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

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THE POWER TO CHANGE

SICHOS IN ENGLISH



SHABBOS PARSHAS B'HAALOS'CHA; 16TH DAY OF SIVAN, 5750

1. Parshas B'Haalos'cha is always read after the holiday of Shavuot, indicating that it has a unique connection to the service which follows the giving of the Torah. Thus, the kindling of the Menorah which is described in the beginning of Parshas B'Haalos'cha represents a broad-scoped concept in the service of G-d.[67]

Proverbs declares, "The soul of man is the candle of G-d." [68] Thus, the seven candles of the Menorah represent paths in the service of G-d. Our service involves kindling the Menorah, sparking the soul so that it will shine and illuminate the body and one's surrounding environment.

In his commentary on the Torah, Rashi states that the Menorah must be kindled until, "the flame rises up on its own," i.e., until it no longer needs someone else to kindle it. This indicates that the ultimate goal is that our service be dependent on our power and initiative. "A man was created to toil," to produce with his own power and thus, become "a partner of G-d in creation." This is reflected in human nature for we generally derive much greater pleasure from something that we have earned and worked for than something that

comes without effort, as "bread of shame."

The Rambam emphasizes this concept in Hilchos T'shuva, relating how free choice is one of the fundamental principles of Torah and mitzvos. G-d does not force a person to choose either good or bad. Rather everything is given over to man and he, "on his own initiative, based on his own decision," chooses a course of behavior.

The connection of this concept to the kindling of the Menorah is somewhat problematic. Though the ultimate goal is for "the flame to rise up on its own," the flame was kindled by the priest and, were it not for his kindling, it would not shine. In the spiritual parallel to this service, the shining of "the candle of G-d, the soul of man," is dependent on influence from above. We would not be able to serve G-d were He not to help us do so. Furthermore, it is G-d who has granted us the soul with which we praise Him. If so, how is it possible to speak of service on our own initiative, on our power? Our service depends on G-d. Though we have the choice whether to serve Him or not, the positive exercise of this choice is dependent on the assistance which G-d grants us.[69]

This concept can be explained based on the halachic principle, "A person who renders assistance is not considered significant." Based on the principle that "G-d relates His words to Yaakov," i.e., "What He Himself performs, He commands others to perform," it follows that there is a spiritual parallel to this concept.

The Hebrew expression translated as "is not considered significant," *ein bo mamash*, literally means "has no substance," i.e., is not material in nature. Although G-d grants a Jew assistance, this assistance is spiritual in nature and is above the possibility for causing an effect within this material world. Only a Jew—a soul within a body—has the potential to choose to bring about a change in this material world.[70]

Thus, though the potential to choose to serve G-d is granted by Him, action within this material world, illuminating the body and one's portion in the world, is dependent on the Jew himself.

In the spiritual worlds, the soul serves G-d as "a natural response." It is within this material world, where the body presents the possibility of acting against G-d's will that there is the possibility of acting on one's own initiative and thus, elevating the

material world and transforming it into a holy article.[71]

This relates to the change that was brought about by the giving of the Torah. The Torah was given to souls as enclothed in bodies in this material world. Furthermore, the Torah itself is enclothed in material garbs (T'fillin being written on parchment, Tzitzis being made from wool). Service of this nature is dependent on man's choice.

The above concepts are reflected in the kindling of the Menorah "until the flame rises up on its own." On one hand, the Menorah must be lit by a priest (reflecting the assistance which G-d grants in arousing the soul). Nevertheless, the purpose of this service is that "the flame rise up on its own" (that the soul serve G-d on its own initiative). In this manner, material entities (the Menorah, its wicks, and its oil) illuminate the surroundings, revealing how physical entities can be transformed into a sanctuary for G-d.

In particular, the individual words in the expression "until the flame rises up on its own" are significant. The word "flame" implies that this is not a tiny spark of light, but a large flame. The words "rise up" imply that the process of ascent must be continuous, "proceeding from strength to strength." "On its own" indicates the importance of service on one's own initiative.

An important corollary to the above concepts can be derived from one of the laws mentioned by the Rambam in regard to the kindling of the Menorah. The Rambam writes that even an Israelite may light the Menorah, i.e., if the Menorah is prepared to be lit by a priest and then removed from the Sanctuary and taken to the courtyard of the Beis HaMikdash where the Israelites are allowed to stand, an Israelite is permitted to light it.

This law is rather problematic: The Torah states: "Speak to Aharon... 'When you kindle the candles...,' " seeming to indicate that it is the priests (Aharon's descendants) who are

charged with kindling the Menorah. Furthermore, how is it possible that the Menorah not be lit in its place? In regard to the Chanukah candles which: a) were instituted to commemorate the Menorah of the Beis HaMikdash; and b) are only a Rabbinic ordinance, one must light in the place where they are supposed to burn. A person who lights them in another place and then, moves them to the place where they are supposed to burn, does not fulfill his obligation. If so, why is it possible to

We would not be able to serve G-d were He not to help us do so. Furthermore, it is G-d Who has granted us the soul with which we praise Him. If so, how is it possible to speak of service on our own initiative, on our power? Our service depends on G-d.

kindle the Menorah outside the place in which it is intended to burn?

From a homiletic perspective, these questions can be answered based on the above concepts. Since the ultimate intent of the kindling of the Menorah is that "the flame rise up by itself," its kindling is not significant, nor is it considered as one of the acts of service in the Beis HaMikdash. Therefore, it can be kindled by a person who is not a priest.[72] Similarly, it is not

necessary that it be influenced by the high level of holiness of the place in which it was kindled. Thus, its being lit in a place and by a person on a lower level of holiness reflect the importance of the flame "rising up on its own." [73]

The expression "when you kindle the candles" is written in a manner which indicates a promise that this service will be carried out,[74] that ultimately, their flame "will rise up on its own." Figuratively, this implies that "the candle of G-d, the soul of man" which is in the heart of each Jew, regardless of his present level in the service of G-d, will ultimately burn with "the light of Torah and the candle of mitzvah," with its flame "rising up on its own."

On the surface, since, as explained above, the concept of the flame "rising up on its own" is connected with a Jew's potential for free choice, how is it possible for the Torah to promise that ultimately, each Jew will reach this level? Giving such a promise appears to nullify the possibility for choice.

This difficulty can be resolved as follows: If there would be an influence from above which would bring a Jew to this level, then, the above promise would contradict the concept that a Jew has to choose to raise up his flame of love for G-d by himself. Since, however, the expression of this love is a reflection of a Jew's essential desire, for, as the Rambam writes, each Jew truly wants to fulfill G-d's will, and, if he does not, it is only because his evil inclination forces him to act against his will. Therefore, the fact that ultimately, a Jew will realize his true nature and express his love for G-d is not a contradiction to the concept of free choice. Since a Jew's will to serve G-d is an inner (and often subconscious) desire and, life within the context of material reality offers the possibility for two alternatives—serving G-d or ch"v the opposite—a person has a real choice.

[Indeed, it can be explained that

the entire reason why the world was created to allow the possibility for transgressing G-d's will was to bring out the potential for free choice and thus, express the higher quality of service on one's own initiative.[75]

Based on the above, we can understand the connection of Parshas B'Haalos'cha to "the season of the giving of our Torah." Indeed, it is always read in proximity to the holiday of Shavuot.[76] When G-d gave the Torah to the Jews, He lowered it into the material world[77] and granted them the potential to serve Him on their own initiative[78] and thus, elevate the material aspects of this world.

Added emphasis to the above comes this year when Parshas B'Haalos'cha is read on the 16th of Sivan, the day following the 15th of Sivan, when "the moon shines in its fullness," i.e., all the aspects of the present month are revealed in a full manner. Our Sages state, "Whoever prepares on Friday, eats on Shabbos." Thus, the present date is associated with the revelation prepared for by the completion of the service of the month of the giving of the Torah.

2. This week's chapter of Pirkei Avos contains the teaching (2:15):

Rabbi Tarfon states: "The day is short and the task is manifold. The workers are lazy, the reward is great, and the Master is pressing."

One might ask what can we learn from the association of this teaching with Rabbi Tarfon for, as explained many times, the fact that a teaching is explicitly associated with its author indicates that there is an intrinsic connection between them. Furthermore, the very name Tarfon is problematic. It is a Roman name. Since one of the reasons the Jews were redeemed from Egypt is because "they did not change their names," why was this name given to a Jewish child?[79]

There are several other problematic aspects to this Mishna: a) The

expression "Master" refers to G-d. Why does the Mishna describe G-d as "pressing"? On the contrary, G-d does everything possible to make our service easier. Therefore, as the Rambam explains, He grants material rewards for the fulfillment of Torah and mitzvos so that the Jews will be able to serve Him in peace and serenity. Thus, describing Him as "pressing" does not appear appropriate. b) Our Sages have taught that G-d only demands from us a service which we

Although G-d grants a Jew assistance, this assistance is spiritual in nature and is above the possibility for causing an effect within this material world. Only a Jew—a soul within a body—has the potential to choose to bring about a change in this material world.

are capable of performing. This principle appears to contradict the statement that "The day is short and the task is manifold." [80] c) How can one describe the workers as "lazy"? Torah law is addressed to people who observe it and Pirkei Avos, to those who strive for "pious behavior," "beyond the measure of the law." Such an approach surely runs contrary to laziness. d) How does this Mishna fulfill the intent of Pirkei Avos to teach "pious behavior"?

The above difficulties can be explained as follows: When a person follows the measure of the law, he will have no difficulty in fitting the fulfillment of his service into the time allotted to him. G-d grants him the time and the potential to fulfill his service as required. When, however, a person penetrates to the depth of the matter and appreciates that the intent of the descent of his soul is for him to serve G-d on his own initiative, he will strive to go beyond the measure of the law and evoke a level of service which transcends the powers which he has been granted. At this point, he will realize how, "the day is short and the task is manifold...."

This can be understood within the context of our Sages' interpretation of the verse, "And you shall again discern between... one who serves G-d and one who does not serve Him." "One who serves G-d" refers to an individual who reviews his subject matter 101 times, while "one who does not serve Him" refers to an individual who reviews his subject matter 100 times.

Tanya explains that, in that era, it was customary for each individual to review what he was studying 100 times. Therefore, reviewing the subject matter for the 101st time required a person to break his habit and rise above his natural tendencies. Expending the effort to do this makes him worthy of the title, "one who serves G-d." [81] In contrast, a person who does not expend this extra effort, even though he carries out his service in a complete manner is still referred to as "one who does not serve Him."

A person who labors to "serve G-d" in this fashion will always feel that "the day is short and the task is manifold." Since he desires to go beyond his nature, he does not see how he can fit this service within the limits of time given him. He is always worried that "the workers are lazy," i.e., unwilling to make the effort to go beyond their natures. Nevertheless, for such a service, "the reward is great," much

more than is given for serving G-d within the limits of one's nature.

In this context, we can also understand the final clause, "the Master is pressing." G-d pushes a Jew, not ch"v to cause him difficulty, but because G-d "desired to bring merit to the Jews. [Therefore,] He multiplied Torah and mitzvos for them." G-d pushes a Jew to reveal a higher quality of service, service that comes "on his own initiative."

Based on this explanation, we can understand the connection with Rabbi Tarfon, the author of this teaching. A Hebrew name implies service within the natural limits of holiness. A name taken from a secular tongue implies that one extends himself beyond those limits and—in a manner which parallels the service of t'shuvah—transforms the secular into holiness.

In particular, the name Tarfon, related to the Hebrew word *treif* meaning "seize," alludes to such a service. We "seize" the sparks of holiness that have fallen into the material world and elevate them into holiness.

The practical directive from the above is that each person must seek to kindle the flame of his soul with "the light of Torah and the candle of mitzvah," until "the flame rises up by itself." Simultaneously, he must also seek to kindle the souls of others in keeping with the directive, "Raise up many students." [82] In this context, it is worthy to mention the importance of each man, woman, and child, establishing public shiurim of Torah study. Preferably, these shiurim should include at least ten students. May they be expanded until they include "many

students" as the Mishna instructs. Regardless of the number of students one has "raised up" until now, one must work to raise up more conscious that "the day is short and the task is manifold."

These efforts will cause "the Master to press," i.e., G-d will press for the coming of the Messianic redemption. The Jews are tired of exile. Furthermore, since "I am with them in difficulty," i.e., G-d empathizes with the Jews and shares their suffering in exile, as it were, He also cannot bear the exile any longer. Particularly after the sufferings of the last generation—May they never be repeated—it is time for the Jews, together with G-d Himself, to demand the coming of Moshiach. May it be in the immediate future.

Notes:

67. As explained by the Rama in the text, *Toras HaOleh*, all the dimensions of the service in the Beis HaMikdash reflect different aspects of our spiritual service of G-d.

68. In particular, a candle—and the Menorah as a whole—have two dimensions: the material entity and the light it gives off. These refer to the soul and the body. Our service is twofold, revealing the light of the soul within the body and revealing that the body itself is a Menorah.

69. Furthermore, this choice is also a G-d-given gift.

70. It is only in this material world which conceals (the Hebrew for "world" *olam*, relating to the Hebrew *helam*, "concealment") the G-dly life-force that there is a possibility for a person to choose to act against G-d's will.

71. Within the context of Torah and mitzvos, the concept of service on one's own initiative and with one's own power is revealed in t'shuvah which (generally) involves a person arousing himself to serve G-d on his own without any external influence.

72. Though the Torah mentions Aharon's kindling the Menorah as related above, that is a narrative, and not a command.

73. This emphasizes that the important factor is not who is lighting the Menorah, but that the Menorah is being lit.

74. This principle is found in regard to all the commandments of the Torah. For example, the command to love G-d is also a promise that ultimately, this love will be expressed.

75. Thus, this dimension of the world is only an intermediary. Furthermore, it will ultimately cease to exist. Accordingly, even at present, it is not considered a true existence. This concept is reflected in the halacha, "An entity which is required to be burned is considered as having been burnt already."

76. It is the first portion of the Torah which is always read after the holiday of Shavuos. Though Parshas Naso is read after Shavuos in many years, there are some years when it is read before Shavuos. In contrast, B'Haalos'cha is always read after Shavuos.

There is a difference in the themes of the two names: Naso is associated with the meaning "lift up" and refers to the manner in which the Torah lifts the Jews up from above. In contrast, as explained above, B'Haalos'cha emphasizes the service of the Jews on their own initiative.

77. This is emphasized by our Sages' association of the giving of the Torah with the number three. Torah is essentially one. In the process of its descent into this world, it takes on the aspect of multiplicity (three) so that it will relate to a people—and through them, a world—which is multiple in nature.

78. Although the giving of the Torah was a

revelation from above, as it is written, "And G-d descended on Mount Sinai," it was intended to bring about the service of the Jews on their own initiative. This service was realized in the construction of the Sanctuary.

79. We find that the name Alexander was given to Jewish children in recognition of the favor Alexander the Great showed the Jews. This, however, does not apply in regard to the name Tarfon.

80. It is possible to explain that "the day is short," only because "the workers are lazy." Ideally, however, such a situation would not exist. Nevertheless, since Pirkei Avos is a collection of instructions for "pious behavior," "beyond the measure of the law," surely, it is directed at a person who uses his time wisely. Accordingly, the question arises: Why did G-d structure the world in a manner that "the day is short and the task is manifold"?

81. The Hebrew word for "service" is also used to refer to the processing of leather, taking an animal hide and making it into a useful article. This requires much effort and also brings about a descent (for leather working is a base profession). Nevertheless, the ultimate result of these efforts are desirable.

82. The expression "raise up" indicates that our efforts must concentrate on helping the students stand on their own, preparing them to carry out service on their own initiative.

“TRACHT GUTT” PRACTICALLY SPEAKING

BY MENACHEM ZIEGELBOIM
TRANSLATED BY MICHOEL LEIB DOBRY

The simple motto is: think good, and it will be good. Spiritual mentors and psychologists are adopting the new trend and teaching those under their care how to think positive and not feel embarrassed.

The Rebbe MH”M quotes frequently the words of the Tzemach Tzedek, when one of the chassidim pleaded before him to arouse G-d’s mercy for someone who was gravely ill. The chassid burst into tears and begged the Rebbe to plead on his behalf and nullify the decree. The Tzemach Tzedek replied, “*Tracht gutt – vet zain gutt*” (think good, it will be good).

This saying reflects an important message: The matter does not depend solely on the Rebbe, as it were; it can be affected through the chassid himself, for the chassid possesses the strength to change the difficult situation. The Rebbe MH”M even said this in one of his sichos: “The good thought itself brings good results in the most open and revealed manner.”

This chassidic principle, which every Lubavitcher chassid certainly

knows well, has even been accepted recently in the world of science and medicine, as a result of numerous studies on the subject. Whereas, it used to be that true optimists were seen as being naïve and cut off from reality.

There is a well-known story about the famous former president of France, General Charles de Gaulle, who was asked by a newspaper reporter if he is a happy man. The general’s response didn’t miss a beat: “What kind of an idiot do you think I am?”

De Gaulle’s answer clearly illustrates the widespread opinion that optimism is perceived to be some form of sick delusion. Even psychologists recognize this phenomenon. Dr. Chava Appelman, a clinical psychologist and academic lecturer at Bar Ilan University in Eretz Yisroel, once asked one of her

patients to write down three good things that happened to her each day. A week later, the woman returned to the clinic, agitated. “I’m afraid to show you the good things,” she told Dr. Appelman, “so as not to get discharged from therapy.”

“Something has been happening in recent years,” writes Meirav Li-Shari of the Israeli daily *Yediot Acharanot*. “Different methods that support optimism and positive thought have begun to sprout up overnight. Their motto is simply: think good – and it will be good. Psychologists and their patients have started putting these approaches into use. It’s not yet clear if we’re talking about a fad or a proven phenomenon with increasingly positive results. However, one thing is clear: this is something that simply cannot be dismissed.”

“In conventional psychology, a new branch of positive psychology has developed. It is based upon studies that have established that optimistic people are far more successful, and even have better physical health. Optimistic faith, even if it seems unrealistic, can also protect us against illnesses.”

Medical studies have determined that people who suffer from serious



illnesses, even terminal ones, survive much longer if they maintain their optimism. Sick people who are optimistic show greater persistence in connection with their medical treatment and are more willing to receive community support.

One of the founders of this new approach is Professor Martin Zeligman, head of a research institute at the University of Pennsylvania. Zeligman claims that up until now, psychology has focused upon inquiries into pathological phenomena, the sick model, and damage repair. Through education and training, his research center is increasing the positive qualifications of individuals and groups, and strengthening their positive characteristics to improve their quality of life. The center also deals with research into the positive qualities that give us greater fortitude, e.g., the ability to love and to work, courage, mercy, flexibility, hope, creativity, wisdom, altruism, and preventing fear and depression. Professor Zeligman's team of researchers has dared to refer to the connection between faith and happiness – a field that most psychologists have refrained from discussing.

THE POWER OF A WORD

How do we turn “How terrible!” into “It’s not so bad”?

It’s not easy to be optimistic, especially if we were not born with this trait. “We have many patterns of thought and modes of conduct that are built upon previous experiences in our life,” explains Dr. Appelman. “There are people who are afraid that things will be good, because in

In conventional psychology, a new branch of positive psychology has developed. It is based upon studies that optimistic people are far more successful, and even have better physical health.

the past, when it was good, something bad also happened. Thus, when they experience something happy, they immediately go into panic. These patterns, most of which we are subconscious, are built into us from the inception of life, in

accordance with the feelings of the mother towards the needs of the infant, and afterwards in our relationship with the environment. Our life’s experiences cultivate our feelings and thoughts, and leave their mark.”

“Psychologists theorize that there are internal patterns that can disrupt our ability to function, and express themselves in restrictive mode of thoughts that we would want to fix, e.g., ‘I always fail exams,’ ‘I never succeed in my diets,’ ‘If I am not tremendously successful, it’s a sign that I’m worthless.’”

“According to positive psychology,” explains Dr. Appelman, “positive thinking means making an essential change in how we think about ourselves, inviting us to adopt a new pattern or one that we previously did not consider viable.”

“We must not exaggerate in self-criticism. By relating to things in a positive light, we can change our outlook. For example, ‘everything’s O.K.’ or ‘it’s not so terrible’ as opposed to “things couldn’t be worse’. Another example, ‘better for me to fail my test once; maybe I’ll learn from this and I’ll have greater success the next time.’”

Practitioners in alternative healing go one step further in everything connected with the implementation of “think good, it

will be good.” They find a direct connection between our thoughts and feelings and the events themselves. Several years ago, Professor Robert John of Princeton University conducted a decade-long study with thousands of tests on people to determine if the power of thought can influence random numeric combinations. The experiment participants, not known to possess any supernatural abilities, were asked to look at a computer screen that randomly flashed the number 0 or 1. John instructed them to want number 1 to appear at a higher degree of regularity – and that is exactly what happened!

Louise Hay is considered to be a pioneer in the field of positive thought and its connection between body and soul. Hay maintains that there is an interrelation between negative thought patterns, spiritual components, and many physical illnesses. She claims that she was cured of a terminal condition in the merit of an intensive program that she developed, which included making positive statements and guided simulations. In her book *You Can Cure Your Life*, she describes her approach: **Every thought that we think forms our future...** we must learn how to release ourselves from our past and forgive...we must learn to love ourselves.”

Nurit Nitzan, a clinical psychologist who implements a holistic psycho-spiritual method, also believes that if we think positively, this attracts positive things. “Thinking is energy,” she explains, “and energy is essentially a magnet. If we think negatively, we attract negative forces.”

“In Judaism,” Nitzan maintains, “we speak about faith and effort, faith in the power of G-d, in something positive and good. Everything that G-d does is for the good – and we connect ourselves to

good. Together with this, we must do something in order to attain it – this is the effort.”

Nitzan presently gives a group workshop entitled “Journey to the Soul,” and recently concluded a series called “Gifts to the Soul.” In the latter, she taught about opening energy obstructions in the body through daily repetition of positive statements.

“Every event that a person experiences is a lesson,” says Nitzan. “If someone interprets a certain personal experience in repelling terms, this brings about like circumstances. For example, a woman who contracts a serious illness understands that this happened because she doesn’t appreciate or love herself. If she clings to a destructive interpretation such as ‘I’m of little value, I don’t

FROM THE REBBE’S LETTERS

“THERE ARE THOSE WHOSE NATURE IS TO WORRY ABOUT EVERYTHING”

There are those whose nature is to worry about everything, ‘maybe his bread is lacking,’ etc. And even after they see on numerous occasions that their worries have no foundation (“*es haht zich oisgelahzt a boidem*”), nevertheless, when the new day dawns, the “kluginker” tries to place worry in their hearts. As a result, this also makes his wife and children worry, he writes “*kvitttelech*,” makes a lot of noise, etc. Is it possible that the matter appears to him in such a way?

This matter also disturbs him in his business dealings. Indeed, it is the nature of people (even non-Jews) that they do not want to deal with a person with an angry face...but with someone who has a sunny and cheerful disposition, a smile on his lips, a person who leaves an impression as someone successful. Thus, even when someone arouses a certain sense of concern over the success of the business, this person disregards it with a casual wave of the hand, saying, “Ah, there’s nothing to worry about, the deal will certainly be successful...” Whether he’s really sure about it or not, he conducts himself according to the known saying of “*Tracht gutt – vet zain gutt*.”

(Hisvaaduyos 5747, Vol. 1, p. 386)

THOUGHTS...LEAD TO WEAKNESS IN GOOD ACTIONS, SADNESS, DESPAIR, ETC.

Her letter has been received after a lengthy break. Naturally, regarding what she writes about the evil decree, etc., she simply must root out these thoughts, etc.: a) because they have no basis; b) there is the well-known saying and teaching of our Rebbeim for generation after generation, “*Tracht gutt – vet zain gutt*”; c) as is known, the litmus test on how a person conducts himself in a moment of doubt, whether the matter is desirable or not, is to see how it influences his actions. We see clearly that such thoughts (as in connection with “the evil decree”) lead to weakness in good actions, sadness, despair, etc., things that are forbidden and illogical, not just with respect to the holy intellect, but also human intellect...”

(Igros Kodesh, Vol. 16, Letter #5989)

love myself enough, the world is not secure enough, I must stand vigilant,' etc., she will continue to draw negative occurrences into her life. However, if she changes her pattern and outlook, and learns to have confidence in her environment, she can change the process of her illness and become healthy." In her words, through **positive statements, it is possible to affect changes at every level – physical, mental, and spiritual.**

How will you create a better and healthier present and future for yourselves?

It turns out that not only does religion believe in the power of prayer to affect change, even science agrees with this conclusion.

American researcher Greg Braden has developed a method of connecting to the reality we desire for ourselves. Braden relates to positive thinking as a form of prayer, interwoven with thought and feeling. In his words, we must imagine what we want, and connect to it in our thought and feeling as if it is literally happening at that very moment.

Prayer is an additional tool in positive thinking. William Harris, a medical researcher from Kansas City, conducted a year-long study in which volunteers were asked to pray for the welfare of a test group of 466 people suffering from coronary artery disorders **without the knowledge of the patients themselves or their attending physicians.** The people were chosen at random, and the volunteers were requested to pray for them every day for a period of four weeks. The results proved positive, and the state of health of the group of 466 patients improved significantly, as opposed to 524 patients who were "randomly" excluded from the volunteers' prayers. "If people are prepared to accept the results of an ordinary research study testing a

new medication," says Harris to all the doubters, "then they should also accept the results of this test."

The clear message is that if prayer can help strangers, then most certainly it can help friends and loved ones. More and more doctors are discovering the great healing power of positive thought, positive intentions, prayer, and faith. It must be emphasized, however, that all this comes as reinforcement, to conventional medical treatment and examinations, not a replacement. In essence, this principle is also emphasized in the words of the Rebbe MH" M and the approach of chassidic teachings, stating that one must make a vessel for the bracha,

Since there is the promise of the Rebbeim, when the thought is good, then clearly the matter will be so as well...

and utilize the authority given to a physician to heal.

This principle is brought in the teachings of the Rebbe MH" M on countless occasions, as he explains: "There is the well known saying of our Rebbeim: *Tracht gutt – vet zain gutt*, i.e., the good thought itself brings the good with it. There is no need for any aspect of bitterness – saying T'hillim and giving tz'daka with tears and malcontent – for the good thought itself brings the good with it – *vet zain gutt*. Since there is the promise of the Rebbeim, when the thought is good, then clearly the matter will be so as well... And since this matter has been publicized by the leader of the generation and has

even been published, it is understood that there is an instruction here for each and every Jew." (*maamer M'ragla B'Fumia*, 17 Kislev 5746).

In one of the Rebbe's holy sichos (Vol. 36), he explains with great clarity about positive thought and its ability to effect change: "***Bitachon* (trust) does not mean that a person believes, for since G-d's kindness is immeasurable and boundless, whether he is worthy or not, therefore, he receives G-d's kindness without any effort on his part. Rather, *bitachon* is an *avoda* and effort of the soul; the manifestation of G-d's kindness comes as a result of man's service and effort in relying on G-d. When a person truly has faith from the depths of his heart in G-d alone, to the point that he has no worries whatsoever, as a result of this awakening, G-d conducts Himself with the person accordingly and does good for him... This is the interpretation of the words of the Tzemach Tzedek – that the *bitachon* itself brings good results. This is not merely a side aspect to *bitachon*, rather, it is the definition of *bitachon* on which we were commanded... to make known to us the foundation of the attribute of *bitachon*, i.e., that the *bitachon* itself brings and causes G-d's salvation. And from the positive, you can infer the negative...**

If Professor Robert John would read the brief yet meaningful words of the Alter Rebbe at the end of *Igros HaKodesh* in *Tanya*, Ch. 11, he would have understood this long ago: "Through this faith everything will truly be made good, even in the revealed sense. For through this faith he believes that the entire vital force within the apparent evil is from the Supernal Good, which is His Incomprehensible Blessed Wisdom... Through this faith he includes and truly elevates the apparent evil in the Hidden and Supernal Good."

THE BAAL SHEM TOV PUT THOUGHTS OF T'SHUVA IN EVERY JEW UNTIL THE COMING OF MOSHIACH!

*Stories and aphorisms from the notes of Rabbi Avrohom Weingarten a"h,
l'ilui nishmas his son, Rabbi Matisyahu Aryeh Leib a"h*

COMPILED BY Y. BEN BORUCH

"HE DOESN'T DIE UNTIL HE BECOMES LIKE ONE OF THEM"

R' Shmuel Grunem once went to the home of his teacher, the chassid, R' Shmuel Ber of Borisov, and overheard him say the following to a butcher:

The Mishna says (at the end of the tractate Peia), "Whoever is not lame and not blind and not crippled, and acts as though he is, will not die of old age until he becomes like one of them."

Meaning: Whoever makes himself "lame," i.e., he doesn't go to a place which will lead him to spiritual danger, or someone who makes himself "blind," who doesn't look where he's not supposed to look - that is, he just acts as though he can't go and see forbidden things, even though he would really like to go and see them, but he forces himself (iskafia) not to go there - he is guaranteed that "he won't die of old age until he becomes like one of them," i.e., Hashem will help him become refined (is'hafcha) so he will no longer need iskafia; he will no longer desire these things anyway. (1)

HOW COULD HE REFRAIN?

The famous chassid R' Shmuel Munkes would say:

Before I became a chassid, when I would say Tikkun Chatzos and cry, I would think to myself: How can Hashem hear these cries and hold himself back from responding to me?

Then I became a chassid, and when I say the Tikkun Chatzos I wonder: What incredible patience Hashem has that he can hold back from throwing a rock at my head!

YUD-TES KISLEV LIKE ALEINU

In 5667 (1917), the Rebbe Rashab and his son (later to be the Rebbe Rayatz) traveled abroad and were not in Lubavitch for Yud-Tes Kislev. The chassid R' Shmuel Grunem farbrenged with the talmidim and was inebriated when he said:

Yud-Tes Kislev is a Yom Tov, but it's unlike other holidays. Every other holiday, like Pesach and Sukkos, is on a certain level in the s'firos and the spiritual worlds, with the revelations and hamshachos that are drawn down by that day, as it's

explained in works of kabbala and chassidus.

Yud-Tes Kislev, on the other hand, has no level in the s'firos and spiritual worlds. Yud-Tes Kislev is like the prayer of Aleinu that we say at the end of davening. As you know, the davening corresponds to the four spiritual worlds of Atzilus, Bria, Yetzira, and Asiya. The ascent begins with *Baruch Sh'Amar*, which corresponds to the world of Asiya, and thus we continue and rise up in a way of *ratzo* until we say the Shmoneh Esrei, which corresponds to the world of Atzilus. After Shmoneh Esrei begins the descent and the hamshacha from Above to Below, in a way of *shuv*, from the world of Atzilus until Ein Keilokeinu, which corresponds to the world of Asiya.

But the t'filla of Aleinu is not included in the progression of worlds. And what do we say in this prayer? Very simple ideas: "He didn't make us like the nations of the lands, and didn't place us like the families of the earth; for He didn't make our portion like theirs, and our lots like all the others, etc."

It seems quite surprising that

after all the lofty levels in the davening, we thank and acknowledge and praise Hashem for the fact that we're Jews and not gentiles!

The explanation is: In truth, this praise is above all levels and it is something that incorporates everything else, for this praise is for the essence of the soul, which was given to us, which is a portion of G-d Above, literally; it is this that makes one a Jew and not a gentile. This is why we "bend and bow and thank the King, king of kings, Hashem." This bowing and bittul comes from the essence of the soul, which is above all levels. It is this that we reach after we finish davening, this level above all levels. (2)

I JUST COULDN'T EAT

Rabbi Berel Rivkin related in the name of R' Shmuel Grunem:

The Tzemach Tzedek once was not well before Tisha B'Av, and the doctors told him he may not fast. The Tzemach Tzedek accepted this.

When Tisha B'Av arrived, the Tzemach Tzedek didn't want to eat

When the fast was over, the Maharil asked his father: Father! The doctors said you may not fast! Why didn't you eat anything?

anything. His son, R' Yehuda Leib (the Maharil) asked him to eat, a number of times, and the Tzemach Tzedek said: In another little while. But he never ended up eating.

When the fast was over, the Maharil asked his father: Father! The doctors said you may not fast! Why didn't you eat anything?

The Tzemach Tzedek answered: Believe me, I was so weak that if today was Yom Kippur I would have eaten long ago, but on Tisha B'Av I simply cannot eat!

On Yom Kippur, Hashem commanded that we divest ourselves

of physicality and be like angels, and so we are forbidden to eat. But a sick person is told by Hashem, in His Torah, that he must be concerned about physical matters and eat.

On Tisha B'Av, however, we don't deserve to eat. Therefore, despite the fact that I was so weak and felt bad, I still could not eat!

[Rabbi Rivkin told this story on Motzaei Yom Kippur 5727 at the meal in the Rebbe Rayatz's home. The Rebbe MH" M said (3), based on *Likkutei Torah* (Shir HaShirim 14, 2) that Yom Kippur is the inyan of "to enliven them with hunger," as well as expiration of the soul. This explains the reasoning to be more lenient and not to fast on Yom Kippur, more than on Tisha B'Av.

[Rabbi Rivkin told this story again on Motzaei Yom Kippur 5728 at the meal (4), and asked the Rebbe MH" M what the difference was between Tisha B'Av and Yom Kippur, for if a doctor says he must eat on Tisha B'Av, it's permissible to eat!

[The Rebbe asked him for the source of his story and then answered: One can say that the explanation is that the fast of Tisha B'Av has two components: 1) that it is **forbidden** to eat (according to halacha), 2) that he **cannot** eat because of his personal pain over the destruction of the Beis HaMikdash. So even though the doctor told him to eat, and he is permitted to eat (according to halacha), he was still unable to eat because of his personal pain.

[In the sicha of Shabbos Parshas Acharei-K'doshim 5745 it says: There's the saying in the name of Rabbi Levi Yitzchok of Berditchev about the prohibition of eating and drinking on Yom Kippur and Tisha B'Av - that really we didn't need to be commanded this at all, because on Tisha B'Av, who *can* eat? And on



The Rebbe MH" M at the seuda of Motzaei Yom Kippur 5728

Yom Kippur, who *wants* to eat?]

HEAVENLY PUNISHMENT

R' Berel Rivkin related:

R' Avrohom'ke of Zemin could not fast on the last Yom Kippur of his life because of his weakness. This greatly pained him and he would complain thus: Why do I deserve such a severe punishment that I have to eat on Yom Kippur?

But then he said: Apparently it's a punishment from Above for ruling strictly throughout my years as a rabbi when it came to cases of sick people and fasting. (5)

[Rabbi Rivkin repeated this story on Motzaei Yom Kippur 5727 during the meal, and the Rebbe MH"M said (6): R' Chaim Brisker would rule leniently regarding questions about fasting on Yom Kippur, saying that he wasn't being *lenient* G-d forbid in prohibited matters, but he was being *strict* when it came to *pikuach nefesh!*].

THE MELAMED WHO BECAME A RAV

R' Berel Rivkin related: The people of the city of Borisov went to the Tzemach Tzedek and asked him to send them a rabbi. The Tzemach Tzedek told them to go to R' Moshe the Melamed and he should be their

It seems quite surprising that after all the lofty levels in the davening, we thank and acknowledge and praise Hashem for the fact that we're Jews and not gentiles!

rav. R' Moshe the Melamed was a chassid, G-d-fearing, and a great scholar, as melamedim were in those days.

The people of Borisov looked for him and found him, and told him what the Tzemach Tzedek had said, but R' Moshe couldn't understand how he could be a rav. He decided to travel to Lubavitch to the Tzemach Tzedek.

When he arrived in Lubavitch he asked the Tzemach Tzedek: How can I be a rav?!

The Tzemach Tzedek answered him: You can learn, and when an easy question arises you can answer it yourself, and if a more serious

question arises then you can ask the misnagdic rav of your city and then pasken.

R' Moshe went to Borisov and accepted the position of rav. He settled in a home right next door to the home of the rav the misnaged, so if a difficult question came up, he could discuss it with him.

A THOUGHT OF T'SHUVA

R' Shmuel Levitin related:

It is known that the Baal Shem Tov put thoughts of t'shuva in every Jew, until the coming of Moshiach!

This saying has two versions: 1) from R' Shmuel Ber of Borisov: the Baal Shem Tov put thoughts of t'shuva in every Jew, 2) from R' Avrohom of Zemin: the Baal Shem Tov put thoughts of t'shuva in every Jew *through learning his Torah*.

Notes:

1) see also *Lmaan Yeid'u of R' M. Shusterman*, p. 311, and see also (in the name of the Alter Rebbe) *Sichos Kodesh 5711*, p. 311. 5713 p. 15.

2) See *Likkutei Sippurim of R' M. Perlov* p. 340. And see also p. 329.

3) *HaMelech B'Mesibo* vol. 1, p. 121

4) printed in *Beis Moshiach*, issue 295 p. 48 (Hebrew)

5) see also *Likkutei Sippurim of R' M. Perlov*, p. 321

6) *HaMelech B'Mesibo* vol. 1 p. 122

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Sivan 28 - Gimmel Tammuz Magbis

B.H. Sivan 15, 5764

To all Anash, Men and Women, G-d bless you.

We are soon approaching the very auspicious day, Gimmel Tammuz. And this year marks the tenth anniversary since Gimmel Tammuz 5754.

This day comes in close proximity with Sivan 28, the auspicious day that the Rebbe MH"M and the Rebbetzin arrived in the United States.

Obviously, these are very opportune days, especially when it is connected to the number ten, when one should again evaluate his or her "Hiskashrus" (connection) with the Rebbe, and more important, to utilize these special days to 'strengthen' the Hiskashrus to the Rebbe.

"KUPAS RABBEINU," was established with the full consent and blessing of the Rebbe, with its purpose and goal to make every effort that all of the Rebbe's activities, institutions etc. continue unchanged. By supporting Kupas Rabbeinu, one is actually participating in many of the Rebbe's activities.

With this in mind, we therefore urge each and everyone of anash, men and women to support Kupas Rabbeinu in every possible way.

In this merit may we be "zoiche" that much before Gimmel Tammuz, the Rebbe will be revealed as Melech Hamoshiach and redeem us from this deep and bitter Golus and lead us all to the true and final Geulo, NOW MAMAOSH.

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ADVENTURES IN NORTHERN INDIA

A compilation of small stories from a big shlichus.

BY SHAI GEFEN

Rabbi Alon Chakshor, resident of Maalot in northern Israel, went on shlichus for a few months to northern India, along with his friend, Dovid Zohar of Tzfat. Their temporary home was in Rishkash, a large city in India, frequented by numerous Israelis and Jewish tourists. The center of the city contains the yoga centers of India, which attract many Jews.

It was here that the two shluchim began their work, which led to quite a spiritual awakening among the Israelis. Some of them got involved in Yiddishkeit and Chabad, thanks to them.

Our readers have read many articles about shlichus adventures in India. This time, we have chosen to focus on amazing shlichus stories that took place in northern India.

TO SAVE SOULS FROM SPIRITUAL DROWNING

Before going on shlichus, Alon Chakshur wrote to the Rebbe and asked whether he should go so far away, especially since it was close to the Yomim Tovim in Tishrei.

The answer he opened to in *Igros Kodesh* said, when a person is drowning, you take off your t'fillin and run to save him - all the more so with Jewish souls.

"I had no doubt that I was supposed to go on this shlichus," says Alon. "And a number of souls were saved because of the work we did on this trip. One neshama is now in the Chabad yeshiva in Katamon, diligently studying nigleh and chassidus.

"As soon as we arrived, we rented an entire floor of a guest house to use as a Chabad house, shul, and dining room. The shlichus was a month long, in the course of which, hundreds of Jews joined us for davening, or meals, or other events we arranged.

"In the first days of our shlichus, we met a Jew who was thrilled to see us. News about the arrival of chareidi Jews from Eretz Yisroel had gotten around, and this Jew showed up, elated at our presence. He wanted to put on t'fillin, the sooner the better. He and his friend had stayed at the Chabad house in Delhi, and then went on a motorcycling trip towards Rishkash, through the mountains. After the man finally calmed down he told us the following story:

"We knew we were going on a difficult trip but we never dreamed we'd experience the hardships we ended up going through. First, we got stuck without oil and without gas. Miraculously, we met an Indian who agreed to give us oil and gas. We continued on our way when I hit a rock and felt myself flung from the motorcycle towards sharp rocks. If that wasn't enough, a truck drove by and nearly killed me. Believe me, I

don't know how I got out of this without injury, aside from some scratches and a sprained leg.

"As soon as I arrived at our destination, I looked for something good to do. When I saw your signs up on the street, I knew I had to go and put on t'fillin, and even to say the HaGomel blessing.'



Dovid Zohar and Alon Chakshor in the sukka built for Israelis in Rishkash



The Chabad house in northern India



Demonstrating how to shake a lulav

“Till this day, this Jew keeps in touch with us,” says Alon.

A SERIES OF HEAVENLY EVENTS ON YOM KIPPUR

For three and a half months now Barak Naveh has been learning in the Chabad yeshiva in Katamon, immersed in the world of Chabad, and this is thanks to the shluchim who went to Rishkash.

Barak Naveh is a 22-year-old Israeli. His family has no connection with religion, but the enormous miracle he experienced in India brought him back to his roots. Barak told us what he had experienced on his long trips in India, when he was but a step away from death.

Alon introduces Barak’s story: “One day, a young man came to the Chabad house and asked us to teach him ‘everything.’ By this he meant, davening, brachos, t’fillin - the works. After he had his first lesson, he began telling us what brought him to the Chabad house.

Barak: “I went on a trip through the mountains with a friend. We decided to leave

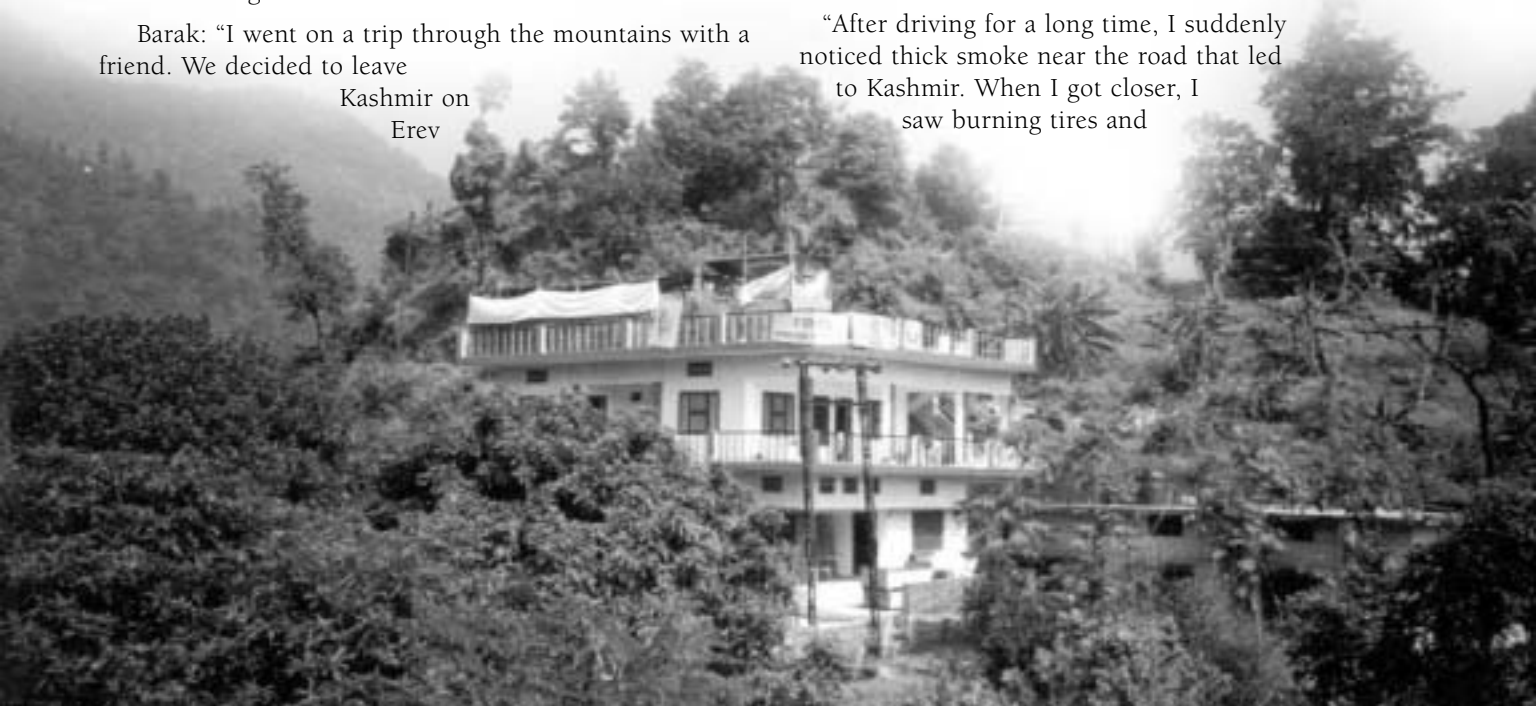
Kashmir on
Erev

Yom Kippur. The fact that it was the eve of this holy day didn’t bother me. I was completely irreligious. Just before sunset, a bus suddenly cut us off and I was thrown to the ground. I began checking myself out and I saw that I was okay, though my motorcycle was damaged.

“I had no choice but to drag the motorcycle to a local garage, where it was fixed, on Yom Kippur. I checked out the job they did, and it seemed fine, so my friend and I got on and tried continuing our trip. The problem was that - for no apparent reason - the motorcycle didn’t budge.

“I began to think that it was because I had it repaired on Yom Kippur. I finally got the motorcycle to move, but my friend didn’t want to go anymore. He sensed something was afoot. We had had too many problems and miracles. I continued alone and I began to be bothered by thoughts that I had to do something, but I didn’t know what still lay ahead of me. I decided to go in the direction of Manali.

“After driving for a long time, I suddenly noticed thick smoke near the road that led to Kashmir. When I got closer, I saw burning tires and





Putting t'fillin on in Rishkash



Blowing the shofar on the riverside

thousands of people on the road. It looked just like Gaza. It turned out that that day, the Moslems in Kashmir had held an angry demonstration, and I had unwittingly driven right into the crowd.

“Within seconds, hundreds of Moslems had surrounded me with murder in their eyes and axes and clubs in their hands. I didn’t have to wonder much at their intentions. At that moment, I knew that I had only minutes remaining to me, and that’s when the cry that every Jew in trouble cries out, welled up in me: *Shma Yisroel, Hashem Elokeinu, Hashem echad!* I added a prayer from the depths of my heart: G-d, help me! Get me out of this deathtrap!

“As strange as it sounds, suddenly, for no apparent reason, the demonstrators decided to leave me alone. I don’t know what happened just then. I just remember a flash of an image that when they crowded around me I saw that someone approached one of the leaders of the demonstration, whispered something in his ear, and immediately disappeared into the crowd. When I think of what happened, I think that maybe this was Eliyahu HaNavi who came to rescue me.

“I nearly ended up in another two Moslem demonstrations, but by then I knew to beware. When I arrived in Manali I decided that I would spend Simchas Torah with Chabad (I had heard that they had arrived) and celebrate the holiday properly. If I didn’t observe Yom Kippur, at least I would do Simchas Torah right!

“I met Alon Chakshor who guided me and gave me all the help I needed, and now, baruch Hashem, I am learning in the Chabad yeshiva in Katamon.”

SPARKS IGNITED ON SIMCHAS TORAH

“Simchas Torah was especially joyous,” says Alon. “On the first night many Jews joined the hakafos, but for

some reason, on the second night we didn’t get a crowd. After we made hakafos for ourselves, we knew that we couldn’t let a day like this just go by, and we decided to go to nearby Chursha, where many Israelis congregate. We said to ourselves, if they don’t come to us, we’ll go to them!

“We took sifrei Torah with us and met many Israelis in Chursha. We formed circles of dancers. The enthusiasm and excitement was indescribable.

“The next day, someone came to the Chabad house and told us, ‘You have no idea what you accomplished with your dancing... You came right in the middle of an argument with an Israeli who was in an ashram in Puna, who was trying to recruit us. When you arrived, you woke up our neshamos.’”

The man added, “That guy from the ashram also joined the dancing, and then he told us he is abandoning avoda zara. I don’t know exactly what attracted him to your dancing with the sifrei Torah, but the bottom line is that he decided to leave it all.”

THE REBBE ANSWERS

“An Israeli by the name of Harel was at the Chabad house in Delhi and Dramsala, and then he came to us for Yom Kippur. He was already excited by the work of Chabad, and he helped us tremendously in organizing the food and other material necessities.

“At some point he was ready to move on, and before he left us he said he wanted to write to the Rebbe. He took it very seriously and then put his letter in a volume of *Igros Kodesh*. After he read the answer, we saw him begin to cry. We didn’t know why he cried and we left him alone.

“When he calmed down he told us he had had two questions he wanted to ask, but after some thought he



Hanging out together

decided to ask only one of them. He was astounded when he read an answer to the question he had decided not to ask.

“A few weeks later, at the beginning of Cheshvan, we met him again and saw that he had decided to become a baal t’shuva. He told us that it was the answer he had opened to in Rishkash that motivated him to take this step.

“I kept in touch with him after I returned to Eretz Yisroel, and that’s when Harel told me the following: ‘On Yom Kippur night I was making my way to bed when I heard you tell one of the guys that on Yom Kippur you have to prepare yourself to go to sleep like a Jew, saying T’hillim first, etc. I was very inspired. I got out of bed and said the Krias Shma from a siddur with an outpouring of emotion.’”

Alon concludes, “Since he arrived back home, his life has completely changed. And he also found a good shidduch.”



Immersing pots in the local river

JEWISH SOULS IN RISHKASH

“An incredible story took place on Rosh HaShana. After the davening we went to central areas to blow the shofar. On the way, I met two Israelis and invited them to hear the shofar. While I was speaking to them, more Jews arrived, until dozens were standing there. I closed my eyes and blew the shofar without noticing what was going on around me.

“When I finished the blowing, I noticed an older woman with her daughter standing nearby. They looked like locals. I asked about them and was told that the woman was a Jewish doctor who lives in India. I gave her a picture of the Rebbe and suggested that while we were in India she should visit the Chabad house and learn a bit about Judaism. She said that she and her gentile husband had resolved that they wouldn’t teach their daughter anything about religion.



Israelis helping build the huge sukkah

“I decided that I couldn’t ignore this straying Jewish soul in Rishkash, so we found out where they lived and the day after Rosh HaShana we visited them. The house was full of idols. We spoke with the father and after a long conversation, he agreed to have a mezuzah put on his door, likely the first mezuzah in Rishkash.

“We left Jewish books with them and they were very excited by the visit. We said to ourselves that it paid to come to India just for them.”

FEELING CLOSE TO HASHEM

Yaron is an Israeli who came to the Chabad house in great excitement. He put on t’fillin and helped out a lot. Yaron had done a great deal of traveling, had been to China, and wanted to cross the border to Tibet. Since problems with the Tibetans had come up, he decided to cross the border with the aid of smugglers.

Yaron relates: "At a certain point the smugglers feared the authorities were after us, and they abandoned us at a gas station and said they'd come back for us in a few hours. I was afraid they would never return, and there I was in an unfamiliar place in danger.

"Suddenly I found myself singing to myself the well-known song, 'Kol HaOlam Kulo Gesher Tzar Me'od' (The Entire World is a Narrow Bridge).

"Thank G-d, the smugglers came back a few hours later and I arrived safely in Tibet. But during those few hours when I didn't know what would happen, I felt a great closeness to Hashem.

"That's why, as soon as I arrived here, I went to the Chabad house in order to put on t'fillin."

* * *

Alon: "These stories are only a sampling of what we experienced during our month of shlichus in India.

"In places like these, we see how great the Rebbe's ko'ach is, that he goes wherever Jews are to be found in order to ignite a flame in their souls and awaken their hearts. As in the answer I opened to before I left, you need to run to save a Jew who is drowning, all the more so when speaking about souls.

"I had the privilege of being the catalyst to inspire many souls."

These stories are l'ilui nishmas the child Menachem Mendel ben Dovid Zohar, who died in tragic circumstances.



An Israeli lifting up a seifer Torah for the first time

THE MIRACLE OF THE MASHKE

Alon relates: On Simchas Torah a strange thing happened on our way back from tahalucha. Dovid Zohar put a flask of mashke in his pocket in order to say l'chaim with the Israelis. Suddenly, an ox (readily found on the streets of India) passed by and gored him. He fell down and we immediately ran over to him, afraid that he had been seriously injured. That's when we saw the great miracle that occurred. The horns of the ox gored the flask of mashke in the pocket of his sirtuk, and his life was spared.

On Shabbos B'Reishis he said the HaGomel blessing.

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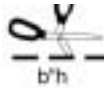
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A CHANGE IN FOCUS IN TODAY'S CHINUCH

Based on a speech given by Rabbi Mendel Wechter at a Yom Iyun for principals held by Agudas Chassidei Chabad in Eretz Yisroel.

I would like to begin by commenting on the fact that we see more and more Yemei Iyun taking place, as well as courses and workshops for teachers. This is a wonderful new development, and it's a pity we didn't have this in previous years.

The Rebbe Rayatz, in his letters, writes of the need of continuing education, and in the *Igros Kodesh* we find that the Rebbe repeatedly emphasizes this point.

Today, everybody acknowledges the importance of ongoing education for educators, and so we hope this trend continues.

* * *

We must closely examine the unusual times we find ourselves in, and try to liberate ourselves from simply imitating the teachers of yesteryear, even the good ones.

Generally speaking, everybody - including parents and mashpiim - educates their charges in the way they themselves were educated. I once sat at a teachers meeting where someone, who was a talmid of a mashpia of the previous generation, was speaking. He described how his mashpia would slap

a bachur who didn't learn, and issued fines, etc. His message was that we should do the same thing.

When he finished speaking, I spoke, and I asked a simple question. If chinuch amounts to hitting, why did the Rebbe Rashab ask us to think



Rabbi Mendel Wechter

about chinuch for half an hour a day (or in another version, an hour)? You don't need to think for half an hour a day in order to hit a child! And calling children names is something anybody can do with ease.

Although who am I to speak about

the previous generation, the Rebbe Rayatz wrote against this practice, and said we should not shame and we shouldn't use violence.

When we talk about the present generation, it's clear that we're working with altogether different children. All agree to this and talk about it, and we must take this seriously in order to be able to be effective educators.

It says in Mishlei, "loyal are the wounds of the one who loves, and devious are the kisses of the one who hates." We don't want even a kiss from an enemy. It turns us off. But from someone who loves us we're even willing to be wounded.

By way of introduction: The mashpia of today is not like the mashpiim of yesteryear. Once upon a time, a mashpia demanded of himself yiras Shamayim, the learning of chassidus, etc., in an extraordinary manner, and he deserved feelings of reverence and respect on the part of his talmidim. From the perspective of the mekabel the atmosphere was different too. Children before the war were like those ten generations earlier. The gap between us is incomparable.

In addition, and this is the main thing, the enticements from the street are frightening. If we put the enticements of the street of all generations on one side of the scale, and put the enticements of our times on the other side of the scale, the enticements of our times would weigh

more.

Once upon a time, they searched for the yetzer ha'ra in distant places. Today, homes have Internet, videos, and cell phones. All you have to do is press the button and the yetzer ha'ra is there. According to what I have heard from experts in the field, there are situations going on that are so terrible they can't be described here. Yet we still must educate children to yiras Shamayim, chassidus, and learning.

What is this compared to? It's like a teacher who decided, in the middle of Purim, to teach his students a topic in the Gemara Bava Basra or in Hemshech 5666 or 5672. It just won't work. Everybody is celebrating, and nobody has the head for learning on Purim. This is the situation that now prevails all the time, not just on holidays.

Still and all, we definitely are able, and are given the abilities, to succeed, even now.

A rav used to be a powerful figure. My father told me that in the big city he lived in, there was a store that was open on Shabbos. After the davening, the rav went to the storeowner, slapped him in public, and the store was never again open on Shabbos. Today, a rav cannot anger the community. Bachurim need to have a positive relationship with their mashpia. If they don't, they have many other options to explore.

There are other significant differences between today and the way it used to be. There are people who do research to learn who has a greater share in shaping a child - the home or the school. Today's reality is such that children are shaped primarily in school. They come home after a day at school tired and unable to listen. If we are talking about a yeshiva bachur, then he comes home late at night and his parents may be sleeping already. The responsibility then rests with the teachers and staff in elementary school

and yeshiva!

Someone once asked me when it's okay to say something harsh. I answered as follows: A person is driving and breaks the law. A policeman stops him. The driver's reaction is oppositional and there is tension between them. The policeman maintains that he's the policeman while the driver digs into his position. What does the policeman want to accomplish? He wants to uphold the law that is for the good of everyone,

When R' Zalman Moshe HaYitzchaki farbrenged, they wanted to hear him even though he was generous with the bitushim. However, when a talmid doesn't want to listen, you're simply stabbing him. The old approach, when used today, will accomplish the opposite of what it accomplished years ago.

including the driver. Nevertheless, the driver opposes him. He tries every tactic, uses a radar detector, etc., the goal being to drive faster than the law allows. Yet the law is for his benefit!

Yet, if the same person goes to the doctor and pays him a fortune to do an operation, he doesn't argue with the doctor. Why is this so? Because you go to the doctor knowing it's good for

you, but the policeman comes to you! The way he presents himself is that he is above you and he is telling you what to do. When you disagree with him, he defies you. You see the doctor as being on your side, and that is why you pay him. You see the policeman as your enemy.

But how do you explain the fact that he really desires your benefit maybe even more than the doctor does? The problem is in the role that he plays - that is what makes the difference.

In order for a mashpia to do his job properly, he must get the talmid to think of him as a doctor, and then he can chastise them and punish them (if necessary). Before he manages to establish this sort of relationship, every word he says against the talmid only harms the relationship and engenders hatred and the desire for revenge.

Years ago, a mashpia was considered one who loves a talmid, in addition to which, the talmid of those days didn't have many other options. Today, if the talmid feels the mashpia doesn't love him, even the mashpia's affection will be rejected.

I once met a bachur wandering around outside while a farbrengen was taking place in yeshiva. I asked him why he wasn't inside at the farbrengen, and he said that he was once shamed at a farbrengen and so he won't participate anymore.

When R' Zalman Moshe HaYitzchaki farbrenged, they wanted to hear him even though he was generous with the *bitushim* [means of crushing the ego]. However, when a talmid doesn't want to listen, you're simply stabbing him. The old approach, when used today, will accomplish the opposite of what it accomplished years ago.

A talented man who used to be a bachur who sat and learned, reached the point where he barely opens a book. He once told me that when he



was back in yeshiva he had a special interest in nigleh. One of the mashpiim came down hard on him for learning only nigleh and managed to turn him off from learning altogether.

I know another man who only learned chassidus. He simply enjoyed it and preferred learning over other pursuits. At a farbrengen in yeshiva, a

mashpia spoke in an insulting way about his not learning nigleh, and thus succeeded in turning him off to learning chassidus too. This made him trim his beard, etc. It was only after a long time that, baruch Hashem, he began getting back to what he was. There are many other stories like this. The reprimand wasn't supposed to be

given at a public farbrengen.

Fifty years ago, a derogatory word could bring about bittul on the part of the mushpa. Today, it no longer works that way. Chinuch that is based on criticism will ruin a child, because when a talmid feels low, he concludes that he is hopeless and there is no point in trying. A child once obeyed his father. Today, it's not as common, and in some cases, a child wants to take revenge! A child is not given alternatives and the result is that he does what he wants.

There is a story from the Rebbe Rayatz, who was sitting in a train compartment with distinguished representatives of various parties who were arguing amongst themselves about which political view was correct. They wanted the Rebbe's opinion. The Rebbe said that every approach had some truth to it, and this truth was derived from Torah. The form it took was incorrect because they altered the proportions, but in the right form and place, it would be true.

The same is true for modern-day psychology and secular ideas of education. The first and primary issue, before beginning to educate - whether first grade or yeshiva g'dola - is to find ways to create a positive atmosphere in the classroom. A situation in which the maggid shiur, the teacher, or the mashpia are on the defensive must be prevented. Screaming and anger are signs of a defensive posture. The student responds in kind and it's an ongoing war.

When the talmidim feel that their welfare is important to the adults and that the adults are interested in their success, then even criticism or a telling-off are effective.

How do you create a positive atmosphere in the classroom? An atmosphere is created in a number of ways, including: the way of talking, reward and punishment, how the learning is done. If the friendliness is

missing from the atmosphere, it's much harder to learn. There is tension. When it's physically difficult, it's hard to learn and when it's spiritually difficult, it's even harder to learn.

How to create a positive atmosphere is an entire Torah in itself and has broad relevance. Memories of school will accompany a child forever, whether positive or negative. We can and must make a bachur's stay in yeshiva a pleasant one by relating to him warmly and positively so that he will enjoy the learning and won't feel bored and look for alternatives. In the future, when he passes his school building, he should recall the happiest days of his life.

A principal was once looking for a mashpia for his yeshiva. I suggested that he take someone who could be a mother and not just a father to the boys. A bachur, especially one between the ages of twelve and fifteen, needs to feel he has someone to talk to.

The challenges we face today are enormous. Just walking down the street is fraught with spiritual challenges. It's a real challenge. An adult goes with the flow of life, while a bachur, who has nobody to listen to him, finds refuge on the street or on the Internet.

We must find ways to attract and interest a student. *Talks and Tales* used to be popular but it's nowhere as popular anymore because it doesn't have pictures.

R' Elimelech Hertzel of Nachala runs youth clubs in the south. Fifteen years ago, they went to moshavim, said the twelve p'sukim with the children, gave out nosh, and that was that. Today they produce plays, publish beautiful material, have woodworking and computer courses, etc. They even built a three-story building for the thousands of the children they work with.

If they stuck to the original curriculum, they could have shut

down a long time ago. All the public sports centers for youth are state-of-the-art, and we can't just stick to *Talks and Tales*. Times have changed!

The Rebbe is the only Jewish leader who knows how to reach the youth; it's only through the positive. When they enjoy their studies, when they feel that this is the best place to be, we will succeed. They won't go looking for forbidden fruit, which is so easily obtained.

We have got to come to terms with

We have to know where the battlefield is. The battle today is for the talmid's soul. A talmid must be warmly welcomed, encouraged, and guided, each according to his needs. The bachur should yearn for his yeshiva days.

the current state of affairs and look for ways to educate today's children. We must challenge a talmid to find interest in learning. One way is through the *kovtzim* that the Rebbe established and encouraged, wherein talmidim contribute original Torah thoughts. The Rebbe said that competition within Torah is a good thing.

I came from Satmar. They are against Zionism and hold of the Rebbe Rashab who fought Zionism,

but not of Lubavitch today, which they don't see as opposing Zionism. When I became a Lubavitcher, I had some debates with Satmar chassidim, and I maintained that the Rebbe is more of a zealot than the Rebbe Rashab, but his war on Zionism took a different form.

I explained to them that their war against Zionism is like two countries whose soldiers fought one another, where the soldiers of one country left the battlefield, while the other soldiers continued shooting. The enemy is no longer there, but Satmar is carrying on the war.

We have to know where the battlefield is. The battle today is for the talmid's soul. Each mashpia should make a survey to discover why his talmidim left yeshiva, and to try to improve the situation. A talmid must be warmly welcomed, encouraged, and guided, each according to his needs. The bachur should yearn for his yeshiva days.

Regarding tests - the way test questions are phrased must be clear to the talmid. There is no reason to try trip up a talmid, unless the teacher is trying to prove his superiority over his students and to cover up for his lack of confidence as a teacher.

A good mark is the most effective way of encouraging talmidim to keep learning. Experience has proven that when a bachur fails, his motivation to carry on is low, while a good mark makes him feel good about trying further.

There are principals here, people who are responsible for hundreds and thousands of talmidim. I will give one example to show how to get the maximum out of our talmidim.

I once spoke with some roshei yeshiva about how a new masechta is started in Elul, and how a bachur is enthusiastic about it. He says to himself: I didn't do that great with the previous masechta, but I'll learn this

one properly!

Yet the bachur knows there are only three weeks until Tishrei, and the trip to the Rebbe and the preparations for it start at the beginning of Elul. The bachur doesn't have a chance to really get into the learning. When he comes back to yeshiva after Tishrei, they are already up to the fourth daf and we lost out on the initial enthusiasm of a new start.

If talmidim are enthusiastic at the beginning of a new z'man, we have to take advantage of it! Maybe we should learn *lulav ha'gazul*, Meseches Rosh HaShana, for four weeks so the bachur can enjoy learning something new, and after Tishrei start a new z'man and a new masechta that we learn until Chanuka. The students' enthusiasm for learning should be our highest priority, and we need to take advantage of it whenever possible. We must come up with ways to excite the students.

One year, a week after Purim, a maggid shiur came to me and complained that his talmidim weren't learning. He had yelled and fined them, but it didn't help.

I gave him the following advice: Close the Gemara you're learning. You have two weeks left. Make it a project to finish *Arvei Psachim*, the laws of s'darim, and the Rebbe's Hagada.

He said he would try my suggestion, and a few days later, he told me his students had learned all of *Arvei Psachim* and the Hagada. It was something new for them. The chapter of *Arvei Psachim* is about twenty pages with a lot of *agad'ta*. The bachurim learned and became familiar with the Rebbe's Hagada, and their Pesach was altogether different.

If they had stuck to the curriculum, not only would they have not learned about Pesach, but they would also not have learned the masechta they were supposed to learn.

There is a maggid shiur who

bitterly complained how he prepared his shiur until three in the morning, but felt that he was talking to the walls the next day in class. I said to him: You are giving over your chiddushim in your shiur. Why do you think they have to listen to that? The purpose of the shiur is to convey *to the talmid* what he needs and wants to hear, not what *you* want to say. The bachurim are not interested in your chiddushim. If you care about the bachurim, your job is to teach them what they need and want to hear.

The rosh yeshiva already learned the masechta five times. He went on to

The students' enthusiasm for learning should be our highest priority, and we need to take advantage of it whenever possible. We must come up with ways to excite the students.

the Rambam, etc. He has a question and he builds an entire edifice out of it, etc. When the talmid is unfamiliar with the simple understanding of the Gemara, why would he be interested in what the Rambam says on the subject? Our approach must be to give the bachur the tools he needs to prepare the Gemara properly!

I'll give you an example. A child of mine came home from school. I asked him what does, "*v'asafta deganecha*" (and you shall gather your grain) mean. He explained the Rashi that says that if we fulfill the mitzva of *v'asafta* then fine, and if not, the goy will

come. I asked him, "What does *deganecha* mean?" He didn't know. My children were bringing home chiddushim on the parsha from school on Friday without knowing the parsha!

A Gemara shiur is given only after the talmidim have already prepared the material and know it well.

In short: we must satisfy the thirst of the talmid, and not force him to listen to the things that interest the teacher. If he hears what interests him, he'll have enormous satisfaction from it, and will feel how it's all talking to him.

Lately, I give a shiur in chassidus on Friday night in the high school. The condition I have for attending the shiur is that everyone prepare the material ahead of time. When I teach, I ask them how they understood the material, and when I add my explanations, they really enjoy it.

One of the shluchim in the yeshiva was amazed by the shiurim and said he had learned the material a number of times, but at every shiur he discovers something new. If they wouldn't prepare the material, they wouldn't enjoy the shiur, and they would fall asleep after a few shiurim.

Talmidim in a classroom must feel that every shiur adds something, and if they miss a shiur, *they* lost out. If they don't have this feeling, it's the fault of the maggid shiur.

The same is true for chassidus. The mashpia must give the talmidim the tools to learn a maamer properly, how a maamer is structured, how it's divided, how we examine every word and understand that every word is in its precise place. Doing this creates a fluency from the beginning of the maamer until the end.

There is much more that can be said, but the point is: We can improve chinuch on many fronts, and "if you put in the effort, you will find!"

FROM THE REBBE'S HOLY HANDS

BY DANIEL GORDON

Over the decades, the Rebbe often handed out various items to the chassidim such as s'farim, kuntreisim, dollars, and special coins. At this time, when we don't merit to see the Rebbe, those of us who were fortunate to receive anything directly from the Rebbe, certainly cherish the memory of that occasion.

There's nothing more precious to a chassid than a gift he personally received from the Rebbe. Perhaps we can call this a "chassidishe kiss." Throughout the Rebbe's nesius, the Rebbe distributed maamarei chassidus, *Tanyas*, silver dollars, and various kuntreisim.

Chassidim have no idea why the Rebbe decided to distribute one kuntres or another and why at that particular time (except for two times when the Rebbe said the reason). Obviously, these distributions entailed Heavenly matters that are beyond our ken, for if the Rebbe wants his chassidim to learn

something in particular, he can simply announce that at a farbrengen. Why did the Rebbe personally distribute copies to the chassidim? And why did the Rebbe always have a new edition of that book or booklet printed for the distribution?

As we said, these are Heavenly matters that are beyond us, but as chassidim who are mekusharim to the Rebbe, we internalize the fact that every detail contains lessons in avodas Hashem and in hiskashrus to the Rebbe MH"M. These distributions filled a chassid's heart with great love.

THE REBBE WAITED FOR ORDER

Over the years, the Rebbe distributed s'farim and kuntreisim to the shluchim. In this article, we will discuss the general distributions to all the chassidim. The first general distribution took place at the end of Tishrei 5739 (1978) for all the guests who had come from around the world and who had private audiences with the Rebbe. The guests heard the following blessing from the Rebbe [not a direct quote]: "May Hashem fulfill your hearts' desires," and then, "and you should go to the secretariat to take a *Tanya* as a memento of the month of Tishrei, which was printed in Brooklyn, and you should learn it."

To women and girls the Rebbe changed the ending and said, "A siddur which you should daven from."

The Rebbe signed every *Tanya* the men received at the back of the volume, and the Rebbe signed every siddur the women received at the front of the volume. The Rebbe emphasized to many of them that

the *Tanya* should be learned with “effort and diligence,” and to some people the Rebbe added that the learning would lead to the fulfillment of all the blessings.

One of the people who had yechidus was someone who had committed to Lubavitch long before but had still not changed his nusach in davening to Nusach Arizal. At the end of the yechidus, which he had with his wife, the Rebbe told him that when he left he should go to the secretariat to take a *Tanya*, and the Rebbe told the wife to take a siddur. Then the Rebbe suddenly turned to him again and said he should take a siddur. The man understood what the Rebbe meant and from then on began davening Nusach Ari.

That year, Erev Shavuos 5739 (1979), the first distribution to

children took place, in which the Rebbe gave out siddurim.

Less than three years later, on Yud-Alef Nissan 5742 (1982), at the end of the farbrengen marking his 80th birthday, the Rebbe gave a *Tanya* to everybody, along with a dollar for tz’daka. This was a special edition of the *Tanya* published at the Rebbe’s request, and it included at the back, photocopies of all the title pages of *Tanya* that had been printed up until that time.

The Rebbe asked that everybody come to get a *Tanya*. The line was very long and excitement ran high. This is why order was lacking and the Rebbe announced that he would wait until order was restored.

Naturally, order was quickly made and the distribution went on

for hours, until morning.

The next distribution also took place on Yud-Alef Nissan, two years later in 5744 (1984). The Rebbe distributed *Tanyas* again, which the Rebbe had asked be printed especially for the occasion together with photocopies of all the title pages of previous *Tanyas*. A dollar for tz’daka was included. This time though, the distribution was carried out by members of the kollel. The Rebbe also approached a member of the kollel and received a *Tanya*.

THE EXCITEMENT WAS INDESCRIBABLE

Starting in 5748 (1988), the Rebbe’s distributions became more frequent. One of the special distributions took place on the birthday of the Rebbe Rashab on 20 Cheshvan 5748. The Rebbe gave out the kuntres *Heichaltzu*, which the Rebbe Rashab had written in 5659.

It all began the night of 19 Cheshvan, when Rabbi L. Groner suddenly announced after Mincha about a special distribution of dollars that would take place then. The news spread quickly and people began streaming towards 770. The weather was wintry, yet hundreds of people showed up. The Rebbe wished each person a “*hatzlachadiker Chaf Cheshvan*” (a successful 20 Cheshvan). The distribution continued the next day, on Thursday morning, and thousands came.

The biggest surprise though, took place that evening. The Rebbe went to the Ohel that afternoon. Maariv took place as usual in 770 and the Rebbe went to his room, when suddenly it was announced that the Rebbe shlita would be distributing the kuntres *Heichaltzu*. Crown Heights seethed with excitement.

This distribution was only for males over age 12 and females over age 11. During the course of the



Erev Shavuos 5739 – the 1st distribution to children in which the Rebbe gave out siddurim



distribution, the Rebbe often stopped and asked people their age. To each person who received the maamer, which deals with refining middos and ahavas Yisroel, the Rebbe wished, “*hatzlachadike lernen*” (successful learning).

Before the Rebbe left for the Ohel that afternoon, he distributed the kuntres to a few people who were leaving for Eretz Yisroel before the general distribution.

In the middle of distributing the kuntres, all the kuntreisim were used up. The Rebbe asked the secretaries to have some more printed. One of them said they would go and print another 3000 copies, to which the Rebbe said, “Why print 3000?” The secretaries rushed to the printer and had 5000 copies printed, which were distributed the next day, Erev Shabbos, until noon.

THE MIYUCHASIM SHOULD STAND OFF TO THE SIDE

Less than ten days later, there was another surprising distribution, this time for shluchim and shluchos exclusively. It was in honor of Rosh Chodesh Kislev, ten years since the Rebbe’s heart attack in 5738. The Kinus HaShluchim was taking place and after Maariv, the Rebbe went over to the lectern and delivered a 25-minute sicha.

In the course of the sicha, the Rebbe said he had received reports from some shluchim, which contained “extremely wondrous things,” and the Rebbe urged the other shluchim to also send in reports of their work. Towards the end of the sicha, the Rebbe said he would distribute a kuntres and dollars to shluchim and shluchos.

Pandemonium broke out since it

wasn’t clear how the distribution would work. The Rebbe went down the steps, stood in the corner of the platform, and began making order himself. The Rebbe said all the shluchim, and *only* the shluchim, should approach while the rest, even the *miyuchasim* (pedigreed), should stand off to the side.

The Rebbe gave each shliach the kuntres *Rosh Chodesh Kislev 5748*, which contains the longest maamer edited by the Rebbe, “*V’Shavti B’Shalom*,” as well as a dollar for tz’daka. When the distribution ended, the area was cleared and the shluchos were given the kuntres.

During this distribution, the Rebbe asked many of the people whether they were indeed shluchim. When one person answered that he was a mashpia, the Rebbe did not give him a kuntres, saying, “I don’t take one for myself either!”

In 5749 the Rebbe distributed the book *Kitzurim V'He'aros L'Seifer Likkutei Amarim* of the Tzemach Tzedek. In a sicha on the following Shabbos, the Rebbe called it a *mazkeres netzach* (eternal memento). This distribution took place at the end of 5749, Erev Rosh HaShana 5750. A dollar for tz'daka was included.

A few days later, on 6 Tishrei 5750, the Rebbe gave out the maamer "*U'Shaavtem Mayim B'Sasson*." This time, the maamer was in a special stiff plastic case with a general letter, a dollar for tz'daka, and lekach included.

They say that when the kuntres was printed and brought to the Rebbe, the Rebbe asked that the cover be changed for one that was more colorful and nicer. The new covers were made up and quickly brought over. When the Rebbe distributed them, the ink on them was still wet! (It's interesting to note that although the Rebbe was distributing a maamer chassidus, it was important to him that its physical appearance be attractive.)

THE REBBE DISTRIBUTES AN UNUSUAL COIN

One of the most exciting distributions took place on Yud Shvat 5750, when the Rebbe distributed a *Tanya* and a dollar for tz'daka. It was a special edition of the *Tanya* in an enlarged format, printed to mark forty years of the Rebbe's leadership. It was bound in a green soft cover (a new style), and it was placed, along with the dollar, in a see-through plastic case.

On the Rebbe's birthday of that year, there was another distribution, though this time it took place at the Rebbe's house on President Street. The Rebbe gave out the kuntres *Yud-Alef Nissan 5750 – Ki Yishalcha Bincha* with a dollar.

On Lag B'Omer of that year, the Rebbe, with the help of the tankistim, gave out a coin minted especially for the parade. "770" was engraved on one side of the coin with the words, "*hinei ma tov u'ma na'im sheves achim gam yachid*" written around it, and "*Shnas Ha'Arbaim*" and "*Shnas Nissim*." On the other side was a picture of a bonfire with the letters "B"H," and around the fire "*Lag B'Omer 5750*" in Hebrew and English, as well as "*Yom Hilula d'Rashbi*."

During this distribution, the Rebbe asked many of the people whether they were indeed shluchim. When one person answered that he was a mashpia, the Rebbe did not give him a kuntres, saying, "I don't take one for myself either!"

That was definitely one of the most interesting distributions.

Less than two months later, on 8 Tammuz, shortly before the Yom HaGeula of the Rebbe Rayatz on 12 Tammuz, the Rebbe distributed a maamer of the Rebbe Rayatz called, "*Asara sh'Yoshvim 5688*," with a dollar for tz'daka.

In honor of the Rebbe Rashab's birthday, on 20 Cheshvan 5751, the

Rebbe distributed the kuntres *Eitz HaChayim* of the Rebbe Rashab, along with two dollars for tz'daka. This distribution took place after Maariv, when the Rebbe descended the steps and stood near a high, covered table.

The printing had been done in New Jersey and the first truckload, with only half the kuntreisim, came just as Maariv was over. The second truckload came later, and in the middle of the distribution the first delivery was used up. The Rebbe said something to Rabbi Groner, and then they suddenly announced that the truck had arrived.

Since it took time to unload the boxes, the Rebbe waited, his hands on the table, gazing left towards the window through which they brought the boxes. The crowd also looked expectantly towards the window, and there was a surprising moment of absolute silence. About a minute later, the first box was brought in and the distribution continued.

At the farbrengen that took place the following Shabbos, Parshas Chayei Sara, the Rebbe explained that the distribution of the kuntres *Eitz HaChayim* was for the purpose of it being learned in a way of *talmud meivi lidei maaseh* (learning leading to action), in order to fulfill it.

The Rebbe added that he planned on distributing the Rebbe Rashab's maamer "*Anochi Magen Lach 5678*" that was recently discovered, and on Monday, 24 Cheshvan, the Rebbe distributed this maamer along with a dollar for tz'daka.

Less than a month later, on Yud-Tes Kislev, the Rebbe distributed *Tanyas* again along with a dollar. It was blue and placed in a see-through plastic case. When some people requested *Tanyas* on behalf of others, the Rebbe said it was only for those who were present.

A few days later, on Chanuka, the Rebbe gave out silver dollars for tz'daka. The coin was placed in a special pouch that said Chanuka 5751 on it.

The first Gulf War began and in the middle of the war, on Yud Shvat, the Rebbe distributed a maamer of the Rebbe Rashab called, "Boruch Sh'Asa Nissim 5664," with two dollars. A few days later, on Chamisha-Asar B'Shvat, the Rebbe distributed five-dollar bills for tz'daka.

THE KING GOES OUT WITH THE "D'VAR HA'MELECH"

In the sichos on the two Shabbasos that preceded 15 Iyar 5751, the Rebbe emphasized the need to study inyanei Moshiach and Geula in order to bring the Redemption, saying this included the Written Torah, the Oral Torah, etc., and especially the *Likkutei Sichos* of the Nasi HaDor.

Directly following this, the Rebbe distributed the kuntres *D'var Malchus* with a dollar for tz'daka, which contained sichos of the Rebbe on Geula. At the end of the

HISKASHRUS – THROUGH THE WRITINGS

When you look at the list of distribution dates, it is quite obvious that the Rebbe distributed things more frequently as time went on. Perhaps we can say that the Rebbe was preparing us for this difficult time, and he gave us the way to strengthen our hiskashrus to him.

On Shabbos Parshas VaYikra 5747 (*Likkutei Sichos*, vol. 32) the Rebbe says:

Through hiskashrus to the nasi ha'dor, through hiskashrus with his writings, his s'farim, etc., in which he put himself – this draws down from the essential and eternal permanence of the holiness of the tzaddik and nasi... Especially through learning the writings and s'farim, and bringing the learning into action, both with self and by spreading the wellsprings (of the writings and s'farim) outward.

distribution, the Rebbe took two kuntreisim, one green and one blue, and left for his room. It was a moving sight to see the king holding the teachings of the king with the words, "D'var Malchus," written prominently on them.

For Lag B'Omer another special coin was minted. It was called "L'chat'chilla Aribber," and it was given out on Lag B'Omer 5751 in a

small plastic pouch, which had attached to it a small card that said "Lag B'Omer 5751" on it.

On one side of the coin was a picture of 770 with the "B"H" over it, "2 Iyar 5751" on the side, and "Tiferes Sh'b'Tiferes 5751" around it. On the other side of the coin it said, "K"K Admur Maharash, 2 Iyar 5524-13 Tishrei 5643." Around it was written "Un ich zog m'l'chat'chile aribber" (and I say, to begin with – go over), "Shnas HaTzaddik", and "Shnas Ar'enu Niflaos."

To mark fifty years since the



Kunteisim the Rebbe distributed, some are in plastic cases



Distributing an English *Tanya* to guests from England who came for Shavuot 5735



Distributing siddurim and *Likkutei Sichos* to families of shluchim sent to Eretz Yisroel, 5736

Rebbe and his Rebbetzin came to the U.S. on 28 Sivan 5701 (1941), the Rebbe distributed a kuntres, *Kovetz 28 Sivan*, along with a dollar for tz'daka, in a plastic case.

At the beginning of this special kuntres, it related the story of how the Rebbe and Rebbetzin escaped the inferno in Europe. This was followed by notes of the speech the Rebbe made at the reception upon his arrival, as well as a list of the Rebbe's activities in the U.S. starting from

1943, and a list of all his s'farim. It also contained all the sichos and maamarim that were said to date in connection with 28 Sivan.

For many years, 28 Sivan was the Rebbe and Rebbetzin's personal holiday until chassidim made it into an official Chabad holiday. This distribution gave it the Rebbe's official seal of approval.

That day, the Rebbe went to the Ohel and when he returned to daven Mincha, he said a sicha and then

davened Maariv. It had been planned ahead of time that the Rebbe would distribute the kuntres after davening. However, the gabbai, who had been asked to allow the Rebbe to rest after being on his feet at the Ohel for hours, announced that since the kuntreisim hadn't yet arrived from the printer, there would be a break for a while and only then would the distribution take place. In truth, the kuntreisim had actually arrived.

When the Rebbe heard the gabbai's announcement, he said, "Instead of making a break, we'll make a continuation," and said another sicha. This sicha was edited by the Rebbe and was included in the famous kuntres entitled *Mikdash Mei'at – Zeh Beis Rabbeinu Sh'B' Bavel*.

For 20 Cheshvan 5752 the Rebbe distributed another kuntres that contained the maamer "V'Yihiyu Chayei Sara."

At the end of Cheshvan, during the Kinus HaShluchim 5752, a Hachnasas Seifer Torah took place in 770 organized by the Moroccan community. In connection with this, on 27 Cheshvan the Rebbe distributed the kuntres *Siyum v'Hachnosas Seifer Torah* along with lekach and two dollars for tz'daka. All three items were enclosed in a plastic case.

The next distribution took place on Sunday, 14 Kislev, the Rebbe's anniversary and it was part of the usual dollar distribution. The Rebbe distributed the *kuntres Drushei HaChasuna 5689*, which contains the maamarim that the Rebbe Rayatz said at the wedding in Warsaw, along with a dollar for tz'daka.

Two weeks later, on Chanuka, the Rebbe distributed both a dollar bill as well as a silver dollar for tz'daka, both of them placed in a special pouch with the words *Chanuka 5752* written on it.

THE REBBE ASKS FOR A PINK COVER

Yud Shvat 5752, the day that marks the yom hilula of the Rebbe Rayatz and the beginning of the Rebbe's leadership, the Rebbe distributed *Kovetz Maamarim* 5682 of the Rebbe Rayatz, along with two dollars for tz'daka, in a plastic case.

On 22 Shvat, the yahrtzeit of Rebbetzin Chaya Mushka a"h, the Rebbe distributed a special kuntres, *Kovetz 22 Shvat*. The Rebbe asked that the cover be pink. This distribution also included a five-dollar bill for tz'daka and lekach.

This was a highly unusual distribution in that it lasted for five hours, in the course of which, the Rebbe distributed over 10,000 kuntreisim! For the first hour and a half, the men passed by, and then the women – for about two and a half hours, then the men again. The Rebbe looked very joyous and he smiled a great deal at the passersby. The Rebbe encouraged the singing in an unusual manner. While in the middle of distributing the kuntreisim, the Rebbe stopped for a while and vigorously encouraged the singing with both hands, which was unusual for a distribution such as this.

THE MOMENTOUS KUNTRES

On Purim Katan 5752, chassidim received the last maamer distributed to date, the kuntres *Purim Katan* 5752, which contains the maamer, "V'Ata Tetzaveh." The kuntres became available in the morning and many people bought it, not realizing that the Rebbe would personally distribute it.

At 1:30 the Rebbe went to the mikva, giving his siddur to a chassan. The chassan heard the Rebbe say to the secretary that in the evening he would give out the new kuntres along with lekach. When the Rebbe went to the car, someone



Yud Shvat 5750 – the Rebbe distributes a *Tanya* with a green binding



Yud-Tes Kislev 5751 – the Rebbe distributes a *Tanya* with a blue binding

noticed the Rebbe telling Rabbi Groner, "print it for distribution," and the news spread quickly.

That night, the kuntres was given out along with two dollars for tz'daka and lekach. 8000 kuntreisim were distributed.

Being that that this is the last kuntres the Rebbe distributed,

mashpiim and rabbanim encourage people to learn this time and again since it contains many topics from which we can obtain guidance for our present situation, in which we don't see the Rebbe.

May the next distribution take place very soon, with all the Jewish people in attendance!

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The screenshot shows the website <http://www.beismoshich.org>. The header includes the site logo "BEIS MOSHIACH", a "bhTech" advertisement with the tagline "Heavenly design, down-to-earth prices", and the Hebrew title "בית משיח". Below the header is the "Chabad World" banner with navigation links for Hebrew, English, and other languages. A central message reads "Long live the Rebbe Melech HaMoshiach forever and ever" with a small image of a man in a hat. The main content area features a "Back To NEWS" button, an "Archive" section with a dropdown menu set to "439", and an "Advanced Search" button. The article content includes a thumbnail of a man in a hat, the title "BEIS MOSHIACH", and the headline "WE HAD NEVER HEARD IT LIKE THIS BEFORE!" followed by a paragraph about the birthday of the Mitteler Rebbe. Other article teasers include "FARBENGEN OF MASHPIM" and "CHASDEI BRACHA: SPREADING JOY". The footer of the browser window shows the "Internet" icon.

REBBE, I NEED A GUARANTEE

BY RIVKY KAMINKER

Our generation is one that experiences a plethora of miracles. Tens of thousands of Jews around the world have experienced the miracles of the Rebbe, but when you see these miracles before your very eyes, it's that much more compelling.

On 28 Nissan of this year, my grandmother, Sima Kloizner, passed away. During the Shiva, I heard the following amazing story.

* * *

My grandmother was born with a slight hip problem. Since her parents didn't have the money to obtain private medical care, they went to the local clinic, which provided mediocre service. The doctor there did such a poor job of correcting the problem that my grandmother needed to undergo another ten operations in order to fix what he "fixed." Her handicap was slight, but she suffered great pain. Nevertheless, she managed to marry and to raise a beautiful family, and to be involved in public work, establishing mosdos and projects in the U.S. before the war.

Years passed, her children grew up, and the pain was unbearable. She heard about a top doctor by the name of Chomley, who had come up with a hip replacement operation. The pain would be gone as well as the limp. It would be a new, pain-free life!

She made an appointment and waited impatiently for his opinion. To everybody's surprise he said, "It's not as

simple as it seems. The artificial hip is made of metal held in place by cement. You know that cement crumbles as the years go by. In short, the terrific results of the operation have a limited lifespan, that is, as long as the cement holds up. It's estimated to last ten years.

"This is why I don't recommend

"I see that you are still active and mobile; in pain, but still coping. When you feel you've reached the end of the line and cannot take another step, then come to me and we'll do the operation..."

the surgery now, because ten years down the road the situation will be irreversible. The operation can give you ten active, pain-free years, but then you will be confined to a wheelchair. I see that you are still active and mobile; in pain, but still coping. When you feel you've reached the end of the line and cannot take

another step, then come to me and we'll do the operation."

In light of the doctor's honest prognosis, the operation was postponed indefinitely. My grandmother continued her daily routine, was active in the public and private spheres, and even moved to Eretz Yisroel with her family. She had a yechidus with the Rebbe before she left.

A few years later, in 5736 (1975), she couldn't take it any more. My parents set a date for the operation, bought tickets to the U.S. and everything was ready, or so it seemed.

"That Tishrei, two weeks before the operation, I had a yechidus with the Rebbe," said her daughter, my mother. "Before I left Eretz Yisroel, my mother had a talk with me in which she asked me to ask the Rebbe for a guarantee that she would make it out of the operation in good health. She was very apprehensive about the surgery, no doubt because of her childhood experiences. She did not want a 'routine' bracha, but demanded that I get a guarantee.

"I arrived in Crown Heights on 13 Tishrei. As those who went into yechidus did, I wrote a detailed letter, which contained my mother's request, as well as a question about a communal matter that I was asked to get involved in. The letter was given to one of the secretaries for it to be passed along to the Rebbe before the

yechidus.

“At the end of Tishrei I went to be marked down for a yechidus and was told that since I was staying on until after the end of the month, I had to wait for the yechiduyos in Cheshvan. I understood that I was written down for a particular day.

“The morning of the yechidus. It was the first time since I was married that I was in 770 without my husband. I would have to have the yechidus without him, while holding my baby. How would I have the courage to stand there alone? How would I be able to concentrate on what the Rebbe was saying? How would I remember everything by myself? What if the baby started to cry?

“These questions raced around in my head all day. I tried to concentrate and to say a lot of T'hillim. I fasted and made spiritual preparations. At eight in the evening, my brother-in-law, Yeshaya Kaminker, came with a car to pick me up. It was freezing outside. I dressed the baby in layers of clothes and arrived at 770 a nervous wreck.

“I went to the secretary and discovered that I wasn't written down for a yechidus that night. I had to make an appointment for another night. There was no way I could go through what I had gone through that day another time. I pleaded and cried and used all my creative powers, until I got permission to go in that night, though not immediately. I would have to wait.

“I stood there with the baby in Gan Eden HaTachton. I prayed to Hashem that my baby would behave, that I would present the communal matter properly, that I would listen, understand and remember, and that I would get the Rebbe's guarantee for my mother. I felt that it was all too much for me, that it was beyond my abilities to handle.

“Suddenly the door opened and I had to enter the Holy of Holies. I have

no idea how it happened, but I found myself in the most illuminated room in the world. I presented my note with a list of names without any additional requests, as was customary. The Rebbe asked me to sit down, but naturally, I continued to stand. I didn't hear a word. What I heard was my heart thumping.

“I expected the Rebbe to remove my letter from the pile, to read it, and then to point with a pencil, as he usually did, as he commented on what I had written. But the Rebbe didn't remove my letter. He began to speak about other things. Six minutes later, I found myself backing out of the room

Then I reviewed what had happened, and it struck me: the Rebbe hadn't blessed my mother. Forget about a guarantee! There hadn't even been a bracha!

with dollar bills for tz'daka in my hand. I went home, broke my fast, and put the baby to sleep. Then I reviewed what had happened, and it struck me: the Rebbe hadn't blessed my mother. Forget about a guarantee! There hadn't even been a bracha!

“I had forgotten since it had been written in the letter and not on the note that I brought in with me. What should I do? My mother would be arriving in a few days, and I knew this would be her first question. What would I tell her? How could I meet her at the airport without a guarantee from the Rebbe that the operation would be a success?

“I called the secretaries and consulted with one of them.

“Time worked against me. My parents arrived and I came up with some sort of desperate response, but my mother didn't interrogate me unduly.

“I couldn't remain in America for the operation and recovery period, and so, soon after my parents' arrival I was packing my suitcases and getting ready to return to my shlichus in Eretz Yisroel. My parents were going to take me to the airport, and I wanted to go to 770 for Mincha to get the Rebbe's bracha for my trip.

“That day, the Rebbe went to the Ohel. Mincha would take place when the Rebbe returned. We arrived at 770, my parents, the baby, and me, and waited in the entranceway. There were other guests with us, who were also waiting for a bracha.

“The time of my flight was approaching and the Rebbe still hadn't come back from the Ohel. My father, Yaakov Kloizner, was ready to forego the Rebbe's bracha because he was afraid I would miss my flight. I reassured him that the Rebbe would come any second.

“Suddenly, the door opened and the Rebbe was there. I tried to take it all in since I would be leaving for distant shores. When would I see the Rebbe again? The Rebbe entered Gan Eden HaElyon to get ready for Mincha, and my father said, ‘Okay, you saw the Rebbe, now we must get to the airport!’

“I explained to him over the crowd, using signals, that I couldn't leave yet.

“It was extremely crowded and more and more people were coming to get the Rebbe's bracha before they left. The Rebbe came out and headed for the little zal for Mincha. My father went in to daven with all the men, and we women stood and waited. (The Rebbe looked at my father a few times



during the davening, and afterwards, everybody asked, 'who was that man who got so much attention from the Rebbe?')

"The davening was over and the door opened, and the Rebbe came to give us a bracha. The crowding was terrible and time raced on. My flight would be leaving and my father feared it wouldn't wait for me.

"The Rebbe blessed us and then began walking towards Gan Eden HaTachton. Suddenly, the Rebbe stopped near my mother and told her

something quietly. My mother stood there silently, in shock. She kept repeating the two words the Rebbe had whispered to her, 'refua shleima.'"

How did the Rebbe know who this woman was? – she was standing with all the others! How did the Rebbe know that she needed to hear this from him?

* * *

The end of the story:

My grandmother had the operation and did fine. Baruch Hashem, she was

active for more than the ten years the doctor had told her she would have, and worried only minimally about her artificial hip deteriorating. She was fully active and cared for her family and tirelessly helped others with love and great devotion.

As the years passed and she needed general medical care, the doctors decided one time, to check and see how her hip was doing. They were stunned by what they discovered. The cement was as fresh as the day it was prepared.

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IF THIS IS THE RIGHT, WHO NEEDS THE LEFT?

BY SHAI GEFEN

SEEMS AS THOUGH IT WAS SAID THIS WEEK!

The following is the news item which appeared in all the media on Sunday, shortly after the government session commenced:

"The Palestinians are transferring vast arsenals of weaponry through the tunnels they are digging under the Philadelphia Corridor. The Egyptians are doing very little to stop this" - this is what General Bogey Yaalon reported during a security brief that he presented to the government. Yaalon painted a bleak picture to the ministers. According to him, the Palestinians are succeeding in transferring large quantities of weapons through the tunnels, endangering the IDF as well as the Israelis living in Gush Katif.

"In reaction, Minister Yosef Paritzky said, 'It's impossible to allow this to become a matter of course. We must speak with the Egyptians and the Americans that support Egypt and provide them with large amounts of money.' Prime Minister Ariel Sharon announced that he would bring up the issue with top administration officials in the U.S. to bring about a change in Egyptian policy. In the course of the meeting it was noted that contact with Egypt was already being made to change their attitude about the tunnels. Until now, the Egyptians maintained that they provided a police presence in the area and they were unable to supervise the border and prevent smuggling."

In other reports, it was said that the general added that he didn't want to talk much about the connection between Egypt and terrorist organizations.

To us chassidim, raised on the Rebbe's teachings, none of this is news. The Rebbe warned that the consequences of the Camp David Accords and the arming of Egypt didn't necessarily mean that Egypt would immediately wage war against Israel, but it would activate the terrorists, and through them it would weaken Israel and lead to hundreds of dead, ch"v.

Until now, many people tried to make believe that the agreement with Egypt was vital and a great achievement, but those who acknowledge the truth know that without the Egyptian leadership and their daily aid to terrorists, the terrorists would be unable to do what they do.

Here is an excerpt from a prophetic sicha that the Rebbe said on Shabbos Parshas Bo 5740 (1980) about the terrible consequences of the Camp David Accords. When we read it now, it sounds like it was said right after the government session!

There are those who maintain that through the peace agreement with Egypt (in exchange for concessions that affect our security) additional bloodshed was prevented. This claim completely obscures the truth of the situation - that the opposite is the case:

If they hadn't returned the oil fields and strategic areas to Egypt, Egypt wouldn't be able to encourage and support terrorist activities, whether by supporting those terrorists who infiltrate Israel via Egypt or by supporting other terrorists, or by sending money and arms, or by greeting the leader of the terrorists with hugs and kisses! All this comes as a consequence of Egypt's build-up in the wake up of Jewish concessions!

In other words, not only did the peace agreement not prevent bloodshed, on the contrary. In the wake of the peace agreement which led to Egypt's build-up, the terrorists' power increased. This led to hundreds of korbanos, may Hashem avenge their blood. Only with Hashem's kindness was the number not even greater! Woe to such a consolation, for even "one Jewish soul" is an "entire world"!

One does not need to be a successful politician in order to understand the great danger in concessions. Especially when we actually see the results - whether in earlier generations or in our generation, the same situation of "seventy wolves" that surround the "one lamb" - "one nation" that despite it being "scattered and separated among the nations" is "one nation," which refers to all Jews in all generations, for "a congregation does not die."

Despite all this, they continue with this approach. That is, not only those things of previous years, but things that are taking place this year, *Tav*

Shin Daled Mem (5740) (or Tav, Shin Mem, Daled, the letters that form the word "destruction"). Although only a few months have gone by, they have managed within this short time to perpetrate a number of undesirable things along these lines!

We see how right-on-the-mark the Rebbe's words are and how all his wars on behalf of the Holy Land have only been to protect the security of millions of Jews.

THE LESSON TO BE LEARNED FROM THE LIKUD REFERENDUM

What has taken place in the past two weeks since the Likud referendum, once again clearly illustrates the enormous danger in increasing the appetites of our enemies with our concessions. Not surprisingly, the day the referendum took place marks the beginning of atrocities in the Gaza Strip, the likes of which haven't been seen in years. The area has turned into a death trap and guerrilla warfare against Jews.

What the Rebbe said fourteen years ago - that even talking about withdrawing and giving away land, naturally and logically leads to the murder of Jews - was seen quite clearly. And this is what happened with the *positive* results of the referendum. If the results had been in favor of a withdrawal, who knows what kind of bloodbath we could have had r"l. We wouldn't have had a moment's rest with the terrorists anticipating a withdrawal and our defeat.

All the military experts have affirmed that the terrorist events of the past two weeks are clearly connected with the fact that Israel announced that it will uproot the Jews of Gush Katif from their homes. They are definitely doing all they can to turn it into a victory while we are expelled.

We see quite plainly that the

greater the concessions we are prepared to make, the greater *their* daring. Who would have believed that they would have dared to pose with our soldier's body parts in front of cameras?

But instead of our leaders learning the obvious lesson - that there's nothing to concede on - they try to look for new ways of capitulating. How long will they continue doing experiments with Jewish blood?

The politicians on both ends of the spectrum repeatedly ask the question that frightens many of us, and that is, "Well, what's the alternative?" and we remain silent. The simple answer is: The only thing that works is total control of all the territories that we gained since the Six Day War. This is the only solution. All the demographic problems of ruling over millions of Arabs are nothing compared to the catastrophe created by any other approach.

It has been proven that when we act according to Torah, then even the problems we envision are resolved as a matter of course. This is what the Rebbe told Moshe Katzav - that the security of the Jewish people is only from Hashem, and this is why, when we act according to Torah, there's nothing to worry about.

We cry out to our leaders: Why do you persist in using tactics that have so dismally failed? Whenever you try new "political initiatives," we end up killed! Isn't a deadlocked political situation preferable to the loss of life. The conciliatory approach failed long ago, and only the Torah's approach has proven itself time after time.

The Rebbe once told Rabbi Yolles a"h about leaders who are prepared to concede that Hashem ought to revoke their free choice. The Likud referendum showed us, to some extent, that many people are not afraid of the U.S. nor of the threats from the Left and the P.M.



The politicians on both ends of the spectrum repeatedly ask the question that frightens many of us, and that is, "Well, what's the alternative?" and we remain silent. The simple answer is: The only thing that works is total control of all the territories that we gained since the Six Day War. This is the only solution. All the demographic problems of ruling over millions of Arabs are nothing compared to the catastrophe created by any other approach.

Let us remember that the P.M. himself announced the following on the eve of the referendum:

“The referendum will obligate all Likud representatives, with me at the head. We are all elected officials, and we all represent the public. Accepting the democratic decision of the broadest possible forum is the right way to protect the unity of Likud and the unity of Likud activity, even at a time of difficult decisions. There may be differences of opinion before the decision, but we must unite afterwards.”

Let us hope that this process demonstrates the taking away of the free choice of these traitors and they will no longer be able to bring death and devastation upon us, and only the D'var Hashem zu Halacha will prevail.

SIMILARITIES

Many people make comparisons between what happened in Lebanon and what is happening now in Gaza, and it is certainly comparable. If you examine the Rebbe's sichos about the shocking leadership of the person who led the security apparatus back then and who is presently our prime minister, you understand that this man is leading us to the abyss a second time.

The similarities are striking. In Lebanon, like here, Israel began an operation to wipe out terrorists but the imagined pressure from the Left made them halt in the middle, and the rest is history. Today as well, Sharon wants to please the Left, which is why he promotes concessions. He thought that by doing so he would satisfy them and would be forgiven for everything.

It turns out though, that they won't leave it at that, and in the end he will fall into their hands a second time. Sharon messed up back then by leaving the job unfinished, and today too, instead of eradicating terror (and unlike those who say otherwise, Israel has proven that it can, if it wants to - a la Yassin and Rantisi) they make some

half-hearted attempts and then stop.

The Rebbe often gave the analogy of the surgeon who stopped operating in the middle of surgery, out of compassion for the patient, and decided he wouldn't remove the gangrenous limb, which naturally led to worse problems. Here too, when they don't finish the job, even if they take *some* action, it's just like the compassionate surgeon who opens the person up and closes him up, without correcting the problem.

Sharon may be good at starting things, but he sure ain't good at finishing 'em!

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Many people were talking about the large demonstration the Left held last week, in favor of expelling Jews from Gaza and their attempts to delegitimize the Jews of Gush Katif. Back then too, the Left managed to exert its will and Sharon carried out their wishes in Sinai, but it didn't help him, because at the end of the war in Lebanon, he found himself out of a job and blamed for atrocities.

Our complaint is not against Peres and Beilin, for they want to carry out the Transfer plan that Sharon has been promoting. They won't let him be, and with the help of Euro dollars, they'll

fight him till the end. The one who brought this upon us, the one who is directly responsible for this mess, is Sharon and his cronies. They are the ones who are directly responsible for the deaths of our soldiers, for the thousand dead civilians who were sacrificed on the altar of “restraint is strength.” They died because of battles left incomplete, as well as talks about unilateral withdrawals and the establishment of a Palestinian state.

Who would have believed that a country would abandon its own security? We know the truth, that when you really want to finish the job, you can do it. So what are we waiting for?

TODAY'S “RIGHT”

The Right of today has become a sad joke. It's hard to say that they are what the Left used to be, because whereas the Left, at least some of it, has an ideology, the Right is comprised of fools who don't know what they want of themselves. Aside from ruling power, they don't want anything.

On Friday, we were told that Effy Eitam has a political plan that includes uprooting certain settlements. One Knesset member from Ichud Leumi already announced that he's in favor of the withdrawal plan and has even worked on its behalf.

Nobody can deny that Mafdal and Ichud Leumi are more responsible for the situation we are in now because of their support of Sharon, despite everything that went on in the past year and a half. If this is the Right, who needs the Left? Furthermore, those who allow the Left to demonstrate and to peddle its wares, are the parties on the Right who wittingly or unwittingly became the Left's lackeys. Why complain about Sharon, Peres, and Beilin if those on the Right don't know what they want of themselves, who think that the political plans they suggest will stop the evacuation?

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