

CONTENTS



The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

4 | CHAI ELUL: THE LIFE OF ELUL, THE LIFE OF THE WHOLE YEAR

D'var Malchus / Sichos in English

10 | WHEN YOU FALL OFF THIS HORSE, YOU FALL UP

Moshiach / R. Shavi

15 | TWO MIRACLES

Chai Elul / Menachem Ziegelboim

18 | THE INFLUENCE OF THE T'MIMIM ACROSS THE GLOBE

Tes-Vav Elul / Menachem Ziegelboim

24 | "I FOUND WHAT I LOVE IN LUBAVITCH"

Shlichus / Chaim Cohen

31 | REACHING OUT

Mivtzaim / Nosson Avrohom

32 | SWORDS FOR THE EYES AND BRAINS

Geula & Science / Prof. Shimon Silman

35 | THE HOLY ADMUR: RABBI MOSHE MORDECHAI BEIDERMAN ZATZAL OF LELOV (CONT.)

Feature / Rabbi Shalom Ber

38 | "ISRAEL PURSUES PEACE"

Shleimus HaAretz / Shai GefenWolpo

41 | THOUSANDS AT THE IGROS KODESH STAND IN YERUSHALAYIM

News / Shlomo Rokeach

U.S.A

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

ERETZ HA'KODESH

ת.ד. 102 כפר תב 72915
טלפון: 9607-290 (03)
פקס: 9607-289 (03)

EDITOR-IN-CHIEF:

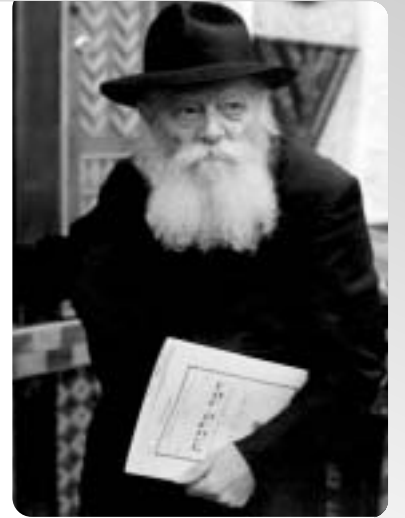
M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

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

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



CHAI ELUL: THE LIFE OF ELUL, THE LIFE OF THE WHOLE YEAR

SICHOS IN ENGLISH

SHABBOS PARSHAS KI SAVO; CHAI ELUL, 5750

1. There are two significant sayings with which the Previous Rebbe described Chai Elul: a) "Chai Elul introduces chayos (life-energy) into the service of the month of Elul," or more particularly, "Chai Elul introduces chayos (life-energy) into the service of 'I am my Beloved's and my Beloved is mine.'" b) Each of the last twelve days of the year correspond to one of the twelve months. In these days, we are granted the potential to compensate for any deficiencies and elevate our conduct of those months. In this context, Chai Elul corresponds to the month of Tishrei.

From these statements, we see that Chai Elul is of general significance adding chayos to Elul and also, effecting the entire year. On the surface, however, it is difficult to understand: Elul as a whole is the month of stock-taking and t'shuva for the year at large. If so, what is the nature of the addition brought about by Chai Elul.

From the Previous Rebbe's statement, it appears that the addition is one of chayos ("life-energy"). Chai Elul generates the potential for the service of Elul to be infused with energy and vitality. This, however, is

also problematic. Since "we can assume that each Jew conducts himself in a proper manner," surely the entire Jewish people have carried out the service of Elul with energy, vitality, and joy for these are fundamental principles in the service of G-d.

Accordingly, it would appear that the Previous Rebbe's statement indicates that from Chai Elul, a new phase of service is begun. Although Elul as a whole is a month of stock-taking, from Chai Elul onward begins the "Elul of Elul." This, in turn, relates to the new life energy which Chai Elul introduces. This new energy, not only adds vitality to the previous service, it initiates a new phase of service.

To explain: The month of Elul is a month of general significance which includes the entire year[306] and grants the potential to compensate for any deficiencies in our conduct of the previous year and elevate it to a higher rung. Similarly, it is the month of preparation for the new year.[307] Accordingly, the service carried out in Elul is of a general nature.

This is emphasized by the fact that the name Elul serves as an acronym for the Hebrew words meaning, "I am my Beloved's and my Beloved is mine," which emphasize the bond of love between G-d and the Jewish people.

This bond characterizes the totality of this relationship and thus, is relevant in all times and places. Similarly, the fact that the name of Elul serves as an acronym for verses reflecting "The three pillars on which the world stands: Torah, service (prayer), and deeds of kindness," and similarly, services of a general nature, t'shuva and redemption,[308] further emphasizes the all-encompassing nature of the month.

In truth, this concept applies to the totality of Torah and mitzvos. There is an interrelation between general principles and their particular application. Indeed, every particular element is a reflection of the most general concepts. Since, "the world was created for the Torah," this concept is also reflected in the world at large. Each point of time or space includes within itself time and space in its totality.

This concept is reinforced by the Baal Shem Tov's teaching that at each moment, the creation is renewed. When G-d brought existence into being from total and absolute naught, the first moment of existence that He created included within it every moment that would follow.[309] Similarly, at every moment, as G-d brings into being the totality of existence anew, every

moment includes all previous and all subsequent moments of existence just as the first moment of creation included all time.

This concept clarifies a fundamental concept in regard to t'shuva. It is explained that, in one moment, a person can compensate for inadequacies in his behavior over many years.[310] How is that possible? Because each moment contains within it the totality of time and can thus alter the nature of the events which occurred previously. This concept, although true at all times, receives greater emphasis during the month of Elul which is, as explained above, a month of general consequence.

To the above, Chai Elul contributes the dimension of chayos – life-energy. Chayos is not a particular element of one's existence which one can point to like one of the limbs of the body. On the contrary, it is, by nature, entirely above the body. Nevertheless, it enclothes itself within the body, changing the nature of the body to the extent that the body itself becomes alive.

The relationship between the body and its life-energy is different from that of a particular element and the general category in which it is included. In the latter instance, there is an interrelation between the two. Indeed, as explained above, the entire general category can be reflected in a particular element. This is, however, no more than a reflection and there remains a difference between the particular entity and the general category in its totality.

In contrast, the relationship between the body and its life-energy is very different. On one hand, abstractly, there is no relation between the two. The life-energy of the soul is of a totally different nature than the body. Nevertheless, the soul descends and enclothes itself within the body to the extent that the body's nature changes and not only the soul, but also the body, lives.

The reason for this change is

because the soul's life-energy emanates from the essence. An essential quality permeates through everything and exists equally in all places and thus, every aspect of a person's being is affected by his life-energy.[311]

On this basis, we can understand the uniqueness of Chai Elul. As explained above, Elul is a month of general significance which includes all the service of the Jewish people. Chai Elul emphasizes the chayos – “life-energy” – of that service, the bond between the Jews and G-d.

For this reason, the twelve final days of the year beginning on Chai Elul

***Chai Elul, which
compensates for and
elevates the service of
Tishrei, is thus
intrinsically
connected with the
life-energy for the
year in its totality.***

represent a new phase of service. The aspect of stock-taking which began on Rosh Chodesh Elul focused on the particulars of one's service in the three general services of Torah, prayer, and deeds of kindness, reviewing one's thought, speech, and action. In contrast, the stock-taking which begins on Chai Elul focuses on the essence of a Jew's connection to G-dliness and its expression within his behavior. We are not as concerned with the particular elements of service, but rather with the connection in its totality, the life-energy of our service.

This amplifies the explanation of how one moment of t'shuva can effect one's entire past. Since here, we are

focusing on the essence of the connection, its life-energy, and as explained above, an essential quality exists equally in every place, each moment is connected with the essence and thus, has an effect on one's existence in its totality.

The above enhances the significance of Chai Elul for it corresponds to the month of Tishrei. The Hebrew letters for “Tishrei” can be rearranged to form the word “reishis,” which means “the head of.” Chassidic thought explains that Rosh HaShana is called “the head of the year,” to emphasize how, just as the head includes the life-energy for the entire body, Rosh HaShana includes the life-energy for the entire year. Similarly, Tishrei as a whole is a month which includes the life-energy for the entire year. Chai Elul, which compensates for and elevates the service of Tishrei, is thus intrinsically connected with the life-energy for the year in its totality.

The chayos of Elul – the love relationship with G-d as expressed by the verse, “I am my Beloved's and my Beloved is mine” – is expressed in the service of prayer which represents a process of connection with G-d. Indeed, this connection relates to G-d's essence as our Sages commented, “Pray to Him and not to His attributes.” In contrast, deeds of kindness relates to G-d's attribute of kindness,[312] and Torah study relates to G-d's intellectual attributes. Thus, it is through an increase in prayer, which connects us to G-d's essence that – to quote the second version of the Previous Rebbe's adage – Chai Elul adds life to the service of “I am my Beloved's and my Beloved is mine.” For this reason, it is customary even for Torah scholars[313] to place greater emphasis on the service of prayer in this month.

All of the above is enhanced this year when Chai Elul falls on Shabbos for Shabbos also emphasizes the inner bond between the Jews and G-d.[314] This generates even greater potential to “infuse chayos in Elul,” and in the service of “I am my Beloved's and my

Beloved is mine.”

2. The above concepts are also connected to this week's Torah portion which begins by mentioning the mitzvah of Bikkurim, the first fruits. Our Sages explain that the first fruits refer to the Jewish people, G-d's first fruits, as it were. G-d's conception of the Jewish people existed before the world, preceding even the Torah itself.[315]

Offering Bikkurim represents developing a connection with that level, the source of the souls of the Jewish people, which in turn, brings about a connection with G-d. Thus, Bikkurim are related to the service of prayer.[316] Thus, there is a connection to the concepts explained above in relation to Chai Elul.

The mitzvah of Bikkurim is to be fulfilled, “When you come into the land... take it as an inheritance, and settle within,” alluding to the service of the Jewish people in refining the world at large. The epitome of this service is the transformation[317] of the land of the seven[318] Canaanite nations into Eretz Yisroel. This service will be completed in the Messianic age when, in addition to the lands of these seven nations, we will be granted the lands of the Keini, K'nizi and Kadmoni.[319]

The chayos introduced by Chai Elul is also reflected in the parshiyos read in the weeks that follow. Nitzavim (“You are standing”)[320] describes how the entire Jewish people, from the most elevated until the most simple, are standing “all together,” “unified and at one,” because they are one with G-d, establishing a covenant with Him.

This leads to VaYeilech [(“And he went”) which is read together with Nitzavim this year] which grants the Jews the potential to “proceed from strength to strength.” Since G-d is totally unlimited, there is no limit to the bonds which a Jew can establish with Him and we can – and should – continue to ascend level after level.

This leads to Parshas Haazinu which according to our Sages describes

a state in which one is “close to the heavens and removed from the earth.” Although even the prophet Yeshayahu could not reach that level,[321] nevertheless, each Jew who realizes the essential connection he shares with G-d, can be “close to the heavens.”

From this we proceed to Parshas Zos HaBracha, “This is the blessing which Moshe... blessed the children of Israel,” extending (for the word bracha can mean both “blessing” and “extension”) the influence of Moshe to all the Jewish people.

This generates the potential for B'Reishis. A Jew “becomes a partner with G-d in the work of creation,” drawing down G-dliness into the world, revealing how the entire world depends on His creative potential. This refines the world and transforms it into a dwelling for G-d.

3. This Shabbos, we study the third and fourth chapters of Pirkei Avos. Not only are the chapters numbered three and four, they begin with teachings that emphasize these two numbers: Chapter Three begins: “Reflect upon three things...”[322] and Chapter Four begins by mentioning four categories that reflect the epitome of developed character traits.

The numbers three and four are of general significance for the Jewish people. We have three Patriarchs and four Matriarchs. Furthermore, three and four equal seven, the number of branches which existed in the Menorah, which are representative of the seven paths of service of G-d. In particular, the numbers three and four are connected with the service of the intellect. We possess three intellectual potentials (Chochma, Bina, and Daas) and at times, we speak of four potentials because Daas is counted as two, since it serves as the source for both the two general emotional categories, Chesed and G'vura.[323]

As a preface to both these chapters,[324] we study the teaching, “All Israel have a portion in the World to Come as it is written, ‘Your nation

are all righteous...” This teaching emphasizes the essential connection G-d shares with every Jew. It is because of this essential bond that “All Israel have a portion in the World to Come.”[325] Similarly, it is this essential connection which gives rise to the seven services alluded to in Chapters Three and Four.

The above concepts must influence our behavior on the level of deed. From Chai Elul onward, the new life-energy drawn down in Elul must bring about an increase in all aspects of the service of Elul, allowing for a deeper dimension of correction and completion to be contributed to the service of the previous year.

In particular, it calls for an increase in the service of prayer, for it is through this service that the essential connection mentioned above is expressed. Similarly, there should be an increase in Torah study. In particular, focus should be made on the laws pertaining to Rosh HaShana, Yom Kippur, and Sukkos, and likewise, the inner dimensions of the service of these holidays.

Also, in preparation for the coming festive season, efforts must be undertaken to ensure that every Jew is given his holiday needs so that the holidays can be celebrated in a manner of “eat succulent foods and drink sweet beverages.” In particular, this is relevant this year when Shabbos comes directly after Rosh HaShana (in the Diaspora as well as in Eretz Yisroel), and thus, there are three consecutive days when festive meals must be served. (Similarly, in the Diaspora, this phenomenon is repeated for the holidays of Sukkos and Shmini Atzeres and Simchas Torah.)

May the good resolutions made regarding the above lead to the fulfillment of the promise made at the beginning of the Torah reading, “When you will enter the land...,” with the coming of Moshiach who will lead the entire Jewish people back to Eretz Yisroel.[326] This is particularly relevant at present, at the conclusion of “a year of miracles,” as we prepare for a

year when, "I will show you wonders."

MASTERY OVER TIME

Judaism conceives of time differently than the world at large. Rather than view time as a linear progression, a sequence of successive moments, our Sages speak of cycles of time. Each week, we state "Today is the first day of the week." [327] Although many weeks have passed since the beginning of creation, each week, the cycle begins anew and the first day of creation repeats itself.

Similarly, there is a yearly cycle which includes the entire series of changes and developments which transpire over the course of a year. The Hebrew word for year, "shana," alludes to this concept for it also has the meaning "repetition."

Chassidic thought teaches an even deeper concept. Every single moment can be appreciated as including the entire continuum of time. Each instance encompasses the entire past and future. To explain this concept: G-d created the world from absolute nothingness. Unlike a craftsman who fashions an article from raw materials, or a thinker who develops an idea from its potential, G-d brought existence into being from total and absolute naught. Thus, the first moment of existence that He created included within it every moment that would follow.

This idea is implied by the Torah's description of the first day of creation as, "one day." Structurally, the expression "the first day" [328] would have been more appropriate. The Torah, however, calls it "one" to imply that it was a day of oneness. "G-d was one with His world." [329] The totality of existence, all time and all space, were united with Him.

The Baal Shem Tov teaches that creation is a continuous phenomenon. [330] The world has no independent existence and at every moment, G-d brings into being the totality of existence anew. Therefore,

every moment includes all previous and all subsequent moments of existence just as the first moment of creation included all time.

This concept is emphasized on Rosh HaShana. The holiday's name means, "the head of the year," implying that just as the head contains the life-energy for all the limbs of the body, Rosh HaShana contains the life-energy for the entire year to come. [331]

The Rabbis taught "the beginning is rooted in the end and the end in the

From Chai Elul onward, the new life-energy drawn down in Elul must bring about an increase in all aspects of the service of Elul, allowing for a deeper dimension of correction and completion to be contributed to the service of the previous year.

beginning." [332] Thus, the end of the year, the month of Elul, is also of general significance, including the life-energy for the entire year. This is reflected in the designation of Elul as a month of stock-taking and repentance in which we can compensate for any deficiencies in our conduct in the previous year.

More particularly, the last twelve days of the year correspond to the twelve months of the year. [333] Each

day, the potential is granted to elevate and refine our service in one of those twelve months. In this context, the eighteenth of Elul

(Chai Elul, in Hebrew) corresponds to the month of Tishrei, the first month, which like Rosh HaShana is all-inclusive in nature. Thus, on this day, the potential to effect a range of time far greater than our immediate moment of existence receives greater emphasis.

The above sheds light on a statement of the Previous Rebbe, "Chai Elul introduces chayos ("life-energy") into the service of Elul." [334] Life is reflection of G-dliness. The physical substance of every entity is governed by the rules and limits of nature. Its life, however, is a Divine potential that is not confined within those bounds.

Chai Elul, the birthday of both the Baal Shem Tov, the founder of the Chassidic movement, and Rav Shneur Zalman of Liadi, the founder of Chabad Chassidus, grants us the potential to infuse this unlimited Divine potential into our existence. Previously, it was explained how each moment, and in particular, Chai Elul is all-inclusive in nature, its potential stretching beyond the limits of its present point in time. This lack of limitation, however, is still restricted by the confines of the natural order. It does not reflect a total transcendence of the set of time and space.

G-d stands above all bounds and limits. The entire framework of creation does not restrict Him. He has endowed the Jewish people and the Torah with this truly unlimited potential. Thus, a Jew has the potential through his service of Torah and mitzvos to introduce life, a reflection of G-d's ultimate transcendence, into Elul, and thus, elevate this month, and the service of the year it includes to an immeasurably higher plane. This, in turn, brings about a k'siva va'chasima tova, an inscription for a good and sweet year which is also all-inclusive, encompassing the totality of both our material and spiritual affairs.

NOTES:

306. Furthermore, the Hebrew word for year “shana” also has the meaning “repetition.” This indicates that each year includes all previous year and is merely a repetition of the pattern of Divine revelation revealed in them. [Note the following essay, Mastery Over Time.] Thus, the month of Elul also includes all previous years as well.

307. Similarly, it prepares us for all the subsequent years in the future.

308. It is possible to explain that these five services correspond to the five levels of the soul: The three services of Torah, prayer, and deeds of kindness correspond to the levels of nefesh, ruach, and neshama. T’shuva corresponds to the level of chaya and redemption to yechida.

309. This idea is alluded to by the Torah’s description of the first day of creation as “one day.” Structurally, the expression, “the first day,” would have been more appropriate. The Torah, however, calls it “one day,” to imply that it was a day of oneness. “G-d was one with His world.” The totality of existence, all time and all space, were united with Him.

310. Indeed, with one turn of t’shuva, one can compensate for all the sins committed during one’s lifetime and even in those committed in previous incarnations.

311. We see a parallel to this concept in the realm of time. Life continues at every moment without interruption. (Indeed, an interruption results in the opposite of life.) Thus, life permeates through each moment of a person’s existence.

312. Here, we see a connection to this week’s Torah portion which contains the command, “Walk in His ways,” interpreted by our Sages to mean, “Emulate His attributes.”

313. An increase in Torah study is also appropriate in the month of Elul as mentioned in the previous farbrengens. It is, however, important to stress the aspect of prayer in Torah study, i.e., the connection established with G-d, the Giver of the Torah. In particular, this is accomplished through an increase in the study of P’nimius HaTorah, the inner dimension of the Torah which binds the inner dimension of the Jews to G-d’s inner dimension.

314. An added point of connection is that Shabbos, like Chai Elul, is a general point of time, including the previous and coming days of the week.

315. The Torah is associated with Truma, the portion of grain given to the priests as obvious from the very word Truma which includes the letters of the word Torah and a Mem which alludes to the forty days Moshe spent on Mount Sinai receiving the Torah. Bikkurim (the Jewish people) must be separated before Truma (the Torah).

316. Indeed, our Sages emphasized the connection, explaining that when Moshe saw that ultimately, the mitzvah of Bikkurim would cease, he instituted the recitation of our three daily prayers.

317. There is another aspect of transformation associated with this Torah reading. It contains the tochacha (the series of curses which will befall the Jews for failing to observe the Torah). We must realize that these are all hidden blessings. For this reason, when the Mittlerer Rebbe heard his father, the Alter Rebbe, read this passage, he never felt its negative content. Similarly, when we

appreciate that everything stems from our Father in Heaven, we will not appreciate any negative qualities.

318. Included in these seven nations are the Girgishites who rather than fight against the Jews fled to Africa. [It is worthy to consider whether the commandment, “Do not allow a soul to live,” which commands us to utterly destroy the Canaanites, applies to them as well. (Perhaps it can be said that, because they fled – which resembles exile which is equivalent to death – the mitzvah no longer applies to them.)]

319. This is also alluded to in Parshas Ki Savo whose closing portion mentions the conquest of the lands of Sichon and Og which, as explained in the previous weeks, also included a portion of the lands of these nations.

320. Nitzavim also implies the adoption of a powerful stance. Indeed, the root nitzav is used in connection with the concept of monarchy, implying that the connection between the Jews and G-d has the strength and power of a king.

This is also connected to the month of Elul and the verse “I am my Beloved’s and my Beloved is mine” since the first two letters of the name of the month spell out the name “Keil,” which refers to G-d as He is “the Almighty.”

There is a unique connection between the present year and the name Keil is numerically equivalent to 31. This year is the 93rd anniversary of the founding of Yeshivas, Tomchei T’mimim. 93 is three times 31, i.e., the strength of Keil is established as a chazaka. Furthermore, 93 is numerically equivalent to the Hebrew word Magen meaning shield.

321. Hence, Yeshayahu proclaimed, “Listen O’ heavens and give ear, O’ earth,” the reverse order used by Moshe.

322. Furthermore, the Mishna includes three clauses, giving further emphasis to that number.

323. This is reflected in the head t’fillin which in addition to the usual form of the letter shin which possesses three heads, also possess a shin with four heads.

324. The two chapters should be studied in a single continuum. (This is further emphasized by the opinion which maintains that, in such a situation the teachings, “All Israel possess a portion of the World to Come...” and “Rabbi Chananya ben Akashya would say...” are studied only once, at the beginning of Chapter 3 and the conclusion of Chapter 4).

325. This represents a connection which transcends the bond with the Jews established through the Torah.

326. Note the concluding verses of the Haftora which also mention this theme.

327. The daily liturgy. Note the explanation in Likkutei Torah, Shir HaShirim 25a.

328. B’Reishis 1:5.

329. B’Reishis Rabba 3:8, Rashi on the above verse.

330. See Tanya, Shaar HaYichud V’HaEmuna, Chapter 1.

331. Ateres Rosh, Likkutei Sichos, Vol. IV, page 1145.

332. Seifer Yetzira 1:7.

333. Seifer HaSichos 5703, p. 177, 179.

334. Seifer HaSichos 5705, p. 122.

Kupas Rabbeinu

Lubavitch

קופת רבינו
תחת נשיאות כ"ק אדמו"ר מלך המשיח

(718) 467-2500

P.O.B. 288 Brooklyn, New York 11225

(718) 756-3337

Boruch Hashem, Elul 5764

102 years of the Rebbe's MH"M birth

Mivtza: HELPING THE NEEDY

To every member of the Lubavitcher community:

During this month of preparation for Rosh Hashonoh, the "head" of the New Year, we fondly recall our Rebbe's words that this is an especially auspicious time for strengthening our deep bond of Hiskashrus with the "Rosh Bnei Yisroel," the "head" of the Jewish people and leader of the generation.

Our Rebbeim explain that **an important way to strengthen Hiskashrus is by participating in the Rebbe's activities and concerns, consequently, by supporting an organization that brings together a number of these activities, the Hiskashrus is greater and stronger.** Such an organization is Kupas Rabbeinu, which seeks to continue many of the Rebbe's activities and concerns without change from the way he would conduct them himself.

Every year at this time, the Rebbe would call upon us to contribute generously to help needy families with their extra expenses for the coming month's many Yomim Tovim. This also coincides with the special emphasis during this month of giving extra Tzedokah, (indicated in the Hebrew letters of the word "Elul," as explained in many Sichos etc.), as a vital way of preparing ourselves for the new year and arousing Divine mercy upon us.

We therefore appeal to every individual man and woman to contribute generously to Kupas Rabbeinu, enabling us to fulfill the Rebbe's desire to help all those who anxiously await our help. The greater your contribution, the more we can accomplish.

Your generous contribution to Kupas Rabbeinu will be the appropriate vessel for receiving the abundant blessings of the Rebbe, who is its Nasi, that you may be blessed with a Ksiva Vachasima Tova for a good and sweet year, materially and spiritually. May it help to bring the full revelation of Moshiach - our Rebbe - immediately now!

Wishing a Ksiva Vachasima Tova for a good and sweet year,

In the name of Vaad Kupas Rabbeinu

Rabbi Sholom Mendel Simpson

Rabbi Yehuda Leib Groner

P.S. Of course, you may send to Kupas Rabbeinu all contributions that you would send to the Rebbe; all will be devoted to the activities to which the Rebbe would devote them.

You may also send Maimad, **Keren-Hashono** (this coming year 5765 - 383 days), Vov Tishrei, Yud Gimmel Tishrei Magbis etc. to Kupas Rabbeinu.

P.S. Please send all correspondence only to the following address.

KUPAS RABBEINU / P.O.B. 288 / BROOKLYN, NEW YORK 11225

Eretz Yisroel address: KEREN KUPAS ADMU"R / P.O.B. 1247 / KIRYAT MALACHI / ISRAEL

WHEN YOU FALL OFF *THIS* HORSE, YOU FALL *UP*

R. SHAVI

Behind our physical eyes is a big censor with big scissors and a bucket of black paint. It says: Stop! Only what fits with what I already know can pass through. If it is unfamiliar to me, then it doesn't exist, as far as I'm concerned.

Inattentive blindness. It has nothing to do with actual blindness. Actually, only seeing people can have inattentive blindness.

There was a fascinating article in *Scientific American* a few months ago about a simple one-minute experiment called, "They Have Eyes But Do Not See." A group of ordinary people were seated in front of a video screen, and were shown a video of two teams playing ball. One group wore white shirts and the other group wore black shirts. They quickly passed two balls around. The viewers were asked to count the number of passes made by those wearing white shirts.

After 35 seconds of playing, a **gorilla** entered the room where the game was taking place. It walked right through the players, stood in the center, beat its chest for nine seconds, and walked out.

When the video was over, the

viewers were asked whether they noticed anything unusual. Believe it or not, 50% of them **did not see the gorilla!**

This bizarre phenomenon is called inattentive blindness, and it's a familiar term in cognitive psychology.

When the viewers were confronted with their "disability," some of them were hostile. Even when they were shown the video once again (and this time they were looking for the gorilla), they maintained it wasn't the same video they had seen previously!

Similar experiments have demonstrated how arrogant we are about our perception, and how fundamental our lack of understanding is when it comes to the limitations of human awareness in its encounters with reality.

* * *

A navi is called a "roeh," a seer.

Prophecies are always an attempt to convince the blind populace to believe ("to see") the reality as it truly is, as the navi sees it. When such a prophecy appears on the scene, it creates a commotion.

The world can be divided into two unequal groups: those who believe in what the navi said (perhaps because they saw he has a track record of always being right), and those who don't believe what they cannot see (or understand) themselves.

Some of the people in the latter group sometimes turn hostile to the navi himself ("are you the one who is destroying Israel?") and/or the group of believers ("Chassidim! *Kat! Kofrim! Meshugaim!*"). This is because believing in prophecy containing a sudden message, here and now, is perceived by them as a threat to their perception of a stable, rational world. This perception allows no room for the unexpected, nor that which is not clear enough and/or not easy to internalize. In other words, they are threatened by that which demands conscious effort and the rethinking of their values, and the adoption of, or constructing of, ways of thinking and acting that are new to them.

However, the greatest threat of all is to their **sense of control**. The

feeling that one is losing control brings up feelings of insecurity and existential fears of one kind or another.

This fear might be expressed in the form of denial, or intellectual or physical hostility (read about Yirmiyahu, about Izevel and Achav's threats, and Ovadia's fears, and what is happening even in our times in various places).

Inattentive blindness is only one way of dealing with information that we find uncomfortable. The human brain has even more intelligent defense mechanisms to fit the reality with its preconceived notions.

Some of these defense mechanisms have been discovered recently, and that is the subject of this article. A proper examination of the results of the research described here will enable us to better understand reality, ourselves, and our acquaintances.

The research of cognitive

psychologist Anne Treisman, who has researched visual perception, shows that there is an unconscious defense mechanism which alters our perceptions of the outside world and transmits it to us "fixed up," that is, so it fits with our rationale and our logic.

The results of these experiments verify the 200-year-old philosophical theory (Kant's teachings about consciousness), which is based on the ancient philosophy (of the Greek Sophists), that even the senses entrusted with transferring information, and even our logic, are not reliable.

From all these discoveries, we understand that if we only perceived reality as it **really** is, *before* our self-censorship kicks in, the world (especially at a physical, microscopic level) would look entirely different.

Shortly before the passing of the Alter Rebbe, as he lay in bed, with his grandson – later to be the

Tzemach Tzedek – standing nearby, he relayed an astonishing observation. He said, "I don't see the beams that hold up the ceiling any longer! What I see now is the G-dliness in the beams."

His grandson looked at the beams and said, "Then why do **I** see beams?"

The Alter Rebbe replied (long before Kant and Treisman first verbalized their chiddush), "You see physicality because you look with **physical** eyes!"

Behind our eyes is a big censor with big scissors and a bucket of black paint. It says: Stop! Only that which fits with what I already know can pass through. If it is unfamiliar to me, then it doesn't exist, as far as I'm concerned.

The first flash of awareness is the point of chochma in the soul, represented by the letter Yud. The Yud is merely a dimensionless point. What enables it to be discerned is



the jot on the bottom of the letter, which communicates its content to bina. The intellect grasps onto the point, identifies it, and reveals its significance: in the first stage – to the inner world of thought. When something blocks this transition, the point (the information!) remains, undiscerned, and ultimately fades. The *yes*, which was almost born, returns to the womb, and if there were no *chochma* (the midwife) to swiftly tie an identifying red thread upon it, nobody would believe it...

This censor was born small and grew with us. A baby, for example, experiences itself as part of the greater flow of life, not as a separate entity. It experiences sublime unity, as Chassidus explains. Thus, it sees everything. Afterwards, however, it all contracts, and only mommy and baby remain united in a bubble of Atzilus. All the rest is blurred and far-off, but as time goes on, it becomes more distinct.

Things acquire characteristics, names, are divided into categories, and become **other**, that which is **not me**. Everything that is not readily categorized, falls by the wayside; everything that has no name or definition, that is dissimilar to everything else already seen in the past. Anything that has no connection to what came before is automatically discarded. If it insists on remaining there, war breaks out.

But even after all this, he still **sees** it all – angels, for example – but since the people around him don't see them, and don't give them names (structure, relativity), his perceptions fall prey to the scissors on the editing table, and they are no longer seen.

There are dreadful beings, such as *mazikin*, that only animals can see (because animals have no intellect). They are invisible to us so we don't go out of our minds with fright when they are in our presence. It's definitely possible that some horrifying creature is passing by at

this very moment, half a centimeter from my nose, and I continue blithely along, completely unaware of its presence.

And then there's Moshiach who is here and has already been revealed, for "*hinei zeh kvar ba*" (behold, he has already come, and the word "ba" serves both as past and present), and there's a set table and the Livyasan and the Shor HaBar, but for some reason nobody sees it. As the Rebbe said, "The truth is that **we already have** the Geula from the physical and spiritual galus, **but it is not yet seen**, and therefore people think that ..." (VaEira 5714).

It's all because of the blockade that is in place, somewhere between our eyes and our brain, which doesn't allow us **to open our eyes** or at least to understand what we **don't** see. At least, to think straight.

Dr. Uri Fiedelman (PhD in mathematics) maintains that if we saw properly, the physical, microscopic world (the visible gashmuis world) would not be perceived by us as behaving according to the classic laws of physics, i.e., as a consistent, familiar, orderly (and calming) world. The laws of physics (if ... then) reflect the *seider ha'hishtalshelus* of *ila* (cause) and *alul* (effect), and enable logical predictions to be made, like:

"If I eat now, I won't be hungry later."

Or, "If I let go of this object I am holding, it will fall down (and not up)."

Or, "Tomorrow the sun will shine, and I can even predict exactly what time this will happen!"

Classical physics enables us to make predictions that are based on the repetition of phenomenon according to a certain order which gives us the illusion that the previous stage is what caused it, and that what was, will be, because that's the way it has been.

It's not the way we would relate to reality, says the doctor, if we saw properly. Rather, according to him, we would perceive the world behaving according to Quantum laws, i.e., the way we currently relate to those things which we **cannot see** or even measure, but can only envision. This is the way we currently "see" the world of sub-atomic particles, for example (as they are governed by quantum relativity): a world without laws, which does not allow for objective predictions, true measurement, the formulation of laws or any responsible predictions...

Why has the concept of quantum physics managed to circumvent the censor?

That's because the results of these calculations reach our awareness **before** we manage to understand them and even begin to process them. The processing (i.e., the understanding of their significance) would have aroused inner opposition (from the censor) if there was enough time for it to occur, because the significance here does not in any way fit with anything else we knew from before (in physics).

The fact that the stage of processing and understanding the quantum data is not automatic, and takes time, is what enables us to properly absorb it. These facts are absorbed (sometimes, against our will) **as they are**, and then regardless as to whether we like them or not, we have to deal with them (see "Basi L'Gani 5711," where the Rebbe addresses the role of the Seventh Generation, "whether we like it or not").

It's only where eyes do not see and the intellect behind them does not understand the significance of the calculations and observations (in the world of quantum) that eyes and intellect cannot confuse and distort the reality as it truly is. It is there that we can discover reality as it really is.

This is the time to be brave, take a deep breath, and to ask: Nu, so what is the world like with quantum glasses?

Shocking. Utter chaos. No predictability. An ongoing explosion of endless possible outcomes which cannot be duplicated, truly researched, understood, or arranged by human understanding (because not one of them is truly derived from, or relates to, anything else, but they are all created every moment, constantly, from one invisible, not-understandable, not-connected-with-anything-else Source. And they (truly) relate to only Him alone).

So much for Fiedelman. Now, as far as human intellect goes, well, it gets stuck, as the Sophists conceded to the conclusion of philosophy – that they have **no** way of obtaining reliable information about the world because neither our senses nor our intellect are reliable. According to them, we can never cross the abyss between things “as they are unto themselves” and the way we perceive them. According to this way of thinking, we will never be able to know things as they are, as they **truly** are.

They are right, when it comes to themselves. Goyim’s approach to G-dliness is solely according to the way it reveals itself in nature (in Creation), i.e., G-d’s name of Elokim. This is expressed in the attribute of constriction which imbues nature with its boundaries and structural rules. A heaven of steel stretches above the heads of (even) the holy chayos. Any attempt to peek at what is above it forces a fearful return back to the stable. And it doesn’t make (much) of a difference whether the stable is on the edge of the moshav or in *Gan Eden HaElyon* as per the mystical description “the chayos are *ratzo v’shov*,” because it always ends at the border of your skull, i.e., you will always, always see only yourself.

Here is where the horse collapses under the philosophers and the psychologists too. And even the physicists. From here-on-in, we’ll have to change horses and put the little gray pony into the dark stable where it has to be, within its limited borders, and take another horse. The horse the king rode on! And to fly above the sky to the expanse where things are “as they are,” according to the reality of the One Who spoke and the world came into being. As the name of Hashem, YHVH, is explained in chapter 4 of *Igeres*

...But even after all this, he still sees it all – angels, for example – but since the people around him don’t see them, and don’t give them names, his perceptions fall prey to the scissors on the editing table, and they are no longer seen.

HaT’shuva of the Alter Rebbe.

In *Likkutei Torah*, the Alter Rebbe uses the term “horses” to refer to the letters of the Torah that gallop far away, carrying the royal rider on their backs to locations which did **not yet see** his royal majesty. “To the horses of the chariots of Pharaoh.”

The female horses are the letters in our Torah that gallop from below to above, to the impossible encounter: “And they saw G-d.”

And when they meet – the letters of Torah above, with the letters of

Jews below – that’s when one of the endless possibilities occurs, that which is definitely the most amazing phenomenon of all. As the Rambam describes it, “G-d makes man prophesy,” which is simply incredible.

It is the encounter between the infinite and the finite, between Tohu and Tikkun, between G-d’s wisdom and a Jew’s intellect.

This union takes place constantly in the Jewish super-conscious, in the innermost realm of the s’fira of Kesser. Therein lies the precious stone, the stone (raw matter) which is precious (it shines)! This is the eye, the window, emuna, clarity of vision – in utter darkness. The quiet in the eye of the storm.

The light of prophecy shines only on people who are “dark,” in the positive sense, i.e., he who blocks out the manifestations of his intellect and emotions (or simply doesn’t have them), and this darkness is necessary because, “He places His secrets in darkness.”

Hashem hides within darkness, within bittul, within blind faith. It is specifically there that He is revealed. The blind faith displayed by the prophet in his G-d, and our belief in the prophet.

Belief in the prophet is not a passive belief; the intellect has to be put in its place. It has to be given a trough full of hay, and even if it “acts up,” it cannot be allowed to approach **this** information. It is not allowed to negate illogical information, or to bend it to fit the logic of horses – not even Torah logic. We must remember what happened when the students of the Arizal said they wanted to go and consult their wives. Gevald!

And in order not to leave any room for error, the Rambam emphasizes: **“Belief in the navi precedes belief in the Torah, for if there is no navi, there is no Torah.”**

Any attempt to grapple with the “new Torah that will go forth from Me,” whether with the intellect or from the gut of someone who is not the prophet, belongs on the shelf with works of philosophy or in the garbage.

The Rebbe MH”M calls it simply “a fantasy.” Nothing more than that. A test. Concealment. That which is obscured. Klipa. Nothing. There’s nothing to it. Something which has no reality at all. What all these terms have in common is that “breaking it and pushing it aside is that which corrects it, and when one stands up against it with all one’s strength, it naturally fades away. **And then one sees with eyes of flesh** that to begin with, there was nothing to it.”

As usual (baruch Hashem), Chassidus does not merely describe phenomena, but it also brings out the p’nimius of this information. In

other words, it’s G-dly purpose.

What is the G-dly purpose of this fantasy, which seems to us like a mountain or a river, when it is really nothing at all?

Ask those who carry a flag. That is the point of a *nes* (a miracle), *nisayon* (a test), *l’nosess* (to fly above). Who? From where? To where?

It’s simple. Us. From the intellect. To emuna. To the Kesser: **to the King, as he is, unto himself.**

A test in emuna. A test in emuna in a navi. Emuna in the teachings of the navi. Emuna beyond reason. *Shtus d’k’dusha* (folly of holiness). It is through this window that all the “non-perceivable” reality comes through, and for a change, **it is the way it truly is**, and this gets drawn down into the laws of Torah and the *seider hishtalshlus*. Will the scientists

end up believing in the laws of the Torah? For there really is no difference between them and the laws of physics and mathematics, because “He looked into the Torah and created the world,” right?

So here it is: Ms. Treisman, Mr. Kant, those from *Scientific American* (and other dear friends), the only way out of jail, which is known as the skull, from which you are also suffering for so many years. To open the human experience to infinite horizons is to simply believe in the navi! Limitless emuna. Uncompromising emuna. No censor. No processing, no renovations, erasures, or emphases.

And specifically in those prophecies that make the intellect rear up on its hind legs and threaten to throw us off! Don’t worry, when you fall off this horse, you fall *up!*

LIVE SHIURIM ONLINE

Anywhere, Anytime!

CHITAS

**INYONEI GEULA
& MOSHIACH**

RAMBAM

SHIURIM IN LIKUTEI

SICHOS KODESH

WWW.770LIVE.COM

חת"ת
עניני גאולה ומשיח
ומצ"ס
שיעורים בלקוטי
שיחות קודש



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

ב"ה

TWO MIRACLES

Two stories presented in honor of Chai Elul, birthday of the Baal Shem Tov and the Alter Rebbe

BY MENACHEM ZIEGELBOIM

As the sun set, a few Chassidim gathered around Rabbi Menachem Nachum, the son of the Mittlerer Rebbe, and heard two miracle stories from him that he experienced. Both stories were connected with the burial place of the Alter Rebbe.

“When I consider the miracles of my grandfather, the Rebbe,” R’ Menachem Nachum began, “these two stories come to mind.”

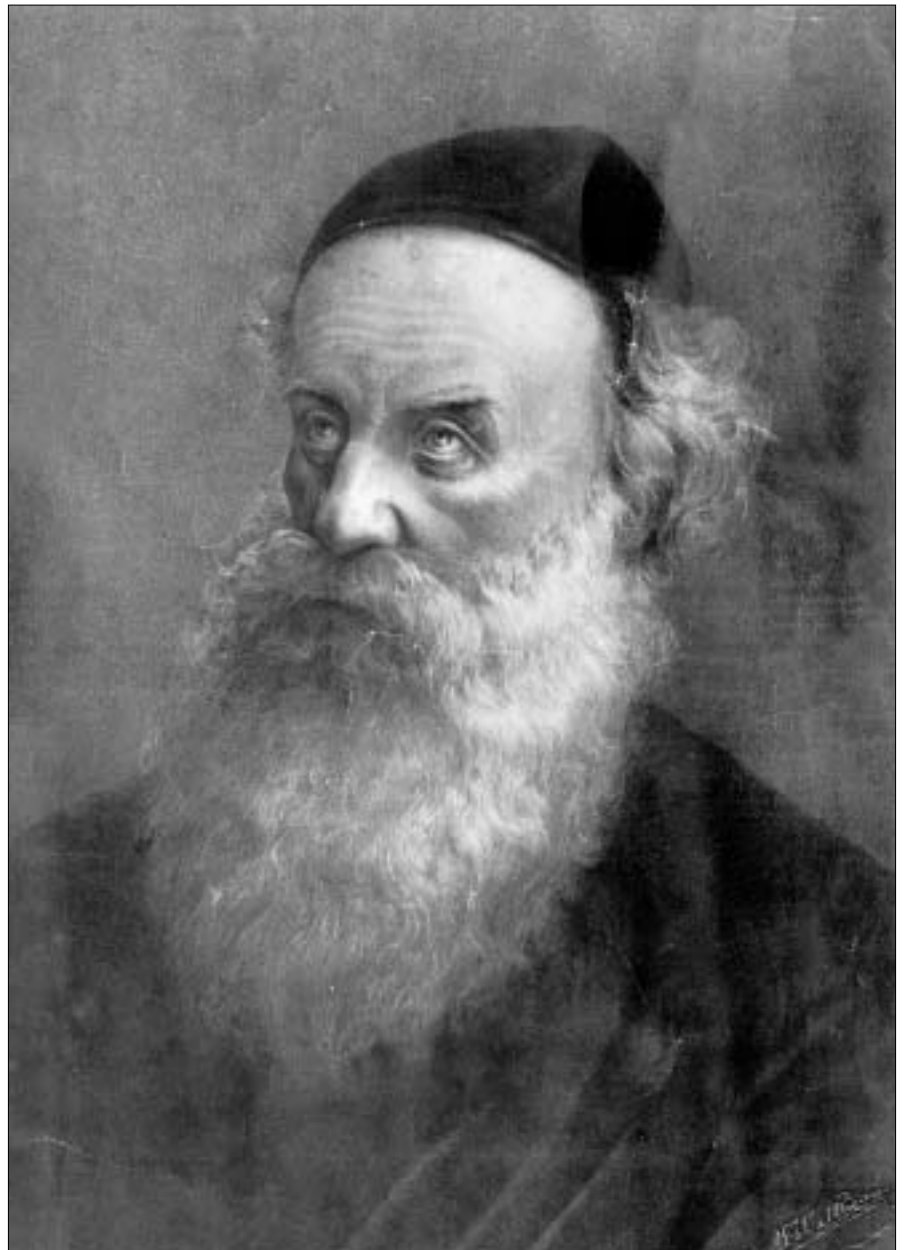
The Chassidim crowded closer to better hear what R’ Menachem Nachum had to say, and he began to relate the first miracle.

* * *

During the fair that took place last summer, a Jewish agent by the name of Aharon came to Niezhin. He was the trusted employee of Zelig, the well-known merchant in Moscow, and he had 1000 silver rubles with which to buy merchandise for his boss. The deal had been written up and signed in advance, by both sides, and all Aharon had to do was hand over the cash and take the goods.

Since Aharon arrived in Niezhin shortly before Shabbos, he chose the first inn he saw. It so happened that, unbeknownst to Aharon, this inn was run by a Jew who did not have a good reputation.

Since he didn’t want to keep the money in his possession, Aharon deposited the 1000 rubles with the



innkeeper, trusting that the bearded Jew would prove to be honest and trustworthy.

When Shabbos was over, Aharon asked the innkeeper for his money, but the innkeeper merely looked at him aghast and shrugged his shoulders. "What deposit are you talking about?" he asked in seeming wonder.

At first, Aharon was taken aback by this response and he peered into the man's eyes trying to figure out what the man was thinking. But then he recovered from his initial shock and patiently asked for his money again.

The innkeeper's face reddened in anger. He pounded on the table and shouted, "You want 1000 rubles? Get out of here, you liar and lowlife, before I beat you up!"

Aharon was frightened by these threats and by the angry visage of the innkeeper and he didn't try to stand up for himself. He went to his bedroom, took his belongings, and left the inn horrified.

Outside, he was greeted by a brisk breeze. A dim moon loomed overhead and the stars blinked in confusion. The streets were empty, and since Aharon didn't know anybody in the city, he began walking aimlessly about until his feet carried him towards the beis midrash, where he found R' Nachum.

Aharon told R' Nachum everything that had happened since he had been sent from Moscow by Zelig the merchant, and how the innkeeper had robbed him.

"I deposited 1000 rubles that weren't mine with a thief!" concluded Aharon. "1000 rubles that belong to my employer were stolen from me!" Aharon burst into tears and his whole body shook.

R' Nachum nodded in sympathy. Like everybody else in Niezhin, he had heard that this particular

innkeeper was an unscrupulous fellow. He wondered how he could extricate the money from him.

The next morning, R' Nachum called for the innkeeper and asked him about the money that Aharon had left with him on Erev Shabbos. The man brazenly said, "I know nothing about a deposit of money. Last night, this man asked me for a huge sum of money that he supposedly left with me, but I don't know him and until that moment, I had never seen him before."

R' Nachum told Aharon that he couldn't help him since there were no witnesses to the deposit and no

The innkeeper merely looked at him aghast and shrugged his shoulders. "What deposit are you talking about?" he asked in seeming wonder.

receipt, and so a din Torah couldn't help him. Yet, since Aharon seemed to be telling the truth, he advised him to go to the Ohel of the Alter Rebbe and to ask for mercy. "Perhaps Hashem will make a spirit of t'shuva awaken in the innkeeper's heart, and he will return the money."

Aharon did as R' Nachum suggested and went, brokenheartedly, to the Ohel in Haditch.

* * *

It was a typical day, and around noontime the innkeeper stopped serving his guests and went to eat

lunch. That's when something utterly bizarre took place.

As he was arranging the table for his meal, a large and repulsive rat jumped onto the table and sat near his plate. The innkeeper rose in fright, his face white in shame before his guests. He began waving his hands and his napkin towards the audacious creature to shoo it away, but the rat stayed put. It even curled up cozily right there, on the table.

The innkeeper went crazy over this and struck it with his hand. The rat leaped towards his neck and grabbed him with its nails. A strangled cry was all the innkeeper could manage before he lost his balance and fell.

The onlookers tried to remove the rat, but the creature hung on. It reached the point that the innkeeper's life was in danger. They all understood that this was an unnatural event, and there was a reason for what was going on.

The innkeeper lay there on the floor, his eyes closed and his hands at his sides. The rat seem to quiet down too. Its nails hung on loosely to his neck and it curled up in the space between his neck and the collar of his coat, as though it had found a nice, warm spot to rest in, and it intended to stay on.

A long moment passed and the innkeeper moaned. He motioned with his finger, and the people gathered round. He said, "I know why this terrible thing has happened. It's because I took the money that belongs to Aharon... Yes, the 1000 rubles that he gave me before Shabbos, that I denied that I had..."

The onlookers glanced at one another with looks of understanding, for they already knew about the innkeeper's shenanigans, but his confession surprised them nonetheless. He wasn't the type to admit his guilt. They all expected

the rat to leave, but it didn't budge. They all realized that the creature had been sent by Heaven to correct the injustice, and that it would not move until the money was repaid.

The innkeeper realized this too, for he weakly motioned to those standing about and said, "Go and ask the tzaddik R' Menachem Nachum for forgiveness, in my name, for being rude and brazenly denying that I had the money. Hurry! Have mercy on me and remove this curse from my neck!"

R' Nachum soon appeared. He approached the innkeeper. When he saw the rat hanging stubbornly on to his neck, his face grew somber. R' Nachum bent down over the innkeeper and whispered in great seriousness, "You are forgiven, you are forgiven."

A tense atmosphere filled the room as all eyes were glued on the rat, expecting it to leave. But the rat didn't budge.

R' Nachum thought deeply and finally bent over the innkeeper and asked, "Please tell me, did you speak against my father?"

The innkeeper groaned and nodded meekly.

"If so," said R' Nachum, "go to the Ohel and ask for forgiveness."

Those present lifted the innkeeper and carried him to the Ohel. When they reached the tziyun, the innkeeper burst into heartrending tears and asked for forgiveness, promising that from then on he would live as a Jew

***R' Nachum stood
there amidst the
flames, his heart
pounding wildly.
"The holy Torah must
be saved!" he insisted.
"But how? How can
this be done?"***

should.

Before the innkeeper finished speaking, the rat jumped off and scurried off into a hole.

* * *

The second miracle:

"Run for your lives! Fire!"

These were the cries heard one summer's night in Niezhin. Most of the houses were made of wood, and when a fire broke out in one house, everybody feared that the fire would spread and burn down the town.

People burst out of their homes holding their children and holy objects. The fire spread quickly, prevailing over a large part of Niezhin. It finally reached the shul, which was next to the Ohel of the Mittlerer Rebbe.

R' Nachum joined the rescue activities and ran to the Ohel to try and save whatever they could. But as he approached, he saw the flames licking the corners of the shul and

beginning to consume it from all sides.

R' Nachum knew that the aron Kodesh contained a special seifer Torah, the one his grandfather, the Alter Rebbe, had leined from for many years. It was something that had to be saved, no matter what.

In the meantime, the flames were entering through the windows and the crackling sounds from within indicated to R' Nachum that the shul wouldn't remain standing much longer.

R' Nachum jumped in and dashed towards the aron kodesh, and in that second a terrible thought occurred to him. "In my haste and confusion, I forgot the keys to the aron kodesh at home, and now I won't have the time to go home and get the keys. The fire is spreading rapidly and in another minute or two, all the sifrei kodesh, including that special one, will be destroyed!"

R' Nachum stood there amidst the flames, his heart pounding wildly. "The holy Torah must be saved!" he insisted. "But how? How can this be done?"

R' Nachum looked at the fast approaching flames and then he saw the most incredible vision. Within the clouds of smoke, he could see the holy figure of the Alter Rebbe holding the seifer Torah.

R' Nachum took hold of the seifer Torah and escaped, and the figure of the Alter Rebbe returned into the smoke and disappeared.

Crown Travel International



- Express service
- Fully Computerized

שירות אקספרס
המשרד ממוחשב

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

(718) 493-1111

Fax: (718) 493-4444

Get your tickets within minutes!

קח את הכרטיס שלך בתוך מספר דקות!

THE INFLUENCE OF THE T'MIMIM ACROSS THE GLOBE

INTERVIEW BY MENACHEM ZIEGELBOIM



*An interview with Rabbi Chaim Aharon, rosh yeshivas Chabad in Rechovot. * A discussion about Chabad yeshivos today, the relationship between rosh yeshiva and talmidim, about the uniqueness of T'mimim over other yeshiva bachurim, and much more. * Presented in honor of 15 Elul, the day Tomchei T'mimim was founded.*

We are approaching 15 Elul, the day Tomchei T'mimim was founded. Is there a connection between the mythological Tomchei T'mimim in the town of Lubavitch and Tomchei T'mimim of 5764?

The Yeshivas Tomchei T'mimim that was founded by the Rebbe Rashab was founded with demands on the T'mimim who learned there in the areas of t'filla with avoda, the study of both Nigleh and Chassidus, etc. The Tomchei T'mimim yeshivos today focus on these same points. Moreover, today you can see a powerful *hisorerus* in all matters associated with Chassidishkeit, as well as in

learning of course.

The T'mimim today, after Gimmel Tammuz, are highly motivated when it comes to everything connected with the Rebbe MH"M. They live with the Rebbe and receive guidance through the Rebbe's letters and Torah.

If, by your question, you were referring to the *yeridas ha'doros* (the decline of the generations), when I compare today's T'mimim to my fellow T'mimim when I learned in the yeshiva in Lud, I do not see a decline. On the contrary, I see a significant improvement. When it comes to the Rebbe's inyanim,

today's T'mimim are outstandingly motivated.

In our yeshiva in Rechovot we have 100 talmidim. Every day, the T'mimim diligently learn Nigleh and Chassidus, and for a few hours at the end of the week, they go on mitzvaim, such as Mivtza T'fillin, mesibos Shabbos, etc. You can see 100 talmidim go out and conquer the city. Just seeing them going out in their hats and jackets, spreading out across the city, makes an impression, not to mention the actual putting on of t'fillin, discussions about Judaism, etc.

You praise the T'mimim's motivation and emphasize that it wasn't this way in the past. Where does it come from?

T'mimim have always wanted to fulfill the Rebbe's wishes, yet I feel that today's T'mimim live their learning and mitzvaim in an exceptional manner. Their motivation for outreach lies in what they view simply as the mandate to spread everything they learn in yeshiva to the outside.

This really explains the difference between our yeshivos and other, non-Chabad, yeshivos. There is a Litvishe yeshiva near us,

but they are self-contained, and you hardly sense their presence. Our T'mimim feel that the point of Tomchei T'mimim is to hasten the Geula, and the way they can do this is by "overturning" the city.

This feeling of theirs comes from the fact that they study the Rebbe's sichos. Aside from the regular s'darim in Nigleh and Chassidus, there's a class in *Likkutei Sichos* and a class in inyanei Moshiach and Geula. These latter s'darim take place during the boys' free time, like the one that takes place during the fifteen minute break in the afternoon. Even during this short break, the time is used to learn the daily Rambam. Most of the talmidim use the time to learn, and then they return to their usual study schedule.

The same is true for the s'darim in *Likkutei Sichos* and inyanei Moshiach and Geula that take place at night, after the day's learning schedule is over. Most of the talmidim participate. They learn the sichos and the horaos, so it's not surprising that they do the Rebbe's work so well.

There was always praise for those who learned overtime.

Right, but the chiddush here is in the numbers. We are talking about 80% of the boys who are learning beyond the scheduled classes. I don't remember anything like this in the past.

What changed?

This atmosphere is created by the direction of the mashpiim, especially through farbrengens. The farbrengens give a wonderful Chassidische atmosphere to the T'mimim. The T'mimim like them and ask for them, not necessarily during the set times. They can sometimes sit for two, three, or even five hours, and sing niggunim, learn about the Rebbe's inyanim, divrei Torah, and stories about the

Rebbe. That's how they live with the Rebbe. I definitely think that every farbrengen gives a lot to the talmidim, especially the farbrengens of guest mashpiim who come periodically to farbreng with the boys.

There is no substitute for farbrengens. I think this is one of the most important ways to live with the Rebbe. If you live with the Rebbe, then you are highly motivated to do everything associated with the Rebbe.

What are the points discussed at farbrengens that give them such energy and chayus?

Aside from timely issues, such

*It's davka when the
zal is full, and the
sound of Torah
reverberates from one
end to the other, that
it increases the zeal
for learning.*

as whatever holiday or occasion we're celebrating, we speak about areas that need bolstering and improvement, but it's always connected to the Rebbe, i.e., what does the Rebbe demand of the T'mimim in this inyan or that.

Most of these boys never saw the Rebbe, right?

Correct, but they live with the Rebbe no less than those who saw the Rebbe. The T'mimim are presently getting ready to travel to 770. You sense their strong desire to be there. I'll give you an example. A parent called me and said that it's very hard for him financially to send his son to 770

for Tishrei, but his son said he had to be with the Rebbe for Tishrei and he was willing to forego his bar mitzva money to go.

Before they go, the T'mimim farbreng and prepare properly for the experience. And in 770 they have a schedule of learning, along with inspiring farbrengens. Even when they return, they farbreng and talk about what they got there, and how they "unpack their bags" throughout the year.

So is that the source of the fire that allows them to live with the Rebbe today more than talmidim did in the past?

I think so, but it's hard to explain why this is so, because in the past too, the T'mimim lived with the Rebbe. I repeat, the T'mimim today live with the Rebbe no less than before, and even more so.

How is this possible?

It comes from the mashpiim and from the very atmosphere, and from the fact that the central point of the yeshiva is: living with the Rebbe. The T'mimim feel that their whole mission is to give the Rebbe nachas. They hear about this all the time, speak about it constantly, learn the Rebbe's sichos, read the Rebbe's letters (there are T'mimim who have a schedule of learning the *Igros Kodesh*) – and this has an enormous influence on them.

So when you tell a Tamim what the Rebbe wants, he feels he must carry it out in the best possible way.

There are talmidim with whom punishments are ineffective, but if you show them a letter from the Rebbe on the topic they're being reprimanded for, like keeping to the s'darim, then it makes a great impact on them. You feel that the Tamim is doing all he can to come on time, because that's what makes the Rebbe happy.

Many yeshivos were founded since Gimmel Tammuz. There are about ten new yeshivos, all full, all successful, and your yeshiva is one of them. What's happening?

It's an interesting phenomenon. Up until Gimmel Tammuz there were 4-5 Lubavitch *yeshivos k'tanos* (mesivtos) in Eretz Yisroel, and now another ten or so have been founded. I remember, that when we opened the yeshiva in Elul 5756, I sat and thought about how two yeshivos k'tanos had opened the year before, in Netanya and B'nei Brak, and now I was opening a yeshiva in Rechovot. How many talmidim would I get?

At a meeting that took place at that time, it was agreed that the condition for opening a yeshiva was to have at least eight talmidim. In the end, the yeshiva opened with 24 talmidim.

Did you ever dream that you would have 100 talmidim?

When I thought how the yeshiva would look down the road, I thought that 70-80 talmidim would be nice. Baruch Hashem we have 100. What's interesting is that all the new yeshivos k'tanos (and the old ones) have many talmidim and good talmidim, like in: Beitar, Netanya, Kiryot, B'nei Brak, Kiryat Gat, Kiryat Malachi, Beit Shemesh. There's no question that all the Rebbe's inyanim have gotten a significant boost.

The obvious explanation for this is the fact that there are more *talmudei Torah* (elementary schools) and that Lubavitch is growing. But it's still amazing that all these yeshivos sprouted up at once and I can't explain it.

What do you feel when you enter the zal and see all your talmidim?

It's an amazing feeling, but it comes along with the tremendous responsibility of seeing to it that

the quantity affects the quality in a positive way. The Rebbe writes in a letter that the bigger the numbers, the greater the quality.

Sometimes, when there are many talmidim, the hanhala is nervous about being able to reach each one of them. When there's a smaller group of talmidim, there's more patience, etc. But, explains the Rebbe, we see just the opposite, that it's *davka* when the zal is full, and the sound of Torah reverberates from one end to the other, that it increases the zeal for learning. There is an atmosphere of learning, and the talmidim get into it.

When I was a melamed, there were fewer talmidim, and you could give individual attention to each talmid, but the atmosphere of learning was lacking.

How does the hanhala help teenaged boys during this sensitive period of their lives?

We have a large staff divided into *mashpiim* and *magidei shiurim*. Each one has his group of talmidim for which he is personally responsible. There are many discussions with the staff about how the talmidim are doing, and there's follow-up with each one. We know when a talmid is going through some difficulty, and we deal with it.

We approach each talmid, especially those who are having difficulties with their learning, and make the effort to help them out. We believe that you pick up a class from the bottom, not from the top, meaning from the weak ones and not necessarily from the studious ones.

A new school year is beginning. You are getting a new group of elementary school graduates. How do you transform a child into a bachur?

There are problems in this

transition stage, with the main problem being acclimating to the yeshiva world. Specifically, this includes the yeshiva's *s'darim*, the level of learning, dorm life, and leaving home.

We go over to these talmidim and talk to them, and try to give them the feeling that we understand what they're going through. We explain that this is part of growing up.

Baruch Hashem, they all make it and get used to yeshiva life. I view them as newborns who are very delicate, who need just the right environment.

Babies are carried around; talmidim aren't!

When there's a need for it, I definitely deviate from the normal way of doing things. When I sense that a talmid feels a need for someone to talk to him, I call him over and try to provide direction. I explain that I understand that he finds it very difficult.

Sometimes, I'll have older talmidim help younger talmidim. Even if it's not being "carried around," it helps.

Do you see yourself in your talmidim?

Definitely. When I went to yeshiva, I found it very hard. We were living in Kfar Saba at the time. My parents came from Yemen in 1949. I grew up in a wonderful family with parents who had a terrific relationship. I wasn't spoiled, but I didn't feel I lacked anything either. My father worked very hard. He got up early in the morning and we had the feeling that he was working for us and that he would do anything for us.

The relationship among us brothers was also very warm, so when I went off to yeshiva it was very hard for me to live in a dorm. My parents didn't even have a phone at that time and I was very



homesick.

Why did your father send you to Chabad?

My father lived a simple life, a life of Torah and work. He understood that you need both. My brother, Rav Meir (who is an excellent rosh kollel in Rechovot) was learning in a vocational school at the time, but he yearned for Torah. He told my father that he wanted to focus on Torah study exclusively.

The Yemini family lived in Kfar Saba and their sons learned in Lubavitch. My brother followed them, and I followed my brother, to the yeshiva in Lud.

As I said, it was extremely

difficult for me to get used to yeshiva life away from home. The disconnect from home was much greater than it is today. There were times that I felt I couldn't take it anymore. It was so hard... But what kept me there was the atmosphere in yeshiva; the feeling of ahavas Yisroel there; the caring. I was very affected by it all.

It's hard for me to point at something specific, but I remember that I noticed that the hanhala cared about every talmid. There were many difficult talmidim who made plenty of problems, yet I don't remember that they ever threw anybody out of yeshiva.

I think that the difficulties I

experienced back then help me now to understand my talmidim. Sometimes, when I see a talmid not behaving properly, I realize that something inside is bothering him. There are people who express their homesickness by crying, or by asking to be allowed to go home, or simply talking about it. There are also talmidim who don't seem to be homesick but they make trouble. I realize that the talmid is simply feeling stressed and he is acting out to relieve himself of this feeling. When I realize this, the approach to the talmid is different.

The talmidim are always on my mind. In one of his letters, the Rebbe writes to parents whose son was having a hard time adjusting that they should say a chapter of T'hillim for him, in addition to other advice. Sometimes I sit and say T'hillim for certain talmidim.

Do you think today's hanhala is more caring and more aware of their talmidim's needs?

I don't think it has to do with then and now. It's about the personalities of the mashpiim and the staff.

Is there a difference between who is accepted as a talmid now as opposed to years ago?

Today the demands are higher. Years ago, not much was expected of a talmid and nearly everybody was accepted. Today, a talmid has to know what a yeshiva is, what is expected of him, and he must come to yeshiva ready. He has to be a bachur with a hat and jacket, with Rashi and Rabbeinu Tam t'fillin, who goes to the mikva every day, learns Rambam daily, *Chitas*, etc. He also has to be ready for the level of learning here.

So you don't accept everybody?

Unfortunately, we do not accept everybody. When I find out that a bachur is not suited to the yeshiva, it's a problem.

So you look for metzuyanim?

Naturally, every yeshiva wants the best bachurim, but we know that it's very important to also help the weak ones progress. When we reject someone, it's primarily for yiras Shamayim reasons. When it comes to yiras Shamayim, it's not usually something that's out in the open. It lurks underneath the surface and we must be careful that others don't become infected by it.

When you are in a situation where you have to reject a talmid, are you more of a rosh yeshiva or more of a father?

The acceptance-rejection process is very complicated, entails great responsibility, and is very difficult. I think that the hardest part of being a rosh yeshiva is this. It's easier to deal with difficulties with talmidim than in the role of judge. You always think that maybe you misjudged and your decision wasn't justified.

The main problem is when you have to make a decision about a talmid who is already in the yeshiva. Under these circumstances, decisions are made only after great effort is invested in order to retain the talmid.

Yeshivos Tomchei T'mimim have gone through many stages and eras. There were the glory days in Lubavitch, underground yeshivos, wandering, etc. Where do you think your yeshiva fits in?

I never thought of it that way. To me, Tomchei T'mimim is Tomchei T'mimim. Can we compare it to the mesirus nefesh of yesteryear? The mesirus nefesh of T'mimim today is to forgo *Olam HaZeh* and sit and learn or go out on mitzvaim.

You can't compare today's yeshivos with what was 100 or 50 years ago. I see our yeshivos today as a direct continuation of the early Tomchei T'mimim, but every



yeshiva has to deal with its era and times.

The goal of T'mimim today is, as the founder – the Rebbe Rashab – put it, to fight “those who mock the footsteps of Your anointed one.” How do the T'mimim do this?

Every Tamim has a great power that characterizes T'mimim. You see this in the learning and in mitzvaim. T'mimim are involved in everything that has to do with the Rebbe. When they know that a certain inyan of the Rebbe has to get done, nothing will stop them, because this is the Rebbe's inyan.

They think constantly along the lines of “how can the Rebbe's inyanim be done, and how can they

be promoted more.” You see those responsible for AT”A (Igud Talmidei HaYeshivos – student union) coming to yeshiva before the end of *bein ha'z'manim* in order to prepare the activities in the best possible way. If the Elul z'man started on Thursday, then the next day, all the mitzvaim spots in the city were manned by bachurim, and this was all with the knowledge that this is what the Rebbe wants.

You mentioned the “power of a Tamim” before. What do you mean by this?

The power of a Tamim is that aside from the Rebbe's inyanim, he has nothing. That is all he knows

and that is all he gets. He has no parnasa worries or other worries; he lives within the warmth of Chassidus, and a talmid who lives within this warmth, radiates what he feels, what he lives and breathes. When he is asked to do something, he does it all the way, 100%. This is how you see the power of a Tamim. The same is true for mitvzaim, but not exclusively. Every bachur gets the clear message that his real role is sitting and learning. The Rebbe writes this in countless letters – that a Tamim in yeshiva is involved in learning, Chassidus and Nigleh with everything that branches off from it.

A Tamim understands that when he is in yeshiva, learning and making progress, it's not his personal achievement in order to become a gadol, but the point is to spread everything he learns chutza.

If the T'mimim go out with such chayus during the few hours when they go on mitvzaim, imagine what they'll be like when go on shlichus or teach, etc.

The yeshiva in Rechovot is known for its Moshiach spirit. Tell us about it.

In our yeshiva, every talmid expresses his connection to the Rebbe in the way he understands, of course within the guidelines of minhagei Toras ha'chassidus. There are no rules that we, the hanhala, make about how everybody has to

Can we compare it to the mesirus nefesh of yesteryear? The mesirus nefesh of T'mimim today is to forgo Olam HaZeh and sit and learn or go out on mitvzaim.

act.

What we see is that bachurim live the most with the inyan of Moshiach. This is where they find their koch, and it is in this that they express themselves.

How do they express it?

Mainly through learning the Rebbe's sichos on inyanei Moshiach and Geula.

When there are learning competitions for talmidim of all yeshivos, your talmidim do very well.

Most of the bachurim were involved in the competition of learning *Likkutei Sichos* on inyanei Moshiach and Geula. We saw talmidim willingly learning, even during their free time; at night or in the morning before the official wakeup time. It's all done with indescribable sacrifice. Even

though the material was difficult, about 80% of the boys were involved. I have to say that for many talmidim, what got them was not only the prizes but the fact that they were learning the Rebbe's sichos. You could see that every word grabbed them, and as I said earlier, this comes from the awareness that the Rebbe's main desire is in inyanei Moshiach and Geula, especially from the learning aspect.

To sum up...

The talmidei HaT'mimim are like a concentrated product that has to influence the entire world. The main point of being T'mimim, as we said at the beginning of the conversation, is to spread Yiddishkeit and to hasten the Geula.

They see this in the Rebbe's letters, in the sichos, and hear it from the mashpiim at farbrengens. Therefore, I see the T'mimim not as another group of people but a group whose influence reaches the entire world.

Every Tamim feels that his purpose is to hasten the coming of Moshiach, and he takes this "outside," especially since this is something the Rebbe wants more than anything. This is the mainstay of all mainstays to the Rebbe. Obviously, it adds depth to the mitvzaim, and this in turn impacts on the outside. It's the feeling of Geula.

Raskin's

"if it grows we have it"

Fruit and Produce Emporium **WHOLESALE & RETAIL**

Michal & Aaron Raskin



Consistently Superior



We Deliver

335 Kingston Ave. Brooklyn NY 11213 * Tel: (718) 756-3888 756-2221 * Fax: 756-2440

“I FOUND WHAT I LOVE IN LUBAVITCH”

BY CHAIM COHEN
TRANSLATED BY MICHOEL LEIB DOBRY

In these few words, Rabbi Dror Yisroel Cohen, shliach of the Upper Galilee settlement of Avivim, describes the story of how he came to the Rebbe MH”M. Even during his unforgettable youth in Yerushalayim’s Katamon neighborhood, he was already being plagued by nagging doubts about the education he had received. So when he saw an exciting stage performance called “Signs and Wonders,” he decided to visit Tzfas, and from there, it was a short journey to the Chabad yeshiva. What did the Rebbe say to a Sephardic educator who claimed that chassidic avreichim were unfit to serve as shluchim to Morocco? What did R. Dror dream during a live hookup from a farbrengen at 770? A thrilling life story.

Tishrei 5747. Throngs of chassidim filled the large beis midrash of the Lubavitch World Headquarters at 770 Eastern Parkway. Among them is R. Dror Yisroel Cohen, a young avreich who stands with much emotion as he says

the bracha “SheHechyanu” with great concentration. This marked the first time that he was privileged to see the Rebbe.

The Rebbe enters the beis midrash, gesturing forcefully with his hand to encourage the thousands

in attendance to sing with greater intensity. He reaches his place on the platform and sits upon his majestic red chair. Silence engulfs the large hall as the chazzan begins the evening prayers. “This was a deeply moving experience,” R. Dror recalled many years later, “as this was the first time I was privileged to see the Rebbe.”

The blissful look spread across his face at that moment gave clear testimony that he had found his place. After a long journey, where he was forced to leap over the stumbling blocks and pitfalls he encountered along the way, he had returned to his natural roots, warming himself in the great light of the Rebbe MH”M.

At the time, he was a bachur with many doubts. Today, he is the happy father of a large and blessed family, an energetic activist, a talented artist, and most importantly, a well-liked and successful Chabad House director.

AN INQUISITIVE BOY

Young Dror Cohen, was raised in Yerushalayim’s Katamon neighborhood, a typical secular community of Israel in the sixties.

While he grew up in a neighborhood that was detached from traditional Torah observance, nevertheless, Dror’s knowledge of Judaism was far above and beyond

anything to be found among his peers in his community. The reason for this came from his Torah-observant grandfather, who conducted a religious life in Yerushalayim's Geula neighborhood. Dror's father had long since abandoned a Torah lifestyle, and

became a member of "HaShomer HaTza'ir." At a later stage, Dror also joined, serving as a counselor.

As a boy, he remembers himself as most pensive and inquisitive. In spite of his many questions about the existence of the world and the ways of nature, he never drew the

proper conclusion that there is a Creator who rules everything. This was due to the education he received in school during his youth. "When we learned the story of the Exodus from Egypt, my teachers explained that the Parting of the Red Sea was a natural phenomenon, bringing various supposed examples and proofs. This created a situation whereby the Bible seemed to me as nothing more than an historical text."

SIGNS, WONDERS, AND RETURN

The family members would come to visit the grandfather from Geula on Shabbos and Yom tov, parking their cars on the neighborhood's outskirts, so not to arouse the wrath of the local residents, and then traveled by foot to the grandfather's home. Dror often went to synagogue with his grandfather, and even davened with him. Grandfather would tell him stories about the great Torah giants, implanting a little faith in his soul in an attempt to breach the wall of coldness that his school education had enforced upon him.

Dror's weak link to pure Judaism was totally broken at the age of twelve, when his grandfather passed away at a ripe old age. His last connection to Judaism now severed, he began to look upon Torah-observant Jews as primitive and backward people.

Similar to all other non-religious young men, Dror enlisted in the Israel Defense Forces. At first, he tried his hand in a pilot's course, but when he failed to make the grade, he turned to the navy.

During his IDF service, he met religious soldiers for the first time. This was a fine opportunity to take a glimpse at the world of Torah-observant Jews. To his great surprise, they turned out to be most pleasant and he had some very nice



conversations with them. Thus, Dror slowly began to get closer to Judaism, primarily in the merit of the wondrous miracle stories of the Maharal of Prague.

“I loved mysticism and kabbala, and still do to this day,” R. Dror recalls. “The religious soldiers suggested several different books on Judaism for me to read, including the story of the life of the Maharal. His life intrigued me, and after reading these books, I gradually began observing mitzvos.”

He served in the navy as an electronics technician on a missile boat, where he encountered further experiences that made him renew his connection to Judaism. However, this was not enough to turn him into a card-carrying chassid.

The essential turning point of his life came, in all places, during a theatrical presentation entitled “Signs and Wonders.”

“One day after I completed my IDF service,” R. Dror continues, “I heard about a famous and successful theatrical performer, who was appearing in a new show called ‘Signs and Wonders’. Due to the actor’s fine reputation and the original and intriguing name of the performance, I decided to go see it. I bought a ticket, and on the scheduled evening, the actor stood on the stage and told his *t’shuva* story. The story was positively thrilling, especially when presented with his amazing acting ability.

“He even told about his visit to Tzfas, which he described in most exciting terms as a holy and mystical city that conceals many surprises. I wanted to check the place out up close, so I decided to travel there.”

He arrived in Tzfas on a very hot day, and the sun was beating down on his head. The place turned out to be everything the actor said it was — mystical, exciting, and magical. At first, he visited a number of holy

gravesites. Afterwards, he toured the narrow lanes of the Old City. The attractive green foliage and the equally beautiful and ancient architecture ignited a feeling within him that he had never experienced before. For the first time in his life, he immersed himself in the Ari’s mikveh, with all its famous *segulos*, also with no foreknowledge of what

“Without noticing, I suddenly began to cry. This was my first look at the Rebbe, and I was completely overcome. When I realized that I was crying, I hastened to get down off the pyramid, so the Rebbe wouldn’t notice what was happening. Suddenly, I realized that the Rebbe was looking at me with a broad smile on his face...”

lay ahead...

He left Tzfas with the steadfast determination to learn in a yeshiva for baalei t’shuva. He began his studies briefly in Yeshivas Ohr Sameyach in Yerushalayim, only to leave with deep bitterness and disappointment. After departing the yeshiva, Dror underwent a certain

deterioration in his spiritual state. In spite of this, he felt the Divine Providence accompanying him every step of the way. One day, this feeling came in a most actual and revealed sense.

Dror was on reserve duty for a few days. At the time, he was already wearing a kippa, and would daven each morning. “On my first day, my backpack suddenly disappeared. All my searching went to no avail, and I soon lost all hope of ever finding it. On the final day of duty, I was sitting in my army tent, broken in spirit. My shoes were in my backpack, and I didn’t know how I would get home barefoot...”

“One of the soldiers who inquired as to why I was so despondent suddenly began to tease me, and asked derisively, ‘Nu, where is your G-d?’ At the very moment the question was asked, a soldier appeared from behind with the lost backpack in his hands...”

This open revelation got Dror back on the road to proper mitzva observance, and since Sukkos was approaching, he decided to erect a sukka in the courtyard of his home. However, accusing forces Above suddenly got involved and created a change in his plans. “My mother was against the idea of erecting a sukka, and ruled it out categorically. The neighborhood was totally secular, and erecting a sukka in such a place was simply out of the question. In the end, we made a compromise and put up the sukka at my grandfather’s house in Geula.”

When the family heard about Dror’s idea, they decided to lend a hand and put up a most beautiful sukka. The first night of Sukkos, Dror’s extended family, young and old, men, women and children, gathered together in the grandfather’s large sukka, which until then had lay abandoned.

Around this same time, he met



R. Dror Cohen during his IDF service

Rabbi Yosef Strassberg, whose infectious “*breitkeit*” took a hold upon Dror, leading to his eventual arrival at Yeshivas Tomchei T’mimim in Kfar Chabad, as he recalls:

“During Chol HaMoed Sukkos, several of the brothers were sitting and conversing in the sukka, when suddenly a Lubavitcher chassid with a bright red beard and a cheerful

smile came in. He asked us to fulfill the mitzva of lulav and esrog, and naturally, we couldn’t refuse him. We began a discussion on Judaism, and he eventually brought me to the store of R. Gershon Henoach Cohen, of blessed memory, in Meia Sh’arim, and bought me a *Tanya*, the kuntres of “*U’m’ayan M’Beis Hashem*,” and the seifer “*Emuna V’Mada*.” Afterwards, I promised him that we would stay in touch, and then each went on his way.”

Dror learned each seifer with deep interest, and not long afterwards, he found himself at the central Yeshivas Tomchei T’mimim in Kfar Chabad, along side R. Yosef Strassberg, who helped him find a *chavrusa* and a comfortable room in the dormitory. While in the yeshiva, Dror learned with great diligence, devoting all his energies in the study of chassidus. “I found what my soul loved in Lubavitch,” said R. Dror, as he concluded the story of his t’shuva.

AN UNEXPECTED QUESTION IN “YECHIDUS”

In 5745, upon completion of his yeshiva studies in Kfar Chabad, he

married his wife, a baalas t’shuva with an exciting life story of her own, enough to fill another entire article. During the initial period after their wedding, they lived in Yerushalayim. Dror made a living as a teacher in a Sephardic Talmud Torah with a standard of learning based on the famous words from Pirkei Avos, “Scripture at five years, Mishna at ten years.”

The students learned entire chapters of Chumash by heart from a very early age, together with study of all the accompanying commentaries.

The school’s principal, Rabbi Shushan, was a friend of Lubavitch who encouraged R. Dror in his activities. This supportive approach stemmed from a most unusual yechidus that he had with the Rebbe MH”M. The story went as follows:

Rabbi Shushan once complained to the Rebbe that he was sending Ashkenazic avreichim for outreach activities in Morocco. “They don’t know anything about the Moroccan way of life or the make-up of its community. It would be better if you sent Sephardim!” said Rabbi Shushan.

“These are the only ones I have to send,” the Rebbe responded gently. “If you can do better than them, by all means...”

Along with his work in the field of education, Dror devoted his time to the spiritual welfare of the people of Yerushalayim, distributing the Rebbe’s sichos in synagogues throughout the city. The successful and blessed results of these activities were only revealed several years later.

On one of his visits to Crown Heights, a chassidic-looking young man approached him and warmly shook his hand.

“I don’t think I know you,” R. Dror said in surprise.

“True,” the man responded. “And



Dror Cohen engaged in his art work, shortly after becoming a baal t’shuva

why should you? When you gave out the sichos, I was clean-shaven and bareheaded...”

A CHASSIDIC DREAM AND ITS INTERPRETATION

R. Dror once had a most interesting dream. Initially, he didn't understand what it meant, but with the passage of time, it became clear that it was connected to his activities spreading chassidus throughout the streets of Yerushalayim.

R. Dror: “During those years when the Rebbe held weekday farbrengens, they were heard via live telephone hookup in various locations throughout Eretz Yisroel. In Yerushalayim, the broadcast was heard in the main hall of Yeshivas Toras Emes.

“I longed to hear the Rebbe's voice, but since I lived in a neighborhood that was somewhat distant from ‘Toras Emes,’ it proved rather difficult to get to the broadcast. Eventually, I found a solution: I slept in my grandfather's house, which was located relatively close to the yeshiva. Thus, when the broadcast was about to begin, I could get there quickly by foot.

“At one of these broadcasts, I was particularly tired. I heard the Rebbe speaking, in Yiddish, of course, so I couldn't understand a word. After a few unsuccessful minutes trying to comprehend something, I dozed off.

“In my dream, I saw the Rebbe in his beis midrash, giving over a sicha in Hebrew. As he was speaking, he went to the *aron kodesh*, took out three cups of drink, and approached me. When he gave them to me, I suddenly noticed that they had turned into two empty cans. At that moment, the Rebbe gave me a holy and piercing look, and the cans suddenly refilled themselves.”

This was unquestionably a very strange dream. At first, he was afraid to tell his friends because they might



Chassidic farbrengen at the Chabad House of Avivim

ridicule him. “During this time,” R. Dror continued, “I had decided to start a *Tanya* class in the Katamon neighborhood synagogue. I did so with much concern, as I naturally knew that there was not much chance of many people coming to participate. Nevertheless, I decided to make a ‘vessel,’ in the hope that G-d would fill it.

“My initial fears proved quite valid. I sat in the synagogue for several weeks at the appointed time, learning all by myself. I almost cancelled the class until one day, a young man walked in and asked where the *Tanya* class was.”

“Right here,” I replied.

“And where's everybody else?” he asked again.

“It's just you and me,” I responded. And so the class was born.

“As time progressed, other people joined the class. At one point, people told me that two students from Yeshivas Kol Torah in Yerushalayim came in to ask if they could join the class. ‘This is the place,’ I told them, and we made plans to meet the following week.

“Eventually, the first young man who learned with me, the class founder, stopped coming to learn chassidus. However, the other two established proper chassidic homes.

“A number of years later, I spoke with the mekubal, HaRav Yitzchak Ginsburgh, and told him about my dream. He suggested the following interpretation: “The three cups are the three young men who learned in the *Tanya* class with me. The cups that turned into cans are actually the two students who stayed in the class, filled up on chassidus, and even built their own chassidic homes.”

AN EXCITING VISIT TO THE REBBE

At a certain point, the Cohen family moved from Yerushalayim to Tzfas, due to the demand for teachers in the city's Talmud Torah. As a chassid, he first asked the Rebbe for his advice. The Rebbe's answer: “Consult with a rav or an actual teacher.”

After moving to Tzfas, he also began outreach activities on the Galilee settlement of Avivim. He started Torah classes on the premises and gradually increased the scope of



Tishrei 5747. R. Dror Cohen (L) in New York

his activities, although he had no plans to open an actual Chabad House. It was only two years afterwards that he began working according to Chabad House standards.

It had been five years since Dror had come to the great light of the Rebbe MH”M when he traveled to see personally his holy countenance for the first time. The delay in making the trip was not due to financial constraints – quite to the contrary. In response to the Rebbe’s declaration in 5742 that the acronym for that year was “This will be the year of the coming of Moshiach,” R. Dror understood that Moshiach is coming together with all the Jewish people, with the Rebbe obviously leading the way. “If so,” he said, “why should I travel when the Rebbe is about to come to Eretz Yisroel at any moment?”

This logical approach came up again the following year, 5743, when the Rebbe said that it would be the year of Moshiach’s redemption. In was only in 5747 that R. Dror understood that he had to make a “*Galus’dike* plan,” in his words, and travel to the Rebbe.

During Tishrei 5747, he saw the Rebbe’s holy face for the first time. This was a most exciting experience, and to this day, you can hear the emotion in his voice as he describes that moment: “I saw the Rebbe for the first time on a weekday. The Rebbe came in for Maariv, and I was standing then on one of the ‘pyramids,’ when I caught a glimpse of his face.

“The Rebbe entered the beis midrash, giving a strong gesture with his hand as he walked towards his place on the platform. Those in attendance immediately responded by singing with greater intensity.

“Without noticing, I suddenly began to cry. This was my first look at the Rebbe, and I was completely overcome. When I realized that I was crying, I hastened to get down off the pyramid, so the Rebbe wouldn’t notice what was happening. Suddenly, I realized that the Rebbe was looking at me with a broad smile on his face... Without question, this was my most unforgettable moment with the Rebbe...”

However, this was not R. Dror’s only unique experience, there were

other similar stories. “On one Shabbos,” R. Dror continued, “the Rebbe began to give a sicha. Since I couldn’t understand what he was saying, I asked one of the chassidim standing nearby to translate what the Rebbe said.

“It turns out that the sicha dealt with the establishment of Chabad Houses all over the world, and the Rebbe explained that ‘all those things that have prevented their establishment have been nullified, and thus, anyone who wants to act – can do so’. After this sicha, the Rebbe distributed bottles of mashkeh to chassidim involved in activities in various locations. I also decided to approach the platform, and when I stood before the Rebbe, I said with much emotion: ‘Rebbe, I want to open a Chabad House in Avivim, Eretz HaKodesh.’ The Rebbe gave me the bottle, and said with a cheerful look on his face, ‘*Hatzlacha rabba*’ (Much success).”

So R. Dror’s activities began to take shape, and soon another Chabad House joined the dozens of others in locations throughout Eretz Yisroel.

BLESSED ACTIVITIES IN AVIVIM

The settlement of Avivim is located on the sloping hills of the Galilee, near the border with Lebanon. It is home to approximately one hundred families, many of whom are Moroccan immigrants. The community elders still dress in traditional North African garb.

Upon his return from the Rebbe, R. Dror gave out the mashkeh from the bottle he received from the Rebbe to the residents of Avivim. The first woman to drink from the mashkeh had a natural and easy childbirth, much to the surprise of her doctors. R. Dror soon began to strengthen the Torah classes that he had previously established. He also

founded a branch of Tzivos Hashem for local children, which continued to bear fruit in later years, as many families in Avivim elected to send their children to Chabad educational institutions. He regularly made home visits to families in the community, and even organized chassidic farbrengens.

R. Dror's daily schedule is divided in two: he works as a melamed in the morning, and as a Chabad House director in the afternoon. Each day, at the conclusion of school, he makes the 45-minute trip to Avivim via public transportation, and fulfills his shlichus to instill Judaism among the local residents, who welcome him warmly, and even use him as a rabbinical authority.

For example, once he heard that the local shopkeeper was importing non-kosher candies. He spent the following Shabbos in Avivim, and spoke most forcefully against eating non-kosher sweets. R. Dror's heartfelt words touched the shopkeeper's conscience, as he stopped bringing these candies into his store.

On another occasion, when the Rebbe came out with his unprecedented call to vote and campaign actively on behalf of Agudas Yisroel prior to the 1988



Moshiach flags at the Lag B'Omer children's' parade

Knesset elections, R. Dror worked with complete devotion for the cause. On election night, the results in Avivim were staggering: 93% voted in accordance with the Rebbe's directive.

Many miracles have revolved around the Chabad House of Avivim. R. Dror vividly recalled one of them:

"Once during the month of Nissan, I decided to distribute 'Kimcha D'Pischa' to the local residents. However, due to the harsh financial conditions that prevailed in our home at that time, I chose to take the only monthly salary I had

and bought sets of three shmura matzos for the Seder night for every family in Avivim.

"Pesach was rapidly approaching, and I didn't know how I would be able to buy the food our family would need for the holiday. Yet, I was not worried, and I told my wife that G-d will provide for us, and He did. I soon sold several expensive paintings, and with the income that came from the sale, I was able to buy all that we needed for Pesach. In fact, we benefit from some of the derived profit to this very day..."

Make a "Mivtzah Kashrus" in your own computer!

Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

That's why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy - both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you're ready for the world wide web without the world wide worry, you're ready for JNet.

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support

✓ 4 Profiles per Account ✓ Web Mail

Call us toll free at 1-866-866-JNET (5638)

(mention code "770" for special ANASH Rate)



REACHING OUT

BY NOSSON AVROHOM

*The Rambam says that Moshiach will “compel all Israel to go in its ways [the ways of Torah].” * The following brief mivtzaim stories illustrate how the Rebbe Melech HaMoshiach, through his shluchim, is compelling all the Jewish people to go in the ways of Torah. * Part 1 of 2*

A JEWISH INDIAN

Related by Avrohom Bazis:

When I came on K'vutza, I joined a bachur who did mivtzaim on Dalancey Street on the Lower East Side in Manhattan. One of the stores we visited is owned by a Jew named Boruch, a man with warm feelings for Judaism. He sold expensive suits and he had a young man working for him who was an Indian named Danny.

Boruch put on t'fillin every Friday, and listened to thoughts on the sidra and about the besuras ha'Geula. We just nodded politely at his Indian worker and left it at that.

One week, when Boruch put on t'fillin, he told us that for two weeks he had been trying to convince his worker that he was Jewish, but he didn't want to accept it. Danny's grandmother, on his mother's side, was Jewish, from Europe, and even spoke Yiddish!

We told Danny that according to Jewish law, he was 100% Jewish, even though his father was a gentile. We happened to have a bottle of mashke with us, so we made an impromptu

“bar mitzva” as he put on t'fillin for the very first time.

A few weeks later, when he went to visit his family in India, we told him where to find the nearest Chabad house. Afterwards, he told us that he had gone to the Chabad house in India. His interest in Jewish topics grows from visit to visit.

TO GROW A BEARD

Meir Dovid relates:

We do Mivtza T'fillin in Spanish Harlem in Manhattan. We met an old man named Yochonon who began getting more interested in Judaism. In recent weeks he began observing many mitzvos and even visits a shul near his home. Nevertheless, he refused to grow a beard.

One recent Sunday, we brought him to 770. He seemed impressed and at the end of the visit we parted ways and he went home. On Friday of that week, we met him at his home and he had the beginnings of a beard. When we asked him what had made him change his mind about growing one, and whether this was a permanent change, he said that when

he had been in 770 he felt ashamed not to have a beard. On the spot, he decided to grow one. Now he has a nice beard.

FRUIT BEARING FRUIT

Avrohom Makovitzky relates:

For half a year now, I have been doing mivtzaim on 28th Street in Manhattan. I kept meeting an Israeli who greeted us nicely but refused to put on t'fillin. One time he said that since he was in the army he hadn't put on t'fillin, and he was proud of that.

We were surprised by his stubbornness, because even though all his friends put on t'fillin and even tried to convince him to do so, he continued to refuse.

Erev Chamisha-Asar B'Shvat this year came out on Friday. We took fruit along with us when we went on mivtzaim and gave it out to our “clienteles.”

That fellow came over to us and happily agreed to put on t'fillin. We just couldn't get over it. One of his friends saw that we were flabbergasted and he told us what happened. He said that the guy had argued with his friends, saying that the Chabadnikim didn't really care about them. They disagreed with him. They finally decided that, “If they really care about us, let's see if they bring us Tu B'Shvat fruit on Friday.” They agreed that if we did, he would put on t'fillin.

When we came with t'fillin and fruit, he saw that he had misjudged us, and he put on t'fillin. Since then he puts t'fillin on regularly.

(To be continued.)

SWORDS FOR THE EYES AND BRAINS

BY PROF. SHIMON SILMAN, RYAL INSTITUTE AND TOURO COLLEGE

Two awesome Swords Into Plowshares developments deserve special attention for the obvious way in which military technology was directly transformed into urgently needed medical cures. One helps the nearly-blind see, and the other is a cure for cancer.

OPENING THE EYES – LITERALLY

Some three million Americans suffer chronic visual impairments known to ophthalmologists as “low vision,” which means that they are not totally blind but retain some degree of useful vision. These disabling impairments cannot be corrected medically, surgically, or with conventional eyeglasses. But now, technology used in the first Persian Gulf War has been transformed into a high technology visual aid to help these people see.

Pilots in the Persian Gulf War wore head-mounted units which displayed before their eyes the region on the ground containing their target. By merely focusing their eyes on the image of the target on the display before their eyes, and then pressing a button, a missile would be shot at the target on the ground below.

This technology is the basis for

the Low Vision Enhancement System (LVES), a video headset that offers people with low vision a view of their surroundings equivalent to the image on a five-foot television screen four feet distant from the viewer.

The LVES was developed by scientists at the Johns Hopkins Wilmer Eye Institute in collaboration with the National Aeronautics and Space Administration and the Veterans Administration.

The device is designed to enhance and compensate for low vision in people whose eyesight with conventional eyeglasses is worse than 20/100 in their better eye, but better than 20/800.

“LVES does not fix vision or restore vision. Instead, it alters images to make them easier for people to see with the vision they still have,” says Dr. Robert W. Massof, professor of ophthalmology at Hopkins and lead inventor. He also directs the Lions Vision

Research and Rehabilitation Center at Wilmer.

The lightweight headset, worn like goggles, is fitted with three miniature, black-and-white video cameras. Two of the cameras, one over each eye, provide a normal, 3-D view to observe what’s happening in their environment. A third, more complex camera is used for seeing facial features, fine details of objects, distant objects, or for close-up, detailed work and reading. A control unit allows the user to select and control the cameras, and to adjust contrast and image polarity to suit the user’s needs. The cameras feed the images to a computer that corrects for the particular vision problem of the user, then sends the images to the video display in the goggles.

Visionics Corporation of Minnesota, the manufacturer of LVES, gives the following description of the technology: “The LVES does for video images what headphones do for sound. It presents the enlarged image of a video screen to each eye in a way that creates a sense of being immersed in a video scene.” Brad Blankenship, president of Visionics, says, “Our engineers are experienced in building vision systems for the military, like the helmet mounted displays that helicopter pilots used during Operation Desert Storm. To use such high technology for this uniquely

peaceful, beneficial application is very satisfying.”

Controls built into a battery pack worn on the belt let the wearer adjust contrast and magnify images from 1.5 to 10 times. The unit automatically compensates for changes in lighting to reduce glare in bright light. In addition to displaying images from the built-in video cameras, a cable connection lets the LVES become a personal large screen display for input from televisions, videocassette recorders or computers.

The system is used by people with a variety of low vision conditions, particularly those who have experienced loss of central vision, the part of vision normally used for reading. These patients may have macular degeneration associated with aging or diabetic retinopathy, in which diabetes causes swelling and leakage of fluid in the center of the retina, the macula. The system also has benefited people who have lost peripheral or side field vision, a problem associated with glaucoma, an increase of fluid pressure inside the eye that damages the retina and optic nerve, and people suffering from retinitis pigmentosa, a progressive degeneration of the retina that results in tunnel vision and extreme sensitivity to light. Persons with optic nerve disease and congenital damage to the retina also use the LVES successfully.

LVES was introduced to the



Low Vision Enhancement System

commercial marketplace in 1994. In the year following more than 200 of these video-based systems were successfully dispensed by some 30 clinics across North America. The LVES has been accepted by the medical and user communities as an effective and credible device. Its dramatic effectiveness has been experienced by almost everyone who has viewed their environments through it. Many users enjoy the improved quality of life the LVES has provided in their daily activities.

BRAINS OF CRUISE MISSILES INTO A CURE FOR THE BRAIN

An alternative to an operation to remove a brain tumor is often the use of radiation to destroy the tumor. This has the obvious advantage of not having to open the patients skull to operate on his brain. But there have also been some problems associated with it. As we mentioned in the section on nuclear medicine, the calculations used to model the human body have often been inaccurate. This problem was solved by adapting mathematical methods used in the development of atomic bombs to model the human body more accurately – a Swords Into Plowshares development.

But there is another problem. Assuming the body has been modeled accurately and the location of the tumor has been identified and the correct dose of X-ray radiation is then shot at the tumor, what if the patient moves after the radiation is sent? Small movements of the body are normal and cannot be avoided, while even the slightest movement will cause the radiation to miss its target and destroy normal tissue instead.

The traditional solution to this problem in the procedure known as Stereotaxic Radiosurgery has been to screw the patient’s skull into a frame to prevent movement, a process that

necessitates anesthesia and post surgical hospitalization while the bolt wounds heal.

Surgeons are not the only ones who face this problem. In a war, military personnel may need to destroy an enemy ship by shooting a Cruise missile at it. But again, after the location of the target is identified and the missile is shot, the target may move and the missile will miss it. To solve this problem the Cruise missile is designed with special software that continuously tracks the target. If the target moves, the software recalculates the path of the missile and redirects it to the target’s new position.

Now back to the operating room. In an awesome Swords Into Plowshares development, Professor John Adler of the Stanford University Medical Center, has adapted this military software to control the X-ray beams being directed at tumors.

Dr. Adler’s method, called Computer Mediated Stereotaxic Radiosurgery (CMSR), works as follows: First, a CT scan is taken of the patient. The CT scan identifies the location of the tumor in relation to the bones in the body. This information is then fed into a computer which stores an accurate map of the surgical target and locks the radiation beam on the tumor. Then, a computer controlled robotic arm, known as a Cyber Knife, moves around the patient, shooting beams of radiation from several different angles. The cumulative effect of the beams is a high dose of radiation at the target point.

The tracking software guiding the robot arm matches what it sees with the computer-stored map and reconfigures the angles of the beam and redirects the robotic arm if the patient moves slightly during treatment.

Unlike most modern procedures

in radiation oncology, CMSR relies on powerful but precisely aimed doses that can kill malignant tumors with a few – often only one – treatment sessions, Prof. Adler explained. In traditional radiation therapy, physicians administer small doses of radiation over weeks or months in order to allow healthy tissue surrounding the tumor to recover from the onslaught. But CMSR attacks the tumor with short pulses of high-energy radiation.

“Because we crossfire in many



Cyber Knife

different directions, we can minimize the radiation dose reaching healthy tissue and prevent injury,” Prof. Adler said.

“The robot arm is extremely flexible and can position the beam at any of a large variety of angles to treat a small site.”

CMSR can be applied to tumors that could not be treated by ordinary Stereotaxic Radiosurgery. The spine, for example, cannot be screwed into a

frame to prevent it from moving so traditional radiosurgery would not be attempted, and in regular surgery of the spine there is a risk of damaging nerves and causing paralysis. But with CMSR movement of the patient is not a problem since the tracking system redirects the beam to follow the patients movements.

Other conditions can also be treated with CMSR. An arteriovenous malformation (AVM) is an abnormal connection between an artery and a vein. When an AVM occurs, blood from arteries, where the blood pressure is higher, flows through the abnormal connections into the vein where the pressure is lower. This causes weakened blood vessels to form in the area and, because of the higher pressure of blood from the artery, these weakened blood vessels are prone to rupture.

Usually AVM's are treated with surgery but if they are located in areas that are inaccessible – 90% of them occur in the brain – or in areas where surgery is too risky, such as the spinal cord, CMSR can be applied.

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

RECOMMENDED

FOR THE UPSCALE GUEST VISITING
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL
(718) 774-0088

Van Service



שרות הסעות

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

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

שדה תעופה ◇
חתונות ◇
הובלות קטנות ◇

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



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



917-691-5212

718-473-5937

KINGSTON HOTEL

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



THE HOLY ADMUR: RABBI MOSHE MORDECHAI BEIDERMANN ZATZAL OF LELOV

From Shemen Sasson Meichaveirecha

BY RABBI SHALOM BER WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



PART II

LELOV — AHAVAS YISROEL

The Lelover Rebbe's grandson, the chassid Rabbi Yaakov Yitzchak Beiderman (son of the *gaon* and chassid, Rabbi Dovid Tzvi Yisroel *zatzal*, the *Admur's* son), who serves today as the Rebbe MH"m's *shliach* to Vienna, related the following:

"When I visited my holy grandfather — may I be an atonement for him — at the beginning of the month of Shevat, a year ago, he asked me to tell the Rebbe in his name that he listens to recordings of the Rebbe singing niggunim at the *farbrengens*, and he hears in them joy, truth and *d'veikus*. During that period, he repeated this request a number of times.

"The Rebbe's response to my grandfather's message arrived some time later, and, [just my grandfather had made reference to three things — i.e., joy, truth and *d'veikus*], so did the Rebbe's blessing make reference to three things:

after thanking the *Admur* for sending regards, the Rebbe blessed him that it should be G-d's will that he merit length of days and good years [to preside] 'over your tripled empire of love of Jews, love of the Torah, and love of G-d.'

"Parenthetically, on the ninth of Teives 5752 (December 16, 1991), on the dollars line, someone with a close connection to Lelov presented the Rebbe with a picture of the *Admur* of Lelov *zatzal*. The Rebbe said: "Lelov means 'loi -lev' [he has a heart]. The Lelover Rebbe was known for his love of Jews. Similarly,

when Menachem Begin, o.b.m., visited the Rebbe, and introduced his secretary, Mr. Yechiel Kadishai, as a Lelover chassid, the Rebbe remarked with a smile: "Lelov – Ahavas Yisroel."

"THE MAIN THING – FOLLOW THE REBBE'S INSTRUCTIONS"

The *Admur's* grandson continued: "A few months later, I visited my grandfather again, and once again, he began to talk of the Rebbe *shlita* on his own initiative. With regard to this (amazement of his for the Rebbe's activities), he related that the Beis Aharon of Karlin once speaking about the miracles, and so on, that *tzaddikim* perform, and he proclaimed: 'The miracle is to instill G-dliness in the hearts of Jews.'

"In the winter of 5739 (1978-79), I was fortunate enough to stay near the *Admur* in Jerusalem. Afterwards, I joined him on his trip to visit the hot baths of Tiberius, and to spend a Shabbos in the ancient holy city. During



that time period, he spoke about the Rebbe a lot in wonderment. He also showed great interest in every detail of the Rebbe's practices, and the manner in which he served G-d. From then on, he would respond the same way to every issue that I raised with him: 'The Lubavitcher Rebbe should be asked about this.' I once was offered the position of rav in a certain city in Europe. When my father told [my grandfather, the *Admur*] about this, he pondered the matter for a long moment, and then said: 'It might have been good for him there, but the main thing is to follow the instruction of the Lubavitcher Rebbe. We later found out that, in fact, the Rebbe was opposed to the idea.

HE IS TRUE, HE IS SINCERE

"Prior tot eh outbreak of the Yom Kippur War, [my grandfather] was scheduled to travel to the United States for a family celebration. He told us that one of the purposes of this trip was to meet with the Lubavitcher Rebbe. The members of his entourage had already obtained their visas, and everyone was ready for the trip. At that point the *Admur* went to the holy sites to bid them farewell; when he returned from *Keiver Rachel*, he informed us that the trip was null and void, **because he had been charged protecting the land of Israel.** Only after the war broke out did we understand what he meant.

"During his very last days, when he was very weak, and could barely speak, he inquired about the Lubavitcher Rebbe and spoke passionate words of praise and

admiration about the Rebbe. At one point he said: 'He is true, he is sincere — [he is] Lelov.'

AS NAUGHT COMPARED TO THE SUFFERING OF THAT TZADDIK

The chassid, Rabbi Elimelech Schwartz frequented the *Admur's*



home. He relates the following incident: "On a particular day, the *Admur* was feeling very unwell. He was in tremendous pain, and none his medications were helping him. The *Admur* asked me to go to a *s'farim* store for him, and find him an interesting new *seifer* – perhaps immersing himself in it would make

the pain more bearable. Right around that time, Kehos had put out the *seifer*, *Toldos Levi Yitzchak*, a biography on the Rebbe's father, the holy *gaon*, chassid, and kabbalist, Reb Levi Yitzchak Schneerson. When I saw the *seifer* and realized that the man who compiled it — Reb Naftali Gottlieb — was someone I knew personally, I immediately purchased it, and brought it to the *Admur*. The Rebbe began reading it and immersing himself in it, and did not let go of the *seifer* until he had read it from beginning to end. After completing the *seifer*, he said to me, 'You have revived me — you have quite literally revived my soul with this *seifer*. After reading about the horrific pains which that tzaddik suffered at the hands of the Soviet Russians, and the suffering he endured for his preservation of Torah, Judaism, and chassidism, I realize that all my suffering is as nothing at naught in comparison with the suffering of that tzaddik.'"

"CHASSIDIM WILL HAVE THE UPPER HAND"

The *Admur* was always an avid supporter of the Rebbe's holy projects of disseminating Torah and Chassidism, and he often expressed his deep amazement at the Rebbe's G-dly success. In the worst hours of the war [some had waged] against Chasidism, he would send messages to the Lubavitcher chassidim, telling them not to worry, for we have been promised that "the Chassidim will [always] have the upper hand." Also with regard to the struggle over who would be the next *rav* of B'nei Brak, the *Admur* was one of the foremost fighters for the

appointment of the *gaon* and *chassid*, Reb Yehuda Leib Landau *shlita*, son of the *gaon* and *chassid*, Reb Yaakov Landau *zatzal*. To those who fought against the rav's *sh'chita*, the *Admur* sent the following ominous message: "Yoreh Deah begins with the Laws of *Sh'chita* and concludes with the **Laws of Mourning**, may G-d protect us."

The *Admur* signed the proclamation issued by Torah leaders in support of the Rebbe's struggle against the Vienna Conversions, and in support of amending the Law of Return to state that only "**halachic conversions**" would be recognized, and he was one of the chief fighters in this regard. When someone began telling him that a certain *rosh yeshiva* was opposed to rectifying the Law of Return for various reasons, the *Admur* interrupted the person in mid-sentence: "I don't want to hear the arguments at all, because the opposition to rectifying the law comes from opposition to Chassidism and to the holy *Admur shlita* of Lubavitch, and not from relevant considerations."

As a youngster, I once spent a Shabbos in Tel Aviv, and on Friday night, I went to see the *Admur's* holy *tish*. The *Admur* spotted me, motioned for me to come closer, and asked me my name. When I told him that I'm called Shalom Ber, he exclaimed, "Lubavitch! Lubavitch!" He then gave me a *l'chaim* to drink, and blessed me with a loving and affectionate smile that I will never forget.

"GATEWAY TO THE RAMBAM'S HIDDEN LIGHT"

When the Rebbe launched his campaign to have every Jewish child represented by a letter in a special Torah scroll, the *Admur* immediately purchased letters for his grandchildren and issued a passionate call in support of the campaign. The *Admur* also signed his name on a proclamation encouraging the T'fillin Campaign.

The *Admur* was a strong supporter of the Rebbe's daily-Rambam-study initiative, and always sent his blessing — either in writing, or through one of his sons — to the *siyum* celebration. In one such blessing, the *Admur* writes: "The holy Baal Shem Tov, may his merit shield us, said that a person is to be found in the place where his thoughts are. In my thoughts, I join the *siyum* of the holy Rambam, initiated by his honor and holiness, the *Admur* of Lubavitch *shlita*." A different time, he sent the following message with his son: "When a *tzaddik* says to learn Rambam he thereby opens a portal, through which those who study the Rambam reveal the hidden light in his teachings. Those who learn Rambam because of the *tzaddik's* instruction will feel the light."

NO MONEY DOWN MORTGAGE LOANS!!!



Available only at Cambridge!
WRITTEN APPROVALS AS QUICK AS 72 HOURS!
CLOSINGS AS FAST AS 5 DAYS!

**NO INCOME NO ASSET VERIFICATION
LOANS AVAILABLE**

**BAD CREDIT OR ZERO CREDIT
NO PROBLEM**

- PURCHASES OR REFINANCES
- LOANS AVAILABLE FOR FOREIGN NATIONALS
- FHA LOANS WITH ONLY 3% INVESTMENT REQUIRED
- SELLER PAID CLOSING COSTS ALLOWED UP TO 6%



Cambridge Home Capital, LLC
80 Cuttermill Rd, Suite 408, Great Neck, 11021

1-888-OK-MORTGAGE
(1-888-656-6784)

Ask For:
ERIC BENTOV
LOAN OFFICER
EXT. 8558



LICENSED MORTGAGE BANKER NYS AND CT BANKING DEPTS.
LICENSED BY THE DEPT. OF CORPORATIONS UNDER THE CALIFORNIA RESIDENTIAL MORTGAGE LENDING ACT.

QUALIFIED APPLICANTS ONLY CREDIT RESTRICTIONS MAY APPLY* THIS IS NOT A COMMITMENT TO LOAN.

“ISRAEL PURSUES PEACE”

BY SHAI GEFEN

AMERICA AND PRESSURE

While Israel keeps on making concessions and constantly tries to prove to the world that we “love peace” more than we love ourselves, the media reported that “the White House sent clear messages to Israel that it does not oppose significant construction in the settlements of Yehuda and Shomron. According to an article in *The New York Times*, the White House changed its policy and it now agrees to the construction of new homes in the settlements in the areas that are already built-up. The construction will be in accordance with the natural growth that was established in the past.”

So the announcement from Sharon’s office about the construction of another 1000 living units in a number of Yesha towns was approved ahead of time with the White House.

Public support of the White House’s new line could be heard from National Security Advisor, Dr. Condoleezza Rice. In an interview she gave last week, she refrained from leveling any criticism regarding the new construction in Yehuda and Shomron, and sufficed with the statement, “We asked the Israeli government to inform us of what it’s doing.”

Nevertheless, certain groups in Israel vehemently protested the White House’s stance, which proves, once again, that the pressure from America that they talk about, might not be pressure at all.

The real question is: What do we think, what is the Jewish mindset? There is no question that even today, Israel can do everything it needs to

do to ensure the security and peace of its citizens, while completely avoiding all concessions. It’s entirely up to us.

The Rebbe MH”M said that the complaints should not be directed at the American government, even when it seems as though they are pressuring Israel, and as a result Israel is capitulating. On the contrary, America itself – said the Rebbe – expressed surprise on more than one occasion about Israel’s decisions. All the concessions of the past decade were the result of Israeli politics, while America entered the picture only after Israel had gotten itself into a mess.

This is what the Rebbe said about pressure from America:

It is known, and was even publicized afterwards, that the reason behind the desire to withdraw was to find favor in the eyes of Washington, who asked for it. By now the statement of someone in Washington has already been published, saying that they didn’t dream that Israel would conduct itself so foolishly [referring to withdrawing from the Suez Canal], thus opening a breach for the enemy. And the only reason they pressured Israel was because they didn’t have a choice.

If they think that concessions will increase their popularity in Washington, they should know that their popularity rating remains the same as before, since the Americans pressure them to return land because they feel they have to. They want the oil. But America itself hopes that Israel will act wisely and do as logic dictates.

(sicha 15 Tammuz 5739)

On another occasion, the Rebbe said:

We find ourselves in a bizarre time and a threatening situation, when an Israeli delegation arrived in Washington and expressed its agreement to give Egypt oil fields and the like, the Americans were incredulous: “How could you give that up?!”

Even Egypt didn’t imagine that Israel would fulfill the agreement, which was void to begin with as it opposed Jews wherever they might be. And the one who signed it is not the owner of that land, for “the earth and all in it is G-d’s” – and He took it from them and gave it to us. Even though [the Sinai] is not within the borders of Eretz Yisroel, it is a piece of land which protects Eretz Yisroel, and by giving it away it can, G-d forbid, create a situation in which “the land is open before them.” ...

The entire agreement opposes Washington and its allies, who are not interested in strengthening Egypt, because then Egypt won’t need the U.S. as much.

They used the trait of “a stiff-necked nation” in order to be stubborn against using simple logic and straight thinking, and most importantly, against the logic of Torah. And they don’t merely give them land but do it “mehadrin min ha’mehadrin” by doing it a few months earlier than agreed, so that they’ll say Israel “pursues peace.”

The U.S. is not at all interested in Israel’s standing by the agreement, and not because of their “love for



Mordechai,” but they simply don’t want Egypt to manage without its help.

(sicha 19 Kislev 5740)

The Rebbe spoke along these lines many times – that as far as the U.S. is concerned the concessions are ridiculous, and it’s only thanks to Israel’s insistence that the whole mess came about.

Apparently, nothing has changed in the past few decades.

ABANDONING MILLIONS OF JEWS

In any normal country, if katyusha rockets and mortars landed on its cities and citizens, the government would immediately conquer all of Gaza and deal with the terrorist forces by fully controlling the entire area. That is precisely what the halacha in *Orach Chaim, siman 329* says to do, regarding gentiles who besiege Jewish cities. But in our case, the gentiles are not interested in “hay and straw,” but are shooting missiles at us in order to kill and maim.

Last week, after another mortar landed in Sderot, the army decided to divide the Gaza Strip into three sections and to re-conquer it. But as always, while disdaining human life and the security of Jews, after two days the army retreated, under orders from the politicians (who announced that “the operation had achieved what it set out to do”).

The problem of this government is that in order not to rule over Arabs, they are ready to sacrifice Jews and to destroy all their deterrent power and their security. This is what the army did after the murder of Shanit and Shavi in Sderot. They did us a favor. They entered Beit Chanun in order to stop the shooting and then left, and the shooting continued.

That is just what happened last

Friday, after the army removed the blockades that cut the Gaza Strip into three sections three additional mortars landed in Neve Dekalim.

EXPERT OPINION REGARDING THE DISENGAGEMENT

Recently a fascinating report surfaced about the true significance of disengagement, forecasting what will transpire in its aftermath. The report was written by Dr. Singer, a senior member of the prestigious Machon Edison, who served in the past as an advisor in President Reagan’s government. Today he is a member of the Jerusalem Center for Public and National Issues.

We, who were taught by the Rebbe, know the terrible significance of a withdrawal from a border city when gentiles besiege it. To the credit of the Arabs, while the halacha speaks of gentiles who hide their true intentions by speaking of “hay and straw,” the Arabs speak the truth quite openly and proclaim their intentions to kill all Jews and conquer the entire land of Israel, r”l.

The report concludes that there is no reason to abandon homes and expel Jews from Gush Katif since the security of Israel and its citizens will not improve by doing so. On the contrary, security in general will be badly affected. Dr. Singer asks a basic question: “Will Israel’s security improve or be harmed by a withdrawal now from Gaza?”

“The foolish discussion about evacuating homes causes a double harm,” he writes. “It prevents the public from thinking about the dangers on the one hand, and about the possibilities, on the other hand, that the Gaza plan is likely to create; and it simultaneously creates quarrels and splits in the nation.”

Dr. Singer says that a withdrawal will not encourage the Arabs to stop

They used the trait of “a stiff-necked nation” in order to be stubborn against using simple logic and straight thinking, and most importantly, against the logic of Torah. And they don’t merely give them land but do it “mehadrin min ha’mehadrin” by doing it a few months earlier than agreed, so that they’ll say Israel “pursues peace.”

terrorist activities and to search for political solutions instead.

Dr. Singer devotes a large part of the report to the topic of protecting the borders in Gaza after a withdrawal, and to the new strategic threats that will arise as a result of a withdrawal:

“No Israeli deludes himself into thinking that any country, aside from Israel itself, can prevent the smuggling of weapons and people, in large amounts, via the Gaza borders. No American, Arab, or International force can absorb the attacks, the harassment and the losses that are the lot of whoever guards the borders. If Israel does not guard the borders, nobody will.

“The lack of a ruling authority over the Gaza borders will be far more significant as far as the military and terrorist capabilities of the Arabs are concerned. Explosives in large quantities, non-conventional weapons, anti-aircraft artillery, long and short range mortars, as well as advanced communications, surveillance, and aural equipment – all of them small enough to enable them to get them into the area.”

All this is known, even if the Israeli media doesn't talk about it. But Dr. Singer enumerates new strategic threats that haven't been mentioned in public discussions before.

“Israel is likely to suddenly find that the port in Ashdod is within range of katyushas, and one successful attack can cause terrible upheaval in Israel's international business dealings and in Israel's economy. Ashkelon is already within range of Kassam 2, and its range is constantly improving, as well as its dangers. Aside from the 90,000 residents of the city, a potential target is the Eilat-Ashkelon pipeline.

“The pipeline is very significant, economically, as a route for an energy stream that bypasses the Suez Canal,

for the purpose of shipping oil to the Far East, and serves as competition to Persian Gulf oil. There are a number of Middle Eastern countries, who will be happy to stop the flow of oil along this route. If one of these two scenarios plays itself out, the Israeli government will face a tough choice that can force it to return to Gaza, and this will be in the face of a Palestinian opposition that will be (after the withdrawal) much stronger than before.”

The real question is: What do we think, what is the Jewish mindset? There is no question that even today, Israel can do everything it needs to do to ensure the security and peace of its citizens, while completely avoiding all concessions. It's entirely up to us.

Dr. Singer goes on to explain that after a withdrawal, the Arab ability to fight will be much stronger. “Israel, for the meantime, does not have to deal with terror cells that are grouped in well-armed military units. But when it happens, it will heavily increase the burden on the Israeli army; it won't decrease it, as some try to present the withdrawal.”

The report concludes that disengagement will not improve security. Just last week, the news

reported that Hamas succeeded in smuggling a vast stock of weapons into Gaza via Egypt. This could have been prevented if Israel ruled the area and didn't abandon it to terrorists.

The sole reason why Israel goes in and out of Gaza (like in the operation in Rafiach against the tunnels and the operation in Beit Chanun and in dividing the Gaza Strip) and doesn't **finish the job**, has nothing to do with security. Therefore, every Jew killed, every Kassam missile that lands on a Jewish community is the fault of P.M. Sharon and his government.

THERE IS WHAT TO FIGHT FOR!

Last week we got yet another lesson from the Likud convention – that even though the government is essentially a dictatorship, it can be fought and results achieved! Sharon and his son played all the tricks in the book (“clean and dirty” as a senior journalist put it) against those “rebellious” within the Likud, those who oppose disengagement and those who oppose including Labor in the government. But in the end, it didn't help them. The Likud convention thumbed its nose at Sharon as it did in the Likud referendum.

It's hard to know if our salvation will come from this, but we got a clear message: There's what to fight over. It's not a done deal at all and Sharon can definitely be stopped. The fight here is for the truth and for that which is most essential, and therefore we **must win!** Time after time, we get signs from Heaven that when we fight with a united front, we see results.

If we continue to fight, without compromising, against disengagement we can abolish all these political plans and resign them to the garbage heap of history. Moshiach now!

THOUSANDS AT THE IGROS KODESH STAND IN YERUSHALAYIM

BY SHLOMO ROKEACH

“An island of k’dusha,” is how you can describe the *Igros Kodesh* stand in the middle of the hustling and bustling Midrachov of Yerushalayim. We went there on Motzaei Shabbos, and from a distance we could see people coming and going at the “Outdoor Art Festival,” despite the late hour. Thousands of people from all over the country come to the art fair to browse and enjoy themselves.

And in the midst of it all is the *Igros Kodesh* stand, sponsored by the Moshiach Center of the Midrachov, which is run by Rabbi Doron Oron. Near the stand is a large picture of the Rebbe, of course, with Yechi written on it, and this is where people stop to write to the Rebbe Melech HaMoshiach.

Volumes of the *Igros Kodesh* are scattered on the table, and Tmimim are available to explain how one writes to the Rebbe and then to read and explain the Rebbe’s answer. A video of the Rebbe plays constantly and many people gather round to watch it. All sorts of people are there: old and young, women and men, kids and tourists, of all backgrounds and affiliations. The one thing they have in common is that they are all Jews.

I tried talking to Rabbi Shai Ganani, who runs the stand, but he was too busy to talk to me. He was talking to a couple who listened eagerly to an answer from the Rebbe. It was amazing to see their kabbalas ol regarding the answer.

I spoke with someone else manning the stand, Rabbi Yaakov

Baruchman. “There are miracles rolling about here,” he said excitedly. “I had a couple who wrote to the Rebbe that they want to open a kindergarten, and in the answer they opened to, the Rebbe said there was nothing to worry about if there are other kindergartens in the area! People are constantly writing and they get answers that apply to their questions.”

I decide I want to help out and I went over to a man who was standing nearby. “Can I help you?” I asked



A young man in a wheelchair praying at the stand

him, and he said, “No, I’m okay, it’s enough just to watch him,” and he continued watching the video of the Rebbe.

I saw a couple standing at the edge of the stand, listening to an answer from the Rebbe, which was about observing Shabbos. “Wow! Right on the mark,” the husband said as he turned to his wife and said, “See? It’s about keeping Shabbos ...”

Shai is finally available and he happily told me, “We just concluded

another shidduch here tonight ... Nearly every day, the Rebbe concludes shidduchim here. This is the question that is asked most often and the Rebbe simply makes shidduch after shidduch.”

Shai gets busy again and I get into a conversation with Doron. He explained that the city closes all the streets in that area on Wednesday, Thursdays, and Motzaei Shabbos, and it becomes an outdoor mall. As far as Doron is concerned, it’s an opportunity to connect Jews with the Nasi HaDor. Shai runs the stand along with four to ten volunteers, on a regular basis.

Why does he need so many assistants? Because they get, on average, 500 questions a week! The *Igros Kodesh* stand is different than anything else going on in this outdoor mall. People are looking for something unique, something that touches their heart, and they find it here. The fact that the stand is as busy as it is, proves it.

I ask Doron what he likes about the stand and he says, “People’s openness. It’s amazing to see people open their hearts and ask things that they wouldn’t even discuss with their friends.

“It’s marvelous seeing their kabbalas ol. They take on good hachlatos and go beyond what they would normally do, and it illustrates so clearly that Jews are ready for the Geula. The very fact that people are ready to make such changes in their lives, says it all.”

WONDERFUL SUMMER AT FLATBUSH CAMP

BY NOSSON AVROHOM

The Chayalei Moshiach camp, organized for the fifth year in a row by Rabbi Rachamim Nimni, just ended. This camp, located in Flatbush, is not just another camp. Dozens of children, most of them not from religious homes, experienced an authentic Jewish-Chassidic summer for two months.

A typical day began with davening and the recitation of the twelve p'sukim. The children then learned various topics in Judaism along with inyanei Moshiach and Geula, while enjoying fun activities and tasty meals.

"All the activities, not only the learning, were done in the spirit of Yiddishkeit and Geula," says R' Nimni. "Even the trips and arts and crafts were done with kiruv and learning in mind. No wonder then, that every week the children made a good hachlata in order to hasten the Geula. It sounds simple but the spiritual infusion they got in these two months, directly influences the course of their personal lives as well as those of their families."

Since the first year of this camp, **seventeen** children transferred to yeshivos. The children have often created a spiritual revolution at home and among their friends.

"Three years ago," says R' Nimni, "we had a boy in camp who, as a result of his camp experience, decided to put on t'fillin every morning. Sometimes, this made him late for public school. His teacher, who was Jewish, asked why he was late and when he heard that it was because of t'fillin he mocked the boy's beliefs. The boy stuck to his guns and explained that t'fillin connect us with G-d. A few days later the teacher asked the boy to bring the t'fillin to school since he also wanted to put them on!"

As part of their activities, the children visit hospitals where the girls give out Shabbos candles and the boys

put t'fillin on with the men.

"A boy, who didn't know what t'fillin are yesterday, puts them on others today! A girl who never saw Shabbos candle lighting and never heard of it, gives out candles to Jewish women!"

The children's influence on their families is enormous. Two weeks ago, R' Nimni taught the children that in the future the gentiles will be our servants. One of the boys, whose sister had a gentile boyfriend, told his sister what R' Nimni said. She called up R' Nimni who explained the whole issue as the Rebbe explains it.

At the end of the conversation she said, "I'm coming from Israel now where they also tried to convince me to drop my boyfriend, but in vain. From the conversation with you I'm beginning to understand the mistake I am making."

"One Wednesday I took the kids to the Bronx Zoo. A group of non-Jewish kids, all wearing crosses, were near us. I asked my campers to turn away from

them and I explained, in Ivrit, that the crosses were tamei. Suddenly I heard one of the kids from that Christian group asking me in Ivrit, 'What? I'm tamei?!'

"I was taken aback. When I recovered from the shock, I took his telephone number. Later on, I had a conversation with his mother, who told me she had no money and since her neighbor is a counselor in the Christian camp, she agreed to take her son for free.

"I told her that our camp was free too. She came to check out the camp and registered her son that day.

"We also had a story with a boy from an Israeli family that I'm in touch with year round. I asked them to send one of their children to my camp. The little sister agreed to come but her older brother told his parents that he would not let his sister go to camp. All my attempts at trying to understand his refusal failed.

"I wrote to the Rebbe and the answer in the *Igros Kodesh* (vol. 6, p.



In front of 770

353) had to do with Israeli soldiers. I didn't understand the connection to my situation and I discussed it with my mashpia and my father who advised me to speak to the boy about the army.

"In my next conversation with him, I asked him whether he had been in the army. 'Why are you asking,' he wanted to know. 'And what do you care about the army?'"

"It turned out that he had recently attended a wedding and had heard a religious Jew say something derogatory

about Israeli soldiers. I explained to him that Chabad are the last ones to say anything like that, and the boy immediately agreed to let his sister attend our camp."

It should be noted that the mekubal, Rabbi Shaul Katzin, rav of the Syrian community in Flatbush, and a man with great influence, helped the camp tremendously.

The children visited 770 towards the end of the camp season. There they heard about the significance of the

place and participated in a children's rally. After the rally they had their picture taken in front of 770 and then visited the home of Rabbi Levi Goldstein where they had a nice program and farbrengen.

"Camp is over, but from experience I know that it was only officially over, but in the months to come the children will call and say they want to go on Mivtza T'fillin and hand out Shabbos candles, or even be registered in a yeshiva."



Y.S. MOVING

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

Yossi

Tel: 718-467-0171

Cellular: 917-805-7757

HECHT'S TRAVEL

1503 Union Street
Brooklyn N.Y. 11213
S. HECHT & Y. HECHT



(718) 773-1193 or 963-1072
FAX (718) 963-3440

**Basement Apartment for Rent
on a daily basis
in Crown Heights**
2 bedrooms, Kitchen,
Dinning Room, Full Bath
(718) 778-8661

Esther's Party Grill

463 Albany Avenue Brooklyn, NY 11213 718-735-

4343

**CATERING ON OR OFF THE
PREMISES**



COME SEE

OUR BRAND NEW

SUSHI BAR

OPEN FOR IN HOUSE DINING

TAKE OUT & CATERING

UNDER THE SUPERVISION OF THE
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE