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BEIS MOSHIACH

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HOW WE SHOULD WORK THE LAND FOR SIX YEARS

SICHOS IN ENGLISH



SHABBOS PARSHAS B'HAR- B'CHUKOSAI; 24TH DAY OF IYAR, 5750

1. On this Shabbos, we bless the month of Sivan, the third month of the year, the month which contains “the season of the giving of our Torah.” Our Sages connect the giving of the Torah with the number three, “G-d gave a threefold light to a threefold people through the third [of Amram’s children]... in the third month.”

The connection with three is further emphasized by the fact that generally, the Shabbos on which the month of Sivan is blessed falls on the Shabbos when the reading of the Book of VaYikra, the third book of the Torah, is completed.

Furthermore, when that reading is concluded, we declare: chazak, chazak, v'nis'chazeik (“Be strong, be strong, and may we be strengthened”), a threefold statement, reinforcing our commitment to Torah.

The concept can be explained as follows: The Torah was given on Mount Sinai to show a person how

to serve G-d within the context of this physical world and how to conduct himself in accordance with G-d’s will. In this manner, the person’s entire being, body and soul, will be permeated with holiness and through these activities, he will be able to refine the world around him.

To make this possible, G-d gave the Torah in a manner which is appropriate for a human being and this material world, so that it can permeate through and encompass man and the world in a complete manner. Accordingly, since there are three divisions within man and within the world at large, the Torah is also associated with this number.

To explain: A healthy person’s behavior is balanced between thought, speech, and action. Generally, a person first thinks through a desired activity. Afterwards, he takes counsel with knowledgeable friends (speech), and then acts accordingly. There are two aspects to this concept: a) All three phases are necessary. It is not sufficient for a concept to remain on the level of thought or speech.

Rather, it must be brought down to the level of deed. On the contrary, particularly, in the context of our world, “deed is most essential.” The expression of a concept in deed adds a dimension of completeness to the levels of thought and speech. b) For deed to be complete, it must be preceded by thought and speech. Otherwise, it will be rash and haphazard. When a deed is thought out and talked over with friends, it is performed with the confidence that this is the proper way to deal with the question and thus, it is performed in a more successful manner.

Indeed, there always has to be a hesitation between thought and speech and deed. There is an allusion to this concept in the Hebrew letter, Hei. The Hei has three lines which reflect the three potentials of thought, speech, and action. Two lines (thought and speech) are joined together. The third line (deed) is, however, separated from the previous two to indicate that one must pause and think over one’s deeds.[1] Even

1. There is a similar concept in the spiritual realms. The prophet refers to the three

spiritual worlds, Bria, Yetzira and Asiya, with the verse: “All that is called by My

name... I have created it, I have formed it, yea, I have made it.” The addition of

though one is sure (on the level of thought and speech) that one is doing the proper thing, before one actually performs a deed, one must hesitate and reconsider the matter.[2]

Thus, it is through the exercise of these three potentials that a person reaches a level of perfection. Similarly, based on the principle that each person is “a world in microcosm,” a similar order exists in the world at large.[3] Thus, there are three spiritual worlds, Bria, Yetzira and Asiya, which correspond to the three potentials, thought, speech, and action. Furthermore, each of these three realms is itself broken up into three levels: Chabad (the intellectual powers), Chagas (the primary emotions), Nehim (the emotions connected with applying a concept in deed).[4]

A parallel to the concepts explained above applies in this context as well: a) This world – and not the higher spiritual worlds – is the ultimate purpose of the entire creation. G-d desired “a dwelling in the lower worlds,” in our material realm. b) Simultaneously, in this world, we must realize that this is merely the third world, that it is the lowest level, and it receives its life-energy from the realms above it. This will allow G-dliness to be drawn down from the higher worlds into this world.

The ultimate purpose of the

creation of this world, the establishment of a dwelling for G-d, is accomplished through man's service on the level of deed. In the spiritual worlds, the soul exists on a higher plane and expresses the qualities of thought (in Bria) and speech (in Yetzira). In this world, a person expresses all three potentials and, in particular, the potential of deed.

In this context, we can understand the expression that Torah, service, and deeds of kindness are the three pillars on

The expression of a concept in deed adds a dimension of completeness to the levels of thought and speech. b) For deed to be complete, it must be preceded by thought and speech.

which the world stands. The service of Torah is connected primarily with speech, service with thought, and deeds of kindness with action.

Similarly, each mitzvah has three dimensions: its intent (thought), the blessing recited before its performance (speech), and the actual performance of the mitzvah (deed).

Of these three dimensions, “deed is most essential.” For example, in regard to the recitation of the Shma, a person who meditated on the Shma with full concentration, but did not actually recite the words, did not fulfill his obligation. The actual recitation of the words is what is most important. Conversely, however, the fulfillment of a mitzvah is complete only when it is associated with the intent for the mitzvah. Otherwise, it is considered as a body without a soul.

Based on the above, we can understand the connection between the giving of the Torah and the number three. As explained above, the giving of the Torah was intended to elevate the world and refine it according to G-d's will. Since man and the world at large possess three dimensions, it is a threefold service, encompassing thought, speech, and action, that refines and elevates a person and the entire world at large. Accordingly, the Torah has itself descended to allow for such service and has expressions on all the levels of thought, speech, and action. To emphasize this, the Torah is structured as a threefold light, the recipients of Torah were a threefold people, and the time during which

the word “yea” alludes to a separation in the spiritual realms which parallels the hesitation that is required between speech and deed.

2. This relates to the Previous Rebbe's statement that, before a Jew does anything, he must hesitate and look into Shulchan Aruch to see if what he intends to do is accordance with Torah law or not. This instruction applies to every Jew, even one who has studied the laws and knows them well.
3. This parallel exists because the world

was created for the sake of man and man was given the potential to elevate the world to its complete level of fulfillment.

4. We find other parallel divisions as well. For example, our bodies are divided into three divisions (head, trunk, and feet). There are three governing organs of the body (the brain, the heart, and the liver). Each limb is made up of bones, sinews, and flesh. Similarly, there are three fundamental elements of existence: fire, air, and water. (The

fourth element, earth, is included in the previous three and hence, is not considered as an independent entity. See the sichos of Parshas Emor, 5750.)

There is a further application of this concept. In Tanya, it is explained that an entity's Hebrew name reflects its life-force. The grammarians have established that there are no roots with less than three letters, i.e., since man and the world are divided into three groupings, the life-energy for each entity is also threefold in nature.

the Torah was given was also associated with three, the third month.

This is associated with the conclusion of the third Book of the Torah which is usually read in connection with the Shabbos on which the month of Sivan is blessed. The Book of VaYikra contains many Torah laws (in contrast to the other four Books which also contain many sections of narrative). Most of these laws involve the sacrifices in the Beis HaMikdash. That service involves three dimensions, the intent of the sacrifice, the song recited by the Levites, and the actual sacrificial service. Alternatively, these three divisions can be seen as our prayers that take the place of the sacrifices (thought), the study of the laws of the sacrifices (speech), and the actual sacrifice (deed).

The parshiyos, B'Har and B'Chukosai, also share a connection to the above concepts. Both of these parshiyos, begin by mentioning – or alluding to – the giving of the Torah on Mount Sinai. Parshas B'Har begins: “And G-d spoke to Moshe on Mount Sinai...” The commentaries explain:

Just as both the general concept and the particular applications of Shmita (the subject of this revelation) were granted at Sinai, the entire Torah was given – both its general concepts and its particular applications – at Sinai.

Similarly, Parshas B'Chukosai begins with statements about the entire Torah, “If you will walk in My statutes, keep My mitzvos, and observe them”[5] and concludes,

“These are the mitzvos which the L-rd commended Moshe for the children of Israel on Mount Sinai.”[6]

2. Parshas B'Har begins: “When you enter the land... the land will rest as a Shabbos unto G-d. You shall sow your fields for six years... and in the seventh year, you shall rest.” Even though the resting of the land, the Shmita year, is not observed until six years have past, the Torah mentions it first, indicating that this should be the goal and purpose of settling the land. The object of our efforts should not be our material activities, but rather, drawing G-dliness into the world. The six years of agricultural work should be carried out with this intent in mind.

The phrase, “When you enter the land,” can also be interpreted metaphorically to refer to the soul's descent into this material world and the “six years of sowing the land,” the six millennia of service to make this world a dwelling for G-d. This service must be permeated with the intent that ultimately, “the land will rest as a Shabbos unto G-d.”

On this basis, we can see a connection to the concepts described above. The service of deed, “sowing the land,” must be preceded by the intention of bringing about “a Shabbos unto G-d.” When this intention permeates a person's thought processes thoroughly, he can proceed to carry out this intent through the various activities required in preparing the world to be a dwelling for G-d.

This pattern is reflected in our

behavior each morning. The Shulchan Aruch requires that we “meditate on before whom one is lying” (thought), recite Modeh Ani (speech), nullifying ourselves totally before G-d. This generates the potential to carry out our service throughout the day (deed).[7]

3. The potential for a Jew to serve G-d on the three planes of thought, speech, and action is derived from the fact that G-d created the world in this fashion. This concept can be explained within the context of the opening Mishna of the fifth chapter of Pirkei Avos:

The world was created by means of Ten [Divine] Utterances. What does this come to teach us, for indeed, it could have been created by one utterance? [It was done so] in order to bring retribution upon the wicked who destroy the world which was created by ten utterances, and to bestow ample reward upon the righteous who sustain the world which was created by ten utterances.

The commentaries question: If the world could have been created with a single utterance, what difference does it make that, in fact, G-d created the world with ten utterances? If a person bought an article that was worth one dollar for ten dollars and then it was stolen, surely, the thief is not obligated to pay more than one dollar.

This difficulty can be resolved as follows: Though G-d could have created the world with a single utterance, it would have been a different world. The world would have been on the level of thought,

5. The three verbs, “walk,” “keep,” and “fulfill,” reflect the three means of expression, thought, speech, and action.

6. There is also a connection to the concepts explained above in the verses directly preceding the concluding verse of the parsha. There, the Torah

mentions the mitzvah of tithing our herds. The number ten represents three groups of three and the place in which these groupings are found. The Jews' service involves making the “the tenth holy,” i.e., lifting the world, which is comprised of these ten entities, to a level of holiness.

7. There is a parallel to this concept on a larger scale: A Shir HaMaalos is hung over the bed of a new born baby to create a Torah environment which will continue to influence him throughout his life.

This principle also sheds light on a question that has been debated: Should

totally nullified to G-dliness without the same concepts of limitation and differentiation that exist at present.[8]

G-d's intention, however, was not to create a spiritual world of that nature, but rather, a material world as we have before us, a world in which the creations feel their individual identities and thus, have the power of choice. In this manner, their service and self-nullification to G-d comes about, not as an innate natural tendency, but rather as a product of their own effort.

The revelation of G-dliness through service of this nature, the creation of a dwelling for G-d in the lower worlds, could not be brought about through a single utterance of creation. To allow for the existence of the world in its present state, ten utterances of creation are necessary. Therefore, the wicked and the righteous deserve the full reward or punishment as befits behavior in a world brought into being through ten statements of creation.

This explanation is problematic. Since the world as it exists now

could not be created through a single utterance of creation, what is the purpose of the Mishna's statement that, potentially, the world

The object of our efforts should not be our material activities, but rather, drawing G-dliness into the world. The six years of agricultural work should be carried out with this intent in mind.

could have been created with a single utterance?

This question can be explained within the context of the previous

concepts. As mentioned above, the thought which precedes a deed has an effect on the deed. Thus, the fact that there was a potential – and in spiritual realms, a potential is an actuality – to create the world with a single utterance,[9] i.e., to bring into a being a world on a higher spiritual plane, has an effect on the world as it exists at present. Though the world was created with ten utterances to create a material environment which brings about the possibility of choice, the fact that it could have been brought into existence with a single utterance endows the world with the potential to become a dwelling for G-d.[10]

To express the concept slightly differently: The potential for a dwelling for G-d to be established within the world comes from the level of a single utterance. The expression of that potential “in the lower worlds,” that G-d's dwelling be established through the willful choice of creations who feel separate from Him, is made possible by the fact that, in actuality, the world was created by ten utterances.[11]

Modeh Ani be recited by a person who remained awake all night? The fact that Modeh Ani sets the tone for one's service throughout the day which follows would appear to indicate that such a recitation is necessary. There is a parallel to this concept in Torah law. A priest who remains awake the entire night must sanctify his hands and feet before beginning his service on the following day. Indeed, we find this concept mentioned in the laws of the Yom Kippur service which were recently studied in the daily schedule of the study of the Mishneh Torah. On Yom Kippur, the High Priest was prevented from sleeping at night. Nevertheless, in the morning, before he began his service, he had to sanctify his hands and feet.

8. We see a parallel to this in the functioning of the power of thought. A single thought can include many different concepts.

9. In fact, on the first day of creation, the world was brought into being by one utterance, the statement B'Reishis. The existence of all the separate creations, however, did not come into full expression until the subsequent days.

10. Thus, this concept continues the theme mentioned above, that an ordered process of intermediate phases is necessary to express one's ultimate purpose in actual deed. This concept is alluded to by the heading of this chapter, “Chapter 5.” The Hebrew letter equivalent to five, Hei, has three lines which reflect the three potentials of thought, speech, and action. Two lines (thought and speech) are joined together. The third line (deed) is, however, separated from the previous two to indicate that one must pause and think over one's deeds, checking to see whether they are in accordance with Shulchan Aruch, rather than acting impetuously.

The importance of preparing for one's deeds can be seen in regard to the Lag B'Omer parades where it was stressed that efforts should be made that this year's parades surpass those of the past. We see that in many places, this call stimulated extensive preparations and, accordingly, the parades were in fact more successful.

In this context, it is worthy to stress the importance of bringing all Jewish children, even those of a very young age, to Shul on Shavuot to hear the reading of the Ten Commandments. This will give expression to the concept that our children are the “guarantors of the Torah.”

11. The number ten is related to three groups of three (see note 5) and thus, to the concept of the interrelation of thought, speech, and action, described above.

These concepts are reflected in the service of each individual. In the spiritual realms, the soul is united with G-d on the level of thought. This unity generates the potential that afterwards, as the soul descends into this world, it can carry out the intent for its existence, the service of deed, transforming the world into a dwelling place for G-d.

4. The coming days must be used in preparation for “the season of the giving of our Torah.” Each individual should resolve to increase his study of Torah – both the revealed realm of Torah law and P’nimius HaTorah, Torah’s mystic dimension – and fulfillment of mitzvos, stressing the interrelation of thought, speech, and deed.

In particular, based on the concept that our children are the “guarantors of the Torah,” efforts should be made to bring all Jewish children, even those of

a very young age, to shul on Shavuos to hear the reading of the Ten Commandments. Even though the children may not appreciate what they hear, their presence has an influence on the source of their souls.

May these activities lead to the acceptance of the Torah with happiness and inner feeling and may we – even before the holiday of Shavuos – proceed together with Moshiach to Eretz Yisroel, to Jerusalem, and to the Temple Mount.

5. This Shabbos, the International Convention of Lubavitch Women is being held. Surely, this convention will inspire good resolutions in the service of G-d, in particular, in regard to the Convention’s theme, “All your children will be students of G-d.” This emphasizes the importance of the efforts of Jewish women and girls to study Torah themselves and to inspire their husbands and families to Torah

study as explained in the farbrengen last Shabbos. For example, when her husband or son comes home from a study session, a woman shows interest in the subject matter and discusses it.

In this context, the lesson from the verse: “When you enter the land... the land will rest as a Shabbos unto G-d,” explained above is relevant. In setting up a Jewish home, first, the purpose of the home, that it is “a house for G-d,” must be established. This is relevant, on a larger scale, to young couples who are first setting up their homes and, in the context of our day to day existence, to families who are already established. When the woman of the house, described as akeres ha’bayis (which can be interpreted as “the essence of the home”), makes a decision to make Shabbos the essential element of the house, all the mundane activities of the home will be infused by that spirit.

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ב"ה

IN THE STRENGTH OF OUR HISKASHRUS

HA'RAV HA'GAON R. GEDALIA AXELROD,
AV BEIS DIN AND CHABAD RAV OF HAIFA

TRANSLATED BY MICHOEL LEIB DOBRY



The Rebbe's entire demand to live with Moshiach, to feel that we lack Moshiach, is beyond nature. This is not something that is demanded from a beinoni, whose animal soul is the main thing and his G-dly soul is "the second soul." This is a matter for tzaddikim – "I have seen people of stature and they are few in number."

More than thirteen years have passed since the sicha from Chaf-Ches Nissan 5751, known as "the famous sicha," with the demand to "do everything in your ability" to bring the Redemption in actual deed. Every chassid must ask himself: Where are we holding today in relation to this sicha?

The truth is that with each of the Rebbe's mitzva campaigns it can be said that we are doing part of what the Rebbe wants – 50%, 30%, or even 70%. For example, in the T'fillin Campaign, the Rebbe wants that every Jewish male, thirteen years of age and older, should put on t'fillin each weekday. This is

something that is possible to measure, and we can see how many Jews put on t'fillin.

In connection with our discussion, the Rebbe MH"M wants to instill within us the longing and anticipation for Moshiach in such a way that it will be inconceivable to us that Moshiach has not come today, will not come tomorrow – in short, is not coming at this very moment. Every minute without Moshiach is simply unfathomable. The Rebbe wants to bring the world into a situation where it lives with Moshiach in its simplest interpretation. This was his most specific claim – that we aren't

making enough noise about Moshiach, etc.

By what percentage are we holding? We are doing many activities, and making efforts, above and beyond. But to say that chassidim, connected to the Rebbe MH"M are actually in a position to say that Moshiach is coming for certain right now, with no room for anything less – we see that this simply has not happened yet.

* * *

So what are we supposed to do? First of all, there is the universal saying that knowing what ails you is already half the cure. We must know that we are lacking something, something major. Yet, this requires some interpretation. So when we begin to clarify the matter, and try to repair and supplement what is missing, we come to a proper understanding.

When the Baal Shem Tov first revealed himself, one of the main gifts that he gave to the Jewish people was the concept of *hiskashrus*. When a Jew connects to a tzaddik, even if the notion doesn't seem to have any natural relevance to him whatsoever, he

can attain the highest of spiritual levels. Through his *hiskashrus*, a Jew becomes one with the *tzaddik* – “I stand between G-d and you.”

This is the innovation established by the Baal Shem Tov, as continued by all the Rebbeim, i.e., that the lofty level of a *tzaddik* can reach those connected to him in a revealed manner and have the necessary effect.

It is known that all the Rebbeim are descendants of Dovid HaMelech. Thus, the *hiskashrus* to them is also a *hiskashrus* to Moshiach, who brings them all to the level of *tzaddik*.

In the campaign to bring Moshiach, the Rebbe MH”M says that this is only remaining *avoda* in *shlichus*. There can be no question that the Rebbe constantly asked that we live with Moshiach. Therefore, we must ask ourselves: How can it be that so many years have passed and Moshiach has not yet come?

The answer is that the Rebbe’s entire demand to live with Moshiach, to feel that we lack Moshiach, is beyond nature. This is not something that is demanded from a “*beinoni*” of *Tanya*, whose animal soul is the main thing and his G-dly soul is “the second soul.” This is a matter for *tzaddikim* – “I have seen people of stature and they are few in number.”

The Rebbe asks all of us to be “people of stature.” It is explained in *Tanya*, Chapter 14, that for a Jew to truly desire the unity of G-d and His Sh’china, this is something that is not relevant to everyone, just to *tzaddikim*, “people of stature.” Nevertheless, we should not refrain from following this approach. Every Jew must be involved in it, since to a certain extent, it does have relevance to every one of us.

Moreover, the Rebbe MH”M’s wish is that everyone should want to raise the Sh’china from the dust, and to make the greatest possible “*shturem*,” to the point that we can’t live without the fulfillment of this desire. The Rebbe teaches us that we are living in a unique time, in an atmosphere where the light of Moshiach shines. The spirit of Moshiach is hovering... In our

the Rebbe’s entire demand to live with Moshiach, to feel that we lack Moshiach, is beyond nature. This is not something that is demanded from a “beinoni” of Tanya, whose animal soul is the main thing and his G-dly soul is “the second soul.” This is a matter for tzaddikim.

generation, the Rebbe told *chassidim*, we are all *shluchim*. We can unite ourselves with Moshiach, with the Rebbe, to attain the loftiest levels, and thus, to live with Moshiach and the Redemption. The Rebbe MH”M says in the *sicha* from *Shabbos Parshas Emor 5751* that today every Jew can be a *tzaddik* (the concept of “Your nation is entirely righteous” revealed).

From the Rebbe MH”M’s point of view, our generation is the highest, as it is charged with drawing the Sh’china down to this world. We only have to believe faithfully that we have been entrusted with a special mission, the likes of which has never been placed before any previous generation. We must breathe the air of Moshiach. The Rebbe says that this is more than just “the days of Moshiach,” as it is impossible to live without air. Similarly, it is impossible to live without Moshiach! We must remember that the Rebbe breathes the air of Moshiach into us – to live without this is simply not possible.

How do we reach such a level?

This cannot be attained within the limits of nature. The only way is through *hiskashrus* to the Rebbe MH”M. Through this *hiskashrus*, we can receive from him the spiritual levels at which he wants us to live, where it is impossible to exist without Moshiach.

Each one of us has a feeling towards the Rebbe. It is incumbent upon us to develop this feeling, to live with the Rebbe. Our entire lives must revolve around the Rebbe. Then, we can live with Moshiach as the Rebbe wants.

In such a situation, we must detach ourselves from the dictates of nature. Naturally, we have to live according to nature in those matters necessary for our physical existence. However, beyond this, we live only with the Rebbe MH”M. When we live and truly connect with the Rebbe, we receive the hidden strengths within us, strengths that we would not attain on our own. Thus, we have the privilege to actualize the will of the Rebbe to live with Moshiach, and to bring the Redemption down to this physical world, *mamash*.

THE GAON AND KABBALIST: RABBI MORDECHAI ELIYAHU SHLITA

From Shemen Sasson Meichaveirecha

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



PART 2

The *gaon shlita* expressed his deep feelings [for the Rebbe] on many subsequent occasions.

CONSTANTLY IN THE SPIRITUAL REALMS

“My most recent visit to the Rebbe took place between the two redemptions of Purim and Pesach. Indeed, most of our conversation focused on the subject of redemption . . . This was my second visit to the Rebbe *shlita*, and close two years had elapsed since my first visit. I must point out that the teaching of our Sages, ‘Torah scholars – the older they gate, the clearer their mind becomes,’ was something that we saw vividly by the Rebbe *shlita*.

“Though it was very late at night, the Rebbe was unbelievably alert. We saw that he is constantly in the spiritual realms. We saw how the whole Torah, quite literally – the Talmud, codes, *Agada*, *Midrash*, and Kabbala, indeed the entire Torah, literally – was spread out before him in a very clear manner. There is no need to mention our respect and esteem for the Rebbe, but – bless G-d, every visit brings greater closeness. (Interview with Kfar Chabad Magazine, Sivan 5746 / June-July 1986, issue # 244.)

NOT OF THE SONS OF MAN

“No less impressive than his incredible Torah knowledge was the feeling of holiness he conveyed. As we were sitting there with him, we again felt that we were sitting in a holy chamber, with someone who is

I must point out that the teaching of our Sages, ‘Torah scholars – the older they gate, the clearer their mind becomes,’ was something that we saw vividly by the Rebbe shlita.

surrounded by intense and radiating holiness. Sitting with him, one experiences vividly the Talmudic saying, “He is not of the sons of Man.” In addition, one notices his great concern for the entire Jewish nation. This is not a concern that is limited to

some specific group. Rather, [the Rebbe] is a “all-inclusive man” in the deepest sense of the word . . . Whatever he does, he does on a massive scale . . . and out of concern for the entire Jewish People in every part of world. Fortunate is the generation that has the Rebbe *shlita* as its leader.

THE SOUL OF MOSHE RABBEINU

“The great *Admur*, the mighty *gaon* in *Shas*,¹ *Poskim* and Kabbala, the *Admur* of Lubavitch *shlita*, may G-d send him a complete recovery and good health. Anyone who comes into contact with him sees before him an angel of the L-rd of Hosts, and draws from him holiness and awe of Heaven. He is the one who disseminates Torah and awe of Heaven throughout the entire world, even in the most remote places. One who speaks with him is astounded by the scope of his knowledge and the intensity of his brilliance in *Shas*, Kabbala, and the codes of law. One has to acknowledge that he is a great soul, the soul of Moshe Rabbeinu.” (*Siyum HaRambam* 5746 (1985-6))

IN THE SEA OF TALMUD

“[The Sages say], ‘Torah scholars, the older they gate, the clearer their mind

becomes.' I sat by the Rebbe *shlita* for a few hours . . . I experienced his greatness and the immense scope of his knowledge – it is unmatched . . . I was astounded by his awesome memory and encyclopedic knowledge, which encompasses the entire *Pardes*² of Torah – i.e., the basic, allegorical, expository, esoteric, and halachic dimensions of Torah. **He navigates the sea of Talmud, and it is as though [its teachings] are contained in his pocket, as though he just learnt the subject matter this very moment!** In a clear, logical manner, he jumps from *Zevachim* to *Menachos*, and so on. We spoke of some very complex subjects – I have never come across such incredible logic and such an amazing ability to explain things.” (Interview with *Kfar Chabad Magazine*, issue 283, in honor of 11 Nissan, 5747 / April 10, 1947.)

“The last time Rabbi Eliyahu came back from New York, he told me with open enthusiasm about his meeting with the Rebbe *shlita*. During the course of the years, various questions in halacha and other aspects of Torah had collected in his mind . . . He told me that he was bothered by these questioned until he came to the Rebbe. In his conversations with the Rebbe, he articulated his questions, and the Rebbe, displaying immediate and thorough familiarity with each of the subjects raised, explained them in a very simple fashion. To quote [Rabbi Eliyahu]: ‘It appeared as though the Rebbe had just reviewed the material under discussion. He had an astounding command of the subject matter. All of a sudden, the difficulties disappeared. The Rebbe’s brilliance³ is awesome, astonishing.’ Regarding the Rebbe’s holiness in general, [Rabbi Eliyahu] could find no words to describe it. (Rabbi Tzuriel Buvlil, *Kfar Chabad Magazine* issue # 616.)

BREADTH & DEPTH IN ONE

Some people are very knowledgeable, very informed. But that does not mean they are deep

thinkers. It is very unusual to come across someone, who in addition to having encyclopedic knowledge is also a profound thinker. Moreover, someone like the Rebbe, who is proficient in all of the Talmud, halacha, and Kabbala – from the Zohar to the Arizal to the latest authorities – and not just superficially, but in great depth – is not only rare, he is supernatural.

You might say, “Well, he sits and learns all day, and invests all his energy in it.” Such a person is also rare. But with the Rebbe, that is not even the case. Rather, the burden of



the entire nation – all over the world – lies upon his shoulders from morning to evening, and, all day long, he is busy with charity and kindness.⁴ Master of the Universe! When does he possibly have the time to learn, and to develop such incredible and extraordinary insights? Clearly, this is not natural – he has an extraordinarily holy soul. It no longer surprises me that his chassidim and his shluchim travel to every part of the world, to the most remote places, following his instructions with real self-sacrifice.

HOLY SOUL

I felt in him an exceptionally holy soul – not an individual soul, but the comprehensive⁵ soul of the entire Jewish people. I know of no [other] Torah giant whose concern extends, quite literally, to the whole of the Jewish nation, and not just a specific group or community. I once jokingly asked, ‘What connection does a Russian Jew living in Brooklyn have with Jews of Casablanca, Morocco?’ But the fact is that the shluchim the Rebbe sent there transformed the face of Moroccan Jewry, and produced a generation of rabbis.

“About two months ago, I met with a group of rabbis in the town of Menachemyah. There was a community of Sephardim there, all of whom had learnt in the Chabad yeshivos of Morocco. This had caused a tremendous transformation in Morocco. What connection does [the Rebbe] have with them? How did he reach them? He accomplished these wonders through his shluchim! His all-inclusive, holy soul is concerned about every Jewish community and group. He sends his shluchim to every far-flung place.

“I was once in a very remote area, and I was amazed at the fact that the shliach there could live in such a place. I wouldn’t be able to live there for even a moment! The shliach, however, has an instruction from the Rebbe, and this fortifies him. I was in Caracas, Venezuela, and there too I was amazed by the shliach and his yeshiva, and everything they are accomplishing there. (Ibid.)

EXTRAORDINARY CLARITY

“Without a doubt, he has the soul of the generation, the soul of the entire Jewish people. He is concerned about each and every [Jew in the world.] Their [well-being] matters to him, it is important to him. What I found very interesting was that he was aware of even the minutest details of events taking place in the land of Israel . . . He knows exactly what’s going on in every

part of the world, as though he lives in that particular country and city. And he directs his shluchim around the world accordingly. He knew, for example, that in a certain place in Israel there is a problem with the *mikveh* that needs to be rectified. His clarity is extraordinary. Whatever he talks about, he explains in a very clear fashion. He has no uncertainty. He knows exactly what he wants, and he says what he wants in a very clear fashion. (Ibid.)

THE COMPREHENSIVE SOUL OF THE JEWISH PEOPLE

The *Admur shlita* of Chabad is brilliant, great, holy, righteous and devout. He is incredibly proficient in all aspects of Torah, on all levels – basic, kabbalistic, allegorical, esoteric; no secret escapes him. There are rabbis of congregations, rabbis of cities, and rabbis still greater. Then there is the all-inclusive rabbi. The soul of the *Admur shlita* of Chabad is all-inclusive. He is the comprehensive soul of the entire Jewish people, and all must honor him.

“I merited meeting the *Admur shlita*. I saw his brilliance, his erudition, the depth of his understanding, the breadth of his knowledge, the awe of Heaven on his face. But above all, I saw his humility . . . the Rebbe *shlita*, who sacrifices himself on behalf of the Jewish nation, and concerns himself with the entire Jewish nation. Wherever one finds light illuminating the darkness, one immediately discerns the imprint and the shluchim of the *Admur* of Chabad *shlita*.

“HIS HEAD IS FINEST GOLD”

“Gentleman, *his head is paz* [finest gold] – i.e., this evening we are celebrating the eighty-seventh year (*paz*⁶) of the glory and majesty of our generation; the great *gaon*, *tzaddik* and *chassid*; the righteous one, pious one, and devout one; the one who is holy as

an angel of the L-rd of Hosts; no secret escapes him; he is entirely proficient, and astoundingly brilliant in all of *Pardes*; the *gaon*, His Honor, the *Admur shlita*. ‘*His head is finest gold*’ . . . Whoever saw him, whoever knows him, whoever spoke to him, whoever was fortunate enough to sit with him, knows that “his head is finest gold” – i.e., his mind is superhuman . . . pure, lucid, clear, luminous. (11 Nissan farbrengen, Kfar Chabad 5749 / April 16, 1989.)

“Moreover, *‘k’vutzosav taltalim’* [his locks (of hair) are wavy] – i.e., mounds of halachos, customs, and practices. His locks extend from one end of the world to the other end of the world. Wherever there is a Chabad shliach, you know



there is a *mikva* there; you know there is a *minyan* there; you know there is a *shul* there; that there is halacha there; that there is Torah study there; that there is kindness there. If one considers the Rebbe *shlita*’s *s’farim*, his *sichos* – they are all filled with holiness, purity, awe of Heaven, and the strength and majesty of Torah.

“Even his *‘k’vutzosav’* – i.e., the small letters of his footnotes on the bottom [of the pages of his *s’farim*] – reveal the Rebbe’s immense brilliance. He is able to compile so many *s’farim*, and to say new, and incredibly profound Torah insights every year on the weekly portion . . . all of which are “set on sockets of finest gold.” (Ibid.)

BLACK AS A RAVEN

“*Black as a raven*’ – i.e., he studies Torah in the [darkness of?] early morning and the [darkness of?] late night. His room is simple, modest, with a simple chair, and a simple bed. I do not when he eats or sleeps . . . He devotes himself to holiness and awe of Heaven, both by day and by night, without distinction . . . Fortunate is the generation that has in it a *tzaddik* like him. Fortunate are you who are connected to him with thick ropes, with knots of love . . . Fortunate are his servants, who cleave to the Holy of Holies, who cleave to the angel of the L-rd of Hosts . . .

“I extend my blessings to the *Admur shlita*. I extend my blessings to his shluchim all around the world. Continue on with greater power and strength, and do not be embarrassed by those who mock you. Do not be intimidated by anyone in the world . . . I extend my blessings to him. “*They will be fruitful in old age, vigorous and fresh they will be.*” May he continue to be fruitful, may he continue to teach, may he continue to lead.” (ibid.)

(To be continued.)

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NOTES:

- 1 I.e., the entire Talmud.
- 2 “*Pardes*,” which means “orchard” is also an acronym of the words *Pshat*, *Remez*, *Drush*, *Sod*, the four dimensions of Torah.
- 3 *Gaonos*.
- 4 *Tzedaka* and *Chesed*.
- 5 *Neshama Klallis*.
- 6 In the Hebrew, the number eighty-seven is represented by the letters *Pey* and *Zayin*, which, together, spell the word “*paz*.”
- 7 This is the basic meaning. However, “*taltalim*” is etymologically related to the “*tel*, *telim*” meaning “mound, mounds,” and “*kvutzosav*” is related to “*katzeh*,” meaning “end.”

NOT TO BE TAMPERED WITH

*A compilation of stories told by Rabbi Leibel Groner
at a chassidic farbrengen. (Free translation)*

CRAZY ABOUT MOSHIACH

A non-Lubavitcher chassid would visit 770 from time to time and learn upstairs, near the entrance to *Gan Eden HaTachton*, in order to be personally greeted by the Rebbe with a “good evening,” and the like.

One time, the Rebbe opened the door to his room and suddenly turned around to me and asked me to call that chassid. I thought the Rebbe wanted him to come in for a *yechidus*.

While the Rebbe stood in the doorway, he addressed the chassid and said, “The world says I am crazy about Moshiach – and they’re right,” and concluded with “good evening.”

THE POWER OF A LOOK

Once a non-religious girl and boy walked into the secretaries’ office and said that they heard that before getting engaged people write to the Rebbe to ask for a blessing. They wanted to do the same.

The boy, who had never seen the Rebbe, asked when he could see the Rebbe. One of the chassidim told him that in a little while the Rebbe would go out to daven Maariv, and he could see the Rebbe then.

There were times when the Rebbe walked through the hall and went

straight to the small *zal* without looking around, while other times he scanned the bystanders. This time, the Rebbe looked at the boy. Even after entering the room, seconds before they closed the door to the *zal*, the Rebbe turned around and looked at him again.

Then the boy walked to the corridor, and asked those standing there for a *siddur* and began davening. Afterwards, he went outside to meet the girl he had come with. The person who had brought them to 770 and accompanied the boy in his praying, told the girl that the boy had just davened Maariv. She couldn’t believe it and said, “Who knows when the last time you prayed was...”

The boy was abashed and he explained, “The Rebbe’s gazing at me inspired me tremendously, and I decided to do what the Rebbe was doing. That’s why I davened Maariv. I also committed to having a religious home.”

The girl, his fiancée-to-be, didn’t immediately grasp what he was saying, but he explained that this was a condition to their getting married.

Today, they run a proper Jewish home.

WHEN THE REBBE WAITED AT THE EYE DOCTOR

In 5752, the Rebbe told me that he wasn’t seeing the small letters in the Gemara clearly. I called an eye doctor and after he examined the Rebbe’s eyes, he increased the prescription in the Rebbe’s glasses.

Some time later, the Rebbe told me that he was still not seeing clearly. I called the eye doctor again but the doctor said that he needed to do an exam with an instrument that he had at his office which couldn’t be brought to the Rebbe. He added that he was willing to conduct the exam at a time when nobody else would be there.

So the Rebbe went to his office, and the doctor put some drops into the Rebbe’s eyes to dilate the pupils. Then they had to wait 15 minutes for the drops to take effect. At this point, the doctor asked the Rebbe whether he could ask a question, and the Rebbe said he could.

The doctor asked, “How is it that after everything Chabad has accomplished in the world, as I see in my travels (the doctor is also a very involved communal figure who is often invited to other countries of the world), that Moshiach has still not come?”



The Rebbe smiled broadly and answered, “I have the same question, but apparently there’s a little left to do (and the Rebbe motioned with his hand) to fill the cup. This is why, whenever I speak to the chassidim, I urge them to do a bit more. I don’t let my chassidim sleep.”

LIKE EVERYBODY ELSE

In the early years there was a Jew whom the Rebbe told he could come for yechidus whenever he liked. The man did so for a number of years.

One night I saw him waiting to enter for yechidus like anybody else. I was a bit surprised and then Rabbi Chadakov told me that the Rebbe said to tell the man that he should write himself down on the list in order to feel how a chassid enters for yechidus.

THE REBBE WAS HAPPY ABOUT THE DEFICIT

At one of the dinners for Tomchei T’mimim, the askanim had

“There are times of concealment, and then it’s forbidden to interfere. Likewise, there are times of revelation and then too, it is forbidden to interfere. Now is a time of revelation and it should not be tampered with.”

a yechidus in which they told the Rebbe about the yeshiva’s financial woes and the large deficit. Hearing this, the Rebbe smiled.

One of the askanim was taken aback by this, and when the Rebbe saw his surprise he said, “I am very happy that there’s a deficit, because a sign of life is when something grows. When you say the mosad has a deficit, it’s a sign that it’s alive and expanding.”

FARBRENGING IN THE RAIN

One Sukkos, when the Rebbe farbrenged in the sukka, it poured. Whoever watched the Rebbe saw no change whatsoever for the Rebbe continued to farbreng as though it wasn’t raining. Every so often, someone on the side suggested that the Rebbe put on a coat, but the Rebbe ignored them.

Only at the very end of the

farbrengen, before the bentching, after one of the women said, "We want a healthy Rebbe," did the Rebbe put on a coat.

HOW CAN WE SPEAK?

On Shabbos 12 Tammuz 5709 (1949, during the nesius of the Rebbe Rayatz), the Rebbe farbrenged with the chassidim, saying, "How can we speak when the Rebbe [Rayatz] is with us? But we have no choice. We must farbreng. Since the Rebbe is davening now, he will elevate what is necessary, and what is unnecessary he will leave here."

HE STILL REMEMBERED

A woman came for yechidus, and at the end of the yechidus, when she was leaving, the Rebbe asked her, "What's happening with your leg?"

At first, she didn't know what the Rebbe was referring to, but then she recalled how a few months earlier she had broken her leg and her husband mentioned this in a letter to the Rebbe. She had forgotten about it, but the Rebbe, after such a long time, still remembered her injury.

THE REBBE REVEALED WHEN THE TIME OF REVELATION IS

On Hoshana Rabba 5739, when the Rebbe distributed lekach, some of Anash decided to stop the line after an hour and a half, since the Rebbe had had a heart attack the year before on Shmini Atzeres. When people stopped coming, the Rebbe waited in vain for new people to arrive. Then he said, "There are times of concealment, and then it's forbidden to interfere. Likewise, there are times of revelation and then too, it is forbidden to interfere. Now is a time of revelation and it should not be tampered with." And the Rebbe instructed that people be

allowed to pass by for lekach.

IT IS AN AUSPICIOUS TIME ABOVE

Once, when I was in the Rebbe's room, the Rebbe said to me:

"It is an auspicious time Above now and they pour forth (and the Rebbe motioned from above downwards with his hand) without limit. We merely need to place a dish in order that the hashpaa not pour out and go to waste ch'v."

The askanim had a yechidus in which they told the Rebbe about the yeshiva's financial woes and the large deficit. Hearing this, the Rebbe smiled. One of the askanim was taken aback by this...

TREMENDOUS SENSITIVITY

One year, there were 1500 people on the list for a private yechidus in Tishrei! The days for yechidus were Tuesday and Wednesday nights. On Tuesday, yechidus took place from 8 at night until 10 in the morning. I said to the Rebbe that perhaps we should postpone the Wednesday night yechiduyos to Thursday night to protect the Rebbe's health.

The Rebbe said, "If we postpone the yechiduyos, then the Jews from

Eretz Yisroel and Europe will have to stay until after Shabbos since they cannot leave on Erev Shabbos. They won't be with their families on Shabbos and will also lose a day of work, since Sunday is a workday in Eretz Yisroel, and it will all be because of me... Better leave it for Wednesday night, as usual."

The Rebbe received people for yechidus on Wednesday night until 11:30 Thursday morning.

TILL THE LAST DROP OF BLOOD

In order to explain what yechidus means to a Rebbe, let me share the following story:

In 5711 (1951), when Rebbetzin Nechama Dina learned that yechidus took place from 8 in the evening until 5 in the morning, she called for three elder chassidim: Rabbi Shmuel Levitin, Rabbi Shlomo Aharon Kazarnovsky, and Rabbi Eliyahu Simpson, and said to them, "You shed blood! I heard from my father-in-law (the Rebbe Rashab) that when the Rebbe accepts people for yechidus he gives until his last drop of blood. I don't know what will happen to my son-in-law if yechiduyos continue this way."

WHY DID THE REBBE WANT TO ABOLISH YECHIDUS?

The Rebbe Rayatz once said to his secretary, Rabbi Eliyahu Simpson, that he wants to stop yechidus since the point of yechiduyos is spiritual matters and questions about material things were asked in passing, but now, most of the people entering for yechidus asked only about material things.

The Rebbe didn't actually stop yechidus, and this was because of the initiative taken by the mashpia R' Shmuel Levitin, who organized a group of fifteen bachurim to enter for yechidus and ask solely about



spiritual matters.

WHILE READING THE NAMES

The Rebbe once said to me that he heard from his father-in-law (the Rebbe Rayatz) that from time to time his father (the Rebbe Rashab) would leaf through the names of chassidim and sometimes he would pause and linger over certain names.

I asked, said the Rebbe Rayatz, why did he occasionally pause? My father answered, “As I read the names, I think of the chassid and his entire family, and when one of them needs a specific yeshua, I stop at his name and pray for an improvement in his situation.”

A GENERAL LETTER DIRECTED AT INDIVIDUALS

A person wrote to the Rebbe complaining that he hadn’t received any answers from the Rebbe in two

years, and he requested a tikkun so he would merit a response.

The Rebbe replied by circling the words, “in two years,” and made an arrow to the top of the page where he wrote, “I already answered you three times in the last two years in my general letters [letters written to the public at large].”

INCOMPARABLE

One Simchas Torah, when they sold the p’sukim to benefit Machne Israel and Merkas L’Inyanei Chinuch, some wealthy people approached the gabbaim of 770 and asked them to tell the Rebbe that they were ready to give whatever amount the Rebbe told them.

When this was repeated to the Rebbe, the Rebbe answered, “My aspirations are far greater than they think, and I don’t believe that they are ready to give according to my aspirations, so better they shouldn’t ask.”

However, after the massacre in Kfar Chabad in 5716 (1956), the Rebbe said at a farbrengen that the system at the appeal would be that each person would write down the amount he would give, along with his name. Then the Rebbe would review the notes and if there were people who didn’t pledge enough, he would tell them how much to add.

There was one person about whom the Rebbe said, “He intuited what I had in mind,” and this was Rabbi Michael Teitelbaum.

HOW MANY THINGS DID THE REBBE WANT TO TELL US?

The famous mashpia Rabbi Nissan Nemenov always asked to be allowed in last for yechidus so he could prepare himself properly. One time, he left yechidus with a red face. He called me aside and said, “I must tell you what just happened. I told the Rebbe that there are

instructions from the Rebbeim not to change the structure of Tomchei T'mimim and its demands, yet the bachurim learning today come from various places and are not always receptive to the ideas of iskafia and is'hafcha, etc. If so, what was the point in talking to them about these concepts?

"The Rebbe answered, 'You have to learn from me. When I plan on asking the tzibbur something, I first figure out whether they can do at least 50% of what I'll ask them, and then I speak about it; otherwise, I don't talk about it.'

"Just imagine how many things the Rebbe wanted to tell us!"

HOW MUCH DOES THE REBBE DEMAND OF HIMSELF?

I myself once had a yechidus in the course of which the Rebbe told me something I didn't think I could do. The way a yechidus went was the Rebbe would answer questions while looking at the note he was holding. The Rebbe looked at me and as though reading my thoughts he said, "I demand ten times more of myself."


SO THEY SHOULDN'T BE EMBARRASSED

In 5713 (1953), Rabbi Peretz Motchkin came to the Rebbe for the first time. Before his yechidus, we asked him to farbreng with us. R'

Peretz did so for hours, until morning.

One of the things he told us he heard from the mashpia R' Shmuel Grunem about those who had yechidus with the Rebbe Rashab and asked for tikkunim for things that needed correcting, and how the Rebbe told them to say T'hillim, to learn some chapters of *Tanya*, and to give some coins to tz'daka.

R' Shmuel asked them: "Do you think that by saying a few chapters and giving a few coins, they fix things up?! Fools! The Rebbe takes their tikkun upon himself, but he includes them so it shouldn't be 'bread of shame' (i.e. entirely unearned)."




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WHY DID THE REBBE SEND \$100?

BY NOSSON AVROHOM

I heard the following incredible story from Mrs. Esther Tzadok, someone who is active in “spreading the wellsprings” in Ramat Amidar in Ramat Gan:

“This story happened over a decade ago. New neighbors moved into our building, a religious family with a Sephardic background that affiliated with the Litvish groups in the city.

“A short while later I had the opportunity of being in their home and was amazed to see a large picture of the Rebbe MH”M hanging next to several smaller pictures of Litvish g’dolim.

“At first it didn’t register, but the second and third times I visited I saw how the mother of the family expressed high regard for Chabad and the Rebbe. I asked her why she had a picture of the Rebbe. She was used to this question and she said, ‘The Lubavitcher Rebbe is a giant of giants, unique in the generation. That picture, in that size, hangs in many of my relatives’ homes as well.’”

And she told me her story:

“My older brother always had a knack for business. At some point he began marketing and exporting raw materials. He was successful and made a lot of money.

“Then, out of the blue, he began to experience business problems. The number of orders dwindled and

the business was going downhill. At first, he thought it was temporary, but when the situation continued to quickly deteriorate, and creditors began knocking at the door of his house, he realized things were really bad. The wheel had turned and he was losing everything he owned. If that wasn’t enough, his health began to deteriorate.

“He complained to one of his friends about what was going on and his friend said that he had heard

“He cried as he went over to the bookcase to make sure he wasn’t dreaming. The letter was still in the book.”

about the Lubavitcher Rebbe and his ability to do miracles. He suggested that my brother contact the Rebbe and ask for a bracha.

“Although my brother wasn’t religious, that very night he sat down and wrote a long letter to the Rebbe. At the end of the letter he wrote, ‘Rebbe, I don’t know you, but if you are really as great as they say you are, you must help me!’

“An important phone call interrupted him and he put the letter

in a book that was lying on the table. When he finished the call, he got busy with other things.

“One day went by, and then another, and the letter remained in the book. A few days later when he wanted to mail the letter, he didn’t know the address to send it to, and he promised himself that that he would find the address the next day and mail the letter.

“The next morning, on his way out of the house, he checked his mailbox and to his surprise, there was a letter from New York. To his amazement, the letter was written by the Lubavitcher Rebbe, and it included a \$100 bill. The Rebbe blessed him with spiritual and material happiness and included the hundred dollar bill to start him off.

“He stood there transfixed. All he could think was, ‘But I didn’t mail the letter to the Rebbe! How does he know me and my problems?’

“He cried as he went over to the bookcase to make sure he wasn’t dreaming. The letter was still in the book.

“Time went by and his financial situation improved in a supernatural way. Business quickly picked up and he returned to his former status.

“This is why some of our family, including ourselves, did t’shuva. Now you understand why the Rebbe’s picture is the most prominent on our wall.”

IN CYPRUS - YOU CAN GET MORE THAN COCA COLA...

BY CHANIE NUSSBAUM

*This article is not about a longtime shlichus but about a brand-new shlichus. * It's the story of Mrs. Shaindel Raskin who, along with her husband and four children, moved to Cyprus before Purim. * Cyprus is an island divided between Greece and Turkey, which has few Jewish residents but many Israeli tourists. * An interview with Mrs. Raskin about what it has been like on her new shlichus, the challenges and the successes.*

Shaindy and her family, her husband Zev Raskin and their four children, moved to Cyprus two months ago on shlichus. Cyprus is a beautiful island with narrow streets and palm trees, but it's a spiritual desert.

The Raskins are quite young, but they have put Chabad on the map in Cyprus. Shaindy attended Bais Yaakov HaYashan Yiddish in Yerushalayim, went on to seminary in South Africa and Toronto, and after she married lived in Nachalas Har Chabad in Kiryat Malachi. Two months ago, she packed up and moved to an entirely different sort of life in Cyprus.

In Cyprus there is no terror, no crime. The cars and houses are unlocked. The Raskins opened a Chabad house in Larnaca, a port city, which will cater to the spiritual needs of tourists and will demonstrate that in Cyprus too, there's not only Coca Cola but a Chabad presence.

This article focuses on the challenges in starting a new shlichus. I hope that it will serve to encourage other young shluchos who are also just starting out.

FROM NACHALA TO CYPRUS

"After we married we lived in Nachalas Har Chabad, where our four

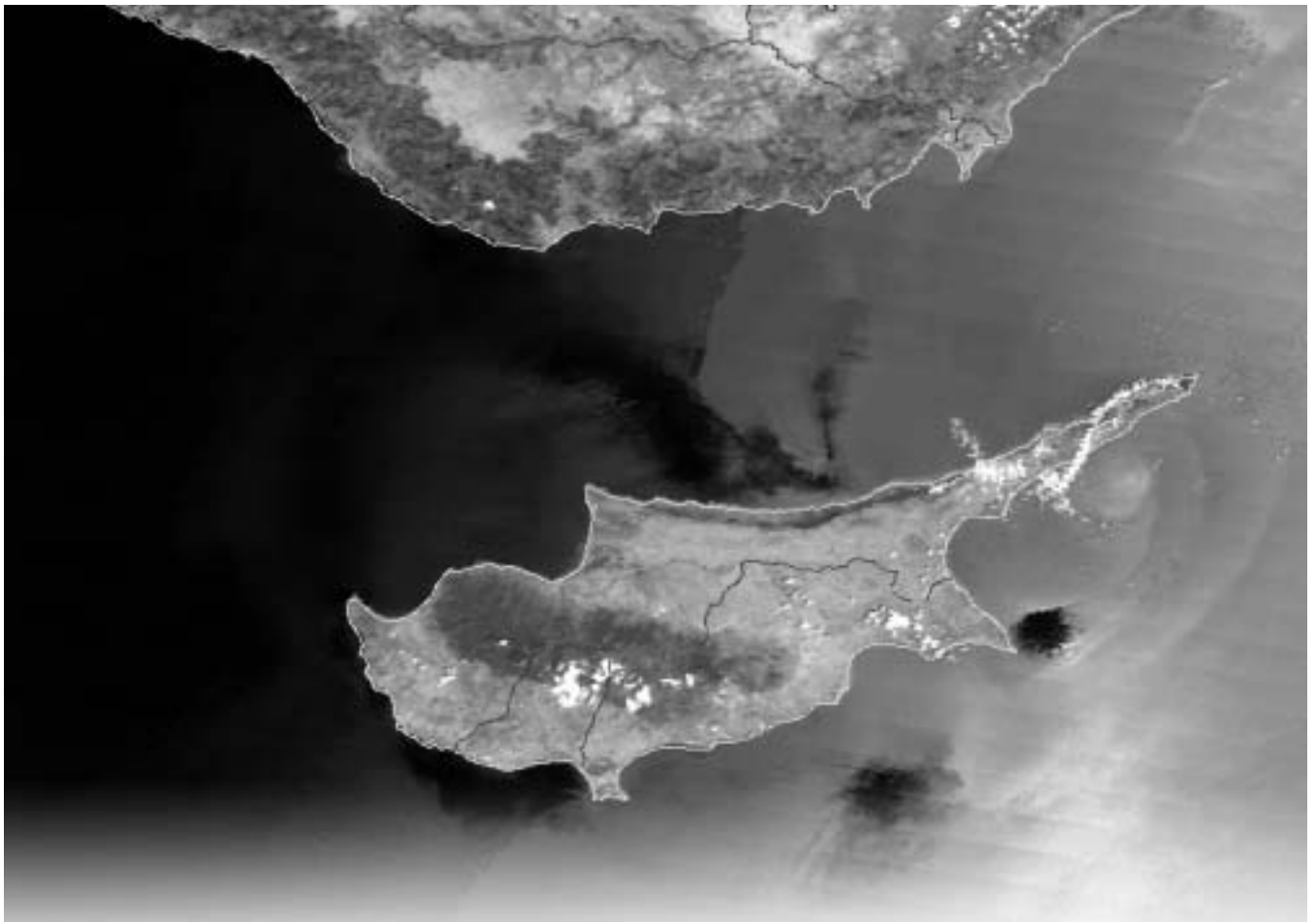
children were born," begins Mrs. Shaindy Raskin. "It wasn't easy to leave the warmth of the Chabad community. We were well-ensconced from a spiritual perspective as well as a material perspective. My husband managed the Lev Ashdod mall and made a nice living, but we left it all and arrived here to start from scratch.

"Our first project here in Cyprus took place a year ago on Pesach, before we moved here. Over the course of the last year, my husband went back and forth from Eretz Yisroel to Cyprus a number of times, paving the way and beginning some outreach efforts.

"We arrived here two weeks before Purim. We settled in, though with the hope that it wouldn't be for long, because we have been promised that the Geula is imminent.

"When we left Eretz Yisroel two months ago, we left with an enormous amount of luggage. We arrived at the airport with a few hundred kilos over our allotment. All we could do is pray that they would allow us to take it all and we wouldn't be forced to leave some of it behind. We needed all of it in Cyprus!

"Suddenly, one of the officials sitting at a counter called us, 'Hey, ha'Rabbi M'Lubavitch, please come over here!'



“When we nervously went over to him, he allowed everything to go through without a murmur. We have no explanation for this except for the fact that the m’shaleiach accompanied us from the very start, and continues

to accompany us.

“Cyprus is a three-quarters of an hour flight from Eretz Yisroel. It is located between Eretz Yisroel and the Greek isles. Cyprus is divided between Greece and Turkey, with the

larger part belonging to Greece. We live on the Greek side since it has more Jews.”

How many Jews live in Cyprus?

“At the embassy they have 300 Jews listed, but we believe there are more. The Jews here are dispersed throughout the island. There is no organized Jewish community. There are three Israeli companies here that have Israeli employees. We still haven’t met all the Jews, but they appear all the time and we try to gather the sparks and ignite them.

“Cyprus is popular with Israeli tourists, especially in the summer. There are still British army camps here (remembered in infamy from the days when the British interred Jewish refugees in these camps), with some Jewish soldiers. After World War II, many Jews moved here but most of them have left by now.”



Zev Raskin presenting the mayor of Larnaca with a menorah

For many Israelis, Cyprus is the ideal location for a civil marriage.

“Yes, many Israelis come here for a civil marriage, but it’s not just them. Cyprus is a haven for people who want to run away from their responsibilities.

“When my husband first started working here a year ago, he met a Jew who innocently told him that he had come to Cyprus for a ‘quiet wedding,’ as he put it. My husband asked him, ‘And why don’t you think you deserve a respectable wedding?’ and referred him to a rav outside of Eretz Yisroel (because the man was afraid of getting married there), and this Jewish couple was saved.”

How did you pick Cyprus as your shlichus?

“We wanted to go on shlichus to a new location where Chabad did not have a presence. It wasn’t easy to find a place like this, but in the end, here we are.

“There’s not a single shul on the entire island, neither the Greek nor the Turkish side; not even an ancient shul that once-upon-a-time served the Jews here. The shul we have today is the one we opened on the first floor of our home.

“Baruch Hashem, we have a minyan every Shabbos. After the davening, about thirty people stay for the meal. Some of them already feel at home with us.

“We also have a seifer Torah. The Israeli embassy always had a Torah, but when a long time passed and nobody used it, they were ready to send it back to Eretz Yisroel. But one local Jew refused to allow the country to be without a single Torah, and he personally paid to keep the Torah here in Cyprus. When we arrived, the Torah was finally put to use.

“Our first project here was making Purim and Pesach, and baruch Hashem, we were very successful. It was moving to see people so far from Yiddishkeit, taking such an interest in

“We wanted to go on shlichus to a new location where Chabad did not have a presence. It wasn’t easy to find a place like this, but in the end, here we are.”

Yiddishkeit. Besides the two public s’darim that we made, people also made their own s’darim, which is unprecedented here. There were people who ordered matzos, wine, etc., from us. Those familiar with Cyprus know how unbelievable this is.

“We anticipated a quiet Shabbos for the Shabbos after Pesach, especially after all the hoopla throughout Yom Tov. Just after candle-lighting, three Jews knocked on the door. A few minutes later, more Jews showed up. It was our nicest Shabbos,

and it taught me a lesson – that when you’re on shlichus, there’s no vacation; the work is non-stop.

“One of our guests, who came before sunset, lit candles for the first time in her life. She was very moved by the experience.”

* * *

Despite the short amount of time the Raskins have been in Cyprus, they have enjoyed quite a bit of success. Lily S. is a woman over 80 who lives on the Turkish side of the island. She married a gentile and has a son and daughter.

“A year ago, on Pesach, when my husband started working here, we sent two bachurim to make house calls. They visited Lily and brought her a mezuzah. She was overcome by the gift and said that since she had married, she hadn’t seen any Jews. She remembered what a mezuzah is. She asked them to bring her candles so she could light them the following Erev Shabbos.

“Since we’ve moved here, she comes every Erev Shabbos to light candles at the Chabad house, and is showing a great interest in Judaism.

A ROLE MODEL FOR ANASH

Mrs. Rochel Farkash of Yerushalayim, Shaindy’s mother, relates:

After Pesach, I visited my daughter and son-in-law for a few days. It was a year after I had opened up a volume of *Igros Kodesh*. I was hesitant about going. I wanted to visit my daughter and see how they were doing. However, leaving Eretz Yisroel in order to do that is not a mitzva, so I vacillated.

I decided to ask the Rebbe and the answer I opened to said: **I have received your letter... Yehi ratzon that you will go out on similar visits...and you should be successful and serve as a role model for other Anash, who will see and do likewise...in a way that increases warmth and light in a manner of “tofeiach al m’nas l’hatfiach” (to moisten in a way that moistens others).**

I knew that the Rebbe wants us to encourage the shluchim, especially those first starting out. I visited Cyprus and was so impressed by the work of the adults and even of the children, who grew up so fast.

Halevai that we have Geula already, because we are doing the Rebbe’s ratzon!



Zev Raskin putting t'fillin on visitors to the Chabad house



Lighting the Chanuka menorah in Cyprus



The Chabad house of Cyprus

The first floor contains the shul and is the center of operations.
The Raskins live on the second floor.

“Last week, I organized an evening for women in honor of Rosh Chodesh Iyar. Lily was thrilled. She said that she didn’t believe she would ever find other Jewish women on the island, and she demanded more meetings of this sort, saying that being connected is so important here, especially when people are scattered throughout the island.

“There’s a Jewish couple who lives here who, when they heard about us, immediately came and asked for matzos for Pesach. We helped them obtain whatever they needed for Pesach. This week they called and said they want to begin importing meat from Eretz Yisroel, like we do, because they want to keep kosher. They also did not forget to ask when to light Shabbos candles.

“One of the Israelis who lives here began keeping taharas ha’mishpacha (despite the hardships of doing so here)!

“The children have also gotten involved in shlichus work. There is an old man, an Israeli, who is living here for many years. He comes and visits us now and then, but he refused to wear a yarmulke or to put on t’fillin.

“One day, my five-year-old innocently asked him, ‘Why don’t you have a kippa?’ The man quickly put a kippa on his head and said, ‘I can’t handle a child’s questions.’ Needless to say, that from then on, he doesn’t come to us without a kippa, and he began putting on t’fillin too. This demonstrates the power of the children, who are also shlichim.

“We ourselves were astonished to see so many positive results of our work. On Purim, for example, about 90 people came to a Purim party and to hear the Megilla.

“On Chol HaMoed Pesach, Israeli tourists showed up here by boat and immediately knew where to go – to Chabad. They called us up and asked for matza. Somehow, my husband managed to get 60 kilograms of matzos for them. I have no other explanation for our success than it’s

the ko'ach of the m'shaleiach.”

* * *

Shaindy is only at the beginning of her shlichus and there are still many difficulties; but she doesn't like dwelling on them. She prefers talking about the children.

“I came here with my four children – the oldest is a five-year-old boy, then there's a three-and-a-half-year-old boy, a two-year-old girl and my four-month-old daughter. I had to take my boys out of school in Kiryat Malachi and that is one of the biggest hardships of shlichus. Before we came here, I ran around getting learning materials and games to occupy them.

“There's a bachur here with us by the name of Yaakov Ben-Sela. Every day, he takes the boys to the apartment of one of the Israelis, where he teaches them for two to three hours every morning. The children love him and he is like a brother to them. He really is a wonderful guy. In the afternoons, he helps my husband. He has been a big help to us.

“The boys are having a hard time without any friends. It's hard for me to answer their questions like, Ima, when are we going back to Nachala?

“And then I begin explaining to them about shlichus, Jews, the Geula... But they have more questions: ‘So when is Moshiach coming? We want to return to Nachala already, to Eretz Yisroel.’

“They maintain: ‘But we do so many mitzvos, so why isn't Moshiach taking us to Eretz Yisroel?’

“What should I say? Without the Rebbe's promise that he takes the

PLEASE WRITE TO THE PRESIDENT

Mrs. Shaindy Raskin relates:

“When we came to Cyprus, we had to renew the insurance on our car. Then we were told that the insurance policy would not go into effect since the car had a religious sticker on it. Local law does not allow insuring cars like this.

“My husband showed some cleverness and said to them: If you want me to remove the sticker, please write to my president. His address is in New York, 770 Eastern Parkway, and I will do as he says.

“A few days later they called us and said our insurance was approved!”



Purim party at the Chabad house



One of the children of the community lighting a menorah

chinuch of the children of the shluchim on his shoulders, I wouldn't be here.

“I try to make their time here as pleasant as possible. My mother came to visit last week for a few days, and she said, ‘Shaindy, the children have really changed for the better here. They are much more mature and they occupy themselves and are examples to others.’ I am certain that this is the

ko'ach of the m'shaleiach, for there's no natural explanation for it. I also have to occupy my two-year-old who I used to take to a daycare center for the morning hours.

“We want to open a pre-school. One of the Israeli women here told me that until we open a pre-school, she will keep her children home. But until we decide where to live, whether here in Larnaca, a port city where the tourists pass through, or in Nicosia, the capitol, we can't open a school. Remember, we're just starting out!”

What about a mikva?

“There's no mikva in Cyprus. The men use the river. It's one of the things we must take care of immediately.”

What about kosher food?

“There's no kosher food here. We bring it all from Eretz Yisroel, not only for ourselves but also for families that want to begin keeping kosher. Maybe, if more families join us, we will be able to open up a kosher store.

“We are preparing for Lag B'Omer now. We are planning on inviting all the Israeli employees here, with their families, to a Melaveh Malka with singing and music, something Cyprus has never seen before. We want to bring the light of Rashbi here too. In his merit and in the merit of his Zohar, all the Jewish people will be redeemed, including the ‘outcasts’ and ‘lost ones’ in Cyprus.”

DISCIPLINE AND PLEASURE

BASED ON A SPEECH GIVEN BY RABBI Y.Y. FEIGELSTOCK, DAYAN OF BUENOS AIRES, AT A YOM IYUN FOR PRINCIPALS HELD BY AGUDAS CHASSIDEI CHABAD IN ERETZ YISROEL

PREPARED FOR PUBLICATION BY M.M. ASHKENAZI

HOW NOT TO RUIN OUR CHILDREN'S DISCIPLINE

The first thing we need to know about discipline is that it is not a problem that first develops in school, but a fundamental problem that begins within the community. If we want children to be disciplined, we parents must be disciplined. If, for example, when the principal calls or sends a letter about tuition, the reaction at home is, "I'll teach him a lesson and he won't call me again!" then we can be sure that this attitude will be displayed by his children in the classroom. I don't think we can just brush aside this problem! The only way to handle it is by talking to the parents and explaining to them the havoc they are wreaking.

If a parent is not disciplined and has no kabbalas ol, then he shouldn't expect his child to behave properly. Why would a child from such a home listen to his teacher?

If a child sees that his father asks a rav a question and doesn't like the answer, or doesn't understand it, yet the father follows the rav anyway, this is the best chinuch for discipline.

The problem nowadays among young and old is that the one being judged is also the judge of the judge.

In other words, when a man goes to a rav for a din Torah, or to ask him a question about whether something is permissible or forbidden, or when he goes to consult with someone, and he gets an answer, and his immediate question is, "Why are you telling me that? Where do you get that p'sak from? You don't know what you're talking about!" – then he cannot expect his children to be disciplined,

What we do and how we behave is what educates our children far more than the things we say.

because children copy their parents.

A woman brings her son to a psychologist to help him overcome his fear of dogs. When he goes outside and sees a dog, he is so fearful that he might run into the street, even when there is traffic. The psychologist suggests to the mother that if she conveys her lack of fear of dogs, her child won't be fearful.

The next day, mother and son are walking down the street when they see a dog in the distance. The mother says, "Don't be afraid. There's nothing to be afraid of," but she clutches her child's hand tightly and walks more quickly.

The message the mother conveys to her child is one of fear, despite her verbal assurances that there is nothing to be afraid of. This makes the child even more fearful!

The point is that what we do and how we behave is what educates our children far more than the things we say.

Another example of how we ruin our children's discipline: A teacher says he or she doesn't agree with the principal on some matter, and does things not in accordance with the principal's wishes. A teacher like this shouldn't expect his students to listen to him either, because if he didn't listen to the authority that oversees him, his students will follow suit.

On the other hand, if a child sees that a parent doesn't agree with something, but listens to the principal or teacher anyway, then the child will also accept the teacher's and principal's authority with kabbalas ol.

All these are examples of how not

to ruin discipline (“*sur m’ra*”). Now we’ll talk about ways to build up discipline and *kabbalas ol* from a positive perspective (“*asei tov*”).

HOW TO BUILD UP DISCIPLINE

The right time to work on discipline and *kabbalas ol* is when a child is two to three years old. The message the child must get is that when his father or mother says something, that’s the way it is! Whoever did not receive a proper *chinuch* when he was a child will never be fully disciplined. He might be half, or a third, or a quarter disciplined, but this is not like a straight and beautiful tree that grew this way from its inception.

A baby has needs that must be provided for in a timely fashion. When does a child begin to say, “I want...”? At about one and a half, two years of age. If his parents are wise, they set limits by saying, “this is allowed,” and “this is not allowed.” A child of this age doesn’t have the intelligence to ask why. All he knows is that his father says he can’t play with matches, period. Mommy said he can’t touch knives, and that’s that. Discipline deeply enters his heart, and even when he grows older, he will retain it.

These early years are tremendously significant as to whether a person will end up being a *kabbalas ol’nik* or not. If a child doesn’t listen to his parents at this stage, and the parents don’t know how to handle it, it will be much harder to handle when the child is older.

I maintain that the positive acquisition of discipline is best accomplished when a child is a toddler. If it did not happen at that age, then it gets much harder as the child grows older. Children test their parents and parents punish their children, and punishment doesn’t always work. A window of

opportunity was lost by not instilling discipline earlier. Many parents don’t realize that limits must also be set for very young children, and that this will save much heartache later on.

Nevertheless, if we, the parents, set the proper example, there is hope that even if we missed the boat when it came to setting limits for our toddlers, our positive example will take effect.

TAANUG – PLEASURE

The second topic I would like to discuss is what to do so that *bachurim* stay on course.

Hashem gave us a gift of 120 years of life. Let us ask ourselves: what do we want to do with this gift?

This is a crucial question since we were given a certain number of days and years, and need to determine how we want to use them. The answer is simple. We want to have a good time, to be happy, to enjoy ourselves. No matter how we word it, what we truly want is happiness and pleasure.

What is *taanug* and what is *tzaar*? It all depends on the individual. There are things that provide joy for one and pain for another. It is just like with regard to food, where something that one person enjoys is what another person detests. Whether it is a taste or an idea, people differ in what they enjoy.

I once observed a family whose children had gone off the *derech*. The father was an extremely successful person, a great speaker, charismatic, someone who had inspired many *baalei t’shuva*. He was also a great writer, and a great *maskil* in *chassidus*, who knew many *hemshechim*. He was very talented, but he lost his children.

I learned that in his home he was a very bitter person. His salary was small, like that of many *rabbanim* who live on a tight budget, and his friends who had gone into business

had become well-to-do. He would complain about not having money “because he had become a *rav*.” Outwardly he appeared to be happy, but he was actually depressed and complained that his life is ruined and that he had no purpose.

When his children saw their father go *daven Shacharis* but he considered it a burden that he was happy to get over with, the natural consequence was that his son said, “Poor Tatty, he needs to get through the *tzaar* of *davening* because he is stuck. I’ll be smarter. I won’t do things that I don’t like to do. I won’t *daven* and nothing will happen if I don’t put on *t’fillin* one day, or more...”

Erev Shabbos. The child sees his father getting more irritable as *Shabbos* approaches and things still aren’t ready. The child says to himself, “*Shabbos* is awful. It makes the house a pressure cooker and I can’t stand it. As soon as *Shabbos* is over, Tatty runs for a cigarette and the entire *Shabbos* he is on edge because he can’t smoke. I’ll smoke on *Shabbos* and it won’t bother me.”

The only thing the child still has is a *yarmulke*, and this is despite the fact that his father taught him *chassidus*, conveyed *chassidic* ideas to him, and explained how everything out there in the street is worthless.

But all this didn’t speak to the child; it didn’t interest him. His father’s actions were more real to him. The child was taught a hierarchy of values and learned what is considered painful and what is considered pleasurable. This value system is not exactly the one his father meant to teach him, but with his behavior, his bitterness, sadness and anger, the father taught him a completely different set of values. Why should he be surprised when his child turns out as he does?

If that wasn’t enough, after the father saw three of his children “going



off,” he became a broken man. That is when he caught on to the fact that something was awry and he made a complete about-face. First of all, he placed more of his trust in Hashem and stopped his habitual bitter laments about his lack of money. He began buying each child his own lulav and esrog, and conveyed a message to his children that Torah and mitzvos are the most important thing.

Erev Pesach, the most pressured time of year, he conceded on some hiddurim, the main thing being a relaxed home, a pleasant atmosphere. If a fork fell on the floor on Pesach, it wasn't the end of the world. He expressed his satisfaction over being able to make a joyous holiday and rejoicing with his family. On Erev Shabbos everybody is happy that Shabbos is finally coming.

He brought simcha and simcha shel mitzva into his house. He expressed a *cheshek* for a d'var Torah and showed his children how going to

shul is great because it gives him an opportunity to talk to Hashem. He tells Hashem that he needs \$500 today – and he gets it! His bitachon underwent a drastic change and Hashem sent him His blessings. His t'fillos helped and his state of mind improved. His bitachon reached such a level that he said that since tuition is not counted in what Hashem decrees we will earn on Rosh HaShana, why should he ask for a reduction? He spends lavishly on Shabbos and Yom Tov because these expenses are also not counted in what is decreed for us on Rosh HaShana.

It worked. Hashem sent him money in various ways, from places that were completely unexpected.

Although he lost his older children, it is a pleasure to see the younger siblings. Their davening is simply a taanug. They don't need to be reminded not to daydream during davening because they daven with enthusiasm. They internalized their

father's message that Hashem gave us the opportunity to talk to him three times a day, so how can I let these opportunities slip by?

The entire house changed because the hierarchy of values, what gives pain and what gives pleasure, changed completely.

CONVEYING A MESSAGE IN THE SCHOOL SETTING

This way of conveying messages works not only at home, but in school too. The most important thing that we teachers and mechanchim need to convey to our students is a hierarchy of values of what constitutes pain and what constitutes pleasure.

A child thinks, “They taught me an interesting Ketzos (Talmudic commentary), but so what?” But if the maggid shiur shows the child how understanding the Ketzos gave him pleasure, then the child thinks: “I want that pleasure too.”

When a child wants a candy, he

needs to know it's sweet. If we tell him, from today until tomorrow, how sweet it is, it won't help. He has to experience it. So too, a talmid has to see how the mechanech **experiences** the pleasure in a Ketzos. When he sees this, he will realize it's something sweet and that he doesn't want to miss out on it.

Just as when candies are thrown in shul and the children scramble for them, so too, when you deliver a Ketzos, all the talmidim should sense how sweet it is and pursue it.

When I taught, I took great pains to give my students pleasure in learning. What did I do? I taught the entire inyan in a way to reach the final halachic ruling. When we started the sugya in the Gemara, I presented a situation of something that really happened and was brought as a question before a rav and I was uncertain as to what to answer, and I consulted with my talmidim.

When there is a disagreement between Rashi and Tosafos, I ask the talmid, "Who do you think is right, Rashi or Tosafos?" And then I get into a discussion with the talmid. The talmid thinks Rashi is right, and then I ask him a question on Rashi, and he has to defend the view he chose. This personalizes it and makes him fight in support of his opinion. It draws him in, since this kind of learning involves a student. It's not surprising that this is enjoyable.

I once taught a group of talmidim in a yeshiva in Brazil the laws of writing sifrei Torah, t'fillin, and mezuzos. The shiur took place daily between two and four, but not one day went by when we finished on time. Sometimes the shiur was over at 4:30 or even 5. It was always me who finally ended the shiur.

The reason is that the shiur was voluntary. Nobody was compelled to attend. But a new world was opened

to them and they were in a shlichus mindset, because at that time there was a lack of sofrei Stam in Brazil, and it was hard to find someone to check t'fillin and mezuzos. The talmidim felt that they were going to determine the future of Brazil (which actually happened), and this is why they were especially enthusiastic about the learning.

A child must feel that his future and the future of his environment, depends on his learning. He is not just learning because that's what he's supposed to be doing. When a child feels that he is an inseparable part of the learning experience, that his learning is accomplishing something and making a difference, he does it with great *cheshek*.

This is our job as mechanchim: to give children guidelines as to what is considered pleasurable and what is considered painful. Therefore, parents who closed their Gemaras when they finished yeshiva, and said to themselves that now they are busy providing their families with parnasa, should not expect their children to love to learn. But when a parent opens up a seifer in his free time and learns it with simcha, telling his child, 'Ah, how I miss the days when I could sit and learn all day,' he is letting his child know that sitting and learning is desirable. Then it is likely his child will think likewise.

When the father is off from work and he learns in his free time, his child will learn all year. Instead of going out, he will prefer to stay in and learn because he learned from his father that learning is truly pleasurable.

In our free time, we do what we enjoy. This is what our children see and internalize. They see what gives us pleasure and want the same pleasure. If we study Torah when we are on vacation, the child will want to do the same. But if we can connect traveling with learning – for example,

when we learn about the Beis HaMikdash we take the children to Machon HaMikdash or to archaeological digs (for those living in Eretz Yisroel) – the outing itself has educational value.

The main thing is we must know that our primary enthusiasm must be in those things that we want our children to be enthusiastic about. If not, we are only fooling ourselves.

DEMONSTRATING ORDER OF PREFERENCE

Sometimes, we principals see a child who comes from a materialistic home environment with no appreciation for Torah and mitzvos. We can't influence the parents, and it's very hard to influence the child while he's being ruined at home.

Even in such a situation, there is no need to despair. The fact is, there are many good products of less than optimal homes. How does this happen?

It happens when a child compares his teacher to his father and is sensitive to what is right and true, he understands that his father is to be pitied for his lifestyle, and his teacher is to be admired.

If the child feels that his teacher loves him and cares about his future, he will abandon his home's values and adopt those of his teacher. He will opt to be a mekabel from the school that offers him real love.

How is this accomplished? When the rosh yeshiva or teacher says to the talmid: You weren't here yesterday, or you came late, and this really bothers me. What a pity that you lost a day. The message that the adult conveys is: I love you and hate to see you waste your time.

I have seen situations in which parents helped their child in all areas except for one. In order to understand this, I will give you an example. Let's

take a child who is dressed properly and eats well at home, but his shoes are torn. The teacher takes him after shiur and buys him new shoes. The child doesn't think about the fact that his teacher spent only \$40 on him while his parents spend hundreds of dollars. He thinks that his parents don't care about him and his teacher does. "The teacher really loves me," he thinks.

It's not surprising that this child will ignore the messages his parents try to convey to him, while he accepts his teacher's lessons. The way he looks at it is, only his teacher cares about his future while his parents are busy with their own lives and not about him.

The point is that with love you can make all the difference, notwithstanding the home environment.

In school, you need to see to it that everything associated with Torah and mitzvos is done in the nicest way. This, along with love for the talmid, will implant all the messages that the school wants to impart within the child's heart.

The problem is that there are many informal things that we're not particular about, which lend an air of disdain in a number of areas. Some examples: Being careful to have a nice living room at home but our shul is dirty, i.e., G-d's home is less important to us than our own home. We need to convey the message that G-d's home is something we care dearly about, and it is far more important to us than our own living room.

When the teacher says the students cannot talk while he is talking because it is disrespectful, how much more seriously should our children be taking the message that it is forbidden to talk while "*amen yehei shmei rabba mevorach*" is being said. Talking at that time is disrespectful to

Hashem, and Hashem's honor is far more important than our own honor!

If I give a lecture and answer my cell phone in the middle, this is disrespectful of my audience. And if I answer my cell phone while I'm in the middle of davening, i.e., talking to Hashem, it is disrespectful to Hashem. How is it that cell phone conversations in shul are everyday occurrences?

We must give the highest priority,

When we saw the Rebbe daven, we could tell that nothing else was going on but a dialogue with G-d, even though the Rebbe is busier than anyone else. We also saw the Rebbe bend down to pick up cigarette butts and other garbage from the floor in shul.

not just as relates to deeds but in attitude as well, towards everything holy and to everything associated with Torah and mitzvos, to demonstrate that these things are the most important.

We need to know that our children notice and internalize the messages we convey to them, for better or for worse. If the child sees that when I am preoccupied with Hashem, this time is most precious to

me and nothing can disturb me, he will internalize this message. But if I let him know that along with my business with G-d I have other important things going on, he'll get that message too.

We saw this clearly with the Rebbe. When we saw the Rebbe daven, we could tell that nothing else was going on but a dialogue with G-d, even though the Rebbe is busier than anyone else. We also saw the Rebbe bend down to pick up cigarette butts and other garbage from the floor in shul.

When we act as proper role models for all matters of holiness, there is a good chance that our children will follow in our footsteps. The children who are more problematic are those who are tough, who have no problem going against the stream. Weaker children, despite their lack of chayus in this inyan or that, will not drop out. It is the tougher children that especially need to acquire pleasure in all matters of holiness. Then they remain connected, and not only them, but all generations to follow.

* * *

This is the subject in brief. We can go into it at greater length and give more examples and details. I want to end with one more point. Adolescents feel grown up, but they are still limited in their understanding and are not quite adults. This is why they are often undisciplined and think nobody knows better than they do. This is why it's harder to reach them in the ways we discussed.

You need a lot of patience with children of this age. If it didn't work the first time, then try again, and again. Patience is a must. Wait it out while trying what we suggested, and you're likely to succeed.

May we merit to enjoy nachas from our children and students.

WHAT WE CANNOT SEE

BY NOSSON AVROHOM

Rabbi Menachem Gerlitzky arranges a siyum when each volume of Rambam is completed, according to the three chapters a day cycle. Despite the frequency of these celebrations, he treats each one as though it takes place but once a year.

Sometimes these farbrengens are particularly special when guests come and tell their personal stories. A couple of months ago, Rabbi Wertheim, an older Polish chassid, told of a miracle of the Rebbe that saved his life.

“I owe my life to the Rebbe. This happened many years ago, when I

was 18 years old. I had to work to help out my family and I got a job in Manhattan. Even though I am not a Chabad chassid, I would visit 770 from time to time and enjoy the amazing *lebedikait* the chassidim have when it comes to the Rebbe’s directives.

“One day, I had a yechidus with the Rebbe. I entered the Rebbe’s room and the Rebbe invited me to sit down. I was amazed by the Rebbe’s genius and depth of thinking on such a vast array of subjects. At the end of the discussion, the Rebbe said something astonishing. He said it would be

better if I didn’t go into work the next day. That is how the yechidus ended.

“At that point, I didn’t know how to properly appreciate the Rebbe’s true greatness and I didn’t take his last comment seriously, but when the group of chassidim waiting outside pressed me to tell them what the Rebbe had said, they urged me to listen to the Rebbe. They told me miracle stories of the Rebbe and said repeatedly, ‘the Rebbe sees what we cannot see.’

“Even though I knew that my not showing up to work could jeopardize my job, the chassidim convinced me



to listen to the Rebbe. The next morning, when I turned on the radio, I understood why the Rebbe had told me what he told me. All the radio stations were talking about a train collision. Over twenty people were killed and dozens were injured. This was in addition to the chaos that ensued on the subway lines.

“One of the trains was the one I used each morning. I was overcome by the Rebbe’s vision, which had saved my life. I quickly returned to 770 in order to thank the Rebbe for the miracle. I waited for the Rebbe to

At the end of the discussion, the Rebbe said something astonishing. He said it would be better if I didn’t go into work the next day. That is how the yechidus ended.

come out of his room so that I could go over to him. But when the Rebbe came out, before I could say a word, the Rebbe looked at me and smiled and said, ‘but yesterday you didn’t believe,’ and without waiting for an answer he went on to say that it would be a good idea if I committed to learning the daily portion of *Tanya*.”

The chassid ended his story by saying that not a day passes without his learning the daily portion of *Tanya*.

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JEWISH BLOOD & BALLOTS

BY SHAI GEFEN

“HE WILL WAGE THE WARS OF G-D AND BE VICTORIOUS”

Our victory in the Likud referendum proves to us how we have the ability to bring the Rebbe's message to the people out there. We must thank those of Anash and the T'mimim for working day and night talking to Likud members and urging them to vote against Sharon's suicidal plan.

Although the referendum was not won by an overwhelming majority of Likud members (only a little over half of the voters bothered to vote, and of that half, 59.5% voted against the plan), at least there wasn't a chillul Hashem. It was also delightful to see rabbis of various circles coming out against the plan, whether Rabbi Elyashiv of the Litvish camp or Rabbi Ovadia Yosef of the Sephardic camp. The voters ignored Sharon's threats and did what they had to do.

Two weeks ago, when the battle first began (which seemed hopeless), buses were

covered with advertisements that said, “The Lubavitcher Rebbe Melech HaMoshiach

Warns: “Fleeing from Gush Katif Poses a Terrible Danger to Millions of Jews.” This

was the first salvo in the Rebbe's

war against those who try to fight against Hashem and

His anointed one. This was a war against that impudent person who tried to take traditional Jews who believe in Hashem and His Torah and to force them to “write on the horn of an ox: I have no share and portion in the G-d of Israel and Eretz Yisroel.”

The Rebbe's message led the battle, whether on brochures that could be seen *everywhere*, whether through the brachos of the Rebbe for anyone who voted in favor of halacha, as well as the huge media publicity that accompanied the campaign. Thousands of Likud members were called and told, “The Lubavitcher Rebbe asks you to vote against the plan.”

Baruch Hashem, people came to their senses and told our leaders where to go.

PHASE ONE

But all this was only the first phase in the battle. The first thing we learn from the events of the last two weeks is that, despite the short amount of time at our disposal, we brought about a dramatic change, in which a reportedly 40% of the voters changed their minds. Certain people said that it's hard to sell the message of the Rebbe and *Shulchan Aruch*, but they were proven wrong.

The problem, as always, is in our perception. When we are sure of ourselves, and all of Anash unite around one thing, we are victorious. It's as simple as that. The victory in the referendum can definitely be attributed to the fact that Chabad chassidim were united in their message.

What do we learn from the victory in the referendum? That we must get out there, with one voice, with the Rebbe's message. Chabad is alive and well, and we have tremendous influence. We must use the enormous power we have from the Rebbe.

We are in a critical stage of “many will be sifted out and cleansed and refined,” and we must prepare ourselves for the upcoming battles. When we unite, we win. If we go with the Rebbe's kochos, victory is assured.

ON THE RIGHT SIDE

Surprisingly (or maybe not surprisingly) all the senior ministers that we would have expected to oppose Sharon's plan, decided at the last moment to support the Prime Minister. It was only when they saw the polls beginning to show a change that they stood off to the side, torn about which way to go.

Everybody saw that the Jewish people do not rely on their politicians for guidance. This time,

there wasn't one individual whom everybody followed, as they did eight years ago when they turned "Good for the Jews" into a god, even after he betrayed us at Chevron and signed the Wye Accords.

Now they're threatening us with a national referendum. Contrary to some people's fears, we know that if we use the same formula as we did with the Likud referendum, we will be victorious once again. We just have to decide to unite around the Rebbe's message, for when the Jewish people hear this unadulterated message, they respond accordingly.

MASSACRE

The terrible tragedy that took place on the same day as the Likud referendum, in which a pregnant mother and her four children were murdered in cold blood, was a graphic lesson as to what Sharon's plan means to us. Just talking about giving away land, increases terror. The stated purpose of the murders is to drive the Jewish people out of the entire country.

Sharon had the gall to use the tragedy for his propaganda purposes and announced that the terrorists want to stop him from implementing his plan. Shame on Sharon!

The public didn't buy this line, for they all remember the last interview Rantisi gave before he was assassinated, when he said that the Israeli withdrawal from Gush Katif will be the first Palestinian victory since the beginning of the Intifada three years ago. A withdrawal is understood by our Arab enemies as a victory over us. Let us not forget that.

The murders of this mother and her children are another stain on Sharon's name. Sharon keeps on exploring dangerous "political initiatives," and by doing so, he has brought upon us 1000 dead, tens of thousands of wounded, maimed, bereaved, and traumatized, and a ruined economy.

The blood of this mother and her four children cries out: Ad masai will those leaders gamble with Jewish blood? Ad masai will they despise the heroic settlers' efforts? These settlers constantly fulfill the *Shulchan Aruch's* p'sak in siman 329 by living on the border and bodily protecting our land.

We have to support these settlers and counteract the media's influence by explaining to the rest of the nation how important their role is to us all.

May all these battles end with the



The first thing we learn from the events of the last two weeks is that, despite the short amount of time at our disposal, we brought about a dramatic change, in which a reportedly 40% of the voters changed their minds.

revelation of the Rebbe Melech HaMoshiach.



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HOW DO THEY FIND THE STRENGTH?

BY SARAH GRANOVETTER, YERUSHALAYIM

The Likud Party vote is finished, a victory for shleimus ha'Aretz at least in theory (who knows what effect this will actually have on Prime Minister Sharon's "disengagement plan"). Lubavitchers know the truth about the shleimus ha'Aretz issue because we heard about it many, many times, and in great detail, from the Rebbe MH"M shlita.

But let's face it, we know that the *Shulchan Aruch* says the government is not allowed to give away the Land (or even talk about it), but we are not the ones living on the front lines, risking our lives day after day, murdered or butchered while sitting down to Shabbos dinner or while traveling in our own automobiles.

Very few of US face the daily threat of the destruction of the homes we have built and protected at the cost of bloodshed and great pain, the front-line homes which protect the rest of Israel from a similar threat. Sure, we Chabadnikim canvassed the Likudniks to vote "against" and we have been unswerving in our support for our fellow Jews who live in the "settlements," but the bottom line is that we aren't the ones living there.

My question is this: From where do the Jews who live in Gaza, the Shomron, Chevron, and the other areas "beyond the Green Line" find the strength and courage to persevere, risking their lives and physical/emotional well-being day after

day after day? Why don't they buy into the religious-party-line about "Patuach Nefesh" or the government's "land-for-peace" policies? From where do they get the fortitude to stand up to the entire world (including, sadly, many of their fellow Jews) which wants them to hand over their land to terrorists?

Surely very few of these people are living out-on-a-limb because of the *Shulchan Aruch*, or even because of the Rebbe MH"M shlita's sichos and prophecies about shleimus ha'Aretz. Obviously they receive strength from the Rebbe MH"M shlita, as does every Jew, but the influence of the Rebbe MH"M is not a conscious matter (may it be conscious for us all in a revealed way immediately mamash!). How, then, do they find the strength to refuse to budge, to persevere in the face of countless instances of personal tragedy as well as unrelenting pressure from every single government in the world (including their own)?

Perhaps the answer lies in a recent Torah reading.

"Nadav and Avihu, Aharon's sons, took, each of them his fire-pan, placed fire on it and then placed incense upon it and they brought before Hashem a strange fire, which He had not commanded them. A fire came forth from before Hashem and consumed them, and they died in the presence of Hashem. Moshe said to Aharon, 'It is as Hashem spoke, saying: 'through those that are near me I shall be

sanctified, and in the presence of the entire people I will be glorified,'" and Aharon was silent." (Parshas Shmini, VaYikra 10:1-3)

Rashi: Moshe said to Aharon, "My brother, Aharon, I had known that the Temple would be sanctified and those singled out as special by the Omnipresent, and I thought either through me or through you; now I see that they are greater than me or you."

The Rebbe MH"M shlita (see Acharei-K'doshim 5750) explains: Parshas Acharei begins with a reference to the death of Aharon's sons as they "drew close to G-d." In his commentary on the verse, "I will be sanctified by those near to Me," Rashi explains: Moshe told Aharon, "I knew that the Sanctuary would be consecrated by the death of those close to G-d." The portion continues on a similar theme mentioning the service of the High Priest in the Sanctuary and in the Holy of Holies on Yom Kippur, the holiest day of the year...

The death of Aharon's sons mentioned in the beginning of the portion [Acharei] is problematic. From a simple understanding of the Torah's narrative, it appears that their death came as a punishment for a sin. Nevertheless, this is difficult to understand: They were on a very high spiritual level as is obvious from the fact that they were the individuals "close to G-d," with whom G-d chose to consecrate the Sanctuary. Indeed,

after they passed away, Moshe told Aharon: "I thought that either I or you would be chosen to consecrate the Sanctuary. Now I see that their level surpasses ours." Moshe surely did not make this statement as an expression of humility, but rather as a true appreciation of their spiritual level.

The Or HaChaim attempts to resolve this difficulty, explaining that the death of Aharon's sons came because of their tremendous attachment to G-d:

"They came close to a great light of holy love and died because of it. This is the mystic secret of [G-d's] kiss through which the righteous died... Although they appreciated that they would die they did not hold back from coming close to this sweet [bond] of love ... to the extent that their souls departed."

Thus, their sin ("chet," the Hebrew for "sin," also means "lack") consisted of not restraining their attachment to G-d, consciously allowing themselves to reach the point where their souls departed from their bodies. This is considered undesirable because together with the great yearning and love which a Jew feels for G-d (ratzo), he must also dedicate himself to fulfilling G-d's will in this world by transforming this world into a dwelling place for Him.

Thus, the death of Aharon's sons can be compared to a sacrifice for they gave up their lives to cling to G-d. In this manner, they sanctified G-d's name and consecrated the sanctuary.

In this context, we can understand a positive interpretation of the verse, "And they brought close to G-d a strange fire concerning which they were not commanded." The love of Aharon's sons for G-d was "a strange fire," i.e., it was out of the ordinary, "concerning which they were not commanded," i.e., beyond the limits that could be commanded of the Jewish people. Indeed, this was the first example of a Jew giving up his life

The government is obligated to protect Jewish possession of the land, but no single individual is obligated to become a sitting duck for terrorists.

because of love for G-d (kiddush Hashem).

This unbounded expression of love for G-d gave the Jewish people the potential to sanctify G-d's Name – through life within this world – in all the generations that followed...

The Rebbe MH"M shlita explains that the death of Aharon's sons can be compared to a sacrifice through which they sanctified G-d's name and

consecrated the sanctuary. Their death was a sacrifice because giving up their lives in consequence of their intense love for Hashem meant that they were no longer able to participate in creating a dwelling place for Hashem here in this physical world.

Our possession of the Land of Israel today, which we obtained through great miracles, is an expression of Hashem's love for us, and those who reside in the most isolated and dangerous parts of the land, living each day with a burning dedication, have chosen to consciously and openly risk their lives in reciprocation of this love. The government is obligated to protect Jewish possession of the land, but no single individual is obligated to become a sitting duck for terrorists (in fact, the Rebbe MH"M shlita himself refused to send Lubavitchers to live in Chevron because the government doesn't protect the Jewish residents there properly). Therefore, the Jews who have settled the most dangerous parts of our land and refuse to budge do so "beyond the limits that could be commanded" of them, and consequently they are living on the very high spiritual level of Nadav and Avihu, through whom the sanctuary was sanctified.

May the expression of this love, by these heroes and heroines, bear fruit immediately, leading to a time when every Jew will be able to sanctify G-d's name safely through life within this world, and may we greet the Rebbe Melech HaMoshiach shlita NOW and speedily inaugurate the Third Temple!

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RABBI YEHUDA LEIB RASKIN A”H

Lubavitchers were sorry to hear of the passing of shliach to Morocco, Rabbi Yehuda Leib Raskin.

Rabbi Raskin was born in Russia in 5693 (1933). His father was Rabbi Yaakov Yosef Raskin. From his youngest years, he received a chassidic education with mesirus nefesh. During the war, his parents moved to Alma Ata, where they helped the Rebbe's parents, Rabbi Levi Yitzchok Schneersohn a”h and his wife, Rebbetzin Chana a”h. Young Leibel, saw and helped R' Levi Yitzchok in his final months in this world.

During the large emigration from Russia in 1947, the Raskin family left Russia and after much wandering, finally arrived in Eretz Yisroel. R' Leibel attended Yeshivas Tomchei T'mimim in Pardes Lud, under the guidance of mashpia, Rabbi Shlomo Chaim Kesselman. Some years later, he went to see the Rebbe, and remained in Crown Heights until he married his wife, Hoda Raizel. Before his marriage, the Rebbe told him that his shlichus was in Morocco.

Immediately after the wedding, which took place in

France, he went to Casablanca in Morocco, where he served as shliach for over forty years. He directed Merkaz U'faratzta Lubavitch and ran Beis Rivka. He was mekasher thousands of Moroccan Jews to the Nasi HaDor, so that there is hardly a Jewish home in Morocco that doesn't have a picture of the Rebbe.

R' Leibel enjoyed special kiruvim from the Rebbe, and in his utter bittul to the Rebbe he served as a role model to thousands of shluchim.

Last year he was diagnosed with a malignant growth, though this did not stop him from his shlichus. While undergoing chemotherapy treatment, he continued to encourage all those with whom he was in contact. At public gatherings, he encouraged his audiences to strengthen their connection to the Rebbe and to fulfill his horaos.

In recent months, his condition deteriorated and he stayed with relatives in Montreal. He passed away on Sunday night at the age of 71. He is survived by his wife, sons and daughters, and grandchildren, who serve as the Rebbe's shluchim.





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