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The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

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WHY DO WE NEED TO KNOW WHAT THE AVOS WERE LACKING?

SICHOS IN ENGLISH



SHABBOS PARSHAS VA'EIRA; 26TH DAY OF TEIVES, 5751

1. The 24th of Teives, the Alter Rebbe's yahrtzeit, generally falls in the week of Parshas Va'Eira. Based on the principle that the festivals have a connection to the Torah portions read at that time, we can assume that there is a connection between the Alter Rebbe's yahrtzeit and Parshas Va'Eira.

That connection can be seen in the second verse of the Torah reading which states, "And I revealed Myself to Avrohom, to Yitzchok, and to Yaakov [the Patriarchs (Rashi)] as the Almighty G-d." The Hebrew word for Almighty, Shin-Daled-Yud, is an acronym for the names Shneur, the Alter Rebbe's name; Dovber, the Maggid of Mezeritch's name; and Yisroel, the Baal Shem Tov's name. These three Rebbeim represent the "Patriarchs" of the Chassidic movement.

The service of the Patriarchs was a preparatory stage for the giving of the Torah and the entrance into Eretz Yisroel. Indeed, G-d redeemed the Jews because of the covenant that He had made with the Patriarchs. Similarly, the service of the "Patriarchs" of Chassidus prepares us for the Future Redemption and the revelation of P'nimius HaTorah which comes at that time.

To explain the above in greater depth: The Torah is eternal and its narratives are not merely accounts of past history, but rather directives which apply at all times. In particular, this applies in regard to the Patriarchs for, "the deeds of the Patriarchs are a sign to their descendants" and the Patriarchs endow their descendants, the Jews in every generation, with their immense spiritual legacy.

In this context, the relevance of the beginning of the Torah portion, "And I revealed Myself to Avrohom, to Yitzchok, and to Yaakov as the Almighty G-d, but I did not reveal My name Havaya to them," raises a question. Since the name Havaya has been revealed – the fullest dimension of this revelation coming at the giving of the Torah – of what significance is it that the Patriarchs were not granted such a revelation?

Furthermore, it is necessary to understand: The name Shin-Daled-Yud is associated with creation as the Talmud states, "I am He who said *dai* ("enough") to the world." If so, what is unique about the revelation of the name Shin-Daled-Yud to the Patriarchs?

This narrative raises another question. On the phrase, "but I did not reveal My name Havaya to them,"

Rashi comments, "I did not let My attribute (*midda*) of truth become known to them." The use of the word *midda* is problematic because it also has the connotation "measure." How can the name Havaya which reflects an infinite dimension of G-dliness be associated with any particular *midda*?

The concept can be explained as follows. There are two interpretations to the name Shin-Daled-Yud: "I am He who said *dai* ('enough') to the world," and "There is *dai* ('enough') within My Divine potential for every creation."

According to the first interpretation, "*dai*" refers to the world and indicates that the world will be confined within certain limits. According to the second interpretation, "*dai*" refers to G-d and signifies His capacity to provide His creations with all their needs.

Thus, the revelation of the name Shin-Daled-Yud to the Patriarchs refers to the second dimension. At the time of creation, the revelation of the first dimension of Shin-Daled-Yud established the limits of our worldly existence. By revealing Himself to the Patriarchs, G-d brought about an influx of Divine beneficence that satisfied "every creation."

Implied by the above is that the Patriarchs were able to reveal G-dliness

within the context of the world's limits. The revelation they brought about, however, was also limited, only that dimension of G-dliness which could be encloded within the creations themselves, for until the giving of the Torah there was "a decree" separating the spiritual from the physical. "My name Havaya," the potential to draw down the dimension of G-dliness which transcends the world, was not revealed to them.

At the giving of the Torah, however, G-d nullified this decree and granted the potential for the G-dliness which transcends creation to be revealed within the context of our limited existence. This does not mean that the revelation would nullify those limits. Instead, the intent was that the world itself would become a vessel for G-dliness, that the infinite revelations would be internalized within it, and in this manner, the world would become "a dwelling for G-d."

For this to be accomplished, it was necessary that there be preparatory stages for this revelation. First the dimension of Shin-Daled-Yud that established the world's limitations had to be revealed, and afterwards, the dimension of Shin-Daled-Yud which brought about the revelation of G-dliness that was able to be encloded within the limits of creation. This refined the world and prepared it for the revelation of the giving of the Torah. Thus, even after the Torah was given, the revelation to the Patriarchs is significant for it grants the potential for our limited world to internalize the revelation of the name Havaya. This allows us to appreciate that, from an inner dimension, the revelation of the name Shin-Daled-Yud to the Patriarchs is not an independent revelation, but rather a phase in the revelation of Havaya.

In this context, we can appreciate Rashi's statement, "I did not let My attribute (midda) of truth become known to them." The intent is that the name Havaya be revealed with the

context of midda ("measure"). The measure in which it is revealed, however, is "My midda," G-d's infinite measure, and not the limited measure of the world itself.

To explain the above from a deeper perspective: The difference between the two sources of revelation, Havaya and Shin-Daled-Yud, as they exist after the giving of the Torah, reflect the difference between the Torah (which is above limitation) and the world (which is limited). In particular, this contrast can be seen as a reflection of the difference between the Torah and the

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mitzvos. Mitzvos are also related to the limits of the world and thus have certain limitations regarding the times and places where they are to be fulfilled. In contrast, the Torah is above the limitations of the world. Therefore, the obligation for Torah study is constant, applying in all times and in all places.

Furthermore, this contrast between the Torah and its mitzvos applies only with regard to the actual performance of the mitzvos. As the mitzvos exist within the Torah itself, they like the Torah, are above the limitations of time

and space. Accordingly, even though the Beis HaMikdash is destroyed, when a Jew in the Diaspora studies the laws of the sacrifices even during the night, his study is considered equivalent to the actual offering of the sacrifices.[264]

Similarly, as the mitzvos exist within the Torah, there is no difference between the positive commandments and the negative commandments. As they exist within the world, the positive commandments represent the performance of an activity and the negative commandments, an act of restraint. As they exist within the Torah, however, they both represent positive forces.

The manner in which the mitzvos exist within the Torah is exemplified in our Sages' statement that when the Jews received the Torah, they answered "yes" when they were instructed to fulfill both the positive commandments and the negative commandments. This implies that one makes a commitment to the essence of the mitzvos, the connection (tzavsa) with G-d established by the mitzvos. Furthermore, the negative commandments are also appreciated as mediums to draw down holiness.

These concepts should be reflected in the existence of a Jew within this material world. He must see his 248 limbs and 365 sinews as extensions of the 248 positive commandments and the 365 negative commandments.

Based on the above, we can understand the change brought about by the giving of the Torah from a deeper perspective. The intent of the giving of the Torah was that the G-dliness which transcends the creation should not remain above the limitations of the world, but rather should permeate those limitations as explained above. This is accomplished through the mitzvos which are, on one hand, associated with the limitations of worldly existence – for as explained above, the mitzvos are dependent on the limits of time and place – and yet

are connected with the infinite potential of the Torah. This allows the spiritual source of each entity to be revealed and even those entities which appear negative to become positive forces which reveal G-d's will.

This is brought about by the Torah, the revelation of the name Havaya. Before the giving of the Torah, when there was a decree separating the spiritual and the physical, the world was only able to receive a revelation of G-dliness that did not negate the limits of the world (Shin-Daled-Yud). Thus, it was possible to say that the revelation of this level is separate from the revelation of the name Havaya. Through the revelation of the giving of the Torah which allowed the infinite G-dliness of Havaya to permeate all aspects of existence, it was revealed that the revelation of G-dliness within creation is also a dimension of this infinite revelation.

This relates to our Sages' statement that the Patriarchs observed the entire Torah before it was given. In this manner, they revealed the level of Shin-Daled-Yud within the world. The inner dimension of this revelation is the name Havaya.

Of the Patriarchs, the one most closely associated with the Torah is Yaakov.[265] Thus the Torah describes him as "a simple person, a dweller of tents," i.e., "the tents of Shem and Ever." Similarly, we find the verse, "they will instruct Your judgments to Yaakov and Your Torah to Israel." Thus, although more than the other Patriarchs, Yaakov was forced to confront difficulties and troubles in the world at large – the difficulties of Lavan, Eisav, Dinah, and Yosef – the Torah emphasizes how he remained on a level of completeness as it is written, "And Yaakov came to the city of Sh'chem complete." Our Sages comment, "complete in his body, that his limp was healed; complete in his finances, that he was not lacking anything from the large present [sent Eisav], complete in his Torah, that he

had not forgotten his studies in the house of Lavan."

Yaakov remained complete even though "a man wrestled with him." On the contrary, "he strove with an angel and with men and prevailed." He was able to force the angel to bless him and, furthermore, the wound he suffered when wrestling with the angel healed.

This is a reflection of the connection between Yaakov and the Torah. Since the Torah is the source for all perfection, even the aspects of perfection connected with worldly matters, Yaakov who is associated with Torah confronts worldliness and remains "complete." [266]

Based on the above, we can appreciate the connection between the 24th of Teives, the yahrtzeit of the Alter Rebbe, and Parshas VaEira. Of the three "Patriarchs" of the Chassidic movement, the Alter Rebbe, like the Patriarch Yaakov is associated with Torah study. This is reflected in the fact that the Alter Rebbe is referred to as "the author of the *Tanya* and the *Shulchan Aruch*." These two texts are of fundamental importance, the *Tanya* being "the Written Law of P'nimius HaTorah" and the *Shulchan Aruch*, a basic text of Nigleh, the revealed dimensions of Torah law.[267]

It can be explained that just as the revelation of G-dliness by the Patriarchs was a preparation for the revelation of the Torah, the revelation of P'nimius HaTorah by the "Patriarchs of Chassidus" serves as a preparatory stage for the revelation of P'nimius HaTorah in the world at large in the Era of Redemption. This will be the complete revelation of the name Havaya. This revelation will permeate even the lowest dimension of worldly existence.

Just as among the Patriarchs, the fullest expression of their service was exemplified by Yaakov, similarly, among the "Patriarchs of Chassidus," the Alter Rebbe epitomized the spreading of P'nimius HaTorah,

revealing its teachings within a structured intellectual pattern. This transition into the realm of intellect reflects how P'nimius HaTorah is drawn down into the limits of the world at large.

These two concepts – the emphasis on the Torah and the efforts to draw down that Torah into the limits of the world at large – are reflected in the Alter Rebbe's name, Shneur Zalman. Shneur relates to the words Shnei Or ("two lights"), the light of Nigleh and the light of P'nimius HaTorah. Zalman shares the same letters as the word l'z'man ("to time"), reflecting how these lights of Torah will permeate the limits of time (and thus space) which define our material world.[268] Since the Alter Rebbe fused the two dimensions of Torah, Nigleh and P'nimius HaTorah, together, he also had the potential to reveal Torah, the G-dliness that transcends creation, within the creation itself.

Just as Yaakov our Patriarch was forced to confront many difficulties and tribulations, so, too, the Alter Rebbe was subjected to the difficulties of imprisonment. Nevertheless, these difficulties did not hinder his service. On the contrary, he was redeemed and his redemption increased the spreading of the wellsprings of Chassidus outward. This service was continued by the Rebbeim who followed him, each one spreading Chassidus further and thus preparing the world at large for the revelation of P'nimius HaTorah in the Era of Redemption.

2. The Hebrew word Avos translated as "Patriarchs" literally means "fathers." By referring to Avrohom, Yitzchok, and Yaakov as the fathers of the Jewish people, we imply that just as a father's estate becomes the property of his children, each Jew a descendant of the Patriarchs, inherits their great spiritual legacy.

Thus, we must look at every Jew as an heir to the Patriarchs and realize how, "His nation are a part of G-d; Yaakov is the cord of His inheritance."

Similarly, every Jew is called Yisroel, one who “strove with an angel and with men and prevailed.” Because of a Jew’s essence, each Jew, regardless of his present situation, even as he exists in the darkness of exile in this material world, can “strive with an angel and with men and prevail.”

Furthermore, every Jew, regardless of his present situation, inherits the entire Torah as it is written, “The Torah which Moshe commanded us is the inheritance of the congregation of Yaakov.” Since each Jew is a member of “the congregation of Yaakov,” he is an heir to the Torah. An heir receives his inheritance regardless of his personal standing. Similarly, each Jew receives the entire Torah as his inheritance.[269]

This is what we must perceive when we look at another Jew. If these positive qualities are not perceived, we must understand that they are being obscured by the darkness of exile, and it is necessary to search further. If one sees undesirable qualities, one must realize that the other person is, to quote the Baal Shem Tov, only a mirror and those undesirable qualities are in fact one’s own. The appreciation of the positive qualities of each Jew are emphasized by the teachings of the “Patriarchs of Chassidus.” Thus, the Baal Shem Tov taught that G-d loves each Jew as dearly as parents love an only son.

The awareness of these concepts should inspire greater ahavas Yisroel. In this context, we see a unique emphasis in the teachings of the Alter Rebbe who devoted an entire chapter, Chapter 32,[270] to the subject of ahavas Yisroel. Furthermore, in the first draft of the *Tanya*, the Alter Rebbe did not include Chapter 32. This implies that the content of the chapters 31 and 33 themselves could be understood without such an addition. Thus, the fact that such an addition was made highlights its importance and reflects that the lesson of Chapter 32 is of fundamental significance.[271]

In this context, we can appreciate the significance of the fact that Rosh Chodesh Shvat is celebrated on Wednesday, “the day on which the luminaries were suspended in the heavens.” The word “luminaries” is plural, referring to both the sun, “the great luminary,” and the moon, “the small luminary.”

This provides every Jew with a twofold lesson in his service of G-d. Firstly, he must appreciate that he is a “luminary,” that he can and he must, shine forth and provide others with light. Secondly, the mention of the two luminaries, the sun and the moon,

This is what we must perceive when we look at another Jew. If these positive qualities are not perceived, we must understand that they are being obscured by the darkness of exile, and it is necessary to search further.

teaches one that he must be both a great luminary and a small luminary.

Being a “great luminary” implies that a person realizes that he possesses important potentials which he wants to use in a contributory fashion. (Needless to say, for his contributions to be received, it is necessary for him to give in a generous and positive manner.)

Being a “small luminary” implies that a person must appreciate and radiate to others that other individuals can contribute to him as our Sages comment, “Who is a wise man? One

who learns from every person.” As a small luminary, one reflects the positive virtues that others possess.

A person must know how to express both these dimensions in his life and must have the sensitivity to appreciate which quality is demanded at each particular time.

The above statements concerning the positive qualities of each Jew are particularly appropriate regarding the present generation, the heirs to the legacy of holiness left by the martyrs of the previous generation. We are “a brand saved from the fire,” a clear example of how, despite awesome challenges, “Yaakov came to the city of Sh’chem complete.”[272]

One must realize how much G-d loves the Jewish people as a whole and each individual Jew in particular as we recite in our prayers, “With eternal love, You have loved us.” In particular, the present era, is a time when this love is expressed. It resembles the month of Elul, a time when “the King is in the field” and receives everyone with a pleasant countenance and shows everyone a smiling countenance. Now is a time when we can approach G-d with our requests and He will grant them.

Particularly, after the Holocaust, G-d owes the Jewish people, as it were, to make up for the horrors which the Jewish people suffered[273] and to bring them blessing, including leading them to t’shuvah which will speed the coming of the Future Redemption. The Jews – each individual and the people as a whole – will be blessed with open and apparent good and only with good.

If this is true at all times and particularly in our generation, it has special relevance at present when, “nations are challenging each other.” G-d gives the Jews a special promise that “all that I have performed I have performed for your sake.” Throughout the world, we are promised, “The Guardian of Israel does not slumber or sleep.” In particular, this applies in

Eretz Yisroel, where “the eyes of G-d, your L-rd are always upon it from the beginning of the year until its end.”

3. The verse “And Yaakov came to the city of Sh’chem complete,” provides us with a practically applicable lesson. At first, Yaakov feared a war over Sh’chem. Nevertheless, when all the nations around him massed to attack him, he put on armor and conquered Sh’chem “with his sword and bow.”

To apply this in present terms, all the nations around Eretz Yisroel attacked her and the Jews were forced to “put on armor” and they conquered Sh’chem and the areas of Judah and Samaria with “a sword and a bow.” After G-d has given these lands back to the Jewish people, it is absolutely forbidden to return them; doing so would endanger the lives of millions of Jews. Rather they should be settled by the Jewish people.

With unique Hashgacha Pratis, at this time, hundreds of thousands of Jews are arriving in Eretz Yisroel from Russia. They should be given the opportunity to settle in these lands in peace and security. In this manner, through t’shuva, these Jews will be able to correct and make up for the seventy years they were prevented from observing Torah and mitzvos.[274]

4. In connection with the yahrtzeit of the Alter Rebbe, it is proper to increase our study of his works, establishing fixed times to study the *Tanya* and his Shulchan Aruch, together with the explanation of these works in the texts of the Rebbeim who followed him. This applies to everyone, both men and women, for women are also required to study the laws governing those mitzvos in which they are obligated and also the teachings of Chassidus, for they enable us to fulfill the mitzvos of the love and fear of G-d which women are also obligated to fulfill.

(In this context, it is worthy to mention the efforts of my mother who was known for her ability to copy

carefully Chassidic texts to enable them to be circulated throughout the Chassidic community.)

The study of the works of the Rebbeim is facilitated by the fact that at present, there are a multitude of texts of Chassidus and the explanations of the Rebbeim in Nigleh which are being printed. Furthermore, even many of the texts which were previously printed using the characters of Rashi script, are now being reprinted using square letters.

May the printing of these Chassidic texts hasten the coming of the era when no single Jew will remain in exile and rather, we will proceed “with our youth and with our elders, with our sons and with our daughters,” to the

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ultimate redemption.[275] May it be in the immediate future.

NOTES:

264. Even worldly matters exist within the Torah on a higher plane than they exist within the world at large. For example, as Eisav exists within the world at large, he represents a force contrary to holiness. “Yaakov and Eisav which are mentioned in the Torah portion” (Rashi, Toldos), however, both represent levels of holiness (see Likkutei Sichos, Vol. 20, p. 114). This relates to the Rambam’s statement that the entire Torah is “from the mouth of the Almighty” and therefore, there is no difference between “Timna was the consort of Eliphaz” and “I am G-d, your L-rd.”

265. The three Patriarchs are associated with the three services of Torah study, Divine service, and deeds of kindness. In this context, Yaakov is associated with Torah study.

266. In particular, this is expressed by the fact that “Yaakov came to the city of Sh’chem complete.” Sh’chem was “a place destined for

undesirable events.” Indeed, Yaakov had to fight to conquer Sh’chem and yet, he was able to come to the city in a state of “completeness.” The spiritual depths associated with the city of Sh’chem are reflected in the translation of the word which means “shoulder.” A shoulder is part of a person’s back; [i.e., unlike the face, it does not reveal his personality].

267. These two texts parallel the revelation of the giving of the Torah which had elements of Nigleh, the Ten Commandments, and P’nimius HaTorah, the revelation of Maaseh Merkava (G-d’s mystic chariot) which the people witnessed.

268. This is further emphasized by the fact that Zalman is a Yiddish name. Yiddish, in contrast to Hebrew, is considered as a secular tongue.

269. Furthermore, the very name Yisroel can be interpreted as an acronym for the Hebrew words meaning, “There are 600,000 letters in the Torah,” indicating that a Jew’s connection to the Torah is related to the very essence of his being.

270. 32 is numerically equivalent to the letters Lamed-Beis, which when combined form the word Lev meaning, “heart.” Ahavas Yisroel is the heart of the Tanya.

271. The fact that a concept is suggested and then rejected indicates that there is no further room for its consideration. In this context, the fact that there was a possibility that the Tanya would have been printed without Chapter 32 points to the fact that it is possible to consider that ahavas Yisroel is not of fundamental importance. However, the inclusion of that chapter in the final printing clearly demonstrates how that possibility is unacceptable and that ahavas Yisroel is of fundamental importance to Chassidus.

272. Needless to say, it is totally inappropriate to speak disparagingly of the Jews of the present generation, and how much more so, is it improper to make such statements regarding the martyrs of the previous generation. Heaven forbid, that one should say that G-d is angry with the Jews at present. Quite the opposite is true. (See the sichos of Parshas VaYechi and Parshas Shmos where these concepts are explained at length.)

273. Beside the millions of people who died in the Holocaust, it had other undesirable effects, causing many Jews to lose their faith.

274. Although the Previous Rebbe was forced to leave Russia, he left students there and they were able to keep burning “the lamp of mitzvah” and “the light of Torah” and affect, to the extent possible, the Jews who remained.

275. The association between the printing of Chassidic texts and the future redemption was emphasized by the Tzemach Tzedek in connection with the printing of Likkutei Torah.

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DISTANT EARLY WARNING

BY BORUCH MERKUR

“As water covers the ocean bed,” we had no way of knowing when the earthquake would be unleashed. Its force equivalent to approximately one million A-bombs. “No eye has beheld it, with the exception of You, O L-rd.”

So far away, who would have felt its tremors or given them the slightest consideration if they had? Let alone make a change of plan, even if it was just to lay out on the beach or play by the shore. Who would have known that the epicenter, thousands of miles away, would extend its hands so far and so forcefully? Who would have known that it would happen so fast? “Speedily does Your word run.”

Only the experts, the seismologists, with their fingers on the pulse of the earth's core – they knew. But they couldn't get the warning out in time; there was no network in that region to deal with the emergency.

When zero hour came and the water came welling up on the shore, people stood marveling at the wonder (surreal when juxtaposed to the placid blue skies). By the time they realized they should turn and run, they were overwhelmed by the onslaught of waves...

* * *

Continuing the work of his predecessor, the Rebbe Rayatz, the Rebbe MH”M spent decades building up a network of emissaries to span the globe, not sparing any effort to cover its entirety. Maybe there are a few Jews remaining in this part of town. Maybe a Jewish tourist will find his way out to that remote corner.

In the early 5750's (1990's) a tremendous force of redemption was unleashed in the world. At first it was only apparent in the higher realms. The Rebbe MH”M saw this vision clearly and shared it with us, applying the words of the Yalkut Shimoni: “The time of your redemption has arrived!” On 7 Elul 5751, the Rebbe MH”M uttered the prophecy, “Immediately to Redemption” and “Behold this (Moshiach) is coming,” urging the word to be spread to everyone. Just a few month later, on 25 MarCheshvan 5752, the Rebbe insisted that his entire network be devoted to nothing but this urgent cause: “The only thing that is remaining in the work of shlichus is *to greet our righteous Moshiach in actuality* in order that he should be able to fulfill his mission in actuality of taking all the Jews out of Exile.”

The world is shifting at an incredible pace. On the surface, it may not always appear to be so. We might be confronted by a moment of doubt: Why disturb the serenity of the beach and the blue skies? (Indeed our mind may play tricks on us – see *HaYom Yom* of 12 Teives. Interestingly, there were reports that there were no animal carcasses among the close to 150,000 human victims of the tsunamis. Scientists speculate that animals do in fact have a sort of sixth sense. Anticipating the danger, they fled to higher ground. “I have been as animals before You, and I am constantly with You.”) But the wise (faithful) will take the Rebbe's prophecy to heart. It is precisely now when we should be shaking up the world with the message of the imminent Redemption. If we are all properly prepared, having spread the wellsprings outward to the fullest degree possible, then there is no doubt that we will see the waves of Redemption wash across the world with mercy, “And the earth will be filled with the knowledge of G-d.”



LETTERS

SLOW, BUT IN THE RIGHT DIRECTION

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תשלום
שולחן
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13th of Marcheshvan, 5729
Brooklyn, N. Y.

Ilford, Essex, England

Greeting and Blessings:

I duly received your letter of October 27th, and was pleased to read about the inspirational way in which you spent the festivals.

I was also gratified to note that there has been an improvement in business matters, and although you write that the improvement has been slow, the important thing is that it is moving in the right direction. May G-d grant that in this new year the Parnasso should steadily and substantially continue to improve, until you will be blessed with ample sustenance - **וְיִשְׂבַּע מִלֶּחֶם מִלְּפָנֵי יְיָ אֱלֹהֵינוּ** ("From His full, open, sacred and ample Hand").

You conclude your letter with a notation that you have exhausted all the news. However, it is surprising that you omit one of the most essential items of good news, namely the satisfactory progress of your children in their studies and daily conduct, especially so I now have a great primary responsibility, at least in regard to your son, whom you enrolled in the Lubavitch School. Consequently, my interest is even greater now than it was formerly.

Hoping to hear further good news from you in regard to all matters of interest,

With blessing, *M. Schneerson*

Readers and collectors of the Rebbe's letters: We urge you to send in the Rebbe's English correspondence which was not yet published in the 7 English existing volumes and which pertain to issues of general relevance. Please send them in so that the letters can be published for everybody's benefit and thereby preserved forever.

You can send or deliver the correspondence to:

"English Letters" c/o Beis Moshiach
744 Eastern Parkway
Brooklyn, NY 11213-3409.

Or, e-mail high resolution scans to:
rebbesletters@hotmail.com

Again, any correspondence you may have please send in, and please encourage your friends neighbors and family to do so as well. Please inquire also your non-Lubavitch acquaintances, as many who received these letters were not necessarily Lubavitcher Chassidim.

B'ezras Hashem, there are plans under way to, bli neider, **reward** those who send in letters. So please include a return address and other contact information.

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USHERING IN THE REDEMPTION WITH - A TSUNAMI!

*The prophetic words of the Rebbe Rayatz
from the newsletter HaKria V'HaKedusha (Tammuz, 5704)*

TRANSLATED BY ALEXANDER ZUSHE KOHN

1. "G-d has reigned; He has donned grandeur; G-d has donned strength and girded Himself; even the world is firm, it shall not falter."

"G-d has reigned; He has donned grandeur: Generally speaking, everyone regards nature as the ruler of the world. They totally forget that there is a G-d Who rules over nature. Only when something unnatural occurs, like a flood, earthquake, or other terrible catastrophe, do they remember Him. Only under such circumstances do they recall that there is a G-d to Whom nature belongs. [And when they remember], they say, "G-d has reigned" – He has overridden nature, and demonstrated that He is the mightier. In other words, only when G-d dons a garment of grandeur, and demonstrates his authority over nature, do people begin to recognize Him – instead of nature and its "powers" – as the sole King and Ruler of the world.

The Psalmist is speaking of the time when G-d, blessed be He, will appear clothed in grandeur, and the world will recognize and admit that G-d is King. This will take place in the days of Moshiach, prior to the Redemption.

"G-d has donned strength and girded Himself": [At that

*He will come again
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the coming of
Moshiach and the
Redemption.*

time] G-d will don the [garment of] strength with which He already girded Himself once. "Strength" refers to the Torah, with which G-d girded Himself when He gave her to the Jewish people at Mount Sinai. At the time, there was such great thunder and lightning that mankind thought the world was about to be destroyed, until Bilam explained to them that "G-d will give strength to His nation" – i.e., G-d is giving the Torah to His people, and the Torah is very powerful; it can build and destroy worlds.

At any rate, at that time, the world saw the strength of G-d through the supernatural thunderous noises and lightning that He allowed mankind to hear and see. Thus, G-d already girded Himself with the strength of the Torah long ago. The Psalmist is telling us: When G-d will become King again by donning a garment of strength, it will not be a new garment, with a new purpose, but the garment

He donned at the giving of the Torah. He will come to validate the Torah – which He already gave, demonstrating at the time that He rules over nature – before the entire world. He will come again with the same strength and the same goal: to fulfill the Torah's promises, so that the whole world will accept the [truth of the] Torah. This will

certainly indicate that it is the eve of the coming of Moshiach and the Redemption.

“Even the world is firm, it shall not falter”: The world will remain intact; it will not be destroyed. In other words, the new display of G-d’s strength will not – as many will think – result in a flood or anything else that will destroy the planet. The world will remain intact; it will not be destroyed. Rather, the Jewish people and the Torah will become exalted again. G-d will again give strength to His nation...

3. “The rivers have raised, O G-d, the rivers have raised their voices, the rivers raise their raging waves...”: The rivers will exalt G-d, the rivers will raise their voice. The rivers will raise their [level of] turbulence. By raging, the rivers will let their voice be heard, thereby exalting G-d. This can only mean one thing: prior to the Redemption, G-d will become exalted by making the rivers rage. Since this turbulence will cause mankind to raise its voice and proclaim G-d’s greatness, it will be as though the rivers themselves have raised their voice.

We must understand from this that the raging rivers will affect a great change in the world. They might drown an entire country, for example, or the greater half of a country. And this will cause a great transformation in Man’s essence, for he will recognize it as Divine punishment. Indeed, the whole political scene might change through an entire series of events resulting from the drowning of that country.

At any rate, prior to the Redemption, there will take

The world will remain intact; it will not be destroyed. In other words, the new display of G-d’s strength will not – as many will think – result in a flood or anything else that will destroy the planet. The world will remain intact; it will not be destroyed. Rather, the Jewish people and the Torah will become exalted again. G-d will again give strength to His nation...

place a great raging of water, which will so jolt the [people of the] world, that they will suddenly turn to G-d, blessed be He, and exalt Him. It will thus be as though the waters have raised their voices through their raging.

4. “From the sound of many waters, and the mighty waves of the sea, G-d is mighty on High.

From the sounds of the many waters, through the sea, mighty ones shall be broken, and G-d will become mighty in the High Heavens. [In other words], as a result of the raging waters, through the sea, there will be no more mighty ones, no more superpowers, on earth, and all of mankind will unanimously recognize that G-d alone is mighty in the High Heavens.

5. ...As always, the psalm is very concise. As stated, however, it encapsulates the entire matter of the Redemption – the eve of the Redemption, as well as the end time. The main thing that will bring the Redemption will be a great raging of water that will demonstrate the might of G-d, and change mankind’s attitude. Through this very raging of water, the complete Redemption will

begin, and the glory of G-d, the Torah and the Jewish people will then become exalted, and every promise of the Prophets will be fulfilled perfectly, and peace will rule over the entire world – *amen*, so be it!

We need only wait for the great raging of water that will force all the nations to admit that “G-d is King” – i.e., that it is not a natural catastrophe, but an act of G-d!

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DAILY MIRACLES

BY RABBI LEVI YITZCHOK GINSBERG

IT COULDN'T BE MORE PRECISE

In light of the fact that the Rebbe told us to publicize to the world that there is a judge, advisor, and prophet of the generation, whose guidance and good advice should be adhered to, I present a few stories that I heard recently.

Reuven Marantz relates:

We have a relative who lives in Rechovot who is not a Lubavitcher. His neighbors are traditional. One day, the neighbor's son met a non-Jewish South American woman and decided to marry her. Although his parents aren't religious, they couldn't accept the fact that their son would marry a gentile. They spoke with anybody they possibly could to convince their son not to marry her, including the rav of Rechovot and other rabbanim and experts in this area, but the son remained adamant. "This is my life. I love her, and want to marry her. Nobody has the right to mix in to my business and prevent me from doing what I think is best for me."

The days and months flew by and the wedding day was approaching. His parents were grief-stricken. One day, they heard about amazing answers that people get from the Rebbe through the *Igros Kodesh*, and they tried it for themselves. They suggested to their son that he come to the Chabad House and write to the Rebbe. The son agreed, but made it clear that it obligated him in no respect.

When they opened the volume of *Igros Kodesh*, there was an answer about a case in which a man planned on marrying a non-Jewish woman from South America! The Rebbe explains at length to the writer that if he truly loves her, then for her good as well as his own, it is forbidden for them to marry, because marriage between a Jew and non-Jew, which is not how Hashem wants it, cannot work out well. The results will be that he will make her and himself miserable.

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The son was completely shocked by this precise answer and he decided to leave the girl.

ON THE BORDER OF FRANCE AND SPAIN

Mrs. Daniella Zabali of Yerushalayim relates:

A few years ago, when Beis Moshiach for women was opened on 76 Rechov Yaffo, I heard about writing to the Rebbe MH"M through the *Igros Kodesh* from Mrs. Yaffa Saadon. I wrote to the Rebbe and

asked for a bracha for a number of family problems. The answer I opened to spoke about the construction of a mikva that was being delayed due to technical problems having to do with the kashrus of the mikva. The Rebbe gave detailed advice as to how to solve the problems.

Yaffa, who guided me in how to write to the Rebbe, and who explained the Rebbe's answer to me, said she didn't see any connection between the Rebbe's answer and the problems I had written about. But I suddenly had an idea. My father a"h was living in Parfinieux in southern France at that time, on the border with Spain. This city belonged to Spain during the Inquisition. Because of the terrible decrees that prevailed then, the rabbanim declared a *cherem* (ban) on living in the city for 500 years, and indeed, for many years, Jews did not live there.

A few years ago, Moroccan Jews went to this city, including our family. For a number of years there was no mikva in the city. My father established a connection with the local authorities, and he began building a mikva. The construction had begun but because of kashrus problems, the construction had stopped.

When I opened to the answer in the *Igros Kodesh*, it occurred to me that perhaps the Rebbe was referring to the mikva my father was building, and since I hadn't seen my parents in a long time, I thought perhaps the Rebbe wanted me to visit them and

talk to them about the mikva. I shared my thoughts with Yaffa, and she said it sounded possible.

I met with my parents and I found out that my father was ill. This was the last time I saw him before he passed away. I felt that the Rebbe had sent me to him so that I could see him one last time.

I also met with the head of the community, who was also the doctor who treated my father. I learned from him that my father was seriously ill. When I spoke to him about the mikva, I was afraid to tell him that it was a shlichus from the Rebbe. After I heard about the problems that had arisen, I realized that this was precisely what the Rebbe had written about in that letter. I could see that he wasn't that interested in the whole business, especially since the number of Jews living there was so small and there was barely any demand for a mikva.

I called Yaffa and asked her what to do next.

"Did you tell him that this is a shlichus from the Rebbe?" she asked.

"No," I answered. "I was afraid to tell him that since I didn't know what he would think about it."

"What do you mean? You got a shlichus from the Rebbe and you're not telling him that the main reason you flew there was because it's a

After I heard about the problems that had arisen, I realized that this was precisely what the Rebbe had written about in that letter.

shlichus?" Yaffa emphasized that I had to meet with him again and tell him this was a special shlichus from the Rebbe.

I did so, despite my apprehension, and the man accepted what I had to say and took it all very seriously. He began to work on the solution the Rebbe had proposed. I thought I would remain in the city for a week, but a heavy snowfall closed down all transportation and I had to remain there another two weeks in which I was able to fulfill the mitzva of honoring my parents.

Shortly thereafter, my father won a large sum of money in a lottery and he decided that the money had been sent to him by Heaven in order to pay for my ticket!

A year later, the mikva opened. I later found out that it was precisely

at this time that the 500 year ban had ended. Apparently, the Rebbe had fixed what needed fixing in order to remove the curse on the city. It was a tikun for the place and for Judaism, and personally benefited me and my family.

WITH SIMPLE, HONEST WORDS

These two stories, and hundreds like them, happen daily. They are unique not necessarily because they are miraculous, but because the Rebbe MH"M gets involved with every single Jew, no matter who he or she is. This is like Moshe Rabbeinu who carefully tended each of the sheep in his flock, giving each one what it needed.

The Rebbe's directive, referred to at the beginning of this article, cannot be carried out by hollow words such as "being faithful to the Rebbe's legacy," or "honoring his memory." Rather, as the Rebbe said in a sicha of VaYigash 5747, "When the world complains, 'they eulogized him, and embalmed him,' then **you must say the true reality according to Torah explicitly**, and there is nothing to fear about how people might react, since the world is ready to accept these things. You just need to say them with words that come from the heart, for then they have their effect."



B.H

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PUBLICIZING THE MIRACLE

BY RABBI YOSEF ENGEL, SHLIACH IN ADELAIDE, AUSTRALIA
TRANSLATED BY MICHOEL LEIB DOBRY

In the D'var Malchus from Parshas VaYeishev 5752, the Rebbe MH"M explains the great importance of publicizing the miracles and wonders that G-d does today. Since we find that we are after all these events and the Redemption has not yet come, we must be involved in a more specific manner to publicize the miracles to ourselves and our fellow Jews in every location with the full knowledge and recognition that it has relevance to bringing the true and complete Redemption immediately, mamash. What is so important about publicizing these miracles? What is their inner connection to the Redemption?

WHY PLAGUES?

The exile in Egypt and the subsequent redemption are the root and source of all exiles and redemptions of the Jewish people, especially in connection with the true and complete Redemption, as the pasuk says, "As in the days of your departure from the land of Egypt, I will show you wonders."

Among the most prominent things

that preceded the Exodus of the children of Israel from the land of Egypt were the Ten Plagues. Torah relates that while each plague convinced Pharaoh more and more, he still refused to let the Jewish people go, until the tenth plague, *Makas B'choros* (the Slaying of the First-born), succeeded in breaking Pharaoh, and only then did he agree to release them.

The simple question is asked: If G-d knew that Pharaoh would only release the children of Israel after the plague of

Makas B'choros, then why was there a need to bring upon him all ten plagues? It would seem that this final plague would be enough to make Pharaoh send the Jews out immediately.

However, as Chassidus explains, it was G-d's intention for Pharaoh and Egypt to endure the process of all ten plagues in order to prepare the eventual Exodus from *Mitzrayim*, which on the spiritual plane refers to the release and liberation from spiritual *meitzarim* (boundaries and limitations).

EXTREME OPPOSITE OUTLOOKS

In general, Galus represents a state of disorder. Good appears bad, bad appears good, and the Divine truth sounds like something hidden, abstract, and extremely lofty, whereas, the material world as we see it takes an important and central place in our lives. Why does man see things in this way during the Galus? Because the Divine light, which is the true good, does not attain a state of revelation in this physical and material world, rather it exists in concealment.

The Rebbe brings a concrete example of this (see *Likkutei Sichos*, Vol. 37, Parshas B'Chukosai) from the influence of material good upon a Jew:

It is known that a Jew's material needs are dependent upon his fulfillment of Torah and mitzvos, since

his life's true source can be found only in Torah. However, according to the rules that apply during the Galus, someone who fulfills Torah and mitzvos does not necessarily see an immediate connection between the strengthening of his Torah observance and an improvement in the state of his health or finances. It may take a little time. The person might not even notice the changes taking place, and that they are the direct result of his fulfillment of Torah and mitzvos.

Why is this so? Why doesn't the direct connection between the world and Torah appear in an open and revealed manner? This is because the state of concealment within the Galus does not allow the light of the Ein Sof, which is much higher than the world, to be expressed in its fullest sense within the Creation. In terms of the Galus, such things can only be understood in books...

To define this along the lines of Chassidus, the state of Galus is when the world is taken as a given, whereas G-dliness is seen as a unique innovation.

GIVING UP THE OLD WAY OF THINKING

A person who lives in the physical world accustoms himself to live according to a finite set of guidelines. He learns to think, speak, and act based on what he sees; anything beyond this is not subject to discussion. Practically speaking, this is the major problem created by the Galus: viewing the world in certain and absolute terms. To reach a state of redemption, where G-d's Infinite Light shines openly and the truth is ultimately revealed for all to see, we must first release ourselves from our *Galus'dike* assumptions. Only then can we attain *Geula*.

This is what was demanded during the first exile and redemption – in Egypt. The state of exile accepts as given that “all that is good – the land

of Egypt” in its simplest terms. The truest and greatest good is found in the boundaries (*meitzarim*) and limitations of the bondage in Egypt. In order to go out from Egypt and proceed towards the great and lofty revelation of Mattan Torah, “*Mitzrayim*” must undergo the purification process of the Ten Plagues, in order to bring the “*meitzarim*” to the realization of “And Egypt will know that I am Hashem.”

We can see this from Pharaoh's words to Moshe Rabbeinu. When Moshe asked Pharaoh to release the Jewish people, he began by saying, “So said Hashem, etc., send My people and they will serve Me.” Pharaoh replied, “Who is Hashem that I should listen to His voice, etc., I do not know Hashem.”

The Midrash explains that Pharaoh was expert in all the forms of idol worship that existed at the time. He knew them all, with all their spiritual forces and forms of sorcery. However, all that Pharaoh knew was nothing more than “natural forces.” When Moshe came to Pharaoh and said, “So said Hashem,” he used the name *Havaya*, which is higher than nature. Pharaoh responded, “Who is *Havaya* that I should listen to His voice,” i.e., I know all the divinities in the world, but I've never heard of “*Havaya*.” Who is this *Havaya* that you demand I should listen to His voice?

Therefore, in order that Egypt will also know and recognize “that I am *Havaya*,” an existence that is far higher than nature, Egypt must undergo the shattering and purification effect of the Ten Plagues. Only then can there be the Exodus from Egypt and the march towards the infinite and G-dly revelation of Mattan Torah – “when this people shall go out from Egypt, you will serve G-d on this mountain.”

HISTORY REPEATS ITSELF

This passage – brought about through Moshe Rabbeinu – from exile to redemption, from the limited outlook of the Galus to the true

outlook of the G-dly revelation at Mattan Torah, exists in our times as well. As we stand in the final moments of the exile, when each and every one of us is obligated to prepare himself, his surroundings, his city, and ultimately, the entire world to greet Moshiach Tzidkeinu, the Rebbe MH”M, Redeemer of Israel, provides us with the guidance on how to extricate the world from its *Galus'dike* approach and to instill a desire to experience the great light that will soon shine and never darken, the light of the true and complete Redemption.

During the first exile back in Egypt, leaving the boundaries and limitations was dependent upon the purification achieved by the Ten Plagues through Moshe Rabbeinu. Without this, the revelation of Mattan Torah could not be instilled within them in its purest sense. Similarly today, in order to prepare the world for the true and complete Redemption, the world's boundaries and limitations must go through the “Ten Plagues” from the Rebbe MH”M.

However, in the case of this redemption, the plagues come in a slightly different fashion than those during the exile in Egypt. Since the Rebbe is the essence of good, “*Der Rebbe iz dach a gutter*,” he gives us positive tools with which to prepare the Galus leading up to the Redemption. The purpose is not to break the Galus, but to work with the Galus to bring the supernal G-dly light of the Redemption to shine even in the most remote location possible.

The Rebbe wants us to bring the world out from its Galus outlook and instill an outlook of Geula by publicizing the miracles that G-d has done for each and every one of us. We must let the world experience a little of the revelation that is higher than nature, releasing it from its perception of life in Galus as an absolute fact. There are miracles in the world. There is a reality that is beyond the limited routine of the Galus.

“HASHEM IS HERE!”

We can see today the unique influence of miracles upon man “to know Hashem” from a most interesting phenomenon:

Quite often, people who change their lives and start their path towards greater Torah observance do so after seeing or personally experiencing a miracle.

If we were to ask them, “What happened to you all of a sudden? Where were you before the miracle happened? Didn’t you already believe that there is a Creator of the world and you have to obey Him and listen to His voice?” – they would say that they always knew He existed and that they must listen to Him. But because of the miracle, not only do they know that He exists, not only do they “listen to Him,” now they know that He is here in this world and that He is the ultimate truth.

A miracle is a supernatural phenomenon that brings a person to change the conventional wisdom prevailing in his world. He has been accustomed to live a routine life where there are no miracles or other happenings that are beyond nature – everything on an even plane. However, when he realizes that there is a supernal power, he begins to think twice. *Maybe a higher force runs my world; perhaps my normal everyday life is not an established fact.* This brings him to a practical change in the conduct of his life, since he is now convinced that this is not just something found only in books, he has experienced it for himself.

TWO STAGES

As we now stand on the verge of the true and complete Redemption within a limited world (*olam*, from the same root as *helem*, hiding and concealment), we must be ready for an unconventional form of revelation. Normal everyday life does not allow a person to believe that there will come a

day when he will know no pain, there will only be good, the whole world will know G-d and go along the straight path, the dead will return to life, etc. According to the world’s perceptions during the time of Galus, it sounds totally illogical and unrealistic to suggest that all the world’s accepted norms will suddenly change.

In order to bring the world to a state of preparedness for this unconventional *un-Galus’dike* lifestyle, we must be involved in publicizing the

We must let the world experience a little of the revelation that is higher than nature, releasing it from its perception of life in Galus as an absolute fact. There are miracles in the world. There is a reality that is beyond the limited routine of the Galus.

miracles that G-d does in the world. This will lead the world to the recognition and knowledge that the coming of Moshiach can and must be, even when our everyday life mentality cannot fathom such a thing.

Parenthetically, we can add the need to publicize specifically those miracles that are happening in our times, as the Rambam states in Hilchos Melachim, Ch. 12, “The simple interpretation of the words of the Prophets will appear at the beginning of the days of Moshiach... a prophet will

arise to make Israel upright and prepare their hearts, etc.”

We see from the words of Rambam that the prophet’s task in readying the people is comprised of two facets: a) “to make Israel upright”; b) “prepare their hearts.” It stands to reason that these two facets can be seen during the years of the Rebbe shlita’s leadership.

Since 5710, the Rebbe began “to make Israel upright” by sending shluchim all over the world, establishing Chabad Houses, the ten Mitzva Campaigns, etc., etc. All these activities have been “to make **Israel** upright,” to reveal the *pintele Yid* within every Jew.

Then on Shabbos Parshas Chayei Sara 5752, the Rebbe announced that in addition to all aspects of avoda up until now, we now have “the main overall innovation”: all aspects of avoda must now be instilled with the objective to greet Moshiach Tzidkeinu, i.e., the concept of “prepare their hearts.”

This is more than just a case of “the heart of Israel is alert” and the fact that Torah and mitzvos is now being fulfilled all over the globe; this is an actual preparation for the greeting of Moshiach Tzidkeinu – “**prepare their hearts.**”

HE WHO BRINGS THE RAIN

Here’s a little story that happened in our Chabad House, which resulted in a great tumult and excitement all over our city:

Every Lag B’Omer, our local Jewish community holds an outdoor party that always brings a very large turnout. Last year, the organizers received word that weather forecasters were predicting several days of torrential rain around Lag B’Omer, and as a result, it appeared that they would have to cancel the annual celebration.

The organizers didn’t know what to do, and so they came to me in request of a bracha from the Rebbe. I wrote a detailed letter explaining the whole

situation, including the plans and the meteorological warnings, and placed it in a volume of *Igros Kodesh*. When I opened the seifer, it showed a letter with a bracha for success regarding a particular event with an assurance that there is no need to worry about the rainy weather forecasts. I told the organizers about the answer, and I added that if the Rebbe gave them a bracha there is no need to worry, they can continue with their preparations as normal.

While this calmed the organizers a bit, they still remained very worried. Several days passed and not only did the rain not let up; it got harder. Furthermore, all the weather forecasts were predicting that the rain would not stop any time in the immediate future. The scheduled date of the event was rapidly approaching, and there didn't appear to be any change on the horizon. It literally looked like a flood, up until an hour before the event was due to start. Then, suddenly and inexplicably the rain stopped and the event went on as scheduled. No sooner did the event finish, the torrential rains resumed, as if nothing had happened.

This story was publicized all over town and made a tremendous impression on the entire community. I had no idea that a miracle could have such a powerful influence. Since that day, many people have come to me asking to write to the Rebbe, and the miracles continue to unfold...

We possess tremendous power, and all we have to do is utilize it. We must publicize these miracles to the whole world, and this will bring the world to the realization that "Moshiach is on his way."

REDEMPTION IN STAGES

There's another dimension in connection with the Ten Plagues which sheds light on the world's transition from Galus to the true and complete Redemption. The *Kli Yakar* explains that to bring Egypt to the recognition of "And Egypt will know that I am

Havaya," Egypt must go through three stages in the recognition of the name Havaya, from the simple to the complex, which are alluded to in the Ten Plagues:

The first time the Torah speaks about Egypt's knowledge of G-d's Name is at the first plague of the acronym *D'Tzach* (the first of the three acronyms mentioned in the Hagada), where Torah uses the phrase, "So said Hashem, by this you shall **that I am Havaya.**" The second instance comes at the first plague of the acronym *Adash*, "So that you shall know that **I am Havaya in the midst of the earth.**" Finally, the third instance appears by the first plague of the acronym *B'Achab*, "For you shall know that **there is none like Me in all the earth.**"

The first group of plagues came to refute the premise that Havaya does not exist. Therefore, they proceeded to show the Egyptians that He truly does exist, "by this you shall that I am Havaya."

Even after the Egyptians had already recognized G-d's existence, they could still come with the claim that there is no connection between G-d in Heaven and the lowly physical things found on earth. As a result, there came the second set of plagues to show Egypt that even "I am Havaya in the midst of the earth."

Finally, when the Egyptians had recognized that G-d exists even within the earth, as it were, they still claimed that while G-d watches over the earth, He does not have the ability to change the order of nature and the Creation. This brought the third series of plagues, to prove to Egypt that "there is none like Me in all the earth," i.e., G-d is not only found on earth, He also has control over it, and "there is none like Me," no one else has control over the earth besides G-d.

"ABOVE NATURE" – THE FIRST ENCOUNTER

As we have mentioned, the first redemption was essentially the opening

for all subsequent redemptions, including the present Redemption. Thus, the avoda of publicizing miracles as a means to prepare the world for the Redemption also has three stages similar to those at the time of the Exodus from Egypt.

During the first stage, we must instill within the world the realization of an existence higher than nature, "by this you shall know that I am Havaya." An average person living an average life in the Galus is totally unaware that such a force exists in his world. He may have heard about it, but he is not familiar with it.

Therefore, we come to instill this message: Know that such a thing exists. In general, we can do this by publicizing the miracles that show the existence of this power in the world, including the hundreds and thousands of stories of the prophetic abilities of the Rebbe, the Moshe Rabbeinu of our generation.

Here's a brief example of such a story: During the early days of his association with Lubavitch, R. Moshe Feller was very envious of the bachurim who went out on Merkaz Shlichus, and he was anxious to join them. However, since he was still relatively new on the scene, he didn't know if this is what he should be doing or not. R. Moshe kept the matter to himself, revealing his thoughts to no one. Around this time, he went in for yechidus with the Rebbe, but he did not write anything about this matter in his letter. The Rebbe responded to all his questions, and then, towards the end of the yechidus, he turned to R. Moshe with a broad smile and asked pointedly, "You want to go out on Merkaz Shlichus, right?" The Rebbe then told him that he should do so. R. Moshe recalls that when he left yechidus, he was totally overwhelmed by the G-dly revelation he had just witnessed, and it took him days to come back to himself.

R. Moshe had been raised in an

environment where the concept of *ruach ha'kodesh* was found only in books – something completely abstract and unfathomable. He had never been exposed to *ruach ha'kodesh* in such concrete terms, and so when he saw it, he was in total shock.

Stories of this nature bring a person to the recognition that there is a higher power, and what he sees with his eyes is not necessarily the final word.

THE HEAVENS KISS THE EARTH

The second stage comes after we know and recognize that a supernatural force exists in the world. However, it is still possible to remain within our *Galus'dike* point of view and claim, "It's true that such a force exists, but does it have a connection to our world, and does it possess the strength to act and control matters upon the physical and material earth?"

Therefore, we come to a much higher level, as the leader of the generation, the Rebbe, showed us, including hundreds and thousands of cases where we see how the Rebbe solved medical problems that the biggest doctors couldn't seem to handle. There are thousands of stories on miracles and wonders where everything all worked out in the material sense after receiving the advice, the guidance, and the bracha of the leader of the generation. For example, we have the story of R. Yosef Gutnick, where the Rebbe pointed to specific places on a map of faraway Australia to show him where to find gold. (I recall that it made a tremendous impression throughout the world at the time how the Rebbe knew about Australian land, "in the midst of the earth.")

Similarly today, we find thousands of miracles that the Rebbe does through *Igros Kodesh*. Each story brings the listener to the recognition that miracles do exist in this world – "in the midst of the earth" – and help him

to abandon the Galus approach with the realization that there is a higher power that even affects their physical world.

ABSOLUTE CONTROL OVER NATURE

The third stage brings the world to the understanding that not only do miracles **occur** in the **physical world**; these miracles can also exercise **control** over material matters and change their nature.

Take for example the prophecy of the collapse of Communism: Several times prior to the fall of the Iron Curtain, the Rebbe requested Professor

For example, we have the story of R. Yosef Gutnick, where the Rebbe pointed to specific places on a map of faraway Australia to show him where to find gold.

Yirmiyahu Branover to make certain to prepare for a large wave of immigrants that would be arriving in Eretz Yisroel from Russia. Even after working very hard on this matter, the Rebbe told him that this did not suffice, and they must expand their activities and build more and more.

At the time, it was considered most unrealistic to discuss the dissolution of this powerful Communist regime. The whole world was talking about the growing strength of Communism and its plans for the future. No one ever dreamed that the day would come that this awesome regime would come to an end, except for the Rebbe shlita. He

was the only one in the world who promised, as far back as thirty-five years ago, that while Communism appears strong and invincible, nevertheless, the time has come that it will pass from the earth.

Another example of open miracles occurred during the first Persian Gulf War, when Iraq threatened Eretz Yisroel with total destruction, causing much concern among defense and security experts. Yet, the Rebbe promised before the war that Eretz Yisroel is the safest place in the world and nothing will happen. The war began, missiles fell, and the world feared the literal destruction of Eretz Yisroel. But the Rebbe continued to speak with calm: Eretz Yisroel is the safest place. The missiles kept falling, causing much damage to buildings and other property. But no one was injured, because the Rebbe promised that Eretz Yisroel is the safest place, even when everyone thought otherwise, even when the missiles were falling, and a major calamity was likely to come upon all the residents of Eretz Yisroel. The Rebbe's holy words stood firm, took a hold of nature, and even altered it.

These three stages lead the world towards the life of the days of Moshiach. When we go out with so many open and revealed miracles, and we publicize them to the whole world, it is much easier to speak about the coming of Moshiach as an actual reality. In a similar vein, we can discuss such concepts as *T'chiyas HaMeisim* and a world where everything is good, including the subject of the identity of the Redeemer, the Rebbe MH"M.

When we publicize to everyone that not only does this supernal power exist in the world, but it is embedded in the Creation and even exercises control over it in today's state of exile, we will bring the world towards the lofty revelation of "And the world will be filled with the knowledge of G-d as the waters cover the sea," immediately, *mamash*, now!

PEARLS IN PUSHKAR

BY SHAI GEFEN

*The Israeli media reported on a moving reunion of tourists that took place in Tel Aviv, after these Israeli tourists to India returned to Israel and did t'shuva. * Rabbi Shimshon Goldstein and his family are shluchim in a city that is filthy, both physically and spiritually. * Despite the enormous challenges of living in a third world country, the Goldsteins have impacted hundreds of lives, with dozens of Israelis opting to become religious. * A glimpse into shlichus in Pushkar, India*



The “Mabat” television program, seen by tens of thousands of Jews in Israel, opened this past summer with photographs of a moving reunion that took place in Tel Aviv. Hundreds of Israeli tourists, “graduates of India,” convened in Beit HaChayal for an evening of enjoyment and inspiration with the director of the Chabad House in Pushkar, India, Rabbi Shimshon Goldstein.

This is the third year that Rabbi Goldstein organized this reunion. For eight months of the year, Rabbi Goldstein is in Pushkar. During the four summer months, when temperatures can soar to 115 degrees Fahrenheit, and Israelis leave the steaming city, Rabbi Goldstein is back in Eretz Yisroel, strengthening the connections he made while in Pushkar.

FINDING PEARLS

Rabbi Goldstein: Before I went to Pushkar for the first time, I asked an Israeli who had been there to describe it to me.

“For me, it’s a precious pearl,” he said briefly.

I was sure I would be seeing the Switzerland of India, at least according to the description that the veteran tourist had given me.

When I first entered Pushkar, I searched in vain for the pearl he had spoken about. What a disgusting city! It contains all the filth in the world, physically and spiritually.

With time, I opened my eyes and found many pearls and diamonds in the guise of Jewish tourists. Strangely enough, it is over there that they are drawn to Judaism and the Rebbe MH”M.

NOT AN EASY LIFE

Rabbi Goldstein definitely didn’t find physical pearls in Pushkar. Life in Pushkar is almost impossible for those used to a Western lifestyle. If not for the faith and commitment to this shlichus, it’s hard to believe that anyone would live most of the year in Pushkar.

Pushkar is a town in the state of Rajasthan in northwestern India, a



Shimshon Goldstein with young Israeli

town considered holy to the Indians, attracting tourists from around the world. Tourists visiting the north or south of India stop in to see Pushkar.

In the past decade, Israelis have begun to visit Pushkar in droves after it was “discovered.” The Israeli visitor stays in Pushkar on average between a week and a month’s time. No wonder there are Indians who speak a halting Ivrit, while a few even speak it fluently.

In Pushkar the largest camel fair in the world takes place, with over 50,000 camels!

Pushkar, considered a religious city to the Indians, has very strict rules. You cannot eat meat, fish, even eggs. In short, anything derived from an animal. It’s a vegetarian town, and whoever is caught violating these rules is severely punished. The food situation is enough to drive a Westerner crazy.

At first, Rabbi Goldstein wasn’t sufficiently aware of these serious limitations. In the middle of a Shabbos meal, attended by 300 Israelis, a police officer entered in order to search for eggs. He came because someone had informed on the Chabad House. The officer made a thorough search, but miraculously, he didn’t see the eggs on the window sill. Additionally, he skipped one of the rooms where there were eggs.

“Although Chassidim are protected,” smiles Rabbi Goldstein, “since then, we are extremely careful. On the seider plate, for example, the egg is wrapped in silver foil, so as not to cause unnecessary problems.”

In Pushkar there’s the “holy lake,” as it’s called. It is visited annually by hundreds of thousands of Western tourists. There are numerous shrines on the shore where religious rites are performed, and there are idols wherever you turn.

When Rabbi Goldstein describes Pushkar, he prefers to use the euphemism, “a town from Talmudic times”: “The streets of the city look more like a zoo, for there are cows, horses, donkeys, camels, pigs, monkeys, geese, sheep, and goats



Typical Maariv scene at the Chabad House shul

walking around. Here's an illustration of what life with animals in Pushkar is like. There are many monkeys around the Chabad House, and therefore the food has to be guarded carefully. Otherwise, the monkeys will snatch it away.

"In the morning, you have to fight the monkeys and chase them away in order to get out of the building.

"The pigs in the streets really bothered us. They gave us a horrible feeling and we didn't know what to do about it. It's interesting how many

those who travel in the Far East. In Pushkar, they are seeking a deeper dimension of the soul. It's the Chabad House here that gives them what they couldn't find back home in Eretz Yisroel.

"When I think about why Israelis visit Pushkar, I can't find any logical reason except for the fact that it's a G-dly *birur* of a place that needs it so badly. The most amazing thing is that right in the center of impurity, hundreds of Israelis return to their Father in heaven, and connect with the 'tree of life,' the Rebbe MH"™M.



Tables set in the courtyard of the Chabad House, for the hundreds coming on Pesach

Israelis who saw the pigs on the streets of Pushkar decided to stop eating pork.

"Yet, it's worth living in Pushkar for the thousands of precious pearls here," says Rabbi Goldstein with his characteristic shy smile. "Before I left for Pushkar I was told I'd find a pearl, and I have found many hundreds of pearls."

When Rabbi Goldstein speaks about pearls, i.e., Jewish souls in the form of Israeli tourists, he says, "The tourists to Pushkar are different than

"Many Israelis visit Pushkar and their attitude towards Torah changes for the better as a result of their visit. It's moving to see Israelis who, in Eretz Yisroel, rejected any hint of Judaism, opening up and changing their views in this place of idol worship."

Rabbi Goldstein has numerous stories about these young people. "Here's a classic story that I had with an Israeli who was completely off the *derech*. He came to put on t'fillin on the street. He explained to us that he had tried all religions, and now he

wanted to try Judaism. This was a young man who had never put on t'fillin before! He became very close to us and balanced out a bit."

"I see Israelis coming here to meditate and to cut themselves off from reality for two weeks or more. I say to myself: If it doesn't bother them to live here while relinquishing everything – meat, fish, eggs, family, etc. all in order to seek spirituality for two or three weeks, *l'havdil milyonei havdalos*, I too am ready to relinquish my gashmius in order to carry out this shlichus and to find Jewish pearls.

"I can tell you that my brother-in-law who came here to visit on Sukkos, who was supposed to stay for two weeks, had to leave after two days. It's very difficult living here in Pushkar, not only because of the food but because of the atmosphere, which is, to say the least, like a barn or a chicken coop, and even worse."

DELVING INTO 'HEMSHECH AYIN-BEIS' IN PUSHKAR

For the past three years, since Rabbi Goldstein has been going to Pushkar, dozens of Israelis have become Torah observant. Hundreds of others became close to the Chabad House.

The Chabad House in Pushkar is featured in the documentary film, *HaMelech HaMoshiach*, which was produced by Uri Revach of Channel One. The film follows the adventures of a tourist by the name of Yaniv Cohen, who began his way back to Judaism in Pushkar. Cohen's pictures of Pushkar when he first discovered Judaism, appear in the film, followed by how he went on to build a Chassidic home.

A typical day in Pushkar is no less soulful than that in a Tomchei T'mimim yeshiva. The day begins with Chassidus, with dozens of Israelis learning *Hemshech Ayin-Beis* or a maamer of the Rebbe. They

These guys once looked different...



delve into the depths of mysticism and spirituality.

After the shiur, they immerse in a mikva, which is a huge barrel of water that Rabbi Goldstein arranged to import. After Shacharis and breakfast, there are shiurim in Gemara and Chassidus throughout the day. The yeshiva program ends with Maariv and then a joyous dance of “Yechi.”

After Maariv, there’s a course in “Learning and Understanding Kabbala.” The subject draws many

Israelis. This is when the yeshiva turns into a mass meeting of Israelis who come to encounter the Supernal S’firos and concepts in Chassidic thought.

The Kabbala courses in Pushkar extend long into the night. Hearts open and the Chassidic mysticism breaks through all barriers and penetrates the soul. “As great as the impurity is, that’s how great the Heavenly assistance is,” explains Rabbi Goldstein, referring to all forms of *avoda zara* that are prevalent

in Pushkar.

One Israeli, who became a baal t’shuva thanks to the Chabad House in Pushkar, told me with a smile, “Many yearn for the atmosphere of one night at the Chabad House in Pushkar.”

A FLEISHIGE FARBRENGEN AT A VEGETARIAN MEAL

Every Shabbos, about 200 Israelis sit down to a vegetarian Friday night meal. There isn’t even wine for Kiddush because of the prohibition of drinking wine. They have no choice but to use grape juice.

Although the meal is vegetarian, the farbrengen that lasts till dawn is a meaty one, in the course of which the truth comes out, hearts open, and souls struggle to break free.

On Yomim Tovim, the work is doubled and tripled. Hundreds of Israelis come from all neighboring areas to Pushkar for the davening and meals. Quite a few Israeli change their travel plans because of a first encounter with the Chabad House. The routes and timetables change after they discover Chassidus and that there is a Rebbe.

Isn’t it odd that many Israelis know nothing about t’fillin and never



Monkeys, monkeys everywhere, even at the entrance to the Chabad House

had a bar mitzva? Though most of them have seen or experienced Chabad's t'fillin stands. Some of them have fond memories of doughnuts they got from Chabad on Chanuka, but that's the extent of their connection to religious Jews. Then they come to Pushkar...

BECOMING MEKUSHAR TO THE NASI HA'DOR

Many miracles take place in Pushkar. Hundreds of young people write to the Rebbe and receive amazing answers in the *Igros Kodesh*.

"It's hard to describe the power of it," says Rabbi Goldstein. "They live with the fact that there's a Rebbe who leads us."

One of Rabbi Goldstein's first stories describes a Shabbos he will never forget:

"On my first Shabbos in India, I

met an Israeli who had decided to marry a non-Jew. We spoke for a few hours but nothing helped. I figured I had nothing to lose and began talking to him about the Rebbe. The guy said to me, 'I believe that the Rebbe is a great man, and I promise you that I won't marry the girl if I can meet the Rebbe face to face.'

"I explained to him that we cannot see the Rebbe now, but he insisted. 'Only if I see the Rebbe will I be willing to leave her.' He left and I forgot about him.

"Half a year later, in the middle of a Friday night meal, that same Israeli showed up. I was afraid that I would see his gentile girlfriend too, but he came over to me and whispered, 'I didn't come to stay; just to tell you that because of that conversation I didn't marry her.' And he left."

Here is another moving story

about hiskashrus:

"One day an Israeli came into the Chabad House. He looked completely estranged from Yiddishkai. After three weeks, he grudgingly agreed to wear a kippa, but he was very interested in learning. Before he left Pushkar, he told me what drew him to learn. He said that doctors had found a cancerous growth in him and he felt helpless.

"When he heard about the *Igros Kodesh*, he decided to write to the Rebbe about his illness. He asked me to write but I told him it would be better if he wrote the letter himself. He wrote to the Rebbe, saying that he was asking the Rebbe to remove the tumor. He promised the Rebbe that he would commit to fulfill everything he learned in Pushkar, such as putting on t'fillin, davening, etc. He wrote that although he couldn't fulfill everything, because he wasn't accustomed to it all, he promised to fulfill whatever he had seen at the Chabad House.

"A few weeks later I got regards through a friend of his who told me that the guy had 'gone crazy.' He says the Birkas HaMazon from a siddur, he davens and puts on t'fillin, etc.

"Four weeks later I got an e-mail written in large letters from the one who had written the letter to the Rebbe, saying, 'THE TUMOR DISAPPEARED.' He went to Bombay where there's a more modern hospital in order to do a CT scan. After making that agreement with the Rebbe, he believed with all his heart that the Rebbe would remove the tumor, and that's just what happened. The doctors in Israel were flabbergasted, and they asked him to return home so they could try and see how this miracle happened."

Here's another story:

"One day, an Israeli walked into the Chabad House with hair down his back and an earring in the shape

CHABAD IN THE NEWS

The newspapers in India also report on Chabad activities. The front page of the local paper once had a picture of Rabbi Goldstein riding a camel with a mobile sukka. They also mentioned Chabad in articles about Saddam Hussein, after he was caught, and when Ilan Ramon the astronaut was killed.



Jewish pride with a mobile sukka in Pushkar

of a cross in his ear. Although I am used to all types of people, I erred in

thinking that he wasn't Israeli. I first noticed him in conversation with

another Israeli. I had seen how their eyes met and they realized they knew each other from childhood. They had both learned in yeshiva back in Eretz Yisroel, and it was in Pushkar that they met again.

"I asked the guy with the earring to take it off, and he agreed. I suggested that he put on t'fillin, but he refused. When I began talking to him about religion, I could see that he knew as much as I did about it. I went on to talk about the Rebbe and Moshiach, and I learned that he was in India for a long time and was trying out different religions.

"I put a video into the machine that Rabbi Yigal Hoshier produced, *Hisgalus Melech HaMoshiach*, which speaks to the hearts of Israelis in India. Out of the corner of my eye, I could see that he was glued to the video. Even though afterwards he said, 'It doesn't speak to me,' the



Rabbi Goldstein helping someone put on t'fillin at his Chabad House

EFFECTIVE SHLICHUS TOOLS

The Goldstein children are part of the shlichus team in Pushkar. Their Jewish faces and behavior are very effective shlichus tools.

“One of the Israelis I met told me, ‘I saw your son and I saw what a Jewish child is. I couldn’t sleep that night, and I decided that I want to get married and raise Jewish children, and this was when marriage was the furthest thing from my mind.’”

change came very quickly.

“One day I entered the Chabad House after doing errands, and I saw him writing to the Rebbe. When he saw that he was ‘caught,’ he admitted, ‘You beat me one to nothing.’ He began putting on t’fillin and slowly began doing mitzvos. Apparently, it was talking about the Rebbe that inspired him to do t’shuva and to return to the teachings of his youth.”

MORE STORIES

There are so many stories about people being turned on to Judaism in Pushkar. Rabbi Goldstein doesn’t have to think hard to come up with stories; he just has to choose which ones to relate.

“A few months ago, *Beis Moshiach* published an article about Nadav Cohen who became a baal t’shuva after a trip to India, and is learning in the yeshiva in Ramat Aviv. Another interesting story that I remember, happened on my way to Eretz Yisroel (by the way, the trip from Pushkar to the airport takes 15 hours!).

“I was walking down the street when I suddenly felt an uplifted feeling, and I decided I had to ‘turn the world over.’ I encountered an Israeli and I asked him, ‘Do you want to learn Torah at the Chabad House in Pushkar?’ To my surprise, he said,

‘Yes, in a little while I’ll stop by.’

“I went to Eretz Yisroel to a family wedding, leaving bachurim at the Chabad House to run the show. In Eretz Yisroel, I was informed that someone by the name of Tomar had begun visiting the Chabad House. He was somewhat connected with Breslov, and at first it was hard for him to accept the idea that the Rebbe is the Nasi HaDor.

“After spending time studying Chabad Chassidus, he became a regular talmid in the yeshiva, and today he’s a talmid in the Chabad yeshiva in Ramat Aviv.

“From this story we can learn how the *hisorerus* in Pushkar is enormous, and how one question asked offhand on the street can lead to unbelievable change.”

All sorts of characters frequent Pushkar. People are searching for something and they try out all sorts of weird cults.

“One Shabbos a long-haired Israeli entered the Chabad House. It was in the morning and he joined Shacharis and Musaf. I saw that he was davening with great feeling.

Afterwards, however, he refused to recite Kiddush.

“‘I’m not eating today. I’m fasting. I’m not allowed to eat.’

“To my astonishment, he explained that it was the month of Ramadan and he was fasting. He said he was trying out all religions and he did what every religion said to do.

“I decided to break this klipa and we sat for hours talking. Right before sunset, he agreed to make Kiddush and break his fast. He maintained that there was no difference between Jews and gentiles and that you had to do what all religions said to do.

“On Motzaei Shabbos, after Maariv and Havdala, we all watched the video *Livot et Malkeinu* [a Shimshon Goldstein project – S.G.], and by amazing divine providence, it was the sicha of 24 Nissan 5748, in which the Rebbe talks about how people think that Jews are like gentiles, and don’t feel the difference between them. The Rebbe said that we just said in Havdala, ‘who separates between Jews and the nations.’

“I watched that guy and saw how

DOCTOR FROM HEAVEN

The health care in India isn’t the best in the world, to say the least, and it’s especially in India, where one is liable to pick up some contagious disease. On my first trip to India, I didn’t know about the health care there. In order to keep the family calm, I told them that I had heard of a big doctor in India that many tourists use. I was referring to the Rebbe...

A month after we arrived in India, my son became sick and I didn’t know what to do. One day, an Indian came into the Chabad House with a big bag. I usually politely send people like him out, but he told me, “I’m Jewish too. My name is Moshe, and I’m Jewish.” I didn’t know whether I should believe him or not, and he went on to tell me that he was a family doctor.

“And what made you come here today?” I asked him.

“I’ve been around here for a month and for some reason I decided to walk in here today.”

He was an angel from Heaven and he was a big help to us afterwards too.



Visiting the Chabad House

he was shaken by this sicha which seemed to be aimed directly at him and his worldview. When the video was over, he came over to talk to me. He had a *T'fillas HaDerech* on the back of a picture of the Rebbe, and he differentiated between the *T'fillas HaDerech* and the picture saying, "This isn't for me, take the picture." I could see that the Rebbe's sicha had affected him and he didn't know how to express his inner turmoil.

"He ended up staying at the Chabad House for a month, in the course of which we spoke for hours, and he became very mekurav to Yiddishkai. He abandoned the Ramadan fast in the middle.

"It's not only secular Israelis and

kibbutzniks that go to Pushkar, but also young people who left Yiddishkai. One Shabbos, when I was talking about the third Beis HaMikdash that will descend from heaven, one of the Israelis said, half in Yiddish, that I wasn't accurate. We got into a conversation and I could see that he was very knowledgeable in Shas and poskim. I was amazed by his Torah knowledge. I then learned that he had been an ilui in one of the chareidi yeshivos in Eretz Yisroel.

"I tried to convince him to remain at the Chabad House, as he was unfamiliar with the teachings of Chabad. Indeed, the only thing that attracted him was sichos of the Rebbe on video. He said to me in wonder, 'How does the Rebbe speak

for hours without looking into a book, and with such fluency?' He couldn't get enough of watching the Rebbe on video.

"A year went by, and one day he called me from Eretz Yisroel and told me that he had gone to see a video of the Rebbe and he saw the Rebbe saying the maamer, *Anochi*, on Erev Shavuos 5749. Since the Rebbe had his head down, he wanted to know whether the Rebbe was looking into something on this occasion.

"I explained that this was a maamer, not a sicha, and the Rebbe was *b'd'veikus* and so he inclined his head.

"Here too, I saw how the Rebbe speaks to all types of Jews, and this chareidi genius was sold on the Rebbe's sichos.

REPRESENTATIVES AND AMBASSADORS

We haven't yet written about the work of Mrs. Goldstein with the girls, nor about Yomim Tovim. We will have to leave it for another article; one article is simply not enough to cover everything being done in Pushkar.

To conclude: The Chabad House in Pushkar has representatives, or if you will, ambassadors, in many Chabad yeshivos in Eretz Yisroel, in Ramat Aviv, Tzfas, Rechovot, etc. These are young men who went searching for spirituality in Pushkar, and found it "under the lamp."

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WHAT WE'VE BEEN WAITING FOR

BY MENDEL TZFASMAN

*It started with Chanuka gelt that a nine-year-old received from the Rebbe's shluchim and continued, over years and continents, until an entire extended family became loyal Chassidim of the Rebbe MH"M. * Part 1 of 2*

FIRST SPARK

Chanuka 5729. The Rebbe told his Chassidim in Eretz Yisroel to distribute, on his behalf, two ten *agurot* coins as Chanuka gelt. One day of Chanuka, two men from Yerushalayim went to distant Eilat and entered a third grade classroom in a public school. They told the children that they were shluchim of the Lubavitcher Rebbe, who lives in New York, and they were there to give them Chanuka gelt on his behalf.

Among the children receiving coins was nine-year-old Rami Shpindler. He had moved south to Eilat from Chaifa with his family because of an illness he had which needed to be treated in Eilat.

Rami was so excited. At the end of the day he would go home and show his parents, who were not at all religious, the gift he had received from the Lubavitcher Rebbe. Neither he, nor his parents, and apparently not even the two

Lubavitchers, were aware what giving Rami those coins would set into motion. Over thirty years later it would be the catalyst for Rami's entire family to become frum.

NO STRINGS ATTACHED

The Shpindler family has grown



Tzvi Shpindler

and today it is well known in the Lubavitch community in Montreal. They have undertaken many projects in spreading Torah and mitzvos and being mekarev Jews to the Rebbe, including an entire family.

Their personal connection with the Rebbe takes us back twenty years. At the end of the 70's, Tzvi Shpindler a"h, originally from Romania, lived in Natzeret Ilit with his Yerushalmi wife, Tzippy. Although Tzippy had been shomeres Shabbos and kashrus before she married, she had dropped her family's traditions. She felt she had no choice since her husband didn't want to hear about religion, and in order to preserve the peace in her home she opted to wait for a more favorable time to reintroduce it.

At this point, she was invited to events organized by the Chabad women in Natzeret Ilit. She would go and take friends along with her. She was not observant, and had no connection with Chabad Chassidim or the Rebbe, but the interesting programs attracted her and her friends.

Tzvi and Tzippy had four children, three sons and a daughter: Rami, Moti, Chaviva, and Gili. The children grew up and married but the family stuck together, living close to one another.

A BRACHA AND THE DOCTOR'S ADVICE

One day, the oldest granddaughter became seriously ill. After a month in the hospital, the doctors decided to operate. The grandmother, Tzippy, went to a nearby shul in order to ask Hashem to heal her granddaughter. She hadn't lost her emuna over the years.

She met a Lubavitcher in shul, whose name she doesn't remember, and she asked him to bless her granddaughter.

This was on a Tuesday. The Lubavitcher suggested that she write her granddaughter's name and ask for a refua shleima, and he would send it to the Lubavitcher Rebbe for a bracha. He said she should come back on Friday, for he would be likely to have a response

from the Rebbe by then.

Tzippy didn't understand why the rabbi couldn't bless her granddaughter and had to refer her to a different rabbi, but she didn't argue and returned on Friday.

"The Rebbe said it's not necessary to operate!" said the Lubavitcher.

"What does that mean? Who is this rabbi? Is he a doctor? Does he know the child's condition?"

The Lubavitcher told her briefly about the Nasi HaDor, about his advice and brachos that were fulfilled, and urged her to comply with what the Rebbe said.

The family wasn't convinced, but amazingly the doctors suddenly decided to postpone the operation. One doctor on the medical team suddenly changed his opinion and recommended that they not operate, but to try a certain medication instead. The illness disappeared.

Grandma Tzippy was overjoyed. "You see, the Rebbe gave his bracha and it worked out!"

FIRST MEETING WITH THE REBBE

It was 5749 (1989). A family friend suggested that Tzvi emigrate with him to Canada. "The taxes are killing us," he said. Tzvi was interested and he discussed it with his wife. Being that she was an only child and her mother had passed away already, she felt she had nothing keeping her in Eretz Yisroel except for her children, and since they had grown up, she agreed to the move.

When the children heard about this, they decided to join their parents, except for Rami the oldest, who remained in Eretz Yisroel to run his father's accounting firm.



Tzvi and his children at a family birthday party

At the beginning of the 90's, the extended Shpindler family landed in Canada. They bought a house in an exclusive area of Montreal. It was only after they unpacked that they discovered that a Lubavitcher, by the name of Tzvi Cozocar, lived across the street. R' Tzvi would visit the Shpindlers every Shabbos and wish them Shabbat Shalom.

They didn't become close, at least not yet, and the Shpindlers certainly didn't take on more mitzvos at that point. Their lives continued peacefully as before.

One day, two years later, Mrs. Shpindler remembered about the Chanuka gelt her son Rami had received from the Lubavitcher Rebbe years before, and the letters in the Children's Seifer Torah that the Rebbe had initiated, which she had bought from girls in the Chabad school in Natzeret Ilit who made the rounds getting people to sign up. She asked her husband whether they could travel from Montreal to New York in order to see the legendary Rebbe. Tzvi agreed, and they left on Erev Tisha B'Av 5751 (that year, Tisha B'Av was on Shabbos and the fast was postponed to Sunday)

When they arrived at 770, Tzvi went in to daven Shacharis while his wife remained outside, at the entrance to 770, waiting for the famous "dollar" distribution. After the davening, Tzvi came out and told her that he had seen the Rebbe. She envied him and wished she could also see the Rebbe.

Rabbi Groner came out and told the women waiting there that because it was a fast day, the Rebbe would not be giving out dollars. The women dispersed, all except for Tzippy. She herself doesn't know why. Two hours later, Rabbi Groner came out again and explained very emphatically that

there was no purpose in her waiting, but Tzippy stayed put. Another two hours went by and Rabbi Groner came out yet again and said, "I told you, the Rebbe is not receiving people today. It's a pity you're waiting outside in the sun for nothing. Come another time and you'll be able to go in with everybody else."

"When we got home, without saying a word, my husband opened all the kitchen cabinets and looked at the contents. Any product that didn't bear a hechsher was thrown in the garbage! I stood off to the side watching quietly. I didn't ask unnecessary questions. I had waited for this moment since our wedding."

Instead of responding, Tzippy burst into tears: "I was so disappointed. I couldn't accept the fact that we had traveled all that way for nothing. I decided I would keep on waiting!"

At four in the afternoon, Rabbi Groner came out yet again and said, "The Rebbe will see you."

"Who do you mean by 'you'?" she asked.

"All the women."

Tzippy was thrilled and got ready for a different sort of waiting. A huge number of women showed up, since word of the Rebbe's giving out dollars had quickly spread. When Tzippy realized that she was at the end of the line that began at the side door of 770 (on the side of the sukka) and wound its way to the steps of the shul where she stood, "Being an Israeli, I began pushing my way through the line until I was fourth. The door opened and the line began to move. When I saw the Rebbe, I was mesmerized. His holy countenance, his beard and eyes captivated me. I felt that I wanted to see more and more of him, but the line had no regard for my feelings and I soon found myself outside once again.

"After a moment's thought, I ran to the end of the line to wait and see the Rebbe again. The men's line had begun to move, and since they thought I had just arrived, they let me go in with the women's line. I ignored the long wait and the fast that had been imposed on me since the morning; I wanted nothing but to see the Rebbe again.

"When it was my turn, the Rebbe held out a dollar and looked into my eyes, but he didn't let go of it. 'Rebbe,' I thought, 'I'm not a thief. I just wanted to see you again.' The Rebbe released the dollar and once again I found myself outside, crying.

"Throughout the seven-hour trip back to Montreal, there was silence in the car. My husband didn't say a word about the experience, and I didn't ask him anything.

"When we got home, without saying a word, my husband opened all the kitchen cabinets and looked at the contents. Any product that



Tzvi putting on t'fillin for the first time in his life, on a trip to Europe

didn't bear a hechsher was thrown in the garbage! I stood off to the side watching quietly. I didn't ask unnecessary questions. I had waited for this moment since our wedding.

"Later on, his friend told us that Tzvi had heard him say before we left for New York that it was a good idea to take on some good

resolution in order to create a spiritual vessel to receive the bracha. Of all the possibilities suggested, he chose kashrus.

"Remember, Tzvi was someone who, in order not to hurt his wife's feelings, hid the bread and treif meat on Pesach outside the house. It's incredible to think how this



Even before becoming frum, Tzvi had a picture of the Rebbe in his office, with the words, "in an emergency" written next to it

brief meeting with the Nasi HaDor so affected him."

SHABBAT SHALOM

Time passed, and despite the commitment to kashrus, there was no other progress towards a life of Torah and mitzvos. The neighbor R' Tzvi continued visiting on Friday night and wishing them a Shabbat Shalom.

One Friday night, when R' Tzvi came by as usual, the son-in-law Avi, who was married to Chaviva, suggested that R' Tzvi come in and tell the family about the weekly sidra. R' Tzvi was agreeable and the Shpindler couple sat down too. The sons and daughters-in-law who were there sat down to listen.

All sorts of questions were hurled at R' Tzvi, from all directions, with the grandfather Tzvi's questions prevailing. R' Tzvi Cozocaru answered them all, and did so in a way that made his audience want to hear more and more.

When more time had gone by, Tzvi Shpindler began going to shul on Friday night. It wasn't the davening that attracted him, but the nice people who went to shul. He didn't refrain from smoking on the way to shul, but his children and grandchildren began hearing their father and grandfather also using the traditional Shabbat Shalom greeting.

A DROP AND ANOTHER DROP OF ENDLESS LOVE

One day in Elul 5752, Yossi Lasry called the Shpindlers and asked to speak to Avi. Mrs. Shpindler said that Avi wasn't home and Yossi took the opportunity to invite her to a shiur with Rabbi Chaim Shlomo Cohen.

"Are you crazy? My husband smokes on Yom Kippur, and I

should come to a shiur? I have nothing to do?! Thank you very much but don't call back again!"

Lasry didn't give up so easily. Week after week, he called to invite Mrs. Shpindler to attend a class with Rabbi Cohen. One time she got angry and said, "Okay, I'll come just to shut you up," and Yossi was happy. The main thing is action, he told himself, and he gave her the information about time and location: tomorrow at 7 p.m. at the MTC (Montreal Torah Center).

Mrs. Shpindler went to the shiur with a list of questions for the Lubavitcher rabbi. It was a *Tanya* shiur in which concepts that were completely foreign to her were discussed. She didn't enjoy the shiur and waited impatiently for it to be over, when she could pepper the rabbi with her questions.

Her first question was, "Why do you publicize about Moshiach all over the place?"

The rabbi smiled and answered her with a question, "Did you see the Rebbe yet?"

"Yes!" she answered. "I got dollars from him on Tisha B'Av last year."

"Do you know that was the first time ever that the Rebbe gave out dollars on Tisha B'Av?"

"How do you explain that?" she asked.

"Maybe it was because of you," Rabbi Cohen suggested.

Mrs. Shpindler was taken aback. There was a moment of silence and then she began describing that Sunday as the people at the shiur listened in fascination. Her connection to the Rebbe had suddenly become personal.

Mrs. Shpindler sought out the next shiur herself. It was in Beis Rivka, and many women and girls



From right to left: Rami, Tzvi, and his son-in-law Avi

were present. By the third shiur, she had become a regular. She was the one who asked people to mark down their names and their phone numbers so they could be invited to the next shiur, a job she does till this day.

Through Mrs. Shpindler, Rabbi Cohen invited Tzvi to a shiur for men. "You probably don't know my husband," she laughed, but she agreed to rise to the challenge presented to her. When she went home, she told her husband she had attended a shiur that day. To her amazement, Tzvi wanted to know whether there were classes for men and where and when they were held. And so, another person joined the shiurim.

Elul passed with a certain feeling of inspiration, and on Yom Kippur, the children, who had already taken notice that "something was happening to Abba," asked, "Ima, is Abba fasting?" She had no answer for them, since she didn't know whether he was fasting. By the end of the day, the question was answered.

The son-in-law Avi said to his father-in-law, "If you fasted, then make Havdala as is customary. And Tzvi did so. He had always been a perfectionist. Thus, the family heard their father make Havdala for the first time in their lives. They joined in his excitement and all applauded.

When he came home from work every day, he began taking an interest in Jewish books and Midrash, presents from his Lubavitcher neighbor. He even tried getting home earlier. He still wasn't Shabbos observant yet, but on Yom Tov he went to shul with his son-in-law.

On Simchas Torah, his neighbor R' Tzvi honored him with a Torah scroll, and with tears of joy in his eyes, Tzvi Shpindler danced with the Torah. His wife and children will never forget this special moment. They always knew him as an intellectual and as unusually tough in nature. He was extremely unemotional, and didn't speak much; he was a man of action.

One day, he came home and announced, "From now on, I will

observe Shabbat!" He began covering the light switches every Erev Shabbos, and the family members respected this and tried to refrain from desecrating the Shabbos, at least in his presence.

"I SAW AN ANGEL"

Chanuka 5753. Rabbi Chaim Shlomo Cohen suggested that Mr. and Mrs. Shpindler join him on a group trip to spend Shabbos with the Rebbe. The Shpindlers agreed and they stayed with the Gansburgs on President Street.

On Sunday, Zos Chanuka, at 2:12, the Rebbe came out on the balcony and the Chassidim sang "Yechi." The Rebbe encouraged the singing with movements that grew stronger and stronger.

Mrs. Shpindler, who was in the women's section of 770, despite her yearning to watch the Rebbe, couldn't take her eyes off her husband. She had known him for decades as a cold person who found it hard to get excited about anything, and there he was, standing hypnotized by the Rebbe.

"What is Tzvi thinking?" she wondered.

When the couple met outside afterwards, Tzvi had his hands over his eyes and in unusual excitement he said, "Tzippy! You can't imagine what I saw!"

"Nu, what did you see," she asked curiously.

"I saw an angel!" he said in a storm of emotion.

"That's it. I have no more doubts. Forget everything until now," he mumbled, and she thought she didn't understand exactly what he meant. He asked

***"Nu, what did you see," she asked curiously.
"I saw an angel!" he said in a storm of emotion.***

her to wait. She waited patiently and twenty minutes later, he returned with a head covering for her and a hat for himself.

"Come, let's buy you a wig," he said.

"It's unbelievable how the Rebbe turned our lives around in such a short time, from Elul until Chanuka," says Mrs. Shpindler in wonder. "From that moment on, the Rebbe became everything to us."

Before their return trip to Montreal, they spoke on the phone to their children. The children asked, "Nu, you're coming back 'dosim' (an Israeli derogatory term for religious Jews)?"

"Wait and see," their parents answered.

When they returned to Montreal, everybody who knew them was shocked. Mrs. Shpindler was the only one who wasn't shocked. She had waited for this for 33 years.

Tzvi asked his neighbor Tzvi Cozocar to teach him how to put on t'fillin and to buy him a pair of t'fillin.

Each step was a story in itself. Growing a beard was very hard for Tzvi. He consulted with his teacher Rabbi Chaim Shlomo Cohen, who suggested that he not shave during S'fira and after S'fira he could make his final decision. Tzvi agreed and asked Hashem to send him a sign whether he should leave his beard after S'fira or not.

One Shabbos morning Tzvi got up and was horrified to see that a wall of his living room had become black. The Shabbos candles that had been on something made of plastic had caught on fire, but nothing serious had happened. The family slept on unaware.

When he wrapped himself in his



R' Tzvi Cozocar helping Tzvi Shpindler put on t'fillin after he returned from visiting the Rebbe

tallis that morning, Tzvi accepted the yoke of Heaven as well as keeping his beard.

The Shpindlers went back to Crown Heights to see the Rebbe at the end of 5753. The Rebbe sat in the doorway of his room and people were allowed to pass by, with the Rebbe gazing upon each person. When Tzvi Shpindler walked past the Rebbe, he felt that the Rebbe was looking where his tzitzis ought to be, and he felt he understood the hint and ran out to buy a pair.

MEDICAL CRISIS AT THE SEUDAS MOSHIACH

In the winter of 5756, Tzvi Shpindler became ill and the doctors diagnosed it as cancer. The family was in shock but Tzvi accepted his suffering with love.

On Purim, he asked that he be brought in his wheelchair to the MDI (Merkaz Dovrei Ivrit) in his wheelchair, in order to show everyone that even a person who suffers (and Tzvi was particular never to call himself "sick") could be b'simcha. He encouraged the dancing with a great show of simcha, and many people got the message, and later on, even told the family about significant changes in



Half an hour after returning from seeing the Rebbe on Chanuka 5753, wearing his new hat



With his mashpia, Rabbi Chaim Shlomo Cohen

their thinking, thanks to Tzvi and the way he conducted himself.

The extended family, the sons and daughter, had also become ardent Lubavitchers. It wasn't easy for them when just as they were doing t'shuva, their father became sick. They stood strong, despite obstacles from within and without, and remained mekushar heart and soul to the Rebbe Melech HaMoshiach.

Tzvi celebrated the last Moshiach Seuda of his life at the Merkaz Dovrei Ivrit. He suddenly didn't feel well and he quietly called to his wife and asked her to take him outside and to call the children without the other people present noticing. He didn't want to ruin the joy of the Yom Tov. When they came out, he asked to be brought to the hospital, though he didn't want them to call for an ambulance.

That was on a Thursday. On Tuesday Chaf-Ches Nissan 5756, after he "did all he could with simcha and gladness of heart," Tzvi Shpindler passed away. He is survived by his wife, children and grandchildren, who are Lubavitcher Chassidim.

(To be continued.)

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THE GAON: RABBI PINCHAS HERSCHPRUNG Z"l

From Shemen Sasson Meichaveirecha

BY REB SHALOM BER WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



Rav Pinchas Herschprung was born in 5672 (1911-12) in the town of Dukla, to his father, Reb Chaim Herschprung, son-in-law of the *gaon* and chief rabbinical justice, Reb Dovid Tzvi Zehman z"l. At first, Rav Pinchas studied under his grandfather (who was also the mentor of the Klausenberger Rebbe *zatzal*), and later, he became a close disciple of the *gaon* Reb Meir Shapiro of Lublin z"l, *rosh yeshiva* of the famous Yeshivas Chachmei Lublin.

Rav Herschprung published his first *seifer*, *Pri Pinchas*, at the young age of thirteen. He then began editing *Ohel Torah*, a periodical containing Torah insights by the generation's leading Torah sages. Upon the passing of Reb Meir Shapiro, Rav Herschprung assumed the latter's role of testing prospective students for entry into Yeshivas Chachmei Lublin.

During the Holocaust, Rav Herschprung managed to escape from concentration camp and sneak across the Soviet border into Lithuania. Traveling by way of Siberia, he arrived in Cuba, only to be driven out of Cuba and into Shanghai, where he remained until 5701 (1940-41), when he went to Canada. In his book of memoirs, published in 5705

(1944-45), Rav Herschprung recounts his story and the hardships and travails he suffered. In Canada, he was accepted as *rav* of Montreal's Adas Yeshurun congregation, and as *rosh yeshiva* of Merkaz HaTorah. He later became the head of Montreal's Vaad HaRabbanim, as well as the chief rabbinical justice of Montreal, and the chief rabbi of Canada.

One of the last great *gaonim* of Poland, Rav Herschprung was regarded as one of the generation's most erudite Talmudic and halachic scholars. In addition, his deep Torah lectures and novel insights reveal a remarkably incisive mind. Despite his greatness, however, Rav Herschprung was a very humble person, who pursued peace and kindness and toiled faithfully on behalf of the Jewish community.

THE TRUE MEANING OF ENCYCLOPEDIA KNOWLEDGE

When it came to his relationship with the *Nasi HaDor*, Rav Herschprung was a paradigm of self-effacement. He would visit the Rebbe on a regular basis, and discuss Torah with him, and participate in the *farbrengens*. The first written correspondence we find

between the Rebbe and him comes in the form of a letter from the Rebbe, dated Chol HaMoed Sukkos, 5715 (October 14-18, 1954). The *gaon* had sent the Rebbe the *seifer*, *Minchas Soless*, authored by his grandfather, the *gaon* Reb Dovid Tzvi Zehman of Dukla. In response, the Rebbe sent the *gaon* a letter containing brilliant comments on the *seifer*. In the course of the letter, the Rebbe reveals a glimmer of his awesome depth and encyclopedic knowledge of the Torah's revealed and esoteric dimensions. From that point on, Rav Herschprung's connection to the Rebbe grew continuously stronger.

In the summer of 5747 (1987), I was fortunate enough to hear the *gaon's* Torah address at the *Yarchei Kalla* (annual summer Torah gathering) in New York's Catskill Mountains. When the audience expressed their amazement at how much Bavli and Yerushalmi the *gaon* knew by heart, Rav Herschprung said, "You call that encyclopedic knowledge? If you wish to see the true meaning of encyclopedic knowledge, open any volume of *Likkutei Sichos*, learn the *sicha* with the footnotes, and then you will understand the meaning of encyclopedic knowledge."

The *gaon* once spoke about his first

private audience with the Rebbe. During the course of his conversation with the Rebbe, they had discussed the halachic time-span of *miyad*, or *l'alter* (imminent, immediate). The *gaon* was astounded as the Rebbe went through all the places in the Talmud and halachic commentaries where this time-span is discussed.

WHAT DID RAV HERSCHPRUNG SPEAK ABOUT?

The Rebbe gave Rav Herschprung special attention. One could see the warmth in the Rebbe's face whenever the *gaon* came to a farbrengen, or to dollars. Organizers of the annual *Yarchei Kalla* in the Catskills relate that every year the Rebbe would ask what the *gaon* spoke about at the gathering.

A fascinating discussion took place between the Rebbe and Rav Herschprung when the latter paid the Rebbe a *Shiva* call upon the passing of Rebbetzin Chaya Mushka *a"h*, in 5748 (1988). The transcript can be found in *V'Hachai Yitein el Libo*.

Among the things discussed in the conversation: * The Rambam's terminology with regard to the positive commandment, "*They shall make Me a sanctuary*," and some of the differences between the *Mishkan* and the *Beis HaMikdash*. * Building the *Beis HaMikdash* does not supersede Shabbos and Yom Tov observance. * How could the Sages say, "Pinchas is Eliyahu," when Eliyahu lived after Pinchas? * The connection between "*Zeh Eliyahu*" – *zeh* indicating a visible object – and "*Zeh Keili*," and the connection to the rite of sanctifying of the new moon, where one must see the moon. * When did the Jews cease fearing the Egyptians – at the Splitting of the Sea, or upon their entrance into the Holy Land? * Redemption in the **seventh** [year], circumcision on the **eighth** [day]. * The connection between healing and the Resurrection of the Dead. * "*David King of Israel lives and endures*." * Yehoash's kingship at

the age of seven. * Two halachic categories for maturity.

At one point, Rav Herschprung remarked that he was deeply impressed by *Likkutei Sichos* – especially the footnotes and cross-references. The Rebbe responded by noting that information and cross-references were the *gaon's* areas of expertise.

THE REBBE'S HALACHIC RULINGS

The following letter by Rav Herschprung appears in the Jerusalem edition of *Kovetz Yagdil Torah*: "I saw an essay by the Lubavitcher Rebbe



concerning the question of whether one may schedule a medical procedure within 3 days of Shabbos. Now, the words of the holy *gaon*, the *Admur shlita* do not need substantiation. His holy words are a clear halachic ruling, written clearly, and clearly analyzed and elucidated. However, due to the severity of the matter – i.e., some students of Torah never imagined that this involves a prohibition – it must be publicized . . . It would be appropriate for it to be publicized in all Torah journals. In consideration of the above, I have added a few small notations on the matter."

The *gaon* then elaborates on this

subject for some seven pages, finally concluding with the following observation: "The words of the *Admur shlita* are clear: it is a great prohibition to admit oneself to a hospital within 3 days of Shabbos if there is no danger in waiting [until after Shabbos]."

"WITHOUT FEAR"

In honor of 11 Nissan, 5737 (March 30, 1977), Rav Herschprung publicized the following letter: "I hereby extend my blessings to the Chabad Chassidim on the occasion of their celebration of the birthday of the holy *gaon*, the teacher of all of Israel, the *Admur* of Lubavitch *shlita*. I join the myriads of Israel in blessing [the Rebbe] that he continue leading for many more years and seeing success in the holy work he carries out with self-sacrifice – the [work of] disseminating Torah and Judaism throughout the world . . . until the coming of the righteous Redeemer, speedily in our days, Amen."

"To the Chabad Chassidim and their admirers I extend the following blessing: May this day be a day of encouragement and great inspiration for greater activity in their fruitful work of disseminating Torah and Judaism, and in drawing the hearts of the Jewish people closer to their Father in Heaven, in particular, through the famed and successful [mitzvah] campaigns they carry out at the behest of the *Admur* of Lubavitch *shlita*, without fear of the opponents and scoffers. May they follow securely in the path of Torah – the broad and trodden path – bringing nearer our righteous Moshiach. Pinchas Herschprung, chief rabbinical justice of Montreal, and chief rabbi of Canada."

LIVING PROOF

In honor of the Rebbe's eightieth birthday, Rav Herschprung sent a Torah essay for inclusion in the Torah journal, *VaYehi Bishurun Melech*, published in New York City. The *gaon* was also one of the originators of the



The Rebbe with Rav Pinchas Herschprung

seifer, Liguva shel Torah (the Sages tells us in Ethics of the Fathers that eighty is the age of strength), which the Vaad HaRabbanim of Canada put out. In the introduction to this work, he writes: “It is with honor and holy trepidation that we hereby join all the sages, scholars, masters of Torah, and *roshei yeshiva* of every area and territory in expressing our blessings, by way of Torah insights, to the . . . leader of the Jewish people, the prince of Torah and crown of wisdom, who battles the wars of G-d – the *Admur* of Lubavitch *shlita* – upon reaching the age of eighty . . . He is the man who established the yoke of Torah through his holy self-sacrifice, establishing yeshivas and children’s schools containing hundreds of students, and institutions of Torah and *chesed* in all corners of the world, and establishing the yoke of repentance, to increase holiness among the Jewish people, and to guide the [spiritually] wandering and lost, and to draw near the hearts of our brothers of the House of Israel – whatever their state – to G-d, and to His Torah and mitzvos.

“We owe him a tremendous debt; it is because of him that our city of Montreal has become one of the greatest bastions of Torah and Judaism in the world. May the ‘friend of G-d

and friend of his people,’ the holy teacher of the Jewish people, the *Admur* of Lubavitch *shlita*, be pleased by this gift we are offering together with our prayers that G-d grant him many more years of health, that he may lead the congregation of Israel until the coming of Shilo (the Messiah), speedily in our days.”

At a *Siyum Seifer Torah* in Montreal, 3 Sivan, 5743 (May 15, 1983), the *gaon* noted that whereas in the past generation his mentor, Reb Meir Shapiro of Lublin, spread Torah throughout the world through the *Daf-Yomi* learning cycle that he founded, in the current generation, the Torah was being spread around the world through the Rebbe’s many mitzvah initiatives. The *gaon* concluded with the following remark: “Here among us there is living proof to the success of the Rebbe’s holy mitzvah campaigns; it is our duty to heed the call of the *tzaddik* of the generation and to assist in the holy mitzvah campaigns.

ONLY THROUGH THE REBBE’S GREAT POWER

In an interview (*Kfar Chabad Magazine*, issue 147) with the *gaon* during his visit to the Holy Land in Sivan, 5743, he told of the activities of the Rebbe’s emissaries in Montreal:

I recall arriving in Montreal in 5701 (1940-41). We were a group of refugees from Europe, who had been residing in Shanghai. There were 9 Lubavitcher *bachurim*, and 24 from . . . The Lubavitchers all sported beards, whereas the others sported hair above their foreheads, and were beardless. It later turned out that it was precisely the young, bearded Lubavitchers who disseminated Judaism in the city, and helped build its Jewish character, and helped create harmony among the Jews of the city. Initially, everyone thought that the *bachurim* from . . . with the modern clothes would be the ones who would conquer the city and establish Torah institutions in it. As it turns out, all the [Judaism] in Montreal today is the result of the selfless work of Lubavitch, which built up the city’s Torah infrastructure.

“I want to mention an interesting phenomenon: Throughout the years, Chabad students – some of whom I never thought were capable of this; perhaps, they really were not capable of it – have continued to depart, right after marriage, to various cities throughout the country, and have been extremely successful at spreading Torah in these places, and setting up centers for bringing Jews back to their roots, and for disseminating Judaism. I sometimes wonder: *how are they capable of all this?* My only answer is that it is the holy spiritual power of the Lubavitcher Rebbe, whom they represent, at work.

That is the great power of Lubavitch! Two Chabadniks arrive in a city, or in some remote place, and before you know it, there’s a Chabad House there; Torah is being disseminated widely there; Judaism is being strengthened there – in short, there’s everything you need! There is an underlying, hidden dynamic at work here, which defies logical – as stated, it is the great power of the Rebbe *shlita*.

NEVER AGAIN!

BY SHAI GEFEN

“READY TO STAND JUDGMENT”

All the media reported that the second in command to the government's legal advisor, Mr. Shai Nitzan, warned the leaders of the Matteh HaOlami to Save the Nation and the Land, Rabbi Kutzi Rapp and Rabbi Sholom Dovber Volpe, that their request that Sharon be tried for collaborating with terrorists, the Nazis of our generation, borders on the criminal.

We didn't know whether to laugh or to cry in the face of this threat and the despicable attempt to shut their mouths when the truth was being said. Sharon himself hands the terrorists victories every day and collaborates with the worst of our enemies.

That very day, senior army officers went to the media and attacked the politicians – i.e. Sharon – for not allowing them to fight against those who keep on sending missiles our way.

Here's the news item: “The IDF, so claim the senior officers, is trying to work against the threat, but the political sphere prevents it from ‘delivering the goods’ with stronger force. ‘Sometimes an operation of a few hours, deep into Palestinian territory only diminishes our deterrent powers,’ they admit.

“At the end of last week, the IDF entered the western end of the refugee camp in Khan-Yunis. That campaign ended within 48 hours. Since then, another campaign ended, less than a day after it

began.

“The political situation is complicated and elections in the PA place the IDF officers in a quandary. ‘We have enough forces here and no shortage of strategies that can definitely shake up the cells that shoot these missiles,’ says a senior officer who knows the area well. ‘But we don't get the green light. The pressure from the residents is definitely effective and that is why we see small campaigns. The problem is that the terrorists see the IDF enter for a few hours, and instead of being deterred by this, they realize that we aren't serious, and this encourages them to continue shooting.’”

I wouldn't be surprised if the government's legal advisor quickly puts those senior officers on trial (or at least sends them a warning). These officers are afraid to use their names, and speak anonymously, saying that Sharon and the politicians are ignoring the danger to Jewish life by tying the army's hands. What is this if not collaborating with the Nazis of our times?

Let the state attorney explain how Sharon, who enables terrorists to kill Jews, is different than the Vichy government that collaborated with the Nazis. Here the situation is more serious, because Sharon and Hamas, each for their own reasons, wants to expel Jews from Gush Katif, and they collaborate in order to achieve their goal. That's what's really going on.

A thousand threats and warnings won't cover over the truth. The leaders of the Matteh HaOlami reacted well when they said they were interested in standing trial for asking that Sharon stand trial. But this is an enlightened democratic country..

SHARON CAN ONLY REPRESENT THE ARABS

In a sicha of Gimmel Tammuz 5742, the Rebbe spoke about how the politicians abandoned the Jews and stated clearly that Sharon (yes, the same Sharon from Lebanon) can only represent the Arabs. It turned out to be a prophetic sicha about Sharon and his follies.

It would seem that “you don't cry about the past,” and if so, what is the purpose in speaking now about mistakes made at Camp David and the like; what is the purpose in speaking derogatorily about Jews, and causing pain to Jews when they hear this? All this is intended to serve as a warning not to make the same mistake again, the mistake made a number of times already: to favor the opinion of politicians over the opinion of the military, who are experts in security matters!

“And these politicians continue to delay the end of the Peace in Galilee Campaign, and because of them additional sacrifices are falling, each one of which is an ‘entire world,’ and in addition, there are many wounded. All this is because the politicians are not ready to admit their mistake in

delaying and continuing to delay the end of the campaign!

Regarding yiras Shamayim (fear of Heaven), there's nothing to talk about with them. They do not fear G-d, nor do they fear the *Code of Jewish Law*, and therefore they go to war against "Who is a Jew," and against Shabbos Observance, and the like.

They have completely lost the sense of shame before human beings (for everyone knows that so-and-so acted this way during the Yom Kippur War, as a result of which unnecessary sacrifices fell, yet despite this, he is acting this way too). Therefore there remains only one choice in order to get them to change their ways: He and his friends can speak only on behalf of the Arabs, but not on behalf of Jews!

It should be publicized so that everyone knows that so-and-so delayed the end of the Peace in Galilee Campaign in its proper time, despite the definite view of the military that they must complete and end the campaign in its entirety (as was publicized even in Israeli newspapers, despite the censorship).

When everyone will know that he delayed it, they won't vote for him (nor for his disciples or party) in the next Knesset elections. They will not allow him to speak on behalf of the Jews of Eretz Yisroel. (He and his friends can speak on behalf of the Arabs (for they benefited them by delaying the end of the campaign) but not on behalf of Jews!) This is the only thing that will affect them.

Perhaps this threat will influence the politicians who want to continue sitting in their seats and to grab a position in the political life of Eretz Yisroel to stop playing around with political considerations

at the expense of the security of Jews living in Eretz Yisroel throughout its borders.

The leaders of HaMatteh HaOlami to Save the Nation and the Land did well in publicizing their message that Sharon collaborates with the Nazis of our generation. In the war in Lebanon, it wasn't as obvious to the world, but now, Sharon is so shameless that he openly represents the Arabs.

WE ARE CONFIDENT!

The tense reactions emanating from the P.M.'s office and the army are definitely encouraging. Today it is clearer than ever that it is up to us whether the Disengagement will happen or not. We must do all we can to prevent this crime from being perpetrated. If on judgment day we stand like a wall, no bulldozer in the world will carry out the expulsion.

We must ask ourselves: are we that determined? Are we ready to pay the price in order to prevent terrible destruction? Do we really want to prevent the terrorists from winning a victory that can lead to the destruction of Eretz Yisroel?

Every G-d-fearing Jew must know that his or her actions will make a difference. Will we allow the runaway horse to gallop into the abyss? Or will we stop it?

We can excuse ourselves from it by saying, "What can we do?" "It's a lost cause," but in the end, the ones who fight are the ones who will be able to say, "My hand did not shed this blood." We are confident that we will be able to stop the madness!

NEVER AGAIN!

The Zionist leaders who founded the State after the Holocaust promised us that such destruction would never happen again. That was the motto throughout the years.



Today it is clearer than ever that it is up to us whether the Disengagement will happen or not. We must do all we can to prevent this crime from being perpetrated. If on judgment day we stand like a wall, no bulldozer in the world will carry out the expulsion.

This motivated the Zionist pioneers to fight the Arabs and throw them out of Israel. They understood what any child understands – that if we don't eliminate them, they will eliminate us.

Many years have passed and a new generation has arisen that has forgotten what a Jew is. This has

led to their forgetting the goal for which the State was founded in the first place. Instead, they began speaking about equal rights, rights for Arabs. Lately, they're even saying that land of HaKeren HaKayemet L'Yisroel, which belongs to Jews, should be given to Arabs – equal opportunity. The leaders themselves are ready to give the entire land to the terrorists.

The leaders today are the children and grandchildren of those people whose fathers asked: how did millions of Jews go to their deaths in the Holocaust, like sheep to the slaughter, without fighting?

Today, knowingly and willfully, they are placing the Jews of Eretz Yisroel in mortal danger. For years, they blamed the rabbis of the Holocaust era for not opening the eyes of their flocks to the tragedy that was coming upon them. What would they say today, when with all the weapons and technology, the leaders of Israel deliberately endanger the lives of Jews, while rabbis of all groups warn of danger?

It's time to remove the mask and to yell: Never again! When the foundation is not that of Torah and mitzvos but nationalism, in the end a state built to provide refuge for the remnant of Jewry turns on those very people it was created to protect.

Rabbi Moshe Landau, rav in B'nei Brak, repeats what the Rebbe says – that any concession of land

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in Eretz Yisroel endangers millions of Jews. He explains that the Rebbe was extremely careful not to say things like this, but when it came to shleimus ha'Aretz, the Rebbe said it in a way that cannot be misconstrued.

We must take this message of the Rebbe and bring it to the world: Never again!

BEING CRUEL TOWARDS THE COMPASSIONATE

President Moshe Katzav, who has the right to pardon prisoners,

pardoned 31 out of 35 terrorists who were included on a list of prisoners that the government wants to release. These are security prisoners who were given jail sentences for security crimes against Israel, but were not found guilty of actual murder.

This is the first group out of a list of 170 terrorists that the Israeli government has promised to release as a good-will gesture to the president of Egypt, after Egypt released Israeli Druze prisoner, Azzam Azzam.

Let us remember that Katzav is firmly resisting easing the plight of Yitzchok Pass and his brother-in-law, Jews from Chevron, despite the fact that Pass' baby daughter was murdered by an Arab sniper.

As Chazal say, “Whoever has compassion on the cruel, will ultimately be cruel towards the compassionate.” All those who hate settlers and Jews and worry about the environment and animals, are ready to kill Jews in order to satisfy their bloodlust. That's what Knesset member Efraim Sneh wrote last week – that blood needs to be spilled during the Disengagement, which is what journalists on the Left want to see happening. Yet another sign of the sickness of Galus, which is why we must daven and ask for the immediate hisgalus of the Rebbe MH”M – we simply can't take it anymore.



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