

CONTENTS



4 | WHAT SHOULD MAKE US SING

D'var Malchus / Sichos in English

8 | DO YOU THINK YOU CAN COME TO KNOW G-D FROM YOREH DEIA ALONE?

Letters of the Rebbe MH"M

14 | WE ALREADY HAVE 'B'CHEZKAS MOSHIACH'

Moshiach / Mendel Tzfasman

18 | ACCEPTING THE CROWN OF NESIUS (CONT.)

Insight / Shneur Zalman Berger

24 | WHEN RAV NEMTZOV JUMPED ONTO THE TABLE ON THE GREAT YUD SHVAT OF 5711

Chassid / Shneur Zalman Berger

31 | A RIPPLE FROM THE PAST SAVES THEM FROM THE TIDAL WAVES

Miracle Story

33 | THE GAON REB DOVID HA'KOHEN Z"L

Feature / Rabbi Shalom Ber Wolpo

36 | FROM THE LIBERATION OF YERUSHALAYIM TO THE CALL FOR DISOBEDIENCE

Profile / Shai Gefen

42 | THE ONLY MEASURING STICK

Shleimus HaAretz / Shai Gefen

45 | LEARNING "BASI L'GANI" ON THE SUBWAY

Profile

The international weekly heralding the coming of Moshiach
BEIS MOSHIACH

U.S.A

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

ERETZ HA'KODESH

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

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

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

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

WHAT SHOULD MAKE US SING

SICHOS IN ENGLISH



SHABBOS PARSHAS B'SHALACH; 11TH DAY OF SHVAT, 5751

1. This week's parsha describes several miracles of a general nature which occurred to the Jewish people after they left Egypt including the splitting of the sea and the slaughter of the Egyptians, the sweetening of the waters of Mara, the manna, the slav [the fowl with which G-d provided the Jews], the well of water which accompanied the Jews through the desert, and the defeat of Amalek in battle.

The fact that the Torah groups all of these miracles in a single Torah portion appears to indicate that they share a connection. Nevertheless, that connection is difficult to understand. On the surface, they appear to be separate and different matters.

Another question can be asked based on Rashi's commentary in the beginning of Parshas Yisro. There Rashi asks: What motivated Yisro to come to the Jews? And answers: The splitting of the Yam Suf and the war with Amalek. Similarly, on another verse, Rashi explains that he was motivated by the miracles of the manna and the well. On the surface, why did these miracles motivate Yisro

more than the Ten Plagues or the other miracles G-d which performed in Egypt.

Also, the word Torah means "instruction." Thus, every story the Torah relates is told to provide us with an "instruction" in our service of G-d. What instruction can we derive from the narrative of these miracles?

The resolution to these questions depends on the understanding that the three miracles, the splitting of the Yam Suf, the manna, and the war with Amalek, were of a general nature, whose significance continues for all time.

In regard to the splitting of the Yam Suf: It is explained that the splitting of the Yam Suf was one of the preparations necessary for the giving of the Torah, and thus continues to have ongoing relevance. For this reason, we recall the splitting of the sea in our prayers each day.

The continuous relevance of the manna is obvious from G-d's command to set aside one measure as "a keepsake for your [future] generations," so that we will constantly be aware that G-d is providing our livelihood. For this reason, the *Shulchan Aruch* recommends reciting the passage

concerning the manna each day.[296]

Similarly, the war with Amalek is described as continuing, "from generation to generation." [297] Many authorities consider the mitzvah of remembering Amalek as obligatory upon us at all time and for this reason, it is customary to recall Amalek each day in the Six Remembrances.

The connection between these three miracles can be explained within the context of the song sang after the crossing of the Yam Suf which expresses our praise of G-d and our thanks for His saving us from the Egyptians. Nevertheless, the song also mentions the retribution visited upon the Egyptians and the death they suffered. [298] On the surface, the question arises: Why is it necessary to mention the gentiles at all? Why doesn't the song focus on the Jews alone?

The mention of the gentiles is necessary, however, because the purpose of this song is not to praise the greatness of G-d in the spiritual realms or His love for the souls of Jewish people. Rather, the intent is to praise His power and greatness within this material world and to acknowledge His bond with the Jews

as they exist, one nation among many gentile foes. Although they are “a lamb among seventy wolves,” G-d protects them from harm and works miracles for them.

This is the setting for the revelation of how, as the song concludes, “G-d will reign forever and ever,” how His sovereignty will be expressed throughout the world. Commenting on the above verse, the Midrash relates: “Although You have existed for all time, Your throne was not established, nor were You made known in Your world until Your children uttered the song.” At the splitting of the Yam Suf, the Divine power invested and en clothed within the world was openly revealed,[299] and the potential was granted to see G-dliness in every entity in the world. Through the Jews’ recitation of the song,[300] they brought about the recognition of G-d’s sovereignty in the world.

In order to bring about the revelation of “And G-d will reign forever and ever” in the world at large, a person must first internalize the awareness of G-d’s sovereignty within his own consciousness. He must realize that G-d’s Kingship encompasses the totality of his existence, even his mundane physical realities.

This is the message of the manna, that one’s livelihood comes directly from G-d, and from G-d alone.[301] Even when a Jew must work to earn his livelihood and other intermediaries are involved, he is being sustained by G-d. Thus, the Rebbe Maharash would say that earning a livelihood today, in the time of Exile, is “manna from heaven.”

A Jew is essentially above the natural limitations of the world. Even when he descends and is involved with those realities and the gentiles in his environment, he remains essentially above nature and is sustained by “manna from heaven.”

[This lesson is further reinforced by the miracles of the slav and the well of water which accompanied the Jews in the desert. They are also examples of how G-d provided for the Jews material needs in a supernatural manner.]

The realization that G-d controls his material existence makes it possible for a Jew to internalize his awareness of G-d’s sovereignty. Since “He placed the world within their hearts,” this awareness makes it possible for G-d’s sovereignty to be expressed in the world at large. There are, however, impediments to the

***In order to bring
about the revelation
of “And G-d will reign
forever and ever” in
the world at large, a
person must first
internalize the
awareness of G-d’s
sovereignty within his
own consciousness.***

revelation of His sovereignty which must be nullified in order for that revelation to be complete. This is the purpose of the war against Amalek.

Our Sages comment, “G-d swore that His name, nor His throne will be complete until the name of Amalek is wiped out entirely.” Thus, Amalek represents the antithesis of G-d’s sovereignty. Since the expression of G-d’s sovereignty is an eternally relevant concept, the negation of Amalek, who prevent that expression, is also of constant relevance.

On a personal level, the quality of Amalek refers to coldness in the service of G-d. On the verse, “Remember what Amalek did to you...as you came forth from Egypt, how he met you on the way...,” the Midrash explains that the Hebrew *korcha* translated as “he met you,” could also be interpreted as “he cooled you off.” Similarly, the Rabbis have noted the numerical equivalence between Amalek and the word *safek* meaning “doubt.”

Amalek represents the potential which raises doubts in our minds and cools off our excitement after witnessing the miracles that accompany our personal exodus from Egypt. It deadens a Jew’s sensitivity to the providence with which G-d controls our lives.[302] Therefore, for G-d’s sovereignty to be revealed, Amalek must be nullified.

On the basis of the above, we can understand why it was the news of the miracles of the splitting of the sea and the war with Amalek that motivated Yisro to join the Jewish people and declare, “Now I know that the L-rd is greater than all the gods.” It is, however, necessary to resolve several difficulties in regard to that quote: a) How is calling G-d greater than other divinities praise for Him? b) Why does the Torah mention that Yisro had been an idolater? Why should it mention such an uncomplimentary piece of personal history? The Torah refrains from making uncomplimentary statements even when a non-kosher animal is concerned. Surely, this would be appropriate in regard to Yisro.

These questions can be resolved within the Rambam’s explanation of how people came to worship other divinities. The Rambam states that initially, the people conceived of these divinities as intermediaries. They understood that G-d was the ultimate source of influence, but felt that because He was so lofty, it was not

fitting that He control the mundane realities of worldly experience, and these matters, He entrusted to the sun, the stars, and other intermediaries.

Thus, their mistake was ascribing willful power to these intermediaries, believing that they had a certain measure of independent control over our experience when in truth, they are merely, “an axe in the hands of the chopper,” i.e., just as an axe is an inanimate object with no will of its own, so too, these intermediaries are controlled by G-d alone and they have no independent power of determination.

Thus, in essence, the negation of idol worship involves, not only the nullification of the belief in idols, but a rejection of all intermediaries, an awareness that even within the context of our material existence, our fate is controlled by G-d alone. Thus, after Yisro heard about the miracles of the splitting of the Yam Suf, the manna, the well, and the war with Amalek, he came to the awareness that G-d's sovereignty was manifest in every element of existence, including even our mundane realities. He understood the true nature of all the forces which appear as powers in this world, that they are merely like “an axe in the hands of the chopper” and therefore, he renounced idol worship entirely.[303]

2. There is a connection between the above concepts and Yud Shvat, the yahrtzait of the Previous Rebbe, which was commemorated this week.[304] The Previous Rebbe's service was expressed in spreading Yiddishkeit and Chassidus throughout the world, preparing the world for the revelation of G-d's sovereignty.

[There is also a connection between the miracles mentioned above and the teachings of Chassidus. Torah is described as “bread” and within Torah itself, the teachings of P'nimius HaTorah as “bread from

Heaven,” manna. Similarly, oil is used as a metaphor for Chassidus and the slav were distinguished as a uniquely succulent fowl.[305]]

The relation of the teachings of Chassidus to the revelation of G-d's sovereignty within the world was reflected in the Previous Rebbe's efforts to translate the teachings of Chassidus into secular languages and his efforts to spread justice and righteousness (as expressed through the seven universal laws commanded to Noach and his descendants) among the gentiles.

The nature of the Previous Rebbe's service is reflected in his name, Yosef Yitzchok. Yosef is associated with the concept of “increase” and Yitzchok with “laughter” and “joy.”

More particularly, Yosef refers to the service of “May G-d add on to me another son,” i.e., transforming one who is “another,” estranged from his Jewish roots, to a “son.”[306] Yitzchok is associated with the service of “Whoever hears will laugh with me,” spreading happiness and joy in a manner that “whoever hears,” i.e., even someone who does not consciously intend to hear, “will laugh with me.”

An added dimension of the Previous Rebbe's yahrtzait is reflected by the fact that this year, it is commemorated on a Friday. Friday is set aside for the preparations for Shabbos. Similarly, this points to the fact that ours, the sixth millennia (and more particularly, the latter portion of the sixth millennia, more than three quarters of it having passed), is a preparatory stage for the seventh millennia, “the day which is all Shabbos and rest for eternity.” Indeed, it is already “Friday afternoon” and we are waiting with anticipation for “Shabbos.”

This must be associated with an increase in the study of P'nimius HaTorah as a foretaste and preparation for the revelation of P'nimius HaTorah

in the Era of Redemption.

3. The above concepts also share a connection with Chamisha-Asar B'Shvat, the Rosh HaShana of the Trees. The trees are part of the plant kingdom called tzomeiach in Hebrew. Literally, the word tzomeiach means “growth,” thus also pointing to the concept of increase, continually progressing further.

On Chamisha-Asar B'Shvat, it is customary to partake generously of fruits and in particular, the species of fruit for which Eretz Yisroel is blessed. The Torah praises Eretz Yisroel for seven species of produce. Two, wheat and barley, are grains. The other five, grapes, pomegranates, figs, olives, and dates, are fruits. The difference between grain and fruit is that grain is a staple food, necessary for the maintenance of our well-being. Fruits are delicacies, eaten for pleasure. Chamisha-Asar B'Shvat gives us the potential to carry out our service, not only according to the very minimum necessary to maintain our existence, but rather in a manner that leads to pleasure.

Similarly, it is customary to eat carobs on Chamisha-Asar B'Shvat. The mention of carobs relates to Rabbi Chanina ben Dosa who would eat only “one measure of carobs” a week. Our Sages describe Rabbi Chanina as being “trained in miracles,” i.e., miracles were an ordinary aspect of his everyday life.

The same applies for every Jew. Although we are living in a material world, in an environment with gentiles that is apparently controlled by the forces of nature, a Jew is connected with G-d who controls nature. “The Guardian of Israel does not sleep or slumber” and protects him in a manner which transcends nature. Indeed, miracles are an ordinary element of a Jew's life. If there is a person who does not recognize these miracles, it is only because he has his eyes closed. There

can be no other explanation. If a person opens his eyes and thinks about what has happened to him, he will realize the open miracles that are shaping his life.

If this is true regarding a Jew in the world at large, how much more so does it apply to a Jew living in Eretz Yisroel, G-d's chosen land, of which it is written, "the eyes of G-d are always upon it, from the beginning of the year to its end." It is not necessary for him to open a newspaper and read how one non-Jew shot a missile at the Jews and another non-Jew – one of the pious of the nations of the world – shot another missile which intercepted it. All he has to do is look at the world around him and appreciate the miracles, miracles of a good and positive nature, which are occurring to him and to those around him.

A Jew must act maturely within the world and employ all the natural means at his disposal. His activities must, however, be suffused with bitachon, trust in G-d that He will provide him with open and abundant good. Similarly, in regard to the Jewish people as a whole, we must proceed with confidence that G-d will bring the ultimate and complete redemption. And thus, thankful for the miracles that He has wrought for us already and trusting that He will perform other miracles in the future, we must – particularly on Shabbos Shira, the Shabbos of Song – recite songs of praise to Him.

The above concepts will be enhanced by the study of the maamer, Boruch ShAsa Nissim ("Blessed be He who performed miracles") which was distributed on Yud Shvat.[307] The distribution of the maamer should lead to an increase in the study of P'nimius HaTorah. Similarly, together with the maamer, two dollars were given to be distributed to tz'daka. Our Sages relate that tz'daka is equivalent to all the mitzvos. The word mitzvah is related to the word tzavsa meaning

"connection." Thus, these gifts to tz'daka will increase the connection and bond, the Jews share with G-d. This will lead to an increase in Torah and mitzvos in general which in turn will lead to an increase in G-d's blessings, including blessings of peace and prosperity.

In that vein, it is worthy to mention the custom of eating the fruits associated with Eretz Yisroel on Chamisha-Asar B'Shvat. May the observance of this custom strengthen our connection with Eretz Yisroel and may we witness in the imminent future the fulfillment of the prophecy, "As in the days of your exodus from Egypt, I will show you wonders."

The true nature of all the forces which appear as powers in this world are merely like "an axe in the hands of the chopper."

NOTES:

296. In addition, the three Shabbos meals are associated with the manna as explained by our Sages.

297. Note the Targum Yerushalmi which interprets that verse as "from the generation of this world until the generation of Moshiach and until the generation of the World to Come."

298. Furthermore, the song also mentions the effect the splitting of the sea had on the other nations, "The lords of Edom trembled, Moab's powerful men were seized with terror...."

299. This process is reflected in the phrase, "He transformed the sea into dry land." The sea (which covers up its contents) is a metaphor for our material world in which G-dly light is hidden. In contrast, the dry land represents those

levels where the G-dly light is openly revealed. At the splitting of the sea, the sea (the hiddenness of this world) became transformed into dry land (open revelation).

300. Also significant is that this recognition was made through song, i.e., with an approach of happiness and joy.

301. A further aspect of the manna was that it was given, day by day; further developing our faith. Rabbi Elazar HaModa'i would say, "Whoever has what to eat today and questions what he will have to eat tomorrow is lacking in faith."

302. This also can be associated with the verse cited above. Korcha shares a root similar to that of the word mikreh meaning "chance occurrence." Amalek tries to convince us that everything that happens is merely a chance occurrence which is not controlled by G-d.

303. Since Yisro's declaration was made before he converted, his renunciation of idol worship had an effect on the gentile nations and on the world at large, helping them recognize G-d's sovereignty.

304. Our Sages relate, "Whoever prepares for the Shabbos on the preceding day, eats on the Shabbos." This refers to spiritual preparation and spiritual satiation as well. Thus, the commemoration of Yud Shvat on Friday affects this Shabbos.

Significantly, the preparation for the Shabbos on the preceding day is emphasized in this week's parsha which describes how the Jews collected the manna for Shabbos on the preceding day.

305. The revelation of Chassidus is also connected to the revelation of G-d's sovereignty for Chassidus explains how G-dliness permeates every aspect of existence and explains how Divine Providence controls even the most mundane occurrences in the world.

306. The word ben, "son," is singularly, implying that G-d loves every Jew like an only child. Ben also relates to the word Bina meaning "understanding," the source for our emotional faculties, thus indicating how this transformation permeates the person's entire being.

307. This maamer, authored by the Rebbe Rashab, was written down by the Previous Rebbe. Furthermore, the Previous Rebbe was the successor and heir to the Rebbe Rashab and thus, the maamer is relevant to him and his yahrtzeit.



DO YOU THINK YOU CAN COME TO KNOW G-D FROM YOREH DEIA ALONE?

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.

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYaduah 2-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקווי
ברוקלין, נ. י.

By the Grace of G-d
24th of Marcheshvan
5710, Brooklyn, N.Y.

שליח וברוך:

After the very long interval, I was pleased to receive your letter, with the good news about G-d's benevolences to you. I believe I already had occasion to refer to the saying of our Sages (B.B. 12b) to the effect that when one receives G-d's favors, more are to follow. It is also well to remember the teaching of our Rabbis and Mesim, "Think well, and all will be well," as explained at length also in the Zohar (II, 184b), introduced by the words To chazi ("Come and see"), note there.

Now to refer to the question of the need to learn Chassidus which you raise in your letter. You do not mention what Shiurim you have in Chassidus, though I had suggested to you the following courses: Kuntres UMaayan; Iggeres haTeshuva (part III of Tanya), Shaar haYichud vhaEmuna (part II of Tanya) followed by Derech Mitzvosecho of the Tzemach Tzedek.

You quote me as having written to you that there are many who have learned and know a great deal of Gemoro, yet lack in knowledge of the practical dinim. To which you remark that you know people who know a great deal of Chassidus and likewise lack knowledge of the dinim. But as I recall, I did not make that statement as an argument in favor of learning Chassidus. I merely pointed out the need of learning the practical dinim apart from other studies. For unfortunately it is a fact that in most Yeshivoth the need of learning dinim is not given sufficient attention. Therefore, your attempt to challenge my statement is quite irrelevant, א.א.וו.א.א.

As for the general necessity of learning Chassidus, this is amply explained in Kuntres Etz haChayim, by the father of my father-in-law of saintly memory, and elsewhere. Above all, it is based on the Halocho itself, which sees the proof of a theory in its applicability and in its actual results in practice. Let me give you an illustration, which I trust you will not take amiss, especially as you can verify it through other sources. I do not have to tell you under what terrible conditions the Jews have lived in Soviet Russia under the Communist regime, and how it affected Jewish religious life,

22 נס/1

especially of the younger generation who had no opportunity to anchor themselves firmly in Yiddishkeit. When the Iron Curtain temporarily lifted after the war and many Jews managed to get out of Soviet Russia, it became clear that of the various classes and types of Russian Jews only those who had learned in Chabad Yeshivoh and were brought up in Chassidic homes and in the Chassidic way of life were able to survive those terrible trials and difficulties and remain faithful and practising Jews, not only themselves but also their sons and daughters with them. This should convince even the most sceptical as to the power and efficacy of Chassidus as a living force and practical means of the preservation of Yiddishkeit even under the utmost difficulties.

But since you question the need of learning Chassidus according to the authority of the Shulchan Aruch, I will answer you, as briefly as possible, on the basis of your own criteria.

As you know, there are various kinds of Mitzvoth. There are, for example, compulsory Mitzvoth, and there are Mitzvoth which become incumbent under certain conditions only, the performance of which become compulsory when the specific conditions prevail; and one is not obligated to create those conditions (e.g. Makko).

מצוות
באופן

Among the so-called compulsory Mitzvoth, there are, again, such Mitzvoth which depend on the time element, and they may be occasioned once a year, or once a week, or daily, as the case may be.

There are however six Mitzvoth which are not merely incumbent in one way or another, as the other Mitzvoth, but their incumbency (Chiyuv) is a constant one, and they are obligatory on all Jews without exception, or, to quote: "Their incumbency is constant, of which ~~no~~ man is free for a moment, all his life." They are mentioned in Sefer haChinuch, in the Introduction (פתיח); (1) To believe in G-d, (2) Not to believe in any other thing, (3) To affirm His Unity, (4) To love Him, (5) To fear Him, and (6) Not to go astray after the temptation of the heart and the vision of the eyes.

ששת
מצוות

The first five of the above obviously demand intellectual preparation. Even the sixth can be properly fulfilled only after the acquisition of certain doctrines and knowledge.

It is clear that to obtain the essential knowledge (without which these six constant Mitzvoth could not be fulfilled) by an effort to glean it from different sources, would require an enormous amount of time and effort, and even then one could not be sure whether or not the sources were rightly understood, and the right opinions and beliefs were formulated.

On the other hand, Chassidus has done just that. It has gleaned and collected from various sources the necessary knowledge, and it presents it ~~as~~ in a pure and concise form to all who wish to avail themselves of it.

Consider those six Mitzvoth. What does it mean, To believe in G-d? If we come to define belief in G-d, we will have to admit that a child's belief in G-d is adequate for him, though he imagines G-d to be a big, strong man, with powerful arms, something like his father, but perhaps more so. But what would we think of a grown up person who has such an idea of G-d? For this is the very contradiction of one of the basic principles of our faith that G-d is neither a body, nor a form in a body, etc.

Or, consider the Mitzvah of being constantly aware that there is no reality outside of Him. This involves the principle that "there is no place devoid of Him" (as the Zohar states), for if one would admit that there is a place devoid of Him, one would admit a separate, independent existence, which again would be in direct conflict with our faith, as explained also in the Rambam, in the beginning of Hilchos Yesodei Matorah.

Similarly in regard to the commandment always to bear in mind that G-d is one and unchangeable, a belief which must go hand in hand with the belief that G-d created the world 5720 years ago, and that prior to that date our world was non-existent, yet G-d remained the same after Creation as He was before Creation, and that the plurality of things do not imply, no, a plurality in Him, and so on.

Suppose Mr. A. comes to Mr. B. and offers to give him a deeper understanding and insight into these highly abstruse subjects which are so remote from the ordinary mind, yet which have to be borne in mind constantly, and Mr. B. does not wish to be bothered, being quite content to remain with his childish image of G-d, etc. - this would not be a case of merely foregoing a Hiddur of a Mitzvah, but of renouncing the entire Mitzvah. For having the brain and ability to acquire the necessary knowledge about G-d, yet refusing to make use of them, is tantamount to wilful refusal to comply with the Mitzvah.

Likewise with regard to the commandments to love and fear Him. Surely it is impossible really to love or fear anything without at least some knowledge of that thing, as is also alluded to in the Rambam, beginning of Hilchos Yesodei Matorah Chapter Two. Note there.

Finally, the same is true of the sixth commandment - not to go astray after the heart and eyes. For insofar as a mature ^(adult) person is concerned, the commandment surely does not refer to only carnal temptation and crude idolatry, but that one should have a heart and eyes only for that which is true and good, to see in the world what is truly to be seen and to think what are truly good thoughts. However, to cultivate such vision as to see the inner content and reality of the world, and to train the heart to dwell only on the good and the true - this is a very difficult attainment which requires tremendous effort, as

explained in Kuntres Etz Chayim. Nevertheless, everyone is commanded to attain all that he is capable of attaining, each and everyone according to his mental capacity and grasp. And when it is said "each according to his capacity," it should be remembered that "a rich man ~~xxxx~~ who brings a poor man's offering, has not fulfilled his obligation," and there is 'no' "riches" and "poverty" except when it refers to the mind, i.e. potential intelligence.

I trust you will take no offence, if I ask you, Do you really think that you can fully carry out the Mitzvah of "Thou shalt love G-d thy G-d," a Mitzvah which is to be performing, ~~it~~ [not by] uttering a verbal formula, but with heartier feeling, if you will know about G-d only from what you have learned in the Gemoro, or Yore Deah, etc.?

Needless to say, all that has been written above at such length is not for the purpose of causing you pain, but in the hope that perhaps it may after all bring you to the realization that it is the Yetzer Hora that is inventing for you all sorts of strange and peculiar reasons to discourage you from learning Chasidus, thereby not merely preventing you from knowing what is taking place in the world of Atzilus, as you put it, but preventing you from fulfilling actual Mitzvoth, commanded in the Torah, Toras Chaim, to be fulfilled every day. But, of course, the Yetzer Hora does his work 'faithfully', and he will not come and tell you: Do not observe those six Mitzvoth which one is obliged to fulfill every day; he is too 'smart' for that; instead, he will tell you, what good will it do you to know what is happening in Atzilus!

only
Incidentally, let me add that the Wilner Gaon (not/the Gaon of Tanya, mind you) writes that those who do learn Pneimus haTorah prolong the Golus and delay the Geulo, and that with knowledge of Pneimus haTorah it is impossible to know proper Mitzvoth of Torah.

May G-d grant that you have good news to report concerning all that has been written above, and may it be soon.

With blessing,

M. Shmerzon

bhTech

ב"ה

Heavenly design at down-to-earth prices.

graphics &
web design

biz cards

digital photo-
graphy

animation

data designs

BH Tech Design www.bhtech.net

866-5-BH-TECH



WE ALREADY HAVE 'B'CHEZKAS MOSHIACH'

BY MENDEL TZFASMAN
TRANSLATED BY MICHOEL LEIB DOBRY

How has “a king will arise” been fulfilled without a beis-din of seventy and a prophet? How has there been a fulfillment of “and he will compel all Israel”? How do we see the Rebbe’s influence upon the chareidi community? Does all this mean that we have already attained “Is’chalta d’Geula” (the beginning of the Redemption)? Clarification on the subject of “chezkas Moshiach.”

Even in the early years of his leadership, chassidim knew that the Rebbe shlita, the nasi of the seventh generation since the Alter Rebbe, was Melech HaMoshiach. In the first maamer of “Basi L’Gani,” where the Rebbe officially accepted the leadership of Chabad-Lubavitch, he already announced that our generation has merited the ultimate mission of bringing the Sh’china down to this world.

Throughout the years, this knowledge has grown among chassidim, as we continue to anticipate the day the light of truth will be revealed, the day the Rebbe MH”M will bring the entire world out of Exile and towards the true

and complete Redemption.

Indeed, in later years, we heard the Rebbe himself make clearer and clearer allusions in his sichos that he is Melech HaMoshiach, to the point that in more recent years, the hints became so transparent that it was doubtful whether they could seriously be called “hints” any longer.

In our times, the truth has started to break through to the outside, and the opinion of Lubavitcher chassidim that the Rebbe shlita is Melech HaMoshiach has begun to reach other communities on a much wider scale.

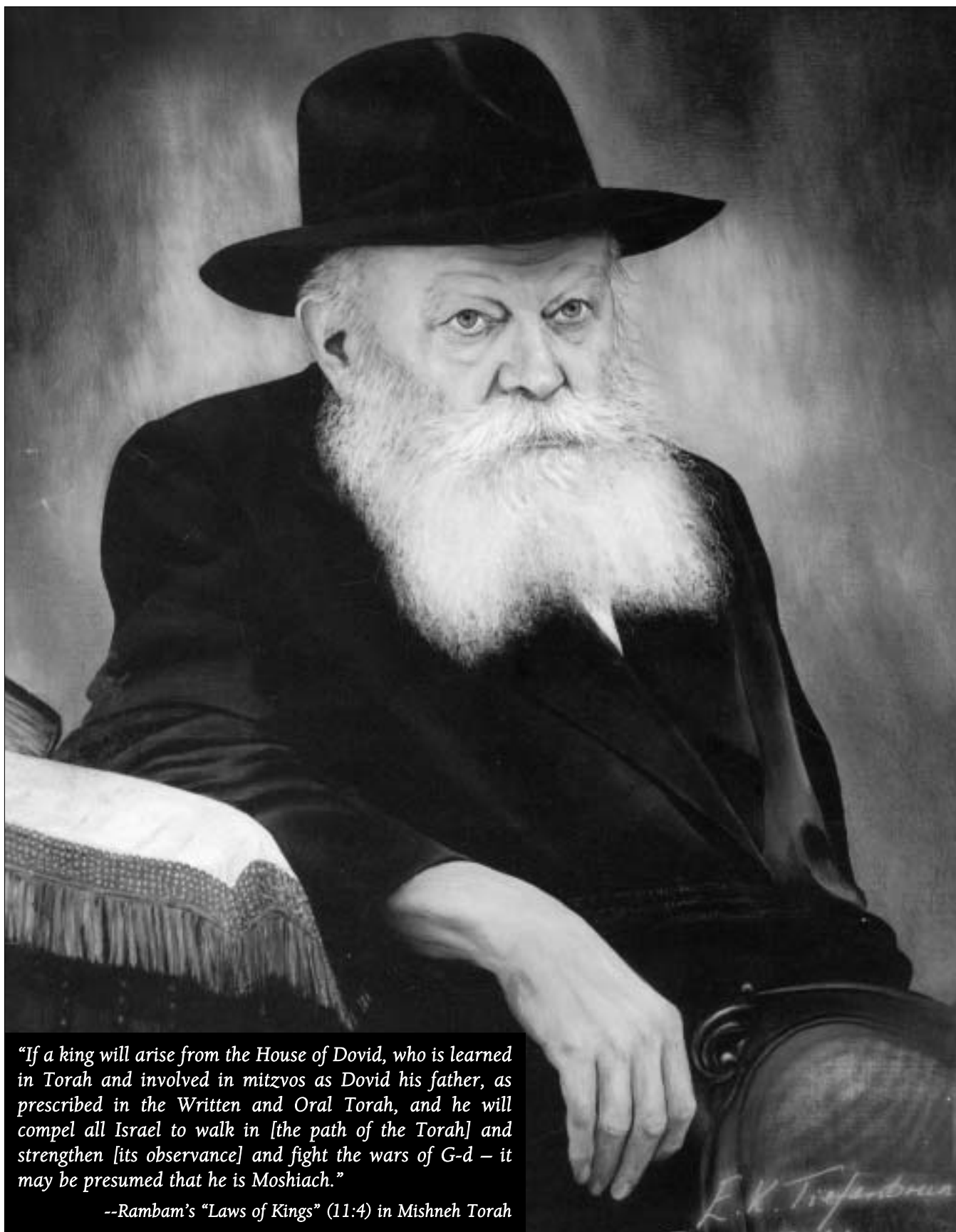
Then, on Shabbos Parshas Shmos 5752, we were privileged to hear the

Rebbe shlita himself use a unique expression when he said that “there already is *b’chezkas Moshiach*.”

That same year, a rabbinical p’sak din had been written, establishing that according to the halachic signs and principles, the Lubavitcher Rebbe meets the criteria of “one who is presumed to be Moshiach.”

In fact, many people have dealt with the issue of “*b’chezkas Moshiach*” since the p’sak din and the Rebbe’s sicha, even writing books on the subject [foremost among them, the seifer *Yechi HaMelech HaMoshiach* by HaRav Sholom Dovber HaLevi Wolpo], explaining the signs of “*b’chezkas Moshiach*” and how the Rebbe shlita fits the description. However, since there are still many people who have difficulties with certain aspects of these signs, this is an appropriate opportunity to discuss this matter briefly, as it is explained in the sichos of the Rebbe MH”M shlita.

Besides the overall importance in dealing with the question of Moshiach’s identity and even learning about it by studying the subject of Moshiach and the Redemption, we must also understand the Rebbe’s words in the sicha from this particular Shabbos, where he establishes that there already exists someone in our



"If a king will arise from the House of Dovid, who is learned in Torah and involved in mitzvos as Dovid his father, as prescribed in the Written and Oral Torah, and he will compel all Israel to walk in [the path of the Torah] and strengthen [its observance] and fight the wars of G-d – it may be presumed that he is Moshiach."

--Rambam's "Laws of Kings" (11:4) in Mishneh Torah

generation who, according to the signs of the Rambam, is “*b’chezkas Moshiach*.”

As the Rambam states in halacha (Hilchos Melachim 11:4): **If a king will arise from the House of Dovid, who is learned in Torah and involved in mitzvos as Dovid his father, as prescribed in the Written and Oral Torah, and he will compel all Israel to walk in [the path of the Torah] and strengthen [its observance] and fight the wars of G-d – it may be presumed that he is Moshiach.**

“A KING WILL ARISE”

Indeed, the Rebbe shlita’s conduct reveals to us a king who is head and shoulders above all others. During dollars distribution, for example, people, great and small, passed before him, including prominent Torah scholars and Jewish leaders who came for advice and to receive his bracha. The Rebbe’s teachings have been spread throughout the globe, translated in every language.

However, the Rambam himself teaches us that the crowning of a king can only be done “through a beis din of seventy and a prophet.” If so, how can we say that in our times, prior to the complete Redemption, “a king will arise” has been fulfilled?

The fact is that “a king will arise” as a necessary sign for Moshiach to receive the halachic definition of “*b’chezkas Moshiach*” does not refer to a king in the traditional sense of the word. Here, “king” refers to kingly conduct, a leader. Accordingly, we see that the Rambam writes (in the previous halacha), “Bar Koziba the king,” who was presumed to be Moshiach, despite the fact that even then there was no beis din of seventy and a prophet. (Indeed, all halachos regarding the subject of “*b’chezkas*

Moshiach” are learned from Bar Koziba.)

“HE WILL COMPEL ALL ISRAEL”

There are those who ask: How can we say that “and he will compel all Israel” has been achieved, when there are still Jews who do not fulfill all the mitzvos, etc.?

However, Moshiach’s success in compelling all Israel is not a prerequisite for “*b’chezkas Moshiach*,” rather as a sign at the later stage of “*Moshiach vadai*” (certainly Moshiach). In the words of the Rambam, “...if he has done and succeeded...he is certainly Moshiach.”

The sign of “and he will compel all Israel,” which demonstrates a fulfillment of a requirement for “*b’chezkas Moshiach*,” displays an act of force (“and he will compel all Israel,” as opposed to “and he compelled” in the past tense). This means that he will be involved in compelling all Jews at all levels to go in the path of Torah: “He will compel all Israel to walk in [the path of the Torah]” – these are the *tzaddikim* – “and strengthen [its observance]” – these are the *baalei t’shuva*.

This sign has been fulfilled completely in the Rebbe shlita, through his influence over *baalei t’shuva* all over the world and the unparalleled strengthening of Jews’ fulfillment of mitzvos.

Yet, there are those who still ask: How do we see the Rebbe shlita’s influence over chareidi communities, where Jews fulfill Torah and mitzvos on their own? We can find the answer in one of the Rebbe’s own sichos (Shabbos Parshas Chayei Sara 5752, Sec. 12):

The leader of our generation has appointed each person of this generation to be his shliach in the

spreading of Torah and Yiddishkeit and the spreading of the wellsprings outward until the true and complete Redemption. We can actually see now that it has been made easier to explain to a Jew – even one who previously had no apparent connection to the matter – that in addition to his personal work, he also has the responsibility to be a “shliach,” to influence others (through his virtues and knowledge), starting with the members of his household, his friends and acquaintances, and anyone whom he can reach.

To put it simply, since the Rebbe began his involvement in influencing other Jews with widespread activities in Torah outreach, the active desire to operate in this field has penetrated other Torah observant communities at all levels.

Here are two examples:

1) Bringing Jews closer to Torah and mitzvos: In the past, the Rebbe was the only one involved in this area, while everyone else, including Torah observant Jews, stood on the side in wonderment at this “wild concept,” and even degraded the idea, justifying their opposition by quoting p’sukim that seemed to support their stance.

Today, however, you would be surprised to see how everyone is involved in outreach – and with great fervor. *Baalei t’shuva yeshivos* have opened in virtually every major stream of observant Judaism. Their activities continue to expand, including workshops, lectures, brochures, etc.

2) Involvement in the coming of Moshiach: In the past, the Rebbe MH”M shlita was the only one who dealt with this matter and all that pertained to it with such excitement and enthusiasm. Everyone else watched from the sidelines and made various counterclaims in opposition to all the fervor and

involvement in this subject. Today, many people across the Jewish spectrum have printed s'farim on the subject, including lecturers who had previously opposed the idea, where they regularly mention the concept of being *m'kabel p'nei Moshiach*. Similarly, on all the Torah-based radio programs, this is the most central subject of discussion.

All this is in addition to the dissemination of the inner teachings of Torah throughout the yeshiva world, to the point of bringing significant and positive change into their daily lives in accordance with the spirit of Chassidus. Examples of this change are the revolutionary increase in checking t'fillin and mezuzos with far greater frequency as a *segula* for Divine protection, learning the Rambam's "Hilchos Beis HaBechira" during the Three Weeks (as the Rebbe constantly encouraged), and many more.

"AND HE WILL FIGHT THE WARS OF G-D"

Even the complete fulfillment of this sign does not mandate actual victory, but the action of the part of Moshiach. "And he has been victorious" comes at a more advanced stage, when Moshiach falls into the category of "*Moshiach vadai*."

We can see this from the Rebbe's activities to remove evil rule from the earth: the collapse of Communism, *shleimus ha'Aretz*, and *shleimus ha'Am*, the "Who is a Jew?" question, and much more.

THE ADVENT OF "MOSHIACH VADAI"

All of the aforementioned is based on the Rambam's halachic definition, according to which there has even been a rabbinic p'sak din establishing the fact that the Rebbe is "b'chezkas Moshiach." But more than this, we learn from the Rebbe's words that we have already reached

a state where there is not only "b'chezkas Moshiach," but also the beginning of "*Moshiach vadai*," when "we actually see how 'he will fight the wars of G-d...and he will be victorious' has been achieved with regard to a number of matters": he has built a Mikdash Me'at in the Diaspora, the forerunner of the

We actually see how 'he will fight the wars of G-d...and he will be victorious' has been achieved with regard to a number of matters": he has built a Mikdash Me'at in the Diaspora, the forerunner of the Third Beis HaMikdash in Yerushalayim, and we already have "a semblance of and the beginning of the ingathering of the exiled of Israel."

Third Beis HaMikdash in Yerushalayim, and we already have "a semblance of and the beginning of the ingathering of the exiled of Israel."

Nevertheless, notwithstanding the fact that according to the halachic criteria that show how the Rebbe is "b'chezkas Moshiach," the

Rebbe says that Moshiach already exists and takes action in this world, and therefore, "these days are the days of Moshiach," we musn't make the mistake *ch"v* of saying that we have already attained "*Is'chalta d'Geula*" (the beginning of the Redemption): This stage begins only after "*Moshiach vadai*" has built the Beis HaMikdash in its place, and gathers in the exiled in Israel **in its fullest and most literal sense**, as the Rebbe has emphasized on numerous occasions.

In addition to the fact that we have been privileged that the leader of our generation is "b'chezkas Moshiach," and has even begun the process of "*Moshiach vadai*," bringing deep heartfelt joy to every Jew, he has also told us many times that our generation is the generation of the Redemption, and thus it is understood that the leader of this generation, the Rebbe shlita, is the one who will redeem us and bring us all proudly to the complete Redemption.

In conclusion, we bring the final words from the D'var Malchus of Shabbos Parshas Shmos 5752: **May it be G-d's Will that through their actual decision in this matter [to study Rambam's *Mishneh Torah*...and in particular... "*Hilchos Melech HaMoshiach*"], they will immediately receive the reward: the actual fulfillment of the words of the Rambam at the conclusion of his *seifer*...that there should already be "*Moshiach vadai*" immediately, by the fact that "he has done and succeeded, and built the Beis HaMikdash in its place, and gathered in the exiled in Israel...and he will correct the whole world to serve G-d together, etc., until – as the Rambam concludes – "the earth shall be filled with the knowledge of G-d as the waters cover the sea."**

Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach l'olam va'ed!

ACCEPTING THE CROWN OF NESIUS

BY SHNEUR ZALMAN BERGER



THE REBBE RASHAB

THE KABBALAS HA'NESIUS PROCESS TOOK 11 YEARS

The Kabbalas HaNesius process took longer with the Rebbe Rashab than with any other Chabad Rebbe; it took 11 years. On 13 Tishrei 5643 (1882), his father, the Rebbe Maharash, passed away, and only on Rosh HaShana 5654 (1893) did he begin to receive people for yechidus on a regular basis, and to respond in writing to questions of the Chassidim. This was so despite the fact that he said Chassidus in public (which is generally an indication that one has accepted the Nesius) immediately after his father's histalkus.

The passing of his father deeply affected the Rebbe Rashab, and the Chassidim saw this in his unusual behavior. Throughout the year of



“The Alter Rebbe ignited the fire of Chassidus, and you want to extinguish it?” Hearing this, the Rebbe Rashab burst into tears.

mourning, the Rebbe Rashab led the prayers in his father's room. After the davening, he closed the door and remained in the room all day. There he ate, learned, and slept.

A few days after the histalkus, the Rebbe Rashab began saying Chassidus in public. It was on the second day of Sukkos when he said the maamer, “Keser Yitnu Lecha.” On Chanuka of that year, the Rebbe Rashab said the maamer, “Tanu Rabbanan Ner Chanuka.” This maamer was

publicized with the printing of numerous copies, and was received by the Chassidim with especial love.

Throughout the year of mourning, the Rebbe Rashab did not consent to receive any guests, nor did he respond to questions or give counsel; he devoted all his time to davening and learning. During this year and the years that followed, he made a number of trips to other cities and distant countries, for medical reasons.

T'mimim in Lubavitch) went to Rabbi Avrohom of Zemin, one of the honored Chassidim.

The two of them were teachers, and since they had a break from teaching before Yom Tov, they would travel together every year to Lubavitch. They asked R' Avrohom whether they should continue going to Lubavitch after the passing of the Rebbe Maharash, since neither of his sons had accepted the Nesius. They added that they feared lest their hesitation about traveling

During the period of time that the Rebbe Rashab refused to accept the Nesius, the Chassid, R' Gershon Dovber of Nevel, said to him, "The Alter Rebbe ignited the fire of Chassidus, and you want to extinguish it?" Hearing this, the Rebbe Rashab burst into tears.

From the harsh words the Chassid said to his Rebbe, we can understand how important it was to the Chassidim that the Rebbe Rashab accept the Nesius.

It took many years until the Rebbe Rashab acceded to the wishes of the Chassidim and began officially conducting himself as Rebbe. The Rebbe Rayatz, his son, describes it thus:

"The ten years, not counting the year of mourning, between the passing of my grandfather, the Rebbe Maharash – 13 Tishrei 5643 – until the acceptance of the Nesius by my father – on Rosh HaShana 5654 – my father was in isolation. Even though he said Chassidus publicly, and from the year 5650 and on he accepted people for yechidus, he was in isolation.

"During these ten years there were different periods, as is written in various reshimos, but over these ten years he followed a path of seclusion working on himself and within himself. From Rosh HaShana 5654, a new order of Divine service began, in a revealed way.

What happened on Rosh HaShana 5654 that resulted in this new order? At Maariv the night of Rosh HaShana, the Rebbe Rashab davened in the same place in shul as his father had davened, for up until then he had davened in his own place, as he did when his father was alive. From then on, he accepted Chassidim for yechidus on a regular basis, he answered letters, and he gave out the maamarim that he said for copying.

(Sources: Seifer HaToldos Admur HaRashab, Beis Rabbi vol. 3, Likkutei Sippurim-Perlov p. 469)

*Why did the Rebbe Rashab refuse to be appointed Rebbe for 11 years? * What was written in the note the Rebbe Rayatz hid? * Why did the Rebbe stop saying he has to receive instructions [to be Rebbe]? * A brief survey of the process of instating a new Chabad Rebbe. * Presented for Yud Shvat, the day the Rebbe Melech HaMoshiach, 7th Nasi of Chabad, accepted the leadership of the Chabad Lubavitch movement. * Part 2 of 2*

In the book *Beis Rabbi* it says that the Rebbe Rashab did not want to accept the Nesius because he had an older brother, the Raza (Rabbi Shneur Zalman Aharon). But the Raza refused the Nesius, as did the Rashab.

In the middle of Elul 5643 (towards the end of the year of mourning for the Rebbe Maharash), Rabbi Shmuel Grunem and Rabbi Moshe (both appointed many years later as mashpiim in Yeshivas Tomchei

stemmed from wanting to save the expenses of the trip. This is why they gave the cost of the trip to him, so he could distribute it to tz'daka as he saw fit.

R' Avrohom refused the money, and told them that they should go to Lubavitch as they did every year. He said that if not for his old age and weakness, he would travel to Lubavitch too.



THE REBBE RAYATZ

A MAAMER ON THE SEVENTH DAY OF THE SHIVA

The Rebbe Rashab passed away on 2 Nissan 5680 (1920). In his will, he asked his only son, R' Yosef Yitzchok, to take over and lead the Chassidim. So on the very day of the histalkus, the Rebbe Rayatz was crowned Nasi of Chabad.

In his will, the Rebbe Rashab wrote that the Rebbe Rayatz would be the one to run Yeshivas Tomchei T'mimim. Although the Rebbe Rayatz had run the yeshiva even before the histalkus, his father, the founder of the yeshiva, made the important decisions. The will also said that the Rebbe Rayatz should fortify the yeshiva and establish chadarim and shiurim in Chassidus in towns in Russia.

Aside from the will, there was a personal note which the Rebbe Rashab gave his son. After the histalkus, the Rebbe Rayatz showed it to the Chassidim, but he did not allow them to copy it. This is what the Rebbe Rashab wrote:

"You should say Chassidus before our friends, based on principles loyal to the words of our holy forbears, and try to explain to your fellows with good reasoning and knowledge."

The distinguished Chassidim wrote letters of support to the Chassidim in

Russia, and quoted the contents of that note. That is how all the Chassidim accepted the Rebbe Rayatz's leadership as Nasi.

The Rebbe Rayatz immediately accepted the Nesius. On Shabbos Parshas Tzav, the last day of Shiva, after Mincha, he began saying the maamer "Reishis Goyim Amalek."

During the year of mourning, the Rebbe Rayatz conducted himself precisely as his father did after the passing of the Rebbe Maharash: he closeted himself in his father's yechidus

During the year of mourning, the Rebbe Rayatz conducted himself precisely as his father did after the passing of the Rebbe Maharash: he closeted himself in his father's yechidus room, and spent his time learning.

room, and spent his time learning. At this time, he was also seriously ill, to the point that his life was in danger.

The Rebbe Rayatz began strengthening the flock of T'mimim and Chassidim. He wrote "general letters" lamenting the passing of his father on the one hand, and encouraging and consoling the Chassidim on the other hand.

Those years were particularly difficult, for at that time, the Communists began implementing their

ideology in Russia, and began closing religious institutions and forbidding all religious activity. The Rebbe strengthened the Chassidim, and they, in turn, were prepared to follow the Rebbe Rayatz's directives to the point of mesirus nefesh.

The forces of evil in Russia did not allow the Rebbe Rayatz to rest even during the year of mourning, and already in Tammuz 5680, he was taken for interrogation. At one point in the interrogation the Rebbe Rayatz was threatened with a revolver, as in the well-known story.

At the end of the year of mourning, the Rebbe Rayatz began widespread activism among the Chassidim and among Russian Jewry in general, so that the flame of Judaism wouldn't be extinguished under Communist oppression. The *HaYom Yom* relates the following for the year 5681: "He organized the public work in strengthening Judaism and Torah in Russia."

(Sources: Seifer HaToldos Admur HaRayatz vol. 3, Igros Kodesh Admur HaRashab vol. 2, letter #516, HaYom Yom Toldos Admur HaRayatz)

THE REBBE MELECH HA'MOSHIACH

THE NEWSPAPERS WROTE ABOUT THE NEW REBBE, AND THE REBBE AGREED NOT TO ISSUE A PUBLIC DENIAL.

Much has been written to describe how the Rebbe MH"M accepted the Nesius. Therefore, we will just mention the highlights of the Kabbalas HaNesius process, that began with the passing of the Rebbe Rayatz on the morning of Shabbos, Yud Shvat 5710 (1950), and ended on Motzaei 10 Shvat 5711, after the Rebbe acceded to the repeated requests, and began saying the maamer, "Basi L'Gani."

Chassidim were aware of the Rebbe's greatness even during the

lifetime of the Rebbe Rayatz. The Rebbe, appointed by the Rebbe Rayatz to important positions, served as director of three important organizations: Machane Israel, Merkos L'Inyonei Chinuch, and Kehos. The Rebbe was also the editor-in-chief of Otzar HaChassidim, which prepared Chassidic manuscripts for publication. In these roles, the Rebbe was responsible for a wide range of activities, and served as the implementation arm of the Rebbe Rayatz.

As soon as news of the Rebbe Rayatz's passing became known in Chabad centers around the world, some of the Chassidim began talking about appointing the Ramash as the new Rebbe. In Tel Aviv, the Chassidim sat in mourning for some time, and then the Chassid R' Avrohom Pariz a"h said that he knew the Ramash well, and he was outstandingly "hatzneia leches" (i.e., hidden in his greatness) and was fitting to be the new Rebbe. He said that each of them should write a writ of hiskashrus and beg the Ramash to accept the Nesius.

Three days after the histalkus, Rabbi Yitzchok Dubov, one of the senior Chassidim in England, who was in 770, at the time, went to the Rebbe and begged him to accept the Nesius. The answer was, "*der Rebbe lebt*" (the Rebbe is alive).

Rav Dubov didn't give in but said that this was the case with all the Rebbeim, yet there was a successor. The Rebbe replied, "What do you think [and referring to himself by name said] ... is Rebbe?"

In the months that followed the histalkus, Chassidim from around the world wrote letters of hiskashrus and sent them to 770. Some letters were sent privately and others were letters that Chassidim in certain cities signed to, but the Rebbe did not accept the Nesius.

On Rosh Chodesh Adar the Rebbe wrote a "general-private letter" to the



Chassidim.

Despite the Rebbe's refusal, the Chassidim didn't give up and began sending the Rebbe panim. The Rebbe

He went to the Rebbe and begged him to accept the Nesius. The answer was, "der Rebbe lebt" (the Rebbe Rayatz is alive)...

read them at the gravesite of the Rebbe Rayatz. Some Chassidim insisted on being received in yechidus. At first the Rebbe refused, but ultimately began receiving Chassidim for yechidus. At first, these were individual Chassidim, but as time went on, there developed an established order. The Rebbe answered questions and gave instructions. There were also some incredible miracles.

The Rebbe continuously refused the Nesius, saying that he had to "receive instructions." When Chassidim heard that, they understood what they had to do. On 2 Iyar, a minyan of distinguished Chassidim went to the gravesite of the

Rebbe Rayatz, where they davened and asked that the Rebbe accept the Nesius. They didn't tell the Ramash about this but immediately afterwards they learned that the Ramash stopped using that line.

On the second day of Shavuot, during the farbrengen, the Chassid, R' Eliyahu Simpson, secretary of the Rebbe Rayatz, announced that sichos were nice but they wanted to hear a maamer. The Rebbe didn't answer, but he asked again and again until the Rebbe said, "Must it be now? It doesn't have to be right now; it can be another time."

During the following year, the Rebbe held farbrengens on many occasions. The first edited sicha went out on 7 Tammuz. When the sicha was prepared for printing, the transcribers wrote, "edited by the Rebbe shlita," and the Rebbe corrected it and wrote, "by the Ramash shlita."

On 18 Elul, the Rebbe wrote the first "general letter." It was written in Lashon HaKodesh and Yiddish. On Erev Yom Kippur, upon request, the Rebbe distributed lekach to the senior Chassidim.

Throughout the period following the histalkus, Rabbi Dovid Raskin would call people up to the Torah, and when he called up the Rebbe he would loudly say, "yaamod," and then he whispered, "Adoneinu Moreinu V'Rabbeinu," and then he would loudly say the Rebbe's name.

On Simchas Torah, there was a change and one of the senior Chassidim read the "*m'reshus l'chassan B'Reishis*." When he got up to the words, "*v'ata kum*," he burst into tears and loudly said, "*yaamod Adoneinu Moreinu v'Rabbeinu ha'Rav*," and he said the Rebbe's name. The Rebbe didn't react.

In Kislev and Teives, the Rebbe hinted in various sichos that he was ready to accept the Nesius, but nothing was finalized.

On 26 Teives, the Jewish newspapers in New York wrote that Chabad Chassidim accepted the Rebbe as the successor to the Rebbe Rayatz. They wrote about the letters of hiskashrus that were presented to the Ramash and said that the official acceptance of the Nesius would take place on Yud Shvat 5711.

When the Rebbe found out about this, he asked Rabbi Chadakov to put a disclaimer into all the newspapers with his name. R' Chadakov told senior Chassidim, and they went to the Rebbe and begged him not to do this. It was only after they pleaded with him for a long time that the Rebbe acceded to their request.

A week later, on 3 Shvat, official announcements from the Chabad movement were publicized about the anticipated kabbalas ha'Nesius.

On Motzaei 10 Shvat 5711, Chassidim gathered for a farbrengen with the Rebbe in 770. An hour into the farbrengen, Rav Avrohom Sender Nemtsov, (see separate article about him in this issue), stood up and asked the Rebbe to say Chassidus.

At 10:40 PM, the Rebbe said the maamer, "Basi L'Gani," prefacing it by saying: "In the maamer that the Rebbe [Rayatz] gave for the day of the histalkus, the Rebbe begins with 'Basi L'Gani.'"

After Yud Shvat new letterhead pages were printed with the Rebbe's name on them, and the Rebbe wrote his correspondence on them.

Rabbi Yosef Wineberg says: Chassidim relate that after the histalkus, when the Rebbe adamantly refused to accede to the pleas of the senior Chassidim to accept the Nesius, the one who made a difference was Rebbetzin Chaya Mushka, who with all her tznius and humility and the great sacrifice it entailed, insisted that the avoda had to continue.

(Sources: Yemei B'Reishis, HaYom Yom)

HE WILL CONSOLE US IN THE PRESENT

In Nissan 5710, Rabbi Meir Ashkenazi a"h (the former chief rabbi of Shanghai, China) returned to New York after visiting Eretz Yisroel, and he brought back manuscripts that belonged to one of the Chassidim, a mashpia in Yeshivas Tomchei T'mimim in Vilna.

Among the manuscripts was a copy of a reshima of the Rebbe Rayatz from the year 5691 (1931), which said that at the beginning of the Tzemach Tzedek's Nesius, R' Nechemia of Dubrovna did not go to Lubavitch as it was difficult for him to accept the Nesius of a new Rebbe.

One night, he dreamt the Alter Rebbe came to him and asked, "Why don't you have a Rebbe?"

R' Nechemia asked, "Who should I take as Rebbe?"

The Alter Rebbe said, "Avrohom is the beginning of the tikkun. Noach was a tzaddik, but he was on the level before tikkun, and was called Noach for "yenachameinu" (i.e., future consolation). Within tikkun there is Menachem, namely Noach with the letter Mem in front of it, which is the beginning of the Mishna, and the letter Mem after it, which is the end of the Mishna. [The Six Orders of the Mishna begins with the letter Mem and ends with the letter Mem.] "Yenachameinu" means will console us in the future; Menachem means in the present."

R' Nechemia understood that he had to go to Lubavitch to the Tzemach Tzedek.

R' Ashkenazi approached the Rebbe with this section of the manuscript. He said that the Alter Rebbe's words were a prophecy for our generation, since the Rebbe is a descendent of the Tzemach Tzedek – in patrilineal descent – and even named after him, and the Rebbe would be the one "to console us in the future and in the present," and therefore he should accept the Chabad Nesius.

(Seifer HaSichos 5691 p. 244, Seifer HaToldos HaTzemach Tzedek)



Computer Doctor 7702

By: Yossi

WE WILL FIX ANYTHING THAT GOES WRONG WITH YOUR COMPUTER.
WE FIX AD/SPYWARE PROBLEMS!



System Recovery
Viruses / Firewall
Hardware setup or replacement
Hard drive clean-up
Security

Password retrieval / removal
Formatting / System repair
Hard disk and system backups
Computer Boost
Networking



ALL FOR A LOW RATE OF \$20 PER APPOINTMENT

CALL YOSSI NOW FOR APPOINTMENTS

917-319-4435

Crown Heights only, Conditions may apply

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

Raskin's
"if it grows we have it"

**Consistently
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

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



We Deliver

Make a "Mivtzah Kashrus" in your own computer!

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

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

That's why J Net was created.

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

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

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

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

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

✓ 4 Profiles per Account ✓ Web Mail

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

(mention code "770" for special ANASH Rate)



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



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

KINGSTON HOTEL



917-691-5212
718-473-5937

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



WHEN RAV NEMTZOV JUMPED ONTO THE TABLE ON

THE GREAT YUD SHVAT OF 5711

BY SHNEUR ZALMAN BERGER

*Profile of a Chassid, Rabbi Avrohom Sender Nemtsov, who, immediately after the passing of the Rebbe Rayatz, sent a consolation telegram to 770 which he signed, "And may Hashem console us with Menachem." * Presented for Yud Shvat, the day the Rebbe accepted the Nesius.*

**"WE MUST SAY
SHEHECHIYANU, HASHEM
HAS HELPED THAT WE
HAVE A REBBE!"**

As soon as the news of the Rebbe's passing was known, Rabbi Avrohom Sender Nemtsov, a senior Chassid, sent a consolation telegram to 770, which he signed, "And may Hashem console us with Menachem." With these words, he expressed the hopes of the Chassidim and T'mimim that the Ramash take over the Rebbe Rayatz's position.

When the Shiva was over, senior Chassidim in England, led by Rabbi Yitzchok Dubov, and including Rabbi Avrohom Sender Nemtsov, began to sign up Anash in England on a writ of hiskashrus. This writ of hiskashrus was addressed, "To the

Admur shlita Melech HaMoshiach."

Yes, even then, Chassidim assumed that the Rebbe wasn't only a Rebbe, but Moshiach too.

This writ of hiskashrus from England was sent to America on Sunday, 2 Adar, and on 25 Adar, the Rebbe read the *pa"n* with the signatories at the gravesite of the Rebbe Rayatz. Then the Rebbe wrote individual letters to each of the organizers of the *pa"n*.

Rabbi Nemtsov received a letter that spoke about Beis Nissan, and in the margin, the Rebbe added in his own writing: **The letter of 2 Adar was received. Rabbi Yitzchok Dubov certainly conveyed what I told him about this when he was here. And I mentioned the signatories when I was at the gravesite.**

What did the Rebbe say to Rabbi

Dubov?

It was three days after the histalkus; Rabbi Dubov was in Beis Chayeinu, and he approached the Rebbe and begged him to accept the Nesius. The answer was, "*Der Rebbe lebt*" (the Rebbe lives). Rabbi Dubov didn't give up and said that was the case with all the Rebbeim, yet there was always a successor. The Rebbe answered, "What do you think [here the Rebbe referred to himself by name] will be Rebbe?"

Throughout the year after the histalkus, the Rebbe refused to accept the Nesius officially, but he acted as Rebbe in a number of ways with yechidus, general letters, etc.

Towards the following Yud Shvat, the end of the year of mourning, it was almost certain that the Rebbe would accept the Nesius, although the Rebbe refused to give his official approval in advance. The farbrengen for Yud Shvat took place on Motzaei Yud Shvat. Many Chassidim crowded into the small zal of 770.

In the first sicha, the Rebbe spoke about hiskashrus to the Rebbe Rayatz. In his second sicha, there was a more open hint, when the Rebbe said, "The custom in the U.S. is that the first thing you do when you start something new is you make a 'statement.' I don't know if it



has to be that way, but since 'upon coming to a city, do as its customs.' The 'statement' is that you must go out and influence every Jew to have three loves: love of Hashem, love of Torah, and love of Jews."

Then they began singing niggunim. The Chassidim were still in doubt, and didn't know where matters stood. The tension was enormous. About an hour after the beginning of the farbrengen, Rabbi Avrohom Sender Nemtav got up from his seat behind the Rebbe, and announced, "The congregation asks the Rebbe to say a maamer Chassidus. The sichos are good, but the congregation wants Chassidus, we should find favor...that the Rebbe should say Chassidus." Silence. Everybody waited to see the Rebbe's reaction.

At 10:40 p.m. the Rebbe opened the kuntres with the maamer, "Basi L'Gani" 5710, and said, while looking into the kuntres, "In the maamer that the Rebbe gave for the day of the histalkus, the Rebbe begins with 'Basi L'Gani,'" and the Rebbe began saying a maamer Chassidus for the first time, with the maamer tune. Emotions ran high. When the Rebbe finished the first part, he said, "We will stop now and say l'chaim."

Even though Rav Nemtav was already in his eighties, he jumped up onto the table in great joy, and excitedly announced, "Chassidim, say after me. We must recite the SheHechyanu blessing, for Hashem has helped us: we have a Rebbe!" Rabbi Nemtav said the bracha with Hashem's name and the crowd thundered "amen" after him with great joy. The Rebbe turned to him, smiled broadly, and asked him to conclude and come off the table.

The farbrengen resumed and the Rebbe continued the maamer. After he finished, Rabbi Nemtav got up again and blessed the Rebbe on

behalf of all of Anash and the T'mimim, on the occasion of his accepting the Nesius, and he ended with a bracha for children, life, and livelihood, and the entire congregation thundered a heartfelt amen.

Rabbi Nemtzav's demand that the Rebbe say Chassidus will remain etched in the pages of Chabad history forever.

In honor of Yud Shvat, we present a portrait of a Chassid, who, in his youth, insisted on entering Tomchei T'mimim, even after the Rebbe Rashab refused to accept him, and who, in his senior years, insisted that the Rebbe take the crown of Nesius even after the Rebbe refused to do so.

FROM CURSE TO BLESSING

Rabbi Avrohom Sender was born in the town of Kamin near Vitebsk in Byelorussia, around the year 5631 (1871). He was raised in a Chassidic family, where he absorbed a chinuch to fear of Heaven and the ways of Chassidus.

His father, Yaakov Nemtzav, had a small store where he sold dairy products. He was particular about not working on Fridays after midday. One Friday afternoon, as he was closing the store, the servant of a nobleman who lived in the town came to buy a large quantity of cheeses for the nobleman and his family. Rav Yaakov didn't hesitate for a moment but said he was closed. The servant insisted on being served and said, "The nobleman asked me to buy cheese, and if you don't sell it to me, it will cost you dearly."

Rav Yaakov explained that he had to hurry and close the store because of Shabbos. He locked the door and went on his way.

The servant, who had bought cheese from Nemtzav's store for years, decided that from then on, he would buy all dairy products at a

different store. He did not report this change to his master.

Two weeks went by and the nobleman called for the servant and told him to tell Nemtzav that his cheeses were spoiled. The servant, embarrassed, had to explain that he had stopped buying cheese from

Nemtzav since Nemtzav had insisted on closing his store on Friday because of the approaching Shabbos.

The nobleman said, "Listen, we ought to buy from someone who sticks to his principles. Go back to buying from him, and on Fridays, go to his store earlier in the day."

THE DESCENDENTS RETURNED TO CHABAD

Rav Avrohom Sender's daughter, Necha, married Rav Nissan Mindel a"h, a distinguished Chassid and the Rebbe's secretary. Rav Mindel had been close to the family even before his marriage, for he was Mrs. Nemtzav's nephew (her brother's son).

Rav Avrohom Sender's great-granddaughter, Mrs. Malka Freida Cohen of Kfar Chabad, whose notes were used to write this article, tells *Beis Moshiach* about the family:

"Although Rav Nemtzav's children were not ardent Lubavitchers, they still have Chabad customs, as do their children. My two brothers and I returned to become Lubavitcher Chassidim.

"When I was born, the Rebbe wrote a letter of blessing to my grandfather, the son of Rav Nemtzav, but I only found out about it when I was 19. My great-grandmother, Shaina Sara Nemtzav, lived till the age of 109. She was a role model for me.

"After I was inspired to return to Chabad, I asked my parents to send me to Bais Rivka. My grandfather, R' Yehoshua Mordechai a"h, wanted to dissuade me from doing so. That day, he saw me washing my hands three times on each hand, and he wondered where I had learned to do that. I told him I had seen my mother do it that way.

"I switched to a Chabad school and married Rabbi Ben-Tzion Cohen, a Chabad Chassid, and we settled in Kfar Chabad.

"After our first son was born, my great-grandmother asked me to name him after her husband, Rav Avrohom Sender. Apparently, until then, nobody in the family was able to use both names, and she didn't want to split the name.

"Name your son after him, and he will daven for your Avrohom Sender," she said.

"Over 20 years went by and I got a call from a Lubavitcher friend, who mentioned that every day he learns a few letters of the Rebbe, and just that day he had learned a letter that the Rebbe had sent to R' Avrohom Sender Nemtzav.

"I told him, 'If so, maybe it's Divine providence that you do something for my Avrohom Sender. He needs a shidduch.'

"The conversation ended and I thought he understood it as a joke. Two hours later, he called back and suggested a Lubavitcher girl for my Avrohom Sender. A few months later, they stood under the chuppa, with the strong feeling that the great-grandfather, Rav Avrohom Sender, had davened for his first offspring to be named after him."



Farbrengen on 24 Teives 5712

*Rabbi Meir Ashkenazi is concluding Shas, as the Rebbe requested.
Rav Nemtzav is between the Rebbe and Rav Ashkenazi.*

Mrs. Esther Chasia, Rabbi Avrohom Sender's mother, was also a special woman. She kept many hiddurei halacha, the most unusual one being that she did not eat meat and milk on the same day.

Rabbi Avrohom Sender suffered a lot in his childhood. When he was a baby, he once stuck his tongue out in the flame of a lit candle. He was seriously burned and became mute. He didn't make a sound. The townspeople called him Avrohom the Mute. When he was seven years old, he was once playing at a neighbor's house. During the game, an argument took place between him and one of the girls, a gentile, and she cursed him soundly.

When his mother found out, she was very worried about the curses. She went to one of the sons of the Tzemach Tzedek for a blessing for her son. When he saw that the child didn't speak, he asked whether the child could hear. She said he could.

"If he hears, he'll speak too," said

***"Why should I learn
in Lithuanian
yeshivos and become
a lamdan and
misnaged if I could
become a Chassid?"***

the Rebbe's son.

Avrohom Sender left the house with his mother and the curse turned into a blessing, for the child began talking like everyone else.

Because of his muteness, his teachers didn't have high hopes for him, but now he became a diligent and sharp student. The community decided to send him to any yeshiva he desired to attend, and they promised to pay for all his expenses: the trip, s'farim, clothes, and food.

Before he could decide which yeshiva to go to, he was drafted against his will into the Czar's army.

SIX YEARS IN THE CZAR'S ARMY

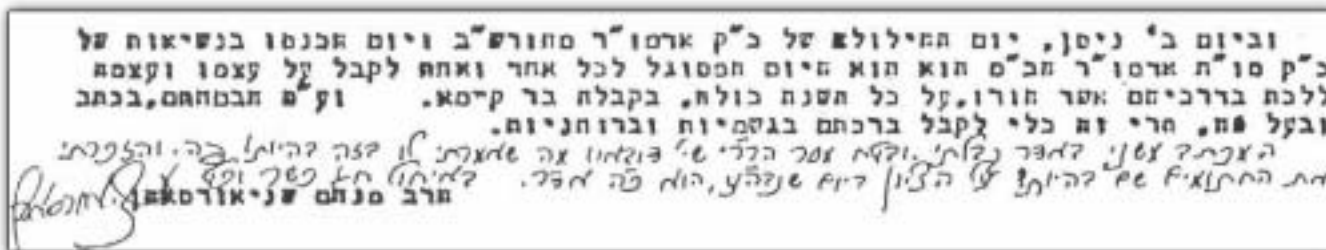
Avrohom Sender was drafted at the age of 20, and he served for six years under difficult conditions. The first obstacle he had to contend with was kosher food. He was moser nefesh for kosher food, and didn't touch cooked food or any other food if he had any doubts about it. He drew nourishment primarily from salted fish, bread, and water.

After being in the army for some time, someone informed on him that he wasn't eating so that he would become weak and be absolved of difficult tasks. Avrohom Sender justified what he did by saying he ate only kosher food. The commander angrily said, "We have ways of convincing you to eat whatever the army serves, meat, soup, etc."

Avrohom Sender came up with an idea on the spot. He said, "Officer, give me a month's trial in which I can eat as I please, and then test my strength by a test you give all the soldiers. If I pass the test, I can continue to eat what I want to eat; if I don't pass the test, you can tell me what to eat." Needless to say, he didn't intend on eating non-kosher food even if he didn't pass the test, but he simply hoped for a way out.

The officer agreed. Avrohom Sender, who was a skinny man, though strong and energetic, ate large quantities of what he was allowed to eat, and he prayed and hoped for a miracle.

A month later, all the soldiers were called to the officer who told them to run quickly. They all ran and Avrohom Sender outran them all. The officer couldn't believe his eyes, and he gave him a harder test. He gave him a heavy rifle, meant to be held with two hands, though even that was difficult.



The Rebbe's handwritten answer to Rav Nemtzav in response to the writ of hiskashrus that was sent from England

"Hold it for a few minutes with one hand!" he was ordered. Avrohom Sender held the rifle. It was immensely difficult, but he did it. The officer enjoyed the test and allowed Avrohom Sender to eat whatever he pleased.

Avrohom Sender's noble attributes also became apparent in his conduct with his fellow soldiers. During the cold winters, when the temperature dropped to thirty degrees below zero, the soldiers on guard duty only stood there for a few hours so they wouldn't freeze.

One night, when Avrohom Sender was on guard duty, it came midnight when he was supposed to be relieved, but the other soldier didn't show up, for he was sound asleep. It was one in the morning, and the replacement didn't come. The cold penetrated Avrohom Sender's bones and he was afraid he would freeze, so he began running around the guard post until six in the morning. That's when a soldier came to relieve him. Under these circumstances, soldiers would inform on their fellow soldiers and the sentence would be death. But Avrohom Sender didn't inform, even when it cost him so much suffering.

Six years went by and at the age of 26 he finished his army duty and went back home, as upright as when he had left. Upon his arrival in the town, he asked the town's notables to fulfill their promise of six years earlier, to send him off to yeshiva and cover his expenses. The

community agreed and he chose a new yeshiva, Yeshivas Tomchei T'mimim in the town of Lubavitch.



The frontispiece of Eidus L'Asaf

WHY SHOULD THERE BE ANOTHER MISNAGED?

Upon his arrival in Lubavitch, he heard that not everybody who applied to the yeshiva was accepted, and there were tough entrance requirements. He faced another obstacle in that he was older than everyone in the yeshiva. He had already served in the army and was 26, while the other talmidim were much younger. But Avrohom Sender insisted on learning in this yeshiva,

wanting to be close to the Rebbe Rashab. He asked the Chassid, R' Shaul, his mother's uncle, for help. R' Shaul went to the Rebbe Rashab, while Avrohom Sender waited nervously outside.

R' Shaul told the Rebbe Rashab that Avrohom Sender strongly desired to learn in Lubavitch. "He is the best talmid in his town, and that is why they sent him here at their expense."

To his dismay, the Rebbe Rashab said no, for Avrohom Sender had served for years with gentiles, and he was older and set in his thinking.

"We want young bachurim who we can speak to about avodas Hashem," concluded the Rebbe.

R' Shaul went out, disappointed, and sadly told Avrohom Sender that he would have to find another yeshiva.

"Tell the Rebbe that I have two reasons why I think I should be accepted into his yeshiva. First of all, I could have learned in any yeshiva in Russia and Poland that I wanted to learn in, including old-established yeshivos with good reputations. Nevertheless, I want to learn in this new yeshiva, which nobody knows about. Second of all, why should I learn in Lithuanian yeshivos and become a lamdan and misnaged if I could become a Chassid?"

R' Shaul apprehensively went back to the Rebbe Rashab and



Rav Nemtzav sitting behind the Rebbe MH" data-bbox="161 379 553 395"/>

presented his nephew's position. The Rebbe felt that the bachur truly wanted to learn in Tomchei T'mimim and he accepted him.

That is how Avrohom Sender was one of the first T'mimim in Lubavitch, and he learned in Tomchei T'mimim for two years. During his years in the yeshiva, he gave a Gemara shiur to balabatim in the beis midrash of Lubavitch, a job previously filled by the well-known Chassid, Rabbi Chonye Morosov (may Hashem avenge his blood).

After two years in Tomchei T'mimim, in the presence of the Rebbe Rashab and the Rebbe Rayatz, Avrohom Sender married Shaina Sara Mendel. He worked as a shochet, staying home in Byelorussia for one or two months and then traveling for months among the towns and hamlets and shechting. Then he returned home for a short stay and took up the staff of the wanderer once again.

This was his way of life until 5664 (1904), when, in the middle of the Russo-Japanese war, the Rebbe Rashab told him to emigrate to England.

The Rebbe Rayatz said to him, "You sought the truth, you found the truth, and you live the truth."

R' Avrohom Sender did as the Rebbe told him, and settled in Manchester. He was one of the first Chabad Chassidim in England, and along with other Chassidim, he started the Chabad k'hilla in his city.

He continued to work as a shochet. Once a month, when they distributed the salaries, he would show up to get his salary, but by the time he got home, his hands were empty. When his wife expressed her surprise, he explained that on the way home he met poor people and he had given each of them a little something until he had used up his money.

When this repeated itself a few times, his wife arranged that his salary be given directly to her.

That was R' Avrohom Sender, a goodhearted man of chesed. When a poor person approached him, he didn't think of himself but of the fact that the poor man had nothing to eat, and he gave generously.

MAN OF TRUTH

R' Avrohom Sender was truthful by nature, and was meticulous in mitzva observance, even those things which other people aren't too careful about. During t'fillos in shul, he didn't allow anybody else to make a sound. Even if a distinguished member of the congregation spoke, he censured him.

He was also very particular about the laws of sh'chita. When some of his fellow shochemtim tried to establish new work-related rules, he was afraid of certain leniencies, and although he was one man against them all, he fought so that the new rules were not implemented. He fought and won.

The way he was in sh'chita was the way he was in Chassidic customs too. His descendents relate that throughout his life he was careful to wear his clothing right over left, as you can see in pictures of him.

He also was strong physically. He told his grandchildren that one time he fasted for two days in a row. It was Erev Yom Kippur, and when he returned home after many hours of shechting kaparos, he was hungry and thirsty. He saw a bottle and thought it contained whiskey. He drank a little bit and felt his throat burning. He had taken a drink of kerosene! He suffered terrible pains and was unable to eat or drink anything, not even at the final meal before the fast. Despite what happened, he managed to fast until Motzaei Yom Kippur.

R' Avrohom Sender was regarded as a great Torah scholar. After a day of sh'chita, he would give shiurim to the public. He knew a tremendous

amount in Gemara, halacha, and Chassidus.

Over the years, he wrote chiddushei Torah, which were published as *Eidus L'Asaf* in his senior years. It provides "explanations of a number of enigmatic passages in the Gemara, Midrash, Rashi, and explanations that strengthen the fundamentals of religion," as it says in the preface.

In those days, Rabbi Avrohom Yitzchok Kook lived in England, and he ate only from the sh'chita of R' Avrohom Sender. Yet, when Rav Kook published a kuntres on matters of emuna and hashkafa and asked for Rav Avrohom Sender's approbation, Rav Avrohom Sender refused, saying, "Our views are the same in halacha but not in emuna."

When the famous Chassid, Reb Itche der Masmid (Horowitz, may Hashem avenge his blood), was a *shadar* and he traveled about raising money, he once stayed with R' Avrohom Sender. Throughout the time he stayed in R' Avrohom Sender's house he didn't use a bed, but sat awake all night and learned with supreme diligence.

R' Avrohom Sender would say that the happiest days of his life were when he hosted R' Itche in his home.

In Shvat 5697 (1937), when the Rebbe Rayatz stayed in Paris, R' Avrohom Sender went to Paris and had yechidus. The Rebbe Rayatz said to him, "You sought the truth, you found the truth, and you live the truth." Indeed, R' Avrohom Seder was a man of truth who didn't do

LIKE FATHER, LIKE SON

In the article it describes how Rav Nemtzav had mesirus nefesh to eat only kosher food. An amazing story is also told about his son, R' Yehoshua Mordechai, who was also tested in the army and withstood the test, which ultimately saved his life.

It was during World War II when Yehoshua Mordechai volunteered to serve in the British army. Since he knew a number of languages, he worked as a translator. He sat at a base near his house and did his work. Before he enlisted, he made a condition, that his wife could bring him his daily meals. He was accustomed not to eat anything at all outside his house, because of kashrus concerns.

The very day after he enlisted, his wife didn't bring him any food. Since he didn't have a way of calling her, he didn't eat. Three days went by like this, without any food, and he fell unconscious. When he was aroused, the doctors asked him what had happened. He explained that he had been promised that his wife could bring him food, but she hadn't come.

They looked into the matter and found out that the guards at the entrance to the base had forbidden his wife from entering. The officers ordered the guards to allow her to bring him his food.

This went on for months, with Yehoshua Mordechai eating no army food at all. One day, the officer told him that his entire platoon was traveling on an urgent mission to North Africa, "but you stay here since you won't have proper food there."

Yehoshua Mordechai was happy at this news. He later discovered that all the soldiers in that platoon had been killed by heavy shelling.

anything in order to impress others, but for the sake of truth. On his grave, near the Ohel, it says that he was a man of truth.

In the 1950's, Rav Nemtzav emigrated to the United States and settled in Long Island, where he lived for 17 years. He was stricken with pneumonia before he died. On the second day of Shavuos, he took a turn for the worse, and was taken to the hospital. The people with him were distraught, but he joked with

them in order to ease the tension.

A half an hour later he returned his soul to his Maker, at the age of 97. He merited long life through a bracha from the Rebbe, for on more than one occasion the Rebbe concluded letters to him with blessings for long life for him and his wife, who also lived a long life, till the age of 109!

(This article is based on notes of his great-granddaughter, Mrs. Malka Freida Cohen and on the book Yemei B'Reishis.)

Van Service



שרות הסעות

15 passenger van for all your travel needs: טלפון: (718) 778-8661

airports ,pick ups, weddings, etc.

long distance trips, and light moving

פלאפון: (917) 699-3937

שדה תעופה ◇

חתונות ◇

הובלות קטנות ◇

A RIPPLE FROM THE PAST SAVES THEM FROM THE TIDAL WAVES

The following amazing hashgacha pratis story was related by shliach to Bel Air California, Rabbi Chaim Mentz:

Last summer, a couple from my community, Andrew and Sharon, asked me to officiate at their wedding that would be taking place on the 4th of December. I was happy to oblige, though I told them that there were four halachic conditions that had to be met.

I told them that 1) both of them

had to be halachically Jewish, 2) the woman had to follow all halachic requirements that pertain to a bride before her wedding, 3) the food served at the wedding had to be kosher, 4) both had to be single, and if there had been a previous marriage, they had to have a kosher *gett*.

The couple said everything was fine, and they were able to marry, no problem. Then, in a conversation that I had later on with Sharon, she

mentioned something which she considered trivial. She referred to an “incident” that had happened in the past, which was very brief and not at all important. It certainly didn’t have anything to do with her future marriage to Andrew.

It turns out that she was married previously for merely six hours. The man, whom she referred to as a “mistake,” was Jewish. The non-Jewish court annulled the marriage retroactively because of the terrible behavior of the “mistake,” as she put it. It was nothing really, and she was about to start a lasting marriage and I was supposed to be the one to marry her and Andrew.

It’s hard to describe my feelings when I heard this casually conveyed information. My stomach began turning. How could I tell her the halacha and ruin her plans and hopes for the future? How could I tell her the last thing she wanted to hear? Would she even listen to me?

I didn’t have a lot of time to prepare what I was going to say. I tried to be sensitive but firm. I asked her to understand me and not to be surprised or shocked. I explained that the halacha does not



differentiate between a marriage of six hours and six years. As long as she didn't have a *gett*, she was considered a married woman according to halacha. She had to obtain a kosher *gett* in order to be able to marry Andrew!

"But the court annulled the marriage, rabbi, don't you understand? It was a mistake! And the mistake was annulled legally!"

It was very hard for Sharon to accept my explanation. She didn't want to remember the unfortunate episode. Memories were painful and she had no desire to get into the details of what happened. It was locked deep in the recesses of her memory and she never dreamed that she would have to dredge it up again. She certainly had no interest in contacting the "mistake." She simply didn't believe me.

I continued to insist that I very much wanted to marry her and Andrew, but she had to obtain the *gett* from her first husband. We finally addressed the practical issues with Sharon asking what would happen if she didn't find the "mistake." What were her chances? Would she remain an *aguna*?

I tried to divert her from these gloomy thoughts. Why talk about them now? Time was short and we had to take action. I promised to help her, and with Hashem's help, all would be fine.

I suggested that she contact the beis din of Los Angeles. They have the experience and know-how to help out in these situations.

In a conversation with the couple, whose entire future depended on the success of the beis din, I explained that nothing in the world just "happens," without a reason. The fact that Sharon needed a *gett* was because something significant happened in her past, even though it was all of six hours.

Sharon didn't let the "mistake" stop her from planning her wedding. She continued making lists, chose a hall, music, and even planned their honeymoon, booking the hotel and ordering plane tickets. The "mistake" didn't have the right to ruin the life she was trying to build.

After a few weeks, the beis din located the "mistake" and Sharon got a *gett* from him. Sharon was free to

Sharon didn't let the "mistake" stop her from planning her wedding. She continued making lists, chose a hall, music, and even planned their honeymoon, booking the hotel and ordering plane tickets. The "mistake" didn't have the right to ruin the life she was trying to build...

marry. Everything would be fine with no change in the date, hall, or people she had hired.

But wait a minute! The dayanim told her something, something that threw Sharon off completely. They said that she was permitted to marry but only 92 days later!

"What?! Did I hear you correctly? What kind of nonsense is this? Can't

we marry as we planned, on December 4th?"

Once again, I had to patiently explain the halacha, and why she had to wait. I tried both an intellectual approach as well as an appeal to their feelings. The results were the same, no matter what I tried. They were fixed on their plans, the contracts they had signed, the wedding and the honeymoon. Days went by and I couldn't get them to understand why they had to postpone the wedding for January.

After a few days in which the couple discussed it among themselves, they called me and happily announced, "We want to make the wedding when G-d wants us to. If we have to wait, we'll wait."

They rescheduled the wedding for the end of January. Although they obeyed the halacha, they couldn't understand it. Why did G-d cause them so much aggravation? Why did they have to cancel the contracts and deal with all the resultant unpleasantness? Why did G-d want them to postpone the wedding? It was a mystery.

On December 26th, 2005, last month, they finally understood. As I said earlier, all the wedding and honeymoon details had been planned for December. They had planned on being away for three weeks, and had reserved a room in a hotel on the Maldives Islands for the end of December. Their hotel room was swept away by the tsunami!

Andrew and Sharon celebrated this miracle with a kiddush in shul on Shabbos. The very happy chassan Andrew said, "The best advice the rabbi gave us was to follow the Torah, **because it will bring only blessings to the two of you.**"

Mazal tov to Andrew and Sharon, whose wedding is January 23, the 13th of Shvat!

THE GAON REB DOVID HA'KOHEN Z"l

From Shemen Sasson Meichaveirecha

BY REB SHALOM BER WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



Reb Dovid HaKohen was born in 5647 (1886-87), in the town of Mieshagola (next to Vilna, Lithuania). He received his education at the home of his grandfather, the *gaon* Reb Zecharya Mandel Katz z"l, *rav* of Radin. At a young age, Reb Dovid became a close disciple of the Chafetz Chaim. He also learnt in the Slabodka yeshiva, under the *gaon* Reb Moshe Mordechai Epstein z"l.

During World War One, Reb Dovid met Rav Avrohom Yitzchak HaKohen Kook in Switzerland, where the latter had taken refuge from the war. He was very impressed with Rav Kook, and soon became his very close disciple. He later helped Rav Kook establish the Merkaz HaRav yeshiva, and also edited his *Oros HaKodesh* series. Reb Dovid moved to Israel in 5682 (1921-22), where he remained for the rest of his life, teaching the revealed and esoteric dimensions of Torah.

Reb Dovid conducted himself like a *nazir*. He also fasted a lot, observed long periods of silence,¹ and delved into the Torah's mystical dimension. His greatness in this area of Torah is evident in his *seifer*, *Kol HaNevua*, where he presents his

unique approach to the subject of the return of prophecy. Thousands of people throughout Israel and the world regarded Reb Dovid as a *gaon* and *tzaddik*, a remnant of a bygone era.

Reb Dovid passed away on the twenty-eighth of Menachem Av, 5732 (August 8, 1972), at the age of eighty-five. Before returning his soul to his Maker, he asked those at his bedside to sing *Yibona HaMikdash* with him. He is interred in *Chelkat HaNeviim*, on the Mount of Olives.

COMMENTS ON MAARECHES MUSSAR HA'KODESH

On 6 Kislev, 5721 (November 25, 1960), the *Nazir*, as Reb Dovid was often called, wrote the Rebbe as follows: "To his honor, the great and holy luminary...Rav M.M. Schneerson *shlita*. Greeting and blessing from holy Tzion and Yerushalayim. I received Your Holy Honor's letter with trepidation.... May the light of Chabad and its great luminaries shine in our holy and glorious land. In gratitude, and with blessing...Dovid HaKohen.

In *Igros Kodesh*, letter 7516, the Rebbe confirms his receipt of Reb Dovid's letter and the accompanying

booklet, *Maarechet Musar HaKodesh*, by Rav Avrohom Yitzchak HaKohen Kook. The Rebbe then makes reference to the *Zohar*, which says that prior to the coming of Moshiach even children will know the secrets of the Torah. At the end of the letter, the Rebbe writes some elaborate comments on the booklet's subject matter.

Beginning with a "general comment," which he describes as "exceedingly important... particularly with respect to the current era...especially, since I know how much influence you have in your circle and environment,"² the Rebbe emphasizes the importance of applying the mitzvahs to one's everyday life, explaining that this is even more important than Divine inspiration and prophecy, and that "notwithstanding the fact that 'G-d desires the heart,' there is nothing that can replace the [actual performance of mitzvahs]...."

After this general comment, the Rebbe proceeds to comment on the ideas in the pamphlet in their order of appearance. The bulk of the comments focuses on the indwelling of the Divine Presence, Divine inspiration, and the like. The Rebbe

also differentiates between prophecy *per se*, which ended with Chagai, Zecharia, and Malachi, and the Heavenly Voice, which exists even today.

DESPITE THE DIFFERENCES

The Nazir responds to the Rebbe's letter on the tenth of Teives, 5721 (December 21, 1960): "To the great luminary... I thank Your Holy Honor for your letter of the first of Chanukah, and for your informative and helpful comments on *Maareches Musar HaKodesh*, though, your view on the status of the individual Jew and the Jewish people as a whole, and their status in the land of Israel, differs from mine somewhat.... Toward this end, I am sending you a copy of *Maareches Avodas HaKodesh*. With reverent awe, and with blessing, from the Holy City: the servant of G-d's servants, who awaits the complete salvation and Redemption, Dovid Kohen.

In *Yemei Melech* it is related that "during the last period of his life, the Nazir instructed his adherents to consult the Rebbe on every issue, for he considered the Rebbe to be the greatest leader of the generation."

THE NAZIR'S SON

The Nazir's son, Rav Shor Yashuv Kohen *shlita*, was born in Yerushalayim in 5688 (1927-28), and learnt by Reb Isser Zalman Meltzer *z"l*. In a letter to the young Shor Yashuv, Reb Isser Zalman addresses him as "the exceedingly talented lad, Eliyahu Yosef Shor Yashuv HaKohen ... with esteem and blessing." Later, Rav Shor Yashuv learned in the Merkaz HaRav yeshiva, and then in the Petach Tikva yeshiva, under the *gaon*, Reb Reuven Katz, *z"l*. He was ordained as a halachic authority by the *geonim*, Reb Yitzchak Isaac

Hertzog *z"l*, and Reb Eliyahu R'eim, *z"l*. He was captured by Jordanian forces during Israel's War of Independence, and upon his release from captivity he became the military rabbi.

In 5713 (1952-53), Rav Shor Yashuv was appointed head of the Harry Fishel Institute For Talmudic And Torah Law Research. He was one of the founders of the Institute For Technological Information Relating To Halachic Queries, as well as the founder of the Ariel institutions for Torah research and higher Torah learning. He also established centers of Torah and Judaism in Yerushalayim and Chaifa, and the Ariel organization of rabbis from Israel. In 5735 (1974-



With Reb Aryeh Levin, *z"l*

75), he began serving as chief rabbinical justice and chief rabbi of Chaifa. He is the author of *Chikrei Halacha*, a compilation of halachic responsa.

LAWS OF CONTRACT IN ACCORDANCE WITH CHOSHEN MISHPAT³

Rav Shor Yashuv Kohen is fortunate enough to have received letters from the Rebbe, and to have participated in many of the Rebbe's farbrengens and private audiences. In a letter dated 17 Teives, 5721 (December 26, 1960), the Rebbe thanks him for addressing *anash* following his private audience. The

Rebbe goes on to express his pain for the complication and *chilul Hashem*⁴ that occurred in connection with the elections for chief rabbi. The Rebbe also asks him to convey his regards to his father, the Nazir. In a letter dated 20 Shvat, 5721 (February 6, 1961), the Rebbe thanks him for sending a copy of *Yesod V'Shores Ha'avoda*, which he had published, and adds his comments on the *seifer*.

In a letter to Rav Shor Yashuv dated 25 Sivan, 5722 (June 27, 1962), the Rebbe writes that since the Justice Minister appointed a panel of legal experts to "present a series of laws to replace the existing civil laws of contracts, buying and selling, and similar laws remaining from previous authorities over the Holy Land," it would be appropriate for the institute headed by Rav Shor Yashuv (the Harry Fischel Institute) to formulate a series of laws based on *Choshen Mishpat*, and to suggest to the panel (which included some Torah observant members) that they adopt these Torah based laws.

At the farbrengen of 19 Kislev, 5748 (December 10, 1987), Rav Shor Yashuv approached the Rebbe for a blessing. The Rebbe said: "But you are already blessed by G-d, as it says [concerning *Kohanim*], 'And I shall bless them.'" On a different occasion the Rebbe explained to Rav Shor Yashuv that the reason he gives people a dollar towards charity when he blesses them is because the dollar bill has the words "In G-d We Trust" on it, which makes it an appropriate vessel for every type of blessing.

DAILY RECITATION OF THE PREISTLY BLESSING?

In 5739 (1978-79), Rav Shor Yashuv asked the Rebbe whether the priestly blessing should be recited every day in the Holy Land. The Rebbe sent the following reply: "I beg



The Nazir's son, Reb Shor Yashuv HaKohen, shaking hands with the Rebbe

your pardon for not having answered your question about the Priestly Blessing in the Holy Land [until now], but I am undecided about the matter, especially with regard to its practical implementation, which is the main thing.

“On the one hand, the declaration by our Sages that “every day’s curse is worse than the preceding day’s” impels one to endeavor to see things from an angle that allows for increases in all matters of blessing.” This is especially the case with regard to the Priestly Blessing, which ‘flows down through all the worlds swiftly and without any obstruction,’ and concerning which [Heaven] does not examine one’s worthiness at all.”⁵

On the other hand, while the Alter Rebbe refined and adjusted the liturgical text without fear of anyone, he did *not* actually institute the [daily recitation of the] Priestly Blessing, despite the fact that — so it is told — he did say that he would have liked to institute the fulfillment of this positive commandment on a daily basis (even in *chutz la’Aretz*⁶). Since the reason for his not doing so is not (entirely) known, it is very difficult to deliberate it. As for issuing half an instruction,⁷ it is self-evident that that

would in itself be a negation of the other half.⁸ I have therefore opted to abide in this matter by the words of our Sages: “Let the Children of Israel [do as they have done unit now,] for if they are not prophets, they are the children of prophets.”

THE REBBE OF THE T’MIMIM⁹

In honor of 11 Nissan, 5737 (March 30, 1977), the Rebbe’s seventy-fifth birthday, Rav Shor Yashuv issued the following blessing: “To Your Honor our teacher, the true *gaon* and *tzaddik* of the generation, whom no secret escapes, the holy *Admur* of Lubavitch *shlita*, in honor of your seventy-fifth birthday. May you reach the age of a hundred and twenty. We bless you from the depths of our hearts that just as you have merited disseminating the wellsprings outward among the entire Jewish people, so may you merit to continue your holy endeavors to hasten the Redemption of the Jewish people, speedily in our day, *amen*. Rav Shor Yashuv Kohen, chief rabbi of Chaifa, and president of the Harry Fischel Institute.

The Torah journal, *Hadar HaKarmel*, published in Chaifa in

5743 (1982-83), includes an essay on “the parameters of the mitzvah of *chinuch*¹⁰ and Torah teaching,” by Rav Shor Yashuv. In his introduction to the essay, Rav Shor Yashuv writes:

“The following essay, sent for inclusion in the special Torah journal published here in Chaifa, is dedicated to the *Admur* of Lubavitch *shlita*, the Rebbe of the Jewish people, in honor of his eightieth birthday. Commenting on the verse, ‘The wise shall inherit honor,’ our Sages taught, ‘There is no honor besides Torah.’ How appropriate, then, to honor the revered Rebbe of the *T’mimim* around the world through words of Torah on the topic of *chinuch* and Torah teaching, accompanied by blessings of ‘*koy lechoy*,’¹¹ until the coming of Shilo. May the One Who gives life to all living things strengthen and lengthen the days of the Rebbe *shlita*, who is the tree of life for the dissemination of Torah among the entire Jewish people, in the spirit of the verse, ‘It is a tree of life for those who hold fast to it, and those who support it are fortunate,’ *amen*, so may it be G-d’s will.”

For all your chassidic writing needs, call Zushe Kohn at the Chassidic Writing Center: 718-771-7290 or 718-679-3111.

NOTES:

- 1 Taanis dibbur
- 2 This apparently refers to the Mizrahi sect, among whose members, the Nazir enjoyed wide influence.
- 3 Section of the Code of Jewish Law dealing with monetary laws.
- 4 Desecration of G-d’s name.
- 5 Likkutei Torah, end Korach.
- 6 I.e., outside the Land of Israel.
- 7 That in the Holy Land it should be recited?
- 8 That it should be recited in *chutz la’Aretz*?
- 9 Lubavitch students.
- 10 Education, especially of children and young adults.
- 11 Hebrew, ‘to life.’

FROM THE LIBERATION OF YERUSHALAYIM TO THE CALL FOR DISOBEDIENCE

BY SHAI GEFEN

*Rabbi Yisroel Ariel was one of the soldiers who liberated the Temple Mt. during the Six Day War. Afterwards, he served as army chaplain in the north, and as the rav of Yamit, which was ultimately destroyed. He was the only rav who faced the soldiers and asked them to disobey orders, and he was arrested as a result. * In this exclusive interview, Rav Ariel tells of his work at Machon HaMikdash, describes the destruction of Yamit, and harshly attacks the current chief military chaplain for collaborating in the planned destruction of Gush Katif.*

THE LIBERATION OF YERUSHALAYIM

Rabbi Ariel, you were one of the first soldiers to break through the walls...

Yes, I was in Motte Gur's unit as a reservist. We had the privilege of liberating the Kosel and the Har HaBayis. Furthermore, I had the privilege of being the guard at the entrance to the Dome of the Rock, which is the site of the Holy of

Holies. That was on the first day, hours after the liberation.

Perhaps you can describe those days for us.

There was tremendous excitement, though this was tempered by the sorrow over the loss of 180 parachutists who were killed in the liberation of Yerushalayim. I cannot begin to describe to you how amazing it was to feel the fulfillment of the verse, "our feet stood at the

gates of Yerushalayim."

I was married and learning at Merkaz HaRav at the time. One of the commanding officers was sent by the chief military chaplain, Rabbi Shlomo Goren, to bring Rabbi Tzvi Yehuda Kook and Rabbi Dovid Cohen (the "Nazir") so they could be the first at the Kosel.

An episode I'll never forget, that might best describe our feelings then, was when I heard two soldiers talking to each other and one said to the other, "Two old men came here from Yerushalayim and I'm thinking that it's impossible that two old men would show up while the battle is going on. I'm telling you, they must be Moshiach and Eliyahu HaNavi." That was the feeling then, and only afterwards did I find out that they were my rabbis from yeshiva.

What about the other soldiers?

There was tremendous excitement. Everybody hugged and kissed one another when they came to the Kosel. They looked for any holy object to connect with in the initial moments. They wanted to put on t'fillin, to daven, to say something. Many soldiers cried, even those who were not religious. It was a historic moment, the greatest moment of my life. I felt that the only thing that was lacking was, "and then they came to Your house



and purified Your Mikdash,” which unfortunately did not happen.

And they relinquished it to the Moslem Waqf.

To our shame, the Israeli government handed over the keys to the Arabs, and they announced to the U.N. that we have nothing to do with the Har HaBayis. Small of faith. They let an auspicious moment pass them by. All parties, religious and secular, are responsible for this. After Hashem gave us this gift under miraculous circumstances, it exhibited tremendous ingratitude.

These are Galus leaders. Before we entered the Old City, they wanted to declare Yerushalayim an “international city,” but Hashem led us in and didn’t allow them to make that announcement.

Was it that disappointment that led to your involvement with building the Mikdash and its vessels?

To continue with what I said earlier about my feelings at that time, I was sure that the army would get rid of the mosque. Some commanders suggested that we

bomb the mosque during the battle to make it look as though it didn’t happen deliberately but because of the fighting. These were non-religious commanders but they had heads on their shoulders and they knew it was a good time to get rid of the mosque, but they didn’t do it. As a soldier in the parachutists division, I thought, “What is missing now? Only that the Beis HaMikdash be built!”

And what did you do after the war?

After the war I became a rav of a military division in the north. I was rav of the northern command and then I became the rav in Yamit.

FOUNDING “MACHON HA’MIKDASH”

After the withdrawal from Sinai, I went to Yerushalayim. 16 years had passed since the liberation of Yerushalayim, and everything was at a standstill. Here and there were small actions, but nothing more than that. At a certain point, we decided to get involved in the subject of the Mikdash and its vessels. If you ask

me who founded Machon HaMikdash, I think the credit goes to the Israeli police!

Meaning?

After the withdrawal from Sinai, students from Chevron came to me from the Yeshivas Kiryat Arba in order to learn about the Mikdash. Our learning quickly turned into a major story that garnered headlines in all the papers. “Israeli Police and Security Forces Prevent Settling on the Temple Mt.”

Suddenly, in the middle of our learning, police with drawn revolvers burst into the room. There were thirty talmidim studying there, and the authorities decided that we were planning to capture the Temple Mt. I think it must have been because of information they had on a Jewish Underground that was forming, and they were unsuccessful in finding those involved, and chose us instead.

We were all taken to the Russian Compound in Yerushalayim and spent eleven days under arrest for the crime of trying to take over the

Temple Mt. Naturally, we were cleared and released.

And that resulted in Machon HaMikdash?

I said to myself, if we managed to get people interested in the Temple Mt., the time has come to really begin founding the Machon HaMikdash. We wanted to present this material to everybody, for Chazal say, “Whoever is involved in [the study of the] building the Beis HaMikdash, it’s as though he built it.” The learning would lead to action.

We started the organization whose full name is, “HaMachon L’Limud Mechkar U’Binyan HaMikdash” (the Institute for Studying, Researching, and Building the Mikdash). First, we learn and do the research and then we build the Mikdash itself. This is how the Machon HaMikdash empire has developed with researchers, the vessels, the books and exhibits.

IGNITING HEARTS WITH THE STUDY OF THE MIKHASH

What have you achieved since you started this Machon HaMikdash project?

You can’t disparage achievements, but you can’t pride yourself in them either. Until Moshiach comes and builds the Beis HaMikdash, it’s nothing. There has definitely been a huge change in public awareness regarding the Mikdash and its vessels. At first they called us crazy, and everything we did made us suspect, but over the years we managed to make the Mikdash an issue that people need to get involved in and learn as a preparation to building the third Beis HaMikdash.

We’ve succeeded in eliminating people’s fears. There seemed to be a wall of fear that people had when it

came to the topic of the Mikdash, which made people say, “We don’t touch this topic...”

Briefly, what do you do?

I’d like to mention Rabbi Menachem Makover, the director of the Machon, who propelled the Machon forward.

We carry out comprehensive research. This research is done by students of the Yeshivas Beis HaBechira, as well as the men in the Kollelim we started. Baruch Hashem, they are achieving impressive results.

“Bribery blinds the eyes of the wise and distorts the words of the righteous.” The honor and the position push people into turning against their own better judgment and against their religion. It’s an unprecedented deterioration.

Each vessel is constructed only after extensive research by the team of Torah scholars at the Machon.

On Chanuka, an important book was published that consists entirely of illustrations and explanations of every Beis HaMikdash related topic, like an encyclopedia by topic. The book is based primarily on the pictures.

We have already begun working on an encyclopedia with about 1000 entries on Mikdash-related topics. They’re up to the letter Ayin already,

and it will be published in a number of volumes with pictures and explanations. It will be a big revolution in everything connected with awareness of the Mikdash. Every teacher will have the resources to learn and know whatever they want to know about the Mikdash with ease.

How many books on the Mikdash have you published to date?

About thirty books have been published, Machzorim, Hagados, Mishnayos, HaMikdash V’Keilav, books for children, and Hilchos Beis HaBechira that we published last summer with Matteh Moshiaich. Some of the books are in English and French, and some of them have sold tens of thousands of copies.

Do you have feedback from the public?

A Jew in the U.S. wrote me that she and her husband are the only Jewish couple living in a city of 10,000 people. She wrote to me how important this topic is to her. She recently sent her daughter to Machon HaMikdash to get involved. So we see that it has inspired people even in far-off places.

Another woman sent me a book of poetry about the Mikdash, and she wrote to me that she was inspired by the books we publish.

I always attribute the Machon’s success to the dollar we got from the Rebbe for Machon HaMikdash. The Rebbe gave a dollar and it’s always at the Machon.

ABOUT THE DESTRUCTION OF YAMIT

You were there at the high point, the liberation of the Temple Mt., but you were also there at the low point, the destruction of Yamit. You saw heartrending scenes when you served as rav in Yamit, when the Israeli government destroyed the settlements and gave Sinai away to



our enemies.

On the eve of the Yom Kippur War, I was a rav in the northern command. Some future chiefs of staff were under my command, like Motty Gur, Rafal z"l. On the eve of the war, I gave a lecture in the army about the borders of Eretz Yisroel and I explained that the northern command is actually the central command, because G-d's promise is that Eretz Yisroel will spread out from the Egyptian River to the Euphrates River.

The Yom Kippur War began one or two months later. After the war, I decided that I had been a divisional rav for five years already, and it was time to move to Sinai. At that time, they had begun developing the Sinai area and it was decided that the city of Yamit would be built.

Along with the decision to build the city, we decided to found a yeshiva. I can tell you that Shimon Peres wanted us to build the yeshiva *davka* on Har Sinai. He was ready to pay all expenses and he promised

that we would get tickets every three weeks to fly to the center of the country. Some people negotiated with him, but in the end, they decided on Yamit.

Yamit was supposed to be a very large city. They spoke about a quarter of a million residents. We established the yeshiva and I was the principal. The yeshiva developed nicely and we had about 120 talmidim. We also established another yeshiva in Ofira, which had about 60 talmidim. I was in charge of all religious matters there. Even Begin came and announced that he approved expanding the city to 100,000 people.

Three months after Begin made that announcement in Yamit, he suddenly announced that there would be a withdrawal from Sinai. It's difficult to go over everything that took place then. We went through three years of hell.

In what way?

In that Jews uprooted their brothers from their homes, and

endangered the entire Jewish people in Eretz Yisroel.

There were huge demonstrations, but they didn't help. The bulldozers came and buried the houses in the sand. They brought trucks and loaded them up with all the people's belongings. I didn't leave, of course. An officer with the rank of Lieutenant Colonel came and I was wearing tallis and t'fillin, and he put me in a truck with my family. That day, we tore kria for the churban, and I said the blessing of Baruch Dayan HaEmes, with Hashem's name.

That was the ignominious end of 18 settlements. The yeshiva in Ofira was also destroyed.

Since then, there are two topics I work on: inyanei Mikdash and the borders of the land. I have published books on the topic of the borders of the land according to Torah, the expanded halachic borders from the Egyptian River until the Euphrates River, Keini, K'nizi, and Kadmoni, in detail; starting with the conquering of the land, continuing with the mitzva of settling the land, and ending with trumos and maasros.

In Yamit you stood out as the only rav who stood up to the soldiers and called upon them to disobey their orders that oppose the Torah.

Many rabbis who didn't understand me, opposed me. I stood up against the soldiers and told them that they are obligated to disobey orders, because these were orders that opposed the holy Torah.

As a result, I was thrown in jail and was tried for sedition. While I sat in jail they carried out the withdrawal. I was sentenced to two years probation. I am probably the only Jew in history who was judged for disobeying orders and I really hope that we won't need to do this again.

Baruch Hashem, today there are many rabbis who understand the enormity of the tragedy and understand that if there are two orders – the order of a human being and the order of Hashem – that Hashem's order takes precedence!

Why do you say orders should be disobeyed?

The Rambam says explicitly that if the government decides to annul a mitzva, we don't listen, even in something minor. All the more so here, when it entails danger to life!

As I said, many who opposed me back with Yamit, used these same arguments afterwards. That's what happened when they wanted to clear out Chevron. Rabbi Shapira and Rabbi Goren announced that one is obligated to disobey orders.

Today, in our difficult circumstances, hundreds of rabbanim of all backgrounds have announced that it is forbidden to expel Jews from their land.

Did you "forge the way" for mesirus nefesh in Yamit?

I fulfilled the halacha, and that's that. It's the obligation of every Jew. I don't believe there will be a Jew who will calmly transgress the Torah solely because he is afraid he'll be thrown in jail. One who truly fears Hashem will not dare collaborate, directly or indirectly, with the uprooting of Jews.

THE FIRST TO CALL FOR DISOBEYING ORDERS

In light of your previous position as rav of the northern command, the issue of disobeying orders is even more pointed, as the military chaplaincy goes into high gear regarding the Disengagement.

It's disgraceful. This is not rabbanus. Let each person decide what to call it, but it's not rabbanus. I am ashamed and find it hard to believe what I am hearing. When I

was a military rav, I had a big argument with Raful a"h. There was an officer who ordered soldiers to travel on Shabbos and this wasn't for clear military objectives. It wasn't army service and it didn't entail danger to life. They asked me, ten minutes before Shabbos, and I told the soldiers, "You are not going and I take responsibility." They disobeyed orders and matters started to heat up.

On Sunday, Raful wanted to put me in jail. For two months there was a commotion, and in the end, the military chaplaincy and the military leadership decided to hold a big meeting, where I explained that an order from Hashem takes precedence over other orders – at worst you go to jail and the story ends there.

In the end, not only did I not sit in jail, but I remained in my position, and when I presented a request to sign on for another three years, Raful himself approved it. I know that what I did then shook up the establishment and strengthened the position of the military chaplaincy.

Chief military chaplain, Rabbi Weiss, said that he would cooperate with the Disengagement "with pain and tears."

Nobody appointed him to cry. They appointed him to carry out the mitzvos of the Torah. The army is not a place for tears.

How do you explain the position of the military chaplains today?

"Bribery blinds the eyes of the wise and distorts the words of the righteous." The honor and the position push people into turning against their own better judgment and against their religion. It's an unprecedented deterioration.

What should they have done?

At the very least, he should have announced that he is not taking a position. By saying what he did, he was establishing that nothing supersedes a military command. He has destroyed the basics of Shabbos, kashrus, and other mitzvos within the army framework.

Has he already issued orders?

Certainly. He has already sent orders. Rav Wiesner, rav of the central command, who was my talmid in Yamit, sent out a letter on behalf of the military chaplaincy, that there is no such thing as disobeying orders in the army. In other words he's saying, even if they order to desecrate the Shabbos unnecessarily, you must do so!





This is what Wiesner writes:
 “Remember, the military chaplaincy has unequivocally established that refusing to obey orders is a concept that is unheard of within the Israel Defense forces. We say this unambiguously.”

It's an earthquake, a destruction of Torah, of Shabbos, of Pesach. We have reached the bottom of the barrel.

It was publicized that you wrote a personal letter to Rabbi Weiss.

I demanded that Rabbi Weiss recant his position. I didn't ask him anything he can't do. At the most, they'll fire him. He is not in the army on behalf of the chief of staff or the prime minister; he represents

Hashem for the purpose of presenting Torah and the halacha.

He must announce that it is forbidden for a soldier to participate in throwing out even one Jew from Eretz Yisroel. If he goes to encourage the participation of soldiers opposed to the Disengagement, he goes against Torah. We must obey Hashem, and not the orders of human beings. The chief military chaplain has become Sharon's tool to uproot Torah!

LIGHT WILL BREAK FORTH FROM THE DARKNESS

In Yamit, did you think that would be the last time?

One who destroys once, will

destroy again, and will ultimately destroy anything holy. As soon as honor and money are in the picture, he will do anything. This is a world of falsehood, the door is open and permission is given to destroy everything.

But I believe that it's possible to save the Jews in Gush Katif and in northern Shomron. I believe that what is happening here now is Sharon's political suicide, and he's going to fall.

Where are we heading?

In my opinion, in the end there won't be a choice, and in the end we'll go back to Sinai and the rest of Eretz Yisroel. The day that Sharon was elected, I said that I was preparing to demonstrate against him. I didn't believe in him from Day One. I knew that the one who had betrayed Israel before, would betray it again.

This land has a G-d Whose eyes are upon it from the beginning of the year till the end of the year. Sharon won't succeed, but it's a pity for the blood that has been shed in the interim.

What happened to the Right?

All this will establish a stronger Right. It's the Left that is supporting the Right. In the end, everybody will see how the policy of concessions doesn't work and they'll have to change direction. There is no question that out of this tragedy we will arise and be redeemed.



Crown Travel International

- Express service
- Fully Computerized

● שירות אקספרס
● המשרד ממוחשב

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

(718) 493-1111

Fax: (718) 493-4444

Get your tickets within minutes!
קח את הכרטיס שלך בתוך מספר דקות!

THE ONLY MEASURING STICK

BY SHAI GEFEN

CHILUL HASHEM

What happened last week with the Yahadus HaTorah party is unprecedented. For the first time in Jewish history, the question became quite clear with the two issues presented side by side: Money for mosdos Torah or Jewish lives, money for Talmud Torahs or the expulsion of Jews, destruction of shuls or the Finance Committee.

The askanim of the “most chareidi party” shamelessly tipped the scales to create the Disengagement Coalition. Knesset member Yisroel Eichler was right when he said that Sharon bought Yahadus HaTorah for half a loaf of bread.

If you read the Coalition agreement Yahadus HaTorah signed, you will wonder: Was it worth selling out the Jewish people for this? Was it worth bringing destruction on the Jewish people, the exhuming of Jewish graves and the destruction of shuls and yeshivos for the Finance Committee?

This decision on the part of Yahadus HaTorah will be noted in ignominy forever – that chareidi Jews were partners to the expulsion of their fellow Jews. The Rebbe MH”M told then-minister Moshe Katzav in 5752 that when observant Jews are partners to withdrawal it is a **chilul Hashem!**

Yahadus HaTorah entering the

Disengagement Coalition is an unprecedented chilul Hashem. When faced with the choice of expulsion or money, they chose money.

Yossi Lapid of the anti-religious party Shinui put it logically when he asked, “If you voted against Disengagement months ago, how can you enter a government whose goal is to carry out the Disengagement?” This tells us that their entering the Coalition was solely because of narrow-minded money concerns.

What a kiddush Hashem it would have been if Yahadus HaTorah would have turned down the bribes they were offered. They would have maintained their self-respect and would have gained the honor of the world. Not only would they have prevented their dishonor, they would have gained so much.

All we can do to counter their unfortunate move is to publicize the halacha. This obligation devolves upon us and on rabbanim in particular. You can atone for a chilul Hashem with a kiddush Hashem. Each of us, led by the rabbanim, must publicize the position of the *Shulchan Aruch*, siman 329 and strongly oppose joining the government.

“YOU BE THE ONES TO PAVE THE WAY”

I would like to mention the mesirus nefesh of the Sadigora Rebbe, member of the Moetzes

G'dolei HaTorah, one of the few g'dolim who worked to oppose the Disengagement Plan and Yahadus HaTorah entering the Coalition. He led the Pikuach Nefesh meeting of rabbanim that took place this week.

The Sadigora Rebbe puts his own honor aside and with great mesirus nefesh, despite his infirmity, works on opposing this terrible decree.

In a yechidus on 4 Tammuz 5740, the Rebbe told the Sadigora Rebbe something that is quite relevant now too:

If you merit it, you will be the ones to “pave the way,” to publicize, with a great tumult – namely the “great sound that did not stop” since the Giving of the Torah – in a way of “an experienced talmid who will innovate in the future,” the din in the Gemara established by the Beis Yosef in *Shulchan Aruch*. [The law] regarding [the city of] Nehardaa that was given to Moshe at Sinai. There is no need to innovate; just to repeat this p’sak din, and to add that this is something timely, which is connected with pikuach nefashos. Pilpulim and debates are not important here, and there is no need to offend anyone, when you are based on the Beis Yosef and on his shoulders, for then it’s like the dwarf on the giant’s shoulders: the dwarf sees further, as he is standing on the giant’s shoulders.

We wish the Sadigora Rebbe long



life with good health and nachas from his talmidim and Chassidim. May all the other g'dolim follow his lead, and publicize the p'sak din in *Shulchan Aruch*, as the Rebbe instructed.

DISTORTED REALITY AND DISTORTED P'SAK DIN

This week, 24 years ago, in a sicha of Yud Shvat 5741, the Rebbe spoke about a similar situation to that which just happened, with Yahadus HaTorah entering the Coalition.

Some time ago, there were those who described to the rabbanim a situation which is just the opposite of the situation as it really is now. Based on this distorted description, the rabbanim issued a halachic ruling that fits the distorted reality but not the present reality. The present situation is far more serious than the situation spoken about in that paragraph of *Shulchan Aruch*.

One who accepted a bribe cannot be swayed. However, since this is pikuach nefesh – especially when those who were bribed know that I mean them, and the rabbanim know that they issued a distorted p'sak din based on a distorted reality – therefore the rabbanim should pasken based on the present, accurate reality, a reality which puts three million Jews in danger.

Since I don't mention people by name, I won't, but as I said: those who were bribed know who I am talking about.

WE SALUTE YOU, YOSHI PILENT

There was a furor in the media last week concerning the Lubavitcher soldier, Yossi Pilent, who, during the destruction of Givat Shalhevet, told his fellow soldiers not to carry out the crime against fellow Jews. The newspapers published his picture, and in one of

them was a poster that said, "Yossi Chayal b' Tizvos Hashem."

Yossi will be remembered for sanctifying G-d's name. The reality of our generation is such that when the upper echelons are busy taking bribes or in the best case, sitting quietly and fulfilling the statement in the Gemara, "since the Rabbis were silent, this indicates that they approved," it's the soldiers that are displaying mesirus nefesh. After all, soldiers stand for kabbalas ol, which means putting intellect aside and saying it the way it is.

This Lubavitcher soldier acted as a loyal soldier. In the pictures of him, you can see the Rebbe's picture, and that he's wearing a "Yechi" yarmulke, a symbol of emuna, and near him is a copy of *Beis Moshiah*. We can be proud of Pilent and know that a Chabad chinuch has always trained Chassidim for mesirus nefesh, and still does.

No doubt, this soldier has paved the way for mesirus nefesh for others too. We must not fear the threats or intimidation by the defense minister or the prime minister. The Torah doesn't change. Pilent taught us that mesirus nefesh for Torah is not just "behind the Iron Curtain," but here too, in Eretz Yisroel, when we are in the galus of the wicked government of the State of Israel. Mesirus nefesh is not just for cellars of the KGB, but also for Yitzhar and Neve Dekalim.

Fortunate are we that we are mekusharim to the "tree of life."

"WE MUST OPPOSE GIVING AWAY LAND, EVEN IF IT INTERFERES WITH SPREADING THE WELLSPRINGS!"

Last week there was a gathering of directors of Chabad houses in Eretz Yisroel. Many know the Rebbe's answer that Tzach in Eretz Yisroel must take an active role on

This is the only measuring stick to know whether it is permissible to give away land or not: If they give land away will "the land be easier for them to conquer," or not? The question about giving away land is dependent on nothing else – not money for yeshivos, honor, or that it will interfere with spreading the wellsprings and mivtzaim. The only question is, will "the land be easier for them to conquer."

behalf of Chabad on the subject of shleimus ha'Aretz.

Unfortunately, for some years now, there has been thunderous and inexplicable silence, even though the situation has been deteriorating daily. Many of the shluchim are interested in taking an active part, but it doesn't happen, for various reasons.

One of the reasons given at the gathering was "Chabad has other things to deal with aside from Disengagement..."

Yet the Rebbe emphasized that pikuach nefesh supersedes the entire Torah. The following is an excerpt from a sicha said on Parshas VaYakhel-P'kudei 5740:

This is the only measuring stick to know whether it is permissible to give away land or not: If they give land away will "the land be easier for

them to conquer," or not? The question about giving away land is dependent on nothing else – not money for yeshivos, honor, or that it will interfere with spreading the wellsprings and mitzvaim. The only question is, will "the land be easier for them to conquer."

Therefore, according to reality as understood by all the experts, it is forbidden to give away any land, but we must stand with weapons and defend the entire land. Since this is a clear p'sak din in Shulchan Aruch, there is nothing to argue about!

The Rebbe's approach is clear. Even if Chabad mosdos lose money, and even if it seems to hurt the spreading of the wellsprings, pikuach nefesh takes precedence. The Rebbe said that he knows that because these matters are spoken of, salaries of Chabad teachers are

delayed, and nevertheless he did not refrain from talking about it.

We, who were raised on the Rebbe's teachings, must go out and openly oppose the government's dangerous tactics. We see how when we take the Rebbe's approach, the entire struggle takes on new energy. It's not enough to spend money once a year to announce that Chabad opposes giving away land. The Rebbe demands our unceasing protest.

The Rebbe, who valued every second, dedicated thousands of hours to decrying the endangering of millions of Jews, and today, when the situation here is so much worse, how can we sit quietly and quiet our consciences with an ad in the paper?

Anash: Join in protesting! It's not a favor to the settlers in Gaza or northern Shomron. It's our lives!

DR. (ZVI) HARVEY LANG

Chiropractor

783 Montgomery Street

Chiropractic Applied Kinesiology

- Nutrition -

Infants - Children - Adults

Headache, Back & Neck Pain, etc.

Learning Disability, T.M.J. (JAW), Dislexia, Chronic Ear Aches, Scoliosis, Allergy, Neural Organization

(718) 773-1121

By Appointment

HECHT'S TRAVEL

1503 Union Street

Brooklyn N.Y. 11213

S. HECHT & Y. HECHT

(718) 773-1193 or 963-1072

FAX (718) 963-3440



Esther's Party Grill

463 Albany Avenue Brooklyn, NY 11213 718-735-4343

CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.

SHLUCHIM; SPECIAL RATES FOR

SHABBATONS & PARTIES



COME SEE

OUR BRAND NEW

SUSHI BAR

OPEN FOR IN HOUSE DINING

TAKE OUT & CATERING

UNDER THE SUPERVISION OF THE
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE

LEARNING “BASI L’GANI” ON THE SUBWAY

*The story of a young, successful businessman
who left everything to learn in yeshiva.*

His childhood friends find it hard to believe that the charming and soft-spoken Shai Cherbinsky, who was always a role model, has become a religious Jew, and a Lubavitcher Chassid.

Shai, the youngest child in the Cherbinsky family, was born and raised in Bat Yam. His family is not yet observant. Like many other families in Eretz Yisroel, the little that Shai knew, he learned from his grandparents. Both his grandparents were Holocaust survivors who kept faithful to an authentic Jewish life despite the many trials they endured. Sadly, they were unable to pass this along to their children.

Shai attended a very religious kindergarten because his grandfather made sure that at least in his early years, he would get a real Jewish education. His parents didn't like the fact that their son returned each day from school with ideas about Torah and mitzvos.

As the years went by, Shai forgot all the Jewish ideas he had learned. When his peers began playing guitars and wearing torn jeans to rebel against the status quo, Shai did so too: “I was attracted to the empty atmosphere and loved it. Every day I



Shai Cherbinsky



Shai (left), with a friend, before he became religious.

performed in hard rock bands. At age 14, my friends and I ran a wild rock club. Those were crazy times, in which we ignored everything around us. We put intellect aside and did as we pleased.

“It all ended in 11th grade, when we cut our hair and changed the rags we wore for more conventional clothing. At the same time that I left my former frivolous life, I felt a strong disgust for Judaism. I stopped separating between milk and meat and other basic Jewish ideas like fasting on Yom Kippur. When I met religious Jews I would say things like, ‘Go to the army,’ ‘Parasites, go work.’ Although I couldn't back up my statements, I had a feeling of revulsion for anything that smelled of tradition.

In 12th grade, along with schoolwork, I worked in photography, a profession I loved and which I excelled in since I was a kid. When I finished school, I was drafted into a combat unit in the Golani brigade. Shortly thereafter, during training, I was wounded during the course of an ambush in Kfar Kabatiya in northern Shomron. A soldier tripped over my foot and I rolled down the mountain's incline. My ankle was completely

shattered and I had to undergo extensive treatment. I could no longer serve in that unit.

“After I recovered, I did a stint in a classified unit in Communications. Our job was to supply technological equipment and coding for select units. Part of the job entailed accompanying them and working with them as reconnaissance soldiers in every way. In the first year I worked near Mt. Hardof in the western sector of Lebanon.

“I had a miracle happen there, when one day a katyusha missile landed on the mess hall and destroyed it, only one minute after some soldiers, myself included, had left. If we had stayed another minute or two, we wouldn’t have made it out alive. Today I understand that this was a great miracle that was done for us, but at the time I didn’t see it as Divine providence, but as luck.”

IN THE CHIEF OF STAFF’S WAR ROOM

“Afterwards, the unit served in the Yerushalayim area, where we worked with elite units like Border Patrol, Shimshon, and Duvdevan. Our job was to provide a secret communications network for these units.

“During my service in the vicinity of Yerushalayim, I met someone who served as a senior officer at army headquarters. He was impressed by my work and put in a good word for me. A few days later I left my job with the unit to work in a field intelligence unit at headquarters. The new work was very challenging and required utter secrecy. All the reports from the different units passed through us, including live action reports from the campaigns of the most elite units in the country. I began as a staff sergeant and gradually

climbed the ladder.

“In my new role I had to put in a lot of thought and use my judgment. The room had many machines, and my job was to monitor them. I learned to handle pressured situations and to keep cool during a crisis. During the flotilla tragedy in southern Lebanon, when many soldiers were killed in ambush, I heard constant reports from the front. During the first stages of the event, I supervised everything and I was given an award for this.

“It was a Friday and when I left for home after finishing work. I was in a bad mood. I could see people smiling and happy on the bus. Even when I got home, I wasn’t able to extricate myself from the doldrums. I had to keep everything to myself, which made it all the more painful.

“During my service in field intelligence, I had many moments of



despair, especially following the two terrible tragedies that took place at that time, with the flotilla and when the helicopters collided, killing over 70 soldiers.”

MOVING TO THE UNITED STATES

“After a year and a half of successful service in the unit, I finished my army service and went to work in photography. My close friends urged me to travel to South America and the Far East, but I thought it was a waste of time. I had no interest in travel but felt strongly about moving on in life and establishing myself.

“After a long period of time in which I worked in photography, when I ran a photo shop, I met a guy named Avi Sivan. After a few long conversations, he told me that he ran a successful company in the U.S. called Tactica International, with branches around the world.

“The company hires hundreds of employees and specializes in imports and direct marketing of perfumes and personal care products. It is a cutting-edge company in the U.S. in this field. He suggested that I join him in the U.S. and work for him. I said I didn’t know the language, which would make it hard to work in marketing, but he somehow managed to convince me. After a few weeks, I left my family and friends and flew to America.

“At first I joined the sales department, but my broken English rendered me largely ineffective. I began to crumble and seriously considered returning home. At that time a job became available in the company’s photography department, and in another attempt, I transferred to that department and worked in photographing the various products for catalogs and advertising.

“I took the time to practice and work on my English, and it improved

greatly. One day, Avi called me to his office and said he had a special project that nobody wanted to take on. He said the Internet department of his company was in bad shape and only serious effort would fix things up there. He spent a long time explaining to me how important the Internet was to marketing these days. At that time, I knew nothing about the Internet and I tried to tell him that it wasn’t for me, but he insisted that I take it on.

“When I told my friends in Eretz Yisroel that I was thinking of leaving work and going back home to learn in yeshiva, they thought I had lost my mind. ‘You’ll get over it,’ they snickered. Nobody believed, including my boss, that I was serious.”

“I spent days working on research, and after spending time with a team of technicians in Baltimore, I became the director of the Internet department. I quickly transformed this marginal department into one of the company’s most dynamic departments. New employees were hired, and within a short time the department was turning over hundreds of thousands of dollars a month.

“At the end of that year, the

department had made 15 million dollars in sales. The department won a place of honor among the eight departments in the company, and was a large contributor to the company’s bottom line. Sometimes it even left behind some of the marketing-savvy departments.

“The management of the company was also amazed by this success and promoted me often. I was drunk with success. My friends and acquaintances in Eretz Yisroel were shocked that such a young guy like me, without any basic knowledge of marketing and management, had so quickly acquired a senior position in one of the cutting-edge companies in the marketing sector in the U.S.

“My salary rose accordingly, and after a while I moved to one of the expensive areas of Manhattan. One day, they had to sell some of the company’s stocks to the Helen of Troy company (a corporation listed on the stock market and valued at three billion dollars). The company wanted to grow, and in order to get the funds to do so, they had to sell off some company stock. Before the sale, the company that was buying checked out every detail in the company that was being sold, including all the expenses and income from day one of its existence. After a few people failed, I took on the job of overseeing the sale, and after a lot of work over three months time, I successfully closed the sale.

“I was promoted and became the administrative manager of the company. Most of the company’s business was overseen by me. In order to secure various deals, the employees in the various departments needed my approval.

“In my wildest dreams I never thought I would attain anything like this, and at so young an age. I had an office on an upper floor of a skyscraper in Manhattan and I lived on Park Avenue.”

THE LUBAVITCHERS ARRIVE

"In the midst of this success and wealth, I got to know an Israeli bachur whose father ran a business in New York. He was a smart guy whose family moved to New York when he was a child. After I became friendly with him, I found myself walking with him one day to shul, the Chabad house in Midtown, run by Rabbi Yehoshua Metzger. After the first time came a second and third time. I loved the atmosphere there and it consoled me when I missed Eretz Yisroel.

"One Friday, two Lubavitcher bachurim visited me. They told me that they had come to learn in the Lubavitcher Rebbe's presence in Crown Heights, and they suggested that I and the other Jewish employees put on t'fillin.

"Their bitachon and emuna were convincing, so I put on t'fillin. I was struck by their determination and guts, to enter a busy office and to proudly suggest, without any hesitation, that we put on t'fillin.

"While I went to shul on Shabbos and put on t'fillin once a week, I continued my usual routine. I didn't feel bad about putting on t'fillin and then eating in non-kosher restaurants.

"Then another bachur came along, by the name of Benny Kali. My meeting him changed my thinking that chareidim are all sheltered. I was able to discuss any topic under the sun with him, and he always had something good to say in response. It reached the point where I looked forward to Fridays because I would see him.

"One Friday he came to my office with a present: a *Tanya*. I thanked him politely and he left. After he left, I opened the book and read the words from chapter one, 'He is given an oath, be righteous and do not be wicked.' I didn't understand a word and I set the book aside.

"At that time I had a childhood

friend staying with me, by the name of Yisroel Cohen. That Friday, when I went home, I showed him the book and he got very excited. He told me that he was familiar with it. He said it was an interesting book, which gives a deep understanding of Chassidus and Judaism in general.

"The following Friday, when Benny came to the office, I asked him to give a shiur on this book. He was surprised by my request and agreed immediately. Every Friday we learned a few lines together, and each time I felt like a little boy. Our *Tanya* study was so refreshing for me.

"As time went on, I found myself moving back towards my roots. One Friday I surprised Benny again when I asked him to give a shiur in my house. Every Wednesday we had a *Tanya* shiur in my house.

"Then Benny went on shlichus in Argentina, and he was replaced by

Yehuda Piamenta. He's a charismatic fellow, full of simcha. At one of our meetings, I decided to strengthen the shiur and it went from a small group to a large group, and at the end of the shiur we showed a video of the Rebbe with a translation into Ivrit. This was after I had opened to an amazing letter in the *Igros Kodesh* (see box).

"Thanks to this shiur, other guys also became more involved in Judaism, and one of them became fully religious."

BASI L'GANI ON THE SUBWAY

"One time, Yehuda convinced me to visit 770 for Shabbos. It was the week before Yud Shvat and he told me that this Shabbos was not like other Shabbasos. I hesitated because keeping Shabbos was something I thought was too much for me.

"One day Yehuda and I took the

A CLEAR ANSWER

Despite his high salary, Shai found it difficult to afford the enormous rent on his apartment in Manhattan. His friends begged him to leave Manhattan for Queens or Brooklyn, where the rents were more reasonable.

When Yehuda Piamenta told him about writing to the Rebbe through the *Igros Kodesh*, and urged him to do so, at first Shai found it hard to believe. Writing to the Rebbe seemed completely far-fetched.

He finally agreed to write to placate Yehuda. He sat down and wrote out his concerns. On the one hand, he lived near his job, which made life much easier for him. Instead of traveling by train every day, he walked two blocks. On the other hand, the rent was extremely high and he couldn't keep up with it.

He put the letter into a volume of *Igros Kodesh* and on the page he opened to the Rebbe wrote: your place of work is near where you live and there's nothing more convenient.

"When I saw this line, I trembled," said Shai.

The letter went on to say: use your position in the group to take advantage of the fact that people want to be friends with you, and you should try to convince them to come to your house to shiurei Torah.

"I got Goosebumps. I couldn't believe it. The Rebbe knew everything. It took me some time to recover from that answer that was so on target.



The chassan, Shai Cherbinsky (center) with Rabbi Yosef Chaim Ginsberg of Ramat Aviv, Benny Kali (right) and Yehuda Piamenta (extreme left) as the t'naim are read at Shai's wedding

subway to a concert by Yossi Piamenta. The subway car was full of blacks and Yehuda took a booklet out of his pocket and began teaching me the maamer 'Basi L'Gani.'

"At first, I was mortified. Everybody looked at us and I felt so uncomfortable. But after a while, as we got involved in the maamer, I forgot about where I was. I was so happy with the Jewish pride that I felt at that time. I suddenly began to miss the Shabbos table I had had with my grandparents a"n, for the G-dly spark had begun to wake up.

"As we learned more of the maamer, I began to cry. I suddenly felt that I was nothing, nothing in comparison to Hashem, the Creator of the world. With this feeling, which was an 'arousal from Above,' I decided to change my way of life, to return to Eretz Yisroel, and to learn more about Judaism.

"This was on a Wednesday, and before we parted, I promised Yehuda that I would go to Crown Heights for Shabbos. That night, my mother had a serious heart attack. She was taken to the hospital and I called Yehuda

and told him what had happened. I asked him to put a request for a bracha for her in the *Igros Kodesh*. He did so. I don't remember exactly what the answer was but the Rebbe blessed me with good news. In addition, Yehuda asked the T'mimim in 770 to say T'hilim for her. Within a few hours, my mother's condition stabilized.

"When my mother heard that I had canceled my visit to Crown Heights for Shabbos because of her, she persuaded me to go anyway. I listened to her, and apprehensively went to Crown Heights.

"I'll never forget the amazing atmosphere in Beis Chayeinu that Shabbos: 770 full of Chassidim, farbrengens, Shabbos meals with the Peretz family, and the tremendous warmth I felt in 770. All this cemented my resolution to make a change in my life and to learn more about Judaism.

"A few weeks later I went to 770 again. I felt that I had finally returned to where I belonged. The feelings of grandeur, the belief that I was all-powerful, disappeared. I felt how it

was all false in light of authentic Judaism.

"I lost no time, and on Sunday I wrote to the Rebbe about my desire to return to Eretz Yisroel. I got an answer that said I should remain in my place of shlichus. The answers I opened to later said the same thing. The Rebbe wasn't allowing me to go.

"Starting from that Yud Shvat and the Shabbasos that followed, I became active in spreading Judaism. I advertised the *Tanya* shiur in my house even more, and got more participants. From time to time, I did projects where I worked. On Lag B'Omer we organized a big party at my house. I distributed gorgeous, colorful flyers with the Rebbe's picture on it on every floor of my building. This aroused great interest and pulled in Jews and many Israelis to the farbrengen.

"I organized a farbrengen for every holiday, with the Jews that worked for the company and outside of it. My getting involved with Yiddishkait took on speed. I koshered my kitchen and often wore a kippa. My experience proved that along with my involvement in Yiddishkait, I saw additional blessings at work. Projects that had gotten held up began to move, and the department I ran was turning over larger sums of money. I kept getting promoted.

"When I told my friends in Eretz Yisroel that I was thinking of leaving work and going back home to learn in yeshiva, they thought I had lost my mind. 'You'll get over it,' they snickered. Nobody believed, including my boss, that I was serious.

"I remember a very interesting thing that happened then. One night I was talking with a friend in Eretz Yisroel and I explained my desire to return with a quote from the Rebbe that Eretz Yisroel is the safest place in the world. He laughed and reminded me of the terrible things going on there lately.

"The next morning, after I had finished Shacharis and saying Slichos at the Chabad house, I saw smoke and frightened people. I asked a policeman what had happened and he told me that a plane had crashed into the Twin Towers. As we spoke, we saw the second plane crashing into the second tower. The two buildings collapsed and this really made me want to return to Eretz Yisroel."

AN ANSWER FROM THE REBBE

"Time passed and the director of the company suggested that we start a sister company that would work alongside the first one. He wanted to market medical supplies over the Internet. He said I should visit Israel, relax, and they would take care of the logistics.

"I wrote to the Rebbe and got two amazing answers in the *Igros Kodesh*

from which I understood that I should travel to Eretz Yisroel. In one letter, the Rebbe wrote, 'regarding your trip to Eretz Yisroel, it should be with blessing and success.' The second letter was a letter to Rabbi Yisroel Abuchatzteira, the Baba Sali, in which the Rebbe explained the importance of his being in Eretz Yisroel, in order to be mekarev Jewish boys and girls to their Father in heaven.

"I was pleasantly surprised and I decided to return to Eretz Yisroel, no matter what. Within a month, I had gotten my stuff together and was on the plane.

"In Eretz Yisroel I met a friend who had also become a baal t'shuva, as well as a Tamim in the Chabad yeshiva in Ramat Aviv. He recommended that yeshiva to me, and I learned there half a day and the other half I worked on Otzar770.com

with Gidi Sharon.

"A month later I told my boss to forget the idea about the new company. At first, he was taken aback, but he quickly came to appreciate that this was a serious step in my life, and he even gave me his blessings.

"I loved yeshiva and became more familiar with Chassidus. I progressed step by step until I had become fully observant."

* * *

Shai recently married and he is using his many talents to prepare another point on the globe for Moshiach.

In conclusion, Shai and his wife thank the mosdos and Chabad k'hilla in Ramat Aviv, and the shliach Rabbi Yosef Chaim Ginsberg, for all efforts and support.

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS
INYONEI GEULA
& MOSHIACH
RAMBAM
SHIURIM IN LIKUTEI
SICHOS KODESH

חת"ת
עיוני גאולה ומשיח
רמב"ם
שיעורים בלקוטי
שיחות קודש

WWW.770LIVE.COM



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

ב"ה