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The international weekly heralding the coming of Mashiach  
**BEIS MOSHIACH**

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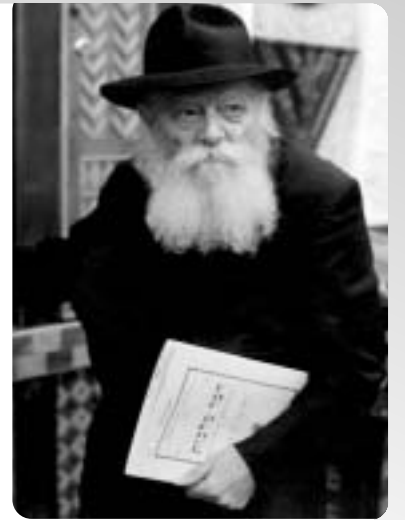
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Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiah, 744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

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# TO SEE THE INNER TRUTH

SICHOS IN ENGLISH

## SHABBOS PARSHAS R'EI; 27TH DAY OF MENACHEM AV, 5750

1. This is the Shabbos on which we bless the month of Elul, the month of stocktaking and t'shuva for the previous year. In this month, we review our behavior in the previous year with the intention of correcting and improving it. Thus, Elul also serves as the month of preparation for the new year to come. For these reasons, the ultimate intention of our service of G-d is reflected in this month.

This is alluded to in the name, Elul, which is an acronym for the Hebrew words meaning, "I am my Beloved's and my Beloved is mine." This implies that we are intended to unite with G-d in a deep bond of love and closeness.

This bond has two dimensions, the arousal of the Jew's desire for union with G-d through the service of Torah and mitzvos, "I am my Beloved's," and the expression of G-d's love for the Jews, "my Beloved is mine." In particular, there are two patterns through which this inner bond is expressed as reflected in two similar verses in Shir HaShirim that describe this marriage

relationship.[231] One verse, "My Beloved is mine and I am His," implies that the relationship begins with Divine revelation and this is what stimulates the response of the Jews. Conversely, "I am my Beloved's and my Beloved is mine," implies that it is the Jews who initiate the relationship with G-d and He responds to them.[232]

This reflects the ultimate goal of a Jew's service, service on one's own initiative. Instead of responding to an arousal from above – in which case one's service is tinged with "bread of shame" – the relationship is begun by the Jews. This causes the bond to be internalized to a greater degree than if the Jews' service was aroused from above. Although the revelation from above comes from a higher source than it is possible for a created being to reach, it is often not internalized. In contrast, when the revelation from above is preceded by an arousal on the part of the Jews, it relates to the Jews' inner dimensions. Furthermore, it brings about a higher arousal from above than would otherwise be revealed.

We see this pattern reflected in a wedding on the earthly plane. Before the groom consecrates the bride, the bride walks around the groom seven

times. This reflects "an arousal from below" on the part of the recipient in order to arouse inner communication, "my Beloved is mine" on behalf of the mashpia.

Although the emphasis in the month of Elul is on service on our own initiative, "I am my Beloved's," the name of the month also includes the second half of the verse, "my Beloved is mine," implying that Elul is also associated with the revelation from above. This revelation comes in the month of Tishrei which follows. Nevertheless, since it is through the service of Elul that the connection with G-d's essence which brings about this revelation is revealed, the revelation itself shares a connection with Elul. Thus, Elul represents a month of complete connection, including both the service of the Jewish people and the revelation from above by G-d.

2. Parshas R'ei contributes an important dimension to the above concept teaching that the service of "I am my Beloved's," – and similarly, all other aspects of our service of G-d – must be openly revealed, "seen."

Sight possesses a major advantage over hearing or the other senses. Seeing something makes a

powerful and indelible impression upon a person's thinking processes.[233] (For this reason, Torah law forbids a witness to an event from serving as a judge regarding it. Because he saw the event take place, he will never be able to have the removed objectivity necessary to protect the defendant.)

In contrast, when a person hears a concept, it "can enter one end and go out the other." Even when he pays attention to what is said and hears from a reliable source, the impression hearing makes is not as powerful and, over the course of time, as he reflects about the matter, or if he hears a different report, he may change his mind.

This is the message communicated by the opening verse of our Torah portion: "See I am giving before you today." G-dliness, Torah, and mitzvos must be openly revealed, "seen." They should not be considered merely as things which are "heard about" and believed in and thus, an added element to one's consciousness which can be effected by changes over time. Rather, an inner bond and powerful connection must be established resembling the connection established through sight.[234]

This concept has a deeper dimension. Not only does sight create an essential and true connection with the person who sees, it should also reflect the essence of the object which is seen. One should be able to see beyond an object's external dimensions and appreciate its inner truth.

This is implied by the expression, "See I..." What should a Jew see? The essence of G-dliness and nothing else. A Jew should use the potential of sight to relate to G-dliness, Torah, and mitzvos and not to worldly matters. The world was created by G-d in a manner which allows nature to cover its true G-dly life-force.[235] When a

person looks at the world (without thinking deeply), he sees its material dimensions. The intent is, however, that a person should know – to the point that he actually sees – that the truth is G-dliness, that G-d gives life to and maintains the existence of every creation. To quote the Rambam:

"The L-rd, your G-d, is true." He alone is true and there is no other truth which resembles His. This is what is meant by the Torah's

*Not only does sight create an essential and true connection with the person who sees, it should also reflect the essence of the object which is seen. One should be able to see beyond an object's external dimensions and appreciate its inner truth.*

statement: "There is nothing else except Him;" i.e., there is no other true existence like Him.

This direct experience of G-d should be so powerful that one should question the nature of the material world: Does it truly exist or is it just an allusion? Only the Torah's statement, "In the beginning, G-d created the world," and not the evidence of one's eyes, should cause one to regard the world's existence as having actual substance.

The world, in and of itself, is false,[236] temporary in nature for the natural state of existence is to return to non-being and indeed, ultimately, the world will return to that level.[237] Existence depends on G-d, "the living G-d," and is channeled through Torah and mitzvos, "our life and the length of our days."

Thus, when a Jew looks at the world, he should see (and thus, establish a powerful internal bond with) the G-dly life-force which maintains the existence of the world. He should appreciate that "G-d is the place of the world and the world is not His place," not only does G-dliness pervade all existence, but rather, He is the truth of all existence.

Furthermore, we are given the potential to see "I,"[238] Anochi, which refers to the essence of G-d. It is G-d's essence, and G-d's essence alone which "has the power to bring into being something from absolute nothingness." As an example of the potential of our power of sight, our Sages relate that, at Mount Sinai, the Jews saw G-d and His Merkava, the hidden dimensions of G-dliness.

Our "seeing G-dliness" should not negate our individual existence or that of the world at large. On the contrary, "seeing G-dliness" means seeing the true existence of every entity in the world, seeing how each element in the world is a reflection of G-d's ultimate existence. A person should feel that G-d created him, (his "I") to be an entity (a "something," not nothing), and yet, should also realize that he is totally at one with G-d's essence.

Similarly, within the world at large, one should see the physical existence of the world, but appreciate that existence as an expression of G-d's handicraft and thus, perceive how each creation exists, "for the sake of the Torah and for the sake of the Jewish people."

For example, when one sees the stars, one should appreciate how they are a metaphor for the numerousness of the Jews and when one sees the moon, one should appreciate how it is a metaphor for the potential of renewal that exists within the Jews.

In particular, each word in the verse, “See I am giving before you today,” provides us with a significant lesson. “See” emphasizes that one must approach existence in a manner of sight and “I” (Anochi) points to the essence of G-d as explained above.

“Giving” makes us aware that G-d has granted us potential and “whoever gives, gives generously.”

“Before you” (lifneichem) is associated with the quality of p’nimius (inner dimension). The P’nimius of G-d is drawn down to the p’nimius of a Jew.[239]

“Today” teaches that the above is not merely a narrative of previous history (or even of previous history as relived from time to time), but rather, a present day event, relevant at all times. “Each day, it should be new for you.”

A similar concept applies in the personal world of our souls. The ultimate level of service is that a Jew sees openly the true nature of his G-dly soul. This means that he should become conscious of his soul, not only his body, and furthermore, appreciate the essence of his soul, the dimension of Anochi enclotted within him, the level of yechida. The essential G-dliness of the soul should express itself in all the powers of the soul. Furthermore, the body itself should be seen as an expression of G-dliness with its physical shape a reflection of the name, Y-H-V-H.[240]

The service of R’ei, revealing G-dliness, within a person’s individual soul, prepares him for

the service of R’ei in the world at large, revealing how, “Everything which the Holy One, blessed be He, created in His world, He created solely for His glory.”

This, in turn, leads to Parshas Shoftim which describes the practical application of Torah law through the appointment of judges and enforcement agents[241] who establish a system of justice[242] and morality which expresses the above concepts in actual deed.[243]

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3. The above should also influence our service in the month of Elul which is associated with an increase[244] in Torah study.[245] The unity with G-d alluded to in the verse, “I am my Beloved’s” and in particular, its open revelation, R’ei, is accomplished through Torah study. Torah is “one with the Holy One, blessed be He” and reveals how “Israel and the Holy One, blessed be He, are one.”

To explain: A Jew must use his

own intellectual potential to study Torah. Nevertheless, before he does so, he must approach the Torah with self-nullification (which is accomplished through reciting the blessings before Torah study). He must strive to ascend from his frame of reference to the Torah (and not, ch”v, bring the Torah down to his level).

In this manner, he establishes “a perfect union” with the Torah, and thus, with G-d. By comprehending the Torah which is G-d’s will and wisdom, one unites with Him, for “He and His wisdom are one.”

Elul is also associated with an increase in deeds of kindness and tz’daka[246] in the spirit of “Love your fellowman as yourself.”

The fulfillment of the latter command is also dependent on the service of R’ei. The only way a person can truly love another person as himself is when he sees openly his own G-dly nature and appreciates that same G-dliness in other Jews, realizing that “we share one father and... all Jews are called brothers because of the source of their soul in the One G-d.”[247]

Unless a person openly perceives these qualities, it is impossible for him to have true ahavas Yisroel. We are motivated primarily by our own self-interest. Even the Torah teaches us, “Your own life takes precedence.” Only when one appreciates that one’s true self and that of another Jew are the same, is there a possibility for complete love. This, in turn, leads to an increase in the activities that reflect this love including an increase in tz’daka.[248]

The lesson from Parshas R’ei also teaches us an important concept relevant within the context of the stocktaking and personal evaluation which characterizes the service of the month of Elul. A Jew should appreciate Torah and mitzvos, not as an obligation which he must fulfill,

but as an expression of a love relationship with G-d. Furthermore, he should not wait for an arousal from above to begin this service, but must begin on his own initiative. He has the potential to carry out the service of “I am my Beloved’s,” which, in turn, leads to the revelation of “My Beloved is mine” in the month of Tishrei.

Furthermore, this service can be carried out in a manner of R’ei, which implies that G-dliness can be seen openly to the extent that it is one’s first and primary appreciation of reality and all worldly matters are secondary or on a deeper level, to see the G-dly truth of each creation.

In addition to each person carrying out this service himself, he should endeavor to explain it to his family,[249] the people to whom he is in contact, and other Jews whom he meets.[250] This should lead to an increase in Torah study, particularly, public sessions of Torah study, and increase in ahavas Yisroel

and its expression in deeds of kindness and tz’daka.

May this lead to the time when we see the Third Beis HaMikdash[251] openly revealed on this earthly plane. This is particularly relevant at present when we see the omens portending the Messianic redemption mentioned by our Sages. In particular, it is significant to cite a passage from the Yalkut Shimoni which has been publicized in recent weeks:

Rabbi Yitzchok declared: In the year when the Messianic king will come, all the gentile nations will challenge one another. The King of Persia will challenge an Arab king and the Arab king will go to Aram for advice. The King of Persia will then destroy the entire world. All the nations of the world will panic and become frightened, falling on their faces, suffering contractions like labor pains. The Jews will also panic and become frightened, asking, “Where will we go? Where will we

go?” [G-d will then reveal Himself, and] tell them: “My children, you need not fear. Everything which I did, I did for your sake. Why are you frightened?... The time for your redemption has come.” “This ultimate redemption will not resemble the first redemption which was followed by aggravation and subjugation to other powers. After the ultimate redemption, there will be no aggravation and subjugation to other powers.” Our Sages taught: When the Messianic king will come, he will stand on the roof of the Beis HaMikdash and call out to the Jews, “Humble ones, the time for your redemption has come.”

(Yalkut Shimoni, Yeshayahu 499)

Everyone should realize that there is no reason to become frightened and we have the promise: “The time for your redemption has come.” May we see Moshiach standing on the roof of the Beis HaMikdash and may he announce: “Moshiach is here.”

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#### NOTES:

231. As our Sages emphasize, this marriage relationship revolves around the Torah. Thus, they interpret, “the day of his wedding,” to refer to the giving of the Torah on Mount Sinai.

232. The service of Elul is also prompted by a revelation from above, the presence of “the King in the field,” the revelation of G-d’s Thirteen Attributes of Mercy. Nevertheless, this revelation is only a stimulus and the actual service is carried out on the part of the Jewish people within the context of their daily activities, “the field.”

The importance of the initiative taken by the Jews is emphasized by the fact that the first letters of the Hebrew, “I am my Beloved’s,” spell out “Keil,” the first of the Thirteen Attributes of Mercy which includes them all.

In this context, we can understand why the Alter Rebbe uses the metaphor, “a king in the field,” in contrast to other metaphors used by the Sages. (For example, the Zohar, Parshas B’Chukosai speaks of a king in a marketplace.) A field is where grain grows, i.e., it is the source for our life-energy. Although this energy is granted by G-d and His blessing is necessary for grain to grow, the revelation of this blessing comes about through the efforts of man in tilling the land. Similarly, the revelation of the Thirteen Attributes of Mercy is dependent on the service of the Jews.

233. To speak in theoretical terms, the bond established through sight is one of unity. The event which is seen becomes

one with the seer’s thought.

234. This is particularly relevant in regard to the service of the month of Elul which involves the creation of a bond of unity between man and G-d. Since sight establishes an essential connection with a person, it is important that the bond between the Jews and G-d be characterized by this approach.

235. This is implied by the Hebrew word for “nature,” “ha’teva,” which also means “sunk.” The world’s G-dly life-force is sunken and concealed.

236. The association of the concepts of “false” and “temporary” is based on our Sages’ description of “lying rivers,” streams that dry up from time to time. Since their existence is not lasting, it is not considered as “true.”

237. Although the existence of the world appears to continue in a constant manner, “the existence of every one of the hosts of heaven and every species of the hosts of the earth is maintained,” this is not due to the world itself, but rather to the G-dly life-force which is enfolded within it. On the contrary, the essential nature of the world’s existence tends toward nothingness and ultimately, G-d will cause that this quality be revealed.

238. This concept is also alluded to in the word R’ei as will be explained. One of the principles of gematria (Torah numerology) is that in addition to counting the numerical equivalent of each of the letters of a word, one may also add the number 1 for the binding force of the word as a whole.

When calculated in this manner, the numerical equivalent of R'ei is equal to that of "raz," the Hebrew word for "mystery." This implies that one should be able to "see" even those elements of G-dliness which are "mysteries," i.e., above revelation within the context of ordinary experience. Even these dimensions of G-dliness should be openly revealed. This is also implicit in the fact the "ohr," Hebrew for "light," shares the same numerical equivalent.

239. This is related to the giving of the Torah when "Face to face (Panim l'panim), the L-rd spoke to you." When the Jews accept the Torah, the quality of Y-H-V-H was drawn down to each individual in an internal manner.

This was accomplished through the commandment, "I am the L-rd, your G-d." The Hebrew word for G-d, Elokim, can also mean "power." Thus, "your power," the power of every Jew became, "I, the L-rd."

240. The head reflects the letter Yud; the trunk, the letter Vav; and the five fingers of each hand and foot, the two letters Hei.

241. In addition to the application of this concept in the world at large, it also has ramifications regarding an individual's personal service. Each individual must endeavor to judge and control his behavior.

242. The service of R'ei also effects the judges and enforcement agents and causes their activity to be tempered with kindness and mercy.

243. We see a similar pattern in the Torah's description of the activities of the Patriarch Avrohom. After Avrohom "called on [and according to our Sages, 'called out'] the name of the L-rd, Keil Olam," he "commanded his sons and household after him to follow the way of G-d and perform tz'daka and justice."

Chassidic thought explains that had the Torah stated Keil HaOlam, "G-d of the world," it would have taught us that Avrohom informed people that there is a G-d. Keil Olam (literally "G-d world") produces a deeper insight; that there is no separation between G-d and the world, rather total unity.

After Avrohom reached – and helped others reach – this understanding, he "commanded his sons to keep... tz'daka and justice."

244. This should come in addition to the increase in Torah study that begins on the Fifteenth of Av. See the sichos of Shabbos Parshas Eikev.

245. There are several different allusions to the association of Elul with Torah study. Among them: The name Elul serves as an acronym for the Hebrew words meaning, "...caused it to happen. I will provide for you..." which describe the Cities of Refuge. The Arizal relates this to the study of Torah because, "The words of Torah are a Refuge."

Similarly, the verse "I am my Beloved and my Beloved is mine," which is related to Elul as explained above, continues, "the shepherd among the roses." Our Sages associate the latter phrase with, "those who study halachos." Also, on Rosh Chodesh Elul, Moshe ascended to receive the Second Tablets.

246. Thus, the name Elul is also an acronym for the verse, "a person to his friend and gifts to the poor," which emphasizes these qualities.

247. Similarly, the Jerusalem Talmud describes the Jewish people as "one single body" and the Menorah was used as a metaphor for the Jewish people in the vision shown to the prophet Zechariah. Although the Menorah has seven branches which reflect the potential for different paths of service among the Jews, it was one single entity, fashioned from a single piece of metal.

248. The relationship of the above concepts with the verse, "See I am giving," implies that one's gifts should not be confined to a tithe or a fifth, but rather, as the Alter Rebbe states in Tanya, "A person will give everything he possesses for the sake of his soul."

249. It will be easier to explain this concept to others after one experiences it himself. Conversely, explaining it to others will make this service easier to carry out oneself.

250. Trans. Note: On this Shabbos, a campaign to visit and speak in shuls throughout the New York area was organized. The Rebbe Shlita directed his words to those participating in this effort.

251. On Shabbos Chazon, each person experiences a vision of the Beis HaMikdash. This, however, is a vision from afar. We are speaking of actually seeing the Beis HaMikdash before us.

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# A PENETRATING CHESHBON NEFESH – ELUL STYLE!

BY RABBI LEVI YITZCHAK GINSBERG  
MASHPIA, YESHIVAS TOMCHEI T'MIMIM – LUBAVITCH, K FAR CHABAD

TRANSLATED BY MICHOEL LEIB DOBRY



*We must not forget that even during the month of Elul, and especially during the month of Elul, “the only thing remaining in the avoda of shlichus is to greet Moshiach Tzidkeinu in actual deed.” And if we try to evade the issue by concentrating on repairing and improving our adherence to Torah study, acts of charity, ahavas Yisroel, stringency in kashrus, love and fear of G-d, iskafia, is’hafcha, and many other good, proper, and vital things without an emphasis on “the only thing remaining,” we’re missing the whole point!*

Once at a farbrengen, I heard a story about the great Rabbi Moshe Teitelbaum, author of the *Yismach Moshe*, founder of the Satmar chassidic dynasty of Hungary.

It was commonly said about this tzaddik that his life in Hungary was not his first time in this world, rather, at least the second or third time! He remembered himself in previous *gilgulim*, where he

participated in famous events in Jewish history.

(Incidentally, Polish chassidim were accustomed to say the same regarding the holy Rabbi Yisroel of Ruzhin, who would also tell about his previous *gilgulim* in this world. He used to say that once he was in this world as the *Kohen Gadol*, entering the Holy of Holies on Yom Kippur to offer incense.

(It reached such a point that during the *avoda* portion of the repetition of Musaf on Yom Kippur, when it relates the conduct of the *Kohen Gadol* in the Beis HaMikdash, instead of the usual *nusach* of “and so **he** (the *Kohen Gadol*) would say...,” he said, “and so I would say”!)

According to the *Yismach Moshe*, his first *gilgul* was as one of the sheep in the flock of Yaakov Avinu, when he worked as one of Lavan’s shepherds: “As is known in many sources, Yaakov Avinu, who was one of the ‘seven shepherds,’ had 600,000 sheep, which included all 600,000 Jewish souls. I remember myself as one of those sheep, and I even remember the tune that Yaakov Avinu would play with his flute before the flock, when the time came to gather them together...”

On the second occasion, he was among the 600,000 children of Israel who left Egypt. He recalled their time in the wilderness, and all the trials and hardships they endured, particularly the story of Korach’s rebellion.

The situation was simply unbearable. Korach was one of the

most honored and respected members of the Jewish People, and he dragged another two hundred and fifty Sanhedrin leaders after him, “leaders of the congregation, elect men of the assembly, men of renown,” fomenting great agitation among the people against Moshe Rabbeinu, “the faithful shepherd,” the undisputed leader, known by all as the one appointed by G-d Himself in all His Glory. Korach’s explanations were so convincing that the atmosphere among the people, particularly its most prominent figures, was against Moshe Rabbeinu.

One of the tzaddik’s close followers dared to ask him, “Whose side were you on at that time – Moshe Rabbeinu’s or *ch”v* Korach’s?”

The tzaddik’s expression turned very serious. He pondered it for a few moments and then said, “Since you asked – I will tell you.

“At the time, I was one of those who was wavering, those who didn’t want to be identified with either side. This is because the decision was really quite difficult. On the one hand, Korach’s arguments sounded correct and convincing, and I saw how almost all the leaders among the people of Israel were joining him against Moshe Rabbeinu. Some of the *n’siim*, Sanhedrin leaders, rabbanim, poskim, community leaders, etc. – almost all of them participated in the dispute over Moshe Rabbeinu’s leadership: ‘The whole congregation, all of them are holy, and G-d is among them – so why do you lift yourselves above the assembly of G-d?’”

(There are even those who say that Nachshon ben Aminadav, the man of ultimate self-sacrifice in whose merit the Red Sea parted, also joined the rebel cause. The Tzemach Tzedek, however, in his *seifer Ohr HaTorah*, rules this possibility out categorically.)

“On the other hand, how could anyone consider going against Moshe Rabbeinu, when ‘our eyes saw, not a stranger, and our ears heard, and none other’ than G-d Himself speaking with him at Mattan Torah? We saw with our very eyes the wonders and miracles that G-d made through Moshe, His servant, and our ears heard when G-d said to him, ‘And they will also believe in you forever.’ To go against Moshe Rabbeinu after all this?!”

“And so I decided: I will not get involved in this dispute. I don’t want to be identified with a particular side. I’m not the one who will decide and I’m not the one who determines matters of such importance. I have friends on both sides, and I don’t want to take a position in order not to cause division between us.”

“‘This is particularly so,’ I emphasized to myself, ‘when we live in such a difficult time, overflowing with division and dispute. We must hold fast to peace and unity with all our strength, and not do anything that will bring division and dispute. Therefore, I decided not to decide.’”

“In my heart, I was with Moshe Rabbeinu, but I didn’t want to be identified with him openly, in order not to participate in any form of dispute, not to be associated with either side, and not to cause a split with my brothers and friends on the opposing side.”

Everyone knows how the matter ended: the earth swallowed up Korach and his cohorts, the two hundred and fifty Sanhedrin leaders were consumed by Divine fire, and many other Jews who were on Korach’s side died in a plague.

“As for me, who was one of those wavering,” the tzaddik continued, “and didn’t want to take sides out of peace and unity, so not

to increase the division and dispute, it was decreed that I must go through another *gilgul* in this world. My punishment: several of my children were people who always got into arguments...”

The Rebbe MH”M says (*Likkutei Sichos*, Vol. 1, Parshas Ki Sisa, from p. 183) that the Haftora of Parshas Ki Sisa speaks about what Eliyahu HaNavi did during a time of misfortune for the Jewish People, caused by intellectual confusion and jumbled opinions. He assembled all the prophets of Baal and all the people of Israel, and said to them, “How much longer will you waver between two positions?”

At first glance, the Rebbe asks, why does he demand, “How much longer will you waver between two positions?” Shouldn’t he have said, “How much longer will you worship Baal?” – the time has come to stop serving Baal and to proclaim “**Hashem Hu HaElokim!**”

However, the Rebbe says, in a certain and more specific sense, wavering between two positions is even worse than worshipping Baal!

There are three aspects to this conclusion:

1) Since a person who worships idols truly believes that the stars and planets provide material influence, and thus, it is appropriate to serve them (*ch”v*), when he comes to the recognition that he has made a grievous error he will repent completely, “and he will return and it will be a healing for him.”

In contrast, a person who wavers between two positions will never repent completely. He will never feel the full extent of the great sin he has committed, telling himself, “Even before I was merely in doubt, and this was just external in nature. In the end, I always believed as every Jew does, etc., etc. Thus, he



will never have true regret and never do complete *t'shuva*.

2) When a person truly believes in idol worship, even thinking that "Baal is G-d" (and thus, he is absolutely corrupted *r"l*), still the overall concept of spirituality has relevance to him. In the final analysis, he simply made a very serious mistake.

However, a person who wavers between two positions on the issue of *avoda zara* demonstrates clearly how low and corrupted he has fallen. Not only does he want no connection to "the true G-d," he really has no connection to spirituality whatsoever. The proof is that when such a person realizes the truth that *Hashem Hu HaElokim*, he is still willing to give Him up *ch"v* for material considerations, exchanging the source of the living waters in order to dig out broken-down wells.

As a result, since the idol worshipper perceives the relevance of spirituality to him, when he realizes his error, he does repentance. Whereas, since the person who wavers between two positions does not see this relevance, just the materialism, even when he comes to recognize the truth, i.e., that all materialism is dependent upon G-d alone, he won't make true repentance, rather, just for the sake of the materialism!

3) There is little room for concern that a Jew will learn from the ways of the idol worshipper. Since the latter is known to be a heretic, the Jew will have nothing to do with him.

On the other hand, the person who wavers between two positions, since he maintains some general sense of belief, the Jew might learn something from him. Such a person is among those who "causes the many to sin," and "one who causes the many to sin is worst of all."

The Gemara states, the Rebbe continues, that while the power of the *yetzer ha'ra* of *avoda zara* is nullified, the power of one who wavers between two positions is even stronger today, sometimes marginally, while at other times much greater.

There are Jews who for material considerations (*parnasa*, honor and prestige, "what will people say?") are prepared to give up on matters of Torah and mitzvos, albeit temporarily. For a few days or

***A person who wavers between two positions will never repent completely. He will never feel the full extent of the great sin he has committed, telling himself, "Even before I was merely in doubt, and this was just external in nature..."***

weeks, he places the *Shulchan Aruch*, together with G-d (as it were) on the shelf, so they won't say that he's a loafer, who doesn't understand present-day realities, especially since in America, you have to give up on "*di alte zachen*" and act more modern.

As a result, so they won't call him a loafer, and in order to attain more "prestige" and earn more money (though the truth of the matter is that the money is wasted on doctors, etc.; since the money didn't come to

him according to G-d's Will, the bracha and protection is missing, and thus, the money goes towards undesirable things), he's ready, for the time being at least, to sell G-d (as it were) as well as his own soul.

We must understand that in many aspects, this is worse than *avoda zara* – for the following reasons:

1. It's hard to do real *t'shuva*, since he doesn't feel how seriously he has sinned. He deludes himself into thinking that his sin is not so great, as he really is a G-d-fearing Jew ("*an erlecher Yid*"). So what's the big deal if he makes a minor temporary concession for the sake of *parnasa*, etc.?

2. He exchanges everlasting spiritual matters for ephemeral material ones. He sells out his eternal World-To-Come for money and prestige.

3. He causes many people to transgress. If he becomes *ch"v* a total heretic, they simply throw him out of the house. However, when he's involved in the opposite of Torah, saying that it's only for the time being – no big deal – and even brings proofs for his conduct with a *pasuk* or a Talmudic saying, he causes other to sin.

In the time of Eliyahu HaNavi, the people of Israel repented and called out twice ("a twofold salvation"), "*Hashem Hu HaElokim, Hashem Hu HaElokim*," and through this *t'shuva*, they reached a state higher than Mattan Torah, when "I am Hashem your G-d" was said only once. Similarly today, the Rebbe concludes, all those who waver between two positions will repent with a twofold salvation, and the light they will receive through this *t'shuva* will be drawn down and shine forth even to those who caused them to sin *r"l*, and all of them together will call out, "*Hashem*

*Hu HaElokim, Hashem Hu HaElokim!*"

As we come to Shabbos Mevarchim Elul, when we begin the process of making a cheshbon nefesh on what we did, and what we should have done but didn't during the past year, we must know and always remember where to place our emphasis.

We must make a proper cheshbon nefesh, down to the very last detail. We should scrutinize our actions at every level, and be certain to make the necessary corrections and improvements in our relationship with our fellow Jews and with G-d.

However, we must not forget that even during the month of Elul, and especially during the month of Elul, "the only thing remaining in the avoda of shlichus is to greet Moshiach Tzidkeinu in actual deed." And if we try to evade the issue by concentrating on repairing and improving our adherence to Torah study, acts of charity, ahavas Yisroel, stringency in kashrus, love and fear of G-d, *iskafia, is'hafcha*, and many other good, proper, and vital things without an emphasis on "the only thing remaining," we're missing the whole point! We are skirting our responsibility by trying to repair and improve everything, except for the main thing.

A shliach has been entrusted with one primary objective, and when the time comes to make a proper accounting of his situation by fixing all that requires repair, he tries to do so in the fullest sense – except when it comes to the primary objective. He still considers himself a chassid, connected in mind, body, and spirit to the Rebbe with the utmost devotion – a regular *shpitz* Chabadnik. Yet, he continues to avoid his chief responsibility, the main task for him to fulfill.

(Of course, this doesn't mean

that we don't have to make a proper accounting and fix all that requires repair, as it is vitally important to do this right down to the last detail, for we all have a critical role to play in achieving this primary objective. However, we must remember and constantly remind others and ourselves again and again that the main accounting and correction process must revolve around "the only thing remaining.")

If any of my dear friends and colleagues find what I will say here objectionable, I humbly ask their forgiveness, but I feel an urgent need to clarify this issue:

To our great regret, there are those who do not "hold by" *r"l* the

*Are we going in his path, giving over our soul as he does, or are we taking a step back and making do with the way things were done before?*

holy proclamation of "Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed." They think that this is "just a slogan" *ch"v*, it's merely "chitzonius," it "drives Jews away," "those sichos should be put away" – and other ridiculous nonsensical excuses and pretexts.

They are making a most grievous mistake, but when they will come to recognize their error – very soon, *mamash*, G-d willing – they will do *t'shuva*. We want to believe that they really believe in what they think, and thus, people will perhaps not be inclined to learn from them, since they claim, in effect, "We have no portion in Dovid and no

inheritance in the son of Yishai," *r"l*,

There are others, however, who call themselves "the believers" (also in the revealed sense, not just in the heart, as with any ordinary Jew) in every word of the Rebbe MH"M shlita. They adhere to the call and demand to proclaim and publicize incessantly in newspapers and all other legitimate forums about Moshiach and that "the only thing remaining in the avoda of shlichus is to greet Moshiach Tzidkeinu in actual deed." They do this specifically in a manner of "showing with his finger and saying, 'Zeh – here is Melech HaMoshiach'" with the holy proclamation of "Yechi Adoneinu," which represents the **essential revelation of Melech HaMoshiach**, higher than the "spreading forth" of Moshiach, which comes as a direct result. This will specifically include Moshiach's open hisgalus before all to redeem Israel, "he will compel all Israel," "and he will fight the wars of G-d," "he will build the Beis HaMikdash," and "he will gather the dispersed of Israel" (see in detail, conclusion of sicha, Shabbos Parshas Toldos 5752), which will also bring about "Arise and sing Dovid Malka M'shicha." They believe in the prophecy of Melech HaMoshiach before the Redemption and the vital need to publicize this to the entire generation (as explained in the sicha of Shabbos Parshas Shoftim 5751).

Yet, these same people do not proclaim "Yechi Adoneinu" openly in every location and at every opportunity, particularly at the customarily assigned times in 770. They don't do their utmost at every opportunity to print "Yechi Adoneinu" in bold letters and speak about Moshiach with a great *sh'turem*, not merely in the manner of a cut and dry Talmudic "*U'Va L'Tzion Goel*." They say that they

want to be “on good terms with everyone,” “neutral,” under the pretext of preaching unity (a most vitally important and positive thing, **but never at the expense of one’s principles**, “land for peace,” especially not in order to be “against” Moshe Rabbeinu), etc., etc.

Regarding such people, Eliyahu HaNavi’s call cries out, “How much longer will you waver between two positions?” As the Rebbe MH”M shlita explains, this is even worse, to a certain extent, than a lack of faith or actually bowing down to idols *ch”v*.

This is particularly so when we realize that we are now in a situation of “Petersburg,” i.e., when the Rebbe is giving over his soul for the wondrous G-dly revelation and new path he has revealed and spread throughout the Jewish People, and he expects those called his chassidim and students to act accordingly. Are we going in his path, giving over our soul as he does, or are we taking a step back and making do with the way things were done before?

Let’s think about it for a moment: How it would look if chassidim during the days before Yud-Tes Kislev would go back to the good-old-days of chassidus in the times of the Baal Shem Tov and the Mezritcher Maggid, and not get entangled by Chabad chassidus, which is bringing the Alter Rebbe so much suffering now in prison?

How it would look if chassidim during the days before Yud Kislev would suggest going back to the Chabad of the Alter Rebbe, and not follow the path and unique innovations of the Mitteler Rebbe?

True, everyone will be redeemed, as “relief and salvation will come to the Jews” in any event, and Moshiach will leave no Jew behind in Galus. Still...

Another point of clarification:

There are things that can be defined as feelings. These feelings may be very positive and important things, but they are by no means obligatory. On the contrary, their whole beauty is that they come from a Jew’s inner emotions, i.e., his will and desire to act, even though he is not required to do so.

Similarly, we find in connection

*All those who waver  
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caused them to sin  
r”l, and all of them  
together will call out,  
“Hashem Hu  
HaElokim, Hashem  
Hu HaElokim!”*

with yarmulkes that have “Yechi” written on them or Moshiach flags. While many people are accustomed to use such symbols, and it is a very nice thing that brings greater emphasis to the whole subject, it does not say anywhere that this must be the case. As such, it is impossible to come with complaints against someone who does not do so that he is not acting in a

befitting manner. On the contrary, the whole beauty is that it is something “optional,” not “obligatory.”

However, there are things that have been established as accepted custom by the Rebbe in 770 before Gimmel Tammuz 5754, such as proclaiming “Yechi” after davening. We know of the vital importance of such a custom due to the fact that it adds life to Melech HaMoshiach and brings his hisgalus. Thus, when we come to the month of Elul, and we look for a proper good resolution for the coming year, first and foremost, we must focus our efforts on resolutions along these lines. We should remove the mask of embarrassment and concern over “what will people say?” and do more things of a revealed nature (not just in the heart), instilled with the desire of fulfilling the ultimate objective to “greet Moshiach Tzidkeinu in actual deed.”

In accordance with time-honored Jewish custom, now that we have passed the 15<sup>th</sup> of Av, we will conclude with our sincere wishes for a “*k’siva va’chasima tova l’shana tova u’mesuka*” (may you be inscribed and sealed for a good and sweet year). The Rebbe shlita brings in the name of the Munkatcher Rebbe that “*k’siva va’chasima tova*” is the same Gematria as “*chamisha-asar B’Av*” (the 15<sup>th</sup> of Av), and he also emphasizes that this doesn’t mean that the goodness and sweetness only begins with the new year, rather immediately. From our point of view, we have no true goodness and sweetness other than seeing the Rebbe in the simplest and most revealed sense before our eyes with the hisgalus of our King, our Moshiach, shlita, with the True and Complete Redemption, immediately, *mamash*, NOW!

*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach Lolam Va’ed!*

**JEWISH**

**WOMEN**

**JEWISH**

**WOMEN**

# BECAUSE I THOUGHT OF YOU

COMPILED BY PERETZ CHEIN AND BINYANIM WILHELM

*A compilation of stories about our Rebbeim and Chassidim, from a farbrengen with Rabbi Leibel Groner, secretary of the Rebbe. \* The farbrengen took place a few weeks ago at the Sheva Brachos for his granddaughter at the Yeshivas Beis HaRaM in Nachalas Har Chabad, which is headed by the father of the chassan, Rabbi Sholom Ber Cohen.*

## WHAT HAPPENED TO THE MESIRUS NEFESH?

As is known, the Rebbe Rashab chose every neshama that would learn in Tomchei T'mimim. It's told that once they went to the Rebbe Rashab and asked him: What did you innovate by establishing Tomchei T'mimim? There are many yeshivos out there!

The Rebbe Rashab answered that what he innovated was that talmidim of Tomchei T'mimim would have mesirus nefesh for Torah and mitzvos.

In connection with this, I would like to tell a story that happened in 5711 (1951). On Chol HaMoed Sukkos, the Rebbe met a bachur from the yeshiva who didn't feel well before Sukkos. The Rebbe knew this and he asked the bachur whether he had gone down the first night of

Sukkos to eat in the sukka.

The bachur said that since he had bronchitis, the doctor forbade him to eat in the sukka.

The Rebbe said sadly, "What kind of T'mimim do we have today? It used to be that they were moser nefesh to fulfill a mitzva, and now you lost out on a mitzva d'Oraisa (a biblically ordained mitzva)."

## THE MAIN THINGS IS CHASSIDUS!

When you say a sicha of the Rebbe, it makes no difference what year it was said. I remember that in the early years of the nesius, the Rebbe would call the mashpia, Rabbi Shmuel Levitin on 13 Tishrei, Beis Nissan, and other special days, would give him money as his way of participating in the farbrengen, and would tell him a point to farbreng

about.

One of the times he received the Rebbe's contribution, the Rebbe told him that that day was a joyous one for him since he had gotten a booklet of Chassidus with new maamarim that he had never seen before. He was very happy that there was "Torah chadasha."

Rabbi Levitin asked the Rebbe, "Which Rebbe are they from?"

The Rebbe said that the one who had written it had cut off the upper portion of the page where the date and year appeared, and so the date was unknown. The Rebbe said, "What difference does it make which Rebbe it is? The main thing is that we have a maamer Chassidus!"

That is the point that the Rebbe demands of each of his talmidim. We have to be immersed in learning and not in other things.

## YOU CAN'T HIDE

One Motzaei Shabbos I got a call from a Chassid who asked me, "Please go to the Rebbe, tell him that my wife fainted at candle-lighting time, and was taken to the hospital. They say her situation is serious."

I did as he asked me and at first the Rebbe said, "I'll mention it at the tziyun." Then the Rebbe said to tell him, "Between five and five-thirty the situation was bad, but it improved, not thanks to the doctors but because I thought of her."

The Rebbe told me to tell this to the Chassid, explaining that he was revealing this since one needs to know that “you cannot hide from me.”

I repeated this to the Chassid and then asked him what had happened between five and five-thirty. He told me emotionally that the phone had rung at home, and since he knew the situation was dire, he had told his little child to pick up the phone. The doctor said her condition was critical

*“Between five and five-thirty the situation was bad, but it improved, not thanks to the doctors but because I thought of her.”*

and if they wanted to say goodbye to her, they should come within the half hour.

They all ran to the hospital but by the time they arrived, the doctor said she had improved significantly.

### **THE YIRAS SHAMAYIM OF A TAMIM**

The mashpia Rabbi Shmuel Levitin once said, “The yiras Shamayim of a Tamim is measured when he is alone in his room. Alone, under the covers, he can check to see whether he has yiras Shamayim, and not when everybody is looking at him.”

### **WHO TOOK DOWN THE SIGN?**

In 770, the hanhala would hang up a sign in the months of Iyar and Cheshvan announcing the s’darim of the yeshiva for the new z’man (semester). The sign would be hung in the small zal on the wall where the clock was, and every time the Rebbe went in, he would look at the clock and at what was hanging on the wall.

One day, the Rebbe said to me that when he had gone in for Shacharis the sign was up, but by Mincha it was gone. The Rebbe said I should tell the hanhala that if they took down the sign to correct it, that is none of his business. But if one of the T’mimim took down the sign in protest of the new schedule, the hanhala should investigate and find out who did it and punish him severely so everybody would remember it.

### **“HE’LL THINK IT’S FROM ME”**

The father of one of the T’mimim in 770 passed away, and his mother, who lived far from New York, wanted her son to come home for Shabbos with the hanhala’s permission. She knew how important it was to be with the Rebbe, and also how he had to keep the yeshiva’s s’darim, and this



is why she wanted him to come home on those Shabbasos when there was no farbrengen.

One Friday, the bachur went to the secretariat to ask whether there was any indication that there would be a farbrengen. Both Rabbi Klein and I said that we knew nothing about an upcoming farbrengen. He went to the hanhala and told them that the secretaries said they didn't know about a farbrengen, and they gave him permission to go home.

The end of the story was, there was a farbrengen and he missed it. After Mincha on Sunday, the Rebbe told me that one of the bachurim had not been present at the farbrengen, and asked why. I told the Rebbe what had happened and concluded with the suggestion that from now on he should not go home for Shabbos at all, but should visit on a weekday, with permission from the hanhala.

The Rebbe said, "Don't tell him this because he'll realize that it came from me and when I go in for the next farbrengen, he'll be embarrassed."

## HOW TO INCULCATE YIRAS SHAMAYIM

A principal from a Mizrahi school once came to the Rebbe, and after his yechidus he told me that he had asked the Rebbe how counselors should instill yiras Shamayim in their students. The Rebbe said they should relate stories of tzaddikim.

## NOT THE SAME CHILD

One time a man came to me and said he had a child whose muscle tone was poor and he couldn't walk. The parents went to the Rebbe and the Rebbe said to the child, "You will be healthy."

A few days later, when the mother went into the child's bedroom, she saw him standing. She thought it was a coincidence and she lay him back down. Fifteen minutes later, she went

*When your mother serves apples and cherries, and you want cherries, for iskafia – take the apples. 15 minutes later, if you still want cherries, you can eat them...*

in again and saw him standing again. She asked him who had stood him up and he said he had gotten up himself. She took him and held him, and he

stood.

The next day she held him again and he began to walk. The day after that, the child ran from her arms.

The first doctor who had checked him said this wasn't the same child who had come to him with problems with muscle tone.

## HEALING THE SICK

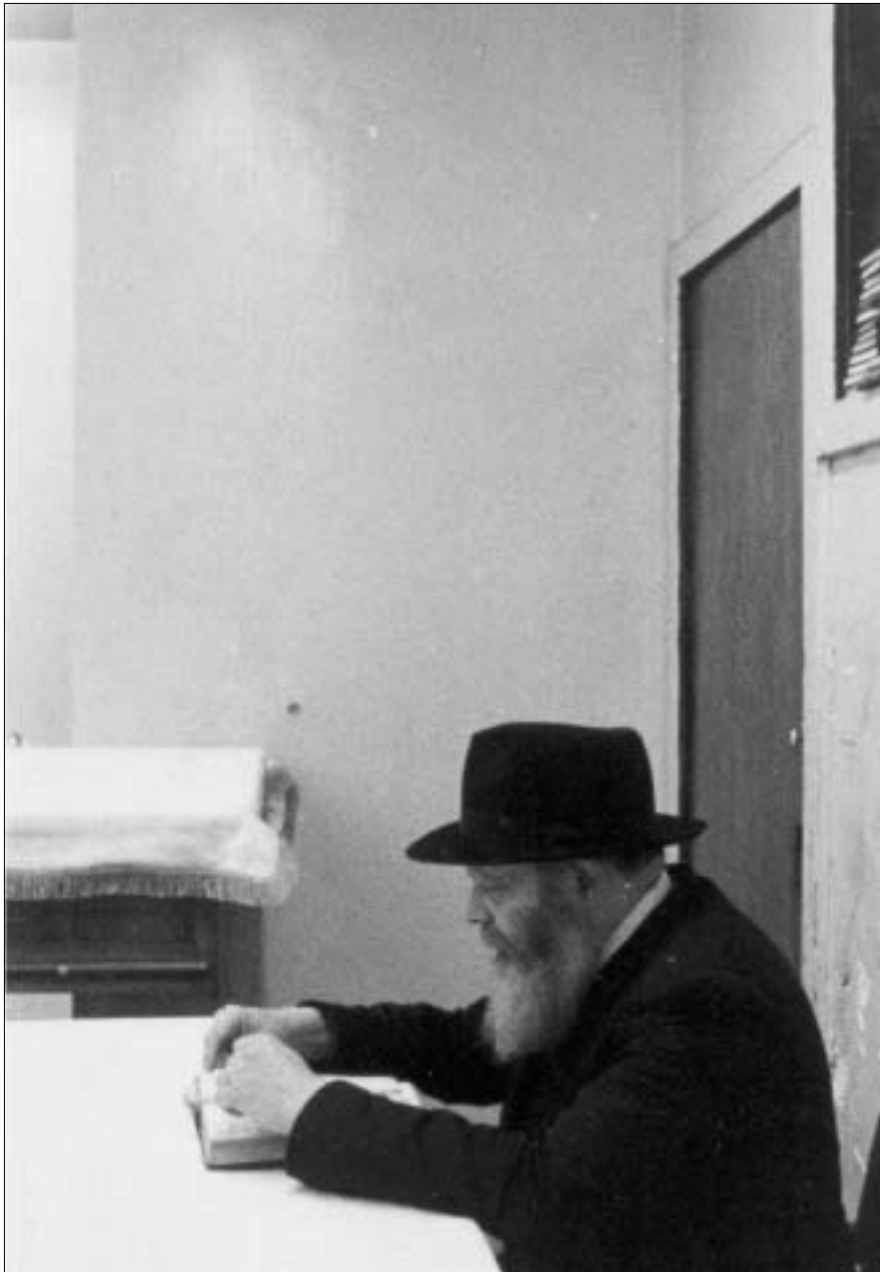
One Sunday a couple came with their four-year-old. The parents said the child did not speak and they asked for a bracha. The Rebbe bent down and asked the child to repeat the Shma after him, word by word. Then the Rebbe said to the parents, "He speaks, what do you want?"

The mother burst into tears and said this was the first time she was hearing her son speak. The Rebbe



A delegation from the Rebbe visits Shazar in Montreal  
Rabbi Shlomo Aharon Kazarnovsky, Rabbi Chadakov,  
and Rabbi Aryeh Leib Kramer





“How can I ask the Rebbe [Rayatz], and how can he answer me?”

The Rebbe said, “You have to ask, and the Rebbe will find a way to answer.”

The Chassid’s son went to the Ohel and davened at the gravesite of the Rebbe Rayatz. Then he returned to 770 and asked the Rebbe what to do, and the Rebbe answered him. The woman lived another few years.

A similar story happened to the Chassid, Shlomo Aharon Kazarnovsky after the passing of the Rebbe Rashab. A shidduch was suggested to him and he consulted with the Rebbe Rayatz. The Rebbe answered, “What does this have to do with me? Ask my father!”

R’ Shlomo Aharon went to the Ohel of the Rebbe Rashab and asked that the Rebbe Rashab to tell his son to answer him about the shidduch. When he returned, the Rebbe Rayatz called for him and said, “My father told me to tell you that the shidduch should be in a good and auspicious time.”

### SHANA TOVA GREETINGS TO A CHASSID WHO PASSED AWAY

In the early years of the nesius, the Rebbe would send shana tova greetings to his Chassidim. Some received it in Elul and others received it a few months later.

I once gave the Rebbe a shana tova letter to a Chassid who had passed away that year. I didn’t know that the man had passed away. When the Rebbe saw the letter he said, “Even a Chassid who passed away needs shana tova blessings, but I don’t know whether you know his address.”

### TOGETHER WITH THE CHASSIDIM

My brother, Yitzchok Dovid, shliach in Melbourne, once got an important and difficult shlichus from the Rebbe. He wondered where he

said, “In two weeks he’ll begin saying sentences.”

Two weeks later, the parents called me and asked me to tell the Rebbe that the child had begun speaking in sentences.

ASK, AND HE WILL ANSWER

A few weeks before the passing of the Rebbe Rayatz, the wife of one of the Chassidim became sick. After Yud Shevat, the Rebbe met him and asked how his wife was feeling. The man

said her condition had deteriorated.

“Did you ask my father-in-law what to do?” asked the Rebbe.

The Chassid shrugged and said,

***“You have to ask,  
and the Rebbe will  
find a way to  
answer.”***

would get the strength to succeed in the shlichus. The Rebbe, as though reading his mind, immediately said, "What are you worried about? We're going with you!"

Another incident: In the early years, the Rebbe was mesader kiddushin. There were times that the Rebbe was invited to a chuppa but didn't make it. The Rebbe once had a sicha that had been waiting to be edited for a long time, and when the Rebbe couldn't make it to a certain chuppa, they asked that the Rebbe edit the sicha while the chuppa was taking place. The Rebbe said no to this idea and explained, "To participate spiritually is a lot harder than participating physically."

From this we learn that the Rebbe is present even when we don't see him.

### SHLUCHIM TO SHAZAR

Former Israeli president Shazar visited the Rebbe a few times. One time, when he was visiting in Canada, he wanted to go and see the Rebbe but international law stated that a president of a country could not go from one country to another unless he was officially invited. In any case, Shazar wanted to see the Rebbe.

In response to his special request, the Rebbe sent him special shluchim. Before they left for Canada, they had a yechidus with the Rebbe that lasted four minutes. Afterwards, I asked Rabbi Chadakov what was said to them in yechidus. He told me that the Rebbe said to them that a man's messenger is like himself, "Therefore you have to act as I would act if I was there, i.e., with great expansiveness, and there shouldn't be anything that conceals. If you don't act this way, I'm telling you now that you aren't my shluchim."

### AVODAS HA'T'FILLA

Throughout the forty years that the Rebbe blessed the T'mimim with



*"The yiras Shamayim of a Tamim is measured when he is alone in his room. Alone, under the covers, he can check to see whether he has yiras Shamayim, and not when everybody is looking at him."*

the "Birkas HaBanim" on Erev Yom Kippur, he always mentioned avodas ha't'filla.

### FIVE-MINUTE ISKAFIA

When I was in yeshiva, we asked the Chassid R' Avrohom Pariz to farbreng with us. In those days, the Rebbe Rayatz dealt with the topics of iskafia and is'hafcha in his

maamarim. R' Avrohom addressed this subject and explained simply: When your mother serves apples and cherries, and you want cherries, for iskafia – take the apples. Fifteen minutes later, if you still want cherries, you can eat them. But you must know that tomorrow, if the same thing happens, you should wait 20 minutes until you take the cherries, and the next day you should add five minutes, and so on.

### EUROPEAN CHILDREN AND AMERICAN CHILDREN

During the Holocaust, the Rebbe Rayatz asked American children to identify with the European children who were suffering from the Nazis, and he suggested three ways of doing so: not to eat sweets, not to eat ice cream (in those days, American children had ice cream a few times a week), and not to go to the movies.

Questionnaires were written up and given to the children who filled them out, writing what they did to identify with the children in Europe.



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# THE WHEELS OF GEULA ARE TURNING

BY SHLOMO ROKEACH

*The sign on the side of the bus says, “Write to the Rebbe Melech HaMoshiach.” \* Let’s hear what the organizers of this mitvza have to say, as well as some of the operators who manned the phones.*

It lights up again. Chani picks up the phone.

“Hello? I called an hour ago,” says a man on the line. “I got a horaa from the Rebbe to begin learning Chitas and I still haven’t gotten one, but I have a T’hillim at home and I want to know what do I say, so I can start already.”

Over eighty days have passed since the start of one of the biggest mitvzaim in recent years. Thousands of people received brachos and took on positive mitvza commitments. *Beis Moshiach* spoke to the initiators of the project to hear all about it.

Spreading news of the Geula and the Goel are nothing new for Ilan Chiyun and Yaron Bar-Zohar. This is the second year that they are publicizing the news in the streets and on buses. But this time they did it differently, and boy has it made waves!

## **Where did you get the idea?**

Ilan: The idea came to me at the Kinus HaShluchim on Yud Shvat in Bat-Yam when people were speaking about the power of the *Igros Kodesh*.

The speakers emphasized the enormous effect of connecting to the Rebbe shlita, specifically through something that everybody needs: brachos.

There was one speaker after another, each telling stories about brachos and being mekasher Jews to the Rebbe, and Yaron and I decided to publicize this on a national level. The point of the publicity is to fulfill the Rebbe’s horaa in the sicha of Shabbos Parshas Shoftim 5751, to publicize everywhere that there is an advisor and prophet of the generation, who gives instructions and advice, and the main prophecy is the prophecy of Geula.

The basis of our idea was that the publicity would not just speak at people, but would get **them** to speak.

## **What do you mean?**

We could have publicized the idea about writing to the Rebbe and told people to go to their local Chabad house, but we wanted people to get immediate results. Today, people want to be able to get

information and act on it immediately (see box). This was the idea behind the star (\*). You want a bracha? So call \*6770 now!

And as you’ll hear from our operators, most of the calls came from the street or from people in transit. People tell us, “Yes, I’m looking at your sign now, and I want a bracha for...”

## **Was choosing the wording of the ads done with a specific goal in mind?**

We publicized four things that people need the most: children, parnasa, health, and success. Of course, people are not limited to this and can ask for a bracha for whatever they need.

We consulted with Chabad askanim and made changes in the wording from our first campaign. In addition to providing the opportunity to ask the Rebbe for a bracha, the signs also asked people to increase in acts of kindness to hasten the Geula.

## **Today, close to three months since the campaign began, how do you sum up the results?**

Baruch Hashem, it caught on even more than we thought it would. Yaron and I did many projects together, some of them were big projects, but afterwards, we always felt that something was missing. I am sure that every mitvza accomplishes great spiritual things, but here in this material world, we

didn't feel that we had made an impact. With this mitvza it was different. We felt that we brought the b'sura of the Rebbe that there is a prophet of the generation and you can and must turn to him for advice in all areas of life. In short: the campaign was a success!

**How do you measure success?**

Of course, we were happy to see that thousands of people called, but there is another important factor here. People are used to receiving rather normal sorts of messages about things like Coca Cola, laundry detergent, cell phones, etc. With our ad, people were on the street and reading about something completely beyond logic, "Write to the Rebbe Melech HaMoshiach." Yet, they picked up their phones and called! The only explanation is that Jews are "believers, children of believers."

I think this is the real success of the mitvza. The idea definitely made waves. Radio broadcasters like Razi Birkai and Natan Zahavi called. We were also contacted by the visual electronic media, and they said that they wanted to make a documentary about the topic of brachos and the power of brachos. There was a spiritual *hisorerus*.

Another amazing thing that we discovered was that most people see

*The point of the publicity is to fulfill the Rebbe's horaa in the sicha of Shabbos Parshas Shoftim 5751, to publicize everywhere that there is an advisor and prophet of the generation, who gives instructions and advice, and the main prophecy is the prophecy of Geula.*

the Rebbe as Moshiach, especially young people who were born into the reality that the Rebbe shlita is Moshiach. For over a decade they have seen billboards saying that the Rebbe is Moshiach, and this has become more and more accepted.

**How many people have called so far?**

I have a report of the first 24 days, in which nearly 10,000 interactive calls were made.

**What do you mean by "interactive calls"?**

Many people just called and heard the message and hung up. Either they were curious or they couldn't wait for an operator and so they hung up. We didn't count them into our tally. Interactive calls are those calls in which an operator spoke with the caller.

Figure it out; a typical conversation takes between 8 and 12 minutes, and every day there were about 400 interactive calls. That means that the lines were constantly busy.

You also have to take into account that many people saw the sign and did not call, but they were exposed to the idea. They know that the Lubavitcher Rebbe gives brachos and they might go to a Chabad house in order to get a bracha when they need one.

The ad provided people with important information. We can only hope that they absorbed the message and will use it when necessary.

\* \* \*

The organizers got the phone equipment donated by the



Telephone company. The operators got professional training from a communications firm and the mitvza got under way.

By Divine Providence, they ran into a problem immediately in that on the same day all the communications companies added a new digit and this created havoc. The Partner company for example, was under enormous pressure, as a result of which they didn't program in the new star feature, so subscribers to the company who dialed our number during the first days, reached Hadassah hospital instead.

However, we quickly saw that the Rebbe is running the show. At just that time, there was a basketball game and someone called in asking for a bracha that the Maccabi team win. He said his name was Pinchas ben... and the operator figured out who he was speaking to.

"Are you Pinny Gershon?" he asked.

The caller refused to identify himself but said, "Write to the Rebbe that I'm asking for a bracha for my team."

A few days later the news reported that before the game Pinny had gotten a bracha from the Rebbe. The switchboard lit up within minutes and remained lit up for days.

\* \* \*

We spoke with some of the operators at the office in the center of the country, donated by a mekurav of Rabbi Zimroni Tzik. They told us about their work and about the miracles that constantly take place. Female operators answer the phones by day and male operators work at night.

### **Describe a typical conversation**

Chani: "A person calls and generally begins by telling us about his problem. We gently try to figure

out what religious level he is on so we can know what hachlata would be appropriate for him.

"Then we work together on wording the request for a bracha, and we write down his name and mother's name, and put in the letter."

### **Do you read the entire answer that you open to?**

Michal: "At first I would just read the part that appeared to relate to the question, because often the Rebbe refers to many different topics. After a while, I learned to read the entire letter, with kabbalas ol, because this is the Rebbe's answer. It was amazing to see how people are blown away by the Rebbe's precision.

"I remember a woman who called about her son in yeshiva who was lately not at peace. I began to read the bracha of good news when I noticed another part of the letter in which the Rebbe asked why he was involved with s'farim that were not for him.

"I realized that the Rebbe meant that her son was reading inappropriate things but I was embarrassed to tell her this. When I read the entire letter to her, the woman exclaimed, 'I am sitting with my husband in the car, and both of us are stunned by this answer. Our son lately began reading all sorts of kabbala books...'

"There was a woman who asked for a bracha for parnasa, and in the answer the Rebbe wrote that you're not supposed to make calculations all the time. Once a week is enough. The Rebbe also said to give maaser. The woman was dumbfounded and said, 'It's exactly right. I'm always holding my calculator and constantly making calculations.'

"In one conversation after another we saw how the Rebbe answers each person with the answer appropriate for him."

## **THE BUS JUST PASSED BY**

A woman called and told me that she was being treated by Dr. Vada of Tzfas, and he told her that she should write to the Rebbe through the *Igros Kodesh*. She was hospitalized in Bikkur Cholim hospital in Yerushalayim and didn't know where she could get a volume of *Igros Kodesh*.

It was late at night when she went out on the balcony for some fresh air, and a bus drove by with the ad and the phone number...

## **ADDING A NAME**

A man called and said he wanted to ask the Rebbe about adding a name to his daughter who was depressed. The answer was amazing. The letter was about adding a name and the Rebbe said exactly how to do it, at an aliya to the Torah, and then the Rebbe gave a bracha that everything should work out.

## **WAITING FOR A CALL**

A man called who wanted a job at a bank but didn't get it. The Rebbe answered that he needed to create a vessel for the bracha. After we explained what this means, the man committed to increasing his Torah study.

A few days ago, he called and said that he had passed the tests and was accepted but had still not gotten a job. He was told that he was in, but he had to wait until they called with a specific job.

We wrote a letter for him once again and the Rebbe answered that it was like standing on the riverbank and crying out for water, without bending down to drink.

The man made another hachlata about shiurim in Chassidus and an hour later, he called back and said, "I got the phone call!"

Etty: “Today someone called and asked for a bracha for his daughter who is about to take her matriculation exam. He also asked that she strengthen her Jewish observance. The answer was here, in volume 17, p. 256-7, and the Rebbe responds to a letter about a matriculation exam and connects it with strengthening fear of Heaven.

“Sometimes I read an answer and don’t understand it, and then I hear the person on the line say, ‘Wow, how did the Rebbe know that I just started learning Chitas or Chassidus.’”

### **What kind of people call?**

Shneur: “All sorts: chareidim, datiyim, those who aren’t observant, young, old, women, businessmen, children. Even Lubavitchers call! Someone called and I realized he was a Lubavitcher, so I asked him why he bothered to call and didn’t write himself. His answer? That the Rebbe is with us and answers...”

### **What are the main questions?**

“The variety of questions matches the variety of people who call. Yeshiva bachurim call and ask for a bracha to be accepted in a yeshiva; others call asking for brachos for their exams or to succeed in school. There are questions about shidduchim, parnasa, shalom bayis, and about moving.”

Chani: “Someone called who wanted to move, and he asked about two options: one apartment where it would be easier but the place wasn’t as religious, and the other apartment was in a chareidi area. The Rebbe answered that even though his area didn’t have many observant people, he is able to make a greater impact on his environment.

“A chareidi shadchan called and said that he was involved in shidduchim for eighteen years but had stopped lately because of a certain problem, and now he was asking whether he should continue.

The Rebbe answered in a letter about a shidduch and said not to drop the shidduch and gave a bracha.

“It’s really amazing to see how the Rebbe answers each person.”

\* \* \*

One of the terrific things about the mitzva is that people commit to all areas of Torah and mitzvos. This is the “interest” that is earned, over and above the fact that people are connecting to the Rebbe.

Lior: “Lots of people committed to putting on t’fillin and to attending Torah classes. As you know, the Rebbe doesn’t just bless but he makes demands. The Rebbe nearly

## ***Often people say, “One minute, I’m stopping the car here on the side of the road. What does the Rebbe say?”***

always connects the bracha with a practical deed. Many people have gotten an answer to check mezuzos, to learn Chitas, and especially to learn and disseminate p’nimius ha’Torah. T’fillin, candle-lighting, family purity, etc.”

### **Do you think people really follow through on these mitzvos?**

Chani: “Definitely, and with simple kabbalas ol. People sometimes want to write down exactly what the Rebbe said, and this shows how serious they are. The Rebbe often writes that this is the vessel to receive the bracha, and people take it seriously.”

Michal: “I think one of the most moving things is that people make

these hachlatos. Sometimes people call back in order to ask for another bracha and in the course of the conversation they mention that they are doing what the Rebbe said they should do.

“One of them told me that he goes to a *Tanya* class. A woman told me that she did what she said she would do – organize a shiur – but only ten women came...”

### **Where are the people calling from?**

Etty: “Most people are calling from cell phones. This is the advantage in advertising on buses, that people see it everywhere. People tell us: I got up in the morning and saw the Rebbe first thing.

“Some people started the conversation with us like this: I’m looking at your ad right now and I need a bracha for...”

“A lady called and said that she earned a profit on some business deal and she wanted to make a nice donation but she didn’t know to whom. Then she saw the ad and called to find out what this is about.”

### **Does seeing the ad in this way, “on the fly,” take away from the seriousness in writing to the Rebbe?**

Not at all. Often people say, “One minute, I’m stopping the car here on the side of the road. What does the Rebbe say?”

### **Do people call to thank you when the bracha works out?**

Shneur: “The Rebbe always complained that people don’t call to relate good news, though they will usually call back if they want another bracha. One woman called for a bracha to pass a difficult law exam. A few days later she called back to ask for a bracha for the next part of the exam. In passing, she said that she had passed the first exam with flying colors.

“There are also people who call

to say that everything worked out fine – we sold the car or the apartment, etc. And it's very gratifying, of course."

### How do you handle the huge number of callers?

Michal: "The numbers have gone down at this point, so we have more time to talk with each caller. Even when it was extremely busy, we tried not to cut anyone short and tried to give each caller our full attention. Even if we see the light blinking and no other operator is available, we don't cut the conversation short."

"We also try to help and encourage the callers. Often, at the end of a conversation, people thank us for our warmth and for listening. 'You have unconditional love,' or 'You're a great listener.'"

### What do you think about your work?

Lior: "It's very uplifting and each time it's like a G-dly revelation. The brachos and miracles strengthen us too. It's fantastic hearing all the good resolutions that people make. We feel that this is an incredible shlichus, especially when there's an ongoing connection."

Etty: "There's also a great feeling when you hear people, who just moments before were crying into the phone, after hearing the Rebbe's answer, are happy and encouraged. We hear a tone of bitachon back in their voices: the shidduch will work

## SOMETHING TO ACT ON NOW

Ilan Chiyun tells about the advertising philosophy behind setting up the cell phone star feature.

We could have publicized the idea in general terms, and tell people to write to the Rebbe shlita, referring them to their local Chabad house, but we wanted people to be able to act on this immediately.

People are not lacking information these days. Today, anybody who wants information on any topic under the sun, can get it in seconds. People are saturated with information and so they are looking for what's in it for them.

That is why if we come and tell them there is a prophet, we've merely added another detail to the vast amounts of information they already have. So what did we accomplish? So, we put up an ad that doesn't just educate people but allows them to take action. Apparently, it succeeded.

*"It's very uplifting  
and each time it's like  
a G-dly revelation.  
The brachos and  
miracles strengthen  
us too."*

out, everything will be okay with Hashem's help. It definitely gives us the strength to continue."

### Do people still call even though the ad campaign is over?

Michal: "Sure, though not as often as in the early months of the

campaign. Even though the signs have come down, people keep calling. People pass the number along to others, and many people call back for another bracha. A woman called and said that she heard Natan Zahavi's miracle on the radio and was so moved by it, and that's why she's calling."

### What's next?

"We all hope that the number will stay in operation. It's an extraordinary shlichus and we want to continue. The main thing is that the work lead to results: the hisgalus of the Rebbe MH" M when everybody will proclaim, Yechi Adoneinu Moreinu V'Rabbeinu, Melech HaMoshiach L'olam Va'ed!"



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# A WALKING MIRACLE

BY SHNEUR ZALMAN BERGER

*At the Shabbos Sh’Kulo Moshiach, which takes place annually, shluchim, askanim, and Chassidim get up and tell miracle stories about answers from the Rebbe via the Igros Kodesh that they experienced. \* We present a few of the stories told on Shabbos Parshas Bo at this wonderful Shabbaton.*

## WRITING A TORAH AND LOSING BLOOD

Earlier this winter, Chabad Chassidim around the world were asked to say T'hillim for Rabbi Nachum Kaplan, mashpia of the Chabad community in Lud, who had been hospitalized. Rabbi Kaplan attended the *Shabbos Sh’Kulo Moshiach*, and he told us about the miracle he experienced.

One day he had terrible stomach pains. He thought it would stop, but after a few days of rest and some medicine his doctor prescribed, he was no better. Actually, it was even worse than before, and so he wrote to the Rebbe and asked for a bracha. He put the letter into a volume of *Igros Kodesh* and the answer was about a *hachnasas seifer Torah*. The Rebbe wrote that writing a Torah is a segula for health and parnasa. This was explained at length based on the Baal Shem Tov teachings.

“I realized right away what the Rebbe was referring to,” said Rabbi Kaplan. “A few months before, the Chabad community in Lud decided to write a Torah in the wake of a number

of big tragedies that occurred. In the course of the preparations to fundraise for the project, I was made a member of the committee that would organize the writing of the Torah. We hadn’t done much to get things moving, and the writing hadn’t even begun.

“I understood that I had to get busy with this and that it would be the means to realize the bracha for health. But in the meantime, I felt worse and I had to go to the hospital.”

He was sent for tests and they discovered hemorrhaging in the digestive system, which resulted in his losing a lot of blood. His hemoglobin count dropped drastically and his life was in danger. The doctors said that if he had come in a few hours later, they would have been unable to help him.

Rabbi Kaplan was given blood immediately.

“I lay in the hospital bed and realized that the first stage of the miracle had taken place, for the Rebbe had wished me health, and if I had come a few hours later...”

He was released five days later and went home. The doctors told him to rest for a few weeks. He rested at home while simultaneously getting the

Torah writing project off the ground. Two weeks later, they had the opening ceremony for the writing of the Torah, special certificates were given to donors, and the members of the committee began selling letters.

“You have to know that when you get an answer from the Rebbe, we must be thankful for the bracha while also carrying out what the Rebbe says to do.”

## TWO QUESTIONS – TWO ANSWERS

Rabbi Kaplan relates:

A couple came to see me from the Chabad community in Lud. The woman had two questions, each one of them written on a separate paper. The first question was about renovating their apartment. They asked which contractor to use. The woman put the letter into a volume of *Igros Kodesh* and when she opened it, she said she didn’t see an answer to her question.

She gave the volume to me and I noticed that at the top of the page it said the name Yehoshua. One of the contractors’ names was Shuki (short for Yehoshua)!

The couple were surprised by the precision of the answer and put their second letter, in which they asked whether they should advertise their business in the newspaper, into a volume of *Igros Kodesh*.

The answer was on the mark again. The Rebbe said they should report about the Yud-Tes Kislev farbrengen, and why hadn’t they publicized the farbrengen in the papers? The Rebbe went on to explain the advantages of advertising.

## YOU ARE A WALKING MIRACLE!

“The tumor might be benign, but if it’s allowed to grow it can turn into a malignant tumor,” said the doctor.

“I found it hard to believe,” said D.K., a Lubavitcher chassid.

Thus began protracted treatment accompanied by a series of answers and advice from the Rebbe through the *Igros Kodesh*.

“Two years ago I noticed a tiny growth behind my ear. I didn’t pay it much attention, but when a few months went by and it didn’t go away, my wife wanted a doctor to look at it. I wasn’t nervous about it at all, and I didn’t rush to see a doctor.

One day, when I brought a child who didn’t feel well to the doctor, I decided to take the opportunity to ask his opinion about the growth. He felt it and was taken aback. He told me to do tests immediately because the growth could be dangerous.

“I did as he told me and went to HaEmek hospital in Afula. After a series of tests, the doctor told me that he wasn’t certain whether it was benign or not and that I had to make sure it didn’t turn malignant. He explained that the growth was on a facial nerve and if it grew, it could affect the nerve and then half my face would be paralyzed. I had to have an operation to remove the growth.

“We began to think about where to have the operation done. The director of the ENT department at HaEmek told me that it was a complicated operation, but he would do it himself. He said I shouldn’t go elsewhere because, ‘I will do the surgery in the best possible manner and you’ll be just as healthy as before.’ He said this with such confidence, yet I was very uncertain about it. I was afraid to undergo surgery in a small hospital.

“I went to Hadassah Ein Kerem in Yerushalayim, where a top doctor examined me and said he thought the growth was worse than what they

thought at HaEmek. ‘I can check you out thoroughly in order to diagnose it precisely, and then the best doctors at Hadassah will treat you,’ he said.

“I didn’t know who to listen to, the doctor at Hadassah or the doctor at HaEmek. I was plagued with doubts for I knew that one wrong move by the surgeons and half my face could be paralyzed.

“I wrote to the Rebbe and put the letter into a volume of *Igros Kodesh*. The Rebbe was talking about someone who wanted to move, and he asked him why he wanted to leave the area he was in when he had what he needed where he was.

“I understood from this that I

*The thought that I had  
a malignancy inside  
me that was  
endangering my life,  
fully registered. I felt  
horrible and could not  
relax. I won’t deny it –  
I was terrified...*

should be treated at HaEmek. I went to the hospital feeling calm. I knew that I had the Rebbe’s bracha for the operation.

“The operation took six hours, longer than expected, because in the middle of the operation the doctors saw that the growth had expanded around the facial nerve and they tried to remove as much of the growth as possible without touching the nerve itself. The operation was successful and samples of the growth were sent to the lab to determine what type of growth it was.

“I was released from the hospital a week later. A few days went by and then I went back to the hospital in

order to have the stitches removed and to get the doctors’ diagnosis. To my surprise, the doctor who treated me was troubled. He said that the growth was malignant, and they hadn’t removed it entirely, and so I had to undergo a series of treatments to remove it entirely.

“I, who had been optimistic all along, was shocked. The thought that I had a malignancy inside me that was endangering my life, fully registered. I felt horrible and could not relax. I won’t deny it – I was terrified.

“When I returned home I wrote to the Rebbe again, and the answer was a bracha for health and ‘your work in spreading traditional Judaism.’

“I work in a non-Chabad school, which is attended by non-religious children, and the Rebbe wasn’t talking about spreading Chassidus but about spreading traditional Judaism. This answer, in which the Rebbe blessed me with health, cheered me up, especially on the days when I had radiation treatments and felt weak. I continued to work part-time, and this was because the Rebbe said I should work in spreading traditional Judaism.

“Throughout the long months of treatments, I wrote to the Rebbe a few times, and I always got brachos for health. This gave me the strength to be happy and to continue functioning as a husband, father, and educator.

“Despite the radiation, I refused to allow them to touch my beard, as the doctors wanted. The radiation treatments, done over many months, were very difficult. I became extremely weak and experienced unpleasant side effects.

“At the end of the series of treatments, they did tests that showed that the growth was gone. Follow-up tests were done for months afterward.

“I recently had an important blood test done. The doctor who saw the results was amazed. ‘Not only are you not sick, but this blood test shows you are in great health. You’re a walking miracle!’”

# THE HOLY ADMUR: RABBI PINCHAS MENACHEM ALTER ZATZAL OF GER (GUR)

*From Shemen Sasson Meichaveirecha*

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



## PART 2 FROM SUGGESTIONS TO ORDERS

Parenthetically, when the transcript of their conversation during the private audience was brought to the Rebbe for editing, the Rebbe said (to the person who transcribed it): “I was careful to state [my recommendations] as suggestions, yet [you] present them as orders, and so on.” The Rebbe therefore changed some of the wording in the transcript so that his statements came across as suggestions.

It is noteworthy that about a month after this meeting between the Rebbe and Reb Pinchas Menachem, the Chassid Rabbi Avraham Chanoch Glitzenstein of Jerusalem received a telephone call [from the Rebbe’s secretariat] asking him to relay the following message to the *gaon* Reb Pinchas Menachem *shlita*: “I have been notified about the possibility that

the *siyum* of Yerushalmi might be held on the eleventh of Iyar . . . If this happens, the Order of *Taharos* will have been excluded from the study cycle — both, of the Bavli, as well as the Yerushalmi. However, if you make [the *siyum*] on an auspicious day — i.e., during the [seven] Days of Compensation following the Shavuos holiday (at which time Ger also marks a *Yom*

*Hillula*<sup>1</sup>) — this would allow time for the inclusion of the aforementioned [Order of *Taharos*]. Even if it is made on Lag B’Omer, the Talmud’s concluding tractate will at least be included, [though not completed]. Pardon me for addressing this matter without having been asked to. (I began addressing this matter when we spoke face to face, and thus consider it my obligation to finish [what I began].)

## ADDITIONAL MONTH OF THE LEAP YEAR

Since the private audience took place on the first Adar of a leap year, the conversation shifted to matters involving the additional month of the leap year: \* Is the fast day of 7 Adar observed on the first Adar, or the Second Adar? \* What is the source of the name Purim Katan? Which is the added month, the first Adar or the second Adar? \* To which of the Twelve Tribes does the additional Adar correspond? Which is it’s



Reb Pichas Menachem Alter on the right, Reb Menahse Klien on the left, Yossel Gutnick at the mike.

mazel? What configuration of the Tetragrammaton<sup>3</sup> corresponds to the additional Adar? \* Why do we add the words “*U’lechapas pasha*”<sup>4</sup> to the *Musaf* prayer of Rosh Chodesh during a leap year?

They also discussed the following issues: On two occasions every year, Rosh Chodesh is also a holiday — Rosh Chodesh Tishrei is Rosh HaShana; Rosh Chodesh Teives is Chanukah, and we recite the entire *Hallel*. \* The connection between the Chanukah holiday, and the cows [of the Sukkos holiday, whose numbers are decreased with each passing day of Sukkos. \* Why don’t we bless the month of Tishrei on the Shabbos preceding its arrival [as we do all the other months]? \* On the verse, “*Eila moi’adei Hashem asher tikre’u oisam b’moi’adam*” [“These are the appointed festivals of G-d, the holy convocations, which you shall designate in their appropriate time”], the Talmud says, “Do not read it ‘*oisam*,’ [them]; read it ‘*atem*’ [you],” which teaches that the Jewish people are to observe the festival on the days that have been designated by *Beis Din* on the basis of witnesses’ testimony, even if the witnesses lied. \* Explanation of the phrase “Do not read it . . . ; read it . . . .”

**“I FULFILLED, PERHAPS, WHAT I ACCEPTED”**

In the *sefer*, *B’tzel HaChochma*, the issues discussed at these four private audiences encompass 70 pages, and still, they represent only the issues discussed at the official part of the meeting, which took place in the presence of others, and not the issues discussed in their many hours of private talks. There were also other meetings between them, of which none of the issues discussed were disclosed, as

mentioned above.

The *Admur* once related that in one of his meetings with the Rebbe, the Rebbe pressed him to print his Torah insights. Later, when some of his lectures on the weekly Torah portion in the S’fas Emes yeshiva were published in his *sefer*, *Torascha Sha’ashu’ai*, he included the following statement in the introduction: “A number of Torah leaders pressed me to publish my insights, and on a few occasions I said that, with G-d’s help, I would eventually do so. In case I actually accepted this [upon myself] . . . I have hereby fulfilled, perhaps, what I accepted.”



At his brother and predecessor's funeral.

**“LIVES WITH THE LAND OF ISRAEL TWENTY-FOUR HOURS A DAY.”**

The Chassid, Rabbi Yekusiel Rapp of New York City, wrote to me the following:

“1. On one of the occasions that the *Admur* of Ger, Reb Pinchas Menachem *shlita*, visited the Rebbe in the first period after the departure of his brother, the *Beis Yisroel*, may his merit protect us, (during the leadership of his brother the *Lev Simcha zatzal*), he arrived before Maariv, and the Rebbe instructed that a chair be put for him at the eastern wall of 770, right

near the holy ark, near the Rebbe’s table.

“2. I also recall that when he came out of his private audience with the Rebbe, a group of *bachurim*, including myself, stood in the hallway before the exit from 770, and we asked him to relate some ‘ems’ from the private audience. As we were speaking, the door to *Gan Eden HaElyon*<sup>5</sup> opened, and the Rebbe came out to escort him. As is known, it is very unusual [for the Rebbe to do that]. We told the *Admur* of Ger that the Rebbe is coming out, at which he hurried enthusiastically to the end of the hallway. (In both Lubavitch and Ger, it is customary that the chassidim

hurry to the side when the Rebbe comes.) When we told him that the Rebbe came out in his honor, and was waiting [to escort] him, he hurried to the front door, and left the building with the Rebbe escorting him.

“3. As the director of the Chabad center at Kennedy airport, I was present at the airport when the *Admur* went back to Israel a few days later. Together with the other young men who were helping operate the center, I approached the *Admur*, and Rabbi Elimelech Neuman introduced me as the ‘rav of the airport.’

“I said to the *Admur*, ‘Perhaps you would repeat for us a Torah thought [discussed during the private audience with the Rebbe]?’ (As mentioned, our request in 770 had not been granted, because the Rebbe had come out.) He said: ‘The Rebbe is very concerned about the situation in Israel. All those opponents of his — dust upon their mouths — who claim that the Rebbe cannot mix in to what goes on in the land of Israel because he lives in America, should know that the Rebbe lives with the land of Israel

twenty-four hours a day.’

“4. I had a connection with the son of the *Amdur* of Ger, the *gaon* and Chassid Rabbi Yuda Aryeh, of blessed memory. He would telephone me, and ask me what the Rebbe said in his talks, and so on, and we were great friends. Prior to his passing, the Rebbe would inquire about his condition.”

### ASKS TO BE MENTIONED AT THE TZIYUN

A family member of the *Amdur* once accompanied him on a visit to the Rebbe. When the *Amdur* was presented before the Rebbe, the Rebbe asked [in reference to the family member], “Is he the one who wrote me a letter about twenty-two years ago? I believe he signed his name ‘Alter’ with a ‘*Tes*’ instead of a ‘*Tav*.” The guest was stunned by the Rebbe’s memory . . .

When I was fortunate enough to visit the *Amdur* on Tuesday, the twenty-fifth of Shevat 5747, (February 24, 1987), and he wrote an approbation for my *sefer*, *Yedaber Sholom*, he said to me: “Be so kind as to write to the Lubavitcher Rebbe *shlita* for me — because I am suffering from a severe health issue (and here he specified the illness), and I request that he mention me for a swift recovery on his next time visit to the *tziyun* of his holy father-in-law, the Rebbe Rayatz *zatzal*.”

### AT THE REBBE’S REQUEST

In an interview with *Kfar Chabad Magazine* during Iyar of 5743 (April-May, 1983), the *Amdur shlita* said as follows: “Upon my first visit to the

Rebbe *shlita*, seventeen years ago, he already pointed out the need to study not only the Talmud with Rashi and Tosefos, but also Chassidus. Not necessarily *Tanya*, but Chassidus in general. During my current visit to the Rebbe (on the fourth of Iyar 5743 (April 17, 1983), I told him that for many years now — ever since that first visit — we have followed the practice of

of my most personal matters. I was about to embark on a private visit to Los Angeles, and I saw no need in bringing up this matter with the Rebbe. But to my great surprise, he knew about it, and he spoke about it. (When I later arrived in Los Angeles, I was absolutely astounded to see true Chassidic Judaism flourishing in such a spiritual wasteland, and disseminating its light throughout the whole environment).”

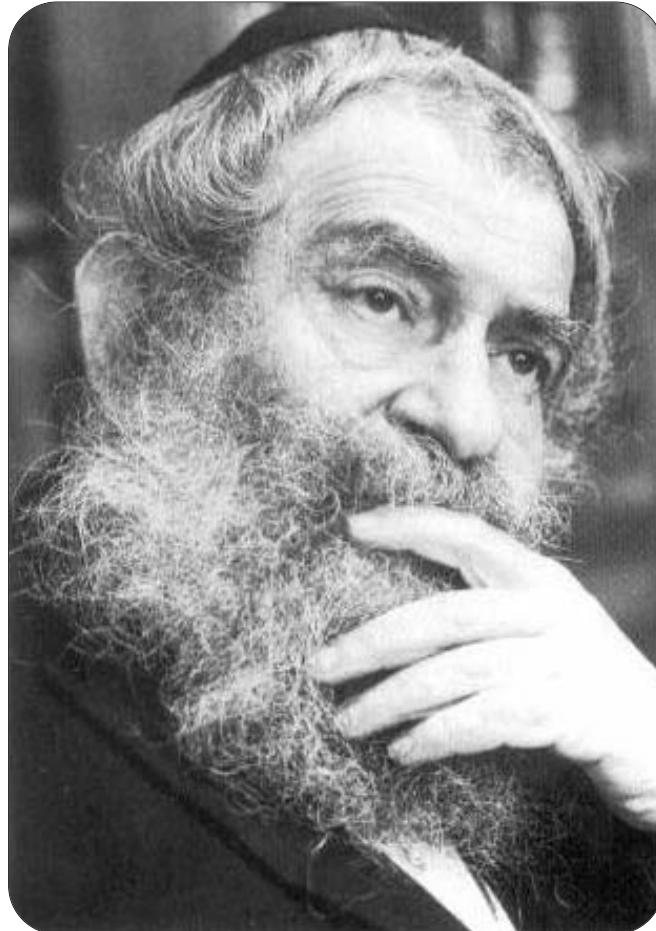
### THE SOURCE

“In general, in every conversation with a tzaddik and Torah giant there is also “*nosh*” — i.e., [what the Sages refer to as] “deserts” — for if our Sages have taught that one should probe the mundane conversations of Torah scholars [for deeper meaning], this certainly applies when one merits to hear actual words of Torah from the tzaddik. Thus, even when we discussed issues that were not at all of public concern, such as *pidyon ha’ben*, which I came to the United States to attend, he discussed and expounded at length about the source of the idea that the eating of food served at the festive meal of a *pidyon ha’ben* nullifies eighty-four of one’s required fasts. For me this was a novel insight, for I had not been aware of the

source for this.

### NOTES:

- 1 Passing of a great tzadik.
- 2 On a leap year, when Purim is celebrated on the 14 Adar II, 14 Adar I is celebrated as Purim Katan [Minor Purim].
- 3 Yud-Kei-Vav-Kei, G-d’s ineffable Name.
- 4 “And for atonement of willful sin.”
- 5 The Rebbe’s room.



studying Chassidus in our yeshivos. We learn *S’fas Emes*, and other works of Chassidus, and, of course, *Tanya*. The Rebbe spoke about this, and he wanted to know the curriculum.

“I personally witnessed how nothing escapes his attention, not even an ordinary, everyday teaching that I wrote in a *sefer*. I was astounded at his knowledge of some

# THE REBBE AND THE MOSAD IN YEMEN

BY DANIEL GORDON

*The Israeli Mosad tried to get the Rebbe involved in getting Jews out of Yemen. Rabbi Gad Bouskila, rav of the Netivot Yisroel congregation in New York, went with his father-in-law to Yemen, with the Rebbe's brachos, and had his own encounters with the Mosad. \* Rabbi Bouskila tells us of his connection to Chabad, starting from his childhood in Casablanca, and relates his fascinating experiences in Turkey. \* Part 1 of 2*

About four years ago, *Beis Moshiach* published an article (in #257 of the Hebrew section) by Menachem Ziegelboim, about how the Mosad secretly approached the Rebbe regarding getting Jews out of Yemen. In the article, Rabbi Shlomo Giladi told an enthralling tale, which began two weeks before he went to the Rebbe, when a man by the name of Yair came to his house and introduced himself as a member of the Mosad. The man told him about the Mosad's plan to take some young people out of Yemen to study Judaism, and then return to Yemen and serve as spiritual leaders.

"Since we don't have ties with

them," said Yair, "we thought that religious figures in the U.S. should try to make this happen. We have learned that the perfect man for the job is the Rebbe, and this is why I am asking you that when you go to the Rebbe, you should convey this request."

Rabbi Giladi agreed, and when he met the Rebbe, he conveyed the Mosad's request. The Rebbe said that he had already been asked to get involved, and even senior officials like the Chairman of the Knesset, Mr. Yeshayahu, and the American Secretary of State Henry Kissinger, had contacted him, but the time wasn't right for his involvement.

The Rebbe added that the situation had recently changed, and that he would get fully involved in the matter. "I will do all I can, without regard for my honor," said the Rebbe. "Even if I need the aid of the president of the United States, I'll find a way to get his help."

When Rabbi Giladi returned to Eretz Yisroel, Yair immediately showed up, and after hearing about the Rebbe's willingness to help, asked him to be the go-between between the Mosad and the Rebbe, and to travel a few times a year to the Rebbe on the Mosad's account.

"I told them that I couldn't do it because I had a position in a school," R' Giladi told *Beis Moshiach*, but I suggested that they keep in touch through a certain person who was involved in these things, and who also went to Yemen. He lives in the U.S. and I thought he'd be the perfect man for the job."

When Rabbi Shlomo Matusof read this article in *Beis Moshiach*, he recalled a similar situation in which he was involved. It also had to do with Yemen, and the designation was Morocco, and the Mosad got involved too. As a loyal reader of this magazine, he called our office and told us what he knew of the story, and referred us to Rabbi Gad Bouskila, who orchestrated the entire thing.





Rabbi Bouskila is a colorful figure who combines the world of business with the world of Torah. He runs his business from his large Manhattan office, and from his home in Flatbush he runs the spiritual “business” of the Netivot Yisroel congregation.

I met him in his home, in a lovely room whose walls were full of s’farim. Before we spoke, I showed him the article that had been written in *Beis Moshich*. He avidly read the article about the Rebbe’s involvement on behalf of Yemenite Jewry, and it was obvious that the subject was dear to him.

“I was also in Yemen, and I even met with Yair, the man from the Mosad,” he said. “He followed me after he found out about my work on behalf of Yemenite Jewry.”

This is the story Rabbi Bouskila told:

“Our first meeting was in the *Netivot Yisroel* shul. He sat among the worshippers, wearing a knitted yarmulke, and when the davening was over, he came over and shook my hand. Being the rav of the shul, I suspected nothing. I didn’t dream that he had come to check me out.

“We met again a few weeks later, and this time we met in Italy. I was in Italy on business, and one day I went into the Chabad restaurant. A few minutes after I sat down, Yair came in and sat down opposite me and asked me how I was. I didn’t recognize him, so I asked him whether I was supposed to know him.

“He reminded me that we had met in shul, and he began an animated conversation in which he tried to emphasize that he knew

everything. And he was convincing. He even knew about the trip I had made a few months before to Yemen. He knew all about it.

“During the course of our



Rabbi Gad Bouskila

***“It was only after I reviewed our conversation that I realized that he had been careful not to reveal his sources of information. He hadn’t even told me his business. He simply said that he was hanging around Italy.”***

conversation, he brought up all kinds of questions, like why had I come to Italy, who had I met, and did my father-in-law also come to Italy. I innocently answered his questions and after getting all this information, he said goodbye and left.

“It was only after I reviewed our conversation that I realized that he had been careful not to reveal his sources of information. He hadn’t even told me his business. He simply said that he was hanging around Italy.

“Many months later, he called me at home and introduced himself as Yair. He asked if he could come for Shabbos, but I already suspected him as being a member of the Mosad, and was nervous about any further involvement of his in my life, so I refused. Some time later, I met him again in shul and he wanted to talk. I said okay, and arranged to meet him in my office.

“Apparently, the purpose of the meeting was different than I had thought. Yair had finished his job for the Mosad and our meeting was about personal matters. Yet, in the course of our conversation the topic of Yemenite Jews came up, as well as the Mosad’s involvement. He spoke relatively openly, although he kept much to himself. He told me that in recent years he had been appointed head of the department that dealt with Jewish communities under oppressive regimes. In the course of his work, he tried to help the Jews of Yemen. That is why he asked his agents to dig up background information on everybody who was involved in this subject, and that is how he came to me. I never saw him again.”

**As someone born in Morocco, the rabbi of a Moroccan congregation, what connection do you have to Yemenite Jews?**

“My father-in-law, Rabbi Tzemach Levi Kadi, is a Yemenite. He came to the U.S. 45 years ago, and after being appointed rav of the Yemenite congregation Tiferet Avot in Boro Park, he started the organization called Ezras Yehudei Teiman. He was concerned about the spiritual needs of the Jews left behind, and his only goal was to instill Torah in them.

“After the massive aliya of Yemenite Jews to Eretz Yisroel in the airlift called, ‘Magic Carpet,’ the magnificent Jewish communities back in Yemen fell apart. Hundreds of Jews were left without spiritual guides. The situation grew worse every year, and at some point Judaism was expressed mainly in one’s outward appearance, with a beard and curly *pei’ot*. Torah was taught by heart to the children, who didn’t understand a word of it.

“One of the ideas that organizations that worked on behalf of Yemenite Jews came up with was to bring out a few young men, to teach them and give them *smicha*, and then have them return to serve as leaders. Having knowledgeable young men serve as spiritual leaders would make an enormous impact on the entire community.

“Since the Yemenite government made it difficult for Jews to leave the country, I came up with the idea of asking for exit permits for a different Moslem country. I didn’t think they’d oppose this idea. My father-in-law thought it was a great idea and he began working on it. Over the years, my father-in-law had made connections with senior members of the Yemenite government like the Foreign Minister and the Yemenite ambassador to the U.N., and in conversations with them, he gathered that they would respond positively to

the idea.

“My father-in-law discussed his plans with me, and I suggested that young people be sent to Morocco. Morocco is an Arab country, and it has outstanding Chabad mosdos, where the Yemenite youth could learn and be prepared to go back and serve their communities.

“Before carrying out this plan, we had to get the agreement of the Rebbe’s shluchim in Morocco. Since we knew that the shluchim would consult with the Rebbe about something so important, we decided to approach the Rebbe first. We knew that if the Rebbe gave his approval to the plan, the shluchim wouldn’t ask any further questions.

“One Sunday, in 5751, I went with my father-in-law to the Rebbe and waited in line for ‘dollars.’ My father-in-law introduced himself, and the Rebbe indicated that he knew him and about his work. He explained the idea to the Rebbe and asked permission to ask the shluchim in Morocco for their help. The Rebbe agreed to the plan and said they should do it.

“We contacted the shluchim, and as we anticipated, once the Rebbe had given his approval, they agreed immediately. According to the plan, we had to take care of phase one, getting the men out of Yemen and bringing them to Morocco, and the shluchim would handle phase two, taking them into their mosdos and taking care of their physical and spiritual needs.

“Thus, one day there I was in Yemen. It was a sad scene. A tiny Jewish community remained of only 300-400 Jews, mostly merchants and those who insisted on remaining there. Their situation continued to deteriorate until it became unbearable.

“The power the large and organized Jewish community once

enjoyed was disintegrating, and libels were brewing. The Jews who remained were treated despicably, as I saw with my own eyes.

“I stood on a street corner near a Jewish-owned store and watched the owner, who was obviously Jewish, with his beard and *pei’ot*. Suddenly, a gentile showed up with a bicycle with a flat tire. He demanded that the Jew fix it immediately, and waited impatiently. When the Jew finished the repair, the gentile checked his work. On his way out, he didn’t bother to hand the payment to the Jew, but threw the money on the ground, spat at the Jew, and angrily yelled, ‘Take it, Jew!’

“There are anti-Semitic laws. For example, although gentiles do not need a visa for a simple trip from the little villages to the big city, a Jew is considered to be dangerous and needs to be checked every step of the way. In order to buy the simplest item in the city, a Jew needs a visa with his time of entry and exit. Then they check up on him to make sure he didn’t lie and stay in the city an extra hour.

“We began traveling among the Jewish communities. The large ones consisted of a few dozen families, and the small communities barely had a minyan. We spoke with the remaining Jewish leaders and learned that aside from ourselves, there were at least another five Jewish organizations from the U.S. operating there.

“A Jew by the name of Dr. Tevel, a lecturer at Y.U. had good connections with members of Congress, and they saw to it that the government set aside money to help the Jews of Yemen. This was a large budget, and many organizations began taking an interest in the Jews of Yemen.

“From our conversations with the leaders in Yemen, we learned that many options had been presented to

them including moving to the U.S. or Canada, or moving to Eretz Yisroel via European countries such as Switzerland or Italy. They were confused by the many choices and they didn't understand why they had to send their sons to study outside of Yemen. As far as they knew, learning Torah from the 'mori' was good enough, and there was no point in wandering to faraway places.

"Under the circumstances, it was very hard to work there, and in the end, we were unable to get the students to Morocco. But my father-in-law did not give in when it came to Judaism. He went back to Yemen again and again, and each time he brought mezuzos, t'fillin, sh'chita knives, s'farim, etc., with him.

"Furthermore, thanks to his excellent connections, he was able to bring in a rabbi for an entire year, Rabbi Admoni, who now lives in New York. A few years ago, my father-in-law was able to bring six families with all their children to New York, all at his expense.

"In more recent years, the Israelis got more involved in the Yemenite community, and thanks to them, the Yemenite authorities broke off all ties with us. They were convinced that we were collaborating with the Mosad, and didn't trust my father-in-law anymore.

"I am sure that very soon it will be Moshiach himself who will redeem the Jews from Yemen, and bring them to Eretz Yisroel. I remember that this is what they told me in Yemen too, 'We will go to Eretz Yisroel with Moshiach, and he will take you too, from America.'"

#### **When did you first get to know Chabad and the Rebbe?**

"While still a child, I became acquainted with the Chabad movement and the Rebbe's tremendous work. Casablanca, where I was raised by my illustrious father,

Rabbi Dovid Bouskila shlita, welcomed the Rebbe's shluchim as soon as they arrived. My father, who runs *Otzar HaTorah*, became very close with them. The shluchim, who came to start new educational institutions, could have been perceived as competition with the existing mosdos, but my father rose



**Rabbi Tzemach Levy Kadi**

*He was concerned about the spiritual needs of the Jews left behind, and his only goal was to instill Torah in them.*

above all these considerations and welcomed them graciously. The main thing to him was, 'l'hagdil Torah u'l'haadira.'

"There were only two shuls in Casablanca, the main shul, *Beit Elokim*, where my father was the rav, and the Chabad shul. Every Shabbos

afternoon, the Rebbe's shliach, Rabbi Shlomo Matusof, would go to my father's shul, where he taught a sicha of the Rebbe. The sicha, on the parsha and divrei Chassidus, attracted many members of the community. Before the third meal began, the shul was packed.

"Rabbi Matusof spoke in Hebrew, and every ten minutes he paused and my father translated what he said into Arabic. This went on for an hour, with Rabbi Matusof talking and my father translating. I greatly esteem Rabbi Matusof's Chassidic character, and till this day, when I meet him, I look at his face and it gives me strength.

"Since my father was doing well in translating the Rebbe's sichos, the idea was proposed that my father translate *Tanya* into Arabic. My father was happy to do it, and at no fee.

"It was the Rebbe's idea that the *Tanya* be translated, and the Rebbe said that the Arabic translation should be in the Moroccan dialect in which the Rambam and the Rif wrote their works. The shluchim suggested to the Rebbe that my father do it, and the Rebbe heard about his special regard for Chabad Chassidus and about the sichos he translated each Shabbos, and approved the idea.

"I can picture my father sitting and studying the *Tanya* in order to understand it properly and write an accurate translation. When my father came across a difficult passage, he would sit with Rabbi Yehuda Leib Raskin a"n, who was responsible for having the translation done, and clarify it with him. They spent hours studying Chassidus together until everything was clear and he could go on with the translation.

"The days my father didn't go into the office were completely devoted to this holy work, and we children would watch him, sitting with the *Tanya* and dozens of papers,

reading, learning, and translating.

"I particularly remember the early days when we would leave the city and relax in the forest. My mother was busy with food preparation, we children played among the trees, and my father was happily immersed in the translation.

"The translation took nearly four years to complete, and in 5737, my father finished the first two sections of *Tanya*. He wrote the Moroccan-Arabic translation in Hebrew letters. My father was invited to a siyum celebration to take place with the Rebbe, at the farbrengen on Shabbos Parshas Shmos, Mevarchim Chodesh Shvat.

"The shluchim took care of the ticket and my father went to New York. My father was seated on the Rebbe's platform, near the large table, and in one of the sichos, the Rebbe spoke for some time about the importance of translating Chassidus into seventy languages, and about the great z'chus of the translator who was present at the farbrengen. (see box)

"My father had a yechidus a few days later, which lasted forty minutes. He still does not say what they spoke about.

"At that time, I was a young bachur and my father sent me to Aix LaVee in France to the Yeshivas Chachmei Tzorfas. The rosh yeshiva was Rabbi Chaim Chaiken (one of the last talmidim of the Chafetz Chaim). When I finished yeshiva ketana I switched to Yeshivas Renseilles in France, whose rosh yeshiva was Rabbi Yaakov Toledano, who later recommended that I go to the yeshiva in Lakewood, New Jersey. That is when I went to America for the first time.

"After learning in Lakewood, a shidduch was suggested for me with a girl in Brooklyn. I met her a few times and felt she was right for me. I

called my parents in Morocco to tell them about her but my father said I was too young. I insisted that she was the girl for me.



Rabbi Dovid Bouskila

***The shluchim suggested to the Rebbe that my father do it, and the Rebbe heard about his special regard for Chabad Chassidus and about the sichos he translated each Shabbos, and approved the idea.***

"Finally, my father said, 'Listen, I don't know anybody. I don't know the girl or her family. The only one I know in New York is the Lubavitcher

Rebbe. Go and ask him about the shidduch. If he agrees to it, then we agree, and if he doesn't agree to it, then we don't agree.'

"I told the girl what my father had said. Although she had grown up in Boro Park, she knew nothing about Lubavitch, but she agreed to what my father said. I called Rabbi Leibel Groner, told him my name, and said that I wanted a yechidus together with the kalla. R' Groner gave me an appointment for the following week, for 7:30 p.m. I thought it would be a good idea to come early, and we showed up at six. Our yechidus took place much later, at eleven o'clock at night!

"As we waited, I noticed a childhood friend, Rabbi Yaakov Bitton, who lives in France. We grew up together in Morocco, and he was excited to see me in America. I told him why I was there to see the Rebbe and he decided to stick around and make our wait a pleasant one. He showed us around the beis midrash and said, 'This is the big zal, and this is the small zal. Here is where the Rebbe farbrengs, and this is where he davens.'

"I waited to go in for yechidus but I made no preparations. I didn't even think of how I would say what I wanted to say. I had come for one purpose, to obtain the Rebbe's bracha, nothing more.

"Whenever someone left the Rebbe's room, the Chassidim converged on him in the hopes of prying out of him a tidbit as to what the Rebbe had said. There were other chassanim and kallos also waiting for a bracha.

"It was finally my turn. A moment before I entered, R' Groner told me I had one minute to spend in the Rebbe's room. I thought that was enough time. I wasn't told to write anything, and just walked in.

"The Rebbe stood up and greeted



Rabbi Dovid Bouskila at a Siyum HaRamban in Morocco

us with a broad smile. Only the desk separated us and I didn't put out my hand. The Rebbe smiled broadly at me and that is how I picture the Rebbe till this day, an impressive figure with a broad and reassuring smile.

"I didn't speak. The Rebbe asked, and I answered. The Rebbe asked whether I was the son of Rabbi Dovid Bouskila, and I said that I was. Then the Rebbe asked my kalla her name. She said, 'Chana Levi Kadi bas Esther.' The Rebbe asked her other details, where she was born, where she went to school, and where her father was born. My kalla answered each question, and the Rebbe then asked where I was learning. I said I was learning in Lakewood, and the

Rebbe said, 'Very good.'

"Then the Rebbe got to the issue at hand. The Rebbe asked whether we had met through a shidduch, and whether we had already arranged a date for the wedding. I said that we had not yet set a date, and I told the Rebbe that my father wanted the Rebbe's bracha and approval of the match.

"The Rebbe showered us with brachos, the first of which was, 'bracha v'hatzlacha.' Then the Rebbe said to my kalla, 'You are becoming part of a very distinguished family. His father translated the *Tanya*, did you know that?'

"My kalla did not know anything about this, and said so, and the

Rebbe began praising my father's work. Among other things, the Rebbe said, 'He dedicated himself to translating the *Tanya* and entered into holiness.'

"I sought to confirm if the Rebbe's answer was positive, and the Rebbe said that it was, and he promised to send a letter of blessing in the mail. After Sukkos 5741, I received the letter and sent it to my father so he could see it for himself.

"We spent a total of four minutes with the Rebbe, in the course of which R' Groner opened the door a few times as a signal to us to leave. When we finally left, he rebuked us for tarrying, but then resigned himself to the situation and sent in other people. R' Yaakov Bitton, who had waited for us, heard all the details of the yechidus from me, not just the content as I am remembering it now, but word for word. He was very impressed and very excited by it all.

"The wedding took place in Teives 5741. My brother's bar mitzva took place during the Sheva brachos. Since my father planned on celebrating the bar mitzva in Morocco with his congregation, he decided to mark the actual occasion of the bar mitzva by davening with the Rebbe. So the whole family went to the Rebbe for Shacharis.

"We arrived at 9:30 in the morning and put t'fillin on Moshe. At 10:00, the Rebbe came in to hear Krias ha'Torah. At that time, the Rebbe davened in his room, and on Mondays and Thursdays he came to the small zal to hear Krias ha'Torah. When the Rebbe came in, we could see that he had a big smile, and my father went over to him and kissed his hand. The crowd looked on in wonder at the sight, but seeing that we weren't locals, they didn't interfere. On his way out, the Rebbe distributed dollars for tz'daka.

(To be continued.)

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# NOT THE WAY TO FIGHT!

BY SHAI GEFEN

It's painful to say it, but we'd be remiss if we didn't say the plain truth: The Chain failed! Not because the demonstration wasn't successful, and not because hundreds of thousands didn't show up. It was definitely an impressive demonstration, but the problem is that it ended with that. Uri Elitzur, one of the leaders of the settlers, said, and rightly so: this is not the way people who are about to be thrown out of their homes act.

Many people are talking about their disappointment, when Mafdal remains within the government despite the extremely dangerous situation; when among the members of Mafdal there are those who organized demonstrations in the past, against Rabin, who have made their peace with the situation. It's nothing but suicide.

Furthermore, in recent weeks Yesha leaders have announced that they will not refuse orders when the time comes, and they will obey the army. Thus, they themselves are agreeing that expelling Jews from their homes is morally acceptable and that obeying these orders is legal and justified.

Some members of the Yesha council even went so far, on Erev Tisha B'Av, the day after the huge success of the human chain, to sign a "Brotherly Discussion," in which they promised to behave like good boys during the expulsion. They will not use violence and they will go along with any government decision.

Under these circumstances, many people ask, and rightly so, what's the point in protesting? Is it so that the history books will say that there was a battle against the expulsion of Jews

from Gush Katif even though some of their leaders betrayed them?

We must say it loud and clear: This is not the way you fight a battle!

If Sharon knows in advance that the leaders of the settlers are turning the other cheek and are acting "dignified," then it would be preferable to pack one's suitcases ahead of time and give up the fight. At least then, there is a chance for greater monetary compensation for leaving.

In the current awful situation, when the sword of expulsion hangs over the residents of Gush Katif, and a churban over all who live in the Holy Land, there must be a massive, historic protest; disapproval must be heard from one end of the world to the other. Concessions and nicey-nice talk are not an option.

Yesha leaders ought to remember how they fought the Oslo plan ten years ago. They weren't wish-washy then. If we don't fight now, with the same aggressiveness and even more than that, then the battle is already lost.

The human chain, which was so successful, will remain a success if it is clear that this was only a "warm-up" for the main event, when they'll have to take out a million people from their homes in order to have them lie down under the tractors to stop this obscene expulsion.

When writer Amos Oz wrote that bridges should be blown up in the event of an order to transfer Arabs, there is no reason why Yesha leaders should be declaiming about achdus and namby-pamby slogans like "We have love and it will triumph."

## IS THE BATTLE LOST?

Mr. Elyakim HaEtzni wrote as follows:

"Is our battle lost? The answer is: no! However, this is on condition that the settlers, their mosdos and organizations take the proper action. And this is why there's a feeling of disappointment. It seems as though the council of Yesha and Gush Katif and other organizations, are repeating the identical fatal error of Yamit. That is, they are busy with education and explanations, in going house to house to convince people, and in preparing an impressive and moving demonstration, a human chain from the Kosel to the Gush, but all this is by way of 'demonstrating.'

"What is the other side, the destroyers, doing? They're working full-steam ahead on implementing their plan and they're preparing the tools of destruction: 'Council for the Disengagement,' legislation, advance payments in order to divide and conquer, financial maneuverings, freezing construction, brainwashing the soldiers, and destroying their spirit and character in order to make them psychologically ready to carry out a pogrom against their brothers.

"They have already rented the hall and the actors; they have had a rehearsal; they have bought the tickets and hung up signs with the date of the performance – and we are still waiting for them to cancel it! This passivity is still stuck in my mind like a bad dream from the days of Yamit: 'There will be no withdrawal,' was the slogan then, and it quieted people down, preventing them from doing things that would be truly effective.



“Learning the lessons from the failure at Yamit means we prepare our opposition to the pogrom now. They set up a ‘Disengagement Council?’ – then we set up a council to oppose the withdrawal! Sharon’s dictatorship enlists police and soldiers to throw people out of their homes – then we enlist and prepare the ‘human shield’ that will stand in their way. They are preparing to cut off water and electricity – then we prepare our opposition.

“It’s very easy to turn this chain into something real. All we’re missing is one little link, which from an organizational standpoint is neglected: to announce that this chain was an exercise for ‘Judgment Day.’ Orders need to be given out to tens of thousands, telling them where to demonstrate, where to stop traffic in their cities, if that bitter day does arrive, and where those who are willing to leave their cities and villages for the Gaza Strip should convene, and what they need to take with them.

“We can also sign up those who want to do these things. Tens of thousands of these signatures can perhaps influence some of those politicians who have already given up. The main thing is – as an exercise before the real thing – that this event will breathe life into the enormous numbers who support us, and will proclaim that it is possible to get this decree annulled.

“The key is in our hands, on condition that we use it now. There won’t be another chance.”

### **PISKEI HALACHA ACCORDING TO THE COALITION?**

The Yahadus HaTorah and Shas parties are negotiating with Likud about entering the Coalition. After a year and a half of humiliating them, Sharon wants to use them again. Representatives of these chareidi parties don’t yet know whether Sharon

will accept them into his Coalition. In the meantime, they are still talking.

Although the details themselves are still quite murky, in any case, they are already prepared to debase themselves and to make declarations that will make Sharon happy in order to show how pro-Sharon they are. Naturally, these parties, as always, use the “fig leaf” of *daas Torah* and “following the dictates of the G’dolim,” and the like.

What is most amazing, is seeing how the Shas party changes **piskei halacha** according to the maneuverings of the Coalition. As a smokescreen, they say, “after the acceptance of the ‘new disengagement’ plan (what exactly changed here?) the g’dolei ha’Torah will have to rethink the issue.” Apparently, after joining the government, they will have to discuss this minor, side issue that is called “disengagement” and “expulsion of Jews.”

In order to refresh people’s memories, we will quote what Rabbi Ovadia Yosef said on the eve of the Likud referendum:

“They ask me what my opinion is on Sharon’s disengagement plan, for or against, and I must say it, for a prophet that withholds his prophecy is liable to the death penalty. I see the disengagement plan as a danger. Pikuach nefesh. A very dangerous precedent. If the plan is implemented, the gentiles will say that we chased the Jews out, the Intifada was effective, and a prize is awarded to terror. Two days later, they will want to do the same thing in Be’er Sheva and Chevron.

“You must vote against the plan. It is utterly *pasul*. It’s a prize to terror. With no agreement, nothing in exchange, free, no charge. ‘You sell Your nation for no money,’ so cheaply, with no agreement, abandoning Israel. If the plan is implemented, they will be closer to Ashkelon, by seven kilometers. With their missiles and Kassams, they wreak destruction in

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"I am not allowed to remain silent. Every G-d-fearing Jew, every child sees what is happening, sees how the plan endangers the Jewish people. G-d forbid to do such a thing. You must vote against the plan. It is dangerous. How could I remain silent? Whoever hears me, should tell his friend to vote against it. I am not a politician. I am obligated to daas Torah. It is prohibited to vote for disengagement. It endangers the Jewish people. They sell Israel cheaply. Daas Torah considers every Jew, and therefore you must publicize daas Torah.

"If the plan is accepted, they will raise their heads and say: Today they left Gaza, tomorrow Chevron, the next day Be'er Sheva, and then Yerushalayim. How can we be quiet? Sharon is not looking to the future. He is erring in what he is doing. At least let him get up now and say he made a mistake... The plan is dangerous. Therefore it's a mitzva to publicly proclaim: It's forbidden to vote in favor of this plan."

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So what happened that would make daas Torah change? The Kassams still land in Sderot (and kill people!) despite the I.D.F. The head of the Shinbet is still declaring that only control of the area can save the situation. In the event of a withdrawal, it's clear to all that the situation will only get worse. If so, what is there to ask the g'dolim about, when they already gave their p'sak halacha against the plan? Will money for yeshivos change their p'sak? Can the Torah change because of Coalition promises and jobs for a few members of the party?

In a sicha of Parshas Mattos-Massei 5739, the Rebbe refers to just this absurd situation, when piskei halacha are revised based on money received for yeshivos:

**The only thing that can influence them is when they are told that Judgment Day will come. I don't mean**

the Yom HaDin up Above, for about that they claim that they will come with enough merits...but when it comes to judgment down below, the situation changes. The fact that on election day they are liable not to be elected terrifies them! Until the elections, nobody has the courage to remove them from their seats and to replace them with someone else. Someone who even if he won't be that strong at least he'll have the strength that when they come to him and show him that he is doing something forbidden by the Torah – to the point that it is one of the three things about

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which it says, "be killed but do not transgress" (for giving away land, which these representatives agreed to, causes bloodshed of Jews, about which it says, "be killed and do not transgress") – will have the strength to do at least what it says in the Torah about "the fearful and fainthearted." That is, "he should go and return home." Not that he should use his position not to do anything and not to protest, for from this behavior a most shocking thing happens, but it doesn't pay to get into at length, and what was said thus far is enough. Perhaps even in this it was necessary to be more brief.

All those who do just the opposite – Hashem should forgive their sin, and remove them from their seats, and replace them with "your judges as at first, and your advisors like in the beginning." For then they will see that "truth sprouts from the earth," and everything that is the opposite of truth will be nullified and completely uprooted, and the "Torah of truth" and the mitzvos, which do not change, will be victorious. Including the p'sak din that it is forbidden to "open up the land" before the enemy, and even if it is merely about "hay and straw," and certainly not what they are giving now, for this is more dangerous than hay and straw, incomparably so.

**"I WAS MY FATHER'S FIRSTBORN"**

Having recently marked the 60<sup>th</sup> yahrzeit of the Rebbe's father, the gaon and mekubal Rabbi Levi Yitzchok a"h, it is appropriate that we bring a lesson from the baal ha'hilula as cited by the Rebbe:

I was my father's firstborn. He was later chief rabbi of Yekaterinaslav. In those days and in that country, they had to debate or respond to questions and calumny, which had to be done in Russian. Since I was the city's chief rabbi's oldest son, the job fell to me.

I was accustomed, from those days (over 60-65 years ago) not to bother waiting for titles of honor. If others sit and remain silent, I don't hold of it, and I am forbidden to hold of it! This is not the way I was educated and not the way I was raised!

I hold of the educational (approach) whereby, when it concerns a matter of danger to life, it is forbidden to be silent, even when you know that as a result of speaking up ([today] or the next day, or some time later) so-and-so will relate lashon ha'ra to so-and-so!

We are talking about pikuach nefesh! In order that people not err – it was said and repeated and written and printed and publicized and requested



that whoever is interested should publicize it – that in *Shulchan Aruch Orach Chaim, Hilchos Shabbos, siman 329*, it clearly talks about this. Nevertheless, it has made no impact; he hasn't gotten it, and that's because he's bribed!

I have no intentions of changing from the path paved for me by my father and my teacher, my father-in-law!

As said previously, this is what I was taught in my childhood, and therefore I don't say I take pleasure in this. It's not exactly the same feeling when they refer to me with an honorable title as when they refer to me the opposite way – but I am not going to change! I am not about to change the approach that my father and teacher, my father-in-law paved for me, which is: not to take into account that which is the opposite of honor, and even a decree of the nations should not be reckoned with!

(sicha leil 20 Av 5739)

## THE SPIES OF OUR GENERATION

Knesset member Aryeh Eldad from Ichud Leumi strongly attacks the extreme left organization Shalom Achshav (Peace Now) for the photographs it took recently in settlements and strongholds in Yesha. According to Eldad, these photographs help terror organizations prepare for attacks against settlements. Peace Now has been operating for years as spies and foreign agents... These photographs make their way to terror organizations and provide them with intelligence for future attacks. Members of Peace Now will be responsible for murder, for each attack that (G-d forbid) takes place in a yishuv they photographed.

Eldad added that last week, Peace Now convened a press conference which was attended by foreign journalists too, and they distributed disks with photographs that he described as containing intelligence information. Eldad says that in these

photographs you can see military security stations and their capabilities.

According to him, Peace Now, backed by the European Union, is providing aerial surveillance information for them. The information is then sent by Peace Now to the E.U. and to the Americans. The American ambassador in Israel, Dan Kurtzer, based his complaints against Israel about the number of strongholds, on those photographs.

Eldad also revealed that Peace Now used the Neshet airline in order to have these photos taken. Afterwards, when Brigadier General Spiegel from the Defense Ministry also wanted those photos, he asked Neshet, which gave it to the Defense Ministry at a 50% discount since "the E.U. already paid for it."

On Shabbos Parshas Shlach 5740, the Rebbe referred to that organization, which then and now, serves as a fifth column:

**Jews come along and yell "Peace Now!" The communists and (l'havdil) Arabs join them, and they say that we must give the Arabs parts of Eretz Yisroel under Jewish jurisdiction.**

They don't say, "sit and do nothing," as the meraglim (spies) did, in other words, to remain in the desert and not enter Eretz Yisroel. Rather, they say we should hand over authority that we already have in Eretz Yisroel! The complaint of "Peace Now," as well as the communists and (l'havdil) the Arabs, is the same as that of the spies. "The nation who dwells in the land is strong," and therefore we should not conquer and settle Eretz Yisroel!

"Peace Now" maintains: the Arabs are stronger than the Jews, and therefore we should give them the land! But just as then, they saw what the spies brought on the Jewish people – that it was they who endangered them – so too, it is understood, regarding what "Peace Now" is bringing upon the Jews and on Eretz Yisroel – that they are "the ones who

destroy and ruin you," namely, the Jewish nation and Eretz Yisroel, r"l. (As is obvious from the fact that those who joined them are communists and (l'havdil) Arabs.)

Despite their yelling "Peace Now," and there is nothing greater than peace, yet, "there is no peace says Hashem to the wicked." We know the intentions of the P.L.O., as they recently approved it again at their meeting; their intention is to order all Jews out of Eretz Yisroel!

It's no secret, they say it openly, and it's printed everywhere, and everybody knows it. And it's nothing new, for they've been announcing it for 32 years (starting from 1948).

Obviously, an agreement made with them won't lead to peace!

And based on the above, it's obvious how "Peace Now" is bringing real danger to the Jews and to Eretz Yisroel, r"l, and despite this they continue to demand that more land be given to the Arabs in exchange for a piece of paper which says they are making peace.

So too here, we see where the approach of concessions to Arabs is leading us. Even if they fool themselves into thinking that there's peace for the meantime – "Peace Now" – it makes no difference, for they see that this leads to undesirable things, being that their intentions are not peaceful, but to send all Jews out of Eretz Yisroel, as said earlier. Whenever one is doubtful about how to behave, he has what Moshe Rabbeinu wrote, *Toras Moshe*, the *Shulchan Aruch*.

The way it should have been with the spies is that before they complained "the nation that dwells in the land is strong," they should have immediately approached Moshe and asked him, to see what it says in *Toras Moshe*.

Unfortunately, since the time this sicha was said, many members of "Eretz Yisroel HaShleima" have become members of "Peace Now."