I had to do. I also knew that I had a long, hard road to travel, which I would travel determinedly until the goal was achieved.

I returned home, secretly took a stash of cash, clothing, and a few personal belongings, and left in the middle of the night.

PART V

The Viennese rabbi graciously welcomed me. He read the letter with great respect and then suggested that I stay with him in his house. I knew this was the Rebbe's explicit request.

I cut myself off from everything around me. I sat in this rabbi's house, immersed in prayer and Torah study. I did a complete t'shuva and dedicated all my being to the service of G-d.

I stayed in the rabbi's house for a few years. I didn't give a thought to

When I heard this news I knew that my t'shuva had been accepted and my soul had achieved its tikkun. Now I am joyously traveling to Lubavitch in order to inform the Rebbe of the good news and to thank him for the tremendous favor he did for me.

my former glamorous life. Just two weeks ago, I had my first thoughts of my wife and children, my wealth and my clinic. As much as I tried to erase these images from my mind, they kept recurring. I felt that something was going on.

With the permission of the rav who hosted me, I left for Petersburg. This time, I went dressed as a Jew, beard and all. I began inquiring about the celebrated doctor and said I had heard about him and wanted to

see him.

People shook their heads in pity and said, "Ah, that house is plagued with bad luck." They explained that the doctor had lost his mind years ago. He had been in a depression for a while and had then disappeared without a trace. If that wasn't enough, just two days before a fire broke out in his house, destroying it completely. His wife, children, and all he owned were consumed by the flames.

When I heard this news I knew that my t'shuva had been accepted and my soul had achieved its tikkun. Now I am joyously traveling to Lubavitch in order to inform the Rebbe of the good news and to thank him for the tremendous favor he did for me.

PART VI

The chassid, R' Leib Hoffman, and the stranger (who was no longer a stranger), sat on the side of the quiet train station in Rudenia. R' Hoffman was enthralled by the story he was hearing directly from the protagonist.

"I just arrived in Rudenia and I am waiting for a wagon to take me to Lubavitch, to your holy Rebbe, so I can thank him. You are the first to hear the entire story."

(Based on the story told by Rabbi Leib Hoffman, Otzar Sippurei Chabad, vol. 18)

Van Service



שרות הסעות

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

טלפון: (718) 778-8661
פלאפון: (917) 699-3937
ביפר: (917) 491-9391

שדה תעופה ◇
 חתונות ◇
 הובלות קטנות ◇

TO BE OUTSTANDING

BY D. EBERT

*In the merit of being metzuyanim (outstanding) in our dress and comportment, we will be a tziyun and sign for the Jewish people, and we will merit the true and complete Redemption immediately! * Two stories about the Rebbe Maharash, for Beis Iyar, Birthday of the Rebbe Maharash.*

Rabbi L. Grossman a”h once related:

The wedding of the Rebbe Rashab and Rebbetzin Shterna Sarah took place in Avrutch, the kalla’s hometown, where Rabbi Yosef Yitzchok, son of the Tzemach Tzedek (the kalla’s father) lived.

For reasons unknown to us, the Rebbe Maharash did not participate in his son’s wedding; he remained in Lubavitch.

After the wedding, the new couple moved to Lubavitch. The Rebbe Rashab asked his new wife to ask his father for the brachos she would have gotten had the Rebbe Maharash been present at their wedding.

Rebbetzin Shterna Sarah did so and the Rebbe Maharash said to her, “I will give you a bracha on condition that you cut off the feather

in your hat.”

Rebbetzin Shterna Sarah cut off the feather and the Rebbe Maharash blessed her. Rabbi Grossman concluded the story by saying, “When she told me this, she added in a humorous vein, “What our sages say about there being three things which are ‘lightweight,’ etc., this was quite a light feather...”

* * *

Rebbetzin Shterna Sarah related that for a few years after her marriage she did not have children. On Simchas Torah she had a dream in which the Alter Rebbe, Mittlerer Rebbe, and the Tzemach Tzedek, blessed her with children but she was given two conditions: 1) she was to give 18 rubles to tz’daka from her own money, 2) she was not to tell anybody.

“I had a dress which was sewn in

the latest fashion that my father-in-law did not want me to wear. It was in the closet. I called upon a woman who was involved in communal matters and asked her to sell the dress. I told her that nobody could know whose it was, because what would people say if they heard that the Rebbe’s daughter-in-law was selling her dress?

“In this, and other ways, I managed to get the 18 rubles and I distributed it to tz’daka. That year, our son, Yosef Yitzchok, was born.”

* * *

We see from both stories, that the Rebbe Maharash was involved in what his daughter-in-law wore, but why was this the case? The Rebbe Maharash was the Nasi HaDor! Why did he comment on his daughter-in-law’s apparel?

We’ll try to answer this question in two ways. First, his daughter-in-law’s tznus was important to him. But truthfully, can we even imagine that ch”v the Rebbe Rashab’s wife was not perfectly tznus’dik? Of course she was tznus’dik! So what was lacking that made her father-in-law comment as he did?

Let’s examine the concept of tznus. What is tznus? In the broader sense, tznus is not just following the guidelines of halacha. Tznus is an inner strength that each

of us has which is expressed in halting the domination of the animal soul and the influence of society upon us.

In other words, it's that which motivates a person to protect his individuality within general society. It is the ability to withstand the pull of society to swallow up the individual within it.

This means that the tznius of the Jewish people entails preserving our uniqueness while we live among the nations who want to absorb us within them. True, tznius is about halachos, but these halachic rules are the basis for tznius in general. When new styles emerge, they need to be examined in light of tznius in its general sense. If we look a little more deeply, then our conclusions will be in line with those principles. This is because the guidelines that our Sages give us are "halacha l'Moshe m'Sinai," general principles. And the conclusions that we draw today, when it comes to tznius, are likened to, "that which a student will innovate in the future," which are based on the time-honored principles our Sages set forth.

And if someone were to say that tznius can be expressed inwardly and the outside is not that important, because inside, our neshamos are good ... the answer to that is that that would be true if we were only a soul, but since we are a body and soul, outward actions have a direct influence on our souls. As it says in the *Seifer HaChinuch*, "Hearts are drawn after actions, and actions always influence a person's inner life."

So now we can understand what happened with the Rebbe Maharash. The Rebbe Maharash, as well as the other Rebbeim and g'dolei Yisroel, devoted themselves to this topic because tznius is important to them. It preserves our uniqueness as a special nation.

In addition, we can say that when the Rebbe Maharash took Rebbetzin Shterna Sarah as his daughter-in-law, she was no longer an anonymous woman. By marrying the Rebbe's son, she became an inseparable part of the Rebbe's household, with all that implies.

The Rebbetzin represented the Rebbe's household, and this was expressed in all matters, including

If someone were to say that tznius can be expressed inwardly and the outside is not that important, because inside, our neshamos are good, the answer to that is that that would be true if we were only a soul, but since we are a body and soul, outward actions have a direct influence on our souls.

dress. That is why the Rebbe Maharash "mixed in," when he felt it was necessary.

It is important to know and remember that we women always represent Judaism and the Rebbe. Nechama Greisman a"h put it this way:

"Don't think you can remain a private citizen... People know you,

identify you... Make sure not to disappoint them, make sure to always behave as a chassid, because you represent chassidus Chabad wherever you go. Many people are looking at you! Feelings of personal ego must be subsumed within the feeling of responsibility for your role..."

Our role is to be representatives, representatives of the Rebbe, the Chabad community, and all the Jewish people. A feather in a hat doesn't seem to contradict any rule our Sages set forth, but a feather was a contradiction to the uniqueness of righteous Jewish women at that time, as compared to gentile women, and that's why it wasn't tznius'dik!

As they relate about the tzaddik, Rabbi Simcha Bunem of Pshischa zt"l, that a maskil once said to him, "Why do you make a big deal about wearing chassidic garb? Did Avrohom Avinu wear a shtraimel and kapote?"

R' Simcha Bunem replied, "I don't know what Avrohom Avinu wore, but I know that Avrohom Avinu went to see what the gentiles were wearing and made sure not to dress like them!"

* * *

Perhaps we can try to answer another question that we have about the Rebbe Maharash. Why did he make removing the feather a condition for receiving his bracha? Could the Rebbe not bless his daughter-in-law even *with* a feather? Is a feather a severe offense, G-d forbid? After all, this was a typical hat of the times!

If we examine the Rebbe Maharash's words, we can find an answer. He said, "I agree to give you a bracha." The Rebbe can bless, the Rebbe can bring down an abundance of spiritual and material blessing. However, it was "on condition that you cut the feather in your hat." The abundance can be bestowed upon

one who carries out the condition with kabbalas ol, even if there seems to be no problem with a feather.

Just as the Rebbetzin received brachos, we too can receive brachos. As the Rebbe MH"M once put it:

Each woman, if she but desires to act in a way that befits her, has all the blessings and the abilities to do so from G-d.

(25 Iyar 5730).

* * *

Summer is approaching, as is the true and complete Redemption. The Rebbe has told us that one of the main avodos a woman has, in the merit of which the Geula comes, is tznius. The Rebbe said (11-13 Shevat 5752):

Just as a result of D'vora the Prophetess' tznius (she sat under a palm tree to avoid the prohibition of yichud) it says, "and the land was



quiet for forty years," so too, when righteous Jewish women do as D'vora did, they merit a situation of "and the land was quiet," until the ultimate perfection of "and the land was quiet," in entering Eretz Yisroel in the most perfect way, with the

true and complete Redemption...

So this summer, let us remember our main role, which is to bring the Geula, and do it in all the ways the Rebbe has taught us, including the avoda of tznius.

We are told that the Jewish people were redeemed because they did not change their names, their language, and their clothing. The Hagada says, "We learn that the Jewish people were **metzuyanim** (outstanding) there."

The Rebbe explains, "metzuyanim" means "with signs – that they did not change their names, language, religion and clothing."

May we merit to be metzuyanim, to be a true sign to the Jewish people, and merit the true and complete Redemption now!

(Based on Shmuos V'Sippurim, Ateres Malchus, Kovetz 22 Shevat, M'G'vaos Ashurenu)

ב"ה

LIVE SHIURIM ONLINE Anywhere, Anytime !

CHITAS

INYONEI GEULA

& MOSHIACH

RAMBAM

SHIURIM IN LIKUTEI

SICHOS KODESH

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

WWW.770LIVE.COM



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

BACK TO NATURE

FROM CAMPUS TO COMMUNITY – THE STORY OF A UNIQUE SHLICHUS

BY C. NUSSBAUM



Rabbi Chaim Adelman

*Mrs. Yocheved Adelman and her husband are shluchim in Amherst, Massachusetts, where they reach out to students on campus. * Mrs. Adelman tells us how she came to be a shlucha, and about her multiple roles as mother of twelve children (ba”h), shlucha, and teacher.*

Yocheved was not born to a family of shluchim. She attended public school in Manchester and later learned about Yiddishkeit and chassidus. Today, she and her husband, and twelve children are shluchim in Amherst, Massachusetts.

They started their shlichus by reaching out to Jewish students on the campus of the University of Amherst, where they have been very successful. At this point in their shlichus, they are also working on developing a Jewish community. How does she do it? “Only with simcha!” she says.

FROM MANCHESTER TO MINNESOTA

Mrs. Adelman relates: I was born in Manchester, England and I attended public school. Every so

often, Rabbi Chaim Farro would come to our school in order to light some sparks. That is how I formed my first connection, and occasionally I would spend Shabbos at his home.

One day he asked me, “What field have you picked for your future career?”

I said, “I haven’t decided yet. It’s a serious thing and I need more time to make a decision.”

He said, “Notice what you’re saying! You need a lot of time to decide about a career, but when it comes to Yiddishkeit, you immediately decide, ‘It’s not for me.’ Why? Why shouldn’t you think about Judaism with at least the same seriousness that you think about a career?”

He didn’t expect me to answer

that. He just suggested that I try Beis Chana’s summer program in Minnesota with Rabbi Moshe Feller and Rabbi Manis Friedman.

After six weeks at Beis Chana, I decided that Yiddishkeit is indeed the best possible career! I studied in N.Y. for another year, and then returned to England to finish seminary in Beis Rivka and to teach in Manchester.

Then I married my husband, Chaim. He’s from an Israeli family that emigrated to Canada. For the first two years of our married life, my husband studied in Kollel in Crown Heights. Then we were on shlichus for two years in Virginia. And for 14 years now we have been shluchim in Amherst.

Amherst is four hours away from New York and two hours from Boston, and being near these two centers of Jewish life helps us manage to live in Amherst. We get our kosher food from there, and when we use it up, we get some more on our next trip.

As far as chinuch, my older children have already left Amherst (the oldest is married and is on shlichus in Australia). The seven younger ones are still with us here. They attend the nursery school we

opened or the school in nearby Springfield.

We built a mikva here five years ago, and baruch Hashem, more and more families are committing to observing the laws of Family Purity.

When I discuss problems with kashrus and chinuch when on shlichus, I think of the following story, which ties these three areas together. Once, our four-year-old daughter heard her friends talking about a third child who did not eat kosher. One asked the other: Why doesn't she eat kosher? Her friend answered: Because she's bad! My daughter intervened and said: What do you mean? She's not bad! She doesn't know about kashrus.

Our children feel the privilege and responsibility of helping in this shlichus, and they themselves are models of young shluchim.

*When I finally stood
in front of the Rebbe I
was blank. The Rebbe
said, "bracha
v'hatzlacha," and I
said nothing.
Frustrated, I kept
walking. Suddenly
they stopped me and
called out, "Come
back, the Rebbe is
calling you!"*

NESHAMOS AT THE UNIVERSITY

When we first started out, we focused our attention on the campus of the local university. It's a huge campus with at least 3000 Jewish students. Baruch Hashem, many neshamos have returned to their roots through our Chabad House. We have established a k'hilla as well as the Eretz HaChaim project, which I'll tell you about later.

Massachusetts is a liberal state. People are open to making changes. There are many young people here in Amherst and many of them have changed their lives drastically, going to yeshiva, etc. Today we have help from our baalei t'shuva who have themselves become shluchim.

I'll tell you some stories of our baalei t'shuva:

One year, the Rebbe MH"M said we must reach every Jew and light



Chanuka candles with him. As soon as the sicha was over, my husband took a bunch of menorah kits and knocked on every dorm room at the university. I'm talking about 22 floors! They all opened the door.

In one room, there were two students, one of them Jewish. She was happy to take the menorah kit. When she finished lighting, she called her mother and excitedly told her about the mitzva she had just done. Her mother wasn't too thrilled by this, to say the least, and she called the school's security and hysterically told them that a rabbi was going door to door and forcing students to light menoros.

The police stopped my husband immediately and forced him to leave, but the story doesn't end here. That girl was so moved by the menorah experience that she decided to go to Eretz Yisroel, where she studied at a school for baalos t'shuva, and then returned to Amherst. She came to us and said, "I want to help you with your work." When my husband discovered who she was, he couldn't believe it.

Today, she and her husband are shluchim, reaching out to students on another college campus.

Another story. A student who had started coming to shiurim and Shabbos at the Chabad house had a medical problem. This was after 3 Tammuz and she had never written to the Rebbe before. She asked me what she should do. I told her about writing to the Rebbe and the Igras Kodesh. We sat down together and wrote a letter. The letter she opened to said that by learning chassidus the operation at the hospital would be successful.

She was excited by the answer but somewhat puzzled because she had planned on being treated at the doctor's clinic and not at the hospital. When she went to the doctor a few days later, he told her

that the treatment was more complicated than he had originally thought, and although he didn't want to frighten her, he thought it should be done at the hospital. This time the doctor was puzzled because she seemed more relaxed after he told her this.

After this, it didn't take long for her to become a baalas t'shuva. She got married and has a chassidishe home.

Another story. One of the students was greatly pro-Israel but far from Jewish observance. After visiting our Chabad house for a while, he became interested in Judaism. I think my children were the ones who accomplished this; he just loved them. He eventually became a shliach himself. Sometimes, what the adults can't do, the children can do!

We had a student who began coming around to the Chabad house who was very ambivalent about kashrus. She would begin to keep kosher and then stop, since it was very hard to cook on campus in the communal kitchen. Her choices were to eat with us or to live on tuna and crackers. She finally decided, "Okay, I'll begin keeping kosher after I finish at the university, because I just can't do it here."

Having decided this, she took a dollar and went downstairs to buy something from the vending machine. She was quite surprised when, after pushing the button, kosher candies came out. She understood that Hashem had sent her a sign from heaven that she had to begin observing kashrus now, and not wait until she finished school.

Today, this student lives in Eretz Yisroel with her husband and child.



Koshering the kitchen of mekuravim

It sometimes happens that you invite someone dozens of times and when you get no response, you give up on them. This happened to me when I mailed many invitations to a certain student but never got a reply, neither in writing nor in her showing up. Even after leaving numerous messages, I got no response.

After two years of this, we were preparing invitations for Purim and I thought: Maybe it's not worth sending her an invitation since she won't show up anyhow. But on second thought, I decided to leave her a message on her answering machine for the last time. This is what I said: If you'd like to enjoy some special Hamentashen, come to the Chabad house. We'd be happy to meet you.

Guess what! She came! Not only that, but she came back again and visited the Chabad house on Pesach too. Then she went to Machon Chana. Today she lives in Crown Heights with her husband and three children, a beautiful chassidishe family.

I learned from this that you can

never give up on a Jew. You have to keep trying. And I think herein lies the key to our success, because we favor the one-on-one approach with the students, and this forges a deep connection between us.

We spend every Shabbos at the university with the students. With our twelve children we pack up our stuff and set out. We make Shabbos with the students. [When I asked Yocheved how she packs up twelve children for an entire Shabbos every



You can never give up on a Jew. You have to keep trying. And I think herein lies the key to our success, because we favor the one-on-one approach with the students, and this forges a deep connection between us.

single week, she chuckles and says, “After a child spends Shabbos in pajamas because he didn’t pack properly, he quickly learns how to do it right the following week!”]

BACK TO NATURE

In many areas, when mekuravim begin living a full Jewish life, they leave for more vibrant Jewish communities. It’s different here though because baruch Hashem, they come back to us. Amherst is a tranquil and scenic place and many people feel they want to repay the Chabad house for what they got.

There is also a great emphasis here on health and nature, and people are more open to spirituality (despite the terrible assimilation). This is why, in addition to our work with students on campus, we are also involved with our k’hilla.

The population here is well-to-do and close to nature. There are many mitzvos connected with the earth: kashrus, Shabbos, etc. We decided to purchase land in nearby Sunderland and to have baal t’shuva families, or those first taking steps towards Yiddishkeit, live here. The goal is to combine work and nature with learning, seminars, and Shabbatons. In this way, everybody will interact interdependently. We called this project, “Eretz HaChaim,” and people are taking a great interest in it.

We already have ten families of our mekuravim, and we hope to have a vibrant community with at least fifty families by next year. Some of the families in

Eretz HaChaim were farmers in the past, and they can teach and enrich us with their knowledge. (To learn more about Eretz HaChaim, call 413-549-4094.)

In the beginning of our shlichus here, I taught in the school in Springfield, forty minutes from Amherst. It’s a Jewish-religious school, started and run till this day by Rabbi Dovid Edelman, who was originally sent to Springfield by the Rebbe Rayatz. I sent my children there, since there was nothing suitable here. Today, with the growing k’hilla, we opened a nursery school for 40 children. I teach here half a day and teach in Springfield half a day.

As the k’hilla grows, the van that used to be big enough to take the children to the school in Springfield has been replaced by a school bus!

THE REBBE’S MIRACLES

Yocheved shared two miracle stories with us:

On our first year of shlichus here, I was expecting. One night I suddenly woke up and felt that something was not quite right with the baby (it was not my first pregnancy). I was very nervous. It was Motzaei Shabbos, and I woke up my husband, who said, “We’ll go get a dollar from the Rebbe.”

And that’s what we did. We went to New York in the middle of the night. We arrived in Crown Heights in the morning and I waited my turn in line for dollars. I kept reviewing in my mind what I would say to the Rebbe, “a bracha for a healthy child,” but when I finally stood in front of the Rebbe I was blank. The Rebbe said, “bracha v’hatzlacha,” and I said nothing. Frustrated, I kept walking.

Suddenly they stopped me and called out, “Come back, the Rebbe is calling you!” I went back and the Rebbe gave me another dollar and

said, “A bracha for a healthy child, and it should all be in a good and auspicious time.”

Boruch Hashem, the Rebbe’s bracha was fulfilled.

Another story:

One Sunday, my husband and I went for dollars with a group of university students. The men went first, then the women. When it was my turn, the Rebbe gave me an additional dollar and said, “Good news from the entire family.”

A few hours later, when we returned home from New York, I had a message that my mother had called. I called her back and she sounded tense. She had had a routine checkup and the doctor had found something amiss and had sent her for tests. My mother was very worried. I immediately remembered the Rebbe’s bracha to me that day and said, “There’s nothing to worry about. The Rebbe said everything will be fine.” But my mother was still nervous. I sent her the dollar, and a few days later she called me and said, “The test results were fine!”

I said, “I knew that the Rebbe had given his blessing and that everything was fine.”

“From now on, I’m a believer like you!” she said emotionally.

WHEN IT’S HARD

It’s not easy being a shlucha, nursery teacher, teacher, and mother of a large family. Sometimes the work is overwhelming. This happened one day when I was under a lot of pressure and had a lot to do. I was collapsing by the afternoon. It was cold outside but I had to go out and take the children with me. As we all boarded the van, I saw that I needed gas. That was the last straw. I felt that I just couldn’t go on.

I got out to fill the tank and I

noticed that someone had stopped in front of me and was looking into our van which was full of kids. I said to myself, “He’s probably going to make some comment about them and that’s just what I need now!”

Sure enough, he came over to me and said, “Are all these children yours?” Before I could respond he said, “You’re lucky! You’re so blessed!”

That’s when I forgot my former mood. I thanked him, got on the van, and kissed all my children, feeling so loving towards them. It wasn’t only the van that got fuel, for I too had gotten the fuel I needed to continue with my daily routine.

I thought as I drove about how we chassidim need to learn from everything we see and hear, and that even when we’re over our heads in our shlichus work, when doubts or tiredness plague us, we must remember that our first priority is our own children. It’s an investment for generations to come. If we pay attention, we’ll see that it’s our children who captivate the people who come to our Chabad house (and this comes before cleanliness and the spiritual food).

Another thing I learned: Throughout shlichus there are good times and less good times. When we’re happy, the good things are uplifting and the difficulties – like the load of work, loneliness, parnasa problems – are diminished. When I think of the nice parts of shlichus, it’s impossible not to be happy and to be pleased that this is what we do.



The Shofar Factory comes to Amherst

I look at them and remember how they were in the past, and how now they’re building a Jewish home. My husband was the mesader kiddushin at some weddings of mekuravim of ours, and their children are like our grandchildren.

There are many moments like these, like when I attend the weddings of our mekuravim. I look at them and remember how they were in the past, and how now they’re building a Jewish home. My husband was the mesader kiddushin at some weddings of mekuravim of ours, and their children are like our grandchildren.

At the Kinus HaShluchos in New York, four generations of baalas t’shuva from New York and Manchester sat at one table. I looked around and thought about what nachas this gives the Rebbe, and returned happily to my shlichus.

EDUCATION FOR A NEW AGE

BY ZVI HOMNICK

Many of our children need more help than ever. Why?

[Author's note: The following article was originally prepared for a diverse audience, including many not yet observant Jews. For those interested in going back to sources, the ideas presented are based on many concepts that abound in chassidus. However, the primary thrust of the article can be found in the sicha of Simchas Torah 5752 (muga).]

BLAME IT ON SELF-ESTEEM!

Seeing the tremendous challenges and hurdles that our educational system is struggling with, we are all collectively trying to figure out where we are going wrong. There are many views and opinions out there, but one thing everyone seems to agree on is that our children are suffering from poor self-esteem. Self-esteem seems to be at the root of all of society's ills, from depression and drug abuse, to road rage and relationship failures, and even the occasional school shooting. It seems as if every problem endemic to the human condition can be traced back to good old self-esteem and the lack of it, particularly in early childhood.

We are told, nay exhorted, that a child has to feel good about himself, that he's important, that he's special, that he's capable. Self-esteem is something all parents want to give their children, and some work hard at it, others do not. They criticize their children and then feel guilty about it, saying their parents did it to them. So, parents find themselves

doing one or the other, either boosting self-esteem or feeling guilty about not doing so.

Every time and any time you have a moment of inspiration, a thought to do a good deed, a thought to change yourself, improve yourself, change your home, improve your life, to contribute more, to do something better, a voice in your head says: who do you think you are?

If the home did not adequately provide, and the schools somehow fall short, we have the mental health

profession ready to step in. We have therapists and therapies, and if necessary, there are Twelve Steps and lifetime recovery programs. Some people just never seem to grasp that elusive panacea to all of humankind's ills, and might even end up in prison! Surely, the only person who would commit a criminal act is someone who lacks you-know-what.

Yet, most kids don't seem to have self-esteem after all this! Why is this so when this is what we are all working on? Some explain that because parents and educators themselves do not have it, they cannot give it to their children and students. Occasionally you meet people who seem to have too much self-esteem, inflated egos, and you realize there is something wrong with them, too. So the problem is there is either not enough, or too much. Nobody seems to have figured out how to get exactly what you need. And nobody has figured out how to give kids exactly what they need, but one thing everybody is convinced of is that the key to all problems lies in self-esteem.

WHO DO YOU THINK YOU ARE?

Once, while addressing his students in the early seventies, the Lubavitcher Rebbe stated that the great challenge of our generation is

the feeling of “*mi ani u’ma ani*,” a famous Hebrew term meaning “who am I, and what am I?” People feel deep down, the Rebbe said in tears, that they are worthless, that they don’t really exist. People have a tape recorder constantly going in their minds declaring, *mi ani u’ma ani*, “I amount to nothing.” Every time and any time you have a moment of inspiration, a thought to do a good deed, a thought to change yourself, improve yourself, change your home, improve your life, to contribute more, to do something better, a voice in your head says: who do you think you are?

When you want to indulge yourself, that question doesn’t come up, but when you want to do something positive, you really want to make a strong commitment to something, to a person or a project, the self-doubt tape begins to play. It does not matter what it is, any slight improvement, spurt of growth, any push beyond your comfort zone, anything you want to undertake – the tape plays.

If for some reason, the voice in your head is not loud enough, at times your friends and family will help out. They will all give you messages of: Come on, who do you think you are? You? You are getting all holy, all loving, all spiritual, what is this? They’ll criticize you, put you down, or just take the wind out of your sails. Where does this come from, that the whole world is looking for self-esteem and that they have too much of it for the wrong things and too little of it for the right things?

THE MALADY OF THE CENTURY

Kabbala explains that all physical sickness is a manifestation of a spiritual disease, and the physical symptoms mimic the spiritual disorder. The most devastating illness of our time, cancer, is one in

which the cells multiply and grow in a way disproportionate to the rest of the body, and overtake the entire organism, until every other organ and every other part of the body is consumed by these cells. The Rebbe once suggested that this reflects the spiritual malady of our time, which is a distorted, disproportionate sense of self. That when it comes to the wrong things, our self-esteem is overblown, and when it comes to doing good, the biggest problem we have is “who am I, and what am I?”

What is happening is that we take our children and try to teach them self-esteem, while some of us overcompensate and others undercompensate. More and more people are going to social work school and becoming psychologists and therapists, and people are saying: wow, now we have so many counselors, therapists, social workers, psychologists and psychiatrists! But no one is getting better. For the most part, everybody seems to be getting worse.

As a whole, although individual people are being helped with individual problems, our problems are getting much, much worse. More and more people are waiting on line, and more facilities are being opened. The existing organizations are busy and booked, and people are saying: why aren’t we doing more as a community to have the proper mental health intervention?

What is the secret behind this phenomenon? Why is it that two hundred and two thousand years ago, it seems, people possessed healthy egos; they believed that their existence was real, and now, in such a progressive and prosperous age, our children are unsure of their very identity?

The answer to this question lies in a better understanding of the generational evolution of Jewish religious theology.

THE TRADITIONAL VIEW

For over three thousand years a significant number of Jews lived their lives according to the dictates of the Torah, as explicated by the sages and scholars of each generation. Throughout that period, the study of kabbala, or the esoteric dimension of the Torah, also revealed at Sinai, was the province of the spiritual elite. This was by design, with strong admonitions against revealing these teachings to those not deemed worthy. Only since the 14th century, and even more so in the 18th century, since the advent of the chassidic movement, have these teachings become available to the masses.

Judaism teaches that there is no such thing as a random event or sequence of events, and surely, there must be a compelling reason for the withholding of these teachings and their subsequent revelation in our times. There are many explanations given for this phenomenon, yet the discerning student must conclude that they are all facets of one central theme.

One may live a life of piety within the bounds of human perception and self-awareness, guided by Divine moral dictates and commandments. In this traditional view of the Jewish religion, every person sees himself as an individual who has a private life, which includes many areas of interest and involvement. For a person of faith, part of that life includes obligations to one’s Maker. Serving your Maker may be an important part of your life, or a key part of your life, perhaps the most important part of your life – yet, a *part* of your life, not your whole life.

One may even consider G-d’s laws to be the most important part of life. Especially, if one remembers that the most important thing is not this world but the World to Come,

so that the more energy one puts into one's obligations in this world, the greater are the rewards of the next world. Yet the I of the person is his or her own; we make sacrifices for G-d and His law, but we retain an I that is distinct of G-d.

For many people, this was the meaning of Judaism for thousands of years. For many Jews it is still this way. Religion is a lifestyle they undertake in order to live a healthier life, to receive reward in the world to come or to feel good about themselves. Yet kabbala and chassidism teach that the above description, notwithstanding its merit, lacks the core of Judaism.

THE TRUTH ABOUT G-D

Kabbala and chassidism reveal the inner workings of Creation. They present in clear terms the radical truth – that all of existence is merely a projection of higher spiritual forces, which in turn are merely rays of Divine emanation. The meaning of the first two commandments, “I am G-d your G-d,” and “You shall have no other gods before me,” is not only that there are no other actual gods; it means there is nothing in existence aside from and independent of G-d.

In kabbala, the idea of an autonomous world is an illusion. The only thing that exists is G-d, for the entire world is submerged in, and is part of, G-d's reality. The physical piece of bread we consume is not something separate from Him; it is a manifestation of Divine energy. G-d is the reality of every reality. Everything that exists is in truth a reflection of G-dliness; it is only due to His ability to conceal Himself that there are many things that seem to be not-Him, including ourselves. We experience ourselves very intensely as being me and not Him, to the point that people can say He does not exist. G-d is so skillfully concealed that even though the opposite is true – He exists, and I do

not exist independently of Him – I can think that I exist and He does not. The root of all selfishness and evil lies in the sense that reality is separate from G-d.

In the Tanya, the Alter Rebbe posits that every thought, word, and action of a human being boils down to one issue: is it in tune with the truth of reality or estranged from it.

Every *thought* can proclaim that the only thing that exists is G-d, or it can indicate that you think there are other things that exist besides Him. Every *word* either expresses this idea – that the only thing that exists is G-d, and we are an extension of His holiness – or else it conveys that you

***Every thought can
proclaim that the
only thing that exists
is G-d and we are an
extension of His
holiness.***

think there are other things in existence. So too, for *actions* you take. Every decision you make is either proclaiming the exclusive existence of G-d, or you are saying: G-d, you are great and all, but this part of my life and this thing in my life is detached from You. In this space, You don't exist.

This is the foundational idea of all kabbala and Hasidism: If G-d does not amount to everything, He amounts to nothing.

The purpose of Creation, kabbala teaches, is not only that people live moral lives. The goal of Creation is, rather, articulated in the words of the Midrash, “G-d desired a dwelling

in the lower realms.” G-d desired to reside within the consciousness of each and every one of us. For this we must transcend our innate self-centeredness and acquire a G-d-centered consciousness. We must learn to internalize the truth that the human I is merely an extension of the Divine I. When the Moshiach will come, this consciousness will pervade civilization. Our goal is to lead the world to that state of consciousness.

Yet the transition from the self-oriented model of Judaism to the self-transcendent model of Judaism was a protracted process, both in the microcosm, i.e. in each individual's little world, and more so in the macrocosm of the world at large. Simply put, it takes time to grow up.

THE TRADITIONAL MODEL OF EDUCATION

This process can be better understood by looking at the traditional Jewish model for educating young children. Maimonides, who first codified the full range of Jewish law, offers a concrete plan for effective child rearing. In brief, he says that since a child is inherently a self-centered being, too immature to appreciate higher motives, it is necessary to use reward and punishment as a motivational impetus. Only as the child matures can one slowly teach him about serving G-d out of love and awe, the ultimate stage of growth being a love so intense that one's entire consciousness and awareness is consumed by, and with, G-d. Such a person, states Maimonides, serves without any consideration for self, without any desire for remuneration, “he does the truth because it is the truth.” It takes a great deal of maturity for an individual to make this transition.

So too, it takes a great deal of maturity on the global level. In fact, Maimonides writes explicitly that not

every person can achieve this level. In order for such a degree of selfless devotion to become available to the masses, we had to go through a great deal of growing pains. Only after our Creator decided we were ready to use them properly, did G-d see fit to release the secrets of kabbala and chassidism, to help people learn how to see their very I and the I of existence as a continuum of the Divine I.

The reason that destiny made this literature available to progressively larger audiences is because these same audiences are ready to transcend their petty self-centered lives, and become “dwellings” for G-d. This is the true significance of the statement in the Zohar that in the time immediately prior to the coming of Moshiach, “even little children will know these teachings.” If even little children, in our times, are able to experience G-d-centered consciousness, obviously we have to reconsider the traditional approach to education.

G-D ESTEEM

This, I posit, is the root behind the educational crisis of today. It has nothing to do with if we have too much or not enough self-esteem. The whole problem is self-esteem. We have reached the point in history when we are supposed to teach our children how to have **G-d-esteem**, not self-esteem. G-d esteem includes the child’s own individual soul, and therefore, the knowledge that everything that G-d expects of him or her, they can achieve.

Parents say you cannot expect that much from today’s kids, it’s not what it used to be, today you have to make more compromises, make it easier on the kids, because their selves are far more fragile. And it’s true that their selves are more fragile. Why? *Because we are teaching them about a “self” that is not real. We are teaching our children to embrace a*

shallow, superficial, and skin-deep sense of self.

The time has come when G-d is asking us to make the final preparations for, and put the finishing touches on, His “dwelling,” and the reason our selves are so fragile is because we are supposed to get rid of them. We are supposed to have G-dly souls, not egotistical selves. Our egos are so fragile because we are not supposed to have egos anymore.

But we’re still using the old system of: there’s me and my ego, G-d and His commandments, and how do

The fact is, there is no such thing as a healthy ego! It does not exist in the world today. If you ask the biggest experts to point out people with healthy egos, they cannot.

I fit G-d and His commandments with me and my ego. How much of my ego do I give up for G-d and how much of my ego do I not give up for Him.

That has always been the struggle, but when Moshiach comes, there will not be a conflict between your ego and Hashem’s commandments, because it will be revealed that your own being is a manifestation of G-d in this world. There will not be any conflict because it will be obvious that nothing exists except for

G-d. You are one with G-d.

THE REAL SELF

In the sixties and seventies, everyone became concerned about finding themselves, and today people are still trying to find themselves. Even psychologists and so-called experts are walking out on families and marriages because they have to go find themselves. However, no one is succeeding in finding anything worthwhile, because there is nothing to find. They are looking for something that does not exist. The real self is G-d. That is your real self, who and what you are – a part of G-d. There is nothing else to find, nothing else to look for. Where do you get the tools to look for that? Torah, kabbala and chassidism, are the tools to find your real self.

So are we too little or too big? Do we have too much self-esteem or too little of it?

The answer is both. Because if we are for ourselves, then we will be big when we are supposed to be small, and little when we are supposed to be great. Yet, we are living in a time when we can no longer tolerate experiencing ourselves as separate from G-d. When we experience ourselves as separate from G-d, we fall apart physically, emotionally, and psychologically because the world is changing, becoming progressively more of a “dwelling” for G-d. G-d only dwells where the “self” does not get in the way. We are living in a time when “even little children will know these teachings,” as the Zohar puts it. Even a child, the classic example of a self-centered, self-absorbed being, is ready for the ultimate reality, one in which everyone and everything realizes that nothing exists outside of G-d.

So the whole problem is not too much or too little self-esteem, but that *there is a concept of self-esteem altogether!* The concept of self-esteem is a corruption because **there is only G-d**, and we are a manifestation of

His Truth. If my entire existence is nothing else but a manifestation of G-d, then I can do *anything*. Because I am a divine being with a divine mission, and given divine powers, there is no question of “who am I and what am I.” It is only a question if I think I am separate from G-d.

THE NEW MODEL OF EDUCATION

So instead of the old model of subjugating the ego to G-d’s will, educate children not to have an ego, for the only thing that exists is their identity as part of G-d. We are not supposed to be teaching children anymore how to get their egos to submit to G-d. We are supposed to teach that egos on their truest and deepest level are one with G-d. The detached ego is a thing of the past, history, irrelevant. There are no extraneous selves – there is only G-d. And that’s the ultimate self!

Our minds immediately reject this because we think it’s not practical. Yet, look at what is happening to people. We continue trying to appeal to the baser instincts of our children, through bribery and undeserved praise, because it is the only thing we know, that we are familiar with, so we keep doing it even though we know it’s impractical and it doesn’t work. Then they refuse to outgrow their self-absorption, fueling the newest phenomenon of “adult children.” We also discover at some point, that they have problems with self-esteem and unhealthy egos. Would you like to hazard a guess

whose fault the family shrink says it is?

The fact is, there is no such thing as a healthy ego! It does not exist in the world today. If you ask the biggest experts to point out people with healthy egos, they cannot. Everybody is chasing the healthy ego, which nobody has, and there are all kinds of experts on how to have a healthy ego and they don’t have it either. They are sometimes crazier than everybody else.

We must create a paradigm shift in our approach to education. This is the time of Moshiach, when we cannot tolerate living with our false selves anymore.

APPLICATION OF THE NEW MODEL

What this means in real-life terms is that when you communicate with your children, you are doing one of two things:

1. Teaching that the child is a separate existence from G-d, and the way you give that message is when you tell him to do something he doesn’t want to do, when you do anything unpleasant to him, and you blame it on G-d. That is how many parents do it – G-d only comes into the picture when you want to explain to the child why you are doing things to the child that he doesn’t appreciate. You say, “because you have to,” “because G-d said so.” It’s G-d’s fault.

Even if you do it in positive ways by saying G-d is so great and He

does some great things for us, the message inherent in all those statements is that there is Him and there is us, and He does those nice things for us. It is part of our way of talking. We seem to set G-d aside where He occupies a separate realm in the heavens, conveying the sense that we are separate and He occupies a higher existence.

The message we have to absorb ourselves and communicate to our children is:

2. We are approaching a time in which G-d’s reality will be manifest, and we have to start living that way now. The world we currently live in is one in which G-d is no longer in heaven as a separate and higher reality. Everybody gets to see with his/her own eyes that everything is G-dliness, and there is nothing else but Him. Do we actually perceive this yet with our own eyes? No. However, we can start preparing ourselves, and especially the children, who are far more receptive, to live with this reality now.

Try it, you may be surprised by the results. Do not underestimate your children. They are ready for truths that defy our exile-like imagination.

Rabbi Zvi Homnick, a renowned lecturer and educator, resides in New York. He was instrumental in creating the first youth-center for at-risk youth in the Orthodox community. He currently serves as an educational consultant to various learning institutions, and also offers private counseling. Rabbi Homnick can be reached at RabbiZvi@aol.com.



Y.S. MOVING

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

Yossi

Tel: 718-467-0171

Cellular: 917-805-7757

UNITY RALLY TO GREET MOSHIACH

BY NOSSON AVROHOM
PHOTOS BY LEVI LIEBEROV

*Thousands of Chassidim, mashpiim, T'mimim, women, and children took time out from their Pesach preparations to attend a Unity Rally in honor of the Rebbe's birthday * The rally took place in inclement weather on Eastern Parkway and was organized by the Community Council of Crown Heights and the Center to Greet Moshiach.*



On the dais, sitting from right to left: Rabbi Yehoshua Dubrowsky, Rabbi Shmuel Butman, Rabbi Levi Yitzchok Shapiro, Rabbi Mendel Morosov, Rabbi Yaakov Schwei, Rabbi Y. Springer, Rabbi Shlomo Segal





THE CHILDREN

Videos of the Rebbe were shown three times: at various farbrengens, speaking about shleimus ha'Aretz, and speaking about inyanei Moshiach and Geula. The organizers of the event included the children by promising prizes to those children who would correctly answer questions about what the Rebbe had said, on tests given the next day.

A raffle was held and the winners were: Yaakov Carlebach – a mountain bike; Chaya Mushka Silman – Likkutei Sichos Inyanei Moshiach and Geula; Meir Gewirtz – a Hagada

Thousands of Chassidim, mashpiim, T'mimim, women and children, including guests from outside Crown Heights, gathered Wednesday night before Yud-Alef Nissan on Eastern Parkway for a Unity Rally. Arrangements were made with the police department to have Eastern Parkway between Kingston and Brooklyn Avenues closed to traffic for a few hours, and folding chairs were set up.

Rainy weather was predicted for Wednesday and the nervous organizers of the event opened a volume of *Igros Kodesh* of the Rebbe (see sidebar) for a guidance.

Rabbi Yosef Yitzchok Jacobson emceed the event in his usual, splendid manner. He explained the significance of Yud-Alef Nissan, the birthday of the Rebbe Melech HaMoshiach, to Chassidim, and the great impact the day has on the world at large.

The first of a number of musical interludes took place with musical star Mordechai Ben David, whose magnificent voice thrilled the crowd, singing songs of Simcha.

After Rabbi Jacobson said a few words about the obligation and necessity for achdus and ahavas Yisroel, twelve children recited the 12 P'sukim and concluded with Yechi, as the crowd said it along with them, responsively. This was followed by singer Yossi Goldstein singing a medley of songs of Geula.

Rabbi Meir Gutnick blessed the crowd with the Priestly Blessing, and then the video screens showed excerpts from various farbrengens with the Rebbe.

The drizzle became more of a downpour and Rabbi Jacobson made the best of the situation and referred to the rain as *gishmei bracha*. After a short explanation about "like the waters cover the seabed," Rabbi Aharon Yaakov Schwei, *mara d'asra*

and member of the Crown Heights beis din was called upon to speak. He spoke about the importance of birthdays and how much more important the birthday of the Nasi HaDor, the Moshiach of the Dor, is.

The next speaker was Rabbi Shlomo Majeski who spoke about our plea for the revelation of the Rebbe MH”M. Rabbi Katzin, rav of the Syrian community in Flatbush, spoke passionately about the terrible situation in Eretz Yisroel. He spoke about the impossibility of making peace with wicked people and also referred to the miracles that constantly take place in Eretz Yisroel. He ended by quoting the Hagada, “in every single generation



Rabbi Noam Wagner

they rise up against us to destroy us and Hashem saves us from their hands.”



Emcee – Rabbi Y.Y. Jacobson

Rabbi Jacobson kept the program moving by telling the crowd (and the speaker) how many minutes the next segment would take. Following Rabbi Katzin’s speech, a video was shown of the Rebbe crying out about shleimus ha’Aretz and Mordechai Ben David sang songs of Eretz Yisroel.

Professor Branover was the next speaker. He was obviously greatly moved by the crowd, the event, and the occasion and he said, “G-d forbid to say that Moshiach will come tomorrow or the day after. That’s too long to wait! We’ve waited 2000 years already, and that’s a long time; we need to cry out and demand the Rebbe’s immediate hisgalus.”

Rabbi Noam Wagner, rosh yeshiva in South Africa, explained the verse, “in Nissan they were redeemed and in Nissan they will be redeemed in the future,” as it’s explained in Chassidus.

Rabbi Shmuel Butman also spoke about shleimus ha’Aretz and the dangerous plans proposed by Prime Minister Sharon.

Mordechai Ben David thrilled the crowd once again with a series of Moshiach songs. When singing *Kol Dodi ... Zeh Melech HaMoshiach* and the song *Shiru LaMelech* he held the microphone down to where the

A CLEAR DIRECTIVE – IGROS KODESH ANSWER

When Rabbi M.M. Hendel, director of the Chabad Center to Greet Moshiach, received phone calls from various people asking him to postpone the event because of the rain, he asked the Rebbe what to do.

The answer he opened to was in volume 11, page 212 of the *Igros Kodesh*:

The significance of this celebration was already explained by the Rebbe, my father-in-law, in his letter for the celebration of the first 12-13 Tammuz, in the year 5687/1927.

To establish it as a day of farbrengen and arousal to strengthen the Torah and Yiddishkeit, in each place according to its situation. He then goes on to bless “all of our brothers who esteem the Torah, those who study it, and those who teach classes in public... May Hashem open his goodly treasure-house, and bestow upon them, amongst the general populace of our Jewish brethren, a bounty of life and much blessing without limit. And He should strengthen their hearts to increase their efforts in disseminating Torah and strengthening Judaism. And may we all merit to see sons and grandsons engaged in Torah and Mitzvos, from expansiveness and good sustenance.”

May Hashem fulfill the blessings of the Tzaddik, Nasi of our generation, to the fullest degree.

Noting that 12 Tammuz, in addition to being the celebration of the release of the Rebbe Rayatz from exile, is also the celebration of his birthday, the Rebbe’s answer was abundantly clear. The letter blessed those who participated in the gathering and said nothing about a postponement and so the event went on as scheduled.

children crowded the stage and let them sing. Between songs he said that he customarily visited the Rebbe at this time of the year since his own birthday is 10 Nissan.

The rally concluded with Rabbi

Yitzchok Springer reading the *pidyon nefesh*. The emcee thanked all those who helped make the rally a reality: the members of the Vaad HaKohol - Yaakov Herzog, Chairman; Avrohom Nachum Gross; Chanina Sperlin; and the Chabad World Center to

Greet Moshiach - and read a list of *hachlatos* that were made in honor of the kinus. The Rebbe was shown on video crying out about the need to demand the Geula and the preparations needed for this, and the inspired crowd dispersed.



Rabbi Aharon Yaakov Schwei



Rabbi Shlomo Majeski



Rabbi Shaul Katzin



Rabbi Shmuel Butman



Professor Branover



Rabbi Meir Gutnick



Rabbi Yitzchok Springer



Yossi Goldstein



Mordechai Ben David