

# CONTENTS



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

## 4 | G-D GIVING TZ'DAKA

D'var Malchus / Sichos in English

## 8 | THE STRENGTH TO LIVE UP TO G-D'S WILL

Letters of the Rebbe MH"M

## 10 | THERE CAN BE NO LIFE WITHOUT A HEAD

Moshiach / Rabbi Chaim Ashkenazi

## 16 | TSUNAMI: ITS MESSIANIC MEANING

Geula & Science / Prof. Shimon Silman

## 20 | THANKS TO THE REBBE RAYATZ'S BRACHOS

Memoirs of the Chassid Rabbi Yitzchok Isaac Karasik a"h

## 28 | THE GAON RAV MOSHE HALBERSHTAM SHLITA

Feature / Rabbi Shalom Ber Wolpo

## 31 | FROM NIEZHIN TO CHEVRON

Profile / Rabbi Shalom Ber Wolpo

## 36 | A REFERENDUM FOR SUICIDE?!

Shleimus HaAretz / Shai Gefen

## 39 | THERE'S ONE THING THE REBBE DID NOT GIVE US PERMISSION TO DO: TO GIVE UP HOPE...

Story / Menachem Shaked

### U.S.A

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

### ERETZ HA'KODESH

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

### EDITOR-IN-CHIEF:

M.M. Hendel

### ENGLISH EDITOR:

Boruch Merkur  
editor@beismoshiach.org

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

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

# G-D GIVING TZ'DAKA

SICHOS IN ENGLISH



## SHABBOS PARSHAS MISHPATIM; 25<sup>TH</sup> DAY OF SHVAT, 5751

1. There are four special Torah readings which take place before the month of Nisan – Sh'kalim, Zachor, Para and HaChodesh. Every concept in Torah contains a lesson in how we should lead our lives; the word "Torah" in fact stems from the word "lesson" (horaa). This is especially true for the four parshiyos, which have been singled out from the regular order of Torah readings to be repeated in this specific order. Parshas Sh'kalim, since it is the first of the four, has special significance among them. Its lesson is of general significance, and conveys the fundamental and primary principles which should guide our G-dly service.

The basic idea of giving Sh'kalim is that of tz'daka (charity). This is particularly true today after the Beis HaMikdash has been destroyed, and the mitzvah of giving sh'kalim in its original form is no longer possible. Today this mitzvah is commemorated through giving a coin worth half of the standard currency (similar to the half-Shekel) to tz'daka on the Fast of Esther.

Tz'daka represents all the mitzvos, "outweighs" them all" and is called the mitzvah by the Jerusalem Talmud. In addition, tz'daka must be done constantly, for two reasons: a) G-d created a world order in which there is giving and receiving. This was the reason that need and want are present in the world – in order that there be the possibility of performing tz'daka and kindness.

Tz'daka, therefore, is an intrinsic part of the creation. This is reflected in the fact that a command to give tz'daka was not really necessary: it is a logical imperative, and therefore binding on all human beings. It is even part of the nature of animals, which are kind to their offspring, and, often, even to others.

Since tz'daka is an essential feature of the nature of the world, it is present as long as the world still exists, i.e. constantly.

b) Everything G-d gives to the world is similar to His "tz'daka." His gracious endowment of our very life and sustenance is clear proof of His great kindness. Nevertheless, this kindness is granted midda k'neged midda – commensurate to our actions. We must therefore involve

ourselves in charitable acts in order to merit His "tz'daka." And since we are constantly dependent upon His tz'daka, our charitable acts must also be constant.

This explains the fundamental importance of Parshas Sh'kalim over the over three special parshiyos. It is connected with tz'daka, which is constant, and applies in all places and situations.

2. These two explanations actually correspond to two different dimensions of tz'daka. Tz'daka in the simple sense is possible only when the recipient is lacking something. However, this is only when a person gives tz'daka. There is a second type of tz'daka – G-d's tz'daka – which comes even when the recipient is not really lacking anything at all. Instead of merely taking one out of an impoverished state, His tz'daka could be compared to granting someone wealth.

This idea can be seen from Jewish law, which states that one must give tz'daka in proportion to one's ability. It is well known that G-d Himself fulfills all the mitzvos, and therefore He must give tz'daka in proportion to His limitless, unfathomable greatness. The same

idea finds expression even in our performance of this mitzvah. One category of tz'daka is that of g'milus chassadim – giving an interest-free loan. G'milus chassadim does not have the same qualifications of tz'daka which is in the form of a donation. In order for a person to be eligible to receive a donation, halacha requires that he be needy. If his total worth is 200 zuz or more, he is not permitted to receive donations; only if it is 199 (which is the numerical value of tz'daka) zuz or less. G'milus chassadim, on the other hand, can even be given to a wealthy person.

These two dimensions of tz'daka are actually interdependent, for only when the lower form (to fulfill a lack) is carried out does G-d do His part and give a boundless blessing from Above.

The explanation of this is as follows: only in a low situation (where there is something lacking) is it necessary for G-d to give a boundless revelation. We see this from the Talmud's (Megilla 13b) statement that the sh'kalim given by the Jewish people in the generation of Haman nullified his evil decree. This must have permanent significance, for the Torah is not a history book. What lesson can we derive from the effect brought about by their sh'kalim?

The explanation of this is that in order to nullify the powerful evil embodied by Haman, it was necessary to have a revelation that completely transcended the order of worlds (seider hishtalshlus). When there is no such threat, a lower revelation will suffice; but the severity of the lack elicits a limitless, revealed response from G-d. We therefore see that this level which transcends seider hishtalshlus is revealed only where there is lack. Similarly in our case: the higher dimension of tz'daka (G-d's

response) is closely connected with the tz'daka given to fulfill someone's want.

These same two dimensions of tz'daka are reflected in the two types of sh'kalim – that given for the communal sacrifices (trumas ha'mizbeiach) and that given for the construction of the base of the Mishkan (trumas ho'adonim). The general function of sacrifices is to achieve atonement, as the verse itself says (Ex. 30:15), "to atone for your souls." Atonement is necessary only where there is something lacking, and therefore corresponds to the first dimension of tz'daka – the level of G-dliness commensurate with the

***There is a second type of tz'daka – G-d's tz'daka – which comes even when the recipient is not really lacking anything at all.***

worlds. The second type of sh'kalim, however, involved the construction of the Mishkan, which was constructed as the place for G-d's presence to be revealed. This revelation from Above – even where there is no lack per se – matches the second dimension of tz'daka, the infinite G-dly revelation.

We can find these same two dimensions within the Mishkan itself. There are two opinions as to the primary function of the Mishkan and Beis HaMikdash. The Rambam holds that its main purpose is the offering of sacrifices, while the Ramban finds foremost importance in its role as the place for the

revelation of G-d's presence – especially above the Aron, the Holy Ark which contained the tablets.

[Their variant conclusions reflect the varied nature of their works. The Rambam intended his Mishneh Torah purely as work of halacha, governing how people should act. He therefore stressed the service performed in the Beis HaMikdash, that of the sacrifices.

The Ramban, on the other hand, was explaining the Chumash, which contains the command, "Make for Me a Mikdash so that I shall dwell among you." He therefore stressed the G-dly revelation (the fulfillment of the promise, "I shall dwell") in the Mishkan. This fits particularly well with the general spirit of the Ramban's commentary, which (as he writes in the introduction to this work) contains Kabbala. This revelation of P'nimius HaTorah is closely related to the revelation of G-dliness.]

The offering of sacrifices therefore corresponds to fulfilling a lack (atonement) and bringing a revelation commensurate with the world. The revelation of G-d's presence corresponds with bringing down an infinite revelation which transcends the worlds. And since the Mishkan contained both, it must also have a third level of revelation higher than both of them – a G-dly revelation that has the power to unite the finite and infinite together.

Since everything has its source in Torah, it must contain these two dimensions of finite and infinite revelation. We find them reflected in the aspect of Torah which existed in the Mishkan, the Aron, which contained the two tablets.

We find something curious in the verses which describe the Aron (Ex. 25:10,17,21). First the Torah describes the construction of the Aron and the placing of the tablets inside. It then describes the Aron's

cover, the kapores. It then repeats the placing of the tablets as follows: “And you shall place the cover above the Aron and place in the Aron the testimonies [i.e. the Tablets] that I will give you.” This expression is most curious, since it speaks of the tablets being placed only after the Aron was covered, implying that the tablets were placed on top of the Aron rather than inside!

The Or HaChaim HaKadosh says that this alludes to the fact that the tablets represented a higher spiritual level than the kapores. From this we see the two dimensions discussed above embodied in the tablets. The tablets within the Aron represent the first level, that of a finite level of G-dliness being drawn down into the world. But there is a second dimension of Torah which is higher than the previous level. This is Torah not as it comes down to affect the world, but as it is itself united with G-d. A similar idea is reflected in the existence of kruvim above the Aron. The two kruvim represented G-d’s love for the Jewish people, a love which transcends even G-d’s connection with Torah.

We find these two categories of finite and infinite within Torah even in our generation. P’nimius HaTorah is infinite in comparison with Nigleh; so too more recent revelations of Chassidus Chabad in comparison with earlier works in P’nimius HaTorah.

This can be understood in view of the Alter Rebbe’s famous parable of a king whose son became deathly ill, his only cure being to crush the most precious jewel of his crown, mix it with water and feed it to him. When he finally gave the cure, the son’s mouth was firmly closed; yet he still poured the mixture over his mouth in the hope that perhaps a single drop would enter and save his life. The same applies to the revelation of Chassidus, which is G-d’s cure to

awaken us from the darkness of exile and give us new life and energy in serving G-d.

To analyze this further: being faint and weak alludes to two opposite traits. On the one hand it indicates a lack of life, corresponding to the first type of tz’daka – filling an emptiness. On the positive side, though, the word “weak” (chalosh) also means “lottery” (goral), which, as explained regarding Purim and Yom Kippur, represents a tremendously high revelation. Within the person, this is reflected by the fact that all his

***Then we will be able to learn the secrets of Torah directly from him, since he is both a king and a teacher (melech and rav). This is indeed part of the king’s function – to provide all the needs of his subjects.***

senses and faculties are hidden within him and raised to a higher internal level.

In the parable, the son swallows the cure, which becomes part of him. The same applies to Chassidus, which becomes internalized and brings an awakening and energizing of the individual. This applies in the both extremes we have been mentioning: a) It fulfills that which was lacking, and b) Brings a tremendous revelation from Above. Consequently, even someone who is “unconscious,” G-d forbid, is awakened from his faint and

proceeds to then pick up and drink all the other drops which did not find their way into him. As mentioned above, the highest revelations come to the place of need, and accomplish not only a fulfillment of that need but the greatest form of revealed good. The most complete revelation of this is the revelation of a dimension of Torah higher than both Nigleh and P’nimius, which will be experienced fully in the Messianic Age.

3. The practical lesson from all this is as follows: Parshas Sh’kalim stresses tz’daka, as does the month of Adar (which we bless this Shabbos), which contains Purim and the mitzvah of matanos l’evyonim. Every individual must therefore add in tz’daka. This applies in the physical sense, through giving money, food and drink. It also applies in the spiritual sense, through helping another person, giving advice, learning with him, etc.

The main thing, however, is the tz’daka of G-d, which includes His revelation of P’nimius HaTorah, including both its study and it being brought to others. May it be G-d’s will that the increased study of Chassidus bring us to the immediate revelation of Moshiach, then we will be able to learn the secrets of Torah directly from him, since he is both a king and a teacher (melech and rav). This is indeed part of the king’s function – to provide all the needs of his subjects.

The appointment of Melech HaMoshiach has in reality already occurred, as we say in the verse (Ps. 89:21), “I have found My servant Dovid; I have anointed him with My holy oil.” All that is needed is for the people to accept him as king and for the actualization of the total unity (hiskashrus) between the king and the people – with the complete and total redemption.

# bhTech

ב"ה

Heavenly design at down-to-earth prices.

graphics &  
web design

biz cards

digital photo-  
graphy

animation



BH Tech Design [www.bhtech.net](http://www.bhtech.net)

866-5-BH-TECH



# THE STRENGTH TO LIVE UP TO G-D'S WILL

RABBI MENACHEM M. SCHNEERSON  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N.Y. 11213  
491-9150

ז סגנרל טניאורסאהן  
ליובאוויטש  
זו איסטערן פארטוויי  
בוקלין, נ.י.  
ב"ה, יו"ר כסלו תש"ם  
ברוקלין

האברך ארי" לייב טוי"

שלום וברכה!

בפענה על ההודעה ע"ר הכנסו בקרוב לגיל מצוה,

הנה יהי רצון מהמם יתברך אהל טבן שלש עשרה למצוה יגדל לבן חמס  
עשרה וכו' כפעס המסנה (אכוח פרק ה'), ויוסיף התפדה וסקידה בליקווירי  
במורה, במורק תנגלה וכן במורה החסידות ויהדר בקיום המצוה, והמס יתברך  
יעלימו להיות חסיד ירא שמים ולסדרן.

בברכה  
*(Handwritten signature)*

נ.ב.

חבא לקמן נכתב בעשה הסרינה בכדי שמוכל, או חרצה, להראות לחברך טוי',  
ברוח מצוה ואמנה ליען כסוד, דאס בכל ענין צריך להיטיב לאחרים, על אחת כמה  
וכמה בעניניי היהדות, התורה ומצוהי'.

At first glance, it is strange that the day of Bar Mitzvah, which is so important that the Zohar declares that for the Bar Mitzvah boy it is almost like the Day of Mattan Torah, when Jews first received the Torah and Mitzvos, yet, insofar as Tachnun is concerned, which is omitted even on the so-called "Minor Holidays," if it does not occur on Shabbos or Yom-Tov (or any other day that Tachnun is not said) - Tachnun is said by the Bar Mitzvah boy, as on any ordinary weekday.

One of the explanations is as follows:

When one considers that human capacities are limited in general, especially the capacities of a boy at the start of his fourteenth year, yet he must assume all the duties and responsibilities of a full-fledged Jew, and, moreover, fulfill them with joy, in keeping with the rule: Serve G-d with joy - the question begs itself: How is he going to carry out all that is expected of him? Especially, being a member of a people which is a small minority among the nations of the world; and even in this country, where one has every opportunity to carry out all religious duties, most people are more interested and engaged in the material aspects of life?

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'eiras 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.

The answer is that the Torah and Mitzvos have been given by G-d, the Creator of the world, and of man, and He knows all the difficulties that a Jew may encounter. G-d has surely provided every Jew with the necessary strength to overcome any and all difficulties to live up to G-d's Will, for G-d would not expect someone to do something which is beyond his capacity.

If, however, there should be a moment of weakness, when carrying out G-d's Will is not in the fullest measure of perfection, G-d, in His infinite goodness, makes it possible to "say Tachnun" - to do Teshuvah. Indeed, as the Alter Rebbe explains, Teshuvah is basically for lack of perfection in Avodas Hashem.

Therefore, on the first day of becoming a full-fledged Jew, and after fulfilling the very first Mitzvah, namely, Shema, by which a Jew declares his total commitment to G-d and obedience to all His commandments, the Bar Mitzvah boy does say Tachnun the following morning and afternoon (provided it is not Shabbos or Yom Tov etc.), for the essence of Tachnun is Teshuvah, and there is the assurance that "Nothing stands in the way of Teshuvah,"

This knowledge will, moreover, also stand him in good stead when he will involve himself in the great Mitzvah of v'ohavto l're'acho komo'icho, to bring the alienated closer to Yiddishkeit. For remembering the rule that "Nothing stands in the way of Teshuvah," he will eagerly and compassionately apply it to them, especially as in most cases the failure to observe fully the Torah and Mitzvos is due extenuating circumstances.

With all the above in mind, and being fortunate in growing up in a family where Yiddishkeit is a living experience in the everyday life, you will start out on your way of life as a full-fledged Jew with confidence, and will proceed from strength to strength, and be a source of true pride and joy to your dear parents and family, and to all our Jewish people.

# THERE CAN BE NO LIFE WITHOUT A HEAD

BY RABBI CHAIM ASHKENAZI  
MASHPIA, YESHIVAS TOMCHEI T'MIMIM, LOD

TRANSLATED BY MICHOEL LEIB DOBRY

*There are Jewish community leaders of the tens, the hundreds, and the thousands, but there is only one head: the Rebbe. It has been said in this connection that before this one's sun set, the next one's sun had already risen. There must be a head for the whole body to operate and it is clearly impossible for there to be a body without a head, otherwise, its continued vitality and existence would be utterly irrelevant.*

## REBBE – AN ACRONYM FOR “ROSH B'NEI YISROEL”

Even though the human body has 613 general parts, and billions of cells and particles, etc., there is a head that **directs and enlivens** the entire system. Even the calendar year, while it has 365 days, divided into thousands of hours and minutes, etc., there is a Rosh HaShana that conducts the entire year. Similarly, there is a head regarding locations of the world, for even as the earth is divided into myriads of parts and

areas, nevertheless, there is the *Even HaSh'iyah*, from which the world was established. Thus, we have the aspect of a head in matters of **time, place,** and **the soul**. Each one has its own details as a head of an assigned portion in a manner of “leaders of tens, leaders of hundreds, and leaders of thousands,” as the Alter Rebbe writes in *Tanya* (Ch. 2) about the wise in each generation, who are as the head in relation to the souls of the generation, etc.

There is a similar distinction

regarding the physical limbs of the body. The arms, for example, possess the aspect of the head – the upper portion – the biceps. Then there is the midsection, followed by the lower portion, the legs. Each of our fingers and other limbs of our body have this same division: a beginning, a middle, and an end. The head of each limb is concerned only with matters under its control, while the head of the whole body serves as the source of the body's entire vitality.

Chassidus explains this as the three levels of *Chochma-Bina-Daas*, *Chesed-G'vura-Tiferes*, and *Netzach-Hod-Yesod*. Each represents an aspect of the head corresponding to the level that follows it, similar to the concept of “leaders of tens,” etc. A comparable division exists within the calendar year: there is Rosh Chodesh, the head of the month, and Shabbos, the head of the week. Similarly, regarding matters of place, after the head, *Even HaSh'iyah*, there is the overall *Heichal*, followed by *Har HaBayis*, then Yerushalayim, Eretz Yisroel, Syria, Jordan, etc., the upper hemisphere, the lower hemisphere – each one a head in relation to the levels that follow.

If this applies in the realm of



*olam-shana-nefesh*, then it surely applies in connection with *Rosh B'nei Yisroel*. There are Jewish community leaders of the tens, the hundreds, and the thousands, but there is only one head: **the Rebbe**. It has been said in this connection that before this one's sun set, the next one's sun had already risen. There must be a head for the whole body to operate and it is clearly impossible for there to be a body without a head, otherwise, its continued vitality and existence would be utterly irrelevant.

The proof for this comes from the halachic debate regarding a ritually slaughtered chicken that was found to have no heart. The *Acharonim* ruled that since it is impossible for an animal to live without a heart, if it was alive up until the *sh'chita* – even if they found no heart – it must have had one that was taken out by a cat, etc., and therefore, the chicken is kosher. By the same token, the body cannot live if there is no head...

### HOW IS LIFE DRAWN FROM THE HEAD?

This is the reason why the life of every Lubavitcher Chassid revolves around the Rebbe MH"M. This is also the reason why a Chassid considers his birthday to be the day that he came to the Rebbe for the very first time, when he first went in for *yechidus*, or when he heard his first *maamer* from the Rebbe. Why is such an occasion deemed a birthday, as opposed to what he had up until now? This is simply an *addition* in *avodas Hashem*, Torah, and *mitzvos*! The answer is that until now it was on an external level, living like an animal, which also receives its vitality from the *nasi*. But as soon as he grasps – each one according to his level, as mentioned above – the concept of *Rosh B'nei Yisroel*, he begins an entirely different kind of life.

We find in stories that have been

passed down from generation to generation how Chassidim related to this matter in its simplest terms. For example, when one of the Rebbe Rayatz's Chassidim fainted, the Rebbe MH"M told those present to say the Rebbe Rayatz's name in his ears. They did so, and he awoke, since they had drawn vitality into him from the source: *Rosh B'nei Yisroel*.

Similarly, there is a story about a



*As soon as one grasps – each according to his level – the concept of Rosh B'nei Yisroel, he begins an entirely different kind of life.*

wealthy Chassid of the Alter Rebbe named R. Yitzchok. He sustained the Alter Rebbe and the Chassidim during their journey from Liozna, brought on by Napoleon's attack. His purse was kept with his wife, and he had to argue with her every time he needed to take some money. On one occasion, he grabbed the purse from her, and she collapsed and died. The Alter Rebbe told the Chassidim to

tell her to get up, but to no avail. The Rebbe then told them to tell her that the Rebbe said to get up, and she immediately did so, because when they told her that this was an order from the Rebbe, it drew life into her.

I once heard that a Chassid came to the Rebbe for Shabbos Parshas Naso, and the Rebbe was not planning – at least not openly – on *farbrenging* that Shabbos. The Chassid approached the Rebbe and said: Since this is the *parsha* of the *n'siim*, this is the Rebbe's *parsha*, and it is fitting for the Rebbe to *farbreng*. "Yes," the Rebbe told him, "there will be a *farbrengen* at 1:30!"

### TO ALL THE SONS AND DAUGHTERS OF ISRAEL

The Rebbe says that our Rebbeim have been the leaders of all the Jewish people throughout all the generations. It is told that the *Tzemach Tzedek* said that on the day the Alter Rebbe was appointed to be Rebbe, he grew the size of a head, and remained at this height for the rest of his life. This was a physical expression of his status as *Rosh B'nei Yisroel*.

As a result, the Rebbe *shlita* would customarily mention all the Rebbeim in a Chassidic *maamer* every year regularly on *Rosh HaShana* and *Yud Shvat*, as these two days symbolize the aspect of the head, which provides vitality for the entire year, the entire world, and for all people.

Yet, when we flip through the chronicles of generations past, we don't readily find evidence that they were leaders of world Jewry. In fact, the only apparent expression of leadership pertained to the community of Lubavitcher Chassidim. While it is clear to us that they were all *Roshei B'nei Yisroel*, this was not perceived in the eyes of the Jewish people from each

generation. However, with regard to the Rebbe shlita, it has been proven openly that he is accepted as a true world leader, even to non-Jews. As the former Chief Rabbi of Israel, HaRav Mordechai Eliyahu shlita, once said, the Rebbe shlita is greater even than Moshe Rabbeinu, because Moshe was the nasi of the Jewish people, whereas the Rebbe shlita is the nasi of the whole world.

For example, we see that even though the Alter Rebbe was accepted as a Torah giant in both the revealed and hidden teachings of the Torah, particularly in recent generations, nevertheless, he did not appear to the world as one to be reckoned as a world leader. The proof for this comes from the letter that prefaces the *Tanya*, the fundamental text of the path and approach of Chassidus that the Alter Rebbe founded and publicized in order to conduct the world. Yet, the letter itself is entitled “A Letter Sent to the Communities of **Anash**,” and continues to address “**Anash** in our country and all those adjacent to it.” Similarly with the other Rebbeim who followed, we have neither found nor heard that they appeared before the world as leaders in their generation. Only the Rebbe shlita in his letters turns to all the sons and daughters of Israel.

Even the Rebbe’s farbrengens were for all the Jewish people, as the Rebbe wanted them to be broadcast on cable television with simultaneous translation into other languages. The Rebbe would ask before the farbrengen where it was being broadcast, and sometimes, they would tell the Rebbe in the middle of the farbrengen about certain locations in the world that had been added to those receiving the broadcast, etc.

It is even possible to say that the fact that the Rebbe allowed his holy countenance to be publicized at a variety of events and in various

periodicals indicates that the Rebbe was engaging in such activities in order that people should know that he is the leader – *Rosh B’nei Yisroel*.

### THE TEACHINGS OF CHASSIDUS AS ASSIGNED TO THE ENTIRE JEWISH PEOPLE

As a result of the fact that the Rebbe is the leader of the Jewish people, his public correspondences show that Chassidus doesn’t just belong to a select group of people, but to all Jews regardless of their outlook or affiliation. While this has always been known, nevertheless, it was not possible in previous generations for everyone to learn

*R. Hillel said, you wish to take the most precious jewel of the royal crown and use it to sweep up your machshavos zaros?*

Chassidus, as various restrictions existed, in part due to the need for adequate preparation. In our generation, however, the Rebbe, in his role as *Rosh B’nei Yisroel*, has taken the unique step of bequeathing the teachings of Chassidus to the entire Jewish people.

We can see how this approach differs from what had been achieved in the past from a story about the Chassid, R. Hillel Paritcher. One of R. Hillel’s students told him that he thinks about Chassidus in order to avoid having improper thoughts. R. Hillel reproved him for this by bringing the example of the palace broom that was made out of golden

hair, whose use is appropriate only for cleaning the royal chambers. However, if someone else were to use this broom to clean the mess in their own home, this would be considered an insult and a disgrace. Similarly, R. Hillel said, you wish to take the most precious jewel of the royal crown and use it to sweep up your *machshavos zaros*?

In contrast to this approach, the Rebbe brings the study of Chassidus down to everyone, even to the lowest possible levels. In the past, this was achieved through conveying Chassidic concepts at the kibbutzim of HaShomer HaTza’ir. Today, it reaches young people who are engulfed by the world’s pleasures in places that are the opposite of holiness and purity.

Even the Rebbe MH”M’s established study cycles, such as Chitas and Rambam, apply equally to everyone, unlike similar instructions from the previous Rebbeim that were primarily directed towards Lubavitcher Chassidim.

There are also letters from the Rebbe MH”M in response to questions regarding whether to fulfill certain s’gulos and instructions brought in various Torah sources. The Rebbe replies that when a great Torah scholar says or even writes something, it does not obligate all Jews in all circumstances. However, in connection with the Rebbe’s instructions, since they come from the nasi himself, they have relevance to the entire generation at all times and in every place.

### A LEADER EVEN TO JEWS DRESSED IN THE CLOTHES OF EISAV

The head does not just rule the body; it must also feel every limb, down to the very smallest.

The human body possesses a variety of limbs, including those considered inferior, e.g., the digestive



(Illustration)

and waste system. The head of every limb is concerned only with the limb under its supervision, whereas the head leads and navigates all the parts of the body, even the lowliest. This represents a true leader, as in his eyes, all are deemed important, regardless of status.

In a similar vein, the world knows how the Rebbe is concerned for every Jew, wherever he may be. There is a well-known story from nearly fifty years ago about a Satmar Chassid, who had been married for several years, but had yet to have children. He went to the Satmar Rebbe, who gave him a bracha, and then told him to go to the Lubavitcher Rebbe and ask for a bracha as well. The Satmar Chassid was embarrassed to go to 770, afraid that people might see him and say that he went to Lubavitch. He requested an appointment with the Rebbe shlita at a late hour, and went into yechidus at four in the morning, where the Rebbe gave him a bracha. The Rebbe then said, "From your dress, you appear to be a Satmar Chassid. Since there was recently a hilula in Satmar, you should give over a *d'var Torah* that you heard from your Rebbe." The Chassid said that his Rebbe asked a question on the Gemara that states that even the sinners among the Jewish people are filled with mitzvos like a

pomegranate: **How can the sinners of the Jewish people be filled with mitzvos?** The Rebbe shlita immediately stopped him and said, "I also learned that Gemara, and for me, the question is in the reverse: If they are filled with mitzvos like a pomegranate, **how can these Jews be called 'sinners'?**"

There is another story with the Rebbe's secretary, HaRav Nissan Mindel, to whom the Rebbe was dictating several responses to letters he had received. Suddenly, the Rebbe shlita asked him, "Why did Rivka Imeinu have to dress Yaakov in Eisav's clothes? Couldn't she have simply requested her husband, Yitzchok, to bless Yaakov? He surely would have listened to her!" When Rabbi Mindel didn't know what to say, the Rebbe said that she wanted that all the brachos could come even to a Jew dressed in the clothes of Eisav. (Accordingly, it is written in *Likkutei Torah* that Yitzchok Avinu's brachos were on such a high level that they were not dependent upon the actions in the lower realm. As a result, they came without Yitzchok's knowledge, in order that they could even reach those in a most abject state.)

### EACH ONE A DIAMOND

Thus, the Rebbe shlita moved heaven and earth, day and night,

over the issue of "Who is a Jew?" His contemporaries in the Torah world were saying: *Why should all this concern us? They've assimilated with the goyim, so we'll just establish our own lineage.* Such a reaction is most befitting those who are only heads of a certain part, and thus, they are not interested in what's happening with other parts. But the Rebbe shlita's active involvement was not merely due to the fact that this grave sin was reducing the number of Jews in the world; he wanted to save the descendants of every Jew, no matter how he may have become. Only the head and the brain can feel and move and be concerned for every limb, even the most lowly. Therefore, the Rebbe MH"M also claimed that this would be harmful for a non-Jew who did not convert to Judaism in accordance with halacha, as the Rebbe is the source of life for the whole world – even for non-Jews.

This approach is exemplified by the famous story about the woman who asked the Rebbe shlita how he doesn't get tired from standing so long at dollars distribution, and the Rebbe replied, "When you're counting diamonds, you don't get tired!" For the *Rosh B'nei Yisroel*, every Jew is literally a diamond.

By the same token, when the elder Chassidim came to the Rebbe MH"M in the early years of his leadership to request that he should be more stringent about getting enough hours of sleep, the Rebbe responded, "How can I sleep when there's a Jew in Australia who has no parnasa?" If so, when one of the limbs is in pain, even the most remote, the brain feels it as its own personal problem.

It is explained in the maamer "Zos Chukas" 5729 (5751) that the Rebbe's **main and most inner aspect** is "shepherd of Israel." Therefore, when the Rebbe turns to someone and provides a response, this is

comparable to the head turning to one of the limbs.

For example, when the Rebbe would turn to someone at a farbrengen to say “Lchaim,” this represents a form of instruction, direction, and bracha for that individual, and not some gentlemanly look in the eye because he just happened to be holding a cup. Anyone who was privileged to see this at a farbrengen knows how people would wait and wait for a holy nod of “Lchaim” from the Rebbe’s head, and not receive it, even while the person nearby was acknowledged.

Similarly, when a married couple went in for yechidus carrying a baby, the Rebbe would speak first to the father, then to the mother, and afterwards, he would turn to the baby, wave with his holy hands, and wait until the baby responded. This custom was not due to mere politeness or respect to the mother or because the Rebbe likes babies. This was a yechidus, where the head turns to each of the limbs, according to its level. We also find this during the distribution of lekach. The Rebbe would give a piece of honey cake to a child, and wait until the child took it, as the lekach served as a channel of influence to each person according to his worth, as mentioned above. I recall once when a woman from Anash approached the Rebbe to receive lekach on Hoshana Rabba, while holding a little girl. The Rebbe shlita gave the lekach to the child, who replied sweetly, “Chani doesn’t like lekach...” The Rebbe proceeded to give the lekach to her mother, because maybe she’ll want it afterwards.

### TO KNOW AND TO RECOGNIZE WHO IS THE HEAD

Anyone who realizes that the connection to the Rebbe shlita is a

connection to the head of all the limbs does not need to turn to any other head or power, even great Torah scholars or leaders from generations past. We receive only from our head in our generation, and anyone who conducts himself along such lines is one of us. As for those who do not – they belong to the previous generations.

This reminds me of a story about a Chabad Chassid who participated in an army training course. The professor who was speaking before the soldiers said that there are basic foundations of

*When Rabbi Mindel didn’t know what to say, the Rebbe said that she wanted that all the brachos could come even to a Jew dressed in the clothes of Eisav.*

creation, and there is a higher power that joins and connects them together, without which nothing can exist. “Correct!” this Chassid said. “That power is G-d.”

“No!” the professor raged. “It is not G-d; it is a power of which we do not know who or what it is...” Enough said.

Just as this professor’s refutation of G-d’s power and sovereignty causes him an incalculable spiritual loss, similarly, we find regarding anyone who *ch”v* denies the fact that the Rebbe MH”M is the head who provides life to every Jew.

This principle is especially applicable in our generation, when

our Rebbe has not just been revealed as the leader of the generation, but also as the one and only Moshiach of the generation. If he gives someone “*a kuk fun Moshiach*” or says something to him, this is an order and directive from Melech HaMoshiach. You can’t say “So what?” because if that were the case, why did the Rebbe publicize this matter so forcefully in both the print and electronic media, as is known?

Back in the days when we all had to know that the Rebbe shlita is the leader of the generation, no one asked, “What’s the relevance? It’s enough that he’s our guide and counsel. What difference does it make what his status in the world is?” It was quite obvious to us that the knowledge that he is the nasi of the Jewish people had great relevance with regard to the fulfillment of his instructions and our sense of *bittul* to him, as is explained at length from the sicha of Yud Shvat 5722. Similarly, we find that it is most important now for us to know and to publicize that he is Melech HaMoshiach, for this clear knowledge, as merited by our generation, directs us towards the greater *bittul* that we must achieve today. In addition, it reveals that our generation has far greater strengths, as we have “*a kuk fun Moshiach*,” dancing with Moshiach, davening with Moshiach, etc.

### THINKING, SPEAKING, DOING – MOSHIACH!

Therefore, as we commemorate these days in connection with the Rebbe’s acceptance of leadership, we must strengthen ourselves in the recognition that the Rebbe is the head and “*s’iz nishtu andere*” (there is no other). There is no need even to consider trying to search for qualities in other Torah leaders. With all due respect, they too receive from the **head** and are influenced by his strength. As such, we must go to the

source!

Furthermore, we must know that since he is the only head of the generation, **vitality comes only from him**, through his instructions. These instructions are the channels, the veins, and the nerves through which this vitality flows to every limb of the body. Thus, we must fully and stringently maintain the channels, exactly as he commanded.

The most important conclusion that can be drawn from this information is that the vitality flowing from the head today is **Moshiach, Moshiach, Moshiach!** As we all saw whenever we were with the Rebbe and heard when he gave over a sicha, his very essence is Moshiach, to the point of being “crazy about Moshiach,” on the level of *atzei shittim, shtus d’k’dusha*, as is explained in the maamer of Yud

Shvat 5710.

It is especially important that the holy sichos from 5751-5752, which include practical instructions on the subject, serve as a lamp for our feet. The Rebbe instructed us explicitly, “*M’darf halten in ein trachten vegem Moshiach, un in ein redn vegem Moshiach, un in ein tahn vegem Moshiach*” (one must constantly think about Moshiach, talk about Moshiach, and do things about Moshiach).

Whoever does not do so can be compared to Yosef in the Chassidic interpretation on the question: Why did Yaakov Avinu send Yehuda to establish a yeshiva in Egypt for his descendants’ education? Wasn’t Yosef already in Egypt? He could even be the rosh yeshiva! But while Yosef received all the inner teachings from the leader of the generation, as we

learn from the pasuk “These are the **generations of Yaakov: Yosef,**” nevertheless, this was twenty-two years earlier. How could someone possibly educate the current generation with the inner teachings of twenty-two years ago? Therefore, Yaakov sent Yehuda, despite (or perhaps, due to) the fact that he was not only forceful, but also a baal t’shuva...

In these days of the Rosh HaShana of the Rebbe MH”M’s leadership, we bless one another with “May we be as a head” – we and our descendants, joined and connected to the Rebbe, *Rosh B’nei Yisroel*, who is Melech HaMoshiach, and soon all the limbs will be gathered and we will go to the Third Beis HaMikdash, with our Rebbe, our King, our Moshiach, at the head.

ב"ה

# LIVE SHIURIM ONLINE

## Anywhere, Anytime !

**CHITAS**  
**INYONEI GEULA**  
**& MOSHIACH**  
**RAMBAM**  
**SHIURIM IN LIKUTEI**  
**SICHOS KODESH**

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

**WWW.770LIVE.COM**



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

# TSUNAMI: ITS MESSIANIC MEANING

BY PROF. SHIMON SILMAN  
RABBI YISROEL ARYEH LEIB INSTITUTE AND TOURO COLLEGE

On December 26, 2004, an earthquake measuring 9.0 on the Richter scale hit the Indian Ocean 150 miles northwest of Indonesia's island of Sumatra. Thirty minutes later 30 feet high waves wiped dozens of villages off the map in Sumatra's Aceh province. Tsunamis also traveled across the Indian Ocean, striking Thailand, Sri Lanka, India, Malaysia, and several other countries.

In the following days and weeks, the death toll due to the tsunami rose by the thousands and tens of thousands, reaching well over 200,000.

By the beginning of January 2005, the World Health Organization had estimated that half a million people had also been injured and 5 million people made homeless by the tsunami and warned of a "health disaster" if sanitary drinking water was not made available. They feared that death from the spread of disease could match those due to the tsunami itself.

The earthquake was the most powerful one in the world for the past 40 years, and the devastation that it brought made it the worst "natural disaster" in recent history.

A major event of this scope in the Era of Moshiach certainly deserves

careful analysis and in this paper we will focus on two themes: 1) the significance of the event itself, and 2) the response of the world to the disaster.

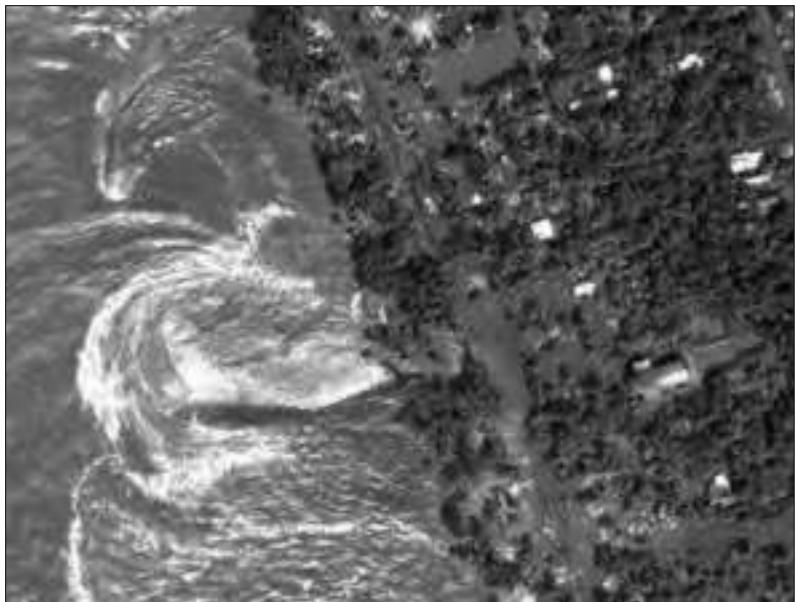
We will consider the nature of the world's response first since it relates to an aspect of the Messianic Era that the Rebbe Melech HaMoshiach announced 13 years ago this week: Swords Into Plowshares.

## SWORDS INTO PLOWSHARES

On January 31, 1992 the heads of

state of the major world powers met at the United Nations in New York City. This was the first ever Security Council Summit. At this meeting the heads of state issued a joint statement announcing their intention to reduce arms production and to redirect the resources to improve economic conditions throughout the world.

The next day, at the *Shabbos farbrengen* in 770, the Rebbe Melech HaMoshiach announced that the statement issued by the heads of state at the United Nations was the



The foaming, swirling ocean waves that precede a tsunami by several minutes

beginning of the fulfillment of the prophecy of Isaiah, thousands of years ago, that in the Era of Moshiach the nations of the world will “beat their swords into plowshares.” He explained that this declaration of intent by the world leaders was the direct result of the influence of Melech HaMoshiach himself on the nations of the world. He continued by describing the details of this influence over several decades, especially the promotion of the ideals of goodness, fairness, and justice through the observance of the 7 *Noachide Commandments*, throughout the world. This brought about a refinement of the nations of the world, the climax of which was the collapse of the atheistic Communist regime in Russia and its replacement with a government committed to justice, fairness and peace based on the belief in G-d.

This new heightened sense of morality was described by the Secretary General of the United Nations in his report on the January 31 Security Council Summit. In his report, titled “An Agenda for Peace,” he wrote: “It is possible to discern an increasingly common moral perception that spans the world’s nations and peoples.” Another aspect of the Geula has begun to unfold before our eyes.

This moral perception – the commitment to goodness and kindness – was described by Melech HaMoshiach the previous year in the sicha of 13 Iyar, 5751 in connection with aid delivered by the U.S. military to countries devastated by war.

“There are ways in which we see how the nations of the world are doing acts of goodness and kindness, which further reveals that there is a Master of the universe. This is a preparation for the fulfillment of the Messianic prophecy that “sovereignty will be G-d’s alone.”

“This is in contrast to the way it used to be – that only the Jewish people, even though they are a minority, would be fulfilling G-d’s intention of making this world a “dwelling place” for Him, while some of the other nations would act only in their own self interest, being cruel to each other, conquering other countries, etc. Now we see that the nations of the world are preparing themselves for the Geula by doing acts of kindness...”

“It is well known that in recent days this country (the U.S.), which is founded on charity and kindness,

*She noticed the ocean water begin to swirl and foam and then recede. She had just learned in her geography class two weeks earlier that these were the signs of an imminent tsunami wave...*

used its military power to provide aid and rescue people in a far off place in the world even though this brought no direct benefit to the citizens of this country. The U.S. sent many soldiers, bringing food, clothing and medicines, to help refugees in those places. Instead of using its air force for conquest and instead of using the food and clothing for its own citizens, it used them to save these destitute people, especially children, preventing loss of life.

“Thus we see how merciful this nation is. When they saw that people

are suffering they moved quickly to help them, even though they were not their relatives and they never even had any connection with them. This is consistent with the charitable policies of this country – that they help people throughout the world without waiting to be asked.”

## LARGEST HUMANITARIAN AID OPERATION EVER

In the case of the tsunami, the aid provided by the U.S. and other nations was the largest humanitarian aid operation ever undertaken. By January 1, international aid pledges had reached two billion dollars. During the last week of 2004 alone, the U.N. reported receiving 1.5 billion dollars. By the middle of January public and private pledges to the devastated countries were over 10 billion dollars.

But money alone was not enough. Food, water, and medical supplies had to be delivered to the survivors, some of them in remote areas. Once again, the U.S. used its military resources for peaceful purposes. An aircraft carrier battle group was sent to Indonesia and began launching helicopters heavy with supplies. A flotilla carrying Marines and water-purifying equipment headed for Sri Lanka, and a former staging base for B-52 bombers in Thailand roared with the takeoffs and landings of giant cargo planes. More than 20 vessels with thousands of sailors and Marines were dispatched within a week of the disaster, along with some 1,000 land-based troops. Millions of pounds of food were brought in.

Along with the US military assets, Singapore, Australia, New Zealand, and Japan are among the core of nations contributing ships or planes and helping plan relief operations. Japan sent in 1,000 military personnel – its largest military deployment since World War II.

There is a new dimension in the

U.S. aid for Indonesia. Indonesia is not a friend of the U.S. at all. On the contrary, it is quite unfriendly and even now does not want U.S. Navy ships hanging around in its territorial waters! But the U.S. continues to help them.

## SATELLITES TO THE RESCUE

The relief effort was seriously hampered by the fact that many roads and bridges were destroyed and many areas were flooded. It was difficult to know exactly where to bring the aid and which areas were inaccessible. This became a major problem.

Several years ago, in our Parshas Mishpatim – Swords Into Plowshares report, we described how satellites, first developed for military purposes, are now being used for a wide variety of peaceful uses. Here too, the U.S. Department of Defense is using its military satellites to help workers manage their relief efforts.

The National Geo-spatial Intelligence Agency (NGA), the intelligence agency that tasks spy satellites to monitor military maneuvers and find secret weapons plants, and provides spy satellite imagery and analysis to the U.S. government, has been pressed into service to help in the relief effort following the earthquake and the resulting tsunami.

It is assisting both the State Department's Office of Foreign Disaster Assistance (OFDA); the U.S. Pacific Command (USPACOM), in whose military region the tsunami occurred; as well as other U.S. government agencies supporting humanitarian relief activities.

The agency is using its satellite imagery to measure the scope of the tsunami and to funnel information, including damage assessments of roads, bridges, ports, and airfields, to the US agencies handling disaster

relief. Those updates are being used to guide where workers and life-support supplies should be sent.

Maps created using the satellite imagery can be delivered instantly over the internet. Supplies are then delivered by helicopter to the inaccessible areas.

And it's all thanks to military technology being transformed to peaceful uses – and “a little help from Above.”

*The mighty waves of  
a river will rise up  
and devastate an  
entire nation. This act  
of G-d will bring  
people to the  
realization that the  
world does not run on  
its own,  
automatically, by the  
laws of nature.  
Rather, G-d runs the  
world.*

## THE MEANING OF THE TSUNAMI

Certainly, one of the first things that comes to mind when hearing of this awesome disaster is the central prayer *U'Nesaneh Tokef* (“We will declare the power of the holiness of the day...”), recited on Rosh HaShana and Yom Kippur: “On Rosh HaShana it is written and on Yom Kippur it is sealed who will live and who will die...who by fire and who by

water...” Even in the midst of the mighty tsunami wave when people are being washed away by the tens of thousands, one sees the hand of G-d, the Divine providence, applied to each individual.

A man on an island off India was washed away with the rest of the residents of his island when the first tsunami wave struck. But the second, more powerful wave dumped him back on the shore. He was the only survivor of the island and he lived off coconuts for 25 days until he was rescued. A ten-year-old school girl from England was on the beach in Thailand with her family when she noticed the ocean water begin to swirl and foam and then recede. She had just learned in her geography class two weeks earlier that these were the signs of an imminent tsunami wave. She told her parents that a tsunami was coming they warned everyone in the area. They all escaped, heading for the high ground. About 100 lives were saved as a result of her warning. There are many similar stories.

But this tsunami, occurring in the Era of Moshiach, has an even deeper significance. In an article (attributed to the Previous Lubavitcher Rebbe) published in a journal called *HaKria V'HaK'dusha* in the 1940's, there is an analysis of chapter 93 in T'hilim which speaks of the revelation of the full sovereignty of G-d in the Era of Moshiach. The psalmist says, “The rivers raise their voices; the rivers will raise their shattering waves.” The author writes that this refers to an event that will take place in the Era of Moshiach as a prelude to the complete Geula. The mighty waves of a river will rise up and devastate an entire nation. This act of G-d will bring people to the realization that the world does not run on its own, automatically, by the laws of nature. Rather, G-d runs the world. Thus the psalmist declares in the next verse: “From the sound of the massive



waters, the mighty waves of the sea, G-d will be declared mighty in the heavens!" This event will bring people to recognize the Almighty and his mastery over the world. The world will then be ready for the full revelation of G-d's sovereignty and the completion of the Geula.

Indeed, by searching the internet, one can find hundreds of articles discussing G-d in connection with the tsunami.

I believe that this awareness that G-d runs the world – that He is "mighty in the heavens" – comes from considering both the tsunami that happened and the tsunamis that don't happen. For if the world is running on its own and a tsunami is merely a natural event, why don't

they happen all the time, G-d forbid? (Small tsunamis in the middle of the ocean do happen more frequently, but most of these never reach land.) The fact that they are so rare shows that Someone is maintaining the world and keeping it stable. Thus we arrive at an awareness of the great kindness of G-d in keeping the world stable and safe.

In fact, in his discourses, the Rebbe Melech HaMoshiach discusses the fact that while nature itself is the result of a finite revelation from G-d, the stability of nature – the fact that it continues to function normally and consistently over the millennia without breaking down – is the result of an infinite revelation from G-d, Who continuously actively

maintains the stability of the world, from the structure of the cosmos above to the structure of the atoms below.

We call upon all mankind to open their eyes, their hearts, and their minds to the recognition of the One G-d Who created us all and the entire universe, keeps us alive, and gave us commandments instructing us how to live, Who will reveal His glory and His sovereignty and reign over the whole world through Melech HaMoshiach with the immediate Geula.

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

(Send questions and comments to: RYALMoshiach@aol.com)

## 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



# THANKS TO THE REBBE RAYATZ'S BRACHOS

MEMOIRS OF THE CHASSID, RABBI YITZCHOK ISAAC KARASIK A"H  
AS HEARD AND TRANSCRIBED BY HIS GRANDSON, RABBI YOSEF KARASIK

## BIOGRAPHY OF RABBI YITZCHOK ISAAC KARASIK

On Friday, 15 Elul 5668 (1908), in a small Chassidic town in north-eastern Ukraine called Kravevitz, Rabbi Zalman Menachem Mendel and Miriam Karasik had a son whom they named Yitzchok Isaac, for his maternal grandfather, Rabbi Yitzchok Isaac Shapiro.

From a very young age, Isaac was outstanding in his genius, in his grasp of material, and in his immense talents, fine middos, fear of Heaven, and his t'mimus. Rabbi Zalman Shimon Dvorkin, a"h, rav and av beis din in Lubavitch, said about him, "He has a very geshmake mind: straight-thinking, balanced, settled, and calm.

As a scion of an old-time Chabad family, he was drawn, from his youth, towards Chassidus Chabad. He had his first yechidus with the Rebbe Rayatz when he was fifteen, and when he was eighteen he met the Rebbe Rayatz's future son-in-law, the Rebbe, for the first time. Throughout his life he was mekushar to them heart and soul. He was an outstanding Chassid who was punctilious about every detail in the ways and customs of Chabad.

R' Isaac was a modest man. He refrained from idle talk and fulfilled the saying of our Sages, "speak little and do much."

\* \* \*

The Communist Revolution took place when R' Isaac was eleven. It felled millions of people and nearly eradicated Judaism from Russia. From that point on and for the next thirty years, R' Isaac successfully dealt with all the challenges and dangers that fulfilling mitzvos required in those days.

In his childhood, he had to face his classmates, who left the ways of Torah one by one, joined the Communists, and fought him; in his youth, he faced off against the Communist police who fought against Judaism and persecuted him personally; in his adult years, he had an enormous influence on those around him.

With his pleasant temperament, talents, and leadership qualities, he knew how to lead the entire family, uniting them all. Young Isaac was a "head of the family" to his relatives and friends, providing help wherever needed, and educating them to cling to Torah.

R' Isaac had "golden hands," and

even though he never learned in any technical school, everyone knew him as the "expert." He was R' Isaac the expert on sewing machines; R' Isaac the expert on machinery; R' Isaac the expert on motors and cars; R' Isaac the expert on gramophones; R' Isaac the expert on wells; R' Isaac the expert teacher; R' Isaac the expert accountant.

Before R' Isaac undertook anything, he thought a few steps ahead. He was a hardworking man, the opposite of laziness and idleness. He tried to do everything himself, rather than asking others for a favor or help, not even from his children and grandchildren. He never disparaged any sort of work, as long as it provided a livelihood. He never went on vacation.

He stood strongly against anything that opposed Torah and mitzvos, even when this caused him to be unemployed for years. He reached the point of starvation a number of times, being forced to rummage through garbage bins in search of food for himself and his children.

But R' Isaac didn't look for ways to permit himself to desecrate Shabbos or to shave his beard. He courageously and tirelessly kept

Torah and mitzvos punctiliously, despite the numerous hardships and danger.

After decades in Russia, he managed to leave Russia with his

family and friends. Although it was suggested that he live in the United States and they even obtained a visa for him, he refused. His life's dream was to move to Eretz Yisroel.



Rabbi Yitzchok Isaac  
Karasik a"eh (right) with  
Rabbi Shlomo Meidenchek

*In his childhood, he had to face his classmates, who left the ways of Torah one by one, joined the Communists, and fought him; in his youth, he faced off against the Communist police who fought against Judaism and persecuted him personally; in his adult years, he had an enormous influence on those around him.*

\* \* \*

On 15 Shvat 5709 (1949), he arrived in Eretz Yisroel, where he lived till his final day, for 53 years. He left only to visit the Rebbe.

R' Isaac was exiled "ten exiles," until he arrived in Eretz Yisroel: from Kravlevitz to Leningrad; from Leningrad to Samarkand; from Samarkand to Moscow; from Moscow to Lvov; from Lvov to Poland; from Poland to Czechoslovakia; from Czechoslovakia to Vienna; from Vienna to Shteier; from Shteier to Paris; and from Paris to Eretz Yisroel.

In Eretz Yisroel, R' Isaac was one of the founders and builders of Kfar Chabad and its main shul, where he served as gabbai from the day of its inception until he passed away. He founded and ran a gemach for 25 years, which handled millions of shekel and helped thousands of needy people. He carried on the traditions of his grandfathers – his great-grandfather, Rabbi Yeshaya Zhuchovitzer had a gemach, and his grandfather, Rabbi Chaim Ben-Tzion Karasik was a gabbai.

R' Isaac had an enormous love for Torah. He had numerous shiurim, including Chitas, Rambam, and Daf HaYomi. His day was built around shiurim. He loved farbrengens and especially enjoyed old Chabad niggunim.

He passed away at the age of 93, on 17 Tishrei 5762.

### MY CHILDHOOD

I was born in Kravlevitz on Friday, 15 Elul 5668, the fourth child in my family. We were a family of seven, my parents and five children: Berel, Chana, Mania, I was the fourth, and then Sarah.

We lived in a rented apartment whose landlord was a gentile who lived in the town. The apartment

included a kitchen, main room, and two bedrooms. There was an outhouse in the yard. We were of average means. We had a milk-cow in the yard and enjoyed fresh milk every day. Sometimes we made dairy products, like cheese.

During the week, both my parents worked hard and had hardly any time for us. But on Shabbos, they had plenty of time, and we sat together and spoke for hours. The atmosphere was very pleasant and relaxed.

I especially remember the Shabbos meals, when the family sat together around the large table and we ate the delicious Shabbos food. These meals took a long time, as my father spent a lot of time on old Chabad niggunim. Then he would say a d'var Torah and beg my older brother and me to "say something from the parshas ha'shavua."

## THE COMMUNIST REVOLUTION

When I was about eleven years old, the Communist Revolution took place. Over the years, Communism was responsible for millions of wounded and dead, and the utter destruction of the Russian economy. Many people suffered from hunger and millions died of starvation after indescribable torment.

The Communists waged war against Jews and religion. They closed the Jewish school and forbade shiurim and the teaching of Judaism. Anyone caught teaching Torah to children was sent to Siberia for years.

Since the school was closed, I had no teacher. Everything I had learned, all my Torah knowledge, was obtained in the years prior to age eleven. After that, I had to "grab" some learning here and there, except for the brief period of time when I learned in Tomchei T'mimim in Nevel and Leningrad.

The Communists closed all the

synagogues in town. In the first stage, they left the shul in the marketplace open, but approaching it was dangerous because near the entrance sat kids who beat and threw rocks at whoever approached. Going to shul meant putting your life in your hands. But we went anyway, despite the danger.

Then this shul was closed too in the name of equality and communism, and no shul remained open. The beautiful shuls, formerly full of men and children, were desecrated.

I remember that once, before my bar mitzva, I went to visit a closed shul. I snuck in and was shocked at the sight that met my eyes. The mess and destruction made me burst into tears, over the degradation and desecration of the holy place.

Shortly after the last shul was closed, a secret minyan began in the home of the Chassid, R' Ben-Tzion Rubinson. He even had a secret mikva in his yard.

## TERRIBLE SPIRITUAL AND PHYSICAL STATE

The Communist Revolution wrought chaos not only in the Jewish

world but also in the material lives of all residents of the Soviet Union, Jew and gentile alike. The economy was terrible and millions of people starved for want of bread. Adults and children wandered the streets in search of sustenance.

My parents worked long hours every day from morning until night. My father did the accounting in a mill and my mother baked bread at home and sold it in the local market. Despite the work they did, they barely managed to support the family. The poverty was unbearable.

We children were enlisted to help, to support the household. For hours every day, I did various jobs like chopping wood. This was another reason why, from the age of eleven, I wasn't able to learn Torah on a regular basis.

As the years went by, the economic situation grew worse. People were frightfully poor and millions died of hunger and want. In small towns like Kravevitz, it was almost impossible to survive. Entire villages and towns nearly disappeared, as most of their residents died of hunger. But in the



Rabbi Yitzchok Isaac Karasik a"h (left) on a tour of Eretz Yisroel.  
Next to him is his son Dovber.



Rabbi Yitzchok Isaac Karasik a"h (center)

big cities like Moscow, Kiev, and Leningrad, it was easier to find a livelihood and bread.

My former classmates from the Talmud Torah got together and discussed what to do. They decided to leave Kralevitz for Moscow. They raised the money for one train ticket to Moscow and one of the boys went there, worked, and got a sum of money together which he sent to Kralevitz so another boy could travel to Moscow. One by one, the boys left, until they all ended up in Moscow.

In Moscow, they were relatively successful. The most talented one of them all became the manager of a bank, another one became an engineer, another one became a sworn Communist, etc. However, with the move to Moscow, all of them abandoned Yiddishkai.

Anticipating the spiritual danger in the move to Moscow, I didn't join them. I preferred a degrading life of poverty to a good material life devoid of Torah and mitzvos.

I thank G-d for giving me the strength not to be enticed by my friends. "Fortunate are we, how good is our lot, and how pleasant is our fate, and how beautiful is our

*I snuck in and was shocked at the sight that met my eyes. The mess and destruction made me burst into tears, over the degradation and desecration of the holy place.*

inheritance."

#### YESHIVAS TOMCHEI T'MIMIM IN NEVEL

In those days, the yeshiva Tomchei T'mimim, for young bachurim, was founded in Nevel. The rosh yeshiva was Rabbi Yehuda Eber (may Hashem avenge his blood), who was one of the great Chassidim and great rabbanim; a talmid chacham and genius in Nigleh and Chassidus, and the author of *Shaarei Yehuda*.

I went to learn in this yeshiva at age 15. On my way to the yeshiva, I

passed through Leningrad, and was privileged to see the Rebbe Rayatz for the first time. It was thrilling. I stayed in the Rebbe's court for a few days and was able to see him at davening and other occasions. The high point was the yechidus I had.

At this yechidus, I asked, among other things, for the Rebbe's bracha for success in my learning, and the Rebbe blessed me, saying, "Hashem should help you learn and that you become an erlicher Yid."

My uncle, my mother's brother, Rabbi Avrohom Shapiro, joined me on this trip, and after the Rebbe blessed me and I left the room, my uncle remained there alone with the Rebbe. The Rebbe blessed him with children (it was four years after he married and he still didn't have children), and he eventually had a son and three daughters.

I continued on to the yeshiva in Nevel. The bachurim there were older than me by more than two years, and I joined their learning of Nigleh and Chassidus as one of the group. Thank G-d, I did well there.

I learned there for a year, but due to many difficulties, problems, and danger under Communist rule, I had to leave Nevel and return to my parents in Kralevitz. I stayed two years in Kralevitz and helped my parents, and at night and during my free time I sat and learned. Sometimes I learned with my father, sometimes with other bachurim, and sometimes alone.

I had no friends my age in Kralevitz, since nearly all of them had left Torah and most of them had left town, but I was fully occupied with work and learning.

#### MOVING TO LENINGRAD

When I was nearly 18, in 5687 (1927), I decided to leave Kralevitz once again, at the advice of my parents and friends, and move to Leningrad. The Rebbe Rayatz lived

there at that time, and it was possible to learn and live in the “four cubits of the Rebbe.” It was also easier materially, because the situation in Krlevitz was terrible whereas in Leningrad, as in other large cities, things were better.

I saw the Rebbe many times and participated in his holy farbrengens, and was with him during t’fillos and on other important occasions. Those were incredibly uplifting moments that are hard to describe, but are engraved in my heart forever.

In his holy words, whether secretly or openly, the Rebbe sharply attacked the Yevsektzia and their war on Torah, and he urged Yidden to cling to Torah and Chassidus and to save the Jewish people from spiritual destruction, primarily through teaching and influencing the children and youth.

The farbrengen of Purim Katan 5687 was extraordinary. The Rebbe cried out that all Jews and Chassidim should continue in the ways of Torah and should not fear the threats of the Yevsektzia. There were secret Yevsektzia agents at that farbrengen who wrote down every word the Rebbe said, and the crowd was terrified.

That year was particularly terrible for Lubavitcher Chassidim and the Rebbe Rayatz. Many Chassidim were arrested and some of them spent years in jail while others were taken out to be killed. It was frightening for anybody with a Jewish appearance – i.e., beard, peios, etc. – to walk about in the streets. If someone was caught and was associated with Chabad, bitter was his end.

That was also the year in which the Rebbe Rayatz was imprisoned and released. On 15 Sivan, they imprisoned the head of the Chassidim and the Jewish people. This shook up all Chassidim and Jews around the world, but we

Chassidim in the Soviet Union, especially we in Leningrad, felt the blow even more keenly.

Throughout the world, Jews gathered to say T’hillim, to plead that Hashem have mercy and redeem the Rosh B’nei Yisroel from his exile in the hands of the wicked. I remember the secret meeting of the T’mimim and Anash in Leningrad for t’fillos and the recitation of T’hillim.

On Yud-Beis Tammuz, about a month after being imprisoned, we got the news of the Rebbe’s release. The government said he had to go to Malachavka, which is near Moscow, and he was not allowed to return to his home in Leningrad.

After Tishrei 5688, the Rebbe left Russia and went to Riga in Latvia. I remained in Leningrad for another 14 years until the end of 5701 (1941).

### SECRET MEETING

The spiritual situation was getting worse and worse, and the Communists stamped out any hint of Judaism. Undercover agents and informers were all over, and the threat of death hung over the heads of the Chassidim who remained

behind after the Rebbe left Russia, including myself. We had a secret meeting in order to come up with a plan how to deal with this terrible situation.

One of the people present suggested that for some period, until the anger passed, they should stop their spiritual activities such as mikvaos and Talmud Torahs. Suddenly, one of the elder Chassidim cried out, “This suggestion is just what the cursed ones want! All they want is for us to stop our activities so that Judaism will weaken. We may absolutely not give in to them and stop the holy shlichus the Rebbe gave us. We must continue full-force!”

This Chassid’s view carried the day. At the height of these dangerous times, my older brother started Yeshivas Tiferes Bachurim, in which groups of bachurim learned. They learned all day, from morning till night.

It was very hush-hush so they wouldn’t get caught. The bachurim had all sorts of stratagems in order to remain hidden. They would enter the yeshiva clandestinely in order not to attract any attention from the



In Kfar Chabad, top row, third from the right is R’ Isaac  
bottom row, on the right, his son Dovber



R' Isaac with his talmidim who loved him

neighbors, and they learned in a whisper so they wouldn't be heard.

The yeshiva changed its location a few times in order to conceal its whereabouts, and the bachurim zealously observed the s'darim despite the difficulties and danger. But after some bachurim and Anash were arrested, the yeshiva was closed, to the great sorrow of my brother, who sacrificed his money and his life for it.

### GIMMEL TAMMUZ 5687

Let's go back to the year 5687 and the arrest of the Rebbe Rayatz. The Rebbe was arrested and was given a death sentence for the crime of spreading Torah and strengthening Judaism. Due to international pressure that Jews around the world exerted, his sentence was reduced to exile for three years in the distant city of Kostrama. Before this journey, the Rebbe was released to his house on the morning of Gimmel Tammuz, for a few hours. He was supposed to be at the train station to catch the train to Kostrama that evening.

Anash, the other bachurim, and I couldn't decide where to wait and see the Rebbe, whether at his house when he left for the train station, or at the train station when he boarded

***“Only the Jewish body is in exile in the hands of the gentiles, but the neshama is not in exile. It is strong and connected to Hashem for all eternity, and is in no exile under the gentiles.”***

the train. We couldn't be at both places since we didn't have the money for the transportation that would get us from the house to the station in time to see the Rebbe at both places.

I paced around the Rebbe's courtyard deep in thought, undecided as to where to wait. Suddenly, I felt a hand on my shoulder and I saw the Ramash (later to be the Rebbe). He said to me, “I realize you are undecided as to where to wait, here or at the train station. Here's some money, order a taxi, and when the Rebbe leaves the house, take his suitcases and bring

them in your vehicle to the train station. That way, you will be able to see the Rebbe at home and at the train station.”

Very few people, a few dozen Chassidim, waited in the Rebbe's courtyard, while most people, hundreds and thousands, went to the train station, where it was very crowded. Everybody wanted to see the Rebbe and approach him in the final moments before he left for exile.

I had the wonderful privilege of assisting the Rebbe and carrying his suitcases, seeing him when he left his house and being next to him at the train station. I could hear his emotional and famous sicha in which he proclaimed, “Only the Jewish body is in exile in the hands of the gentiles, but the neshama is not in exile. It is strong and connected to Hashem for all eternity, and is in no exile under the gentiles.”

### MIRACLES THANKS TO THE REBBE'S BRACHA

The Rebbe Rayatz once blessed me, “Hashem should help you *b'zeh u'b'ba* (in this world and in the next world).” Thanks to this bracha, I had at least three miracles that saved my life, thank G-d, when I was in physical and spiritual danger.

### THE MIRACLE IN LENINGRAD

The first miracle had to do with my living quarters in Leningrad. Due to the terrible economic situation (in the mid 30's, before I was married) throughout the Soviet Union, millions of refugees came from villages and towns to the big city, to Leningrad. There it was possible to maintain oneself, to find a livelihood, and to survive.

The population nearly doubled and this made it much harder for the old-time residents to survive. The government decided to expel all the new “guests,” and said only old-time

residents could remain in Leningrad and the others had to leave immediately. Identity cards were given to the old-timers and whoever didn't have this card was expelled.

Having to leave the city was, to a certain extent, a death sentence, because starvation was rampant. Since I was a new arrival, there was no way I could obtain an identity card, and I had to leave.

I wrote a letter to the Rebbe and asked for his bracha to be able to remain in the city. He answered me (as mentioned above), "Hashem should help you *b'zeh u'b'ba*," and I miraculously obtained the card that enabled me to continue living in Leningrad.

### **THE FIRST MIRACULOUS RESCUE FROM THE ARMY**

The second miracle was my being saved from my first draft in the Red Army. I got a draft notice and had to present myself on Simchas Torah. There was no logical reason for me to be exempt from army service, because I was healthy, thank G-d, and I had no illness that would disqualify me from serving.

Going to the army entailed not only physical danger, but was primarily spiritually dangerous. In the Russian army, you could not keep mitzvos, not Shabbos, not t'fillin, or any other mitzvos. The army food was treif, and there was no means of obtaining other food. If you were sent to the army, it meant being cutting off from Yiddishkait.

Once I received the draft notice, I received blessings from the others at every farbrengen, on Shabbos and special days. In the final days before having to present myself, on the nights of Sukkos, we sat every night in a sukka and farbrenged until late at night. All blessed me to be absolved of army service. They all knew I needed a big miracle, because there were no natural reasons for me

to be exempt.

The night before I had to show up, Simchas Torah night after hakafos, I went with my brother Dovber to the house of R' Chonye Morosov (may Hashem avenge his blood) and asked him to farbreng with us. We were delighted when he agreed to farbreng.

Other Chassidim gathered in his house and the entire farbrengen centered on my having to present myself for army service on Simchas Torah. R' Chonye and the other Chassidim said l'chaim and declared, "Isaac, you must be released and you

*Apparently, my drinking vodka on the nights of Sukkos and the lack of sleep, having slept only two hours every night of Sukkos, had made my eyes red. I was sent to an expert eye doctor in the next room.*

will be released, from the army." They said it so emphatically that I myself began to hope and anticipate that Hashem would do a miracle for me and I wouldn't be drafted.

After the farbrengen, at 3 AM, I went to my room to sleep, but two hours later, at five in the morning, I got up and davened so I could get to the draft office on time.

My davening wasn't exactly "Simchas Torah'dig." It was more like the davening on Yom Kippur or Kinos on Tisha B'Av, as I feared what the day would bring.

Right after davening I said Kiddush on vodka, as is customary on Simchas Torah, and I prepared a cup of tea with half a package of tea, since they told me that drinking strong tea increased the heart rate. Who knew, maybe it would be reason enough to release me from the army.

I rushed to the draft office in order to increase my heart rate even more, and when I felt my chest, my heart was beating so fast (from the tea or the running, or both) that even I began to get worried.

I waited in line at the draft office for over two hours and in the meantime, my pulse returned to normal. When I was called in, the soldiers began interrogating me. Then I was examined by a doctor, who asked me if I had any complaints. I didn't answer him since I had nothing to complain about. He checked me and in the course of his examination he asked me what was wrong with my eyes.

Apparently, my drinking vodka on the nights of Sukkos and the lack of sleep, having slept only two hours every night of Sukkos, had made my eyes red. I was sent to an expert eye doctor in the next room. While waiting for the doctor, I rubbed my eyes and they looked awful.

The eye doctor checked my eyes for a few minutes and then wrote a note with his findings. As he wrote, I tried to peek, but he noticed me doing it and yelled at me, "Wait outside!"

About half an hour later (which seemed like forever), I was called back into the doctor's office and he gave me my release papers from the army.

In indescribable joy, I rushed back to shul, and when I arrived, the crowd was in the middle of the hakafos. When they saw me, they were thrilled, and everybody crowded around me hugging and kissing me.





R' Isaac (third from left) at the American consulate

My older brother Dovber was especially moved and he jumped on me, and hugged and kissed me and didn't let go of me for a long time.

I told them all about my release and the great miracle that happened – that I was released from the lion's den thanks to the Rebbe's bracha. Naturally, my release was an additional reason to farbreng, and the mashke flowed. We sat and farbrenged for hours, until Yom Tov was over.

As soon as Yom Tov was over, I sent a telegram to my parents in Kralevitz to inform them of the good news. A family friend, R' Mordechai Hersh Charitonov (the son of R' Aharon) happened to be in the post office, and when he saw the telegram on the desk, he grabbed it and ran to my parents' house to tell them the good news. When my mother heard the news, she fainted from joy and

emotion.

### THE SECOND MIRACULOUS RESCUE FROM THE ARMY

The third miracle that happened to me thanks to the Rebbe's bracha was being saved again from being drafted into the army. When World War II began, the Soviet Union announced a draft of all its citizens, with no exceptions. Even those who had been released from army service in the past were drafted for this war.

Indeed, most people were drafted and fought the Nazis and their allies. Millions of soldiers died and millions more were wounded.

I also received my draft notice, and I presented myself to the draft office. Thousands of others waited there with me. One by one, we were called inside to be examined and inducted in the army. I waited from morning until night, over 14 hours

of waiting.

By nine in the evening, there were only three people left, myself included. Due to the late hour, the tired soldiers sent us home with orders to show up the following morning.

That same night, my cousin, R' Yeshaya Gopin came and convinced me to flee. I took his good advice and left that same night, along with my two sons, Berel and Mendel.

I looked for a good hiding place, and it occurred to me to go to a good friend, R' Aharon Laine (Raskin), who lived at the other end of Leningrad. At that time, he was alone, for his wife and children had gone to his in-laws in Gorky for the summer. He graciously welcomed me and I stayed there for a few days until I fled Leningrad.

After a few days, soldiers came looking for me at my house, and my wife Pessia told them that I had fled the city along with our two children and had left her alone (the government enabled children to be taken out of the city in order to save them from the German bombing). From then on, they stopped searching for me.

Not being drafted that first day, and the heavenly messenger, Yeshaya Gopin, advising me to flee, were thanks to the bracha I got from the holy Rebbe Rayatz.

## Computer Doctor 700

**By: Yossi**

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

<ul style="list-style-type: none"> <li>System Recovery</li> <li>Viruses/ Firewall</li> <li>Hardware setup or replacement</li> <li>Hard drive clean-up</li> <li>Security</li> </ul>	<ul style="list-style-type: none"> <li>Password retrieval/removal</li> <li>Formatting / Systems repair</li> <li>Hard disk and system backups</li> <li>Computer Boost</li> <li>Networking</li> </ul>
--	---

**ALL FOR A LOW RATE OF \$20 PER APPOINTMENT**

**CALL YOSHI 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**

# THE GAON RAV MOSHE HALBERSHTAM SHLITA

*From Shemen Sasson Meichaveirecha*

BY REB SHALOM BER WOLPO  
TRANSLATED BY ALEXANDER ZUSHE KOHN



Rav Moshe Halbershtam was born in Tchakava in 5692 (1931-32), to his father, the *gaon* and chief rabbinical justice, Reb Yaakov Halbershtam *z"l*, (a direct descendant of the Divrei Chaim of Sanz, and a descendant of Reb Elimelech of Lizensk, Reb Naftali of Ropshitz, and Reb Yisroel of Kozhnitz. Reb Moshe's maternal grandfather, the *gaon* Reb Shalom Moshkovitch, *z"l*, was a direct descendant of Reb Michel of Zlotchev).

When Rav Moshe was three years old, his parents moved to the Holy Land, and sent him to learn in the fine yeshivas of Jerusalem. He learnt in Torah V'Yira, Eitz Chaim, and Slonim, under the leadership of the *Admur* of Slonim *shlita*, who treasured him very much. Later, when Yeshivas Chachmei Lublin was established in B'nei Brak, he went there to learn, and became a very close disciple of the *gaon* Reb Shmuel Vozner, who also ordained him as a halachic authority.

After his marriage, Rav Moshe studied in Jerusalem's Tarbitza *kollel*, where he augmented his knowledge of halacha. He was then ordained as a halachic authority by the member's of the rabbinical court of the Eida HaChareidis — the *gaonim*, rabbis

Pinchas Epshtein, Dovid Yungreiz, and Yisroel Yitzchok Reizman, *zicronam livracha*. He soon became renowned as a halachic authority par excellence, gaining the admiration and closeness of the *Admur*, Reb Ahron of Belze *zatzal*, the Chazon Ish and the *gaon* of Tchebin, *zichronam livrocha*.

In 5722 (1961-62), Reb Moshe's father appointed him as *rosh yeshiva* of Yeshivas Divrei Chaim, and head of the *kollel* for outstanding young men. In this capacity, Rav Moshe was fortunate enough to teach hundreds of students the wisdom of issuing halachic rulings.

From time to time, the *gaon* will grace a Torah institution with his presence, and deliver a deep lecture on the dynamics of arriving at halachic rulings. These lectures are well attended. In 5727(1966-67), he was appointed as a judge in the rabbinical court of Jerusalem's Eida HaChareidis. Ever since, his office and home have become popular addresses for halachic queries and spiritual guidance.

The *gaon's* halachic responses to questioners around the world appear in his *seifer*, *Divrei Moshe*, a work that is graced with the approbations of

some of the world's leading Torah sages. The author of *Minchas Yitzchok*, the *gaon* Reb Yitzchok Yaakov Weis *z"l*, with whom Rav Moshe was very close, writes: "My beloved friend, the renowned *gaon* and *tzaddik*, one of the pillars of halachic instruction...his reputation as a great and illustrious halachic authority in whom our community takes great pride...has already spread among the masters of halacha... Whenever I discuss with him halachic issues on the agenda, I take great pleasure in his words, which are intelligent, wise, and reflect a true Torah perspective.

The *gaon*, Rav Moshe Aryeh Friend, chief rabbinical justice of the Eida HaChareidis, writes: "My beloved friend, the great and renowned *gaon*...the outstanding halachic authority, the pillar of halachic instruction...I know him since he was a very young man; at that time already, I recognized his greatness in Torah and the awe of Heaven — how he plumbs the depth of halacha...I saw the unique talents G-d bestowed upon him, and that he possesses the broad knowledge with which to arrive at correct and logical halachic rulings."

In addition to being a great Torah

sage, and one of the most sought after halacha authorities, Reb Moshe's position as head of the Galician *kollel*, founded by his ancestors of the Sanzer dynasty, affords him the opportunity to be involved in acts of kindness and charity in the *chareidi* community.

### A SOURCE IN THE ZOHAR FOR GIVING GIFTS TO THE CHASSAN AND KALLA

The *gaon* is a great admirer of the Rebbe, and a passionate supporter of his projects. I have had the good fortune of visiting him many times, and the pleasure of discussing Torah with him. On many occasions, he told me about his great esteem for the Rebbe, and the Rebbe's great proficiency in all areas of Torah.

The *gaon* showed me a check the Rebbe sent him towards the wedding of one of his children or grandchildren. The check was written out in the Rebbe's holy handwriting, and was without a date. On the check itself the Rebbe penned the following words: **See Zohar I 149a**. The *gaon* also received another such check from the Rebbe, also in anticipation of a wedding. He never cashed them in, choosing instead to keep them in his wallet as a *segula* for protection and success.

The *gaon* told me that when the

Rebbe launched his campaign to have every Jewish child purchase a letter in a Torah scroll, he purchased a letter in Tzivos Hashem's Torah scroll for each of his children and grandchildren, and called upon his acquaintances to do likewise.

In a letter<sup>1</sup> to the *gaon* dated 7 Teives, 5721, the Rebbe acknowledges receipt of his letter of the third of Chanuka, and encourages him to increase in his study of Chassidus and in its dissemination. The Rebbe also responds to his halacha questions (i.e., the source of the teaching of the Sages: "It was with difficulty that they permitted words of Torah to be spoken on Shabbos"; the recitation of the *HaGomel* blessing by women; the liturgical text: "*Ba'bracha ha'm'shuleshes ba'Torah*").

In the Agudas Chassidei Chabad library, I saw a copy of the *Divrei Moshe* that the *gaon* sent the Rebbe. On the opening page, the *gaon* wrote:

*Bisyata Dishmaya. Presented with the deepest feelings of holy awe to the holy gaon and supreme tzaddik, the Admur of Lubavitch shlita...in veneration, and with prayers that G-d grant you health and long life...*

*The author, Moshe ben Aidel Dina Halbershtam, the holy city of Jerusalem.*

### EXPLAINING THE RIKANTI

When I went to get the *gaon's* approbation for my *seifer, Yedaber Shalom*, he spoke with great enthusiasm about one of his private audiences with the Rebbe, and he showed me the memo he had written on the inside cover of his *Rikanti*<sup>2</sup>:

*"During my conversation with the Admur of Lubavitch shlita, when I visited him in New York, the Rikanti's words in Parshas Mishpatim came up. I told the Rebbe that, in my humble opinion, this was the version of Talmudic text possessed by the Rishonim.*

To explain:

In Tractate *Chullin*, the Talmud says there are eight types of (cardinal) *treifos*. In his Laws of Sh'chita (5:2), The Rambam lists these eight *treifos*, and says they were dictated to Moses at Sinai. He then goes on to say: "In total, seventy *treifos* (when including the offshoots) are possible in beasts and animals."

Now the view that there are precisely seventy types of *treifos* is unique to the Rambam. Other commentators take issue with him, some disqualifying certain *treifos* he includes, others, including certain *treifos* he does not include. The Talmudic source mentions nothing of the number seventy, but only the



number eight.

The *Rikanti*, however, on Parshas Mishpatim speaks of “**seventy** types of **treifos listed by the Sages**.” It is astonishing that despite the fact that the Sages make no mention of this number, the *Rikanti* stipulates precisely this number, known as the unique view of the Rambam.

The *gaon* continues:

“The Rebbe replied that this was unlikely<sup>3</sup>; it was more likely that the word “seventy” in the *Rikanti* was the result of a typing error, and should actually read “seven.” [As for the fact that the Sages listed **eight** types of treifos], the Rebbe explained that the *Rikanti* listed only the treifos regarded as such by Talmudic extrapolation, omitting *d’rusa*,<sup>4</sup> which the Torah states explicitly. Indeed, the *Tur*, *siman* 29, writes in the name of the Rambam that *d’rusa* is the only one of the treifos explicitly stated in the Torah.

The Rebbe’s view appears to be supported by the *Rikanti*’s words, ‘...listed by the sages,’ which suggests that he is speaking only of those treifos extrapolated by the Sages, and not the one stated explicitly in the Torah.

### G-D IS WITH HIM

Reb Moshe’s son-in-law, the *gaon* Rav Mattisyahu Deitch, head of Kolllel Megaleh Amukos — Krakow wrote to me as follows:

1. “During his first visit to the holy *Admur* of Lubavitch *shlita*, my father in law, Rav Moshe Halbershtam, mentioned the question raised by Reb Akiva Eiger in *Gilyon HaShas*: The Talmud says, ‘Rami bar Chama taught, *The wicks and oils that the Sages prohibited for the kindling of Shabbos [lights], are also prohibited for the kindling of [the menorah in the] Holy Temple, for it says, ‘To kindle a continuous flame.’*”

Asks Reb Akiva Eiger: Why does the Talmud have to teach us the ‘oils,’ forbidden for Shabbos lights are forbidden for the menorah, when the only oil used in the Holy Temple was pure olive oil!? My father-in-law then told the Rebbe that he saw in a certain *seifer* that this is the reason *Rabbeinu Chananel*’s version of the text omits the word ‘oils,’ mentioning only ‘wicks.’

“The Rebbe then said that *Rabbeinu Chananel*’s version is corroborated by the fact that in the ensuing discussion



With the *gaon* and chief rabbinical justice, Rav Yitzchak Yaakov Weiss, z”l

the *Gemara*’s questions concern only wicks, and not oil.

2. “During one of my father-in-law’s visits to the Rebbe, the Rebbe escorted him to the entrance of the house, gave him his holy hand, blessed him with success, and said: ‘*And G-d is with him.*’<sup>5</sup> (Presumably, the Rebbe was referring to the Talmudic teaching that this means the halachic ruling follows his opinion.) At that time, the Rebbe also urged him to hurry in printing his halachic responsa.

### OPENING THE SHULCHAN ARUCH FROM THE BACK COVER

3. The Rebbe wanted to hear some of the halachic queries my father-in-law receives. After listening to the colorful array of questions, the Rebbe said that his father-in-law, the Rebbe Rayatz, once related to him, jokingly, that when he came to America, most of the questions he began receiving dealt with the laws of mourning. The Rebbe Rayatz commented that, apparently, Americans open the *Shulchan Aruch* from the back cover (the way one opens a book written in the English language), thus encountering the laws of mourning prior to all the other laws.

4. The Rebbe also asked my father-in-law what he knows of the connection between earlier generations of Sanz and Lubavitch. At that point, the conversation turned to the greatness of the Alter Rebbe, whom the *Divrei Chaim* of Sanz describes as “the greatest of the Acharonim.”

5. The Rebbe then related that whereas it took the Alter Rebbe two and a half years to compile his *Shulchan Aruch*, it took him fourteen years to compile his *siddur*. The Rebbe also spoke of the tremendous greatness of the Alter Rebbe’s Laws of Torah Study, and of the spiritual benefits of studying it.

#### NOTES:

1 *Igros Kodesh*, letter 7534.

2 A *seifer*.

3 It was unlikely that the Rishonim possessed such a version of the Talmudic text.

4 An animal that was clawed by another animal.

5 Samuel I 16:18

# FROM NIEZHIN TO CHEVRON

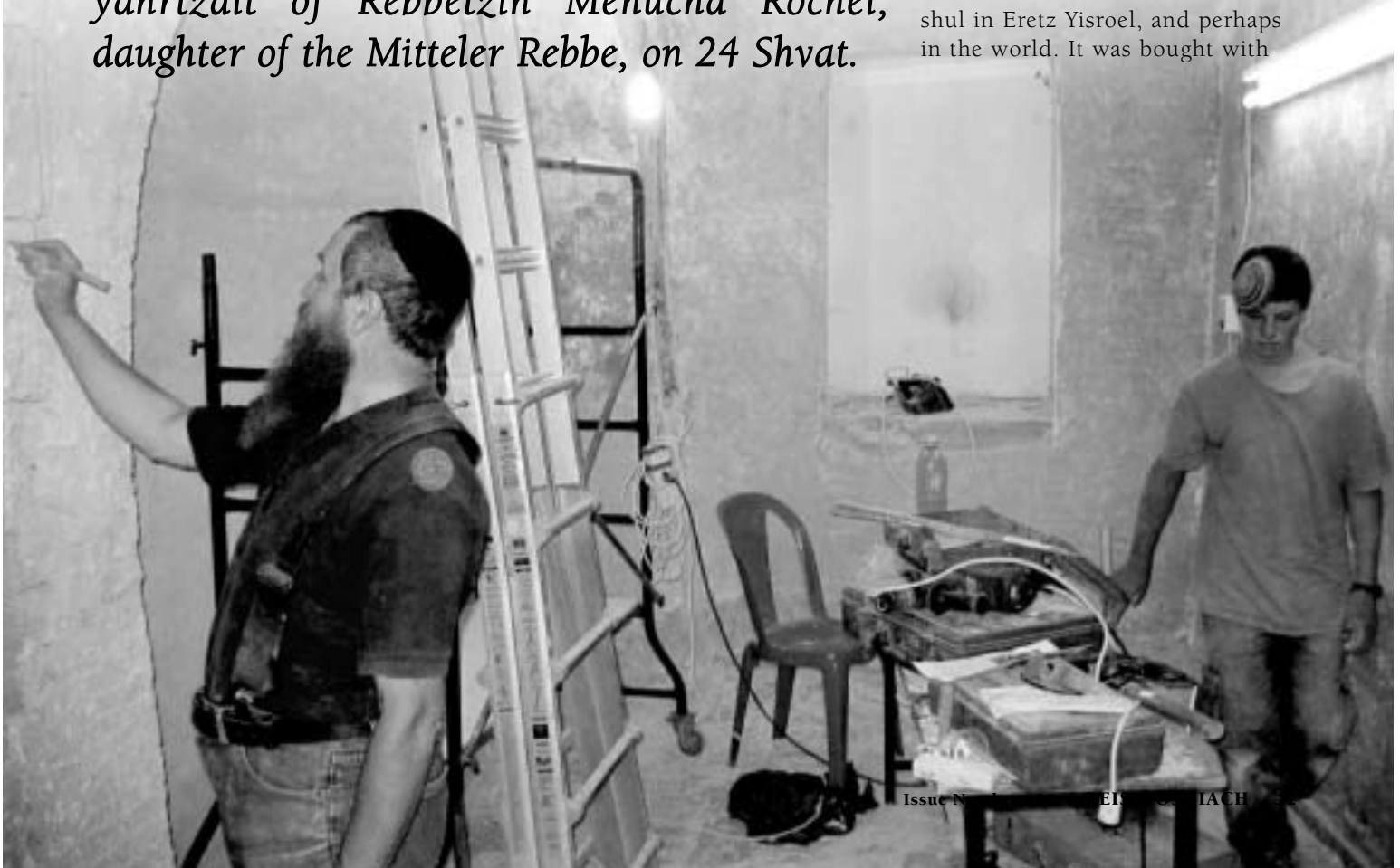
*Eliyahu Idinov's t'shuva began at the gravesite of the Mittlerer Rebbe in Niezhin 17 years ago. And now, he is renovating the shul which the Mittlerer Rebbe bought in the Avrohom Avinu neighborhood in Chevron. \* Shai Gefen visited Chevron and met the artist who has devoted himself to beautifying the Mittlerer Rebbe's shul in Chevron. \* Presented in honor of the yahrtzait of Rebbetzin Menucha Rochel, daughter of the Mittlerer Rebbe, on 24 Shvat.*

The shul bought by the Mittlerer Rebbe in Chevron, 181 years ago, is undergoing renovations. The shul suffered from neglect for many years, and the shliach in Chevron, Rabbi Danny Cohen, undertook the project of restoring the shul to its former glory.

Eliyahu Idinov is the artisan who is doing the work. He lives in Neve Daniel in Gush Etzyon.

## THE OLDEST CHABAD SHUL IN THE WORLD

This shul is the oldest Chabad shul in Eretz Yisroel, and perhaps in the world. It was bought with



the Mittler Rebbe's money. In the newspaper *HaTzvi* of 9 Iyar 5645 (1885), Rabbi Saliman Mani, rav of the Sephardic community in Chevron, wrote that "the Sephardim gave them the little shul which had been theirs until now."

When Chabad Chassidim moved to Chevron in 5583 (1823), the Mittler Rebbe bought a room or two rooms of the Sephardi shul, "Avrohom Avinu," and designated them as a shul for Chabad Chassidim. When the Chabad community grew, another shul was founded which was named for the Tzemach Tzedek, "Beis Menachem."

Over the years, minyanim for davening and shiurim were held in the Avrohom Avinu shul.

After the liberation of Chevron in 1967, the shul was renewed by Professor Ben-Tzion Tavner. The elders of Chevron pointed out the precise spot where the Chabad shul had been. When the well-known posek, Rabbi Shlomo Zalman Auerbach z"l, came to Chevron, he immediately pointed out the place where the Avrohom Avinu Ashkenazi shul (as it was called) had been.

When Rabbi Moshe Levinger, father of the Jewish yishuv in Chevron, had a yechidus with the Rebbe in Nissan 5741, the Rebbe said, regarding the purchase of Beit Romano, "Take our house like you took Beit Hadassah and the Avrohom Avinu shul, it's important."

The actual revival of the place by Chabad was started by the mekubal, Rabbi Yitzchok Ginsberg. He started a Kollel Chassidus there, and for many years, Chassidus was studied there. As per the Rebbe's instructions to Rabbi Ginsberg, the place was called, "Beis HaKnesses Menucha Rochel," for the Mittler Rebbe's daughter who moved to



Artist Eliyahu Idinov at the entrance to the shul

Eretz Yisroel in 1845 and settled in Chevron and founded the Chabad community there.

The Rebbeim attributed great importance to the area. At the 9-10 Kislev farbrengen 5740 the Rebbe said that when they were under the rule of the czar, and the Jews were oppressed and poor, the Mittler Rebbe collected money from them, even from the poor, and had land bought in Chevron (see sidebar).

## THE ARTISAN'S STORY

Despite the holiness and historic importance of the area, nobody took it upon themselves to renovate it. Rabbi Danny Cohen decided to do something about it so that the shul would become a jewel that would attract thousands of tourists. He also plans on having numerous shiurim in Chassidus in the shul.

That the work is being done by Eliyahu Idinov, is wonderful

hashgacha pratis since the way he became religious was connected with the Mittlerer Rebbe!

When I visited Chevron as the renovation work began, I met with Eliyahu. He was engrossed in his work, and knowing and sensing how significant the work is, he cannot explain how he merited this job.

“For me, this provides closure, because the beginning of my way back to Judaism, in 5747, was on a trip with Ezra Chovkin to the gravesite of the Mittlerer Rebbe in

Niezhin. Till this day I cannot forget the trip that made such an impression on me. I feel that this is amazing hashgacha pratis, that Hashem allowed me to renovate this property of the Mittlerer Rebbe in Chevron.”

Eliyahu was born fifty years ago in Moscow. His father served in the Red Army for many years. When he was in school, he didn't realize he was supposed to hide his Jewish identity, and it turned out that this didn't affect him. It was only on the university level that he saw how

much his being Jewish prevented him from progressing as he would like.

When he finished his university studies, he hoped to find a suitable job, but learned later that this was not possible for him. His friends got nice positions while he had to look for work in less distinguished places.

For two years, he served in the Red Army in Georgia, where he saw hashgacha pratis a number of times.

After the army, he deluded himself into thinking that after having done his service to his country he would get what he wanted. But he came to realize that his Jewish identity was preventing him from advancing.

In hindsight, he sees the hashgacha pratis in that he was rejected from work that required a high security clearance, because this rejection enabled him to make aliya later on.

Judaism meant nothing to him, and until 5746, he didn't know what it was, aside from the fact that there were places that Jews were not accepted. The turning point began when his nephew, Eliezer Baklinik, came to put t'fillin on with him for the first time.

His nephew's story is interesting. At the age of 13, he began to think about the Creator. He was a friend of a Christian family, and when he asked them too many questions they told him his place wasn't with them but with the Jewish community. And this is how he became friendly with the Chabad community in Moscow, which resulted in his approaching his uncle Eliyahu with the t'fillin.

Eliyahu: “I quickly got into things. A year after I put on t'fillin for the first time, I was shomer Shabbos, had been circumcised,



Eliyahu and Danny Cohen examining the renovation plans.

and had begun keeping kosher. At the same time, I began studying *nikur* (de-veining) with old Boruch Turbashkin and the shochet Mottel Lifschitz. In 5749, when the Iron Curtain began opening, I traveled to the U.S. to complete my study of *nikur* with Avrohom Aharon Rubashkin.

“I saw the Rebbe a number of times and received his bracha. When I went to the Rebbe for the first time, I didn’t know what I was supposed to do and I gave the Rebbe a picture of my family. The Rebbe asked who each person was and where they were. The Rebbe then gave me four dollars, one for each family member, plus another one for the baby to be born.

“Three months later I returned to Moscow and began working in *nikur*. In 5751, I asked the Rebbe

whether I should move to Eretz Yisroel. The answer was to consult with two Chabad rabbanim. Rabbi Berel Lazar had just come to Moscow, as well as Rabbi Berel Levin – in connection with the release of the *s’farim*. After they discussed my situation, they told me to move to Eretz Yisroel.

“On 26 Iyar 5751, I arrived in Eretz Yisroel for the first time, with great excitement.”

### **PRESERVING THE ANCIENT CHARACTER OF THE PLACE**

Shortly after Eliyahu made *aliya*, he began working in contracting and construction. He also worked artistically with stone and cement.

“One of my first construction jobs was the secret mikva in Marina Roscha in Moscow, together with Sasha Lukatchky in 5746.”

Being offered the job of renovating the Mittlerer Rebbe’s shul came as a complete surprise.

“I was unemployed for a long time. In the middle of Adar, I got a phone call from the shliach, Danny Cohen. He asked me to prepare renovation plans for the Mittlerer Rebbe’s shul.

“I traveled immediately to Chevron, checked out the place, and began preparing different plans. After Danny got the funding, he told me to begin working. I feel this is a great privilege, which fell down from heaven to me.”

#### **How will it look eventually?**

“On the one hand, we want to preserve the place as it is and to maintain its ancient character. On the other hand, we want to renovate and decorate it so that it’s beautiful. We are building the Aron Kodesh out of special stone. A lot of extra work is being put in for various photographic reasons.”

### **CHABAD JEWEL IN CHEVRON**

Danny Cohen was with me and he seemed very pleased with the work going on. “We definitely have a big *z’chus* to renovate this property of the Mittlerer Rebbe, especially when the work is being done by a Chassid who began his path back to Judaism when he was at the gravesite of the Mittlerer Rebbe. I am sure that this will be one of the nicest places Chabad has in Chevron, and thousands of Jews will visit.”

#### **What are your plans for the future?**

“The shul will be Chabad’s jewel in the Avrohom Avinu neighborhood of Chevron. We will have a library of the Mittlerer Rebbe’s *s’farim*, and other Chabad works of course. We will breathe the spirit of Chabad into the area, especially when we know how

### **THE REBBE TALKS ABOUT THE AVROHOM AVINU SHUL**

...and this is the lesson to be learned from the day that marks the *yahrtzait* and birthday [of the Mittlerer Rebbe]:

Under the czar, with a government that persecuted religion and Torah (in addition to the persecution in *parnasa* for Jews, as is known, the terrible poverty at that time), [the Mittlerer Rebbe] raised money from Jews, from the poor. With this money, he said that land should be purchased in the city of the Avos in Chevron. He said that it would be his portion because it belonged to him, with all the ramifications, which I won’t go into now.

The lesson to be learned is, even when you are in a similar financial situation to that of life under the czar, then without considering your desires and your nature and your education and those who mock, a Jew has to have the strength to openly say that there is no arguing over what is Chevron! Chevron belongs to Eretz Yisroel and its borders!

Chevron is within Eretz Yisroel and is a critical component of Eretz Yisroel, with all the particulars that entails. And the gentiles know this, no less than the Jews. As said before, a few weeks ago they said to the Israeli representative who was in Washington: you are giving away more than we expected of you!

We must emphasize what we actually see: we still have the Mittlerer Rebbe’s contract for the land in Chevron. And this is aside from the most powerful “contract” of all – that this is what it says in the Torah. And it’s not only in regard to Chevron.

(10 Kislev 5740)





Rabbi Leibel Groner talking to Eliyahu in Chevron

## YISHMOEL TRIED INVADING THE AVROHOM AVINU SHUL

In the summer of 5658 (1898), an Arab of the Nasser Aldein family, who lived in the vicinity of the Avrohom Avinu shul in Chevron, decided to enter Jewish property. He began building an attic to his house, above the ezras nashim of the shul. A fight erupted between the Jews and him, which came to blows. Rabbi Zev Dov Slonim, the grandson of Rebbetzin Menucha Rochel, received a serious blow to his chest.

Despite his pain, R' Slonim joined a delegation which represented the Ashkenazim and traveled to Yerushalayim to obtain an order that the Arab stop building. R' Slonim did not recover from that blow and he passed away on 29 Tammuz 5659.

important this holy site is.

“Anash are asked to take part in the costs of the renovations and upkeep of the shul. We are asking even those for whom a donation is hard to make, because as the Rebbe

said, the Mittlerer Rebbe included all Jews in the purchase of this place, even the poor.”

**When do you plan on completing the work?**

“We hope to have finished by 24 Shvat, the yahrtzeit of Rebbetzin Menucha Rochel, when we plan on having a magnificent Chanukas HaBayis.

## 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

## Crown Travel International



- Express service
- Fully Computerized

- שירות אקספרס
- המשרד ממוחשב

331 Kingston Ave.  
(2<sup>nd</sup> Flr) Brooklyn NY 11213

**(718) 493-1111**  
Fax: (718) 493-4444

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

# A REFERENDUM FOR SUICIDE?!

BY SHAI GEFEN

## LET ANASH PROTEST!

Let's talk some plain talk. There is a thunderous silence on the part of Anash when it comes to shleimus ha'Aretz, as Rabbi Gedalia Axelrod put it, when he called on Rabbanei Chabad to enlist all of Anash at this critical time.

Six years ago, at the Kinus HaYovel for Kfar Chabad, the main speaker was Rabbi Moshe Landau of B'nei Brak. He made an emotional appeal to the Vaad Rabbanei Chabad that they work against the Wye Accords. What he said then applies now too:

"At this opportunity I would like to make a request of the Vaad Rabbanei Chabad. Every Chabad Chassid, whoever saw the Rebbe and whoever heard the farbrengens, everybody in their hearts knows that what the Rebbe said endures forever. No word of the Rebbe ever fell short of the mark. Just as we were sure, during the Gulf War, and relied on the Rebbe that there was nothing to fear, and we didn't wear gas masks – in just the same way, we all feel the worry and fear over the Rebbe's warning that returning land is an inyan of pikua'ch nefesh.

"I must say, that those who heard the Rebbe know how careful the Rebbe was not to utter a negative word. The Rebbe went out of his way to say 'the opposite of good' just in order not to utter a negative word.

"When it came to the topic of returning land, the Rebbe didn't try to use euphemisms. The Rebbe said explicitly that it's pikua'ch nefesh! He

mentioned blood and used the word tragedy, even citing numbers.

"Therefore, Chabad Chassidim have no doubts, including those who heard and saw the Rebbe and believe what he said, that giving back land puts us in danger! I call upon the Vaad Rabbanei Chabad to organize protests and to enable Anash to cry out!"

## THE LIES ARE EXPOSED

Some important facts to know about Disengagement:

There's a lot of talk about Disengagement, as though a "democratic decision" was made. We need to know the truth about this decision that was made in an anti-democratic, anti-humanistic, anti-moral, and illegal fashion.

The Disengagement is not only from Gush Katif but also from four yishuvim in the northern Shomron. And it's not just four yishuvim, but all of northern Shomron, which is a huge area. It's a historically unprecedented concession which will help support the enemy's claims that Eretz Yisroel doesn't belong to us, and they ought to continue the expulsion from other areas by the same token. From here-on-in, the Jewish claim to the land based on Tanach, will be lost.

The campaign of Sharon and Peace Now, "We must get the army out of Gaza," contains a double lie. The first lie is that the army hasn't been in Gaza for 11 years, since it left in 5754 as part of the Oslo deal. The second lie is to say they shouldn't have left. Since the army left, a nightmare of terror

was allowed to develop on an international scale. We returned to Arab cities in Yehuda-Shomron in Operation Defensive Shield, and since we renewed the hostilities and conquest, the number of terrorist incidents diminished. We see that conquering doesn't destroy, it creates quiet. Concessions and withdrawals are what instigate terror.

Before the Oslo concessions, far fewer soldiers guarded Yehuda-Shomron than after the concessions! Before the Oslo concessions, there was no need for a fence or roadblocks. It's hard to believe that back then there was hardly any terror, and certainly not bombs, missiles, and Kassam missiles in the middle of civilian areas.

Leaving the Gaza Strip and northern Shomron will bring Ashkelon, Netivot, and Ofakim in the south, and Chadera, Afula, Beit Shaan in the north within missile range, as well as all the yishuvim in the area. The power station in Zikim; the desalination plant under construction there; Israel's primary fuel storage facility, are all in that area. The power station in Chadera, the air force base in Ramat Dovid, all these will be within missile range if we abandon Gaza and northern Shomron.

After the withdrawal from southern Lebanon, 10,000 missiles were placed in the area, which cover the entire north of the country until Chadera. If the Hezbollah wants to, we can't even repair an antenna on the border, as happened recently when two soldiers were shot at while



standing on the roof of their army post. The Hezbollah achieved a strategic balance with us because we fled. Now, the same Hezbollah entered Gaza and will soon bring thousands of missiles, which will cover even Tel Aviv, Beer Sheva, Ashdod, and the nuclear reactors in Shorak and Dimona. The entire country will be like Sderot.

### **NO REFERENDUM!**

The Yesha Council's campaign, "Let the people decide" is pasul and weakens the fight. It's not up to the nation decide, just as the nation cannot decide whether a person should stop living.

The Rebbe MH"M reiterated a number of times, that even if the entire nation would decide to return land, it means nothing. A nation is not allowed or able to decide to self-destruct, just as a person is not allowed to commit suicide.

Furthermore, explains the Rebbe, when it comes to returning land, you have to ask the Jews of all the generations, because the land belongs to them. The campaign for a referendum opposes the Torah's position and opposes justice, and undermines the basic fundamental claim that no law can uproot and abandon parts of the land to murderers.

Rabbi Druckman said it well in his statement: the nation has no moral right to uproot Jews from Eretz Israel, which is the eternal inheritance, given to us by G-d. The nation has no moral right to abandon the lives of millions of Jews by bringing the border closer and allowing the Kassam missiles to land in the center of the country – a direct result of leaving Gush Katif. One cannot make anti-democratic laws. A democratic majority has no right to decide that 100 settlers should be murdered, G-d forbid. Remember, many of the frightening events of the past 100 years took place as a result of

a decision made by a "democratic majority."

In a related point, the newspapers reported that at a meeting that took place last week between the Erloi Rebbe, Rabbi Yochonon Sofer, member of the Moetzes G'dolei HaTorah, and Foreign Minister Silvan Shalom, the Admur refused to support a referendum on the Disengagement.

"If the final result will be to dismantle the yishuvim, I will not agree to that," said the Admur. "In any case, I am not ready to give away one grain of sand of Eretz Yisroel to Arabs."

That was precisely the position of the Moetzes G'dolei HaTorah in Marienbad, even before the establishment of a state, namely, that no force in the world could decide to divide Eretz Yisroel, which was given to us forever.

### **ATTACKS FROM WITHIN**

The p'sak din of Rabbi Sholom Dovber Volpe, which was affirmed by dozens of rabbanim of all dati and chareidi groups, about the terrible danger inherent in the Disengagement Plan which falls under the prohibition of "be killed and do not transgress," is arousing unprecedented reactions from the political sector. The Left, as always, demanded of the Legal Advisor that the rabbanim be brought to trial. As always, the basic right to free speech seems to have disappeared somewhere.

Although we've gotten used to the verbal assaults from the Left, attacks from among our own is not something we have grown accustomed to. There are fine Jews, who, in the past, fought on behalf of shleimus ha'Aretz, but who are now standing off to the side like U.N. inspectors. Somehow these people have found a way to join with those on the Left, joining the critics and those who attack, and it's hard to remain silent about this.

*The Yesha Council's campaign, "Let the people decide" is pasul and weakens the fight. It's not up to the nation decide, just as the nation cannot decide whether a person should stop living. \* The Rebbe MH"M reiterated a number of times, that even if the entire nation would decide to return land, it means nothing. A nation is not allowed or able to decide to self-destruct, just as a person is not allowed to commit suicide.*

Less than a decade ago, those fine Jews led the charge, didn't hesitate to withstand attacks from the media and the Left, and they organized huge demonstrations. But suddenly, they decided that they aren't interested in doing anything, and they have turned on those who dedicate their lives for Eretz Yisroel, on those who work according to the Rebbe's clear instructions.

Thank you, Rabbi Volpe, for your work on shleimus ha'Aretz, which is done with mesirus nefesh; for the initiatives you have taken this past year. Thanks to you, a chilul Hashem of silence was prevented.

Rabbi Volpe invests his money and energy on behalf of shleimus ha'Aretz. And not just him, but we must support all those who, despite the opposition from within and without,

fearlessly fight the government. With Hashem's help, we will see them succeed just as the Chashmonaim and their sons, when few won over the many, and the wicked fell into the hands of those who delve in Your Torah.

### PART OF DOING MIVTZAIM

Working for shleimus ha'Aretz is not something that outweighs mivtzaim or something additional to the Rebbe's mivtzaim, but is an inseparable part of the Rebbe's mivtzaim. Every Jew connected to the Rebbe sees himself as someone who agitates on behalf of shleimus ha'Aretz.

"A Lubavitcher," the Rebbe once said to R' Chaim Gutnick a"h, "is someone who is excitedly involved in Moshiach, MiHu Yehudi, and Shleimus ha'Aretz."

At the end of the farbrengen that took place Motzaei Shabbos Parshas Mishpatim 5739, when the Rebbe spoke about mivtzaim, the Rebbe also spoke about the mitvza of "af shaal" (lit. not one footstep, i.e. not one inch). This is what the Rebbe said:

**There is also the mitvza of not giving even a footstep of Eretz Yisroel, for now there is no need at all for giving proof about how giving away land affects the existence of the Jews of Eretz Yisroel. This applies also to the mitvza of shleimus ha'Am, getting rid of the unfortunate law of MiHu Yehudi! And the biggest mitvza of all, "and you will be gathered one by one, B'nei Yisroel" – by Hashem Himself.**

The mitvza of preventing Disengagement is the most vital mitvza at this time, and each of us is drafted for the job.

## 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**

# THERE'S ONE THING THE REBBE DID NOT GIVE US PERMISSION TO DO: TO GIVE UP HOPE...

BY MENACHEM SHAKED  
TRANSLATED BY MICHOEL LEIB DOBRY

*“I gave my wife the money, along with my full permission to use it as she wished, to buy as she decided, in the amount that she decided, and how she decided. However, there’s one thing that she did not receive permission from me: to give up hope.” An exciting story with a clear message.*

I heard the following story and its accompanying message in the name of Rabbi **Yosef Yitzchak Chitrik**, Dean of Beis Chana Women’s Seminary in Tzfas. Rabbi Chitrik told the story to his students in the name of **Mordechai Schijveschuurder**, who was murdered by Arab terrorists, together with his wife and three of his children (may G-d avenge their blood), at the Sbarro Restaurant in Yerushalayim on Chaf Menachem Av, 5761.

\* \* \*

R. Yankel was a simple Jew. Every morning upon completing his morning prayers and his daily shiur in “*Ayin Yaakov*,” he would go out to the fabric store he owned, carrying a couple of sandwiches that his wife made for him and a couple of s’farim to utilize his time properly. The Torah was his true aspiration. His dream was to turn into a wealthy man and sit in the beis midrash, surrounded by holy books —

a dream that had yet to be realized.

Each year, he would travel to the fair in Leipzig, holding a small cloth bag with gold coins that he had saved throughout the year, bit by bit, until it reached a considerable sum. When he arrived at the fair, he would go around to the various booths in search of some choice merchandise that he could purchase in commercial quantity at a reasonable price which he would then sell in his town for at least double the price. The profit he made when he sold his wares would be used to sustain his family throughout the year. He would also save from this money towards his next trip to the fair the following year.

One year, when he returned from the fair, his wife came to him and said, “Yankele, would you like me to take over for you at the store? I’ll serve the customers during the year, while you can sit and learn in the beis midrash to

your heart’s desire. All you have to do is make your annual trip to the fair in order to buy new merchandise.”

R. Yankel could not possibly turn down such a tempting offer, and that very same day, his wife turned from housewife into businesswoman.

His heart was filled with joy. While he was not yet wealthy, there was no amount of money that could match the gift of pleasure he had received, when instead of dealing with customers, his mind and body were immersed in the world of Abbaye and Rabba.

The year passed, and the prosperity was evident, when R. Yankel’s wife brought him the profit that remained from each day’s transactions after she made the necessary household purchases so he could save up for his next trip to Leipzig. Time and time again, the Yisachar-and-Z’vulun-style arrangement proved successful and worthwhile.

At the end of the year, R. Yankel again traveled to the fair, and upon his return, he ordered the wagon drivers to unload the new merchandise in the store where he had not stepped foot for a whole year.

Another year went by, and R. Yankel’s wife had clearly demonstrated her proven ability in business matters. As the time approached for R. Yankel to get ready for his next trip to Leipzig, his wife surprised him with yet another offer: “Maybe you’d like to teach me

the trade secrets to purchasing fabric? I'll travel to the fair instead, while you can continue your *avodas Hashem* in learning Torah without disturbance!"

R. Yankel was ecstatic. He never dreamed of such a thing. He quickly prepared for his wife a specific list of all the fair booths with complete details about the merchants and their nature, which would serve as a guide to know which merchant to approach and which to avoid. He even added tips on bargaining and haggling, so she could successfully convince merchants to lower their prices. "Who knows?" he thought to himself. "She might even do a better job than me!"

Upon her arrival, R. Yankel's wife went to the booths her husband had suggested. She chose good merchandise, and in the quantity she wanted to buy, she was able to come to a good price with the salesman. Satisfied that she had made a profitable deal, she opened her purse to take out the bag of gold coins, but...oy, the money had disappeared!

She flushed with embarrassment. "How could I have lost the money? What will happen to the children? How will we be able to provide for them?" she said to herself.

In sheer turmoil, she ran for hours among the fair booths, hoping to find a clue. She had already lost count how many times she had retraced her steps from the inn, the last place she recalled seeing the money, to the fabric booth. Crushed and embittered, she mournfully returned home and told her husband about the loss of the money.

R. Yankel was not a person drawn to materialism and would not allow this to drag him into despair and sadness. He turned to his close friends, borrowed a suitable amount of money, and opened an alternative business to sustain his family.

The following year, R. Yankel could not rely upon his wife any longer, so he took the little money he was able to save and went to the fair himself.

When he arrived in Leipzig, a Jew approached him and said, "Shalom Aleichem, *Reb Yid*." R. Yankel looked at the unfamiliar face, trying to identify who the person was. "Who are you, sir?" he asked. But the Jew acted as if he didn't hear the question, and continued, "Did your wife lose a bag of gold coins here last year?"

"Why, yes?" R. Yankel replied. "I found it," the unknown person said. R. Yankel embraced him and cried, "May there be many more in Israel like you! This past year since the money disappeared was unbearable; I wasn't able to sleep nights..."

The unknown Jew gave R. Yankel a chance to calm down, and then said, "You're getting excited for nothing. I have no intention of returning your money!"

R. Yankel shook his head in disbelief, as if he were trying to wake up from a nightmare. "What do you mean? You know the money belongs to me. What's stopping you from fulfilling the mitzva of *hashavas aveida* and returning my money?"

"Look," the man said, "your wife lost the money at the fair, which was naturally jammed packed with people. The halacha clearly states that someone who loses something in such a public location and despairs of any hope of recovering the misplaced item, "the despair grants ownership," so the money is mine!"

R. Yankel was stunned. He had never heard such a claim before. "If you want to start talking halacha, then let's go together to a rabbinical authority acceptable to both of us, and he'll decide the case." The finder, certain that his claim was justified, immediately agreed to go together with R. Yankel to the home of the local rav.

When they came before the rav, R. Yankel told the whole story of how his wife had lost the money last year. "This man found the money, but he refuses to give it back to me."

"What do you have to say?" the rav asked the finder, who proceeded to

present his logical scholarly claim. "Despair grants ownership, so even though the money has identifiable signs, I found it in a public thoroughfare, and all rabbinical opinions hold that when someone loses something there, he gives up hope of finding it."

After consulting the relevant halachic texts, the rav rendered his decision. "You are correct. According to the letter of the law, you have no obligation to return the money! Of course, you can act 'within the letter of the law' by returning the money, and you will be blessed for doing so."

R. Yankel, who had become a bit of a Torah scholar over the past several years, would not concede on this point. "Kvod HaRav, in spite of this Jew's claim that 'despair grants ownership,' he is wrong."

"How did you reach such a conclusion?" the rav asked.

"Quite simple. I gave my wife the money, along with my full permission to use it as she wished — to buy as she decided, in the amount that she decided, and how she decided. However, there's one thing that she did not receive permission from me: to give up hope..."

The rav smiled broadly. "Indeed, your claim is just and correct," he declared, and ordered the finder to return the lost money to its rightful owner.

\* \* \*

"The Rebbe gave us strength and fortitude in the fullest measure. The Rebbe informed us: **I give the matter over to you — Do everything in your power.** We received a clear instruction to publicize that we are privileged to have a prophet in our generation, who gives advice and guidance in our daily lives, and his main prophecy is "*Hinei Hinei Moshiach Ba*." We have received everything, except for one thing: permission to raise our hands and give up hope."

# ANOTHER MUST

INCREDIBLE ARCHIVES AVAILABLE TO SEARCH THROUGH  
DOWNLOAD PDF FILES AND PRINT THEM AS THEY APPEAR IN THE MAGAZINE  
FOR BOTH THE HEBREW & ENGLISH SECTIONS

w w w . b e i s m o s h i a c h . o r g

The screenshot shows a web browser window displaying the website <http://www.beismoshich.org>. The page features a header with the logo "BEIS MOSHIACH" and "Chabad World". Below the header, there is a navigation menu with links for "HOME", "PDF VERSION", "ARCHIVES", and "English Edition". A prominent banner reads "Long live the Rebbe Melech HaMoshiach forever and ever." The main content area displays an article titled "BEIS MOSHIACH" with the sub-headline "WE HAD NEVER HEARD IT LIKE THIS BEFORE". The article text describes the presentation in honor of the birthday of the Mittler Rebbe and Yud Kislev. To the right of the article, there is an "Archive" section with a dropdown menu set to "To Issue: 438" and a "Back To NEWS" button. The bottom of the page shows a footer with the text "Internet".

# NEW MACHON CHAYA MUSHKA SEMINARY IN AIRMONT (NEAR MONSEY) NY

Excitement is mounting with the opening of a new Lubavitcher girl's seminary in the NY area. Registration is in full swing for Machon Chaya Mushka Seminary which will open its doors in Elul 5765. Girls in Lubavitch high schools across the globe are looking to secure a seminary where they'll have the best of ruchnius and gashmius. MCM is here to meet this need.

The leaders of the Tzemach Tzedek shul, the local Monsey Anash shul together with the N'shei Chabad leaders have encouraged Rabbi & Mrs. Chaim Dalfin to direct and facilitate the seminary program. The Dalfins' bring much experience to chassidische education. They have worked with Lubavitch teenagers in Los Angeles and New York. Rabbi Dalfin, an accomplished author on chassidus, has taught and educated young people for the last 20 years. Mrs. Dalfin nee Serebranski has been a women's mashpia for many years.

## SPECIALTY

In today's Lubavitch world, there are 10-15 seminaries. However, in the United States there are only three seminaries, Beis Rivka and two seminaries in Florida. When asked why another seminary, Rabbi Dalfin responded, "the unique contribution of this seminary is the one-on-one personal attention that each girl will receive. We have a limit of 25 students and we are looking for those girls that want to benefit from personal hadracha, warmth and chassidishkait."

The seminary is open to girls who want to have the best of worlds, gashmius and ruchnius. The gashmius enhances the ruchnius. One of the girls that registered said, "the fact that we are only an hour from Brooklyn allows us to benefit from the chassidische environment. Whether it is "770," the Ohel or Boro Park, the easy transportation to and from Monsey makes our seminary a desirable unique place." The ruchnius is enhanced through our special staff. Our staff consists of highly educated, chassidische teachers some of whom have professional credentials.

MCM, will allow a girl to enjoy her learning in a safe and serene environment.

## ERETZ YISROEL

Most girls desire as their first choice to go to

seminary in Eretz Yisroel. MCM understand this. Therefore, they have included an optional one-month Eretz Yisroel experience as part of their yearlong program. The Eretz Yisroel program will not just be a touring program, rather an education, historical and spiritual experience of Eretz Yisroel. In 3-4 weeks, the students will live, hands-on the specialty of Eretz Yisroel. The various Shabbatons will be an extension of the topics studied throughout the year.

## FACILITY

Machon Chaya Mushka Seminary is located in a beautiful large colonial house on more than 2-acres of attractively landscaped grounds. The dormitory rooms have wide, comfortable beds and ample closet space.

The student lounge has hot and cold filtered water, a microwave and other conveniences. There are washing machines and dryers, and a reading room conducive to study. The facility has spacious study rooms and a spacious dining room and kitchen.

The property includes 2.13 park-like acres, with many trees, some more than 50 feet tall. There is a tranquil pond with a small stream feeding into the pond.

We provide three nutritious meals daily with a nice mixed weekly variety. Shabbos the girls dine with local Anash families selected by the school administration with individual needs in mind. There will be a monthly in-Shabbos with special guest speakers.

## INTERACTIVE LEARNING

Another area in which MCM intends on specializing in is interactive learning. Most seminaries follow the longtime standard of classes being 45 minutes long, taught by a teacher. Mrs. Dalfin commented, "Although we see the value to this, yet, shorter lectures together with chavrusa style learning within the 45 minutes followed by discussion and dialogue will give the student the ability to learn how to learn on her own."

In today's educational world, the need for student involvement during a class period is most important. Students enjoy open dialogue. The free exchange form is a method of bringing excitement into the classroom. One of teachers explained the importance of this method. "In the past, I've taught classes where some of



the students fell asleep during the class. Although I taught various subjects and made it as interesting as possible, the fact that I lectured for 45 minutes inevitably caused some to phase out.”

### SHLICHUS PROGRAMS

The staff at MCM are dedicated to instill in our students the pride and joy of growing to be the Rebbe's shluchos.

We do this by offering them shlichus programs throughout the year at various Chabad – Lubavitch

schools and local community nursing homes and hospitals.

“Our seminary is for every Lubavitch girl who desires chassidishkait and desires personal hadracha with chassidishe warmth and care.”

### OPTIONAL ERETZ YISROEL & BA DEGREE

To better serve our students, MCM offers an optional Eretz Yisroel experience program. This will be a 2-4 week program in Eretz Yisroel. Our students will benefit from the holy Eretz Yisroel environment in a matter of weeks. Additionally, we are offering an optional BA Degree in Liberal Arts for those students that desire the degree. The student won't need to go to an outside college, rather, the normal seminary courses will give the student much of the necessary knowledge for her to acquire the degree. This option does not detract from the chassidishe environment rather enhances it because one can gain this knowledge in a kosher atmosphere. This will also help our students be future shluchos, when opening day care centers and the like.

For a full description of the program visit [chabadsem.com](http://chabadsem.com) or call 646-261-5610.

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

## RECOMMENDED

FOR THE UPSCALE GUEST VISITING  
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL  
(718) 774-0088

# Raskin's

“if it grows we have it”

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

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

Consistently Superior



We Deliver



The quickest way to reveal moshiah  
is by learning the torah sources about  
moshiach of redemption  
ש"ס תוריע ומצוריע תשנ"א



**Radio Moshiah & Redemption**  
1620-1640 on your Am dial  
around Crown Heights & Borough Park  
**24/6 world wide live Broadcast**  
[www.radiomoshiach.org](http://www.radiomoshiach.org)

For Donation or Dedication

Make checks payable to "Radio Moshiah & Redemption"  
& send to 383 Kingston Ave, Brooklyn, NY 11213 Suit 94  
718 756-4530 tel/fax: 718 363-1652  
e-mail: [radiomoshiach@erols.com](mailto:radiomoshiach@erols.com)

יחי אדונינו מורינו ורבינו מלך המשיח לעולם ועד